

The
Omnidoxy

The Omnidoxy

The Omnidoxy

solely authored by

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All new terms in this treatise can be found defined in The Grand Lexicon of Astronology in their relevant places in alphabetical order and some may also be found in the Index of the Omnidoxy found in the omnidoxical appendix. It is officially ascribed herein that this treatise is written under the principle of impartialism.

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The Omnidoxy



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About Astronism

Snippet form

Astronism is the philosophy of the Astronists, a panentheistic organised philosophy regarded as founded and revealed through Cometan as the progenitor of cosmocentric thought.

A panentheistic religion based on the ideas attributed to Cometan revealed through the Omnidoxy.

Astronism is a panentheistic religion of the Astronic tradition teaching that The Cosmos must become the centre of human worldview, and that Cometan is the progenitor of this worldview.

Astronism is an Astronic cosmocentric religion teaching that God non-invasively interpenetrates each cosmos as a metaphysical force, that there is an infinite number of cosmoses in The Universe, and that God exists both within each Cosmos and outside of The Universe.

Astronism is the progenitorial religion of the Astronic tradition teaching an impersonal cosmology based on scientific discovery and philosophical logic. It holds that humanity is of no special significance to the creation and destiny of The Cosmos. It also teaches that God (referred to as The Divine) is a metaphysical essence transcending both cosmic and universal nature, rejects the notion of an anthropomorphic God such as incarnations, and proclaims God to be interpenetrative and omncreative.

Astronism is an Astronic panentheistic religion teaching that God is a metaphysical essence interpenetrating the universe and that Cometan is the progenitor of cosmocentric thought.

Astronism is an Astronic cosmocentric religion based on the writings, ideas and beliefs of Cometan, a prodigy of philosophy and theology.

Astronism is a new religion of Cometanic origin proclaiming the centrality of The Cosmos and the resurgence of astronomical religions.

Astronism is a belief system founded by Cometan predicated upon the centrality of space to spirituality and prophesies the re-emergence of long-persecuted astronomical religions.

Sophisticated form

Astronism is an Astronic, cosmocentric religion founded by Cometan teaching that God interpenetrates the universe, and that the only redemption for humanity is our collective

physical, intellectual and spiritual exploration of The Cosmos. Astronism proclaims its lineage to be found in the astronomical religions first practiced during the Stone Age.

Through the works of Cometan, Astronism is the reviver of astronomical religions in turn birthing a new religious and philosophical category known as the Astronic tradition. The size of the population adhered to Astronism is not currently recorded, however, populations practicing some form of astronomical religion could be as high as 500 million, about 6.5% of the world's population.

Astronism uniquely follows a depadotheistic theology meaning that God, which is referred to as The Divine, is removed of all attributes traditionally associated with God. This includes mercifulness, forgiveness, and lovingness, as the association of such characteristics is considered to be a distortion and lowering of divinity, or a humanisation of God to suit the insecurities of humanity. It also teaches that God holds direct connections with humans through our imaginations and thoughts which guide each of our unique destinies.

However, it is maintained that the principal role of God is God's interpenetration of The Cosmos, guiding its chronology and destiny as a whole and bestowing uniqueness to all sentient beings. Central to Astronist belief is the notion that humanity is currently unfulfilled in its true existential purpose and that this will only be fulfilled through humanity's exploration of space with the subsequent achievement of transcension and corporeal cosmosis.

The founding book of Astronism is the Omnidoxy which was written by Cometan (b. 1998) through a series of revelations, known as personal inspirations. It was proclaimed post-omnidoxically that Astronism is the Final Religion due to it being the synthesis of religion and philosophy, which is why it is sometimes also referred to as the Great Synthesis and is technically categorised as an organised philosophy.

Astronism maintains a deeply philosophical identity and is the founder of the reascensionist movement. It emphasises the practice of debating and maintains that ideas and beliefs must be logically justified if they are to be accepted. An important element of the identity of Astronism is that it does not proclaim directly divine revelation. Like in other Astronic religions and philosophies, Astronism also incorporates astronomical observation and related practices into its orthopraxy.

There are four main schools of eschatology of Astronism dealing with the topics of death, the afterlife, and the existence and final destination of the soul. In Institutional Astronism, the naturalistic school is generally followed wherein an afterlife is disbelieved and all supernatural phenomena are attributed to falsehood or natural phenomena. Meanwhile, the transtellationist school proposes a supernaturalistic understanding and incorporates a number of different beliefs involving supernatural phenomena.

Staple concepts in other religions are noticeably absent from Astronism including heaven and hell, the concept of sin, and a paradisiacal afterlife in which loved ones are reunited. Astronism historically originated in the early 21st century just prior to the invent of mass spacefaring. Astronism is poised to be disseminated in a vastly different way to other religions through modern means of marketing and advertising (known as promulgation) as part of efforts to commercialise it.

Simplified form

Astronism is a new religion that was founded by Cometan, a prodigy of theology and philosophy, from the age of fifteen. The founding book of Astronism is called the Omnidoxy and is over 1 million words long, making it one of the longest books ever written. The Omnidoxy was authored by Cometan from age seventeen and continued to be added to. Believers of Astronism are called Astronists.

They believe that the only way for humanity to progress and fulfil its existential destiny is to explore what they call The Cosmos both physically, spiritually, and through gaining knowledge about space. They also believe that all humans achieve a state of existence known as cosmosis when they die during which they “become one with The Cosmos.” Some Astronists believe that this state of cosmosis can be achieved during one’s lifetime through transcension or the solving of astronomical mysteries. Astronists trace their lineage back to the astronomical religions practiced during the Stone Age, hence they claim to be the oldest religious group in the world.

Astronism is built on a philosophical identity meaning that it places rationality and the logical justification of opinions and beliefs. There exists a strong tradition of debating within Astronism as all Astronists are encouraged to accept opposing beliefs and ideas as long as they are logically justified. Cometan is also responsible for organising astronomical religions into a new category of religions and philosophies known as the Astronic tradition, of which Astronism is the founding member. Although various theological positions are held within Astronism, the religion’s main branch teaches that God, which is known as The Divine, is a state of existence interpenetrating every cosmos of The Universe, of which there is believed to be an infinite amount.

About Cometan

Snippet form

Cometan is the founder of the organised philosophy of Astronism.

Cometan is a British philosopher, writer, and religious figure on whose writings and ideas Astronism was founded.

Cometan is the first Astronic philosopher and the founder of the Astronist religion.

Cometan is an English philosopher who became a prodigy of theology and philosophy from age fifteen and went on to found Astronism.

Cometan is a Lancashire-born novelist and writer who an autodidact of philosophy and theology and started the Astronist religion.

Sophisticated form

Cometan is the first Astronic philosopher, an encyclopaedist, novelist, theologian and the founder of Astronism, a new religious movement pivoted around a cosmocentric worldview. From the age of fifteen, Cometan became a prodigy of philosophy and theology and started to receive a series of revelations and ideas across a six year period. Cometan did not claim that these revelations had come from God directly, however, he called them personal inspirations, a non-theistic form of revelation based on divinely-directed imaginations and thoughts as well as destiny.

As a consequence of these personal inspirations, Cometan began writing a philosophical treatise from the age of seventeen which would become known as the Omnidoxy. The Omnidoxy became a vast tome stretching to approximately 1.3 million words long and covered all aspects of the Astronist religion and philosophy. The Omnidoxy covered topics such as metaphilosophy, metareligion, ethics, ontology, and many other subjects relating to philosophy and theology. It offered a uniquely Astronist approach to all of these subjects and formed the foundations of the Astronic lexicon.

Cometan studied all the major religions and philosophies and understood that the role of astronomical religions had been long-undermined and persecuted throughout its long history. Cometan then combined his love of astronomy with his religious and philosophical beliefs and ideas to form a new religion named Astronism as well as to organise a category of religions and philosophies oriented on an astronomical theme known as the Astronic tradition. Cometan firmly believed that a new era of religious belief was upon humanity; these would encompass a set of religious beliefs directed towards The Cosmos, space exploration, and the transformative advancement of humanity.

Cometan considered a vast array of new ideas as part of his founding of Astronism, many of which concerned the nature, role, and identity of both religion and philosophy in modern society. In addition to this, Cometan pondered and wrote about conceptual value as well as the ethical grounds for the practical commercialisation and commodification of both religion and philosophy. Cometan became an exponent of religious commercialisation as well as a space activist, but the first of whom to base his advocacy for space exploration on religious beliefs.

Cometan dedicated his life to the establishment and worldwide dissemination of his beliefs regarding Astronism. In order to organise Astronism, Cometan founded and developed The Institution of The Philosophy of Astronism which was omnidoxically-granted the role of proprietorship over Astronism. As part of his wider authorship, Cometan also created the Spacefaring World franchise in which Jesse Millette is the main character. The Spacefaring World became a vehicle for Cometan to express his philosophical and beliefs through a fictional paradigm of mass commerciality across different age groups. Cometan's authorship of the Spacefaring World franchise combined with the Omnidoxy granted him a distinct authorial identity pivoted around writings of space, astronomy, religion, and the future of humanity.

Simplified form

Cometan is a British writer, astronomer and philosopher. He founded the religion called Astronism when was fifteen years old. He founded Astronism through writing the Omnidoxy, a book of over 1 million words and one of the longest books written in history. Cometan began writing the Omnidoxy when he was seventeen years old. He became of the youngest religious founders of all time and worked towards the worldwide dissemination of Astronism.

From the age of fifteen, Cometan had received a huge amount of ideas about space, exploration and discoveries made in astronomy, and the future role of philosophy and religion in society. Cometan believed that a new era of religion was about to resurge in the world. He worked towards the revival of long-practiced and long-persecuted and undermined astronomical religions. Cometan would organise a new tradition of religions and philosophies known as the Astronic tradition which would sit alongside the Abrahamic and Dharmic religious categories.

Astronism is a religion and philosophy that is based on the idea that space exploration is the salvation of humankind. That space exploration is key to humanity's spiritual and intellectual advancement. Astronism teaches that after all alive creatures have died, they experience cosmosis where they become one with The Cosmos as part of their decomposition. The Astronist faith and philosophy is also based on the belief that space exploration and the increase of knowledge about The Cosmos is central to the future worldview of humanity.

Cometan is also the creator of the Spacefaring World franchise and fictional universe. He began the franchise by writing The Original Jesse Millette Series, a series of mystery books about the Jesse Millette character and his adventures.

Acknowledgements

As the author of the *Omnidoxy*, I, as Cometan, must express my most sincere of gratitudes to those around me during my authorship of the *Omnidoxy*. Those closest to me know whom they are, they know what they have done for me, and they also know what they haven't done. Acknowledgement is both about recognising what has been done, but also what hasn't. It is a reflective element to begin the *Omnidoxy* and I want to use this short segment of the Preppendix to offer us all the chance to take accountability for both what we have done compliments abound, but also what we have not done, what we have failed to do for ourselves and for others, which is often more telling of our character than that which we have done.

A Tradition of Polyagency

When Astronism is referred to as a tradition of polyagency, this pertains to the multifaceted functions of Astronism as an organised philosophy concerned with the mind, the body, the soul, the world, the future, and the destiny of humanity among other elements. Astronism acts in a state of polyagency because it provides a variety of services to its believers as part of its primary functionality.

Under the principles of polyagency, it is important that Astronism serves its adherents in a multitude of ways so that it may become a fully-functioning belief system that not only presents a set of beliefs, but provides a service to those whom follow Astronism. This remains a central element of the functional and operational identity of Astronism; that it is not just a body of ideas, but that such abstracts are able to become serviceable to the adherents of Astronism. Therefore, by the principles of polyagency, abstracts transform into services relatable and thematised to the abstract.

Authorship of the Omnidoxy

The authorship of the Omnidoxy solely rests with the British philosopher, Cometan, who began writing the founding treatise of Astronism at the age of seventeen. It took Cometan approximately five years to write the first edition of the text which would become known as the Cometanic edition. Cometan was able to write the Omnidoxy through the extensive series of revelations and ideations that Cometan experienced from the age of fifteen. The amalgamation of ideas that came to form the Omnidoxy would subsequently develop the foundations of Astronism.

Chronology of the Omnidoxy

The chronology of the Omnidoxy refers to the timeline by which the Omnidoxy was authored by Cometan. It involves the series of most pivotal events and occurrences in the life of Cometan that directly contributed to the creation of the Omnidoxy. The chronology of the Omnidoxy is herein established as a subdiscipline of study within omnidoxicology that shall be known as omnichronology. Omnichronologists shall explore the chronology of the creation of the Omnidoxy and considers the circumstances of the creation of the Omnidoxy by Cometan through his life and the affairs of the wider world during the time of the creation of the Omnidoxy.

Cometanic Edition

The Cometanic edition, also known as the Original Cometanic edition, refers to this edition of the Omnidoxy; the first edition of the Omnidoxy which was written by Cometan. Due to the nature of the Omnidoxy as a rolling treatise, there will now exist forevermore different redactions (not to be confused with formats) of the Omnidoxy.

Redactions are newly written additions to the Omnidoxy which may or may not hold Cometanic origin and can be added to any of the discourses of the Omnidoxy. They may materialise as entirely new discourses, or additions to either the preppendix or the appendix of the Omnidoxy. The redaction of a disquisition of non-Cometanic origins would be a major event and undertaking as that would also mean the creation of a inclusive discipline so the disquisition would need to present a new area of study not already encompassed by one of the other twelve inclusive disciplines.

Whichever type of addition it is, The Institution must approve it for the redaction to be considered omnidoxical and to be described as such. Cometanic editions of the Omnidoxy

wherein all redactions are of Cometanic origin would always be labelled as such. Meanwhile, when a redaction is added to the Omnidoxy whilst Cometan is still alive and the redaction is not of Cometanic origin, it would be labelled non-Cometanic, but if the same scenario were to occur yet Cometan has died then the redaction or edition would be labelled post-Cometanic.

Createdness of the Omnidoxy

The createdness of the Omnidoxy is a major topic of discussion of omnidoxicology dealing with the notion that the Omnidoxy was either created or uncreated. Omnidoxical createdness states that the Omnidoxy was created by Cometan while omnidoxical uncreatedness states that the Omnidoxy has always existed and was only revealed to the world through Cometan rather than having been created by Cometan hence not existing pre-Cometanically. Institutional Astronism aligns with omnidoxical createdness as it is accepted that Cometan did create the Omnidoxy and that the Omnidoxy's origins are firmly Cometanic.

The Dedicatory

The Omnidoxy is herein and henceforth dedicated to all the stargazers rich and poor, all the astronomers young and old, and all those in the present day and in the past that have been persecuted for what they believe fuelled by their love of the stars whether scientifically, religiously, philosophically, or otherwise. Here, now, you all have a book to call home, to call your own. This is a book which presents an organised system through which new beliefs and ideas may flourish, a series of disciplines through philosophical inquiry may emerge, and creates Astronism, an organised philosophy advocating for a love of their stars, speaking out about one's love of the stars, and exploring one's love of the stars in new ways.

This book is for those people who do and do not know of the magnificence of The Cosmos. Those whom do already know of its glory and ability to transform one's consciousness shall relish in a treatise which organises and labels their beliefs into a worldview to which they can identify. Those whom do not already know of The Cosmos in such a context will be plowed over by its intrinsic splendour to connect with the mind, the body, and the soul on a multitude of levels. They will be opened up to a new understanding of their life, those around them, and the world on which they reside as part of their cosmisation. Their cosmisation will lead to them being granted a whole new perspective on everything they presently prioritise.

The Omnidoxy is for the seekers, the thinkers, the lost, and the found. It is for the wanderers, the dreamers, and the romancers of all things cosmical. The Omnidoxy is herein dedicated to all of you and as I live and breath, as Cometan, I will ensure to be one of your representatives and I will ensure to let the world know of your existence.

Epigraph of the Omnidoxy

“The Cosmos is the centre of our lives. It shall be become whom we are as it always has been. Our cosmic ignorance shall be released through this writing, the writings of the Omnidoxy. The Cosmos is to become our liberator, our all-encompasser of spirituality, ambition, and knowledge. The Omnidoxy is the presenter of this liberated way and it is the Omnidoxy that is praised for its multifaceted abilities to introduce, to enknowledge, to create, and to inspire.”

Etymology of the Omnidoxy

The etymology of the Omnidoxy pertains to the study of the structure and meanings behind the name and word “omnidoxy”. Omnidoxy is comprised of a two-part structure, the first of which is the prefix omni- meaning ‘of all things’ while the second part is the suffix -doxy which has an Astronic meaning ‘knowledge imparted through written means’, but is also derived from the word ‘doxa’ used in the word ‘orthodoxy’ meaning an opinion or point of view.

Therefore, the etymology of the Omnidoxy is partly Astronic in origin, but majoratively pre-Cometanic or non-Cometanic in its origins and when considered in chronological totality literally means ‘all knowledge and knowledge of all things imparted through written means.’

As aforementioned, omnidoxy is both a name and a word. When it is referred to as a name or title, such as for the book of my writing herein, it will be capitalised. When it is referred to as a word, such as an adjective or noun, then it will not be capitalised.

Inimitability of the Omnidoxy

The inimitability of the Omnidoxy relates to the proclamation made herein that the Omnidoxy is a unique treatise with a unique and particular cause and motivation that could not ever be imitated due to the unique circumstances of its authorship. The inimitability of the Omnidoxy is to be studied as part of the wider discipline of study of omnidoxicology and the inimitability of the Omnidoxy remains one of the most important attributes to the articulation of its identity.

Introduction of Indexment

Indexment forms one part to the two part structure of the Omnidoxy and contributes to the uniqueness of the creation of the Omnidoxy. Indexment is the unique style of indexing used in the Omnidoxy which is applied to each and every insentensation of the text. Indexment allows for the precise navigation of the extensive text that is the Omnidoxy as it allows readers to pinpoint particular insentensations out of the thousands which populate the text.

Introduction of Insentence

Insentence forms one part to the two part structure of the Omnidoxy and is highly contributive to the uniqueness of the creation of the Omnidoxy. Insentence is the writing system utilised in the Omnidoxy whereby sentences are presented as paragraphs, each of which are known as insentensations. This writing structure allows for the indexation of each insentensation in the Omnidoxy.

Neology of the Omnidoxy

The neology of the Omnidoxy is essentially the neology of its author, Cometan, yet beyond Cometan, these written words will long outlast a single author and founder. With the completion of the first edition of the Omnidoxy has become a lexicon now poised for use by all Astronists and non-Astronists in their reference to topics addressed and often introduced within the Omnidoxy. A huge amount of new words have been introduced as part of the Omnidoxy with the intention of the formation of the lexicon for Astronism, some of which can be found in the Appendix of the Omnidoxy, but all of which can be found either in The Grand Lexicon of Astronology, the Dictionary of Astronism, or the Cometanic Encyclopaedia of Astronism. A subject of discussion itself is the neology of the Omnidoxy and all new words penned by Cometan expected to become post-omnidoxically.

Note from The Institution of The Philosophy of Astronism

The Institution of The Philosophy of Astronism herein bestows the world with the Omnidoxy, the founding text of the Astronist religion, a new belief system pivoted around a cosmocentric worldview. It remains the solemn and continuous responsibility of The Institution to care for and preserve the Omnidoxy for all-time. The Institution asks that the Omnidoxy is respected, but that it is also justifiably challenged and criticised so that it may be improved, expanded, and developed according to the principles of motionalism. The Institution bestows eternal importance to the Omnidoxy for the Astronic tradition, but also proclaims that other texts will emerge from authors far into the future that will also justifiably contribute to the further development of the Omnidoxy, Astronism, and the Astronic tradition.

Omnidoxical Foreword

This edition of the Omnidoxy is intended to partner the use of the Omnidoxy in philosophical debataions, enabling public and private readers to prepare and follow up the debatory readings. The introductions to each Disquisition, and the explanatory notes are entirely unique, written for this edition and this edition only for they are not to be used again for any future editions.

Omnidoxicality

Omnidoxicality rather the state or fact of being omnidoxical or the extent to which something is omnidoxical. Omnidoxicality pertains to the set of characteristics associated with pieces of writing that are included within the Omnidoxy and so, for something such as a piece of writing, a word, or a concept to be considered omnidoxical, it must have some direct reference in one of the editions or redactions of the Omnidoxy.

There are different forms of omnidoxicality that should also be introduced here which include extraomnidoxicality which encompasses a categorisation of literary works, discussions, concepts, theories, entire philosophies, or any other type of conceptual that was either not fully discussed within The Omnidoxy and was only mentioned, or was not mentioned at all within the founding treatise, but was later addressed in greater detail by Cometan in another text, which would be described as an extraomnidoxical text.

Meanwhile, pseudocometanian or pseudo-omnidoxical writings pertains to pieces of writing which are proclaimed to be of Cometanian or omnidoxical origin, but are not in factuality. Also addressed as part of discussions of omnidoxicality is the extent of the authority bestowed upon the Omnidoxy by The Institution of The Philosophy of Astronism with wide variances across followers of Astronism regarding how much weight and authority should be bestowed upon the Omnidoxy, thus expecting to form several schools of thought on the matter in a post-omnidoxical setting.

Personal Inspiration

Personal inspiration is the form of revelation and ideation amalgamated together which fuelled and motivated and allowed for Cometan's ability to create and solely author the Omnidoxy.

Preface of the Omnidoxy

The Omnidoxy is principally a treatise; a book which formally and systematically deals with a particular subject and in this case, the subject of the Omnidoxy is the Astronic tradition, specifically the introduction of Astronism. This points to the primary aim of the Omnidoxy which is to outline, define, explore, and make comments upon the topic of Astronism and its many facets and branches. To fulfil the role of being a treatise, a book must hold a subject, a scope, and an aim, the first of which we have just outlined. The second of which, the scope, is demonstrable by the Omnidoxy's extensive size and the range of subtopics that it pertains to as part of its wider exploration of Astronism in the Astronic tradition.

The depth and breadth of the Omnidoxy are both evidence through the text's extensivity and are further pertained to through the multitude of exeges that shall occur post-omnidoxically. The third part of the functionality of the treatise which is the aim has already been alluded to, but it can be concretely founded by relating to the founding of Astronism and this as being the principal aim of the Omnidoxy for there is no greater aim for any work than to establish a tradition of thought and belief that shall live on far passed the publication and relevancy of its founding text and in this case, Astronism's founding text is undisputedly the Omnidoxy.

Structure of the Omnidoxy

The Omnidoxy's structure is poised to become a prominent topic of discussion within omnidoxiology with an essential understanding of the structure of this mammoth text granting one a clearer understanding of its message, its purpose, and the presentability of its ideas.

The Omnidoxy is structure according to twelve disquisitions, each of which hold a particular number discourses which are themselves populated by indexed insentences of the writing style and writing system of insentence. The Omnidoxy is split according to these twelve disquisitions, but also holds both a preppendix with its own segments at the beginning of the text preceding the first disquisition and an appendix with its own number of segments at the end of the text following the final disquisition of the Omnidoxy which is the Dodecadoxy.

In its most basic understanding, therefore, the Omnidoxy can be considered split according to three parts, its preppendix, its disquisitions, and its appendix. However, both the preppendix and most segments of the appendix do not follow the insentence structure that is applied to the omnidoxical disquisitions and also, only some segments of the preppendix and the appendix are indexed according to the system of indexment which is applied to the twelve disquisitions of the Omnidoxy.

Technical Note

The translation of the Omnidoxy is a very technical process and is a process which is indeed vested as one of the many responsibilities of The Institution of The Philosophy of Astronism as the Omnidoxy's proprietor. However, some verified societies and organisations which can be found listed in the Appendix of the Omnidoxy are also vested with the ability to translate the Omnidoxy and its redactions with varying levels of Institutionalality. The process of the translation of the Omnidoxy is expected to become a topic of scholarly debate regarding which words in languages other than English are able to capture the essence of the complex points made within the Omnidoxy. Another important and highly technical element in the translation of the Omnidoxy is neotranslation which involves the translation of new words introduced in the Omnidoxy from English into other languages with accuracy to still encapsulate the originally intended meaning of the neologism.

The Preamble of the Omnidoxy

“For the furtherance of oneself. For the betterment of peoples. For the final meeting with one's creator when all one was, one is and one will be, becomes as one and you shall see nothing, but Divinity.”

Written by Cometan, Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette, for those who wish to enlighten themselves on Astronism, The Grand Centrality is hereby declared the official documentation upon which Astronism is inscribed, thus The Grand Centrality mustn't be obscured by any persons though official amendments can be made in accordance with The Statement of Amendments.

Those who read The Grand Centrality may interpret its ideas however they please though it must be specified that The Grand Centrality does not endorse its words as religious nor does it encourage its words to be interpreted as a religious practice. Astronism, in accordance with the wishes of Cometan, mustn't rival religions as Astronism itself isn't entirely religious though it can work alongside and be entwined with religions and their universal beliefs, ideologies and practices. Thus, a person reading The Grand Centrality must understand, if applicable, that their own religious scripture eclipses the writings of The Grand Centrality and mustn't take action that could intervene with their own religious obligations, practices and values.

The Grand Centrality can be read chronologically from the first text to the last or only a single text may be read as that text may hold the most significance to the respective reader.

The universal philosophy inscribed throughout The Grand Centrality can be implemented into the everyday thought process and the usage of Astronism in the event of decision

making is encouraged. The Grand Centrality does not endorse religious worship of its philosophy nor does it endorse the idea of the creation of a humanised god and nor does it endorse the notion of narrow or fundamentalist violent interpretation of its philosophy.

The Omnidoxy is hereby founded, on the twenty first day of the month of July in the year two thousand and sixteen as a grand founding documentation for the betterment of all peoples and for the expoundation and dissemination of Astronism as a flexible and universal philosophy available to the minds of All.

The Twenty-Five Refoundations of Philosophy

New definition of philosophy

The organisation of foundational ideas, thoughts, and concepts into coherent and meaningful systems in addition to the study of such established systems and their fundamental natures, beliefs, and practices.

1. No Worshipping and No Rituals.
2. There are philosophical buildings, and “Places of Philosophy”, but there are no doctrines to say how often people should visit such buildings or places, or what they should do in those buildings or places.
3. There exists no initiation rites and ceremony, nor does there exist any requirements of induction.
4. There is a central text; The Grand Centrality within which The Omnidoxy rests as the core Astronist philosophical documentation.
5. No mandatory belief or belief practice, and all beliefs and belief practice are interpretational.
6. Minimal mention of the supernatural, especially not the worship of the supernatural.
7. No sacred objects, places, or times.
8. No spiritual difference between philosophical buildings and other buildings or places; the only difference being the designation of philosophical buildings as their usage for philosophical debate and ideation.
9. There are principles to Astronism, but they don't have supernatural or unproven origins, and there are no enforcements of these principles on any adherents.
10. Rather than an individual or a council of people as the leader(s) of the philosophy, The Institution of the Philosophy of Astronism, as philosophical organisation, is the manager, authority, jurisdiction, and leader.

11. No religious feelings such as guilt or sin, but philosophical feelings including Wonderment, Adoration, Laudation, Ponderment, Inspiration, Imagination, and Knowledge.
12. No prayer or communication with a supernatural being or God.
13. There is a particular worldview, or futureview, in Astronism known as the Cosmocentric Worldview.
14. Astronism, and philosophy in general, is not dependent on the concept of faith for explanations of ideas.
15. A distinct focus on the present and future events rather than a centrality on the events of a past time.
16. No proclamations that any event or story in Astronism, or in Mystology, ever actually happened.
17. There are central figures as humanly manifestations of Astronism, yet those figures are neither real, nor supernatural, and are purely fictional and metaphorical.
18. Little focus on a supernatural existence or life after death, but more focus on The Cosmos, Human Civilisation, The Exploration of Space, and the concepts of metaphysics, existence, knowledge, and The Origins of The Universe.
19. The Institution of The Philosophy of Astronism does not seek, nor would accept, any form of tax exemption, for it expounds that philosophy should add and give back to the society in which it exists.
20. In religion, one must believe in the entirety of one's religion for one to be a part of it. In philosophy, specifically Astronism, one may just believe in a part of the philosophy, for there is no requirement to believe in the entirety.
21. In religion, one cannot be part of two religions in parallel. In philosophy, one can be part of multiple philosophies in parallel, and so one may follow Astronism and also follow another philosophy or religious tradition simultaneously.

22. Astronism focuses on what is existential, rather than superstition or supernaturalism. Philosophy is not focused on giving a definite answer unlike its religious counterparts, but instead, focuses on the seeking of the answers and acknowledging that one can never truly know enough; philosophy is the exploration for answers.
23. Faith is championed as good, but faith isn't required to believe in, or to become an adherent of, the words of the Omnidoxy or Astronism respectively.
24. Other subjects and practices are at the centre of Astronism, including Astronomy, Cosmology, Technology, the Sciences, the Humanities, and Futurology.
25. Astronism only concerns itself with the possibilities in the cosmic realms and there are no consequences of any particular action in Astronism, for philosophy is founded on knowledge, however, the universal and divinical realms of existence are also allured to in the Astronist Cosmology.

The Identity & Purpose of The Philosopher

In all things The Philosopher has knowledge for The Philosopher is knowledge itself, embodied into a being within whom knowledge is forefront and foremost.

A Seeker of Truth is The Philosopher at heart. Truth is the intrinsic nature of The Philosopher's mind, and to seek such truth is The Philosopher's ultimacy.

In whom, when whom, and how whom becomes The Philosopher that one is destined to be, is up to the person at hand, and whether they wish so to be The Philosopher intended.

We are philosophers in the very core of us all, and some grasp this marvellous gift when young and naive; the most dangerous of circumstances, and others when old and wise; the most disappointing of circumstances for a life of philosophy has been lost.

Though, it must said, that no one person is ever too old to realise one's place as The Philosopher for that is as destined so.

The Philosopher stands as the greatest beacon of humanity and thought, for The Philosopher sees the world through a way in which no other human can see it.

The Philosopher must guide the world to become what it has been destined to become, for The Philosopher's Duty to the peoples of the world is key to their gift of knowledge, imagination, and understanding of the world around them.

The Philosopher is anyone who places their thoughts on the acquisition of knowledge, centralises their duty on the betterment of peoples, and concentrates their wonderment on the grandiosity of The Cosmos in The Universe.

The Philosopher does not see themselves, nor the world in which they live, as the centrality of The Cosmos in The Universe, but a mere cog in a much larger wheel of divinity.

The Philosopher's purpose is that of a grand path as destined so, and takes the meaning, structure, and appearance of all things created to be an entity of some Divine creation.

The Philosopher's path of life is long, and full, and difficult, and easy in many uniquely interlocking ways to The Philosopher themselves.

There are five components that are central to The Philosopher's life:

- The Philosopher's Imagination
- The Philosopher's Knowledge
- The Philosopher's Wonderment
- The Philosopher's Duty
- The Philosopher's Understanding

The Absolute Notions of The Cosmos

The Cosmos is the all-encompassing entirety of existence from the perspective of that which exists within it and all that is within it can be known to exist to those whom stand within it, and all that is said to be without it, cannot be known to exist to those whom stand within it.

The Cosmos is as it appears for it does not share the deceptive qualities that exist within man, and so, only one version of The Cosmos can be known to exist in absolute truth.

Relativism remains the greatest opposition to the absolute truth and reality of The Cosmos for relativism allows for one to see The Cosmos how they wish to see, and not how it truly and actually is.

Humanity must be unified under one idea that The Cosmos holds a truth and a reality which cannot be distorted by relative thought.

This truth is that The Cosmos is finite; there is a definite edge to its existence; it had a beginning and it will have an end, and it is so that no ultimate answer to the mysteries of The Cosmos can ever be proven to be true for humanity has not seen The Cosmos in its entirety; they can only be right for the adherent and how they truly feel towards that view.

The reality is that The Cosmos is ultimately unknown to humanity and all that could possible exist within The Cosmos does so in direct conjunction with the confines of The Universe.

The Cosmos resembles order, patterns, and structure and exists alongside, underneath, and within The Universe, and is the guide, the protector, and the incubator from The Universe for which exists within it.

The Reascension of Philosophy

Philosophy: The Originator of Knowledge, The Initiator of Academics, The Root of All Subjects, The Breaker of Falsities, and The Resolver of Reality & Existence, thrived in ancient times with the likes of Aristotle, Socrates, Plato, and Epicurus creating the foundations of Western thought, and Laozi, Mencius, and Confucius establishing the fundamentals of Eastern thought.

Ever since, however, the great era of philosophical thought has dwindled and the greatest thinkers have become fewer over the centuries as religion, materialism, and politics have taken a central role in the lives of people, and in society as a whole.

This domination has become so prevalent that philosophy has descended to become an obscure, and dubious subject to most people, and its application and study, very niche and its purpose and importance almost completely forgotten outside the academic world.

This will change as Organised Philosophy, New Philosophy, and Advanced Philosophy take the stage with their initiator, Astronism, navigating humanity towards a greater and united future.

It is the central precept of The Reascension of Philosophy that states that philosophy's societal role must rise and become central to the functioning of humanity, and vital to the future of humankind.

Philosophical buildings must become forefront in the societal landscape, and such buildings must become centralised in society.

Philosophy must stand again as one of the fundamental pillars of society.

The Commencement of The Cosmos

In the beginning, there was nothing, and then, in an infinitesimal moment, at an infinitesimal point in a place that is still unknown to us, an eruption occurred, giving birth to an endless expanding existence consisting of time, space, and matter, and it is this well-ordered whole, that we call, in the Astronist Tradition, The Cosmos.

First it is the size of a subatomic particle. The tiniest of fractions of a second later, it is just big enough to hold in the palm of one's hand.

Moments later, it is the size of The Earth, and from thereon expands across a timeline of fourteen billion years to reach a still continuously expanding size today, which is absolutely and ultimately inconceivable for the humanity of The Earth to comprehend.

During this timeline of endless creation, a vast series of directly Divine celestial entities formed and their sizes, colours, distances, and mysteries confound the greatest of minds.

Every day, new discoveries are unlocking the mysteries of The Cosmos, for it be our duty to learn as much as we can about such a vast, complex, and truth-concealing place.

If it is The Cosmos that stands as the central and foremost element of The Universe, then it is The Cosmos that humanity must explore, learn, and gain an understanding of, for the furtherance of humanity.

There will be a time when The Cosmos comes to an end, but until that time comes, The Cosmos, as The Order of The Universe, will exist to be the central, and most directly Divine element of The Universe.

The Eidouranium, The Observatory, The Promontory & The Planetarium

The most centralised buildings and structures in a society form the middle of a concentric pattern around which the city, the society, and the lives of the people gyrate.

Throughout the history of civilisation, the buildings constructed in a city, town, and village reflect the values, the core beliefs, and the most important functions of that society.

These buildings were masterfully architected to look grand, to stand tall, to offer a kind of guidance for the people, and most importantly, to be the foremost symbol of what the people envisioned their society to stand for.

A building can take many forms, and hold many purposes, and stand for many aspects of thought, opinion, and knowledge.

The society must ask itself what it wants to be, what it wishes to stand for, and what future it is pursuing for itself, and for its people.

The buildings that the society erects must reflect these choices in accordance with the system of societal governance that has been democratically chosen by the people.

The Eidouranium is The Grand Centrality of the society in which its towering height, stunning beauty, and complex structure, make it the beating heart of the city, and from which all knowledge is gained, all guidance is given, and all governance is performed.

The Observatory is The Grand Seeker of the society in which its towering height too, and its stunning beauty too, are carefully crafted to spark the greatest of wonderments from the people whom it serves.

The Promontory is The Grand Eye of the society in which although it may not stand at the centre to perform its duty, it is the people's eye to The World Beyond, and all knowledge, all wonderment, and all imagination of The Cosmos originates from this building.

The Planetarium is The Grand Disseminator for it is the most common of all these buildings, the most accessible, and the most relevant to the masses, and so, the Planetarium stands as the most widespread reflection of the society created.

The people must be able to enter these buildings freely without charge to their economy, their mind, nor their conscience, for these are The People's Buildings, and they are to be for all for the purpose of establishing the founded vision for the society.

These buildings are to propound beauty for to look, and feel, and know of beauty is to know of creation, imagination, The Cosmos, The Universe, and The Divine.

These buildings are to propound knowledge for to promote knowledge is the only way to achieving the vision founded for the society's future.

These buildings are to propound, most ultimately, wonderment for that which we all share as all of us are part of The Cosmos, so as to be amazed with one another is as to be in awe of The Cosmos itself.

The Story of Cometan

Cometan (born 1 July, 1998) is the first Astronic philosopher and an autodidact of philosophy, the eponymous founder of Cometanism and the founder of Astronism, as well as the sole author of the Omnidoxy which immortalised Cometan's philosophership. Cometan is the mononym and historical name for Brandon Taylorian who is responsible for founding the Astronist philosophical tradition which was structured in the document known as The Grand Centrality within which The Omnidoxy, The Astronist Methodology and other founding works reside.

Astronist philosophy is interchangeably known as cometic philosophy which can be summarised as a distinct preoccupation with the affairs, issues, mechanisms, theology and philosophy of The Cosmos as is manifested through the tenet and concept of cosmocentricity.

Cometan officially embarked upon a philosophical career from the age of seventeen onwards, but had been developing his writing style, ideas, and stances on various topics from the age of fifteen during the Year of The Gift. One of the appellations of Astronism is cometicism which remains specific to the figure and persona of Cometan as made distinct from that of Brandon Taylorian and as a distinct variation of Astronism.

The young writer was then enthralled into a six year-long journey that involved him becoming an autodidact of religion, geography, linguistics, astronomy, cosmology, and most importantly, philosophy. During this formative period, he decided to change his name from Brandon Taylorian to a mononym after being inspired by the mononymous names of the Ancient Greek philosophers and he chose the cosmically-themed mononym of Cometan to match the astronomical theme of his philosophy.

Cometan, using his original professional name of Brandon Taylorian, also during this time started to pen The Original Jesse Millette Series, a series of fictional mystery books centred on chronicling the life of its protagonist, Jesse Millette, alongside four other deuteragonists to form The Five Astronist Characters as they are collectively referred to.

By the age of 20, Cometan had completed The Omnidoxy which remains over 1 million words in total length. Not only had Cometan created a philosophy, but an entirely new understanding of what philosophy was and the role of a philosopher in the world which in turn formed the wider Astronist philosophical tradition. Afterwards, Cometan founded and established The Institution of The Philosophy of Astronism which holds sole proprietorship over all aspects of Astronism, including sole copyright to The Omnidoxy and Cometan's other philosophical works.

A famed Armenophile, Cometan held an instant affinity and curiosity towards the history and people of Armenia upon learning about the country during his formative autodidactic years. This led to him eventually coming across a young woman named Liana Tiratsuyan whom he met in person almost one year later at Zvartnots International Airport in the

capital city of Yerevan in December 2018. Cometan claimed love at first sight with Tiratsuyan and their week together in Yerevan was even granted the privilege of being chronicled in *The Omnidoxy* in the formation of that which would be known as Cometanic love which encompassed the philosophical musings of Cometan on the topic of love.

Cometan was born on 1st of July 1998 in Preston, Lancashire, England, United Kingdom and is now 20 years old. He is the son of Sean Taylor (Father) and Louise Counsell (Mother) who separated when their only son was just four years old. Cometan has spoken of the fact that he remained of an “unknown identity” up until the age of fifteen when he had the idea for *Jesse Millette*. Up until that point, he never committed to any hobby, had few close friends, and held an unhappy personality.

Cometan has been graced by having seven siblings in total on both his father and mother’s side; Lucia Richardson (born June 7, 1989), Kieran Taylorian (born February 6, 2007), Charlotte Sophia (born August 20, 2007), Kent Taylorian (born July 17, 2008), Zara Taylorian (born July 17, 2008), Jay Taylorian (born September 17, 2009), and Edie Taylorian (born February 27, 2011).

However, the majority of Cometan’s childhood was spent with his cousins at his grandparents’ residence at 222 Longmeanygate, Leyland. Cometan’s childhood at the house and its surrounding grounds was spent observing deeply religious Catholic traditions primarily lead by his grandmother, Irene, whom Cometan would later credited with igniting his fervent interest in religion during his autodidactic formative teenage years.

The Grand Chronicles of Astronist Mystology

Preface

It is the true and pure purpose of The People's Constitutional Company of Jesse Millette to inspire and stimulate enthusiasm for all peoples in their chosen disciplinary for the eventual prosperity, furtherance and betterment of peoples here and beyond.

And so, in accordance to Astronism,, The People's Constitutional Company of Jesse Millette and the wishes of The Divine, I, Brandon Reece Taylor, Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette, do hereby inscribe The Grand Chronicles , of which I hope will stay in the hearts and minds of all peoples here and beyond for many generations to come.

The Grand Chronicles of Astronist Mystology is the ninth of The Eleven Astronist Dogmatic Works and in this documentation here holds the stories of figures young and old for the betterment, inspiration, enlightenment and inspirit of all peoples. Hold these stories close to thine heart and listen to their words and wonder and wish all about the figures you read of for their stories will guide thee to a path of betterment and prosperity for one and for all.

Together, learn and listen and love of these figures, and so too will thee be of their divine nature, but do not forget thy binding faith and morality for without these such components, the stories of these figures are all as nothing. So now, with the knowing of the divine in thy presence, read The

Grand Chronicles of Astronist Mystology and take from them what thy please for they and all are for thy and all and so they serve thee and all peoples, forever.

The Fabled Era of Astronist Mystology

The Fabled Era comprises of fifty Astronist stories considered fictitious, yet mythical to the Astronist Timeline, due to them taking place sometime before Jesse's canonical birth.

The Fable of the Books of Guidance

On a day of such beauty and warmth, in a land of the true riches of nature and family and love, does a Boy live. In this vast and beauteous land does stand a small house on a small hill in which a Boy, as small as they come, did live with his small family. So insignificant were they in their quiet part of the land that rarely did they receive any visitors and lived a small life, did this small Boy and it was only the creatures, in the woodland next door, that served as his friends. Hour after hour would this Boy play, in the woodland next door: With ladybirds and dragonflies and twigs and leaves and all kinds of bugs and beetles and bees. Created, did he, houses for them, parks for them to play in, and climbed the trees with them, did he, before stepping across The Great River. And when it was time to say goodnight, he guided them back to their homes, wished them good sleep and to be very ready, for the morrow's activities at dawn. On one morning, a spring one it was, the Boy got up and got dressed. His mother, so sweet she was, had made breakfast his small belly. But when he was about to leave, his Father did then shout, "Boy, get back here. I need to show you some things of much importance."

A writer, his Father was indeed, and a good one he was at that. The Boy had never bothered his Father for he knew he was always busy, so when his Father had called for him, he couldn't quite believe it. "Yes, Father?" The Boy did say as he stood in his Father's study.

"I want you to take a look at these books," his Father did then say. "And I want you to tell me which you prefer, which you believe in your heart to be true to you."

"But Father, did you write them?" The Boy did say as his Father handed him them.

“No, no, not these my son. We shall save mine for another day. No, these are the books of the greatest thinkers from all around our world. Ancient some are and some are not, and pose The Questions they do. Those of creation, of all-time and the ones one ponders about throughout their existence.”

And so, the Boy did then take, The Books of Faith with him, and read them he did, surrounded by nature, and picked from them, his favourite, the one most true to him. And then, when night did fall, he went back to his Father and said, “Father, I loved them all, but this, this is the book for me, I feel and know it so.”

“Then son, you have done it, you have chosen the book to guide. Guide you through your life this will, through all your tests and trials, and in the end, when you meet The One of Creation, The Creator will accept thee for lived in trueness to thyself will you and that is all that can be asked of one for trueness is the way of The Divine”.

The Fable of the Man Who Did Right

In a land so far and wide and dry and desolate, lived a man so lonely, all had forgotten him, for no name had he, and no family had he and no friends had he and so lonely was he for he had nobody but himself, he believed. In pain, was he, from day to night from the ills of his body and mind and suffer would he, until the day, he passed from this dreaded world, he believed.

It was, one day, so very scorching silence, and the man with no name had little to do, like all other days, yet this one was much worse for today was the day of his birth, and nobody, but himself, he believed, knew or cared that this was his day.

Sitting on his porch, was he, watching the last hairs of grass melt away from the searing sun in the bold, blue sky, thinking about the world beyond and all he did not know and would never know, he believed. It was then, when all seemed so ordinary, when the unordinary did occur:

He looked right down the usually empty road and saw what he had never seen before. A man, he saw, with a woman and a child. Got up from his seat faster than he ever had, did he, and waved and called to them, these people of appearance, thinking all was well. But, all was not.

When the man and the woman got closer and told him of their story, the man gasped for he had never heard, such a dreaded, awful tale than his own. The woman was carrying a baby, it seemed, and ill she so very was. Her husband, told him of her state and the man welcomed them

inside. A night, they did spend, and the night after that, but it was the third night that did conclude, and such a miracle did occur:

The woman birthed her child and glowing was he, with the purity of divinity and so beautiful and heavenly was he. Her husband did smile and laugh and dance as his wife did hold her baby and the man did play a wondrous tune on the piano that had never since been struck. Such a miraculous night this was and destined it had always been, yet the night came to an end as all do and the moon did set and the sun did rise and the morning did then come.

Time to leave, the husband did announce and the man's heart did sink far for alone again would he then be and so lonely did he feel for so long and never again, after that Miracle Night, could he ever live like that even once more. As he waved goodbye to the family of three, he felt a strange, stirring sensation throughout his body. He looked up to the sky and saw The Great Light, and knowing that the time had come, there, he passed, to The Great Beyond, knowing all he had done was right.

The Fable of the Girl Who Shared Her Time

In a land so rich and lush, does live a girl so pretty, yet crushed. Crushed inside did she so feel for her mother had died just an hour before meal. So generous and kind had her mother always been, so the girl did promise to be as strong and honest for as long as she would be. Yet one day in spring, when she did dance and sing, her father asked her to get, some bread and butter from the next village before the shutter and should carry them in this net.

And so slipping on her shoes, she shimmied in such shock and awe, for she had never yet been out alone before, she skipped out the front door. As her house got smaller, she felt taller as she never had done this before. Yet out in the wide world, was she, and without her father at her side, she was wondering whether, she would ever weather, this weird world without. But, brave was she and so bypass would she, her stumbling, blundering broods.

On the horizon, as she hiked up The Hill of Highgon, her heart did hop in a hurry, for far beyond did her eyes take her to see a hunched old haggard, hauling a hog and howling at it was she, as the girl got closer, she asked, "What's the matter?"

"My hog, so stubborn is he. Haven't a hint of why he's holding me be, suppose, thee help me?" My time, I will share, for generous am I, the girl did think to herself. Spent an hour with the woman did she, helping the hog, up the height of the hill. Yet waving goodbye, she was totally in surprise, for she had forgotten about her chore.

“Oh, good golly, I’d better darn hurry for if not, my father will worry.”

Walk she did, yet now with a power; for the time did strike, the twelfth hour. Heading into The Whitney Woods, knowing cut her journey it would, for time was quickly becoming her enemy and the day was nearing short. Half way through, she looked up and saw Two. Little boys, they were, smaller than her, so cute and cuddly, yet something seemed rather unruly.

“Why Miss,” one of the boys did say. “Please would you help us today, carry these big logs up, to our house, just up that way.” The girl did try, but the other did cry, so she agreed to help them today. Remembering, she did, her promise to keep, a kind and caring heart, always.

Heavy logs, they were and splinters and cuts, did tear her such young skin, but kept her deed did she. After a good hour’s work, the boys did wish her, on her merry way. “Thank you for sharing your strength with us for if not, never would we have finished with that lot.”

Now, I must get to the village, the girl thought in utter dismay, for if not, never will I get my chore done this day. Yet as fate would have it, across a lost man she added, to her encounterments that day. “Oh, sweet girl, where’ve I gone wrong?” The man did then say. Pointed him in the right direction, the girl did kindly say. “Oh, thank you, for sharing your true knowledge with a silly old man such as I, and now little girl, be on your way, for your father, worry, he may.”

The girl then did scurry, in such a hurry, toward the market wearing a face of such worry. She paid for the things and went back to her dwellings as her father saw her coming. Nearly seven it was, by the time she returned, and her father seemed stern.

“Where have you been, my little girl wonder?” Her father did then ask with squinting eyes.

“Oh, father please don’t shout at me, I’ve had such a day of tasks.”

“I know, I know, I know, my sweet child, you don’t have to defend, I just asked. You’ve shared all thy could and that’s all that mattered and if Time was not pleased, then that’s Time’s old fault, but it’s you, my sweet child, whose without revolt on this so very wondrous day.”

The Fable of the Spirit of a Child

In a land of death and despair and destructive dynamites of demons, all seems so lost and lonesome in the depths of debris and dejection. As the soot of sins does stick to all surrounding, like a sign of sorrow and sombre, seems all is so sad and strayed and stolen from what should be sincerity.

In a world of past wonders and a time of powerless people, hope is helpless for having hope, in this devil world, is a weakness more than a worship, one does believe. Yet true, deep down, all believe this not for having hope within our hearts is the path to peace which all one can wish for in this human world.

When all above, make the decisions, and impotent we all are, it is hard to hold hope for when one sees no heading and all hills and holes and houses are blocked by boulders of bureaucracy, it is easy to believe that building an existence is beyond all that one can achieve. But, alone nobody is, for this world is full of others of your kin, and building with them is brighter than building alone, for in togetherness, one takes turns, and triumph, all shall.

But amid the floating authoritarian ashes of atrocity, a woman does lay in bed with family and friends surrounding her and despite, the demolitions and destructions being dealt outside, a darling miracle is about to occur:

With the screams and shouts of love and pain, and the bombings of buildings beyond their own, the family and friends do watch as a little cry is heard and All is hushed. From the explosions of evil to the dynamites of the devil and the screeches of shock, a little cry comes and the proud people peer as The Prodigy's parentage do plant pecks, all-world and all-evil does stop for the spirit of something so special is speaking, in the only voice, she knows how.

The devils of the world drawback. The bombs of the world bow. The destruction of the world deals no damage. "Why and how does this occur?" One poor soul does ask. A whisper does then, fill their ears as the words of The Divine do spout.

*“Listen all, to the cries of this child,
For a sinner she is not,
As so pure and precious and powerful is she,
With ever knowing not,
And so bow, to her, all shall and will,
For the future, she foretells,
A bright one it shall be, as long as sinners see, the spirit of a child is the purest form to me.”*

The Fable of The Perfect Garden

In a land of legend and love and life lies a house with many rooms. To whom the house belonged was a mystery since the birth of Time, yet all knew of its infamous grounds. The house with no owner and no name or number; had a very strange garden indeed. All from across the land did hear of its legend. The Perfect Garden, it was, and all who heard of it, instantly wanted to see it.

Impossibly large, was this perfect garden. Those so lucky to witness its legend, did describe it as a beacon, one of nature and one of heaven, yet on no map was The Perfect Garden, so how on this world, could one possibly find it. Legend it was that some hikers had seen it, yet of all impossibilities, did they describe it. So wide and long, beyond the eye could see. So thick and lush and vast with vines and trees and flowers and leaves. So deep and rich with colours so bright, that unreal did nature look, even at midnight. All animals that had ever lived, did exist in this place of perfection. No creature too vicious or vile; no plant too tall or small. Every living thing do come here when their time had been and gone, and stay here, would they, forever without dismay, for now they existed in The Perfect Garden, and is all wherever one wishes to be.

To be conscious of worldliness is not to be in The Perfect Garden. To be of the feelings of jealousy, destruction and judgement is not to be in The Perfect Garden. Yet it is to be as all-accepting, all-loving and all-knowing to be in The Perfect Garden. When one is passing from this world, beyond living and breathing and all that is humanly, one does not feel for one's worldliness is behind them and so, to exist within The Perfect Garden, one must be beyond their living self.

One winter's day, an old, sick woman did take a walk in the snow alone. Despite all her worldliness within her telling her not to go, she felt a force within her too, beyond all that she could resist. And so, leave her house she did. As she did reach halfway toward a destination she did know, she looked ahead and saw someone she never thought she'd see again. Her husband, it was. Clear as day. Standing before her, he was right now, waving for her to come his way. At first, believe not, did she the figure before her for she knew her husband to be dead. Yet with an unstoppable driving force within, she continued toward him. As she neared him, faint did he become and when reached out to him with her shaking hand, did she believe it was all a vision. But it was then, when she turned the corner, it was then when she say her destination. Right before her, yet still so distant, was the numberless house with no name. And then, she did feel, as the snow-filled world did start to unseal, a force of draining; draining her

life. And as her body did fall to the snow, so too did her spirit transcend, into the beyond of all life and on her love's arm, did she then link, for together they walked, into The Perfect Garden.

The Fable of an Adult's Duty

The Fable of the Purity
of a Newborn Human

The Fable of the Sanctuary of Nature

The Fable of the Doubtful
Young Women

The Fable of the Bored Boy

The Fable of the Two Perspectives

The Fable of the Bird and the Worm

The Fable of the Spreading of a Message

The Fable of the Clarity of Love

The Fable of the Vain Woman

The Fable of the Cycles of Life

The Fable of the Everyday Wonders

The Fable of the Painter Born Blind

The Fable of Day and Night

The Fable of the Leader's Struggle

The Fable of Love and Fear

The Fable of the Birdsongs

The Fable of the Boy
Born With Nothing

The Fable of the Nothing Man

The Fable of the Free Spirit

The Fable of the Universal Wonders

The Fable of the Fire Dance

The Fable of the Smiling Girl

The Fable of the Modest One

The Fable of the Luxuriating One

The Fable of the Woman Silently Healing the World

The Fable of the Three Open Doors

The Fable of Showing the Lost,
the Way

The Fable of the Tree of
the Greatest Wisdom

The Fable of the Ignorant One

The Fable of the Understanding One

The Fable of the Loyalest of Friends

The Fable of the Sunshine Glory

The Fable of the Words of the Faithful

The Fable of He Who Wishes to Progress

The Fable of the Acceptance of Difference

The Fable of the Big Thinker

The Fable of the Women Who Gave Her Life For Others

The Fable of the Precious Gift of Empathy

The Fable of Humanity's Solidarity

The Fable of the Thousand Dead Fish

The Fable of the Shepherd's Sunrise

The Fable of the Human Duty of Stewardship

The Fable of the Keykeeper's Choice

The Fable of the Sanctity of the Human Heart

The Kingdoms Era of Astronist Mystology

The Kingdoms Era of Astronist Mystology of exactly thirty legendary stories is set in an alternate time whereby Jesse is the rightful king of a rich and luscious land yet it is in danger of jeopardy from a great evil of which Jesse must destroy to restore balance. All of these stories are considered fictitious, yet mythical to the Astronist Timeline due to them all taking place sometime before Jesse's canonical birth.

The Grand Story of the Newborn King

One character is called Eve.

The Grand Story of the Prince's Playground

The Grand Story of the People's Prince

The Grand Story of the Boy To Be King

The Grand Story of the Springtime Tune

The Grand Story of His Four Protectors

The Grand Story of the Great Dark Winter

The Grand Story of the Lost Adventure

The Grand Story of the Boy Tempted

The Grand Story of the Boy, The Beast Slayer

The Grand Story of the Emerald Amulet

The Grand Story of the Broken Beacons

The Grand Story of the Vision of Truth

The Grand Story of the Painful Lesson

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Core
Omnidoxy

*The Twelve
Grand
Disquisitions*

The Monodoxy

*The Principles of
The Aesthetic Cosmos*

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Compendology

[1:1:1] In the first disquisition of the Omnidoxy, The Cosmos shall be discussed in terms according to its aesthetics, development, naturity, orderity, as well as according to its origination, and ultimation as the most basic outline of the address of the inclusive discipline that is and shall be henceforth known as compendology.

[1:1:2] The Cosmos exists as the order, the pattern, and the structure of The Universe, and it is The Cosmos that fills the empty, yet all-expanding, underpinning that is The Universe.

[1:1:3] The Cosmos is in direct opposition to The Chaos, which is characterised by the imbalances, the unknowns, and the disordered parts of The Cosmos, and perhaps even The Universe beyond; the true breadth and width of the influence of The Chaos remains undecided by the Astronist Tradition; this issue shall be henceforthly known as the Chaotic Influence Problem.

[1:1:4] The Cosmos is everything we are, every time, every space, and every dimension, perspective, and every existence that is real to us.

[1:1:5] We owe all we are to The Cosmos as the entity from which we originated after the uncreation of The Universe.

[1:1:6] The Cosmos is the most grand of all things that we know to exist.

[1:1:7] It is the most vast of all things we know to exist and too, the most complex.

[1:1:8] The immense complexity of the structure of The Cosmos, even in its most simplest of forms, is completely incomprehensible to the mind of humanity for we can't fully comprehend that which we are ourselves part of, and made from.

[1:1:9] However, it is herein stated for henceforth application and fundamental to the Astronist understanding of reality is the notion that the first and only realities of The Cosmos; it has been created and so holds a natural physical and temporal limitation and is itself transient subsequence to all else within it.

The Journey Through The Cosmos

[1:2:1] Beginning where we know, the most homely and most comfortable of all places in The Cosmos so far, we begin The Journey Through The Cosmos at the one place we do know of almost wholly, and that is, The Earth.

[1:2:2] Perhaps it is easy to forget that the Earth and ourselves are just as much part of The Cosmos as the radiant stars, the black hole oblivions, and the most colourful and creative of the nebulae.

[1:2:3] But we are so part of The Cosmos in an equal way rather The Earth and ourselves existing superiorly to all other cosmic entities or sentient beings as is the belief for some other traditions of philosophy and religion, but this is not the approach of the Astronist Tradition of course.

[1:2:4] When one appreciates the beauty of the Earth, one also appreciates the beauty of The Cosmos and our insignificant place as a chapter in the history of the former within the latter.

[1:2:5] The very nature of the human mind and soul is to gravitate towards order, pattern, and structure so in the footsteps of The Cosmos do we follow for we are the microprogeny of The Cosmos; the phenomena of The Cosmos are the events taking place in The Cosmos on the most grand or the most minuscule of scales while the progeny of The Cosmos are the objects, beings, and structures of cosmic proportion that form the cosmic ecosystem.

[1:2:6] The Astronist Tradition envisions that humanity is to explore The Cosmos as we have explored The Earth and therefore established is the concept of the Humanic Exploration of The Cosmos.

[1:2:7] The Astronist Tradition prophesies that the Humanic Exploration of The Cosmos shall occur when our engineering capabilities are advanced, when the reascension of philosophy has occurred, and when our empirical knowledge of The Cosmos has heightened to new levels never before achieved in our history.

[1:2:8] The Astronist Tradition not only prophesies the Humanic Exploration of The Cosmos, but considers it to be the most solemn duty of humanity to embark upon, and it is the Humanic Exploration of The Cosmos that is the practical manifestation of The Journey Through The Cosmos.

[1:2:9] Humanity are destined to venture to the furthest reaches of the galaxy and even beyond into intergalactic territory if the technology, engineering, and philosophic will is developed and established to allow us to do so.

The Functionalities of Cosmic Progeny & Phenomena (Functionality)

[1:3:1] The Cosmos as it exists now and as we are now, is apart from us though we exist within it, and the entirety of our existence depends upon it.

[1:3:2] Despite this knowledge known to All, the world has grown ignorant of The Cosmos and our place within it as we continue with our geocentric lives.

[1:3:3] To exist within something is to perceive everything beyond through a very narrow telescope.

[1:3:4] The closer we are to something, the greater detail we see, yet too, we miss the wider perception of the surrounding world.

[1:3:5] We mustn't blame the world for their geocentricity; if an ant you are in a forest, you too wouldn't hold the ability to conceive its true scale and grandiosity.

[1:3:6] It falls to the greatest of minds to create insight of The Cosmos for the rest of the world to be able to perceive it as The Divine created it so.

[1:3:7] A philosophy must be formed to lead the next frontier beyond our celestial home.

[1:3:8] This philosophy; it must be strong in purpose, clear in thought, and a supportive guardian for the venturers, the wonderers, and those of ignorance too.

[1:3:9] That philosophy is this which you read now, and its purpose is strong, its thought clear, and its guardianship supportive and never ceasing.

[1:3:10] There are many journeys of our lives; many are physical, and others emotional, but there are those few which are a mixture of both, and are named Cosmical Journeys.

[1:3:11] A Cosmical Journey is that which one embarks upon during their quest for knowledge and a greater level of insight into the real nature, purpose, and beauty of The Cosmos.

[1:3:12] The Cosmosis is the overarching element of the Cosmical Journey of our lives which every one of us possesses.

[1:3:13] Some of us decide to explore our Cosmosis in greater depth than others, whom may spend only a small fraction of their time devoted to cosmical study, appreciation, and wonderment, amongst other types of cosmic interaction.

[1:3:14] It is one of the purposes of Astronism to increase each and every person's individual Cosmosis by demonstrating the wonderment, the complexity, the direct divinity, and the ultimate necessity of The Cosmos.

[1:3:15] Our Cosmosis is unique and our own from our beginning to our end; it cannot be taken away just as it cannot be forced upon us; we can only be enlightened towards it due to our want and need.

[1:3:16] Every book you read about The Cosmos; every thought you have about The Beyond; every dream you hold close to you of the possibilities is your Cosmosis progressing; racing on in its uniquely designed trajectory as part of our individual transcension.

[1:3:17] The level of your Cosmosis is an exact reflection of the effort, the time, and the thought into which you place in your philosophisations and your cosmic interactions, devotions, and enknowledgements.

[1:3:18] A little child looking up at the night sky right now beholds in their eyes the future of humanity, and it is the job of the world to make what they foresee a reality for them and their offspring thereafter forevermore.

[1:3:19] The family, the education, and the society must guide the young towards the future they foresee and what they hope to be, for the mind of one child represents a million new opportunities.

[1:3:20] The child can see, and feel, and know their future in The Cosmos for they have not been tainted by the distortions and distractions of the world around them; they can see more clearly their future than any adult could ever understand and it is this insight that we must preserve and encourage so that the next generations of adults are instilled with this heightened understanding of our cosmicity.

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[1:3:21] The planet's course is ours too, and the way in which the planet flows is the way in which the nature of all life exists.

[1:3:22] It would do good for the world to know our dependence on what seem to be the smallest of things in The Cosmos for any slight change renders us entirely extinct.

[1:3:23] Each and every cosmical planet follows its course as a singer follows a song, a writer a train of thought, a pianist a melody; nothing of true cosmicity is exempt from the cosmic pattern and order.

[1:3:24] Every one thing of existence follows a course whether by destiny, or nature, or both; it is true for all things.

[1:3:25] But it is the study of the orbits of planets which will enlighten you to the centrality of everyone's course, and the intrinsicity of such courses to the functionality of The Cosmos.

[1:3:26] It is so that planets of all cosmical order rotate in coplanarity, and in time, and in speed, and in distance from one another with the same constant force, gravity, bounding their elliptic trajectories.

[1:3:27] An orbit represents the positioning of a planet for the majority of its existence; it is chosen for the planet according to gravitational pull, solar proximity, and alignment with the other planetary entities of the system.

[1:3:28] Is it not fascinating to you that every planet in every system has its own unique orbital trajectory according to the factors aforementioned? It is for this reason and many other examples that I herein introduce and latterly explore the worldview of unquitarianism.

[1:3:29] It is not a basic or foolish highlight to pose that such perfection in the cosmical system exists, and remains ready to be adored.

[1:3:30] To a simple system we look, our's in fact, the one in which we exist, and wonder of the planets and their orbital trajectories and remember that each of which functions uniquely to itself, but in symbioticity to the planets which surround it and The Sun around which it orbits.

[1:3:31] A system of such perfection in function created by chance and not by some design? Now a basic and foolish suggestion that would be.

[1:3:32] The orbitality of the planets is the extent to which their functions align with their trajectories.

[1:3:33] This must firstly and foremostly be discussed in the context of The Earth and its function; a world of diversity, complex, and relatively mature life.

[1:3:34] Why doesn't Mercury, or Venus hold the same life? Their trajectories fall too close to The Sun for life to exist, but the environments on those planets are unique in The Solar System and their functions are followed accordingly as The Earth's function as the supporter of life which is, too, followed and wholly fulfilled.

[1:3:35] It is of narrowthought to think of a planet's function in the context of our own needs and desires; you must learn now that The Cosmos does not, and will not ever work for us, or the way we want it to work for we are within it and part of it and it is not the role of a single jigsaw piece to dictate the way in which the other pieces interlock.

[1:3:36] To follow open thought is to think of a planet's function in terms of The Cosmos and its place within it, and what that planet may do for the system in whole.

[1:3:37] It is the immediacy of humanity which misses us our opportunities, for our quickness to judge is our impatience to learn of the ways in which the subject may be of use to us either now or in future times.

[1:3:38] We must think of planets in this way; immediately, one planet may seem hostile, barren, and worthless, but in a different set of circumstances after some time has passed, that same planet may very quickly become a place of huge potentiality to which then the people will flock.

[1:3:39] No matter its function in the system, every planet is there in existence to play its minute role in The Grand Cosmos.

[1:3:40] A world is exactly that; a place unique with its own laws, limitations, abilities, and possibilities that must be cherished for they are directly Divine, created in the essence of The Universe; the worlds are the quintessences of The Cosmos.

[1:3:41] It must be said that the orbits of the planets are those which we must seek to discover the interrelations between The Cosmos and its order and system and perfection.

[1:3:42] When learning of the orbitalities of planets, you start your journey of knowledge into Cosmic Time; the time cosmocentric, not geocentric or based upon anthropocentric doctrines.

[1:3:43] Cosmical time is time devised by The Universe, and its creator; not by the insignificancies of one lone civilisation, or even multiple civilisations.

[1:3:44] To learn of cosmical time is to attempt to learn knowledge of true time; Divine time.

[1:3:45] It is the hope of Astronism to align anthropologic time with that of cosmical time.

[1:3:46] Orbits of worlds are the orbits of our lives too; not without orbits could we exist.

[1:3:47] Finally, around which the orbits of planets follow we must discuss; that of stars and the nature of orbits.

[1:3:48] Orbitalities are bound to their courses by the laws of solarly; the proper Cosmical System involves a star around which a planet circumgyrates endlessly until the laws of solarly change to force orbital distortion, or total destruction.

[1:3:49] Orbitalities are bound to the stars like much else in The Cosmos; bound to light and life and possibility, yet it is now known that around which the galaxies circumgyrate

are the most supermassive of oblivions; the quintessences of darkness, nothingness, and impossibility.

[1:3:50] Why is that the wider our perspective of The Cosmos, the greater The Unknown becomes?

[1:3:51] It is unthinkable to imagine that the entirety of our existences depend upon oblivions, of which we know nothing and around which all galaxies orbit.

[1:3:52] If galactic orbitalities are bound to the laws of oblivions, then planetary orbitalities are too, bound to these laws in their eventuality.

[1:3:53] Perhaps the laws of solarity are simple microcosms for the laws of oblivion; are the laws of oblivion greater than the laws of all else? In that, we begin to wander down the path of Thesis & Antithesis; The Great Cosmic Battle between The Cosmos and The Chaos.

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[1:3:54] From our place bound here on The Earth, we can only see through scopes so narrow, distorted by distance.

[1:3:55] The nature of the orbitalities of planets is currently our only window of opportunity in discovering the nature of the individual planets themselves.

[1:3:56] When a planet passes in front of a star, it is simple to know that the intensity of the light emitting from the star will reduce infinitesimally.

[1:3:57] This infinitesimal change is measured and can tell us certain facts about the planet, but this information is of an extremely limited nature and in reality, tells us very little about the detailed naturity of the planet.

[1:3:58] This demonstrates a huge complication in our technologies of discovery and exploration, though from this fear not, for the time will come when a mind immense shall be born and reshape and advance our understanding.

[1:3:59] What we all must fear is a world concerned only of itself; a world ignorant of the world in which it exists and is dependent upon; a world that refuses to allow its children the opportunity to excel in their Cosmosis; that is what we must fear for if such a world persists, then forever we will be bound to its regressivity.

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[1:3:60] Looking at the system in which a planet is inhabited by our civilisation, the medium in which its functions operate may not be so immediately clear to the masses

despite its relative simplicity in comparison to other areas of cosmic contemplation and study.

[1:3:61] It is another intrinsic quality of The Cosmos that every entity that does exist within it, does so in a plane of sorts; a planar of a homaloidal nature; a flat surface fluxed by gravitational potentials.

[1:3:62] This surface on which planets, stars, galaxies, and all other celestial entities exist is the planetoplane, and such like The Earth is perched upon it, creating a kind of invisible undercurve, the size of which depends on the gravitation of the celestial object upon it.

[1:3:63] The planetoplane is one of those few encompassing components of The Cosmical System with only two main exemptions; the oblivionic tears and whether its existence continues on beyond the current size of The Cosmos.

[1:3:64] The planetoplane forms the basis of the entire cosmical system and it is upon which our world, our lives, and our entire existence has formed and is established.

[1:3:65] If the planetoplane were to collapse, then we would see the end of The Cosmos as we know it now.

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[1:3:66] The orbitality of a celestial entity follows its functional course, but a perturbation highlights a deviation in the orbit of a celestial entity, typically due to the overwhelming gravitation of another celestial.

[1:3:67] These perturbatory deviations do not represent an influence of The Chaos as would perhaps be immediately presumed, but instead, they are of a cosmical nature for their purposes, existences, and origins can all be known and defined to and by The Cosmos.

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[1:3:68] The apsis of an orbit relates also to the apsides of the mind, and how we are to think and perceive and learn if we are to strive towards progressivity.

[1:3:69] The mind works along the greatest of extremities of the world around us, such that the decisions and thoughts it generates may be so distant from one another; this is the diversity of the mind.

[1:3:70] The apsides of the mind circumgyrate the centrality; the beating heart of all existence; that is the soul, the spirit, the unicity of the person; the divinity within all ourselves.

[1:3:71] It is the nature of the apsis that neither end shall ever meet for the oppositisms of an entity cannot ever do so if the cosmical system is followed properly.

[1:3:72] The part of the apsis with the shortest radii to the centrality reflects the ideas that are closest to whom you are, or whom you were destined to be.

[1:3:73] The length of the apsidal radii forms one of the fundamental elements of The Cosmos itself in that the apsis connects together both ends of the orbitality.

[1:3:74] Throughout our lives, our mind's orbit will move along its course and pass through each apsis; the key to fulfilment in life is knowing when to latch onto the ideas closest to the centrality and when to let go of those that are furthest away.

[1:3:75] Gaining knowledge of Cosmosis will allow All to perceive this with clarity in the hope of attaining a better life; one in which you not only help yourself, but you also help to progress the world.

[1:3:76] This is the purpose of the apsis; to show the naturity of Peripheral Thoughts, and their counterparts of Central Thoughts, as well as the naturity of the two extreme points of orbitality.

[1:3:77] Apsides serve primarily in cosmical terms, but also in a personal context and will teach those whom need it about the nature of what is central and what is peripheral to their lives in a way that remains uniquely individual to them and their own applications.

[1:3:78] It must be noted, however, that in this context, to be peripheral does not mean to suggest a reduction in importance; it is purely relating to the extent to which something is closest to our true selves; our own centralities.

[1:3:79] A peripheral thought may be far from who we are, or whom we are destined to be, but it may be necessary in our lives to push us towards our centrality.

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[1:3:80] A cosmical process you will have witnessed countless times is that of Acronicality.

[1:3:81] This is the rising or the setting a celestial entity; the sunrise and the sunset; a common everyday occurrence, but the importance of which has been lost to most of the world.

[1:3:82] The acronical process has structured our days and our nights; our societies and our histories; our evolutions and our existences.

[1:3:83] There is much to be said for the influence of the acronical rising and setting of the star upon which we depend.

[1:3:84] Further afield into The Cosmos, the acronical process is seen in the most distant of stars for when the night sky is dark and clear, stars in our galaxy and beyond, rise and appear in our vision of the cosmical viewscape.

[1:3:85] The acronical setting of our star opens up our eyes to The Cosmos; it allows us to see what cannot be seen due to the light of life on which we too depend entirely.

[1:3:86] Finally, to note the dependency of our lives upon just one function in The Cosmical System; if the acronical process did not occur, we would either have to live in perpetual light, or perpetual darkness and no life at all would that be.

[1:3:87] The greatest irony of humanity is our dependence upon that which we are so ignorant of; that which, if it was taken away right now, most of us wouldn't know what had disappeared, we would only know of the consequences of its absence and our sudden inability to reap the benefits from its existence.

[1:3:88] Many peoples of this world have spent their lives here thinking of ways to create order, system, and new rulers while the original, true, and divine orders, systems, and rulers have been here long before their manufactured and ultimately inferior counterparts and is it these originals that Astronism dedicates itself to the study and focus of henceforth.

[1:3:89] It must now be time for peoples to think on what is truly giving them life, structuring their days, and feeding their thoughts; it is The Cosmos, the greatest of all systems; it always has been and always will be for that is its purpose and meaning and nature; it is from this very notion and belief that the Astronist/Astronic philosophical tradition is born and is structured upon.

[1:3:90] The acronicalities of celestial entities are just one type of cosmical function on which our whole existence depends; think on what you, as an organic being, are dependent upon to live, to breath, to think, and your answer will always return to the cosmical functions for it is true that we are their descendants.

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[1:3:91] The part of the apsis closest to the centrality is the perihelion; the point of orbitality nearest to the star around which it circumgyrates.

[1:3:92] Reaching the perihelion doesn't necessarily mean the celestial in question is destroyed due to the heat; a perihelion of a celestial entity may still be far enough away for it to be a world of solid ice.

[1:3:93] It could be said that the perihelion is, in abstract terms, the closest we can reach to the best versions of ourselves.

[1:3:94] It could be said that the perihelion is, in cosmical terms, the closest a celestial can reach to the star which it is supported by and which it is dependent upon for the entirety of its existence.

[1:3:95] Perhaps reaching the perihelia is the highest purpose; the greatest achievement; the most important of functions of the orbitality?

[1:3:96] This is much like our own lives and desires; we aim to reach the greatest, the truest, the most superior version of ourselves, and that is part of the nature of being human.

[1:3:97] This is a quality humanity shares with its cosmical ancestors who also aim to reach their maturities in many such ways as in size, in proximity to their depender, and in fulfilling their functions within The Cosmical System.

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[1:3:98] The function of an entity describes its most fundamental purpose, usages, relevancy, and role in the wider system; it is thus logical to suggest that celestial entities should be named according to the cosmical function upon which they operate.

[1:3:99] In the aid of this, a new system of celestial naming shall be founded within Astronism called The System of Velorum.

[1:3:100] The newfound Veloric system shall name all types of celestial entities according to their functionality, appearance, and proximity to other named celestials.

[1:3:101] All Velorial names, whether of existence already, or totally new words, are chosen based on the entity in question and it alone; all Velorial names must be cosmocentric in their nature.

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[1:3:102] In a binary star system, two centralities orbit one another; it is a common mistake to presume that all other solar systems are like our own with only one centrality around which the planets orbit.

[1:3:103] That is one of the many contradictories of the words spoken by those of ignorance for they say no other system is as ours in that life exists here, yet they do not understand notions showing them that other systems are diverse from our own.

[1:3:104] This is The Cosmos; everything is unique in its own way and every system existing within it exists with certain cosmical functions, but the contents of which will differ greatly.

[1:3:105] The apastron is the point in a binary system in which the two centralities are the furthest away they can be from one another; the Apastronal Aphelion.

[1:3:106] The binary system of cosmical order is evermore fascinating for those who choose to advance their Cosmosis, as it is the singular system doubled in complexity.

[1:3:107] As a mindful philosopher of cosmical wonderment, one must be to be able to fully comprehend such a system, but it can be done with fair ease.

[1:3:108] The speeds of the stars are distorted when they cross close to one another, but the point at which they are furthest away, the apastron, demonstrates something remarkable to relate to ourselves.

[1:3:109] In a cosmical system, if planets are our thoughts and stars are our soul then the apastron demonstrates the point at which our soul, the very core of what makes us who we are, is furthest from each of itself; a soul in bipolarity with itself.

[1:3:110] Remove time from the equation and this is a soul forever parted, and no matter how close it may reach its counterpart, it will never merge.

[1:3:111] This is not physically true of course for many of the binary systems in The Cosmos will one day merge with one another, in turn forming a new centrality, a centrality reborn of the surviving parts from its past existence.

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[1:3:112] The part of the orbitality furthest from the star is named the aphelion; the part in the orbit furthest from ourselves; furthest from the source of life; furthest from a centre directly Divine.

[1:3:113] The aphelionic point in the cosmical system demonstrates not only the furthest position in the orbitality, but also the coldest, and the darkest point in the planetary orbit.

[1:3:114] Relative to ourselves, our human minds, we move close to, and later, further away from, our true selves and it is this cycle that continuously reoccurs throughout our lives, until our last breath; this demonstrates another example of how we as humans exist as microcosms of the cosmic pattern and order; when we think in this cosmocentric way, no longer is it a stretch to say that we are cosmical in our psychology.

[1:3:115] It tends to be the goal of the youth to find themselves in the world, yet what they do not understand is they already have themselves in the ideas, the thoughts, and the feelings from which originate within them.

[1:3:116] If you are looking for purpose, look toward the things created directly Divine and know and accept your small place in The Cosmos, but also, the opportunity given to you to change the world in which you reside.

[1:3:117] The products of humanity will not lead to the fulfilment of your life's purpose; only products directly Divine or of a cosmical nature can truly provide you with wonderment that is long-lasting, meaningful, and wholly.

[1:3:118] The importance of knowing one's own aphelion must be stressed as equally as important as knowing one's own perihelion; to know what isn't oneself is a step closer to knowing who one truly is.

[1:3:119] The forming similarities between cosmical order and human natural order should not be of surprise; as aforementioned, we are descendants of The Cosmos and like we share qualities of our ancestors, we too, share qualities with The Cosmos.

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[1:3:120] It is one of the fundamental natures of cosmical order that for one entity to exist, the exact opposite must also.

[1:3:121] This is the same for the apsides of an orbit, of which the opposite is the apoapsis; the median of the orbit; the points at neither furthest nor nearest to the star.

[1:3:122] For in the mind also, the extremities of thoughts exist as do the most moderate and median, as typically so in equal measure.

[1:3:123] The nature of the apoapsides in orbitality is that one side's trajectory faces toward the aphelion, and the other, the perihelion.

[1:3:124] Perhaps this suggests also the nature of medianity itself; at the midpoint there are two options of trajectory to one extreme or the other, therefore does it remain the true nature of the median that its eventuality is an extremity?

[1:3:125] This expresses the distinct motionalty of the median and its profound inability to resist sliding into extremity.

[1:3:126] As it is the nature of our minds to hold medianic thoughts, it is the nature, too, of the cosmical system to have medianity throughout its order.

[1:3:127] The role of medianity in the cosmical system is one of greater importance than immediately realised for the cosmical order is filled with extremities; lightness and darkness; proximity and disproximity; incineration and eternal coldness.

[1:3:128] To witness the rareness of medianity in the form of the apoapsis is refreshing to the mind and the soul relatively, and refreshing for the cosmical system in its functionalities.

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[1:3:129] As the study of the selenological Cosmos furthers its development, the study of the nature of the apogee is crucial for in the context of the nature of The Moon's orbitality, the apogean point plays a large role.

[1:3:130] The Moon controls much of our lives; again, a celestial entity upon which we are dependent, but to those of ignorance, the immensity of our such dependence should be easier to understand and accept and wonder upon due to the proximity of The Moon to ourselves.

[1:3:131] The Moon, that which we now call our own, holds a very special place in Cosmic Adoration for it was the first contact made between humanity and The Cosmos beyond The Earth itself.

[1:3:132] The landing on The Moon will forever hold immense gravity in our struggle for Humanic Exploration of The Cosmos and it remains a symbol of humanity's first step toward cosmical wonderment and discovery, transcension and widespread cosmosis.

[1:3:133] Such a symbol will forever be remembered in history; not only for its immensity in being a great leap forward, but also in what it means as the first manifestation of the hundreds of years of astronomical groundwork preceding it.

[1:3:134] Though now, it is time, to underpin such a manifestation and all the groundworks conducted previous to it, by the construction and establishment of a philosophy of coherence, direction, and purpose in our lives that is in its core nature, cosmocentric, and herein we speak, of course, of Astronism, officially and originally known as Astronism.

[1:3:135] Finally, the landing on The Moon demonstrated so much more; viewed by hundreds of millions, it brought peoples from all over The Earth, those at war, those in sorrow, and those in oppression, closer together under the banner of The Cosmos, for the love and wonderment of The Cosmos alone and all the possibilities it does hold.

[1:3:136] The world will see this unity more and more if progression is what we seek; progression in cosmical wonderment; progression in cosmical discovery; progression in who we are and who we all hope to be; progression towards our transcension; progression towards mass cosmosis.

[1:3:137] The apogee, like many other parts of the cosmical system, is a reflection of the order of ourselves; our own minds, for the further we are from something, we may not see

the details, but we may see the whole; this is a decision we must make in our own lives; what would we prefer to see; the detail or the whole?

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[1:3:138] Asteroids are often considered in their natures to be without order, launching themselves through The Cosmos wildly without any sense of direction, and purpose, and holding a destructive power against any entity it were to collide with.

[1:3:139] But there are asteroids of strong cosmicality, in full orderity with a larger celestial entity and these are the apoheleic asteroids, around which a planet they are in full orbit.

[1:3:140] If the ultimate nature of The Cosmos is order and control, then the apoheleic asteroid orbitality is a distinct way in which The Cosmos resolves the destructive, wild, and somewhat chaotic nature of a celestial of its own creation.

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[1:3:141] As discussed in the lattermentioned centrality on perception, one of the fundamental restrictions about who we all are now is our shared perception of The Cosmos from our infinitesimal place on The Earth.

[1:3:142] To view something that is magnificently larger than oneself is difficult for the greatest of minds, and for the masses, apparently impossible.

[1:3:143] Only through our focus on astronomy, cosmology, philosophy, and technology, will we as a world, a species, a civilisation, be able to widen our perception on what The Cosmos was, is, and will be to us and to itself.

[1:3:144] The subject of the appulse is an example of our current inaptitude to perceive the planets of The Cosmos; the worlds like our own that are presently invisible to us.

[1:3:145] Behold the stars and our Sun itself; how bright, and how brilliant in all ways it is, but attempt to really see it and blind you it will.

[1:3:146] The Sun is both our supporter and our destroyer, and for that, we must always respect its dominion over All of us.

[1:3:147] In the face of something with such a directly Divine nature, it is difficult to see anything else, especially when turning our vision towards distant stars.

[1:3:148] To see a planet positioned in front a star is presently our only way of knowing to confirm the planet's existence at all, but perceiving any larger details of said planet is impossible.

[1:3:149] Nothing is impossible with the right amount of thought, time, and technology applied to it, but impossibility is an undeniable fact of our current astronomical and technological capabilities.

[1:3:150] We are blind to that which we exist within; such a saddening fact, but true still, though it is prophesied here and now that this shall not continue for much longer.

[1:3:151] If we have been destined as a species to have been blind to The Cosmos for the majority of our existence up to now then that is the will of creation, but it is in our destiny's future to explore and fulfil the wonderments of The Cosmos as prophesied so by the Astronist/Astronist/Astronic philosophical tradition.

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[1:3:152] Much of the cosmical system cannot be seen to us now as we know, but we must accept that some of its functions will also never be seen to us for invisible they are to the eye.

[1:3:153] In Cosmosis, we must not only see with our eyes, but also our minds, for imagining propositions of the cosmical system is just as important for us with our narrow sights as is the struggle for greater technologies to see with our eyes.

[1:3:154] As is lattermentioned in the nature of rotality, it is one of the most fundamental functions of celestial entities to rotate on a particular axis during their lifespan.

[1:3:155] The Axis of Rotation is an example of an invisible line around which a celestial entity spins, but it is the motional nature of celestials in their dynamicity that should be studied upon.

[1:3:156] Our inability to see something doesn't question its own very existence, such as air, and gravity, and helium and many other forces and gases in the cosmical system.

[1:3:157] Around the Axis of Rotation, The Earth spins, and despite its invisibility to us, its role in the cosmical order is immense for without the structure it provides our world and all others, we wouldn't exist for The Chaos would rule and our world and all others would rotate wildly, or stop eternally.

[1:3:158] In this, it is important to note the continuous, yet transient, nature of the cosmical system; it is not the nature of The Cosmos to be intermittent; the cosmical order begins and ends with no intervals until the moment the stars collapse, and the planets rotate no longer.

[1:3:159] Think on the cosmical system which existed before you and shall certainly exist after, and appreciate that if it were to collapse, you would have no power to stop it no matter the consequences for your own existentiality.

[1:3:160] The Systemics of our time is the study of The Cosmos in its true form; a well-ordered, controlled, and fully functioning system, of which the inner workings perhaps we will never know, but are too, intrinsic to knowing ourselves as human beings and our natures, and functions, and purposes within The Cosmos itself.

[1:3:161] If you look at all types of cosmical systems in every corner of The Cosmos, you will see that their sizes, structures, and functions all share an order that is unique to themselves, yet in parallel, shared with all else in The Cosmos.

[1:3:162] This is the distinction between the natures of The Cosmos and The Chaos; the former constitutes order and the latter does not.

[1:3:163] The cosmical system is structured as such that distances between celestials are perfect, their functions upon which they operate are perfect, and their naturities are perfect as they remain directly Divine.

[1:3:164] Even the ends of the celestials are perfect despite their violent naturities for to be part of the cosmical system is to have an ultimatum for that constitutes order; beginning and end; that is the cosmic nature.

[1:3:165] Not only is our cosmical wonderment restricted from our current geocentric culture, but our economics are also.

[1:3:166] All the world has ever been up to now has been restricted by its oneness, its loneliness in The Cosmos, for explored not have we the wider view of that in which our planet resides.

[1:3:167] Our lack of exploratories has only limited our abilities to expand our systems, our ways of life, our businesses, and our economies and the ways in which they function.

[1:3:168] Everything needs space to breath, and on The Earth, we are seeing the impacts of our human greed for more space, more money, and more people to work.

[1:3:169] We cannot go on like this, but who has suggested any alternative; we cannot halt our progressions for the sake of having not enough room; we must do as no other generations have done in such environments and look toward The Cosmos, for it is the only place of viability to resolve our issue of space; if we no longer have space in our home, we move to a larger home fit for our needs and this principle is no different in the context of humanity.

[1:3:170] The philosophers of us must first imagine what could be when we venture beyond our current world; the possibilities for resourcing, economics, entrepreneurship, technology, and countless other aspects.

[1:3:171] We must then galvanise the greatest generation of engineers to materialise the imaginations of the greatest of thinkers; these groups naturally work in symbioticity with one another.

[1:3:172] A range of new principles, philosophies, and systems of economic, law, business, and financial organisation shall rise to suit the spacial environment and the new worlds and territories beyond our own into which we will enter and civilise.

[1:3:173] These new systems will fall under a newfound subject of learning titled Astronomics.

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[1:3:174] As witnessed beforehand, the cosmical system holds not only singular structures and functions, but also those binary in structure and function.

[1:3:175] Binaricity in a cosmical system, although a common structure in The Cosmos, is of course twice as complex as that of a singular structure.

[1:3:176] The naturity of binary functions in a cosmical system are such that they must work in coherence with one another, in perfect chronology, symmetry, and conjuncture.

[1:3:177] Without such awarenesses of each other celestial's functionalities, the binary cosmical system would not achieve operation; in anything with a nature of binarity, there must be mutual cooperation and mutual benefit as is the nature of anything involving two entities.

[1:3:178] In any binary cosmical system, the chances of celestial collision would logically be higher, and in the immature periods of the cosmical system's lifespan, there were huge and violent collisions, the scales of which transcend beyond our comprehensions.

[1:3:179] However, during the mature age of a cosmical system, the orbitalities of all the celestials and the binary stars themselves are perfectly ordered in speed, size, gravitation, and rotation so that they are not in danger of collision.

[1:3:180] The philosophical study of binary systems and the binarities of celestials will open up more segments of study in the questions of naturity, motionality, maturity, and rotality, and shall henceforth be known as Binarics.

[1:3:181] Not only do binarities exist in the cosmical orders, but like most other cosmical elements, they exist within ourselves too.

[1:3:182] In our minds, we all have felt split from time to time; divided in the face of a decision typically.

[1:3:183] It is the ultimate nature of binarity in both ourselves and The Cosmos that one of the two triumphs, though not in any type of victory, but in the core nature of what it means to be binary.

[1:3:184] Two binary stars, though cooperative, are in opposition to one another; this is the same for all other binarities, such as the two options we come across in the face of a decision, one must prevail.

[1:3:185] In the binary cosmical system, the two stars may merge into one, typically the larger of the two stars will overwhelm the smaller, but it is the nature of binarity that one eventually triumphs over the other to which it is in opposition.

[1:3:186] Not only do binarities exist in star systems, but in galactical systems too; it is the nature of such galactical binarities to merge with one another as they enter further maturity and as the two central oblivions begin to attract towards each other.

[1:3:187] Again, it is the nature of binarity that gravitational attraction forces them to become as one as it seems all cosmicalities do in the end.

[1:3:188] Perhaps it is the destiny of all that are two, to become one, both in ourselves and our lives, and in The Cosmos, as typical binarities don't interrelate with ultimation; a key nature of ultimation is its oneness.

[1:3:189] Binarity, too, exists in pulsaric systems as it does in galactical and star systems and such a spectacular phenomena of cosmical wonderment that is to imagine.

[1:3:190] To think that a pulsar, of which already an elegant nature it possesses, could be doubled in its cosmical beauty is overwhelming to the mind.

[1:3:191] The force of gravity compacts the cores of these stars down to such small and dense points and around which wisps of radiation are emitted like spider legs stretching in and out without end.

[1:3:192] There would be no way to imagine both the horrors caused by these pulsars by their radiations in parallel to their immense beauties.

[1:3:193] It is the obvious nature of binarity to be twice all that is a singularity, but not so immediately comprehended are the inevitable consequences both in complexity of the cosmical system, and in relation to ourselves, the complexity of the decisions we must make in our lives.

[1:3:194] It is perhaps misjudged of explosions that they are agents of The Chaos, but as aforementioned, cosmical violence in the form of destructions, explosions, and eruptions can be the most ordered and cosmical of all occurrences.

[1:3:195] This is much like the boloidal meteor explosions which enter the atmosphere at striking speeds and are destroyed by our protector, the bubble within which we live, that which again we are dependent upon, but too, we so easily forget; The Earth's atmosphere.

[1:3:196] Bolides and their natures and purposes are perhaps one of the greatest of examples of our vulnerability without our atmosphere.

[1:3:197] Perhaps they are exemplars of The Cosmos attempting to remind us of the world beyond our own, which too, we tend to easily forget down here in our own little lives, the little comfortable bubbles in which we exist.

[1:3:198] Bolidic meteors could so easily destroy us and it is that everlooming fact which we all need to remind ourselves of, and should be the primary reason for us to explore and civilise other worlds beyond our own.

[1:3:199] Our vulnerability in a Cosmos so full of dangers is a constant threat to our civilisation, our history, all that we have built so far; nobody wants to see everything we have done be lost to The Cosmos forever if we aren't ever prudent enough to protect ourselves and who we are.

[1:3:200] The inner workings of the ways in which celestial entities function is to be called celestiology, and discusses the philosophical aspects of the functions of such celestials.

[1:3:201] The ways in which celestial entities do function are different depending upon the way in which they are structured.

[1:3:202] Stars do not function as planets do, and galaxies do not function as stars do, and the phenomenons of pulsars, supernovae, and quasars do not function as any other, or each other forevermore.

[1:3:203] The Sun, not Our Sun, for it does not belong to us moreover we belong to it for that which supports, protectors, and upon which one depends is the superior; the sustainer; the enabler of who we are today.

[1:3:204] The Sun, for it is gas in its structure, does not hold the same rotality as The Earth for its equator spins faster than its poles.

[1:3:205] All the functionalities of The Earth and The Solar System are extensions of the functionality of The Sun.

[1:3:206] The Sun is All we are, have been, and always will be for we are intrinsically and extrinsically dependent upon The Sun.

[1:3:207] In the context of functionality, the dependent celestial is that which is dependent upon another, and the independent celestial is that which is dependent upon no other in an isolated system.

[1:3:208] The Sun is such that The Earth is dependent upon it as we know, but The Sun's radiance is such that not only is every celestial in the system depend upon it, but every celestial rotates around it, in wonderment and worship.

[1:3:209] The Sun's function is the breath of life; all light in the system holds its origins in The Sun, from The Sun alltime.

[1:3:210] If it is the function of The Sun to dictate to the planets then it is the function of the planets and celestials to be ordered to for around which The Sun they do rotate like subjects of a ruler; a ruler's dominion leading its celestial citizens.

[1:3:211] It is the function, the role of the planets of the system to obey their master; the star around which they rotate and upon which they depend.

[1:3:212] It isn't what The Sun does for us; it is what we do for The Sun, for our entire lives are bound to its celestial will, within the limitations of the functions of its time.

[1:3:213] Not without the nature of wonderment can we discuss the mechanics of celestials for wonderment is the driving force of the human spirit in all cosmical affairs, and this is true for all peoples of all times and nations as they peer up at the stars.

[1:3:214] It is the nature of celestial mechanics that the slightest push, the smallest touch can send echoes of consequences throughout space and time through matter and mind.

[1:3:215] The destruction of one forms the creation of another; a rebirth here causes a death elsewhere because for time we are all but waves of the cosmic ocean; forever moving; forever changing, and that is the nature of celestial mechanics.

[1:3:216] It must be pressed of true wonderment the second nature of celestial mechanics; how the functions of one do and have created many, and vastly many more.

[1:3:217] Every leaf of every tree, every heart of every body, every mind of every soul has come in our history from One; that which we rotate around; that which holds a certain Divine nature.

[1:3:218] Too, every moment in every time; every matter in every space; every possibility in every dimension comes from One; that which from all originates; a point and an idea of infiniteness in every possible and impossible direction.

[1:3:219] If it is indeed the nature of all things to originate and ultimate to One then what be of Oneness for everything that which exists, there must be a predecessor, leading us to the nature of The Divine and what it means to be beyond existence and to achieve total independence.

[1:3:220] As the planets do rotate, the stars in turn rejuvenate, and for longer than our minds will live, will this order withstand.

[1:3:221] The mechanics of the celestials are not just mentioned here, but are infused with all insentations of this philosophy, and all other works of cosmocentricity.

[1:3:222] The functions of the celestials are the microcosms of the functions of The Cosmos in full motion.

[1:3:223] Within such design there exists an order; a distinct way of things and it is the way of this order which we must attempt to understand if we are to know anything about which we exist for we are behind in which we know.

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[1:3:224] The Cosmos shares its space, time and structure with the galaxies; The Sun shares its heat and light with The Earth; The Earth shares its natural beauties with humanity; this is the nature of the reciprocity of The Cosmos.

[1:3:225] One must study the reciprocity of The Cosmos in reciprology to learn furthermore of the naturity of The Cosmos.

[1:3:226] It is the symbiotic nature of The Cosmos that is at the core of its reciprocity.

[1:3:227] Much like in our lives, we do and we receive in return; much like in our minds, we think and we are rewarded with ideas in return.

[1:3:228] As The Universe was created, the existence of The Cosmos formed in return in perfect reciprocity to The Big Bang, thus confirming that reciprocity is not only existent in the cosmical nature, but also in the universal nature.

[1:3:229] It is the equal and opposite reactions of The Universe which have formed all existence for The Divine's creation caused creation, The Universe's structure caused The Cosmos, and The Cosmos's order caused all celestials.

[1:3:230] It is therefore the nature of reciprocity to be intrinsically connected to that of causation, though the distinction between the two must be made.

[1:3:231] Reciprocity is that which holds a symbiotic function from that which creates, and causation is not necessarily a result of a symbiotic function, but a result of an action that may not cause a symbiotic consequence from that which caused it.

[1:3:232] It is the reciprological study relating to humanity's symbiotic relation to The Earth that is the most perfect of microcosms for understanding the nature of reciprocity.

[1:3:233] In isolation, humanity's existence on The Earth is of direct reciprocity of the The Earth's ability to sustain such a complex species; if not for The Earth then humanity would not exist in The Solar System, but if not for humanity, The Earth would not be as unique as it is today.

[1:3:234] When revelling within the wonderments of cosmocentricity, we must not forget the importance of humanity's place and purpose relative to ourselves for until we find other forms of life in The Cosmos, we are until then alone relative to our own narrow perspective and knowledge, but it is important to state that we shall continue to retain our uniqueness as a species and civilisation even when we do find life on others planets for such life will hold its own evolutionary journey and its uniqueness as a result.

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[1:3:235] If it is The Earth that is part of The Cosmos then what be its quiddity?

[1:3:236] If it is the nature of celestials to share resemblance in structure and function then what are the quidditative qualities of such entities?

[1:3:237] The quiddity of The Earth is its suitability for life; the quiddity of The Sun is its immensity in energy, light, and heat; and the quiddity of The Moon is its powers of gravitation toward The Earth.

[1:3:238] It is the nature of quiddity; distinctness; cosmical identity that each and every celestial holds some uniqueness relative to itself, but too, as the nature of The Cosmos prevails, shares the majority of its orders and systems with out celestials.

[1:3:239] Quiddity of celestials relates to cosmical identity; that which makes a celestial unique relative to itself, but quiddity also relates to that which is the essential naturity of the celestial; not just its nature but the essential qualities structuring what it is.

[1:3:240] Another nature of quiddity is its diversity in element; in function, yes, but also in appearance, purpose, structure, and causality.

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[1:3:241] Much like the harmonies of tone in music, there are such harmonies in orbital functions in the form of resonance.

[1:3:242] The resonancy of planetary entities in their orbits is one of the most wondermented functions of The Cosmos.

[1:3:243] The most resonant of orbitalities reveals itself in the alignments of moons rotating around their centralities.

[1:3:244] Resonancy is one of the most Divine revelations of order and system in The Cosmos for their perfection in functionality and structure can only rarely be matched by the resonancies of larger celestials.

[1:3:245] The most fundamental naturity of resonance is the symbioticity intrinsic to the subjects of which the resonant system is structured within, around, and upon.

[1:3:246] Time, too, is another of the fundamentalities of resonance in The Cosmos for it is the element that which allows the resonance to form in its perfect function.

[1:3:247] It is true to say in fact that without time's bounds, resonancy would not occur in The Cosmos for the order and system it imparts would be lost.

[1:3:248] Not only is time a fundamentality to orbital resonance, but too, is the single primary; the centrality around which the resonant subjects do rotate.

[1:3:249] One could argue that the entirety of The Cosmos is in resonancy both with itself and The Universe; this suggestion would be true, but in resonancy, it reveals a quiddity greater still than other celestials.

[1:3:250] Wonderment of the order in the cosmical systems one must, but in resonancy, we speak of something even greater than order; we speak of perfection in symmetry, appearance, structure, function, and purpose.

[1:3:251] And as cosmical a celestial may be, if not in resonance, then it does not remain perfect by definition.

[1:3:252] Mistake not, however, resonancy with divinity for a fool's path you take, but see resonancy for what it is; a flawless cosmical model; a exemplar of the fruits of The Cosmos and the boundless omnicreativity of The Divine.

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[1:3:253] The direction towards which the planets of the cosmical system progress can be diverse, though it isn't hard to define the particular orderity in which the celestials do locomote.

[1:3:254] There is a normalcy in the cosmical system; a particular routine of celestial affairs distinct from of its orderity.

[1:3:255] The prograde is this such normalcy in whatever it may be relative to the system's order such that the normalcy in the system in which The Earth is present may be opposite to the normalcy in another system.

[1:3:256] It is the progradial direction that dictates west to east, and although not all the planets in our system follow the normalcy, the majority do and that is what constitutes its establishment as the routine of the celestials.

[1:3:257] It must be clear now that The Cosmos acts in such a way of vastness and complexity that normalcy is relative to the subject at hand, and although there is consistency in the order in The Cosmos, the routine in which such orderity is conducted can vary widely.

[1:3:258] If the prograde is the normal locomotion in which the planets are directed by the orderity of The Cosmos, then the retrograde is the abnormal locomotion in which the planets are directed, still by the orderity of The Cosmos.

[1:3:259] It is the retrogradial direction that dictates east to west and represents no influence of Chaos in the system, but instead, an untypical orderity for there is still order in that which may not be common to a system.

[1:3:260] With the limitations on the knowledge we have, the retrograde may transform before our eyes and in our minds into the prograde, as is the nature of abnormality; it can soon become normality relative to the mind upon which it is categorised.

[1:3:261] The prograde and retrograde may represent normality and abnormality respectively in the orderity of the cosmical system, but even greater is their purpose in reminding us that The Cosmos works not in conformity to a singular functionality, but a diverse range of orderities.

[1:3:262] That in which The Cosmos exists is The Universe, and its vastness, complexity, and most importantly, diversity, represents one of the core and most fundamental components of its naturity; that of ultimate heterogeneity.

[1:3:263] We can look towards and venerate both the progradial and retrogradial locomotions for their importance in showing us one of the most significant naturities of The Cosmos.

[1:3:264] Relative to our narrow visions, the ability of The Cosmos to be All and to become All for its vastness and complexity and diversity is so that it could be All things in All ways to us, but this potentiality remains unreachable to us still.

[1:3:265] The orbitality of a celestial is its rotation around that which supports it entirely, and it is the orbitality that forms the essential structure of the functionality of the celestial.

[1:3:266] The point of completion in the orbitality is named the revolution; this completion marks the end of one orbitality and its transition into another.

[1:3:267] This highlights the cyclical nature of The Cosmos; its tendency of recurrence in both the largest and smallest of functions.

[1:3:268] When we speak of revolution, we think of the anthropocentric violent, and explosive overturning of governments.

[1:3:269] Cosmocentrically, revolution is not just an occurrence in orbitality, but an intrinsic naturity of function in The Cosmos for revolutions occurs in the births and deaths of stars, the cosmic years of galaxies, and the rotations of pulsars, quasars, and magnetars.

[1:3:270] Broadened in its cosmical definition, revolution means completion in general, but in relation to ourselves, revolution is that upon which we thrive.

[1:3:271] Completion, wholeness, achievement; these are the qualities of our lives we cherish most and those which we most want to attain for the serenity of our beingness.

[1:3:272] We strive toward that which we desire, as do the celestials do in their cosmical orderity, and in this way, our natures are similar for we are the way of the stars.

[1:3:273] Synchrony in The Cosmos is that which describes celestials in their identical positions and natures relative to Time.

[1:3:274] If, like All else in The Cosmos, synchronies are bound to the nature of Time, then it is the function of synchrony to reflect Time's ability to control for Time is the greatest of allies of orderity in The Cosmos.

[1:3:275] Not only is synchronocity found in the proper alignment of celestials within the orderity of Time, but it is found in the locomotions, developments, and occurrences according to their proper functions.

[1:3:276] The proper functions of celestials are found in the execution of their functionalities according to their purposes and when done in simultaneity, this results in synchrony.

[1:3:277] The study of the sychronies of celestials is hereby considered as synchronics, or synchronology.

[1:3:278] The synchronies of ourselves are perhaps not in our natures, and that is a difference between who we are and who The Cosmos is.

[1:3:279] In our current capacities, we are rare to find our achievement of simultaneous action, but in The Cosmos, simultaneity in function is accomplished seamlessly and continuously; this is the ability of synchrony in the cosmical system.

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[1:3:280] If we are to progress to that which we are destined in The Cosmos then we are to worship that which The Cosmos is to The Universe, and will be to ourselves.

[1:3:281] The ancestors of ourselves had the most wondrous of minds and they were more blind to The Cosmos than we are now.

[1:3:282] Although, perhaps not, perhaps in their lack of sight, they saw true vision of The Cosmos, for what it truly is; the greatest integrant of wonderment.

[1:3:283] Our ancestors peered up at the stars and wondered all what could be and wrote down and held discussions for hours on end of the possibilities of The Cosmos, the world beyond the world in which they lived, but of which they knew so little.

[1:3:284] Not only did the study of the stars form their entertainment and education, but it was central to their lives; it was their ultimate goal to achieve knowledge of The Beyond.

[1:3:285] What a glorious time that must have been, to witness the minds of the early astronomers in full wonderment of The Cosmos and its possibilities and consequences it would perform unto them; this is the time and mentality that I, as Cometan, intend to inspire the world to reprogress to through the establishment of Astronism.

[1:3:286] To compare that world to our's today is saddening; we may have progressed in many things, but in the wonderment of The Cosmos, we have stagnated; even regressed.

[1:3:287] See not its primarity in schools; see not its wonderment in the eyes of the peoples of the world; see not the construction of cosmical buildings; see not its centrality in the societies and communities in which we live.

[1:3:288] It has been turned into something perceived to be niche, vague, obscure; a subject only those with the greatest of minds can understand, but this is a lie.

[1:3:289] Don't you see, our ancestors, our great and wise ancestors, did not understand a fraction of what we know now, but they believed; they had hope; they held wonderment in their vision, hearts, minds, and souls.

[1:3:290] Towards that we as Astronists must strive to save our civilisation from further regression is a regression of the cosmical wonderment and vision felt by ancient societies in the context of our modern capabilities.

[1:3:291] In the absence of that which overshadowed The Cosmos, we have lost all meaning to ourselves and have tried to put such meaning into materials, though we know in our spirits that these are the actions of desperation and foolishness.

[1:3:292] As a world, we are lost; we believe we know, but we don't; we believe we have found the answers to life, but we haven't.

[1:3:293] Those only the closest to the truth were the ancestors whom found a fondness for gazing up at the starry nights; we must finish what they began, for those whom have struggled to prove the centrality of The Cosmos through the centuries; for ourselves, and for our futures.

[1:3:294] In taking this course of action, we move closer to whom we are; that from which we have lost.

[1:3:295] But it is there nonetheless; it must be reawakened for it is within us All; it is not a religious belief; it is not a faith; it is part of us; intrinsic to that which we are, and we cannot escape the nature of ourselves and who we are destined to be.

[1:3:296] Beyond ourselves our vision must turn for the way starward is the only way for us All.

[1:3:297] Towards that which we sail upon are the waves of The Cosmos, and to discover that which we are is to hold wonderment of The Cosmos in our visions, our hearts, our minds, and our spirits.

[1:3:298] As the worlds are destined to collide; ours and the much larger world of The Cosmos shall meet, and interact, and form a new world; one of technology, philosophy, cosmology, science, and astronomy, but above All; the people's wonderment of The Cosmos.

[1:3:299] As our ancestors began, we must go beyond in the worship of the stars in astrolatry.

[1:3:300] The astrolatrists will be those of the most wonderment of the The Cosmos and the world in return, and will serve the most enlightened of us All, as our ancestors intended and were on the path towards.

[1:3:301] Astrolatrim will lead us to the new heights of ourselves; closer to whom we are; whom we know from deep within that we ought to be.

[1:3:302] To those whom tell you that the worship of the stars is heresy, you cannot be contrary to that which you are at heart, in your spirit, and to that which you are destined.

[1:3:303] The stars are from which we came and we must now return unto them as destined so.

[1:3:304] The astrolater is the person you must seek wisdom from for they know of what is the future and they know of The Cosmos more than any other.

[1:3:305] What we must not forget is the ability of the masses to understand who they are and who they know they will be in The Cosmos for in Sabaism, the wonderment of such is the centrality.

[1:3:306] Not without are we the knowledge for within our minds and spirits it grows stronger as we progress further towards our cosmic destiny.

[1:3:307] Applaud those systems and persons whom have given their lives to the make the world what it is, but now as forever, we must take our natural course towards The Beyond.

[1:3:308] We are now worlds apart from where we ought to be though with Time and a course set right and a mentality focused, leaps between worlds can turn to single steps.

[1:3:309] All we have is Time here and we must use what little Time we have to progress our people to realise their next stage and on and on; you are just a cog in the wheel of destiny; the beauty is that you can choose the role you play and the size of the cog you wish to be, or it will be chosen for you by destiny itself or the functions and flows of society.

[1:3:310] Centre our minds, spirits, visions, and hearts on the stars and they will show you the way in wonderment; closer to whom you are, and whom The Divine has intended us All to be.

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[1:3:311] Since the times our peoples had first peered up to the stars, we have known in our hearts that those which our eyes gazed upon are entities with natures beyond our own; they are to us of nature heavenly; a nature of direct divinity.

[1:3:312] In the functions of the stars, we see their divinity for they are beyond what we are now in a way that is metaphysical; it is within their very natures and beingnesses.

[1:3:313] We share only a minute amount of what we see in the celestials, though that is plenty, for our bodies and minds and spirits could take no more.

[1:3:314] To see the celestials in their way of divinity is to understand the nature of astrogeny; the study of the evolution of celestials in their heavenly forms; the vista upon which you take in this study is as no other for no other sees the celestials in such close proximity to The Divine.

[1:3:315] The astrogenic view is that which is formed by the belief in the celestials as heavenly bodies; celestials are of a world and naturity that is ultimately and divinely beyond our own, and even beyond The Cosmos itself, that in which they exist.

[1:3:316] That which is Divine is that which is heavenly, and an astrogenist would say that the celestials are such; beyond what we are which is cosmical, and toward divinity.

[1:3:317] The greatest of minds can see themselves from the viewpoint of another; in a cosmical context, this is what we must do and what the wondermenters of our times are able to do for we must see and know and accept our place in The Cosmos for what it truly is; a minute cog in a giant wheel which remains larger still than we can perhaps ever know.

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[1:3:318] The lights we see now, and have seen since our Time began, seem not to move to us for their Time's are on much larger scales than our own, and so a year to us, is a second to them.

[1:3:319] The study of the stars is as ancient as our first ideas, and such that we know more now of the natures of stars does not mean we cannot see them from the perspective of wonderment, adoration, and devotion as our ancestors did.

[1:3:320] Even to our minds and eyes of greater knowledge now, we still see the stars above in fixed positions in the sky, but this is merely our own defect for the perspective we have of The Cosmos.

[1:3:321] In this knowledge, we chart our course of study towards astrognosy, which centres itself on the study of the stars strictly from a geologic perspective.

[1:3:322] Despite this, there is still much to be learned from such a study for the greater knowledge we possess of the way in which the stars appear to us on any planet on which we inhabit, is of greater usage to us as we begin our voyage beyond this one world.

[1:3:323] We must know of the ways in which the stars shift depending upon the planet from which we view them; if this lead to the wonderment of our ancestors, then this too, shall contribute to the wonderment of us now and those whom succeed us.

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[1:3:324] In the study of the functions of The Cosmos, it is easy to forget the study of the naturity of that structure and system which binds billions of star systems together; the galaxy.

[1:3:325] One of the most wondrous elements of The Cosmos, the galaxies span time, and space, and matter like no other celestial, and like no other celestial, their entire superstructures are made up of and upon the collation of a number of celestial forms.

[1:3:326] They are the celestial of the celestials, and are the greatest of exemplars of how the cosmical system binds its subjects together into even larger structures, the sizes of which are incomprehensible to even the greatest of minds.

[1:3:327] But what we can and will do is train our minds, the minds of the masses, to imagine what such cosmical superstructures could look like, and one day, our successors will see such structures for themselves and truly understood how they function.

[1:3:328] The greatest of All things are those in the minds of humanity; constructible; destructible; and most prominent of All; imaginable.

[1:3:329] The naturity of the functions of The Cosmos are their structures, and the galaxies of The Cosmos offer such structure to the star systems within them, for without such structure, the star systems would just simply be floating within space and time without order, structure, or purpose.

[1:3:330] It is the naturity of the functionality of The Cosmos that those which exist within it are existing within larger structures; humanity within The Earth; The Earth within The Solar System; the star systems within The Milky Way; The Milky Way within The Local Group; The Local Group within the Laniakea Hypercluster, and such hyperclusters within The Known Universe.

[1:3:331] The nature of such for galaxies in particular is known as the metagalaxy; the entire system of galaxies in The Cosmos as studied collectively, in the relations with, connections to, and interactions between the galaxies in the system.

[1:3:332] It could be said that the star systems within galaxies are microcosms of that in which they exist for the immensities of galaxies are even dwarfed by the size of the superclusters and hyperclusters within which they do reside.

[1:3:333] The metagalactic outlook is that which views the galaxies of The Cosmos in their entirety which is important for the development of wider Cosmic Philosophy for if we know the nature of the structure of that which our own galaxy resides within, then we are better positioned to gain knowledge of the wider structure of The Cosmos in The Universe.

[1:3:334] With the introspective technologies we now possess to map the galaxies of The Cosmos in The Universe, we have discovered that our galaxy is on the far edge of an outer arm of a hypercluster of galaxies, appellation pre-Astronistally as Laniakea.

[1:3:335] Seeing our galaxy, that in which we reside, and to us, is so grand, so vast, and so worthy of our total wonderment, in a hypercluster cluster that shows The Milky Way to be as The Earth is within The Milky Way, is more mind-shattering than ever.

[1:3:336] We see that in which we exist, and have existed, and will always exist within without intergalactic travel, to be so small and insignificant further demonstrates the immensity, vastity, and overall naturity of The Cosmos in The Universe.

[1:3:337] To be within the outskirts of The Milky Way, but then to see and know and understand that The Milky Way itself is only within the furthest reaches of this hypercluster plows me over still, and forever will metagalactical study be one that is both wondrous, but too, terrifying in simultaneity.

[1:3:338] The nature of the metagalactic superstructure which, to our current knowledge, forms the foundations of The Cosmos is that of The Cosmic Web.

[1:3:339] A plane of interconnected superclusters, typically paralleled on either side by voids unimaginable in size; then clusters and superclusters are form the branches that create The Metagalactic Plane.

[1:3:340] Upon this plane, the galaxies exist atop the filaments, firmaments, and filigrees of the cosmical cusps in complete Divine perfection, beyond all our comprehension, though venerable for our grand wonderment to be accorded upon them.

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[1:3:341] The functionalities of the celestials are bound to the purposes and structures upon which they are constructed for without these two elemental components, function would have no reason, or direction.

[1:3:342] The study of such is Uranometry and in this, we discover that the nature of function is dictated by its purpose and by the structure of the cosmical system into which it is to be positioned.

[1:3:343] The function of moons is their orbitality around which the primarity is the planet; the function of a planet is their orbitality around which the primarity is the star; the function is twofold for it has both an orbitality around which the primarity is the galaxy, and its second function is to give vitality to the cosmical system it holds as its dominion.

[1:3:344] The uranomic outlook is that which understands that The Cosmos is bound to these such principles of functionality under which purpose and structure is founded.

The Future of the World

[1:4:1] Progression of us All must be at the centre of our beings; our minds; our hearts; our spirits; we must be the progression we want for the world, or else, whom else will lead the world to the next stage of our Time?

[1:4:2] When you think about the future, what do you want for the world, and for the peoples of this world; for the children whom are so young and naive and full of possibility; for those souls whom have yet to be born?

[1:4:3] Do not let the world go down a path if you know the right path for the world, for the world will enter that path despite all the warnings of danger, all the cries of evil, and all the signals of immorality; that is unless you stand for the world's interests alone, and not your own.

[1:4:4] A few questions often wondered; where are we heading? Where is our destination? What is our next great endeavour? And what and whom will lead us through that endeavour to reach our intended destination?

[1:4:5] If we are to stay on one world as some of ignorance believe we should, then are we destined to live the same lives of those whom have lived before us?

[1:4:6] At the Time of this writing, the world is lost in decision for we stand at a great crossroads; one choice is that of opportunity and possibility, and the other is of sameness and stagnancy.

[1:4:7] We have to choose the path on which we wish to go down; such a decision must be made in the goodness of our hearts, with the best of intentions for we must find the most Divine parts of ourselves and place that figuratively into that decision we make, for unless so, then we haven't bound ourselves to that decision.

[1:4:8] You and all others, even those of ignorance, know deep in your hearts the path we must take and they know that if we take the opposite path, the one of stagnancy, then it is simply an inevitability that we will eventually return to the same crossroads.

[1:4:9] Let us make the right decision now for the betterment of the peoples of this world with good and Divine intention in our hearts, minds, souls, and visions for All.

[1:4:10] We want and need and are destined to have a future in which we return to that which we originated from; the stars; The Cosmos; our true home.

[1:4:11] As we have explored this world, let us explore the world beyond that which we reside, and let not the troubles of the world, or those without wonderment, hold us back from that mission which we know we must undertake as destined so.

[1:4:12] We must want for the world what The Divine has destined for each of us and that is to explore the world beyond our world; that which The Divine has created; The Cosmos.

[1:4:13] If we are to lead our world, we must tell the world in which way we intend to lead it.

[1:4:14] The world in which we now live has placed the materials of our own creation at the centre of our lives, and how wrong we are for doing this.

[1:4:15] We cannot place that which we have created ourselves at the centre of our lives and expect to feel fulfilled, or even the slightest hopeful that we will achieve wonderment.

[1:4:16] We must reorientate our lives toward that which we are destined so; toward centring our lives on that which are of Divine creation; the celestials; The Cosmos; this is the cosmocentric worldview and this is the single-most important champion of Astronism.

[1:4:17] The right path of the crossroads hails not our anthropocentrics, or geocentrics, but praises all those whom live for a cosmocentric world; a world in which The Cosmos, and its laudation is at the centre of all our lives.

[1:4:18] This book, the Omnidoxy, does not proclaim as other's have; it does not proclaim any connection to divinity for this book itself is anthropocentric, but the words within are hopefully cosmocentric enough to let the world see the way we must go.

[1:4:19] We speak of this way as the way we must go, but really, it is the way we are naturally to go; the way in which it has been intended that we go rather than a way that is forced or unnatural to us.

[1:4:20] Look at the naturity of The Cosmos in The Universe; all that exists returns to that which created it, and now we must do the same in reciprocation for our existence, and such glorious new worlds there will be for us, and they are for us.

[1:4:21] The Universe was never created, but remains sustained by The Divine; The Universe isn't sustained for us for such a notion is held by the highest of ignorants, but we have been allow to evolve on our planet in The Cosmos for some reason; that reason is so that we can develop and explore the world in which we evolved and we have done just that, but now we come to the decision aforementioned; crossroads of cosmic proportion stand before us; we may either choose the cosmocentric path or the geocentric path.

[1:4:22] Such a grand decision we face in our times; some will say we are not ready; others will say we will never be ready; others just don't want to accept that the world and all our lives have to change, but the will of The Cosmos is strong and ultimate for it is Divine beyond us, and against that, our efforts of stagnancy and unchange are pointless.

[1:4:23] Do not be afraid for the decision we will make as The Divine leads us in All do, by Cosmical Will and by our own destinies.

[1:4:24] We will make that decision and we will return to that which we originated and such a grand reunion it will be; a cosmic union; a complete of our destined cosmosis.

[1:4:25] The greatest of minds have pondered it; our ancestors of the desert and the forests and the tundras have wondered it; but it is we whom have been given such a great gift to live in this Time of decision that will change the course of our history like no other decision before.

[1:4:26] We have to make the right decision, in the right, proper, and just way, and though we may not know what awaits us in The World Beyond, we do know that these words and all the wonderments of all the peoples past and present, and all the opportunities of the lives of those in the future will be with us, and they will propel us forward, toward that which we are destined so.

[1:4:27] It is true of the peoples of the current Time that we do not think enough on the right elements; on those which were here long before us and all that we have created.

[1:4:28] It is saddening to the see the world as it is today; almost totally ignorant of The World Beyond because we are too close up against our own world to understand our insignificancy.

[1:4:29] For the wondermentors and the wondermentrixes of our Time, this is eternally unnerving that the world is so ignorant of the world in which we are resided within and dependent upon.

[1:4:30] Back to the question of our future world; what do we want for the people now and the people in the future for we dictate the quality, the wonderment, and the knowledge in their lives more than we do anyone else now.

[1:4:31] Think on those whom have yet to exist and think about the spacefaring culture across a multitude of worlds that you could help create for them; think about the ways in which you could make their lives better.

[1:4:32] You may ask, for what reason am I to do this? And that is the problem with the world in which we live; for every deed we expect a reward; we are all guilty of this.

[1:4:33] In the future, for a cosmocentric future, we do not explore The Cosmos for ourselves; we don't learn all we can for ourselves; we don't strain ourselves, break ourselves, and torment ourselves with worry for ourselves; we do it for the world; for the betterment of our people.

[1:4:34] So, as they ask for what reason are you to make the world better, you may ask yourself that question in reverse; why not am I to make the world better for the people whom will share it after me?

[1:4:35] It's not about giving up your life; it's about making your life mean something for the world and for others of the future while it is in existence.

[1:4:36] And finally, we turn to progression; the centralmost principle of All; we need to take that right path on the crossroads before us now in the name of progression; for posterity.

The Centrality of Big History

[1:5:1] When we look at history from an Astronist focus, we must study it in its entirety for the cosmical history is far greater, larger, and more complex than our own histories ever could be.

[1:5:2] The philosophy of history should be known in its proper means, from that which all else originated; from the creation of The Cosmos; not just the simplicity of our anthropocentric history.

[1:5:3] What we must also know about the history of The Cosmos is that it is ultimately unknown for if we do know of the entirety of the history of The Cosmos, we will know of all its mysteries.

[1:5:4] The central principle to the history of The Cosmos is that all that does exist within The Cosmos, originated as a consequence of The Big Bang.

[1:5:5] And it is a fact of the philosophy of history that we must accept our small place within it for as we turn our attentions to a cosmocentric view of history, we realise the immensities of the times, matters, and events of The Cosmos that each of our very existences are dependent upon.

[1:5:6] If the entirety of the life of The Cosmos was compressed into just one hour, the length of humanity's existence would take up less than a millisecond.

[1:5:7] It is not the place of this to discuss the individual events that established the history of The Cosmos, and the centrality subsequent history of ourselves, but its purpose stands in teaching us the perspective we must take when discussing history, its nature, and its tendencies to be distorted.

[1:5:8] It is no shock to us now when we learn that this planet that we call our own; our home, was once too the home to beasts unimaginable.

[1:5:9] On God's green Earth would we never have imagined such ginormous killing machines, and no minds before science had ever imagined such beasts could ever have existed before the first humans evolved; there are the dinosaurs.

[1:5:10] But what is shocking to us All still, and frightening for the possibility of its reoccurrence, is the way in which the dinosaurs were killed and how such huge, powerful, and ghastly creatures ended up as just bones under the ground.

[1:5:11] We and all life on The Earth is subject to The Will of The Cosmos beyond us and its true authority was demonstrated when a asteroid, six miles across, was travelling through the vast regions of space with its trajectory directed towards The Earth, to which it reached and collided into.

[1:5:12] The impact and the consequences of such an event are beyond any nightmare any of us could ever dream.

[1:5:13] The destruction, the suffering, the death; an extermination of life on The Earth and after such a blinding light came, a smothering darkness followed for many years to come.

[1:5:14] Perhaps it was better that the beasts of The Earth did not know what would extinguish them; perhaps it's always better to not know the horrors of what's to come; what we are to face.

[1:5:15] But like All other things in The Cosmos, such follow a linearity, and in this way, the extinction of the dinosaurs created just as much as it destroyed.

[1:5:16] You would be a fool to say that the dinosaurs should have lived on, for how would we ourselves have become the top of the food chain; how would we have controlled such beasts as we have done so to everything else on The Earth.

[1:5:17] But let us not get comfortable in our own dominance for we would be greater fools still to suggest we have any control over that which is beyond us; The Cosmos, and it will administer whatever destiny it wishes upon us as it did so to those beasts.

[1:5:18] But perhaps that's All we are right now; simply waiting for our own destruction, yet never knowing when, and in what manner or measure, it will come.

[1:5:19] All that has occurred in the history of The Cosmos has lead to our own evolved existence and histories as a direct cause; the ultimate causation in The Cosmos is The Big Bang.

[1:5:20] It is true; without history we are ignorant of the futures to come for it is the nature of The Cosmos to repeat, and to reciprocate, and to return to its origination.

[1:5:21] Therefore, we must think of history in terms of what the future can be, for in our current time, the future can be what it is we make of it.

[1:5:22] The history and the future are two sides of the same coin and in the present time, we exist on the edge between what has been and what is yet to be.

[1:5:23] What we have in our history is what we have in our future for All we have experienced and All that we gained in knowledge is All that we carry with us to our futures.

[1:5:24] We now turn to the progressions of humanity stated within The Grand Centrality; the journey that is the will of The Cosmos that is laid out before us All is to explore The

Cosmos and be provided the minds and measure with which we are to achieve such an endeavour.

[1:5:25] We are here to make our own histories under The Will and destiny of The Cosmos.

The Centrality of Gravitation (Gravitology)

[1:6:1] There are the unknowns and the knowns in The Cosmos, and then there are the certainties in The Cosmos; they are few and far between, but one of these certainties is the role of the force of gravity.

[1:6:2] The nature of air on The Earth is its distribution in every crevice, and corner, in every open space it can find; gravity is similar in its naturity, but on a much grander scale for it exists in, on, and around every progeny and phenomena in The Cosmos at vastly varying levels; gravity is the figurative cog in the cosmic engine.

[1:6:3] The philosophy of gravity explores the philosophical nature, the purpose, and the fundamentality of the existence of gravity in The Cosmos in The Universe.

[1:6:4] The arrangement of the cosmical plane is such that the planets, the stars, and all the other cosmical phenomena exist in one place, and although they follow courses of orbit and rotation, they exist in their designated locations according to the cosmical orderity.

[1:6:5] Gravity is unique in its existence in The Cosmos when compared to all other phenomena; it is the one true element of The Cosmos that underpins all cosmical orderity; gravity is the cosmical orderity.

[1:6:6] It is clear now that gravity plays a fundamental role in the structure of the cosmical plane as it is the fourth element of The Cosmos after time, space, and matter.

[1:6:7] Gravity is the force that holds, bounds, and intertwines every firmament of The Cosmos together; if The Cosmos is to be controlled, then gravity is the best candidate to do so for gravity exists in all aspects of cosmical orderity.

[1:6:8] In our small world, gravity is one of the weakest forces we encounter, yet relative to the workings of people and society, the weakest of us should never be underestimated and that is how gravity earns its name as The Dark Horse of existence; The Dark Horse of The Cosmos.

[1:6:9] Gravity is solely responsible, in the cosmical orderity, for the creation of the phenomena of The Cosmos; the rotalities and orbitalities of the planets, stars, and galaxies; the organisation of matter to create the filaments and firmaments of The Cosmos and what we know and wonderment them to be.

[1:6:10] Gravity is responsible for the order of The Cosmos; time and gravity are interlocked in functionality both from our perspective and from the perspective of The Cosmos in The Universe.

[1:6:11] Orbitality is predicated on the extent to which gravity's pull demands; gravity is the fundamental instrument of The Cosmos for everything of order is coupled with gravity in dyad.

[1:6:12] The premise of symbiocity lays in dyadicity; two elements working together for mutual benefit; this is the nature between gravity and every other phenomena in The Cosmos.

[1:6:13] If space is the paper, then gravity is the glue, so time is the edges, and matter is spread out across the page.

[1:6:14] Throughout the cosmical plane exists dips into which celestials lock in place and the extent to which spacetime is bent underneath such, is a mixture of the size of mass and the extent of gravity's pull on the celestial in question.

[1:6:15] If the nature of gravity is simply attraction between masses, then could the force of gravity not be the one and true influencer of The Cosmos; Creator of The Cosmos?

[1:6:16] If we are made by that which we are bound to, then such a notion stands true with regard to gravity and its role in The Cosmos.

[1:6:17] As the gravity of The Great Attractor in The Metagalaxy applies a force unimaginable; a force that is powerful enough to move hundreds of millions of galaxies towards one point of attraction, then we must ask those of ignorance, is there no higher purpose for gravity?

[1:6:18] Is there no way that gravity itself is Life Force; ironies are plentiful in our lives, but the greatest of all would be to discover that a force that surrounds us always and forever, is that which also created us and The Cosmos to become what we are.

[1:6:19] And as we All search for answers relative to ourselves, the real truth surrounds, binds, and entwines us together with each other, The Earth, and The Cosmos in The Universe.

[1:6:20] Gravity's mysteries are the greatest of All the cosmical wonderments; but again, we must be prepared to witness and understand such secrets before they are revealed to us through discovery.

[1:6:21] We may believe that we are ready to know now, but it is clear we are not; the people of this world are still too concerned with the actions of others, the actions of themselves, and the importance of themselves in The Cosmos to properly appreciate the truth, even if it stood before them at dawn tomorrow.

[1:6:22] An education must place first before such mysteries are discovered; a cultural revolution of global proportions; if we are to know of such grand secrets of gravity and

The Cosmos at all, then we must change ourselves; our ways; our minds; towards the wonderment of The Cosmos rather than the wonderment of ourselves.

[1:6:23] Like the diversity of the flora and fauna of The Earth, gravity itself too, comes in varying degrees of intensity and functionality.

[1:6:24] Much like the orderity of The Cosmos, the patterns, specifically the concentricity of the cosmical plane, are structured and reigned under gravity's will.

[1:6:25] There are such places in The Cosmos that experience a degree of gravity's power like no place else; these phenomena exist amongst the quasars, the pulsars, and the black holes of The Cosmos; gravity's invisible beauty abounds in these cosmical spectacles of wonderment.

[1:6:26] The cyclical inflation and deflation of The Cosmos reveals the extent of gravity's hold over The Cosmos, and from that which space and time and matter's abundance is governed, for every element of The Cosmos is finite as if not, it would be of Divine naturity.

[1:6:27] There are certain gravitational phenomenas in The Cosmos whose gravities extend beyond that which any other element of The Cosmos could fathom; these gravitational extremities are known as being in a state of supergravity.

[1:6:28] Not only does gravity surround us from within and without, but too, binds us to The Cosmos and forms our place within it; penetrating us and attracting us to The Earth on which we stand, gravity extends itself physically throughout our very being.

[1:6:29] The nature of attraction is the nature of gravity; if we are to narrow down that which we depend upon then we focus our attentions to gravity, of which our very physiology is wholly reliant upon.

[1:6:30] Do not mistake gravity's dyadicity with duality; of which gravity has none; gravity's only property is to attract, never repel.

[1:6:31] But in its attraction, it could alternatively be seen as detracting from the celestials located in opposition.

[1:6:32] Gravity increases in relativity to the size of the existing mass; more mass means more gravity; and in this way too, the greater the existence, the greater the gravity; gravity is in direct conjunction to the extent of the existence of an entity.

[1:6:33] Interrelated to gravity is the speed at which one must travel to escape its influence; the velocity at which one must go in order to escape gravity's pull demonstrates gravity's capacity; the end of the extent to which gravity may control.

[1:6:34] This fact, and this fact only, makes gravity one of the most championed elements of The Cosmos for it can be controlled and wills itself to be controlled by the instruments existing around and encompassing it.

[1:6:35] Though it is the weakest of the four fundamental forces, gravity is the most important to cosmical orderity, as its very core nature is to affix together in their proper places, the elements of The Cosmos.

[1:6:36] The extent of gravity's attraction may be infinite in theory, but it is the nature of gravity as a subject of cosmical orderity that such infinity is ultimately controlled and limited by The Cosmos and to allow such infinite gravitational attraction to occur, would still be within cosmical laws in order for it to occur without collapse.

[1:6:37] Another reality of gravitation is its immunity to differentiation as all matter is gravitated at the same rate despite its weight; this standardisation of cosmical orderity is one of commonplace, though of knowledge little.

[1:6:38] Gravity is described as the fabric embodiment of The Cosmos, and without such, the cosmical plane and its orderity, pattern, and structure would collapse; we must think on this when we speak of gravity, always.

[1:6:39] With gravity as the distorter of spacetime, we begin to form in our minds the true picture of what The Cosmos really is; a paradigm of interconnecting forces, all serving interrelational roles in a dimension of order, pattern, structure, and purpose.

[1:6:40] If mass warps the spacetime encompassing it, then it is the role of gravity to be the intercorrelation between the celestials and the fabric of spacetime; in this way, gravity is the intermediary of The Cosmos, existing between all things of physicality; the bonding agent in the cosmical orderity, without which such orderity could not exist.

[1:6:41] At present, we must study The Cosmos in either gravitational terms, or in quantum terms, for currently, we do not have the knowledge required to understand the reason why these two studies of structure of The Cosmos cannot coincide with one another.

[1:6:42] If we are to discover why the study of the most minute parts of the physicality of The Cosmos cannot interact with the most important of the forces of the cosmical orderity, then we are to focus our efforts on priming the minds of the young to challenge these questions and more.

[1:6:43] If you are looking for the answer to the question of the purpose of The Grand Centrality within which the Omnidoxy resides, then you have witnessed it firsthand; it is here to show the young, the old, the rich, and the poor that we all have a right to wonderment; that we all have our place to contribute to the world and beyond.

[1:6:44] To that which we contribute is most important, and what we must focus on is the appreciation of the civilisation we have developed, but too, and that which we must in moving forward, focus our minds, of the spellbinding articles existent amongst the stars.

[1:6:45] We have become accustomed to perceiving The Cosmos in geometric terms of centrality, yet what is more poignant to the structure of The Cosmos is the barycentre; the centre of gravity's pull.

[1:6:46] Barycentricity considers the centre of gravity to be the true cosmical perception of what the centre of something is to be known and considered as.

[1:6:47] Upon studying and understanding the nature of The Cosmos, it becomes apparent soon that The Cosmos is most reliant upon gravity, and if you notice most of the celestials, the planets, the stars, the star systems, the galaxies, and far beyond even those; each of these in its own unique way is dependent upon, and controlled by, gravity's influence.

[1:6:48] All the barycentric idea is based upon is the size, the intensity, and the influence of gravitational pull, but the contemplation of barycentricity by its own nature is not just such.

[1:6:49] Barycentricity harbours at the centre of its principle the fundamentalities of what structures The Cosmos; the forms of gravity and its distribution amongst, between, and within all celestials.

[1:6:50] If we are to change our minds from a geocentric perception, we must do so with regard to the way in which we measure, perceive, and describe The Cosmos; we must do this according to that which plays one of the largest roles within its fundamental construction; gravity, of course, is the key.

[1:6:51] The Gravicentric Cosmos is The Cosmos perceived through the lens of gravity alone; it places all importance; all imperativity; all immersions of The Cosmos towards the centrality of gravity's role within the cosmical plane.

[1:6:52] We understand the gravicentre to be the centre of gravity's pull, but we also understand the gravicentre to be the centre of ourselves; that which holds us to The Earth, and that which without, we would not be.

[1:6:53] As we look for whom we are in this noise-ridden world, we must remember the force that has developed and continues to envelop The Cosmos.

[1:6:54] Gravicentricity in its core teaches all peoples to never forget the imperative role which gravity plays in cosmical orderity, and too, demonstrates gravity's direct divinity as the key to understand The Cosmos in The Universe.

[1:6:55] When we speak of the centre, the centrality, we speak of that which is closest to the naturity of something; that which is closest to our naturities as humans.

[1:6:56] Throughout our lives, we take courses of action which point us centrifugal, and those which point us centripetal, and that is the way of our lives for we are driven by our emotions, ambitions, and the influences of the world.

[1:6:57] But in centrifugality, and centripetality as the direct parallel, an emphasis is positioned upon The Cosmos in relation to ourselves for we are the ancestors of it.

[1:6:58] Centrifugality comprises that when a celestial moves away in its orbit from around which it rotates, it is simply taking a course for which it intends to return to the centre.

[1:6:59] Relative to ourselves, we often must travel on paths which may lead us away from that which we are, or that which we hope to be, but in the hope that in the end, we will return to our centrality.

[1:6:60] Moving away from whom we are is often seen as a negative step, but whom we are is simply a perception we, and the world, create of ourselves, but is constantly in motionality.

[1:6:61] In order to understand the centrifugalities of our lives, and wider existence, we must understand motionality, and the motionality of ourselves.

[1:6:62] Throughout our lives, we move both physically, mentally, and intellectually towards new horizons to find ourselves.

[1:6:63] With whom we are, where which we are, and how that we are consist of differences through the times of our lives; the only constant is ourselves, and The Cosmos of course.

[1:6:64] So just as the celestials move in their orbits away from their centres in accordance with motionality, so do ourselves; this journey is triadic; it is lifelong, well-trodden, and unstoppable.

[1:6:65] In direct symmetry to centrifugalism stands centripetalism; the movement towards the centre; the steps taken to near ourselves to that which we are, or that which we hope to be.

[1:6:66] After the aphelionic turn in the orbitality of the celestials comes the centripetal half of the orbital course; that in which the celestial returns to its axis after concluding its journey in the furthestmost regions of its orbitality.

[1:6:67] In cosmical kinship, we are much like the celestials for we too travel on paths alone, and we too venture to the furthestmost regions of ourselves, before we do find who we are and who we wish to be to the world.

[1:6:68] The greatest feeling we can hope to experience is that of centripetality; the movement of ourselves towards our centres; the warming of our hearts towards peoples, philosophies, and places we most wish to locate ourselves around; it is the belief of Astronism that The Cosmos, our union with it and our wonderment and enknowledge of it, that will lead to our achievement of centripetality.

[1:6:69] However, the first and only reality of this cycle is its constant motionality; meaning that when we reach centrality from the centripetal path, we must, by The Will of The Cosmos, then move away on the centrifugal path once again as do the celestials, and as they have done since the establishment of the cosmical orderity for we see that we act just as the celestials do.

[1:6:70] The time at which we spend at the centre; what we do, say, be there is of our own accord, but the time will come for the cycle to force oneself on new paths.

[1:6:71] This is the nature of the centrifugal and centripetal paradigm and it cannot be changed for in doing so, you would change cosmical nature.

[1:6:72] To resist this cycle only resorts one's mind and heart to suffering for to change the cosmical nature is an ability reserved only for its creator and that, we certainly aren't.

[1:6:73] Fear not the path of centrifugalism for to move away from ourselves is just as important as nearer ourselves, and in fact, the further move away we become, the greatest warmth we shall feel when we return.

[1:6:74] The centripetalities shape themselves in various ways throughout our lives, but it is the responsibility and purpose of the Omnidoxy to detail the centrifugality of the current world, and the inevitable centripetality that awaits us through the Humanic Exploration of The Cosmos, and of which our collective transcension and individual cosmosis are integral driving forces.

[1:6:75] The nature of peoples is based upon dominance over one another and this has run true through the institutions of faith that we have developed.

[1:6:76] In this battle of dominancy throughout our history, philosophy and its treasures within, have fallen short amongst the tyrannies and totalitarians.

[1:6:77] But now, in our generation of continuously growing knowledge, we return to that which is our true nature; our core; our centrality.

[1:6:78] We return to philosophy as we begin to see The Will of The Cosmos and our destiny within it; to explore, to wonderment, and to experience its elements in trueness, in oneness, and in appreciation of its direct divinity.

[1:6:79] We have reached our own aphelion as a world, and now we must return as in accordance with the cycle of The Cosmos we must keep, and this means joining a new path for the world.

[1:6:80] A path in which society, culture, philosophy, and all peoples are cosmocentric in thought, vision, and ambition; this is our current centripetal path and as aforementioned, we must appreciate the time with which we have as we move towards our true selves again; as we move towards The Cosmos; its study, its wonderment, and its centrality in our lives, our hearts, our minds, and our souls, we will have Astronism to guide us there as the champion of this new and long-lasting age of cosmicality, cosmosis, transcension, cosmic exploration, and discovery.

The Philosophy of The Grand Cosmos

[1:7:1] Look at the world around you now; the smallest grain of sand; the largest ocean; the smoothest leaf of a tree; the highest mountain to climb; this is all part of The Grand Cosmos, as are we; all of humanity.

[1:7:2] The greatest wonderment of The Grand Cosmos is its scope; from the atoms within that we cannot see to the largest of galaxies one in which we reside but cannot see also; for one's mind to jump from something so microscopic to something so unbelievably vast is the greatest of wonderments one can experience of the ways and naturities of The Cosmos.

[1:7:3] In an order so unique, yet intrinsic to all that exists, and such beauties of magnificent size and colour and function, The Grand Cosmos is The Cosmos in its entirety, and is the greatest subject of wonderment for any individual.

[1:7:4] It is the nature of our perspective of The Cosmos that its size, and scope, and structure is a constantly evolving subject for we whom cannot see it as the whole version of itself, cannot truly know its nature.

[1:7:5] We need only to look up at the night sky and see the stars and the moon to witness the minutest microcosm of The Grand Cosmos for its nature is within all that exist within it in a finite way.

[1:7:6] No one celestial can be as The Grand Cosmos is, though each and every entity of existence possesses an urge to live, to survive, to conduct its functions, and fulfil the purpose of its existence, and these are the qualities we share with The Cosmos.

[1:7:7] Too, the very core nature of The Grand Cosmos cannot be truly known to the perspective on which we take now for if The Grand Cosmos is the entirety of The Cosmos, there will always be an unknown quantity of The Grand Cosmos that we shall never see.

[1:7:8] This isn't saddening; this is the nature of The Cosmos and whether we accept what its nature is or not, it will not change, just as long as we know it; that is all that matters.

[1:7:9] The Cosmos beyond The Cosmos we can see is perhaps more beautiful than we, in our finite minds, could ever possibly imagine, but what we have is The Cosmos we can see, and we should cherish what we have here, now, and forevermore.

[1:7:10] If anywhere we are to go, it will be among the stars for there is from which we came.

[1:7:11] If it is the true nature of all cosmical entities to return to that which they once were, or from which they came, then it is too our nature to return to the stars as destined so.

[1:7:12] The central components of currently existing faiths is their mysticism of the afterlife; what is to become of our bodies, our souls, and our minds after which we perish from The Earth.

[1:7:13] Many a faith throughout the ages have scripted stories of what is to occur to us when we pass from this world, and many such stories have formed the foundations of the faith.

[1:7:14] Some speak of eternal divinity, others of a continual return to our physical selves; but it is that which we tell our children that holds the most sensuality with respect to The Cosmos.

[1:7:15] For time immemorial, we have spoken of those whom have passed on as having risen up to, and now belonging among the stars.

[1:7:16] Such a marvel to be wondermented is this prophecy for it is cosmically centred and true; we do return to that which we originated from.

[1:7:17] We become one with and within The Cosmos; one cannot know in what capacity, or whether we shall meet our creator, the creator of The Cosmos, but All one can know is that we will return to which we originated from and that is all, and much it is.

[1:7:18] If we were to know where we are to go when we pass from The Earth then we would be as The Divine is, and that cannot be possible for under cosmical orderity, we are finite.

[1:7:19] We are as products of The Earth and The Earth The Cosmos, and until our death and perishment, we cannot know, but we can hope that who we are and who we hope to be are left for the generations forthcoming.

[1:7:20] We are as products of The Earth and The Earth The Cosmos, still and when we do depart, we do so by our eternal dissolution; our eternal intertwinement with the elements of The Cosmos for we are the stuff of stars, and that is wherein we shall return and remain.

[1:7:21] We cannot be without that which we are within, and this is true too for The Cosmos and the elements by which it is constructed.

[1:7:22] We must believe of the afterlife that which we feel true in our hearts, and our minds, but to be told to believe such cannot be of truth for to force is to be unnatural.

[1:7:23] To know the truths of The Cosmos, we must look toward the procedures of nature; those which we know are of direct Divinity for they existed before humanity and will exist long after.

[1:7:24] When discussing the articles of immortality, to learn of cosmical truth is to understand the anthropocentric principle wherein humanity is not the centrality of The Cosmos in The Universe, as previously discovered by the greatest thinkers of The Cosmos; the founders of wonderment.

[1:7:25] The principle of anthropocentricity states that humanity is relevant only in relation to humanity itself which will lead to achievements long aspired and dreamed by the greatest of astronomers, but in relation to The Cosmos, we are just one of its many elements.

[1:7:26] To ourselves we are relevant, and we are ourselves, so we must think in this way always, for if not, we will not achieve any measure of cosmical exploration, wonderment, and discovery.

[1:7:27] But on the circumstance of immortality, we cannot take this view for we speak of the fate of all else in The Cosmos in The Universe, and we cannot perceive this through our own lens for we are not the entirety of The Cosmos, and that is something no faith, or opinion can deny.

[1:7:28] Make no mistake of the anthropocentric principle; it is not inhuman in fundamentality, but instead, an embrace of what and whom we truly are in the cosmical orderity.

[1:7:29] It does not exaggerate our presence; it does not distort the cosmical orderity; it projects a view in which humanity is a minute creation within The Cosmos as intended, and rejoices in the abundant discoveries to be championed and treasured by future humanity.

[1:7:30] The anthropocentric principle expounds always the immensity, the grandiosity, and the true direct divinity of The Cosmos in The Universe; its vastity, complexity, and overall mysteriosity.

[1:7:31] Believe what you wish for that is your will and destiny to do so, but know too, that if immortality is true, then most certainly, it is intertwined with the fate, and purpose of The Cosmos.

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[1:7:32] New words, new ideas, and new systems in which we conduct thought, practice, and method are always evaded by the masses until they too become the normality, until they too become understood and accepted.

[1:7:33] This has stood true and fact for some of the greatest discoveries of human history; heliocentricity, evolution, and palaeontology.

[1:7:34] If the definition of progression is to move ahead with the greatest of minds, then should we not be more open to listening to the manifestations of the minds of our peoples?

[1:7:35] A mind is only great if we nurture it and make it so; without such, it is simply lost in the noise of the world; how many minds have we lost? We say here, and now, no more.

[1:7:36] It would not be surprising if every time we discarded a mind from the world, a wound is inflicted on The Will of The Cosmos.

[1:7:37] Though fear not, for The Cosmos works in such a way that its Will shall be performed no matter the circumstance, and it is true, still, that minds great will return in new abundances when the peoples of the world are ready to accept, understand, and appreciate them for what they truly are; pioneers of thought; champions of progression; heralders of change.

[1:7:38] There is just one point to make on absolutism; All is absolute that is The Cosmos in The Universe, and therefore, All that is said in The Grand Centrality is but an interpretation of such finities.

[1:7:39] Everything in cosmical existence is finite, and therefore, absolute in its naturity for if not, its nature, would consist, of Divine elements, and such cannot be true in cosmical orderity.

[1:7:40] Aforementioned was the acceptance, understanding, and appreciation of the greatest of minds to be in existence as products of The Cosmos; the mental practice and subphilosophy regarding this is hereby named Millettosis / Astronosis.

[1:7:41] And the study of such is Millettosy / Astronosis and a practitioner of such is a Millettosist / Astronosist.

[1:7:42] If we are to achieve the highest of heights in cosmical discovery, we will require the greatest and most diverse of minds imaginable; those greater still than those passed.

[1:7:43] It is the practice of good Millettosis / Astronosis to be able to direct individuals according to their strengths through identification, communication, and swift allocation.

[1:7:44] It is the solemn duty of the phrontisteries of the world and beyond to achieve this in all peoples; the practice of Millettosis is the singlemost important purpose of phrontisteries.

[1:7:45] The greatest of Astronosists / Millettosists nurture the minds of the young to see their futures as equally as their place within the future they envision and it is too, the solemn duty of a Millettosist to work alongside the young to help navigate themselves a meaningful place in the future.

[1:7:46] The key quality of Millettosis is its focality on the individual for in our world with billions and statistics of billions, the individual is always easily forgotten of; the practice of Millettosis vows never to forget the individual.

[1:7:47] Millettosy and its study not only encompasses the learning of the solemn duties of Millettosists, but too, includes the study of the minds which the envisioned future requires in order to achieve it.

[1:7:48] The teachers will teach; the Millettosists will allocate individuals to such teaching in accordance with the skills, the strengths, and the interests of the individual.

[1:7:49] The most important dimension of the role of the Millettosist is their imperativity on meaningfulness; as humans, we require purpose in this world; without such, we are lost, but with such, we are the rulers, and obstacles abound, we will overcome and achieve that which we seek.

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[1:7:50] Since humans could first learn to read and write and perceive the world, we have wondered what could have made us, The Cosmos, The Universe in all its entirety, complexity, and Divine beauty.

[1:7:51] We may perceive The Divine in two distinct ways; what The Divine is, known as Cataphatics, and what The Divine not, known as Apophatics.

[1:7:52] Neither perceivence is superior to the other for it is equilibrium they strike, but in such that one adds, and the other negates.

[1:7:53] Let us begin with Cataphatics; the first principle is such that we, as humans, as the creations of the creator, cannot ever know the true nature of The Divine.

[1:7:54] In the creation of idols, characteristics, and embodiments of The Divine, we lower what it means to be Divine for we reduce its nature so that we may then understand it.

[1:7:55] We are eternally subordinate to The Divine, or wherever from which we came, and this is an everlasting principle.

[1:7:56] The second principle of Cataphatics expounds such that in the creation of a divine to suit and stimulate our own insecurities is tolerable, yet to bring proclamations that such a stimulator is the actuality, the true manifestation of The Divine, cannot be true, and never will ever be.

[1:7:57] We must begin Cataphatics by understanding what we know for this are All we have, and knowing too, that we do not know All, and that we do not have All, and in this,

we know that our knowledge can never be complete for if this were not, then we would be as The Divine, and that cannot be and only The Divine could ever be all-knowledge.

[1:7:58] Firstly and foremostly, we have The Cosmos in All its wonderment, vastity, and complexity; we then have ourselves as products of such and within ourselves our minds and our hearts.

[1:7:59] We have The Universe in All its unknownness and above all, we have that which created the entirety in whatever form it truly does take.

[1:7:60] We know in certainty that whatever The Divine may be, it created all The Cosmoses and sustains The Universe in its vision and equally, holds the ability to destroy All.

[1:7:61] One aspect we must understand of what divinity is; divinity is both good and evil; light and darkness; creation and destruction; divinity is a totality of independence; All in equal measure for all that does exist, and all that does happen and has happened, is All part of The Universe, and was thus, All in the vision of The Divine as The Universe is sustained.

[1:7:62] You say, well how can our creator be so cruel? Divinity is not emotion, and thus, cannot be compared with such for to lower divinity to a personal level of emotion like is conducted in other religions is to do a disservice to the nature of divinity not to mention the ignorant tradition of anthropomorphising divinity; divinity is All things encompassed; even the worst of things progress us; in fact, such worsts are the greatest signifiers of change for they demonstrate to us the consequences of our mistakes.

[1:7:63] So, The Divine encompasses All, but what is All?

[1:7:64] All encompasses time, space, matter, the forces, and the natures, the purposes, and every possibility in every dimension there possibly can be; The Universe and every cosmos within The Universe to form The Omniverse; The Entirety.

[1:7:65] The Divine, however, is not just All, but All beyond All, and All beyond that still; the point to make in clarity is that The Divine cannot be understood because everything it encompasses is firstly, beyond what we could possibly know, and secondly, beyond everything in infinite measures, and so is immeasurable, but that it also remains independent of all that exists due to its own omnificativity.

[1:7:66] This demonstrates why we cannot attempt to manifest The Divine, for in doing so, we eternally reduce it from its true state; from its true being.

[1:7:67] All we can hope to do is wonderment the extent of The Cosmos we are privileged to see and hope that perhaps, in some dimension, in some time, we would be graced so much as to understand just a fragment of what The Divine is; this is All we can hope for;

in Astronism, it is a principal and fundamental belief that The Cosmos is our one and other connector to The Divine due to The Cosmos's direct divinity, hence the reason for the cosmocentric orientation of Astronism.

[1:7:68] We must too understand that if such insight is never to occur for us, then that is the way and the will of The Divine.

[1:7:69] In faiths come and gone, an emphasis has been placed upon one's audience with The Divine, The Creator; such is neither wrong, nor right, though the key median is that we accept in trueness and clarity that if we were not to have such an audience, then that is the will of The Divine.

[1:7:70] We should not waste what little time we have in The Grand Cosmos worrying about what shall happen to us, but instead, making a mark in The Cosmos as Divinely destined so.

[1:7:71] In direct oppositism, Apophatics explores what The Divine is not in order to decipher what The Divine might be.

[1:7:72] Firstly, we know The Divine not to be of any human creation, nor any such creation resembling humanity, or the traits of humanity; any such is false and cheapens The Divine eternally.

[1:7:73] Secondly, we know The Divine not to be anything of cosmical orderity, universal encompassment, or bound by the physical laws which form The Cosmos in The Universe, for it is the creator of such, and so it cannot be bound by them.

[1:7:74] Our world, as we now All know, is one of countless in The Cosmos, and if you do wish to throughsee Astronism, you will understand that there is a belief in the The Grand Cosmos to house countless worlds of life, as well as those without.

[1:7:75] Our world is one of such with life, and for that we thankful, but what we understand is the principle of anthropincentricity; such means that we firstly cannot be alone yet we retain our unquity, and secondly, we cannot have been in direct Divine contact for this would defy cosmical orderity and our very natures as subcosmic or terrestrial or anthropic beings.

[1:7:76] The Divine is with us in all aspects of us, no doubt, but the proclamations of anthropocentricity to The Divine are indivine in their nature, for they do not respect The Divine as something beyond our comprehension; again, they lower The Divine to suit human needs and insecurities about the truth of our own transient and limited nature.

[1:7:77] Finally and to end Apophatics, The Divine is All we are and All we are not; The Divine is All we know and All know not; The Divine is All in every which way and

beyond, for we are the creations of The Divine, and such means we are eternally inferior and cannot every truly know, see, and believe what The Divine is and that which it is not.

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[1:7:78] Many faiths and mythologies have spoken of such beings which float between cosmical orderity and some other existence; they are named as spirits.

[1:7:79] Spirituality in humanity has come to collectively describe the deeper thoughts of us; the times we speak and think of that which we are, our purposes, existence, and the nature of being, knowing, and perceiving.

[1:7:80] Instead of spirituality, we must drawn upon philosophy, for philosophy discusses all these questions and more with no deliberation for myths and fakery; all Astronist / Astronic philosophy is based upon what we know and what we could know in the future; not that which we cannot ever know, hence why discussions of the nature of The Divine and The Universe, as realms beyond our knowability, are not provided with as much immediacy and centrality as that which is provided to The Cosmos.

[1:7:81] That is all on spirituality, and its vague collusion into the territories of philosophy.

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[1:7:82] Cosmical Apologetics is short and clear in both its nature, and purpose, for there are no possible needs for the justification of The Cosmos and its intrinsicity to our nature, purpose, past, and future.

[1:7:83] All whom say otherwise have simply not been taught of The Cosmos, but in them, you should see opportunity; to teach them the wonderments of The Cosmos; to feel pity on them for their lack of knowledge, and in parallel, think of oneself as gifted for the knowledge you possess of the grandities of The Cosmos.

[1:7:84] One final note on apologetics in relation to The Cosmos, take this as a warning; never allow someone to convince you that The Cosmos is not grand and worthy of wonderment for The Cosmos is greater than we ever could dream to be and it is of direct divinity; no more need be said on this take of justification for cosmocentricity presently.

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[1:7:85] The time in which we live; the time during which the Omnidoxy is written is pivotal for one reason alone; we stand as a world, as a peoples, at a crossroads, on the edge of a spacial future.

[1:7:86] Whether you are believing in destiny, or not, Time you do believe in, and the timing of this writing is just as important as the writing itself.

[1:7:87] We are before The Cosmical Nascency and our place within it; the actions we take now; the philosophies we foundate and those we exhume and rebirth now; the ways in which we educate our youth; each of these and more in all aspects of our lives will result in either our realisation of our place within The Cosmos, or our continued ignorance of such.

[1:7:88] Cannot you not see that the greatest minds of the past have lead us to our discoveries today? It is The Will of The Cosmos and the destiny of us All to continue on this trajectory; the speed at which we do so is up to us.

[1:7:89] I can see what we could be, intertwined with The Cosmos forevermore, and this is why, I must share with the world and All peoples that which I wonderment of The Cosmos for I am under duty to share the elements of my mind.

[1:7:90] A world of nascence is in which we live for we are full of our own potential; that which has become infused within us since the creation of The Cosmos in The Universe.

[1:7:91] Our nascency as peoples and as a world is both our greatest of qualities and our worst of faults for we are eternally trapped in the bounds of our own potentiality if we do not harness it as it has been destined so.

[1:7:92] We must understand, accept, and nurture the nascency of present times; the nascency we bear in respect to The Cosmos; that which we have the grand opportunity before us to grasp and realise the entirety of its potential.

[1:7:93] Let us strive, with The Grand Centrality as our inspiration, or whichever writing you may choose, to lead our peoples and ancestors towards cosmocentricity; towards worlds beyond our own now; towards lives of exploration, discovery, and eventual total wonderment.

[1:7:94] Let us achieve such by first understanding our potential, but then, secondly, by understanding how so easily it may be stripped away from us.

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[1:7:95] The naturity of the orderity of The Cosmos principling that The Cosmos is standardised in many ways is an important note of fact.

[1:7:96] First comes the concentricity of The Cosmos; in all systems, there are courses of orbit to which planets take; although these may vary in size, and distance, the fundamentality of the orbit remains.

[1:7:97] Then comes the formation of worlds; although the planets and planetoids of The Cosmos are as varied as there are amounts of such, there are standards by which each and

every world follow in accordance with the cosmical orderity, except those within which they do not align with the cosmical orderity, but with The Chaos.

[1:7:98] The functionalities of The Cosmos are largely in standardisation; the orbits take their circuits; the rotations complete their courses; the cosmical creations and destructions happen in ways kindred.

[1:7:99] The Standardisation of The Cosmos demonstrates the cosmical orderity in its highest form of clarity and in such ways the cosmical elements function, so too does this demonstrate the structure, formation and development of The Cosmos in The Universe.

[1:7:100] Why are these standardised functions of The Cosmos the way they are? Perhaps efficiency, perhaps that's the only way in which they could exist, or perhaps an orderity could not be achieved without this functional type.

[1:7:101] The standardisation of the elements of The Cosmos and their functions is in certainty one of the keys to understand the naturity of The Cosmos, as well as its orderity, formation, and its inception.

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[1:7:102] Those which are infinite in Time cannot be cosmical in nature and orderity, and therefore, can only be either Universal or Divine in nature which are themselves distinguished by dependence and total independence respectively.

[1:7:103] As you know, eternality is infinite time, but if time is a product of measurement, and The Universe remains infinite by its nature, then infinite time cannot be possible due to the inability for time to be measured in such an environment hence demonstrating the inability for time to exist.

[1:7:104] There is time, space, and matter, but the only one of those which is of human construct is Time and to The Universe, is Time even an element to be considered in The Universe? These questions must be asked or else in philosophical terms, we do not speak.

[1:7:105] No type of cosmical element is eternal in nature; Time is finite in The Cosmos, it had a beginning and it shall have an end, however, Time in The Universe is a different integrand.

[1:7:106] In philosophical measures, we speak metaphorically of eternal elements in hyperbolic notions such as eternality as a reflection of Time up to the point at the end of The Cosmos in The Universe, or The Universe in its entirety.

[1:7:107] The nature of eternality is the entirety of Time, but in our perspective, Time is the most unknown of all the elements of The Cosmos for we know not its true role and

purpose in the cosmical orderity, and we know not the extent to which Time has influence over The Cosmos, if at all.

[1:7:108] The concept of eternity is one not of The Cosmos, nor The Chaos, but The Divine, and to explore the nature of The Divine is lattermentioned and aforementioned.

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[1:7:109] The Grand Cosmos is The Cosmos in all encompassment, in time, in space, in matter, and in dimension through a lens of wonderment.

[1:7:110] The Grand Cosmos is The Cosmos in its mystical form; without such settings forming wonderment, perhaps there would be no wonderment at all.

[1:7:111] The Grand Cosmos is The Cosmos vibrant in colour, vast in scale, and virile in nature, structure, and orderity, and is The Cosmos in idealism; The Cosmos in concentration, in exaggeration in All its aspects.

[1:7:112] The Grand Cosmos is The Cosmos in vast distances and in grand scale, yet too, and in equal measure, The Cosmos in close proximity and in personal interaction.

[1:7:113] The Grand Cosmos is The Cosmos in both a magnified and entire focality; in both one perception and in many.

[1:7:114] The Grand Cosmos is The Cosmos in a perceivence in All its possible dimensions, but too the futures in parallel.

[1:7:115] The Grand Cosmos is The Cosmos in relation to humanity within it, and expounds a grand future of cosmical discovery, exploration, and wonderment.

[1:7:116] Ultimately, The Grand Cosmos relates to the all-encompassing connection between The Cosmos and humanity; the interpersonal relationship between The Cosmos and humanity which, when developed and explored, will lead to both our transcension and to cosmosis.

The Centrality of Wonderment

[1:8:1] The word and concept of wonderment is lattermentioned and aforementioned in the Omnidoxy, but it is in this centrality that we shall explore its splendour, treasures, and why its relevancy to Astronism must be championed.

[1:8:2] Wonderment is one's personal reflection on The Cosmos in The Universe; wonderment is the extent of one's imagination towards The Cosmos; wonderment is the people's collective relationship with, and their entire philosophical connection towards, The Cosmos.

[1:8:3] The most simple, yet perhaps the most rewarding form of wonderment, is the act of looking up at the stars in total awe, admiration, and respect towards The Cosmos in The Universe.

[1:8:4] Wonderment is the driver of all cosmicity; it is the catalyst of all relation toward that which is cosmical; wonderment and The Cosmos are intertwined with humanity at their core.

[1:8:5] The wondermenters of us are those whom see The Cosmos for what it was destined to be seen as; the next frontier of humanity's discoveries; and what a time we have ahead.

[1:8:6] The wondermenters of us are those whom see our future and its potentiality in The Cosmos, and the wondermenters are the dreamers, the envisioners, of us All.

[1:8:7] We depend upon the wondermenters to show the world the way to go; All the greatest of minds in our histories have been wondermenters, but there is now a word to mark their level of envisionment.

[1:8:8] As we return to the practice of wonderment, we explore to where which we shall conduct such a practice.

[1:8:9] The true abstract beauty of wonderment is such that it need not be practiced in any certain building, or in any certain place; one all needs is the stars, even just to imagine the stars.

[1:8:10] If we can experience wonderment for the stars we see in the night sky now, then just think of the wonderments possible if our vision of The Cosmos was widened, for at present, our eyes can only see a fraction of the stars of the galaxy; imagine being amongst the stars and the level and saturation wonderments conducted by those spacefaring across The Cosmos.

[1:8:11] The greatest part of wonderment is its universality; All peoples of All ages from All nations of All worlds can do it; it is All natural for them to do so; it is in the nature of peoples to admire that from which we came.

[1:8:12] Feeling wonderment is the greatest of feelings for it warms and proximates our hearts, and minds, and souls to The Cosmos; the wondermenters are the best of us for they see that which the rest cannot; so go now, look up at the stars, and imagine All the grand treasures beyond and become a wondermenter and perhaps the next great envisioner.

The Cosmic Alchemy (Drentology)

[1:9:1] We speak of The Cosmos, but what is it that we refer to?

[1:9:2] Cosmic Alchemy explores the composite nature of The Cosmos as it is formed, structured, and functioned by a mixture of elements by which it exists, and from which it is created upon.

[1:9:3] If we are to wonderment The Cosmos and if we are to explore it, we must first, and most fundamentally, understand those elements which form it to be what it is.

[1:9:4] In The Cosmic Alchemy, we speak of The Cosmos in its composite parts, rather than its ordered and functioning entirety as is the case for the rest of the Omnidoxy.

[1:9:5] In The Cosmic Alchemy, we take a philosophical approach veiled in wonderment in the exploration of The Cosmos and both the abstracts and the actualities which meet to form it.

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[1:9:6] We begin with the Philosopher's Cosmos; the foremost and centralmost of all Cosmo-alchemic concepts relating to the most sort after state to which all Cosmo-alchemists strive toward and hope to achieve.

[1:9:7] This is wherein oneself is perceived to be connected to The Cosmos in such a way that the individual understands, respects, and feels a wholeness of wonderment towards The Cosmos, and is wholly advocative towards cosmocentricity.

[1:9:8] It must be said that such a state is rarely achieved, and only the best of wondermenters and alchemists combined in one mind can hope to achieve its treasures.

[1:9:9] The Philosopher's Cosmos is itself composited into three components by which one could hope to achieve it; first through witnessment, secondly through experiment, and thirdly, through discoverment.

[1:9:10] These three elements of The Philosopher's Cosmos lead one to achieve it, yet only in the order lattermentioned; chronology is paramount in The Philosopher's Cosmos, so one cannot conduct discoverment before experiment, or experiment before witnessment and so on.

[1:9:11] There are two perceptions of The Philosopher's Cosmos; the first consisting of a philosopher's, or a thinker's, or a wondermenter's view of The Cosmos, and how in which

they see The Cosmos in its composite parts with the sole purpose of forming The Cosmos in its entirety; known as Entire Philosopher.

[1:9:12] The second consisting of a philosopher's, or a thinker's, or a wondermenter's view of The Cosmos, and how in which they see The Cosmos in its composite parts with the sole purpose of keeping such parts separate from the entirety and thus, viewing The Cosmos only in its composite parts; known as Composite Philosopher.

[1:9:13] The second of these is perhaps the hardest to achieve for we as humans enjoy perceiving The Cosmos in its entirety, or imagining it as a whole, but in the composite philosopher perception, we come across people whom are able to separate every element of The Cosmos in order to study each of their greatnesses in isolation, in detail, and in their separate functions from the wider cosmical orderity.

[1:9:14] The first of the three components of The Philosopher's Cosmos is witnessment; beholding The Cosmos in both physicality and mentality must come before All else, and this is achieved through years of wonderment.

[1:9:15] The second of the three components of The Philosopher's Cosmos is experiment; the recording, the organisation, and the establishment of the ideas sprouted from witnessment encompass this component.

[1:9:16] The third of the three components of The Philosopher's Cosmos is discoverment; the taking of actual steps towards either the exploration of The Cosmos, or the orientation of society towards cosmocentricity through the development of technologies, the implementation of new systems, and the educating of the youth towards our cosmical futures.

[1:9:17] For one to embrace The Philosopher's Cosmos is to ensue themselves into a world of wonderment in totality, and to learn of and experience The Cosmos in a way unique.

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[1:9:18] We now introduce the Cosmic Philosophical Egg; the one of two main members of The Cosmic Alchemy.

[1:9:19] It is consistent of the shell as representing The Cosmos in its entirety, beyond which only The Universe exists.

[1:9:20] Then, it is consistent of the membrane as representing the lining of The Cosmos to follow it; this is representative of the four fundamentals; time, space, matter and gravity.

[1:9:21] And then, it is consistent of the egg white as representing The Cosmos and all its elements, components, and wonderments in their entireties.

[1:9:22] Finally, it is consistent of the egg yolk as representing The Divine to be at the centre of All existence, and that which without such, nothing else could be as it is and as we know it to be.

[1:9:23] That which we can gain from studying The Cosmic Philosophical Egg is the reliance of The Cosmos on The Universe, and The Universe on The Divine as the quadarchy of existence.

[1:9:24] We may look towards the wisdom infused with The Cosmic Philosophical Egg to help lead ourselves towards better practice of wonderment and a simpler view of The Universe, The Cosmos, and The Divine, and the hierarchy they share.

[1:9:25] From the cosmology of The Cosmic Philosophical Egg, The Divine sustains The Universe to form the limitation that is The Cosmos; The Cosmos, both the child of The Universe, and its parent The Divine.

[1:9:26] The Cosmos is everywhere near and far; The Cosmos would continue on forever if it were not The Universe; The Universe provides The Cosmos with its finity; The Cosmos holds much of form, function, and filament; colour, shape, and scale.

[1:9:27] All beyond the confines of The Cosmic Philosophical Egg is The Chaos; that which seems not to follow any course of orderity.

[1:9:28] The Cosmic Philosophical Egg represents the preserver of life and being in alignment with both cosmical and Divine orderity.

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[1:9:29] We now introduce The Cosmic Philosophical Tree; the second of the two main elements of The Cosmic Alchemy.

[1:9:30] The Cosmic Philosophical Tree is created to signify the processes of The Cosmos in cosmo-alchemical terms and each of the nine branches of The Cosmic Philosophical Tree represents The Ten Cosmical Elements.

[1:9:31] The Cosmic Philosophical Tree is always depicted as growing amongst The Cosmos, especially upon new worlds, or amongst the most vibrant cosmical filaments as a representation of the Tree's deep interrelation with The Cosmos in The Universe.

[1:9:32] Look towards The Cosmic Philosophical Tree and its subsequent writings for a deeper understanding of The Cosmical Elements and the ways in which they interact separately and wholly with and from within The Cosmos.

[1:9:33] The beauty of The Cosmic Philosophical Tree is its ability to branch out to different areas of The Cosmical Elements; we must know that which forms The Cosmos in order to understand it in order to discover it.

[1:9:34] The Cosmic Philosophical Tree is structured from low to high as follows; chaos, air, fire, water, earth, lightness, darkness, cosmos, universe and Divine.

[1:9:35] The positioning of The Cosmical Elements in this such way is poignant, especially so that The Divine is positioned at the top representing The Overseer role and element, under which All else resides.

[1:9:36] The Chaos resides at the bottom of The Cosmic Philosophical Tree; this is poignant in such that The Chaos is furthest from The Cosmos and The Divine.

[1:9:37] The worldly elements exist in-between and lightness and darkness resides just below cosmos and Divine; such is also poignant for it is lightness and darkness which form The Cosmos, and The Cosmos which is formed by The Divine.

[1:9:38] In this way, The Cosmic Philosophical Tree interconnects and highlights the relationships between The Ten Cosmical Elements.

[1:9:39] We can look towards The Cosmic Philosophical Tree for guidance in our studies of The Cosmical Elements and each of their unique interactions with each other, with The Cosmos, and with The Divine.

[1:9:40] But we must remember too, that the branches of trees can easily grow new branches from themselves, and so, The Cosmic Philosophical Tree is a concept and depiction in constant motionality and the way in which one may see it now, may not be so true after Time's passing.

[1:9:41] Let us see now the truest and foremost beauty of The Cosmic Philosophical Tree; the fact by which it serves its purpose as one of the two main elements of The Cosmic Alchemy, and also, its extension into paths and visions not yet known.

[1:9:42] The Cosmic Philosophical Tree shall be with us for as long as there will be wondermenters to study the cosmical elements and its continuously shifting talents and patterns demonstrates its true understanding and interrelation with The Cosmos.

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[1:9:43] And now we turn to Cosmochemistry, a newfound branch of study and a major part of The Cosmic Alchemy, and towards which most Cosmo-Alchemists point their ambitions in discovering and adding to.

[1:9:44] As we are destined for the exploration of new worlds, we are inevitable to discover new medicines, chemicals, and new components and methods to cure disease and find new uses for all the chemicalities.

[1:9:45] Cosmochemistry focuses on the philosophical position of The Cosmos as being formed by the chemicalities; a chemicality is that which plays a fundamental role in the chemical structuring of The Cosmos.

[1:9:46] The Cosmochemists of our time and of future times will make it their ambition to explore the chemicalities of The Cosmos beyond the confinements of our own world, and shall view chemicality through a philosophical lens, as never done so before.

[1:9:47] In the embarkation towards the exploration of new worlds, we open our minds to that which perhaps one cannot fully comprehend in the initiality.

[1:9:48] To explore new worlds is to explore different and unique structures of those new worlds; some elements will be the same as are in our own world, but others, many others, will be different; vastly beyond All we know here on The Earth.

[1:9:49] The gravity of the situation is such that new worlds means a huge paradigm of new discoveries; take a moment to imagine All that could be beyond that which we know now about The Cosmos and all the countless worlds that reside within it; think about what is happening right now on all the possible worlds of The Cosmos and be prepared to have your mind cosmicalised.

[1:9:50] The way in which we retrieve, these new chemicalities in which we believe, will also have to change, for the extent of the range, and the environmental danger, we must establish new technologies, have the workspeople to conduct such, and know the new worlds as well as they do our own now.

[1:9:51] Think on who which we will be in this new order of the world atop cosmocentricity; the role you shall play; the achievements you will display; think on this harder than any other, and then act with your heart, imagination, and knowledge to find your forefront meaning here, now, and for the future of you.

[1:9:52] The longing of the young is to discover; to discover themselves, the world in which they reside, and the worlds beyond; Astronism understands this natural need well.

[1:9:53] I have seen this longingness in the youth of the world for I see it in myself and in those I know, and in those I do not; we long to live lives full, and dynamic, and as abundant with discoveries and triumphs as the lives of our prominent ancestors.

[1:9:54] Though a microcosm in comparison, Cosmochemistry and its centricity on the discovery of new worlds and new chemicalities and the methods to practice such chemicalities, within such is a greater message; that which touches the hearts and minds

and the wondermenting spirits of the youth; that of the fulfilment, the journeying, and the triumph of our lives and that which our lives mean to the world, and to the wider Cosmos.

[1:9:55] From the perspective of the Omnidoxy here and now in writing, we can delve into the wonderments of Cosmochemistry for we have not yet discovered in enough detail the new worlds which await us, though such subjects must be formed beforehand in order for them to develop in their maturity and preparatories in awaiting for the actuality of the subject to form.

[1:9:56] Such new worlds await us, but what form these new worlds, the Cosmochemist wonders.

[1:9:57] With new worlds, comes new plants, and animals, and new life in entirety, and with such, new evolutions of life's offspring, so very different from the evolutions of our own world past, present, and future; this is what Cosmochemistry is to be dedicated to contemplating the consequences of.

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[1:9:58] The first integrant of Cosmic Alchemy is Cosmahest; the unique, abstract and typically interpretational feeling, substance, or thought which is sought out by all Cosmo-Alchemists, and is also known as wonderment.

[1:9:59] Wonderment as the centrality to the entirety of Astronism is made up of chemicalities; the focus on such chemicalities and the achievement of such through proper Astronistic means is the achievement of the cosmahectic ability.

[1:9:60] The wondermenters seek the cosmahest as the centralmost of All cosmicality.

[1:9:61] The cosmahectic feeling is that which one experiences in the deep cores of themselves; it is the warming feeling of possibility; the uplifting of ourselves to new heights fuelled solely by a love of The Cosmos.

[1:9:62] The cosmahectic substance is that which one projects their cosmahectic thoughts and feelings upon; those productions which we create as directed from our wondermented visions; we must treasure such substances as the physical manifestations of wonderment.

[1:9:63] The cosmahectic thought is that which is initiated into one's mind from the forefront of their imagination as divined by The Will of The Cosmos; every figment of thought is brought to us by a power no thinker has yet defined.

[1:9:64] Such a power, such a will, that pervades All else; pushes our world, and The Cosmos in The Universe towards their intended trajectories; whether by some Divine force, or not, it serves us to think on such a ponder for the force, the power, the will we

speak of now reveals itself in All aspects of our lives and in the wider Cosmos, but we cannot quite see, or know it as it truly is.

[1:9:65] To achieve the cosmahest is the most high in heights of wondermental experience for one has All three components; the feeling, the substance, and the thought.

[1:9:66] Perhaps we will all experience our own cosmahest in different ways, but we will know when we near its wondrousness for the experience is like no other.

[1:9:67] What must be said about the cosmahest is that it is a process; a journey upon which an individual embarks at the moment of their first wonderment of The Cosmos and continues on throughout their life until their cosmosis; whether you race towards the cosmahest, or whether you never intend to achieve it, All that can be said is that those whom do, are changed for the better forevermore.

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[1:9:68] The second integrant of the Cosmic Alchemy is the Azoth; the essence from which all transformation, morphation, and transmutation occurs in The Cosmos according to the Cosmic Alchemists.

[1:9:69] One of the commonalities of The Cosmos are its transformative processes; The Cosmos is in constant repetition and reciprocation without and within its elements; this is the naturity of The Cosmos.

[1:9:70] But what is that forces such repetitions and reciprocations to occur, and such change and progression in The Cosmos?

[1:9:71] To the Cosmo-Alchemists, this is known as the Azoth; the essence, the force in All cosmical things to change, to grow, to die, and to rebirth, or live on in some way.

[1:9:72] The stars, and the planets, and the galaxies, and all the filaments of The Cosmos experience morphational processes throughout All aspects of their existences.

[1:9:73] In terms of realism, the Azoth can resemble many a type of force according to the physicists; perhaps gravity, or to the religionists of us, the Azoth is simply the hand of God conducting Divine works in The Cosmos.

[1:9:74] Whatever it is, and however one interprets the Azoth, it is there and existent in The Cosmos and always has since The Beginning, and always will, until The End.

[1:9:75] If we learn that Time is the greatest of healers, we can begin to understand Time's role within The Cosmos and how and why it took millions of years for the firmaments and filaments of The Cosmos in The Universe to heal and turn into their destined selves after the wondrous trauma of The Beginning.

[1:9:76] The Azoth is in all of us; in all the components of The Cosmos, and although it battles with the forces of The Chaos, it is cosmical in nature, and thus, holds limitations, for it is not Divine in its essence.

[1:9:77] It is the ambition of the Cosmo-Alchemists to explore the mysterious Azoth; to enjoy its rich wonderments, and to admire its abundance as well as its lingering unknownness.

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[1:9:78] In The Cosmic Alchemy, and wider Astronist Symbology, divinity is never lowered in depiction by any distinct colour, yet golden is the colour of superiority in the entirety of The Cosmos.

[1:9:79] In The Cosmic Alchemy, we look towards abstract transformations to learn all ourselves towards lives of progression, betterment, and wonderment.

[1:9:80] In these abstract transformations, we place ourselves, and our peoples into positions in which they are raised, and lowered, altered, and kept the same; these are the transformations of Cosmic Alchemy.

[1:9:81] The transformation of humanity is the transformation of whom we are, and whom we hope to be in The Cosmos; we must define our role in order for the future generations of us to fulfil it.

[1:9:82] Chrysopoeia is the metaphorical concept in Cosmic Alchemy of transforming humanity into gold; in this, we speak not literally, but in figurative measure; as the Astronist characters cast in gold lead our peoples to progression, betterment, and wonderment, we must turn the entirety of humanity into gold.

[1:9:83] Gold is the closest physical depiction to the nature of divinity; it be the ambition of some Cosmo-Alchemists to achieve total Chrysopoeia, in the minds of All humanity; at the forefront of which is humanity's wonderment, betterment, and progression in The Cosmos.

[1:9:84] In such a transformation, we see humanity's part in The Cosmos as the leaders of civilisation; the explorers of worlds; the wondermenters and the knowledge seekers of The Cosmos.

[1:9:85] The Chrysopoeian transformation takes place in the minds of the peoples of humanity through wonderment, applied wonderment, and ultimate respectation for The Cosmos in which we exist, and our place inside it, but too, our unique opportunity to discover All there is within its bounds.

[1:9:86] Turning our minds golden means making our minds open to the knowledge, the discoveries, and All the possibilities and potentialities of The Cosmos in its most grand of scales.

[1:9:87] To achieve total Chrysopoeia is to turn the entirety of humanity to cosmocentricity, and in this, wonderment and betterment shall be most relevant to All our societies on The Earth and beyond, in orbital accordance around the centrality that is The Cosmos.

[1:9:88] If humanity is to fulfil every aspects of the destiny planned for us, we must constantly transform ourselves as we have done in natural procession since our civilisation began, but now it must be announced, that another transformation is set to occur, one of large scale and grand proportions and of drastic consequences.

[1:9:89] The transformation we face before us now is one we All know to be our destinies deep within, beyond all our faiths, and fears, and family, and peers; we are to explore The Cosmos.

[1:9:90] But in present concern, we are not prepared; we are not as a people, as a society, as a civilisation, ready to experience the treasures in knowledge, in philosophy, and in wonderment to which The Cosmos will propel us.

[1:9:91] If we are to become ready, the philosophical and cosmocentric revolution must take place in the form of the Astronomic Revolution, and in that, the Cosmo-Alchemist relate such to the transformation of humanity through the process of Chrysopoeia.

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[1:9:92] Wonderment is that which we feel for The Cosmos; relating to both our personal and our societal connection to The Cosmos philosophically, practically, and divinely.

[1:9:93] Adoration, philosophically, is the love and respect which we feel for The Cosmos, though its concentrative connection is considered one level lower than that of wonderment.

[1:9:94] Laudation is the love and respect we feel for individual cosmicalities within the wider Cosmos.

[1:9:95] In the study of Cosmic Alchemy, the Classical Planets are considered to be those of the eight planets of The Solar System, including their laudation and adoration.

[1:9:96] The first of which is Mercury; the symbol of resilience and championed as the closest celestial in the system to the centrality; The Sun; the closest to the light, to the warmth, and perhaps to The Divine itself.

[1:9:97] The second of which is Venus; the symbol of hostility, and internal warring forces; The Troubled One.

[1:9:98] The third of which, and the foremost venerated of which is The Earth; the central symbol of humanity in The Cosmos; The Origination of humanity itself, and from which All humanic culture, and influence emanates.

[1:9:99] The fourth of which is Mars; the symbol of the first frontier of humanity's exploration of The Cosmos; the barren world veiled in mystery of that which existed in previous times.

[1:9:100] The fifth of which is Saturn; the symbol of new hopes due to its moon, Titan, holding the first possibility of life beyond The Earth, and too, the symbol of spectacality for its famous disc is synonymous with cosmical filaments.

[1:9:101] The sixth of which is Jupiter; the symbol of new worlds due to its abundance of moons; the central symbol, too, of the grandiosity of The Cosmos for it exists multiple times larger than The Earth itself.

[1:9:102] The seventh of which is Uranus; the symbol of cosmical perfection due to its peculiarly pure complexion.

[1:9:103] The eighth of which is Neptune; the symbol of cosmical distance, and the grand vastity of The Cosmos.

[1:9:104] The adoration, laudation, and wonderment of the Classical Planets is one of the centralmost components of Cosmic Alchemy, and wider Cosmic Philosophy, due to their proximity as The Frontier Worlds of the humanical discovery of The Cosmos.

[1:9:105] They are our cosmical neighbours; those elements of The Cosmos closest to ourselves, and in the closest proximity; the study of such will lead to a many great discoveries of the functionalities of The Cosmos.

[1:9:106] Too, their title as the Classicals derives meaning so as to mark the discovery of new worlds; to classify the worlds known before Astronic/Astronist times and those known afterwards with names properly appellated.

[1:9:107] The adorations and veneration of the celestials in their individualities, confirms our wonderment of them in relation to The Cosmos as a whole according to their unique characteristics.

[1:9:108] Each of the Classicals shall henceforth play vital roles in unique means in the humanic exploratory activities in the Proximate Cosmos, and shall be venerated now and forevermore remembered due to their immediacy to The Origination; The Earth.

[1:9:109] We must explore the Classics in the initiality if we are to complete the greater exploration and discoverment of The Cosmos.

[1:9:110] All that does occur, must first do so in initial means and terms, and this is the same for the Humanic Exploration of The Cosmos.

[1:9:111] As we begin to fulfil our destined exploratory path, we shall realise in the discoverments of the Classics to which we pertain, the true grandities of The Greater Cosmos beyond our own cosmical neighbourhood.

[1:9:112] Furthermore, the wonderments we do experience in our exploration of The Neighbouring Cosmos will highlight to the peoples of humanity the potential grander wonderments to be had in The Greater Cosmos.

[1:9:113] In principle, it stands true forevermore that what, whom, and how we are reflects that which we have explored.

[1:9:114] In current times, our exploratories of The Earth are largely complete, though still ongoing.

[1:9:115] Our exploratories of The Neighbouring Cosmos are minimal at best.

[1:9:116] And our exploratories of The Greater Cosmos are barely fractional, and so, in this principle, humanity is minuscule in what, in whom, and in how we are in relation to The Cosmos.

[1:9:117] Before we explore the Classics and beyond, we must decide whom we want to be in The Cosmos, and what we hope to achieve in and for The Cosmos for the betterment of ourselves, and in this, the Philosophical Revolution, shall play a foundative role.

[1:9:118] But even when we have fulfilled our cosmical destinies, and have explored the worlds beyond our own, we shall always remember, adore, and venerate the Classics, as the starting points; the frontiers; our first ventures into The Cosmos, for it is prudent of us All in whatever context it may arise, that we remember from whom, and from where we came, and ultimately, why in which we embarked originally on this most grand of endeavours.

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[1:9:119] It should be no surprise to hear that The Cosmos is structured by a mixture of elements which can be found throughout for the nature of The Cosmos is to be composite.

[1:9:120] These elements, in Cosmic Alchemy, are known as The Cosmical Elements, and are inspired upon the four elements we know to exist on The Earth.

[1:9:121] Instead, we widen our view when studying The Cosmos, and in result, another five elements are comprised forming The Ten Cosmical Elements as follows: fire, air, water, earth, lightness, darkness, cosmos, chaos, universe and divine.

[1:9:122] The fires of The Earth are much like those of the filaments of The Cosmos; the explosions of distant novae, and the erupting spheres we call stars.

[1:9:123] On The Earth, the burning of the fires for heat, light, and guidance is similar to the functions of such erupting spheres, though on a much grander cosmic scale.

[1:9:124] Such a parallel in purpose and function highlights the importance of fire in both The Earthly Elements, and The Cosmical Elements paradigms.

[1:9:125] The second of The Ten Cosmical Elements is air; considered in Cosmic Alchemy to be both an ally of The Cosmos and The Chaos in equal measure, air is seen as the element of the greatest volatility; ultimately, the element of change.

[1:9:126] There are two ways to perceive the element of air; the first is its cosmicality; air bound by the atmospheres of the worlds on which it exists, and torn from universality by the vacuum and voids of space.

[1:9:127] The second is its chaoticity; it is invisible to us, though we must remember that it is not so to The Divine, and its trajectories, and measurements are either difficult, or impossible for us to know.

[1:9:128] The key to the nature of the element of air is that it is split perfectly in its equality between its cosmicality and its chaoticity; to understand air better, like many chaoticities, it must be contained, and controlled.

[1:9:129] The next element to spotlight is that of water; the greatest and centralmost symbol of life in The Cosmos, for although the celestials are worthy of eternal wonderment, and are too, alive in their own ways, natural life as we know it, is somewhat scarce to our present knowledge...

[1:9:130] Simply, if water did not exist on The Earth, neither would the entirety of humanity; water is the most physiologically important element to human existence and we must remember such during its laudation, and during our exploratory missions into The Cosmos.

[1:9:131] Where in The Cosmos exists water, natural life will too exist not far behind, and so, if it is life we are searching for in The Cosmos, we must look out for that which all life originates from; the element of water.

[1:9:132] The final of the four Earth Elements is prudently named earth, and in this way, symbolises all land, rock, and geological platforms in The Cosmos including, in primarity, The Earth itself as its appellative originator.

[1:9:133] The land on which we walk now, and on which all life has walked throughout the years of life's existence on The Earth; the land which has demonstrated is motional by the forces which have changed its appearance, and structure.

[1:9:134] The element earth is existent throughout The Cosmos in great abundance as a direct oppositism to those worlds wherein air dominates.

[1:9:135] Like the greatest beasts, and the smallest bugs have walked the lands of The Earth, so have our ancestors, but in accordance with our cosmical destinies, new lands we shall venture toward, and new earths we shall walk for leaving The Earth is not leaving earth itself.

[1:9:136] The first of the newly introduced Cosmical Elements is lightness, and such one of brilliance this is to begin with.

[1:9:137] We need not speak of the wondermental qualities of the element of lightness for we have seen its direct Divine attributes in The Sun for as long as humans have existed, and too, now and even more so in the future, we see the grandity of lightness in the stars of the night sky.

[1:9:138] In truth, The Cosmos is made from both lightness and darkness, which will be lattermentioned, and it is in lightness's role that All wonderment originates.

[1:9:139] Like we as peoples need light to guide us physically, mentally, and philosophically, the celestials and the firmaments of The Cosmos forevermore, need light too, in order to follow through with their functionalities, and cosmical purposes.

[1:9:140] All that is cosmical is infused with lightness and darkness in varying measures.

[1:9:141] As the centralities within The Cosmos, the lights of space are too, the lights of our wonderments of The Cosmos, and in such dark voids, we see such great products of lightness, and in these, we venerate for as long as we exist for without lightness, we would not be.

[1:9:142] In perfect oppositism, darkness exists for lightness to meet it, and although the enveloping nature of darkness persists in the vastities of The Cosmos, a balance remains forevermore between lightness and darkness.

[1:9:143] To The Divine, lightness and darkness are all but One, and certainly are not tainted with humanic connotations, and in Cosmic Alchemy, in similarity, no stereotisms

are placed upon either lightness or darkness for in doing so, we would not take a cosmocentric view, but a humanic, or anthropocentric view of The Cosmos.

[1:9:144] To the Cosmo-Alchemists, the most important of All uses of the elements of lightness and darkness is their synthesis within, upon, and encompassing one another in wholeness, and it is in this ambition, that the Cosmo-Alchemists work toward to achieve usage of these two cosmical elements.

[1:9:145] Next, we explore the element most central to All Cosmic Alchemy, Cosmic Philosophy, and Astronism; the element of cosmos as distinct from The Cosmos itself.

[1:9:146] The element of cosmos is All there is within The Cosmos, and is made from, and encompasses all the elements aforementioned.

[1:9:147] The element of cosmos is the most abundant of All other preceding it for it is space, and time, and matter, and the forces, and although the naturity of cosmos is orderity, control, and limitation, its vastity, complexity, and grandiosity cannot be denied.

[1:9:148] Rejoice in the wonderment of The Cosmos and explore the element of cosmos that is all around us forevermore.

[1:9:149] And in opposition to the element of cosmos comes the element of chaos, as distinct from The Chaos itself.

[1:9:150] Lacking the orderity, control, and limitation which are characteristics that serve well the element of cosmos, the element of chaos is marred by sporadic action, disorder, and an unknown quantity, and measure.

[1:9:151] The element of chaos is the antithesis to that which is cosmos, but in some Divine way, these two counterparts are formative of The Universe, dependent upon one another, and are destined to exist beside one another.

[1:9:152] We praise not The Chaos, but its opposite, The Cosmos, for The Cosmos is in which we exist and is that which we wonderment upon; we cannot wonderment The Chaos for its components, naturity, and purpose because all that it is known, it is only partly so.

[1:9:153] The elements of cosmos and chaos play a role of centricity in Cosmic Alchemy, and the Cosmo-Alchemists shall pursue on, in their efforts and studies directed towards the naturities, purposities, and functionalities of both The Cosmos and The Chaos.

[1:9:154] Lastly, and foremostly, we come to speak of the element of that which we know the least amount; the element of divine.

[1:9:155] We speak of the cruelties of the peoples of the world, and the world's natural processes themselves, and we ask, how could the creator of The Cosmos in The Universe be so cruel?

[1:9:156] In asking this, the individual reveals their lack of understanding by what is truly divine in nature.

[1:9:157] To steal, and to kill; these are the haunts of humanity; to create, and to destroy; these are the duties of The Cosmos; to oversee, to destinify, and to begin, and to end, are the works of The Divine.

[1:9:158] So when the next tsunami hits, and when the next innocent is murdered, and when the next avalanche crushes a peaceful village below; speak not of divine, but of cosmos.

[1:9:159] It is The Will and destiny of The Cosmos, as destinified by The Divine, to create and to destroy its products in equal, unbiased, and ordered measures.

[1:9:160] Since time immemorial, we as humans have placed onto The Divine, or The Sustainer of The Universe, our own haunts of suffering, cruelty, and evil, but in order to truly understand divinity, we must not continue on with this distorted view.

[1:9:161] For to The Divine, suffering, cruelty, and evil are non-existent, and in the same way, so are happiness, kindness, love and goodness, for these are humanity's attributes; not the attributes of divinity hence in Astronism, divinity is certainly not lowered in its nature to exhibit love or to be the embodiment of love as it is in other religions.

[1:9:162] To The Divine these vast oppositisms to us, are all the same as one; good and evil do not dictate The Divine for they are both products of divinity and have purposities equal, true, and justified.

[1:9:163] Ultimately, as mere products of The Cosmos, we cannot ever hope to truly, wholly, and entirely understanding what divinity really is, but it is the vocation of the Cosmo-Alchemists to continue with this endless endeavour of hopeful understanding.

[1:9:164] What we must understand on a basic level to which we can all relate is that the element of divine, the naturity of divinity, and The Divine, is All but that which we are, and All that bounds us, interpenetrates us, and which we depend upon are not, and never shall be components of the elemental divinity; All that is Divine is not us, yet All that is us is Divine.

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[1:9:165] In the depths of Cosmic Alchemy, there exists concepts, beliefs, and certain components of the practice which would be considered either above-cosmos, or anti-cosmos in their natures, though their figurative meanings are relevant nonetheless.

[1:9:166] In forefront of such concepts is The Elixir of The Cosmos; the concept by which The Five Astronist Characters are considered figuratively to be the only people to possess eternal youth by the aid of Divine efforts to ensure this.

[1:9:167] In the words of the Omnidoxy that speak loud herein, we must also establish visualisations and exemplars of these words to reflect their meaning in vibrancy and in the societies in which we live as figures to which we aspire.

[1:9:168] These are mainly The Five Astronist Characters as perfect manifestations of Astronism, and in this way, they demonstrate themselves as possessing The Elixir of The Cosmos as searched for by the Cosmo-Alchemists.

[1:9:169] In Cosmic Alchemy, The Elixir of The Cosmos is considered to be a mystical state in which an individual is in union with not only The Cosmos, but too, The Divine, and demonstrates such by their glimmering leadership of the peoples towards cosmocentricity, or more broadly, to better people for the betterment of the world.

[1:9:170] The Five Astronist Characters are considered by the Cosmo-Alchemists to be the most true and original achievers of this cosmical state; furthermore, they are the champions of it in their leading of the peoples, in their places as icons of cosmocentricity, as the reflectors of the cosmical destiny of humanity.

[1:9:171] So when one sees The Five, or just one of The Five Astronist Characters in their most high depictions in golden encrustations, think of The Elixir of The Cosmos they retain for the peoples of the world.

[1:9:172] The essential nature of The Elixir of The Cosmos is that it can only be achieved by dedicating one's life to three elements; the peoples of the world, the cosmocentricity of humanity, and humanity's exploration of The Cosmos as destined so.

[1:9:173] The Elixir of The Cosmos is unique to each one of us, and we will only know ourselves when we have achieved it; when we know we have done All we can for the people, for humanity, and for The Cosmos.

[1:9:174] And in this, we achieve the eternal youth for we will forever remain young at heart in that our wonderment of The Cosmos is as innocent and pure as the mind of a child.

[1:9:175] If it is The Elixir you wish to achieve, when you do achieve it, remember to champion it and hold it as close to your heart as the people you love; become a champion

of its mysteries, its knowledge, and its answers to the naturity and purposity of The Cosmos.

[1:9:176] It is the duty of the Cosmo-Alchemists to devise and study the mystical elements of The Cosmos, and it is our duty to champion such for the generations of the future for that is the way to pass on what you have achieved, and learned, and have left unfinished in your lifetime.

[1:9:177] Many of the greatest of works have been completed by those whom were not there during their founding, yet this is no failure, but a sign of success for the works and missions have been passed on to those whom share the same worthiness as the founder.

[1:9:178] The Elixir of The Cosmos must remain shrouded in mystery for that is in accordance with its nature, but too, we must encourage those whom are sure of their achievement of it, to speak, write, and champion their elixiral accomplishments with the peoples of The Earth, and All the worlds beyond.

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[1:9:179] Another component in Cosmic Alchemy is that of the Cosmunculus; the Cosmoalchemic depiction, and study of The Cosmos in its infancy form.

[1:9:180] Like the humans, birds, and animals that have walked The Earth since evolution began, we have all followed the cyclical process of life; birth, growth, and death.

[1:9:181] In a wider sense, the Cosmo-Alchemic study of the Cosmunculus is this, but in correspondence to The Cosmos itself.

[1:9:182] The Cosmos and All its individual elements, in accordance with Divine orderity, function, and naturity, follows, too, this cyclical process of life, and the birth, the growth, and the death of The Cosmos are continuously underpinned in All aspects of Cosmic, Astronic and Astronist philosophy.

[1:9:183] Born from direct divinity, The Cosmos experienced its own stage of infancy well before our times, and as do we all in some stage of our own existences.

[1:9:184] When the galaxies were primitive in formation, and the stars were clustered closer together than we can imagine now, and during the times of which concentricity, and the orderities of The Cosmos were in their formational periods.

[1:9:185] In this time, the Cosmo-Alchemists, and any cosmic philosopher in fact, can learn much about the naturity of The Cosmos in The Universe.

[1:9:186] Definitively, the Cosmunculus is that level of scholarly knowledge, and artistic creativity, or simply the extensive study of such by the commonpeople, toward that which is known to the Cosmo-Alchemists as The Infant Cosmos.

[1:9:187] In the study of the Cosmunculus, Time is the greatest measure for the entirety of the concept of The Infant Cosmos is based on our perception and knowledge of Time in relation to The Cosmos.

[1:9:188] If we are to know the mysteries of The Cosmos, then the Cosmo-Alchemists must concentrate their study towards the Cosmunculus, and achieve that which is known to reside within its study; the revelation of the naturity of The Cosmos in its entirety.

[1:9:189] The study of the Cosmunculus holds the study of The Infant Cosmos at its core, but more broadly, the Cosmunculus is the amazement of the cosmical phases and Time's interrelations with The Cosmos.

[1:9:190] We must explore that which we have been in order to discover that which we are to be, and this is the same for the study of the Cosmunculus; in the study of The Infant Cosmos, the ultimate ambition of the Cosmo-Alchemists is to grasp discoveries of the future, and destiny of The Cosmos.

[1:9:191] Let us All practice our own private, simple, and frequent adorations and studies of the Cosmunculus by peering up towards the stars of the night sky and perceive such as looking back in Time for that is what your eyes gaze upon in truth.

[1:9:192] These perceivences are, in their essentialities, the wonderment of The Cosmos gone by; Time's distortion of our perception of The Cosmos leads our eyes to see The Cosmos as it once was, but in this distortion of perception, comes a grand opportunity to seek greater knowledge of the Cosmunculus study; the study of the early Cosmos.

[1:9:193] The study of that which is not now, but once was, so as to discover what will be.

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[1:9:194] As the final component of The Cosmic Alchemy, we proceed along to The Eleven Cosmo-Alchemic Processes which stand here, now, and forevermore as the pillars of The Cosmic Alchemy and all its mystical practices, wonderments, and studies.

[1:9:195] A study cannot exist without a process, or an action to make it so, and in this, demonstrated is the importance and relevance of The Eleven Cosmo-Alchemic Processes in relation to wider Cosmic Alchemy.

[1:9:196] The first of The Eleven is that which echoes the aforementioned Origination; the emanator of All humanic influence and the birthplace of All humanical exploration of The

Cosmos; The Earth, and the Cosmo-Alchemic process associated with that is to be known as Terrestrialation.

[1:9:197] As the first, foremost, and closest process to our minds, hearts, and spirits, Terrestrialation deals with the entirety of the involvements of The Earth in all Cosmo-Alchemic studies, practices, and mystical wonderments.

[1:9:198] As aforementioned and lattermentioned, we are from where which we came, and although it is truly spoken that we are the stuff of stars, we built our lives, our societies, and our cultures on The Earth, bound by its own naturity, unique from All else in The Cosmos; we cannot and we must not forget from where which we came and where which we developed whom we are and whom we wish to be.

[1:9:199] The Cosmo-Alchemist concocts chemicalities to complete Terrestrialation by using The Earth colours of blue and green; the process of Terrestrialation is the ultimate symbol of natural processes.

[1:9:200] The Cosmo-Alchemist conducts the process of Terrestrialation as the originative cosmo-alchemic process; the process from which All other processes originate in relation to humanity.

[1:9:201] The Eleven Cosmo-Alchemic Processes reflect in parallel the journey of humanity's exploration of The Cosmos, and as we begin at The Earth, we shall continue on.

[1:9:202] The second of The Eleven Cosmo-Alchemic Processes arrives in the form of Helioation; the process in which the Cosmo-Alchemist concocts chemicalities in order to form resemblance to The Sun.

[1:9:203] The prime choice of colours persists to always be golden and white when concocting Helioation, and as The Sun holds central importance to the entirety of the existence of humanity, the process of Helioation is often considered more important than that of Terrestrialation to some Cosmo-Alchemists.

[1:9:204] The completion of the process of Helioation is one of the paramount processes due to its centrality both in Cosmic Theory and in actuality; the results of the Helioation must always be placed at the centre, except for when the process of Galaxation takes place and thereafter, wherein the Helioation must be highlighted, but not centralised.

[1:9:205] The third of The Eleven Cosmo-Alchemic Processes is that which focuses on the closest celestial in relation to The Earth, The Moon, and it is hereby appellated to be the process of Selenation.

[1:9:206] It is important to note that the process of Selenation does not reflect the entirety of moons in The Cosmos.

[1:9:207] The process of Selenation focuses on the motionality of the moon in its orbitality around The Earth; the selenal colours are white and grey to reflect the colours of The Moon.

[1:9:208] The Selenation process is considered by the Cosmo-Alchemists as an addition to, and the completion of, the process of Terrestrialation.

[1:9:209] The chemical composites of Selenation are essential to humanity's exploration of The Moon and this stands true for All other Cosmo-Alchemic processes.

[1:9:210] We can perceive these processes as being the precursors to humanity's exploration of the processal subject; the mystical discovery of the elements of The Cosmos before our discoveries of it in actuality.

[1:9:211] The process of Selenation, and the other ten Cosmo-Alchemic processes, are used to purify, mature, and perfect our perceptions of the processal subject whether that be The Earth, The Sun, The Moon, or beyond.

[1:9:212] In the quest of the Cosmo-Alchemist, therein lies the heart of Astronism, and the Cosmic Philosopher, a willingness and wonderment to learn, adore, and interact with The Cosmos in a way not done before.

[1:9:213] Now we begin to explore the more immense and less concentrated processes of the eleven, and in this, we begin with the process of Solaration.

[1:9:214] The fourth Cosmo-Alchemic process centres itself on the celestial entities of The Solar System not centred upon in the processes previous.

[1:9:215] Therefore, the process of Solaration encompasses a diverse range of celestial bodies including planets, and moons, as well as introducing new celestial bodies to The Cosmic Alchemy such as comets, meteors, and asteroids.

[1:9:216] Go forth All aspiring Cosmo-Alchemists and experiment with this Cosmo-Alchemic process for its naturity and purposivity is to be vastly interpreted, widely explored, and constantly experimented, as is the naturities and purposivities for the Cosmo-Alchemic processes hereafter lattermentioned.

[1:9:217] Encompassed within the process of Solaration are the concepts of concentricity, orbitality, rotality, and all the other functionals existing within The Solar System.

[1:9:218] The process of Solaration may encompass the study and practices of the celestials of The Solar System, either compositely, or in their entireties, and such a composite focus would be known as for example, Neptunian Solaration.

[1:9:219] As is the naturity of The Solar System, the entirety of Solaration is subject to, dependent upon, and revolvent around The Sun.

[1:9:220] In order to attempt the process of Solaration with its vast diversity, and complexity, the Cosmo-Alchemist must be experienced in The Cosmic Alchemy, and must too, know deeply the central concepts of Cosmic Philosophy in order to perfect their Solaration process.

[1:9:221] As we leave behind the process of Solaration, we enter into alchemical territories reserved only for the most experienced of the Cosmo-Alchemists.

[1:9:222] The fifth of The Eleven Cosmo-Alchemic Processes arrives in the appellation of Galaxation wherein an experience Cosmo-Alchemist attempts to conjure chemicalities in relation to the entirety of The Milky Way.

[1:9:223] The centralmost concept that must be adhered to in Galaxation is that of concentricity for the entirety of The Milky Way revolves around the galactic core, just as The Earth revolves around The Sun.

[1:9:224] The key aspect of Galaxation is the grand scale upon which the process occurs; on a galactical scale, and this demonstrates the experience needed in order to achieve the perfection of this process for the process of Solaration requires still, experience abound in order to achieve it.

[1:9:225] All colours of the Alchemic spectrum must be included in the formation of Galaxation for The Milky Way is to represent the entirety of All in which we exist on a galactical level.

[1:9:226] To all Cosmo-Alchemists whom attempt the purification, the maturification, and the perfection of this process, keep central in your minds the naturity of The Milky Way, the sections from which it is made up, and the functionalities by which it exists.

[1:9:227] With the achievements of Galaxation come some of the most impressive concoctions of chemicalities worthy of the most high wonderment, and in the hope of learning more about the galaxy in which we reside, the Cosmo-Alchemist is the first to discover, through purified wonderment, the mysteries of The Cosmos in The Universe.

[1:9:228] If one of the central ambitions of Cosmic Alchemy is to achieve some wonderment that is purified, maturified, and perfected, then toward Cosmic Alchemy we must turn in order to experience wonderment on a level higher than our minds alone can hope to achieve.

[1:9:229] In principle, The Cosmic Alchemy insists that which is practiced is that which is more refined, sharpened, and clear, and if it is wonderment toward which we turn, then

The Cosmic Alchemy insists not only the ideation of wonderment, but the application of it through means of chemicality.

[1:9:230] Proceeding, we meet the Cosmo-Alchemic process of Obliviation; the chemicalities concocted that focus on the black holes of The Cosmos.

[1:9:231] The nature of the process of Obliviation is its ultimate unknownness, its ultimate darkness, and its ultimate nothingness.

[1:9:232] In the context of colouration, it is the ambition of the Cosmo-Alchemist whom attempts Obliviation to achieve a colour so dark that consumes All else just as a reflection of the functionality of the black holes of The Cosmos.

[1:9:233] In chemicality, the reflection of the functionality of black holes would exist in the chemicalities of devourment; those which consume all other chemicalities; an obscurity in the chemical processes to reflect the obscure rips in spacetime which are Black Holes.

[1:9:234] The Cosmo-Alchemists must, if they wish to achieve perfect Obliviation, study the possible naturity, purposivity, and functionality of black holes through Obliviology in order to create the chemicalities needed to sufficiently reward the process with the knowledge it needs to achieve it.

[1:9:235] The completion of the process of Obliviation by a Cosmo-Alchemist is to show the wondermenters, the philosophers, and the peoples of humanity, a deeper understand, comprehension, and perceivance of the mysticies of the oblivions of The Cosmos.

[1:9:236] The alchemical culture and tradition of Astronism is influential in the foundations of the philosophy, and too, holds relevancy in the structuring of what it means to wonderment, and the different levels by which one may wonderment The Cosmos, and its many elements.

[1:9:237] In the mists of the darkest reaches of space come the cosmical beasts of oblivion which all whom know of The Cosmos and its element, fear most of All.

[1:9:238] Though it must be said that we fear most that which we least understand, and it is these oblivions besides the entirety of The Cosmos and The Universe themselves, it is these oblivions which we do not understand the most.

[1:9:239] It is the central most of all Oblivionic Alchemists to discover the cosmical, mystical, and philosophical truths of these oblivions and to produce such ideation through the productions of theses and concoctions of chemicalities; however which way one wishes to express the knowledge they have gained is to their own nomination.

[1:9:240] Let us now contrast our studies by moving away from the darkest elements of The Cosmos and moving towards some of the brightest.

[1:9:241] The seventh of The Eleven Cosmo-Alchemic Processes manifests itself in the process of Novation, and is the only process to be divided into two distinct variations; Supernovation and Hypernovation.

[1:9:242] As lattermentioned, the naturities of these such explosive deaths are that they are short lived in cosmical irony; that which is the most beauteous is too, one of the most dangerous; that which is the most powerful is too, an occurrence in one of the least amounts of time compared to the other cosmical elements.

[1:9:243] The explosions of The Cosmos symbolise both celestial birth, and celestial death, and in order to reflect the violent essence of these celestial occurrences, the most extreme of chemicalities must be concocted together.

[1:9:244] The death of stars is ultimately relevant in The Cosmic Alchemy for it is the death of the centrality in the cosmical orderity and such a death sends ripples throughout the entire cosmicality.

[1:9:245] The death of the centrality signals the death of the entire system which, unlike the novae itself, is a long death in which the star devours the planets of its system one by one as it gets larger and larger until eventually it collapses.

[1:9:246] The Supernovation is the Cosmo-Alchemic process wherein certain chemicalities are concocted to create the death of The Philosophical Star.

[1:9:247] The Hypernovation is the Cosmo-Alchemic process wherein the chemicalities of the Supernovation process are concocted fivefold in the creation of the death of The Philosophical Star in the most extreme of circumstances possible within cosmicality.

[1:9:248] Within the principles of cosmicality, there exists the logic which states the further away we are, or the further away in which we study elements of The Cosmos, the closer we shall be to discovering the truths of The Cosmos in The Universe.

[1:9:249] This principle is exemplified by the Cosmo-Alchemic process of Quasation; quasars are some of the distantmost cosmical entities wherein exists a cosmical melting pot including at its centre a supermassive oblivion, and around which rotates countless rings of gas, dust, and cosmical matter.

[1:9:250] The Cosmical Elements of darkness and lightness are central in the creation of what we know to be quasars and how we know them to exist as in their appearances and the ways of the structure, functionality, naturity, and orderity of quasars shall be lattermentioned.

[1:9:251] Lightness exists in rotality of the accretion disc around the central darkness, and lightness too, exists in the form of the lightbeam too, which extends on either side from the central darkness.

[1:9:252] In a strictly Cosmo-Alchemic context, the process of Quasation is concocted through chemicality by the exteriority of lightness, and the interiority of darkness; in lightness, matter exists, and in darkness, the unknown exists.

[1:9:253] In the process of Quasation, the first instance in which the Cosmo-Alchemists focus on the extent of energy produced by a cosmical element, and for a quasar, this equates to a fully matured galaxy of over one-hundred billions stars.

[1:9:254] This concentration of such cosmical energy is reflected through the intense chemicalities formed by the concoctions created by the Cosmo-Alchemists.

[1:9:255] The process of Quasation is perhaps one of the hardest to master due to their relative unknownness to us in Current Knowledge, and their intense naturity of the elemental mixture of lightness, darkness, cosmos, and chaos.

[1:9:256] Perception for the Cosmo-Alchemists in the creation of Quasation is essential for when the processal subject is viewed perpendicularly to ourselves, we see a radio galaxy; when the processal subject is viewed from an angle, we see the traditional quasar; and when viewed down through the barrel of the lightbeam, a blazar is perceived.

[1:9:257] When wondermenting over the fullest, brightest, and the activemost celestials and cosmicals of The Cosmos, it is easy to forget that the most vast of cosmical expanses are taken up by spacial voids.

[1:9:258] But we must not fall to the myth that in such voids, a nothingness exists, for voids are full of the most unknown matters of The Cosmos; Dark Matter.

[1:9:259] It is the role of the Cosmo-Alchemist to create concoctions of chemicality which are transparent, yet dark in their colouration, whilst too, in the construction of the process of Voidation, creates the cosmical plane in which the celestials and cosmicals reside.

[1:9:260] It is the role of the Cosmo-Alchemist to reveal in wondermental and philosophical terms, the mysteries of Dark Matter, as well as the wider naturity of space, time, matter, and the forces of cosmical orderity.

[1:9:261] The penultimate Cosmo-Alchemic process exists with the appellation of Expansion, and relates to the concept of The Expanding Cosmos; that in which The Cosmos exists and extends into in perfect assimilation to its own expansion.

[1:9:262] This process is purely conceptual and is not known to be achievable through chemicality though that which the wondermenting minds of the Cosmo-Alchemists may achieve through their study and experimentation of Expansion cannot be understated.

[1:9:263] The ultimatum of The Cosmic Alchemy wherein The Cosmic Alchemy becomes that which All it can within the limitations of that which we know and too, within the naturity, and orderity of The Cosmos.

[1:9:264] The finality of The Cosmic Alchemy manifests itself in The Eleventh Cosmo-Alchemic Process of Cosmation; the ultimate creation of the Cosmo-Alchemist; that which is raremost, and complexmost, and requires knowledge of wonderment held only by those specially chosen to have lives dedicated to the wonderment of The Cosmos in The Universe.

[1:9:265] The process of Cosmation includes the entirety of All the Cosmo-Alchemic processes aforementioned in their most purified, maturified, and perfected forms.

[1:9:266] Too, it includes the aforementioned processes in their proper positions in accordance to the cosmical orderity, and in such positions, their purposities, naturities, and functionalities may be realised in better clarity.

[1:9:267] The process of Cosmation forms The Cosmos in Alchemic measures and in the proper positionings of All the cosmical elements as products of their processes, the core of Cosmation is the orderities of this; the perfect formation of The Alchemic Cosmos in its entirety according to the knowledge that we possess.

[1:9:268] The construction of The Alchemic Cosmos grasps the concept of wonderment in its purified, maturified, and perfected form, and allows all Cosmo-Alchemists and all beyond, to see The Cosmos as never before seen.

[1:9:269] Functionality in The Alchemic Cosmos is essential to its purpose for wonderment; we must as peoples, see The Cosmos operate in cosmical orderity and perceive such through a mystical lens; a lens by which the composite naturity of The Cosmos is revealed.

[1:9:270] In the completion of the process of Cosmation, the Cosmo-Alchemic Palette becomes visible to view and study the composity of The Cosmos in parallel to the entirety of The Cosmos.

[1:9:271] Ultimately, The Cosmic Alchemy, its study, practices, and knowledges exist to physicalise and realise wonderment, to mysticise it, and to allow the study of The Cosmos and All the instruments of study that come forthwith in a way that emphasises its many mysteries.

The Cosmographics (Cosmography)

[1:10:1] The Cosmographics, also known as Cosmography, are a collection of studies and branches of knowledge within Astronism which relate to the general features of The Cosmos in The Universe.

[1:10:2] The Cosmos and All its celestial products are diverse in their range and appearance, yet uniform in their functionality; the features of which are studied accordingly in relation to functionality, naturity, structurity, purposivity, and orderity.

[1:10:3] The study of Areography is the learning of all geographical aspects of the planet of Mars in The Solar System; the study of such in the context of Astronism relates to the overall Martian cosmicality and the study of Mars philosophically.

[1:10:4] The areographical study depicts that which the planet of Mars has relevancy to humanity's exploration of The Cosmos; the philosophical study of Mars encompasses that which Mars means in terms of wonderment and cosmicality.

[1:10:5] The Areographic Worldview involves the centrivity of Mars in the Astronist Worldview and focuses Mars' place as the first permanent humanic civilisation beyond The Earth itself.

[1:10:6] The barren lands of the Martian surface hold secrets that which we are within proximity to reveal to the peoples of the world.

[1:10:7] In the study of Areographics, there is a certain curiosity in the history of Mars about why there seemingly exists so little life in its topography; we must explore Mars up front in its physicality in order to discover the secrets enclosed within its history.

[1:10:8] It is one of the principles and central studies of Areographics that Mars was once inhabited, and looked very different from which it appears to be now.

[1:10:9] It is believed there were once lakes, grasslands, forests, and tundras in the topography of Mars; that Mars looked much more like The Earth in some period of Time.

[1:10:10] Whether believed or not, and whether true or not, the proposal of an idea sparks a curiosity within the minds of humanity to either prove, or disprove such.

[1:10:11] The planet of Mars symbolises the first venturement of humanity into The Cosmos beyond the influence of The Earth, of which The Moon is under.

[1:10:12] The discovery of the New World of Mars reflects not on its own isolated grandiosity, but also, the absolute grandiosity of The Wider Cosmos; the billions of worlds beyond in the interstellar regions of The Milky Way.

[1:10:13] All the New Worlds that do exist now as the words of this text are written, and will too, exist during your reading of such words and during your grandchild's reading of such words; the New World beyond will exist for longer than we can ever hope, and so, therein Time we have as an ally to such New Worlds.

[1:10:14] The first of such New Worlds to be discovered will be Mars, and in this fact alone, the in-depth study and the raise in relevancy of Areography demonstrates a principle of firstmostness with respect to Mars for on this Red Planet, it is prophesied here and many a time before, that new and life-altering discoveries will be made by the first wave of great cosmic explorers.

[1:10:15] Not only encompassed within Areography is the study and wonderment of the planet of Mars, but too, its adoration and laudation within Cosmic Philosophy and wider Astronist/ Astronic Philosophy as the planet chosen to which we will venture first in our Grand Exploration of The Cosmos as destined and prophesied so.

[1:10:16] We can principle that if Mars has many mysteries and secrets to be revealed, then logic would prevail that all the other worlds of The Cosmos would too, share such mysteries and secrets.

[1:10:17] In this very principle, we pinpoint the purpose of that which All exploration, All wonderment, and All laudation of The Cosmos presides upon, the expansion of the people's minds to the secrets of The Cosmos held within its celestial products.

[1:10:18] Focus on your mastery of the Areographical knowledge for in learning the highest heights of the features, the role, and the philosophy of Mars, then one shall become well-accustomed to the application of such learnings to all the celestials and cosmicals far beyond Mars.

[1:10:19] As we prepare to chart our course towards the New World of Mars and as the wondermenters of us plan and prepare the ways in which humanity shall exist, civilise, and learn upon the planet, the words of the Omnidoxy stress caution in the foremost principle.

[1:10:20] The Omnidoxy and Astronism, of which Cosmic Philosophy is a derivation; All of these are the champions of the exploration of The Cosmos as aforementioned and lattermentioned.

[1:10:21] However, caution is pressed upon the eagermost of the early wondermenters; such caution is afore pressed due to humanity's infancy in whom we are, what we are, where, when, why, and how we are in relation to The Cosmos.

[1:10:22] If we venture into The Cosmos without answers to the most basic of philosophical questions, then we are doomed to miss the opportunity destined and prophesied for us.

[1:10:23] It is the belief held at the time of writing the Omnidoxy that humanity is not ready to explore The Cosmos; a cosmic philosophical revolution, known henceforth as the Astronomic Revolution must take place and be implemented into humanic societies and philosophical foundation must be laid in order to continue on with our cosmical journey.

[1:10:24] If we are to explore and discover The Cosmos as destined and prophesied so, then we, as humanity, must know whom we wish to be in The Cosmos, for what reasons do we wish to explore The Cosmos, whom shall be the explorers, and too, understand the severities of the consequences of such an cosmic embarkation.

[1:10:25] The entirety of the history of humanity will change forever upon the initiation of such an embarkation; by no means is this a negative, but is encouraged by Astronist/ Astronic philosophy.

[1:10:26] What is stressed is that we must embark upon this journey by proper means of a system of worldview, and some organised philosophical groundwork to complement that which we study, discover, and substantiate during our cosmic exploration.

[1:10:27] This is entailed within the philosophical revolution, and it is said henceforth, that Astronism as the first of such Organised Philosophies, will forevermore uphold its duty and purpose to stand as the philosophical foundations of the entirety of humanity's ventures beyond The Earth.

[1:10:28] We must make The Next Frontier with a strong philosophy and religious tradition of whom we are and whom we want to be, and as equally as relevant, what do we hope to find in The Cosmos.

[1:10:29] It seems the more we learn of The Cosmos, the less we know; if we are to open the Cosmical Chest, we must be prepared in mind and body, to withstand that which we discover within it.

[1:10:30] The reascension of philosophy will prime our minds to deal with the hardships, tragedies, and difficulties ahead as we embark upon the largest journey of All.

[1:10:31] The wonderments, knowledges, and discoverments to come will shape whom we are, but we must know whom we are beforehand; in strength, in clarity, and in power of the mind.

[1:10:32] When we do turn to studies Areographically, we do see them through a lens in relation to the planet of Mars and what Mars means to humanity now and in future times.

[1:10:33] Not without these Planetary Studies do we see such in their isolated forms; we must view such worlds for what they are; individual, unique, and worthy of eternal wonderment for their mere existences.

[1:10:34] With which we take with us is that which we become; this principle is most true in humanity's destined and prophesied exploration of The Cosmos; the philosophy, the logic, the system of thought with which we hold to ourselves is that which we will become in The Cosmos.

[1:10:35] It is, therefore, the greatest of imperativities that we take with us and hold strong in our hearts, minds, and cultures, a philosophy that holds strength enough to withstand the strenuousities before us as a peoples, a world, and as merely, a product of The Cosmos.

[1:10:36] We must study that which we are one day to call home; in this, we must study the Areographics, and All the other Planetary Studies, and study The Wider Cosmos for that is what in which we live now, but too, that is what in which we still must explore for there is no greater difference between existing on The Earth and existing in The Cosmos.

[1:10:37] We are within our own world; a world in which we are comfortable; a world in which normality is universal though we feel we live in diversity, we do not know of Greater Diversity; a diversity of world, a diversity of existence; we have much to learn and know, still.

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[1:10:38] The new worlds in which we encounter; their lands unique; their evolutions unlike any other; the life which resides upon such worlds different from All we know to be here.

[1:10:39] With the discovery of new worlds comes the change of All we know to be true, genuine, and real.

[1:10:40] The physical attributes of ourselves and our world are true only for our own world's evolutionary course; the evolutionary course of a world new will relate in ways to our own, but it will never emulate it unless probability prevails and the chances of such an occurrence realises itself.

[1:10:41] The physiology of the world we call our own has been explored by some of the greatest of minds of All times, but we will require greater minds still, if we are to understand the molecular structures and physiologies of such new worlds, on which New Life exists upon a course of evolutionary uniqueness and orderity relative to itself; never to ourselves and The Earth's evolution.

[1:10:42] Such a study of the lives in residence on these new worlds is hereby to be appellated as Astrobiology; the study of the physiological, and biological structures of life on All worlds other than The Earth.

[1:10:43] A study requiring some of the greatest minds yet, for the progression, sharpening, and expansion of the study; the further and more extensively we explore the new worlds beyond our own, the greater and more expansive this study and others of a similar nature shall become.

[1:10:44] For now, at the time of this writing though, the new life and new worlds waiting to be discovered and studied, are beyond ourselves as we exist now for we are not ready or worthy of studying such new worlds and the treasures and revelations held within them.

[1:10:45] If we are to become ready and worthy, we must change the way in which we see The Cosmos as aforementioned and lattermentioned throughout the writings of the Omnidoxy herein.

[1:10:46] Though do not fret for the times of such will come when the proper means are executed and the reascension of philosophy has occurred and the days of geocentricity are long passed.

[1:10:47] For now, however, to the aspiring Astrobiologists, the best practice for you All is to become the greatest wondermenters ever known for if you are to discover and study the new life of the new worlds in some future time, then you must first wonderment The Cosmos, and imagine what there could exist in its grandities.

[1:10:48] There is much to be done by you All, still, and the development of your study, as encouraged in this writing, is just one of the items on your agenda.

[1:10:49] Fear not for your time will come, but use the time granted to you now to prepare yourself for when the time does come and the world is watching, your knowledge will be put to the test by the peoples and for the peoples of humanity; a great and rare opportunity of duty I would say.

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[1:10:50] The constellations of The Cosmos have been the originators of wonderment for the centuries prior to greater cosmical knowledge.

[1:10:51] The newly formed constellations of The Cosmos derived from the Astronist Tradition and Cosmic Philosophy are important in Cosmic Laudation and wonderment for they are one of our few physically visual connections with the elements of The Cosmos.

[1:10:52] The constellations of the night sky have enhanced the humanic connection with The Cosmos ever since they have been interpreted and organised.

[1:10:53] Here and now, the concept and the organisation of the concept of Asterism must be explained.

[1:10:54] Asterisms are patterns and collections of stars that are smaller than a full constellation, but it is these asterisms that are the commonmost to wonderment, especially for the untrained eye peering up at the clear night sky.

[1:10:55] With free nature of asterisms, the mass of the peoples can look up at the sky and form unique patterns which would otherwise be lost.

[1:10:56] The peoples are then encouraged to take photos of such asterisms, or record such asterisms in order to demonstrate their astral creativity, and the extent of their cosmical wonderment.

[1:10:57] Although asterisms, also known as the wondermental process of Astration, may be smaller and less complex than their constellative counterparts, they offer the mass of the peoples an outlet of wonderment that All can appreciate and participate in.

[1:10:58] As one of the central practices of wonderment, asterism offers that which other forms of wondermental practice do not; a practice that the ignorant, the poor, the knowledgeable, and all the challenged peoples can participate in.

[1:10:59] As the philosophical ascension begins, and the rise of Cosmic Philosophy follows in direct succession, a rejuvenation in constellation study will emerge too, and within this, the Astronist Tradition shall rise beyond the tradition once known.

[1:10:60] The adoration, and laudation of constellative starpatterns is central and intrinsic to wider Cosmic Philosophy and wonderment of The Cosmos for this practice is a direct way in which one may wonderment regularly, and constitutes a closer connection between oneself and The Cosmos.

[1:10:61] The components of the Astronist Tradition of constellations will be lattermentioned, though will not be constituted and organised within the Omnidoxy as that will be reserved for another future canonical text.

[1:10:62] The third and final type of astral wonderment which will be introduced now and therefore studied hereafter is that of omnistellation.

[1:10:63] The constellations relate to only groups of stars, and asterisms to star groups even fewer in size, yet when one looks up at a cloudless night sky, one sees the entirety of the sky, not just the groups of stars which form patterns.

[1:10:64] That laudation and adoration which relates to the entirety of the stars in the night sky above oneself at one time is hereby and thereafter known as an omnistellation.

[1:10:65] This is the wonderment, laudation, and adoration of the entirety of the stars in the night sky, not just one group, or one single star; in this practice, the entirety of the astrature is that which is perceived.

[1:10:66] It is also encouraged for peoples with experience, and experience none, to record, or photograph the omnistellations they do witness along with the time, date, and location of their viewpoint.

[1:10:67] Unique in its form and wondermentality, omnistellation is the considered the most advanced form of astral wonderment due to its potential vastity and its all-encompassing nature.

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[1:10:68] At witnessing as aforementioned the formation of the new study of Astrobiology, there came a rush of thoughts in mind that centred themselves on the relation between the discoveries of The Cosmos and the disciplines of study already in existence.

[1:10:69] The intrinsics of such new studies will not be explained in this writing for their opportunities, complexities, and potential vastities would drive away from the core writing of the Omnidoxy, yet fear not, for their fruits of potential will be explored in books beyond this written text by a mind more experienced in their intrinsics.

[1:10:70] What we must remember though in time's future is the birthplace of such new disciplines of study; we remember the Omnidoxy for its role of birthing and mothering these studies into the world and academia.

[1:10:71] As aforementioned, if we are to discover new worlds then the discovery of new life is inevitable in our cosmical path; the course by which we proceed is tempered with such new abundances of discovery.

[1:10:72] So much so that we risk losing order and organisation, which we will retain with the categorisation of concept and discovery into subjects new and tailored to the topic in question.

[1:10:73] If we are to discover new life on new worlds, we must study such new life and its different evolutionary path upon which we progressed; too, we must study the wondermentful new species possible on these worlds new; this study will henceforth be known as Astrozoology.

[1:10:74] That which we cannot see is that which we dependent upon the most; this is true in the physical laws of The Cosmos in The Universe for we are dependent upon the chemicals from which we are structured.

[1:10:75] Can we not appreciate that chemistry is diverse, and real, and fundamental in every aspect of physical and cosmical existence; with this principle forefront, we must study the chemical aspects of the stars of The Interstellar.

[1:10:76] This study is already established, though in its infancy for certain, yet the greater advances we make in the humanic exploration and discovery of The Cosmos and its stellar elements, the wider the study of Astrochemistry will become.

[1:10:77] All greatneses develop derivations and new interpretations as is true for all the great studies established, and thereby, this will stand too also for the context of Cosmic Philosophy, the greatest of all philosophical, idea, and thought studies.

[1:10:78] Naming just one here and now would be Astrophilosophy, though many are aforementioned and lattermentioned throughout this writing.

[1:10:79] A derivational study grand in and of itself, but that which it entails is far greater in gravity than some of its counterparts for Astrophilosophy focuses its time on dealing with All philosophical and wondermental relations towards stars and their properties, functionalities, and their naturities, and orderities.

[1:10:80] In short, Astrophilosophy deals with All things relating between mind and stars, and serves as a grand branch of the wider Cosmic Philosophy discipline.

[1:10:81] As will the biologies and zoologies of the lifeforms be unique on the new worlds toward which we are destined and prophesied to discover, so too will the ecologies of such new worlds differ from The Earth.

[1:10:82] The ways in which the organisms of these newly discovered worlds interact with the environments in which they reside is henceforth to be known and studied as the discipline of Astroecology.

[1:10:83] As is the climate of our own world tempestuous, forever changing, and unpredictable, so it is logical to notion that the climates of new worlds are similar, and even more so, as well as feature their own uniquenesses in climatology.

[1:10:84] The study of the climates of the new worlds which we are destined and prophesied to discover is to be henceforth known as Astroclimatology.

[1:10:85] Within the same field of thought and study comes Astrometeorology, which encompasses the new discipline dealing with the unique meteorological structures and phenomena of new worlds discovered as destined and prophesied so.

[1:10:86] And too, the study of Astrotopography; the newfound discipline dealing with the study of the lands, and the structures, the appearances, and the natures of such lands new and undiscovered by humanity.

[1:10:87] The greatest way to save the things we love and adore is to document them in ways new, abundant, and memorable; from this principle stems the creative branches of new cosmically related studies, the first of which being Astrophotography.

[1:10:88] As lattermentioned, the taking of photographs in order to preserve thought, record, meaning, and purpose to those things which we find most important is key to the promotion of principles, the distribution of philosophies, and the propagation of the ways by which one may wish to wonderment.

[1:10:89] In more general terms, the increase of the photos of astral, cosmical, and celestial entities and phenomena further centralises their positions in art, culture, and wider creativities.

[1:10:90] Too, the greater the mediums and platforms by which cosmical wonderment, laudation, and adoration may be conducted, the greater number of peoples will benefit from such practices.

[1:10:91] The galvanisation and establishment of the subject, industry, and creative medium of Astrophotography will prepare ourselves for the greatest opportunities ahead to take the most grand pictures imaginable and unimaginable to ourselves right now.

[1:10:92] That which exists in The Cosmos cannot be fully appreciated by the masses until visualised and distributed throughout the world of peoples, and to do so, the greatest and most creative of photographers and artists will be required; they must begin practising now through the study of Astrophotography.

[1:10:93] To complement, the studies of Astrofilming, Astrovideography, and Astrocinematography will certainly further supplement the disciplines aforementioned.

[1:10:94] And too, will distinguish their own separate, distinct, and in-depth theories, practices, and methodologies of how a creator may capture the grandities of The Cosmos in their chosen medium in the greatest, most striking way possible.

[1:10:95] Not only will such studiers of the cosmical art subjects aforementioned need to reach skilled and creative heights not yet explored, but too, they will need to be some of the greatest of wondermenters of the all the peoples for the capture The Cosmos in any medium, one must first understand, respect, and revere The Cosmos through wonderment.

[1:10:96] As the technologies evolve to capture such mediums, and new mediums themselves as not yet invented reveal themselves to the world, the cosmical creators and artists and wondermenters will too change, develop, and improve upon their craft as did and do all other craftspeople.

[1:10:97] The mastery of a craft takes a lifetime, but the revolution of a craft may take several lives to accomplish.

[1:10:98] In essence, the photographers, the cinematographers, and the videographers are all encouraged and somewhat expected to record that which they discover, and that which they feel is worthy of note and further theorise in method, practice, and philosophy.

[1:10:99] The recordence of such worthy notes and notions may just be the scribbles that ignite the fires of essays and treatises on a way of thinking never before understood, or known.

[1:10:100] Without such recordences, and without the preservation of such a habit, we risk laziness in notation, and in that, we risk losing the opportunities to change for All that change is stems from an idea, and from where ideas originate is the human mind, and when one does have an idea, it must be noted for if properly nurtured and respected, that single scribble could change our world and worlds beyond more than we can ever imagine possible, probable, or rational.

[1:10:101] If the ideas our grand minds produce are constantly washed away by the tides of our own inabilities to appreciate them, then we will end with receiving no ideas, and this is the scariest notion in All of the Omnidoxy.

[1:10:102] To mark the end on this ponder, how many ideas have been lost to the vacuum of non-existence throughout the course of our histories, and especially so since our minds have turned sloth? Any figure beyond zero is a figure too high and too hard to bare for a mind of ideas upon it depends.

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[1:10:103] If it is our destined and prophesied path to explore The Cosmos, then we shall need technologies and engineerings in order to conduct such operations.

[1:10:104] We must navigate The Cosmos both in our minds and in the physicality; constructing transports and technologies in order to know where which we travel toward.

[1:10:105] In this principle, we are introduced to Astronavigation; the collective technologies, digital systems, and engineerings geared towards the humanic physical discovery of The Cosmos.

[1:10:106] We must know to where which we are to discover in both our minds and in the physicality and through such, the creative minds of the people shall produce vessels onto which our peoples will climb, and on which they shall travel, journeying towards the destined new worlds.

[1:10:107] The astronavigators shall manoeuvre through the elements of The Cosmos, and will know to where which they are to journey by both their minds and the technologies by which they transport our peoples.

[1:10:108] The astronavigatory systems created by the greatest of minds will guide the greatest of explorers whom shall be remembered in All humanic histories for being those individuals whom pioneered the entirety of humanity towards the exploration of The Cosmos.

[1:10:109] The astronavigational methodologies and principles shall be discovered and philosophised by the greatest of minds of the age and such new systems of thought shall structure the ways of astronavigatory activity.

[1:10:110] If we are to explore The Cosmos in ways not yet imagined, then we are to develop strengths to explore it in actuality.

[1:10:111] To establish our minds to explore The Cosmos is just the first stage and the second is the development of technologies, and transports to conduct such exploratory activities.

[1:10:112] The activity and process of actually exploring The Cosmos is to be henceforth known as Astrogation; the transportation of peoples through space; through The Cosmos.

[1:10:113] That which actions conducted astrogationally are reflected in the wonderments of peoples; the children of wonderment look up to the stars now and can only wonderment on what it shall be like to be an astrogater.

[1:10:114] That which the children may only imagine now is that which will one day occur and be experienced by their descendants, but it is the wonderment, the actions, and the developments made by those children that make that which the descendants experience.

[1:10:115] It is therefore the duty of the ancestors to develop the philosophies, the methodologies, and the technologies in order for the descendants to utilise, apply, and subsequently experience them.

[1:10:116] The astrogators and the astrogatrixes of the future peoples shall hereby and henceforth be the icons of ages and the embodiments of wonderment for they are the first and foremost experiencers of the cosmical wonderments.

[1:10:117] It is with certainty that the process of astrogation shall become a centrality and a normality to All peoples when the time comes as destined and prophesied so, but as is true for many other aspects aforementioned and lattermentioned, we must prepare for such developments in our minds, in our spirits, in our intellects and in our societies.

[1:10:118] The principles of astrogation are from here and henceforth understood to be as follows; humanity shall explore The Cosmos with the technologies developed as destined so, and with which on their travels, they shall hold true to the philosophy they left The Earth with.

[1:10:119] In astrogation, we must explore The Cosmos, but too, understand its superiority over us, and we must too understand its universal right and will to command of us how it sees fit, and finally, we must respect, wonderment, and oblige All The Notions of The Cosmos.

[1:10:120] As all notions of thought, the minds of humanity shall interpret such according to their own wills and wants, yet the core principles shall always stand true if it is the original words from which one reads.

[1:10:121] The astrogative moments of the lives of our descendants shall be the greatest imaginable; the elements they shall see, the events they shall witness, and the discoveries they shall consequence will forevermore complement their understandings and devotions of The Cosmos in The Universe, and shall, in hope, turn back to this writing as the inspirer of the minds of their ancestors; this is All one philosopher can hope for towards the futurities of his principles.

[1:10:122] In earnest, such astrogative moments shall not occur if the works of our generation now in both philosophy, technology, and subjects abundant, are not fulfilled in ways proper, thorough, and with a clear vision of the futurity of the peoples.

[1:10:123] In minds imaginable shall the wonderments come of the futurity of the world, the peoples, and the worlds beyond our own.

[1:10:124] Finally, we must imagine the astrogators and the astrogatrixes and how in which they shall feel, think, and understand when they face, in physicality, the elements of The Cosmos, their grandity, vibrancy, and immensity.

[1:10:125] This is one of the cosmical moments to which we all strive toward for the realisation of The Cosmos in The Universe as the centrality to our existences, and as the originator of All ordered things, and all things of wonderment, is of the highest ambition in all cosmical adoration, laudation, wonderment, and philosophy.

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[1:10:126] The Moon has been our overseer, our closest cosmical neighbour, for a time long before humanic existence, and in this, The Moon has become the vessel into which we have place much of our cosmical hopes, dreams, and wonderments.

[1:10:127] The Moon is that which we call the moon nearest to us, but the study of Selenology in the Astronist tradition is much greater in depth, scale, and diversity than the study of just our The Moon alone.

[1:10:128] Selenological study is the discipline in which one studies all aspects of moons in The Wider Cosmos beyond The Moon itself, and such moons' relations with their planetary counterparts, as well as their orderity, naturity, and functionality, as well as incorporating many other instruments of study.

[1:10:129] There are as many branches of Selenology as their moons in The Cosmos, and that which we study of moons may well lead to the eventuality of understanding the planets, the stars, and The Wider Cosmos for moons, despite their apparent inferiority compared to the other celestials, hold some of the greatest revelations about The Cosmos.

[1:10:130] Before exploring the basic principles and disciplines within Selenology, we must first discuss moons in relation to wonderment.

[1:10:131] Moon adoration and laudation is intrinsic to humanity ever since our civilisations had peered up to the night sky and saw a world bearing down upon us, eternally watching over our peoples as we fought, loved, and progressed alongside each other.

[1:10:132] Towards which the future we look is the placement of greater importance to Moon Laudation, not only just of The Moon itself, but the moons of other worlds beyond our own once our knowledges of such can grasp the structures, functionality, and naturities of such new worlds.

[1:10:133] As just aforementioned so, from our place here and now, we should recognise moons as new worlds for they constitute a distinctness from any other celestial, they hold their own topographies, functionalities, and structures that justifies their classification as new worlds as viewed through a cosmic philosophical lens.

[1:10:134] Despite moons being rotative around and dependent upon worlds larger, they do constitute their own uniqueness in geological, cosmical, and elemental structuring, and perhaps offer themselves as habitable safe havens from worlds hostile to humanic physiologies.

[1:10:135] If the planet is the brain, then its moons are its limbs; such a relationship is continuous, interdependent, and co-operational in nature, structure, and function.

[1:10:136] Begin again toward the exploration of the discipline of Selenology for its many revelations, discoveries of the nature of The Cosmos in The Universe, and all its potential understandings of the cosmical orderity, make Selenology one of the centralmost branches of knowledge within Cosmic Philosophy.

[1:10:137] The naturity of moons is that they must rotate around the planet playing the role of the offspring; the moon is forevermore dependent upon the planet and this is the cosmical orderity.

[1:10:138] The moons of The Cosmos are abundant and rare; small and great; free and dependent; the moons are the greatest oxymorons of The Cosmos, and this is the naturity of moons.

[1:10:139] Moons bear down on the planets around which they rotate, forever falling closer yet forever being held in position by the great force of gravity.

[1:10:140] By the orderial accordance on gravity in The Cosmos in The Universe, all the moons are in grand assimilation for their planetary highers; they are destined to be bound to their planetary parents.

[1:10:141] The functions of moons constitute affects on the planet around which they rotate, and like the tides of The Earth do operate in accordance with the gravity of The Moon, so too, do the gravities of All other moons constitute impacts upon their own planetary highers.

[1:10:142] Under the guise of the cosmical orderity comes the moons of The Cosmos and their lunar forms, create unique wonderments in the minds of us All.

[1:10:143] The Selenologists see moons in ways we can only hope to, for they truly see, feel, and know the intrinsic grandities of the subworlds and their uniquities and their naturities.

[1:10:144] The selenological study provides those whom participate in it to understand the functions, the roles, and the relevancies of the elements of The Cosmos known as moons.

[1:10:145] In the Humanic Exploration of The Cosmos, we cannot forget the importance of moons and the importance of establishing civilisations and developments on moons for they are waypoints along the greater journey.

[1:10:146] From our stationary perspective here and now and before, The Moon has exhibited itself in phases; revealing itself fully only once every month if we are lucky enough to witness its entirety.

[1:10:147] It is important to discuss moon phases for they highlight to us our lack of physical vision of The Cosmos for that which is closest to us and that which is dependent

upon the planet on which we reside still controls the extent we see it and at which times and in which places.

[1:10:148] Suspended in the vastity of space, The Earth and The Moon represent the greatest microcosm of The Cosmos for we now know that the planet-moon co-operation is in occurrence billions and trillions and countless more times over throughout The Cosmos, yet we witness that very co-operation here and now and have done since we could understand it.

[1:10:149] The phases of moons aforementioned not only occurs by The Moon itself, but by All other moons of The Cosmos in their own unique, ordered, and wonderful sequences, and if this is not a subject of laudation, then little else can be called as such.

[1:10:150] The orbital courses of moons demonstrate a new dimension of the concept of centricity for to the moons, their centricity lies not with the star, but with the planet around which they rotate.

[1:10:151] Moons are the offspring of the offspring; the product of products of The Cosmos, though this does not diminish the extent of their grandity in any way for it is true that we shall learn so much of The Cosmos from the moons we are destined to encounter on our cosmical exploratory journey.

[1:10:152] The duty of the selenologists of us is to see The Cosmos through the lens of moons; from the lunar perspective, and such a perspective changes the paradigms of The Cosmos and how, what, and why it exists, and functions the way we perceive it to.

[1:10:153] Whether it be within the shadow of The Earth, or facing in The Sun in All its direct divinity, The Moon and the moons beyond that which we are in proximation to, shall always be signals of cosmical orderity, and shall forevermore be symbols of The Divine Product.

[1:10:154] As the moons of The Cosmos rotate around their planets, and the planets follow their own courses around the centralities of the cosmical system, the cosmical orderity is fulfilled as Divinely instructed so.

[1:10:155] The lunarity, similar in nature to planetarity, is the instrument of study relating to the philosophical discussion of moons and their place within the wider cosmical orderity.

[1:10:156] The orbitality of the moon, and the orbitality of the planet are intrinsically dependent upon the naturity of the centrality around which they rotate.

[1:10:157] For the cosmical orderity to be understood, we must understand the intrinsicity of rotality in the system for rotation exists in almost every cosmical element.

[1:10:158] The rotality of rotalities is essence of cosmical orderity; moons rotate and orbit planets, planets rotate and orbit stars, and stars rotate and around which every other celestial in orderity orbits.

[1:10:159] We must understand the rotality of rotalities in this way in order to understand the functionality and orderity of The Cosmos as it exists to us now.

[1:10:160] The study of moons demonstrates the microcosm of this way of thinking towards The Cosmos; the anglement of moons orbiting planets is, too, another element of orderity that must be understood.

[1:10:161] The Moon is angled in relation to The Earth's orbitality within greater relation to The Sun's presence as the centrality of the system.

[1:10:162] By the shadow of The Earth, The Moon shall always rise and reveal its wonderments, and by the glory of The Sun, The Moon shall turn to darkness until its face is illuminated by the solarity once more.

[1:10:163] As it is our destiny to explore the worlds of The Cosmos as prophesied so here, now, and foreverafter, we too, must explore the subworlds of The Cosmos; the moons hold perhaps some of the greatest revelations of The Cosmos and these are such treasures that we cannot afford to ignore.

[1:10:164] So, children of the world, continue on with the wonderment of The Moon as a symbol and microcosm of All the moons of The Cosmos as your ancestors have done and as your descendants shall do in actuality and physicality.

[1:10:165] It is your wonderment, laudation, and adoration of the moons of The Cosmos now that shall lead the way for greater understanding of The Moon itself, and all its counterparts within the cosmical orderity.

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[1:10:166] Within selenology, there are many concepts and areas of study, though one that has always caught great attention is that of the apolune; the point furthest away in the orbit of a moon.

[1:10:167] Just as there are the dynamics of solar and planetary orbitalities, there are too, the dynamics of lunar orbitality, which establishes itself as a major branch of selenology, and a branch of great philosophical discussion.

[1:10:168] The apolune; the furthest point from the moon in the lunar orbitality; the furthest point from the centre of the orbit; the furthest from that which it depends upon.

[1:10:169] Just like the aphelion point in the planetary orbitality, the apolune point is the coldest and the darkest point in lunar orbitality; the furthest reaches of the moon's gravitational influence.

[1:10:170] The great addition, however, to the concept of the apolune is that of its subject; a planet cannot orbit a moon, and neither can a star for this is just cosmical madness, and so, the commonmost subject of the apolunal point is spacecraft.

[1:10:171] The technologies of cosmic exploration are lattermentioned and discussed, though here we see an example of how in which humanic transportations and technologies would infit with the cosmical orderity.

[1:10:172] In this concept, too, we can see the relativity in size of ourselves and the cosmical elements; the star is orbited by the planet, the planet is orbited by the moon, and the moon is orbited by that which we create; we are an orbital product threefold smaller than that of the star in a typical system.

[1:10:173] If our technologies, transportation, and civilisation are to orbit the moons of The Cosmos, then we must understand the moons around which we are, in the future, destined to rotate.

[1:10:174] The moons of The Cosmos are part of our future habitats in The Cosmos; not just the planets are those which offer future homes and civilisations for humanity, but the moons of The Cosmos too.

[1:10:175] The Apolunic Principle stands as that wherein humanity must explore the moons of The Cosmos and to realise the wonderments of moons; this principle demonstrates something much larger about the relationships between humanic exploration and the moons of The Cosmos.

[1:10:176] A broad interpretation of The Apolunic Principle encompasses the entirety of All of humanity's encounterments with lunar elements of The Cosmos, and affirms that such lunar elements are intrinsic and entirely essential to successful humanic exploration of The Cosmos.

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[1:10:177] Since humanity's first steps on a celestial other than The Earth itself, the astronauts and the cosmonauts have been the human manifestations of cosmicality and wondermentality; it is this aspiration of the children of the world that we must preserve and continue to encourage if we are to establish cosmocentricity in our societies.

[1:10:178] The astronauts and the cosmonauts, as the precursors to the astrogators and the astrogatrixes, or the cosmogators and the cosmogatrixes, must become the centralmost

iconic figures of society and must always be venerated for their bravery, wonderment, and sense of discovery.

[1:10:179] The discipline titled Astronautics, also known as Cosmonautics, references to the study of the individuals known as Astronauts and Cosmonauts, their lives, their stories, their philosophies, their methodologies, and all else concerning whom they are, as well as their venerations within certain societies.

[1:10:180] The astronauts are humanity's first representations in The Cosmos; they shall leave the first footsteps of humanity on the new worlds which we are All destined to explore.

[1:10:181] Not without the peoples of humanity shall the astronauts and the cosmonauts have in their minds during their first venturments into the new worlds of The Cosmos for they shall always remember for why and for whom they explore.

[1:10:182] For this to occur, that which we teach our offspring must change forevermore in parallel to the changes of the world as destined and prophesied so.

[1:10:183] We must teach our children of the wonderments of The Cosmos and ignite their adoration and laudation of The Cosmos so as to inspire the children and the youth to become the next generation of astronauts, discoverers, and exploratory pioneers.

[1:10:184] An aspect of the Humanic Exploration of The Cosmos which we must not forget is that it shall not take place in a vacuum, but in concurrence with other events of humanity, and the exploration shall take shape in many forms, subjects, and missions venturing off into different directions to explore distant new worlds of The Cosmos.

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[1:10:185] An astrophile is henceforth known as an individual holding a specific, and typically obsessive fondness for the stars, and of The Cosmos, this person would be called a cosmophile, and exhibiting astrophilia and cosmophilia respectively.

[1:10:186] Showing astrophilic, or cosmophilic tendencies should not be so quickly classed an illness though it has become commonplace to designate all that does not align with normalcy as being deficient.

[1:10:187] Astrophilia and cosmophilia should instead be viewed as a gift by which certain individuals are granted by The Will of The Cosmos to envision The Cosmos in a way unique, and emphasised, and in such a way that may lead to greater wonderment, and further cosmical findings.

[1:10:188] To hold astrophilic, or cosmophilic tendencies is to see The Cosmos in a way unique to us All and in a personal way which the rest of us can only hope to experience in our existences.

[1:10:189] Astrophilia may be characterised by an excessive knowledge and memory of the names, positions, and general features of the various stars of The Cosmos.

[1:10:190] Cosmophilia may be characterised by an excessive knowledge and memory of the specific names, locations, and features of a large number of cosmical phenomena.

[1:10:191] Compared to that which seems to hold a strong sway over the current mass of peoples of the world known as both Astrophobia and Cosmophobia, both astrophilia and cosmophilia are considered great honours to be bestowed upon individuals, and greater still for the macrocosm of society, especially during philosophical reascension and cosmocentralisation.

[1:10:192] Often those whom experience astrophilia and cosmophilia as I, as Cometan, often do, the writer of Omnidoxy, experience much similarities in mind, often the greatest of wondermenters are produced for the ability of the wondermentation is often amplified beyond that which can be reached by not possessing astrophilic, or cosmophilic tendencies.

[1:10:193] And yet still, it is essential that astrophilia and cosmophilia must hold onto their rarities for to dilute a gift, is to cheapen its ability, its purpose, and its gravity to impact the receiver.

[1:10:194] Despite that which concentrations of astrophilia and cosmophilia may do to the minds of their inhabitants, their concentrative and most extreme variations in minds few are best applied and impactful to the surrounding world.

[1:10:195] Whatever the world and the peoples of the world do, we must not treat such astrophilic and cosmophilic tendencies as outcasts, as defects of abnormalities, but instead, enhancements of the mind towards greater cosmical wonderment and in the end, greater cosmical exploration and discovery.

[1:10:196] Raise the astrophiles and the cosmophiles to heights of wonderment unperceived before their time and praise their unique gifts to see The Cosmos in new ways for the greatest of minds are often tainted by the most unique of abnormalities.

[1:10:197] In essence, the astrophiles and the cosmophiles are not to be feared, but cherished, and not rejected, but accepted, even if the mass of the peoples do not understand the origins of their gifts, or why they have been chosen by The Will of The Cosmos to see The Cosmos through a greater lens.

[1:10:198] The Astrophilic (Cosmophilic) Principle encompasses the belief in the greatness and intrinsic beauty of the excessive wonderment, adoration, and laudation of The Cosmos and any one of its elements.

[1:10:199] This same principle also encompasses the belief in the uniqueness of all astrophiles and cosmophiles and the endless preservation of their rarity.

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[1:10:200] The study of a work or treatise on astronomy, cosmology, and all relations of celestial entities, the cosmical order, and universal principle, and the most intrinsic elements of existence, an example of which being the Omnidox itself, is known as Phantasmatography.

[1:10:201] Phantasmatographical study is conducted in theory, and by applicative means in order to better understand all documentations relating to Cosmic Philosophy, and all philosophical interpretations of The Cosmos, The Universe, and humanity's role within them.

[1:10:202] Phantasmatographers are dedicated in their academic vocations in understanding and interpreting documentations in order to produce criticalities of work.

[1:10:203] Also, phantasmatographers are obliged to present these works of criticality publicly to the mass of peoples of the world in order to allow the peoples to decide whether their interpretation is logically justified, balanced, and realistically applicative to the current or the future methodologies.

[1:10:204] The interpretation of writings has formed some of the greatest and some of the worst consequences of our history, therefore demonstrating the immense importance of the accurate interpretation of writings and the skilled, balanced, and undistorted minds need to conduct such research and study by proper means and manner.

[1:10:205] The interpretations of writings are simply illusions of the originality; the fissions of the initial work; the distorted fixations of readers whom wish to change the works to suit their own means.

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[1:10:206] As a major branch of Cosmography, the discipline of study titled Phenomenography relates to the philosophical study of the abnormal and phenomenal elements, events, and occurrences of The Cosmos and their features, functionalities, naturities, and by application to other instruments of study.

[1:10:207] Phenomenographic study encompasses the philosophical discussion of elements of The Cosmos that are new to our own perceivences and that which have never been known to us in previous times.

[1:10:208] Phenomenography consists of all that is new in The Cosmos in relation to the visions and knowledges of humanity, and relates to the philosophical discussions and studies of these new aspects of The Cosmos.

[1:10:209] As the Humanic Exploration of The Cosmos continues on in its grand trajectory, the discipline of Phenomenography shall grow in extent and in popularity for the more we explore, the more we shall discover entities not known beforehand.

[1:10:210] In the essence of phenomenographical study stands the principle of the grandity of The Cosmos and the perpetual ability of The Cosmos to reveal new dimensions, aspects, and elements of its existence to humanity, and is a study that cherishes this wholly and forms the foundations of the methodologies of phenomenographers in their vocations to study this newfound and forever developing subject.

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[1:10:211] Planetary studies, also known as planetology, encompasses as many branches of knowledge as there are planets in The Cosmos for the unquity of each planet constitutes a new branch of study.

[1:10:212] The branches of knowledge of planetary studies within The Solar System are officially henceforth listed in order from the solar centricity outward: Mercuriology, Venology, Terrenology, Aerography, Joviology, Saturnology, Uranology, and Neptology.

[1:10:213] Under the planetary classification and appellation system of the Astronist Tradition, there shall rise an endless array of new branches of knowledges within Planetary Studies, which is the study of planets under a purely philosophical lens.

[1:10:214] Rejoice as the academia relating to The Cosmos grows in complexity, depth, and scale as our discoveries, classifications, and philosophical astuteness of The Cosmos continues to develop.

[1:10:215] In Mercuriology, the philosophical discussion of the planet of Mercury occurs, and reflects proximity to the centrality; the centre of life, heat, and light; the centre of ourselves manifested in starform.

[1:10:216] In Venology, the philosophical discussion of the planet of Venus occurs, and reflects the tempestuity of existence; the oppositism between The Cosmos and The Chaos; a reflection of humanity's inner war between orderity and disorderity.

[1:10:217] In Terrenology, the philosophical discussion of the planet of The Earth occurs in relation to its other planetary counterparts in The Solar System, and reflects perfection in The Cosmos; locational medianity; the place in The Cosmos wherein life exists, is to be cherished, and is to be destroyed one day if that is The Will of The Cosmos.

[1:10:218] In areography, as aforementioned, the philosophical discussion of the planet of Mars occurs, and reflects the planet to which humanity shall explore firstly and symbolises the immense possibilities that The Cosmos does hold with regard to the existence of life, the civilisations of new worlds, and the study of new worlds.

[1:10:219] In Joviology, the philosophical discussion of the planet of Jupiter occurs, and reflects the new worlds of moons, and the grandity of cosmical elements in their size, scale, and topography.

[1:10:220] In Saturnology, the philosophical discussion of the planet of Saturn occurs, and is a reflection of the beauty and aesthetics of The Cosmos in a planetary form due to its unique rings as symbols of cosmical wonderment.

[1:10:221] In Uranology, the philosophical discussion of the planet of Uranus occurs, and reflects cosmical obscurity, and the ability of The Cosmos to surprise, and to justify its will at any time.

[1:10:222] In Neptology, the philosophical discussion of the planet of Neptune occurs, and reflects the outermost cosmical elements of The Solar System; the coldest, the darkest, the quietest, and the distantest world in The Solar System.

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[1:10:223] With the Humanic Exploration of The Cosmos will inevitably come the regulatory aspect of the ways in which our peoples must treat The Cosmos and all its elements, features, and the ways in which we must treat each other whilst exploring and civilising The Cosmos.

[1:10:224] With this principle in mind, Spacial Law, also known as Planetary Law, is hereby and henceforth established as the discipline of study relating to all aspects of regulation, order, and systematic rules regarding all areas of humanic interaction in The Cosmos and the new worlds of The Cosmos.

[1:10:225] The Humanic Exploration of The Cosmos and the development of humanic civilisation in new worlds shall change all aspects of law, sovereignty, and societal structure, and human interaction.

[1:10:226] This must be prepared for by the establishment of Spacial Law under the Astronist Tradition in order to develop a fair, balanced, and clear system of regulation for all aspects of societal law in The Cosmos.

[1:10:227] The nature of the minds of peoples is such that without rule and regulation, chaos shall ensue, and in order to secure our civilisations in the worlds beyond our own, we must establish newfound rules and regulations.

[1:10:228] If we are to explore new worlds, we must establish rule and regulation in these new worlds, but too, we must establish law between these new worlds and such is introduced and developed as Interspatial Law, also known as Interplanetary Law.

[1:10:229] The intrinsicities, fundamentalities, and foundations of the Astronist Tradition of Space Law is thoroughly detailed in The Treatise on the Establishment of Spacial, Planetary, Interspatial, & Interplanetary Law in a post-omnidoxical setting.

[1:10:230] As one of the centralmost and importantmost of the practical aspects of the Humanic Exploration of The Cosmos, the Astronist Tradition of Spacial Law shall henceforth stand as the first of many systems of law beyond The Earth, and many systems shall be inspired and shall descend from it.

[1:10:231] The moment the first human steps foot on a world beyond our own to establish a new civilisation, there must a suitable system of rule, regulation, and judiciary.

[1:10:232] That which must be stressed now is the vastity of Spacial Law, and its immense possibilities for as we explore new worlds, new aspects of law shall rise, and they shall be aspects never before encountered.

[1:10:233] Spacial Law is in an unexpanded state of infancy, though this shall not continue; Spacial Law and its many branches of study and applicative theories shall expanded in parallel to humanity's expansion into The Cosmos.

[1:10:234] As aforementioned, the immensity of our first steps on new worlds must not be understated; the entirety of whom we are as a people shall be tested in ways of morality, faith, philosophy, and societal order.

[1:10:235] We must prepare ourselves for these immensities of change, and we must know exactly whom we are and whom we wish to be in The Cosmos; a reflection of this will reside within Spacial Law, for it will be in the laws we make, that reflect the people we wish to be.

[1:10:236] We must establish law for reasons such as order, security, and fairness, but too, we must establish law to protect The Cosmos from the wrath of humanity for although The Cosmos is willing for us to explore it, we must respect it foremost and forevermore in its beauty and we cannot taint such directly divinity with our minds of greed.

[1:10:237] And therefore, it shall be that Cosmic Ethics must be established too, as a branch of Spacial Law, in order to develop philosophies and laws on the ways in which we are as

a peoples, as a civilisation, and as individuals, are to explore, civilise, and study The Cosmos and all its wondermental elements and phenomena.

[1:10:238] Wherein which we stand is wherein which we reside and have resided since our births, yet the frontier next, is beyond All we know and have known before; we are not traveling lands, we are not traveling oceans, we are traveling distances beyond our current comprehensions and lands and oceans whose topographies are unknown to us entirely.

[1:10:239] With this, the importance of establishing a withstanding set of laws for space exploration is demonstrated and must, with the Omnidoxy being its central inspirer, be introduced, and developed for its eventual implementation.

[1:10:240] We must protect The Cosmos, and too, we must protect ourselves from that which we know we can become with minds of greed and jealousy and corruption in leadership.

[1:10:241] Take the words of The Grand Centrality to be the precursory statements of the establishment of Spacial Law, and the precursory foundations of the details of Spacial Law and all its fundamentalities and complexities.

[1:10:242] Ever since we have walked The Earth, humanity has needed law; has thrived since lawful invention; in our civilisations beyond The Earth, there is no exception for we are still the same in our natures despite the changes of how in which, where in which, and why in which we live.

[1:10:243] Astronism shall hereby become and henceforth stand as the champion of Spacial Law of the Astronist Tradition, and shall forevermore be understood as the preservationist of Spacial Law and all its Astronist philosophical and theoretical traditions for the betterment of The Cosmos, and for the betterment of peoples.

The Observable Cosmos & The Unobservable Cosmos

[1:11:1] In this theme, the naturity of The Cosmos and The Universe shall be explored in both isolation and in their intertwined states as is their two natures to be both separate and forever connected with one another.

[1:11:2] Cosmology in Astronist/Astronic philosophy and tradition understands that The Cosmos and The Universe are separate in form, purpose, and nature, yet too, created from the same origination, by some Divine entity.

[1:11:3] The Cosmos is All that is within existence; All that can be seen, All that does exist, and All that shall be seen and shall exist until the end of The Cosmos.

[1:11:4] The Cosmos resides within The Universe for The Universe stands as All that is beyond that which can be seen; All that which exists, and so, The Universe is forever undefined in its entirety for its size, dimensions, and dynamics cannot ever be known to that which resides within The Cosmos.

[1:11:5] The Cosmos is limitation, orderity, control, and structure; The Universe is unlimitation, eternity, and is the place within which The Cosmos exists.

[1:11:6] When we speak of The Cosmos as All that can be seen and All that does exist, we speak so from the perspective of The Cosmos itself, not from the perspective of humanity for humanity cannot see All that can be seen and cannot know All that does exist within The Cosmos for there are parts of The Cosmos that shall never be visible, or known to us.

[1:11:7] Philosophical Cosmology attempts to attain clarity of cosmical origination, development, and destiny, as well as purposivity, naturity, orderity, and incorporates many other instruments of study along its theoretical discussion of The Cosmos, but insists that All that is said in Philosophical Cosmology has some grounding in that which we know from the cosmological sciences.

[1:11:8] In the Astronist Tradition, cosmology constitutes as holding a finite beginning and a finite end, and too, in reference to its dimensions, a finite point of origination, and a finite point of extremity.

[1:11:9] Humanity's Cosmos is that of The Cosmos that we know to exist; the stars, the planets, the galaxies, the cosmical phenomena, and all the space between in distance that we know to be real.

[1:11:10] However, Humanity's Cosmos is considered to be a fraction of The Cosmos in its entirety, and this important distinction must always be made between The Cosmos and Humanity's Cosmos.

[1:11:11] The Cosmos and The Universe are to be intrinsic to one another's existences forevermore until Divine Will commands it otherwise for The Cosmos exists within the underpinnings of The Universe and this is the first fundamentality in the naturity of The Cosmos in The Universe.

[1:11:12] That which exists in The Cosmos, too, exists within The Universe for All that does exist, must be within The Universe for The Universe is All things existent.

[1:11:13] That in which The Cosmos exists is The Universe, but the extent of The Universe cannot be known to anything that is within The Cosmos, therefore, only The Divine, which it could be said to be The Universe itself, is the only entity that can possibly see and know All that is The Universe and All that is within it.

[1:11:14] The naturity of The Universe is that it is All the entirety of existence; it is All that can be encompassed and All that was, is, and shall be.

[1:11:15] The naturity of The Universe is that it is in no way cosmical for in the Astronist Tradition, to cosmical is to be finite in naturity, and The Universe is the oppositism of finity; in fact, it is All that is infinite.

[1:11:16] The nature of the relationship between The Universe and The Divine is one of immense importance to the Astronist Tradition of cosmology.

[1:11:17] If The Universe is All that was, is, and shall be, and is All that could be, and All that could possibly and impossibly be, then it must hold some Divine nature.

[1:11:18] The Divine naturity of The Universe is accepted, though in the Astronist Tradition, and for the sake of here and now, The Divine is considered separate from The Universe, though The Divine and The Universe could be said to be One and the same depending upon the theological position taken; in Astronism, it is understood that The Divine's principal role is its sustainment The Universe rather than its creation of The Divine.

[1:11:19] Due to the naturity of light and our ability to perceive, there are parts of The Cosmos that we shall forever be outside our visibility and knowledge for the light from such distances shall never have enough Time to reach our location.

[1:11:20] There is an infinite amount of things that we shall never know, see, and understand and in accepting this, we begin to understand the naturity of The Universe, and The Cosmos within it.

[1:11:21] There is no end to The Universe for The Universe is the total embodiment of infinitism; there cannot be more and there cannot be less; The Universe is All there is, was and will be and therefore, cannot be anything less, or more than what it is.

[1:11:22] The Cosmos is dependent upon The Universe as is The Universe dependent upon The Divine; and although The Cosmos constitutes its own nature, it is fundamentally and eternally intertwined to the nature of The Universe.

[1:11:23] The Universe underpins All aspects of The Cosmos and all other cosmoses and forms the bounds of The Cosmos; the limitations of The Cosmos are created by The Universe and also which creates the abundances within The Cosmos in parallel to the limitations.

[1:11:24] There are four perceptual dimensions to The Cosmos in The Universe; that which can be known, that which cannot be known; that which can be seen, and that which cannot be seen; these are formed in the concept of tetradimensionality.

[1:11:25] That which can be known forevermore, holds the possibility of being so, that is from the perspective of humanity if The Cosmos is explored extensively enough.

[1:11:26] That which cannot be known forevermore holds no possibility of being, so due to the certain Divine aspects of The Cosmos in The Universe that can never been fully understood by humanity, such as the edge of The Cosmos; this dimension is the earnestmost out of All the dimensions due to the impossibility of knowing, seeing, and understanding aspects of The Cosmos in The Universe.

[1:11:27] That which can be seen forevermore holds the possibility for humanity to physically lay eyes upon such cosmical elements such as the galaxies, the stars, the planets, and many of the other cosmical phenomena.

[1:11:28] That which cannot be seen forevermore holds no possibility of being so due to the physical laws of light traveling through The Cosmos in The Universe; there are those distantmost aspects of The Cosmos that shall never be seen by humanity; they are simply too distant from us for us to ever see, although this does not mean to say we shall never know of them which demonstrates the difference in earnestness between this dimension and the second dimension as aforementioned.

[1:11:29] In the Astronist Tradition, The Observable Cosmos relates to the parts of The Cosmos that can be seen and known now, but may not be in future times.

[1:11:30] In the Astronist Tradition, The Unobservable Cosmos relates to the parts of The Cosmos that cannot be seen or known now, and will never be, even with an infinite amount of time, space, and resources.

[1:11:31] That which we know to be The Cosmos is cradled within an infinite amount of space, time, and matter beyond its boundaries called The Universe, and in this Universe, an infinite amount of possibilities may occur in an infinite amount of times, at an infinite amount of locations, and because of an infinite amount of reasons.

[1:11:32] From the perspective of the Astronist Tradition, the best and simplest distinction between that which is The Cosmos and that which is The Universe is that the former is finite and the latter is infinite.

[1:11:33] Although we may never truly know, see, or understand The Universe, we can strive to wonderment it, and we can progress forward in the exploration of that which exists within it, that which we term as The Cosmos in the Astronic cosmology.

[1:11:34] But one may ponder regularly, where does The Cosmos end and The Universe begin? It could be said that The Cosmos ends at the point of the cessation of existence as is known within The Cosmos and The Universe begins thereafter.

[1:11:35] When one has reached the extent to which the light from The Big Bang has expanded in the amount of Time since the creation of The Cosmos, then this would mark the end of The Cosmos and the beginning of The Universe.

[1:11:36] However, one distinction must be stressed which centres on the fact that The Cosmos is within The Universe according to the Astronist/Astronic Cosmology, and so, The Universe does not begin at the end of The Cosmos in the way we understand begin, but instead, The Universe leaves The Cosmos behind as a barrier is formed between cosmicality and universality.

[1:11:37] The Cosmos and The Chaos are often paired as oppositisms and this stands true still for when The Universe is incorporated into the cosmology, and even The Chaos, with its unknown naturity, disorderity, and sporadic functionality, is still within the bounds of The Cosmos although we may not understand its place, structure, and purpose within it.

[1:11:38] In Astronist/Astronic cosmology, there are what can be termed henceforth as the Four Integrants; The Chaos, The Cosmos, The Universe, and The Divine; each one of these constituents overlaps and underpins the other, and each are interconnected in ways to yet be explored philosophically.

[1:11:39] The Chaos is within the bounds of The Cosmos and constitutes All that is seemingly non-cosmical and of such a naturity that is unknown, and is typically embodied in oblivions.

[1:11:40] The Cosmos is within its own bounds and limitations as instructed so by the underpinnings of The Universe; The Cosmos is All that is known, can be known, and All that cannot be known yet remains of a cosmical nature; that is remains transient and limited.

[1:11:41] The Universe is the underpinning, the platform, the medium upon the orderity, formity, and functionality of The Cosmos is structured and that which The Cosmos is dependent upon in order to exist; Universal nature is embodied by permanence and unlimitedness.

[1:11:42] The Divine is The Overseer; The All-encompasser; that which cannot ever be known, seen, or understood by that which The Divine creates for we are just one of an infinite amount of its creations are too inferior to be able to comprehend divinity.

[1:11:43] That which is Cosmic in nature cannot be entirely Divine for varying levels of divinity exist within all entities, and so, to be Divine is to be All things and to be Cosmic is to be such in limitation; the varying levels of divinity in entities is to be explored by the discipline of study of divinology and there will be various understandings of what constitutes greater divinity or lesser divinity in different categories of beingness.

The History & Future of Astronomy

[1:12:1] The history of astronomy is long and grand and complex as are All things that are great in their natures, and this shall not cease for the future of Astronomy shall be even more so long and grand and complex, though its clarity, purpose, and organisation shall be much different from its core to its surface and beyond.

[1:12:2] The peoples of humanity have looked up to the stars for millennia in the hope of receiving guidance, inspiration, and wisdom, and it is true that they did receive such and henceforth the future of astronomy shall build upon that notion, yet also, deepen it, widen it, and transcend it to a level never before realised.

[1:12:3] Not only is the history of astronomy deeply intertwined with the providence of guidance, inspiration, and wisdom, but too, looking up toward the stars has ignited interest in them from various topics and has been used in various industries, the first of which being agriculture.

[1:12:4] From the farmers of ancient China, to the landowners of Europe, to the great mariners of the Pacific, throughout human history until the industrial age, the stars were used as waypoints in the year to indicate the time to begin a certain agricultural process.

[1:12:5] In a religious context, too, there arises astronomical references; from the story of the nativity, to the worship of certain starpatterns, to the cosmologies of each faith, astronomy and the study of the stars has been intertwined throughout religious history, perhaps more than the masses of peoples realise.

[1:12:6] From the humanic perspective, astronomy and the study of the stars has also greatly influenced horology in relation to The Earth; in fact, astronomy structured the way in which humanity interpreted time for the stars were our only reference point of change in The Cosmos that we could use to measure time.

[1:12:7] Finally, and perhaps most destructively, the culture of astrology has been intertwined into the history of astronomy; the divination of the stars has been cheapened by the establishment of horoscopic practices in many parts of The Earth.

[1:12:8] We must now bring focus and perspective to the lattermentioned points; these categorised histories of astronomy do not reflect the immensity of astronomy's future; in the establishment of this future, we must not forget astronomy's past in order to repeat it.

[1:12:9] Astronomy, under the guise of Astronism, and the natural Will of The Cosmos, shall become the centrality of our lives in philosophy, industry, business, technology and so many more topics whose intrinsicities shall become aligned with astronomy and the wider study of the stars as progeny of The Cosmos.

[1:12:10] The history of astronomy reflects as a microcosm of the future of astronomy which shall grow to become the macrocosm of the two paradigms of time.

[1:12:11] With the incorporation of new concepts such wonderment, the establishment of new institutions, the organisation of newfound cosmocentric philosophies, theories, and ideologies, and the greater discovery and exploration of The Cosmos by humanity, astronomy, not only as a discipline of study, but as a philosophy itself, shall ascend to a sociocentric and civocentric position.

[1:12:12] The children of the world have long since peered up to the stars and wondered what could be beyond their world, but with the reascension of philosophy, and the new establishment of astronomy forging its future, children shall wonder greater, but too, shall be taught what could be for astronomy shall become at the centre of our children's education.

[1:12:13] With the improvement of the education systems of the world, the parents and relatives of the world must too change in order to wonderment as their offspring do so they may also benefit spiritually, philosophically, financially, and physically for embracing a life wherein The Cosmos, Astronomy, and wonderment are centrefold.

[1:12:14] Every child of wealth shall know and so too, shall every child of poverty, and all those in-between; every child no matter whom, what, or how they are shall either possess a telescope, or have the knowledge of how to use a telescope for the purposes of astronomical observation.

[1:12:15] To all the peoples whom do not own an astronomical instrument, or to those whom do not know how to operate it, planetariums and observatories and other philosophical buildings shall hereby and henceforth be built across all nations of the world and beyond for the learning, and wonderment of the stars.

[1:12:16] As it is our destiny as prophesied so to explore the new worlds of The Cosmos, the study, usage, and application of astronomical instruments and philosophies shall forevermore be intertwined into the destiny of humanity.

[1:12:17] At the time of writing the Omnidoxy, astronomy and The Cosmos in general in our societies are passed by as though they do not exist; their study, wonderment, and purpose seem to have become niche and obscure and unorganised; the study of the stars has suddenly become an outcast in the society.

[1:12:18] By whom's doing this is, I do not know and care not to know forevermore; my chief interest is to restrain this current anti-cosmocentricity and anti-astrocentricity before it consumes the minds of the peoples any further; this is my life's mission and henceforth, I shall proceed upon this vocation no matter what dark forces may be at work against my cause.

[1:12:19] The rise of astronomy shall manifest itself in the Astronist Arts, and All that is Astronist or Astronic or Astronist shall henceforth be All that is astronomical, cosmical, and hold such related philosophies to its core.

[1:12:20] The future of astronomy that has been foreseen here and now is one of grand buildings across the globe and beyond; vast, yet clear and strong philosophies that shall lead humanity along its destined and prophesied path; a species of people whose worldview is not self-concerning, anthropocentric, or geocentric in nature, but respects The Cosmos and places the grandity of The Cosmos and all its elements at the centre of their lives.

[1:12:21] Look around you now and tell the name of that which is closest to the creator of The Universe and in result, you did not look at your books, or house, or the buildings, or governments that form your civilisation, but instead, you looked towards the stars for they are and will always be the greatest proximation we have before us of divinity.

[1:12:22] Instead of seeing the world through the lens of ourselves, we shall henceforth see, when atop the greatneses of Astronomism, the world and The Cosmos beyond through the lens of The Cosmos itself in firstmost and forefront position as it always shall be, but not always should have been.

[1:12:23] We are where we are now by The Will of The Cosmos and The Divine and as destiny turns the cogs of The Great Wheel, we shall progress on our destined and prophesied path, but remembering that we are where are by what has happened and the new philosophies that have sprouted have been inspired in some way by those previous.

[1:12:24] All that exists has come from that which existed prior to it and this is one of the naturities of our cosmic existence; this is to be henceforth known as predependence.

[1:12:25] The astronomies of the future will be much different from the astronomy we know today for on new worlds we shall establish astronomy and in new contexts astronomy shall exist; the far future of astronomy cannot and should not be foresighted here and now; only that which can be foresighted is the future of astronomy that I have seen for the world and the peoples and their societies.

[1:12:26] Whether by faith, philosophy, or otherwise, if one holds an interest in astronomy, one holds an interest in the stars, in The Cosmos, as well as their individual role and the role of humanity within and alongside such cosmical elements.

[1:12:27] The study of astronomy and all its related disciplines is not just a study of the physicalities of The Cosmos in The Universe, it is the manifestation through study of one's curiosities from where which we came, why, how, whom, and what.

[1:12:28] The questions posed in astronomy, cosmology, and the study of The Universe are questions about whom we are; they relate to the force and feeling within us All to discover whom we are and from where, what, and how we came, and why.

[1:12:29] Astronomy and cosmology tackle the same grand subject that religion has attempted throughout the course of its history; from where, how, why, who, what, and when we came into being, but instead, use the means we have before us to discover that which is not before us; that which is unknown.

[1:12:30] The Next Frontier is a leap into that very unknown for we have never yet crossed this way and we shall not do so in such naivety again; with this, we must cherish our ignorance for we know nothing of the journey we are about to embark upon, and we know nothing of the worlds that await us.

[1:12:31] Astronomy and its intrinsic implementation into our education systems, philosophies, and worldviews shall be our guiding light as we venture through a world we do not know or fully understand; we need our study of astronomy to be the beacon for our exploration of The Cosmos.

[1:12:32] If astronomy is the study of the stars, then astronomy is the study of ourselves for we are the stars in different forms, made from the same cosmical elements.

[1:12:33] Is it not fair to say that that which one is dependent upon is that which one is? If so, then we are the stars, the planets, the galaxies, and the entire Cosmos for we are dependent upon them All to exist as we do.

[1:12:34] I envision a peoples whom know, understand, and wish to learn more from that which they originate; I envision a peoples whom know who they are, where they come from, and whom they wish to be as they explore The Cosmos.

[1:12:35] The rise of astronomy and its radiant future shall open the eyes of the masses of peoples of this world and shall already be instilled in all our minds of its intrinsicity by the time we civilise the new worlds; the frontier worlds, and beyond.

[1:12:36] All children of the world shall learn of astronomy amongst each other and shall share the astronomical concepts with each other and shall learn from one another; astronomy will become a hallmark of religious and philosophical beliefs as propelled by Astronism.

[1:12:37] All children of the world shall learn of the names of cosmical elements; recite the philosophies of The Cosmos; discuss All the possibilities of The Cosmos and wonderment both alone and together.

[1:12:38] Astronomy and the study of The Cosmos shall become the beating heart of the world and its peoples, and the education of its peoples, and it shall become the highly

regarded topic of study; a cornerstone of knowledge; an essential discipline needed in all aspects of life as are mathematics, and literacy now, in order to cement our future amongst the progeny and phenomena of The Cosmos.

[1:12:39] The potential vastity of astronomy is its greatest feature for astronomy and its related disciplines encompass All other studies as is lattermentioned in this writing in The Subjects of The Cosmos.

[1:12:40] The peoples of the world shall come to see life through a cosmical lens; there shall be no need for the vices of the world for the peoples shall become embraced within the wonderment, exploration, and study of The Cosmos and all the facets of study and application that branch out from its immensity.

[1:12:41] The most exciting aspect of the rise of astronomy and its related disciplines is the greater possibility for genii; the abundance of genius people in the world is greatly understated; there are more genii in disciplines than we give credit for.

[1:12:42] But with the rise of astronomy, the concentration of nurturing such genii when found is placed centralmost in priority for those; though are more than we think they are still few in number; those are the people that shall revolutionise the world and its peoples again when it need be done so.

[1:12:43] The greatest of genii can also be the worst of people; some of the most evil peoples of our histories have been the most intelligent; never should intelligence be associated with goodness; intelligence falls not into such emotional categories.

[1:12:44] But there are, and have been, peoples in our histories that have tainted and darkened the world forevermore, though to say these people lack intelligence is simply not true; to commit evil acts resembles no parallel to their level of intelligence; in fact, if one has managed to darken the world, then one must require some intelligence in order to have such an impact.

[1:12:45] The point is that intelligence is relative to the person within which it resides and is not bound by the moralities or social standings of humanity and human societies; sometimes the world needs to experience evil and darkness in order to know which path is good and light.

[1:12:46] In astronomy and related topics after the rise of such, the genii shall be nurtured for the genii are those whom reflect to the world the natures of whom we are and more importantly, whom we could be.

[1:12:47] So the next time you see an astronomical instrument, such as a telescope, think on the words of this writing and understand that the instrument before you shall become central to the worldview of humanity as it must if we are to explore The Cosmos, and as it must if we are to progress to a stage that we were prophesied and destined to reach.

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[1:12:48] There will always be the foresighters of the world; those whom wish to know and claim to know of the events of future times; All we can truly know of the future is that which we know in hope and faith.

[1:12:49] When speaking of the future, our minds tend to drift toward that which we feel should happen; not that which actual will happen.

[1:12:50] The greatest point of the nature of futurity is that all that can possibly happen, could happen in actuality; therefore, that which we wish to happen in future times shall do so if the physical laws of The Cosmos align and the proper means and circumstances occur in perfect precession.

[1:12:51] The Presentiments of the Peoples of the World are the foreboding thoughts in the minds of peoples which encourage the decline of world achievement and progression.

[1:12:52] Such a stance in the Astronist Tradition of philosophy is henceforth to be known as Presentimentism.

[1:12:53] Such presentimental attitudes towards the topics of philosophical and cosmical discussion are not generally held by the Astronist Tradition for the optimism of the future of humanity is held centrally to the Astronist worldview due to humanity's fulfilment of their destiny in the exploration of The Cosmos.

[1:12:54] Notions of presentimentality must be discussed for they are a central component in the achievement of that which we wish to occur; we must know that which we do not wish to happen in order to know that which we do.

[1:12:55] We must know of foreboding notions in order to understand that which we wish to avoid; stances of presentimentism serve two purposes; the first is to tell us that which we do not wish to happen, and the second purpose is revealed from which we can infer that which we do wish to happen.

[1:12:56] We must understand the presentimental perspectives on the future of astronomy so that we may envision a greater future; one in which astronomy is the centrefold, the highest, and the most important of All the Astronist envisionments.

[1:12:57] Yet fear not for we must rejoice of the envisioned future of astronomy and all it shall one day become; one of the central pillars of our societies and civilisations, and one of the centralmost tenets of whom we are and whom we wish to be.

[1:12:58] The principles of presentimentality are engrained in all aspects of thought and must always be remembered within the Astronist Tradition for it reminds us of the constant ability of the future to become the future we had not envisioned.

[1:12:59] The essence of presentimental thought is that it keeps us forever looking ahead at what could be and teaches us one of the most fundamental principles of futurity; the fact that the future is eternally in motion and that we cannot ever take for granted the future we believe we have secured for ourselves.

The Philosophy of The Cosmos

[1:13:1] The discourse of The Philosophy of The Cosmos differs from that of The Philosophy of The Grand Cosmos in that it acts as an extension of the aforementioned Philosophy; The Philosophy of The Cosmos grasps and encompasses all the further concepts of The Cosmos in ways abundant for the reader to imagine and become inspired by.

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[1:13:2] When we speak of perfection, we most often think of divinity, and we most certainly cannot speak of ourselves in any aspect for, if anything, we are the oppositisms of perfection.

[1:13:3] We can, however, see perfection in The Cosmos and its orderity, functionality, and fundamental naturity; the planets rotate and orbit around their parent star, the star binds the system together and billions of these construct astral superstructures known as galaxies.

[1:13:4] If these cosmical operations cannot be called perfect then what can be?

[1:13:5] It is quite well established in the Astronist Tradition that cosmical and celestial entities share a greater level of divinity than we ourselves do; in this notion, such entities have greater levels of perfection than ourselves which of course relates to our subordination to cosmic progeny and phenomena.

[1:13:6] The philosophical study of perfection is henceforth known as Perfectics, and within this, we study the level of perfection of certain peoples, entities, and actions, and their interactions and relative perfections to one another.

[1:13:7] With orderity, most commonly follows perfection for perfection is usually understood to be the proper execution and flow of some process or action; The Cosmos is abundant with perfection.

[1:13:8] The grand formity of the stars and worlds and galaxies; the way in which their motions proceed; the incessant rotalities and orbitalities of all the celestials; and their wondermentful births and deaths.

[1:13:9] All of these cosmical processes and more make The Cosmos in The Universe and all their elements perfect in ways not fully imaginable to us as we are for each and every cosmical entity harbouring some greater level of divinity according to its size, functionality, and purposity.

[1:13:10] The underpinnings of The Cosmos represent its own perfections; the rotality of worlds, the distances of space, and the power of the largest cosmical elements; the quasars, the oblivions, and the pulsars of The Cosmos.

[1:13:11] The perfection of the oblivions of The Cosmos are best demonstrated in the ability of the densities and physical features of such black holes to continue on until all else ceases to exist around them.

[1:13:12] The Perfect Universe is a philosophical concept that attempts to view The Universe in its entirety with All the possibilities in All the cosmoses and dimensions of such cosmoses possible and impossible, and not without forgetting the incorporation of the concept of infinity, in the search for true, ultimate, and Divine perfection; this is considered to be an impossible feat according to the Astronist Tradition.

[1:13:13] Despite the resolute orderity of The Cosmos and its seemingly intrinsic perfection from our imperfect perspective, The Cosmos cannot and never shall reflect ultimate perfection for The Cosmos is bound, limited, and controlled by The Universe, and although there may exist entities close to infinity within The Cosmos, The Cosmos itself and all within it cannot ever reach an infinite state, neither in scale, orderity, nor dimension.

[1:13:14] In addition to this, The Chaos in The Cosmos also demonstrates the inability of The Cosmos from being perfect for disorderity of chaotic influences taints The Cosmos from achieving ultimate perfection despite its much greater perfection relative to ourselves.

[1:13:15] However, The Universe can be perfect and is in naturity for it is, was, and shall encompass All things existent now, then, and in the future, but it is the attempt of the concept of The Perfect Universe to abstractly manifest The Universe into some perfect orderity that perhaps is ultimately incomprehensible to ourselves for we are so distant in own naturities from achieving such.

[1:13:16] The Perfect Universe is The Universe in All its entirety; in every possibility, dimension, and by All impossibility too, for The Universe is All things existent and if a thought may be existent, then it may be possible.

[1:13:17] The Perfect Universe is the abstract manifestation of The Divine and the closest concept within the Astronist philosophical tradition that we can hope to proximate to understanding The Divine.

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[1:13:18] The Cosmos is composite in naturity for it is manifested by a many great elements that structure its formity and make it as we know it to be.

[1:13:19] As you and all peoples continue to study The Cosmos, you and all shall see that there are certain features of The Cosmos that are inherent in All cosmicalities and are perfect examples of the functionality, orderity, and naturity of The Cosmos.

[1:13:20] Such features are to be henceforth described as the Cosmical Quintessence; the most abundant of which are the stars of The Cosmos; the lifegivers; the perfect examples of light, warmth, centrality, and cosmical orderity.

[1:13:21] Perhaps another less obvious form of Cosmical Quintessence is that of gravity; gravity is the great intertwiner of The Cosmos; it bounds All cosmical elements together in ways unimaginable to us as we are, and so, its Cosmical Quintessence cannot not be understated.

[1:13:22] In our cosmical studies, we can look toward the Cosmical Quintessences for guidance if ever our paths become clouded by the immensities of The Cosmos; the Cosmical Quintessences bring one's mind back to the fundamental parts of The Cosmos; those that without, The Cosmos would not be.

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[1:13:23] In our studies of The Cosmos, we shall notice its inherences of duality; planet and star, darkness and light, distance and proximity, gravity and motionality.

[1:13:24] We see that The Cosmos is full of dual connections that are forever dependent upon each other to form and function as they do; this principle stands true even in the scale of The Cosmos itself for its dual pair would be The Universe; The Cosmos is dependent upon The Universe for its existence, but The Universe is dependent upon The Cosmos and every other cosmos for its purpose.

[1:13:25] Dualities do not need to be equal; often, they are oppositisms, but not always; in some circumstances, dualities work together by both physical and abstract means, an example of which would be the aforementioned gravity and motionality duality.

[1:13:26] Dualism in The Cosmos is abundant by The Cosmos's very naturity; there exists few cosmical elements wherein they do not require two or more entities to function, or exist.

[1:13:27] Interdependency is intrinsic to the naturity and functionality of The Cosmos, and interdependency is the centrality of Dualism.

[1:13:28] The Dualistic Cosmos outlines a cosmology in which All aspects of The Cosmos are viewed through a lens of two halves; all elements of The Cosmos are found to be dualistic in their naturities, functionalities, orderities, and in all other aspects of instrumental study.

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[1:13:29] As an extension to the Dualistic Cosmology, the philosophical theory that The Universal Medium conceptualises the dependencies of The Cosmos and categories them into The Depender and The Dependee.

[1:13:30] Within the naturities of the elements of The Cosmos, there exists The Depender and The Dependee; The Depender is that which exists independently and that which some other entity depends upon; The Dependee is that very entity which is dependent upon The Depender.

[1:13:31] From the perspective of within, The Depender is often the chemical formations and The Dependee is often the entire entity; in the case of stars; the chemical explosions are The Depender and the entirety of the star itself is The Dependee.

[1:13:32] From without the elements of The Cosmos, and in-between them, there exists even greater abundances of Cosmical Dependence; between the planets and the stars around which they orbit, there is dependency.

[1:13:33] Between the gravities of the firmaments of The Cosmos and the largest metagalactic superstructures, there is a sense of great dependency; between the supernovae and the star from which it originated, there is dependency.

[1:13:34] In All cosmical elements, it is clear to see that dependency marks a commonality; The Depender is always dominant over The Dependee, both within and without.

[1:13:35] In order to understand the naturity of the cosmical superstructure, we must understand the concept of dependence for the cosmic is built upon this and is ironically dependent upon it.

[1:13:36] The nature of the dependencies of The Cosmos reflect the function, size, and proximity of The Dependee in question; The Dependence Cosmology understands that The Cosmos is interconnected forevermore, and All its composite parts are in some way dependent upon each other.

[1:13:37] The concept of codependency in The Cosmos relates to The Depender, an example of which would be a star in relation to the planets, holding dependence over more than one celestial in simultaneity.

[1:13:38] Whether by independency, dependency, or codependency, each of the elements of The Cosmos is interconnected with one another and are certainly forever connected to The Cosmos itself for they are bound to and exist within its territories and The Cosmos is eternally connected to The Universe until The Cosmos's existence ceases after which another will replace it, and The Universe is also dependent upon The Divine for its sustainment.

[1:13:39] The total naturity of The Universe is ultimately unknown to us for we are far too small and insignificant to understand it entirely, but not only this, our nature as cosmic does not allow us to perceive that which is universal in nature or infinite in being, though it is wondermentful to speculate of the grandities and totalities and true naturities of The Universe.

[1:13:40] The Absolute Universe is a theory within the Astronist Tradition that encompasses the concept that The Universe is ultimately absolute in its naturity for it to exist as it does from what we understand of it so far.

[1:13:41] As distinct from The Cosmos as in alignment with Astronism proper, The Universe encompasses All that is beyond the bounds of orderity, functionality, and cosmicality.

[1:13:42] In The Absolute Universe theory, The Universe is not dependent in any way on any external force, even The Divine itself, so as to infer that either The Universe is The Divine itself as aforementioned in previous concepts, or The Divine itself is encompassed within The Universe.

[1:13:43] Such a universality derives a non-theistic cosmology, yet places a greater emphasis on the absolutism of The Universe; The Universe as an inclusive, independent, and self-sustaining entity that exists according to its own will.

[1:13:44] The Universe is All there is, was, and will be; The Universe is uncreated and without beginning or end and is sustained by The Divine.

[1:13:45] Despite not knowing the extent of the entirety of The Universe, we understand by the Astronist Tradition that it encompasses All things in all possibilities, impossibilities, and in all times, spaces, matters, and states; the distinction between between The Universe and The Divine in this notion is that The Divine sustains The Universe which remains uncreated by its nature, unless The Universe is a self-creating, self-sustaining, and self-destructing entity in which case The Divine and The Universe would become one in such a pantheistic understanding of universality.

[1:13:46] The Absolute Universe concept deems The Universe to be absolute in naturity; omniencompassment, omnidimensionality, omnipossibility, omnitemporality and omniversality; these are to be henceforth collectively referred to as the Attributes of Universality and in this cosmology, there exists only The Universe as the one higher force and the controller of all things, the creator of all things, and the destructor of all things; meanwhile, the Attributes of Divinity are considered to include omnicreativity, interpenetrativity and omnisustainment; unlike in other religions, Astronism does not ascribe functions and roles of knowledge, emotion, or power to God.

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[1:13:47] When we peer up at the stars of the night sky, we see their scintillations, their proximities and distances from one another, and we wonderment of the possibilities of worlds which rotate around them and the galaxy in which they reside.

[1:13:48] As we look around us, we see a world overwhelmed with life in every crevice; we see people, animals, and plants; beating hearts and breathing lungs.

[1:13:49] As we wonderment of the orderity of The Cosmos, we imagine the perfect orbitalities and rotalities, and the perfect functionalities, motionalities, and concentricities of the cosmical system.

[1:13:50] In this notion, one comes to the realisation that The Cosmos is alive which falls in alignment with the concept of Cosmozoism; the belief that The Cosmos is a living entity due to its constant motionalities, and the eventuality of its death, and our ever-growing knowledge about its birth.

[1:13:51] The Cosmos must be alive for the stars, and planets, and galaxies are in perfect orderity; they form a concentricity; they are structured by the orbitalities of worlds and the rotalities of stars; All underpinned and intertwined by the space, the time, and the matter as created by The Universe.

[1:13:52] To be alive is to hold a continuous existence; that which we understand to be alive is perhaps a beating heart, or breathing lungs.

[1:13:53] In this, we must expand our minds for although the elements of The Cosmos do not have beating hearts or breathing lungs, they are just as alive as we are for they follow a course of existence; they hold purpose, structure, and function and by this notion, they are alive.

[1:13:54] According to the principle of Cosmozoism, the entirety of The Cosmos is alive, but too, Extracosmozoism states that the entirety of all things that do exist are alive in this same way; such notions may be an exaggeration to some, but such notions could also be said to be true in that All that exists, possesses some level of Divine essence in order to exist as it does.

[1:13:55] If to be alive is to have a birth and a death; if to be alive is have purpose, physicality, and function; if to be alive is to be dependent on the molecularities, then are not All elements of The Cosmos alive under these definitions?

[1:13:56] If we understand that The Cosmos is alive in its entirety, then we understand the fundamental naturity of The Cosmos and its relationship with The Universe for we see

that All cosmicality is existence; birth, life and death; order, purpose, structure; function, shape, and dimension; this is All The Cosmos is and will forever be until its own cessation.

[1:13:57] But in this notion we understand that every aspect of The Cosmos is alive, not just our insignificant selves, one of many sentients of The Grand Cosmos; we understand that every rock, every ocean, every star, and every galaxy; each are alive in their own way as we are in our own way.

[1:13:58] And it is this that is the essence of Cosmozoism; in this belief, one begins on their journey toward greater wonderment and understanding of the naturity of The Cosmos, and one begins to understand purposivity, significancy, functionality, orderity, and all the other instruments of study of The Cosmos.

[1:13:59] Each and every instrument of study comes into use when The Cosmos is viewed upon in this way for The Cosmos is not just perceived as an empty, lifeless vacuum filled with giant rocks and exploding spheres; The Cosmos becomes real; it becomes closer to us which is why the importance and relevancy of Cosmozoism to the fundamentality of the new worldview cannot be understated.

[1:13:60] The greatest aspect of Cosmozoism is that it enlightens us to see The Cosmos in a way never done so before; we begin to understand its nature; we begin to see its true vastness, purpose, and function.

[1:13:61] Praise the popularity of the concept of Cosmozoism and let all the peoples of all worlds see The Cosmos in this way and closer you shall feel to The Cosmos as a living, breathing, and heart-beating entity in its entirety, and in return and reward, you shall receive a greater wonderment, that with only such foresight and hindsight granted by your enlightenment, you could ever have hoped to experience.

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[1:13:62] The Cosmos and The Chaos exist in parallel; the cosmical elements and the chaotic elements reside within The Cosmos; they are in constant flux with one another; The Chaos breaking away from orderity and The Cosmos pulling all elements back, fulfilling its purpose to keep all things in alignment with orderity.

[1:13:63] The Chaos exists within The Cosmos in the Astronist Tradition; The Chaos is those elements of The Cosmos that do not align with the cosmical orderity, or the cosmical system.

[1:13:64] According to the Astronist Cosmology, The Cosmos is known as the Thesis and The Chaos is known as the Antithesis; in the cosmic alchemical tradition of the cosmology, the Thesis and the Antithesis must conjoin in some future to create a Synthesis, known as The Great Cosmic Battle.

[1:13:65] The Thesis is the combination of the composites of The Cosmos; the ultimate and entire physical coalescence; The Thesis is the entirety of The Cosmos in its most perfect state from the perspective of orderity.

[1:13:66] The Antithesis is the perception of The Chaos in its most potent forms; in the greatest of oblivions, and the largest elements of disorderity within The Cosmos; The Antithesis is the entirety of The Chaos in its most perfect state from the perspective of disorderity.

[1:13:67] The Great Cosmic Battle is in occurrence all around us and in all places that we cannot see; it occurs within ourselves between the forces of orderity, and disorderity; it occurs between the oblivions of The Cosmos and the gravity and light attempting to escape them.

[1:13:68] The proximate most example of The Great Cosmic Battle occurred within the history of The Earth in the destruction of the dinosaurs; the cataclysmic consequences of the impaction of the asteroid demonstrated the power of The Chaos and its potential destruction of the cosmical orderity.

[1:13:69] Like we have a destiny as prophesied so, The Cosmos in entirety is too destined as prophesied so to create a synthesis in The Great Cosmic Battle.

[1:13:70] In some time far beyond the extent of our own destinies, there shall come the moment in which The Cosmos in which it must fulfil its own destiny and must synthesise with The Chaos to form the end of The Great Cosmic Battle; The Ultimate Equilibrium.

[1:13:71] We must not press upon The Cosmos and The Chaos our human emotionalities; The Cosmos does not constitute goodness, nor does The Chaos constitute evility; that which we constitute to be good and to be evil is a concept we place upon actions taken.

[1:13:72] The only constitution of these two entireties is orderity and disorderity relating The Cosmos and The Chaos respectively.

[1:13:73] In this way, The Cosmos and The Chaos demonstrate their essences of divinity for they do not conduct function according to morality, but instead conduct function according to purpose, design, and destiny.

[1:13:74] The Cosmos creates and The Cosmos destructs, but these two actions are not constitutive of good or evil action; they are constitutive of purpose, orderity, and functionality.

[1:13:75] The Synthesis of The Cosmos and The Chaos consists of the conjoinment of oppositisms; the forcing together of entities made to be apart, but this is the struggle of The Great Cosmic Battle and it shall rage on until the end of The Cosmos itself, but shall continue on in other cosmoses depending upon their structures.

[1:13:76] For one to exist, there must always be an opposite for this is the nature of reality and existence, both in our own contexts, but too, in the context of The Cosmos, and The Chaos fills this important role of existing as the opposite to The Cosmos.

[1:13:77] The way in which The Synthesis of The Great Cosmic Battle shall occur is in the palms of the destiny of The Cosmos and The Chaos in The Universe and that is All that can tell us this, though we shall never comprehend in totality unless we could still exist at the end of Time in order to be witnesses of it.

[1:13:78] If an equilibrium of ultimatum is destined to be forged then the elements of The Chaos are prophesied to grow greater in strength, in diversity, and in their abundances and The Cosmos to meet them in direct confrontation.

[1:13:79] Time shall end in darkness surrounded by the barrier of The Universe causing light to appear around the periphery just as is the formity of that which we call oblivions.

[1:13:80] The Chaos may not be preferred in its naturity by the Astronist philosophical and cosmological tradition, yet it is highly understood, revered, and encouraged that The Chaos is the incumbent of much of the revelations of The Universe.

[1:13:81] Though we cannot understand it in totality, we can pinpoint a connection between the elements of The Chaos and the unknownness that exists within; it is there within all entities of existence; a certain obscurity that seems not forged by any pattern, yet it is still there within all things and in the chaotic elements of The Cosmos, we see this obscurity in full form.

[1:13:82] The study of The Chaos is perhaps even more so pressing than the study of The Cosmos for I believe, as a wondermenter, that there is something within the oblivions, the sporadics, and the unknowns of The Cosmos in The Universe that shall tell us that which we all wish to know; who, where, how, and why are We, The Cosmos, and The Universe as we are.

[1:13:83] As The Great Cosmic Battle ceases to end during our short existences within The Wider Cosmos, we shall see a greater role of The Chaos for the balance must be gained and The Cosmos and The Chaos must meet at the end of cosmic existence in equal measure.

[1:13:84] That which occurs after such events can only be said in speculation, but I am certain that there shall be more to The Grand Story than we will ever, and could ever know.

[1:13:85] Despite the mystologisation of this concept, its principle essence stands true forevermore as The Cosmos and The Chaos are the oppositisms of existence and they are in the wage of war on a cosmic scale.

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[1:13:86] Much does not need to be said when one is a great enough writer to say their piece in compact terms.

[1:13:87] When speaking and writing of such grand thoughts, the mind's wonderment tangents off towards new reaches, and branches into new trees of thought; the key is the seed and once it is planted, no more shall need be said; the Omnidoxy is this seed.

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[1:13:88] Distortions in our world are as abundant as there are peoples; and too, distortions take form in many varieties and concentrations.

[1:13:89] There are the distortions of the mind; the distortions of the past, the present, and the future; and too, the distortions of the physicality; that which exists in the formity of matter.

[1:13:90] In The Cosmos, there too exists distortion for we inherited such by our cosmical ancestors though distortions of mind are not so prevalent of the cosmical elements as they are in our own insignificancies.

[1:13:91] The malformations of The Cosmos are the greatest manifestations of distortion, though we must always remember of malformation that such does not exist from the perspective of The Cosmos; only from our own perspective does malformation exist for we like to contrast normality with abnormality; it is part of our own naturity to do so.

[1:13:92] The malformaties reflect the influence of The Chaos in the formative process, especially so if the malformation in question impacts upon the orderity and functionality of the cosmical element.

[1:13:93] If the orderity of elements in The Cosmos is a reflection of its malformation or its perfect formation, then from studying the orderities of cosmical elements, we can discover their hidden malformations that are not intelligible to the eye.

[1:13:94] From the perspective of The Cosmos, All that exists within it holds a formity according to its destined course and its purposivity in serving the cosmical system; in this notion, malformation as our minds see it is likely not considered malformation by cosmical terms.

[1:13:95] The naturity of the cosmical malformations is that they are more abundant than we know and that their existences mean nothing more to philosophical contexts than unquity in the formity of cosmical elements.

[1:13:96] There are greater symbolical gravities from cosmical malformations as they tend to represent abnormality, sporadics within cosmicalities, and the misconduct of the cosmical chemicalities and molecularities to form elements never before seen, or holding greater rarity.

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[1:13:97] With the rise of astronomy and wider cosmical study, adoration, and wonderment, and with humanity's fulfilment of their destined and prophesied course of the exploration of The Cosmos, it is inevitable that there shall be peoples real and imperfect whom attain achievements entwined with bravery, cosmical enlightenment, and greater cosmical knowledge.

[1:13:98] These peoples shall come from the wombs of mothers from all across humanity for the wonderment of the stars is a universal act and is not selective upon those whom conduct such.

[1:13:99] Any person, or any sentient being with consciousness enough to comprehend the most basic aspects of The Cosmos can become wondermenters, lauders, adorers, and venerators of The Cosmos.

[1:13:100] The explorers of The Cosmos are those worthimost of veneration for they risk their lives to progress humanity along its destined and prophesied path.

[1:13:101] There have been those in the histories of the world whom have sacrificed themselves for a purpose or cause that is greater than themselves as they witnessed and foresaw the injustices of evility; these are three greatest of contributors for they understood the principles of contributionism that rest at the heart of Astronist transcensionist belief.

[1:13:102] The moralities of us govern the way in which we are to act against such evilities, and although this brings no bearing to the perspective of The Cosmos, it means to us as humans All we are for we are the decisions we make in times of moral contention and extremity.

[1:13:103] The venerations of people's strength, sacrifice, and their ability of wonderment and their curiosity towards cosmical knowledge shall from here now and henceforth be championed and treasured by the Astronist organisations and institutions in specialty of such accomplishments.

[1:13:104] In the Astronist Tradition, and in the envisioned future, these people whom explore and wonderment, and those whom realise and actualise the new worlds and civilisation shall be championed and treasured in such a way for the mass of the peoples of the world to see and believe in and hold hope in to one day become as they are.

[1:13:105] The greatest of peoples of our histories have been forged from the hardships they were forced to contend with and without such tribulations, their greatness would not have formed as it did.

[1:13:106] With this notion in mind, it is easy to see the importance of the education process in the development of the greatest of minds in the most potentialised of peoples.

[1:13:107] The peoples venerated shall be remembered in futures times abundant and whose faces shall be peered upon by the children of the future whom are in need of inspiration, hope, and guidance in their own vocations.

[1:13:108] Some may call this idolatry so then, in the face of such an accusation, questions must be posed; is it wrong to admire the workings of the minds of peoples? Is it wrong to adore the achievements of those whom work to discover more of The Cosmos in which our part takes up such an insignificant a place? Is it wrong that we cherish the destined course of humanity as Divinely prophesied? Is it wrong that we revere humanity's progression in our destined path and those whom most contributed to such progressions?

[1:13:109] I shall not answer these questions for I need not; your own mind, your own conscience, your own instincts and your own ambitions shall answer these questions on their own.

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[1:13:110] Purpose, known in an Astronist philosophical context as purposivity, is the ultimatum of all existence of The Cosmos in The Universe and controls the destinies of All entities.

[1:13:111] Without purpose, one cannot exist; purpose is within all things in relatively equal measure.

[1:13:112] From a single molecule of our physiologies, to the smallest flake of snow, to the orbiters of stars, to the grandest galaxies of The Cosmos and on and on to the entirety of The Universe itself; All things existent require purpose.

[1:13:113] To be Divine is another matter for things Divine do not exist in the same way in which The Cosmos exists so purposivity in this regard is warped into the concept of being as a level above existing.

[1:13:114] The requirement of purpose in All existent things highlights a key feature of our naturities and the naturities of All cosmic elements.

[1:13:115] The purposivity of The Universe is itself true and real, though less assured than that of The Cosmos for the entirety of The Universe and its functionalities, orderities, and its divinity is not known to us so its purpose is less certain.

[1:13:116] The way in which one views The Universe's cosmology is ultimately dictative of their view of its purposivity; a theistic universal cosmology places less divinity in the naturity of The Universe, therefore its purposivity plays a similar role to that of The Cosmos.

[1:13:117] However, a non-theistic universal cosmology places greater divinity in the naturity of The Universe, perhaps by even suggesting The Universe as The Divine; in this, The Universe's purposivity is less known.

[1:13:118] Cosmical design is forever related to the visual elements of The Cosmos and their aesthetics; design acts as the postcursor to purposivity and is intrinsic to the execution of the purposivity.

[1:13:119] The way in which a cosmical element is designed, the formity of its features, and the structure of its orderity correlates to its functionality.

[1:13:120] Design is the structure of cosmical elements; we must know of purposivity in order to correlate this to the design.

[1:13:121] The belief orientation henceforth known as Teleoism is the belief that both purposivity and design in equal measure, in precursory and postcursory chronologies respectively, control the development of The Cosmos and its physical laws.

[1:13:122] In the Teleoistic view, the purposivity and design of the cosmical elements is the centralmost aspect of them and they are both equally intrinsic and apparent throughout All natural and cosmical phenomena.

[1:13:123] Related in nature to the branch of philosophical study known as Teleology, the concept of Teleoism continues on and demands a specificism in cosmology towards purpose and design as the two centralmost aspects of the cosmical system and of cosmicality in general.

[1:13:124] The Teleoists establish a two dimensional cosmology wherein purpose and design are the dual centralities and around which All cosmical existences rotate.

[1:13:125] The development of The Cosmos occurs in a multitude of complexities with the involvement of many elements and aspects, but Teleoism establishes a simplification of the cosmological development by narrowing such aspects down to just purpose and design.

[1:13:126] A Teleoist explores the basicmost aspects of cosmological development and understands that whether by some Divinity or Universality, there stands purpose and design as the intrinsicities to all cosmical existence.

[1:13:127] The concept of Teleoism provides us with a unique cosmological outlook that may be used to understand the most fundamental parts of the naturity of The Cosmos.

[1:13:128] Teleoists hold that the the natural phenomenas of The Cosmos are ultimately directed by purpose, the abstract manifestation of which would be the concept of destiny as announced by prophecy, and directed secondly by design; the physical manifestations and formity that allow the existing element to conduct its purpose.

[1:13:129] In Teleoism, All else and All other concepts, theories, and ideas of cosmology come as secondaries and tertiaries to this concept of cosmological development and fundamentality.

[1:13:130] The laws of oblivion stand so as the opposite to the laws of light, but it is when these two opposing laws encounter one another, the oblivion is so powerful that light cannot escape its field of gravitation and a lightring is created around its periphery.

[1:13:131] As aforementioned in the discussion of duality and dualism in The Cosmos, there is an apparent intrinsicity of binarity in the wider cosmology.

[1:13:132] With this notion comes alongside it the concept of The Bicosmos, or Bicosmology.

[1:13:133] The concept of bicosomology centres around the idea that The Cosmos is constructed of any two, but only two, parts; the most prominent example of which in the Astronist Tradition would be The Cosmos and The Chaos as creating a bicosmic paradigm.

[1:13:134] Bicosmological thought asserts that The Cosmos is constituted by two elements, though these are not necessarily oppositisms in their naturities as is the case in dualism.

[1:13:135] This is the first and only reality of bicosmology; there can only be two formative elements, no more and no less.

[1:13:136] Bicosmic thought stems from the idea that All existent entities hold binarity in their naturities and holds true the belief that All that does exist must have some other element to exist alongside it therefore bicosmism rejects monism.

[1:13:137] In this notion, bicosmological thought affirms that binarity is the ultimation of The Cosmos, and perhaps even The Universe depending upon the extent of divinity believed to be in the naturity of The Universe for The Divine is not bound by the cosmicality of binarity, and neither is it bound to oppositisms, dualism, or any other notion of limitation.

[1:13:138] The Bicosmos is in no opposition to the concept of The Cosmos itself for The Cosmos, in Astronist cosmology, is the entirety of ordered, yet limited, existence as underpinned by The Universe, but easily, the bicosmology could still remain true in that duality may be existent in the form of oppositisms in The Cosmos despite the entirety of The Cosmos being one whole.

[1:13:139] Despite this not being a total Bicosmos, there are certainly elements of bicosmology that cannot be ignored in both existence and in the physical laws and structure of The Cosmos itself which demonstrates the intrinsic influence of bicosmic principles in the fundamental cosmicality.

[1:13:140] As an extension of dualism in The Cosmos, the concept of bicosmology discusses the entirety of The Cosmos as holding an intrinsic binarity, whilst dualism and duality discuss the evidence for binarity in the most small and most grand of cosmical existences, though not of The Cosmos itself, in its entirety, but also in relation to oppositism.

[1:13:141] With the entirety of The Cosmos, it is traditional to perceive such as holding a monocosmology, but the concept of the bicosmology defies this and introduces The Cosmos in its entirety as consisting of two composite parts as is the naturity of All the elements of The Cosmos according to bicosmism, and even within a monocosmological paradigm.

[1:13:142] If it is affirmed that The Cosmos holds within itself countless composite parts, then it is not illogical to suggest that The Cosmos itself, in its entirety, is also composed of composite parts, and in the bicosmological view, this concept is established and evidenced with the elements of binarity throughout The Cosmos, and is further developed when tricosmology is introduced.

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[1:13:143] In tricosmology, as a further extension and adaptation of the concept of bicosmology, it is believed that The Cosmos is not constitutive of one, or two parts in its entirety, but three.

[1:13:144] Tricosmic thought is demonstrated, in the Astronist Tradition, by the incorporations of The Cosmos, The Universe, and The Divine into one cosmology as three interdependent and codependent parts.

[1:13:145] No single idea is infinite; if it has been thought by a human, then it shall have as many limitations, imperfections, contradictions, and failures as there are stars in the night sky for our ideas are reflections of whom we are and we cannot escape our own nature.

[1:13:146] No single book holds finality; to say One book; One set of ideas, is the answer to All questions; the illogicality in this is as crisp and clear as a bright spring morning.

[1:13:147] No single word is definitive of meaning; I have tried to explore as many ideas in the Omnidoxy as possible.

[1:13:148] Perhaps some have not been totally answered; maybe that provides an opportunity for you to further explore your interests using my ideas as your base, but I shall never write in finality; I shall always write with the knowledge that new ideas will come and supersede my own for I am but a human and my ideas are as imperfect, corrupt, and contradictory as I am and we All are.

[1:13:149] The Tricosmos establishes a newfound paradigm of cosmical understanding by incorporating the three aspects: The Cosmos, The Universe, and The Divine.

[1:13:150] Tricosmological thought constitutes a paradigm in which The Cosmos, The Universe, and The Divine are treated as composite parts, but the eventuality is that they are to become as One.

[1:13:151] In The Tricosmic Paragon, The Cosmos and The Universe are considered the two central aspects of the cosmology with The Divine creating, underpinning, overpinning, and sustaining them both as representative of the entire periphery.

[1:13:152] To think in a Tricosmologic way is to understand all existence in three perceivences; in cosmic, universal, and divinical discernments.

[1:13:153] The typical theological outlook under the tricosmological philosophy tends to be non-theistic or an adherence to the aforementioned concept of The Universe being The Divine itself; either as the creator and destructor of itself, or taking a further atheistic stance wherein The Universe is not The Divine and therefore, The Divine is not existent.

[1:13:154] The furthest concept from the traditional monocosmology, The Tricosmos is unique from its dualistic counterpart in that it does not perceive the composite elements of The Cosmos in triadic form.

[1:13:155] Bicosmology perceives all the composite parts of The Cosmos in dualistic form; the planets and the stars, the galaxies and their concentricities, and the pulsars and their immense magnetisms; through the bicosmic lens, All things are considered in a dualistic paradigm.

[1:13:156] Tricosmology understands existence on three levels; in The Cosmos, in The Universe, and in The Divine.

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[1:13:157] There are the extremities of The Cosmos and there always have been and there always will be as there are extremities in All existences; within ourselves, there are moral extremities; those acts of ourselves that we consider good and those we consider evil.

[1:13:158] These extremities are the boundaries of whom we are in moral thought, and they demonstrate in one of the most perceptible ways, the boundaries and limitations of The Cosmos; they form the naturity of The Cosmos itself.

[1:13:159] The belief in such and the understanding of extremity in cosmological development, naturity, and wider universal and Divine naturity is henceforth known as Bipolar Cosmology.

[1:13:160] In bipolar cosmology, extremity is not raised to any greater level than another of the other components of cosmological philosophy, though it is understood to play a greater role than the other cosmologies would have us believe.

[1:13:161] According to the traditional cosmology of Astronist philosophy, orderity is the nature of The Cosmos; it is the central principle upon which All aspects of The Cosmos are formed and structured, and the main way in which the purpose of each and every cosmical element is fulfilled.

[1:13:162] But in logical thought, extremity demonstrates the furthest point from the centre, or from that which is central to something in both a physical and abstract perspective; in this line of thought, it is assumed that extremity, though not acting as an oppositism to orderity, is the furthest possible point of orderity before it can be classed as sporadic, or influenced by disorderity.

[1:13:163] The naturity of extremity is that it always appears in a dualistic paradigm with the median being that which we know to be true, comprehensive, and that which is considered to hold normalcy, or expounding the epitome of orderity.

[1:13:164] One extremity cannot exist without another, and so often in our lives, we come across all kinds of extremities that we considered to be the median; to be the epitome of normalcy, yet from a stance of neutrality looking in on our lives, that which we consider the median is actually the extremity.

[1:13:165] The truest naturity of extremity is that its identification is purely based upon perspective which, to ourselves as humans, in my view, ironically limits that which the extremities can do for us.

[1:13:166] Too, extremity is bound by the knowledge we possess of the world around us, and in a cosmical context, the knowledge we possess of The Cosmos itself; that which we consider to be extreme in cosmical terms, may not be so when our knowledges of The Cosmos are extended beyond that which we held beforehand.

[1:13:167] Bipolarity is the philosophical study and implementation of the concepts of extremity in cosmologies.

[1:13:168] Bipolar Cosmology encompasses a stance of cosmological development and structure that is based solely upon extremity; this focuses on the idea that The Cosmos is entirely composed of extremities and is itself an entire extremity.

[1:13:169] Bipolar Cosmology and the wider concepts of extremity itself are wholly reliant on the concept of duality for as aforementioned, for there to be one extremity there must be another to oppose it.

[1:13:170] Bipolar Cosmology holds the traditional concepts of The Cosmos and The Chaos as the ultimations of existence, and their oppositism, the most relevant of All cosmological concepts.

[1:13:171] The Cosmos and The Chaos and their eventual Great Cosmic Battle are considered to be the centralmost aspects of The Universe and are sometimes considered to be The Universe itself; The Universe is formed by this eternal struggle between orderity and disorderity.

[1:13:172] The essence of bipolar cosmology constitutes and relates All aspects of concepts and themes to that of extremity; to that of one limitation in relation and instigation to the other.

[1:13:173] Bipolarity considers the centralmost and importantmost essence of The Cosmos to be its conflict with The Chaos and encourages further struggles in order to continue on The Great Cosmic Battle for that is seen to be that which drives The Universe along.

[1:13:174] In theological terms, there are three stances within bipolar cosmology; the first of which is considered to be an infiltration of traditional thought into the cosmology and suggests that The Divine is an exception to bipolarity and therefore, is the only oneness in existence and the only entity with inextremities.

[1:13:175] The second of which resembles the total opposite to the first and holds the belief that The Divine is the epicentre of bipolarity and sustains The Universe and therefore The Cosmos and The Chaos in The Divine's own image are a reflection of the extremities of The Divine itself.

[1:13:176] As an extensional thought, The Divine is considered to be in equal and perfect measure both aspects of extremity, and is therefore, All things which swiftly returns to more traditional ways of Astronist and Divinical theology.

[1:13:177] Lightness and darkness, goodness and evility, proximity and distance; extremity exists All around us in our lives and in the very naturities, orderities, functionalities, and structures of The Cosmos we know now.

[1:13:178] The third of which constitutes that an all-creative Divine is not in existence and holds that all existences is created by extremity itself; this theological position removes The Divine from the cosmological equation and therefore deifies extremity, or bipolarity itself as the ultimate creator and destructor of All things.

[1:13:179] Despite such a seemingly hardline atheistic, or non-theistic stance, such a belief is an extremity within itself for it places extremity to the extreme of what it could possible be which is the creator and the destructor of All things of existence and non-existence, and of possibility and impossibility.

[1:13:180] In this notion, a new paradigm is formed that ironically considers extremity to be at the centrality of All existence which, in logical terms, is not an entirely extreme stance in and of itself.

[1:13:181] It is of physical fact and law that extremity, or bipolarity, is existent in the smallest of things and in the largest.

[1:13:182] In size, scale, distance, morality, orderity, emotion, mind, function, structure and in all other aspects of existence itself in its widest understanding possible.

[1:13:183] Thus, it can be firmly concluded that in the understanding of existence, extremity is the centrality and is the concept holding the greatest level of gravity for it is existent in All things existent.

[1:13:184] The universality of extremity cannot be ignored and some aspects of bipolar cosmology would have one say that without extremity, there cannot be any existence as we know it, and this is the ultimate principle of philosophical extremity; this reaches the highestmost aspect of extremity and places it alongside its only predecessor, existence itself, which is considered to be wholly reliant upon its successor, extremity.

[1:13:185] Just as humanity has pushed through our own extremities throughout our histories, The Cosmos shall itself, and has itself, pushed through its own extremities and is doing so All the time with the continuous expansion of its size, dimensions, and scale.

[1:13:186] In bipolar cosmology, the simplest aspects of extremity and the complexmost aspects of extremity are formulated into one cosmology within which various stances exist, and although these stances may not be all true, they do represent extremities within extremity.

[1:13:187] Perhaps, above All things discussed of extremity, the greatest aspect of extremity is its infinite naturity as witnessed in no other cosmical element; there is a certain infinite naturity of extremity in both its own size, and distances, but also in its dimensions and scale when implemented into other elements of The Cosmos.

[1:13:188] This highlight of the infinite naturity of extremity reveals something much larger; a certain or seemingly uncertain aspect of extremity that is Divine in some aspect of itself for that which is infinite, under the laws of cosmicality, cannot be of The Cosmos, and so, the question rises whether extremity goes beyond The Cosmos itself, beyond its own extremes into dimensions and possibilities that are universal and furthermore, Divine in their naturities.

[1:13:189] That which we can be certain of in the topic of extremity is its own limitlessness and although one considers the naturity of extremity at first thought and sight to be the epitome of limitation and boundary, upon further thought and sight and study, it is discovered thereafter that extremity is anything but limitation in its naturity.

[1:13:190] As discovered prior and post this discourse, a group of instruments of study of The Cosmos in The Universe is beginning to form and consists of those aspects of existence that defy logic, reason, and the physical laws of The Cosmos as well as our own stereotypical manifestations of their meanings, and we are left speechless by the revelation that certain aspects of existence are defined as Divine in their naturities and extremity is the next instrument to add to this growing, yet still rare, group.

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[1:13:191] For the development of a new system of thought, method, and structure, the certainties of the surrounding environment must be developed by precursory and preparatory means.

[1:13:192] The environment in which something develops, grows, and establishes itself is intrinsic to its overall structure, appearance, and meaning.

[1:13:193] The environment in which something is created structures its momentum to achieve its purpose; the extent to which something holds clarity is the extent to which something achieves its purpose.

[1:13:194] The cultural, political, social, and philosophical environment in which something develops is known as The Matrix and it must be understood that there are as many matrices as there are mediums and platforms to support them and as there are concepts to construct them.

[1:13:195] The philosophy of matrix studies the concept of The Matrix under a philosophical lens and discusses every aspect of matrices and how they have influenced the development of previous systems known and how they shall influence the development of future systems.

[1:13:196] Matrixian Thoughts constitutes The Cosmos, The Universe, The Chaos and the entirety of existence through the lens of matrixity.

[1:13:197] Matrixian Cosmology holds the belief that The Cosmos is structured, ordered, and natured upon a matrix, sometimes inferred and understood to be The Universe, and upon this matrix, All existence conducts its purpose.

[1:13:198] Matrixian Theology may act as an extension to Matrixian Cosmology with the introduction of The Divine into the cosmological paradigm.

[1:13:199] Non-theistic Matrixian Theology holds that that which is known as The Matrix is the replacement for The Divine itself and is especially understood to be so in The Universe as The Divine theory.

[1:13:200] Theistic Matrixian Theology holds that The Matrix, known to resemble The Universe, structures, orders, and natures The Cosmos as instructed so by some Divine entity.

[1:13:201] In Astronist philosophy, the current time and environment during which the writing of the Omnidoxy are completed is entirely intrinsic to the development, establish, and the eventual integration of Astronism, and wider Astronist methodology and thought.

[1:13:202] The Matrix of The Cosmos is established by the triad of The Common Elements including space, time, and matter and under matrixian thought, the entirety of existence is bound to this matrixial superstructure.

[1:13:203] Matrixity is established by complete orderity for the cosmical system, and due to this, The Chaos is not considered to be a valid element, or concept within the matrixian cosmology which demonstrates a huge departure from the traditional Astronist cosmology.

[1:13:204] Matrixity, as an instrument of study, understands all concepts, cosmical elements, and universal constituents in relation to their matrixial foundations and understands All things existent according to The Matrix upon which they reside.

[1:13:205] Instead, in matrixian cosmology, that which is known and distinguished as The Chaos in the Astronist Tradition, is considered to be part of The Cosmos; there exists no distinction between The Cosmos and The Chaos in matrixian cosmology for everything that does exist, does so in The Matrix and therefore, All that exists is part of this; there are no exceptions.

[1:13:206] Matrixian cosmology explains the chaotic phenomenons of The Cosmos in The Universe to simply be composites of The Cosmos that the minds of humans are not currently adapted to understand and comprehend but that they should not be considered or deemed abnormal or otherwise non-cosmic due to humanity's own lack of knowledge and understanding.

[1:13:207] The philosophy of matrix understands that All that does exist, does so upon The Matrix; The Matrix is considered to be endless by some accounts of matrixian cosmology, but in other accounts, is considered to be boundarised by The Universe.

[1:13:208] The existence of our lives has been structured by the days, the months, and the years ever since the invention of the calendar, and the organisation of our lives as according to Time.

[1:13:209] But in humanity's exploration of The Cosmos as destined and prophesied so, All things shall change again for the new worlds we find, explore, and inevitably civilise have natural rotalities, orbitalities, and distances from their parent stars that are unique to them.

[1:13:210] We must prepare for this by understanding that the calendar system we have established on this world has worked for this world and will continue to do so for other worlds; therefore, it cannot be logically implemented upon new worlds that consist of different cosmicalities.

[1:13:211] The natural and cosmical order of existence constitutes that we shall have to order our time and the lives of the peoples of these new worlds in newfound ways according to the unique cosmicality of the new world upon which they reside.

[1:13:212] Calendaration is to henceforth be known as the process by which new calendars are developed according to the unique cosmicalities of the new worlds explored and civilised by humanity during their exploration of The Cosmos.

[1:13:213] The concept of calendarism constitutes that each and every calendar of the new worlds to be explored and civilised by humanity is true and correct according to the relativism of the sentient beings living there, and thus does not support a geocentric view of humanic civilisation and organisation.

[1:13:214] The instrument of study known as calendarity focuses on the organisation of Time according to humanic perception and is dependent upon location, established culture, organised philosophy, and the general cosmicalities of the world upon which the particular calendarity relates.

[1:13:215] In the ever-quickening and noise of the world, we must not forget the intrinsic place of the calendar, and more generally, the organisation of our lives by Time for such has structured our civilisations throughout our histories and I foresee that it shall continue to do so even as we explore the new worlds of The Cosmos albeit in the formation of new calendars.

[1:13:216] In fact, the variety, diversity, and study of the calendar shall, if anything, continue to grow as the worlds we explore become further and further away from The

Earth and as a direct subsequence, also moving away from our current geocentric and anthropocentric worldviews and understandings.

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[1:13:217] As one of the centralmost aspects of the Astronist cosmological tradition and one of the commonmost mentioned constituents of The Universe, is known as The Chaos.

[1:13:218] As aforementioned and discussed in the Omnidoxy, The Chaos is considered to be the antithesis of The Cosmos; the manifestation of disorderity, and unknownness.

[1:13:219] It is important to note that in the Astronist cosmological tradition, The Chaos that is currently known to humanity is considered to be within the bounds of The Cosmos, yet it is also understood that the entirety of The Chaos could very easily extend beyond the bounds of The Cosmos into dimensions and existences not yet known, or holding any cosmical resemblance.

[1:13:220] The naturity of The Chaos is disorderity and the philosophical study of The Chaos and its relations with The Cosmos, The Universe, The Divine, and the study of The Chaos in isolation is to henceforth be known as Sporadics.

[1:13:221] If we are to imagine All the possibilities of The Chaos, then in the naturity of such a concept, there exists no boundary or limitation to The Chaos, and is therefore, the direct oppositism to The Cosmos which is constituted by limitation, transience, and orderity.

[1:13:222] There are various elements of The Chaos that are readily existent in The Cosmos; the most widely accepted element of which would be black holes, also known as oblivions in Astronist philosophical and cosmological terminology.

[1:13:223] The inherent naturity of The Chaos is that it is based upon perception; humanity perceives such entities as black holes to be manifestations of The Chaos because we have little to no knowledge of these virtually unknown entities.

[1:13:224] Those wondermenters and philosophers whom disagree with the concept of The Chaos hold that All things are cosmical, and All those we deem not are to be, are so because of our lack of knowledge of them, not because of their own characteristics.

[1:13:225] Such a notion is understood and accepted within the broad range of Astronist cosmological traditions, yet would be counteracted by the understanding that humanity does not yet know of such entities, and therefore, they must stay shrouded in The Chaos until their true naturities, orderities, purposities, and more have been revealed to us.

[1:13:226] In wider cosmology, this does not defy the characteristics of such elements, or lower their standing in hierarchical terms, but distinguishes those celestial entities which display acosmical characteristics and functionalities.

[1:13:227] Ultimately, in the Astronist philosophical traditions of cosmology, The Chaos is a representative concept of that which is unknown, and seemingly and perceived be structured upon some disorderity as distinct from the other elements of The Cosmos.

[1:13:228] It is this unknownness that constructs and establishes The Chaos as a valid concept of philosophical cosmology by the distinction that such elements considered as part of The Chaos are only so because they hold disordered or unknown naturities, and not by humanity's inability to understand or perceive such naturities for there are countless elements of The Cosmos that are not perceivable, or comprehensible by humanity in our current state, yet they are still considered as part of The Cosmos.

[1:13:229] The elements of The Chaos, also known as phantasms, or illusories, consist of celestials in a cosmical system that cause disorderity in the system for no currently understood reason, and some celestials, although firmly considered to be part of The Cosmos, are understood and accepted to have sporadic, or Chaotic tendencies such as the meteors, the comets, and the asteroids.

[1:13:230] One of the most mysterious phantasms of The Cosmos under direct influence from The Chaos are known as rogue planets; such worlds do not follow the standard and understood cosmical system formed by star and planet.

[1:13:231] Instead, such worlds motion nomadically throughout the galaxy, purportedly rotating around the galactic centre itself, yet it stands true that such a world is without proper cosmical orderity and is thus, an agent of The Chaos.

[1:13:232] Within The Chaos also are any illusions or distortions of The Cosmos that appear to be something in their orderity, naturity, or functionality, but are in fact the opposite and instead, hold sporadic affiliations.

[1:13:233] There are various theories and concepts surrounding the overarching concept of The Chaos and its ultimate naturity; the first of which is known as Chaos Over Cosmos, which holds the belief that The Chaos, despite its relatively dispersed agents, is in fact in control of the entirety of The Cosmos.

[1:13:234] Such notions can be supported by the fact that at the centre of All galaxies exists some of the most supermassive black holes existent anywhere in The Cosmos and around which All star systems rotate.

[1:13:235] Another concept is known as the Chaotic Illusion, which understands The Chaos to be an illusion in itself and does not consider The Chaos to be anything separate from

The Cosmos, but simply only a conceptual manifestation of the lack of knowledge held by humanity about The Cosmos.

[1:13:236] A third concept of chaotic naturity is known as Chaotic Revelation, and holds the belief that The Chaos is just as much full of revelations regarding The Universe, The Divine, and answers of our overall existences as The Cosmos is, and may go further to suggest that The Chaos could potentially harbour even more revelations about existence and cosmicality than The Cosmos itself with all its orderity, control, and limitation.

[1:13:237] Some concepts seek to understand the purposivity of The Chaos: others wish to explain the variously designated chaotic elements in order to redefine them as part of The Cosmos, and other concepts hold beliefs of a Chaotic Universality; the idea that The Universe is in fact The Chaos and the black holes of The Cosmos are gateways to the exploration of new dimensions, existences, and realities that are not possible in The Cosmos as we understand it now.

[1:13:238] Another characteristic of The Chaos is that of ataxia; the loss of movement, or motion in celestial entities, or the abnormalities in the motionalities of celestial entities.

[1:13:239] Ataxy appears in many forms, but the most common of which is the shooting meteors and comets that reveal themselves throughout The Cosmos and whose trajectories are sporadic and unknown, and are seemingly uncontrolled.

[1:13:240] A less abundant example of ataxia would be the loss of rotality, orbitality, or motionality in a cosmical element; the actuality of such an occurrence is without evidence, yet if it was to occur, the ordered cosmical system would collapse.

[1:13:241] It is the naturity of The Chaos to revel in pandemoniums caused to the cosmical system, or simply orderity in general; in contrast, it is the naturity of The Cosmos to revel in the orderity, control, and proper organisation of the cosmical elements and their systems; this is the fundamental incongruity between the naturities of The Cosmos and The Chaos.

[1:13:242] The Chaos is not simply All that is unknown for there are countless aspects of the elements of The Cosmos that are unknown, but it is the sporadic behaviours of the chaotic elements that forces their conscription into the category of The Chaos.

[1:13:243] In conclusion, the study of The Chaos is just as important to the wondermenters of us as is the study of The Cosmos for in The Chaos, we have the potential to understand some of the most unknown parts and aspects of The Cosmos in The Universe, and in this notion, we must realise that the study of The Chaos must be placed in equal measure and abundance to the study of The Cosmos in All its wondermentful glory.

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[1:13:244] Throughout all parts of wonderment and general perception from the limitations of The Earth, there exists the aspect of clouds and their ability to stop the wonderment of the stars.

[1:13:245] The study of the clouds under a philosophical lens is known as Nephology; within this discipline, the naturity of clouds and their obtrusivity in the practices of wonderment, and wider perception of the stars.

[1:13:246] In all Astronist writings and philosophies, the centralmost and commonmost of limitations to The Earth, or the limitations to one's perception, or a character's perception involves the appearance of cloud cover.

[1:13:247] Nephological study encompasses the understanding of the clouds and how their naturities cause the obstruction of the stars, and subsequently, of wonderment.

[1:13:248] Although the clouds are categorised as cosmical, their orderity, naturity, and functionality are fundamentally obstructive to The Cosmos, and may be considered chaotical due to this.

[1:13:249] The role of a nephologist is to understand and comprehend the extent to which clouds have an obtrusive impact on the wondermenters and their practices, as well as astronomy and general star study on a firmly philosophical basis.

[1:13:250] The clouds and their obtrusive naturities offer an insight into the possible inconsistencies between terrestrial elements and cosmical elements; there seems to be a disconnection between the fulfilment of wonderment and one of The Earth's most abundant elements obtruding into this fulfilment.

[1:13:251] When the night sky is covered, my mind, my heart, and my soul are closed off from the possibilities of The Cosmos for I cannot see the stars I hope to know, explore, and understand.

[1:13:252] The discipline of study of Nephology is one of the most important philosophical studies in present time for we are, for the time's current, stagnated to The Earth's limitations, and until we burst into The Cosmos, we are bound to its elements and its naturities; one of which is the clouds and their obtrusivity, although it may be disheartening for the wondermenters, it is part of The Earth's internal functionalities, and for this, we must understand their place.

[1:13:253] Do not fear though, the wondermenters and astronomers of us for the times of nepholicity, the times of cloud cover, can be used productively and wisely by the theorising and imaginement of The Cosmos.

[1:13:254] Perhaps the clouds do teach us a greater lesson; to understand and accept when to look away from The Cosmos and instead, theorise on the ideas that we have imagined,

read about The Cosmos that we cannot see when we look up, and to speak to others of our love and wonderment of The Cosmos; these actions should be just as imperative to the wondermenters and the astronomers as the wondermentation itself.

[1:13:255] The nepholic skies are therefore present a great teaching for our mind's of impatience and naive love for The Cosmos; the lesson of when to know to halt that which we love and to share our love of such to the world; without this, the world will continue on and shall never know of the grand treasures that wonderment and astronomy may bring.

[1:13:256] Thus, it is with an optimistic eye that we shall view the nepholic sky, and although we may not ever like its presence, we shall continue to understand its natural necessity and the opportunity that its presence brings to us; like many things unpleasant, unwanted, or disused, in the optimistic vision, there exists a great many things more than can be pleasant, wanted, and used about that same entity.

[1:13:257] Within the studies of nephology, there exists the nepholic sky; the sky in cloud cover and the empyric sky; the sky without clouds, also known as the cosmicover.

[1:13:258] Though we now understand and accept the sky of nepholicity and its natural necessities and usages, the sky of empyricity has, and shall always be the sky that which we, as the entirety of humanity, wonderment towards, laud, adore, and look up towards for guidance, understanding, and knowledge of The Cosmos and the new worlds beyond The Earth.

[1:13:259] The empyric night sky has provided us with All our knowledge of The Cosmos so far, all our understandings, wonderments, and visualities of the stars, which have formed the cosmologies of the faiths and shall form now and beyond the philosophical cosmologies.

[1:13:260] The empyric night sky has been humanity's greatest visual connection to The Cosmos and has formed the foundations of All that we know of The Cosmos.

[1:13:261] The sky of empyricity has enlightened our minds for generations and shall does so in the same ways and in new ways, especially so when the worldview of astronomy and The Cosmos change with the reascension of philosophy and with the arrival of cosmocentricity.

[1:13:262] If it is philosophy that is to reascend, then its purpose shall stand true since its founding; to search for universal truth and in the empyric sky, we shall be granted the ability to see and know and understand such truth unlike during the times of the nepholic sky, which is a time of realisation of the truths interpreted from the times of empyricity.

[1:13:263] The best way to summarise nephology is herein described; the time when which the sky is without cloud is the time in which we see All that we can become and are

destined and prophesied to explore, and the time when which the sky is with cloud is the time in which we are to share with the world the wonderments of the world beyond.

[1:13:264] With empyricity and nepholicity, therein exists a dynamic of perception; the way in which we are to perceive The Cosmos; in nepholicity, we may not see The Cosmos with our eyes, but we may see it still and even more greatly, with our minds.

[1:13:265] All that wonderment is, is the visual aspects of The Cosmos interpreted by our wonderments through ambition and imagination of possibility and potential.

[1:13:266] The greatest and most gifted of the wondermenters are, in fact, those whom do not need to physically see The Cosmos to imagine its wonderments and treasures; these rare individuals instead form their own mental images of The Cosmos as they understand it, and from, there they speak of their thoughts, and write of their theories to share with the world about the new world beyond our own.

[1:13:267] In essence, the entirety of nephology is about perception; the way in which humanity views The Cosmos and the way in which it is allowed to view The Cosmos according to its current means, ability, and vision to do so as granted so by the natural elements of The Earth.

[1:13:268] To see is not always to know; perhaps the times of nepholicity shall spotlight the greatest of minds and the most gifted of wondermenters for their abilities to stay focused on that which The Cosmos truly is and where that which The Cosmos belongs, for the inferior minds shall dissolve their wonderments when the times of empyricity pass.

[1:13:269] All that we do know is that nephological naturity understands to us that the clouds shall always exist in their motionalities and shall never become stagnated, and in this, the empyric wondermenters shall find relief for their wonderments will reignite and the treasures of The Cosmos shall return to their minds and imaginations.

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[1:13:270] One shall notice of the naturity of the peoples of the world, and the world itself, and the world beyond our own that all of these entities experience one overarching commonality that seemingly forces them forwards towards achieving their purposities and using the designs by which they were formed; this commonality is conflict.

[1:13:271] In All things, especially so in the naturity of humanity, conflict exists; whether this be by means of opinion, thought, appearance, proximity, emotion, wealth or otherwise, conflict shall always arise for it always has and that seems to be the naturity of us, to not necessarily desire conflict, but to incessantly, ignorantly, and uncontrollable gravitate towards confliction in a way resembling light and its inability to escape the gravitation of the oblivion into which it is destined to exist forevermore.

[1:13:272] There is conflict in humanity; there is conflict in the natures of The Earth; and there exists omnifold conflict in The Cosmos; in fact, it is not farfetched to consider that confliction is the abstract driving force of All cosmical entities.

[1:13:273] Whether it be by gravitational conflict, molecular conflict, conflict of temperature, lightness, darkness, matterness, and nothingness; All aspects of existence seem to gravitate themselves towards conflict.

[1:13:274] From this, two newfound theories form in consequence and these two aspects are described as Chaotic Confliction, and Cosmic Confliction; the former understands The Chaos to be the controller, initiator, and the ultimator of conflict, and the latter understands confliction to simply be one of many of the driving forces of The Cosmos that forms the orderities of The Cosmos.

[1:13:275] There are parts of a conflict that are destructive to both sides which may well be the conflict itself; this is also known as the internecine; the aspect of the conflict that does not create betterment or superiority for either side, and is thus known as Dual Destructive.

[1:13:276] The concept of the internecine demonstrates something larger about the naturity of confliction itself; in a logical notion, to fight and kill and attempt to destroy one another is not bettering either party; in fact, this only lowers the reputation, integrity, and dignity of the two conflictive parties.

[1:13:277] In a nephological context, the internecine is reflected in the unproductive notion that during times nepholicity, there cannot be wonderment; this attitude, though it may be true on one level, is destructive to all aspects and parties involved for the overall wonderment is thoroughly reduced.

[1:13:278] In a wider cosmical context, the internecine may relate to the conflict between The Cosmos and The Chaos and a view of Internecism would understand such a conflict to be destructive to both sides.

[1:13:279] An internecinal view is seemingly geared towards the goal of peace between conflicting parties, and this may be supported by logic, however, the goal of internecism is not strictly one of culmination, but one of indication; simply a markation of the disadvantageous and detrimental consequences of such a confliction.

[1:13:280] We can always look toward internecinal thought for a balanced and neutral view of confliction and with the nature of the human mind to obsess and become intrinsically bound to the elements of a confliction whilst during its occurrence, it becomes even more so important to take a stand back from the confliction and view its consequences rationally, and in this, Internecism assists and fulfils.

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[1:13:281] Throughout the histories of humanity, All that has happened to us, All the people that have ever lived, and All the events that have ever occurred by us, have done so on The Earth, and from the perspective of being on The Earth.

[1:13:282] With the rise of our minds to new cosmical heights and with the actual exploration of The Cosmos by the pioneers of humanity and technological progression underpinned by a strong and clear philosophical foundation, this limited perspective on The Cosmos is inevitable to end.

[1:13:283] In all of this time, we have developed practices, systems, and methods of seeing, knowing, feeling, and understanding the stars above us, and with the introduction of wonderment as the philosophical contemplation of the stars, we are faced with two oppositisms of an ability, or inability to do so.

[1:13:284] The ability to wonderment the stars is aforeferenced and latterferenced throughout the Omnidoxy, and the action therein is considered central to all the practices and philosophies of a cosmical setting, and foundation.

[1:13:285] Therefore, the ability to wonderment the stars is the ability to engage in cosmic philosophical thought, imagination, and understanding, and is therefore not only foundational, but intrinsic to all Cosmic Philosophy.

[1:13:286] If one does not possess such an ability to wonderment the stars initially, they shall do so with the help of philosophy and with the assistance and guidance of those around them, the architectures, cultures, and systems of their societies, and the educational institutions that support the civilisation in which they reside.

[1:13:287] That which is known as the wondermentation of the stars is known as holding the ability of Astrality and that which is known as not possessing such an ability is known as Inastrality.

[1:13:288] We are all astralites in our naturity for we are all descendant from The Cosmos and are destined and prophesied to learn and wonderment of the stars of The Cosmos, but to practice astrality is unique for us all and the times in which we gain such an ability do not always occur in simultaneity.

[1:13:289] Astrality is the end goal for all humanic interaction with the stars and The Cosmos, and although inastrality is prevalent in the times of this writing, such an epidemic shall be extinguished forthwith as philosophy and cosmocentricity ascend to take their places in the minds of humanity.

[1:13:290] In better definition, inastrality is not simply an inability, but an ignorance of the stars of The Cosmos; it is the primary goal of philosophy, cosmocentricity, and the study of astronomy to end such ignorance of that which where we came in our originations.

[1:13:291] With all things existent, all such are in motion and the evolutions of such existents are inevitable and this is no different for that of astrality.

[1:13:292] Astrality shall continue to develop and in the humanic exploration of The Cosmos, it shall do so omnifold for astrality on the new worlds beyond our own will demonstrate uniqueness forevermore for current astrality relates to the perception of the stars from the perspective of The Earth; this shall change with humanity's exploration of The Cosmos in The Universe.

[1:13:293] As the concept of astrality grows and develops and spreads throughout the minds of the peoples of the world, and throughout the societies and civilisations of this world and the new worlds beyond, the inastralites shall grow smaller and smaller in their virality.

[1:13:294] The wondermenters of us and those whom have the ability, gift, and enlightenment of astrality shall see the greatest of the philosophical buildings and walk into them and hold the contents of learning and knowledge within such as the architectural, ornamental, and renditional manifestations of the cosmical philosophies.

[1:13:295] One such of these philosophical buildings are the starhouses and found along the coasts of the countries of the world and the new worlds beyond our own; their connections to water, to the seas, and the oceans and all that such subjects of symbolism derive, is undeniable and intrinsic to the purpose of such buildings.

[1:13:296] The starhouses of the world and the new worlds beyond stand as beacons of hope, guidance, and knowledge as did their maritime counterparts for centuries, but the starhouses do so now in new ways cosmical and for the purpose of wonderment and cosmotime.

[1:13:297] Champion the starhouses for their beauty; adore the starhouses for their purpose; preserve the starhouses for the betterments they provide for the peoples of the world; and finally, visit the starhouses and let go of your inastrality to welcome the newfound understanding of astrality and all its many cosmical treasures.

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[1:13:298] As aforementioned and lattermentioned throughout the Omnidoxy, The Chaos is the epitome of the disorderities of The Cosmos, but such disorderity is also known as entropy when in relation to process of gradual disorderity of a cosmical element and focuses itself on the specificisms of such a process rather than disorderities of The Cosmos as a whole as focused on by the root concept known as The Chaos.

[1:13:299] Entropics, also known as Entropology, is the official study on the philosophical contemplation of the gradual decline of a cosmical element from being in orderity to disorderity.

[1:13:300] Some cosmical elements hold disorderity in their naturities from the moment of their formations and some other cosmical elements have developed disorderity during their existences; some elements of disorderity have not always been so and it is that which entropics focuses upon and studies.

[1:13:301] The process of turning toward disorderity is a process of diversity, complexity, and multi-consequential for the cosmical system in which it resides.

[1:13:302] The first stage of the entropic process is the breakdown of the rotality and the orbitality of the cosmical element; these fundamentals are the basis of all cosmical orderity, and therefore, are the first to collapse.

[1:13:303] The second stage of the entropic process is the distortion of the formity of such elements; this does not pertain to abnormal appearance, but to incompleteness, or disflowness in such formities, and in turn, results in the breakdown of orderity in the topography of such an element affected by entropy.

[1:13:304] The third and final stage of the entropic process is the devolution of a cosmical element into something of unknown naturity; this is most commonly evident in the death of a star and its collapsation into an oblivion after its supernovae.

[1:13:305] This state of unknown naturity, or sporadicity is then the final condition of the entropised element and it shall exist in this way for the remainder of its existence as it is not cosmically possible to return to orderity once disorderity has taken its complete hold.

[1:13:306] Do not mistake the numerical labels of these stages as to relate to chronology; as the orderities and disorderities of the elements of The Cosmos are diversity, it is thus logical that the process by which such elements degrade into disorderity is just as diverse.

[1:13:307] Entropical thought allows for the greater understanding of The Chaos and wider disorderity by contemplating the processes and conditions by which and in which the chaotic and sporadic elements of The Cosmos exist.

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[1:13:308] That which is henceforth known as The Ciscosmos is a type of perception of The Cosmos that relates to The Cosmos known to be nearest oneself; one's own perception; The Cosmos in the immediate surroundings; The Cosmos in the closest proximity.

[1:13:309] The Ciscosmos is also the closest Cosmos to oneself; one's own vision of The Cosmos and one's own Cosmos Mind; the way in which one perceives The Cosmos; this is another interpretation of The Ciscosmos.

[1:13:310] The cisgalaxy is the galaxy in which one resides and in which a civilisation stretches across, and may also be in relation to one's perception of the galaxy in which one resides.

[1:13:311] For example, from the perception of being on The Earth, we see The Milky Way's disc structure from within it, from being part of it which relates to the cisgalaxy; the cisgalaxy is therefore the way in which one perceives the galaxy in which they reside in the closest proximity to their vision.

[1:13:312] The cisuniverse, cistime, and cisspace are an additional triad of concepts in extension to the aforementioned concepts within this discourse.

[1:13:313] The cisuniverse is The Universe that is proximatest to one's perception of The Universe; the cistime concept is that which corresponds most proximately to one's own perception of Time and the way lens through which Time perceived through a particular element, or cosmology; this is the same of cisspace in relation to one's proximatest understanding of space.

[1:13:314] Overall, that which is coupled with the prefix of cis- relates to the element in question according to its proximatest perceivance from the perspective of the individual.

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[1:13:315] There exists binate concepts throughout Astronist philosophy and cosmology, and on the topic of universality, this is no exception, and upon this notion, the Closed Universe, and the Open Universe concepts are manifested.

[1:13:316] The Closed Universe consists of a universality holding that The Universe is ultimately finite in its naturity and therefore, is not all-encompassing, all-space, or omnixistent, and tears The Universe away from any notion of it possessing some Divine aspects.

[1:13:317] The Closed Universe, therefore, insists that The Universe and The Cosmos are fundamentally different in that The Universe does underpin The Cosmos, but the Closed Universe concept holds that The Universe does not represent the entirety of existence like its counterpart concept of The Open Universe.

[1:13:318] The centralmost concept within the Closed Universe is its understanding of The Universe in such a way that is finite in naturity, and beyond which Divine entity exists and controls, or further existence exists beyond The Universe itself.

[1:13:319] In direct and equal oppositism, the Open Universe concept of universality understands The Universe to be infinite in its naturity, and thus, closer in naturity to

something Divine for the characteristic of infiniteness is one of the main associations with divinity.

[1:13:320] The Open Universe perceives The Universe to be encompassing of All existence; All that is, was, and will be; All the space, the time, and the matter of existence, and All that is beyond.

[1:13:321] The Open Universe understands The Universe to be the underpinning of The Cosmos, but goes further by understanding The Universe to be infinite in time, space, matter, and existence.

[1:13:322] The perfect quote to understanding the Open Universe concept is as follows; All that is to exist, All that does exist, and All that will, could, or is possible to exist is All that is within The Universe; The Universe is the ultimatum of existence.

[1:13:323] Such concepts as the Open Universe tend to divert their thoughts towards that of fusing The Universe with The Divine itself; understanding that The Universe is The Divine; that they are One and All, and The Cosmos exists beneath as the physical manifestation of Divine and Universal creation, as underpinned by The Divine and The Universe as One and All.

[1:13:324] When discussing the expansive naturity of The Universe as we understand it now, the Closed Universe holds that The Universe is expanding into space precreated by The Divine and believes that in some future time, The Universe will reach its own limitations and will eventually collapse in on itself.

[1:13:325] However, in the Open Universe concept of universality, the space into which The Universe is expanding is considered to be created by The Universe itself simultaneous to its own expansion and upholds the notion that The Universe shall go on forever in this way of self-creation, known as universal autocreationsism.

[1:13:326] But the key idea with the Open Universe concept is that if The Universe was left, it could and it would continue on forever in a self-creating modality that holds a distinct infinite and eternal naturity as part of the core Astronist belief regarding the structure and ontology of The Universe.

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[1:13:327] That which is the known as The Composite Cosmos is a structural cosmology holding that The Cosmos, although we understand it to be in its wholeness and entirety, is ultimately made up from a vast abundance of composite parts without which it could not exist and is therefore existentially dependent upon.

[1:13:328] The concept of The Composite Cosmos explores the relationship between the concept known as The Cosmos, viewing The Cosmos in its entirety, completion, and

wholeness as one, and the concept of composity, viewing The Cosmos by the parts that structure it, not by its entirety, or wholeness, or oneness.

[1:13:329] The Composite Cosmos reveals to us the naturity of The Cosmos, and its ultimate dependence upon the edifices of its cosmical functionality, structure, and orderity.

[1:13:330] That which is known as The Composite Cosmos is that which is understood to be The Cosmos as constructed by many parts; never just one; such parts may form one finite cosmical system, but with these parts, the One System could not exist; therefore, is it not a Multi-system perceived to be One System?

[1:13:331] Can we really call One System one if it is structure by multiple systems? This is the ultimate ponderance of the concept of The Composite Cosmos, and one that delves into the naturity and the system which form The Cosmos.

[1:13:332] It is the naturity of cosmical existence for elements to reside only due to the existence of another element; this relationship can be spotted amongst All things, but most prominently between the planets and the stars around which they orbit, the galaxies and the oblivions at their centres, and the firmaments of The Cosmos and gravity's pull held upon them.

[1:13:333] The Composite Cosmos also incorporates variety and diversity of element by the notion that there exists unique and varying levels of significance for each element of The Cosmos.

[1:13:334] The composite cosmology considers The Cosmos in a form that still understands The Universe to be the underpinning of it, and some Divine entity as the creator of All of existence, but it views The Cosmos not as its wholeness, or oneness, but as an entity formed of systems of countless abundance, yet notably, not infinite as in alignment with the traditional Astronist view of cosmology.

[1:13:335] The concept of The Composite Cosmos and wider composity can be found throughout Astronist cosmological and philosophical thought, and is therefore an important instrument of study.

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[1:13:336] The Philosophy of Abundance understands the naturity of things as they are in scale for it is difficult for our minute minds to understand such things as stars, planets, galaxies, and even the entirety of The Cosmos, The Universe, and The Divine as they do really exist in scale and abundance to ourselves.

[1:13:337] There is a certain boundary to our minds, and although our minds are magnificent in relation to that which they created, the imaginment of all the planets, all the stars, all the galaxies, all the oblivions and all the entireties of The Cosmos and its

firmaments, The Universe and its dimensions, and The Divine and its divinity; to imagine All of these things in one thought is one ability that we do not possess.

[1:13:338] In this notion, abundancy in its very core naturity is one instrument of study whose mental manifestation is largely beyond current humanic capabilities.

[1:13:339] Though this is considered to be correct in that humanity should not be able to comprehend the entirety of The Cosmos and all its elements, as well as The Universe and The Divine for humanity is neither worthy, nor ready to do so, and nor is it in the capacity of our natures.

[1:13:340] The official study of the philosophical and cosmological approach to abundance and abundancy is to be henceforth known as Abundology, and all philosophical aspects of abundance are considered in the Philosophy of Abundance.

[1:13:341] When we speak of abundance in philosophy, we must think of it on three distinct levels; the first of which is Physical Abundance, the second of which is Mental or Abstract Abundance, and the third of which is Cosmical Abundance.

[1:13:342] Physical Abundance deals with the scales and amounts of physical attributes of elements, such as the amount of stars of a galaxy, or the amount of galaxies in The Cosmos.

[1:13:343] Mental Abundance, also known as Abstract Abundance, deals with the understanding of physical abundances by the mind, as opposed to the visualisation of physical abundances, and may also relate to the abundances of the mind and our ability to comprehend only a certain amount of abundances at any one time.

[1:13:344] Finally, Cosmical Abundance relates to the abundance of The Cosmos as a whole rather than the abundance of its composite parts, and is typically the least comprehensive of all the abundances, and the hardest to mentally formulate due to the largely unknown vastity of The Cosmos.

[1:13:345] Abundance Inability relates to the point at which one human mind cannot comprehend abundance passed said point, and attempts to pinpoint the stage at which comprehension becomes incomprehension.

[1:13:346] Due to The Cosmos holding so many abundances, it is logical to notionise that The Cosmos itself is abundant, and what we know to be The Cosmos, is in fact just one of many abundant Cosmoses underpinned by the entirety of The Universe; this is not only possible, but logical, for an abundance of things is an abundance of that which such things exist within.

[1:13:347] We cannot know the totality of abundance for in doing so, we must know the entirety of All existence, and such is a Divine ability that no cosmical product can ever achieve for it is not in our natures, purposes, or functionalities to do so.

[1:13:348] The philosophy of abundance reaffirms an earlier statement on the oneness of current faiths; if The Cosmos in The Universe created by The Divine is so abundant that All thoughts, words, physicalities, mentalities, products, and elements so countlessly abundant in variation, diversity, structure, purpose, functionality, and in many more realms, then is it ultimately illogical and incoherent to such that one book, one system, and one set of ideas is culpable and capable for All that exists and its explanations?

[1:13:349] This notion has been proven omnifold throughout our history with the revelations of many aspects of the world and The Cosmos coming into common knowledge through an abundance of books, and systems, and multifaceted paradigm of ideas, thus abolishing any one book, one system, one set of ideas notion that itself attempts to defy logic.

[1:13:350] Philosophy of abundance perceives cosmology and the overall purposes, natures, and orderities of The Cosmos in The Universe in relation to the numbers of, the scale of, and the dimensions of whichever element is under philosophical examination and contemplation.

[1:13:351] Another contemplation of the philosophy of abundance is the apparent abundance that exists in futurity; whether one believes in the predestination of all things, or the future in relativity to one's own decisions, it cannot be ignored that the future is abundant in possibility, and potentiality.

[1:13:352] Though we do not know the true nature of the future for in doing so, we become as The Divine, and this we cannot, we can begin to understand futurity by the abundance of it from our perspective.

[1:13:353] All we can surmise about anything that is beyond us in scale, in size, in nature, and in comprehension is that its possibilities and potentialities could be infinite.

[1:13:354] If we take a pessimistic worldview, we find that we do not know the true nature of anything; we cannot know of their true abundances for we are not that which created them.

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[1:13:355] Loosely coupled with the concepts and philosophies of abundance follow that of frequency; to mind's unpracticed in philosophical thought, abundance and frequency are often concocted together in singularity, however, in this notion, we lose a great discussion on the ideas of frequency.

[1:13:356] First we must distinguish, then, this proposed difference between abundancy and frequency; the former of which focuses on the extent to which elements exist within a given realm, and the latter of which focuses on the proximities of said elements in relation to another element of the same kind, or the proximity of said elements within a given expanse, such as The Cosmos itself.

[1:13:357] With abundancy, there will always be an aspect of unknownness; that which is possible to exist, but we do not know and cannot ever know.

[1:13:358] With frequency however, the primary of study is that which already exists and how we are to approach the measurement of such; despite this, there is an aspect of unknownness within frequential study, as there exists such unknownness throughout all studies.

[1:13:359] The unknownnesses within frequential study arrive in such that we do not know the fullest existent of The Cosmos, or The Universe, or The Divine itself, therefore, we cannot know the true, or absolute frequencies of any cosmical element; we can only know their frequencies according to our own knowledge relative to our own perspective in and of The Cosmos.

[1:13:360] The frequency of the elements of The Cosmos do not correspond to size, scale, or significancy, but instead to the overall structure of The Cosmos; it is logical that some of the rarities of The Cosmos are the most prominent in size, scale, and significancy.

[1:13:361] That which is frequent is not always the most important in appearance, or scale, but frequency can be a measurement of cosmical significancy.

[1:13:362] The frequencies of cosmical entities does, however, reflect the dependency The Cosmos holds for said entity for those which are most frequent; gravity, space, stars, galaxies, and the firmaments of The Cosmos are those which structure the functionalities, orderities, and naturities of The Cosmos and the wider Universe.

[1:13:363] This reveals the importance of frequency in The Cosmos and foretells that frequency's measurement can reveal many a contemplations about The Cosmos's purposivity, naturity, and orderity.

[1:13:364] When we speak of frequency, we speak of the extent to which an element, or an event reoccurs after the first is confirmed to be real.

[1:13:365] The frequencies of novae, supernovae, and hypernovae are an exemplar of a similar kind of astronomical event decreasing in frequency, but increasing in size, scale, and cosmical impact.

[1:13:366] The frequencies of cosmical elements are understood to be a direct reflection of their relevancy within a particular cosmical system; this does not associate abundance, but

the frequency at which the said cosmical elements is require to keep the cosmical system functioning.

[1:13:367] For example, the frequency of The Sun in The Solar System far outweighs all the planets of the system due to the ultimate dependency that the system has on The Sun's existence for it exists as the centrality of the system and is the one element which all other elements of the system depend upon for their existences to continue.

[1:13:368] There are the overarching frequencies of The Cosmos such as those certain elements that exist within all systems, an exemplar of which would be gravity.

[1:13:369] Ultimately, it is the collective frequencies of the types of cosmical elements that are responsible for generating their functionality in The Wider Cosmos for the high frequency of relevancy of the stars of The Cosmos raises them to become one of the most important parts of the entirety of The Cosmos in The Universe.

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[1:13:370] Some of the elements of The Cosmos exist and function in the conjunction of two or more elements to help them become that which we know them to be and how which we know them to exist in their orderity.

[1:13:371] The instrument of study known as fusionality contemplates the idea of the joining together of two or more elements to create a single entity by viewing such elements under a philosophical lens, which in turn, forms the stance of cosmology to be henceforth known as Fusionism.

[1:13:372] Fusionism understands The Cosmos only in relation to elements mixed together to form one entity and views the entirety of The Cosmos in Oneness, but as the greatest of all conjunctions as a vast amount of elements come together to join and form as one whole known as The Cosmos.

[1:13:373] The stance of fusionism in cosmology can be found in various places throughout Astronist philosophical cosmology for its understandings are both logical and widely foundational, therefore establishing its widespread influence throughout philosophical cosmology.

[1:13:374] The instrument of study of fusionality understands all aspects of cosmology; the birth, the life, and the death of The Cosmos under the lens of the belief that All that does exist within The Cosmos, does so by the conjunction of composite elements.

[1:13:375] Fusionism also holds the belief that the destiny of all that does exist within The Cosmos follows a course that shall inevitably lead to its conjunction with one or more other elements and holds this to be the central purposivity of all elements in existence.

[1:13:376] Universal Fusionism understands also that the relationship between The Cosmos and The Universe is ultimately formed upon a conjoined structure, thus holding that The Cosmos and The Universe are separate now, but the inevitability is that they shall in some time conjoin to become One.

[1:13:377] Divinical Fusionism adds further to the cosmology of Universal Fusionism by adding The Divine into the paradigm and understands that each of the three (The Cosmos, The Universe, and The Divine) are separate, but there is an inescapable inevitability that in some future time, All three shall combine to become as One.

[1:13:378] Like the stars are exploding spheres of the fusions of the gases and chemicalities and the galaxies too, are themselves melting pots of cosmical reactions, eruptions, and all manner of diverse cosmical elements that reside within the galactic disc and hold and bind it together.

[1:13:379] Fusionist Cosmology relates to the lens through which one perceives The Cosmos, and in this, one perceives The Cosmos to hold a structure and naturity that corresponds with a distinct and unique mixture of elements and holds the belief that All that does exist, does so by a fusional structure of entities already in existence.

[1:13:380] The most fundamental principle of fusionism stands that for entities to exist, they must ultimately be formed by two or more elements conjoining and developing as one entity; in this notion, it would be illogical of us to deny or ignore as this principle stands true in All things of existence.

[1:13:381] No single entity of existence does so exist without other elements of existence forming it; this is true of All things cosmical and chaotic, though that which is Divine is not imprisoned by such compounds of physical formity.

[1:13:382] There are no entities of cosmical or chaotic, or of universal existence that do not consist of two more elements, chemicalities, or dimensions; there can be an aspect of dualism and multitude in All existing things.

[1:13:383] We can look towards the principles of fusionism to form a newfound cosmology that not only relates to a multitudinal perception of The Universe, but also understands the naturity of All existent things to be of multitude in their core naturities.

[1:13:384] It is understood of ourselves that humans are not just reflect in one emotion, or one personality, or one characteristic; we are form by the fusion of many aspects of our experiences, the many emotions we feel, and the many characteristics we portray in natural reaction to that which happens to us.

[1:13:385] We can see the complexities of The Cosmos as reflected in ourselves for the minds of humanity are some of the most complex, contradictory, and convoluted entities ever created and in this, we see the quintessence of fusionism and its main principles.

[1:13:386] We understand ourselves to be complex, and with this notion, we see The Cosmos itself in its own style of complexity; complexity in the formity, structure, orderity, and motionality of it and in such, we see its greatest aspect; we see its grand nature as an entity with so much vastness that our minds cannot comprehend, but too, we understand it to be of some Divine naturity.

[1:13:387] Furthermore, in these various notions with which we speak in regards to the deeper constructs of fusionism and fusionality, we understand the concept of fusion to be somehow intrinsically bonded to the constructs of The Cosmos and The Universe and in an even wider context, bonded to the constructs of All the very existences that have been and shall ever be.

[1:13:388] There is further and greater works to be done in the realm of fusionism and fusionality for this concept and instrument respectively, are bound to greater heights of a cosmical, universal, divinical, and existential nature, though the Omnidoxy shall always stand as the founder of such new concepts and aspects of thought with regards to fusionism, fusionist cosmology, and fusionality.

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[1:13:389] For one to know truly of one's own work, one must criticise it as one writes it; with this notion, therein arrives the philosopher's framework of criticalism.

[1:13:390] Criticalism encompasses a framework of writing that holds the primary principle of criticising one's own concepts, writings, and muses as one constructs them, and this can be seen throughout the Omnidoxy and the writing style that I have naturally taken to my liking.

[1:13:391] This is perhaps because I have seen the thoughts of philosopher's passed whom have elevated their words to ultimate and Divine heights and with which no word or concept they construct could ever be wrong as a result.

[1:13:392] In this, a weakness is formed in the philosopher's words for closing one's writings away from criticism, development, improvement, and motionality, one forms their own inability to allow their writings and thoughts and philosophies to develop to greater heights upon their own merit and not through fear, restriction, or constriction.

[1:13:393] Instead, I wish for my writings and those of the Omnidoxy foremostly to be open to the world and the worlds beyond our world and the criticisms they shall have of my writings for that is the only purpose I see of writing; to inspire future minds to write to make their worlds, their lives, and their societies better, but also to critique and to build upon those of writings of writers' passed.

[1:13:394] As philosophers, we corrupt and contradict the core nature of the title itself in the constriction of one's words and the world's ability to challenge one's words.

[1:13:395] I have seen and studied the mistakes of the writers and philosophers of the past and I see it as my foremost duty to never repeat such mistakes again for I have been afforded the gift of retrospect and this is a tool that most people could do to use more in whichever realm of study they reside within.

[1:13:396] Criticalism and its founding principles encourage the world to logically criticise my writings and philosophies, but in equal measure, it also allows myself to logically criticise myself and my writings and philosophies first.

[1:13:397] Perhaps they shall say a great deal more about my writings and philosophies, and in much more hurtful ways I imagine, but by the notions of criticalism, I shall have laid the first stone upon which their house shall be built, and with this, I am lead to be content for I shall always know that I had the first criticism for myself.

[1:13:398] The most shrewd of minds laugh not the loudest, nor do they laugh last, but they instead laugh before the rest of the world has caught up to them; and in this notion, we understand why the greatest of minds are often those which are the most misunderstood.

[1:13:399] And so, as a final grounding for the foundations of criticalism, I denote here, now, and forevermore the wondrous gift criticalism provides the philosophers and writers of us in that when in which we see our faults, we become stronger in whom we are and whom we wish to be and this greater strength, is all we can ever hope to accomplish as we are now in ourselves as human beings.

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[1:13:400] Like many of the cosmologies and concepts of the Astronist Tradition, there exists a distinct and seemingly inescapable hierarchy of elements, fissions, and fusions that stand intrinsic to the overall cosmological processes.

[1:13:401] As is the structure of our own lives and anatomies, there is a hierarchical rank to all things of existence and within this, the relative functionalities, authorities, and statuses of the various elements are designated their respective roles.

[1:13:402] The Hierarchical Cosmology understands The Cosmos in The Universe according to a verdict of rank in alignment with the significancy of elements in a proposed system; this is exemplified by the cosmical hierarchal of The Sun to The Earth to The Moon and to ourselves as dependees of each of these cosmical entities though not so in equal measure.

[1:13:403] Hierarchical Cosmology presents rank, in particular chronology and superiority, according to size, scale, functionality, orderity, motionality, abundancy, frequency, and dimension.

[1:13:404] It is understood that The Hierarchy of The Cosmos is closely related to the concept of Cosmical, or Divine Product; that way in which one exists from another existent entity just as we are; we are products of The Earth which is a product of The Sun which is a product of The Milky Way and so on until we reach that which is to be henceforth known as the Hierarchical Ultimatum which is either manifested as The Universe, or The Divine depending upon the theological nature of the particular Hierarchical Cosmology in question.

[1:13:405] It is the nature of The Hierarchy of The Cosmos to be varied and complex, though the structure of the hierarchy shall largely stay the same of the elements of The Cosmos; the galaxies shall always be above the stars and the stars always above the planets.

[1:13:406] The wondermenters of us can look towards Hierarchical Cosmology for guidance on the comprehension of the levels of relevancy that each cosmical element holds in relation to and in comparison of other cosmical elements.

[1:13:407] It is logical to uphold the notion that The Cosmos is structured upon a distinct hierarchy of cosmical elements according to their functionalities, size, scale, frequency, and abundancy, and in this, we further learn of the naturity of The Cosmos.

[1:13:408] In that Hierarchical Cosmology understands The Cosmos according to rank, it is logical to consider functionality as the prominentmost aspect of the hierarchy due to the understanding that function is a direct contributor to size, scale etcetera of all the other aspects of the hierarchy and acts as their precursor.

[1:13:409] Hierarchical Cosmology can be understood according to two principle agents; potentiality and physicality; Hierarchy of Potentiality and Hierarchy of Physicality.

[1:13:410] The first of which understands the cosmical hierarchy according to the capacities of the elements in question to further develop in the future; it is understood here that black holes typically always take the pinnacle rank when measured according to potentiality due to their expanding and all-enveloping naturities.

[1:13:411] The second of which understands the cosmical hierarchy according to the physical attributes of the element in question and typically conducts this measurement according to present time as future physicalities are reserved for the Hierarchy of Potentiality.

[1:13:412] Another aspect of Hierarchical Cosmology is its motionality as distinct from other cosmologies; the positions of cosmical elements according to their rank will

inevitably shift throughout the extent of their existences, and there is the possibility and inevitability that certain occurrences will take place that shall raise the rank of a cosmical element for a short time before it returns to its original position which therefore affirms the importancy of motionality in the overall Hierarchical Cosmology.

[1:13:413] In conclusion, it can be understood of Hierarchical Cosmology that The Cosmos is an entire system based upon function, size, scale, frequency, and abundancy and that this is just part of its overall naturity, thus demonstrating the intrinsicity of hierarchical thought across all cosmologies.

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[1:13:414] Though the naturity of the entirety of The Universe and existence is, and perhaps shall forever be shrouded from our understanding, it is imperative that the alternate dimensions of reality and existence are discussed in order to better understand the existence in which we reside as ourselves now.

[1:13:415] Alternate existences and realities manifest themselves in the Astronist Tradition within what shall be henceforth known as Inverse Cosmology; a cosmology in which all existences is in an opposite position, functionality, orderity, direction, effect, purposivity and naturity to that which we know in our own reality.

[1:13:416] The instrument of study henceforth known as inversivity deals with all possible alternative realities and dimensions of existence and understands The Cosmos to be encompassing of the reality in which understand and all its orderities.

[1:13:417] The inverse view of The Cosmos typically revolves around the concept that the elements of The Chaos in The Cosmos are indicators of alternative realities and dimensions.

[1:13:418] Inverse Cosmology establishes the concept henceforth known as The New Cosmos which considers a Cosmos outside The Cosmos to exist and describes these collectively with the precursory principle that there could be infinite New Cosmoses and infinite possibilities within The New Cosmos.

[1:13:419] In the inverse cosmology, it is considered that the oblivions of The Cosmos are portals to new realities unknown to our comprehensions which are collectively described as The New Cosmos.

[1:13:420] It is important to note that The New Cosmos is still existent within The Universe according to traditional inverse cosmology, and depending upon belief, under the sustainment of The Divine.

[1:13:421] The entirety of inverse cosmology is an important concept to wider Astronist Cosmology in that it completely reverses, reorientates, and redirects the entirety of

existences and realities on courses of newfound trajectory that are inconceivable in The Cosmos within which we reside.

[1:13:422] More broadly, inversivity itself represents alternative thought, understanding, perception, and logic in All subjects, measurements, and matters of discussion, and thus fulfils an intrinsic role in Astronist Philosophy for to understand that which is opposite to one's own understanding, or to that which one studies is to realise the entirety of that which is studied.

[1:13:423] We cannot truthfully say that we know of something in its entirety if we have not yet considered it in the context of its alternatives.

[1:13:424] All alternatives hold variety which demonstrates a further dimension to the concept of alternatives, and too, highlights a rare eternality in that an alternative may have an alternative which also have its own unique alternatives and so on indefinitely.

[1:13:425] It is important to focus for a moment on the association between that which is alternative or the alternate cosmology in general and the concept of infinity; this association understands that which is alternative to be non-cosmical in its naturity for all that is associated with The Cosmos must be finite in its naturity, and it is thus revealed that alternativity is not so.

[1:13:426] To conduct inversion towards cosmical concepts is to construct the oppositisms of the said concepts and typically reverses the characteristics, functionalities, and the orderities of the cosmical elements.

[1:13:427] We must look at that which something is not in order to better understand that which it actually is; this is the importance of inversion in philosophical cosmology.

[1:13:428] The application of the instrument of study of inversivity in philosophical cosmology lets us understand whom we are and how we are; that which we are not; and too, those which could be alternate realities and existences.

[1:13:429] We can direct our thoughts towards Inverse Cosmology and it shall always provide us with an alternative understanding of that which is presently understood, and in this, it provides us with an alternative knowledge of all things which will be forever invaluable to all philosophical thought and practice.

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[1:13:430] It is the primary naturity of The Cosmos and that which is cosmical in essence to be limited by the confines of the physical laws of The Cosmos in The Universe.

[1:13:431] As one of the branches of Astronist Philosophy, the general study of concepts surrounding limitation in cosmology and wider philosophy is to be henceforth known as Limitology.

[1:13:432] It is the role of limitologists to discuss and discover the limits associated with the naturity of The Cosmos and subsequently, all cosmical elements, and more widely, all concepts involving notions of limitation.

[1:13:433] Limitological study understands The Cosmos and wider existence in subject by limitational means and under a lens of limitation.

[1:13:434] In the Astronist Tradition, the distinction between The Cosmos and The Universe is found through the application of limitological study for The Cosmos is forever understood to be in limitation, or finity, and The Universe is forever understood to be in limitlessness and infinity.

[1:13:435] We can look to all concepts as aforementioned, and lattermentioned throughout the Omnidoxy limitologically, and by such a notion, we can understand all the elements of The Cosmos and all universalities according to their limitations and their limitlessnesses.

[1:13:436] It is first best to study limitation and its manifestations in ourselves as human beings for we see in ourselves, the greatest of limitations and limitations of great abundance.

[1:13:437] In our minds, we exist by limitation of that which we can remember, comprehend, and extend our knowledges toward and at these points of varying limitation, therein exists the manifestation of limitology relative to ourselves.

[1:13:438] With this understanding of the limitations of ourselves, we learn of the grander limitations and those which do not lie within our spectrum of current understanding and vision.

[1:13:439] In the philosophy of limitation, these different disciplines branch out from the limitations of humanity; the limitation of mind, of knowledge, and of perception.

[1:13:440] Due to limitation existing in all existents within The Cosmos, so all that is around us, then the discipline of limitological study is most vast.

[1:13:441] It is best to study limitation in a secondary order in relation to the limitations of various cosmical elements; the limitations of the planets, of the stars, and of the galaxies of The Cosmos in The Universe.

[1:13:442] If we understand limitation to be that which forms a circumference around one or all existing entities, then we must understand the actual consequences of such a restriction, and both the physical and abstract points wherein limitation reveals itself.

[1:13:443] It is also important to study the naturity of the limitation itself; depending upon the circumstances, limitation can exist in many forms; some limitations are stagnant and universal while others are motional, yet isolated, or vice versa.

[1:13:444] Understanding and accepting the variations within the concept of limitation shall result in a greater continuity in what it means to be limited in whatever the contextualisation may be.

[1:13:445] It is a mistake to perceive limitation as weakness; one whom is limited to their disciplines may master their restricted studies far greater and faster than one who's studies covers an unlimited amount of disciplines.

[1:13:446] We must also not misperceive limitation as an inability; The Cosmos is the ultimate physical manifestation of limitation and its beauty, functionality, orderity, and purposity are all in conjunction with one another and operate in coefficiency, and therefore, by no means does the limitation of The Cosmos's naturity hold any disadvantageous consequences for the functionality of The Cosmos.

[1:13:447] Despite these notions, there are, however, versions of limitation that do correspond to perceived weakness according to our own measurements of weakness; such is embodied in the limitation of mind in relation to the accumulation of knowledge, and another is the limitation of strength in relation to the maximisation of resources.

[1:13:448] With regards to the limitational naturity of The Cosmos, it is fundamental to notionise that although we understand The Cosmos to be the manifestation of limitation, we do not know, or understand the extent to which it is limited, or how much it is limited by, for we do not see the entirety of All existence and All potentiality, and therefore, we shall never truly know from what The Cosmos is restricted.

[1:13:449] Furthermore, if The Universe is understood to be the entirety of All things, and we, as we are here and now during this writing, do not know the entirety of The Universe and all its facets and potentialities and possibilities, then we cannot truly know by how much, or from that which we are restricted.

[1:13:450] Ultimately, due to our perception of The Universe stemming from within The Cosmos as the embodiment of limitation, it is thus logical and proper that we do not perceive the entirety of limitation, or that which exists beyond limitation, for we exist within that very same limitation and our perceivences are not natured to conceive of such things that are beyond the limitation in which we reside.

[1:13:451] The greatest limitation of ourselves is the extent of our knowledge of The Cosmos and its elements and the illusions of knowledge that have been formed throughout our histories have provided some answers, though their illusory natures are becoming more and more obvious to the peoples of the world.

[1:13:452] Until we have explored and understood every crevice of The Cosmos, our knowledge shall be forever limited for we have explored many things, but whether we have truly understood such, is another type of exploration in and of itself.

[1:13:453] Some say they know of God, but it is the principle of All whom understand Cosmic Philosophy that until one has witnessed the oblivions of eternal unknownness, the galactic discs home to the beacons of life, and the grand voids of nothingness, All face to face, then one cannot truly know of God.

[1:13:454] To say one knows of God reveals both our greatest limitation and our greatest insult to God; our greatest limitation to reveal that we know nothing and our greatest insult to reveal our lack of understanding, reverence, and belief in the ultimate grandness of God.

[1:13:455] Despite this, those whom wonderment and rejoice for one of our greatest limitations, the geocentricity of humanity, is imminent to end with the exploration of The Cosmos approach forthwith.

[1:13:456] We cannot ever hope to be without limitation in some form for in this, we hope to be as The Divine, and this cannot ever achieve, for what we are is of The Cosmos and that, it shall be forevermore, though we can learn, through the philosophical discipline of limitology, the naturity of limitation and its intrinsic function in the entire of existence.

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[1:13:457] Monocentricity is plainly evident throughout many different aspects of the Astronist Tradition, and in a philosophical context, can be defined as understanding The Universe, The Cosmos, existence in general, or any other concepts, in terms of their centricity, or origination to oneness.

[1:13:458] It can be understood that the philosophical discipline henceforth known as Monocentrics encompasses all concepts and thought systems considered to believe that all that exists does so from an original oneness, such as Oneness Cosmology, and does so in oneness, such as in one orderity of the cosmical system.

[1:13:459] Mono meaning one understands The Cosmos and its elements under a lens of oneness and perceives all cosmicality under the central verdict that oneness is at the centre of all things existent.

[1:13:460] It is a logical notion to suggest that all things share a distinct oneness to their being; on the most minute of levels is the oneness of molecules of our physiologies and on the largest of levels is the oneness perceived of The Cosmos in The Universe, the perceived oneness of The Universe itself, and the perceived oneness of The Divine.

[1:13:461] Monocentric thought upholds the principle that all existence originated from some oneness, typically exemplified as The Big Bang, and shall end in oneness, typically exemplified in black hole cosmology, or in universal collapse theory.

[1:13:462] Monocentricity in The Cosmos can be found in a variety of forms; it can be found in the concentricity of the cosmical system in the form of multiple planets with one centrality

[1:13:463] It is deemed a mistake to understand binarity as the antithesis to monocentricity, for even in binarity, there exists a greater centrality, or a dominant entity, or a single origination point, unless of course, the binarity exists in perfect equilibrium.

[1:13:464] A studier of monocentrics holds their primary goal as to certify that The Cosmos in The Universe, and generally All existence, to be originative, functionative, and orderative from a distinct oneness.

[1:13:465] In a theological contextualisation, monocentricity can be found in many faiths, but from a purely philosophical point of view, we can understand The Divine to be the ultimate epicentre of monocentricity.

[1:13:466] A monocentric cosmology understands The Cosmos as a singularity; in a oneness state as a well-ordered, controlled, limited, and conscious whole that, although consists of composite parts, is ultimately One in its naturity, functionality, and orderity.

[1:13:467] In the Astronist Tradition of monocentric thought, we understand The Cosmos to be this and to exist upon this principle characteristic for it is the most important of all its features; its oneness and its uniqueness and its perfect order.

[1:13:468] Pancentricity and pancentric thought acts as the most appropriate antithesis to monocentricity and monocentric thought for it understands The Cosmos and the entirety of existence always under more than one perceivence and accuses monocentricity of simplifying The Cosmos.

[1:13:469] Perhaps the simplification of The Cosmos will always be needed for our inferior minds to hope to understand it, but it is logical of pancentric thought to notionise this idea, for to say The Cosmos and wider existence is ultimately something, or ultimately of oneness, then we are ultimately constraining its existence and naturity to being something, or to being one entity.

[1:13:470] Despite monocentric thought intrincating itself throughout the Astronist Tradition and wider cosmology and world faiths, it must be understood that monocentricity is nothing more than a lens through which we can look to gain a view of The Cosmos and wider existence that prioritises oneness and original oneness over all else.

[1:13:471] Therefore, monocentricity, in its philosophical understanding, is a concept of perception into which we can place further ideas and beliefs, but it is not in and of itself the ultimatum of existence, or the ultimate answer, for there is no concept, or idea that achieves such, especially so in the study of true philosophy.

[1:13:472] However, it cannot be denied that monocentricity exists All around us in evidence throughout The Cosmos for we perceive it in the immense gravitational attractors and at the singularities of the oblivions.

[1:13:473] These elements of The Cosmos demonstrate some of the most potent forms of monocentricity in The Cosmos, and it is such a concept seemingly so well-engrained in the functionalities of the elements of The Cosmos that it is inescapable to witness.

[1:13:474] Go forth, All young and old alike in mind and interest, towards the study of monocentrics to discover whether the true nativity of The Cosmos is to be as oneness, or otherwise, and why so?

[1:13:475] The philosophers and wondermenters of us must always ask why; why by which does something occur? Why in which way does this function? Why are the natures the way they seem to be to our current perception?

[1:13:476] In monocentrics, akin to all others philosophical studies aforementioned and lattermentioned, the question of why is paramount and must always be considered despite the mental hardships it may bring to answer it, but do not concede, for the testing of our minds remains the only way to expand them.

[1:13:477] And in practicing the question of why, we can expand our minds in many ways in all times and places and discussions, and furthermore, we can encourage the expansion of the people's minds around us, and this conduct must remain a primarity to All the philosophers and thinkers and wondermenters of us if we are to continue our works and efforts and ambitions.

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[1:13:478] Self-obsession, self-absorption, and conceitedness are traits no more attractive of the masses than they are the individuals whom also display them.

[1:13:479] Unfortunately for the time of the world in which I was born, it is readily apparent in all aspects of life that humanity is not only now, but has seemingly always been the ultimate reflector of these three characteristics.

[1:13:480] In the faiths of the peoples, these have been encouraged; please do not understand that I mean of individual ethics, but herein I speak of the ethics of humanity as a whole, as a entire worldview and cosmology; we have been told that we are at the centrality of All things.

[1:13:481] To be told something that boosts one's ego is never ignored and always accepted, even though the opposite may be true, and in this notion, we can see what has occurred of our humanity; our entire ego has been boosted and we have indulged it to make ourselves feel better.

[1:13:482] It perhaps is the nature of man and woman to want to be ego boosted, yet like many of our natures, they need to be suppressed and not encouraged, for in doing so, we do not solve problems, but create them, and such problems we face in our world and in our current worldview.

[1:13:483] If I am the one to change it, then let this be the work that does it for I see the current self-obsession, self-absorption, and conceitedness of humanity for I have lived amongst it for the entirety of my life and its toxicity is almost overwhelming and it seems only to be worsening.

[1:13:484] First, we must begin with understanding how we are now and in what we seem to believe, which manifests itself into the Anthropocentric Principle; the belief that humanity is at the centre of creation and that The Cosmos was created for us, or that in some abstract way, we are centre to The Cosmos despite not being physically central.

[1:13:485] Anthropocentricity has thrived throughout our histories under science and reason and logic arose again, yet its claws seem to have sunk in again and this time, in the current times of this writing, the claws seem to have sunk further than ever before.

[1:13:486] Anthropocentrism acts as the formal organised philosophical branch of all anthropocentric thought and principle, and considers humanity to be central in some abstract, physical, or existential way as a certainty of existence, and reality.

[1:13:487] We go about our lives in our one-world and we forget of the world and worlds beyond our own and the following is the best analogy to describe such a notion; the closer we view a painting, the less we see of it, and this is the same of our view of The Cosmos, for we view The Cosmos from within it, as a part of it, and during this, we forget our minute place.

[1:13:488] In the face of this incongruity with our destined and prophesied selves, the principle of anti-anthropocentricity arises and shall become engrained in the minds of the masses of the peoples of this world and beyond for the inner betterment of all our minds and consciences.

[1:13:489] The ethics of our peoples shall be upheld by this newfound principle of honesty, self-effacement, and self-understanding of our position within The Cosmos in The Universe.

[1:13:490] One should not mistake anti-anthropocentrism as an antihuman, or misanthropic principle, but instead, the greatest reflection of the love of humanity and a greater understanding of our true position and purpose of existence.

[1:13:491] With this principle, we can begin to perceive ourselves from the perception of The Cosmos, and like it was that The Earth is not at the centre of The Universe, or that The Sun does not rotate around The Earth, we shall understand that we are no centrality to anything of The Cosmos; only ourselves perhaps.

[1:13:492] But as we begin the embarkation of humanity's exploration of The Cosmos as destined and prophesied so, we must understand ourselves in a modest measure in order to gain greater respect for The Cosmos as it is rightly deserved.

[1:13:493] We speak of the prophecy of humanity's exploration of The Cosmos, and some may ask of such a prophecy and question its validity; throughout all our histories, there have been the chosen few whom have enlightened us all on the ways of The Cosmos, and throughout all regions of The Earth, there have always been the stargazers, the wonderers, and the contemplators of what The Cosmos is, and could be.

[1:13:494] We cannot seem to see whom we are in truth and reality underpinned by reason; we seem to see only that which warms our own hearts and pacifies our own minds; like the tragic truths of this world, so too, may reality exist in such sharp contrast and oppositism to that which we wish it to be.

[1:13:495] Anti-anthropocentricity does not tell us what is not, rather it tells us what is; in truth and in reality and in sincerity for the betterment of us, our minds, and our societies.

[1:13:496] It tells us whom we are in relation to The Cosmos; it focuses on our minds not within, but without; it reminds us of our insignificancy in a world that is far beyond our own in all aspects; it cherishes, it binds us together, and ultimately, it tells us whom we are; a precious, minute, imperfect, ignorant, and inconsequential offspring of The Cosmos in The Universe.

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[1:13:497] To discuss Naturalism, we must first define it according to an Astronist philosophical contextualisation; it is the belief that humans are simply part of nature with no higher purpose in The Cosmos, or The Universe, beyond being a product of The Cosmos in The Universe.

[1:13:498] Furthermore, there exists no afterlife according to naturalistic philosophy, however, it is a mistake to label all whom follow naturalism to be atheistic for there exists three distinct theological derivations of naturalism.

[1:13:499] The first of which is Theistic Naturalism; this holds that humanity is still just part of The Cosmos in The Universe as one its many offspring, but believes that there is one overarching power, or God, that controls The Cosmos and The Universe, and has a destined path for each and every one of us, but too, believes that we shall never meet the God that created us.

[1:13:500] In this, reverence and worship for God, or The Divine, is still most important when one is alive and is following their destined and prophesied path, but holds that there is no afterlife.

[1:13:501] This is the most orthodox form of Theistic Naturalism; there exists many other derivations; some believing in predestination, others not so; some believing that God is in direct contact with each and every one of us, and others do not believe this; some believe in multiple gods, while others do not, yet all are still considered to be part of Theistic Naturalism as their philosophical orientation.

[1:13:502] The second of which is Atheistic Naturalism; as evidenced in its title, this derivation of naturalism removes all references and attributes of God, The Divine, or some higher power from all concepts, theories, and cosmologies.

[1:13:503] Atheistic Naturalism understands that humans are simply part of The Cosmos in The Universe and hold no higher purpose, or relevance than being just that, and does not believe in the afterlife, but also, does not believe in any God, and thus, which we shall neither meet, nor be destined by for any inference to God is considered a mythology.

[1:13:504] Some whom adhere to Atheistic Naturalism believe The Universe to be God, or The Divine itself, and so, in this way, they channel the concept of God into a real and proven entity, rather than something of unproven, or irrational origination.

[1:13:505] Agnostic Naturalism takes the position as the third and final derivation of naturalism and expounds that we, as mere humans, are not of knowledge enough, nor are we of enough relevance, to even attempt to understand the complexities of God; it is clear that Agnostic Naturalist still do not believe in the afterlife, but the question of God's existence, is disputed and considered too hard to comprehend by the mere products of The Cosmos.

[1:13:506] Amongst these different derivations of naturalism, all are united by the assumption of one question; why do humans need to meet their creator in order for their creator to exist?

[1:13:507] Orthodox Naturalism understands, and more so encourages, that there is certainly a God, or some kind of creating entity that organised and ordered the entirety of The Cosmos, The Universe, and existence itself, but the question aforementioned challenges many assumptions of the faiths present in our world.

[1:13:508] Naturalism considers that we have held ourselves far too highly for the majority of our existences, and in this tradition, the assumption that we shall one day meet and interact with the creator of the entirety of The Cosmos, The Universe, existence itself, has developed and become engrained as the theological foundation of many faiths of the world.

[1:13:509] Naturalism, in its essence, entirely underpinned by the aforementioned, opposes such assumptions, and flips the table on these established and engrained concepts of theology.

[1:13:510] Perhaps that is the greatest of functions of naturalism; its staunch ability in the removal of the anthropogenesis, with the aim of leaving behind only those elements of a cosmical origination; it stipulates that all mythological inferences must be eradicated from certain areas of discussion; its allies are reason, logic, and The Cosmos, and forevermore shall their goals be intertwined.

[1:13:511] Naturalism returns our minds, thoughts, and systems back to that which we originated from; from the phenomena of the physical world; in this, we are returned to nature and from that which all ordered things originated; The Cosmos.

[1:13:512] Foolhardy attempts have been made to separate us from the bounds that are so deep within that they shall never be cut; we have assumed ourselves as we have worshipped others, and in this, we have created systems of thought and faith that suit our own intentions and grievances; not those which suit reality, logic, rationality, physical law, The Cosmos, or existence itself.

[1:13:513] Continue down such paths and forever will your demons haunt you for in such faith, you do not attempt to answer and overcome your inner worries with reality, but instead, you create false realities to suit your own endeavours, and fears; in the end, these shall inevitably reveal themselves and overwhelm you in your unprepared state.

[1:13:514] Naturalism attempts to repel such thought from the minds of the peoples by introducing a system whereby anthropogenic principles and concepts are faded out, and introduced are newfound principles suiting all types of theological outlooks, yet remaining true and real to The Cosmos and its naturity, and its principles, and purposities, rather than our own self-establishments.

[1:13:515] Perhaps one of the greatest failings of naturalism is its inherent urge to appease all people's theological outlooks; in this, we must heed for caution for it is the nature of things that to become All things, in doing so, one becomes nothing in return.

[1:13:516] Naturalism is the philosophical manifestation of logic, reason, and The Cosmos combined under one set of understandings, and incorporates all aspects of theology, existence, and what it means to be moral under one combinatory philosophical derivation.

[1:13:517] As we embark upon our exploration of The Cosmos, we shall inevitably grow closer to the tenets of naturalism as we see more of The Cosmos in its current state, and in its well-ordered and beautiful system.

[1:13:518] Praise naturalism for that which it stands; for the appropriation of what already exists; for the resetting of the pieces of the mind towards a new trajectory; does it not seem logical to you that our minds must change if we are to embark on a journey that shall change our very existence?

[1:13:519] Naturalism can be applied in whatever way one feels is suitable to their current philosophical circumstance, but the way in which naturalism is manifested, is the way in which it shall be interpreted by the world, so manifesting it in a way that is progressive and positive and appropriately applied is an important philosophical and academic task.

[1:13:520] Embrace and rejoice for naturalism is the culmination of the wonderments of The Cosmos and it reaches into every aspect of our lives and our thoughts, and so, it is most understood when looked upon with our own eyes for we are part of its makings; we considered important, but we also understand and accept our place as products of a product of a product of The Cosmos; such derivations demonstrate our insignificance.

[1:13:521] May The Cosmos, and all its elements that look down upon us in all our lives, reveal themselves to us further as we begin to perceive and understand them in ways proper and true.

[1:13:522] Can we begin to understand The Cosmos in such a way that considers it in its true grandeur? Perhaps it is only naturalism that can take a realistic, yet wonderful perception on The Cosmos.

[1:13:523] Perhaps there is only one way to perceive something in its genuine form despite some of the minds of the past glorifying themselves by the concepts of relativism; naturalism doesn't consider itself to be an oppositism of relativism, but prefers to perceive things in their one, true, and realistic state.

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[1:13:524] There are the fundamentalities of The Cosmos; they are inescapable to see and know for they exist in all aspects of The Cosmos and are therefore essential to gain knowledge of.

[1:13:525] One of the most important of the fundamentalities are the Cycles of The Cosmos; a set of repeating occurrences in the cosmical system that can be identified as manifestations of cosmical orderity.

[1:13:526] The philosophical study of such cycles is known as Cyclometrics, and secondarily known as Cycleseology; individual cycles of cosmical origination are known

as Cyclometries; the belief that cycles are the centres of cosmicity and the belief that cycles are central to all cosmical orderity, naturity, and functionality is henceforth known as Cyclicism.

[1:13:527] As understood in the principles of orderity, rotality, orbitality, and general cosmical functionality, all cosmical systems can be found to be based upon a distinct cycle.

[1:13:528] As exemplars, the birth and the death of all cosmical entities is inevitable, even that of The Cosmos itself; all the orbitalities of the celestials rest on a cyclical system so as to form the traditional concentric shape and structure; the rotalities also exist by cyclicity for they function to reach their full revolutions.

[1:13:529] Closer to ourselves, there exists cycles all around us; the evolution of life on The Earth; the days and the nights; the births, the lives, and the deaths of us; the turn of a wheel; our needs and our wants; the molecules of our physiologies; All of these and many more are based upon a cyclical structure and by this notion, we reveal one of the most fundamental constructs of The Cosmos.

[1:13:530] Therefore, the philosophical study of cyclometrics is forevermore revered as one of the most important philosophical disciplines in cosmological structure and function; we require the cyclometrists to devise theories, concepts, and discoveries of the ways in which The Cosmos works according to a cyclical cosmology.

[1:13:531] Cyclicism understands The Cosmos according to a cyclical cosmology; the idea that the entire superstructure of The Cosmos is constructed upon and functions according to a network of cycles that, although they operate independently, they are ultimately considered to be as One.

[1:13:532] As perceived by the exemplars aforementioned, all cycles are wide in variation and purposivity with their appearances and functions considered to be dispersed, yet All holding some underlying connection with one another; similarly, there are the cycles that coexist with one another and even overlap in their functionality and purposivity.

[1:13:533] Cyclical structures are found in all areas of cosmicity and are typically obvious in their revelation to studiers such as the orbitality of The Earth around The Sun, and the rotality of The Earth and all the other planets of The Cosmos.

[1:13:534] A sign of some elements holding chaotic intrafactions is the breakdown, or the total non-existence, of a cyclical structure, or an intrinsic cycle to their function.

[1:13:535] There are, just as equally, cycles of The Cosmos that are unknown, and may never be known to us; these cycles, when studied under a traditional philosophical lens, are considered to be chaotic in their naturities, and functionalities.

[1:13:536] A cyclical structure is a good indicator of proper functionality and proper functionality is a good indicator of orderity, control, and limitation in accordance with purposivity and cosmicality.

[1:13:537] It may be logically notioned in accordance with Cyclicism, that the entirety of the orderity of The Cosmos is not only structured by, but is dependent upon cyclicality in order to fulfil its orderity; without cycles, it is believed that the functional superstructure of The Cosmos would collapse, and The Universe, as its underpinning, would collapse along with it.

[1:13:538] The Cycles of The Cosmos that occur between two or more cosmical entities are the next items to be explored; these types of cosmical cycles are known as Relational Cycles, and an exemplar of which is the triadic rotalities of The Moon, The Earth, and The Sun, which are all interdependent, and whose functionalities are largely based upon a cyclical structure.

[1:13:539] Cyclocentricity, as a derivative concept from cyclicism, understands cosmology only according to the centrality of cycles, and sees cycles as the centralmost element of The Cosmos in all functionalities, orderities, motionalities, and naturities.

[1:13:540] Universal Cyclometrics deals with the cycles related to, or forming The Universe itself, both in isolation from The Cosmos, and together in unity with The Cosmos.

[1:13:541] Cosmo-Universal Cyclometrics considers The Cycles of The Cosmos to be within, and part of the cycles of The Universe as one whole cycle, whereas Non-universal Cyclometrics considers The Cycles of The Cosmos to be separate in their naturity, orderity, and functionality of those of The Universe and thus supports a Composite Cycle.

[1:13:542] Composite Cyclicism understands cycles only in their isolated forms, never as wholes or as interconnected with other cycles.

[1:13:543] The Cycles of The Universe are largely unknown to us in our knowledges due to the general mysteriousity of The Universe itself, but the best of exemplars of The Cycles of The Universe can be found in the assumptions of universal expansion and diminution; the idea that The Universe is currently expanding, but at some point in its existence, it shall contract and shrink, or collapse due to its expansion.

[1:13:544] Due to the lack of our understanding of The Universe, we are left with speculation as to what its cycles may consist of, and more generally, its functionalities, naturities, and orderities.

[1:13:545] There are, however, logical assumptions that can be derived from the cycles we see of The Cosmos; it is assumed that all things existent have a beginning and an end; in this assumption, we identify that The Universe must have a beginning and it must have an end in order for it be in existence, thus demonstrating a fundamental universal cycle.

[1:13:546] Typically, a Universal Cycle is a type of cycle that can be found beyond The Cosmos, or can be assumed to be beyond cosmicality; in this notion, assumptions of universality must be made.

[1:13:547] Cosmical Cycles, however, are the most common of cycles that we encounter regularly and can confirm their real existences; these are the cycles of ourselves, the celestials, and all that is within The Cosmos, or holds cosmical naturity.

[1:13:548] Divine Cycles are the final type of cyclometry to be discussed in this discourse, and are the kind of cycle of which we know the least for they are Divine in naturity, and anything that is Divine is all but unknown to ourselves as cosmical products, holding cosmical naturities.

[1:13:549] For the atheistic thinkers, Divine Cycles may not be considered to come into existence, or they may be paired with and consumed by Universal Cycles, though in the Astronist Tradition, they are considered separate.

[1:13:550] There are two ways to understand Divine Cycles; the first of which is henceforth known as Divine Contomplance; this understands all cycles to be Divine in some core aspect of their naturities, that may not always be visible to any entity less than Divine, but they are always in existence.

[1:13:551] The second of which is henceforth known as Divine Inconnesence; the understanding that all Divine Cycles are separate from those of a cosmical, or universal naturity, and that the Divine Cycles are entirely parted from all other cycles, so much so that Divine Cycles have no direct interaction with the cosmical, or universal cycles.

[1:13:552] Whether by chance, or by some vocational motivation by which one stumbles upon the study of Cyclometrics, its philosophical discipline is so intrinsic to All aspects of philosophical cosmology that most other disciplines of study of Cosmic Philosophy and wider philosophy exist within it, or in some way connected to it.

[1:13:553] In this discourse, we have largely focused on Cyclical Cosmology and The Cycles of The Cosmos without perhaps outlining clearly enough the impact of cycles in all other forms and branches of philosophy.

[1:13:554] Cycles and their functional, orderative, and naturative consequence have not only cosmological gravity, but moral, aesthetic, metaphysical, and logical depth in all measures, and so, the study of cycles in all other aspects of philosophy is absolutely essential in the formulation of one's philosophical outlook.

[1:13:555] Therefore, in a more topically appropriate discourse, the cycles of all other aspects of philosophy shall be discussion.

[1:13:556] Finally, the application of cycles and the concepts derived from cyclometrics and cyclicism are imperative to the larger understanding of cycles in our lives and actions, in The Cosmos, in The Universe, and in existence itself for cycles can be applied to many areas of study that perhaps has not considered their imperativity before.

[1:13:557] Ultimately, the application of cycles is the primary way in which they shall be more widely studied and understood, but beginning the subject of cycles in cosmological terms is perhaps the best of ways to begin such a discussion of a topic of concepts so broad and complex.

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[1:13:558] As an extension to the introduction of the subject of cyclometrics and the subsequent concepts of cyclicism, we turn our minds towards two philosophical additions that understand and consider The Cosmos, firstly by many of its cycles in simultaneity, known as polycyclicality, and secondly, by all of its cycles in simultaneity, known as omnicyclicity.

[1:13:559] Polycyclic Cosmology understands and considers The Cosmos according to a multitude of cycles resulting in the formation of The Cosmos and holds that without this multitude of cycles overlapping and underpinning one another, The Cosmos would not be as it is and how we see it and know it to be.

[1:13:560] Polycyclical understanding relates to a version of cosmology that is considered multifaceted; in that multiple cosmical cycles are interconnected in multiple ways and this continues on countlessly and infinitely.

[1:13:561] Polycyclicism, as the organised version of polycyclic thought and cosmology, holds that there never exists just one cycle in anything, but instead, a multitude of cycles are in constant existence, and it is argued that without this polycyclicality, that which is in question shall not, or cannot exist.

[1:13:562] The study of Polycyclic Cosmology, and wider polycyclic thought, is henceforth encompassed in the philosophical study and discipline of Polycyclics, and therefore, it now and hereafter rests with the polycyclicists to explore the nature of the multitudes of cycles in a cosmical context, and in a more general sense.

[1:13:563] Moving on to discuss the second of the two philosophical extensions of the discipline of study of cyclometrics, we now come to understand omnicyclic thought and cosmology; this encompasses a study of All cycles of existence, not just simple one, or even a multitude, but the entirety of All cycles that do exist, and could possibly ever exist.

[1:13:564] The most mentally and philosophically challenging of the three cyclical studies, omnicyclics encompasses the study of cycles in their entireties and in their potential

infinities for omnicyclicity is not bound by cosmical laws as is the reality for the two previous discipline of cyclical study.

[1:13:565] There is a strong sense of universality and divinity when studying the fundamentals of omnicyclicity due to the meaning of the prefix omni; of All things, and in this context, means of All cycles in all times, possibilities, dimensions, and perspectives.

[1:13:566] To comprehend the entirety of All the cycles in existence and in the possibility of existence is a feat humans can only hope and wish to accomplish for to know of All things is not to be of a cosmical naturity, and that is what we are, so in this way, we go against our own natures and our purpositities as cosmical products.

[1:13:567] As the organised philosophical version of the discipline of study of omnicyclics, omnicyclicism is all-encompassing in its most basic form and is all-understanding too; the omnicyclicists should be praised and rejoiced for their attempts at understanding existences that are far beyond themselves.

[1:13:568] That is one of the most honourable parts of human naturity; throughout our lives we attempt to understand things that are much greater than us in comprehension, yet we try and try again after we fail and fail again to understand such grand concepts and entities; we must appreciate this of ourselves and some of the greatest of minds of humanity.

[1:13:569] Perhaps that is a pattern found in the way in which we function; perhaps the greatest of us are those whom attempt to understand things that are so far beyond the rest of us that we have given up trying to discover them, though we mustn't give up, and these great minds remind us of this; we must never give up in our struggle for knowledge of that which is currently beyond and unknown to us.

The Stars of The Cosmos

(Heliology)

[1:14:1] Beginning a brand new discourse, we come to a region of study of cosmic philosophy that deals with the most important of all the cosmical entities to our own survivals; these are the stars of The Cosmos, and their functionalities, rotalities, naturities, purposities, orderities and more, are all discussion and studied within the grand philosophical discipline of Heliology.

[1:14:2] Heliological study is all the study of the stars other than The Sun itself; stars close by and stars so distant that their light has not yet had enough time to reach our visions.

[1:14:3] The stars of the night sky are now, and have been always, the guiding lights of our lives and civilisations since humans could first walk, talk, and think for themselves, and in this way, as a reflection of what has been, the stars shall continue to guide us forevermore, and with the philosophical study of heliology, we come to know the stars and use the stars in a newfound way.

[1:14:4] In many ways we can see the stars of The Cosmos; in wonderment, in study, in actuality, and in many more ways, and heliology teaches us that the stars and their meanings to us can defer so greatly depending upon the eyes of vision we lay upon them.

[1:14:5] For a moment, can we now begin to comprehend the grand magnificence of the stars for first we must appreciate their immensities before we can begin to study their intrinsicities.

[1:14:6] Stars are giant spheres of an inconceivable profusion of explosions and constant regenerations of energy with an abundant offspring of heat and light that provide our lives with all we are to exist.

[1:14:7] It is a notion of logic to assume that that which created something is that in all ways; to exemplify, The Sun is the creator of The Earth as we know it be; full of life; in this way, The Earth is The Sun in its naturity and formity as it is now.

[1:14:8] That which is the undoing of The Earth and that which The Earth is dependent upon is The Sun, and this is the same for all the planets and their respective stars in All the of The Cosmos; by this notion, the planets are the stars by their naturity, formity, and function, and in this, we understand ourselves to be the stars for we are the life of the planet and one of its many products; we are the stuff of stars as has been said since time immemorial.

[1:14:9] Immemoriality is defined as an important instrument of study relating to the application of immeasurable or properly inconceivable time in relation to some topic, or concept; an exemplar of which would be the age of The Universe as we know it to be

approximately fourteen billions years; we can quantify this figure, but we cannot current conceive of it by its proper means.

[1:14:10] The night sky that most of us can see, and have seen, from The Earth does not reflect the grandiosity and abundance of the stars of The Cosmos due to the lights of our civilisations outlighting those of the stars.

[1:14:11] If we could see the true abundance and the true grandness of the stars of The Cosmos, the wonderment we would experience is beyond All the wonderment we can ever hope to experience in our short lives.

[1:14:12] However, this lack of vision of the stars is an important microcosm for we, as the civilisations we have built, are responsible for our own blindness to the grandness of the stars, and the wider Cosmos; it is by our own doing that we blind ourselves, and this is also true for many of the others parts of our lives.

[1:14:13] In not attempting to learn, in not engaging in wonderment, in not wanting to understand The Cosmos due to the words and opinions of others and their institutions, we blind ourselves in many ways by our own decisions; we must urge each other to think on these decisions and to refrain from making decisions that shall ultimately blind ourself in gaining more knowledge.

[1:14:14] The stars are to be the centralmost depictive subject of all Astronist Art and are at the centre of most philosophical discussions of The Cosmos and within most Astronist cosmologies; this widespread intrinsicity throughout all Astronist domains demonstrates the centrality of stars and that which they mean to us and their central role in The Cosmos.

[1:14:15] Stars form the physical centres of the cosmical systems and form, too, the structures of life itself, and therefore, they structure ourselves; they serve as the beacons of orderity in each and every cosmical system.

[1:14:16] In the context of history, our entire histories are dependent upon the existence of The Earth, but The Earth's history is too, dependent upon The Sun; by this notion, productism is found in the context of history.

[1:14:17] This thus forms historicism; the histories of histories of histories and so on and so forth just like there exists the products of products of products of The Cosmos; this pattern is similar in all things of cosmical existence.

[1:14:18] All we are is that which came before us and so one and so forth and so, all we is that which The Earth and so, all we are and all The Earth is that which The Sun is, and this is the same for all the life on planets and all the planets of their parent stars in all the cosmical systems of The Cosmos that is a characteristic of cosmicality and orderity.

[1:14:19] In concentric terms, stars are held in the most high of regards for they are considered, again, central to all concentricity for without stars, we must begin to wonder whether concentricity would even exist as a concept of cosmical orderity and pattern; to lose the centre of something is to lose the part upon which all other parts dependent, and therefore, a collapse of the system begins.

[1:14:20] In oblivionic cosmologies, stars are given less attention as the centralmost elements of The Cosmos, for greater importance is appointed to black holes, which is not illogical in essence.

[1:14:21] The black holes of The Cosmos, although largely chaotic in naturity, do form the larger metagalactic structures and are those entities around which star systems do rotate in the galactic disc.

[1:14:22] By this notion, stars are understood to be merely be the offspring of the oblivions, or controlled by the oblivions to succumb to their orderity; in this, the concept that stars are centralmost to the functionalities and naturities of The Cosmos is banished.

[1:14:23] In relation to The Chaos, stable and properly affixed and structured stars of cosmical systems are considered the primary manifestations of the antithesis of The Chaos for they are the central physicalities of all cosmical systems and wider cosmical orderity; they are the icons of pattern, structure, orbitality, and functionality.

[1:14:24] By these various notions aforementioned, it is clear to see that the stars and their naturities and purposities within cosmical systems are varied by interpretation, and their role in cosmology and cosmogony is also vast in understanding for it may always be said that the stars are how which one views and are which one places upon them.

[1:14:25] Setting aside alternative interpretations for a moment and focusing only on our own relations with the stars, we must understand, in principal, that the entirety of our existence is dependent upon The Sun, but not only The Sun itself, but All the others stars that form the Astral Panorama.

[1:14:26] In understanding, knowing, feeling, and accepting this fact, one begins their journey towards a larger view of who we are and why perhaps we are in existence; by this notion, one takes their first step towards wonderment and greater appreciation and adoration for the stars of the night sky.

[1:14:27] In the philosophical discipline of heliology, this basic concept exists at the heart and runs throughout all heliological study for it is true that we must first understand the role of the stars in The Cosmos if we are to understand our place within The Cosmos.

[1:14:28] Converging on the concept of Star Centricity, heliology as a discipline is vast for it can be said to encompass the stars of The Cosmos collectively, but too, the study of each

individual star and its formity, naturity, orderity, and all the other relevant instruments of study which we can use to learn more of the stars.

[1:14:29] When we speak of stars in the context of heliology, we speak of them by their proper means and measures; without actually approaching a star, or seeing it in comparison to another celestial, we cannot truly know of its dimensions in actuality, and therefore, we cannot wonderment it to the grandest extent.

[1:14:30] Therefore, we need the study of heliology to enlighten us as to the true proportions and scales of the stars of The Cosmos so that our wondermentation levels can be raised higher ever before.

[1:14:31] A cosmology understood heliologically is a cosmology that holds stars and their functionalities, naturities, and orderities as the central reason for the evolution of The Cosmos.

[1:14:32] It is true to say that the cores of the stars are the cores of The Cosmos for without them, The Cosmos would be a void of darkness, silence, and coldness.

[1:14:33] It is also true to say that there exists an intrinsic energy in all the stars of The Cosmos; some core life, or light, or fight for existence that may only be found when studying the stars.

[1:14:34] This unpinpointable aspect of stars is their greatest of secrets; it is what makes them the centrality of the concentric cosmical structure; it is what makes them the creator of life on worlds; it is what makes them the shining beacons of existence in the darkness and coldness and lifelessness of the voids of space.

[1:14:35] By this consciousness, we can justify the intrinsicity of the stars to the functionality of The Cosmos as we know it; perhaps this is a point that the cosmologies disregarding the stars should take upon their theories and concepts.

[1:14:36] The heliologists study both the births and the deaths of stars; their formations and their degradations for in understanding these, we understand the cycles of stars and we start to comprehend their naturities.

[1:14:37] It is a quality of stars, and many other celestial entities of The Cosmos, that concentration and dispersion are central to the beginnings and the ends of such giant celestial such as the stars.

[1:14:38] Stars are formed by the concentrating motions of dense mixtures of gas and dust; these form the molecular clouds which develop into the stars we know and see and wonderment over.

[1:14:39] The key understanding is that of the concentration; in the formation of cosmical entities, the concentration of elements in the most densely compacted way is essential to creation of such dynamic celestials; without these immense, and totally inconceivable amounts of pressure, density, and concentration, we would not have the celestials we know and wonderment.

[1:14:40] By this notion, a cosmology of concentration begins to develop; in that all formity is considered according to the concentration of elements that have existed to create said entity.

[1:14:41] Furthermore, Concentrative Cosmology considers the concentration of elements to be the most important part of cosmical creation, and holds that all existing entity are dependent upon this concentration.

[1:14:42] Oppositely, but in the completion of the concept of concentration, arrives the concept of dispersion as the second of the two part concept of starbirth; with the introduction of this second counterpart concept, therein forms a cycle; a cyclical formation structure existing between intense concentrations and immense dispersions of matter.

[1:14:43] Like the structure of The Universe itself as we understand it, there exists a dispersive motion wherein The Universe is expanding at rates and in ways we cannot fully comprehend.

[1:14:44] This Dispersive Cosmology is just as apparent when relating to the death sequences of stars; by this notion, we speak of the way in which stars begin to expand into red giants as the star enters its latter stages of their evolution.

[1:14:45] The star grows so large that the planets orbiting around it are consumed by its overwhelming size, heat, and light; in this, we speak of our own inevitable fate of The Earth; we must remind ourselves of the fate of The Earth at All times for it is an inevitability, not a perhapence.

[1:14:46] However, it doesn't need to be the fate of ourselves as humanity; it is the fate of The Earth for The Earth is not removable from its orbitality around The Earth; we, however, are motional in our naturities, and thus, we can remove ourselves from The Earth to avoid this inevitable fate.

[1:14:47] On our return to the explanation of the exequy of stardeath, the size of the star continues to grow, and as it does, it moves closer toward collapse.

[1:14:48] As the star does reach the point at which it is to collapse, it is at Full Dispersion; it is at its fullest physical extent and must therefore, in order to continue along in cosmical naturity, destruct which in turn causes a supernovae, or even the rarer and more violent, hypernova.

[1:14:49] This unbelievably large spectacle of light and violent explosion returns to a concentrative state and herein the star may perhaps form a black hole, or become a pulsar, depending upon the initial size of the star.

[1:14:50] From this process, we can derive many concepts about the naturity, cosmicality, and orderity of stars; the first of which relates to that which is known as a pulsar; a neutron star compressed into a space that is conceivable by our perception is a star that is so unbelievably concentrated on a cosmical level that it becomes the ultimate physical manifestation of the concept of concentration.

[1:14:51] Concentrative Cosmology is exemplified by the pulsars of The Cosmos, but ultimately, it is the oscillation between the dispersive and concentrative states of a star that reveals the interaction between these two concepts in the cosmical system.

[1:14:52] The fact that a star so dispersed can devolve and collapse into a black hole demonstrates a proven point for the Black Hole Cosmology holding that the ultimation of all things cosmical lies in black holes.

[1:14:53] The fact that a cosmical entity so intrinsic to the entirety of the cosmical system could devolve into one of the most chaotically influenced entities of The Cosmos is both shocking and revealing of the true naturity of The Cosmos and its ultimate fate.

[1:14:54] Perhaps in the largest and brightest of stars, we discover the darkest naturity of The Cosmos; it is in this seemingly oxymoronic idea that we find the most true of concepts; the most ultimate reality of what The Cosmos is now and what it may be in some future time.

[1:14:55] The deconstruction of the orderity of the star as it enacts its deathly state illuminates us to the complete naturity of the star; its unrivalled ability to concentrate and disperse, to be the essence of cosmicality and to transform into the most chaotic of entities; furthermore, this highlights the extremity of stars and their intrinsic naturity to contradict and surprise the studier.

[1:14:56] Further so, this describes the essence of the wondrous study of heliology and its subsequent ability to surprise, defy, and contradict the studier as a reflection of the abilities of the stars themselves.

[1:14:57] Another important feature of the formation of a star is the oppositism of temperature; during the development of the stars in its early stages, the temperature reaches almost absolute frozen relative to the heat of the stars we know and understand.

[1:14:58] This distinct oppositism is important and perhaps highlights a consistent pattern of that which creates something often is something opposite in its nature, temperature, purpose, or appearance.

[1:14:59] Further so, this is exemplified in the transformation of some giant stars into oblivions; to go from being an entity of brightness and heat to one of ultimate darkness and coldness; in this single transformative exemplar, we can begin to understand the extreme naturity of The Cosmos itself.

[1:14:60] If we return to thinking in terms of a simple Solar Cosmology, we understand stars to be the controllers of those entities which orbit around them; during their times of activity, they are the greatest tools that The Cosmos can wage to ensure the longevity of the cosmical system.

[1:14:61] If we think of The Sun itself in relation to ourselves and The Earth, we understand that its functions allow the entirety of our civilisations' functions and the functions of The Earth to occur as they do.

[1:14:62] We join in unity when we speak of the intrinsicity of The Sun to ourselves and whom we have become in our entirety.

[1:14:63] As the most abundant and most frequent entities of matter in The Cosmos, the stars form the essence of the cosmical system and although their formations, dimensions, and may differ so vastly, the naturity, the purposivity, and the functionality they hold stays the same.

[1:14:64] And if one thinks the most distant stars are not relevant to us and The Solar System then one makes a mistake of great proportions for the most distant of stars are often the oldest and it is to these stars that we owe our whole existence for they have formed the galactic structure as we know it.

[1:14:65] The stars of The Cosmos that have been and gone are the stars that have formed whom we are for it is from the remnants of the most violent of stardeaths that the dusts and gases and cosmical elements and chemicalities that The Solar System formed, and as a consequence, we formed for we are the stuff of stars.

[1:14:66] We owe All we are to the oldest of stars of The Cosmos for they are the most wise of all the cosmical entities in a similar way that some of the oldest of us are the most wise; as we say the same of the oldest of trees of The Earth, what if the oldest of stars of The Cosmos could tell us all they know and have witnessed? Think of the knowledge we would hold; think of the things we would know.

[1:14:67] It is essential that we wonderment of these, the oldest of stars of The Cosmos for they are the grandest by measure of their knowledge, their relevance to The Cosmos as we know it, and their overall cosmicality.

[1:14:68] If the importance of the stars to wondermentation, Cosmic Philosophy, and The Cosmos in general was not understood by you before this discourse, then now, it must

surely be secured in one's mind as the centralmost element, entity, and concept of The Cosmos.

[1:14:69] Forevermore shall heliology stand as one of the centralmost aspects of Cosmic Philosophy, and even wider Astronist Philosophy, for the stars are our guardians and they always have been and shall always be.

[1:14:70] They are the lights of our lives and we must know to champion them mosthigh when the time comes for the world and All our peoples to be guided to new heights; the stars are our centres, the passions of our wonderment, and the lanterns of the cosmic night; they guide us, they teach us, and they form us All and the planets we are destined and prophesied to civilise.

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[1:14:71] To see the stars collectively is the most great of all sights one can ever hope to see for to see the stars in their entirety, amongst their brothers and sisters and their relativities, is the most wondermentful of envisionments and is something all peoples from all corners of all worlds should want to witness for themselves.

[1:14:72] Sidereal contemplation relates to the understanding of the most distant of stars, both collectively and individually, and refers to concepts and measurements of these stars in isolation to their proximate celestial counterparts.

[1:14:73] If we are to discover the wonderments of the most distant of cosmical entities, we must, in principal, study the distantmost of stars; this is why sidereal study is most important to the philosophical understanding of the stars themselves, their natures, and the wider orderity of The Cosmos.

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[1:14:74] It is a mistake to include the specific philosophical study of The Sun in the discipline of heliology for heliology studies the stars generally and is extremely vast in its purpose and nature.

[1:14:75] Instead, we must carve out a distinct discipline to study The Sun itself in isolation as a vast entity of philosophical study and interest on its own; this discipline of philosophical study shall henceforth be known as solarology.

[1:14:76] To clarify, solarology encompasses the philosophical study and contemplations of The Sun and the various concepts, theories, and instruments of study that surround its existence, and also includes all the interrelations between humanity and The Sun, and all the celestial entities whose existences cross paths with The Sun's own existence.

[1:14:77] Solarological study could be said to be a precursor to heliological study due to its concentration on just a single star as opposed to multiple or all of the stars of The Cosmos, though solarology is not considered a branch of heliology, but a distinct discipline in its own right.

[1:14:78] Principally, The Sun is the centre of The Solar System and by this notion, is the centre of the cosmical system in its microcosmic form.

[1:14:79] There cannot exist any type of solar system with a star present, and The Solar System in which The Earth exists is not different; The Sun is at the centre, as the central podium of the concentric pattern and structure, and this is the same for all other cosmical systems; this is the universality of the cosmical system.

[1:14:80] There may be variations on the cosmical system, such as the binarity of stars, but fundamentally, the structure of the cosmical system stands true and proper in all plains of cosmicality that we know now.

[1:14:81] The Sun as playing the role of the centre is also significant, though is largely overlooked in other areas of cosmic philosophical study.

[1:14:82] Since the concept of heliocentricity was wondermented and introduced to the world by one of the great minds, The Sun has been perceived to be our centre, but since its inception, it has been centre of All else in the system, so much so that without the centre, there cannot exist the rest of the system.

[1:14:83] All the revolutions of the celestials of The Solar System move around The Sun as the centre, so physically, The Sun is the centre, but it is also central in many other formats.

[1:14:84] Secondly, The Sun is the centre aspect of our existences and the existences on each and every planet of The Solar System; without the existence of The Sun, the histories of each planet would not have occurred.

[1:14:85] Every tree on every land, every creature in every ocean, every idea from every mind; All of them can trace their originations back to The Sun for All that exists and has existed on The Earth holds origination from The Sun by default for without The Sun, The Earth would not exist and so, by a notion of logic, All that exists on The Earth must originate from The Sun.

[1:14:86] Everyday that passes by, we see The Sun rise and set as did our ancestors and as shall our descendants in times to come; from this, we derive a cycle, perhaps the most important of all the cycles of The Cosmos to our current civilisation on The Sun.

[1:14:87] The rising and the setting of The Sun has shaped and structured our entire histories and civilisations though perhaps we do not know this, or appreciate it enough for its truth.

[1:14:88] From the moment we wake to the moment we sleep, our whole existence is structured by The Sun and its overarching ability across all humanic existence.

[1:14:89] This shall not change forevermore for we shall always be, in some way, either directly as now, or indirectly, be associated to, or dependent upon a star for light, for heat, and for philosophical and wondermentational guidance.

[1:14:90] Heliocentricity was one of the greatest realisations of our existence, now we must take it a step further to say that The Sun is not only physically central to us, but philosophically, educationally, industrially, and to encompass all else, existentially central to All of us.

[1:14:91] Omnicentricity understands that The Sun, or another star, shall always be central to life in all ways as we know it to exist; stars, and The Sun as our most proximate, shall always be interconnected with cosmical existence itself.

[1:14:92] There is no function of ours that we do not depend upon The Sun to complete in some way and in this, we cannot fault our ancient ancestors for perceiving The Sun to be God; in fact, they perhaps understood The Cosmos greater back then than we do today.

[1:14:93] If God is gives us everything we need and has formed All we are then does this not fit with what The Sun has provided us throughout our entire existence? By this notion, we understand The Sun to be the perfect microcosm of The Cosmos to be Divine to us.

[1:14:94] Thirdly, The Sun is both the creator of The Earth and its destructor; it has moulded The Earth from the ashes of stardust and ancient debris and breathed life on a world we would not recognise today.

[1:14:95] We owe all we are to The Sun as the product of The Cosmos that we derivate from and we owe all we are to The Sun as the microcosm of The Cosmos to which we are proximate and upon which we depend.

[1:14:96] To all the wondermenters, we must first understand The Sun and its functionality to us and our existences and its completion of the orderity of the cosmical system before we can continue on any other cosmic philosophical discussion.

[1:14:97] Solarology is the most fundamental of all cosmic philosophical disciplines for it studies that which is centralmost to all of our existence as humanity.

[1:14:98] Despite the falsities of proclamations made by some, we are under the heel of The Sun; it formed The Earth and The Earth formed us; The Sun was not created for the benefit of us, but for the completion of just one cosmical system amongst the countless systems of The Cosmos.

[1:14:99] The sequence shall forever be The Sun, The Earth, and Humanity; we can rearrange this to suit our own endeavours and fears, but the cosmical reality shall forevermore stay the same.

[1:14:100] Like The Earth and the planets of The Solar System revolve around The Sun physically, we revolve around The Sun existentially for the days and the nights, and the cities and their lights are all in sequence with the will of The Sun.

[1:14:101] To adore and revere The Sun is not the same as to worship it, but instead, it means to see The Sun in a way that raises it higher than the peoples of the world seem to see it currently; by this, we mean to see The Sun as our existential dependence, but yet, simply a microcosm of The Cosmos.

[1:14:102] Ultimately, this is the message of the philosophical discipline of solarology; it exists to change the way in which the peoples of the world we perceive The Sun, and by extension, the way we see The Cosmos by acting as a precursor, a fundamental study of the most important part of The Solar System; a precursory study from all other disciplines branch.

[1:14:103] As the quintessence of cosmical orderity, The Sun acts as the provider and the receiver for it provides us with heat and light, and The Earth, and all the others planets reciprocate with their orbitalities and rotalities as it has been since days way before our existence.

[1:14:104] The solarologists of us, despite studying one of the most fundamental parts of cosmic philosophical academics, have a much greater and much wider role in the reality of the world itself.

[1:14:105] They must show the world that the current worldview is not in the best interests of the people's of the world; that we must move towards omniscentricity; understanding the centricity of The Sun in every aspect of our lives, especially towards achieving the philosophical grounding we desire and are destined to require.

[1:14:106] Yes, it is the grand duty of the solarologists to change the current worldview by gaining inspirations from the minds great long ago to forge a future in which a world and its peoples understand that which they depend upon.

[1:14:107] By understanding and accepting this, we move ever so excitingly closer to greater wonderment and greater worthiness of fulfilling the exploration of The Cosmos for it is only a logical notion to raise that if one wishes to understand something much greater than themselves, they must understand, first, that which is more proximate and fundamental to the topic at hand.

[1:14:108] In this, the purpose of solarology is founded and shall henceforth continue upon a path that shall lead the world along its destined and prophesied course for I cannot see

our civilisations and the peoples of this world be ignorant any longer when the answers are above us in plain sight.

[1:14:109] The Sun is our connection to the more distant stars beyond for if we can understand the naturity of The Sun and its functions, then we can project this upon the stars not so proximate to us.

[1:14:110] Ultimately, solarology is the philosophical contemplation of The Sun and due to its proximity to The Earth and humanity's known origination, The Sun plays a foundational role in all of Cosmic Philosophy.

[1:14:111] The most fundamental solarological understandings persist in every facet of cosmological discussion for The Sun is just a star we know, and its functionalities, orderities, purposities, and naturities are reflected forevermore in the stars that we know not so much of.

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[1:14:112] There were those with the greatest of minds who looked up and wondered of our place in the stars, but all the people of the world today seem to do now is look down at the dirt and think only of themselves.

[1:14:113] The more we look up, the more we know of the stars; the more we look down, the less we know of anything.

[1:14:114] The world has changed and it shall continue to do so forevermore; by which means that it changes can only be determined by the greatest of minds and the bravest of hearts.

[1:14:115] As many much as I love and revere The Earth for its unique function and beauty, this world has never been enough for me when an abundance of worlds beyond is right in front of us if we just look up; humanity was born on The Earth, but it was never meant to die here.

[1:14:116] We must accept that there shall be sacrifices greater than any made before; there shall be confrontations with the most beauteous of entities and the most nightmarish.

[1:14:117] We must accept that the distances we shall travel will be greater than any before; the times we live through shall be distorted unlike anything ever before; and the philosophies we hold in our hearts and minds shall be more important to us than any ever before.

[1:14:118] I love the feeling of home, like most of us do; in the same way, I love my existence on The Earth cocooned by the gravity, heat, and light provided by The Sun, but I must accept, as we all must accept, that there comes a time in all of our lives when we

must leave the fruits of the comforts we know to venture towards the hardships we do not understand.

[1:14:119] The venturers into the unknown are the greatest of us for they go to a place that is both natural and unnatural for them; natural in the sense that we are destined and prophesied to reach that place, but unnatural in the sense that it takes only a brave few to overcome the fear of the unknown, and to not only overcome this, but go into it and venture beyond it.

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[1:14:120] Throughout the Astronist Tradition, we have defined the entity known to be The Cosmos and the entity known to be The Universe, and by this, we form the study of the naturity of The Universe as distinct from The Cosmos and this study shall henceforth be known as Unology.

[1:14:121] It is understood that The Universe underpins The Cosmos and encompasses it wholly and involves the entirety of space, time, and matter, thus inferring the principle that The Cosmos is limited in its naturity by space, time, and matter themselves.

[1:14:122] There is a finite amount of things that may exist within The Cosmos and it is this finity that allows for The Cosmos to be as it is; this finity holds it and bounds it to a fixed set of a physical laws that allow the cosmical system to exist and flourish as we know it.

[1:14:123] Like all things existent, they must begin and they must end; The Universe itself is not exempt from this principle for whether by some Divine force, or by autocreation, The Universe began and it shall in some time and plain, end.

[1:14:124] The Cosmos is all that we know to exist in the physical laws of space, time, and matter; The Chaos is all that we do not know and that defies cosmical system, structure, and function; The Universe exists on a plain beyond this, one that encompasses the entirety of these two oppositisms.

[1:14:125] If it is the naturity of The Universe to encompass All things, then from this, we form a universal cosmology wherein all things cosmic and chaotic hold a formity, functionality, and orderity that understands reality on an infinite amount of levels by a infinite amount of time, space, matter, and circumstance.

[1:14:126] The Cosmos is bound by the principles of finity, yet The Universe is not; because The Universe is all things, it is infinite in its naturity.

[1:14:127] The expansion of The Universe is its secondary function beyond being the all-encompasser of physicality, law, and reality; by this expansion, we understand the infinite naturity of The Universe for it infinitely expands into infinite dimensions of possibility.

[1:14:128] In this, I do not speak of the expansion of The Cosmos; there is a difference in scale here for the expansion of The Cosmos is merely an expansion into The Universe; the expansion of The Universe is an expansion into all dimensions, yet the expansion of The Cosmos is an expansion into just one dimension.

[1:14:129] The Universe goes beyond all we know in all ways; The Cosmos is all we know in a finite amount of ways.

[1:14:130] When we tackle the concept of The Big Bang, we often pose the question of what existed before The Big Bang.

[1:14:131] In one interpretation of the Astronist Tradition, it is considered that The Big Bang was creation of The Cosmos, but not The Universe; The Universe existed for an infinite time before The Big Bang happened and was infinite in scale and dimension before The Big Bang.

[1:14:132] The Big Bang marked the formation of the reality we know; it formed the cosmical system we understand and exist within, but The Universe is infinite and so it exists on a level beyond this.

[1:14:133] The question of the beginning and the end of The Universe is a question of theology rather than cosmology; the Law of Cosmic Existence stands that everything existent must begin and must end, but the naturity of such a beginning and such an end can be varied by interpretation and theological belief.

[1:14:134] In this, the study of Epochology is born which philosophically studies the age of The Universe and encompasses all the various concepts and theories surrounding its beginning and its end which shall be latterdiscoursed.

[1:14:135] Some may ponder, if The Universe is infinite in its naturity, then how is it possible for it to have a beginning and an end for these two occurrences bound it to time, do they not?

[1:14:136] The answer yes, but by this notion, time is considered only through the means by which we understand it; time in its essence is much greater and vaster than we know it to be; we see glimpses of this in The Cosmos through time's distortion, bending, and rewinding.

[1:14:137] Yes, the Law of Cosmic Existence understands that everything that does exist must begin and must end, but we then must consider that the beginning and the ending themselves are infinite in sequence; by this notion, we understand that from the end, another begins and so on and so forth; this establishes both an autocreative and an omnicreative universality.

[1:14:138] By this exemplar, we begin to comprehend The Universe and Time by their proper means; by means that are not bound to a cosmical reality, but only to realities of existence itself, which is infinite in its own nature.

[1:14:139] Unological studies underpins all we know of cosmical law and time and space and matter, just as The Universe underpins all that The Cosmos is and will be.

[1:14:140] If we understand The Universe to be the cocoon within which The Cosmos exists and expands, we perceive The Universe to be outside The Cosmos, but bounding The Cosmos to its finite nature.

[1:14:141] By this notion, we understand that that which exists beyond The Cosmos is The Universe and the edge of The Cosmos is the boundary between cosmicality and universality; the major difference between these two realities being that the former is finite and the latter is infinite.

[1:14:142] This separation, and reorganisation of the concepts of what it means to be The Cosmos and The Universe is the central distinction between Astronist Cosmologies and mainstream scientific definitions and terminology.

[1:14:143] But it is believed and perceived that this separation and redistinction of The Cosmos and The Universe is necessary in understanding the nature of The Universe for at present, we perceive The Universe to be The Cosmos, but in the Astronist Tradition, that which we understand to be The Universe is actually The Cosmos, and The Universe itself is something much greater.

[1:14:144] Multiverse and Omniverse universalities go further in their hypotheses for they venture even beyond The Universe as beyond The Cosmos, and suggest that that which is The Universe that exists beyond The Cosmos just one of a multitude, or just one of an infinite amount according to multiverse and omniverse universalities respectively.

[1:14:145] Due to the fact that in Astronist Cosmology, the term The Cosmos actually relates to the universe in non-Astronist terminology, and the term The Universe actually relates to all things beyond The Cosmos, we shall not speak of the physical and cosmical aspects in this discourse such as diameter, temperature, shape, contents, mass, and density for these are cosmical in their natures, not universal.

[1:14:146] In the Astronist Tradition, the term universal is provided a much higher meaning than in mainstream scientific terminology for to be universal relates to all existence in all realms, realities, times, and possibilities.

[1:14:147] The universe considered from a non-Astronist perspective is understood to be cosmical in its nature; bound by some unknown force of evolutionary expansion.

[1:14:148] Furthererso, to clarify, in an Astronist Cosmology, The Cosmos exists within The Universe, and although there are many theories of possible Cosmoses and Universes, it is principally assumed that both The Cosmos and The Universe are solitary in their natures.

[1:14:149] That which is known as the observable universe in current terminologies is termed The Observable Cosmos in the Astronist Tradition and encompasses all that humanity can see, know, and realise about The Cosmos.

[1:14:150] An exemplar of something beyond The Observable Cosmos is a galaxy that is so distant from our current location that there shall never be enough time for the light from that galaxy to reach us; this defines the difference between that which is observable, The Observable Cosmos, and that which is unobservable, The Unobservable Cosmos.

[1:14:151] To study something unologically is to approach it by means of universality; for example, to study a galaxy unologically is to theorise that there may be galaxies existing beyond The Cosmos and from this, we speculate of their natures, orderities, functionalities, and all the instruments of study thereafter.

[1:14:152] Ultimately, to engage in unological study, or to perceive lens constructed unologically is to understand something according to its possible infinity; this, of course, exists beyond cosmical means for just because something we know to exist within The Cosmos is cosmical, such a galaxy, does not mean that something of a similar kind does not exist outside The Cosmos in The Universe with a different nature.

[1:14:153] Fundamentally, the instruments of study of unology consist of space, time, matter, and possibility; these are the foundational building blocks of reality and existence and even though their measures and appearances may differ dramatically according to place, function, and purpose, they exist in all ways for they form existence itself.

[1:14:154] Universality is the means by which we relate to that which is universal in its nature; infinity by some means of scale, time, dimension, and possibility.

[1:14:155] In philosophical cosmology, specifically in the Astronist cosmological tradition, all concepts and theories and hypotheses are derived from a scientific grounding; the way in which one wishes to interpret unology and cosmology is a personal preference according to universality, theology, or atheism.

[1:14:156] Due to the nature of philosophy, there are as many interpretations of what The Universe is, what it was, and what is shall be, as there are people to perceive it.

[1:14:157] Whether by Divine creation, self-creation, or something other creational hypothesis, The Universe is considered to exist beyond, yet in perfect flux with The Cosmos, as its underpinning.

[1:14:158] Unlike in many other non-Astronist cosmologies, The Universe is clouded in much greater mystery of what it actually is made of; its shape, the extent to which we know it to exist only so far as the shape of The Cosmos it encompasses and underpins.

[1:14:159] Its purpose, we hold greater understanding of; to encompass, underpin, and bind The Cosmos, reality, and existence together.

[1:14:160] As a philosophical discipline of study, unology is formed by ideas and concepts; these ideas and concepts shall inevitably change in proportion to the knowledge we gain and hold and attempt to prove.

[1:14:161] The point at which a discipline of study changes from philosophical to scientific is that at which proof is injected into the concept; before this moment, all the concept consists of is an idea which is philosophical in its nature.

[1:14:162] As a philosophical cosmology, the Astronist Tradition converges philosophy and scientific concepts; it does not create mythologies to answer realities; it uses the possibilities of realities to answer the question of reality, existence, cosmology, and universality.

[1:14:163] As the necessary and formative precursor to science, the philosophers of us are the expounders of the ideas that the scientists shall work to prove, or disprove.

[1:14:164] A philosophical idea does not require proof to exist for there have been many philosophies throughout history that have existed in falsehood; however, grounding one's philosophical orientation by means of scientific discovery, knowledge, and understanding is a way of forming an advanced philosophy that goes beyond simple ideas and reaches a higher plain wherein philosophies merge with scientific theories and building upon each other to reach greater knowledge of the subject at hand.

[1:14:165] There is a profound difference between truth and reality; the latter is superior to the former as it the former which is speculative upon perception, while the latter is forever fixed and can be said to be the ultimate truth for there are truths that have been told to be truths, yet they have ruptured by reality; this has occurred many a time throughout histories.

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[1:14:166] To that which a miracle has been ascribed is merely a rarer form of The Cosmos, or that which our minds cannot comprehend, but never beyond The Cosmos for that which exists within is that which cannot exist without.

[1:14:167] To prewise the events and times of the future has been a staple feature of miracles since their manifestation in ancient times, but it is this prevision that constitutes the most dangerous part about the concept of a miracle.

[1:14:168] Miracles were devised to push a certain intention and ideal towards its realisation; the believers of such miracles are introduced into a narrative that suits the miracle-maker, which is why all peoples of logical thought must be wary of those whom proclaim a miracle that connects to the furtherance of some narrative.

[1:14:169] Depending upon one's rational and logical orientation, they disagree entirely with the concept of miracles, or they may show some favour towards such concepts to be true.

[1:14:170] The interpretation one derives from the concept of miracles is to their own preference, but with the incorporation of knowledge, rationality, and logicity into their interpretation, they are much likelier to show caution at the announcement of a miracle, or at the suggestion of miracles happening in history.

[1:14:171] Not dissimilar to the fact that we do not know of what happens beyond the event horizon of a black hole, we do not know for absolute certainty that certain so-called miracles happened; all we can do as philosophers and thinkers is apply rationality and logicity to the question at hand and attempt to answer that which is true and reality with the information provided.

[1:14:172] Ultimately, if one wishes to create a miracle, whether it happened or not, they publicise the fact in order to push a certain narrative and this true of all people with an agenda; as humans with missions, we aim to fulfil our duties and we shall do so by any means of narrative necessary.

[1:14:173] To create false miracles isn't inherently evil unless we are forced to believe, but instead, they often provide people with symbols of morality and guidance in situations of Ethical Decay.

[1:14:174] The true evility of miracles comes in the form of what is called a False Reality, or Simulative Existence, or Simulative World; this encompasses the idea that the creation of miracles may have taught us from right and wrong, but simultaneously, we have been lulled into a false sense of security about the world in which live.

[1:14:175] Throughout the generations, we have told that such miracles are true, and not just symbolical narrative; the line between mythology and reality has been blurred and the different worlds of this world have been forced to go head to head about questions of reality, truth, and existence.

[1:14:176] In essence, we must believe miracles for what they are and in accordance with notions of logic and rationality; they were created to show us what is right and what is wrong and they shall continue to do so for generations of us forevermore as new miracles and icons are created to replace them.

[1:14:177] The moment we step into dangerous territory is the moment we classify miracles as holding some higher authority of over us; by this notion, we allow entities that we do not know exist control our lives for the benefit of the entity that first devised them.

[1:14:178] This does not mean to say that we must know the entirety of entities in order to believe in them for, in truth, we do not know a great deal about The Cosmos in which we live, but the difference is that we know The Cosmos to be in existence for we can see it with our own eyes, but we know not that such miracles happened for we did not witness them with our own eyes.

[1:14:179] I, myself, am always wary of that which is unphysical and created by humans; I know the tendencies of man is to create falsities to further his own agenda, and by this notion, I am therefore cautious of all proclamations of miracles.

[1:14:180] Some may confuse and attempt to combine miracles with wonderments; this is perhaps one of the most ignorant of notions; miracles relate to supernatural apparitions; wonderments relate to cosmical phenomena that is forevermore grounded in reality.

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[1:14:181] As aforementioned in earlier discourses and lattermentioned in discourses ahead, the instrument of study and concept of cosmicality relates to the application of the cosmical system onto topics and discussions.

[1:14:182] Cosmicality is essentially the extent to which an entity or concept reflects being part of the overall cosmical system, or cosmical orderity; this is the term's abstract meaning, but in visual and physical terms, it may refer to the extent to which something is physically assimilative to The Cosmos and its system.

[1:14:183] There exists a multitude of cosmicalities according to the topic in question; there is celestial cosmicality which describes the extent to which a cosmic entity or celestial such as a planet, or star holds a cosmical naturity.

[1:14:184] Another version is galactic cosmicality which describes the extent to which a galaxy and all its intronants are cosmical in their naturities.

[1:14:185] Ultimately, cosmicality is an important applicative concept and instrument that allows its studiers to measures cosmicness and the extent to which something conforms to the cosmical system and orderity.

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[1:14:186] Metacosmology is defined as the perception of cosmology on a level beyond that which has been previously discoursed; the understanding of a cosmology, or The Cosmos itself, according to the most principal of elements that form it.

[1:14:187] These elements can be categorised as time, space, matter, knowledge, existence, reality, and instrument.

[1:14:188] The first and foremost of which is time, which is also an element of metaphysical study, but in metacosmological terms, is applied in relation to the creation of The Cosmos according to time in isolation; how long did The Cosmos take to form? How long does it have before it collapses? How long are certain cosmical entities destined to exist?

[1:14:189] The second of which is space which is applied in relation to the fact that space is the medium of The Cosmos and structures the physical existence of the cosmical system; is The Cosmos bound by the space within it? Does space dictate that which occurs and that which does not?

[1:14:190] The third of which is matter which is applied in relation to the fact that matter is the most abundant and most visual aspect of The Cosmos; is it matter that shall ultimately decide the fate of The Cosmos? Is the matter that is unknown to us such as Dark Matter, and Dark Energy, controlling the entirety of The Cosmos and thus structured it entirely?

[1:14:191] The fourth of which is knowledge which is applied in relation to the principle that the cosmologies we form are eternally bound by the knowledge we hold; are there cosmologies that are both true and real that we simply cannot yet know because we haven't the correct knowledge? Are we ultimately limited in our cosmological concepts by our apparent lack of knowledge? To what extent do we lack knowledge of The Cosmos?

[1:14:192] The fifth of which is existence which is applied in relation to the principle and fact that The Cosmos does indeed exist, but the question remains in what measure? In what form? By which function? And for which purpose?

[1:14:193] The sixth of which is reality which is applied in relation to the true and ultimate naturity of reality being non-relative, non-perceptive, and non-interpretative; in sequence, non-relative by the notion that true reality is singular, meaning there cannot be two true realities; a true difference in reality is simply part of the same overall and all-encompassing reality.

[1:14:194] Non-perceptive reality relates to a reality by which perception must not shape truth; we can perhaps have our own realities, but the true reality shall forever be different in this case, unless of course we follow, understand, and accept the true reality.

[1:14:195] Non-interpretative reality is an extension to this concept and holds that interpretation of reality is a distortion of true reality and is therefore immediately untrue and non-ultimate in its naturity.

[1:14:196] The seventh and final element of metacosmology rests with the instruments of study and all their many branches and facets; in truth, this final element opens up the

philosophical discipline to all other aspects of applicative study for one can now from hereon apply concepts of motionality, functionality, orderity, naturity, concentricity, and all the other instruments of study.

[1:14:197] In essence, metacosmology provides a platform for a studier or a thinker to enjoy conceptualising The Cosmos and its many forms through the application of these seven elements and thus, opens up the study of The Cosmos to a medium greater and wider.

[1:14:198] Metacosmologists perhaps choose metacosmological study for they can open their philosopher's minds to an infinite amount of ideas and possibilities of what The Cosmos is, was, and shall be through the application of these seven elements, all of which is underpinned by logic, and rationality.

[1:14:199] Go forth and enjoy the mental fruits of studying metacosmology and open one's mind and other's minds up to the potentialities and possibilities of The Cosmos; the mysteries of The Cosmos are a many in scale, abundance, and frequency and so, their revelation is a mission ongoing and a philosophical subject of great interest and numerous work.

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[1:14:200] To adore non-religious icons has been considered for many years before my time to be conducting idolatry, but one whom thinks this way is simply mistaken.

[1:14:201] To adore The Cosmos and all its many elements and products is to revere and venerate that which is real and there to be wondermented upon.

[1:14:202] Cosmic Adoration is the philosophical and wondermentful love and respect offered up to The Cosmos as an entire entity itself, or to one of its many elements, or products to enhance one's own wondermentation.

[1:14:203] Adoration of The Cosmos is simply another facet one may utilise to gain greater wonderment; to speak well of the stars is to know of their greatness; to marvel and to encourage others to marvel of the creation of The Cosmos and its many progeny is the principal aim.

[1:14:204] To any whom say that we conduct idolatry are speaking from falsehood; we adore and revere and venerate the actual creations of God whilst those whom speak these words venerate humanity and that which humans created; I prefer to revere trueness, not idols riddled with bloodshed, evility, and human impurities.

[1:14:205] Cosmic Adoration is the most pure reverence of God's creations; Cosmic Adoration is the adorance of the most directly Divine entities that we may lay our inferior

eyes upon; Cosmic Adoration is the closest we can ever hope to come to seeing, to knowing, and to understanding something much larger than that which we are.

[1:14:206] I would go as far to say that Cosmic Adoration is the greatest and most fundamental practice of All; it acts as a necessary precursory to wonderment; the feeling to want to adore where we can from exists within all of us as our inherent nature; it costs nothing yet it means so much and in that, we find the best of all things.

[1:14:207] People around me today speak of a looming civil war, divided communities, and a segregated world caused by divisive faiths; it may be said that the naturity of faith is to be territorial by its very founding for if not, how else can it withstand the test of time?

[1:14:208] As logical and rational thinkers, we may default to doubting speculation, but often the phrase, no smoke without fire, is somewhat true; if one is a real philosopher, one will not be able to resist unravelling the speculation to reveal any hidden truths.

[1:14:209] Often speculation is derived by people from what they have witnessed, seen, or heard; this doesn't give the speculation any greater gravity, but it does infer the notion that, All whom pluck the courage to speak are worthy of our ears.

[1:14:210] Perhaps, after a deeper philosophical study of their speculation, it shall be quickly found out to be false, but perhaps parts of it will be found to be true in some way; without first listening and studying the speculation, we cannot ignore its potential trueness.

[1:14:211] This brings us onto a greater question of trueness which shall be latterdiscoursed, but shall be so here briefly; all that is said holds some potential of truth; to view all things by this notion is to be open to every possibility of concept; as philosophers, we must initially be open to concepts in order to agree or disagree with them.

[1:14:212] If one wishes not to hear of any new concept that perhaps may challenge their worldview, then a philosopher they cannot call themselves.

[1:14:213] As distinct from reality, truth and trueness are based upon perspective; a truth to I may not be a truth to you; this is how all things have some potential of truth.

[1:14:214] When we base our discussion upon reality, however, we change the paradigm upon which we speak for now there exists a basis upon which all other concepts must conform; by this addition, there can only be certain truths that are in concordance with the basis of reality.

[1:14:215] The originally biological term of commensalism can actually be found in many exemplars throughout The Cosmos, and so, in this discourse, we bring the term into a philosophical and cosmological context.

[1:14:216] For those whom did not know before now, commensalism relates to associations between two entities in which first benefits from the interaction and the second neither benefits nor takes harm from the interaction.

[1:14:217] In the context of The Cosmos, we see this happening at the most fundamental of levels and at the most vast of heights and scales; between The Sun and The Earth; between

[1:14:218] The Earth and ourselves; between each other for we are as much as The Cosmos as the stars themselves.

[1:14:219] In a Commensal Cosmology, it is understood that each and every interaction of The Cosmos is in some way commensal, whether entirely or partly; the principle is that all that exists in The Cosmos is commensal in its nativity; it provides without benefit or harm, and argues that the entirety of The Cosmos is based upon this principle.

[1:14:220] The nativity of humanity, however, is much different for we often do not provide without thought of benefit, or without the inevitability of harm either to ourselves or some other party; commensalism ends with humanity's introduction.

[1:14:221] Perhaps this strikes up a discourse of something larger; perhaps The Cosmos would be a much different place without humanity's involvement; without humanity's stains on the pure medium that is The Cosmos.

[1:14:222] We are told that we are killing our world, but should we be surprised? It is in our nativity to want to progress and succeed, and in doing so, as long as we are not harmed, we are happy and fine to proceed.

[1:14:223] Perhaps commensalism can only exist in a non-human cosmology, for although we are part of the cosmical system, we do not share its nativity in the way of morality; we serve to achieve our own ideals, no matter the consequence.

[1:14:224] By this discourse, we reveal an even greater discussion; one that centres around the question whether we as humanity as a whole, are truly part of the cosmical system and its orderity.

[1:14:225] If it is that we are unique, however unlike that may be, if that does turn out to be so, then are we not the abnormality? Are we not the entity that defies moral law, physical boundaries, and sentiental aptitudes?

[1:14:226] Are the greatest manifestation of The Chaos? A radical notion perhaps, but one worth at least some consideration as all ideas are by a philosopher's mind.

[1:14:227] Moving on, but still within the same related discourse, we come to the concept of concinnity; of The Cosmos, the seemingly harmonious arrangement of cosmical entities according to their functionality, naturity, and purposivity, and the fitting together of All the cosmical entities to form the entirety of The Cosmos.

[1:14:228] This concept of perfect organisation of The Cosmos is one at the heart of the overall cosmical system and of overall cosmical orderity for these could exist without the former.

[1:14:229] Ultimately, concinnity forms the essence of what The Cosmos is; a well-ordered and structure whole of a countless amount of interconnected entities that have formed and fit together to establish a superstructure known to us as The Cosmos.

[1:14:230] This wholeness, and oneness, and entirety is the most ultimate naturity of The Cosmos and must form the basis of all cosmical thought, understanding, and philosophy.

[1:14:231] By this notion, we consider concinnity to be the most important concept relative to the naturity of The Cosmos for without it, The Cosmos could not be as it is.

[1:14:232] If any does doubt the concinnity of The Cosmos in The Universe, just look around you, or better still, gaze up at a clear night sky, and you shall see the stars of The Cosmos brightly shining, conveying their perfect positions, yet too, hiding the planets that rotate around them and the cosmical orderity of which they are the centre and of which they form the concentric shape.

[1:14:233] In the most simple of things and in the most complex of things, we find an interconnectedness that defines the reality and existence we know; from the palms of our hands, to the clouds of the sky, to the most distant of galaxies in the filaments of The Cosmos, we see a structure, an inherent and total cohesive pattern that defines ultimate cosmicality.

[1:14:234] An even larger question is whether this concinnity of The Cosmos goes beyond, and infiltrates that which is universal in its naturity and is not only the structure of The Cosmos, but is too, the structure of the entirety of The Universe.

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[1:14:235] To constellate in philosophical means and to constellate in cosmological means are similar in their natures, but different in their applications.

[1:14:236] To philosophically constellate, one combines abstractions into groups according to some measure, whether that be their nature, their purpose, or some other measure.

[1:14:237] To cosmologically constellate, the stars have conducted this since their very beginnings, and means to come together in groups to form clusters and is therefore, the more physical of the two definitions.

[1:14:238] When we constellate ideas, we are able to form groups that make it easier for us to constitute some hypothesis, or theory.

[1:14:239] When the stars constellate, we see their patterns and structures and functions in much greater clarity than if they had no form or shape or pattern to them.

[1:14:240] Constellating is perhaps one of the greatest visual representations of cosmical orderity and system and it is a process of cosmical function that is essential to understanding The Cosmos.

[1:14:241] Through the visual components of constellating, we can derive much wonderment, and I would recommend to wonderment over these constellations first to any new wondermenter for these are the most fundamental and proximately visual progenies of The Cosmos.

[1:14:242] Moving on, we turn to an interesting concept known as deisality, relating to the apparent course of The Sun, and exemplar of which in our own terms would be a clockwise motion, and in cosmical terms, the apparent rising and setting of The Sun.

[1:14:243] Deisal thought considers the course of The Sun to be a reflection of perfect cosmical orderity and insists that its course is the principal element of its functionality.

[1:14:244] Deisal thought is given a special position in Cosmic Philosophy due to the fact that in all the discussions of the orbitalities and rotalities of the planets in the cosmical system, the course of The Sun is often forgotten.

[1:14:245] The main issue with deisal thought is that it is based upon perspective understanding; it is not The Sun that causes its rising and setting, it is the movement of The Earth orbiting it, but from our perspective on The Earth, it seems as though it is The Sun that is moving.

[1:14:246] Despite this, we can still use deisal thought on every planet we inhabit to provide a basic understanding of the movements and motions of The Sun and its planetary correlatives.

[1:14:247] However, this does not mean to say The Sun has no motion and no course for these concepts can be interpreted in many different ways; The Sun, of course, does have motion; it rotates and dictates the motions and orbitalities of all the progeny in its system.

[1:14:248] The Sun, despite it not orbiting in its own system, decides the orbitalities of the planets and moons, and is therefore, the centre of motion, path, and course in its system for all the other motions, paths, and courses depend upon its existence for them to function properly.

[1:14:249] This positions The Sun and any other star as what is known as the Deisal Centre; the physical manifestations of the course of a star that dictates the entirety of all other courses in its system.

[1:14:250] Many practices and systems of our own creation have been constructed as so as reflections of The Sun's course for the entirety of all of our existences depend upon The Sun's course.

[1:14:251] In a more abstract contextualisation, there exists many more different aspects of deisality; The Sun's life journey, The Sun's birth and death, but perhaps one that is most often overlooked, or simply forgotten about, is the orbitality of The Sun.

[1:14:252] It is correct to say that The Sun holds no orbit in its own system, but once our vision's enlarged and we begin to see the entirety of The Milky Way galaxy, we soon remember that The Sun does indeed orbit; it orbits, like all the other stars of the galaxy, the central supermassive black hole at the galactic core.

[1:14:253] One rotation of The Sun around the galaxy is of course known as the cosmic year, and by this notion, The Sun and all the others star assimilate the functions of the planets; they rotate and they orbit a centrality; a centrepoint that dictates their positions, motions, and orbital functions just as the stars conduct their decrees over their planetary subjects.

[1:14:254] We begin to drift towards black hole cosmology tendencies when we speak of The Sun as the centre of the planets and the sentients, and the black holes as the centre of the stars and galactic orderity, despite being considered chaotically influenced.

[1:14:255] Like the stars are the centralities to the planets, the black holes are the centralities of the stars; this infers a notion of the Cosmic Hierarchy; the centralities of the centralities, and the further out we perceive, the greater the centralities therein become as reflected in The Earth being our centrality, The Sun being The Earth's and Gargantua being The Sun's.

[1:14:256] Spend time thinking on this development of hierarchy and you shall find a message about the naturity of The Sun and all the stars, and about the naturity of The Cosmos, but perhaps ending such thought with more questions than when you began, yet this is a sign of a great philosophical contemplation.

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[1:14:257] In the Astronist Tradition, we often speak of vision and envisionment as the pillars of perspective and perception, and just as equally, we treat having vision as an ability with immense uniqueness and skill and natural talent.

[1:14:258] In the Astronist Tradition, to raise vision to an adorative position and to have vision is considered the centralmost goal of all philosophical discipline and thought for without vision, philosophers are empty vessels of directionless ideas.

[1:14:259] Further to this concept, in Astronist Philosophy, there exists a state attainable only by the most enknowledgeed, wise, receptive, and understanding of us and this state encompasses that which is known as Perfect Vision, and is henceforth known as Emmetropia.

[1:14:260] Emmetropia is the state in which one reaches a perfect vision of what the world is, whom we are as peoples, where we are to go, what The Cosmos is, how it exists, why, who, and when.

[1:14:261] In reaching emmetropia, one must begin with wondermentation; this is the principal action of the emmetropian journey, and this is something that many in today's world have forgotten to do; they have forgotten from which we came and towards which we are destined and where which the answers exist.

[1:14:262] Emmetropia and its concept of the attainment of perfect vision develops its own philosophical standing known as Emmetropian Thought; this focuses on the idea that the achievement of emmetropia is the ultimate and inevitable purpose of humanity as a whole and as individuals.

[1:14:263] An emmetropian view constitutes that vision is ultimately gained through knowledge which is gained through ideas and receptivity and holds that without continuing to progress towards emmetropia, we as a peoples, a nation, a world, are ultimately regressive.

[1:14:264] Whether emmetropia can actually ever be attained by an individual is a source of contention from Astronist Thought for to know of all things and to see all things by some perfect state is similar in description to the abilities of The Divine.

[1:14:265] However, to achieve emmetropia across a number of individuals is perhaps a more realistic achievement.

[1:14:266] Therein also rises the question of the actual definition of perfect vision; is perfect vision the achievement of knowledge and understanding of the extent to which one is able or destined to know, or is perfect vision the achievement of knowledge and understanding of the entirety of all things?

[1:14:267] Whether the first option or the second is correct, there remains a constant contention between that which is correct and that which is incorrect with regards to the definition and achievement of emmetropia.

[1:14:268] Emmetropian Thought can be found throughout much of the ethical, moral, and cosmical philosophies, theories, and concepts of the Astronist Tradition, and is therefore a significant component of ambition and purpose for the greatest of minds and wondermenters.

The Educative Mission (The Cosmechesis)

[1:15:1] Throughout the ages, the peoples of the world have needed to be taught certainties of systems and philosophies; from the young to the old, people have been taught new ways of seeing, knowing, and understanding the world around them and in the context of Astronism, Cosmic Philosophy, and the practices of wondermentation, this is no different.

[1:15:2] The children of the world, the youth of the world, the adults of the world, and the seniors of the world; they all must be taught new ways for this is the cycle of knowledge; to be taught new ways of knowledge and vision.

[1:15:3] With education and pedagogy being central to the Astronist philosophical and cultural structure, it is imperative that we place the education of the peoples in the studies of philosophy and wonderment at the forefront of our efforts to create betterment for the world and its peoples.

[1:15:4] In response to this, a poeticism has been made to describe the nature of the Astronist worldview and the practices of wondermentation and provides a nebulous foundation for the way in which one is to think if one understands and associates themselves with cosmic philosophical concepts and worldviews.

[1:15:5] This short poeticism, henceforth known as The Cosmechesis, stands as the precursory text that forms the basis of the wider Astronist philosophical tradition in its educative format, the full and completed version of which is to be henceforth known as The Cosmechism.

[1:15:6] The Cosmechesis is the short poeticism of the tenets of wonderment and the traditional cosmechismal text is as written below.

[1:15:6a] Around which we rotate; upon which we depend.

[1:15:6b] Throughout which it creates; over which All presides.

[1:15:6c] Inside which we breathe; from which we are blind.

[1:15:6d] About which we exist; behind which we know.

[1:15:6e] Against which we struggle; ahead which we look.

[1:15:6f] Atop which we achieve; beneath which we foundate.

[1:15:6g] From which we come; progress which we will.

[1:15:6h] With which we carry; forever which we cherish.

[1:15:6i] Through which we conduct; within which we preserve.

[1:15:6j] Herein which one peruses; therein which one discovers.

[1:15:6k] Above which All exists; beyond which we comprehend.

[1:15:6l] Under which we live; towards which we wonder.

[1:15:7] The Cosmechesis is a reflection of the elements of The Cosmos from the perspective of humanity and its wonderers; its interpretations and applications are vast in both abundance and differentiation, but its essences and purpose remain the same; to show a newfound perspective of The Cosmos from the perspective of humanity.

[1:15:8] The traditional interpretation of this shall herein be described line by line.

[1:15:9] That which we rotate around is The Sun and upon The Earth and humanity depend.

[1:15:10] That which is created throughout is The Cosmos and over which all things cosmical it does preside under a cosmical system and orderity.

[1:15:11] We, as humanity, breathe the air of The Earth and it is upon this that we are also dependent, but too, we are blind from the perspective of being upon The Earth alone to the grand wonderments of The Cosmos above.

[1:15:12] We exist by the good nature of The Cosmos and of this our knowledge is behind that which it should be.

[1:15:13] We are amidst the struggle to explore The Cosmos and change the minds of the peoples of this world to show them the wonderments of The Cosmos and our destined path to explore it and all its many progenies and it is towards this which look.

[1:15:14] If we are to achieve most high of heights of our destined path of peoples of humanity, then we are to foundate a philosophy and system that supports our destined and prophesied path and values The Cosmos all its mysteries and possibilities and the sentience within it.

[1:15:15] The history of our knowledge of The Cosmos has been built upon the greatest of minds and shall be henceforth and forevermore and it is from where came in knowledge to that which we progress towards.

[1:15:16] That which we carry is our destiny, our knowledge, and our ability to wonderment and we shall forever be in cherishment of these qualities.

[1:15:17] The way by which we take action and the ambition, curiosity, and determination that we show in what we do is something that must forever be preserve if we to stay true to whom we are and whom we wish to be.

[1:15:18] As one reads the *Omnidoxy*, one will notice that it speaks about the world and The Cosmos and humanity in a way never done so before as it reaches new heights of perception, and only by this introduction of new ideas and philosophies, shall we discover more about The Cosmos in which we reside and more about ourselves.

[1:15:19] With inferences to some Divine being, the Astronist philosophical tradition largely references some higher being somewhere; some creator of The Cosmos in The Universe, but admits that the comprehension of such is beyond how we are, what we are, and what we could ever be and know and see.

[1:15:20] The final sentence of *The Cosmechesis* underlines and underpins the entirety of Astronist Philosophy, Culture, and Thought for The Cosmos exists above us from our perspective from The Earth, and it is towards The Cosmos that we have done, do now, and shall continue to wonderment, adore, and gain knowledge of.

The Prospection Principles

[1:16:1] As humanity begins to fulfil its destined and prophesied path of the exploration of The Cosmos, it is inevitable that the flora and fauna on new worlds shall become more valuable to study and research than even that of our world now.

[1:16:2] An industry shall rise forth; one that centres itself on the search, discovery, and study of new plant and animal species from the environments of new worlds.

[1:16:3] In the name of the preservation of these new worlds and their natural phenomena, organisations of a regulatory nature shall herein and henceforth be lawfully established for the securement of the proper execution of prospection.

[1:16:4] The essential principle of prospecting is that all the nature of the new worlds must be respected, preserved, and understood for the betterment of peoples; unnecessary procedures whose reasons for action are purely profit-driven are not justifiable in this sense.

[1:16:5] The principle of prospecting can be summed up in one single sentence; that which existed before humanity must be left after research and usage as it was as if humanity had never existed for it is wrong that humans should think of themselves as owners of The Cosmos and all its phenomena; we own nothing for we are own ourselves.

[1:16:6] The prospectors and prospectrixes are henceforth bound to these ethical principles of exploring and studying of the phenomena of The Cosmos.

[1:16:7] As aforementioned and lattermentioned, we as humanity are destined and prophesied to explore and study The Cosmos, but we must understand the next aspect to this prophecy and herein it shall be explained.

[1:16:8] As sentient life, we are bound to our duty of understanding The Cosmos and all its progeny, but we are also bound to the duty of preserving and protecting it from all sentients and from ourselves for it is humanity that is the most dangerous of entities when equipped with weaponry and greed.

[1:16:9] The practice of prospection is one that shall inevitably and continually grow as humanity explores more and more new worlds of The Cosmos; it shall take many forms; that of a hobby, a business, an industry, and a vibrant and vast area of academic study.

[1:16:10] Prospology is henceforth known as the academic and scholarly study of the entirety of prospection in all its many forms and derivative branches depending upon that which is being prospected.

[1:16:11] With new worlds, new species of bird, fish, mammal, insect, reptiles and wholly new groups of animals that we have yet to witness and this is the same for the flora of the

new worlds; the plant life will perhaps show similarities to that of The Earth's, but it will be majoratively different.

[1:16:12] This is something we must both understand and accept; The Earth has had a unique evolutionary path to form the sentience that it has on its lands and in its sky and in its ocean today.

[1:16:13] The new worlds that we speak of will share certain similarities in their evolutionary paths, but due to the uniqueness of life, the evolutions of the sentient life of the new worlds shall be majoratively different from that of The Earth's.

[1:16:14] In this, all things change, for the new world's natural order, as aforementioned, shall be similar to The Earth's, but will be different in some many ways due to the differing evolutionary paths of worlds which demonstrates a distinct feature of uniqueness in all the worlds of The Cosmos whether they be inhabitable or not.

[1:16:15] Each and every planet is unique in its history just as each of us are unique in our personalities and pasts and presents and futures; the genes of the planets are the evolutionary patterns that occur.

[1:16:16] It can be known henceforth that the ideas and actions and principles of prospection were outlined in the Omnidoxy as a major portion of the inevitable activities of humanity during The Humanic Exploration of The Cosmos.

[1:16:17] It is important to note that prospective activities can emerge in many different forms whether in flora, or fauna, or in mining, or in Planetary Prospection; the search for planets with some specific feature for utilisation, typically with a habitable zone on the surface, or particular type of mining prospect, or some specific kind of environment for agriculture, and cultivation.

[1:16:18] The zoologies of The Earth are complex and vast and as we explore new worlds, they shall only get more and more so with the introduction of new flora, faunas, environments, biomes and habitats.

[1:16:19] The process of searching for, categorising, and recording the fauna and flora of new worlds from which medicinal and commercially valuable compounds can be obtained is henceforth known as bioprospection, and it is this type of prospection that is likely to be most popular due to the possibility of its monetary rewards.

[1:16:20] The bioprospectors, and prospectors in general, demonstrate themselves as the explorers of The Cosmos and its phenomena physically, whilst the wondermenters are the explorers of The Cosmos and its phenomena mentally, and philosophically.

[1:16:21] In this, we see the vastness of the activities of prospection, and its various forms, practitioners, and principles, and from this, we can understand that in The Grand

Centrality, in this one writing, from the perspective of now at this current time of nascence, the explanation of the entirety of such a vast practice and industry is not possible for all that can be said is speculative and predictive.

[1:16:22] That which we can be certain of is the inevitability of the popularity, necessity, and intrinsicity of prospection during humanity's exploration of The Cosmos in The Universe, and it is a practice that is important in Astronist philosophical ethics as will be lattermentioned.

[1:16:23] The exploration, recordation, and categorisation of all the prospectory findings shall lead to an archive of grand proportions and with strict regulatory measures, also shall lead to a humanity that respects that which they explore, record, and categorise for the betterment of the people, but equally so, for the preservation of the beauteous phenomena of The Cosmos.

[1:16:24] It is the prospect of this exploration in The Cosmos that drives our wonderment from the lands of The Earth for the purest, and yet most basic form of wonderment is to look up at the stars and imagine the possibilities of the planets that orbit around them.

[1:16:25] Prospection is simple the finding of that which is already there and waiting to be discovered and to enknowledge oneself of its many newnesses; physically uncovering the possibilities that were envisioned upon by wondermenters generations beforehand.

[1:16:26] Prospectors shall be some of the most courageous of us; they see the value in the exploratory philosophy that humanity is destined and prophesied to underpin itself upon; they know and understand of the potentialities of the new worlds beyond our own; and finally, they fight for the establishment of civilisations and they believe in All the grandness, the possibilities, and the mysteries of The Cosmos in The Universe.

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[1:16:27] As aforementioned and lattermentioned, there are three main forms of emotional interaction with The Cosmos at present times; the first of which has been discussed goes by Cosmic Adoration, the second of which has been omnimentioned in the Omnidoxy and lies at the heart of Astronism and that is Cosmic Wonderment, and the third of which goes by the term Cosmic Laudation.

[1:16:28] After all that has been theorised and conceptualised and philosophised about The Cosmos and the world and humanity and all their various ways, that which lays at the heart of Astronist Philosophy and Cosmic Philosophy are these three components of philosophising in cosmical context; wonderment, adoration, and laudation.

[1:16:29] In these three actions, one's understanding, acceptance, and knowledge of The Cosmos is enhanced to levels beyond all other action; in order to understand the

differentiations between these three actions, we must overview them and construct an explanation.

[1:16:30] Principally, we must begin with wonderment; the commonmost of the three actions and arguably from which the two others branch, wonderment describes one's philosophical, visual, and mental interactions with The Cosmos and its phenomena.

[1:16:31] Wonderment in itself is purely respect for The Cosmos, a proper understanding of The Cosmos, a true knowledge of The Cosmos, and an acceptance of The Cosmos for what it is, what it means, and how it is.

[1:16:32] Wonderment can be conducted both internally and externally as well as individually and collectively; it takes form internally through our emotions and knowledge; it takes externally through our projections of such emotions and knowledge; it is conducted individually through one's wonderment of The Cosmos when alone; it is conducted collectively through a group's wonderment of The Cosmos by sharing wonderments, knowledges, and understandings with one another.

[1:16:33] Ultimately, it is wonderment that stands as the precursor for all that follows it regarding The Cosmos; every idea, piece of knowledge, and every interpretation stems from the extent of one's wonderment and the kind of wonderment enacted.

[1:16:34] The second of the three actions mentioned in this discourse is known as Cosmic Adoration, or simply adoration; to adore The Cosmos in a way in which one loves it as an entity in and of itself; to hold respect for The Cosmos in knowing that one wishes to enknowledge oneself of its mysteries in parallel to accepting that perhaps total enknowledgement will never be reached.

[1:16:35] In the enactment of adoration, one may look upon The Cosmos with their mind's imagination, or be within it, amidst its adorative phenomena.

[1:16:36] The real distinction of adoration from the other two actions is that adoration is primarily based upon love and thus demonstrates a greater closeness and personalism between oneself and The Cosmos.

[1:16:37] One's reasons for the adoration of The Cosmos are typically personal and individually unique to one's own beliefs, dreams, ambitions, and wonderments.

[1:16:38] Finally, the action of Cosmic Laudation, also just known as veneration, is the third of three actions related to one's interactions with The Cosmos, and laudation is most primarily formed upon the concept of veneration which, in an Astronist and cosmic philosophical context, means to physically go to The Cosmos progenies with which we share adoration and wonderment over.

[1:16:39] To laud The Cosmos is to perceive The Cosmos for what it truly is; an incomprehensible and immense entity of perfect orderity, function, and structure, whose nature is directly Divine, and whose mysteries shall remain so forevermore.

[1:16:40] To regard something with great respect is to understand the many forms it takes, to accept its inevitable incomprehensibility, and to ponder upon its many possibilities and potentialities.

[1:16:41] In the context of The Cosmos, we derive laudation from the concept of worship, though not deity worship, but cosmical worship; an expression of reverence towards the appearance, functionality, and orderity of The Cosmos.

[1:16:42] To worship by means of laudation is to raise up The Cosmos to a level upon which one's understanding of The Cosmos is somewhat directly Divine in nature by some means of measure whether by functionality, orderity, appearance, or by some other instrument.

[1:16:43] Venerative means of interaction with The Cosmos are characterised by their physical actions; perhaps the setting of a telescope to view the stars, or the entering of a planetarium to learn of The Cosmos, or actually travelling into space to visit the most highly wondermented parts of The Cosmos.

[1:16:44] The wondermenters, the adorers, and the venerators are characterised by only one feature; they wish to have always a greater knowledge, understanding, and acceptance of The Cosmos than they do presently.

[1:16:45] As they stand at the heart of Astronist philosophical adherence, the practices of wondermentation, adoration, and laudation are often practiced unknowingly for these actions are part of human nature; they shall become intrinsic parts of our lives if they are not so already.

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[1:16:46] The Observable Cosmos holds both a naturity of knowingness and unknownness in parallel for it is the fundamental principle of The Cosmos that light's speed is limited, and so, forever will there be a part of The Cosmos in The Universe that we cannot see.

[1:16:47] Even if humanity lives forever; for an infinite amount of years; we will still never see the entirety of The Universe for light cannot travel fast enough to reach us on The Earth.

[1:16:48] As all else in The Cosmos, light is bound by the fundamentalities of Time and as such, there hasn't existed enough Time for the light to return from the most distant of edges of The Observable Cosmos.

[1:16:49] For a moment, just imagine the possibilities that exist beyond The Observable Cosmos; beyond that which we see and can ever truly know.

[1:16:50] It is the naturity of The Expanding Cosmos that such distant cosmicals are expanding away from The Earth so much so that we will never see them, even in an infinite amount of Time for The Cosmos will continue to expand, and as it does, each celestial separates further and further away from one another.

[1:16:51] This means that there are the unknowns of The Cosmos that will remain unknown forever to ourselves as we are now; this is both the naturity of The Cosmos and The Expanding Cosmos.

The Cosmical Schematism

[1:17:1] Omnimentioned throughout the Omnidoxy is the orderity of The Cosmos, but to be ordered, a plan must be enacted first for without such, we are left with directionless order; an orderity without purposivity; an orderity plagued by misallocation and disorganisation.

[1:17:2] To circumvent this distorted version of orderity, The Cosmical Schematism is introduced as the scheme upon The Cosmos is constituted and is accorded to at all times.

[1:17:3] There is a distinct orderity to All progenies of The Cosmos; a particular pattern, form, function, structure, and trajectory to all the phenomena of The Cosmos in alignment with some strict, yet majoratively shadowed scheme.

[1:17:4] This scheme cements the orderity of The Cosmos and forms a lining and underpinning of its entire ordered system, without which the cosmical orderity would not function.

[1:17:5] The Cosmical Schematism can be viewed upon in two different ways; The Cosmical Arrangement and The Cosmical Presentation; it is these two components that form the orderity of The Cosmos.

[1:17:6] The Cosmical Arrangement relates to the partitioning and apportionment of gravity, and matter relative to the space and time sanctioned by the schema.

[1:17:7] The Cosmical Presentation relates to the physical manifestations of The Cosmical Schematism through the semblance of the cosmical progenies and phenomena.

[1:17:8] The Cosmical Schematism has formed and evolved since the inception of The Cosmos but whether it existed beforehand is a matter of theological and universal debate.

[1:17:9] Either The Cosmical Schematism was created by some Divine means, it created itself, or it had always existed as an intrinsic quality of The Universe.

[1:17:10] In the Astronist Cosmology pertaining The Cosmos in The Universe, The Cosmical Schematism forms this underpinning and courts a paradigm in which The Cosmos is revealed to be finite.

[1:17:11] Yes, it is The Cosmical Schematism that reveals the finity of The Cosmos for its schema designates a limitation; it the reveals that The Cosmos has an extent despite our current knowledge not being developed enough to pinpoint it.

[1:17:12] It is The Cosmical Schematism that uncovers the finity of The Cosmos for if there is to be an orderity then there is to be a plan and if there is a plan it must have a perimeter;

an extent to which its dominion extends; this relates directly to the boundary of The Cosmos; The Expansion of The Cosmos into The Universe.

[1:17:13] The schematics of The Cosmos are the blueprints we will never get to see in their entirety, yet we witness in every day we live and breathe and look up at the stars; we see the schematics in the rise and set of The Sun, in the rotalities, orbitalities, and functionalities of the worlds of The Cosmos; we see the cosmical schematics in All things of a cosmic naturity and existence.

[1:17:14] The stance of view that pertains the schematics of The Cosmos towards the centricity of all that is cosmical shall be henceforth known as Schematicism and holds in great belief that the orderity of The Cosmos by its naturity is constructed and established according to a particular formula of ideas relating to cosmical structure, function, and distribution according to space, time, and matter.

[1:17:15] Furthererso, this may be deemed as an entirely distinct cosmology in its own right, henceforth known as Schematic Cosmology, whilst others may view it as an inherent part of all cosmologies, and is therefore non-distinct to form its own by their interpretation.

[1:17:16] Often, it is a Schematic Cosmology that follows a course of natural theology, depending upon the interpreter, as do many other Astronist cosmologies and theories, but the question still remains of natural theology, from where did the nature come? From what does nature originate?

[1:17:17] Whether by some theistic, atheistic, or naturalistic answer, there is a truth, and even though none of us know of it, it is still there to be found at some time, some place, and by some means of grand knowledge.

[1:17:18] It is the ambition and duty of The Philosopher to explore all natures and the nature of nature too, and to go beyond the braveries of the minds of others to forge new systems of thought with the betterment of peoples always in mind of anything one attempts to surmount.

[1:17:19] Furthererso, a traditional Astronist view of natural theology extends into the philosophy of nature itself and typically pertains an understanding by which nature is considered the centrality of existence, and that nature in and of itself is autocreational, but that which nature is, is not so defined.

[1:17:20] By this notion, nature itself could be what we come to call The Divine, or God, or by this notion also, nature is a self-perpetuating entity that created itself from nothingness and has continued to create all other things and shall continue to do so eternally.

[1:17:21] Due to the centricity of nature in all of philosophy, a discourse on the matter holds the tendency to inevitably branch out into many different avenues of thought and

discussion, and so the discourse on nature shall continue on through the many different discourses of the Omnidoxo that deal with its topic.

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[1:17:22] The consequences of philosophical discussion and discourse lies in one's tendency to be distracted by the most challenging and thought-provoking concepts whilst the smaller concepts lose out on our attention.

[1:17:23] In this discourse, this issue is attempted to change for we discuss the ideas of that which we see around us and above us in The Solar System and we imagine to be in all other solar systems of The Cosmos; the first part of which is the philosophy of terrestrial planets, also known as terrestrialism.

[1:17:24] In terrestrialism, discussed are the different formities of planets and these various different types are compared and contrasted with one another to form an Astronist overview of the different forms of planetary bodies.

[1:17:25] Before describing each kind of planet, we must touch upon the philosophical stance of terrestrialism for it does not just simply encompasses the formities of planet, but furtherso, its believers, the terrestrialists, hold that the planets of the cosmical systems of The Cosmos are the centrality to The Cosmos.

[1:17:26] It is held that planets, by their loyal orderity, vast unquity, and abundance of contents, are the prevailing reflection of The Cosmos and what it means to be cosmical, especially in the overshadowing of other celestial entities such as the stars, the nebulae, and the black holes.

[1:17:27] In this notion, a type of Planetary Cosmology is introduced whereby planets are placed at the centre, not physically of course, for that position shall always be taken by stars in alignment with the scientific reality, but philosophically, planets are considered the hubs of The Cosmos and its system of orderity.

[1:17:28] Whether oneself holds these terrestrialist beliefs or not, it is not illogical to suggest that the planets are the central reflections of The Cosmos as well as general cosmicality, but neither does this quasicosmology conform with the cosmologies aforementioned, and perhaps deviates the most from their understandings of The Cosmos.

[1:17:29] Nevertheless, Planetary Cosmology exists and is encouraged to develop to become one of the standard cosmologies of the Astronist Tradition, but now we must speak of the planets themselves and their various formities.

[1:17:30] The first is known as a Carbon Planet and as its title suggests, is a planetary body that contains more carbon than it does oxygen; such a planet would of course be difficult

for sentient life to develop, but with a mindset of prospection, its carbonic contents could be used for many other purposes.

[1:17:31] This draws upon a larger principle; just because a planet or another celestial cannot support sentience does not mean that it is void of purpose; all things of The Cosmos have some purpose and although it may not directly serve the development life, it does still exist and has done since before we did.

[1:17:32] We must remember that all things have more than just one purpose to their existence and perhaps such purposes may not be so obvious, in which case, it falls as our duty to enact an exploration to find the concealed purposes of such entities.

[1:17:33] And in this, we shall discover purposes that we had not initially perceived; a second and deeper look at something tends to conjure new insights not before seen; it is a philosopher's attribute to look and search again for some undiscovered truffle of purpose, knowledge, or understanding.

[1:17:34] The second planet of this discourse is that which is known as a Coreless Planet; a planetary body without a metallic core, and is thus only a giant rocky mantle.

[1:17:35] Such a planet, as long as it follows a orbitality and rotality as accorded to the cosmical system is considered non-chaotic, despite its coreless nature and formity which is most often considered a chaotic attribute.

[1:17:36] The next planet of terrestrialism focuses not on the planet's formity, but the contents of the environment of its surface, and a planet is majoratively sandy wasteland is known as a Desert Planet.

[1:17:37] With the potential for small pockets of sentient life and civilisation the least harsh of regions, these planets perhaps act as a beacon of light in the cold and dark voids of space.

[1:17:38] The greatest contribution a Desert Planet can offer is its potentiality; a wasteland can soon become a thriving civilisation with proper means of development, population, and a vision to make it so.

[1:17:39] Perhaps not the most ideal of civilisational candidates, but the Desert Planets of The Cosmos may harbour compact civilisations in future times, especially if the planet holds key resources which we shall only gain knowledge of if we explore such planets.

[1:17:40] Another major type of planetary body of terrestrialism is that known as a Dwarf Planet and although their formities lack the size, scale, and dimension to be considered standard planets, they still hold great abundance of potentiality for these planets hold their own environments, and thus a distinct uniqueness and a certain level of development to possibly support sentience.

[1:17:41] The Dwarf Planets of the systems we explore shall fulfil the role of waystations and planetports for the purpose of refuelling, colony development, and other industrial related activities.

[1:17:42] Again, here is introduced into terrestrialism another planet focusing on its contents, and strikes an oppositism to a Desert Planet and is known as an Ice Planet.

[1:17:43] As derived from its name, an Ice Planet is majoratively covered in ice and similar to its desert planetary oppositistic counterpart, the Ice Planets hold great potentiality, perhaps even more so due to the natural ability of ice to preserve that which it encompasses.

[1:17:44] Think of the truffles of knowledge that could help us solve the cosmical mysteries that are right now frozen on planets such as these?

[1:17:45] This and this only justifies a good enough reason to explore such planets of apparent barrenness, but as aforementioned, it is only when we take a second and deeper look at some large canvas that we see the treasures concealed within it.

[1:17:46] This opens up are larger principle about humanity's exploration of The Cosmos about the fact that we, as the pioneers of this destined and prophesied path, shall need to sacrifice our own comforts to go to worlds wherein the environment may not naturally or initially suit our wants and needs.

[1:17:47] But this draws upon the essence of what it means to explore; to find new worlds and to understands such worlds in an envisionment that foresees civilisations new and adaptive.

[1:17:48] The point of the exploration of new worlds is to hold the vision to see what they can become for without this continuous vision, we do not hold the ambition, or the understanding of what it means to explore and what it means to discover the wonderments of The Cosmos.

[1:17:49] The worlds beyond our own shall be exactly that, beyond our own; they shall not be the same or evolve in the same way as ours has and by this, the environments will be different from which we are used to.

[1:17:50] We must explore these worlds with a knowledge and acceptance that everything we discover shall be different from All that which we know from The Earth; but it is the love for the unquity and diversity of the progenies of The Cosmos that we must master and the greater knowledge we hold of this love, the greater explorers and discoverers we shall be.

[1:17:51] The next two planets of terrestrialism, those categorised as Iron Planets and Lava Planets, hold contents of some of the most fundamental elements of The Cosmos for the metal of iron is found in our own physiologies and in the foods of life, and it is found as the majorative content of some of the dead stars of The Cosmos; a compact star whose mass is iron.

[1:17:52] The second of these two planet type, Lava Planets, still hold great potentiality in the industry of prospection for it is these types of planets that often harbour the most utility of resources of The Cosmos.

[1:17:53] We must therefore overcome the natural boundaries and challenges that we shall face on these lavaic worlds and although this example is the most extreme of environments, it cements the teachings aforementioned; that there exists worlds perhaps not naturally suited to us, but suit our needs in ways we know and in a way we do not yet know.

[1:17:54] To build such civilisations on worlds so extreme is perhaps curtails as the ambition of a fool, but I believe in the minds of the people and the minds of the future generations that we shall be instrumental in the development of.

[1:17:55] I believe in our innovative nature to form solutions to the problems we face for this is perhaps the coremost of our nature as humans; to hold the initiative, imagination, and vision to overcome the obstacles before us.

[1:17:56] These worlds of extremity are just more obstacles that we shall overcome when the time is right and our knowledge and competence has reached the levels needed; as we have overcome the obstacles of our past, we shall overcome those of the future.

[1:17:57] There are those whom will doubt our abilities to do so and there are those whom shall position themselves in the way of our path with their motivations of greed and jealousy, but as it is our nature to explore, we shall, in some way and in some time, overcome these impediments for that is nature of nature; it shall always find a way to complete its own nature.

[1:17:58] The types of planets that have received the most attention thus far in our short observation of The Cosmos are those which are named as Mega-Earths.

[1:17:59] To qualify as a Mega-Earth, a terrestrial planet must be at least ten times the mass of The Earth itself and hold a resemblance to The Earth and its structure, environment, and its position in the cosmical system.

[1:17:60] In the Astronist Tradition, there is no such comedicism to name the region of the cosmical system in which The Earth resides with such inserty.

[1:17:61] Instead, in the Astronist Tradition, this zone is henceforth known as the miderior as sandwiched by that which is known as the interior and the exterior of the cosmical system.

[1:17:62] For the purpose of civilisation-building alone, these Mega-Earths offer extremely exciting new opportunities for wonderment and human exploration and progression.

[1:17:63] For the entirety of the history of humanity, we have fought rivals for the lands of The Earth to call them our own, but with the discovery of these Mega-Earths, the territories available are beyond the wildest of our dreams.

[1:17:64] It is the nature of humanity to be territorial and this is something that will never change for it is our nature to be this way and our nature shouldn't be distorted, interrupted, or curtailed for the motivations of others to achieve their ambitions.

[1:17:65] We are drawn to the worlds that resemble our own and it is in these worlds that we see the greatest potentiality for life beyond The Earth that has evolved in separation from our own evolutionary paths.

[1:17:66] Just as the explorers of this world come across new peoples with new cultures, appearances, and faiths, we shall repeat this same type of discovery in our entrance to these new worlds populated by peoples we have yet to meet.

[1:17:67] The role of the Mega-Earth is one that reflects our history and draws upon an interesting realisation; that there are worlds beyond our own which are tens of times larger than our own in many different ways whether by their age, size, population, or land mass.

[1:17:68] This notion realises that on these Mega-Earths exists world of peoples and civilisations and cultures of new philosophies, religions, and races that we have never yet encountered on our own world for our evolutionary path is different.

[1:17:69] We realise, understand and must accept that by the discovery of the Mega-Earths, we find out about ourselves and our own position within The Cosmos; our place as one of many worlds indulged by sentience.

[1:17:70] The next of the worlds of terrestrialism is the Ocean Planet; the planet with the highest possibility of sentience in its marine form; this is not to say that marine forms of sentience cannot be as intelligent as ourselves, but that their civilisations are concealed by the very mass that provides them life.

[1:17:71] From our perspective of the explorer, we cannot see the civilisations of the ocean worlds until we go below the oceans and discover the potential for civilisations of submarinity.

[1:17:72] Water is one of the most principal signs of life or the possibility of life at some time past, present, or future and with the confirmation of the existence of such oceanwide worlds, we find that life is in existence in The Cosmos for the worlds are principal proof of that by the structure of their planet of the most fundamental part of sentient life.

[1:17:73] The waters of our world that are teeming with life, so why should these oceans of much larger size, scale, depth, breadth, and age be void of such life; to deny life is to deny inevitability for life, as is the principle of nature, will always find a way to survive and develop.

[1:17:74] There is no point in denying that which is natural for that which is natural will always find a way to exist as nature's mission is relentless, merciless, and repetitive.

[1:17:75] The third to last world of terrestrialism is so named as a Sub-Earth; this categorises worlds that are significantly smaller than The Earth, but are still considered planets, such as the world of Mercury in The Solar System.

[1:17:76] The Sub-Earths are perhaps the most abundant of planets for sentient life to exist and it is the principle that the smallest of things may hold the largest of answers and knowledges that we must make clear to our explorers.

[1:17:77] We understand this principle when we think about The Earth from the perspective of The Cosmos; The Earth so small and The Cosmos so large, yet The Earth holds a grand uniqueness; a great evolutionary path but if all we were to look at of The Cosmos were the largest of its progeny, the greatneses of The Earth would be overlooked and forgotten.

[1:17:78] The second to last of the planets of terrestrialism is henceforth appellated as a Super-Earth; this category is not to be mistaken with that of Mega-Earth and sits somewhere between this and the size of the actual Earth itself.

[1:17:79] The principles aforementioned in relation to the Mega-Earth category stand true for this category in the same form as humanity forges its way through The Cosmos to discover new homes of worlds that resemble our own and those which do not.

[1:17:80] Before writing of the final category of planet within terrestrialism, we must first speak of the underlying principle of terrestrialism and the humanic exploration of The Cosmos in wider terms.

[1:17:81] And that is the principle of adaptation; throughout human history on The Earth, we have propelled ourselves to new lands despite fears of death and the unknown; there were those who doubted such exploratory ambitions and spoke of human nature being stationary and unadaptive, but their falsities were proven so by the braveries of the few and the fulfilment of our natures to be curious and to discover that which is waiting to be discovered.

[1:17:82] We adapted then and we shall do so in the future regarding the new worlds we shall come across; we shall have to adapt in greater scale, but by better measure for the betterment of peoples as we explore The Cosmos in The Universe.

[1:17:83] The final planetary body of the Contental Philosophy of terrestrialism is accordingly named a Boscage Planet; this relates to a planet whose landscape is majoratively made up of forestries, woodlands, and greenery.

[1:17:84] This surface type is the most diverse of all for with the development of forests comes the development of lakes, mountains, rivers, and other natural phenomena, and is the type of surface most suitable for sentient and intelligent life.

[1:17:85] It is from these planets that are most in tune with natural phenomena that we shall become most prevalent in our ambitions for bioprospection and it is from these planets we shall discover the most exotic new species of fauna and flora which will change our entire perspective on evolutionary processes, zoology, biology, as well as physiology.

[1:17:86] It is of the Boscage Planets that I wonderment over the most for they are the planets with the most natural phenomena currently existing upon them and they are the planets which I always wonder what could be happening on them right now, no matter how far away they are.

[1:17:87] This draws upon another principle and that is of distance; it is common human default to ascribe less importance to that which exists furthest away from oneself and one's own circumstances, yet this is a mindset that we must not overhaul, but divide into two parts.

[1:17:88] The first of which resides in the mindset of the present time which is aforementioned in the previous insentensation and the second of which resides in the mindset that distance does not decrease relevancy and although these planets may be light years away, that which is happening on them or the life that could possible exist upon them is no less relevant to us than that which exists around us and affects us directly.

[1:17:89] In essence, it is the boscagial planets that offer some of the highest rates of wonderment for they largely reflect the planet upon which we reside and they are the symbol of sentience and the epitome of life beyond The Earth.

[1:17:90] It is the Boscage Planets that will form our greater understanding of The Cosmos as a place abundant of life and a diversity of life that puts our own diversity on this single world in its place.

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[1:17:91] As the second Contental Philosophy after that of terrestrialism is name Gasism, it is immediately clear that we shall be focusing now on the planets which do not have a surface, but are instead formed purely of billions of years of the combinations of gas and dust and celestial particulars.

[1:17:92] Gasists may believe that the gas planets of The Cosmos demonstrate supremacy of cosmicality over their terrestrial neighbours and therefore stand the greater of the pair.

[1:17:93] By this notion, it is believed that the gas worlds of The Cosmos can provide us with a greater knowledge of The Cosmos than those of terrestrialism, or alternatism, which is the third and final of the Contental Philosophies and is latterdiscoursed.

[1:17:94] Presently, let us discourse the first of the gaseous planets which details a gaseous planet in perhaps its worst state; that which is named a Chthonian Planet; a planetary body whose proximity to a star strips away its hydrogen and helium atmosphere known as the Hydrodynamic Escape to leave a metallic and rocky core.

[1:17:95] This stripping away of the gaseous attributes and elements of the celestial demonstrates the immensities and extremities of the forces of stars and denotes the most extreme phase of a planet's evolutionary life; the destruction of its outermost layers, thus revealing its most bear and raw appearance.

[1:17:96] Within this notion too, the eventual fates of each of the planets of every cosmical system is revealed; their gradual destruction by that which they depend upon; by that which they orbit around; the extinction of the progeny by their originator.

[1:17:97] This concept is henceforth known in the Astronist Tradition as the Chthonian Process, or the Chthonic Process; the gradual eradication of a celestial by that which it is dependent upon, or by that which created it, or sustained it during its existence.

[1:17:98] The next of the planets of Gasism is known as an Eccentric Jupiter; this relates to a jovian type and sized planet that orbits its centrality, its star, in an obscure way such as having a largely imbalanced orbit on either the aphelion and perihelion sides.

[1:17:99] An Eccentric Jupiter is perhaps influenced by some chaotic attributions but ultimately, these gaseous worlds still follow a distinct orbitality and rotality despite this not totally conforming to a standard orbitality or rotality which conclusive categorises these worlds as being cosmical in naturity with some chaotic features.

[1:17:100] The Gas Dwarf planets are the next worlds of the Gasism branch of Contental Philosophy and like with all smaller worlds, we must hold the principle that there is no world unworthy of exploration for the most seemingly insignificant of worlds may hold the most significant of knowledge and treasures of The Cosmos.

[1:17:101] Such Gas Dwarf stand as suitable candidates as locations for orbital stations for refuelling, industrial works, and providing rejuvenations for travellers during their journeys through The Cosmos.

[1:17:102] The gas worlds that we know of in The Solar System, such as those we have appellated as Jupiter and Saturn, are primarily made up of hydrogen, yet there are the gaseous worlds of The Cosmos that are primarily made up of helium instead which introduces the next worlds of Gasism, those which are known as Helium Planets.

[1:17:103] The main point of discourse on these worlds of Gasism are that they demonstrate diversity and variety of gaseous structure in the cosmical system and as we explore The Cosmos further, we shall discover new worlds that are made of different gaseous elements; those of which we thought could never have existed.

[1:17:104] Throughout the entirety of our histories, there have been those whom have spoken of that which cannot exist, such as the incentrality of The Earth in the cosmical system, but they were proven wrong and their falsities were revealed to the world for the people to see what they really were.

[1:17:105] The next two categories of planet of Gasism as known as Hot Jupiters and Hot Neptunes respectively and derive a variation on the two classical planets after which they are named.

[1:17:106] This category of planetary body resembles Jupiter and Neptune, but are named Hot because these planets are found in close proximity to the star around which they orbit, therefore justifying the moniker given, yet are not so close to the star that chthonic processes begin to take place.

[1:17:107] Overall, these two categories of Gasism demonstrate the way in which temperature can cause fundamental changes to the structures, formities, orderities, and naturities of the planets.

[1:17:108] As well as this, these also show the potentiality of the progenies of The Cosmos to not only introduce new worlds entirely, but to introduce new derivations of worlds already in existence.

[1:17:109] The next of the gaseous planets within the Contental Philosophy of Gasism is appellated as an Ice Giant; an exemplar of this would be the planet of Uranus that we all know of to be in The Solar System in which we reside, but do not be mistake that Ice Giants have an icy surface for this is actually the opposite.

[1:17:110] They are composed of elements heavier than hydrogen and helium and do not have a surface like the terrestrials, but a liquid icy center covered by an upper atmosphere of hydrogen and helium.

[1:17:111] In the outer regions of cosmical systems, Ice Giants are the most prevalent types of planets, and so we must use what we can of them when we do eventually reach them.

[1:17:112] We must remember, like all the planetary structural types mentioned in both Terrestrialism and Gasism, the planets themselves may not be initially overabundant with potentiality but many of these larger worlds have rocky moons, and it is on these lunar bodies that we must search in prospection or for civilisational purposes.

[1:17:113] The second to last of the planets of Gasism are categorised as Mini-Neptunes; these planets are essentially in resemblance of the classical planet of Neptune, but much smaller in their scale and dimensions.

[1:17:114] This does not mean to say that they themselves have less treasures to reveal, or that their moons do not have any potential for civilism as to stay in accordance with the tenet that all that is smaller is not all that is lesser; henceforth known as The Lesser Principle.

[1:17:115] The final planetary type of Gasism is titled as a Super-Jupiter and as the appellation suggests, is an even larger version of the giant that is Jupiter itself.

[1:17:116] With the introduction of this final type of gaseous planetary body, it must be clear now to all readers that with The Cosmos there is always something bigger; just when you think that there a planet, or a star couldn't get any bigger and is at the extremity of our comprehension, we discover another planet, or star that is twice as large, or twice as distant as the original.

[1:17:117] This demonstrates a wonderment of The Cosmos that shall be forever marvelled upon by the wondermenters of us and shall be forever searched for by the explorers of us.

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[1:17:118] The next and final derivation of Contental Philosophy is that of Alternatism and involves the planetary bodies that are more obscure, or whose unquities deserve a category separated from that of terrestrialism and gasism.

[1:17:119] The first of the planetary bodies of Alternatism is known as a Brown Dwarf and whose structure lays in fusionalty and intermediacy.

[1:17:120] Firstly, the stars of The Cosmos are structured as they are by the compaction occurring at their cores thus forming fusional processes, whilst nearly all the planets of The Cosmos are not large enough in mass to initiate these processes of fusionalty.

[1:17:121] A Brown Dwarf is essentially the middle ground between these two oppositism and therefore is not a planet, but also, not massive enough to a fully formed star.

[1:17:122] In Astronist cosmological and philosophical terms, Brown Dwarf are considered to be half cosmical and half chaotically influenced as a reflection of their intermediary between being stars and planets.

[1:17:123] Brown Dwarfs are cosmical in that they do form part of cosmical systems and whether by astral or planetary origin, they do still follow a cosmical orderity, but they are equally as chaotic due to their indistinction in colour, functionality, naturity, purposivity, and their general intermediacy.

[1:17:124] One characteristic of cosmicality is to be something in distinction from another, but the Brown Dwarfs do not achieve this and for they are forever trapped in an endless cycle of intermediacy; stuck between being classified as one entity and another.

[1:17:125] Perhaps one the most mysterious of the celestials, Brown Dwarf are a perfect exemplar of what it means to be part of the alternatism category as distinct from terrestrialism and gasism.

[1:17:126] The binarity of stars has been aforementioned but here we focus our attentions on the planet which around such stars it orbits and this type of planet is known as a Circumbinary Planet.

[1:17:127] The reason for this planet category to be placed within that of alternatism is due the planet's inconclusivity of its orderial centrality.

[1:17:128] The planets of a singular centrality are bound to this centrality and are most cosmicality because of their Cosmical Bond with the astral centrality around which they rotate, and therefore, due to the circumbinarity of this such planet, the cosmical bond exists with less clarity and firmness.

[1:17:129] The Circumbinary Planets are still considered cosmical by their naturities, functionalities, and formities, but the orderity by which these planets abide is less conclusive and so, it cannot be placed in either of the other planetary categories of terrestrialism and gasism.

[1:17:130] As a product of binarity in The Cosmos, the Circumbinary Planet is one of the most important progenies of The Cosmos to be studied for its structural and functional unicity is most revealing about binary cosmology and the binarity of cosmical function, orderity, and naturity.

[1:17:131] The next of the planetary classifications of alternatism is known as a mesoplanet and these are defined by their size of linear dimension that must be smaller than that of the classical planet of Mercury, but larger than the asteroid of Ceres.

[1:17:132] Perhaps it is these mesoplanets that are most abundant and frequent of planetary bodies throughout The Cosmos and like the moons and the smaller planets and

the larger asteroids, this classification of planet shall hold a vast amount of potential for prospection, as well as revealing some of the largest mysteries of The Cosmos to us.

[1:17:133] These planetoids are certainly cosmical by their naturities and orderities for they follow the cosmical system through a proper course of orbitality and rotality as do all other the planets of the cosmical system.

[1:17:134] Similar in its naturity to that of a Brown Dwarf, the next of the categories of alternatism is known a planemo; an astronomical object with enough mass to achieve hydrostatic equilibrium, but not enough to initiate core fusion at any time during its existence.

[1:17:135] The essence of what makes a planemo is steeped in the idea of potentiality, and this is the same for that of the brown dwarfs, although they are fundamentally different.

[1:17:136] The brown dwarf has some greater potentiality to achieve fusion than that of the planemos, but a true brown dwarf never actualises this, while a planemo has no potentiality in the entirety of its existence to create fusion; there exists no possibility for it to achieve this.

[1:17:137] Planemos teach us a great lesson about the naturity of formation in The Cosmos by their very own formity; they can be described as an astronomical object of potentiality, so they are in existence like the other standard celestials, but their formation is tinged with obscurity.

[1:17:138] The naturity of the formation of celestial entities in The Cosmos is entirely based upon the extent of potentiality that the entity in question holds, with gravitational potential being the most fundamental of all the types of potentiality, of which physical potential, kinetic potentiality, magnetic potential, and fusional potential follow.

[1:17:139] We can, by this notion, view formations in The Cosmos according to their potential to form into their ultimate states, an exemplar of which would be the successful formation of a star, but the brown dwarfs and the planemos are examples of the failure of a celestial to do this and reach its ultimate state, and is therefore left in obscurity.

[1:17:140] As aforementioned in the discussion of brown dwarfs, there exists a distinct chaosity that reveals itself in the non-conformative naturity of its formation to any other distinct categorisation.

[1:17:141] It is this non-conformity that highlights the inability of the planemos and the brown dwarfs to be totally cosmical and to be completely of a cosmical naturity.

[1:17:142] The planemos of The Cosmos sit between being; they are not stars, and they cannot be said to be planets; their best title is an astronomical object lacking the potential

to become that which it may be otherwise if the processes of fusionality in its core were to take hold fully.

[1:17:143] In these astronomical objects of some chaotic influence, the extent to which it is chaotic is unknown itself, we see the diversity of The Cosmos and its continuous ability to demonstrate its compulsion towards the manifestation of entities considered to be incosmical to our current knowledges.

[1:17:144] Despite their partially chaotic natures, it is the planetesimals and the brown dwarfs that we can perhaps learn the most from in regards to the nature of The Cosmos and the formities of its progeny.

[1:17:145] Equally, the planetesimals may still hold functions for us through civilisation development, prospection, and generally cosmical study for despite their incosmicity, they are still very much in existence and it is this very existence, and the very possibilities they hold, that make them important stopping points in our journey through The Cosmos, both in terms of wonderment and exploration.

[1:17:146] The next of the progeny of alternatism are known as planetesimals and their manifestations are interchangeable in that they are categorised as minute planets which have formed in the same way as standard planets, but by means of smaller size, scale, and dimension.

[1:17:147] The reason for the planetesimals to be categorised into alternatism is not due to any chaosity that may exist within them, but due to their interchangeability of classification and their overarching nature, such as a dwarf planet may be classified as a planetesimal, and a categorised planet such as Mercury may also be described as planetesimal when compared with the giants of Jupiter and Saturn.

[1:17:148] It is for this reason that the term planetesimal is considered one of alternatism and not one of terrestrialism or gasism.

[1:17:149] That which is categorised as a protoplanet, which is the next of the forms of the Contentual Philosophy of alternatism, is classified as a planet in its most embryonic of stages and is therefore not able to be placed into the terrestrialism or gasism categories.

[1:17:150] In the protoplanet, we see manifested the formative processes of planetary structure, formity, and the development of planetary nature, and the role that of category that a protoplanet plays is important in the revelation of the ways of The Cosmos and the development of its progenies.

[1:17:151] The protoplanets are an important symbolism for the formity of worlds and the protoplanets are those celestial entities that hold the most potentiality in their futurity of development into a world of civilisations, habitations, and of importance to the overall cosmical system.

[1:17:152] The prefix of proto- means original and primitive and by this notion, its usage in relation to a planet is proper, true, and justified; furthermore, the protoism of the planetary formation demonstrates the pure cosmicality of the planets and it reveals a parallel between ourselves and the sentient of The Earth and the naturity of the planets.

[1:17:153] The protoplanet stage of the planetary formation demonstrates the initial stages of cosmical existence and this relates to ourselves and our own embryonic stages of development; all that is cosmical has developed in this way of gradual stages of growth and so did the The Cosmos itself hold a form henceforth known as the protocosmos.

[1:17:154] The Big Bang, by this same notion, and the events immediately thereafter relate to the protoism found in The Cosmos; its most initial and primitive of stages and forms; its most fundamental phases of development; the times of the most rapid cosmical developments.

[1:17:155] In this, we see the protoism of all things of The Cosmos and we see this stage of development universally, and links back to The Cosmic Existence Principle; All that does exist must begin and it must end, and protoism is the stage of development at the most primordial of times of the existence of whichever cosmical entity.

[1:17:156] We know the standard cosmical system to be made up of stars, planets, moons, and other smaller astronomical objects and phenomena, but there are those systems which differ and one exemplar is that of a Pulsar System, in which Pulsar Planets, the second to last planetary entity within alternatism, are orbiting a pulsar.

[1:17:157] These Pulsar Planets are considered to be part of alternatism due to their centralities being non-conforming to the standard cosmical system; pulsars are, of course, stars in their serial stages, but the naturity of pulsars are much different from those of the standard stars.

[1:17:158] For a planet to orbit a pulsar, it is of great differentiation from the standard planetary systems due to the survival of the planet after the expansion of the star during its extinction stages and the violent formations of the pulsar.

[1:17:159] The orbitality of such a planet is so dissimilar to that of our own orbitality that if the star around which we rotate was to turn into a pulsar, perhaps the world in which we reside and the world we depend upon would not be recognisable to us.

[1:17:160] The planets of pulsars are so different into their contental developments that they do not resemble a standard cosmical planet with cosmical contents.

[1:17:161] Again, we look towards the Pulsar Planets for a manifestation of variety in The Cosmos and we are in the understanding that pulsars may be allowed to take the positions

in orderity of the standard stars, but the consequences they reap relate to the distortion of worlds that orbit them.

[1:17:162] The final planetary body of alternatism is found in the Ultra-cool Dwarfs that dot the panorama of The Cosmos; these are characterised by their deficiency in temperature compared to a full stellar object and further demonstrates the ability of temperature to be the culminal factor in the categorisation of celestial entities.

[1:17:163] We end our discourse on alternatism by speaking of the constention on the discussion of planets and other celestial phenomena that perhaps do not totally conform to our understanding of what is deemed cosmical, but they do in reality exist and from this fact, we cannot turn away.

[1:17:164] Alternatism, the third and final element of Contental Philosophy, demonstrates an overall principle of cosmical study that insists upon the continual remersion of cosmical progeny that we had not known to exist beforehand.

[1:17:165] Alternatism teaches us that all that we think we know of The Cosmos and its ways shall be proven to be not All that The Cosmos consists of due to the revelations of new planetary types and celestial formations that do not conform to our standard view of The Cosmos and its systems.

[1:17:166] Ultimately, it is Contental Philosophy, or Contental Cosmic Philosophy, through its three main branches of terrestrialism, gasism, and alternatism, that we are able to categorise the parts of The Cosmos we perceive, yet perhaps do not understand and also, this philosophical discipline allows us to study each planetary type or celestial entity by measure of its appearancial features, functionalities, naturities, orderities, and fusalionalities.

Formationism & Evolutionism

[1:18:1] Planetary Formationism is a fundamental construction of The Cosmos for without the formation of planets, the entire functionality, naturity, orderity, and purposivity of The Cosmos is called into question.

[1:18:2] The formation of planets may be one of the last of constructs in the formation of a cosmical system, but their significance is often misunderstood.

[1:18:3] The standard cosmical system is formed by the planets and the star around which the planets orbit, but without the formation of planets, we are left without a proper cosmical system that can be said to lack orbitality and orderity.

[1:18:4] It stands equally true for the removal of planets towards the breakdown of the cosmical system just as it does for the removal of stars, or the centralities, from the cosmical system.

[1:18:5] If there exists a centrality, but there does not exist planets for the centrality to be the centre of, then we are missing the second counterpart of what makes a cosmical system ordered, whole, and properly functioning.

[1:18:6] Planetary Formationism denotes the physicalities of planets and the way by which they have been corporeally manifested and its counterpart concept, Planetary Evolutionism, relates to the journey of development that the planet has undergone in order to reach the physicality as denoted in Planetary Formationism.

[1:18:7] Planetary Evolutionism upholds the belief that planets, like animals, plants, and humans, have followed a path of evolution throughout their existences and have therefore not always been the same throughout the entirety of their existences.

[1:18:8] This belief is manifested through studying the history of The Earth itself; during the primordial days of The Earth's existence, it was unbelievably violent and scorching hot with volcanic eruptions, asteroid impacts, and boiling wastelands covering its surface.

[1:18:9] Comparing this to The Earth we see today when we look through the windows of our homes and we would not believe these two worlds could ever have been the same, and by this notion, the fact that The Earth has seen billions of years of development to get to where it is today from the stage at which it began, is an evolutionary path if ever there was one.

[1:18:10] Planetary Formationism holds that the formity of planets is a direct reflection of the naturity, purposivity, and orderity of The Cosmos and holds planetary formations to be central to the proper functionality of The Cosmos and suggests that without planetary formations The Cosmos would not function, or exist as we know it to.

[1:18:11] Like the revelation and discovery of the theory of evolution about all life on The Earth by one of the greatest of human minds that every existed, it is logical to notion that the planets exist in the same evolutionary journey for they are exist in much greater cosmicality than the life of The Earth ever could.

[1:18:12] Further, evolutionism is raised as being the essence of what it means to be cosmical by naturity and orderity and functionality; evolutionism is considered the most fundamental of cosmical procedures.

[1:18:13] Evolutionists can perhaps become some of the greatest of wondermenters for they see The Cosmos according to its evolutionary processes and understand cosmology and cosmogony through a lens of cosmical developmentations occurring from earlier cosmical forms, all leading backwards to a singularity, and all leading forwards to a singularity.

[1:18:14] This system of thought is known by a number of names according to the theme; the cosmology is known as Evolution Cosmology, or Evolutionary Cosmology; the concept is known as The Evolutionary Cosmos, or Cosmic Evolution; the philosophical standing is known as Evolutionism, or Cosmic Evolutionism.

[1:18:15] As we continue on with this discourse, we speak of the various physical manifestations of Cosmic Evolutionism and the ways by which we can link evolutionary processes to the elemental progeny of The Cosmos

[1:18:16] As aforesaid within the philosophical study of Gravitology, the fundamental ability of gravity to bond together and structure the entirety of all the progenies of The Cosmos is wholly confirmed and explored, but when in discourse of Cosmic Evolutionism, the first exemplar of which we must discuss is that of the process of accretion.

[1:18:17] Accretional processes occur throughout the entirety of The Cosmos in the formative times of all that exists because although accretion is primarily associated with larger celestial bodies, its essential function is found in the creation of all celestial entities through the compulsion of gravity and its intertwining ability in togethering of matter.

[1:18:18] Accretional processes are inherently conformed by gravity's conjoinment of the matter it insumes; by what force does gravity conduct its cosmical wonderments may be venture to ask, and the question remains unknown, except for the affirmation that gravity is the greatest tool used by The Cosmos to form all that is cosmical by naturity and functionality and orderity.

[1:18:19] The pure cosmical procedure of accretion stands as a product of evolutionistic cosmology by the notion that the accretional processes occur at the very beginning of the existence of a celestial entity, even before the protoform is manifested.

[1:18:20] The accretional processes of the formation of a celestial entity trigger the evolutionary process from the matters of The Cosmos already in existence in forms long past; the rocks and the dusts and the gases may well have been part of other celestial entities in some past cosmical primordality.

[1:18:21] The beliefs of accretionism place the most emphasis on the process of the same name and suggest that accretion is the centralmost process in The Cosmos from which all celestial entities are made and with gravitation as its primary ally, these beliefs of the process of accretion are justified and stand upon logicity.

[1:18:22] It is a notion of logic to place forward that the smallest of matter culminates together to form some of the largest constitutions of matter in The Cosmos.

[1:18:23] By this notion, that which is smaller creates that which is larger, and we see this in the evolutionistic paths of the life on The Earth through the formation of complex lifeforms from those lifeforms of the greatest simplicity.

[1:18:24] The evolutionaries relate to the composite parts of the overall evolutionary processes and this includes that of accretion; an Accumulative Cosmology persist that in order for the progenies of The Cosmos to exist as they do, an accumulation of elements to form the cosmical progeniture and phenomenii we know and devote to.

[1:18:25] Accretion is perhaps the most fundamental process of structure, formity, naturity, and orderity in The Cosmos for it is the accretional process that forms the way in which each cosmical progeny is natured, ordered, and structured.

[1:18:26] A physical exemplar of an evolutionistic cosmology is known as a Merging Star, or Stellar Collision; the gradual amalgamation of two stars due to Cosmic Mechanisms including gravitation and gravitational radiation.

[1:18:27] This relates both to a Collisional Cosmology, focusing on the belief held that all cosmological processes and cumulations are caused by collisions, and supports an evolutionistic cosmology through the formation of a new stellar entity from two previous stellar formities.

[1:18:28] Stellar Collisions involve the degeneration of stars through the inclining of these objects from the gravitational influences forcing them together, often a cumulation of a binary star system.

[1:18:29] The evolutionary processes in the merging of stars is proven by their physical mergence together, thus marking the end of the lives of two stars and the beginning of one new stellar entity.

[1:18:30] The proximity of the two stars must be close enough for the gravitational influences of each of the stars to reach each other's gravitational boundary to start the stellar cumulative process which eventually forces the collision of the stars to occur.

[1:18:31] The intensification of potentiality is another aspect of stellar collision and mergence that is consequential of the process; the potentiality of the stars are so high due to the inevitability of the formation of a new star twice as large as the two initial stars.

[1:18:32] Stellar Collision is another branch of Stellar Formation, or Star Formation, but the merging of stars strikes an eruptive compulsion that is similar in characteristic to most other star formations, but stands in unquity as the binary formation of stars through the coming together of two stars.

[1:18:33] In all, evolutionism in stars is found by their mergence and the demonstration of stars in a transformational state which marks their end, but marks the beginning of a brand new stellar entity.

[1:18:34] The collisions of stars are dependent upon that which most other cosmicalities are dependent upon and that is gravity; the mergence of stars constitutes the ultimatum of an evolutionary journey that is based upon the gradual development of the celestial from those cosmical elements which existed before it.

[1:18:35] In this Stellar Collision, we see that destruction, eruption, and explosion is tantamount to creation in cosmical terms and through the lens of the minds of the evolutionists, we are able to understand The Cosmos and all its progenies in an interconnected way and further develops the concept of the Cosmic Web.

[1:18:36] Further to the discourse of Stellar Collisions, we delve our thoughts into what is known as the Nebular Hypothesis; this theory holds that The Solar System within which we reside, and furtherso, all the other cosmical systems, are formed through nebulaic matter.

[1:18:37] The Nebular Hypothesis demonstrates humanity's current understanding of the evolutionary cosmogony and further solidifies theories about Cosmic Evolutionism and the creation of the cosmical systems and progenies from that which existed before them.

[1:18:38] As developed by one of the greatest of minds of the history of humanity, the Nebular Hypothesis creates a cosmology whereby nebular formations are considered the most fundamental structural element of what forms The Cosmos to be as we know it.

[1:18:39] Again, from The Cosmic Existence Principle we derive that for something to exist cosmically, there must be a beginning and an end, but there must first be something before it, and by the notion of the Nebular Hypothesis, we understand that for the cosmical systems to form, they had to develop from the grand nebulas of The Cosmos that the

wondermenters, adorers, and venerators look upon for inspiration and for cosmical understanding.

[1:18:40] We see evolutionism throughout The Cosmos and certainly not all exemplars are considered here in the writings of the Omnidoxy, but by no means does this suggest that they are any less relevant than those mentioned.

[1:18:41] It is one of the central principle of Cosmic Philosophy and Astronist Philosophy in a wider sense that all that does exist in The Cosmos, does so by a cosmical orderity, naturity, and purposity, and therefore relevant in all of its aspects, even by the aspects that we do not yet understand, or those we may never comprehend.

The Systems of The Cosmos

(Systemics)

[1:19:1] Systemics, in Astronist and Cosmic Philosophy, deals with the philosophical study of the motionalities of celestial entities as well as dealing with their fundamental orderities and the courses upon which they follow to complete their orderities.

[1:19:2] Systemicists must study the motions, functions, and orderities of the celestial entities and derive philosophical meanings and understandings from these entities in order to establish a greater overall comprehension of the cosmical system and its overarching functionalities.

[1:19:3] There are six major components of systemics that shall be discussed during the discourse on the topic and the first of which are known as exocomets.

[1:19:4] Exocomets are named as such because they are comets from outside The Solar System in which we reside and for the purposes of the study of systemics, its title shall be tolerated, but it must be grounded now that the use of such a title is not encouraged throughout wider Cosmic and Astronist Philosophy.

[1:19:5] This is because by the nature of its inferences, it suggests a centrality of The Solar System in which we reside and all else outside it is to be considered foreign, or external to us, though this very notion does not support the general nature of Astronist Philosophy and Thought.

[1:19:6] It is within Astronist Philosophy and thought systems that we are within The Cosmos, and The Cosmos is not some foreign entity outside the boundaries of The Solar System.

[1:19:7] This skew towards an anthropocentric and geocentric view of The Cosmos is not encouraged by Astronist Philosophy though as aforementioned, its title shall be tolerated, but only for the purposes of this discourse and no other.

[1:19:8] Exocomets and comets within The Solar System have varied motionalities and courses; there are those comets which hold seemingly no orderity and certainly do not hold any orbitality due to them speeding through space at velocities unimaginable and holding a trajectory whereby anything in the comets way shall be obliterated.

[1:19:9] In these types of comets there exists no orbitality or seemingly any orderity and are known as Interstellar Comets, but there are those comets of The Cosmos that orbit stars and planets and moons and these types of comets are favoured through a lens of cosmicality for they demonstrate their orbitalities, orderities, and naturities just like the planets and moons of systems.

[1:19:10] This reveals why the naturity of comets is largely undetermined due to their ability to be the champions of cosmical orderity in one scenario and the next, they hurtle through space under a certain chaotic influence.

[1:19:11] But the comets of The Cosmos are truly the greatest exemplars of the study of celestial motionalities and orderities due to the wide range of motions, trajectories, and orders that they continue to display as we discover more and more of these important astronomical objects.

[1:19:12] The exomoons are next, and the policy on such a title, as aforementioned, remains the same in this context too; the term exomoon relates to the moons of The Cosmos that are beyond The Solar System in which The Earth resides.

[1:19:13] The systemic study of the motions of moons provides us with greater knowledge about the entirety of the functions and orderities of the cosmical system as a whole.

[1:19:14] Moons are the beacons of orderity; by their very naturity, they are coupled with a planet upon which they dependent for their own existence and they not only orbit their parent planet, but subsequently so, they orbit their parent star as well.

[1:19:15] By the motions of moons, the planet around which it revolves is impacted upon second only to the star around which the planet itself revolves around.

[1:19:16] Despite the abundance of moons around some larger planets, they all keep to their destined path of orderity and it is a motion in The Cosmos rare to be seen wherein celestials of such closer proximity to one another, yet too, their distinct awareness and disinclinement towards one another.

[1:19:17] It is the moons that we must look towards if we wish to witness the truest and yet most quickly forgotten example of orderity in The Cosmos and although The Moon we know and love to wonderment over holds a simple orbitality and motionality due to its aloneness, there are moons of The Cosmos that we have yet discovered which must navigate must greater odds against them in order to fulfil their orderities.

[1:19:18] The next component of systemics that we shall explore is the phenomenon known as mean-motion resonance in the orbitality of planets around their parent star; this is the phenomena in which two planetary celestials have periods of revolution that are the same as each other but one celestial is closer to the centrality than the other and this phenomena can either stabilise or destabilise the orbitality.

[1:19:19] This phenomenon of The Cosmos demonstrates a Twin Motionality; a parallel of motions in the cosmical system that reflects an ability of The Cosmos to mirror one another.

[1:19:20] In this, we see symmetry in The Cosmos for the orbitalities of these two celestials are in almost perfect conjunction with each other and forge the understanding that certain progenies of The Cosmos are constructed upon a mechanism in which their orbitalities are not only in symmetry with another, but are therefore dependent upon one another.

[1:19:21] The ability of this phenomena to either stabilise or destabilise the entire orbitality demonstrates the nature of the paradigm of The Cosmos to be teetering on the boundary between stability and instability and is indicated by many a progeny of The Cosmos and their functionalities, orderities, and naturities.

[1:19:22] The resonance of cosmical entities holds a unique meaning in that it relates to the extent of simultaneity and parallelism in the functionalities and motionalities of cosmical entities.

[1:19:23] The resonances of the cosmical entities reveals something about The Cosmos that perhaps we have not witnessed in any other aspect of cosmical studies; the connection between cosmical orderity and resonance.

[1:19:24] Before now, much of the cosmical orderities, although they are structured to form a fully functioning whole, are composite and unique of each other, yet the idea of cosmical resonance reveals that there are certain orderities in The Cosmos that not only depend upon each other, but mirror each other by their orbitalities.

[1:19:25] In this, we see the beauty of The Cosmos and its progeny to be all things; to be both unique and alike; to be both mirrorous and asymmetrical; to be both dependent and independent; this is the truest beauty of The Cosmos and all its offspring of wonderment.

[1:19:26] Just like most the motionalities of the planets following the same orbital direction, there exists less commonly, motionalities of planets following orbital courses of the opposite direction to all the other planetary bodies of the cosmical system.

[1:19:27] These such celestials are known as Retrograde Planets and although one's initial perception may be to see them as chaotically influenced, this is a novicial mistake for they are just as much cosmical as their counterparts.

[1:19:28] The extent of an entity's chaosity is defined by its unordered functionality, its wayward motionalty, and its general unknown naturity.

[1:19:29] However, the retrogradial planets belong to an ordered functionality, and their motionalities, although opposite in their direction, are not wayward for they still continue along on a common course of motion, and not unlike their planetary and lunar counterparts in the system, their naturities are known to us.

[1:19:30] Retrogradial processes are therefore cosmical by their functionalities, orderities, and naturities for they exist in similarity to their progradial counterparts, with their orbital direction only defining their differentiation.

[1:19:31] The relationship between the retrogrades and the progrades not only relate to the orbitality of celestials, but their principle relates us in our lives.

[1:19:32] The majority of us go about our lives in the direction all those whom surround us for it is easier to go the way of the masses than it is to forge one's own path.

[1:19:33] There are those of us, however, whom take paths of difference, of change, and of unquity and although we may not be aware of it in the present time, the path we choose may well become the path of the many in time's beyond the current.

[1:19:34] By this notion, it is principled that there is no harm in acting against the flow of the crowd or in thinking in such a way that does not conform, but as long as the intention with which we conduct such a retrograde are genuine and proper, then these people are some of the best of us.

[1:19:35] If you look at the majority of those of our histories that have made a change and fought for their ambitions, they will describe their journey in isolation from the paths of the people of the world around them.

[1:19:36] Be not mistaken for we cannot all be retrogradial in our natures, but there are the few that do show resilience in the face of mass conformation and there are the few that have changed the world because of it and those few we speak of shall continue to appear in the largest of populations just as they have done for the majority of our histories.

[1:19:37] By some cosmical miracle, the Retrograde Planets were formed and structured upon a course that differed from those of all the other celestials and in this occurrence, we are able to wonderment, adore, and laud the celestial because it is for this very aptitude of non-conformity that we see the beauty of The Cosmos and our lack of knowledge of its true functionalities, motionalities, orderities, and naturities.

[1:19:38] It is perhaps most logical to notion that both the retrogradial and the progradial directions of motionalities are in fact ambipholous; this reveals perhaps the truest naturity of The Cosmos by the understanding that all that exists within it is true and those elements we think not to be true, are simply beyond our current knowledges of what it means to be cosmical.

[1:19:39] The second to last component of the philosophical discipline of systemics is that which is known as a Rogue Planet; these entities are considered fully chaotic in terms of solarly, but depending upon their interpretation, may be considered the most galactically cosmical entities of all.

[1:19:40] Rogue Planets are planetary bodies that do not orbit around a star like the traditional planetary entities in the standard cosmical system and structure, but instead, they orbit around the entire galaxy in an unfixated position.

[1:19:41] In terms of solarly, the planets that orbit the stars of The Cosmos are considered by most Astronist cosmologies to be cosmical according to their solar centralities and so, by their disjunction and disconnection to any solar centrality, the Rogue Planets of The Cosmos are considered highly chaotic when viewed upon by a pure lens of solarly.

[1:19:42] Due to their outcastation from their former solar centrality, or their total disassociation from a solar centrality for the entirety of their existences, the Rogue Planets are often considered to be anti-solar, and by this pseudocosmology, it is derived that there is no need for the stars by the Rogue Planets' fixation and centrality around the galaxy itself.

[1:19:43] Therefore, from under a purely galactical lens, Rogue Planets are considered more cosmical than any other planet type for their centrality is not just a single star in the billions of systems, but it is the galaxy itself.

[1:19:44] This is derived to be much more highly cosmical due to the ability of the Rogue Planet to orbit a centrality of such distance from it and of such greater size in comparison to itself.

[1:19:45] However, the more orthodoxal view of Rogue Planets denotes them to be agents of The Chaos for they exist not in proper cosmical orderity by the grace of the stars, but instead, they follow and centre themselves by the centrality of the galaxy which is always a super massive black hole.

[1:19:46] The setting of the Rogue Planet's centricity on the largest of oblivions of The Cosmos is revelatory about the naturity of Rogue Planets and their true allegiances.

[1:19:47] It is staunchly argued within this writing, especially when a traditional view is undertaken, that the Rogue Planets are chaotic manifestations and bases this on their largely unknown trajectories, their unknown orderities, functionalities, purposities, and most of all, their unknown motionalities when studied upon in the discipline of Systemics.

[1:19:48] The motionalities of the Rogue Planets are unknown due to their unbelievable orbital periphery.

[1:19:49] Looking upon Rogue Planets with a gentler lens, one may find it logical to place upon the Rogue Planets the aforementioned Retrogradial Principle; the praising of the cosmical entities that show an redirection in their functions and motions.

[1:19:50] Again, even with this principle applied, the argument still remains that the Rogue Planets are much different in their naturities than to the Retrogradial Planets for the

Retrogradal Planets still orbit a star and they still hold a distinct orbital, functional, and motional role.

[1:19:51] Having written all this of the Rogue Planets, we must, however, cherish their existences as philosophers and wondermenters for their introduction of the semistrument of roguity as a branch of chaosity forms a whole new discussion about planetary naturity, general orbitality, and motional structure and functionality.

[1:19:52] In the vast conpunction of Astronist Cosmology, however, the Rogue Planets are categorised as firmly chaotic by their entire naturities, orderities, functionalities, motionalities, and by all other accounts and measures of instrument.

[1:19:53] To end this discourse on Systemics, we must focus our attention on that which is known as a Trojan Planet; these worlds, typically minor planets and moons, share the same orbitality as a planet or larger moon, but exist either behind or in front of the larger celestial which separates this category into Background Trojans, or Foreground Trojans depending upon its position relative to the larger celestial.

[1:19:54] The Trojan Planets may also be logically argued to hold the greatest of orderity for they exist as the orderity of orderity; the dependers upon those which depend upon the centrality of the system.

[1:19:55] The stability of the Trojan Planet, however, is based upon the mass of the celestial to which it is subject, and depending upon the extent of the disproportion of mass between the two, the larger the perturbations of the orbit, and thus, greater the instability.

[1:19:56] It is a Trojan Planet that is perhaps the greatest exemplar of what it means to be a Cosmical Mirror; the greatest manifestation of simultaneity and reflection for they are in constant foresymicity or postymicity with the celestial to which they trojanically associated.

[1:19:57] The discussion of the Trojan Planet introduces another instrument of study henceforth known as trojanicity, or trojanity; this relates to the extent to which a celestial holds some foresymic or postymic relation with another celestial.

[1:19:58] In the Trojan Planet, we see a small celestial that intends to fit in with the cosmical system in some way, but hadn't built enough gravitational potential and matter of its own to construct its own orbitality, and therefore, shares an orbitality with a larger celestial.

[1:19:59] This struggle to conform is seen as one of the greatest champions of cosmicality and therefore, the Trojan Planet is considered highly cosmical according to the Astronist cosmological view which understands The Cosmos according to the extent that the cosmical progenies conform to the cosmical system and paradigm.

[1:19:60] In the Trojan Planet, we also see the variety of cosmical motionalities that are available in systems of solarly and by this notion, we understand motionalities in conjunction with a celestial proximity and its connections with other celestials and the solar centre, unlike chaotic motionalities which are generally disconnective and disproximate to other celestials.

[1:19:61] As an extension on the discussion of the Trojan Planet and its motionalities, we come to discuss, as a direct subsequence, that which is known as Lagrangian Point; the five-point orbital configuration of two larger celestials holding that by gravitation affectance only, a smaller celestial is able to maintain its position relative to its larger consociate.

[1:19:62] The Lagrangian Points form the basis for the consociation of the three celestials and allow us to understand the functionality and motionalities of Trojan Planets and all other smaller celestial entities that are not gravitationally potential enough to form their own orbitalities.

[1:19:63] By the study of the Lagrangian Point, revealed is the true dependence of the Trojan Planet upon its larger consociates and by this revelation, it is proven that all that is cosmical in its naturity is coexistent and codependent upon other celestials in an omnidependent structure that forms both The Cosmic Panorama and The Cosmic Web.

[1:19:64] Held highly is the study of systemics for minds strong and visionary it requires in order to understand it wonders vividly and in proper terms so go forth the systemicists of us and philosophically study further the motionalities of the celestials of The Cosmos and reflect upon your findings how you view the entirety of the cosmological structure.

[1:19:65] From these smaller steps made by the greatest of minds, we discover the most wondrous parts of The Cosmos and in this, we reveal more about ourselves, our existences, and our abilities to perceive The Cosmos and how it works shall greater evermore, and so this is why we must cherish the philosophical study of systemics and all the other topics mentioned throughout the writings of the Omnidoxy about the way in which the world beyond our own works.

The Cosmic Territories (Territorialism)

[1:20:1] Throughout the history of humanity, we have one another for the lands of The Earth; we have fought across deserts and mountain ranges; across the skies and the seas; peoples have always marked their territories since the tribes of the first us marked this world and even more so resemble this today.

[1:20:2] Our civilisations have come a long way in their development and the way in which we live has progressed longwidth, but there are certain elements of ourselves that will never change for there are those parts of us that exist as our naturity; one of these components of our naturities is that of our need for territory.

[1:20:3] In the Humanic Exploration of The Cosmos, this naturity of ours will not change for the worlds of The Cosmos are not different from our own in this respect; in this notion, the concept and philosophical study of the human need for territory is herein introduced and established and is henceforth known as Territorialism.

[1:20:4] Whether by territory of land or by territory of mind, there exists an eternal desire within us all for the defence of our lands, our principles, and our most valuable possessions and so, it is not logical to presume that this desire shall so suddenly cease to be so intrinsic to our naturities.

[1:20:5] And therefore, in humanity's exploration of The Cosmos and the worlds to come our way, this intrinsicity shall not only continue on, but it is more likely to accelerate than to reduce in its intensity.

[1:20:6] The human need for territory exists so deeply within conscioues that we often forget of our compulsions towards protecting our territories.

[1:20:7] We all begin with good intentions, but the vices of the world distort our visions, and we may well become someone that our former selves would not ever recognise.

[1:20:8] The territories of the lands are the most common of territories, but there exists also the Territory of Mind, as aforementioned, and relates not to physical territory, but to the territory of the abstract; this type of territory is just as relevant as its physical counterpart.

[1:20:9] Throughout the histories of human existence, there have developed faiths, philosophies, and systems of thought and the establishments thereafter, have attempted to mark their territories according to their followers.

[1:20:10] Whether by physicality, or mentality, the naturity of humanity is to hold its lands, philosophies, peoples, and culture close to its chest; to defend and preserve them.

[1:20:11] Just like one's need of the home, one's need to know that the lands on which they live, the government which presides over them, and the philosophies upon which their society is build, are reflective of one's own beliefs, and wants, and needs, and principles.

[1:20:12] The worlds of The Cosmos are large and vast and those habitable are even more disparate and just as The Earth has been populated, encultured, and civilised by our people, so shall the other worlds of The Cosmos and so shall these new worlds be separated according to territory of the physicality and the mentality, so has The Earth.

[1:20:13] The principle and concept of territorialism holds that humanity, by its very naturity, is in need to know the territory in which it lives and is in to relate to the territory in which it lives; this is why the civilisations and nations of the world are structured upon the principles, beliefs, and systems that the people feel they want to associate themselves with.

[1:20:14] One may wish for the faults of humanity not to infect the worlds of The Cosmos like we have stained The Earth with our greedious ambitions, but if this would be possible, then this is what would have been written of and supported during this discourse, but this writing does not attempt to speak of things against the inevitability of the human naturity.

[1:20:15] By this notion, revealed is the naturity of humanity; to want to explore worlds and the lands of worlds, but with the ambition of calling such lands our own and due to this being a naturity of the human mind and body, words of this discourse shall not be wasted on attempting to discourage it.

[1:20:16] When we speak of territorialism, it is often a mistake of our own temerariousness that we underpin it with negativity and unethicality, but in doing so, we forget of its centrality to whom we are and whom we always have been.

[1:20:17] It has been the conquerers and the founders of nations that have been the constructors of the civilisations in which we reside now and depend upon; these peoples have push us to become what we are and those of a similar personality shall continue to do so for humanity has always needed leadership and forevermore it shall do so.

[1:20:18] Whatever the future territories of the worlds of The Cosmos be, one aspect of territory that we must all not forget is that territory, by its own very naturity, is continuously motion as the within it change their beliefs and philosophies.

[1:20:19] It is only by the true knowledge of the naturity of humanity that in this discourse, we speak of the genuine reality that shall come by that which we understand of the present and that we derive from the past.

[1:20:20] It is the territory of the peoples that marks the foundations of the civilisation in which they reside and upon this institution that we call the state, the land, the air, and the

sea upon which, under which, and besides which it stands, there exists a lifelong connection between the faiths, the philosophies, the cultures, and heritages of the territory.

[1:20:21] It is all these things that humans find intrinsic to their natures to want to protect and preserve that the territorialists attempt to understand and study and therefore, we need the study of territorialism in order to learn further about the naturity of humanity.

Habitabilitism

[1:21:1] This next discourse is entitled as such due to its discussion of the concept and philosophical branch of Habitabilitism; this encompasses a focus on the habitability of the worlds of The Cosmos beyond The Earth itself and what this means in a philosophical context for humanity.

[1:21:2] As a key instrument of study, habitability affords us to quantify the extent to which the possibility of civilisations stands in measure to the exigencies required by the peoples of the civilisation.

[1:21:3] Habitabilitism upholds the principle that the discovery of habitable worlds is the foremost aim of cosmic exploration and takes the view that the exploration of inhabitable worlds is irrequisite to the overall purpose of cosmic exploration.

[1:21:4] Although the orthodox views of habitabilitists are generally in oppositism to the Astronist Tradition, they form an important continuum from the ideas consisting of valuing all celestial entities for whatever their features provide, and not to fall into the confinements of seeing only the habitability of a world as its primary functionality and purposivity.

[1:21:5] To avoid the comedicism as aforementioned, the Astronist Tradition understands what is also known as the Circumstellar Habitable Zone, to be known as The Miderior.

[1:21:6] That which is known as the miderior is the primarity of habitability and is the zone towards which habitabilitists pose their knowledge due to its functionality resulting in life on worlds.

[1:21:7] The miderior is one of the greatest manifestations of the cosmical orderity in a system of solarity for the scale and extent of the miderior is prescribed by the centrality of the system.

[1:21:8] The mideriority is dependent upon the size, and intensity of the centrality around which it exists.

[1:21:9] It is in the miderior that the habitabilitists look to find the truest forms of cosmicality in the hope of the discovery of life on new worlds other than the world on which we now reside.

[1:21:10] The Earth, the world on which we reside, is located in the miderior of The Solar System, but it is not to say that life, in whichever form it may take, cannot exist beyond the boundaries of the miderior.

[1:21:11] Mideriority does not constitute habitability, but the possibility of life is known to be greater in the miderior and this is why it has been name so for the cosmical system of

solarity has been ordered in such a way that the elements of life are more onerous to exist beyond it.

[1:21:12] Circumstellar zones relate to the solarity disc and the regions which surround the centrality and as it is an inherent habit of the human consciousness to categorise, the regions of a system of solarity is no different.

[1:21:13] The entire concept of habitabilitism in relation to the miderior is reflective of the importance of cosmical temperature and its ability, and purposivity in the causation of cosmical phenomena; by this notion, we understand temperature to be a valuable tool of cosmical functionality.

[1:21:14] In the Humanic Exploration of The Cosmos, it is logical for our explorers to discover first the worlds in the miderior with the hope of finding habitable lands, and it is a primary wonderment of The Cosmos to imagine the worlds filled with life and all that is occurring upon them at this very moment.

[1:21:15] We must follow our logic and if we are to do so, we are will be inevitable drawn to the celestials holding their existence in the miderior of the system, but what we must equally remember is the vastness and diversity of worlds beyond the miderior.

[1:21:16] The Humanic Exploration of The Cosmos cannot be constituted by the miderior and the possible progeny that exist within its boundaries for in this, we narrow our exploratory means when the time comes for us to broaden it more than it ever has been before.

[1:21:17] Equally, the habitabilitists and the fundamental principles of habitabilitism function upon the idea that the miderior is the centralmost region of the cosmical system; not physically, of course, but it is the centralmost region to our perception and to our objectives as humanity.

[1:21:18] If we are to change humanity and the history of humanity forever in the discovery of life beyond The Earth, we must look towards the mideriors of systems beyond our own and we must focus on intent on these regions if we are to find worlds that resemble our own in colour, size, and content.

[1:21:19] In the mideriors of the systems in The Cosmos, we shall discover worlds beyond our current comprehensions of what can and does exist and in this one single discovery, the entirety of our existences as lifeforms, as sentient beings, shall be forever changed.

[1:21:20] To embark upon a path from which we know we shall never return is both a decision of bravery, and equally, one of transformation; by this notion, the discovery of habitable worlds beyond The Earth is the most ultimate discovery that we can ever make for in this discovery, we mark the beginning of possibility transforming into reality.

[1:21:21] It is the role and studial discipline of the habitabilitists to raise the immediacy and the philosophical contemplations about the importance of the discovery of habitable worlds beyond The Earth and the gravity such a discovery shall hold.

[1:21:22] Despite the incongruence of the possibility of this discovery, our civilisation and the institutions that our civilisation has built must accept reality if we are to progress towards a future in which our civilisations beyond The Earth are built upon logic, morality, and knowledge.

[1:21:23] The inevitability of this discovery and the intrinsic role it plays in our destiny as a people affords habitabilitism a strong grounding upon which habitabilitist thought can flourish which is wholly positive because the more we discuss and the more we spark thought of such discoveries, the greater the chance of nearer that discovery sooner we become.

[1:21:24] It is intrinsic to human nature that just when we think we know who we are, we are faced with something that tells us or shows us to be otherwise; the discovery of the habitability of new worlds is an exemplar of this and we will have to change in mind, in body, and in soul towards new inherencies of whom we are.

[1:21:25] Upon my final breath, only then shall the last of my ideas escape my mind.

[1:21:26] The twinstruments of study entitled Progressivity and Regressivity are two sides of a thin and sometimes overlapping coin that divides itself not only by these two measures, but by the nature, the perception, and the knowledge of humanity.

[1:21:27] In fact, the instruments of progressivity and regressivity are bound to these three factors for if we are to be progressive, we must emulate a certain nature, perception, and knowledge, and if we are to be regressive, we must do so emulate, but in oppositism those of progressivity.

[1:21:28] The main element of progressivity and regressivity to also take into consideration when studying them philosophically is their dependence upon the intentions and motivations of the perceiver.

[1:21:29] It remains logically true that for one's progressivity remains another's regressivity, but the forging of a united progression stands true now and beyond if we are to achieve progressions ambitioned.

[1:21:30] Progressivity shall remain at the heart of the entirety of Astronist philosophical conception and application whilst at all times never pretermittting the importance of regressivity.

[1:21:31] It remains also logically true that in order to stay on course and direction towards our united progressivity, we must always remember that which leads us in the opposite direction.

[1:21:32] The paradigm of progression and regression is complex and thinly defined; the minds of many in our history have hoped and planned for progression, but that which they have ended up working towards manifests itself only in regression.

[1:21:33] It is poignant to highlight that complacencies in progression can easily lead to its oppositism.

[1:21:34] The key towards a United Progression is for all peoples to hold the same principles at heart, but due to the diversity of the minds of humanity, perhaps this shall never be secured.

[1:21:35] Perhaps it is the nature of progression to only succeed in isolation for the further it is diluted to the masses, the greater the chances of its transition in regression.

[1:21:36] In this, we find the principle holding that many minds do not always make the right decision that a smaller number can more easily conceive.

[1:21:37] The people's mind is most often concentrated in the minds of the few and we see this today in the governments of the world.

[1:21:38] Whether towards one version of progression or another that we direct ourselves, there shall forever exist a mental compartment within all of ourselves that believes in some version and taking action upon this belief to realise one's version of progression shall see us witness the making of a new generation of leaders.

[1:21:39] From a purely Astronist philosophical perspective on the elements of life, it is found that there exists a distinct set of elements that are considered to retain their relevant role in our lives and equally so, those elements that are considered to be gradually removed from our lives in future civilisations.

[1:21:40] The measurement of these two perceptions herein forges new pair of twinstruments of study that shall be henceforth entitled as accelerity and decelerity.

[1:21:41] The former relates to those parts of our lives that shall retain their relevancies and perhaps even accelerate in their relevance, and the latter relates to those parts of our lives that are considered to lose their relevancies in our lives, whether partly or completely.

[1:21:42] There are the considerances of accelerity that are upheld by the Astronist Tradition and there are the considerances of decelerity that are equally upheld by the Astronist Tradition.

[1:21:43] It is up to the systems of thought of the world to construct the accelerities and the decelerities in alignment with the beliefs of their system and not without degrading the importance of all other aspects of Astronist Philosophy, the accelerities and the decelerities stand centrally and exist intrinsically to all other aspects of the philosophical system.

[1:21:44] The accelerities are reflected in the entirety of the proponents of Astronist Culture in the form of cosmical art and architecture, as well as propaganda, social order, education, and throughout the penetralia of Astronism.

[1:21:45] In all things that form that which can be called Astronist, we find the accelerities there for the accelerities of all things form naturally as intrinsicities to that which is in question.

[1:21:46] Those elements of life which are chosen to be exenuated are automatically considered accelerities for they are the elements in which monies, and efforts are poured into and which philosophies and systems are built upon.

[1:21:47] In the Astronist Tradition, The Cosmos as an entity of ultimate wonderment is considered centralmost to all Astronist expression, as well as The Five Astronist Characters as the reflectors of humanity in all its diversity.

[1:21:48] As inspired by the beauteous arts and architectures of time's past, Astronist Art and Architecture derives a newfound interpretation and representative subject for artistic and architectural expression, and wider cultural expression, and this is found in the subject of The Cosmos and all its many progenies.

[1:21:49] Equally so, the decelerities are considered so by their distinct in centrality and absence from Astronist Art, Architecture, Culture, and Philosophy.

[1:21:50] In Astronist Architecture specifically, an exemplar of a decelerity would consist of patternless and unornamented architectures and artistic expressions without the inclusion of cosmical ornamentations and accompaniments.

[1:21:51] Whether by opinion of some system of thought or by one's own opinions that a decelerity is formed, it remains an important tool of direction for philosophers to contemplate, and when coupled with its Twin Instrument of accelerity, a distinct directionality is proposed in accordance to the established ambitions, intentions, and motivations.

[1:21:52] The development of a Thought Culture is intrinsic to the entirety of the Astronist philosophical tradition due to the importance of the people's open minds to new knowledges, new realities, and new lives for ourselves, our families, and our descendants.

[1:21:53] A culture of thought is a culture wherein an uplift of knowledge is made paramount and forefront in every aspect of our lives, and as we begin to embark upon a

journey that shall be more grand, more dangerous, and more unknown than any other journey ever embarked upon before, we must position knowledge as our most steadfast ally.

[1:21:54] A deep appreciation for thought and knowledge reflects an even deeper comprehension to the tools we shall need to combat the adversities of the journey ahead.

[1:21:55] Beyond our own knowledge is beyond who we are for our knowledge defines we are and the extent to which we can interact with the world around us and the world of worlds beyond.

[1:21:56] If the creation of a Thought Culture is paramount, then the development and eventual establishment of this culture is equally as important as its precursor.

[1:21:57] To think and to that which one thinks about in philosophical terms is never negative, no matter its nature and content, but not to think, or interest, or enthuse about contemplations of concepts is the most stagnant and negative habit of humanity.

[1:21:58] A Thought Culture directed towards the stars is the ultimate aim for the Astronist Philosophical Ambition, but beginning with the galvanisation of the minds of the people towards thought of general philosophical concepts is an acceptable precursor to the aforementioned ambition.

[1:21:59] The Omnidoxy can be considered that which is henceforth known as a derivational text; a document considered central to the understandings of Astronism and derivative of all aspects of Astronism, but also that it does not encompass the entirety of Astronic or Astronist philosophy and thought.

[1:21:60] Perceiving the Omnidoxy as a derivational text allows us to understand the distinctions between Astronism, and Astronic philosophy, and Astronist philosophy, for although they seem the same to a nescient eye, they are distinct from one another.

[1:21:61] Astronism encompasses all the denominations, instruments, branches, schools, sampanas, periods, and wings and is encapsulated by the Omnidoxy.

[1:21:62] Astronist philosophy, Astronic philosophy, or Astronist thought, transcends this, as it relates to the Thought Culture in the undercurrent of Astronism and cannot be defined by just one philosophy, but encompasses many which is encompassed by the Astronic tradition.

[1:21:63] At our return to habitabilitist thought, we embark upon a contemplation of Earth Analog; a planet, other than The Earth itself, that resembles the size, distance from the centrality, and the overall environmental and topographical conditions that The Earth possesses.

[1:21:64] The relevance of the Earth Analog forms itself in that it is the ultimate ambition of habitabilist contemplations of The Cosmos to discover and explore such worlds for life new, and for the colonisation of such worlds by our own peoples.

[1:21:65] This may be seen as proposing a great injustice to The Cosmos and its progenies by analogising The Earth to all other planets and it could be interpreted as bordering on a geocentric thoughtpath.

[1:21:66] Whatever one's philosophical views of the existence of the concepts may be, we are bound to inhabiting worlds only that are the same as The Earth for our current biological and technological advancements and reconditions have not been propelled enough to cope with worlds much different.

[1:21:67] By this notion, humanity is bound to what humanity can create and produce and in this, we find our greatest of obstacles, though do not be disheartened for the minds of the world must first change before the creations and the productions of the world can materialise, and in this, we find our Philosophical Struggle.

[1:21:68] Is it logical to notionise that there exists Earth Analogs in The Cosmos, but whether one chooses to centralise their contemplations on The New Earths is a matter of philosophical stance, rather than belief or disbelief in their existence.

[1:21:69] Adoration, wonderment, and laudation of The New Earths beyond that which we call our home is one of the commonmost expressions of cosmical wonderment due to the proximity and relevancy to the wants, needs, and beliefs of the masses of peoples.

[1:21:70] As the centralmost component of habitabilist philosophy, the concept of Earth Analog plays an ever-prominent role in questions surrounding sentience beyond The Earth, planetology, and contemplations about the purposivity, and naturity of The Cosmos and humanity's destined role within it.

[1:21:71] As an extension to the concept of the Earth Analog and sentience in The Cosmos in general, the scientific and philosophical study of the existence of life in The Cosmos, which is known as Astrobiology.

[1:21:72] With the philosophical form consisting of contemplations on existence, possibility, knowledge, ethics, perception, and aesthetics of life beyond The Earth in The Cosmos and raises a multitude of questions relating to many instruments of study.

[1:21:73] The study of astrobiology is destined to grow by countless measure when the humanic exploration of The Cosmos initiates and the discovery new worlds and new kinds of life and sentience emerges thereafter.

[1:21:74] First, on the contemplation of existence in relation to astrobiology, the discovery of life beyond The Earth shall forever redefine the tenets and mindset by which the civilisations of The Earth have been constructed upon.

[1:21:75] Such a momentous discovery will plunge the greatest minds of the time into questions about humanity's purpose in The Cosmos and humanity's relevancy in The Cosmos, which stem from ideas of existence.

[1:21:76] We shall have to redistinguish our understanding of humanity's existence, with questions of why becoming more and more prominent in the capitulations of those whom have denied inevitability since such possibilities first arose.

[1:21:77] What we have been told; what we have held faith in; what we have told our children about whom we are, how we are, and why we are, shall be forced to be corrected in the light of such a newfound discovery.

[1:21:78] The presumption of peace and harmony between peoples of such new worlds is so hoped, but we cannot be certain that the peoples of the worlds beyond our own shall welcome us so easily.

[1:21:79] We have to begin to contemplate how we would welcome peoples from another world and all the subsequences afford from such an encounter and the all embroilments that shall inevitably ensue.

[1:21:80] Astrobiological understandings relate to the propulsion of humanity's mindset towards non-anthropocentricity and with the knowledge we shall gain of the worlds of wonderment beyond our own wondermental world, a host of new discipline within astrobiology shall emerge and become centre stage in academia and in the philosophies of the peoples of this world.

[1:21:81] It is inevitable that there shall come a time when the words of this text are no longer useful to people, and when the time is correct, it shall be superseded by an even greater work, but presently, this document preserves its mission; a mission of change, on the larger of scales, in the most abstract and most physical of ways.

[1:21:82] If we are to discover worlds and open such doors from which we may never return, then we must be philosophically equipped as a human peoples to overcome the challenges that shall inevitably face us when the dreams and wonderments we have suddenly become real.

[1:21:83] Relating to possibility, if life on other worlds is proven then this prescribes a notion that shall forever change the logic of possibility.

[1:21:84] If that which is possible to exist, like life on other planets, is discovered then it is a logical notion to suggest that all else that is possible to exist, or is possible to occur, shall do so in an infinitism of time and space and matter such as The Universe.

[1:21:85] Perception shall also be impacted upon, especially our perception both of ourselves and whom we are, and whom we wish to be as humanity, and of The Cosmos itself.

[1:21:86] What role are we to play in a cosmos full of life like our own and unlike our own; whom we are wishing to become and how we are to become so?

[1:21:87] The discovery of one world beyond our own with life evolutioned upon it is not just a single world, but by means of logic, a countless multiplier for if one world exists with life upon it, then logic prevails that there must be others with enough time, space, and matter to engineer such amounts of life.

[1:21:88] The doubters shall be curtailed, the falsifiers exposed, and the wonderers, the believers, and the philosophers shall be enthralled upon such new discovers and shall be embraced by not only our own world, but by all worlds beyond our own.

[1:21:89] What could be happening on a countless amount of other planets with life on them right now? What religions do they hold faith in? What histories have they left behind? What cities have they built? What diversity do they hold?

[1:21:90] These are the questions I have and many more along the same line of notion for my mind of wonder runs wild with the possibilities beyond our own world.

[1:21:91] I imagine such worlds inhabited beyond our own in a logical sense; they shall have their own everything just as we do; the unquity of their civilisation shall shine, but their similarity to us shall forever underpin whom they are and whom we are.

[1:21:92] Rest upon these questions and ponder them for that is the basis of Astronist Philosophy; to create such questions for the peoples of this world and the worlds beyond to wonder upon them and realise the answers in some time and in some place that we do not yet know.

[1:21:93] What a wondrous mission this text has been set; to put humanity's mind on a course towards betterment, discovery, knowledge, and fulfilment of our destiny.

[1:21:94] We must praise the astrobiologists for their efforts in a field still so young, but to all the people of humanity that hold an eternal wonderment in their hearts for the study of life and sentience beyond the atmosphere of The Earth, fear not for your discipline is only just beginning and shall become centrefold in times to come.

[1:21:95] The flow of the river, the waves of the sea, the ripples of the pond, and the ocean horizon; all we have become is because of the aquas of The Earth; we are physiologically made from the element of water and all we are and wish to become is dependent upon something we often taken for granted without any thought at all.

[1:21:96] Central, therefore, to all habitabilitist contemplation and enquiry about life beyond The Earth is the existence of liquid water on such worlds, and for it is water that remains the most initial and necessary element of life.

[1:21:97] Extraterrestrial liquid water is already a reality on many worlds discovered for there exists planets we know that are entirely oceanic and there are planets that resemble The Earth as mixtures of green and blue elements.

[1:21:98] It is towards water that we point our attention as habitabilitists for with water, most often follows life in some form.

[1:21:99] In fact, now that we know there exists ocean planets, we know the existence of life beyond The Earth must be logically apparent for it would be illogical to notion that oceans many times larger than our own largest oceans do not harbour some sort of lifeforms for there exists more life in oceans than there does on all lands.

[1:21:100] Nature's greatest offspring of vitality is water and this shall remain so forevermore as this continues to be an element of functionality and cosmicity in The Cosmos.

[1:21:101] That which is categorised as a Natural Satellite is any non-technological object that orbits a planet so this may manifest itself in the form of a moon, asteroid, or some smaller rock, or dust particles.

[1:21:102] Although the overall Astronist Tradition tends to hold a preference for natural phenomena over technological phenomena, the habitabilitist philosophy holds a strong view of supremacy of natural phenomena over technology.

[1:21:103] The underlying battle between nature and technology isn't truly a battle, but the greatest exemplar of that which is directly Divine and that which is not; that which is natural is infused with an untouchable Divine substance and that which is humanly created is infused with much less of this same substance.

[1:21:104] The supposed confrontation between nature and technology is not considered so prominent in the Astronist Tradition, but instead, an emphasis is placed upon the describing the distinctions between the two as mentioned in the previous insentensation.

[1:21:105] In the Astronist philosophical tradition, nature does not constitute goodness and neither does technology constitutes evility, but divinity and indivinity respectively as a more Astronist differentiation between the two.

[1:21:106] In more basic terms, technology is that which humanity, or any other peoples, creates in order to construct their civilisations and live their lives, but nature, created in The Cosmos by some Divine entity, is the constructor of our entire reality in The Cosmos.

[1:21:107] In finality, we come to some insentations on those cosmical progenies which are known as Superhabitable Planets; the greatest ambition of an habitabilitist is to discover a planet that is better suited to life than even The Earth itself.

[1:21:108] Flipping the table on all we know and all that many have placed their faith and hope upon is exemplified by the discovery of worlds such as these and is the best quantifier of The Earth's inuniquity compared to all the planets of The Cosmos.

The Seven Tenets of Association

[1:22:1] Like in all other properly organised systems of thought, there are stipulations made to define the core and fundamental tenets of a thought system, and one's association with such a thought system.

[1:22:2] In the Astronist Tradition, these are known as The Seven Tenets of Association, and although they are not officially applied to individuals, one may wish to associate themselves with Astronism by the choosing to define their thoughts according to at least one of the seven tenets as lattermentioned in this discourse.

[1:22:3] One's inability to believe in at least one of these seven tenets does not default them as an unassociative due to the fundamental nature of thought being invisible to the human eye.

[1:22:4] The expression, however, of one's dislike, dissimilarity, or dismissal of the seven tenets establishes grounds to be considered unassociated with the overall thought system.

[1:22:5] Due to the nature of philosophy and its fundamentality in thought development rather than physical worship and deity contruntance, there exists little need for dogmatism in one's association with a particular philosophy.

[1:22:6] This explains the role of the seven tenets as merely a personal identification of one's likeness to Astronist thought, and not some criterion one must fulfil to become part of the system, or the philosophy for that notion in itself, is counter to the nature, purpose, and role of philosophy.

[1:22:7] Philosophy shall forever remain a canvas into which one may place their interests, enthusiasms, beliefs, and ambitions.

[1:22:8] One really cannot follow philosophy, for philosophy is oneself; the organised philosophies of the world are a structure and guideline in the development of each of our own personal philosophies.

[1:22:9] We united together under organised philosophies to associate ourselves with those whom share our principles, values, ambitions, motivations, ethics, morals, wonderments, imaginations, and dreams, but always, our own personal philosophies shall remain and supersede all the organised philosophies.

[1:22:10] The main reason for this supersession is that our own personal philosophies shall always remain more complex and contradictory than those of an organised nature for those organised are idealistic and superimposed upon the events and issues occurring at their time of organisation.

[1:22:11] This is why organised philosophies shall be forever dependent upon personal philosophies for personal philosophies hold much greater motionalty than that of organised philosophies, but organised philosophies and their Institution of Parentage can continue to work towards greater motionalty.

[1:22:12] There are seven tenets, as established, but each of these seven tenets must be outlined in this discourse if one is to be able to associate one's likeness to such principles.

[1:22:13] Listed below are The Seven Tenets of Association of Astronism in concordance with greater Astronist philosophy and the Thought Culture:

[1:22:13a] The Centrality of Humanity's Exploration of The Cosmos

[1:22:13b] The Centrality of Philosophy in Society & Civilisation

[1:22:13c] The Belief in Cosmocentricity

[1:22:13d] The Belief in The Cosmos Holding The Answers of Existence

[1:22:13e] The Belief in the Greater Possibility of Sentience in The Cosmos

[1:22:13f] Holding an Adoration & Wonderment, as well as general Devotions to The Cosmos

[1:22:13g] A Greater Knowledge Equals a Greater Understanding of God, Being, & Reality

[1:22:14] Although it is traditionally kept that at least one of these tenets has to be held by an individual to describe themselves as Astronist-minded, there exists no single official definition of these tenets and the descriptions given below are simply interpretations of these tenets at the time of this writing.

[1:22:15] All words change, and so do their applications and meanings, and so with this, arrives the logical idea that philosophies and thought cultures are bound to change along with the words that founded them.

[1:22:16] The first of The Seven Tenets of Association is named such due to the distinct abundance of mentions made about humanity's exploration of The Cosmos throughout Astronist Philosophy, and throughout the Omnidoxy as its derivational text.

[1:22:17] Humanity's exploration of The Cosmos shall realise the majority of the concepts and philosophical statements outlined in The Grand Centrality and shall be the central aim and ambition for the enhancement of our knowledge, perception, and wonderment of The Cosmos.

[1:22:18] It is centrally held that the exploration of The Cosmos is humanity's destiny as prophesied so just as we were destined to explore this world, populate it, and civilise it, so too, it is our destiny to do the same for the worlds beyond the one on which we reside now.

[1:22:19] Upon this journey we must embark, and do this must and will for The Earth is beautiful and worthy of our greatest wonderment, but the world beyond our own is calling for us to explore and wonderment of it and this is what we shall do.

[1:22:20] All that is stated in Astronism in some way relates back to the Humanic Exploration of The Cosmos; its intrinsic association with the eschatology of Astronism and the overall futurity is forever withstanding and shall not be compromised upon due to its centrality in the entirety of Astronist Thought.

[1:22:21] It is not only the destiny of humanity to explore The Cosmos, but in fact, it is the naturity of humanity to want to explore that which has been unexplored for so long; that which is unknown is the greatest temptation of the human mind for we all want to know that which is not.

[1:22:22] The belief in the solemn centricity of humanity's exploration of The Cosmos is to be Astronist in thoughtpath, but also, it is to be something much greater; a champion of knowledge, a believer in the trueness and divinity of The Cosmos, and an imaginer, a dreamer of what could be beyond that which we reside, know, and understand.

[1:22:23] The most central of centralities, humanity's exploration of The Cosmos is the necessary precursor to our greater understanding, knowledge, and belief in, not only The Cosmos, but ourselves, our own existence, and the creator of being.

[1:22:24] The faiths of the world have always proclaimed that the answers to the largest questions of The Universe reside upon The Earth, but how can we let such an illogical notion stand in today's era of greater knowledge; the answer is that we cannot.

[1:22:25] We cannot allow such notions of falsity to spread throughout the lands of The Earth into the minds of all good peoples; we must take action through thought against such regressive notions of self-absorption, self-obsession, and self-centricity.

[1:22:26] By forging a new mindset for the peoples of the world towards understanding the centrality of humanity's exploration of The Cosmos, we remove such regressions from our path and we strive forward towards progression, greater knowledge, and an understanding of where the true answers lie to the grandest of questions of The Universe.

[1:22:27] The scariest part about the peoples of this world is that many know, understand, or want to understand that which is true and that which is real.

[1:22:28] There are many peoples of this world who do not know of the world beyond on that which they reside; they do not understand the immensity, and complexity of the world beyond.

[1:22:29] There will be many peoples of this world who do not believe in the existence of the planets, the stars, the galaxies, and all the other elements of The Cosmos we know, believe in, and wonderment upon.

[1:22:30] For these minds of ignorance, we must not become angered, but we must pity them for they do not know and they do not cherish and wonderment upon that which we do; feel compassion for their lack of vision and hope that in some future time, it shall be restored.

[1:22:31] For too long we have been told to look down and look within for the answers, but now it is time to look up and look without.

[1:22:32] The second of the seven tenets of association relates to centrality of philosophy in society and civilisation; notice that no specific reference to humans was made, for all that is sentient requires philosophy, as the postgenitor of thought, develop their minds to achieve sentience.

[1:22:33] Notice too, that not only is philosophy the centrality of society, but also, civilisation, and by the foundation of a civilised world of peoples, there must exist a philosophy as its precursor, and that is upon which the civilisation is established.

[1:22:34] By the construction of a civilised world, or nation state, the application of a philosophy must be made; this is at the heart of many nation states of the world, and it shall continue to play a centric role in the establishment of civilisations both on this planets, and all the others of The Cosmos.

[1:22:35] By the nature of Astronism itself and by all the words of the Omnidoxy, nobody shall mistake the Astronist view that philosophy will now take the baton and lead the establishment of civilisations on many planets of The Cosmos, as well as the civilisations on The Earth itself.

[1:22:36] If one understands, comprehends, and believes in this principle that philosophy, never confined to an Astronist Philosophy, is poised to fulfil its own vocation to lead humanity to new heights, and societal and civilisational structures, then one fulfils the second tenet of association.

[1:22:37] The third tenet of association known as one's belief in cosmocentricity exists at the heart of the principles of Astronism; in the very depth of its mindset and worldview.

[1:22:38] Cosmocentricity is a worldview that understands concepts, theories, and the largest of questions in relation to The Cosmos, not in sole relation to humanity, or The Earth.

[1:22:39] This is why we find cosmocentricity to be the distinct oppositism to anthropocentricity and geocentricity; by believing in such, does that ascribe one's disinterest, or even a dislike for The Earth and humanity, no, it most certainly does not.

[1:22:40] Instead, a cosmocentric understanding views humanity and The Earth in their true, proper, and real forms, bound by logic, rationality, and one's primitive understanding of The Divine's overall Cosmic and Universal Plan.

[1:22:41] A cosmocentric understanding views The Earth as exactly what it is; one planet amongst quintillions in The Cosmos and perhaps amongst an infinite amount in The Universe.

[1:22:42] A cosmocentric understanding views humanity as exactly what it is; a sentient product of The Earth by means of an evolutionary path, and a destiny to explore The Cosmos.

[1:22:43] To view anything according to its place in The Cosmos is cosmocentric; to view anything on a larger scale than that which originates from humanity, or even from that which originates from The Earth, is to cosmocentric viewpoint.

[1:22:44] To see existence and being through a lens that is wider than the histories of humanity and The Earth is to understanding the principle foundation of cosmocentricity.

[1:22:45] The Cosmos is considered central and that all else that exists as we do, does so within The Cosmos; The Earth and humanity upon it are as significant in The Cosmos as their scale, size, and scope suggest.

[1:22:46] Humanity's destiny far outweighs that of The Earth's in both scale and scope for it is humanity's destiny to explore and discover the many worlds of The Cosmos, whilst also remembering our own origination on The Earth.

[1:22:47] We stand now at this origination point, looking out towards a world of which we know so little, but that very fact is what draws in our curiosities and by our heart, and minds, we shall explore that which we know so little of so that we may one day so the opposite is true.

[1:22:48] We are in the midst of understanding whom we are, from where we came, and discovering why to all manner of questions.

[1:22:49] In essence, it is the worldview and mindset of cosmocentricity that enables us to believe in the grandness of The Cosmos, the role we are destined to play within it, and the knowledge which we are to gain from its exploration.

[1:22:50] The fourth of the Seven Tenets of Association manifests itself as the belief in the fact that it is The Cosmos and The Universe which holds the answers to existence, knowledge, being, and reality, as opposed to ideas that The Earth and humanity are the epitome of answers.

[1:22:51] The Great Mystery is not ever defined by one single idea, or entity, and this shall remain the same forevermore.

[1:22:52] The Earth is important in relation to itself and the lifeforms upon and The Solar System in which it functions, but beyond this, like all other planets of The Cosmos, it is one piece of an incomprehensibly large and complex jigsaw.

[1:22:53] Knowing who we are and understanding who we are remain two different parts of the same paradigm; that is, the paradigm questioning our belief of ourselves.

[1:22:54] The main difference between the two is that knowing is bound by knowledge, but understanding is bound only by the extent of our imaginations and our ability to think.

[1:22:55] In the belief outlined in the fourth tenet, we understand ourselves in accordance with what we know of The Cosmos, or what we imagine The Cosmos could hold in knowledge, or what we believe The Cosmos to be, to hold, and to exist by.

[1:22:56] Believing in the fourth tenet is not about disregarding all else other than The Cosmos for all things existent can provide knowledge, but instead, it reorders and reorientates our worldview towards understanding The Cosmos in The Universe to be the ultimate provider of definite answers and accurate certainties about existence, knowledge, and being.

[1:22:57] By this notion, one understands the tandem purposivity of The Cosmos to our own perspective; the first of which is its role as our habitor, and the second of which is its role as our enknower; the entity from which we gain all the knowledge we hold.

[1:22:58] As its habitee, we, and all the other progenies of The Cosmos, are bound to its destiny as we are to our own, and we are instructed to where which we are to proceed according to its whim, and will.

[1:22:59] We often want that which we cannot have, and for knowledge, this principle stands the same for it is only through the smaller discoveries of knowledge that we may build our minds up to the larger ones.

[1:22:60] By the fourth tenet, you are placing your belief in The Cosmos in The Universe as the beholder of knowledge about all things cosmical, though not that which is universal, or Divine.

[1:22:61] The fifth of the Seven Tenets of Association reveals itself in the form of a belief in one's affirmation of the possibility of sentient beings beyond The Earth in The Cosmos.

[1:22:62] Despite the comedicisms present in some facets of today's culture, from which origins I do suspect to be institutional, the belief in the fifth tenet prides itself upon notions of logic, rationality, reason, and wonderment to form its conclusions about the existence of life beyond The Earth.

[1:22:63] All the notions that this tenet hold are based upon the facts of current knowledge and that which can be logically derived from them.

[1:22:64] The conformity of one's views towards the comedicisms of the day is unfortunate, though not for the world and its peoples for they shall make their decisions, but it is unfortunate for yourself and your individual level of knowledge and wonderment, that is wholly restricted by such conformity through fear of rejection and isolation for one's worldview.

[1:22:65] The comedicism here exists in that the belief in the existence of life beyond The Earth has been distorted into some obscure belief held by the strange, the few, and the illogical thinkers of the world.

[1:22:66] To whom ever this comedicism stands motivative to create is whom stands in the way of progression; fingers shall not be pointed for we may only state according to facts of what we know; speculative notions on whom is to blame in no way progresses us towards our true goal of eliminating such a comedicism.

[1:22:67] The belief in sentience is not a belief in just that alone, but a belief in the grandness of The Cosmos, its ability to be so diverse, full of possibilities, and holding many secrets, some of which shall never be fully revealed to us.

[1:22:68] If there are countless amounts of planets in The Cosmos, it is not an illogical notion to suggest and believe that there are millions of worlds upon which sentient beings walk the lands and breath the air as so do we ourselves.

[1:22:69] The existence of life beyond The Earth is made reference to throughout the entirety of Astronist philosophy, as an inevitability of humanity's exploration of The Cosmos.

[1:22:70] As one of the most frequent subjects of wonderment, sentient life and its discovery is one of the centralmost aspects of Astronist philosophy's theories, concepts, and philosophical stances.

[1:22:71] As an intrinsic conviction of Astronist thoughtpath and worldview, the belief in sentient life shall continue to be given attention in Astronist Art, Architecture, Philosophy, Culture, and Literature, and shall therefore remain as one of the most important tenets of association.

[1:22:72] The sixth of the Seven Tenets of Association almost completes the septenary by stating the principle of both the adoration and wonderment for The Cosmos, notably missing out laudation as the third part of the triad, due to laudational acts holding much larger gravity, and a need for greater practition and knowledge.

[1:22:73] Aforementioned, it has been, the importance of adoration and wonderment to the manifestation of Astronist philosophical stances and concepts, but by adding these two practitions to become part of the Seven Tenets of Association raises their importance further, and solidifies their intrinsic role throughout Astronist thought.

[1:22:74] This is perhaps the most relatable to all the Seven Tenets due to its applicability to all peoples, and therefore, is perhaps the easiest to tenet to declare one's association with.

[1:22:75] To look upon The Cosmos with eyes so wide and naive of its grandities and untold truths, is the greatest of adoration and wonderment for to see The Cosmos in this pure way, without any poisons of human greed, guile, and jealousy like we see in all other parts of our lives, demonstrates to us the internal remedies that the practitions of adoration and wonderment can provide.

[1:22:76] The adorers and the wondermenters are some of the strongest in their philosophical convictions for they see physically the manifestations of abstract ideas and concepts and theories.

[1:22:77] As soon as one witnesses the cosmical elements in plain sight above them in the night sky, they realise the trueness, the grandity, and the supremacy of their being above all else we can conjure.

[1:22:78] In truth, adoration and wonderment are the precursors to a sharpened philosophical outlook following an Astronist Tradition, and they are great champions of Thought Culture in relation to cosmocentricity, and all other Astronist concepts and stances relating to The Cosmos.

[1:22:79] For these reasons, the practitions of adoration and wonderment are positioned as the sixth tenets of association due to their underpinning nature as they lay at the heart of all that is Astronist by their appearance, conceptualisation, and application.

[1:22:80] The final of the Seven Tenets of Association is titled as a statement of belief; A Greater Knowledge Equals a Greater Understanding of God, Being, & Reality.

[1:22:81] It is the interpretation and explanation of this statement that provides a greater understanding of its meaning, and this is the only one of the seven tenets that is given a distinct and official interpretation according to an Astronist traditional philosophical viewpoint.

[1:22:82] Firstly, the concept of knowledge and understanding reappears from the fourth tenet with an emphasis on the precursory nature of knowledge in relation to understanding.

[1:22:83] Here, knowledge is considered a synonym for philosophy, especially knowledge of the philosophy of The Cosmos, and largely reiterates the idea that a greater understanding of The Cosmos results in a greater understanding of god, being, and reality.

[1:22:84] God, a rarely used term in the Astronist philosophical tradition, symbolises, in this particular usage, the entirety of questions regarding the naturity of The Cosmos and The Universe, their origins, fates, and their possible creator.

[1:22:85] Being, in this sense, relates to the philosophical exploration of the nature of existence, while reality relates to human perceptions of the world and The Cosmos beyond it, as well as knowledge itself and its largely restrictive nature in relation to human perception.

[1:22:86] This final tenet of association is marked with a conclusive undertone as it includes the conceptual flavours of each of the other tenets preceding it, though this is not to say that one's association with the seventh tenet is an automatic association with them all.

[1:22:87] Although this final tenet is given an official interpretative and symbolical grounding, it remains vague for the reason that one can still continue to forge their own understanding of each of these words and concepts.

[1:22:88] One's agreement with the words and official interpretative meaning of the words grants them an associator with the final tenet of association.

[1:22:89] We must not let the social constructions of the past, created with false intent, to dictate and stagnate our futures and destinies filled with exploration, discovery, and greater knowledge.

[1:22:90] If it be true that the philosophers were only interpreters of the world, then it be the philosophers of the Astronist Tradition whom are poised to change the world and all the others of The Cosmos and how we ought to perceive them.

[1:22:91] All a true philosopher requires is their mind, and their ability to change it, from time to time.

[1:22:92] I am a philosopher; logic is my ally, faith is my key, reason is my juror, hope is in my heart, and wonderment is the manifestation of my philosophy.

[1:22:93] The instruments of study are the abstract utensils through which a philosopher perceives and intends to construct their logic upon, in the creation of new ways of thinking.

[1:22:94] As a philosopher, my story is not about who I am, but whom I wish humanity to be, for you shall see that it is a trait of philosophers to think not inwardly, but outwardly, throughout all aspects of humanity, the world, and The Beyond.

[1:22:95] The greatest differentiation between a philosopher's mind and a normal mind is that of scale; the philosopher thinks not of themselves, but of the people of the world and humanity; the normal mind thinks only of themselves, never contemplating the ways in which their people and those of each world should act, think, and live.

The Five Bonds of Society

[1:23:1] There are many parts of our societies that make them what they are, but ultimately, it is found, that there exists five distinct and universal bonds that can be found in all well-functioning societies and each of these bonds shall be introduced and later described in this discourse.

[1:23:2] The first of these five bonds to be found in all societies is that of the Educator-Student interaction; the most significant of all the bonds, this interaction transcends humanity, for the educator is able to take many forms; not just a teacher in a classroom.

[1:23:3] It is the sole purposity and duty of the educator, in whichever form it may take, to provide instruction and knowledge of particulars for the listening student; ultimately, it is the educator that is responsible for the passing on of knowledge; for keeping the knowledge alive.

[1:23:4] Without enknowledgers, the knowledge expounded by the greatest of minds shall be lost, and in this, we find the most vulnerable part of knowledge; without its relay to new minds, it shall become forever forgotten.

[1:23:5] The Educator-Student bond is intrinsic to society; the churning of knowledge from those whom know to those whom do not is a naturity of the human consciousness; in this, we found ourselves and whom we are as seekers of knowledge.

[1:23:6] It remains the responsibility of the educator to teach the student of the most fundamental truths, yet forever allowing the student to go beyond and think of their own ideas and truths.

[1:23:7] Without this leeway, the educator soon becomes an insulator of knowledge; never allowing the knowledge to pass and be let free in the mind of one so young and naive and full of imagination.

[1:23:8] Just as the student must craft the way they learn, the educator must craft the way they teach, and it is the way in which they craft such that can make the difference between a generation whom appreciate knowledge and understand its naturity, and a generation whom do not.

[1:23:9] The educators have been entrusted with the knowledge they possess for it remains a great responsibility to hold knowledge, and an even greater responsibility to free it to new minds.

[1:23:10] If the leader of thought in a society is the philosopher, then we must not forget the educator with whom they studied for it is within forgetting from where we came that we forget what is most important and where we are headed.

[1:23:11] We shall always understand that the educator is a role which anyone, or anything, can play; its place is motional, though its purposivity is immobile for it shall always remain that the educator relays the knowledge they possess.

[1:23:12] In this notion, we uncover the greatest restriction of one educator; the knowledge they possess shall never encompass the entirety of knowledge and ideas available and possible, and it is the responsibility of the student to remember this.

[1:23:13] The educator should not be in the business of producing clones of their own knowledge in the form of students, instead, they should encourage the students to think and imagine upon the knowledge they have been given in order to form their own thoughtpaths.

[1:23:14] If we ever forget the role of the educator, or one's role as the student, we must remind ourselves by reading this discourse, and remembering that the role of the educator, and that of the student is intrinsic to whom we are and whom we wish to be.

[1:23:15] The second of the Five Bonds of Society manifests itself by the interaction between the philosopher and the peoples of a society.

[1:23:16] It remains true, and it shall foreverafter remain true that the philosopher stands between the pillars of society as its founder, habitator, and sustainer.

[1:23:17] The philosophers provide the ideas to form the society; they establish systems of conduct, thought, and action; they devise codes, principles, and philosophies that the peoples of the society are to consume and decide upon their consciences whether they agree or disagree with the proposed truth.

[1:23:18] The Philosopher-Peoples interaction is the next of the Five Bonds of Society and is the most important bond to me personally, and all other philosophers of the world, for it is the one bond that only the philosophers will be able to comprehend and completely understand.

[1:23:19] Opening the minds of the worlds to new systems of thought, and new ways perceiving and understanding is the primary role of the philosopher in any given society, and ultimately, it is the philosopher's relationship between the peoples of the society that is most interest to discuss.

[1:23:20] Whom shall devise the methodologies of our economics? Whom shall tackle the largest of questions? Whom shall create and establish systems of thinking, being, and doing that help us in our lives to be better a peoples? Whom shall point us in the right direction?

[1:23:21] It is the philosophers of the world whom assume and fulfil such roles, and it is upon their shoulders that the world rests; the most saddening part of all is that it seems the peoples of the world and most societies have forgotten this.

[1:23:22] In reaction to this, the People's Philosopher is devised herein and henceforth as a role that Astronist Philosophers shall fulfil if they so feel such a vocation; this is a philosopher whom actively concorts the civilisation within which they live and interact with the peoples of the civilisation in many ways open, personal, and for the betterment of the peoples at all times.

[1:23:23] The Philosopher's Mind is a direct reflection of the voice of the collective peoples and the way in which they see their futures; it is the duty of the philosopher to understand, devise, and act upon this.

[1:23:24] There can be two types of People's Philosopher; the first of which is a philosopher whom reflects what the people know they want, and the second is a philosopher whom shows the people that which they never thought they wanted, or could ever become, or achieve.

[1:23:25] The latter of the two philosopher types, the people may easily resent for to be told that which they do not yet realise is often a point a contention in any context; a true People's Philosopher, however, should dispense further so in the face of such indignation, never hesitating to speak of the correct path towards which the society should strive.

[1:23:26] In every society, there have been the leaders of the physicality, and the leaders of the mentality; the former is the soldier and the latter is the philosopher, a soldier of an abstract world; a world in which bullets turn into words and guns turn into ideas; both of which worlds are just as dangerous as one another.

[1:23:27] The Philosopher's World is a world in which words can begin rebellions against the established order; it is a world in which ideas can form new orders and newfound systems of thought, action, and belief; it is a dangerous world of consequences, though one of necessity still and thereafter.

[1:23:28] It is most often the philosopher whom notices the cracks in society first; it is most often the philosopher whom understands the problems and the possible improvements; and it is most often the philosopher whom is the first stand up and speak of such issues before any other shall dare to stand.

[1:23:29] The peoples of future societies and civilisations shall raise philosophers to heights of heroism and champion their efforts in thought, system, order, and wisdom; for their bravery in times of resentment; for their dedication in times of obstacle; for their conscious efforts to betterment; and for their resilience in times of repression.

[1:23:30] For it is the greatest of minds that shall build the greatest of societies on both this world and the many others of The Cosmos and the children shall look upon the philosophers and hope to be like them one day in ways new, or follow in the same direction that a philosopher has set forth.

[1:23:31] Ultimately, it is the Philosopher-Peoples relationship that binds the society and civilisation together; it is that which forms the ambitions of young; it is that which sharpens the minds the mature; it is that which brings forth hope, knowledge, joy, unity, and structure; it is the natural way by which a society can develop and churn the old out for the new to arrive to take their places.

[1:23:32] The third of the Five Bonds of Society is aptly entitled as Parent-Child; the relationship between a mature individual and the child which they rear, in whichever circumstances this relationship may form.

[1:23:33] The bond between a parent and their offspring is perhaps the most obvious, the most raw, and the strongest of all the bonds spoken of in this discourse.

[1:23:34] Whether by blood or water, this bond is something that must be grown from the birth of the child to the moment they mature, and even thereafter; this bond remains to be eternal for even once the child becomes a parent, the bond still exists, and is perhaps even stronger still.

[1:23:35] There is no bond that can match this in both strength and natural raw emotion, but we must not let complacency prevail; this bond so equally fester and turn rotten if neglected so although this bond is the strongest, it is perhaps the most in need of nurturement.

[1:23:36] Whether father and child, or mother and child, the Parent-Child relationship exists as the central aspect of humanity, for without this, human would not have expanded as it has across this globe, and it would not have diversified and multiplied as it has done so.

[1:23:37] Creating a coherent place for the Parent-Child relationship to exist is imperative for the development of strong families; that is one aspect of today's world that many have lost the necessity for; a strong family unit.

[1:23:38] Some families have made things work and have grown better for it, while others have become divided, and estranged, and bitter towards one another, and even worse, some have been ripped apart by the vices created by some peoples of this world.

[1:23:39] If we are to see our civilisation to new worlds, we shall need to cherish again the family unit, and appreciate once again what it means to be a family, and also, what the conception of a child truly means; a life of possibility, that should never be extinguished.

[1:23:40] To kill an embryo is to extinguish the possibilities of the person into which that embryo shall grow; it is to cut off the possibility of existence; it is to stop the person from having a chance to exist.

[1:23:41] All that should be said therein is that if an embryo is conceived and is birthed into a difficult circumstance, then it is not only up to the parent to support the child so the same mistakes aren't made twice, but it is also the responsibility of the institutions of a society to care for that child so that its future shall not resemble the difficulties into which it was born.

[1:23:42] This is not about helping the parent; this is about helping the child to become better for the world; it is never the child's fault for the circumstance into which they were born.

[1:23:43] Stopping the chance for the existence of a child is stopping the ability to bring new minds into the world that may one day betterment the peoples and forge new discoveries, progressions, and knowledges; there is no difference between this and the atrocities of The Holocaust, and all other genocides.

[1:23:44] The scale and the circumstances are different, yes, but the principle remains the same; to terminate, to end the life of a child is to cut off all the possibilities, discoveries, and progressions that their life could have brought to the world.

[1:23:45] The world will never know what was lost, or who was lost when an embryo is disposed of like an accessory; what could have been and what was not; what was lost.

[1:23:46] The future has been shut down for those people; taken away from them by no choice of their own, and if we begin to imagine what we have lost in the killing of innocence, then all the world would shed a tear for each and every loss of life and the Divine potential and possibilities that each and every life holds.

[1:23:47] When you stop the chance of life, you stop the entirety of the life of that child and the adult they could have become; they stop their chances to become the next doctors, scientists, philosophers, astronomers, and maybe a new occupation that would have been created if they had had the chance to create it.

[1:23:48] The capabilities of the parent(s) must be taken into consideration by the institutions of the society, however, and the appropriate support shall be given to the child, and the child alone, for their proper and stable upbringing.

[1:23:49] Whichever view you may take, the sacred relationship of the parent and child remains and even if the child is lost by means of murder, the conscience of the parent shall be forever tainted by the act.

[1:23:50] We have created a society in which it has become second nature to us to harm others in some way in order to succeed; we harm each other mentally, spiritually, and physically.

[1:23:51] We have created this, and so it is a logical notion to put forward that we, and we alone, must be the ones to recreate it.

[1:23:52] There is nothing evil about competition, but when we are made to feel like we have to harm others, in whichever sense this may be, in order to achieve our goals, we lose who we are; we lose our unity, and we lose our humanity.

[1:23:53] The vices of the world, money, sex, drugs, alcohol, and power, have, for many years, been blamed for the creation of this kind of society, but this is a falsity in and of itself.

[1:23:54] We are the ones who have created this world; we are the ones to blame for the murders, the thievery, and the rampant evility; we cannot blame inanimate objects for the type of society we have allied ourselves with.

[1:23:55] It wasn't any of the aforementioned vices that made the world the way it is today; it is the way in which we interpret, use, and act upon those vices that have created the society in which we reside.

[1:23:56] It isn't about removing those vices; it is about changing the way in which we see them and it is about encouraging the youth of the world to understand that the vices of the world will not make them happy, content, and nor will they ever help them to achieve their highest of goals.

[1:23:57] We can go on forever blaming the vices for our mistakes, but by doing this, we shall never accept the responsibility of being a human, of existing; and we shall never blame ourselves for the way in which we have decided to act.

[1:23:58] It is a notion of illogicality to suggest that the decisions **we** have made and the decisions **we** have acted upon are the fault of others.

[1:23:59] Due to knowledge being wholly dependent upon perception; complexity is therefore also based upon perception.

[1:23:60] Good and evil are another Conceptual Pair that are based upon ideas of perception; one that is good may be equally, or more so evil from another pair of eyes.

[1:23:61] The fourth of the Five Bonds of Society is entitled as the Sibling-Sibling relationship bond and is too, like the bond before it, variable according to the circumstances in which it is applied with neither blood, or water always constituting that which is known as true siblingry.

[1:23:62] The Sibling-Sibling relationship centres itself on three main priorities, also known as The Three E's; the first is henceforth known as Entrusted Reliance; a sibling is an individual onto which one may place their worries, their sorrows, and the grievances, knowing that all that is said shall be spoke of no further to any other person and that the advice provided by the elder is true, genuine, and beneficial.

[1:23:63] The second of the three main priorities is henceforth known as the Essential Hand; the hand of our sibling is that onto which we reach in times of need in our life to pull us through our darkest of hours, and the same shall be provided back to one's sibling.

[1:23:64] The third of the three main priorities is henceforth known as the Eternal Friend; despite all the obstacles and distances that may come along in our lives, there shall forever exist that relation and no matter the circumstances that may draw us apart from our siblings, we shall always be able to return to them in the knowledge that, despite everything, they shall still be our friend.

[1:23:65] Many of our friends leave our lives for newfound paths, but our siblings shall always remain so even after we have all long gone, and when people remember us, they shall say they were brothers, and they were sisters and what a precious gift that is.

[1:23:66] Be proud to call your sibling your friend; find in them the light that you see in others and cherish that light forever; it has been said many times before that we are born alone and that we die alone, but the greatest truth is that we are forever with siblings in our hearts, minds and souls, here and hereafter.

[1:23:67] The fifth and final bond of society is henceforth entitled as the Partner-Partner relationship; the most indistinctly titled of the five bonds due to its wide-ranging application to the many partnerships of life.

[1:23:68] First and foremostly, we may think of marriage; the most solemn of partnerships that should be eternal, but there are many others; partners in business, in philosophy, in activism, in politics, and in all other aspects of life, we find the Partner-Partner relationship.

[1:23:69] If we interpret in such that the Partner-Partner relationship is a reflection of what it means to be part of humanity, then we understand its true gravity; it exists in the knowledge that we are forever dependent upon one another and that our civilisation, and all others in The Cosmos, are dependent upon the fact that we are dependent upon one another.

[1:23:70] A world of interconnection is what we call ourselves and this is reinforced by the Partner-Partner relationship; all our lives, we are dependent upon the connections we make, and the partnership we forge, and that is the way of the world and all others.

[1:23:71] As a writer, I can tell you that we often wish to be left alone, in our own small worlds, but the truth is that we are the greater yearners of partnership; the partners in our lives hold the greatest of magnitudes to us because partnership is what we write about in all our stories.

[1:23:72] Partnership between characters, between events, between objects and animals, but also, the Partner-Partner relationship transcend even all of this, and strives on towards The Cosmos, in which it is central to the functionality of all cosmical things.

[1:23:73] The moons are in partnership with the planets, the planets with the stars, the stars with the galaxies, and the galaxies with the filaments, and so on and so forth, until we reach the entirety of The Cosmos, and we understand that all cosmicality is, is simply partnership.

Dark Matter & Dark Energy Philosophical Understanding

[1:24:1] How can it be that some say they know and understand the creator of The Universe when in reality, the vast majority of the matter in The Cosmos in The Universe is completely invisible and currently unknowable to us.

[1:24:2] Therefore, it strikes illogicality to say that we understand and know the creator of that which we do not understand or know; this is a paradigm of falsity that some peoples of this world have created and when applied to logic, its true identity is revealed instantly.

[1:24:3] There are those that we know and there are those, even more so, that we do not know, and there is an infinite amount of things that we neither and shall never know; this is the triadic paradigm of how we are to properly perceive knowledge.

[1:24:4] We cannot see, we cannot know, and we cannot understand, at present, The Cosmos and its greatest of secrets and two of these secrets that seemed to have stumbled upon, but cannot yet expect to comprehend, are known as Dark Matter and Dark Energy.

[1:24:5] The human mind works according to that which it already knows and understands and builds upon this knowledge and understanding throughout the length of its life, but when the human mind comes in contact with something that is totally unknown and never before contacted, it often falls to the greatest of minds to try and interpret this new and unknown entity.

[1:24:6] We see this in the discussion of Dark Matter and Dark Energy; there exists no true solidity in any of the current theories for what these two elements could be.

[1:24:7] From a purely Astronist cosmological perspective, due to the apparent and current unknownness, invisibility, and unquantifiability of these two entities, they must therefore be categorised into The Chaos, though we understand them to possess the overwhelming majority of the matter in The Cosmos.

[1:24:8] This realisation inevitably changes our understanding of what The Cosmos and could be and further demonstrates our complete lack of understanding of the world beyond our own in which all other worlds reside.

[1:24:9] Both Dark Matter and Dark Energy are found to be the ultimate contradictories; they are intrinsic, for they are thought to hold the stars in their positions, but they are extrinsic, for they are invisible and not so obviously affecting our existence.

[1:24:10] They are unknown, yet their discovery could be the epitome of all knowledge; they are the most abundant part of The Cosmos, yet they are the least understood; they are understood to play an instrumental role in the structure of The Cosmos, yet the majority of the peoples of our world perhaps do not know they even exist.

[1:24:11] The current understanding of Dark Matter is dualistic in that it takes a weak interacting form, known as Cold Dark Matter, and a high interacting form, known as Hot Dark Matter, and so we see, by this notion, that there exist variations, even in the most unknown of elements in The Cosmos.

[1:24:12] It is very rare to find an entity that is not dualistic in some way, whether by interpretation, or by its own fundamental structure.

[1:24:13] Dark Energy is currently considered to be the opposite of gravity, and this, we strike logic for in all things cosmical, there must exist an opposition, a friction from which a reaction is created, and the opposition to gravity exists as Dark Energy.

[1:24:14] Otherwise, how can it be that gravity alone, without any opposition, is controlling the motionality, structure, and order of the stars and the galaxies, but with this opposition introduced, we understand the nature of gravity by its true form; a force against which another force acts.

[1:24:15] But still, our understanding of Dark Energy continues to be wholly restricted and the currently proposed notion that Dark Energy plays an intrinsic role in the acceleration of the expansion of The Cosmos demonstrates the depth and breadth of Dark Energy and its possible universality.

[1:24:16] Perhaps it is gravity that has been found subordinate to Dark Energy by these notions of Dark Energy holding total cosmical influence and perhaps even beyond The Cosmos itself.

[1:24:17] It is completely irrational that we would attempt to know that which is unknown, or unknowable, but we continue to do it because that is the nature of humanity as it always has been and as it always will be.

[1:24:18] There is nothing more I wish to say in this particular discourse because I want to open this particular topic up to the thinkers, even more so than all the other topics because there trying to explain the unknown is like living without the five senses.

[1:24:19] And so you must go and you must explore this subject, and all the others, by whichever means you wish.

[1:24:20] Use and build my ideas, or create your own for in a true philosopher's consciousness, there is no need to be territorial for philosophy is simply knowledge and knowledge is what drives the philosopher towards his destination and if the words of another philosopher can provide him or her with a greater knowledge, then accept this they will.

[1:24:21] We must speak of things that trouble us and make us curious about the ways in which we are to live and the ways in which our minds work, our beingness, our consciousness, and all else that is grasping our mind and reeling in our curiosities.

The Amalgamations of The Cosmos (Mergenics)

[1:25:1] The majority of what has occurred in the history of The Cosmos has taken the form of the coming together of celestials in the creation of a newfound cosmical entity and the study of these processes and their philosophical interpretations and naturities is to be henceforth known as Mergenics.

[1:25:2] The Mergenicists are tasked with attempting to understand the philosophical considerations of the mergence of celestial entities by deriving their philosophical concepts from scientific understandings, as well as from logic, rationality, and pure imagination.

[1:25:3] The study of mergenics also encompasses the inferences of how merging celestials impact upon the naturity of The Cosmos, the orderity of cosmical systems, and their functionalities, motionalities, and in relation to all the other instruments of study.

[1:25:4] Principally, mergenics is determined by and dependent upon gravity and its functions and it is understood here in completely clarity that gravity is the central physical component of celestial and cosmical mergence in The Cosmos.

[1:25:5] The functionality of gravity is what is henceforth known as The Assumption of Mergenics; all discussion of cosmical mergence is under the assumption of gravity's role, unless otherwise stipulated so.

[1:25:6] This is to afford no confusions about gravity's fundamental role, and allows for greater clarity of meaning and context when speaking of mergencial processes with a constant gravitational underpinning.

[1:25:7] To discuss mergenics on a higher and more philosophical level, we must discuss why and how; we must discuss the impacts of such mergences on the overall cosmical system, and we must apply instruments of study to the mergencial processes that allow us to carve a wider view of mergence in The Cosmos.

[1:25:8] To digress for a moment, I must say that in order to write of such newfound things, I had to close myself off from the world and only feed my mind with the ideas that it could handle during a time in which this philosophy was being developed and before a term in which my mind held answers to queries, and held counter responses to statements of doubt, jealousy, and disbelief.

[1:25:9] I had put myself into a vacuum for some time before I could open myself up to the world and I write while in this vacuum now, simply flowing in the midst of emptiness with only my ideas to comfort my heart, mind, and soul.

[1:25:10] To create purely new ideas, I had to censor myself from those which already existed and from the debates I intend to one day join, but the time of this writing, I knew that the process to create complete newness is to purifying one's mind by eliminating all outside influence as much as possible, and leaving only the subject matter for my mind to contemplate.

[1:25:11] However, I shall digress no further for the discourse of mergenics must continue though my worrisome mind may rest a little now knowing that the readers of this writing understand a small portion of the journey and the sacrifices involved with this writing and the construction of the entire philosophy.

[1:25:12] We shall begin our discussion at home for home is always the easiest to relate to for our little minds so The Earth and The Moon, in billions of years passed, demonstrate a perfect exemplar of a mergence to form a moon and a planet.

[1:25:13] Mergences don't just occur in the most grand and large of scales in the impact of giant rocks and the collisions of worlds, no, for in fact, it is the smaller mergences that make for the most important, especially in the creation of The Earth.

[1:25:14] As the dusts and gases and the particles of rocks and larger rocks began to spin and bind together over the course of millions of years from the sole gravity of The Sun, we can witness here the smallest of mergences in the formation of the largest of celestials.

[1:25:15] This type of mergence, the process forcing the smaller elements together in the eventual development of the larger ones in the early creation of a celestial is henceforth known as an Incipient Mergence.

[1:25:16] The second type of mergence, henceforth known as a Collisional Mergence, is exemplified by the impact of a large celestial body into The Earth during its early planetary evolutionary stages which caused some parts of the young planet's mantle to propel into space.

[1:25:17] From this, due to gravity's intrinsic naturity to bind such pieces together, we are left with the formation of The Moon at its most primitive of stages, and so by looking just at our own home and our nearest celestial neighbour, we discover two types of mergence.

[1:25:18] Considering the size of The Cosmos, and The Universe beyond it, it is logical to notionise that there shall be many other mergencial scenarios that we just won't have come across yet, but it is nevertheless exciting for this secures the philosophical discipline of Mergenics for many years into the future.

[1:25:19] On our return to The Earth and The Moon, we understand that orbitality and its own unique naturities begin to quickly submerge over both the celestial entities discussed as the Early Moon begins to orbit around The Earth, and the Early Earth begins its Proper Orbit around The Sun.

[1:25:20] All the stars of the galaxies that exist now, have existed, and shall exist forevermore merge in contradiction for they merge in almost absolute zero temperatures, yet their cores will one day become one of the hottest celestials to exist in The Cosmos; from coldness comes heat, and from darkness comes light.

[1:25:21] Density signifies mergence for the closest together elements are, the greatest chance of collision there will be and as a type of Incipient Mergence, the binding interstellar gases and dust to form molecular clouds will, in some future, form a star; the most common of centralities in The Cosmos.

[1:25:22] In Collisional Mergence, the most violent of impacts create the most beautiful of celestials; the destructor can so soon become the creator, and Collisional Mergence is the perfect exemplar of this principle.

[1:25:23] Mergence is the commencement of formity, and only until the balance between the amount of matter present, the time to combine it, and the space in which it resides, has been achieved, then the mergencial process shall continue.

[1:25:24] One part we notice about formity in The Cosmos is that the celestials seem to reach a point of balance and a satisfaction of gravity before they can stop their initial formation, but this leads us onto the notion that the celestials never truly reach the end of their formation.

[1:25:25] Even now, The Earth is changing in its formity, and although we don't see the changes so obviously, we can see that from The Earth's initial formation to the present day, it has changed in its formity on a grand scale.

[1:25:26] Even the oldest of celestials are still new in their formities for they too continue on their formative journeys throughout their existences; this describes the formative motionalilty of celestials, as distinct from their physical motionalities.

[1:25:27] Mergences are an abundant process in The Cosmos for it is imperative that they exist in all parts of The Cosmos and they do so without exception; all celestials are formed by mergences, whether that be with other celestials, or with the tiniest of elements of The Cosmos.

[1:25:28] Dyadicity is the fundamental essence of mergencial processes; to merge, there must be two elements, or entities; a mergence cannot occur with a single entity; this is the fundamentality of mergence in any of its variational forms.

[1:25:29] Mergencial processes do not differentiate between centricity and incentricity for they do occur in the centres of systems and galaxies, and just as equally, they occur in the furthest reaches of systems and in the furthest distances in The Cosmos as part of quasarial formation.

[1:25:30] Another fundamentality of mergence is composity; it is the naturity of mergencial processes to form from several parts, but also to occur across several stages, and in this, we clearly see the composite nature of both types of mergencial processes.

[1:25:31] When we speak of cosmicality, we measure the extent to which a process, event, or entity is integral to the cosmical system, and by this notion, it is logical to understand that mergencial processes are central to the cosmical system, for without them, the entities of the cosmical system would not exist.

[1:25:32] Mergences are the most cosmical of cosmical processes, and exist at the heart of all that is cosmical for all things that are cosmical are formed by mergences.

[1:25:33] If it can be argued that mergences are the essential part of the cosmical system, then it is also logical to notionise that their focality is extremely high for without mergencial processes, there would not exist planets, stars, galaxies, and all other cosmical progeny, and with focality being a measure of importance, then mergence is an exemplar of this.

[1:25:34] Mergencial processes are the manifestations of functionality; the rawest part of functionality; they are the precursors to proper functionality as we know it to exist in the cosmical system and so mergences form functionality.

[1:25:35] Mergences are themselves a functionality in that they form the celestials and they fulfil their functions by the creation of celestials that will endeavour to impart their own functionalities.

[1:25:36] Whether mergences play a role in the functionalities of the celestials they create is a larger question of consideration; it could be said they do for without their existence, the functionalities of the celestials they create would not occur, but whether the mergencial processes have a direct impact upon the nature of the functionalities of the celestials they create is more ambiguous.

[1:25:37] Mergence is fusionality for it describes two or more entities coming together to form a single entity, but it is also distinct from the other forms of fusionality found in The Cosmos.

[1:25:38] Whether mergence is part of fusionality, or fusionality is simply a branch of mergence is another wider question to be considered.

[1:25:39] In these wider questions, we must apply logic to derive conclusion, so if mergences are the interactions between two or more entities to form a whole, then we describe fusionality, but if our view of fusionality is orthodox, we would view fusionality is only a process occur in entities once they have fully formed, such as those occur in the stars of The Cosmos right now.

[1:25:40] Further so, we can describe fusionality as the manifestation of the motionalality of mergence; mergence being the precursor to fusionality and fusionality being the process that continues to change the formity of the celestial, especially in relation to stars.

[1:25:41] The inversivity of cosmical mergence is an interesting paradox for the oppositism of mergence is separation, but in the mergencial process, that which can merge must first become of something, often through separation, an exemplar of which would be the formation of The Moon.

[1:25:42] And so, we are left with the concept holding that the inevitability of separation is mergence and vice versa; they are one and the same and recurrative of each other like a cycle.

[1:25:43] Though inversities are oppositions to one another, it is more often found that they are closer in their natures than any other relating part.

[1:25:44] Mergence and motionalality, as aforeinferred, are closely intertwined with one another for it is the principle of formative motionalality that the entity formed shall be forever changing and forever in formational motion throughout the entirety of its existence.

[1:25:45] The nature of the mergence dictates the nature of the motionalality thereafter, for a most violent of mergence can cause a most obscure orbitality and rotality, as derivations of motionalality themselves.

[1:25:46] When we arrive at orderity, we must understand that the nature and occurrences surrounding the mergencial processes of a particular entity hold direct impacts upon its orderity, and the orderity of the entirety of the cosmical system in which it resides.

[1:25:47] The consequences of the mergence form a continuum in which the formity, orderity, orbitality, and rotality of all the other entities of a cosmical system are affected; whether the mergence was incipient, or collisional, whether it took far longer than natural, or far shorter than natural, and the proximity of the mergence to other entities within the system.

[1:25:48] All of these factors must be taken into considerations when attempting to determine the extent to which a particular mergence has had over the orderity of a particular entity and over the orderity of the cosmical system in which it resides overall.

[1:25:49] We derive the purposivity of cosmical mergence to be the creation of the progenies of The Cosmos, and by this notion of understanding, we contemplate that mergence is more closely defined and associated with the naturity of The Cosmos and its fundamentalities than many other functions we know to exist in The Cosmos.

[1:25:50] The centrality of mergence shall continue to be held firmly with the respect to the entirety of The Cosmos for if it were not for the existence of mergence, there would be no cosmical system as we see and understand it so the primarity, centrality, and focality, as all measures of relevance, physical centrality, and importance respectively, are all fulfilled in this way.

[1:25:51] The instrument of study of reciprocity principally exists in the mergencial processes of The Cosmos for in the collisional mergences, a collision occurs and from that a creation is caused, and with the separation of entities, so eventually do they begin to regravitate towards one another, or another entity, thus forming a reciprocative mergence.

[1:25:52] It is logical to notionise the centrality of the reciprocity of mergencial processes for reciprocity is a natural and intrinsic function of The Cosmos and starts to highlight what it means to hold cosmicality.

[1:25:53] The interconnection of The Cosmos is reflected by its reciprocative naturity; most cosmical entities and their inherent naturities are dependent upon the naturities of other entities.

[1:25:54] The Earth's naturity is dependent upon that of The Sun's, and The Sun's naturity dependent upon the naturity of The Milky Way, and forever thereafter; many of the naturities of The Cosmos are interconnected and reciprocative in this way, which provides a primary role for reciprocity in The Cosmos.

[1:25:55] In Mergenics, this reciprocity is exemplified by the different types of mergences and their interconnectedness and their naturities of function, motion, and creation from destruction.

[1:25:56] Solar Mergenics focuses one's thoughts and ideas on the mergences in the formation of stars, Planetary Mergenics deals with the mergences involved in the formation of planets, and Galactic Mergenics deals with the mergences involved with the formation of galaxies as a whole as distinct from the entities within the galaxy.

[1:25:57] Finally, we see vastity in the mergences of The Cosmos for there exists a wide-ranging spectrum of variation in the mergencial processes; we witness this in the collisional and incipient forms, as well as in the time, space, and matter of mergences as factors that impact the naturity of the mergences and its subsequent qualities and consequences.

[1:25:58] It is logical to pinpoint vastity in the mergences of The Cosmos because the entities of The Cosmos that the mergences create are vast in their naturities, orderities, and appearances, and so, it is perfectly logical to notionise that the mergences that form such entities should hold vastity in both equal and outweighing measures.

Orthogonalism

[1:26:1] Although it is well known that perfect right angles do not exist in nature, we can still derive philosophical meanings from the concept of right angles and an instrument of study is established to tackle such questions of right angular shapes and shall be henceforth known as Orthogonality.

[1:26:2] Approximate right angles and cubic structures are thus the only exemplars of orthogonality in nature in The Cosmos; there are very few natural entities that exist in perfection; the stars are not perfect spheres, and neither are the planets, or the moons, and neither are the galaxies perfect discs.

[1:26:3] Perfectionism is rare in nature, and this is the view we must derive from the study of right angles, because right angles, but their very purposivity, naturity, and structure, are perfect.

[1:26:4] As a concept established herein, Orthogonalism attempts to locate the right angles of The Cosmos and attempts to infer philosophical meaning, measure, and circumstance from such a perfect structure.

[1:26:5] Notice that cubic shapes are almost nonexistent in the structures of the entities in The Cosmos; circularity and spherical shapes dominate the structure of The Cosmos; cubic shapes seem to be a product of largely human construction in our attempt to fulfil function, practicality, and conformity.

[1:26:6] Orthogonalists are herein tasked with answering why the question of the lack of abundancy of right angles and more general cubic structures in The Cosmos.

Scientificism

[1:27:1] Scientificism, also known as prosubstantiation, is the construction and continual association of Astronism, especially with regard to Cosmic Philosophy, with all up-to-date scientific concepts, theories, hypotheses, and proven facts about cosmical phenomena.

[1:27:2] Prosubstantiation fulfils its purpose to eternally bound The Philosophy to the findings and discoveries of astronomical and cosmological sciences whilst underpinning philosophical instruments such as logic, rationality, and all other instruments of study to the concepts established.

[1:27:3] Another set of Twin Instruments is herein established due to prosubstantiation, and these are henceforth entitled as Innemnity and Disinnemnity; these both structure a spectrum of determining the extent to which a concept, or philosophical stance falls in alignment with current scientific and empirical knowledge.

[1:27:4] Inneminence and disinneminence are defined as an adherence and inference to scientific concepts in the establishment of a philosophical principle, or the inadherence, and disinference to such if one takes a stance of disinneminence.

[1:27:5] It is the primary goal of Astronism, by following principles held by prosubstantiation, to always align the philosophy with the findings and knowledges derived from scientific methods so as to sustain the innemnity of the philosophy.

[1:27:6] However, there are times of inevitability wherein the disinnemnity shall prevail and the philosophical ideas and mindset and method shall overcome that of the scientific, especially in fields wherein science's knowledge holds great restrictions upon one's ability to interpret ideas and to strive towards new understandings.

[1:27:7] Prosubstantiation reaffirms the role of science in Astronism and its valued place as one of the largest sources from which much of the concepts of Cosmic Philosophy are based upon.

[1:27:8] In the history of philosophy, its relationship with science has been somewhat strong, but always distant; with the introduction of scientificism into the Astronist Tradition, this distance between philosophy and science is shortened and two are celebrated as in a two sides of the same coin concept.

[1:27:9] It is the role and responsibility of the prosubstantiator to regulate the scientific associations with Astronism and it remains their duty to secure this relationship and to reflect the changes in scientific knowledge through the creation of officialised texts.

[1:27:10] Please always take note of how easy it remains for the revelation of intent to distort the kindest of gestures.

Sporadics

[1:28:1] In the Astronist Cosmology, existence is divided into two components forming the Astronist Paradigm; these two components are The Cosmos and The Chaos, and it is the sole conviction of all whom the philosophical discipline henceforth known as Sporadics to delve into the depth, darkest, and most equivocal corners of The Chaos.

[1:28:2] Therefore, sporadics is the overarching study of both The Chaos as a distinct and whole entity, and the elements and parts of elements of The Cosmos that are considered to be chaotically influenced.

[1:28:3] By this definition, sporadics is integral to many parts of Cosmic Philosophy, and has aforeinferred and is latterinferred throughout the Omnidoxy, for it is an important aspect to consideration for many concepts and disciplines of cosmological philosophy

[1:28:4] It is in this discourse, however, that we shall speak of it by its own measures and means and in distinct separation from all the others concepts of Cosmic Philosophy in order to draw a clearer and wider picture of its naturity, purposity, and ultimation in relation to The Cosmos itself, but also in relation to The Universe and The Divine.

[1:28:5] That which is henceforth known as Chaos Theory in Astronist Philosophy defines the entirety of the concept of The Chaos; the concept that there exists certain entities, and certain elements of entities that do not fit into the cosmical system because they do not conform to paths of orderity, functionality, and purposity, and their naturities are largely unknown.

[1:28:6] Unknowability is the primary factor of that which is considered to be part of The Chaos; an exemplar of which is a black hole; its nature is largely unknown, its functionality and the results of entering one are largely incompetent of providing meaning to a cosmical system; and finally, its purposity also unknown, though speculation about all its factors and aspects is rampant at present.

[1:28:7] Often, it is the entities and elements of The Chaos that are the most speculative, yet too, are the most abundant of philosophical contemplation and conceptualisation.

[1:28:8] The Cosmos and The Chaos exist in the Astronist Cosmology as equal components of the same concept; a concept of reality and existence; The Cosmos and The Chaos depart one another's side in almost every way, except when they return and are united under the concept of The Universe; the all-encompassing superstructure in which they both reside.

[1:28:9] Essentially, the Chaos Theory is a manifestation of the lack of human knowledge of certain elements and entities within The Cosmos; it is the attempt of Astronist Cosmology to categorise that which we do not know separately from that which we do not.

[1:28:10] The Cosmos exists as a structured and well-ordered whole and the extent of the cosmicality reveals this in each and every cosmical entity, but there are those parts that exist which do not seem to share the same qualities as that of the stars, the planets, the galaxies, and their orderities, orbitalities, motionalities, and naturities.

[1:28:11] All that does not conform to this perception of cosmicality is designated as being chaotically influenced.

[1:28:12] It is a mistake, however, to confuse chaosity with evility, or inferiority, for it is clarified herein and remains true hereafter that that which is labelled as chaotic is simply an element of The Cosmos that we do not comprehend and does not fit into the cosmical structure that we have perceived.

[1:28:13] It may be the goal of some philosophers of The Cosmos to eradicate all the members of the list designated as chaotic by discovering all their current incomprehensions and reveal true meaning, and this is surely a goal of the entirety of Astronist Philosophy and Cosmic Philosophy, but the following principle of knowledge remains.

[1:28:14] Humanity shall never both know, accept, and understand All things for in doing so, we become as the creator of The Universe; it is part of the naturity of the human mind to all have more to know, to accept, and to understand.

[1:28:15] This does not mean to say that the philosophers with such ambitions should stop their convictions, no, in fact, the opposite is true; go forth and uncover all the incomprehensions of The Chaos and The Cosmos, but so equally know, accept, and understand, that there shall be just as much incomprehension when you breathe your last breath than there was when you began your Philosophical Quest.

[1:28:16] Again, this does not mean to say that no progression has been made; it is a principle simply stating that with the achievement of knowledge comes more unanswered questions; we must strive towards the achievement of knowledge in the acceptance and understanding that knowledge is eternal for us.

[1:28:17] The more we know, the less know, for the questions our advanced minds pose are greater still than the knowledge we possess; this is not a matter of choice, or decision, but a matter of whom we are and our collectively shared naturity as humans.

[1:28:18] That which is known as The Chaos is known so by its lack of orderity as aforeaffirmed, yet too, we see gaps in this notion for it is the supermassive black holes that exist at the centre of all galaxies and it is these that around which all cosmical progeny ultimately orbit as the Dark Centralities.

[1:28:19] It is logical for one to pose the notion that if black holes are the centralities of our galaxies, then how can they be lacking in orderity; in this, we see the greatest exemplar of the criterium of The Chaos; the lack of human knowledge of the entity in question.

[1:28:20] Black holes are categorised as so due to the lack of human comprehension relating to them, and even though this constitutes a valid reason for their chaosity, it isn't conclusive of what they truly are; for these, we must turn to the philosophical discipline of Obliviology as latterdiscoursed.

[1:28:21] By these collected notions, we understand that The Chaos and The Cosmos are as One; The Chaos exists as the unknown elements and entities of The Cosmos, though it must be said that The Chaos cannot be totally encompassed by The Cosmos because the entirety of the existence of The Chaos is not known and therefore, it cannot yet be known as to whether it extends beyond that which is henceforth known as Cosmical Reality.

[1:28:22] We do not know whether the entities and elements of The Chaos lead to alternate dimensions of existence and reality, and until we confirm this true, or disprove it as false, we cannot say that the entirety of The Chaos is encompassed by The Cosmos.

[1:28:23] The Chaos is The Chaos because we do not yet understand its naturity, and because we do not yet understand its naturity, we cannot say that it is finite like The Cosmos, nor we can see it is universal, or infinite.

[1:28:24] By adding the concept of The Chaos to discussions regarding fundamental reality, existence, and cosmology, we form a newfound paradigm of understanding that is henceforth known as the Quaternion Perception and is constituted by the Four Integrants; The Cosmos, The Chaos, The Universe, and The Divine.

[1:28:25] The establishment of the concept of The Chaos is vital to the establishment of the overall Astronist Cosmology and demonstrates itself as a newfound understanding of existence and reality; without The Chaos, we are left with a void in which disorderity is not given any philosophical grounding and is merely left without direction.

[1:28:26] As part of Sporadics, we must also introduce the concept of oscillation in The Cosmos and its sporadic naturity; if an entity is in constant oscillity, as an instrument of study that is distinct from that of motionality, it struggles between concepts of cosmicality and chaosity.

[1:28:27] Oscillation is bound by a regular rhythm by which it occurs and is therefore limited by its own naturity; this demonstrates a hint of cosmicality, but the chaosity of oscillation remains true in the lack of understanding of its purposity, and the general lack of stability in relation to oscillatory entities.

[1:28:28] In close connection with the instrument of study of oscillity, is that of torsity; the extent to which an entity makes, or is involved with, some type of twisting motion, especially in relation to another entity.

[1:28:29] The existence of torsions in The Cosmos are perhaps best manifested as wormholes, which are henceforth known as ingenators in the Astronist Tradition; in these, time, space, matter, and the entirety of reality and existence as we currently perceive it are reversed through the torsion between two points in spacetime.

[1:28:30] Torsity, as an instrument of study, is now also broadened in its definition to encompass the idea that it relates to the extent of the natural manipulations in either space, time, matter, or existence, or the manipulation of some, or all of these components.

[1:28:31] Torsion and torsity are considered to be part of The Chaos because they allow for the contrusion of reality and the cosmical system; the very fact that torsity relates to natural manipulations links torsion to The Cosmos, but our perception remains the same, and that is bound by our lack of knowledge on this issue.

[1:28:32] Perhaps it is only when we have experienced the ingenators of The Cosmos that we shall truly comprehend their purposivity, naturity, functionality, and orderity, but until this understanding is achieved, torsion, and ingenators shall remain in The Chaos.

[1:28:33] This leads us on to discuss a principle that must be made clear on behalf of the entirety of the Astronist Tradition; we can perceive purposivity in two ways in relation to a particular entity.

[1:28:34] The first relates to how we, as a sentient species, are able to use the entity in question for our own purpose; this is henceforth known as Anthropic Purposivity.

[1:28:35] The second relates to how the said entity holds a purpose from the perspective of The Cosmos itself which is always very different from how we can utilise the entity for our own purpose; this is henceforth known as Cosmic Purposivity.

[1:28:36] Herein, a principle arises and is one that is firmly held in the Astronist Tradition and it henceforth states that when in a philosophical discussion and contemplation of the purposivity of an cosmic entity, unless precursory disclaimed otherwise, we must decide its purposivity according to a cosmical criteria, not that of an anthropic criteria; this is henceforth known as the Cosmic Criterion Principle.

[1:28:37] By viewing an entity in terms of an anthropic criteria, we lower the entity and its purpose to our own means, knowledge, measure, and motivation which does not afford its true, cosmical purposivity.

[1:28:38] As an example, the true and cosmic purposivity of an ingenator is not simply to allow for matter to reach across large distances in spacetime quickly, for this is the

anthropic purposivity of the ingenators; that potential is what forms their purposivity to us from our perspective because we have a motivation to exploit that natural phenomenon.

[1:28:39] The true purposivity of the ingenators is currently unknown, which is why this phenomena is, at the time of this writing, categorised as part of The Chaos; we know its anthropic purposivity and relevance and its potential to benefit us, as humanity, but we do not quite yet understand its cosmical purposivity, which is a purposivity not bound by motivation, benefit, or intent.

[1:28:40] To bring this closer to home yet again, we see this paradigm exemplified by the purposivities of The Earth, of which there exist two in this particular argument.

[1:28:41] The first purposivity stems from the human perspective of The Earth; The Earth is here as our source of existence and it is upon The Earth that we are dependent for our survival as a species and as a civilisation.

[1:28:42] However, the second purposivity originates from the perspective of The Cosmos; to The Cosmos, The Earth's purposivity is much less significant for The Earth exists as one planet out of a countless abundance in The Cosmos and if The Earth were to suddenly disappear, it would cause very little difference to the entirety of The Cosmos, but from our anthropic perspective, we would no longer be in existence.

[1:28:43] Therefore, it is the purposivity of The Earth from the perspective of The Cosmos to rotate and to orbit around its parent star, The Sun, and to allow The Moon to orbit around it, and that is the extent of the purposivity of The Earth from the empirical perspective of The Cosmos.

[1:28:44] We must be careful not to layer our motivations and intent from which we derive purposivity over that of the true and pure purposivity of a cosmical entity, or phenomena.

[1:28:45] As the philosophical measure of purpose, purposivity is bound by perspective, like many other instruments of study, but studying purposivities of different entities allows us to establish our change in mindset and the widening of our perspective, which subsequently leads to the development of the ability in our minds to practice that which is henceforth known as cosmopathy; the ability to see an issue from the perspective of The Cosmos, and not solely from our perspective as humanity.

[1:28:46] In an astronomical and cosmological contextualisation, a phantom is defined as any type of illusory phenomena found in The Cosmos; illusory in that the appearance, purposivity, naturity, orderity, or functionality of some cosmical entity is not the same in reality as it is from the perception of humanity.

[1:28:47] An exemplar of an illusory nature is that of a nebulaic cloud; the Pillars of Creation are no longer in existence as they appeared to be for their gas and dust elements are in constant motionality.

[1:28:48] Not only are their shapes illusory, but too, their appearancial colours for the beauteous interconnections of hue between the filaments of gas and dust are not as such in reality for their colourings are enhanced by our photographic editors.

[1:28:49] Due to the illusory naturities of nebulae, their categorisation as chaotically influenced is justified and although their label as phantoms of The Cosmos may be considered exacerbatory, their phantomic demonstration is clear.

[1:28:50] Phantomism is a cosmic philosophical stance holding that the phantoms of The Cosmos are the greatest exemplars of chaosity for their true naturities are unknown to us until we physically see them.

[1:28:51] The Phantomists attempt to understand the illusions present in The Cosmos and attempt to derive both meaning and measure to illusory occurrences and phenomena through the application of the instruments of study.

[1:28:52] Phantomity, an instrument of study henceforth entitled, measures the extent to which an entity is phantomic and studies the consequences of being a phantom in The Cosmos, and the application of other concepts and theories onto that of the phantasmal.

[1:28:53] Phantomism also attempts to derive phantomic characteristics in all aspects of cosmical entities and phenomena by the application of human perception and cosmical reality.

[1:28:54] Phantomism exerts an expression of The Cosmos by phantomic means and its progeny by means and measure of their perceived state in comparison to the reality by which they reside.

[1:28:55] Although closely connected to, and largely derived from, the concept of The Chaos and chaosity, phantomism specifically relates to the juxtaposition between idealism and realism in a cosmical context, whereas chaosity is largely the measure and extent to which an entity conforms to the standard cosmical orderity and system.

[1:28:56] Phantomic phenomena in The Cosmos are largely associated with The Chaos, but in truth, they are of a distinct branch; to be chaotic is not always to be phantomic.

[1:28:57] Nebulaic clouds, although they demonstrate a very high rate of phantomity, they are no more chaotic than any other entity in The Cosmos.

[1:28:58] Phantomism and phantomity are majoratively based upon anthropic perception and the level at which something is defined as phantomic is in direct appropriation with our own perception of its appearance, function, nature, and purpose when contrasted with its appearance, function, nature, and purpose in reality.

[1:28:59] Phantomity hinges on perception; without holding our own clear perception on a cosmical entity, or phenomena, we cannot compare such with the reality of the said entity, or phenomena.

[1:28:60] Phantomism is a clause of its own cosmology; a Phantomic Cosmology, in which The Cosmos is perceived under a lens according to the illusory naturities of its entities and phenomena.

[1:28:61] In addition, Phantomic Cosmology is structured by the understanding that all entities and phenomena of The Cosmos hold an aspect of phantomity, and goes on to argue that it is this phantomity of all cosmical entities and phenomena that forms what they are, how they function, their naturities, and their orderities.

[1:28:62] Essentially, the Phantomic Cosmology derives all cosmicality down to phantomity and argues that the perception of The Cosmos and the discovery of the realities of The Cosmos, for the purpose of direct juxtaposition, should be held most highly for it is only the discovery of the reality of The Cosmos that shall forge a greater knowledge and understanding of how The Cosmos truly works.

[1:28:63] By this notion, our minds are led to the principles of Puristic Phantomism, which steadfastly holds that the ultimate goal of phantomism is to draw the truest and purest of realities of The Cosmos in all aspects of its entities and phenomena.

[1:28:64] It holds that perception is the greatest of distractions and distortions from the genuinities of The Cosmos and all its progeny, and therefore in Puristic Phantomism, it is held that phantomism the greatest way of uncovering our Anthropic Vacancy and reaffirming that which is known as The True Cosmos.

[1:28:65] Puristic views on art, architecture, and culture are that The Cosmos and its progeny should not be displayed in embellishment, but in their true, unaltered, and unornamented forms, only as they are viewed through our observations, and this movement and artistic stance is henceforth known as Puristicism, or Cosmic Realism.

[1:28:66] The abundancy of phantomic entities and phenomena is steeped in chaosity for it is only until we understand our own perception of The Cosmos, and until we have experimented on such perceptions to be true through the physical discovery of The Cosmos, that we can derive a conclusive comparison of our anthropic perception and the reality.

[1:28:67] Until we achieve this, there is no way of us quantifying the abundancy of phantomity in The Cosmos, and so does the measurement of frequency suffer in its contemplations.

[1:28:68] We can derive a great amount of bipolarity in the study of the phantomic entities and phenomena in The Cosmos; this is seen by the contrast between perception and

reality, the most unforgiving and hemic of juxtapositions for this demonstrates the intrinsic and inescapable differences between idealism and realism.

[1:28:69] The measure of the cosmicality of the phantomics is another important contemplation for if high phantomy is a greater difference between the anthropic perception of an entity and its actual reality, then this does not constitute incosmicality.

[1:28:70] In this, we must decide from which perspective we wish to view The Cosmos; from that of an anthropic perspective, or from a cosmical perspective.

[1:28:71] Nebulaic clouds hold high phantomy, but they are not examples of disorderity, dysfunctionality, or a distorted conformity to the cosmical system and structure; it is simply a reflection of our own inability to perceive cosmical progeny in their true forms.

[1:28:72] It is therefore concluded that phantomy cannot be considered a measure of cosmicality, and therefore too, cannot be a measure of chaosity.

[1:28:73] The dyadicity of phantomy is conveyed by the intrinsic need for the realisation of perception and its measurement and comparison to reality; these two elements of perception and reality form phantomy, and therefore, form its principles.

[1:28:74] This opens up a larger point about the strict dyadicity surrounding the understanding of anything; this is manifested in the two part concept that there can either be a perception of something, or the reality of something; a middleground here is simply a distortion of either of these two dyadic points.

[1:28:75] The entirety of the purpose of phantomy relates to the extrinsic nature of perception; its extrinsicity points to the unnecessary and derisory role of perception in the contemplation of truth in The Cosmos.

[1:28:76] Whether phantomy holds a great measure of focality or not, therein exists only a matter of opinion and perception; the importance of the measure of phantomy is held highly in philosophical stances such as those found within phantomism, but equally, due to phantomy being based upon perception, in other viewpoints, it is considered unimportant in the overall contemplation of The Cosmos.

[1:28:77] The futurity of the phantomy is clearly conveyed in the Phantomic Cosmology and understands the future according to the eventual abstract construction of The True Cosmos through the revelation of all the existing phantomics.

[1:28:78] A futurity in which The Cosmos is perceived only according to its most real of formations is the ultimate ambition of phantomy and the Phantomic Cosmology.

[1:28:79] The motivation of the study and adherence to phantomism relates to the dissipative actions of categorising perception in order to purify them according to fact, in order to reveal truth; the discovery of this truth is steadfastly held in phantomism.

[1:28:80] The achievement of such truths greatly assigns with the ideas of progressivity, for in revealing truth, we absorb the intended perceptions of The Cosmos and its progeny and only in this achievement of truth shall we progress in our knowledge, understanding, and acceptance of The Cosmos.

[1:28:81] Perception is held as a false sense of reality; whether this is regressive for the human mind, or not is a matter of further discourse, but the principle remains that the construction of an idealised version of The Cosmos embraces a greater experience of and interaction with wonderment.

[1:28:82] The perception of something and its reality are synchronous in that they exist at the same time, just in different realms; perception and reality are two sides of the same paradigm; the former is that of the abstract and the latter is that of the physicality.

[1:28:83] Neither is superior in power and influence for they both hold their fortitudes, and although reality is the truth, it is not always a force of progression to know the truth of something, or some situation.

[1:28:84] Just as the abundancy and frequency of the phantoms largely reside in the shadows, so does their vastity and the extent of their influence over the entirety of The Cosmos.

[1:28:85] However, the principle remains that the greater explorations we make, the greater knowledge we shall possess and so, the greatest understandings we shall hold of the vastity, abundancy, and frequency of the phantom entities and phenomena in The Cosmos.

[1:28:86] Further so, the greater studied this discipline is by the phantomists, the more shall be revealed of the truths of The Cosmos; in truth, we found Pure Knowledge, not Perceived Knowledge, the latter of which is always inferior to the former.

[1:28:87] As we have previously established, there occurs in The Cosmos the largest of eruptions, collisions, and explosions in both creation and destruction, but now must turn own thoughts to that which remains after such fulminations have occurred; these are aptly entitled the residuals.

[1:28:88] The measure and the derivation of meaning and categorisation from such residuals is a newfound instrument of study henceforth entitled residuality.

[1:28:89] The first and foremost characteristic of residual entities is their vastity; they may be small or large in scale in comparison to the entity from which they originated; they may

be cosmically or chaotically influenced depending upon their locomotion, naturity, and orderity.

[1:28:90] From locomotion, we can derive cosmicality, or chaosity; after the catastrophic occurrences of eruptions, cosmic explosions, and widespread collisions, it is logic to understand that the residual entities would scatter into space without direction, or control.

[1:28:91] During this time, the residuals are considered highly chaotically influenced for they hold no orderity due to the proximity of their residuality having just occurred.

[1:28:92] However, the grand force of gravity shall inevitably take hold and take back control of the residuals by reforming their gravitational attraction and assigning it to either the entity from which the residual came, or some new entity that the residual happened to have neared during its seemingly directionless course.

[1:28:93] From this point, gravity shall mould a newfound orderity for the residual and whatever form the residual shall take, it shall, from then on, until the next cosmic cataclysm, align in orderity with the entity that may now be called its centerior.

[1:28:94] And so, it can be inferred, that the locomotion of the residuals is chaotic to begin with, but inevitably turns towards cosmicality thereafter by the grand force of gravity in all its mysteriosity.

[1:28:95] Both the naturity and orderity of residual entities works largely in the same way, for their naturity only turns cosmical once they hold a proper course of direction and once it is proven that they are in the orbit of a larger entity, and not just hastening through space throughout control, direction, or purpose.

[1:28:96] The influence of gravity causes both the orderity and the naturity, in that chronology, to shift away from that of chaosity and towards that of cosmicality; the time in which this occurs is an outstanding factor for it may take millions of years for gravity to secure its grasp, or it may take a much shorter time.

[1:28:97] But until gravity does fulfil its purpose, and does control such chaosities, the residual elements of a cosmic cataclysm shall remain a threat to any cosmical system they proximate.

[1:28:98] Until then, any of the residuals could strike a fatal blow to any other cosmical entity, such as that of The Earth, and thus form a greater disorderity of such an entity that could ripple out to cause disorderity for the entire system.

[1:28:99] Therefore, it is only until this threat is extinguished by means of gravitational control that the residual can be considered cosmical, but until then, its chaosity is too high to be treated as otherwise.

[1:28:100] We have spoken of the vastity of the residuals, but it is their abundancy on a scale of millions and billions, and their relatively compact frequency, especially after impact, that constructs an overall understanding of their vastity.

[1:28:101] The compositivity of residuals is found in their own very naturity and purposivity; although they themselves are not formed by many parts, it is the residuals that form the whole; they are the physical manifestations that demonstrate the composite structure of The Cosmos and all its progeny.

[1:28:102] Residuals hold great levels of criticality for their very existence as the parts of wholes is essential to the structure of The Cosmos and all its progeny, and therefore, without residuals, The Cosmos would not be as it is.

[1:28:103] Another interpretation of the criticality of residuals is their demonstrable ability to cause destruction and disorderity in the cosmical system, thus causing their criticality to remain at heights at which asteroids and meteors in disorderity are also present.

[1:28:104] The study of residuals according to their dynamicity is another instrument affording greater understanding of residuals and residuality.

[1:28:105] From the moment of the cosmic cataclysm of their creation, the residuals are in constant and violent and uncontrollable dynamic states wherein their motionalities, functionalities, naturities, and orderities are in continuous question.

[1:28:106] For this reason, the dynamicity of residuals during their most uncontrolled states, is most high and is often a sign an even greater chaosity.

[1:28:107] Dynamicity does not always constitute chaosity, however, and this should always be remembered, but in the case of the residuals, there exists a certain dynamicity that is difficult to quantify by means of any other entity in The Cosmos.

[1:28:108] The residuals attribute their formity from the collisions, eruptions, and explosions of cosmical and natural phenomena; they are the physical manifestations of the concept of destruction and creation.

[1:28:109] Their entire formity is based upon the destruction of another entity and it is this formity that is found to be unique and perhaps the most cosmical of all formities.

[1:28:110] The residuals hold great potential in their functionality for if when under the influence of The Chaos, they still hold the function of destruction in the inevitability of creation and this is something that shall forever stay as their functionality even after their cosmicalisation.

[1:28:111] Despite their connection to chaosity and their threat to the cosmical system, the residuals are, in fact, intrinsic to the structure of The Cosmos and its progeny.

[1:28:112] Throughout the study of cosmogony, we clearly understand that the largest and most violent of explosions, eruptions, and collisions have destroyed many entities, but in their wake, have created even greater cosmicity in the form of grander entities.

[1:28:113] By this notion, we understand that the residuals of such cataclysms are the building blocks of the progeny of The Cosmos and it is this understanding which leads our Residual Principle and supports the concept of the Creations of Destruction.

[1:28:114] The Residual Principle holds that the residuals of The Cosmos are necessary in all their aspects for both the destructions they originate from and the creations that they will form thereafter; they, themselves, the manifestations of the oxymoronic principle of the Creations of Destruction, and thus secures their high level of intrinsicity in the structure of the progenies of The Cosmos.

[1:28:115] If we are to comprehend the Great Mystery, we should continue to consider all its aspects; this involves the study of subjects that we may not have fully prepared ourselves to learn, or that we had not initially that we would learn of, but we must if we are to become a fulfilled learner.

[1:28:116] The purposivity of the residuals should be clear to us by the notions aforementioned, but if not, let us say here and now that their purposivity lies in the creation of progeny from the ashes of destruction.

[1:28:117] The residuals are the survivors and they shall rebuild by the power of the grand force of gravity; they hold the most important purposivity, for without the residuals, without the survivors, the structures of The Cosmos would not exist as they do.

[1:28:118] Everything that exists is residual of that which existed before it, and it is by this principle that we shall understand and contemplate residuals and the instrument of study of residuality.

[1:28:119] Another instrument of study that is deeply intertwined with the nature of residuals is that of reciprocity; the residual elements of a cataclysm are the physical manifestations of reciprocation.

[1:28:120] A destruction occurred and in turn, reciprocatively, a creation formed thereafter as a direct consequence; the residuals are what form this new creation, and they are what define the essence of what it means to measure reciprocity and enact reciprocation in a cosmical context.

[1:28:121] The residual elements in The Cosmos also demonstrate a sense of synchronicity; in that when they are created, they are so at the same time as millions and billions of other residuals, and when they come together again by the grand force of gravity to form a new

cosmical entity, they are so at the same time as all the other residuals that they are in close proximity with.

[1:28:122] A residual cannot form a whole without the synchrony of other residuals in the same way that a cosmic cataclysm should be questioned of its own genuinity if only a single residual is created; it is not in the naturity of residuals to act, create, or destruct alone, and so, they rely upon their synchrony with other residuals to conduct their functionality, their purposivity, and to fulfil their naturity.

[1:28:123] The most common of residual causes is that of planetary collisions, supernovae explosions, giant volcanic eruptions, and any other violent, yet natural phenomena, that causes smaller fragments to be dispersed into space.

[1:28:124] As we begin to end our discourse on the wide-ranging philosophical discipline of Sporadics, we must discuss the purpose of its entitlement as it is; sporadics derives, of course, from the word, sporadic, meaning to occur in irregularity, and thus, is closely associated with chaosity, disorderity, and a naturity of unknownness.

[1:28:125] More specifically, the state that such entities of sporadics hold is henceforth known as sporadisy and in Cosmic Philosophy, is the main quality of all that is categorised as part of The Chaos; a distinct unknownness about some part of its function, features, naturity, or purpose.

[1:28:126] In sporadisy, we witness and understand The Chaos at its most core of forms; we see it in the context of its most common factor; that of irregularity, abnormality, and in the new instrument of study, concility, the measure of the unknownness of something.

[1:28:127] The oppositism of sporadisy and The Chaos is cosmicality and The Cosmos, and it is only by the proper understanding and perception of The Cosmos, wherein we may form a paradigm of normality and from this, we can compare to derive sporadisy in any entity, occurrence, or phenomena.

[1:28:128] By this notion, we understand the imperativity of sporadisy in the application of these comparisons in order to derive philosophical concepts, meanings, and stances of opinion in the nature of sporadics and what it means to be part of The Chaos.

[1:28:129] If we are to derive sporadisy in entities, events, and phenomena, then we must first define that which is following the cosmic conformity, orderity, and naturity.

[1:28:130] If we are to define that which is abnormal, we must first know that which is normal; the normality must come before the abnormality for unless we wish to not differentiate the two from one another.

[1:28:131] As one of the main aspects of The Chaos, sporadisy is central to the study of The Chaos and what it means for an entity to be chaotically influenced, or for some occurrence to be deemed as part of The Chaos.

[1:28:132] Sporadisy exists in all things, not just that of a cosmical context; we can derive sporadisy in many aspects of our lives; sporadisy in behaviour, in language, in mentality, and sporadisy in philosophical study, defined as an irregular occurrence with greater meaning.

[1:28:133] Sporadisy defies the current logic, but we must always remember that the greatest weakness of logic is that it is bound by our current minds and our current knowledges; sporadisy exists beyond this, and perhaps derives Future Logic, and Future Knowledge.

Time in The Cosmos & The Universe (Epochology)

[1:29:1] The discipline of philosophical study herein and henceforth entitled as Epochology deals with all aspects of time relating to The Cosmos and The Universe.

[1:29:2] There are two primary branches of Epochology of the Astronist Tradition, and these are Cosmic Epochology, the study of time in relation to The Cosmos, and Universal Epochology, the study of time in relation to The Universe.

[1:29:3] There is also a third branch of Epochology that studies time in relation to divinity, and The Divine; this is henceforth known as Divine Epochology, but is lesser studied and less encompassed than the first two branches mentioned.

[1:29:4] It is the role of the epochologists to study each of these branches and to derive meaning, measure, conceptualisation, knowledge, understanding, and a philosophical paradigm in which we can better comprehend time in relation to these large encompasses.

[1:29:5] The triadic encompassis of The Cosmos, The Universe, and The Divine are the overarching concepts that shape the conformation of the study of Epochology.

[1:29:6] Cosmic Epochology involves the measurement, meaning, and concepts of time according to The Cosmos; from our current scientific understanding, The Cosmos began approximately fourteen billions years, but this number means nothing to us for we cannot comprehend it.

[1:29:7] Joseph Stalin once said that one death is a tragedy, and a million is just a statistic; this quote stands true in a cosmical context; fourteen billions years is so large that it becomes its own triviality, though two thousand years is held so highly because it is still a long time in relation to human life expectancy, but it is also just the amount of time that we can comfortably comprehend without it becoming trivialised.

[1:29:8] It is up to us as humanity to widen our minds to be able to not only attempt to comprehend such timescales, but moreso, to appreciate and accept such timescales for the gravity they possess.

[1:29:9] Let us put fourteen billion years into contextualisation relating to ourselves by breaking it down; fourteen billions years ago The Cosmos began via The Big Bang, The Milky Way formed one billion years after that; four and a half billion years ago The Earth formed and three point eight billion years ago, the evolutionary journey of life began on The Earth.

[1:29:10] Two hundred and thirty million years ago, the first dinosaurs are thought to have emerged and they were made extinct around sixty five million years ago; the first humans

walked The Earth around two and a half million years ago and two hundred and fifty thousand years ago, the first modern humans developed from their ancestors.

[1:29:11] Marking the Era of Civilisation, the first human civilisation was established around five thousand years ago and today, the peoples of the world look back and wish not to understand all of this complexity, unquity, and grandity, by not be able to contemplate such timescales for what they are and our place within such timescales.

[1:29:12] In the Astronist Tradition, Epochology is not only the study and philosophical contemplation of the perception, reality, and existence of time, but also a celebration of time and its centrality to all we know and all that is existent.

[1:29:13] We, as humans, perceive what is henceforth known as Anthropic Time; the form of time centred on humanity and human perceptions of time; and then there is what is henceforth known as Cosmic Time; the time centred on The Cosmos and taken purely from a cosmical perspective.

[1:29:14] Cosmic Time is superior to Anthropic Time, but it is Anthropic Time that we as humans are eternally bound to; we can begin to imagine Cosmic Time in its context, but we shall never truly know, or understand it.

[1:29:15] The key difference between the two is that Anthropic Time is a construction of the human mind, and Cosmic Time is a natural progeny of The Cosmos.

[1:29:16] Anthropic Time is defined by our construction of clocks, and calendars, but is also transcendent of these and relates more to our mindset; a general world mindset in which all things are considered under a lens of human existence, human understanding, and human constructions of time.

[1:29:17] Everything we perceive in The Cosmos, the orbitality of the planets, the rotality of stars, the motionality of all celestials, and the time it has taken for them to reach their scales is all based upon our own anthropic perception of time.

[1:29:18] It could be said that all anthropic perceptions of time are in fact false for they are only true to our own circumstances, and are thus, not true or applicative in any larger cosmical or universal context.

[1:29:19] For the purposes of practicality, establishment of Anthropic Time has been the only way to construct our civilisations as we have and it has been the only way in which our perception of the world, reality, existence, and The Cosmos has currently been able to develop.

[1:29:20] It is important for us from herein to appreciate both forms of time with both holding grand purposities for our overall understanding and usage of time.

[1:29:21] There are another two forms of time which are henceforth known as Universal Time and Divine Time; these contemplate time according to The Universe and The Divine respectively.

[1:29:22] The true reality of time is found only in Cosmic Time, for this supersedes that of Anthropic Time for Anthropic Time is a human construction and despite the beliefs of some of us, human sovereignty and authority does not extend beyond our own constructions on The Earth, and so shall never extend to encompass over the entirety of The Cosmos.

[1:29:23] This is an example of what is henceforth known as a Logical Supersession in Astronist Philosophy which defines itself as being the idea that if one's knowledge, authority, and comprehension does not extend over one entity, then it is logical that one's knowledge, authority, and comprehension is not going to supersede over that of a larger entity in both scale and complexity.

[1:29:24] Further so, it remains logical to notionise that time itself is a construct of humanity and even Cosmic Time is a construct of the human mind to want to organise The Cosmos; to The Cosmos, time does not exist by the same name or structure.

[1:29:25] By this notion, we question the very existence of time and its meaning to both ourselves as progeny of progeny of The Cosmos and to The Cosmos directly.

[1:29:26] Nevertheless, time remains the most important construct of humanity and one that shall never fade in its relevancy to all that we do; to us as we are, time's existence is eternal; to exist without time is to exist in a knowledge vacuum for all the knowledge held has been captured by the paradigm of time that we have established.

[1:29:27] Herein, we end our introductory on the discipline of Epochology and questions raised about the most fundamental realities, existences, and perceptions of time, but these shall forever transcend throughout all our epochological studies.

[1:29:28] We begin with the concept of pretemporality; the enaction of the notion that when we look at space and all the celestials, we are looking back in time.

[1:29:29] This concept is best exemplified by the fact that it takes eight minutes for the light of The Sun to reach The Earth so when we look up at The Sun it is as it was eight minutes earlier; although this may mean very little in the case of The Sun itself for we cannot see any difference between the light of The Sun, the concept begins to take effect in the instance that The Sun were to disappear.

[1:29:30] If The Sun was to disappear then we would not realise for eight minutes until after it disappeared when manifests this concept perfectly and draws attention to its importance if The Sun does no longer exist, then neither shall we.

[1:29:31] The concept of a Pretemporal Cosmology understands The Cosmos according to a physical non-anthropocentric perception; essentially, The Cosmos we as humans observe is The Cosmos that exists to us, but holds that this is not The Cosmos that exists to The Cosmos itself.

[1:29:32] A Pretemporal Cosmology is entirely based upon an anthropocentric perception for the Pretemporal Cosmos is The Cosmos we see from our perspective here on The Earth; puristic views would hold that this is the most narrow in perception of all the cosmologies of Astronist Philosophy due to its total reliance on the observances of humanity, not the knowledge of humanity.

[1:29:33] Pretemporality, as an instrument of study, measures the extent of the difference between that which is henceforth known as The Observed Cosmos, and that which is henceforth known as The Literal Cosmos.

[1:29:34] The philosophical stance of Pretemporalism relates to the concept that the Pretemporal Cosmos is the only Cosmos that we can ever hope to observe, and therefore, to gain a greater and truer understanding of The Cosmos, we must imagine and wonderment it rather than observe it.

[1:29:35] This leads us on to the henceforth entitled Pretemporalist Tradition, which is a praxis of Cosmic Philosophy and wider Astronist Philosophy relates to a distinct focus on imagination, wonderment, and theoretical enknowledgement rather than an observation of The Cosmos in order to enhance one's understanding of it.

[1:29:36] This stands in direct opposition to the Observatist Tradition which places a higher focus and importance on the observation of The Cosmos in order to derive philosophical concepts and meaning, rather than that of imagination, wonderment, and theoretical enknowledgement.

[1:29:37] The Pretemporal State is the condition in which a celestial or cosmical entity is in when it is observed as opposed to its Literal State which is the condition it is in, in reality.

Creation Theory

[1:30:1] Epochology also deals with the study of the various cosmic creation theories of the Astronist Tradition, Astronist Philosophy, and Cosmic Philosophy and herein they shall be henceforth entitled and introduced, described, and discussed.

[1:30:2] Autocreationism is the concept that The Cosmos or The Universe created themselves rather than some higher Divine entity; autocreation provides The Cosmos or The Universe with Divine ability to create themselves.

[1:30:3] Autocreational thought can be found inferred in many other insentensations in the Omnidoxy and is the strongest non-Divine creational theory in Astronist Philosophy.

[1:30:4] Autocreationism most often derives an Endless Cosmos theory, or Rebirth Cosmos theory, relating to the idea that The Cosmos, or The Universe autocreate without control of its own creation and so, it endlessly recreates itself after its collapse.

[1:30:5] The theory of autocreation redefines cosmology, theology, and philosophy, and by introducing a self-creating paradigm in which The Cosmos, and The Universe hold no overarching creator.

[1:30:6] Yet, by this notion of autocreation, a non-directional, and non-destinical cosmology is formed; by Divine creation, there exists a sense of destiny, and direction in The Cosmos with a distinct understanding that there exists meaning, purpose, and course in The Cosmos in The Universe.

[1:30:7] Autocreation is a type of cosmology and cosmogony that well aligns with our current understanding of the beginning and the end of The Cosmos.

[1:30:8] Autocreationism's understanding of The Universe is much more obscure than that of The Cosmos; if The Cosmos is autocreated, then where does this leave The Universe in the Astronic Cosmos-Universe Paradigm?

[1:30:9] If multiple cosmoses existed, then they are autocreating all the time in the entirety of The Universe; if autocreationism is applied to The Cosmos, then The Universe must also fall in this autocreative understanding and therefore, The Universe also autocreates.

[1:30:10] The next of the cosmical and universal creation theories is that which is henceforth known as Bicreationism; bicreation is the idea that two distinct entities were equally instrumental in the formation of The Cosmos, or The Universe.

[1:30:11] This concept branches off into many different avenues of thought ranging from dualism (the belief in two Divine creators of The Cosmos and The Universe), multiple non-divine creators of The Cosmos in The Universe such as the concept of

Cosmouniversalism, the concept involving The Cosmos and The Universe as the bcreators of one another equally.

[1:30:12] From bcreationism, many new forms of cosmology and universality emerge to eventually found brand new thought schools, philosophical positions, and cosmological branches that shall inevitably change the way in which we understand and contemplate The Cosmos in The Universe and the relationship between the two distinct entity as outlined by Astronist Philosophy.

[1:30:13] Bcreational Thought contemplates cosmology always in accordance with a two-part creation; two separate and distinct entities must either come together to form the whole, or they must both create the whole by equal means; bcreationism is distinct from dualism as bcreationism does not maintain that existence is predicated upon two entities, just that the creation of existence was.

[1:30:14] It must be said herein that universal and cosmic creational theories, in the context of Astronist philosophical discipline and contemplation, should be studied in isolation from current faith traditions for the concept of The Universe and The Cosmos as separate entities is a newfound concept in and of itself unique to the Astronist Tradition.

[1:30:15] If we are to explore the many different possibilities of the creation of The Cosmos and The Universe and the exploration of their general interactions and symbioticity in such levels requiring a great amount of intellectual and philosophical contemplation, then we must remove our current and past theologies and faiths regarding cosmology and cosmogony.

[1:30:16] By not doing this, we narrow our minds too quickly to the huge variety of philosophical theories and concepts regarding The Cosmos and The Universe and the nature of their creations and evolutions.

[1:30:17] To bcreate is to create one system of existence from the equal measure factor of two distinct entities, which are most commonly The Cosmos and The Universe.

[1:30:18] Bcreationism generally departs from traditional Astronist Cosmology because it equalises The Cosmos and The Universe as playing equal parts in the creation of existence, whereas in the traditional Astronist Cosmology, The Universe is generally considered to be superior to The Cosmos for The Cosmos exists within The Universe and so The Universe holds supremacy over The Cosmos.

[1:30:19] The concept of cocreation relates any cosmological or universal structure that is created by the means of two different entities, but not by equal measure, and so, it is made distinct from bcreation.

[1:30:20] Cocreationism can be the creation of The Cosmos from a two-part collaboration between The Universe and The Divine, or between The Universe and The Cosmos by incorporating some autocreational concepts.

[1:30:21] Cocreational concepts are largely umbrella concepts that don't exactly form their own cosmology, but are part of the structure of others with cocreationism being the only definitive philosophy of a cocreational origin.

[1:30:22] To cocreate is to bring into existence, by means of two separate entities, either by coming together to form a whole, or by using their functions to create a whole from their dyadicity, but this dyadicity is never equal; in cocreation, there always exists a larger, or superseding entity.

[1:30:23] In cocreationism, the philosophy of cocreation, a cosmological order is form wherein two non-equal entities are considered creators of existence; in most cases, this falls to both The Universe and The Divine due to the ultimate naturity of The Universe being largely undetermined and unfixed.

[1:30:24] Although more ambiguous than other creational theories, cocreationism may hold greater logicity when perceived from an Astronist cosmological perspective; due to the unknown naturity of The Universe, a greater emphasis is placed upon the intercorrelations and integrations between The Universe and The Divine.

[1:30:25] The concept of anticreation and its philosophical associate, anticreationism, revolve around the idea that there was no definite creation of either The Cosmos, The Universe, or The Divine, and leads onto principles holding that these entities have always existed, just not in ways that we can comprehend.

[1:30:26] Anticreational Thought blames the lack of comprehension and knowledge and indivinity of the human mind for we are not yet able to comprehend existences beyond that of our own and those of a cosmical naturity.

[1:30:27] Anticreationism gives a Divine feature to The Cosmos and The Universe by suggesting their existences are eternal in one form, or another; here, we see a uniqueness that either raises The Cosmos and The Universe to a higher level, or lowers that of The Divine.

[1:30:28] Anticreationism does wholly accept The Big Bang as a scientific theory, but suggests that it was not the ultimate creation of either The Cosmos, The Universe, or The Divine on any level of circumstance, and instead, puts forward an idea wherein the Ultimate Creation shall never be truly known to us in our current mindset.

[1:30:29] Another creational theory is that of countercreation which holds that during the creation of either The Cosmos, or The Universe, some external forces or entities were pushed against in order for the creation to occur.

[1:30:30] Principally, in countercreation, for a creation to occur, an pre-existing entity must be forced against, or some pre-existing space must have been there for the creation to become existent into.

[1:30:31] The most primary example of countercreational thought is found in the concept that for The Big Bang to have occurred and for The Cosmos to expand, there must first have existed some space into which The Cosmos expanded.

[1:30:32] To countercreate is a method of creation in which some pre-existing entity, or space must be create into or created against in order for the creation to occur.

[1:30:33] Countercreationism raises larger questions about the naturity of The Divine, The Precosmos, the naturity of The Universe, and that which is known as The Precosmic Existence Principle, the principle by which existence in some form occurred before that of The Cosmic Existence, the existence we know and reside within.

[1:30:34] The next branch of Creation Theory is that which is known as Exocreationism; the concept holding that The Cosmos and The Universe must have both been created from some externality, from some entity, or force outside the boundaries of both The Cosmos and The Universe.

[1:30:35] Exocreation is perhaps the most commonly held creational theory as it falls in alignment with theological ideas about how some Divine entity, or deity created The Cosmos and The Universe, from some place outside known existence and reality.

[1:30:36] One of the main causality dilemmas is produced by notions of exocreationism as one asks, if The Divine did create The Cosmos and The Universe, then what did create The Divine?

[1:30:37] This leads us on to questioning the naturity of The Divine, the creation of The Divine, and helps us understanding more clearly what it means to be of divinity, and largely, the answer to the causality dilemma is either that The Divine always existed, or that it autocreated.

[1:30:38] If so, in our abstract thoughtpath, we then return to notions of exocreationism for if The Divine was to always exist, or if The Divine was to autocrete itself, then what space, or field did The Divine always exist within, or autocreated within?

[1:30:39] Furtherso, this leads us onto notions about the fundamental existence of The Divine; in order for The Divine to exist, did there have to exist some space beforehand? Does existence need a plane to occur?

[1:30:40] After discussions about the Initial Creation, Exocreational Thought stands logically truly for The Cosmos exists within The Universe, and all the cosmical progeny exists within The Cosmos which all follows a thoughtpath of exocreationality.

[1:30:41] To exocreate is to create from without, rather than from within, and neither by some autocreational means.

[1:30:42] The next of the creational theories is that of Hypercreationism; the overarching concept holding that both The Cosmos and The Universe were created by Divine means from above were they now physically exist.

[1:30:43] Whether being created from above, or from below, does not constitute goodness or evility in Astronist Philosophy, but instead derives meaning of overseeingness and underpinningness depending on whether one is studying hypercreational, or hypocreational theories.

[1:30:44] Hypercreation tends to fall in alignment with mainstream faith concepts of cosmology, especially with regard to a deity overlooking their progeny.

[1:30:45] Hypercreational Thought is typically exocreational by its naturity; holding that some external force, or god created both The Cosmos and The Universe from an external plane of existence, and oversees the entirety of their creation from a plane above it.

[1:30:46] Simply, to hypercreate, is to both create from above, and oversee one's create from above it.

[1:30:47] Hypercreationism does have consequential effects on its overall cosmology; in terms of logicality, for one to oversee, one cannot be in between and intertwined with the occurrences within that which one oversees.

[1:30:48] Therefore, in a hypercreational cosmology, it is generally considered that there exists no intercession or interaction between The Divine and its universal and cosmical progeny; Hypercreationism places greater emphasis upon free will and the overseeing, yet non-intercessional naturity of The Divine.

[1:30:49] We now come to discuss the Twin Theory of hypercreation, known as hypocreation; this demonstrates the oppositism the theory preceding it, in that it forms a cosmology wherein The Divine, or the creating force of The Cosmos and The Universe exists physically below them both.

[1:30:50] Unlike hypercreational theories, Hypocreational Thought is more logically connected to the ideas of intercession, predestination, and a general increase of interaction between The Divine and its universal and cosmical progenies.

[1:30:51] In Astronist Philosophy, above does not constitute moral goodness, and neither does beneath constitute moral evility; instead, especially when speaking of a Divine entity, physical position has a greater emphasis on meaning relative to the interaction of that entity and its creator.

[1:30:52] Hypocreational Thought is paired with the concept of underpinning which, in Astronist Philosophy, relates to the idea of some Divine creator being both intrinsic, intertwined, and intercorrelated with the entities of its creation.

[1:30:53] This is exemplified in statements relating to seeing divinity in celestial entities, in nature, and in the orderity of The Cosmos; there exists an partially distinct, yet indistinct interconnection within The Cosmos that is formed by the underpinning naturity of The Divine in a Hypocreational Cosmology.

[1:30:54] To hypocreate is to create from below and subsequently underpinning and intertwine oneself as the creator to that which one has created; by this notion, hypocreation is closely connected to the ideas of pantheism.

[1:30:55] The next of the creational theories is that which is henceforth known as anocreationism; the concept by which the creation of The Cosmos and The Universe occurred by infinite chance, that the inevitability of their creation always existed, and in an infinite time paradigm, it was inevitable that their creation would occur and it did.

[1:30:56] Although initially this creational theory may come across as inane, its logical premise is strong than first thought.

[1:30:57] The notion that The Cosmos and The Universe could have been created by chance does hold logicity; from the principle that there must exist something first before something may exist, there must have existed an Infinity Paradigm in which some Divine entity, or so oppositely, nothing but eternality existed.

[1:30:58] In this Infinity Paradigm of time, space, and matter, the means of existence would reside, and so, given an infinite amount of time, space, and matter, it is logical to notion that at some inevitable point, the most perfect combination of time, space, and matter would occur, which is what began The Cosmos and The Universe.

[1:30:59] In Divine terms, The Divine entity that created The Cosmos and The Universe may have not intended such to hold any purposity; given the Infinity Paradigm in which this creationality resides, The Divine would have an infinite amount of time, space, and matter for The Cosmos and The Universe to have created.

[1:30:60] Infinite Chance is the probability of something occurring if an infinite amount of space, time, and matter is available for it to occur; by this notion, we find anocreationism.

[1:30:61] To anocreate is to create by measure of infinite means; if one has an infinite amount of time, space, and matter to do something, it is only an inevitability that it shall happen.

[1:30:62] In the Infinity Paradigm, time, space, and matter, the means by which everything is created, are no constraint; therefore, it is logical to notionise that there was no set time, place, or purpose that The Cosmos and The Universe were to come into creation.

[1:30:63] However, directly from these notions, we begin to go down nihilistic paths of nonpurposity, but so equally could nonpurposity be true as is its counterpart of purposivity.

[1:30:64] The principle of Divine End relates to the idea bound by the logic that if some Divine entity created The Cosmos and The Universe, then it is logical that such a Divine entity would so equally be able to end The Cosmos and The Universe.

[1:30:65] This brings about ideas of presumption; presuming that The Divine will be the initiator of the end of The Cosmos and The Universe, and not The Cosmos and The Universe being the initiators of their own end.

[1:30:66] This concept, and more, relating to the ultimations of The Cosmos and The Universe shall be latterdiscoursed in The Apogenesis.

[1:30:67] Another creation theory is that which is known as Intercreationism; the idea by which space, time, and matter are placed highest in the cosmological structure and whereby space, time, and matter replace notions of The Cosmos, The Universe, and The Divine.

[1:30:68] Instead, it is held that the eternal interactions between space, time, and matter as the cosmical elements of existence are the sole creators of that which we understand to be The Cosmos in The Universe.

[1:30:69] By this cosmology, The Cosmos and The Universe are considered as entities bound by space, time, and matter, which is a logical notion in and of itself, but also, places space, time, and matter upon a pedestal whereby they are the creators of existence and reality.

[1:30:70] Intercreational Thought is generally non-theistic by its naturity and by traditional concepts of god, but it is not irrational to perceive space, time, and matter as playing the role of The Divine in this particular cosmology, which would make this still a Theistic Cosmology, and a Cosmological Trinity at that.

[1:30:71] To intercreate is to create by means of a multitude of separate entities; in this case, three entities exist; time, space, and matter, and they form the reality in which we, the stars, the galaxies, and The Cosmos reside.

[1:30:72] The Universe, however, is a different matter; its reality may well be disproportionate, distorted, or completely differentiated from our own reality, and so, this unknownness generally isolates The Universe from being included in an Intercreational Cosmology.

[1:30:73] Instead, it is simply held that time, space, and matter are still the fundamental creators of The Universe, by the way in which they created The Universe, and the results of such a creation are unknown to us in our current cosmical states, and are beyond our own reality of existence within The Cosmos.

[1:30:74] Intercreationism redefines the cosmological paradigm, and encourages us to think of creational theories in terms of time, space, and matter, and these alone without divinical intercessions.

[1:30:75] We may well infer intercreational thoughts in many other cosmologies and concepts, but it is intercreationism that forms the newfound paradigm and cosmological structure by which time, space, and matter are considered the centralities and all else are considered to be abstraction of what is henceforth known as The Cosmological Trinity.

[1:30:76] We now turn our thoughts to another concept of Creation Theory, that which is known as Intracreation, and its philosophical branch of Intracreationism; this concept encompasses the idea that both The Cosmos and The Universe were created from within, not without.

[1:30:77] To expand upon this, The Universe is considered an eternal plane and all existences, and realities were created within The Universe and expanded out in the form of The Cosmos.

[1:30:78] To intracreate is to create from with inside the creator itself; by this notion of cosmological structure, The Universe is considered to be an all-encompassing entity of eternity within which The Cosmos and all other cosmoses reside.

[1:30:79] In this, the role of The Universe and the role of The Divine interestingly merged together with The Universe become the eternity, divinity, and all-creating entity that The Divine is traditionally considered to be.

[1:30:80] Intracreational Thought and Cosmology involves The Universe as the creator within which all creation occurs, and The Cosmos is considered to be the expanding entity that extends outwardly as the manifestation of creation, but is ultimately bound by The Universe as the eternal plane.

[1:30:81] Monocreationism is more an opposition to other creational theories and cosmologies rather than a unique cosmology of its own; monocreation holds that The Cosmos and The Universe are ultimately created by one being, force, entity, or deity.

[1:30:82] Furthererso, monocreation upholds that the most fundamental naturity of The Cosmos and The Universe is their ultimate oneness, founded upon the idea of The Cosmos being created from one point, and describes The Cosmos and The Universe as one for The

Cosmos resides within The Universe, and although The Universe is infinitely vast, it is still one when thought of as an entity of itself.

[1:30:83] Monocreationism opposes all other concepts that stipulate or infer a multitudinal cosmology, and understands that all else other than singularity, or oneness, is an embellishment and therefore maintains the principle that everything in existence can be derived back to oneness in some form.

[1:30:84] To monocrete is to perceive The Cosmos, The Universe, and the entirety of reality and existence as subjects and progeny on oneness; that all things originate back to oneness.

[1:30:85] This, like many other of the concepts and cosmologies raised in this discoursed, is a largely logical, especially in a cosmical context because all that we know to exist originated from some type of oneness.

[1:30:86] Life on The Earth originated from one cell formation; The Cosmos originated from one singular point of The Big Bang; the black holes hold singularities at their centralities; all the physiologies and biologies of life can be derived back to a oneness; a distinct singleness; a definite moneness.

[1:30:87] In notions of Monocreational Thought, we collate aspects of monotheism, and a principle of Monoultimation; a principle holding that all things of existence must originate from some singularity, or oneness.

[1:30:88] The largest obstacle against monocreationist ideas is that they themselves are ultimately bound by our own cosmical reality and existence.

[1:30:89] In other dimensions, on other planes, and in other cosmoses, dualism may be the origination of all things, and all the monocreationist thought still persists, we cannot know the naturity of the realities and existence of these other cosmoses and beyond our own cosmos and in The Universe itself, and so, this places a great restriction on how far monocreationist thought can persist logically and realistically.

[1:30:90] Nevertheless, monocreation and its philosophical branch, monocreationism, strives on in being concepts of great importance throughout cosmological and theological discourses, and are held centrally in Creation Theory.

[1:30:91] The next of the creational theories speaks of the true oppositism of monocreation, and that manifests itself in the idea of multicreation, and its philosophical branch, multicreationism.

[1:30:92] The principal stipulation of multicreationism is that there exists a multitude of creations and a multitude of originations, never just one creation and origination.

[1:30:93] Multicreationism understands that there are multiple cosmoses, that exist outside our own, that which is referred to in Astronist Philosophy and Cosmology as The Cosmos, and understands that all these different cosmoses reside within The Universe.

[1:30:94] Therefore, the idea of multicreation is widely spoken of during discourses throughout the Omnidoxy, and it is countlessly inferred as an important part of the overall Astronist Cosmology.

[1:30:95] By Multicreational Thought, we derive that existence depends upon a multitude of factors and a multitude of creations to realise; by similar notions, a Multicreational Cosmology may devise that The Cosmos, The Universe, and The Divine were created separately of each other, either autocreationaly, or by some other means.

[1:30:96] Due to the nature of Multicreationist Thought, there ironically exists a multitude of concepts within the creational theory, and its concepts largely transcend multicreationism itself and can therefore be found in many other aspects of Astronist Cosmology and Cosmic Philosophy.

[1:30:97] Due to the multiple functions found in The Cosmos, the multitude of cosmoses considered to be in The Universe, and the multitude of possibilities about the creations, and destructions of The Cosmos and The Universe, and the many theories surrounding the naturity of the creator of all things, Multicreationist views point toward a multitude of creations, originations, and finalities for all things of existence.

[1:30:98] It is an easy mistake to make to classify multicreational notions as all-encompassing ones, but this is a matter of terminological difference, and herein defined is omncreationism.

[1:30:99] Omncreationism is the belief orientation of the concept of omncreation and perhaps the most difficult to imagine; the all-encompassing, all-time, all-space, and all-matter creations that span across an infinity of possibility, time, space, matter, and circumstance.

[1:30:100] Therefore, omncreation is an extension of multicreation with the only difference being that multicreation speaks of a multitude of creations, and omncreation speaks of an infinite amount of creations.

[1:30:101] Omncreational Thought contemplates ideas of infinite creation by all means; they incorporate all realities, all existences, all possibilities, and all creations in a paradigm of infinite time, space, and matter, thus invoking anocreational ideas of Infinite Chance.

[1:30:102] To omncreate is to perceive creation by infinite measures and terms, and finally, suggests that there is no beginning or end to creation; instead, creation is eternal; it has always occurred and it always shall for eternity on an infinite plane of time, space, and matter.

[1:30:103] The final concept of Creation Theory of the Astronist Tradition in The Grand Centrality is henceforth known as pericreation, and its philosophical branch, henceforth known as pericreationism.

[1:30:104] Principally, pericreation is another very common cosmological structural concept that can be found in many other parts of Astronist Philosophy and wider Cosmic Philosophy, and holds that first something to exist, it must exist within something else; this supports the traditional Astronist Cosmology of that which is known as The Cosmos being created and existent within The Universe encompassing it in all ways.

[1:30:105] Pericreationism holds that there must be a perimeter for a creation to be created within, but this concept inevitably leads to the Perimeter Paradox; the infinite amount of perimeters created by the principle that a creation must exist within a perimeter for it to be created.

[1:30:106] There exist many paradoxes within philosophy, and Astronist Philosophy is no exception to this fact, and so, therefore, the subject, tradition, and attempt of the resolution of philosophical paradoxes shall be henceforth introduced and entitled as Paradoxy, and defines itself as a newfound discipline and a major branch of Astronist philosophical contemplation, and a person conducting such philosophical studies is known as a paradoxer, or a resolver.

[1:30:107] Perhaps the easiest resolution of the Perimeter Paradox is the incorporation of The Divine as the ultimator, and therefore, no perimeter is needed to encompass The Divine; there always exists multiple resolutions to paradoxes; never just one, and this stands as the most fundamental principle of paradoxy.

[1:30:108] To pericreate is to create by means of perimeter; a pre-existing plane within which creations reside.

Latter Epochology

[1:31:1] The discourse of Latter Epochology addresses additional theories of time in The Cosmos and The Universe as part of the entirety of the philosophical study of epochology.

[1:31:2] The first of such branches is henceforth known and entitled as Periology; this is the philosophical study and contemplation of the distinctive time periods found in the history of The Cosmos.

[1:31:3] Periologists derive a philosophical cosmological structure and meaning from the periods founded by the science of Physical Cosmology, in order to draw upon larger concepts of overall cosmic orderity, naturity, functionality, and the application of all other instruments of study.

[1:31:4] Although periological contemplations of cosmic time periods are based upon the science of physical cosmology, there are different terms applied to each epoch in the Astronist philosophical tradition.

[1:31:5] The first of all cosmical epochs is known, in the Astronist Tradition, as the Inception Epoch, also known as the Planck Epoch in mainstream Physical Cosmology, and this is generally held, in both philosophical and scientific terms, to be the event of The Big Bang.

[1:31:6] On time scales so small that no current physical theories have managed to contemplate them, this is held as The Creation Moment in Astronist Cosmology, and is the point in time, space, and matter wherein all The Cosmos was as One, in its own singularity.

[1:31:7] In the Astronist Cosmology, it is suggested that this point of Oneness held two distinct features that The Cosmos itself does not; pure divinity and infinity.

[1:31:8] Pure Divinity is specified as such because The Cosmos is certainly directly Divine as omnimentioned throughout Astronist Philosophy, but Pure Divinity means being The Divine itself, or being interceded by The Divine itself, if one is of such faith to believe in divinical entities.

[1:31:9] Infinity is mentioned due to the incessancy, in Astronist Philosophy, of considering The Cosmos as The Finite, and The Universe as The Infinite; however, in this very moment, at the Inception Epoch, The Cosmos shared this quality for it was infinitely dense, and infinitely minute.

[1:31:10] The Inflation Epoch begins thereafter and marks the expansion of The Cosmos; strictly, the Inflation Epoch is still in continuance today and shall be so until The Great Collapse.

[1:31:11] Inflationary processes have been in occurrence ever since the Inflation Epoch, and shall continue to be so as they form the most fundamental parts of the nature of The Cosmos, as well as forming the orderities, functionalities, and motionalities found within The Cosmos.

[1:31:12] The next of the cosmic periods is that of the Nanonic Epoch, which covers both the Quark and Photon Epochs in mainstream physical cosmology, is the period in the cosmic evolution wherein gravitation, electromagnetism, and both types of interaction had taken their currently perceived forms.

[1:31:13] However, due to the temperature of The Cosmos, it remained too hot to allow quarks to combine to create hadrons; this cosmic period is so called due to only the fundamental forces and the elementary particles forming across The Cosmos during this time.

[1:31:14] During the first three hundred and eighty thousand years of cosmic evolution, gravity and electromagnetism were only just beginning their functionalities, and their orderities.

[1:31:15] Next began, what is known in mainstream physical cosmology, as the Dark Ages of cosmic evolution, and in the Astronist Tradition, is known as Tenebrian Epoch, or the Tenebrous Epoch.

[1:31:16] During this cosmic period of about one-hundred and fifty million years, The Cosmos held no large scale structures due to the length of time they needed to form, and so, this epoch is characterised by its distinct lack of progeny, and light.

[1:31:17] However, it is an amateur's mistake to suggest that no cosmical workings were occurring during this period; in fact, many of the earliest formations took place here and so, we can derive greater meaning and philosophical understanding of the nature and orderity of The Cosmos and its progeny by studying this period.

[1:31:18] From the study of this period, we may also derive greater philosophical meaning and understanding of cosmic darkness and what future epochs of darkness in The Cosmos may bring and may consequence.

[1:31:19] During this period also, there was a great cooling down of The Cosmos after the extremity of the temperatures from The Big Bang and the Inflation Epoch thereafter.

[1:31:20] Of the following cosmic period, we discuss a epoch of rapid structural formation in The Cosmos, including stellar evolution, galactic formations, galactic evolutions, and galactical cluster and supercluster developments.

[1:31:21] In the Astronist Tradition, this cosmic period is considered to be of the highest cosmicality and is henceforth known as the Wonderment Epoch due to its intrinsicity to how The Cosmos functions and appears today as we look at it from our small world.

[1:31:22] This is the period in which the galactic disks formed, The Solar System in which The Earth resides formed, and in which the first traces of life on The Earth emerged; this is epoch onto which many of our wonderment of The Cosmos are project and a time during which many of our wonderments of The Cosmos occurred.

[1:31:23] The final member of The Five Epochs is known as the Futurity Epoch; this is the cosmic period relating to the time beyond the Present Epoch and, in Astronist Philosophy, involves The Humanic Exploration of The Cosmos, The Maturity of Progeny, and The Ultimatum of The Cosmos and The Universe.

[1:31:24] The future is metaphorically bright for the humanic exploration of The Cosmos, but not physically bright for it is predicted that stellar formation shall begin to slow down and eventually cease.

[1:31:25] There also exists various ultimatologies for the fate of The Cosmos, and The Universe as two separate entities in the Astronist Tradition; these include concepts from Black Hole Cosmology, Divine Ultimatum, and Finality Theory.

[1:31:26] There are the elements of our existence and The Earth's existence that resided from their beginnings; these are henceforth introduced as initialities; this is no different for The Cosmos, and the elements in existence from the beginning of that are henceforth known as primordials, or primordialities.

[1:31:27] The state of primordiality is to be in existence at the beginning of some occurrence, or some entity's lifespan, and the philosophical study and contemplation of such elements is henceforth entitled as Primordiology.

[1:31:28] Primordiological study encompasses the entire contemplation of primordial celestials in relation to time, and their existence as having an impact upon the overall orderity, functionality, and naturity of themselves, and The Cosmos entirely, as well as incorporating all other relevant instruments of study.

[1:31:29] Primordiality is a newfound instrument of study in and of itself that should be applied when referring to the existence of progeny, or general existence, during the early epochs of The Cosmos, and the extent to which a particular celestial can trace their existence back to the earlier progenies and elements of the early epochs.

[1:31:30] The Primordials are those progeny of The Cosmos that existed in the earliest of epochs and usually take the form of gravity, electromagnetism, the oldest of stars and galaxies, and the gases, dusts, and filaments that formed the Metagalactic Superstructure.

[1:31:31] The philosophical stance of the primordials and primordially is henceforth known as primordialism; in this, the belief is held that the primordial entities of The Cosmos are the most fundamental to cosmical existence and that all other progenies are dependent upon these primordial progenies.

[1:31:32] Furthermore, it is also held in primordialism that it is a logical notion that the primordials shall play an instrumental role in the events leading up to the ultimatum and finality of The Cosmos due to the central roles they played in the evolution of The Cosmos for it to become what it has.

[1:31:33] Primordialist Philosophy plays a focus and a centrality on the primordial entities of The Cosmos, advocates for the discovery of further primordials, and supports greater understanding of primordially and its wider philosophical application as an instrument of study in its own right.

[1:31:34] It is the principal task of the primordialogists to understand, from a purely philosophical perspective, the primordial entities of The Cosmos through the application of the instruments of study in order to derive meaning and greater knowledge and understanding of these concepts.

[1:31:35] The most principal of all primordials is gravity; it is the most fundamental force of The Cosmos that has functionality in all aspects of cosmicality, and is an element of The Cosmos that has existed since the Nanonic Epoch and is expected to do so until the finality of The Cosmos.

[1:31:36] In essence, gravity is The Cosmos and The Cosmos is gravity; without gravity, The Cosmos would simply not be as it is and so, the primordially of gravity is the highest out of all other progeny due to its intrinsicity in all periods of cosmic existence.

[1:31:37] Speaking of the primordials more generally now, we must know how to identify them if we are to philosophically study and derive meaning from them, and so the first two instruments of study that we can apply are abundance and frequency.

[1:31:38] It is logical to notionise that if something is in existence at the beginning and it is so fundamental that it exists so early on, then its influence, whether directly, or indirectly, shall be felt throughout the entirety of existence; by this notion, we have described what it means to be primordial.

[1:31:39] To be primordial is not only to exist at the beginning, but to play a fundamental role throughout existence; we find this exemplified by both gravity and electromagnetism in that they both began their existence in the Nanonic Epoch, and their functionality and influence, whether directly, or indirectly, is still intrinsic to the existence of The Cosmos in the Present Epoch.

[1:31:40] By this very notion, we understand what it means to hold primordiality; it is a matter of existing from the earliest stages of The Cosmos, being intrinsic throughout its existence, and stay in existence until the end of The Cosmos.

[1:31:41] Both the abundancy and frequency of some primordials such as gravity, the filaments, and the cosmic gases demonstrates their primordiality; gravity is in all places of The Cosmos, the metagalactic filaments are so large they make our one-hundred thousand light year wide galaxy an infinitesimal speck and were one of the first cosmical structures.

[1:31:42] Finally, the cosmic gases were instrumental, as ordered by the forces of gravitation, in the formation of the stars, the nebulas, the galaxies, and the quasars of The Cosmos in The Universe.

[1:31:43] All the primordials demonstrate such frequencies during their earlier existences, especially during their clusteration periods, such as when the oldest of stars formed and their proximities were so densely compacted, that their frequency was therefore mosthigh.

[1:31:44] The centricity of each and every primordial must be clear now; their existence throughout the periods of The Cosmos to the Present Epoch and beyond; their high abundancy and frequency; their presence throughout many of the formational structures of The Cosmos.

[1:31:45] After the contemplation of these characteristics of the primordials, we understand that their centricity to The Cosmos and its appearance, functionality, purposivity, naturity, and orderity is paramount and that they exist as, not the centricity to us, but as centricities to The Cosmos in almost every way.

[1:31:46] The vastity of the primordial is another instrument of study that should be applied to primordiological study; there has not ever been just one member of primordiality for there has always existed a wide-ranging field of members.

[1:31:47] They all appropriate themselves upon different appearances, functionalities, orderities, naturities, motionalities, and by all other aspects and measures, with the one unifying quality between them all being their primordiality; their existence in the early epochs, their intrinsicity to the formations of the earliest of celestials, and their existence throughout the epochs of The Cosmos.

[1:31:48] These are the uniting factors of primordiality and they can be found and applied in many of the earliest of celestials, fundamental forces, and the cosmic gases.

[1:31:49] This diversity we see in the primordials is their most cosmical of attributes for we see a grand diversity in The Cosmos and so, it is logical to notion the grand diversity and vastity of the celestials and forces so intrinsic to the structure of The Cosmos and its most ancient of progeny.

[1:31:50] It is also important to remember the compositivity of the primordialials; they only rarely act alone; during their own formations and the formations they participated in, there was a multitude of elements involved in both of these processes.

[1:31:51] The composite nature of the primordialials reflects the composite nature of The Cosmos; it is again logical to notion that those progeny of The Cosmos that have existed for the latest, are intrinsic to the cosmical order, and shall exist until the finality of The Cosmos, will reflect in themselves the attributes of The Cosmos itself.

[1:31:52] Dynamicity is also found in large aspects through the primordialials; since their very creations, they have been beacons of constant change, activity, and progression; both in relation to themselves and in relation to The Cosmos.

[1:31:53] The primordialials have engineered change throughout The Cosmos; they have always been at the forefront of the commencement of new epochs; they have changed the appearance, the order, and the functionality of The Cosmos; they have been the pioneers of cosmical change and they forever shall fulfil this role.

[1:31:54] The dynamicity of the primordialials is again made evident in the extent of their activity; all that is primordial has played an instrumental role in the evolution, the development, and the maturity of all in The Cosmos.

[1:31:55] The interactions between the primordialials and The Cosmos and owing to their creative natures, has made The Cosmos and all its progeny that which they are and that which the peoples wonderment over.

[1:31:56] It is to the divinely infused functionalities of the primordialials and their intrinsicity in the overall history of The Cosmos that we owe our venerations, adorations, and wonderments to.

[1:31:57] It is the results of the fundamental dynamicity of the primordialials that we wonderment though we may not know this when we peer up to the night sky, or imagine The Cosmos in our minds.

[1:31:58] Finally, it is the dynamicity of the primordialials that demonstrates progression in The Cosmos and its evolutionary history.

[1:31:59] It is the primordialials being the oldest celestials, the fundamental forces, the metagalactic filaments, and the ancient cosmic gases and dusts that have formed, structured, and helped expand The Cosmos as we know it.

[1:31:60] They have progressed The Cosmos towards its own greater maturity and of the progeny within it; they have initiated the formations, developments, and evolutions of all that is within The Cosmos.

[1:31:61] If we understand progression to be physical expansion then the primordials have been intrinsic to this; if we understand it to be maturity development the primordials have been intrinsic in this way when in relation to the celestials; and finally, if we understand mental progression in relation to ourselves, it is the primordials and their descendants that have, are, and shall continue to progress us as a united humanity towards greater advanced state of mindset and worldview.

[1:31:62] Therefore, it is clear that the dynamicity of the primordials is central to primordiological study and leads to a better understanding of primordiality as it stands that dynamicity is intrinsic to primordiality.

[1:31:63] We must now apply the instrument of study of focality to the primordials, and in this, we may take ample inspiration from that of the instrument of centricity; if the importance of the primordials has not yet been emphasised, then the application of focality shall clarify.

[1:31:64] If focality is a measure of importance, it must therefore be understood that the primordials of The Cosmos hold the most importance in the overall cosmic evolution for they existed in the earliest of times and they shall exist in the latest.

[1:31:65] Not only this, but the primordials have been intrinsic to all the major formations and occurrences since they came into existence; this give them ultimate focality in the structures, functions, orderities, and places them as the focalities of the entire naturity of The Cosmos and all its progeny.

[1:31:66] By these notions, we can certainly infer that the primordials are the ultimate focalities of The Cosmos and its progeny, and from the application of this instrument of study, we reinforce the overall centricity of the primordials.

[1:31:67] The instrument of study of formity is another applicative that is integral to the formations of the progeny of The Cosmos; the fundamental forces, the cosmic gases and dusts, and the metagalactic filaments were essential for the formations to occur.

[1:31:68] It is insightful to notice the sequency of formation; the fact that formations are created from previous formations demonstrates this intrinsic sequency and we define the primordials as the initial formations in this sequence.

[1:31:69] We must now turn our attentions to the application of the instrument of study of fundamentality; as derived from our study of the focality and intrinsicity of primordials, we can derive great fundamentality from them, both in relation to the cosmical system, and in relation to the overall evolution and development of The Cosmos.

[1:31:70] If fundamentality is defined as the measure of the extent of one's core interaction with something, then we can derive greater fundamentality of the primordials when we confirm their initiality, their proximity to all progeny, and their formative functionalities to

the majority of the systems of The Cosmos we know and wonderment over today and beyond today.

[1:31:71] Essentially, the categorisation of a cosmical progeny as a primordial is the collection of the most fundamental elements and progeny of The Cosmos into a single group.

[1:31:72] The functionality of the primordials can often be forgotten in the shadow of their focality, intrinsicity, and fundamentality, but in fact, these three instruments are the necessary precursors for which we can understand the functionalities of the primordials.

[1:31:73] The primordials were the first progenies of The Cosmos to hold functionality and they are the progenitors of cosmical function and system that pioneered the path for all other progenies to follow.

[1:31:74] Go forth, both the young and not so young, to study the wonders of primordiology, gain a strong philosophical grounding in a unique circumstance of The Cosmos, and become the greatest of primordialogists; primordiological discipline is the study of the most intrinsic of progenies and elements of The Cosmos and it is no small challenge to overcome.

[1:31:75] The philosophical discipline of study introduced herein and henceforth known as Quantumology deals with the study of the earliest epochal stages of The Cosmos as well as with the overall naturity by which The Cosmos has expanded and how this interacts with The Universe as a distinct entity from The Cosmos itself.

[1:31:76] Quantumological study includes both the Inflation Epoch, and the Nanonic Epoch, for they qualify as the earliest epochs of The Cosmos, and the epochs in which much of the most fundamental formations occurred and during which that which is known as The Cosmic Reality formed and developed to become how we know it to be today.

[1:31:77] If we are to understand The Cosmos as it is today and The Cosmos as it shall be in time's futurity, then we must look to its past and we must study its most initial moments for in studying these parts of The Cosmos, we understand from where it can, and from this, we may derive to where it shall go, and how it shall end.

[1:31:78] We must show the children of the world as our solemn duty in our knowledge that The Cosmos holds the answers to our questions, that these studies of a purely philosophical grounding, are the most important of all philosophical subjects because their main functionality and purposivity is to produce ideas and to ignite discussions along this premise.

[1:31:79] If we do not talk about The Cosmos and All that may well exist beyond The Earth, and this is what I see in today's current world, then how are we to explore The

Cosmos, enknowledge ourselves of its wonderments, and ultimately, understand its most important components.

[1:31:80] The purposivity of beginning is to set the course for the middle and the end; the naturity of beginning is to hold no assurity that the current course shall continue, however, its other naturity is to set a precedence for what should happen if its purposivity is to be fulfilled; whether these are met is a question of the functionality of the formations created and their abilities to create new formations that can achieve such goals.

[1:31:81] It is the case for many narratives that the beginning is often reflected in the end by some means, and in a cosmical context, this is even more so true for The Cosmos began infinitely small, and although it is now so vastly large, it shall end as it began, according to some finality theories, whose ideas are logical when based upon the Inception Epoch of The Cosmos.

[1:31:82] Go forth budding quantumologists and study such natures of beginning and end in relation to The Cosmos, use your philosophical mind, methods, and instruments to construct concept relating to the earliest epochs, and explores how these earliest epochs have compounded the naturity, orderity, and fundamentalities of The Cosmos we wonderment, love, and wish to know and understand better, and more.

[1:31:83] The Philosophical Universe is a concept as part of epochology, but also relates to the entirety of the concept of The Universe in the Astronist Cosmology and Philosophy, and refers to The Universe by means of a lens of pure philosophical study; a universe in which any ideas are relevant and contributory, and may be possible in some reality.

[1:31:84] This term also relates to the depiction of The Universe as a distinct entity from The Cosmos in Astronist Art and in other forms of visual artistic expression, and typically involves a mystical aura.

[1:31:85] The Philosophical Cosmos is based upon the same concept, but instead involves The Cosmos as a distinct entity from The Universe within which it resides, and again, relates to the purely philosophical study of The Cosmos, holds a mystical aura around it, and is uniquely expressed in visual arts of an Astronist style.

[1:31:86] An important branch of epochology is that which is herein introduced and henceforth known as Seasonology; the philosophical study, in Astronist and Cosmic Philosophy, of the definitive seasons of The Cosmos and its progeny, the naturity of time periods in The Cosmos, and their variously derived inferences as applied to by philosophical instruments.

[1:31:87] The study of seasonality in The Cosmos is as vast and abundant as there exists planets in The Cosmos for the seasons by which we live are important in understanding natural structures, orderities, and functionalities, but there are seasons outside spring, summer, autumn, and winter that we must expand our minds to.

[1:31:88] The philosophical study of Seasonology merits its own instrument of study in the form of seasonality which measures the extent, diversity, and general nature of the seasons of a particular entity, and the seasonologists may infer of these findings that which they derive.

[1:31:89] Seasonological study must begin with the planet on which we reside now, The Earth, in order to derive clarity of the study itself, and it is always easier for the people to begin with home, the place they know and understand.

[1:31:90] The Earth's seasons are so diverse and vaster than we tend to realise; depending on where we stand on the planet, the season may be so very different from a different location, but like time itself, seasonality is not prescriptive of our Present Epoch, and instead, we can understand The Earth according to its own vast seasonalities.

[1:31:91] By this, we mean to understand The Earth in such a way that see its changing appearance, structure, and topography as manifestations of seasonality, as well as the diversity of the topographies of The Earth both in the Present Epoch, but also in the Past Epochs of The Earth's history.

[1:31:92] Entirely bound by time, season and seasonality are reflections of change over time, and their measurement derive by location, circumstance, and consequence, but most ultimately, it is time that constructs and controls seasonality.

[1:31:93] We can therefore understand seasonality according to The Three Precipices of Time; the past, the present, and the future, and by this philosophical applicational structure, we can study The Earth's seasonality in relation to The Earth's past, present, and future epochs.

[1:31:94] Futurity is therefore one of the central components of seasonological study for it is easily understood that the seasons of The Earth, and as lattermentioned, the seasons of The Cosmos, have always occurred since the inceptions of the progenies, and therefore, by issuing logicity, we perceive that the seasons shall continue into futurity.

[1:31:95] The age of something is another dictation of seasonality for if something has existed longer, then its history of seasonality, its development of seasons, and its futurity of season shall be more matured than something that has not existed for as long.

[1:31:96] The ability of us to explore and determine the forecasts for seasonality is based upon current and past trends of season so the greatest so the longer history of season, the richer the forecasts of season will be.

[1:31:97] We must also see the diversity in seasonality across different worlds; the seasons of The Earth are on large scales of time, with the previous ice age of The Earth occur a couple of million years ago.

[1:31:98] The Human Age of The Earth has comfortably slotted in with a distinct lack of volatility in The Earth's seasons; if humans had tried to establish their civilisations during the last ice age, our expansion throughout The Earth would not have been as widespread.

[1:31:99] Although we may not always remember and acknowledge it, our whole existence is dependent upon the fact that The Earth has undergone a lull in seasonal activity for the last million or so years.

[1:31:100] This lower level of volatility has allowed us to build our civilisations, evolve into sentient beings, spread throughout the world, and generally, become what we are.

[1:31:101] From this notion, we can easily derive that sentience and civilisation are heavily dependent upon season.

[1:31:102] Returning to the aforementioned point, The Earth has large stretches of global seasonal change; some have interpreted this as Divine intercession for the benefit of humanity, while others have derived this pattern by The Earth's position in The Solar System, and its general evolutionary structure.

[1:31:103] However, we must accept the potential diversity of seasonality, and therefore, on others worlds, the extensive seasonal periods experienced on The Earth, may not be so prevalent elsewhere.

[1:31:104] On other worlds, the seasons could change like our days turn to nights; we must accept this rapidly adaptive and altering environment if we are to understand the other worlds of The Cosmos.

[1:31:105] It is the inevitability of cosmicality that the other worlds of The Cosmos will not be as The Earth is; in some ways, similarities will be shared, but in others, the differences will be alarming to our comfortable lives here on The Earth and our narrow minds of monoplanetism.

[1:31:106] A season is simply collective periods of change in whichever context we may find them, whether this be meteorologically related, mentally related, cosmically related, or by whichever means exists.

[1:31:107] One may ask, why are the seasons so necessary to existence?

[1:31:108] It is well-established that it is in the inherent naturity of all existent entities to change, and change is all that seasonality is, but seasonality is just an organised and categorised version of change into a collective period.

[1:31:109] If something doesn't change, it becomes higher and higher in extrinsicity as its functionality, and purposivity are gradually moved away from intrinsicity due to the introduction of newfound functionalities and purposivities to take its place.

[1:31:110] Like all things of existence, the young become old, and so, the old must redefine itself to become new once again for it is not only the naturity of the human mind to value change, but it is the naturity of The Cosmos to do so too.

[1:31:111] To stay intrinsic to the system, the entity must be adaptive to the change of environment and the change of orderity, functionality, motionality, and all other instruments of study relating to either appearance, relevance, structure, or function.

[1:31:112] One may logically notionise that seasonality is based upon need and is therefore executed for the purposes of fluctuance; an intrinsic naturity found in all entities of existence to change in their structure, pattern, consciousness, and ability.

[1:31:113] We can therefore infer that seasons and time periods are essential to existence because they relate to cosmicity in a way that nothing else does; they demonstrate motion in the very being of entities; they are the apparatus of time applied to the structure of The Cosmos.

[1:31:114] Essentially, that is the entirety of what seasonality is; it is the reflection and manifestation of time and time's passing through the progenies of The Cosmos and their ageing processes, their meteorological climates, their evolutions, and their topographies.

[1:31:115] Now we must move on to discuss the seasons of The Cosmos and although at one's initial perception, there may not exist seasons in The Cosmos, they are as prevalent as they are on The Earth.

[1:31:116] It is important to notice that the structure of existence is built upon seasonality; all existent entities are never linear; they are change in their appearance, functionality, purposivity, and their orderity.

[1:31:117] The first of the seasons of The Cosmos can be found in the formation of galaxies; their seasonality rests in the different stages of their formation; the Compaction Season, the Clusteration Season, the Orderity Season, the Dispersion Season, and the Devolvment Season.

[1:31:118] The Compaction Season relates to the earliest part of the galaxy's formation and relates to the time that the gases, dusts, chemicalities, and the early stellar formations are compacted into a dense space as the earliest filaments of the galaxy begin to form.

[1:31:119] The Clusteration Season relates to the time period in which the earliest of stars clustered together during their primitive developments and existed in the nebulaic star factories.

[1:31:120] The Orderity Season relates to the time period in which the developed stars began to form their own systems and started to orbit around the oblivionic centrality of the galaxy; during this season, the first planets formed by the involvement of the force of gravity.

[1:31:121] The Dispersion Season relates to the time period during which both the star systems of the galaxy disperse to form the galactic disc, and the galaxy itself dispersing from other galaxies in its close proximity.

[1:31:122] The Devolvment Season relates to the time period during which the galaxy begins to gradually degenerate from the lack of formational gas reserves; eventually, each and every star of the galaxy will fall into degradation, which will eventually lead to the collapse of the galaxy.

[1:31:123] These are to be henceforth referred to collectively as Formational Seasons as their seasonality is directly derived from the formation of the entity they relate to.

[1:31:124] There are the Planetary Seasons, the Solar Seasons, and Quasarial, and Pulsarial Seasons, and the Oblivionic Seasons; these all constitute that which is known as seasonality in their own unique and finite ways, but each of them generally follow the standard seasonal stages as aforementioned.

[1:31:125] Therefore, we can infer that seasonality, although its xenesises remain unique, its fundamental stages hold a shared similarity between the different progenies of The Cosmos, and this constructs the most fundamental naturity of seasons and seasonality.

[1:31:126] Not only can these seasonal periods be applied to cosmical progeny, but they can also be applied to The Cosmos as a well-ordered whole.

[1:31:127] We see these seasonal periods throughout the different stages of The Cosmos; we see its Compaction, Clusteration, and Orderity seasons, and then we can wonderment of the Dispersion and Devolvment seasons that are yet to come.

[1:31:128] These are not considered epochs in this context, however, because they relates to The Cosmos as one single entity, and the epochs instead relate to The Cosmos when taking into account the entities collectively that exist within it, rather than them singularly, which again comes into the jurisdiction of seasonality.

[1:31:129] From these notions, we can infer that there are intrinsic, inherent, and cosmoswide seasonality stages that are found in all things cosmical and can be inferred to be integral to cosmical structure and orderity.

[1:31:130] Such inferences demonstrate the centrality of seasonology to Cosmic Philosophy and in supporting the wider Astronist philosophical tradition; from this, we can also

understand that seasonology, and its shared instrument of study, seasonality, are in need of much greater development, especially across future times and among multiple peoples.

[1:31:131] From this, we infer an even larger discussion about the true nature of The Grand Centrality itself; The Grand Centrality is ultimately a founding text, and therefore, as aforementioned, is not all-encompassing.

[1:31:132] Expounded in The Grand Centrality, there are countless amounts of foundational ideas and is therefore, a book by which other people will add upon, and this idea is therefore closely related to the lattermentioned Adornment Principle and process of supplementation.

[1:31:133] The Grand Centrality is a book upon which other books will reside and shall be written upon; the subjects, the concepts, and the disciplines of philosophical study are herein founded and the ideas of the future shall also be founded upon these subjects.

[1:31:134] The purposivity and central nature of The Grand Centrality is its foundationality; it is written to found subjects, concepts, and discipline of philosophical contemplation, and it is eternally encouraging of the development of these subjects and concepts for their greater implementation and usage in the world and beyond.

[1:31:135] From this, we understand the nature of The Grand Centrality to be non-dogmatic, motional, and foundational; it, and I, forever appreciate the minds of the future and their improved perceivance, knowledge, and ability to formulate new additions to the ideas and topics founded within The Grand Centrality.

[1:31:136] Seasons and epochs are closely related in Astronist and Cosmic Philosophy, with their main distinction lying in their differences in timescales and subject; epochs are generally on the timescale of hundreds of millions and billions of years, whereas seasons tend to be shorter, although seasons tend to be directed towards a particular cosmical entity.

[1:31:137] Just as we humans change throughout our lives, so does The Earth, so do the stars, so do the galaxies, and so do the most surprising of entities, such as the black holes of The Cosmos, they too, hold seasonality and it is the duty of the seasonologists to derive such seasonality and examine its meanings and inferences.

[1:31:138] We often speak of time in a cosmic setting in grand scales of distance and longevity, but there does exist transience in The Cosmos; there also exists the shortest of timescales in The Cosmos just as much as the longest of timescales.

[1:31:139] The philosophical study of transience and transient existence is herein introduced and shall be henceforth known as transientology; this study also has its own instrument of study, henceforth known as transientality.

[1:31:140] It is reflective of the structure of existence and reality that The Big Bang, the inception of The Cosmos, occurred so infinitely quickly and that the development, evolution, and maturity of The Cosmos thereafter has taken billions of years to occur.

[1:31:141] From this, we can infer that The Big Bang is the greatest and most interesting exemplar of the transience of existence; by this notion, the ephemeral constitutes the emanscent; length continues on from shortness.

[1:31:142] Transientialism and Transiential Thought, from these and other similar notions, hold that emanscence is the concentration of activity in time, and therefore, such instances stand as superior over their ephemeral oppositisms.

[1:31:143] Transientality is the application of the philosophical contemplation of shortness in time to the events, and entities of The Cosmos and leads to wider discussions about the concentrations, compactions, and distortions of time in The Cosmos, and attempts to define certain inferences in order to make philosophical conclusions that hold even greater impacts upon theological, cosmical, and universal concepts.

[1:31:144] Transience is evident throughout The Cosmos; often, it is the most destructive of events that are the greatest in transience; the impact of an asteroid onto a planet, the collision of worlds, the supernovae and hypernovae of The Cosmos.

[1:31:145] Transience can also be linked to ourselves as humans; we often think of ourselves as a long-existing entity as a whole, but it remains true that perspective is often the most distortive of things.

[1:31:146] Humanity has been in existence for a long time, but only from our own perspective, but not from the perspective of The Cosmos.

[1:31:147] Humans, as we know ourselves, have existed for around two hundred thousand years, and if we compare this to The Earth which has existed for four and a half billion years, and The Milky Way nearly as old as The Cosmos itself, at thirteen and a half billion years.

[1:31:148] Therefore, when we make a comparison, the length of the existence of humanity has a blink of an eye compared to these grandities, and so, this would technically categorise our own existence as transiential.

[1:31:149] The downfall of time when used in a philosophical applicative sense is that it is often distorted by the perception of the individual applying it; their knowledge, logic, and understanding forms a limitation to which time has to conform because to apply time in any other way would be outside of our current mental capacity to do so.

[1:31:150] By the study of transience of time in The Cosmos, our most ultimate conclusion is time's intrinsic vastity and diversity in both its manifestations and in the consequences of such manifestations.

[1:31:151] If we are to study the largest of timescales of The Cosmos, then it is both logical and prudent to study the shortest; perhaps it is in the smallest of things that we find the largest of answers.

[1:31:152] Transientology, like all other Astronist philosophical discipline and studies, upholds its centralmost goal to be the accumulation of two types of knowledge; one's own personal knowledge, known as Individual Knowledge, and humanity's knowledge as a whole, known as Entire Knowledge.

[1:31:153] And so now, the greatest minds of the young and the old go forth and use your talents to get yourself where you wish to be, and during this process, make your contribution to where you believe and know humanity should be in order to fulfil its destiny.

The Adornment Principle

[1:32:1] Between discourses, I must explain herein to set a course henceforth about why the original version of the Omnidoxy is, and must always remain without ornamentation.

[1:32:2] It seems illogical that the Astronist artistic style pairs itself so closely with the principles of a strong ornamental culture and vision, and then for the central book of Astronist Philosophy to be largely without ornamentation at all.

[1:32:3] The concept dealing with this is herein and henceforth known as The Adornment Principle; the idea that the Omnidoxy in its earliest of versions is a canvas both mentally and visually upon which others shall inevitably place their ideas, creations, and artistic flair.

[1:32:4] The original versions of the Omnidoxy shall remain unornamented to distinguish them from the beauteous books that shall follow them.

[1:32:5] The Omnidoxy shall remain a book of canvas upon which ideas can be derived from, actions can be made upon, philosophies built upon, and now, pieces of art, that shall be made by one's inspiration for the words of this text and therefore, beauteous covers shall be henceforth made to environ these words.

[1:32:6] The Adornment Principle opens up another dimension of interpretation for the Omnidoxy, as it is therefore understood to be a book of abstract and mental interpretation and founding, and can now be a book of visual and physical interaction and creativity.

[1:32:7] The Adornment Principle holds the best of intentions for it reflects all that the Astronist Culture and Philosophy is; an encouragement of strong, distinct, and meaningful ideas, creations, and arts, and this is upheld by The Adornment Principle of allowing the peoples of The Earth and beyond to cover these words they way in which they wish to.

[1:32:8] Think of this as an intermission of clarity; making certain that all know of the importance of ornamentation in Astronist Culture, but also making certain that all know of the principal ideas beyond the unornamentedness of the Omnidoxy in its original form.

[1:32:9] This should now encourage all the creative minds of the world and the worlds beyond our own to go forth and create their own covers of the Omnidoxy; those which have shown the greatest of skill to complete shall be officially recognised by the Astronist Institution as Official Covers of the Omnidoxy.

The Apogenesis (Ultimatology)

[1:33:1] We begin with a newfound word most of whom will not have ever seen before; apogenesis; simply, the oppositism to genesis; the end of things in all ways; their ultimatum; the state at which one reaches one's existential periphery.

[1:33:2] Beyond the apogenesis, nothing exists, for apogeny is not just simply death; it is the finality of something's existence; for some, the apogenesis may be death; for others, death is simply a gateway to further existences.

[1:33:3] However, the apogenesis is that which is also known as the Absolute End; beyond one's apogenesis, they are no longer in physical, spiritual, cosmical, universal, or divinical existence.

[1:33:4] Therefore, it is sufficive that this discourse be entitled with this notion of Absolute End because this discourse is going to discuss a range of questions, positions, theories, subject areas, and concepts about ultimatum in general and its inherent naturities and ultimatum with regards to specific entities from a purely philosophical perspective and inspired by the current discoveries of science.

[1:33:5] The philosophical discipline of study relating to the ultimatum of entities and The Cosmos and The Universe as whole and distinct entities is herein introduced and henceforth known as Ultimatology.

[1:33:6] Those whom study ultimatology shall be henceforth known as ultimatologists, and it should be no secret that these grand minds shall be taking upon on a task of great philosophical profundity for they pose concepts and questions about the most pressing, incomprehensible, undeniable, and also by some notions, terrifying part of existence; its end.

[1:33:7] The end of existence, whether discussed in terms of the humanic small-mindedness of death, or whether in terms of the Absolute End, the apogenesis, is perhaps the topic that our minds and conscioues are least willing to attempt to comprehend and discuss.

[1:33:8] The psychology of this unwillingness can be left to be discussed by those whom make such questions their profession, but still, it is inevitably left to those whom think of, not only the future, but the end, and not only the end of humanity, but the end of existence itself; it is up to these grand minds to raise the awareness of such philosophical questions and to make its discussion one at the forefront subjects of philosophical debate, in both the Astronist Tradition, but also part of wider philosophical discourse.

[1:33:9] Therefore, there should be no need of further clarity on the importance and centrality of ultimatology in Astronist Philosophy; to all the ultimatologists alive today, and to all those whom I shall sadly never meet to grace and enhance my own thoughts on the subjects, I herein bestow the duty of forever enhancing and championing the subject for the grandity you and I know that lays within it.

[1:33:10] I also encourage you, the budding ultimatologists, and all the persons of philosophical discipline, to take pride in the philosophical subject you have chosen to apply your mind, body, and soul to for it remains true, that in deep philosophical study, all three parts of ourselves are wholly required.

[1:33:11] As all the prominent philosophical discipline of the Astronist Tradition are endowed your own associative instrument of study, ultimatology shall do so too; this shall return in the form of ultimaty, as a derivation of the concept of ultimation.

[1:33:12] Ultimaty can be applied to all areas of ultimatological study and all its derivational topics, as well as that of all concepts, theories, and positions relating to that which is known as endtime, the Absolute End, and also is closely related to ideas of the future, and the instrument of study of futurity.

[1:33:13] The fundamental purposivity of ultimaty is to delve deep within the concepts surrounding endtime, and the pull out their most intrinsic parts in order to expose their true natures.

[1:33:14] As all other instruments of study, ultimaty is crucial to proper philosophical applicational study and it is made clear herein that philosophical study cannot be genuinely made without the application of at least one instrument of study during the process of one's study.

[1:33:15] The essence of ultimation is finality, yes, but it is also inevitability; it is inevitable that all things that exist must also end, and so, inevitability is the naturity of ultimation; another naturity of which is extremity, for it remains the constitution of ultimation to be the very end of existence; the most extreme of extremes.

[1:33:16] All things that exist have their own unique ultimations; all forms of life have their own unique endings; all planets, stars, and galaxies; all things cosmical have an ultimation.

[1:33:17] Universal Ultimation is a more difficult notion to conclusively pinpoint; in the Astronist Tradition, it is understood that The Universe is infinite by its naturity and by our own knowledgeable extent.

[1:33:18] Due to this, it would seem The Universe has no ultimation due to its infinity; this notion proximates The Universe and The Divine even closely to one another as they had been previously.

[1:33:19] These two distinct entities almost become as one when spoken of in ultimatory terms; there only exists a thin distinction between the two in this contextualisation.

[1:33:20] The Universe and The Divine are therefore bound to one another's own ultimations for they are both considered infinite.

[1:33:21] For those without theistic faith, the most prominent of notions regarding ultimation would be The Universe being the only entity in existence without an ultimation for, in this case, there is no beyond The Universe and there is no ultimation of The Universe because The Universe is ultimation itself.

[1:33:22] If The Universe autocreated, then it itself is the ultimation of existence; if an entity is the ultimation of existence itself, then this is why there is no ultimatory circumstances surrounding The Universe.

[1:33:23] The notion of the cycle of death and rebirth could be proposed to stand against the ideas of ultimation, but one of greater philosophical knowledge understands that ultimation goes beyond this cycle.

[1:33:24] Again, the death in this cycle is not the ultimation; it is the gateway into which a newfound existence is formed; by this notion, death and rebirth as found in some faiths is no different from death and the afterlife found in other faiths.

[1:33:25] It is true that ultimation does not relate to death, as aforementioned, but the end of existence itself; unless the cycle holds eternality by some Divine circumstance, then it will have an inevitable ultimation; in some time, it will end as all things must.

[1:33:26] The concept and instrument known as eternality may be considered to be another obstacle to the ideas of ultimation, but again, this constitutes no obstacle to such ultimatory concepts.

[1:33:27] To be eternal is to be ultimate; if one is in an eternal state then one is in their ultimate state for ultimation constitutes an end and if a state is the final state of an entity, then this is their ultimation for they shall no longer ever exist in any other way.

[1:33:28] We now turn to the first and arguably the most unknowable of the branches of ultimatology, that which is henceforth known as vacuology; the philosophical discipline of the Ultimatory Diegesis wherein black holes consume The Cosmos, and is also closely connected to Black Hole Cosmology.

[1:33:29] From what we know currently of black holes, their functionality consists of their gravitational pull being so large that entire stars, and star systems are sucked into their orbit and are ripped apart by the oblivion's gravitational intensity.

[1:33:30] Vacuological study deals with the finality theory wherein black holes become so large in both their scale and intensity, that the entirety of The Cosmos turns into a void wherein only black holes and very few other celestial entities exist.

[1:33:31] Therefore, it is in the vocational interests of vacuologists to study the possibility of this theory materialising, the philosophical inferences of such a theory, and the naturity, dynamicity, orderity, purposivity of The Cosmos in this case.

[1:33:32] In fact, all the instruments of study can be applied to this theory of finality and shall be so herein by accordance with Astronist Orthodoxy; the traditional applications of such instruments in a vacuological context.

[1:33:33] First, we must address abundancy; although black holes are more abundant in The Cosmos than we would first think, the comparison to the abundance of black holes in a vacuological context is so much larger that the entirety of The Cosmos is dominated by them.

[1:33:34] From abundancy, we can infer dominancy and scope, but from the instrument of study of frequency, we can infer intensity; in the vacuological cosmology, the frequency of black holes is as high as the frequency of the planets and stars in The Cosmos today.

[1:33:35] We see great bipolarity in the vacuological cosmology for The Cosmos over which we wonderment, adore, and laud today, is a cosmos filled and built by the most beauteous of celestial entities; beauteous in every aspect of their being; by their colour, their function, their orderity, and their structure amongst other characteristics.

[1:33:36] So, to imagine and theorise a cosmos in which only invisible oblivions exists in a void of light, there seems no greater bipolarity than this; bipolarity in appearance, functionality, naturity, purposivity, and bipolarity in all other ways that it may possibly be applied.

[1:33:37] Perhaps that is why vacuological study is often so depressive and terrifying; to theorise and think deeply by philosophical means is to unveil darkneses and truths that our fragile minds often cannot take.

[1:33:38] There have been many tragedies of humanity; some caused by the natural processes of The Earth on which we reside, and others caused by ourselves, and the most inhumane of humanity.

[1:33:39] There have been these tragedies, but perhaps the most ultimate of tragedies is that all that exists now in its most grand and wondermental beauty shall, in a vacuological cosmology, be gone forever from existence.

[1:33:40] To attempt to both comprehend such a fate for The Cosmos is perhaps the harshest of all truths, but as philosophers, we must face truth, for it is truth that which we

seek; the uncoverment of truth is for that which we fight and it is towards that which we strive.

[1:33:41] It is often only when we enter the harshness of the world around us and that the worlds beyond, that we realise there exists a distinct atmosphere of mercilessness, unforgivingness, and an innocent cruelty about The Cosmos and all its progeny and the subsequent natures that exist within and upon them.

[1:33:42] By this notion, the fates relating to a comfortable, warm, and merciful finality seem not to correspond to the natures from which they are therefore to stem.

[1:33:43] As a philosopher, it is our duty to doubt and question the finalities that speak of comfort, eternal peace, and happiness.

[1:33:44] The question remains; why would The Divine have created such a merciless nature of The Earth, of which its nature can be considered pleasant when in comparison to the natures of the other worlds of The Earth, if The Divine itself is the oppositism to this?

[1:33:45] We shall not let this philosophical discourse distort itself into one of theological debate, but the questions surrounding such intercessions remain and shall become forevermore so prominent to consider as vacuological study, and wider philosophical study, gains greater grounds and means for expansion and entrenchment.

[1:33:46] No matter one's theological beliefs, there exists a distinct mercilessness to The Cosmos and all its progeny from our perspective as humans, and so, it is therefore logical to notionise that the vacuological cosmology is simply the ultimatum of this mercilessness in its most potent, and eternal form.

[1:33:47] Returning to bipolarity, which is what we see in many entities of The Cosmos, and so, it seems logical and rationality to suggest that the most ultimate stage of The Cosmos should be the most extreme polarity from that which we came and was, and this suggestion of concept is fulfilled by the vacuological cosmology.

[1:33:48] In a vacuological cosmology, not only is the centricity taken into question, but also all other aspects of instrumental studies of philosophical application.

[1:33:49] And therefore, in a cosmos of black holes, wherein does the centricity reside? If The Cosmos results in an invisible oblivionic void, then how are we to derive the centricity if there is no light to orbit around the black holes?

[1:33:50] Perhaps the centricity of the Black Hole Cosmology would be a hypermassive black hole around which all other black holes orbit.

[1:33:51] The Cosmos that we know and wonderment upon today is a cosmos structured upon centralities; there are centralities of centralities, and therefore, centrality is most focal in The Cosmos, but in the vacuological cosmology, centrality may not be so focal.

[1:33:52] Due to light being intrinsic to centrality, there exists no functionality for centralities in an oblivionic cosmos.

[1:33:53] The vacuological cosmology is vastly reduced in compositeness compared to its currently existing counterpart.

[1:33:54] Although this future cosmos is more greatly unknown, its overall simplification is clear to any student of it.

[1:33:55] There exists composite parts to the vacuological cosmos and due to the complexity and abundance of such composite parts is vastly reduced, their intrinsicity and focality is greatly escalated.

[1:33:56] From this notion, we derive both the proportionality and the disproportionality found in many of the instruments of study of Astronist Philosophy; an example of which is when the intrinsicity of an entity rises and its extrinsicity falls as a direct reciprocatory consequence.

[1:33:57] These kinds of notions are further discussed in the lattermentioned discourse of Instrument Theory which deals with the exploration of the instruments of study in all their aspects and by all their natures, functionalities, and applications.

[1:33:58] The cosmicality of The Vacuological Cosmos must also be taken into consideration when studying its depths for we know The Cosmos as it is now to be a place of awe, order, structure, beauty, grandeur, and purposiveness, but wherein do these factors exist in the vacuological cosmology?

[1:33:59] For this, the idea of cosmicality may need to be redefined to become the idea that the normality is the essence of cosmicality and if the ultimate fate of The Cosmos is to be dominated by black holes, then the normality exists therein and thus, the cosmicality is rebalanced once again.

[1:33:60] Criticality is the next of the instruments of study to be discussed within vacuology, and although one may first assume the criticality of such a scenario to be the highest of all scenarios, then one would be mistaken.

[1:33:61] Criticality is a measure of the potential for an entity to cause disaster, but in the existence of the vacuological cosmology, all disaster has already occurred for The Vacuological Cosmos to be reached; in the wake of such demonstrable disasters, a distinct calmness is all that remains.

[1:33:62] And therefore, the worst of the criticalities has passed; perhaps this is the greatest demonstrator of the naturity of the vacuological cosmology; an eerie void of darkness, and soundlessness, and all the while with the knowledge of the disasters of the storm passed and knowing that the dominators of The New Cosmos are those which orchestrated the storm.

[1:33:63] Dynamicity is an instrument of study that becomes vastly distorted by the vacuological theorem.

[1:33:64] Dynamicity, as aforeapplied, focuses on the change, activity, and progression of celestial entities, or of The Cosmos as a whole.

[1:33:65] In the vacuological cosmology, there exists perhaps the greatest leap in change in The Cosmos from its current existence today, however, the actual change occurring whilst the vacuological cosmos reigns, would be logically very little.

[1:33:66] The Vacuological Cosmos would be a void of lightlessness, and due to black holes being invisible because of this lightlessness, we would see very little change in The Cosmos once the vacuological cosmology reigned supreme.

[1:33:67] Therefore, the main activity in occurrence in this oblivionic scenario of finality would be the growth in scale of the black holes, which would continuously consume and distort space and each other.

[1:33:68] By this notion, the greatest amount of change in The Cosmos other than the growth in the sizes of the black holes would be the eventual collapse of The Cosmos.

[1:33:69] In this ultimatory theorem, very little progression from a human perspective would be achieved due to the dominance of black holes in The Cosmos; at this point, all that could possibly be progressive would be the collapse of The Cosmos from within, which links to a lattermentioned concept within Finality Theory.

[1:33:70] One of the most interesting applications of instrument in the vacuological cosmology is that of intrinsicity and extrinsicity.

[1:33:71] Under the vacuological dominancy, the intrinsicity of black holes would become so high, that nothing else could ever hope to match it, which establishes an omen for conceptions we have of black holes in The Current Cosmos.

[1:33:72] The most intrinsic entities in The Current Cosmos are the stars, the galaxies, the planets, and the other cosmical celestials, but there always exists throughout Cosmic Philosophy, the lingering of black holes in their chaotic states; their naturities, purposities, orderities, and functionalities.

[1:33:73] In the vacuological cosmology, these elements of black holes are perhaps revealed; does it remain that black holes hold the purpose of consuming the celestials of The Cosmos in The Cosmos's eventual degeneration and collapse.

[1:33:74] It is most interesting, and perhaps even logical, to hold that the existence of black holes in The Current Cosmos demonstrate the rips in The Cosmos, like those in a piece of paper when each end is pulled.

[1:33:75] This points towards the purposivity of the black holes; perhaps they are the most cosmical of the cosmicals; whether we welcome their existences and this proposed purposivity, or not, it will happen that is the course of The Cosmos.

[1:33:76] By this notion, we realise the current extrinsicity of black holes coupled with their lingering intrinsicity, and in the vacuological cosmology, the intrinsicity of black holes reigns dominant while the intrinsicity of all the other celestials fades into non-existence.

[1:33:77] Perhaps the struggle between intrinsicity and extrinsicity is the greatest and ultimatmost concept within The Cosmos; the constant contention between oppositism; this is not an illogical concept, for we see its evidences in many other parts of The Cosmos.

[1:33:78] The struggle between protons and electrons; between lightness and darkness; between goodness and evility in the human world; and between the celestials of The Cosmos.

[1:33:79] This leads us to wonder whether there exists an even larger struggle of intrinsicity and extrinsicity beyond our comprehension; one that takes place between The Cosmos and other cosmoses, or a Universal Struggle, or a Divine Struggle; if so, what is the ultimation of these struggles?

[1:33:80] One action that we must complete in the study of the vacuological cosmology theory is to remove ourselves from the equation for no matter how much knowledge we grasp, or how much power we gain, if the vacuological cosmology is part of The Cosmic Course, then we will be powerless to stop it.

[1:33:81] We shall fight to the end for that is the intrinsic will of humanity, but during studies such as these, we are forced to remove our own existences from the equation, knowing that during these future times, we will no longer exist, and if we do, our existence would be so different from our existences in present time that we cannot say that it would be our version of existence at all.

[1:33:82] No matter how prevalent the black holes of the vacuological cosmology become, their intrinsic naturity shall forever remain the same; they shall still hold finity.

[1:33:83] As long as the black holes still exist within The Cosmos, they cannot be understood to be anything other than being finite for they existence within a paradigm of finity, within which nothing can be infinite.

[1:33:84] The only contention against this concept is the possible functionality of black holes being portals to different dimensions, or planes of reality, or different cosmoses.

[1:33:85] The discoverment of this functionality would render black holes to hold infinity, which would consequently alter even our most basic understandings of black holes, but until that time of discovery, black holes exist as all the other celestials exist, that is being bound by finity.

[1:33:86] It is no surprise to us that the instruments of study of focality, fundamentality, primarity, and vastity when applied to black holes in the finality theorem of The Vacuological Cosmos are at their most high of levels.

[1:33:87] In focality, we measure overall importance of the entity; in fundamentality, we measure the necessity of the entity to the structure of the paradigm in which it exists; in primarity, we measure the principal naturity of the entity; and in vastity, we measure the overall scale and scope of an entity.

[1:33:88] By these four instruments, black holes in the vacuological cosmology attain the most ultimate states in each of them within the finite bounds of The Cosmos itself; in focality, they attain ultimate importance; in fundamentality, they attain ultimate necessity to the structure of The Cosmos; in primarity, they attain a distinct principal naturity within The Cosmos; and in vastity, they attain ultimate scale and scope within The Cosmos by their high level of abundancy, frequency, and dominancy.

[1:33:89] There is a plethora of concepts and inferences to be made when discussing and applying the instrument of futurity to black holes in the vacuological cosmology.

[1:33:90] In essence, such a vacuological scenario forces us to question the very purposity, existence, and naturity of The Cosmos itself in its most fundamental form.

[1:33:91] We know it is the inevitability of The Cosmos, as part of The Cosmic Course, to collapse, or to end, as all existence must, but if the vacuological cosmology is true, why were the celestials and all the other cosmicals created in the first instance?

[1:33:92] If the inevitable finality state of The Cosmos is to be consumed, dominated, and eventually collapsed by a cosmos of black holes, then there leaves very little room for any contemplations about a higher existence, or a greater purposity to human, and more widely, celestial existence.

[1:33:93] If it is the inevitability that darkness shall triumph over light in The Cosmos, then where does this leave existential purposity.

[1:33:94] One could argue that once the black holes of the vacuological cosmology collapsed The Cosmos, The Cosmos would restart and a big bang like scenario would reoccur, thus rendering less despondence, but neither providing us with any greater purposivity.

[1:33:95] We must also take into consideration our own futurities in vacuological studies; where shall our futurity end? What shall be our own finality in this cosmology? How shall that finality occur?

[1:33:96] Ultimately, if the vacuological cosmology is the true cosmical course, then our most solemn action is to accept this inevitability as the will of The Cosmos and its decided destiny.

[1:33:97] With the philosophical application of futurity in this scenario, we explore the inferences that arise from the vacuological cosmology and the subsequent consequences on all elements involved, as well as the consequences on ourselves.

[1:33:98] One of the lowest levels of instrument in the proposed scenario of the vacuological cosmology is that of the instrument of study of imperativity; this cosmology, if it were to materialise, is not to come into fruition for an incomprehensible period of time, therefore its urgency is largely squandered, but this neither reduces its importance in its philosophical study, nor in its actual occurrence.

[1:33:99] The inversivity of the vacuological cosmology cannot be understated during this discourse for all that exists now in The Cosmos shall be the oppositism to all that exists in The Vacuological Cosmos.

[1:33:100] All aspects of inversivity; position, direction, order, and effect are all overturned in their current capacities for the vacuological cosmology to exist as it is theorised.

[1:33:101] Perhaps the instrument of study that shall stay largely the same will be that of orbitality for it is one of the primary functionalities of current black holes that they are either the centrality of the orbit, or that they are a product of the orbit.

[1:33:102] With our current infinitesimal knowledge on such ideas, it is logical to assume that this functionality of black holes will not change even if their abundancy, frequency, and dominancy in The Cosmos changes dramatically from what it is today.

[1:33:103] If they have centralities, then their centrality shall depend upon the size they have achieved, and if a black hole is not the largest or most intense of a group, then it is logical to assume that it shall either be consumed by the larger black hole, or it shall begin to orbit around its larger oblivionic sibling.

[1:33:104] Throughout The Grand Centrality, and in wider Astronist Philosophy, the naturity of black holes is largely considered to be unknown, and so is part of The Chaos.

[1:33:105] By the vacuological cosmology, the chaosity of The Cosmos reigns supreme and calls into question the true naturity of black holes; if chaosity is the measure of the extent of The Chaos within The Cosmos, then the vacuological cosmology would be the ultimate manifestation of chaosity.

[1:33:106] At what point do the chaosities turn into cosmicalities?

[1:33:107] If chaosity and cosmicality are bound by the perception and knowledge of humanity, then are they hopelessly restricted?

[1:33:108] The Chaos becomes as one with The Cosmos when our knowledge of The Chaos becomes as equal as our knowledge of The Cosmos, or it may be normality that reigns; chaosity is perhaps based upon a lack of normality, but The Chaos becomes the new cosmical orderity and system, then that is when The Chaos becomes as one with The Cosmos in Astronist Cosmology.

[1:33:109] Whether cosmical or chaotic, a certain orderity is abided by in the functionalities of celestials, and black holes, although the naturity of their orderity is largely unknown, are still bound to an orderity for they must in order to exist within The Cosmos.

[1:33:110] Black Hole Orderity is the kind of orderity prevalent in The Vacuological Cosmos; it is an orderity wherein black holes dictate orbitality, rotality, functionality, and motionality.

[1:33:111] Finally, in our instrumental contemplation about the vacuological cosmology, we must turn our attentions towards that of rationality; the measure of the extent to which reason and logic are infused with a particular cosmological structure, event, theorem, or celestial entity.

[1:33:112] In Philosophical Cosmology, we must base our conjectures upon reason and logic in some way in order to stay true to the essence of Astronist Philosophy and Cosmic Philosophy.

[1:33:113] In vacuology, the proposed cosmology and ultimatory scenario is based upon logic because it does not gain its basis from any non-proven entity; we know black holes exist, we know their functionality, we know their potential, and this finality theorem is the manifestation of this potentiality.

[1:33:114] The stages by which the vacuological cosmology exists are derived by the most logical of steps from what we currently know about the fundamentality and the naturity of the functionalities of black holes.

[1:33:115] Of course, this theorem remains predictional, but I do not write of this theorem as one of science, but as one of philosophy; this is where many peoples may fall into mistakenness.

[1:33:116] Philosophy is essentially ideas and is strictly abstract; science is the proving and the application of these ideas in the physical world through empirical experience and observation.

[1:33:117] The essence of Cosmic Philosophy as part of wider Astronist Philosophy, is to be largely founded and inspired by current discoveries in science, but too, must still retain its philosophical roots by its theoretical and abstract characteristics.

[1:33:118] It is the duty of Cosmic Philosophy, as part of wider Astronist Philosophy, to go beyond current scientific discoveries and knowledge in order to explore the concepts, the occurrences, the scenarios, and the states of futurity that we do not currently have scientific knowledge of.

[1:33:119] Philosophy and science hold a great deal of dyadicity and work symbiotically; from philosophy comes the ideas, and from science comes the proof of the validity of such ideas, but we must also think of value in this equation for it derives a great amount of importance here.

[1:33:120] Even if an idea isn't valid, that does not mean it isn't valuable; there have been main ideas of the past that have been proven incorrect, but have still held value throughout their existence, and some of these ideas still exist today.

[1:33:121] Value can be derived and measured according to the following four main components; necessity, utility, monity, and emotionality, and just because an idea may not be correct, that does not make it illogical for there may have been many logical ideas that have been disproved.

[1:33:122] The proving, or disproving of an idea is more closely connected to its actuality rather than its value; some ideas hold greater meaning and purposivity than just their manifestations in the physical world.

[1:33:123] The metaphorical aspects of some ideas and the interpretations of these thereafter are the most common valuation to be derived from ideas after that of the idea's actuality.

[1:33:124] As philosophers, the ideas we form are the ideas by which worlds work and by which the peoples of such worlds conduct their lives; whether such ideas are formed in actuality or metaphoricality, this function and purpose provides a value that cannot be equaled and establishes a responsibility that must be understood and adhered to by all professional philosophers.

[1:33:125] Cosmic Philosophy uses the traditional philosophical tools of rationality, logic, and reality, but also incorporates the newfound instruments of study from the Astronist Tradition, which are all infused with a basis in rationality, logic, and reality.

[1:33:126] We cannot say that we know something will happen until it has actually happened and we have witnessed it, or have proven its occurrence; by this notion, the vacuological cosmology is simply one of many predictions relating to the ultimatum of The Cosmos.

[1:33:127] The vacuological ultimatum could be said to be one of the most rational of the ultimatum scenarios due to the lack of divinical, spiritual, and non-scientific components to its surmation.

[1:33:128] All we have are the minds of the cosmologists and the imaginations of the wondermenters; do you see now by this single notion, the huge imperativity of encouraging the Astronist Culture of astronomy, philosophy, and cosmocentricity?

[1:33:129] We must spread this mindset and worldview to all peoples so that they can have the freedom to choose to contribute to philosophies regarding The Cosmos and all that is beyond The Earth, and all that relates to General Philosophy.

[1:33:130] The epoch that the vacuological cosmology relates to is herein introduced and shall be henceforth known as the Oblivionic Era, or the Oblivionic Epoch.

[1:33:131] There are two traditional ways to perceive the vacuological cosmology; the first is most often deemed a mistake in vacuological perception, but nevertheless, holds the concept that in the vacuological context, black holes are destructive of The Cosmos.

[1:33:132] The second traditional way of perceiving the vacuological cosmology is that the black holes become The Cosmos itself; due to their intrinsicity to its existence, they are The Cosmos, rather than its destructors.

[1:33:133] These perceptions should be explored by vacuologists, and the interpretation and introduction of newfound perceivences should also be encouraged to develop by the students of vacuology, as herein clarified.

[1:33:134] In an infinite time paradigm, the possibility of an event will occur as long as it has a higher probability than zero, and so, by this notion, quantum fluctuations in an Absolute Void could spark the inception of a new cosmos.

[1:33:135] This leaves us with an Eternal Existence scenario by which, given an infinite amount of time, an infinite amount of cosmoses could be created, with their space, time, and matter configurations being totally different from our own.

[1:33:136] This is also known as Eternal Cosmology; a cosmology that presumes time's infiniteness and the probability of an event occurring to be higher than zero; by this ultimate notion, time, space, matter, and existence are eternal and both The Cosmos and The Universe in which The Cosmos resides are also eternal.

[1:33:137] When we study in ultimatological terms, we must address the concept of the degeneration of The Cosmos; the gradual deterioration of the physical characteristics of The Cosmos that we adore, laud, and most often wonderment upon.

[1:33:138] Very few ends happen quickly in The Cosmos, even if they seem to; take supernovae as the exemplar of this; there is process millions of years long that leads up to the actual supernovae itself, but it is this process that we are discussing herein, and it is this overall process that is called degeneracy.

[1:33:139] The Cosmos, also known as The Grand World in Astronist philosophical orthodoxy, is structured upon processes and you may notice of processes that their naturity is to inevitably and gradually deteriorate for their level of momentum can only be sustained for finite amount of time for they exist within The Cosmos, and so their momentum is finite.

[1:33:140] We see this degenerative process taking place in the stars; The Sun is burning up its resources everso gradually now, and shall eventually become totally degenerated.

[1:33:141] It can therefore be said that the moment an entity is created is the very same moment that its degenerative journey begins; from the moment we are born, we then begin to go old, with the inevitability of our death; from the moment of a starbirth, the very same moment that star begins to utilise its resources with the inevitability of the exhaustion of such resources.

[1:33:142] By this notion, degeneracy and the rate of degeneracy is solely based upon resource; the extent of and the depth of resources and the speed at which they deplete.

[1:33:143] Degenerational processes can be considered to be the penultimation rather than the ultimatum itself, but they can be found in all entities and scenarios just before the occurrence of the finality.

[1:33:144] We now move our thoughts on towards another branch of ultimatology, and it is the philosophical discipline of study herein introduced and henceforth known as totology.

[1:33:145] Totology involves the philosophical contemplation of something in its total state, or its most ultimate state, in whichever way this may be interpreted by the studier.

[1:33:146] The instrument of study of totality is the cosociate philosophical instrument for the study of totology, and relates to the study of the effects of being in a state of totalness, or ultimateness on the entity, or more generally, discusses the extent to which an entity has reached their totality and how far they yet have to go before achieving it, if they have not yet done so.

[1:33:147] In totological study, the totologist must describe, define, and derive meaning from varying states of totality and although totology is largely studied in a cosmic sense, it may also be studied in both an ethical, moral, and psychological sense, owing to various interpretations about states of totality in these different paradigms.

[1:33:148] To be in a state of totality is to exist in a state of extremity; a Totality State is a point at which one reaches an existence beyond which they do not exist, and so, by this notion, a Totality State is an ultimatum in and of itself.

[1:33:149] If one is in a state of totality, one can exist no further beyond such means; totality from the human mind's perspective is a very personal concept with imperative consequences for each individual and holds as much variation as there exists minds to think it.

[1:33:150] For some, the age at which we live to is our totality for such people believe there is no beyond this existence; for others, a greater existence is hoped and expected and typically comes in the form of some Creator-Creation meeting and from which one's spirit shall exist forever; this would be classed as a Totality State by its definition.

[1:33:151] By whichever totality you believe you shall ultimately attain, there exists inevitability of totality nonetheless, and it is this inevitability that teaches us about the naturity of wider ultimatum; its incessancy, its certainty, and its most important role in who we are and whom we are to become.

[1:33:152] Our beliefs of ultimatum largely dictate our theological orientations, our philosophical ideations, and our general worldviews; by this notion, ultimatum plays a huge role in Psychological Philosophy, the branch of Astronist Philosophy dealing with the interactions between the human mind and philosophical contemplation.

[1:33:153] Totality can be derived in terms of morality; being of the highest morality that oneself can be; from this, we can derive concepts of moral correctness, moral order, and moral decency, which must all be established and encultured if a civilisation is to only function, but carve out a distinct identity for itself.

[1:33:154] If we know the moral totality that we are tasked with reaching, then we can work throughout our lives to be the best we can be in accordance with the jurisprudences of the civilisation in which we are citizen, but if we do not know the moral totality, then how are we to aspire ourselves and those whom are yet to be born to achieve such moral order and decencies?

[1:33:155] This notion affects the human mind by both psychological and philosophical means for if we know or believe we know our own totalities, then that will inevitably affect the way in which we live, what we do, what we achieve, and how we treat others.

[1:33:156] Thought about totality is something that can be taught and even enforced, but ultimately, it is down to the individual's consciousness and their natural orientation towards ideas that shall lead to their truest views about their own ultimatum, and their own Totality State.

[1:33:157] Not only can humans and cosmical entities become totalities, but inanimate entities as well; a government or nation can be, a philosophy can be, a house, a family, a building, a culture; all these things, and all else that exists can be its own totality in its own unique way, and this kind of totality is known as Inanimate Totality; the totality of things that are neither living, yet neither are they celestial.

[1:33:158] These such totalities are often merited by vision; they are formed by the ambitions of the individuals that founded them, or the individuals, or groups that came along afterwards and helped to build them; this is more commonly known outside of Astronist Philosophy as an Idealism, or an Idealistic State.

[1:33:159] In that which is known as Divinical Studies, or Theological Studies as part of Astronist Philosophy, a state of totality is most often ascribed to that which is appellated as The Divine.

[1:33:160] We must now begin to come to an end of our overview of the grand philosophical discipline of totology by focusing on the naturity of the totalities of the two distinct entities that we know as The Cosmos and The Universe.

[1:33:161] The totality of The Cosmos can be interpreted in a number of different ways, a few of which shall be discussed herein, and all of which can be considered orthodoxal viewpoint about the totality of The Cosmos.

[1:33:162] The first totality of which would relate to the point at which The Cosmos is the largest it can possibly become in a physical sense before its own collapse.

[1:33:163] Since the Inception Epoch, The Cosmos has been expanding and it shall continue to do so until the fabric of spacetime collapse and it ceases to exist as we know it now; it is at the penultimate moment just before it collapse, that The Cosmos will be at its largest physically, and it is at this point that we find an interpretation of a totality.

[1:33:164] A totality in the sense that The Cosmos is the largest it could ever be at that point; it holds within it more space and entities than it ever will be able to; it is as vast as it ever will be at that moment, and this is why a totality is derived here; this type of totality is henceforth known as Expansive Totality.

[1:33:165] The second totality to be derived of The Cosmos focuses on grandity, and holds that The Cosmos has already reached its totality and is experiencing it now in the Current Epoch.

[1:33:166] This is argued because many of the celestials and cosmical entities of The Cosmos are in their most mature of stages in their existences in the Current Epoch; essentially, this type of totality which is henceforth known as Grand Totality relates totality to cosmical entity maturity, beauty, and structure.

[1:33:167] Grand Totality opposes Expansive Totality in the fact that when The Cosmos reaches its most expansive point, the celestials and cosmical entities within it will have all but collapse and degenerated.

[1:33:168] Ultimately, Grand Totality is the totality of contents and places greater emphasis upon the celestial entities of The Cosmos themselves to derive totality rather than deriving totality from The Cosmos itself as its own distinct entity.

[1:33:169] This draws upon a larger question of whether totality correlates to either size, or maturity, and quality; take an example of this relating to ourselves; is our totality when we are the fittest, the most agile, and the most productive, or is our totality the moment just before we perish; perhaps we can conclude that there are multiple totalities in equal existence simultaneously.

[1:33:170] Eternal Totality is the next of the totalities of The Cosmos to be discussed, and relates to the concept that The Cosmos is in and has always been in and shall always be in a state of totality for whatever its current state, is whatever its Totality State is.

[1:33:171] The totality henceforth known as the Detotality relates to the idea that The Cosmos has never been in and shall never reach its own Totality State due to the fact that its potential totality is dictated by The Universe and The Universe, by its own naturity, is infinite, and so, even though The Cosmos is finite by its own naturity, the potential for its totality is infinite, and therefore, can never be truly known to be reached.

[1:33:172] Agnostic Totality is another totality of The Cosmos that relates the true totality of The Cosmos to The Divine, and so, the human mind cannot know, predict, or even imagine the truest totality of The Cosmos because the totality of The Cosmos is The Divine; this also henceforth known as the Unknowable Totality.

[1:33:173] Whichever cosmic totality one believes is achievable, or not, the importance of totological study in this area cannot be disputed for by learning greater avenues of knowledge of the totalities of The Cosmos, gives us greater understanding of the wider naturity of The Cosmos and about its ultimation.

[1:33:174] The study of the totalities of The Universe is more burdensome due to the naturity of The Universe being infinite from the basis of Astronist Cosmology and from our narrowsome perceptions here on The Earth.

[1:33:175] Ultimately, the aforementioned concept of the Eternal Totality is the best descriptor of Universal Totality because Eternal Totality relates to the concept that The Universe is in, has always been in, and shall always be in a state of totality due to its infinite naturity.

[1:33:176] We could also relate Agnostic Totality to become a Universal Totality in that because The Universe is considered infinite by Astronist Cosmology, there is no way ever knowing its truest form of totality; there is no conception that we drawn upon that would envisage The Universe in its totality, and so, all we can say is that we will remain agnostic of The Universe's totality.

[1:33:177] Divinical Totality relates to all totological study directed towards that entity which is known as The Divine in Astronist Philosophy, which is related to the creator of existence in whichever faith one believes, or relates to the entity that created existence that is not a deity if one is non-theistic in one's thoughtpath.

[1:33:178] Divinical Totality, from the orthodoxical perspective within Astronist Philosophy, relates to that which is totality itself; The Divine is the Totality State; The Divine is the creator of all things, and so, by this, The Divine is totality.

[1:33:179] For non-divinical thinkers, we can relate to Divinical Totality to that which we know already exists, such as The Universe and its Universal Totalities; it remains imperative that Astronist Philosophy serves all theological orientations.

[1:33:180] The concepts of rebirth, regeneration, and rejuvenation have been in the minds of man since the beginning of philosophical and theological thought, and in Creation Theory, we discussed the possibility of the continuous death and rebirth of The Cosmos in The Universe, and of this death and rebirth process in relation to The Universe.

[1:33:181] In totology, these concepts are encompassed by the concept herein introduced and henceforth known as regenesis; if genesis is origination, then regenesis is the reorigination of an entity; its return to the origination point of its genesis.

[1:33:182] If totality is the extent of an entity's existence, then genesis is a form of this totality because in the moment of an entity's origination is the moment in which the totality of that entity can be seen in a microcosmic way.

[1:33:183] Regenesis relates to the way by which can entity returns to its origination, and this may be seen as one totality returning back to another totality; this return from the Expansive Totality, or the Grand Totality, to the genesis is known as the regenesis, and the

type of totality is known as Originational Totality; the totality at the origination point; the totality at the genesis of an entity.

[1:33:184] Regenesis relates to the cosmical version of death and rebirth; that is, the return of The Cosmos to the size and naturity of The Big Bang following its collapse; this, in turn, forms its own Regenesis Cosmology whereby an eternal cycle occurs of cosmic death and cosmic rebirth.

[1:33:185] Essentially, regenesis is a return to the genesis that did previously occur; from this notion, we can derive a certain naturity of The Cosmos; a naturity by which a return to that which once occurred is prevalent in the cosmical system and orderity; this regenesis can be understood in terms of a return in size and scale, naturity and orderity, or a return by means of appearance, structure, and purposivity.

[1:33:186] Regenesis is a return to the point of origination, not just a previous point in the existence of the entity; it is a return to the original existence of the entity.

[1:33:187] Degenesis, the final concept within what is henceforth known as Genesis Theory, holds the concept that there is never a return to the genesis, and acts as the oppositism to the regenesis.

[1:33:188] Degenesis holds that when the totality of a cosmical entity is reached, they transform into a completely new entity, or else they cease to exist at all.

[1:33:189] Degenesis constitutes itself upon a linear narrative, instead of a circular narrative like the death and rebirth cosmology of regenesis.

[1:33:190] Let us now move onto the study of the various different theories and concepts surrounding finality, the instrument of study relating to the end of The Cosmos, and this discipline is a branch of ultimatology that is henceforth known as Finality Theory.

[1:33:191] The first of the concepts of Finality Theory is henceforth known as autofinality; this relates to the idea that the ultimation of The Cosmos will be triggered by The Cosmos itself, and not some higher authority power, such as The Universe, or The Divine.

[1:33:192] Autofinalism does not deny the existence of The Universe, or The Divine, but simply holds that they do not intercede in the initiation of the finality of The Cosmos.

[1:33:193] The next concept of Finality Theory relates to the idea that the elements and processes that form the finality are more prominent than the actual finality itself; this concept is henceforth known as antefinality, with its philosophical branch known as antefinalism, and this is also known as prefinal, with its philosophical branch known as prefinalism.

[1:33:194] It is held in this theory that the processes and elements that form the finality can tell us more about the naturity of The Cosmos and its finality than the finality itself can; this idea of placing a greater emphasis on the occurrences before the event is henceforth known as predemonition.

[1:33:195] Predemonitional theories are logical in their basis because the elements and processes that form the final entity and occurrence are often demonstrative of naturity.

[1:33:196] The end product, whether that be the entity, or some occurrence, like a finality, are not always demonstrative of their naturities as they are in their physical forms; this is why predemonitional thought is helpful to philosophical study because it allows us to analyse the elements and processes that form the entity, or the occurrence that we intend to study.

[1:33:197] The next of the finality theories is henceforth known as circumfinality; this relates to the idea that the elements and entities in a cosmical system are more integral to the finality than the actual finality and the predemonitional elements of the finality themselves.

[1:33:198] The philosophical position associated with this concept is henceforth known as circumfinalism and relates to the term henceforth known as circumdemonition; the belief in the greater importance of surrounding entities to an event rather than the event itself and the direct elements that form the event.

[1:33:199] Predemonition and circumdemonition are part of the wider concept of demonition; the philosophical construct relating to the study of events and the creation of entities in The Cosmos and the extent to which certain elements had an effect on these events and entities, depending upon the position, the naturity, and the functionalities of the elements surrounding relates to the extent to which they had an effect on the event and entity.

[1:33:200] Demonitional thought allow us to construct a system for our philosophical understanding of why events and entities come into existence, and how different elements effect this by establishing different philosophical positions on how each element differs in its importance to the entity and the occurrence.

[1:33:201] Cofinality is the next of the theories of finality holding the idea that finality occurs only with the cooperation between two or more elements; as well as this, it relates to the idea that finality is not singular, but multi-dimensional in its naturity.

[1:33:202] Cofinalism, which is the philosophical branch of cofinality, holds that mutual cooperation between different elements of a cosmical system is what causes the finality to occur as it in the order that it does.

[1:33:203] Cofinal thought is exemplified by the finality stages of stars; it is due to the running out of resources of hydrogen fuel that the stars begin to expand to red giants, and it is the mixture of chemicalities therein that force supernovas and hypernovas to occur.

[1:33:204] If we look at cosmical finalities microscopically, we can find cofinality in many of the penultimate finality processes in The Cosmos, and is it not often said that in the smallest of things, we find the largest of truths; just because such entities are microscopic, does not proportionally diminish their level of importance according to their size.

[1:33:205] Often, it is also said within Astronist Philosophy, that the smallest of things hold the greatest of importance; perhaps this is an analogy that we can taken upon in much of our philosophical study.

[1:33:206] It is the quality of a good philosopher to never overlook the smallest of things; thoroughness when appropriate is the philosopher's greatest of tools for one's overlooking of a concept, or the element of an concept could be the difference between their philosophical mastery, and their fading into the background amid the noise of the world.

[1:33:207] Essentially, it is up to the philosophers of the world to spot the smallest of problems, identify them, study them, contemplate them, and devise thought systems with the aim of solving them; from this, we can derive that it is the sole duty of a philosopher to turn their minds, as their own in-house telescopes, towards the smallest parts of our worlds.

[1:33:208] Enfinality is the next theorem of finality and relates to the principle that there must be a trigger, or a causality in order for a finality to occur, and it is this trigger, or causality that is the most important part of the entire ultimation.

[1:33:209] This principle is underpinned by its philosophical stance henceforth known as Enfinalism, and rejects the idea that any type of finality is self-occurring, or self-creating, and insists that its occurrence, or creation is forged by some causation factor, whether that be another cosmical entity, some universal force, or a divine power.

[1:33:210] Epifinality is part of Finality Theory and serves as the direct oppositism to enfinality, meaning that it finds the Finality Moment itself to be the most important part rather than any supposed trigger, causality, or another other predemonitional, or circumdemonitional influences.

[1:33:211] The philosophical stance associated with the concept of epifinality is henceforth known as epifinalism, and remains an important part of the overall study of Finality Theory.

[1:33:212] The concept of extrafinality can most often be identified within ideas of regenesis and actually holds the belief that there is never a true finality of anything

cosmical, and believes in the concept of recreation, the death and subsequent rebirth of cosmical entities and eventually The Cosmos as a whole.

[1:33:213] Extrafinalism holds the belief that the entity beyond the finality of the celestial is superior in every way to its predecessor, and places the most emphasis on the entity beyond the finality that the celestial shall transform into after regeneration has occurred.

[1:33:214] Herein, it must be solemnly clarified, that the cycle of death and rebirth is discussed here purely in scientific and philosophical measure of cosmical entities in order to stay in accordance with the principles of prosubstantiation.

[1:33:215] Forefinalism is the philosophical stance associated with the concept of forefinality, holding that the entirety of the occurrences that directly interact with an entity determine its ultimate finality.

[1:33:216] This takes the concept of predemonition and widens it to the entirety of all things that ever interacted with an entity, or were involved some occurrence to mean that these all hold equal relevance in the position, nature, and status of an entity, or an occurrence's finality.

[1:33:217] Infinalism is the philosophical stance revolving around the concept of infinality; this holds that a true finality is not going to happen, but that it is impossible, because of the structure of The Cosmos and its dependence upon and positioning within The Universe, which is a largely unknown and infinite entity, and therefore, a true finality cannot ever be sure to possible to occur.

[1:33:218] Interfinality is the next theorem of ultimatum as part of Finality Theory and relates to the idea that it is the naturity of the ultimatum of celestials to be dependent upon other ultimations to occur; an exemplar of which is the finality of The Earth, which is dependent upon The Sun in every possible ultimatum scenario.

[1:33:219] Macrofinality and its associated philosophical stance, henceforth known as macrofinalism, relates to the idea that ultimations in The Cosmos must be perceived by studiers in macrocosmic consequences, environments, and circumstances, rather than in an isolatory perceivance as is held by the concept of microfinality, whose philosophical stance is henceforth known as microfinalism.

[1:33:220] The next of the finality theories is herein introduced and henceforth known as monofinality, with its philosophical stance encompassed as monofinalism.

[1:33:221] This concept involves the idea that ultimatum, or finality, in The Cosmos, and of The Cosmos is essentially singular, without any influence from other finalities, and is therefore the direct oppositism to the concept of interfinality.

[1:33:222] Nonfinality is part of Finality Theory and holds ideas similar to that of infinality, but expands upon such ideas slightly in that nonfinalism holds that finalities in The Cosmos, or The Universe are not necessary to the structure, naturity, and orderity of these two distinct entities.

[1:33:223] Nonfinality doesn't give any importance in philosophical contemplation to ultimatory scenarios in the overall naturity and structure of The Cosmos, and neither does it give any importance to finalities of The Universe.

[1:33:224] Omnifinality, and its philosophical associative stance henceforth known as omnifinalism, which is largely in oppositism to other aforementioned concepts of Finality Theory, holds that all cosmical and universal entities are bound to ultimation, and that only a divinical being is non-ultimatory.

[1:33:225] Postfinality is a finality theorem relating to the idea that everything that occurs beyond the finality is most intrinsic to the actual finality itself, and stands in direct oppositism to the concepts expounded by forefinalism.

[1:33:226] Refinality, and its associated philosophical stance henceforth known as refinalism, relates to the idea that finalities of celestials in The Cosmos are not ultimations, but instead, consists of an ending continuation of finalities, and is closely related with the ideas expounded in regenesis.

[1:33:227] Superfinality, and its associated philosophical stance henceforth known as superfinalism, emphasises the concept of The Divine, or some higher deity, when studying and contemplating ultimation.

[1:33:228] Essentially, superfinalism holds that The Divine is the ultimator and presides over all finalities in both The Cosmos and The Universe, and therefore supports a concept of direct intercession between The Divine and The Cosmos and The Universe.

[1:33:229] While many other ultimatory concepts within Finality Theory do not depend upon divinical solutions, superfinality embraces such solutions and expounds that all ultimatory scenarios are directly and purposefully orchestrated by some higher and divine power.

[1:33:230] Thermofinality is a concept of Finality Theory relating to the idea that the finality and ultimation of either a celestial in The Cosmos, or of The Cosmos itself, is wholly dependent upon temperature, and defines a correlation between heat and ultimation.

[1:33:231] Therefore, thermofinalism, the philosophical stance associated with thermofinality, positions and emphasises temperature, and especially heat, as the primary measure of the nature of a finality, and grants temperature as the main causality of ultimation.

[1:33:232] Transfinality, as the second to last concepts of Finality Theory discussed in The Grand Centrality, involves the idea that the naturity of finality and ultimation is to be intrinsically interconnected with other finalities, whether this is correlated by their simultaneous occurrence, their appearancial resemblance, or by the similarity in their causations.

[1:33:233] Transfinalism establishes an ultimation wherein a certain meaning is identified according to these three correlations, and too, establishes a cosmology of finality in which measurements can be used to derive the naturity of a finality and the intrinsicities of its occurrence.

[1:33:234] As the last concept of Finality Theory to be outlined in The Grand Centrality, trifinality is the idea relating to a finality construct wherein all types of ultimation can be found to be dependent upon three distinct elements; most typically attributed as time, resource, and proximity.

[1:33:235] This triad of attributes forms that which is henceforth known as trifinalism, the philosophical stance associated with trifinality and trifinal thought.

[1:33:236] Trifinalism establishes a cosmology of finality wherein time, resource, and proximity dominate the derivation of meaning, and in the totologist's quest to discover truth of finality, they can turn to this such cosmology of finality, or any of the others, they can press upon these theories their own natural orientations, and from there, they develop a philosophical stance that is unique to them, but is also shared with the rest of the peoples of this world and beyond.

[1:33:237] We witness reversion in many forms throughout The Cosmos, and it is most often connected, especially in Astronist philosophical terms, as a type of, and close associate of ultimation, which is why we speak of reversional thought within ultimatology.

[1:33:238] The derivation of ultimatology relating to reversional thought and dealing with the philosophical study of reversion in The Cosmos is herein introduced and henceforth known as reversology.

[1:33:239] Reversological study involves concepts relating to reversal processes in The Cosmos, and establishes time as its primary measure, such as the reversal of The Cosmos back to its original state, or the reversal of The Universe back to its original state.

[1:33:240] Reversological study all encompasses ideas of reversion wherein an entity doesn't revert back to their original state, but to a former, or lesser state than it had been; this is how we can distinguish reversional processes and concepts, from reversal processes and concepts.

[1:33:241] An exemplar of a reversional process that is predicted to occur in The Cosmos is that of The Earth's reversion back to a lifeless and volcanic planet during The Sun's Red Giant Phase, wherein The Sun will grow so large that it consumes the entirety of The Earth, but before it reaches The Earth, all life will be obliterated.

[1:33:242] During the early stages of The Earth's structural development, it resembled a lifeless, volcanic, and uninhabited planet, and by this prediction, we see the reversional process in effect.

[1:33:243] If we study reversologically, we find a key naturity of many entities and elements within The Cosmos; their inherent ability, and also, their inherent necessity to return to a previous state; to revert back to that which has already occurred.

[1:33:244] By this reversological cycle, we derive a Reversal Cosmology wherein reversion and reversal dominate existence, and wherein the inevitability stands that all that existence shall one day return to its former existence, or a version of its former existence, in the effect of establishing an eternal cycle of creation, abention, and reversion.

[1:33:245] It is in the interests of the reversologists of present times and times of futurity to stand reversional and reversal processes occurring within The Cosmos; to develop newfound philosophies regarding the inferences of these processes.

[1:33:246] There have been many inferences throughout The Grand Centrality that The Cosmos itself shall revert to a form state, and we see this thoughtpath revealed in many of the concepts within Creation Theory

[1:33:247] If this were to be true, and The Cosmos is destined to revert back to its former self, this tells us more than we could ever have hoped for about its truest and most ultimate naturity; a naturity whereby all cosmical existence is fixated upon its point of origination and inception, to which it is eternally and universally bound.

[1:33:248] It is up to the reversologists to also contemplate wherein the entities of the Astronist Cosmology known as The Universe and The Divine fit into this Reversal Cosmology; from the Reversal Cosmology, there are still many theistic and non-theistic views relating to how this cosmology could actual occur and become as we perceive it; by some universal underpinning, or by some divinical oversight; these remain questions of reversology that the greatest of philosophical minds are set to tackle.

The Concentricity of The Cosmos (Concentritology)

[1:34:1] There are many uncertainties about The Cosmos, its progeny, and its overall naturity, but there also exists many certainties in the orderities, motionalities, functionalities, and structures of The Cosmos and those entities which exist within it.

[1:34:2] One of these certainties, which has been observed in The Cosmos, and subsequently depicted in many of the artpieces of The Cosmos throughout the centuries of art history, is that of concentricity.

[1:34:3] Concentricity denotes a pattern whereby circular shapes are portrayed within circular shapes, and it is this shape and structure that forms the orbitalities of the planets in a cosmical system.

[1:34:4] In our home system, The Earth, Mercury, Venus, and Mars all have orbital periods and proximities closer to The Sun than Jupiter, Saturn, Uranus, and Neptune, and so they have the former four planets form circular orbitalities that fit within the latter four planets, which have larger circular orbitalities.

[1:34:5] This understanding of orbitality forms the concentricity of the cosmical system, and this is a structure and shape that can be found throughout the vast amount of systems in The Cosmos.

[1:34:6] This cosmicality of concentricity is clear due to its intrinsic place within all areas of each cosmical system and the cosmical orderity as a whole.

[1:34:7] Concentritological study derives centrality of concentricity in the cosmical system and orderity, and takes the view that concentricity is both inherent and intrinsic to the overall structure, functionality, and naturity of The Cosmos.

[1:34:8] Due to the fact that the pattern of concentricity can be found in a majority of cosmical scenarios and circumstances, it is derived that concentricity is the ultimate cosmical construct and it is to the interest of concentritologists to study this conclusion, as well as study the nature of concentric pattern and structure in The Cosmos.

[1:34:9] As one of the most initial sparks of my fascination with The Cosmos and its progeny, concentricity is perhaps the greatest and most obvious identifier that there exists an intrinsic structure, meaning, purposivity, and naturity to The Cosmos.

[1:34:10] This relates to the concept of that which is henceforth known as The Animate Cosmos which forms the underpinning of the entirety of Cosmic Philosophy from an Astronist perspective; the worldview that The Cosmos is active in its existence,

meaningful in its functions, purposeful in its occurrences, and overall, holds some consciousness.

[1:34:11] Not the type of consciousness that we hold and consider to be that which makes us sentient; another type of consciousness that can be found in all things of nature; a distinct sense of function, purpose, and dynamicity that perhaps we shall never be fully comprehending of.

[1:34:12] This concept is manifested in the concept of The Animate Cosmos; a cosmos that is alive in all the actions it takes and of which such actions hold purpose, and meaning.

[1:34:13] The oppositism to The Animate Cosmos concept is henceforth known as The Inanimate Cosmos; a worldview wherein one believes The Cosmos, its progeny, and their subsequent actions, and occurrences do not hold purpose, meaning, or direction.

[1:34:14] People who believe in The Inanimate Cosmos are henceforth known as inanimators and those of us who believe in The Animate Cosmos are henceforth known as animators.

[1:34:15] The Inanimate Cosmos refuses to see the consciousness of The Cosmos; the inherent and intrinsic patterns presented by the progeny of The Cosmos; the purpose and meaning derived from the functionalities, motionalities, and dynamicities of all the cosmical progeny.

[1:34:16] However, ultimately, it is their failure to see the grandity, vastity, and divinity of The Cosmos and that its very core naturity, although is related to ours, for we originate from it, its naturity is greater in every way; by scale, by comprehend, by complexity, and by mysteriosity.

[1:34:17] We have therefore established that by the concept of The Animate Cosmos being central to all Astronist interpretations of The Cosmos, and Cosmic Philosophy, and concentricity itself being central to Astronist Cosmology, we fundamentally derive that there exists distinct certainty about The Cosmos; its unknown, its vastness, its complexity, but ultimately, its awareness of itself and the destiny must fulfil.

[1:34:18] An important derivation within concentricity and concentritological philosophy is that of coration; coration is the view within concentritology that the core of the concentric share is the most important and binds the entirety of the concentric structure together.

[1:34:19] From this view of the core of a cosmical system, corality is also developed as its own newfound instrument of study that considers the naturity, purposivity, importance, and meaning of the cores of cosmical systems.

[1:34:20] Coration defines the core of the cosmical system as the stars to be the shining beacon of cosmicality; the most potent form of cosmicality; the obvious essence of expressed in The Cosmos of cosmicality.

[1:34:21] The core of the cosmical system is considered, in coration, to be that which forms the most fundamental part of the cosmical system as a whole and believes that the whole of the concentric structure is dependent upon the core in order for it to function as it does.

[1:34:22] Corative thought is based upon logical notions holding that the most important part of the cosmical system is that which exists at its centre, for the centre is the most important part of all things; it is the one place that all the other areas converge upon and for which they share a commonality with one another.

[1:34:23] One of the central duties of the concentritologists is to explore the naturity of concentricity, and as the most basic introduction to the naturity of such, we can universally derive that the naturity of concentricity is held in diversity, as a derivation of vastity.

[1:34:24] All the concentricities of each and every cosmical system hold a distinct interconnection with each of the other concentricities of The Cosmos, but too, they hold a certain uniqueness that forms the basis of what they are.

[1:34:25] Whether by size, or shape, or scale, or complexity, each and every concentricity holds a unique combination of these four elements of concentricity, and too so equally, these four elements are also shared by all the concentricities.

[1:34:26] By this notion, a paradox is formed whereby the very elements that make a concept unique, are the very same elements that form its connection with all other concepts with which it shares such elements.

Instrument Theory (Instrumentation)

[1:35:1] In order to contemplate a concept philosophically, the instruments of study are both central, and necessary because they derive three components of study: measure, meaning, and conceptual construct.

[1:35:2] As philosophers of study, we must utilise the instruments of study to enhance that which we enknowledge ourselves of; we must use the instruments to compliment our thoughts, and apply the concepts we create to the reality of that which we contemplate.

[1:35:3] The use of the instruments of study allow us, as philosophers, thinkers of thought, to perceive, understand, construct, and dissect complex ideas that have many interpretative aspects and many applicative aspects.

[1:35:4] Essentially, Instrument Theory is the contemplations of these instruments of study and how one believes they should be applied in relation to the ways by which they are said to be applied according to the Astronist Tradition.

[1:35:5] Abundancy is an instrument of study that measures the quantity of something, and its counterpart instrument, frequency, is the measure of the proximities between these quantified entities.

[1:35:6] Binariness is an instrument of study that contemplates two components, especially so in a cosmical context, and derives meaning according to this structure and applies this meaning to other instruments, such as orderity, motionality, and dynamicity.

[1:35:7] Bipolarity is an instrument of study that contemplates two components, but specifically in context of these two components holding two oppositism to one another; these extremities are subsequently studied and inferences are derived from these according to other instruments, again, such as orderity, motionality, naturity, and dynamicity.

[1:35:8] Calendarity is an instrument of study that measures time according to human perception, and is primarily based upon location, established culture, and organised philosophy from which the perception is originated; it is this perception that is philosophically contemplated.

[1:35:9] Centricity is an instrument of study encompassing many different contexts, but largely consolidates itself according to some central component; whether this be an abstract, physical, futural, cosmical, or predictional centricity.

[1:35:10] Chaosity is an instrument of study dealing with all contemplations of the entity known as The Chaos in Astronist Cosmology, but also, concepts surrounding chaotic

functionalities, orderities, and naturities in general, in both cosmical and non-cosmical senses.

[1:35:11] Composity is an instrument of study contemplating entities that are made up of several parts, or elements, and so are not just dyadic, triadic, or quadical; an exemplar of this in Astronist Cosmology is the entity defined as The Cosmos.

[1:35:12] Concentricity is an instrument of study focusing on the prevalence of the concentric pattern and structure in The Cosmos, and its reflection upon other instruments, such as orderity, naturity, and motionality, amongst others.

[1:35:13] Corality is an instrument of study that considers the naturity, purposity, importance, and meaning of the cores of cosmical systems, and has a tendency to measure the importance of the core with other parts of a typical cosmical system.

[1:35:14] Cosmicality is an instrument of study measuring the extent to which an entity, or some event is in alignment with that which is deemed as the cosmical orderity, or the cosmical system.

[1:35:15] Criticality is a two-part instrument of study; its first part measures the potentiality of some entity, or event to be disastrous, typically in threatening the cosmical orderity, and also invokes a sense of immediacy; its second part relates to the reception given by the public towards a philosophical contemplation, or statement.

[1:35:16] Dyadicity is an instrument of study measuring the relationship between two elements of some entity, or event, and in this measure of the interaction, differs from the instrument of binarity.

[1:35:17] Dynamicity is a wide-ranging instrument of study measuring three main components of an entity, or an event; its affects on the change, the activity, and the progress made in The Cosmos and of the cosmical progeny.

[1:35:18] Eternality is an instrument of study measuring the extent to which something may exist forever, and contemplates the nature of foreverness and being in eternal existence, and the subsequencies of such.

[1:35:19] Extrinsicity is an instrument of study measuring the extent to which an element is not essential to the structure or the fundamentality of something and of which its comparter, the instrument of intrinsicity, measures the necessity of something's structure and fundamentality, and are both typically used in an abstract sense.

[1:35:20] Finity is an instrument of study contemplating entities according to their finite naturities, such as that of The Cosmos, and acts as the direct oppositism to the instrument of study of infinity, which contemplates entities according to their infinite naturities, such as that of The Universe, and The Divine.

[1:35:21] Focality is an instrument of study measuring the overall importance of something by taking into account all its many aspects, and makes a conclusive and balanced judgement of this according to all aspects contemplated.

[1:35:22] Formity is an instrument of study that philosophically contemplates the ways by which an entity forms, especially one in a cosmical context, and incorporates the instruments of orderity, naturity, and motionality into its conclusions and inferences.

[1:35:23] Fundamentality is an instrument of study contemplating the extent to which something is necessary to the functionality of something, and is most typically used in physical sense.

[1:35:24] Functionality is an instrument of study contemplating the basic and the complex systems of something in order to fulfil an intended purpose, and may be used in both abstract and physical contexts.

[1:35:25] Fusionality is an instrument of study that philosophically contemplates the joining together of two previously distinct entities in order to create oneness, and the subsequent consequences of this in both abstract and cosmic physical senses.

[1:35:26] Futurity is an overarching instrument of study covering the entirety of philosophical contemplations of the future, of time that is yet to come, in all its many applications, contexts, and senses.

[1:35:27] Graduality is an instrument of study relating to the existence of an entity, or the duration of an event, in relation to time, but specifically, the progression of this slowly, or by lengthy degrees, and its comparter is the instrument of immediacy, which studies the urgency and instancy of these such degrees.

[1:35:28] Imperativity is an instrument of study that measures importance, but differs from the instruments of focality and intrinsicity, by focusing on the measurement of importance in relation to the immediacy of that which is being contemplated.

[1:35:29] Imnemnity is an instrument of study measuring the extent to which a philosophical concept falls in alignment with current scientific and empirical knowledge, or the extent to which it does not, which forms the comparter of imnemnity, known as disimnemnity.

[1:35:30] Inversity is an instrument of study contemplating and measuring the effects of oppositism, especially so in a cosmical context, and relates this according to position, direction, orderity, and consequence.

[1:35:31] Lunarity is an instrument of study focusing on the philosophical contemplation of moons, their inferences in the cosmical system, and their overall importances in the wider cosmical orderity.

[1:35:32] Matrixity is an instrument of study contemplating a strict adherence to the cosmical orderity, so as not to allow any chaotical influences to pervade into the cosmical system, and is based upon the idea of The Matrix.

[1:35:33] Medianity is an instrument of study measuring the inferences and concepts relating to being positioned in the middle of some wider space, or as the central part of an ordered series.

[1:35:34] Motionality is an instrument of study relating to physical movement of cosmical entities and the inferences derived from these movements in relation to naturity, functionality, and orderity, and this instrument of study may also be used in other more abstract ways, such as motionality as a comparable to progression.

[1:35:35] Motivity is an instrument of study contemplating motivation in relation to action, and is more typically found in discourses on ethics and morality, rather than on cosmical discourses.

[1:35:36] Mysteriority is an instrument of study focusing on the air of mystery found in some cosmical entities, and in other more abstract concepts; a general unknowingness of something, that is made distinct from that of chaosity.

[1:35:37] Naturity is an instrument of study contemplates the most basic and inherent features, characteristics, and qualities of something that make it a distinct entity, and is the most fundamental instrument of philosophical study alongside orderity.

[1:35:38] Orbitality is an instrument of study dealing with the philosophical contemplation of the physical orbits of celestial entities and the subsequent meanings and inferences derived from these motionalitys.

[1:35:39] Orderity is the most fundamental instruments of study alongside that of the instrument of naturity, and deals with the intrinsic structure, pattern, and uniformity of the ways by which celestials, as distinct and individual entities, and by which The Cosmos as a whole are arranged, and functioned in alignment with the cosmical system.

[1:35:40] Orthogonality is an instrument of study contemplating the philosophical meanings and inferences derived from the shape of right angles.

[1:35:41] Planetarity is an instrument of study focusing on the philosophical contemplation of planets, their inferences in the cosmical system, and the ways by which they help form, arrange, and structure the cosmical system, and the extent of their specific importance in this purpose.

[1:35:42] Primarity is an instrument of study measuring importance, but is most typically used to emphasise one entity's importance over another, rather than individual importance, as is focused by intrinsicity and focality.

[1:35:43] Progressivity is an instrument of study that measures the extent to which an entity physically progresses by motion, or the extent to which some entity, or concept enacts progression, and also contemplates and attempt to determine the nature of what progression is in different sets of criteria.

[1:35:44] Proportionality and Disproportionality are major comparter instruments of study that measure the extent to which a concept, or instrument of study reacts when there is an increase, or decrease in another related concept, or instrument; proportionality is deemed when two or more concepts do correspond, meaning they increase, or decrease together, and disproportionality is deemed when two concepts, or instrument do not correspond, whereby one increases when the other decreases.

[1:35:45] Purposity is an instrument of study involving the general philosophical contemplation of purpose in relation to some entity, an event, or an abstract concept; the purpose is attempted to be identified, defined, and measured according to functionality, naturity, and orderity.

[1:35:46] Rationality is an instrument of study that measures the extent to which a concept is formed by a series of logical steps, or a conclusion that is formed based on justified reason.

[1:35:47] Reciprocity is an instrument of study relating to the structure and system of the celestials in The Cosmos to respond to function with a corresponding function, and contemplates inferences derived from reciprocative actions.

[1:35:48] Regressivity is an instrument of study that is the comparter of the instrument of progressivity, and involves the measure of the extent to which an entity, or some abstract concept causes greater distance from a specified goal, and contemplates the nature of regression.

[1:35:49] Rotality is an instrument of study that largely relates to the rotational motionalities of celestial entities in The Cosmos, and is therefore primarily used in Cosmic Philosophy, and contemplates the inferences from such rotations in relation to the wider cosmical orderity and system.

[1:35:50] Sensicality is an instrument of study related to that of rationality, and contemplates the idea of common sense in philosophical contexts; a series of decisions or conclusions that can be made from sound judgements, sensicality is a supporter of logic, and is most often used in more practical and applicational circumstances.

[1:35:51] Solarity is an instrument of study involving the philosophical contemplation of stars in their physical existences and works to derive greater meaning from their natural functionalities.

[1:35:52] Symbiocity is an instrument of study that measures the extent of the mutual interactions between two or more different entities, whether these be cosmical, or non-cosmical, and derives philosophical inferences and conclusions from this symbiotic relationship.

[1:35:53] Synchronocity is an instrument of study that contemplates inferences about two or more entities, or occurrences that happen at the same time as each other, or conduct their functions at the same time as one another, and draws philosophical conclusions therein.

[1:35:54] Vastity is an instrument of study that contemplates abundancy in its most extreme terms, but not only equates this with quantity, but also, complexity; therefore, many entities can be considered to hold high vastity, but also, one single entity, due to its complexity, can also be considered to hold a high level of vastity.

[1:35:55] The instruments of study are the building blocks of Astronism, and fundamentally form the newfound Philosophical Method, also known as the Contemplative Method.

[1:35:56] Two of the most important ideas within Instrument Theory are that of Proportionality and Disproportionality; because instruments of study are interconnected and some stand as oppositisms to each other, if the amount, measure, or intensity of one instrument goes up then depending upon the correspond instrument, it would either go up as well, or decrease as a result.

[1:35:57] Proportionality is when two or more instruments share the same trajectory, so much so that when one of them increases, they all increase; disproportionality represents an imbalance between instruments of study and relates to two or more instruments that do not share the same trajectory, so much so that when one of these increases, the others decrease; this disproportionality and distrajectory is most commonly caused by oppositism.

[1:35:58] The concepts of proportionality and disproportionality form the closest boundary between that which is henceforth known as Locutional Astronism, and that which is henceforth known as Numerical Astronism, of which the most principal of disciplines of study is Equational Philosophy will is latterdiscoursed in The Duodoxy about The Logical Cosmos.

[1:35:59] The concepts of proportionality and disproportionality construct ideas that are very close to requiring numerical inserts in order for them to be both comprehended and utilise to their full potentiality; therefore, it is not irrational to suggest that the concepts of

proportionality and disproportionality are the necessary precursors for the introduction and development of Numerical Astronism, and they are themselves instruments of study in their own right, as aforementioned in this discourse.

[1:35:60] This instrument of study status for the two concepts allows them to be used in many diverse ways and in contexts of philosophical study not even yet considered, or conceived to be understood.

The Ambiguation Principle

[1:36:1] I write the Omnidoxy with the intension of its accessibility to all peoples of this world, and to all peoples of all worlds beyond that on which we now reside.

[1:36:2] The diversity of the peoples of this world is vast and this is to logical multiply when we consider all the peoples of the all the world beyond The Earth; this type of extensive diversity is perhaps truly and wholly incomprehensible to our minds.

[1:36:3] For this reason, the Omnidoxy must remain accessible to all peoples in the way of the mind; in the way of interpretation; for the diversity of minds, a document must be written with diversity of word and a distinct openness to interpretation; by this notion, The Ambiguation Principle is herein formed.

[1:36:4] Although the words of the Omnidoxy form the Astronist Tradition of philosophical thought, the concepts, the theories, and the conclusions detailed herein are still open to the interpretation of the individual reader.

[1:36:5] It would be against the heart of philosophy to encapsulate thought within the boundary of the words of this document; in essence, we must remain true to what it means to be a philosopher; it means to question, to doubt, to explore, to imagine, and to strive to know more.

[1:36:6] A literalist and orthodox interpretation of the words of the Omnidoxy is favoured by The Astronist Institution as its own official interpretation, but this is not placed upon the peoples of worlds like a decree of belief.

[1:36:7] Instead, the peoples of all the worlds are encouraged to regard The Grand Centrality in the way by which they interpret it with the official interpretation being their solemn guide to understanding the philosophy.

[1:36:8] The Ambiguation Principle is hereby founded upon the following statement:

[1:36:9] In order to reascend the philosophical culture, Astronism must be that which the people want; a philosophical system into which they can place their own ideas and base their own natural orientations upon; hence, the peoples of all the worlds are encouraged to interpret the words of the Omnidoxy in their own personal and unique ways, while simultaneously and equally understanding that the Astronist traditional interpretation stands as a universal guide for philosophical thought and practice.

[1:36:10] The ambiguity of the Omnidoxy is most important, but nonetheless is it complex; the Omnidoxy and its preserver of its philosophy, The Institution of The Philosophy of Astronism, must mark the perfect balance between protecting and enhancing that which

the Astronist Tradition is based upon by orthodoxy, but also aligning with the nature of philosophy, which means cherishing the diversity and freedom of thought.

The Edge of The Cosmos (Perimetrics)

[1:37:1] Throughout the Astronist Cosmology, a distinction has always been made between that which is known as The Cosmos and that which is known as The Universe.

[1:37:2] Herein introduced is the philosophical discipline of study henceforth known as Perimetrics; this discipline of study deals with the nature of this relationship between The Cosmos and The Universe, specifically the point of their contact; the boundary whereby The Universe begins and The Cosmos ends.

[1:37:3] Perimetrists are interested in studying that which exists at the edges of The Cosmos, and that which exists beyond the edge, the nature of the edge of The Cosmos, and that which may be inferred from such concepts about the naturity of The Universe and The Cosmos as two distinct, yet interacting and eternally intertwined entities.

[1:37:4] Perimetrical thought considers the perimeter of The Cosmos, its furthest edge, to be the most important part of The Cosmos, and the element of The Cosmos that holds the most truth about the naturity of The Cosmos, and holds that there exists the most knowledge about The Cosmos and The Universe when its edge is philosophical studied.

[1:37:5] Due to the unknownness of this element according to our current knowledges, the perimetrists have a large philosophical endeavour before them for they are to use mostly their imaginations coupled with logical and rational judgements in this discipline.

[1:37:6] We know so little about the edge of The Cosmos from our current scientific knowledge and so, perimetrists must depend upon their imaginative cognitions and their logical insights in order to develop ideas and theories about the perimeters of The Cosmos.

[1:37:7] Before we conduct instrumental study about the edge of The Cosmos, we must discuss three different concepts that relate to the discipline of perimetrics; these are the Universal Horizon, Incomprehensibility of Scale, Eternal Expansion, and Peripherance.

[1:37:8] The concept of the Universal Horizon holds that the perimeter of The Cosmos is forever eternal and that to attempt to find it is an admirable mission, but one of fruitlessness for it is believed that the edge of The Cosmos is so close to The Universe the edge itself holds the same naturity as The Universe, and as a result, is infinite.

[1:37:9] The concept of the Universal Horizon is closely associated with the concept of Eternal Expansion; the idea that The Cosmos is in continual and eternal expansion, and this would therefore logically mean that its edge could never be reached.

[1:37:10] Equally so, it is a logical notion to suggest that that which exists within The Cosmos cannot ever see, be, know, or understand that which exists without The Cosmos; by this notion, we understand that from our humanic perception, we shall never see, be, know, or understand neither the edge, nor that which exists beyond The Cosmos.

[1:37:11] The greatest uniqueness of horizons is that we never reach them; this is the same for the Universal Horizon theory, and from this notion, we understand it to be logically founded; not from some humanic conclusion, but from a conclusion made by the functions of nature, of which these are the greatest types of logical conclusions, because it is with functionalities of nature that we cannot argue that which is fact.

[1:37:12] That which is natural is that which is fact; any contention to nature is a fabrication of humanity's distortive doing.

[1:37:13] The concept of Incomprehensibility of Scale relates to the idea that there is no edge to The Cosmos that can either be comprehended by us as humans, or that there is no edge to The Cosmos at all because of its incomprehensible scale; a scale that is considered infinite by this notion.

[1:37:14] The shape of The Cosmos dictates its perimeter, just as the corners of a square dictates its size; from this notion of logic, perimetrists must study the nature of the shape of The Cosmos in order to understand its edge.

[1:37:15] The questions that come to the perimetrist's mind are numerous and largely inconclusive at their initial point.

[1:37:16] Is the perimeter of The Cosmos the same in all direction? Is the edge of The Cosmos a boundary line that can be crossed? Does the perimeter of The Cosmos have an angle? Is it controlled by The Cosmos, or The Universe, or should the Astronist Cosmology establish The Perimeter as its own distinct cosmological entity just as The Cosmos and The Universe have been established in the Astronist Cosmology.

[1:37:17] Isn't it most often at the edge of things that we learn most about them? By this notion, we can relate to life; the closest we get to the end, the greater understanding we hold of its mysteries.

[1:37:18] When one applies the instrument of study of abundancy to perimetrical thought, one is left with a host of ideas a direct result.

[1:37:19] We presume that there exists just one perimeter of The Cosmos, but in accepting that we know very little about the edge of The Cosmos, we too, open up the possibility for all ideas to be possible; therefore, there may be a multitude of perimeters to The Cosmos, and depending upon the true naturity of the perimeters, they may be infinite in their abundancy.

[1:37:20] Assuming we could do so, if we were to travel to the edge of The Cosmos and were to meet it, how would we know when we had passed beyond it into The Universe?

[1:37:21] According to traditional Astronist Thought on the matter, we would never be able to do this as we ourselves now, for that which exists and is bound to the naturity of The Cosmos cannot leave the reality it has formed.

[1:37:22] If we were to speculate on the matter beyond these standard thoughts, we could find the point to be when the reality we know now and have always known, has changed in its entirety.

[1:37:23] The multitude of perimeters idea is not illogical by its very foundation for there are many progeny and elements of The Cosmos that have once been thought to be singular, but have later been found to be just one part of a multitude of the same progeny, or element.

[1:37:24] With abundancy, we must always discuss frequency as its counterpart instrument, and with this notion that there may exist a multitude of perimeters, or edges to The Cosmos, we are automatically lead to ideas of the frequency of these perimetric multitudes.

[1:37:25] How far apart from one another do these multiple of perimeters lie? Do they hold proximity to each other? Or do they hold greater distance between each other?

[1:37:26] If we contemplate abundancy, then it is inevitable that we would find a great importance in contemplating frequency for it is frequency that remains an inevitable question of the naturity of the abundancy contemplated.

[1:37:27] From a contemplation and logical conclusion about abundancy, comes contemplations about frequency, and from contemplations of frequency, comes contemplations about the functionalities of that which is the subject of discourse.

[1:37:28] Although we do not know the true functionality of the perimeter of The Cosmos, of which we can only speculate, if we propose that there exists an unknown multitude of perimeters, we find ourselves discussing their frequencies, which is a form of categorisation.

[1:37:29] By this notion of categorisation, concepts surrounding functionality begin to seep into our thoughts; if there a multitude of perimeters, if there are multiple edges to The Cosmos, then what functionalities do each of these edges hold, and from this, we begin to contemplate purposivity, fundamentality, and orderity, as is lattermentioned within this discourse as we explore each of the instruments of study and we apply their contexts to the subject under discourse.

[1:37:30] By these previous three applications of instruments, we see how their applications and contemplations are interconnected; how they feed and bounce off one another; how contemplations involving one instrument can so easily lead to contemplations involving other instruments; in this, we see the importance of instrumental study in advanced philosophical contemplation.

[1:37:31] As an alternative to concepts aforementioned in this discourse about the perimeter of The Cosmos, abundancy simply measures the quantities of the subject; the quantity of this subject, therefore, could very easily be singular.

[1:37:32] Of course, by this notion, wider concepts regarding frequency are obstructed, but this stance opens up wider concepts in other areas, such as those relating to the instruments of naturity, focality, and centricity.

[1:37:33] Perhaps it is by this single notion that the greatest part about the study and contemplation of philosophy is revealed; the ability for a stance to create obstacles, dubiety, and rejection towards a concept whilst simultaneously opening up a whole new meadow of fruitful concepts that, if we had not contemplated an opposite stance, we would have been ignorant to their fruits.

[1:37:34] The instrument of study of binarity is perhaps one instrument that we would think does not apply to perimetrical concepts, but the opposite remains true, for if one contemplates any philosophical subject deeply and widely enough, it is inevitable that they shall find some way of applying an instrument of study to the subject being contemplated.

[1:37:35] We can derive binarity in a perimetrical context through the idea of splitting the edge of The Cosmos into two distinct abstract parts; the first being the side of the edge still within The Cosmos, and the second being the side of the edge that is beyond The Cosmos.

[1:37:36] This division between the two sides is not to contemplate any type of superiority, nor is it to pin either abstract side against one another; instead, from this, we see the two components of the perimeter that form that which is cosmical and that which is beyond cosmicality.

[1:37:37] If it is ultimately singularity that is found of perimeter, then it is binarity that we derive when contemplating the two sides of the perimeter.

[1:37:38] It is logical to notion that if a perimeter does exist, then there must be always something within its perimetric boundary, and always something beyond its perimetric boundary, and from this logical notion, we derive binarity; a paradigm of two components.

[1:37:39] The next instrument of study to grasp our thoughts is that of bipolarity; we can derive bipolarity in the context of the edge of The Cosmos because by its very nature, function, and purpose, the edge of The Cosmos is an extremity itself.

[1:37:40] The opposite extremity would of course be the centrality of The Cosmos, of which we do not know the exact spot, but we know it must be somewhere within The Cosmos.

[1:37:41] In perimetrics, we study one of these two poles of extremity; that which is furthest away from all things in all directions; the most extreme of extremes that can ever exist in The Cosmos, apart from its direct oppositism in the centre of all centralities, of course.

[1:37:42] Is it not true that we often see the truest side of a subject when its two extremities are revealed to us?

[1:37:43] From extremities, we can learn a great deal about the naturity of the subject; with regards to ourselves, by the extremities of the human mind; from peace to violence, from joy to despair, and from to love to hate; the most extreme convictions of humanity form the clearest of apertures about whom we really are.

[1:37:44] The application of the instrument of bipolarity is essential to a greater understanding of one side of the edge of The Cosmos, and beyond the edge to the other side, the side of The Universe.

[1:37:45] One of my greatest fascinations about the structure of Astronist Cosmology is that in all the vastness and complexity and wonderment of The Cosmos, there still exists The Universe beyond it; if The Cosmos is so incomprehensible in all aspects, then what of The Universe?

[1:37:46] By what measure can we describe The Universe? The answer is by none, because its reality is not as our own is, and it would be irrational to attempt to measure that which we have nothing to compare the subject of the measurement to.

[1:37:47] Everything holds the ability to surprise and The Cosmos and The Universe are certainly not exceptions to this conclusion; just when our ignorant minds think The Cosmos could not be anymore vast, complex, and wondermentful, The Universe beyond The Cosmos is revealed, and by the introduction of The Universe, we must accept that we will be eternally stupefied.

[1:37:48] The instrument of study of centricity is perhaps introduced here with some confusion for studiers; how can the perimeters of The Cosmos be applied to centricity?

[1:37:49] We are able to derive centricity in the perimeter of The Cosmos if we imagine that the perimeter exists amongst other perimeters; if the perimeter is a perimeter that can be found in all cosmoses of The Universe, then perceiving such cosmoses in such a wide

canvas, and from such a distance, makes their perimeters look as though they are their centralities.

[1:37:50] In order to understand this, think of a dot; you begin to look at it close up and you can see all that exists within its circularity, but as you distance yourself from it, as you gradually move further and further away from it, that which exists within it becomes so tiny that the perimeters of the dot become all that you can see; that which is the opposite of the centrality becomes the centrality when viewed from a different perspective.

[1:37:51] This draws upon larger questions and queries about the nature of perception, but the principle stands true when we think about The Cosmos in The Universe.

[1:37:52] The further and further away we go whilst still keeping our eyes fixated on The Cosmos, the smaller and smaller its insides become, and the more enclosing its perimeters become, until they are all you see; until they are the centrality themselves; until they are the centricity of the subject.

[1:37:53] When we think about and apply the instrument of centricity to perimetrics, we must think beyond our own perceptions and consider new perceivences that perhaps we shall never see ourselves, but we know that from some perspective, that perceivence could be true; this conceptual empathy is the sign of a great philosopher, especially a philosopher holding a strong understanding of what perception really is.

[1:37:54] The instrument of study of composity can also be applied to a perimetrical concept by means of the abundancy; if something is abundant of parts, then it is a multitude, and it is therefore made up of several different component parts.

[1:37:55] If the perimeter of The Cosmos is not just one barrier, or boundary, or reality then, it must be composite of different parts and due to one of the naturities of The Cosmos being that it is certainly composite, then it is not illogical suggest that the perimeter of such a beacon of composity, would be composite by its own naturity.

[1:37:56] But in all this discourse about what the edge of The Cosmos is, or could be, what role does concentricity play in perimetrical concepts?

[1:37:57] We have discoursed many times about the concentricity of all the planetary systems of The Cosmos, but by the introduction of perimetrical concepts, we are driven by logic to derive that there exists a concentricity over the entirety of the cosmical superstructure, and the perimeter, the edge of which forms the outermost part of the concentric shape of The Cosmos.

[1:37:58] From an Astronist perspective, the perimeter of The Cosmos holds the greatest amount of cosmicality and herein, I shall explain why.

[1:37:59] The naturity of The Cosmos is finiteness, order, limitation, and boxed reality and existence, and the instrument of study known as cosmicality is the measurement of this meaning of cosmicness; to compares and contrasts different subjects according to the role they play in the functioning of this cosmical system, and philosophical conclusions are drawn upon by such findings.

[1:37:60] The perimeter of The Cosmos is the centralmost symbol of cosmicality; it is the most perfect reflection of what it means to be cosmical as it forms the boundary of The Cosmos, it encapsulates the orderity have grown to know and wonderment upon.

[1:37:61] The perimeter both actualises and symbolises the naturity of The Cosmos; it forms the finity, the orderity, and the cosmical existence that we know, adore, and wonderment upon.

[1:37:62] All that we see is The Cosmos, and all that we know is within The Cosmos, and so too, is all that we may understand; the perimeter of The Cosmos encompasses of all this; it encircles the entirety of existence; it is the barrier that keeps all of cosmical existence within its orderity.

[1:37:63] By this notion, we could go as far to say that the orderity, the naturity, and the fundamentality of The Cosmos is prescribed by and dependent upon the perimeter of The Cosmos; this conceptualisation is therefore henceforth known as the Perimetrical Cosmology; a cosmology wherein the perimeter reigns as the ultimate entity upon which the cosmical system depends.

[1:37:64] When applying the instrument of criticality to perimetric concepts, we measure the extent to which the perimeter of The Cosmos holds a potentiality for threatening the orderity of The Cosmos.

[1:37:65] With the intrinsic part that the cosmical perimeter plays in the orderity of The Cosmos, as aforeaffirmed, one would think that the criticality level would be low, but in fact, the opposite is true.

[1:37:66] We all know that with great power comes an even greater responsibility, and there is no exception for the perimeter of The Cosmos; its intrinsicity to the cosmical orderity is in fact the very part of it that makes the perimeter more dangerous to the collapse of the cosmical system as we know it.

[1:37:67] The Cosmos is in constant accelerating expansion, and has been since its inception, and as predicted in some ultimations, this expansion will, in some future time, become so widespread that the cosmical fabric will collapse.

[1:37:68] Whether one blames the perimeter of The Cosmos for this or not, it would be illogical to notionise that the perimeter of The Cosmos would play no part in the ultimatum of The Cosmos, especially so in this type of finality scenario.

[1:37:69] Due to this concept, the criticality of the edge of The Cosmos is an important instrument to apply during this study.

[1:37:70] The dyadicity of the cosmical perimeter is applied in order to relate to the perceivance of the perimeter as being formed by two parts; the two extremity poles of its diameter; one expanding in one direction, and the other expanding in the opposite direction.

[1:37:71] This is what fundamentally formed the eventual perimeter for if there does not exist these two poles of extremity, there cannot exist a perimeter; of course, we can form such logical notions upon the logical we understand, but the true shape, nature, and pattern of the perimeter is unknown to our current understandings, and is perhaps likely to conflict with our current logics.

[1:37:72] The next of the instruments of study to apply and consider in a perimetrical context is that of dynamicity; change, activity, and progression are measured in this instrument, and we see these many abundancies in relation to the perimeter of The Cosmos.

[1:37:73] By the dynamic of change, it is understood that the expansion of the perimeter of The Cosmos has been the one element of The Cosmos that has pushed all change that has occurred since the Inception Epoch.

[1:37:74] All that has happened through change has done so because the perimeter has been expanded enough to make it happen; without the expansion of the perimeter, it is logical to notionise that the changes we have since in The Cosmos would not have happened on any scale as close to that which they have occurred.

[1:37:75] This notioned principle stands true when contemplating both the activity and progressional aspects of dynamicity as well.

[1:37:76] All that has occurred in The Cosmos has done so by the confines of the cosmical orderity, and it is held in a Perimetric Cosmology, that this orderity is dependent upon and in alignment with the functionalities and naturities of the cosmical perimeter.

[1:37:77] Therefore, we can derive that the activities and progressions that have occurred within The Cosmos and shall continue to occur until the cosmic collapse, are dependent upon the status of the cosmical perimeter; by this notion, both activity and progression are controlled by the perimeter of The Cosmos, as the ultimate contemplator of that which occurs within The Cosmos.

[1:37:78] Whether perceived through the lens of a Perimetric Cosmology, or by some neutral thoughtpath, it is not illogical to notionise the centricity of the edge of The Cosmos

to the changes, activities, and progressions in occurrence throughout The Cosmos, which in turn, form the overall dynamics of The Cosmos.

[1:37:79] Although the perimeter of The Cosmos is the beacon of cosmicity, and is therefore finite by this notion, there is another stance which takes the perimeter of The Cosmos to hold much greater levels of eternity, as the next instrument of study that we shall herein contemplate.

[1:37:80] When we contemplate a continual autocreational cosmology; a cosmology whereby The Cosmos recreates itself on a never-ending basis, we understand that the perimeter of The Cosmos in this regard, would form a pattern of infinitesimal size, to the most expansive size that is physically possible, to collapse, and then to shrink to the infinitesimal size, only to expand again into a new cosmos.

[1:37:81] By this notion, the perimeter becomes eternal in its naturity and also by this notion, we truly understand the intrinsic place that the perimeter of The Cosmos holds as a staple feature of The Cosmos.

[1:37:82] If we can simplify The Cosmos down into its most essential parts; the inception point, the spacetime, the matter, and the perimeter are all that remain, which demonstrates the focality of the perimeter of The Cosmos in any type of cosmology.

[1:37:83] By this notion, we can also contemplate the potential divinical infusement that the edge of The Cosmos holds; whenever anything may possibly hold some eternal and infinite value, then it is shown to have some divinical basis of construct.

[1:37:84] Whether by Divine command, by some unknown universal orderity, or simply by its own cosmical naturity alone, the potential for the eternity of the perimeter of The Cosmos is herein argued in three main aspects; by its naturity, by its reach of expansion, and by its distinct divinical qualities.

[1:37:85] Extrinsicity is applied to perimetric concepts, mainly in the form of the Extrinsic Perimeter; the stance holding that the edge of The Cosmos holds no essentiality to the functionalities, or the orderities of The Cosmos, and neither to its overall naturity.

[1:37:86] Often this stance is supported by the ideas of incentricity; that which is not physical central, is not intrinsic to the overall structure, and with the edge of The Cosmos being the exact oppositism to the cosmical centre, it is therefore notionised that the perimeter holds very little to no essentiality in the cosmical system.

[1:37:87] The instrument of study of finity is applied to perimetrical ideas in the belief that the perimeter of The Cosmos is ultimately finite by its own intrinsic naturity; the perimeter is that which bounds existence within The Cosmos to a certain limited space.

[1:37:88] When applied to the instrument of finity, the edge of The Cosmos is largely considered to exist within and as a part of The Cosmos; this would automatically consider the cosmical edge to be finite by its own cosmical naturity.

[1:37:89] The space, the existence beyond the cosmical perimeter may be infinite, but the perimeter itself is finite; furthererso, the perimeter of The Cosmos is the ultimate symbol of finiteness; it itself is the guardian of finity for it holds together The Cosmos, and allows its progeny to only exist in a limited amount of space.

[1:37:90] If the instrument of focality is the measurement of a cosmical's importance overall, then we can derive that the perimeter of The Cosmos holds high focality for it is one of the main components of the cosmical system and by all its aspects, it can be deemed as essential to this system.

[1:37:91] Focality takes into account all aspects of something before it makes a measurement of that entity's overall importance, and by all measures, the perimeter of The Cosmos holds at least some importance due to its primary functionality of marking the boundary between The Cosmos and The Universe in the Astronist Cosmology.

[1:37:92] The formation of the edge of The Cosmos must have occurred at the Inception Epoch because for something cosmical to exist, it must exist within the perimeter of The Cosmos; in the first microsecond of The Big Bang, the perimeter of The Cosmos was compacted together; the most extreme poles of the perimeter were as close together as they could ever be.

[1:37:93] From that moment on, the perimeter has been expanding and within the wake of this expansion, the progeny of The Cosmos has formed; by this notion, the formation of the perimeter has ignited the formations of the progenies of The Cosmos as we know and wonderment them.

[1:37:94] By this essence, the formity of the perimeter is perhaps as high as any other formational element due to the intrinsic role the perimeter has played in the formative cycles of the majority of the progeny within The Cosmos.

[1:37:95] Just as the perimeter lies at the heart of formity in The Cosmos, it too holds a strong fundamentality that cannot be overlooked, even by those whom wish not to raise the perimeter as playing an essential part to The Cosmos; it cannot be denied and then logically supported that the perimeter of The Cosmos does not hold at least some fundamentality to the overall structure of The Cosmos.

[1:37:96] Applying the instrument of functionality to the edge of The Cosmos results in the development of many concepts; the key one of which is the concept of the perimeter's multi-faceted functionality.

[1:37:97] From the perimeter's primary functionality as marking the boundary between The Cosmos and The Universe, other functionalities have followed as a result; the formational functionality of the progeny of The Cosmos, the creative functionality of space within The Cosmos, and the dictative functionality of the all-encompassment of cosmical existence from all that is universal beyond.

[1:37:98] The instrument of study of futurity stands intrinsic to any discourse relating to the perimeter of The Cosmos for the expansion of the perimeter is demonstrates the future itself; that which The Cosmos expands into is the futurity that we wish to seek and study.

[1:37:99] There have been many theories of finality that relate to the cosmical perimeter, and although these ultimations do vary dramatically between orientations, they do share one commonality between them.

[1:37:100] That the perimeter of The Cosmos shall play an instrumental role in the end times of The Cosmos; that the cosmical perimeter shall in some future epoch expand to a point at which it either collapses, or it continues to expand thereafter, which would reveal its own eternity.

[1:37:101] The future of the perimeter is the future of The Cosmos in its entirety for the perimeter bounds the orderity, the naturity, and the functionalities of all the progenies of The Cosmos, and to some extent, The Cosmos itself.

[1:37:102] Demonstrated and praised within the Astronist philosophical tradition are the many concepts relating to perimetrical futurity and due to the central role of the cosmical edge, it seems not illogical to prioritise its application against many of the instrument of study, and its relevant role within different Astronist cosmologies.

[1:37:103] The level of imperativity in relation to the cosmical perimeter is in fact very low; shall the finality of the perimeter effect humanity? Shall it impact The Cosmos with any immediacy? All current scientific knowledge tells us no.

[1:37:104] Even when we think about this notion in both philosophical, rational, and logical terms, we arrive at similar conclusions; the immediate importance of the perimeter is not found to be true in relation to its potential effects on the cosmical system.

[1:37:105] This seemingly non-imperative status of the cosmical perimeter does not translate to the immediacy of our contemplation and study of it, nor does its central position in all Astronist cosmologies falter as a result.

[1:37:106] It may be said that the most important parts occur at the end, and this would ring true with regards to the cosmical perimeter; its effects shall not be felt until the end of The Cosmos, but those effects are what shall change existence forever, and determine whether The Cosmos returns in another form, or whether it never returns again for eternity.

[1:37:107] The instrument of innemny in a perimetrical context is largely unrestricted for there is so little that we can scientifically prove about the edge of The Cosmos that our philosophical study of such an entity can be widely contemplated without much need for scientific alignment.

[1:37:108] Of course, as our knowledges and understandings grow stronger about the perimetrical element of The Cosmos, then the greater the innemny will become as a result; by this notion, however, we should not consider innemny as a form of narrowing philosophical contemplation, but simply a sharpener of the knowledge we possess to conduct our philosophical studies of subjects.

[1:37:109] The intrinsicity of the edge of The Cosmos is an overarching instrument in this context, for the perimetrical intrinsicity has been demonstrated in many of the instruments aforementioned and lattermentioned in this discourse.

[1:37:110] Inversity is another instrument of study that can be identified throughout perimetrical naturity; if inversity is the measurement of opposites in position and direction then the outward expansion of the cosmical perimeter is the ultimate physical manifestation of inversity for the opposite poles of the perimeter are the inverse of each other.

[1:37:111] We can derive a strong sense of medianity from all perimetrical concepts because it is the most fundamental position and naturity of the cosmical perimeter to exist between the entities known as The Cosmos and The Universe in the Astronist Cosmology.

[1:37:112] Here, we see one of the greatest manifestations of medianity in all of Cosmic Philosophy and perhaps this particular manifestation of medianity is the first of its kind and the most ultimate all other examples of cosmical medianity.

[1:37:113] Regarding the application of motionality to the cosmical perimeter, there are two main contemplations; that of Constant Motionality, and Accelerating Motionality.

[1:37:114] The first of the two relates to the stance holding that the perimeter of The Cosmos is expanding, has expanded, and shall continue to expand at the same speed.

[1:37:115] The second of the two relates to the stance holding that the motionality of the perimeter of The Cosmos is expanding at a continuously accelerating rate; the innemnic view generally favours that of Accelerating Motionality, but like many of the other scientific knowledges and theories relating to The Cosmos, they too are always susceptible to newfound knowledges and proven theories.

[1:37:116] Perhaps the most contemplative part of perimetratics is the application of the instrument of study of mysteriosity to the perimeter of The Cosmos.

[1:37:117] From our narrow perceivence here as humans on one planet, the greatest aspect of the perimeter of The Cosmos is in fact the extent to which its whole naturity is shrouded in mystery, and the fact that all that we think we know of the way by which The Cosmos has expanded, shall so easily be foiled by the cosmical reality.

[1:37:118] This perimetrical mysteriosity is which many of us shall wonderment upon, adore, and laud the edge of The Cosmos for, and it is for this reason that the application of this instrument must be made and is thus, very important to the overall philosophical contemplation of the cosmical perimeter.

[1:37:119] The instruments of naturity and orderity shall be considered together in this regard because even after all the concepts branching from perimetricks, these two instruments still lay in ambiguity.

[1:37:120] Perhaps it does not hold any logicality to attempt to categorise the perimeter to be part of either The Cosmos, or The Chaos; by all accounts, its functions and general derived narrative relates to a certain cosmicality, but due to its separation from all other types of cosmical progeny, therein demonstrates an autonomy of the perimeter.

[1:37:121] From an orthodoxical view, however, the perimeter should always be considered to be part of The Cosmos, but it is the beauty of philosophical contemplation to allow those who wish to do so to raise questions and form concepts that counter this view of the perimeter.

[1:37:122] Perhaps future philosophers of this discipline will determine that the perimeter belongs in neither The Cosmos, nor The Chaos; it could be logically argued that the perimeter is an element that exists beyond both the cosmical and chaotic paradigms; all things that exist must exist within something, and so, therefore, they must exist within a perimeter, and therefore, a perimeter must be formed if existence is to occur.

[1:37:123] By this notion, a universal and divinical naturity of the perimeter is formed which transcends both the cosmical and chaotic paradigms entirely, and demonstrates the lengths to which a contemplator could reach in the study of perimetricks.

[1:37:124] For a much smaller instrumental contemplation, we often think of the cosmical perimeter as being circular in shape, but there is nothing to stop the most ambitious of contemplators from considering the perimeter to be orthogonal, or to be formed by some other shape.

[1:37:125] Often, the greatest beauty of philosophy is demonstrated in the most bizarre of concepts; it is these bizzarrities that we as philosophers contemplate for all concepts are initially perceived to be unusual.

[1:37:126] The importance of the perimeter of The Cosmos has been inferred throughout many other contemplations of instrument and conceptualisations within this perimetrical

discourse, and so, needn't be repeated, but it is instead the perimeter's primarity over other progeny of The Cosmos that must be clarified to all studiers.

[1:37:127] Primarity exists about the cosmical perimeter in the most simplistic of sense via its encompassment of all other progeny within The Cosmos; there is no illogicality in the notion that without a formed perimeter, the cosmical orderity, system, and reality as we wonderment them would not exist as they do.

[1:37:128] It would be illogical, however, to notionise that such progeny existent within The Cosmos, covering a relatively space within The Cosmos compared to the cosmical entirety, would hold greater importance of that which is so vast and expansive that all that does exist, in a cosmical reality, exists within it; this being the perimeter of The Cosmos.

[1:37:129] We have contemplated a couple of times within this instrumentation of the perimeter of The Cosmos that it is the ultimate manifestation of some instruments; the same can be said of the instrument of progressivity.

[1:37:130] Progressivity is structured upon the idea of a gradual series of changes with the goal of reaching a higher, superior, or a greater advanced state.

[1:37:131] With this in mind, let us contemplate that the cosmical perimeter is the essence of cosmical progression for all that has changed has done so by the grace of the cosmical perimeter within which it exists.

[1:37:132] Since the Inception Epoch, the perimeter of The Cosmos has continued to expand into new plains of existence, and if this isn't the ultimate manifestation of progression, then nothing is.

[1:37:133] Since the beginning, the perimeter of The Cosmos has expanded towards even greater states of existence with every second of its own existence.

[1:37:134] A gradual series of change is manifested in the expansion of the cosmical perimeter, and with every instance of wider expansion, a higher, superior, and greater advanced state is reached.

[1:37:135] A relentless expansion that holds no mercy for the progeny and the occurrences it creates in its wake; ultimate progression is perhaps closest to resembling some form of divinity.

[1:37:136] If the purposivity of the perimeter of The Cosmos has not yet been clarified to the studier, then one must begin to contemplate on their own ability to read within the meanings of the insentensations to derive inferences.

[1:37:137] The cosmical perimeter holds the fundamentality to cosmical existence and reality; its primary purposivity is to underpin and host all that cosmically exists; it fences the cosmical system, provides it with structure, and secures it in place.

[1:37:138] It could perhaps be logically inferred that the perimeter of The Cosmos is that which keeps The Cosmos as it is; whether the perimeter of The Cosmos reigns over The Cosmos, or The Cosmos reigns over its perimeter, the difference is subtle, but the inference is vast.

[1:37:139] So, we have inferred the purposivity of the edge of The Cosmos, but we must also contemplate this furtherso; when we take thought about the perimetrical purposivity, we take thought about the purposivity of existence in its entirety.

[1:37:140] This can be derived because the cosmical perimeter encompasses the entirety of cosmical existence; it can, therefore, be logically denoted that when we make a deduction about perimetrical purposivity, we deduce about the purposivity of existence.

[1:37:141] The next of the instruments of study to contemplate and apply to perimetrical concepts is that of reciprocity; the reciprocal nature of the cosmical perimeter is clearly demonstrated by its expanding function corresponded by creations occurring within it.

[1:37:142] Reciprocity can be derived in many of the cosmical progeny, as one of the primary characteristics of functionality, and with regards to the perimeter of The Cosmos, there is no exception for the cosmical edge is perhaps the large reciprocal force in the entirety of cosmical existence.

[1:37:143] Although the progressivity has been championed within this instrumentation of the cosmical perimeter, that which is so very progressive must also share the potential to be regressive, and it is by this principle, that we apply regressivity to the cosmical perimeter.

[1:37:144] The compartship between the instruments of regressivity and progressivity can be easily contrasted when related to the cosmical perimeter.

[1:37:145] If progression is the advancement towards a perceived greater and superior state, then regression, as its direct oppositism, is the advancement towards a perceived lesser and inferior state.

[1:37:146] From the traditional viewpoint of the cosmical perimeter, the progression of the perimeter is paramount in its existence, but as the perimeter nears the point of collapse, we can contemplate that regression will gradually overtake the progression, thus causing the inevitable collapse.

[1:37:147] In a physical sense, the regression of the perimeter can be derived by the concept that the perimeter of The Cosmos shall experience the diminishment of its existence by shrinking into a lesser state as The Cosmos collapses alongside it.

[1:37:148] By this notion, we contemplate the most ultimate form of regression; the regression of The Cosmos itself; again, we see that perimetrical concepts draw upon the most ultimate exemplars of an instrument and its effects.

[1:37:149] The main point to make about regressivity is that hope is not lost for the return of progression, and this is especially so in the case of the cosmical perimeter.

[1:37:150] Just as the perimeter of The Cosmos is in some future time predicted to regress into a lesser state than its current self, so too, is the possibility for its reemergence, especially so by means of a recreated cosmology; a cosmology whereby progressivity and regressivity form the basis of existence; it is their battle in the form of cosmical expansion and cosmical diminishment that dictates being, reality, and knowledge.

[1:37:151] As the influence of the perimeter of The Cosmos is prevalent throughout all cosmical existence, the symbiotic naturity of the cosmical perimeter is also derived to be prevalent.

[1:37:152] The edge of The Cosmos holds a symbiotic relationship with the space that exists within it; the mutually beneficial relationship exists in that for the space to exist, the perimeter must encompass it, and for the perimeter to exist, the space must exist within it.

[1:37:153] This symbiotic relationship is in occurrence throughout the naturity of The Cosmos and not without this symbioticism could the perimeter exist as we perceive it and understand it to.

[1:37:154] The symbiosis of the cosmical perimeter is of comparable importance to the functionality and orderity of it, and is considered to be part of the fundamentality of the cosmical perimeter.

[1:37:155] The perimeter must cooperate in function with the space within the perimeter and the existence beyond the perimeter; for the existential entirety of the perimeter, it must craft and balance the relationship with which it may function.

[1:37:156] We can easily derive synchronicity with regards to the expanding perimeter of The Cosmos which occurs in continuation at the same time that the cosmical progeny are being created within it.

[1:37:157] All that has occurred within The Cosmos is happening in synchronous with the expansion of the cosmical perimeter because everything that has ever occurred has done soon at the same time as the perimetrical expansion; by this notion, the synchronicity of the edge of The Cosmos is perhaps the highest it possibly could be.

[1:37:158] Also, the measurement of the vastness of the cosmical perimeter constitutes a great level of vastity, perhaps the greatest of a cosmical basis, only penultimate to The Cosmos itself.

[1:37:159] The vastity of the perimeter holds direct correspondence towards the extent to which it has expanded; also, the potential of the vastity of the perimeter is in direct correspondence to can expand with the amount of space there is available for it to expand into, the extent of time with which it has to expand before the end of The Cosmos, and the extent of matter that there shall exist to infill The Cosmos.

[1:37:160] In the Perimetrical Cosmology, and during any level and context of any perimetrical discourse, the conceptualisation of Perimetrical Collapse runs throughout in strength by its continual inference in the contemplation of Perimetrics.

[1:37:161] The Perimetrical Collapse relates to the process of diminishment, specifically directed towards the edge of The Cosmos as a separate consideration from the progeny within the perimeter and from The Cosmos itself.

[1:37:162] Built upon logicality, the concept whereby The Cosmos will, in some time of futurity, eventually cease to exist as we understand it, is central to the Perimetrical Collapse; in fact, it is the trigger of the Perimetrical Collapse.

[1:37:163] Although, by this notion, we face a paradox; what shall come be the trigger, the Progenitorial Collapse, or the Perimetrical Collapse?

[1:37:164] It is the ultimate inevitability of the cosmical perimeter to collapse, and by this notion, we understand that it is in fact the intrinsic naturity of cosmical edge to collapse; one could say it is in the destiny of the cosmical perimeter to collapse for its destiny is corresponded to that of The Cosmos itself.

[1:37:165] It can therefore be concluded that in the Perimetrical Cosmology, the role of the concept of Perimetrical Collapse is central and foremost, and it may be considered that the Perimetrical Cosmology cannot be complete with its ultimatory stage; the Perimetrical Collapse.

[1:37:166] The potential divinity of the cosmical perimeter has been inferred to throughout our contemplations on this subject, and by the conceptualisation of the Divine Perimeter idea, an official stance is developed that underpins and collects such perimetrical divinical concepts.

[1:37:167] The final concept of the philosophical branch of study of Perimetrics is known as Peripherance; this is similar to the term, circumference, but instead relates to the enclosing boundary of the cosmical perimeter, which may or may not be circular by shape.

[1:37:168] The peripherential concept provides no shape to the edge of The Cosmos, but instead, considers it to be a shape of uniqueness; a shape that is not emulated in any other element of The Cosmos.

[1:37:169] The concept of peripherance is important to wider Perimetrical Cosmology as it provides a characteristic of the functionality of the perimeter, but too, retains the ambivalence surrounding this entire subject.

[1:37:170] Perimetrics is a subject wherein scientific understanding is scarce, and so, philosophical contemplation prevails, but logicity, and rationality are largely undermined by the immense incomprehensibility and the inconclusiveness of perimetrical concepts.

[1:37:171] Peripherance is essential because it is a summation of the naturity, the functionality, the orderity, the motionality, and all other aspects of the cosmical perimeter; peripherance demonstrates the cosmical perimeter by its entirety, from all aspects, and encompasses all that can be known about these different aspects of the cosmical perimeter.

[1:37:172] Ultimately, perimetrists use both peripherance and all the other conceptualisations and instrumentations contemplated in this discourse to study and understand Perimetrics.

The Firmaments of The Cosmos

(Firmamentology)

[1:38:1] In Astronist Cosmology and Cosmic Philosophy, firmaments are the cosmical elements that do not consist of a physical form in the same way as a planet, a star, or an asteroid does; instead, firmaments are streams of insubstantiality; the most prominent exemplars of which are lightness and darkness.

[1:38:2] As distinct from the category known as filaments, which relates to the largest structures in The Cosmos, firmaments can be found in all parts of The Cosmos as part of solid physical progeny, and often play a large role in the functionality of these progeny.

[1:38:3] Firmaments are some of the most wondermentful progeny within The Cosmos and it is their ethereal natures that distinguishes them from all other cosmical progeny, and it is for this reason that they are also adored and venerated.

[1:38:4] The firmaments of The Cosmos hold a certain physical divinity that seems to infuse in all the other cosmical progeny with which they interact.

[1:38:5] Philosophical contemplations relating to the cosmical firmaments are organised and studied within the discipline of firmamentology, and it is the firmamentologists who designate themselves to specialise in the philosophical contemplation of the cosmical filaments.

[1:38:6] The most prominent of the cosmical firmaments is that of lightness; light is one of two Supercosmical Elements, the other being darkness.

[1:38:7] These two elements hold places of strong focality for the basis of existence, the vastness and complexity of which can only be explained in a composite paradigm wherein each of the most important parts of existence can explain one segment of it.

[1:38:8] The stimulus of sight, temperature, and sound, light is the fundamental component of cosmical existence for without light, The Cosmos would not exist for there would be no perception, no temperature, and neither would there be any firmamental structure for it is light that has been the most basic constituent in the formation of the galaxies, the stars, and the superclusters of The Cosmos.

[1:38:9] With lightness, we see The Cosmos, and so, as a direct reflection, with lightness, we also enknowledge ourselves of The Cosmos.

[1:38:10] With lightness and darkness, we often equate them to goodness and evility respectively, but this is a basic philosophical error.

[1:38:11] Whether light holds any truly divinical associations as the history of faiths and symbolisms would have us believe, or whether the Astronist approach of antequation, or non-association, is adopted is a matter of theological, rational, logical, and symbological debate.

[1:38:12] Can an accurate description of the naturity of light be adequately appropriated by the words of insentensation? Due to its vastness, this is very much doubted, though this stance does not dampen our efforts to try and formulate some appropriation.

[1:38:13] The naturity of light is a direct reflection of the naturity of ourselves, of The Cosmos, and of existence itself; light is the stimulus for all cosmical existence and darkness, its antimentor, its oppositism, is a type of stimuli that acts as the antithesis to light and it is upon light that darkness depends.

[1:38:14] Whether by means of sight, sound, or temperature, all that is analysed by study in association with light can be derived from some cosmical origination; by this essence, lightness is cosmicness.

[1:38:15] All in all, the naturity of light transcends the two entities of Astronist Cosmology known as The Cosmos and The Chaos; light can neither be categorised in either of these divisions, nor can it subjugated into a single functionality, orderity, or motionality.

[1:38:16] The orderity of light is a vastness as light itself; there can be the most heralded of cosmical entities that emanate the brightest of lights, and so equally, there can be the most chaotic of entities that emanate even the brightest of lights still.

[1:38:17] By association, light, specifically in the Astronist Cosmology, is pivoted towards being the most basic form of existence and darkness, as its necessary antimentor, is present whenever lightness is present.

[1:38:18] For there to be lightness, there must always be darkness; this is the most fundamental naturity of the two Supercosmical Elements.

[1:38:19] In this context, we use the term supercosmical to relate to that which exists within The Cosmos, but in simultaneity, also is neither considered to be wholly part of The Cosmos, or wholly part of The Chaos.

[1:38:20] Lightness pervades all aspects of cosmic philosophical study, and so too, does darkness, and with their existences intertwined, so are their naturities and orderities, and all other aspects of their being in an antimentorial way.

[1:38:21] The extremities of lightness and darkness are exemplified in The Cosmos and it is prudent during firmamentological study, to contemplate these two extremities.

[1:38:22] The cosmical extremity of lightness being the largest of quasars, and the cosmical extremity of darkness being the core of a black hole.

[1:38:23] If we imagine these two most extreme of entities side by side, we see the greatest exemplification of the naturity of lightness and darkness because we witness both their oppositism, as well as their striking simultaneity by the functionality and the fundamentality that they both serve.

[1:38:24] The focality of lightness and darkness in cosmical existence is undisputed, but when we widen the scope and speak on universal terms, this undisputed status some transforms into one of ambiguity, like many topics do when viewed upon by means of universality.

[1:38:25] Just because the cosmical reality and existence is wholly dependent upon these two elements of lightness and darkness, does by no means correlate to their importance beyond The Cosmos, in the universal reality and existence.

[1:38:26] Nobody can ever know for certainty of what the universal reality is, or whether it even exists beyond The Cosmos, the obstacle in logical thought cannot be denied, that just becomes one entity is essential in one paradigm, does not mean it shall in another paradigm.

[1:38:27] The divinical naturity of both lightness and darkness is another facet of deep philosophical contemplation, contention, and of even greater importance to engage in discourse concerning that such topic.

[1:38:28] By the notions of The Ten Cosmical Elements, the elements of lightness and darkness are eternally separated from the element of the Divine; by this notion, both lightness and darkness are not associated with divinity; alternatively, perhaps divinity is the synthesis of these two antitheses; in philosophy, it is also imperative to any civilised discourse to propose the range of alternatives, even to the most accepted and engrained of concepts.

[1:38:29] As the antimentor of lightness, darkness is the eternal oppositism to the lightness, and although they are forever intertwined by each of their very existences, they are also forever separated by their own existences; this is henceforth known as The Lightness-Darkness Paradox.

[1:38:30] In the cosmical system, we cannot deny that the majority of the characteristics of The Cosmos is infilled with darkness; by this notion, darkness is even more part of the physical cosmos than lightness is.

[1:38:31] From our perspective as humans, we are just as dependent upon darkness as we are upon lightness, but for two totally opposite reasons, but oppositism does not constitute any less focality for either side.

[1:38:32] It is the philosophical and disciplinal duty of the firmamentologists of the Astronist philosophical tradition to tackle these two intertwined entities and their subsequent concepts, and a challenge for even the greatest and widest and most imaginative of minds, they are and shall forever be.

[1:38:33] The next topic within firmamentology is that of luminosity, which is one of the lesser known instruments of study that is only applied in an exiguous amount of circumstances.

[1:38:34] The state of being luminous is widely regarded in Astronist Cosmology to be an entity's main driver of wonderment for the imaginations of those whom view it.

[1:38:35] One may ask, what is the difference between lightness and luminousness? The answer is quite simple; lightness is an of element that is majorative in some celestials, such as that of a star, and luminosity is the actual rays of light projected by that entity.

[1:38:36] The light projected from The Sun, as it travels through the recesses of The Cosmos to reach our faces as we close our eyes and look up at that which our entirety depends upon; feel the warmth, feel the absolute radiance, and see the immense luminosity that is projected by this most wondermentful of celestials.

[1:38:37] Luminosity is the measure of the extent to which a celestial's physical structure is dominated by projected light, and attempts to derive inferences from greater or lesser amounts of luminosity in comparison to different celestial entities.

[1:38:38] By traditional means, the greater the luminosity the greater the celestial's cosmicality for light is the driver of the majority of cosmical processes, and so, the greater its role of focality, primarity, and imperativity in the wider cosmical system.

[1:38:39] By this notion, we can derive that luminousness corresponds to cosmicality positively, as distinct from lightness, as we aforeaffirmed that lightness transcends these two paradigms of The Cosmos and The Chaos.

[1:38:40] This does not mean to say that all progeny of The Chaos are without luminosity, and neither are all the progeny of The Cosmos with luminosity, but only that luminosity is more widely regarded to be associated with cosmicality.

[1:38:41] From the luminous elements of entities, we see, and perceive, and understand the world and The Cosmos all that exists within it; as distinct from lightness itself, luminous is its main observable product, and a progeny in and of itself.

[1:38:42] Luminosity has excited since the beginning of The Cosmos, since the Inception Epoch, and it is to no one's dispute that the quality of luminousness has played a focal

part in the narrative of The Cosmos, and from a logical standpoint, shall continue to do so for the extent of the cosmical narrative.

[1:38:43] Luminousness is the essence of being, and is delineated by its associated instrument of study known as luminosity, which is applied to luminousness in whichever context it is contemplated in.

[1:38:44] In Astronist Philosophy, we consider flux in abstract terms, as departed from its traditional definition in physics, to relate to the ability, or inability of a firmament, whether that be lightness, darkness, or luminousness, to be applied to two different entities and still produce a similar functionality, orderity, motionality, or by some other instrument of study.

[1:38:45] An example of this would be the contemplation of the flux of lightness and of darkness with regards to a star; these two firmaments can both be realistically applied to a star so it is not a Null Flux, but they also produce oppositistic instrumentations, and therefore, results in an Oppositist Flux, rather than a Homogenous Flux.

[1:38:46] The Homogenous Flux is the application of two different firmaments that produces a similar instrumentation effect, and an Oppositist Flux is the application of two different firmaments that produces opposing instrumentation effects.

[1:38:47] The study of flux is both important and useful in all types of firmamentological contemplations because it allows us to contrast two different firmaments by whichever instrumentation we so choose, and from this, we can infer greater distinctions between each of the firmaments which are often harder to contemplate due to their greater level of ambiguity and abstractness.

[1:38:48] Now we turn our attentions to one of the most wondermented and mystological firmaments and that is the firmament of stardust.

[1:38:49] Often magically portrayed in Astronist Art and Symbology, stardust plays an important role in these and other related Astronist fields, and even though in Astronist Philosophy and Cosmology, the mystological and symbological influences are still very much apparent, a greater emphasis is placed upon the cosmological meaning for this term, and its actual purposities and functionalities in The Cosmos.

[1:38:50] We are all but the stuff of stardust; this poeticism has been widely promulgated throughout modern dialogue, and holds a basis from actual scientific study, for which we shall, by the Astronist Tradition, create a philosophical basis for.

[1:38:51] As products formed from the heaviest of elements created by stars, stardusts are the remnants of stellar existence, and are disseminated throughout the deepest reaches of The Cosmos towards the formation of new stars, planets, and systems by the grand force of gravity.

[1:38:52] When we look at ourselves, and the world on which we dependent, and the star system in which our world resides, we can derive their formations back to the stardust scatterances throughout The Cosmos as a result of the most violent of supernovae and hypernovae in past cosmical times.

[1:38:53] It is perhaps difficult for our logical minds to both believe and comprehend that the smallest remnants of these most distant of cosmical occurrences would result in the formation of new stars and orbiting worlds which would give rise to natures, peoples, and civilisations with thousands of years of history.

[1:38:54] Or perhaps it is not such an illogical notion, for it remains true of many things in the cosmical reality that the smallest of things create the largest of results, and perhaps it is the firmament of stardust that is the manifestation of this very observation.

[1:38:55] There are three orientations to take when contemplating that which shall be henceforth known as Stardust Cosmology, as part of wider firmamentology, and they are as follows.

[1:38:56] The first is to take the stance of Divine intercession; this view suggests that the entirety of the directions and journeys of stardusts through The Cosmos are controlled and destined by some higher power, known adenominationally in Astronist Philosophy, as The Divine.

[1:38:57] The second is to take the stance of coincidence; this view suggests that the course of stardust's creation of stars, planets, and systems is pure coincidence is not part of any wider narrative, or construct.

[1:38:58] The third is to take the stance of a cosmical emphasis; this does not dispel theological notions of the first suggestion, but simply funnels towards a greater autonomy for The Cosmos and its systems and orderities, and those may either take an atheistic stance to this, or a theistic one while still retaining cosmical emphasis.

[1:38:59] Whichever orientation one takes, the focality of stardust in the Stardust Cosmology continues to hold strong, and by the notions of stardust's creative abilities and tendencies, we reveal an intrinsic firmament in The Cosmos as a whole, and demonstrates to all cosmic philosophers that stardust should be taken into consideration in all types of Astronist cosmologies.

[1:38:60] As a firmamental product of luminosity, the galactic halo is a galaxy's luminous extension into the space beyond the galactic disc and is a pivotal kopol upon which we can wonderment.

[1:38:61] By this notion, we witness a beauteous exemplar of cosmical luminosity in one of its grandest and vastest of forms, and by this, we can begin to measure luminosity in a metagalactic context.

[1:38:62] Galactic haloes can be categorised into two types of firmamentological study and these are henceforth known as the Inner Halo and the Outer Halo, and it is often either of these galactic haloes that demonstrate the oldest of stars in a galactic formation, often ordered into globular clusters.

[1:38:63] Phenomena is term often designated in Astronist Philosophy, and typically holds three distinctive definitions.

[1:38:64] The first of which relates to the object of one's perception, as distinct from kopol; the object of one's wonderment, adoration, or laudation.

[1:38:65] The second of which relates to the progeny of The Cosmos collectively, especially asimilar to nature in this regard, and especially relates to anything of non-human origin.

[1:38:66] The third of which relates to anything that is beyond current traditional philosophical contemplation and understanding.

[1:38:67] Therefore, by the evidence of these three definitions, phenomena is an important term within Astronist Philosophy, and it is the collective cosmical phenomena that we wonderment, adore, and laud.

[1:38:68] It is the progenial phenomena that we do majoratively study and contemplate in Cosmic Philosophy, and so by this entitlement, we provide phenomena its important terminological position within wider Astronist Philosophy, especially so as a describer of firmamental progeny.

[1:38:69] Although temperature is not officially considered to be an instrument of study, it plays an immensely important role in the entirety of philosophical cosmological contemplation, and has been aforementioned and shall be lattermentioned throughout the Omnidoxy as a driver of many progenial occurrences, formations, and consequences in The Cosmos.

[1:38:70] The philosophical study and contemplation of temperature in Astronist Philosophy is considered to be part of firmamentology, as temperature certainly holds firmamental tendencies and characteristics.

[1:38:71] To that end, we must first contemplate the two extremities of cosmical temperature in order to contemplate temperature in its widest entirety before specifying our study, and it is Absolute Zero and Absolute Calefact that relate to the coldest and the hottest cosmical temperatures respectively.

[1:38:72] What can we derive from temperature in philosophical and cosmological terms? Temperature is both a driver of functionality, but it is also a product of functionality; it is a consequence of occurrence, but is also a driver of such occurrence in creating consequence.

[1:38:73] Ultimately, temperature is a paradoxical element of the cosmical system that is applied in opposing ways in different circumstances, and to add a further dimension, the spectrum it holds between cold and heat dictates the nature of the consequences, the functionalities, and the orderities it causes.

[1:38:74] For a moment, let us contemplate temperature beyond The Cosmos, for it is cosmical temperature that we have up to now studied, and in order for us to draw an even larger picture of the naturity of temperature, we must contemplate it in all of its aspects, which means that we must contemplate its possibilities by both universal and divinical means.

[1:38:75] Temperature is not just a progeny of The Cosmos, as it did not form after the many millions of years of the cosmical development; temperature is instead a curious constant of The Cosmos and has been a characteristic of existence since the very moment of the Inception Epoch.

[1:38:76] Whether the presence of temperature existed prior to the Inception Epoch is the contemplation of Universal Temperature, and suggests that beyond the perimeter of The Cosmos, temperature plays an instrumental role as it does within The Cosmos, but perhaps by a different set of spectrums and realities for cosmoses.

[1:38:77] It would be logical to suggest that something that is so inextricably tied to existence would exist beyond a defined reality such as The Cosmos, but oppositistically, it would also logical to suggest that temperature is only a feature of cosmical existence, and so, in universal and divinical realms, there is no such element of temperature afforded.

[1:38:78] The latter of the two suggestions is greater supported by the notion of temperature's intrinsic impermanency by its own spectrum; there is only certain temperatures that can be possibly reached in The Cosmos on both ends of extremity.

[1:38:79] This demonstrates temperature's ultimate restriction and as a result, demonstrates its cosmicality for all things that are cosmical are ultimately limited by the bounds of The Cosmos itself.

[1:38:80] Alternatively, this does not mean to say that temperature is bound to these limitations in all realities and existences beyond The Cosmos.

[1:38:81] Like many other elements of discussion within Astronist Philosophy, whether an entity is cold, or hot than any of its counterparts does not constitute any greater chaosity, or cosmicality at either end of the spectrum.

[1:38:82] Instead, we can measure that when temperature spikes do occur in The Cosmos, such as during a supernova occurrence, the greater their cosmicality and their chaosity in simultaneous unison, and so therefore, temperature does not correspond to cosmicality, or chaosity.

[1:38:83] However, during a filamentologist's philosophical contemplations of temperature, they may find patterns of temperature relating to greater chaosity, or greater cosmicality, and by this measure, a correspondence would be derived.

[1:38:84] We shall now conduct a full instrumentation of temperature in The Cosmos in order to establish the foundations of the philosophical concepts and contemplations of temperature in a cosmological context, and as demonstrated by the many promissions throughout the Omnidoxy, the conduction of instrumentation is essential for deeper philosophical knowledge of a particular subject.

[1:38:85] The instrument of abundancy is exemplified in its most extreme form when applied to temperature for it is temperature that is existent in every point of existence in The Cosmos, and at each point of existence, henceforth known as cosiculs, the temperature is unlike any other cosicul in The Cosmos.

[1:38:86] A three-dimensional abundancy can be seen when we apply abundancy to temperature because we see the amount of temperature points, then the amount of points on the spectrum of temperature, and then we see their dissemination through each cosicul of The Cosmos.

[1:38:87] As the second instrument of study of this particular instrumentation, binarity is most clearly derived by two sets of perceivences; either hot and cold, or above zero and below zero.

[1:38:88] By this notion, we derive that the fundamental structure of temperature is commanded by these binary parts that are both intertwined and dependent upon each other for their existences.

[1:38:89] Bipolarity is greatly seen in the study of temperature by philosophical means through the two most iconic of cosmological extremities, those of cold and heat.

[1:38:90] The former of which associates itself with inactivity according to basic scientific circumstances, and with the latter associating to activity of the molecular structures of entities.

[1:38:91] There is no greater bipolarity than these when it comes to the study of temperature, and without these two extremities, it stands true that the fundamentality of temperature, which also links to its purposivity, would not exist.

[1:38:92] Throughout our discussion on temperature, we have supported the notion of its centrality in the fundamental structures of The Cosmos, due to the combination of its abundance, its focality, its fundamentality, and its functionality, the culmination is its centrality as a direct result.

[1:38:93] From every stage in the formation and narrative of a star, to the emergence of life and sentience on worlds, and from the largest structures to those on molecular levels, temperature plays a consistent role in all the progeny and the cosmical phenomena in The Cosmos, and by this very notion, its status as a filament is solidified.

[1:38:94] As aforementioned, temperature is bound to two extremities, thus making it limited on both ends of its existential spectrum, and this notion alone raises its cosmicality, but it is temperature's central role in the functionalities and the fundamentalities of The Cosmos that demonstrates its cosmicality.

[1:38:95] Temperature is a factor in all cosmical processes and occurrences, and often dictates both the circumstances and the consequences of a particular process or occurrence, and by this notion, by this central role that temperature plays in the proper functioning of the cosmical system, we derive its immense cosmicality.

[1:38:96] The criticality of temperature is demonstrated by an either gradual, or a quick-successional rise in the temperature of an entity which often causes explosive and violent consequences, such as that of a supernovae, or hypernovae.

[1:38:97] The rise or lowering in temperature is correspondent to the level of criticality; it is only a neutral, or constant temperature that diminishes the criticality level, as both immense coldness and immense heat are both considered drivers of criticality, even though the way by which they are critical is different from each other.

[1:38:98] Dyadicity can also be derived when applying it to temperature because we see both extremities of the temperature spectrum interacting of entities throughout their existences, and although these interacting oppositisms do so interact erratically and do so cause violent explosions of greater kinds than any that could possibly be produced by humanity.

[1:38:99] However, they are nevertheless interacting, and it is these that we call Opposit Dyadic Pairs; dyadic entities that hold opposing functionalities that are still forced into interaction with one another.

[1:38:100] If the instrument of dynamicity is the measure of change, activity, and progression according to the subject, then temperature is the very manifestation of dynamicity.

[1:38:101] In all aspects of change, both internally of itself, and externally of all the progenial processes and formations in The Cosmos, temperature plays an instrumental role.

[1:38:102] As aforementioned, the rising or lowering of temperature is in direct correspond to the increase or decrease in activity, and this is scientifically founded.

[1:38:103] All major events that have occurred in The Cosmos have done so through intense levels of heat, or intense levels of coldness, thus solidifying temperature's ability to command cosmical activity, or inactivity.

[1:38:104] Finally, progression, which is more abstract than the previous two components of the instrument, but even by this component, the role of temperature can be applied and is easily demonstrated.

[1:38:105] Easily demonstrated when studying the entirety of the cosmical narrative, we can infer that temperature has played an instrumental part in every aspect of major importance in the cosmical narrative.

[1:38:106] We can first see this in the Inception Epoch, then in the formation of the metagalaxy, the stars, the planets, and the star systems, and by predictational means, we can logically infer that temperature shall play another focal role in the degradation of The Cosmos towards the end of its narrative, by the deformation of stars, the dwindling of galaxies, and the destruction of plants; temperature is a constant factor effecting each of these parts of the cosmical narrative.

[1:38:107] By the multitude of inferences about temperature's constant role in the cosmical narrative, it would perhaps be logical to notionise that temperature is a factor that extends beyond The Cosmos, and is naturally eternal due to its enduring impact on all things, without exception.

[1:38:108] The debate about temperature's eternality will continue to rage on as a major topic of philosophical contemplation, as shall temperature's universality and divinity, but these types of disputes and debates demonstrate the main purposivity of the Omnidoxy itself, and the wider Astronist philosophical tradition.

[1:38:109] It is the purposivity of the Omnidoxy and wider Astronist Philosophy to spark such debates amongst all peoples; not in aid of any violent outbreak, but simply and innocently to introduce and nurture a new philosophical era wherein doubt, question, knowledge, thought, and imagination are the keystones of human academics and education.

[1:38:110] We can derive the finity in two parts; firstly, that temperature holds only two possibly extremities in its cosmical form, thus demonstrating a limitation to which it must

align as is the definition of finity, and secondly, one's belief in temperature's non-existence beyond The Cosmos.

[1:38:111] The second notion of the two demonstrates temperature to be a solely cosmical characteristic, which also plays into other concepts such as multiversal, and omniversal theories, which in themselves, draws upon even larger debates about divine intercession, as well as theological existence.

[1:38:112] If the focality of temperature has not yet been demonstrated by the words of this discourse up to this present insentensation, then one has not yet managed to grasp the intertwined and interconnected nature of Astronism.

[1:38:113] All discussions of Cosmic Philosophy occur within a paradigm of thought that is structured of a series of instruments, elements, and events; it is not only logical that these three would interact and overlap, it is also inevitable.

[1:38:114] Any discussion or philosophical investigation according to Astronist means occurs upon the basis that the discussion or investigation itself is more prominent than the results they achieve.

[1:38:115] To understand this better, we must contemplate the difference between questions and answers; questions are never be right, nor wrong, but it is the prerogative of answers to either be right, or wrong.

[1:38:116] Questions are always the precursors to answers; for answers to be given, questions must first be posed; however, it is the ultimate nature of answer to be motional; to be moulded by the context of the current time in terms of knowledge, experience, and logical development.

[1:38:117] We can never truly trust or know that which is henceforth the Answer Absolute; this is why the Astronist approach to philosophy, and wider academicism, is not to emphasise the proposal of answers, but instead, is to emphasise the proposal of questions and the possible logical answers to those questions according to scientific knowledge, logic, reason, and imagination, all underpinned with the acceptance that the proposed answers will inevitably change as the context of their being changes.

[1:38:118] The loyalty of answer and the loyalty of question are incomparable for it is only the latter that we can wholly trust not to change in the face of new contexts, only to develop, grow more complex, and deepen by the knowledge, vision, and understanding gain by the development of the civilisation that poses them.

[1:38:119] Forgive the digression about the nature of questions and answers, but the belief in the focality of temperature of the Astronist Tradition should be evident by the instrumentations applied to all other aspects of cosmological philosophical discussion during this particular instrumentation discourse.

[1:38:120] We see temperature clearly again in the formity of most cosmical progeny, and in the formity of The Cosmos itself for only the most ignorant of us could notionise that the Inception Epoch of without any temperature; a monoperature, without any temperature fluctuations, and thus, no influence from temperature by any means.

[1:38:121] By the formation of stars and galaxies, clusters and asteroids, and by the immense destructive creations of planets, quasars, and pulsars, each of these wondrous formities held intense and extreme temperatures at the peaks of their creations.

[1:38:122] The continuity of temperature's role in the functions, structures, and orders of The Cosmos is a merit to temperature's overall fundamentality to the entirety of cosmical existence, and how much more fundamental can one get than that?

[1:38:123] The functionality of temperature is measured and totally dependent upon where on the spectrum the subject resides, and according to this position on the spectrum, the functionality of temperature can change dramatically.

[1:38:124] Perhaps this is the greatest uniqueness of temperature; that it has the ability to release opposing abilities upon its own doings, as in that temperature can both heat up and melt, and it can also cool down, then it can freeze, and afterwards it can thaw.

[1:38:125] Each of these processes are oppositisms that come from the same source along the spectrum and thus, determines both the uniqueness and the vast functionalities of temperature, and further strengthens aforementioned notions of temperature's focality, fundamentality, and strengthens lattermentioned notions of temperature's imperativity, and naturity.

[1:38:126] The futurity of temperature is closely intertwined with the futurity of The Cosmos for temperature has played an interconnected role with the course of the narrative of The Cosmos thus far, so it would be illogical to notion otherwise about temperature's role in the future of The Cosmos.

[1:38:127] Imperativity is the next instrument of study that we shall consider during this instrumentation, and if imperativity is the measure of importance according to immediacy then temperature also fulfils this instrument completely.

[1:38:128] If the temperature of a subject is at either extremity, then its imperativity increases and intensifies more and more, and with many of the cosmical progeny being positioned at either end of these two temperature extremities, the imperativity of temperature is therefore very high when applied to certain cosmical progeny.

[1:38:129] We must also take into account fluctuation in cosmical temperature for the different progenies of The Cosmos; there are times when the temperatures of stars increase immensely, and decrease, and then continue on at a steady rate of temperature.

[1:38:130] As is with many other cosmical concepts, processes, and elements, and with wider Astronist philosophical study, the greater scientific knowledge we possess, the deeper, the more earnest, and the more complex our philosophical contemplations shall be, which falls in alignment with the principles of innemny.

[1:38:131] Innemny measures the extent to which a concept falls in alignment with current scientific and empirical knowledge, and although we do know so much about temperature and its naturities and functionalities in The Cosmos from a scientific perspective, a deeper philosophical debate about its role in existence has never been considered until this discourse.

[1:38:132] Innemny essentially measures the extent of our current scientific achievements in a particular area, and allows our philosophical and imaginative mental instincts to go beyond the current empirical knowledge to forge new thoughts in ways never before studied by scientific minds.

[1:38:133] This is how the Astronist Tradition perceives the relationship between philosophy and science; they are inseparable and essentially, one and the same by their very core natures.

[1:38:134] It is the way by which they are chronologically ordered that we see their true distinctions; philosophy has, is, and shall always be the precursor to science, and we see this statement in truth by all histories of the civilisations of this world.

[1:38:135] Philosophy is the idea and science is the application, experimentation, and investigation of the proposed idea; their limitations are also equally existent.

[1:38:136] Philosophy is bound by only one's minds ability to imagine the greater of ideas, but philosophy also does not deal in proof, just logic, rationality, and sensicality.

[1:38:137] Science is firstly bound by the width of the initial idea, and is further confined by proof, empiricism, and current knowledge in order to determine fact, but fact may so change, as we have witnessed throughout our own histories for fact is purely based on the extent of the knowledge with which we determine fact which is the ultimate confinement of fact.

[1:38:138] The instrument of intrinsicity measures the essentiality of a temperature in this case, and by the aforementioned and lattermentioned statements of this instrumentation, we have already established the foundations for the intrinsicity of temperature in The Cosmos, but herein we must explore it specifically.

[1:38:139] For the formations of the stars, temperature has been essential for it has gauged the extent of the star's rays, the intensity of the star's formation, and shall command the extent of the supernovaic explosions of the star during it's death.

[1:38:140] We could go on with endless exemplars of temperature's essentiality, but this notion alone, we have demonstrated temperature's widespread intrinsicity throughout all cosmical processes, and their most inherent functionalities, and narratives.

[1:38:141] It is the core nature of the spectrum of temperature to hold a medium point, and so, we can derive medianity in accordance to temperature by this notion.

[1:38:142] In terms of temperature, the medianity is always zero and this shall always remain so because of the naturity of the spectrum of temperature, and so, with medianity being an important part to the entirety of temperature.

[1:38:143] The main purposivity of temperature is to be an instrumental factor about the ways by which a progenial entity is consequentially resulted through the processes and environment that it creates.

[1:38:144] Without temperature, the processes and formational structures of entities would not have occurred as they have in The Cosmos, and this reinforces the importance of the purposivity of temperature, and this is something that requires greater contemplation from firmamentologists, as it links to wider purposivities of all other cosmical filaments.

[1:38:145] The instrument of study of solarity relates to the processes of stars, and by this notion, temperature is one of the most fundamental and influential factors effecting these processes, as well as the functionalities of stars, as aforementioned during this instrumentation.

[1:38:146] The next firmament of study during this discourse is that of the Accretion Disc; a rotating cosmical structure in orbital motionalty around a central cosmical entity, especially so around black holes, stars, and quasars.

[1:38:147] The two forces of gravity and friction suspend the accretion disc, and friction is causality of the orbiting materials to spiral inward directing themselves towards the central cosmical entity.

[1:38:148] The accretion disc is a cosmical phenomena that we cannot see with our naked eyes from the worlds on which we inhabit, so virtual constructs of accretion discs to show people how they function, and what their purposivities and naturities are becomes really important, and supports the notionisation of the widespread construction of planetariums worldwide.

[1:38:149] The entirety of the accretion disc is dictated by the central body, which draws upon the importance of centricity in the whole cosmical entity of accretion discs, and by knowing that the accretion discs are both rotational, are orbital, and are spirally motioned, the instruments of rotality, orbitality, and motionalty are all defined.

[1:38:150] Accretion discs hold even more importance with regards to their presences around black holes because without accretion discs, we would have no way of observing black holes for it is the firmamental luminosity of the accretion disc that makes distinct the areas around the black hole from the black hole itself.

[1:38:151] By this notion, accretion discs fulfil a purposivity and functionality wherein they act as visional amplifiers for our greater understanding of the most mysterious and complex structures in The Cosmos, which in turn draws upon wider purposivities and functionalities for firmaments in general; they fulfil the role of creating clarity for perceiver about cosmical phenomena.

[1:38:152] Known as the caldrons of The Cosmos, the accretion discs are the perfect exemplars of gravitational influence amongst cosmical entities, and by their own very naturity, they are the greatest manifestations of cosmicality for they are the mechanisers of motion, rotation, and orbitation in The Cosmos, and they radiate this via their luminosity.

[1:38:153] Majoratively circular by their overall shape and following a concentric structure, accretion discs are perhaps the greatest supports of concentricity theories about the overall cosmical system, orderity, and structure for they too, follow the concentric structural formation that many other progeny in The Cosmos also follow.

[1:38:154] By their influence from gravity and friction, their shedding of clarity on the most unknown cosmical progeny, and by their fixated orderities, strong sensical functionalities and purposivities, accretion discs are beacons of what it means to be cosmical, and by this notion alone, they deserve our greatest efforts of both wonderment, adoration, and laudation, as majorly important filaments in The Cosmos.

[1:38:155] The next two firmaments of our attention are considered to be minor when placed in contrast with other firmaments, are that of the Parhelic Circle, and the Anthelion.

[1:38:156] The former of which is a type of optical phenomena resembling a giant halo appearing as a horizontal line on the same altitude as The Sun, and perhaps sometimes associated with a lunar presence.

[1:38:157] The parhelic circle either appears in which is henceforth known as Entire Parhelia, or Broken Parhelia; the former describes the instance wherein the parhelic circle is completed, and the latter describes the instance wherein the parhelic circle is segregated.

[1:38:158] To see the true beauteousness of an Entire Parhelia would turn any non-wondermenter into the world's greatest by its overwhelming and all-overcoming radiance, and a rare, yet distinct sense and appearance of cosmical divinity.

[1:38:159] Seeing the completion of the parhelic circle derives much greater inferences than initially discerned for a great many wonderments lie within Entire Parhelia; that of

completion, fulfilment, attainment of purposivity, the highest beauty and radiance, and a distinct sense of perfection.

[1:38:160] A wonderful gift The Sun has provided is that of the parhelic circle, and it is one that we must look towards for a greater understanding of proximate resemblance, and an important filament indeed.

[1:38:161] The latter of which, known as the anthelion, is a type of optical phenomena that is part of the parhelic circle on the opposite side to the sun resembling a faint white halo, and is, itself an important filament to mention due to it being a cluster of luminosity, arguably holds greater focality than the rest of the parhelic circle.

[1:38:162] Both of these firmaments should be duly wondered upon because of their brilliance, their rarity, and their radiant beauty, though adoration, or laudation of such is not majoratively practiced due to their relative insignificance when related to wider cosmical system, orderity, and structure, but are still important notions of wonderment in the Astronist Tradition as part of firmamentology.

[1:38:163] In Astronist Philosophy and wider Astronist Culture, the term Celestial Arm refers to two vastly different associations; the first meaning of which is relevant within firmamentology and refers to the luminous glow emitted from the arms of a spiral galaxy.

[1:38:164] This describes a filament that exists upon a galactic scale, and although it is only the product of the stars of the galaxy, and not by its own origination, though does not make it any less worthy of our wonderment.

[1:38:165] In Astronist Philosophy, the belief in the grandity of The Cosmos is held in strength, and due to this, notions of sentient life are permitted; if one agrees, and derives that there are others whom are looking up in the hope finding life, then it is the luminous Celestial Arms of the galaxies that they shall see first which places greater importance on this particular filament.

[1:38:166] The second meaning of which isn't directly related to firmamentology, although considering the phrase's appearance within this discourse, it seems prudent to address its secondary association which relates to people's expression of wonderment, adoration, or laudation of any cosmicals through the form of tattooing themselves.

[1:38:167] Whichever way one wishes to express their wonderment and adoration of The Cosmos is their own personal freedom that should always be afforded to all peoples globally and beyond, and this is something that all Astronist philosophies and organisations promote and work towards.

[1:38:168] Although the phrase Celestial Arm relates to just one type of tattoo, the practice of Celestial tattooing holds many different forms across the body and relates to tattooing

procedures undergone in the creation of a cosmical symbol, background, or image on one's skin.

[1:38:169] Celestial Tattooing can express any cosmical or chaotic entity in The Cosmos, and may incorporate many other mythological, mystological, and humanic subjects into its expression.

[1:38:170] Celestial Tattooing, also known as Cosmical Tattooing, can be found throughout all Astronist cultures, traditions, and mediums across types of peoples, and is therefore, supported by Astronic philosophies and cultures, but it is only celestial tattooing that is encouraged and expressed in Astronic arts.

[1:38:171] Tattoos across the face are not encouraged by Astronist cultures, even if they are depicting cosmical entities, because this causes fear, disattachment, and a wider general extremism.

[1:38:172] Nevertheless, all Celestial Tattooing is considered an important outlet of expression of one's cosmical laudation, though many other non-permanent expressions of laudation are also existent.

[1:38:173] One of the most important and highly wondermented, adored, and venerated filaments in the Astronist Tradition is an aurora; all we need do is imagine the night sky filled with giant green contours darting across thousands of miles with The Cosmos as the backdrop from the perspective of those looking up at the auroral display from The Earth's surface.

[1:38:174] It is herein confirmed that the filament of auroras are given special recognition and importance within Astronist and Cosmic Philosophy, as part of filamentology, for their unquity, beauteousness, and their unmistakable grandity.

[1:38:175] As a product of The Sun's flares penetrating The Earth's atmosphere, auroras are considered to be some of The Cosmos's and The Earth's greatest interactions, and further strengthens a sense of solar and planetary symbiosis.

[1:38:176] The importance of the wonderment of auroras in the Astronist philosophical tradition is accordingly demonstrated in wider Astronist Culture through art, literature, and music, so much so that the auroras are intended to become the most proximate Earth-related symbols of Astronist and Cosmic Philosophy.

[1:38:177] With the inspiration for the Astronist Starlight Festivals partly arising from the beauty of auroras, and their affirmed place in varied levels of devotion within the Astronist Tradition, one can make no mistake in deriving that both aurora borealis, and aurora australis are beacons and cornerstones of Astronist philosophical contemplation, with the larger and overarching context of The Cosmos holding omnipresence in the background.

[1:38:178] In Astronist Philosophy, halation is the next filament of our attention within our discourse on firmamentology, and in this context, it relates to the blurred appearances in photographs and observation due to the spreading of light beyond its proper boundaries.

[1:38:179] Halational notions are often most associated with those of a divinical naturity rather than a cosmical one, especially so in Astronist Art, however, in orthodoxical philosophical views, halations hold little wider importance or inference beyond their physical and visual occurrences.

[1:38:180] Halation must not be confused with luminosity, for the two are very similar to untrained minds, but the former is a photographic and observational phenomena, while the latter is much greater, as it is an actual extension of lightness itself.

[1:38:181] Halation is considered a minor filament, and although it all are open to wonderment it, very little emphasis is placed upon its specific firmamentality within the Astronist philosophical tradition, while in the Astronist Arts, its role is much larger and more prevalent.

[1:38:182] The physical star to which we are proximate and that we have entitled as The Sun is itself not a filament, but the flares, the rays, and the beams of heat and light emitted from it are filaments by their very core natures.

[1:38:183] This develops the filament that is henceforth known as helia which includes all the emittances of The Sun, or any other star, as distinct from the physical structure of the star itself.

[1:38:184] Heliacal study and wonderment can be considered both a branch of solarological philosophical study and wonderment, but more so as part of filamentological philosophical study and wonderment.

[1:38:185] The stars of The Cosmos are the commonmost and the greatest of all cosmical progeny to wonderment upon, and the inferences surrounding heliacal studies are widespread, with the most important being both the symbiosis of solar and planetary progeny, as well as the impacts that the natural emissions of stars have across their entire system.

[1:38:186] The collective firmaments of helia also form their own minor instrument of study within the orthodoxical Astronist Tradition, which is henceforth known as heliacality.

[1:38:187] Heliacality measures and contemplates the extent of the impacts of the emittances of stars onto the planetary entities that orbit them, as well as the impacts of the emittances on other non-planetary entities within the star system.

[1:38:188] The firmaments of helia are considered to be highly important within the Astronist Tradition due to their intrinsicity for other filamental forms such as that of auroras, and parhelic circles.

[1:38:189] Without heliacal firmaments, all the optical and physical phenomena that originate from The Sun and that we wonderment from the surface of The Earth would simply not exist for it is these heliacal firmaments that form the connection between The Sun and the planets that rotate and orbit around its centrality.

[1:38:190] For this reason, the instrument of study of heliacality is henceforth developed as a minor instrument for the purposes of developing the philosophical contemplations of heliation further so beyond the current means of this single founding text.

[1:38:191] In Astronist Philosophy, the term illuminance holds a slightly different definition from its counterpart definition in mainstream physics, and is instead defined as the specific type of illumination observed from immensely grand distances.

[1:38:192] A famous exemplar of that which we now term as an illuminance was the supernova observed in 1054 by Chinese astronomers which eventually formed that which we now all know today as the Crab Nebula.

[1:38:193] These types of luminosities are rare, and they come mainly in the form of supernovae, hypernovae, quasars, and other immensely bright celestial objects that are observable from a planetary surface.

[1:38:194] It is said herein that one who witnesses a true illuminance shall never wish to cast their visions away from the stars for even a second until death do them part from The Cosmos.

[1:38:195] Illuminancy is therefore an important concept within Astronist and Cosmic Philosophy because it describes the most immense and grandest of luminosities within The Cosmos, and relates these distantmost of events to our lives by their observances from here on The Earth, or from any other civilised world.

[1:38:196] We must draw these connections between the most distant of cosmical events because if we do not, we are in danger of losing that which is most important, and are in danger of missing the grandest and wondermentful of all cosmical phenomena, which further reinforces the importance of illuminancial contemplations.

[1:38:197] In all, we designate illuminance as a major cosmical firmament that is considered as such within the Astronist Tradition due to the philosophical contemplations and traditions that it has therein founded by its own origination.

[1:38:198] The next of the firmaments, and the third to last in this discourse on filamentology, is that which is known as the firmament of noctilucence; this relates to the

nebulaic clouds that surround a central star that are subsequently illuminated by the luminosity of the star within the clouds.

[1:38:199] In *Astronist and Cosmic Philosophy*, noctilucence holds a different meaning from its mainstream definition which relates to clouds in the upper atmosphere.

[1:38:200] The filament of noctilucence is the manifestation of the power and the integral naturity of luminosity to want to shine through all that entraps it, and not only does this make for a brilliance of colour, luminousness, and shape, it also demonstrates the importance of nebulaic clouds and their philosophical functionality of resembling the confinement of vision.

[1:38:201] Although clouds, or any other blurrer of vision is looked upon with negativity within the *Astronist Tradition*, nebulaic clouds are an exception for they are viewed in a majoratively positive sense.

[1:38:202] The nebulaic clouds surround the central star as though they are protecting it from the harshnesses of space and *The Chaos*; they hold the central star in a cocoon-like sphere to preserve the pureness, the direct divinity, and the grandity held within.

[1:38:203] By this notion, noctilucence draws upon a wider concept of cosmical protection; the certain instances in *The Cosmos* whereby one progeny naturally protects, or is inferred to protect another.

[1:38:204] Noctilucence also relates to the natural arrangement of nebulaic clouds around different cosmical progenies and to form that which is henceforth known as a *Noctilucent Accompicence*; a perfect and complete spherical nebulaic cloud around the central entity.

[1:38:205] *Accompicent* formations are those which can be considered as complete, perfect, or achieving the highest level of fulfilment that they possibly can do by their own natural abilities and functionalities.

[1:38:206] *Accompicence* can be found in all formations within *The Cosmos* because although the naturity of cosmical entities is essentially limitation, perfection within such limitations is still readily achievable.

[1:38:207] The concept of *accompicence* therefore holds an important place within *Cosmic Philosophy* for it describes cosmical perfection and the fulfilment of an entity's purposivity, naturity, and functionality.

[1:38:208] The second to last filament of our attentions within this discourse is that of *occultation*; rather a firmamental process than a filament in and of itself, *occultation* relates to the motionality whereby a celestial entity conceals a smaller celestial from view by passing behind, or distorts the luminosity from view by a celestial passing in front of the larger entity.

[1:38:209] From this notion, the firmamental process of occultation, by whichever means that it happens, is a distortive occurrence that contorts the luminosity of an entity from its normal shape, form, or intensity.

[1:38:210] Occultation is the commonmost originator of firmamental phenomena and is therefore demonstrated to be an important contributor to firmamentological study.

[1:38:211] In this context, occultators are henceforth known as the larger of the two entities involved, an example of which would be a star, and the occultatees are henceforth known as the smaller of the entities involved, an example of which would be a moon passing in front of such star.

[1:38:212] Occultational concepts group together the interpositions of cosmical progeny and are intrinsic to firmamentology.

[1:38:213] The last of the firmaments addressed in this discourse is that which is known as oscillation; cosmical progenies conducting movements back and forth at a regular rhythm.

[1:38:214] Oscillatory occurrences in The Cosmos would be considered to hold chaotic inferences, if it were not for their regularity and their clear physical necessary for certain structures, such as stars.

[1:38:215] Due to this, oscillation is considered to be a cosmical phenomena that is a minor firmament when compared to that of the other firmaments within firmamentology.

[1:38:216] It is the fundamentality of oscillation for movement to occur between two set points which demonstrates its cosmicality, as well as formulates its strong sense of restriction as its very core naturity is determined between two set points.

[1:38:217] Oscillation is also considered to be the consequence of some great fulmination which demonstrates the idea that for oscillation to occur, there must first have occurred some immense fulminatory event as the oscillatory precursor.

[1:38:218] To conclude this discourse, we have herein outlined the most fundamental aspects of firmamentological contemplation and study with the instrumentation of certain firmaments, and the introduction of others.

[1:38:219] It must be herein reminded to all that the Omnidoxy is principally a founding book that does not encompass the entirety of Astronist and Cosmic Philosophy for such philosophical traditions are formed over time from the words of many great minds and from the events of reality.

[1:38:220] To write herein and proclaim the Omnidoxy as holding the absolute word in all Astronist and Cosmic Philosophical matters, and to proclaim that the Omnidoxy

encompasses all that shall ever be within the Astronist philosophical tradition is to fabricate a narrative whereby one single text holds the final say on all matters which opposes the very core nature of philosophy itself.

[1:38:221] The term 'Founding Text' is therefore the perfect two-word synopsis for the purpose, function, reality, and intention of the Omnidoxy which is to act as the originator and the establisher of a newfound philosophy and thought tradition to which countless others shall add to, develop, improve, and make their own across the future of humanity.

[1:38:222] The Omnidoxy shall not change in its words, or its principles, but the words of others to which they attribute to those of the Omnidoxy are those which shall carve out the history of this philosophy and its traditions, as founded by the Omnidoxy.

[1:38:223] The firmaments shall herein and forevermore be the superlunary and ethereal wisps of The Cosmos that hold some indescribable sense of divinity, and it is for this reason that we must both study firmamentology, as well as wonderment upon all the cosmical filaments.

The Future of The Expanding Cosmos (Omnology)

[1:39:1] From finality and ultimatology, we derive inferences, and became mused with contemplations surrounding the end times of The Cosmos, but it is in the philosophical discipline of Omnology that we contemplate ideas under the presumption that The Cosmos is expanding, and the eventualities and consequences of this, for it is in Omnology that one contemplates The Future of the Expanding Cosmos, as derived by the title of this discourse.

[1:39:2] Omnological study involves the entirety of all concepts, orientations, and thoughtpaths that relate to ideas of futurity in the continued expansion of The Cosmos, with the ultimate goal of deriving the most rational, logical, and innemic conclusions about the consequences of cosmical expansion.

[1:39:3] Even though omnological study is very much centred on futurity, in order to understand it by its entire context, we must contemplate the expansion of The Cosmos from The Big Bang to the present day, and of course, beyond, if we wish to conduct deeper omnological contemplations.

[1:39:4] It is to the philosophical interest of omnologists to contemplate such deeper aspects of cosmical expansion, especially so by placing the consequences of the expansion at the forefront of all philosophical enquiries, and is the omnological approach to all topics within its discipline.

[1:39:5] The Cosmos began during the Inception Epoch as is understood in epochological terms, but in mainstream scientific understanding, it is termed as The Big Bang; from this moment on, the expansion of The Cosmos has been at the forefront of all creation; an expansion that has taken place in all directions, and holds countless complexities to the consequences and the structures it has produced throughout its existence.

[1:39:6] For something to expand, it must begin at some origination point; a location wherein the first instances of expansion takes place, and the location from which all expansion has culminated from and continues to create space into which it expands.

[1:39:7] As defined by the physical laws of existence, that which expands also dilutes as a consequence and we see this in the development of The Cosmos; at its beginning, at the Inception Epoch, The Cosmos was concentrated in the smallest point physically possible, and since then, its existence has expanded, and as a direct result, the space within it exists has also expanded, which causes its concentration to dilute the greater that it expands.

[1:39:8] By this notion, we can derive how each element is correspondent in consequence to certain other elements, and by the occurrence of certain events, such as the correspondences and proportionalities between expansion, concentration, and dilution.

[1:39:9] The concept of Cosmic Dilution leads us onto our first contemplation about the futurity of The Expanding Cosmos, which is henceforth known as The Separatory Cosmos; a State of Cosmos wherein the expansion has occurred for so long that all the galaxies within The Cosmos are separated from one another, so much so that they cannot observe other galaxies.

[1:39:10] This is a state wherein the expansion of The Cosmos has gone so far that the visions of those living within it are darkened to the point at which only their own galaxy is the greatest extent to which they can forever hope to know, see, and understand The Cosmos.

[1:39:11] By this notion of ideas, The Cosmos suddenly becomes a very lonely existence, and derives a race against time to explore our galaxy, and eventually travel intergalactically before this cosmic inevitability occurs, and we lose our cosmic visions beyond The Milky Way forever.

[1:39:12] And by this, the cruel reality of The Cosmos is revealed, but also simultaneously, its truest divinity; The Cosmos is not concerned with our own individual yearns for it to do what we wish for no matter the destruction, and no matter the human heartbreak caused, The Cosmos shall continue upon its course, with its neither morality, or nor immorality.

[1:39:13] By the laws of concentration and dilution, the future of The Cosmos is only logical going to end in the instance of The Separatory Cosmos, for any other consequence would be illogical; the further The Cosmos expands, the entities within it are only trajected to distance from one another.

[1:39:14] Now, we must introduce the philosophical school within the Astronist Tradition of Cosmic Philosophy that is henceforth known as Accelerationism; this school of cosmic philosophical thought holds the belief that The Cosmos not only expanding, but is, in actuality, accelerating.

[1:39:15] By this notion, we not only understand that The Cosmos is expanding towards The Separatory Cosmos, but is accelerating towards this inevitable fate.

[1:39:16] This tells us more about the nature of The Cosmos just as much as the nature of The Universe; we understand, by logic, that if The Cosmos is expanding, then the space for The Cosmos to expand in must also be expanding at an accelerating rate, and The Universe in which The Cosmos expands, must also be infinitely expansive enough to withhold all the expansion of The Cosmos that resides within it.

[1:39:17] By this notion, we understand that which is known as the Chain of Acceleration; the idea that for one thing to accelerate, so must the other elements around that entity

accelerate accordingly; this causes a series of accelerations, and a chain reaction that ends only with the end of the cosmical reality.

[1:39:18] The accelerationist school of thought stands in direct oppositism to consistentism; the belief that The Cosmos is expanding at a constant rate, and to decelerationism; the belief that The Cosmos is slowing down in the rate of its expansion.

[1:39:19] If The Cosmos is indeed accelerating then does that constitute a notion wherein The Cosmos shall one day inevitably collapse, when it has reached the extent of its own acceleration, whereby it can no longer accelerate at all.

[1:39:20] Another avenue of understanding could be directed towards the idea that The Cosmos will not collapse by its own acceleration, but instead, will continue on in its accelerated expansion for an infinite amount of space, time, and matter.

[1:39:21] In decelerationist thought, it is held that The Cosmos, from the moment of its inception, has already begun to slow down, and shall expand only to a certain point, and when at this point, it shall therein collapse because of its own stoppage.

[1:39:22] In consistentist thought, it is held that The Cosmos is expanding at a constant rate, and shall not ever be effected by any variation in its rate of expansion, and is more closely linked to the concept which is known as The Infinite Cosmos than any other school of thought or cosmology mentioned herein.

[1:39:23] This is The Cosmos in an infinite state in all aspects; infinite expansion, infinite space, time, and matter; by this notion, the lines distinctly drawn by the Astronist Tradition are blurred between that which is known as The Cosmos, and that which is known as The Universe.

[1:39:24] By whichever reality The Cosmos is destined to end, there importance for us in the present time that we make a point to discuss such issues so that we are able to stay in alignment with the foundations of the Astronist philosophical tradition, with the principal tenet being the galvanisation of the mass discussion of The Cosmos and its many possibilities.

[1:39:25] In this text, we speak not of absolutes in relation to The Cosmos, for this is no dogma; instead, we speak of the many brilliant possibilities of The Cosmos, and many indeed there are.

[1:39:26] From my personal perspective, I much prefer the world at night, when there is only oneself and the stars present, with no other distractions; at this time, one is able to see The Cosmos without the noises of the world we have created, as distinguished from the natural world that we have since inhabited and populated with our civilisations.

[1:39:27] I am but one mind, and although I have been given a mind brilliant so as to create this Founding Work, and all that exists within it, I am but one mind, and a human mind at that, and so, unlike The Universe, my mind does have a capacity; it is not infinite; I require of the peoples that shall succeed me that they build upon the foundations that I have laid herein, and all who take on such a vocation, please always keep with you the spirit that I share now at the time of this writing.

[1:39:28] Next, I introduce herein the philosophical discipline of study known as Adiabatics as part of Omnology, and the Astronist Tradition of Cosmic Philosophy; Adiabatics is the contemplation of heat in The Cosmos, specifically in relation to how it has been effected by the continuous expansion of The Cosmos since its Inception Epoch.

[1:39:29] Just like it is the nature of that which is to expand is to dilute, so too does heat in the exact same procedure; during the Inception Epoch, the inconceivable levels of heat in The Cosmos were entirely compacted into a relatively tiny space, and from that moment onwards, since the rapid expansion of The Cosmos, that heat has also diluted out, and is only concentrated in phenomena such as the stars, planets, and other celestials.

[1:39:30] Other than these relatively spread out concentrations of heat, the background temperature of The Cosmos demands that it is freezing beyond any measure here on The Earth.

[1:39:31] Adiabaticists are tasked with contemplating the future of heat in The Cosmos, and with so many different avenues of possibility, these individuals have much to contemplate upon their assumption to the role.

[1:39:32] Heat in The Cosmos is perhaps the greatest example of cosmical extremity and bipolarity; in a cosmos of space that is so cold that it remains, on average, only four degrees higher than Absolute Zero, and to then come across the stars, the supernovae, nebulae, and the most distant quasars, whose temperatures are simply startling to any contemplator.

[1:39:33] By these notions, we are able to understand the nature of heat in The Expanding Cosmos as being bipolar and a subject of extremity, but now we must contemplate different scenarios that are currently in circulation about the role of heat, and its future in The Expanding Cosmos.

[1:39:34] Firstly, cyclicist thought in relation to The Cosmos, which contemplate all things in relation that from which they originate as a means to determine where which they shall go, hold that The Cosmos shall return to its original form like during the Inception Epoch, which would involve the reconcentration of heat into a size and dimension of space so relatively minuscule once again.

[1:39:35] However, the issue remains that during the Inception Epoch, there existed the space for the heat, matter, and chemicalities to explode out into, but if The Cosmos is

retracting in size and dimension, then where shall this concentrated heat go; perhaps The Big Bang will reoccur so as to form another cosmos.

[1:39:36] Essentially, we cannot leave the conversation at the fact that the heat will be reconcentrated; we must look at the consequences of this, and the consequences that concentrating such a huge amount of heat, matter, and other chemicalities into such a small, dense point is the recipe for an almighty explosion; one that shall either birth that which is known in the Astronist Tradition as The New Cosmos, or shall force all that is left of the cosmical reality to cease to exist by the force of such absolute concentration.

[1:39:37] Alternatively, if The Cosmos continues upon its trajectured course of expansion infinitely, then the heat from the initial Inception Epoch, shall continue to become more and more scarce as space, time, and matter expand.

[1:39:38] All the heat that exists now in The Cosmos originated from the Inception Epoch; it is only this heat that keeps the furnaces of The Cosmos functioning as they do today, and it is only this heat that has caused our existence here on The Earth.

[1:39:39] Adiabatics explores heat in The Cosmos generally, but in an omnological context, puts this study in the context of The Expanding Cosmos, and contemplates and attempts to understand the possibilities for heat in The Cosmos in this scenario.

[1:39:40] The aspect of disconsolation with regards to the reality of The Expanding Cosmos is the inevitability of the galaxies of The Cosmos departing so vastly from one another, that we shall never be so graced as to see the beauties beyond The Milky Way; how shall we witness the metagalaxy? How shall we study the superclusters if this is the fate of The Cosmos?

[1:39:41] If The Cosmos is accelerating in its expansion, then it is only by logic, that we accelerate our own expansions in every way we can; in the expansion of our worldviews, our knowledges, our civilisations, our populations, and by the pure exploration of The Cosmos.

[1:39:42] If the voids of The Cosmos are only destined to become larger by the expansion of space, then so are the spaces between each and every cosmical phenomena, and so much further must we travel in order to reach each celestial; this is the current and future reality of The Cosmos and its expansion.

[1:39:43] With this expansion of The Cosmos comes the dilution of heat, as aforeaffirmed, but so too shall the concentrated points of heat, the main example of which are stars, they shall expand like all stars must into a red giant, and as The Cosmos continues along its trajectory, these shall only grow in their populations as an inevitability of the evolution of stars.

[1:39:44] Another aspect of adiabatics in relation to The Expanding Cosmos is that of the inevitability of temperature indifference as the cause to the collapse of The Cosmos for all cosmical reality and function is based upon certain entities being hotter internally, than the external surroundings.

[1:39:45] In this scenario, which is known in the Astronist omnological tradition as Degree Indifference, all temperatures in The Cosmos will become the same; just a fraction of a degree above Absolute Zero; by this notion, there shall be no further reactions or interactions in The Cosmos again because everything will experience that which is henceforth known as Ultimate Homogenisation.

[1:39:46] This constitute one future of The Cosmos if The Cosmos continues to expand, and by this Big Freeze Diegesis, The Cosmos becomes synchronously and synonymously cold, dead, and empty of any type of reaction, and interaction; this is known in the Astronist omnological tradition as The Dead Cosmos.

[1:39:47] The next of the scenarios pertaining to the consequences of the future of The Expanding Cosmos is that which constitutes that all that exists within The Cosmos is, innemically, all that shall form the consequences of its own gradual end.

[1:39:48] This concept is known as the Substance Principle in the Astronist omnological tradition, and was founded by the combined works of two of the greatest and mostly revered minds, Einstein and Hubble, and it holds that the greater the amount of matter there is in The Cosmos, the greater amount of gravity, and the greater the amount of gravity, the stronger the pull becomes on all cosmical phenomena, which eventually begins to slow down the expansion trajectory and leads all matter returning to its origination point; The Contracting Cosmos is thus the result of this scenario.

[1:39:49] The accelerationist school of thought herein takes the lead by the suggest of a newfound scenario of cosmical expansion and the future of The Cosmos therefore, and constitutes that there exists dark energy, which is forcing this acceleration.

[1:39:50] The existence of dark energy stands in total oppositism to the previous theory of The Contracting Cosmos being dependent upon that which exists within it, and due to our innemic knowledge of dark energy still being in its infancy, and the lack of philosophical contemplation on the topic to think of new ideas, the actual future of The Accelerating Cosmos is largely unknown in the current time of this writing.

[1:39:51] There exists an unusual property of dark energy being that even with the expansion of The Cosmos, the density of dark energy remains constant, so as The Cosmos expands, a consistent amount of dark energy is created to infill the new space created by the expansion of The Cosmos.

[1:39:52] The potential possibilities of dark energy are endless as omnologists of the future shall contemplate the effect to The Expanding Cosmos if dark energy's density were

suddenly to become less constant with the cosmical expansion, or if its density were to increase as The Cosmos expands; such differences in the properties of dark energy have vastly different consequences for the cosmical reality.

[1:39:53] The increase of the density of dark energy as the expanding rate of The Cosmos continues to accelerate will eventually cause the density of dark energy to become greater than a particular entity, and whenever this were to occur, that entity would become ripped apart from the inside out; this scenario of the future of The Expanding Cosmos is henceforth known in the Astronist omnological tradition as The Doomsday Cosmos, and is known in the scientific mainstream as The Big Rip.

[1:39:54] By this scenario, the entirety of plants, stars, and galaxies would be torn apart, and even the smallest of all atoms would implode, thus destructing the very fundamental structures of the cosmical reality; The Doomsday Cosmos shall, I am sure, be a most brilliant subject of artistic interpretation for Astronist and Cosmic art pieces to be created; go forth all artists and paint, draw, and imagine what this most horrendous, but also most terribly brilliant of spectacle could possibly look like.

[1:39:55] Perhaps in these most final of moments of The Cosmos, whether we ever are graced enough to witness them in their realities are not, it shall be almighty, absolute, and ultimate in every way we could possibly imagine; in any case, the concept, or instance of reflecting upon The Cosmos and seeing any cosmical phenomena in its entirety, whether at its beginning, middle, or end, is henceforth known in the Astronist Tradition as The Grand Manifestment, or The Panoptic Cosmos, and this is illustrated at the very end of The Grand Centrality in The Dodecadox, as part of Prerology.

[1:39:56] The only derivation of certainty that we can make about the future of The Expanding Cosmos, in all of omnology, is that we majoratively know very little about the expansion of The Cosmos and its consequences, especially so with the introduction of dark energy and its enshrouded role in such circumstances.

[1:39:57] The subjects of cryonics and pyronics are also considered as part of the philosophical discipline of omnology as they pertain to heat in The Cosmos as part of adiabatics; cryonics relates to the process of deep-freezing, and pyronics relates to the process of heating, especially to a normal temperature after the cryonic process has occurred.

[1:39:58] Curiously, the ethics of these two procedures, especially that of cryonics in the interest of cryopreservation of organic matter in space, and in long distances, especially in relation to the technique of freezing human bodies to travel long spacial distances so that they do not age during this lengthy period of time.

[1:39:59] Even though the ethics of these two procedures are considered to be officially part of omnology due to their subject, their ethical natures are more closely associated with

contology, and as such, the ethics of cryonics and pyronics cross into both of these branches of Astronist Philosophy.

[1:39:60] Those whom stand in the way of the Humanic Exploration of The Cosmos; those whom oppose the spacial development and expansion of humanity's civilisations in The Cosmos; those whom downgrade, ignore, and implore others to ignore the immensity, centrality, and beauty of The Cosmos; each of these people say that the Humanic Exploration of The Cosmos is unrealistic, and impractical.

[1:39:61] Cryonics is one of the most important technique of procedure that we will need to develop to its most efficient extent if we are to explore even the closest star systems of The Cosmos in relevant time; cryonics is the only practical way for us to explore The Cosmos without ageing so much in the process of this that we no longer recognise the person who have become since beginning our cosmic travel.

[1:39:62] It is for this most realistic and practical reason, and it is for this most fundamentally intrinsic of factors in relation to the Humanic Exploration of The Cosmos, that the Astronist Tradition wholly advocates, and supports the advancement of both cryonic and pyronic procedures in the context of space exploration.

[1:39:63] If we are to explore The Cosmos in mass terms, which is the ultimate ambition and vision of the Astronist philosophical tradition, then we must understand that these two procedures are integral to the achievement of long-distance space travel; this is a reality of The Cosmos, but it is a reality that, if we start to develop, improve, and advance now, we can make the most efficient, comfortable, and safe version of these procedures that do not impede upon the traveller's journey.

[1:39:64] The People's Constitutional Company of Jesse Millette should herein and henceforth be instructed to be determined in its efforts in the establishment of subsidiaries and organisations that support the development, improvement, and future advancement of the cryonics procedure.

[1:39:65] The procedures of cryonics and pyronics can be considered as part of the Astronist Sciences, as the main focus of scientific discovery and the subjects of experiment by Astronist cryonic organisations.

[1:39:66] I shall now conduct an entire instrumentation on the subject of omnology and The Expanding Cosmos in general in order to create a foundation for further philosophical contemplations about this major subject within the Astronist Tradition.

[1:39:67] Abundancy is fundamentally congerent to The Expanding Cosmos as with the expansion of anything, it is only logic to notion that it shall become larger, and all that exists within it, and as part of it shall, also become more populated.

[1:39:68] The trillions of galaxies of The Cosmos have only be able to come so populated because of the expansion of The Cosmos, for if The Cosmos had not expanded in such a vast way, then the cosmical phenomena within it, would also have restricted to the abundances it can reach.

[1:39:69] However, The Cosmos hasn't stopped expanding, and due to this, its capacity of space, time, and matter has continuously expanded as a direct result, and with this, so have the abundancies of the cosmical phenomena within The Cosmos.

[1:39:70] In the constantly, or even the infinitely expanding cosmoses aforementioned in this discourse, the abundancies of The Cosmos itself, and all within The Cosmos shall continue to grow, and it is only by logical thought that in The Contracting Cosmos, the abundancies of The Cosmos and all within shall decrease accordingly; thereby, we understand the extent of the proportionality and the symbioticity between the rate of cosmic expansion, and the extent of the abundancies of The Cosmos, and the cosmical phenomena.

[1:39:71] It must also be mentioned that the abundancy of The Cosmos and the cosmical phenomena it are different abundancies, although they are closely intertwined; their difference comes in that cosmical phenomena abundancy relates to a single celestial, or at most, a group, but the abundancy of The Cosmos relates to the entirety of The Cosmos, and all the celestials, space, time, and matter within it, thus forming The Cosmos itself.

[1:39:72] Finally, we incorporate the instrument of study of frequency into this discuss on abundancy, and we understand that in this context, frequency and abundancy are proportionate to one another, but with opposite effects.

[1:39:73] The most expansive The Cosmos becomes, the more abundant it becomes, and too do the celestial and cosmical phenomena themselves become, but too, so do their frequencies become less due to the larger amounts of space within which they reside.

[1:39:74] By this notion, we understand the monotonicity, as herein newfound instrument of study, between frequency and abundancy in The Expanding Cosmos, thus causing a negative correlation between the two instruments and their applicative consequences.

[1:39:75] We can also derive a great deal of bipolarity from contemplating the continued expansion of The Cosmos; firstly, bipolarity in a physical sense; the continuing physical separation between one end of The Cosmos to the other.

[1:39:76] We also witness ever-increasing bipolarity between each of the celestials and cosmic phenomena within The Expanding Cosmos, as part of physical bipolarity.

[1:39:77] Still as part of physical bipolarity, the elements and celestials of The Expanding Cosmos are trajectured away from the origination point; as the expansion of The Cosmos continues, the periphery of The Cosmos continues to become more and more bipolar.

[1:39:78] The Expanding Cosmos is trajected towards two extremes of bipolarity; the first is an extremity in size, and the second is an extremity in conjunction with both time, space, and matter, for in the expansion of The Cosmos, these three elements of the cosmical reality are all heading towards greater extremes as The Cosmos expands.

[1:39:79] Centricity is both integral to understanding The Expanding Cosmos and its future in a metaphorical sense, but in a physical and cosmical sense, centricity sees little relevance due to the ever expanding cosmos lacking a definite centre.

[1:39:80] Centricity can be derived in a metaphorical sense by the fact that The Expanding Cosmos is central to component of understanding the nature of The Cosmos itself in actuality; without an understanding of how, why, and where The Expanding Cosmos is expanding, we cannot hope to formulate any deeper understanding of the nature of The Cosmos.

[1:39:81] However, in a physical sense, the centricity of The Expanding Cosmos is often not the element that we focus our attentions and contemplations upon the most due the periphery of The Cosmos being the most frequently contemplated element in omnology.

[1:39:82] We can derive that composity in The Expanding Cosmos perhaps most out of many of the other aspects of The Cosmos discussed within Cosmic Philosophy, as within the context of The Expanding Cosmos, we understand that there exists countless series of separate, composite, and interconnected parts that form The Cosmos we know and wonderment upon.

[1:39:83] It is the composity of The Cosmos itself that forces its own expansion; the gravity, the dark energy, and the nature of its periphery; all of these composite, yet interconnected elements form its own expansion, and so, the compositeness of The Cosmos remains integral to form The Expanding Cosmos.

[1:39:84] Concentricity and the concentric structure and pattern remains in relation to specific celestials, star systems, and galaxy; however, due to the expansion of The Cosmos, any concentric patterns that ever may have once existed, no longer in our current knowledges and perspective of The Cosmos, and have been lost in The Cosmos's expansion; whether The Cosmic Entirety, as made distinct from the concept of The Panoptic Cosmos, does have any real pattern, or shape is still up for innemic proof, and philosophical contemplation.

[1:39:85] The Expanding Cosmos is perhaps one of the most ultimate manifestations of cosmicality, and to apply the instrument of cosmicality to The Expanding Cosmos, is to apply cosmicality to itself, for The Expanding Cosmos is the most powersome, superior, and overriding exemplar of cosmic existence that there is.

[1:39:86] As lattermentioned during the application of the instrument of study of orderity, there exists no more superior authority on what constitutes cosmicality, and what constitutes orderity.

[1:39:87] That remains the most curious part about orderity, cosmicality, and even all other applications of instruments; they remain applied from our own perspective, by the extent of our own knowledges, but in The Cosmos, all that is cosmical is ordered, and all that is within The Cosmos can be described as fulfilling the requirements of cosmicality.

[1:39:88] The Expanding Cosmos is no different; in fact, it is argued herein that it is the greatest manifestations of both cosmical orderity, and cosmicality for if cosmicality is a measure of the extent to which something conforms to the laws and systems of The Cosmos, The Expanding Cosmos is the most perfect exemplar of this.

[1:39:89] From a cosmic perspective, this remains true as The Expanding Cosmos is essentially The Cosmos, with the distinctions between these two entities largely blurred when placed parallel to one another.

[1:39:90] However, from an anthropic perspective, the fact that we know so little about The Expanding Cosmos; why, when, what, where, and all the other possible questions, and we know so little of that which is possibly its most vehement of drivers, dark energy, then we understand The Expanding Cosmos, by the extent of our current knowledge, perspective, and coherence, that it may be categorised as a subject of mysteriousity, disorderity, and unknownness, and thus, its cosmicality is weakened as a result.

[1:39:91] Despite this anthropic view, the cosmic perspective is maintained, in the Astronist Tradition, as the most superior of perspective, and yet the hardest to comprehend for any human being as it is always difficult to place one's view into the perspective of something so inanimate.

[1:39:92] Nevertheless, the cosmic perspective remains higher and truer than that of our own, and because of this orientation of the Astronist philosophical tradition, The Expanding Cosmos is maintained and considered as the greatest, highest, and purest manifestation of cosmicality, for it remains the force of The Cosmos itself; it is henceforth known as The Cosmic Soul in the Astronist Tradition.

[1:39:93] Criticality in its cosmical context can be considered to play an integral role in any contemplation about The Expanding Cosmos, by the concept that The Expanding Cosmos is upon a trajectory that this heading towards a critical point, and when at this such particular point, the collapse of The Cosmos shall occur, or some other cosmically changing event.

[1:39:94] By this notion, we understand that criticality is at the centre of cosmical occurrences, and that all cosmical occurrences are conducted along a series of gradually

building and intensifying circumstances that eventually reach the critical point, and is exemplified by The Expanding Cosmos, but it is not restricted to only this exemplification.

[1:39:95] Dyadicity is greatly manifested when applied to The Expanding Cosmos; there exists two elements of function to The Expanding Cosmos, the first of which resides in the rate at which the expansion occurs, and the second of which resides in the size at which the expansion results in.

[1:39:96] Also revealed by a short instrumentation of dyadicity, the elements of result to The Expanding Cosmos; the first of these is the extent of the cosmical phenomena produced by the cosmical expansion, and the second of these is the extent of space produced by the cosmical expansion.

[1:39:97] These different identified dyadicities form the symbiotic nature of The Expanding Cosmos, and constitutes that there are different types of dyadicities that each form a separate, yet interconnected whole that is The Expanding Cosmos.

[1:39:98] In essential, whether it be in regards to the relationship between The Cosmos and The Universe, or the space created and the space beyond the cosmical periphery into which cosmical space is formed into, or some other duo of the cosmical reality, dyadicity forms the intrinsic basis for all cosmical interactions.

[1:39:99] In essence, this identification of relationships between one entity to another is the basis of instrument theory; that is what can be defined as academic and the philosophical contemplative process of instrumentation.

[1:39:100] We can also derive a great amount of dynamicity from an instrumentation of The Expanding Cosmos, and this is split into three different categorisations that make up the instrument of dynamicity; these are change, activity, and progression.

[1:39:101] We derive change by the functionalities of The Expanding Cosmos in that The Expanding Cosmos is in constant change, and has been since the Inception Epoch; whether it be identified in the expansion of The Cosmos's periphery, or in the change of the abundancy, frequency, and naturity of the cosmical phenomena.

[1:39:102] By the component of activity, we derive continual activity, again, ever since the Inception Epoch, and we see this in every single interaction of The Cosmos, whether this be in occurrence at the molecular level, the metaphorical level, or the cosmical and physical level.

[1:39:103] And finally, by the component of progression, we see this perfectly and entirely manifested by the very existence and functionalities of The Expanding Cosmos; in The Expanding Cosmos, there exists constant and unrelenting progression; progression in size, progression in abundancy, and progression from the origination point that was the Inception Epoch, or The Big Bang, as known in non-philosophical terms.

[1:39:104] The eternity of The Expanding Cosmos is an element wherein there exists still a great deal of philosophical contemplation and discussion to be had.

[1:39:105] Whether The Expanding Cosmos shall expand eternally or not, which also commands its own infinite naturity, the possibility of this remains, still, and not without proper philosophical contemplation can we conduct any discussion of the eternity of The Expanding Cosmos, as it may be completely, or partially overlooked.

[1:39:106] If the eternity of The Expanding Cosmos is true, or even if it is not we still must discuss it if we are to uphold the authenticity of our own philosophical tradition, then this demands that there shall be no end to that which begin, which does, by this single notion, defy the principles of logic, wherein that which begins must also end.

[1:39:107] To this end, the eternity of The Expanding Cosmos signifies eternal space, eternal time, and eternal matter and phenomena; this is an interesting aspect of eternity herein identified; its intrinsic ability to pervade the entirety of all components involved; if The Cosmos is infinite and eternal, then the entirety of it must also be eternal, not just some part of it; this structures that which is henceforth known as The Eternity Principle in the Astronist philosophical tradition.

[1:39:108] By any notion of eternity in The Cosmos, this poses a fundamental issue towards the Astronist Cosmology, which maintains that The Cosmos is finite and separate from The Universe, which is infinite.

[1:39:109] From this principle, in the proclamation that The Expanding Cosmos is eternal, one blurs the distinction between that which is known as The Cosmos and that which is known as The Universe, though despite this contention, it must always be contemplated if we are to stay within the principles of philosophy; the contemplation of all concepts, even those that may not align with our current knowledges, or current orientations of our own thoughts and beliefs.

[1:39:110] In direct contrast to the previous application of instrument, we now explore that of finity, so as to understand contrastations between the two instruments of eternity and finity.

[1:39:111] If The Expanding Cosmos is finite, then this aligns with the principle that all that have a begin, must also have an end, but also, it proves the existence of the point of criticality; that there is a point at which The Expanding Cosmos shall no longer expand, and shall be forced to collapse.

[1:39:112] The finity of The Expanding Cosmos also aligns with the general Astronist Cosmology, wherein The Cosmos is considered finite, and The Universe infinite, in direct contrastation with the eternity concept proposed previously.

[1:39:113] Finitude of The Expanding Cosmos is both more logical by its very nature, and more widely accepted due to its alignment with the laws of the cosmical reality.

[1:39:114] One aspect of this that may be misunderstood is that just because The Expanding Cosmos is considered finite, and that it shall expand to a point at which only its collapse is viable, this does not pertain to the idea that this capacity by any means the fault of the existence beyond The Cosmos in The Universe, for The Universe always remains infinite in the Astronist Cosmology; the plain upon which The Universe sits cannot ever reach its capacity.

[1:39:115] Also, this concept of finitude directed towards The Expanding Cosmos does not pertain to any notion that The Cosmos can't have an eternally reoccurring existence; simply just that The Cosmos, by its very core nature, cannot be itself an infinite entity; but instead, must hold its occurrence by intervals.

[1:39:116] Focality is the contemplation of the overall importance of the subject in question, and there exists no more important part of The Cosmos than the very fact of its own expansion; without this such expansion, there would exist no cosmical reality as we understand it now; there would exist no epochs, no phenomena, no space, time, or matter.

[1:39:117] If not for The Expanding Cosmos, The Cosmos itself would not be; the removal of the subject from the equation to witness the result is the greatest way of identifying and coming to a balanced conclusion about the focality of the subject.

[1:39:118] And if the expansion aspect of The Cosmos was taken away from it, there would exist no cosmos, which therefore describes the ultimate focality of The Expanding Cosmos to the entirety of The Cosmos's existence.

[1:39:119] Whether The Expanding Cosmos has any even overreaching impacts upon The Universe is another matter of focality entirely; due to the fact that The Expanding Cosmos is expanding into The Universe, there must be some effect, but due to The Universe being understood and considered as infinite, the extent of this effect is forever incapacitated due to the fact that it cannot ever fill The Universe, no matter what size it becomes.

[1:39:120] By this single exemplar, we understand that the focality of something really depends upon the context and that which it is compared to, and exists within; as we have seen with a short contemplation about the focality of The Expanding Cosmos; it is of intrinsic and ultimate focality in relation to the context of The Cosmos itself, but in the context of The Universe, its focality is considered infinitely minute due to the infinite capacity and nature of The Universe itself.

[1:39:121] There persists no greater fundamentality than The Expanding Cosmos, as from the previously instrumentation about this same subject's focality, it exists at the core of The Cosmos, as the very centrality of the cosmical reality; herein, it must be said that there exists no greater fundamentality to The Cosmos than the very fact of its own expansion.

[1:39:122] Functionality is that which measures the operative effects and natures of activity of a particular entity; with relation to The Expanding Cosmos, the primary function is expansion as is obvious, and due to this functionality, expansion sends forth greater abundancy of cosmical phenomenas of all kinds.

[1:39:123] It is the expression of this functionality in the continuity of expansion that we understand the operative naturity of The Expanding Cosmos; its intrinsicity as a continually operative entity.

[1:39:124] The effects of such are the manifestations of the cosmical existence; the importance of functionality is to fulfil the purposivity of the entity in subject; the essence of which is the creation of the cosmical reality as we know, perceive, and wonderment upon it; not without The Expanding Cosmos could we possibly exist in the reality we do.

[1:39:125] By this notion, The Expanding Cosmos is in continual function in order to fulfil this purposivity so as to keep in the procession of creation; without The Expanding Cosmos, such cosmical creations could not exist, and so, this is why The Expanding Cosmos must continue to expand forevermore, until of course, as established in concepts aforeaffirmed in this discourse about omnology, The Cosmos is expected to one day collapse for the forces of its own manifest.

[1:39:126] The futurity of The Expanding Cosmos has been aforeaffirmed and lattermentioned within this entire discourse about omnology, with this being the foremost focus of omnological contemplations.

[1:39:127] We see the graduality of The Expanding Cosmos in the immense amount of time it has taken for The Cosmos to expand to the size it has today, even at the rapid speed of its growth; by this notion, we can begin to understand that even the fastest of speeds imaginable are gradual with an infinite amount of space to fill.

[1:39:128] This graduality of The Expanding Cosmos transcend beyond this and has become infused all progeny of The Cosmos; the formation of galaxies, the development of stars, and the journey of lifeforms; each of these, and all other processes, happen in gradual steps, and by understanding this notion, we understand a key part of the naturity of The Expanding Cosmos; its intrinsic graduality.

[1:39:129] From contemplating the graduality of The Expanding Cosmos, we turn our attentions to contemplating the aspects of its immediacy; the prominentmost example of which being the Inception Epoch itself which commands the ultimate immediacy through its irreversibility, the inconceivable rate of its expansion, and the instantaneous creation of space, matter, time, and phenomena in The Early Cosmos.

[1:39:130] Although graduality has overtaken immediacy in the development of The Expanding Cosmos, it is a logic penchant to notionise that The Expanding Cosmos, as it

began, will also end with an all-effecting immediacy; an irreversible, inconceivably fast, and instantaneously destructive end, which does play into notions of an immediate finality, and thus, is not supported by certain theories of cosmical finality.

[1:39:131] The measure of imperativity stands in accordance with the extent of the immediacy founded, and with relation to The Expanding Cosmos, the imperativity derived is somewhat incontented for it exists without consistency just as The Expanding Cosmos shuttles between graduality and immediacy.

[1:39:132] As the measure of the innemny focuses upon the reflection of philosophical concepts to that of scientific knowledge, the extent of the innemny with regards to The Expanding Cosmos is largely obscured due to the relative unknownness and the nature of futurity itself.

[1:39:133] That which we know of The Future Cosmos is that which we hold knowledge of now in our present time, whichever present time that may be for at the time of this writing, the present time is different from that of the time at which you conduct your own reading of this text.

[1:39:134] The extent of the innemny is dependent upon that which we know for certain, or has been proven by experiment, and due to the nature of the topic of The Expanding Cosmos, its innemnic state holds very little weight due to our knowledge of it being so poor, and our experimentations of it being non-existent.

[1:39:135] The intrinsicity of The Expanding Cosmos to the structure of The Cosmos abounds beyond our very ability to perceive the extent of something's importance to something else, because The Expanding Cosmos is, in essence, The Cosmos itself, and there gains no greater intrinsicity than this.

[1:39:136] As its title suggests, the application of the instrument of study of logicity shall measure the extent of the logic to The Expanding Cosmos, and by such an application, there is derived, a great deal of logicity.

[1:39:137] It is only logical that The Cosmos should expand in order to physically fit within it all that does exist in forms of the cosmical progeny, and it is also only logical to notionise that The Expanding Cosmos shall, in some time of futurity, collapse for the very naturity of cosmicality is itself finite, and so, it holds some capacity to the extent of its own expansion.

[1:39:138] However, that which we do not know is the extent of the influence The Universe has over The Expanding Cosmos; is it in fact The Universe that is expanding and not The Cosmos? Is it The Universe that is controlling The Expanding Cosmos?

[1:39:139] The Universe is the unknown variable in this formula, and by this, we must accept that we do not understand the physical, or logic construction of The Universe, and therefore, we are limited in our measure of its logicity.

[1:39:140] However, the overarching principle remains that anything cosmical which The Expanding Cosmos is itself, must have an end if it had a beginning, and because the Inception Epoch occurred, then there will be an ultimatum for The Expanding Cosmos as a notion based upon pure logicity.

[1:39:141] When one applies the instrument of study of matrixity to the subject of The Expanding Cosmos, one must understand that The Expanding Cosmos transcends The Matrix of the cosmical orderity, for it encompasses all that exists within The Cosmos; both cosmical and chaotic progenies and phenomena.

[1:39:142] If strictly applied, The Expanding Cosmos defies the instrument of matrixity, which measures the extent of the chaotical influences of the entity in subject, and attempts to eradicate all such chaosities in order to restore the cosmical orderity.

[1:39:143] However, it is impossible to remove chaotical influences from The Expanding Cosmos as they form an intrinsic part of the naturity and existence of The Cosmos, and although such influences may not fall in line with principles of cosmical orderity, the cosmical orderity, is not a concept of ultimatum, and can be transcended, as we have witnessed herein now with the application of the instrument of matrixity to The Expanding Cosmos, and its inability to be entirely applied.

[1:39:144] The Expanding Cosmos is the greatest manifestation of the instrument of study of motionality in The Cosmos for the expansion of The Cosmos is that which has caused all other motionalities of The Cosmos to occur as they have.

[1:39:145] Without The Expanding Cosmos, we would not have motionality as we know it to exist, and how intrinsic it is now to the proper functionality of The Cosmos itself, in its entirety.

[1:39:146] The motionality of The Expanding Cosmos, its rate and naturity, and the essence of its own purposivity, is incomprehensible by its own scale in relation to any other cosmical phenomena; The Expanding Cosmos is the greatest phenomena of the cosmical reality, and should be of the highest wonderment for any cosmic philosopher.

[1:39:147] Mysteriosity is perhaps highest found when in relation to The Expanding Cosmos, for there exists so little that we certainly know about The Expanding Cosmos, thus creating a level of mysteriosity that shall never diminish, for there are aspects of The Expanding Cosmos that we shall never be able to know, or truly understand and comprehend in certainty.

[1:39:148] If the naturity of something describes its innermost, intrinsicmost character, then the naturity of The Expanding Cosmos is formulated by three distinct characteristics; continuously accelerating expansion, immense ambiguity, and an incomprehensibility from the perspective of all that exists within it.

[1:39:149] These three pillars of the naturity of The Expanding Cosmos form how we understand, with the first of the three comprising of The Expanding Cosmos's physicality, the second comprising of its abstract side and its conceptuality, and the third comprising of our ability, or inability to properly perceive it, though the study of the naturity of The Expanding Cosmos is still greatly encouraged for the incomprehensible is the most intriguing aspect to any philosopher to try and understand, as is the purpose to the establishment of the philosophical discipline of omnology.

[1:39:150] The Expanding Cosmos, in all its mosthigh wonderment and laudity, is the progenitor of all the cosmical orderity, as well as the disorderity in disproportionate measures to one another as disorderity is largely outpopulated by the phenomenas of orderity in The Cosmos.

[1:39:151] The Expanding Cosmos has formed what the orderity and disorderity of the cosmical reality is in present time, but also in all times and epochs of The Cosmos, for The Expanding Cosmos commands the orderity and disorderity to become what it has.

[1:39:152] Without The Expanding Cosmos, we assume that there would be not orderity, or disorderity, and that for the cosmical reality, which is formed by orderity and disorderity, to exist, there must be an expansion to The Cosmos; this is known as the Essential Expansion principle.

[1:39:153] Primarity measures the importance of The Expanding Cosmos over other aspects and concepts of The Cosmos, such as the cosmical orderity, the cosmical progeny, as well as the structures, and functionalities of The Cosmos.

[1:39:154] When discussing primarity, it is best underlined herein and now that all that exists within The Cosmos exists so within The Expanding Cosmos, and therefore, all that exists in this way, must play to the laws of that which they exist within; therefore, The Expanding Cosmos holds the most supreme primarity over all other cosmical entities and concepts, as all that exists within, and in relation to The Cosmos, is bound by the space, time, matter, and laws of The Expanding Cosmos.

[1:39:155] Therefore, the primarity of The Expanding Cosmos is the primarity of The Cosmos, and there exists no higher, more superior primarity than that of The Expanding Cosmos, except of course, for all that exists beyond The Cosmos and its expansion; namely, The Universe, and all that is Divine.

[1:39:156] Now, we direct our attentions towards the purposivity of The Expanding Cosmos, and such a proposition extends itself towards matters of theology, ultimatum, finality, as well as existence.

[1:39:157] That which is known as the Functional Purposivity of The Expanding Cosmos is to create the space, the time, the matter, and all the means for creation to take place, and the plain for it to exist upon.

[1:39:158] That which is known as the Ethereal Purposivity of The Expanding Cosmos pertains to theological possibilities of the expansion of The Cosmos including it as part of a Divine Plan, part of a wider spiritual plain of existence, one of many spiritual existence, or alternatively, not part of any Divine Plan from the atheistic perspective, which presents issues of purposivity when the godly gap is not infilled.

[1:39:159] The determination of the purposivity of The Expanding Cosmos would automatically determine one's understanding of our own, and every other cosmical progeny's purposivity for we are a minute part of the entire purposivity of The Expanding Cosmos, thus finding the answer to the purposivity of The Expanding Cosmos would be finding an answer to all cosmicality and the reality, and existence we live within and always will live within.

[1:39:160] We must appropriate all instrumentations, and any other philosophical contemplation, with a certain degree of rationality for without such, but to apply rationality itself, as its own instrument of study, to The Expanding Cosmos develops into a discourse about the rationality of the actual concept of The Expanding Cosmos.

[1:39:161] With the little inneminity we hold regarding The Expanding Cosmos, we can confirm, through empiricity, that it is expanding, though its acceleration is more obscured, and with anything that expands, certain consequences appear.

[1:39:162] The main consequence of which is manifested as the dilution of the potency of that which exists within the space that is expanded, as is exemplified with the distancing of the cosmical progeny from one another.

[1:39:163] The reason for the The Expanding Cosmos to exist is inextricably linked to questions regarding its purposivity; the only rational answer that any human mind can offer to this is that The Expanding Cosmos has expanded and is continuing to expand in order for the cosmical orderity to exist, and in order for the cosmical progenies to form.

[1:39:164] We can derive a great deal of reciprocity from The Expanding Cosmos by looking towards its past, and from this, we witness that the expansion of The Cosmos itself was a reciprocal of the Inception Epoch; it came into existence in return for the immensity of the Inception Epoch, and incomprehensible burst of energy, light, and chemicality that it did genesisise.

[1:39:165] The consequences of this reciprocal, whether it was caused by a concept known as The Prior Cosmos, or whether it emerged by some other means, its consequences have existed forevermore and ever since and we see that reciprocity has played an integral part in the structure of the entire cosmical reality, presumably because of the reciprocal nature between the Inception Epoch, and The Expanding Cosmos thereafter.

[1:39:166] By such means as this, the reciprocity of The Cosmos is discovered in all aspects of reality; from the symbiotic relationships between all physical entities, to the exchanges made between lifeform to another, whether they be sentient, or not; in the naturity of everything, there exists a slim descendant of the original reciprocity of existence, found to have occurred between the Inception Epoch and The Expanding Cosmos as a subsequence.

[1:39:167] Symbioticity, as aforementioned in the previous instrumentation of reciprocity, is a version of reciprocity specific to the living organisms, lifeforms, and sentient beings, and the interactions they share between each other, rather than those of cosmical entities.

[1:39:168] However, as aforementioned during the instrumentation on reciprocity, the influence of that which is henceforth known as the Initial Reciprocal between The Expanding Cosmos and the Inception Epoch is held to have caused the reciprocity in all existent entities of The Cosmos, then symbioticity itself has been caused by The Expanding Cosmos, thus causing its symbioticity to be the highest any entity could ever reach.

[1:39:169] Even more interestingly, this allows us to comprehend the influence, scale, and immensity of the Initial Reciprocal as well as the general immensities of Inception Epoch and The Expanding Cosmos by applying them to concepts and objects that we can relate to as humans.

[1:39:170] We all see the reciprocals taking place between sentient and non-sentient lifeforms today in both a molecular and a visual and physical level; to understand that all of these symbiotic and reciprocal relationships and interactions originated from the Initial Reciprocal between The Expanding Cosmos and Inception Epoch is demonstrative of their pervading naturities throughout the cosmical reality.

[1:39:171] Furtherso, this explains a daunting and inescapable reality that both the Inception Epoch and The Expanding Cosmos are the ultimations of cosmical existence, and from them, all else can be derived as originated from.

[1:39:172] Now we arrive at one of the most intrigue instruments to apply to The Expanding Cosmos, and that is the instrument of synchronicity; all that The Expanding Cosmos is, entails of a synchronous procession of creations that are all perfectly formed, functioned, and destructed in complete simultaneity with one another to produce that which is known as the cosmical reality, the cosmical orderity, and is also known in the Astronist Tradition as the cosmical harmony.

[1:39:173] Towards The Expanding Cosmos itself rather the progeny that exist within it, there exists perfect synchronicity by the expansion of the cosmical periphery, and this expansion is in constant occurrence whilst all manner of creations are in occurrence within the periphery itself; can there be any greater or more superior exemplar of perfect synchronicity than this? I think not, for if there were, it would have to exist outside of The Cosmos itself, upon some universal, or Divine plain of existence.

[1:39:174] The application of totality to The Expanding Cosmos presents an interesting paradox in return for it is the naturity of The Expanding Cosmos to always expand until other factors of physical law and reality demand it to stop and collapse, and due to this naturity, there currently exists no totality to The Expanding Cosmos because it is in that which is herein described and henceforth known as being in a state of Continuance of Totality.

[1:39:175] This is whereby the entity in question never reaches its totality because its totality is always either decreasing, increasing, is fluctuating, or is just simply unknown due to its answers being hinged upon universal means which are irretrievable by our minds at the present time of knowledge and comprehension during this writing herein.

[1:39:176] Therefore, a paradox is formed which states that for the totality of The Cosmos, as The Expanding Cosmos, to be known, we must first reach the point in time, space, matter, and scale of expansion that the physical laws of The Expanding Cosmos command its collapse and degradation to a smaller, lesser, or imploded state, and it is only at this very moment, that we shall know the extent of the totality of The Cosmos and its expansive functionality, but until then, it shall remain in the Continuance of Totality, in a state henceforth known as limbance, or limbancy.

[1:39:177] We have spoken of The Expanding Cosmos being the ultimatum of all the existent entities within The Cosmos throughout this omnological discourse, but now has come the time to apply the instrument of study of ultimaty to The Expanding Cosmos, and when done so, a peculiarity is derived.

[1:39:178] Yes, The Expanding Cosmos is the ultimatum of the current state of The Cosmos, but within the next instance of further cosmical expansion, The Expanding Cosmos that had been previously designated as the ultimatum is no longer so which relates back to concepts of limbancy of The Expanding Cosmos; its intrinsic nature of deny itself by its own expansion.

[1:39:179] By this notion of peculiarity, though not quite a full paradox, the ultimaty of The Expanding Cosmos is in a similar state of limbance as when the instrument of study of totality is applied; furtherso, we witness that the instruments, towards whichever subject they are applied, are interconnected with one another

[1:39:180] It should spark no disparity between cosmic philosophers that The Expanding Cosmos is the absolute essence of vastity and the exemplary physical manifestation of

what it means to be vast in every sense of the instrument; in scale, in age, in purpose, in nature, in function, in structure, and in all other possible ways that an entity can hold vastity.

[1:39:181] The Expanding Cosmos has created the vastity for which it is now the perfect and ultimatemoost manifestation of, and by all cosmical measure, The Expanding Cosmos is the total extent of the vastness of anything within The Cosmos.

[1:39:182] Now, such vastities must be expressed in context of The Universe, and even the greatest of vastities that is The Expanding Cosmos cannot compare to the infinite vastity of The Universe itself, without even factoring in The Divine, which is transcendent of vastity, for its scale, and physicality are both immeasurable, and transcend capacity to constitute vastity.

[1:39:183] In essence, vastity is constituted according to The Expanding Cosmos in relation to the scale of the cosmical expansion, the time within which this expansion has occurred, and the speed at which this expansion is in occurrence.

[1:39:184] To make some concluding statements about the omnological discipline within Astronist Philosophy, it remains a steadfastly central branch of Astronism, but also, a discipline that is largely in its infancy, and by its very nature, totally futurological and majoratively undetermined.

[1:39:185] Philosophical contemplations about The Expanding Cosmos, as well as its nature, future, purpose, and as all the most relevant instruments of study applied to this subject earlier in this discourse, revealed is the immense scope, and complexity of this philosophical discipline.

[1:39:186] Omnologists old, young, and all in-between go forth and contemplate such issues as the nature of The Expanding Cosmos, what this means for The Universe, what this means for reality, existence, and being, and what this means for humanity, as it is always important to relate most of our findings of a cosmic nature back to our anthropic interests and all other sentient existences.

The Geometry of The Cosmos (Kosmetrics)

[1:40:1] Less commonly spelt as cosmetrics, it is a major branch of study within Astronism that is first outlined herein through this discourse, and deals with the shape, patterns, and other visually and physically ascribed structures of The Cosmos and its progeny.

[1:40:2] In the Astronist Tradition, kosmetricists attempt to contemplate all aspects of positioning, shape, pattern, and contours of The Cosmos, as well as the cosmical progeny themselves, and it is the penchant and ambition of all kosmetricists to come to conclusions about such physicalities and their consequences through impacting upon other progenies, and The Cosmos itself.

[1:40:3] The most prominent of aspect to the shapes and positions of The Cosmos is that which is known as Planetary Suspension; this entails the fact that planets in the cosmical plain, are positioned in such a way, in the vastness of space, as if they are hanging; that which they physically are, due to the wonderment of gravity.

[1:40:4] But it is this notion that the planets are suspended that forms the basis of our knowledge of their naturities; they entire dependence upon gravity; with gravity, the planets are cocooned in the cosmical plain, which itself suggests a plethora of ideas about the naturity of the cosmical reality.

[1:40:5] If gravity were to disappear suddenly, to where would the planets fall, or collapse upon? If the planets are suspend in the cosmical plain, then what plains do exist above and below the one within which we reside? What level of immensity and power is required of gravity in order for it to be able to hold and control planets as it does so perfectly and divinely?

[1:40:6] Indeed, such a beautiful notion it is, to envisage the planets in this particular way; by this, we see their alignment with the cosmical orderity, and most importantly, revealed and clearly demonstrated is their place in the Cosmic Hierarchy, certainly as progenial entities within The Cosmos, instructed by their superiors.

[1:40:7] Having established that all that does exist within The Cosmos, exists so upon a cosmical plain, a notion of poignancy arises and demands to understand the shape of this plain; essentially, the shape of The Cosmos.

[1:40:8] The prominent approach to this question in the Astronist philosophical tradition is that of sphericism.

[1:40:9] As aforementioned in this discourse, the beauteous planets and their alignment with the cosmical orderity is added to by their beauty, abundancy, and consistency which

drives the notion that spheres, the shape of all planets, are a divine shape, and this is henceforth believed in all Astronist Traditions.

[1:40:10] Due to this reason, the approach to the question of the shape of The Cosmos is that it resembles a spherical shape; a three-dimensional sphere bound by the coordinations of depth, breadth, and height, and a sphere that has been in accelerative expansion since the Inception Epoch.

[1:40:11] It is this sphere that of three-dimensions that constructs the entirety of the cosmical reality, and it is by this same principle that the sphere upon which humanity resides exists in terms of its own microcosms of depth, breadth, and height; by this notion, all the countless planets within The Cosmos are all microcosms of The Cosmos itself and its own shape; this is known as the Microcosmic Planetism.

[1:40:12] Those of astuteness amongst us will most likely have already turned their attentions to the shape of The Universe, as a separated entity from The Cosmos according to the Astronist Tradition of Cosmic Philosophy.

[1:40:13] The Astronist approach to the shape of The Universe is similar to that of The Cosmos and its reality, yet it is both hyperised and infinitised so as to introduce the shape of The Universe as a hypersphere.

[1:40:14] Still a sphere by its core naturity, The Universal Hypersphere, also known as an infinisphere, is made up of an infinite amount of dimensions due to the considered infinity of The Universe in the Astronist Tradition.

[1:40:15] This also aligns with the considered naturity of The Cosmos in the Astronist Tradition as a plain of limitation and bounded existence, as is demonstrated through its existence, only by the allowance of three dimensions.

[1:40:16] The sphere and hypersphere concepts of the shape of The Cosmos and The Universe respectively do align with overall perceived naturities of these two entities, but there is one remain constant; the spheric basis for these shapes, and understanding and perceiving this, allows us to understand not only The Cosmos, but The Universe too.

[1:40:17] Dimensions and possibilities abound infinitely in The Universe by its existence as an infinisphere, and although the possibilities in The Cosmos do abound relative to our own perceptions here upon The Earth, the three dimensional reality remains the same, as structured by time, space, and matter.

[1:40:18] Proposed are the possibilities for inter-dimensional and multi-dimensional avenues of space travel, and although the Astronist Tradition does not deny and in fact, wholly supports these possibilities of venturement, they still remain possibilities according to the traditional philosophical approach; these are considered distortions of dimensions, rather than dimensions in their own right.

[1:40:19] This is how we can best understand the difference between that which is a possibility and that which is a dimension in this context; as aforementioned, the possibilities of The Cosmos abound, though its dimensions remain in triform; distortion, manipulation, and the considered stipulation of the cosmical dimensions are all possibilities, though not dimensions in and of themselves.

[1:40:20] The ability to venture back in time does not constitute a new dimension, for the heights, depths, and breadths of the cosmical reality remain, and neither does this apply to any ability or inventive technology that allows travel to distanced areas of space in drastically shorter times; this is considered a manipulation of the cosmical reality, rather than a new cosmical dimension in and of itself for although the dimensions have been distorted, they still remain in essence once the journey has ended.

[1:40:21] Now that the shape of The Cosmos and The Universe, and their constituent dimensions and possibilities have been explained, clarified, and classified, we can begin to contemplate that which The Cosmos is majoratively constituted by, and it is indeed a confounding entity of the cosmical reality, and one that is most often overlooked due to its invisibility.

[1:40:22] Firstly, we must begin with the most basic of notions, as exhumed by the question: what is space?

[1:40:23] Space in The Cosmos resembles the dimensions of height, breadth, and depth of existence; it forms the physical reality that we exist within; that which we know in mainstream terms as outer space, is simply a continuum of these constituents of height, breadth, and depth.

[1:40:24] Space is often mistakenly described as a vacuum, yet there perhaps exists more in space than on any terrestrial world; all the particles, lightstreams, energies, the flowing stardusts, and asteroids, and the hurtling comets and meteors; to say space is a vacuum is the same as saying our lives are without complexity and abundance of occurrences and changes.

[1:40:25] Or at least, the only time that it is correct to say that space is a vacuum is when all energies, chemicalities, and cosmical phenomena are taken out of the equation.

[1:40:26] Space is a physical manifestation in and of itself, just as the planets, the stars, and the galaxies are, although it is perhaps not perceived as such due to its invisibility, it is maintained that the dimension of area is a physical manifestation as it is depth, height, and breadth, which are qualities that are infused in all cosmical realities and entities, with space being the principal bearer and progenitor of these qualities.

[1:40:27] Often, in discussion of cosmical reality in Astronist Philosophy, The Cosmos is described as a plain of existence; space, due to its expansive tendencies, has become

manifested so as to form this plain of existence and the cosmical reality itself; this can be understood as the purposivity of space.

[1:40:28] Although philosophically, the entity of The Cosmos and space itself are distinguished as different entities, with the latter existing with the former, space is the principal element of The Cosmos as it forms as a place that all that exists within The Cosmos resides without exception, and by this notion, contributes to our understand of the shape of The Cosmos, which is why a discussion of what space is, must be discussed as part of the discipline of Kosmetrics.

[1:40:29] Contemplating what space is, inextricably calls upon the question of what space is made of; principally, it is made of the dimensions of height, depth, and breadth in terms of its structural reality, but in this endeavour of contemplation, we enter into discussions of the naturity of dark energy and dark matter, which both form an overwhelming majority of the elements of space, and therefore The Cosmos itself.

[1:40:30] The principle of Nonconjunction arises by the notion that we know that which constitutes space for in such a relatively short time ago, we knew not of the existences of dark matter and dark energy.

[1:40:31] Nonconjunction insists that we cannot truly and entirely say that we fully understand, and completely hold knowledge of something; in this context, we cannot truthfully say that we hold complete and entire knowledge of what space is, and that which it is constituted by.

[1:40:32] Aforementioned was the distinction made between The Cosmos and space, but now we explore their relationship according to the Astronist philosophical tradition.

[1:40:33] Principally, space exists within The Cosmos; space is the area of dimension constituted by height, depth, and breadth that forms the cosmical reality, as well as all cosmical phenomena, and its existence began at the Inception Epoch, and has existed in an accelerating state of expansion ever since.

[1:40:34] Space is therefore constituted by The Cosmos as all that exists within The Cosmos, as part of the cosmical reality, is constituted by The Cosmos, even though space itself is the principal element in the development of the cosmical reality.

[1:40:35] It is fair to say that The Cosmos could not exist as it does without space itself for, as aforeaffirmed, space is the main element of the constitution of the cosmical reality, and no such essential part to any mechanism can be remove without the mechanism's collapse, and this is no different in the context of the relationship between The Cosmos and space.

[1:40:36] And so, the essentialism of space to The Cosmos defines their subsequent relationship between one another, and defines that although space is certainly the principal component of The Cosmos, it does not constitute The Cosmos itself, and instead,

exists within the periphery of The Cosmos, for the end of space marks the periphery of The Cosmos.

[1:40:37] Therefore, to conclude on this, in the Astronist Tradition, a definite distinction is made between that which is known as The Cosmos and that which is known as space, as is the most famous distinction made between The Cosmos and The Universe in the Astronist philosophical tradition.

[1:40:38] And now we arrive at one of the most interesting of the conceptals of Cosmic Philosophy, and this is herein described and henceforth known as the Cosmic Web.

[1:40:39] First conceptualised in Astronist Mystology, by its own traditions, the idea of the Cosmic Web essentially holds that The Cosmos is an interconnected and complex system of elements and cosmical phenomena.

[1:40:40] The Cosmic Web is most often depicted in Astronist Art by the connection of all stars in the night sky, and considers constellations as forming constituent parts of the Cosmic Web.

[1:40:41] The Cosmic Web is considered as part of Kosmetrics because it is a major conceptualisation of a cosmical pattern, and although it is entirely fictional and metaphorical, the principle stands that the patterns of The Cosmos are the greatest of manifestations, even if they are metaphorical and conceptual.

[1:40:42] As a major subject for wondermentation, the Cosmic Web is a prominent example of kosmetrical conceptual understanding, and although the physical connections between each cosmical phenomena are fictional and conceptual, they are true inanimately.

[1:40:43] The Cosmos is interconnected, and it is a complex system of different elements that form The Cosmos itself, and although they are not always physically connected as the Cosmic Web is depicted in art, they shall forever be connected in principle by the system they form.

[1:40:44] Finally, the patterns and shapes depicted of the Cosmic Web are infinite and such great drivers of wonderment that the concept of the Cosmic Web should always hold prominence as a starting point for kosmetric study.

[1:40:45] The innemnic view of the shape of The Cosmos is largely congregating around the idea of the Flat Universe; a cosmos in which zero curvature is proclaimed, and so directly opposes the generally accepted spherical structure and shape of The Cosmos in the Astronist Tradition.

[1:40:46] However, in the spirit of philosophical contemplation, Astronist Philosophy also appreciates the proposal of the Flat Universe, which is known as The Flat Cosmos in the Astronist Tradition.

[1:40:47] The Flat Cosmos constitutes a flat geometry and opens up questions regarding the finity of The Cosmos, as well as causing questions about the proper implementation of the cosmical dimensions into this theory, especially that of height and width.

[1:40:48] Essentially, we see here a contention displayed between logic which, according to the Astronist Tradition, sides with the school of sphericism, whilst innemny and empirical knowledge sides with that of The Flat Cosmos.

[1:40:49] Whichever theory is later proven correct, that does not ultimately matter, for it is the principal discussion of such concepts that is most important lesson to be learned, not only from this particular discourse, but all others lattermentioned and aforementioned within The Grand Centrality.

[1:40:50] Discussion naturally breeds ideas which consequentially leads to the discoverment of further theories and concepts, which can later be experimented and proven to fact, or disprove to become simple philosophisations; this is the engine that requires the fuel of discussion to begin and to continue its function.

[1:40:51] And also, again, the flatness of The Cosmos must also be applied to the ideas of nonconjunction, as aforementioned about the constitutions of space; as we lead all these discussions with the constant boundary of our own human knowledge and understanding, we must ultimately accept that a huge wide-reaching idea such as this, could never be truly and entirely certain, for there shall always arise concepts of cosmical shape and structure that both the philosophers and the scientists have not yet ever considered, thus highlighting the essentiality of discussion and continual contemplation.

[1:40:52] The small discipline of philosophical study known as isotropics mainly converges on the idea that The Cosmos itself is the same when perceived from any amount of different directions, with its oppositistic discipline being that of anisotropics, relating to all celestials that are not the same when perceived from different directions and angles.

[1:40:53] These two small branches of cosmical and philosophical contemplation are important to kosmetrics because they ignite a discussion of perspectives of shape, pattern, and structure to cosmical phenomena and entities, as well as The Cosmos in its own entirety, which is considered in Astronist Philosophy as Isotropic Perfection for it exists in total similarity from whichever direction it is mentioned, or perceived.

[1:40:54] Examples of anisotropies of The Cosmos are much more frequently observed than their isotropic counterparts, with the easily understood example of which being an asteroid, which is perfectly anisotropic because from whichever angle it is either measured or perceived, it is dissimilar due the protuberances of the topography of its surface, and unevenness of its general shape and structure.

[1:40:55] Neither quality is superior to the other, as they exist in a state of equality, with there also existing Isotropic Perfection, as well as Anisotropic Perfection at both ends of the spectrum.

[1:40:56] This discussion ignites two further debates; the first of which relates to questions of similarity and dissimilarity of cosmical entities within The Cosmos, and the second of which relates to contemplations of perfection within The Cosmos about its progeny, but also of the cosmical progeny themselves.

[1:40:57] The Cosmos is a vast Web of interconnected cosmical phenomena that are held together by the wondermentful force of gravity, and due to the vastity and complexity of The Cosmos and the abundancy of the progeny that exist within it, an even greater level of similarity and dissimilarity can be derived.

[1:40:58] Discussing each and every one of these similarities and dissimilarities within this discourse would constitute the size of The Grand Centrality itself, however, to introduce this discussion, which is the essential principal purpose and goal of The Grand Centrality, we shall herein uptake a discussion about the prominentmost similarities and their counterpart dissimilarities.

[1:40:59] Firstly, although it may be argued that similarity and dissimilarity should be considered instruments of study as they can be used to apply concepts, the broadness of their application, and their general insubstantiality in terms of derivitions, typically does not constitute them as instruments of study, but this shouldn't discourage us in our usage of them as tools of comparison between two or more different entities, whether this be done abstractly, or physically.

[1:40:60] The perfect exemplar of an interconnected similarity and dissimilarity is held in the worlds of The Cosmos for they all shall the similarity in their categorisations as planets, but their unquities form their dissimilarities between each other.

[1:40:61] The terrestrial worlds and the gaseous worlds share very few commonalities in their structures, topographies, and sizes, with perhaps the only similarity being their originations.

[1:40:62] By this notion, we understand that similarity and dissimilarity in a cosmical context can be classified according to a plethora of criteria, with the most prominent of which being structure, origination, size, topography, habitability, mass, colour, speed, and orderity.

[1:40:63] The similarities and dissimilarities between cosmical entities must always stay within the discipline of kosmetrics, even if the context and subject of the similarity investigation relates not to the shape of The Cosmos; this is because similarity and dissimilarity arose from contemplations about cosmical patterns, shapes, and directions,

which makes any discussion of either similarity, or dissimilarity, a kosmetrical discussion in Cosmic Philosophy, according to the Astronist Tradition.

[1:40:64] One of the greatest examples for kosmetrical contemplation in relation to the shape and pattern of cosmical phenomena are those of the elliptical galaxies; their ellipsoidal shape is a relative of spheres, and which further relates to the centrality of sphericism in Astronist approaches and contemplations of cosmical shape and structure.

[1:40:65] Ellipticals are also intriguing for philosophical contemplation due to the brightness of the profiles, and the almost featurelessness of their appearances, which demonstrates an immense amount of clusteration in occurrence during the formation of these galaxies, and again displays the importance of positioning in terms of abundancy and frequency and its impact upon shape, and overall appearance.

[1:40:66] Stemming from contemplations about elliptical galaxies, the application of ellipsoidality is herein and henceforth development as an interesting exemplary for cosmical shape, especially in relation to its spherical cousins, so as to support the ideas of sphericism.

[1:40:67] Wherever we observe and discover ellipsoidal shapes in The Cosmos, we must certainly apply ellipsoidality, for these shapes are somewhat rare, in our current observations, and greatly support ideas about the spherical theme of The Cosmos in the Astronist philosophical tradition.

[1:40:68] There herein and henceforth exists a small discipline within kosmetrics known as elliptics, in which ellipticists contemplate the appearances of ellipses and elliptical shapes in The Cosmos, which may either be applied to the instrument of ellipticality, or to ellipsoidality.

[1:40:69] A shape in The Cosmos that most are familiar with is that of the spiral; with its associated instrument of study being henceforth known as spirality, this family of patterns is contemplatively one of the most important in the Astronist Tradition after that of the spherical family.

[1:40:70] The spiral structure of many of the galaxies demonstrates the abundancy and frequency of spiral shapes in The Cosmos, and we can apply the instrument of spirality to compare the distinctions between different spiral shapes in terms of their appearance, structure, and functionality.

[1:40:71] Spiral galaxies are structured by their disk, arms, and bulges, also known as central bars, with the galactic halo also being another feature of spiral galaxies; these characteristics form the overall topology and topography.

[1:40:72] The most important aspect of galactic spirals is their arrangement and their organised procession in a circular motionalilty around the galactic core, in that which is henceforth known as a parade style.

[1:40:73] Galactical spirals are a great subject to wonderment, and are highly lauded within the Astronist Tradition for they command structure, are demonstrative of the cosmical orderity, and is the signature pattern and shape of The Milky Way galaxy in which we reside, and is therefore a prominent example of cosmical shape that relates to our own civilisational existence.

[1:40:74] In spirality, we derive that the oldest of stars exist at the galactic core and by this notion, we understand that during a galaxy formation, an expansion occurs in order to form the spiral structure, for at the initiality of the galactic formation, the spiral shape has not yet been given sufficient enough time to develop.

[1:40:75] If it is the conviction of a particular kosmetricist, then they are able to conduct their own instrumentation in accordance with the Astronist Tradition in relation to spirality, and due to the subject of spiral shapes in The Cosmos constituted as a topic of such richness, and depth of field, there is a continual aboundment of investigations and philosophical contemplations to be had.

[1:40:76] Though not an official instrument of study itself, modality is a key component in kosmetrical study and contemplation for it measures the differences in the ways in which cosmical entities and phenomena function; the most prominent example of which could be one's contemplation of the parade style of galactic rotation, especially found in spiral galactical structures.

[1:40:77] Modality contemplates the different procedures of cosmical structures and phenomena, and contemplates why different entities have different functionalities associated with them.

[1:40:78] Modality encompasses concentricity, motionalilty, orbitality, and rotality as functions of cosmical procedure, and considers the ways in which cosmical entities operate by categorising such operatives into these four instrumentations, and although modality itself is not considered an instrument of study, it is formed by these four instruments combined.

[1:40:79] By this notion, modality remains a significant aspect of the discipline of kosmetrics for if we are to understand the shapes and patterns of The Cosmos, then it is essential that we also understand the procedures that have formed these shapes and patterns, and that continue to accompany them.

[1:40:80] In our contemplations of the shape of The Cosmos, we often consider the most beauteous and those phenomenas with a most rich appearance such as the planets, the star

systems, and the galaxies, however, we can also turn our attentions to the voids of The Cosmos for inspiration in cosmical shape.

[1:40:81] At this moment, it would only be logical for one to doubt such a notion, that voids can help us understand cosmical shape, and structure, but in fact, out of all cosmical phenomena and characteristics, voids are the most abundant, and the largest of all cosmical features.

[1:40:82] Although one may not initially think so, voids have indeed structured The Cosmos, and are still doing so for it is the cosmical chasms that they create that take millions of years for light to travel across that form the overwhelming majority of the cosmical plain, with the brightest and most iconic examples of cosmical phenomena constituting only a small proportion of the overall cosmical plain of reality.

[1:40:83] Although voids cannot be measured, they can certainly be imagined by the most gifted kosmetrists among us and it is the impossibly jagged void periphery which varies according to when a void reaches a cosmical phenomena such as a galaxy, or star system, that demonstrates the voidal shape.

[1:40:84] The main concept to be considered in a kosmetristical approach to voids is the concept of voidence, or voidency; this relates to the idea that voids not only have played a significant role in the structuring of The Cosmos, but in fact, are the most important phenomenas to the existence of The Cosmos.

[1:40:85] The level of a void's voidency is measured by its size, its positioning in relation to the surrounding cosmical phenomena, as well as its age, for it is voids that remain some of the oldest phenomena within The Cosmos.

[1:40:86] Voidence, and kosmetristical voidal study and contemplation also attempts to understand why certain areas of The Cosmos are more prone to voids than others, which divulges one of the most important questions of kosmetrics: why are there immense clusterations in The Cosmos are of stars and galaxies alike, and then why are there unimaginably deep voids bigger than entire galaxies?

[1:40:87] This may be very simply answered by the force of gravity pulling cosmical phenomoni together in certain waves of cosmical convulsion, but when contemplated philosophically, a greater purposivity is derived, one that understands these clusterations and dissipations to either be divinely assembled, or organised in this way for a greater universal purposivity, or to support some purposivity that we do not currently understand, which further relates to the purposivity and true naturity of the cosmical orderity.

[1:40:88] If we do contemplate kosmetristically, and we do so voidally in addition, then we come to conclusions of voidal purposivity, voidal identity, and voidal functionality.

[1:40:89] Another facet of kosmetric contemplation is that of superposition; in cosmic philosophical terms, this relates to an observational phenomenon whereby one cosmic entity is positioned in front of another from the perspective of the observer.

[1:40:90] This results in the distortion of shape and the true intensity, brightness, and curvatures of cosmical entities; this may also relate to the fact of an entity existing above another entity from a particular observation perspective.

[1:40:91] The main treasure of contemplation to be derived from superposition is the distortion of shape by the positioning of other entities; does this derive a sense of disorderity, or does this merely suggest only the inadequacy of our Earthly observations?

[1:40:92] Nevertheless, cosmical entities that are superposed upon each other sit within the discipline of kosmetrics and its many contemplations in relation to cosmical shape, and pattern.

[1:40:93] As should have become clear by the discussion undertaken within this discourse, there are many different types of shapes, and the annularities are some of the most important, especially to planetary structures.

[1:40:94] The annulars of The Cosmos are most commonly demonstrated as the planetary rings that surround planetary systems, the most famous of which are those of the Classical Planets of Saturn and Uranus.

[1:40:95] Annularity is the application, and comparison between different annulars of The Cosmos, in whichever form they exist, and is the principal method of understanding and defining annular from annular, and each's purposivity, naturity, and functionality.

[1:40:96] Due to planetary rings forming from passing asteroids and comets which are considered as part of The Chaos in the Astronist Tradition, annularities in this context are known as orderators, also known as cosmicators, for they bring a chaotic entities into orderity and cosmicality.

[1:40:97] The asteroids and comets that once roamed The Cosmos directionlessly, become part of a system of rotation around a planet, and begin to follow the same parade style as aforementioned in relation to the star systems around a spiral galaxy.

[1:40:98] The annulars of The Cosmos are demonstrations of cosmical orderity; they are beacons of cosmical orderity that assist in converting chaotic entities to cosmical entities, and entities of disorderity to entities of orderity.

[1:40:99] Accompanied with annular contemplations is the concept relating to the ansae; this is the full diameter of a set of planetary rings, and symbolises entirety, perfection, and completeness in the Astronist philosophical tradition, as well as describing the fullness of something through the investigation and measurement of its two most distant points.

[1:40:100] The annularities, in whichever form they do exist, should be highly wondermented and adored upon because it is herein and henceforth ascribed that the Astronist Tradition holds up annulars, especially those around planets, as progenies of cosmical magnificence, cosmical orderity, and demonstrations of planetary development, as well as pioneers of conversionism; entities that bring chaotic entities into an ordered and organised system, or procession.

[1:40:101] Kosmetrics is a major branch of Astronist Philosophy, especially so within Cosmic Philosophy, and this is further demonstrated by the fact that kosmetrics deals not only with the positions and shapes and patterns of cosmical entities, but also, with the different points of celestials.

[1:40:102] The first example of this subdiscipline is with the antapex; this is the lowest point on a celestial entity in relation to the dimension of height; the point of The Earth, for example, would be the south pole, but in fact, the atmosphere over the south pole is actually lower than the south pole itself on the surface of The Earth.

[1:40:103] Therefore, in cosmical terms, the antapex of The Earth is the point when outer space is considered to be begin which is generally considered to be at the Kármán Line, at the end of the mesosphere and the beginning of the thermosphere.

[1:40:104] It is at this point that the antapex is considered in cosmical terms, and in terms of technicality; more generally, antapexal contemplations within kosmetrics generally focuses upon the southernmost poles and points of entities in whichever capacity, size, or structure they do take.

[1:40:105] In the Astronist philosophical tradition, one may have noticed the unusual absence of the word, magnitude, from Astronist cosmic philosophical discussions and discourses; this is because in the Astronist Tradition, magnitude is only used within the discipline of kosmetrics, hence why it has been largely absent from usage up until this point.

[1:40:106] Magnitude, in a cosmic philosophical context, is majoratively similar to its scientific equivalent, but is officially defined herein as the combined measurement of the size and brightness of a celestial, or cosmical entity.

[1:40:107] Magnitude can be utilised as an instrument for the comparison of entities in relation to size and brightness, and is a key establisher of contemplations for kosmetrical discourse and discussion because without an investigation of magnitude, one may not be able to compare the size and brightnesses of celestials in a combined notion.

[1:40:108] The scientific study of astrometry focuses on the positions, motions, shapings, and magnitudes of stars, and is philosophical equivalent is herein defined and henceforth

known as astrometrics, as a branch of kosmetrics, which deals specifically with the contemplations of stars in a kosmetrical context.

[1:40:109] Planetometrics, also known as planetometry, is the planetary equivalent of astrometry within the discipline of kosmetrics, and contemplates the positions, motions, shapings, and magnitudes of planets in a similar fashion to astrometrics.

[1:40:110] These, along with galaxometry, also known as galaxometrics, which deals with the contemplation of galaxies in the same way, are known as the Three Sister Subjects of Kosmetrics, due to their similar structure, and how studiers are often able to overlap these three subjects and study them in simultaneity.

[1:40:111] The astrometrists, planetometrists, and galaxometrists are all considered prominent philosophers within the discipline of kosmetrics, and the subsequent philosophical branches that they do study hold as much depth and breadth as many other larger disciplines.

[1:40:112] Astrophysics, in a philosophical context, is considered a branch of kosmetrics, and forms the bridge between scientific astrophysics, and philosophical astrophysics, as it is the penchant of all kosmetrists to strengthen the bridge between the scientific and philosophical worlds.

[1:40:113] The philosophical branch of astrophysics, as a derivation of the discipline of kosmetrics, deals with the philosophical aspects of the laws and theories of physics, as well as the physical natures of stars, through a tradition of imagination, wondermentation, and physical observation.

[1:40:114] We must all know the truth of the fate of The Earth for it is the right of every human to know the eventuality of the world upon which they reside, despite such a destiny being steeped in catastrophe.

[1:40:115] Due to the procedures of stars and the way by which their ends are initiated, they begin to inflate, and the star to which we are situated closest is no exception to the rule for it shall too inflate, and The Earth we adore now shall be no more.

[1:40:116] The beautiful buildings of The Earth, the magnificent rainforests, deserts, tundras, and grasslands of the planet, and even our giant, complex cities shall all become engulfed, as shall the entire planet, into The Tumeified Sun, as part of the official process known as The Great Tumefaction in the Astronist philosophical tradition.

[1:40:117] From this process, The Earth shall be no more and shall become immersed in totality of The Sun's nuclear fusionality and is prophesied to be the eventual finality of The Earth, and of humanity, if the prophecy of the human exploration of The Cosmos is not fulfilled.

[1:40:118] This process of tumefaction enacted by The Sun is not uncommon for it is a natural occurrence for every other star of The Cosmos, but also relates to the wider process of philosophical contemplation known as augmentation in the Astronist Tradition.

[1:40:119] Augmentation is the distortion of a celestial entity through a rapid increase in its size, the main aforementioned exemplar of which being the tumefaction of stars, but augmentational contemplation remain an important concept within kosmetrics due to size increase occurring throughout The Cosmos and many different cosmical processes.

[1:40:120] Augmentation demonstrates a natural cosmical process and provides evidence for how celestial shapes can change to reconstruct and reorientate a cosmical procedure and system; the change of the naturity of the celestial entity's shape due to its increase is evidence for how shape is directly impactful on the cosmical system and orderity, as well as the naturities and existences of the impacted celestials.

[1:40:121] Another shape that is highly adored and lauded upon in the Astronist Tradition is the proposed biconcave structure, or appearance of a galaxy; how a galaxy, through the increase in height of its galactic annulars made of stardust and gas rising above the galactic core itself creating a concave shape above and below the galactic core, thus creating a biconcave galactic shape.

[1:40:122] Oppositely, the biconvex structure and shape resembles two outward bulges both above and below, which is a shape most commonly reflected at the galactic core, and demonstrates an oppositism, which are commonly arrived at during kosmetrical contemplations of shape.

[1:40:123] This is constituted by the idea that in the context of shape, there always exists an opposite to the shape considered; whether this be the oppositisms of flat and inflated, and square and circular, or some other shape-related oppositism.

[1:40:124] The biconvex structure is often a result of clusteration; this demonstrates its own contemplative consequences; the main of which being the concept of expansion for the biconvex structure is a result of come kind of expansion, or some strong clusterational effect, as is seen at the core of galaxies.

[1:40:125] These two shapes are known in the Astronist Tradition as Sister Shapes due to their related and oppositistic status between each other; biconvex and biconcave structures are demonstrations of oppositism in cosmical entities, and not without such oppositism present in The Cosmos would there exist the cosmical orderity and reality as we know it.

[1:40:126] Not all shapes within the discipline of kosmetrics are in physical existence; instead, some are inanimate and for the purpose of measurement and contemplative investigation; the most prominent example of this is that which is known as a colure.

[1:40:127] Colural contemplations are focused on how colure circles are used on different planets, and celestial structures, and the differences in dimension and measurement for different cosmical entities.

[1:40:128] Colurity is the general application of the results derived from colural lines and what these drawn circles tell us about the naturity of the entity in question, and how the differences in measured colures change the orderity, functionality, and general cosmicality of the entity in subject.

[1:40:129] Also studied and contemplated within kosmetrics are the topographical features of the cosmical entities, especially in relation to any particular shape found upon celestial entities.

[1:40:130] An example of this is a dorsum; this is a ridge on a planetary, or lunar surface; dorsums are categorised as surface shapes within kosmetrics and are considered alongside other planetary shape formations including rimas, rilles, and catenas.

[1:40:131] Each of these four types of surface shapes form the subjects of wondermentation, scientific study, and investigation for it is these shapes that give planetary and lunar entities their distinctive characteristics; these are always be contemplated when combined together.

[1:40:132] The instrument of study of orbitality and the wider philosophical discipline of orbitology contemplate orbits, their naturities, functionalities, and different characteristics in their entirety, however, kosmetrics also deals with the contemplation of orbitalities in a very specific and uniquely kosmetric way.

[1:40:133] There herein and henceforth exists a discipline of philosophical contemplation known as eccentrics, which deals with the shapes that orbits create upon their completion, of which there are many to contemplate for each planet has a unique orbit in and of itself, yet we classify these orbits in three major groups; concentric, ovalic, and inconcentric.

[1:40:134] Concentricity is one of the most highly wondermented, adored, and lauded aspects of the cosmical system and orderity, and is often rigorously contemplated within the Astronist Tradition.

[1:40:135] Furtherso, it is heavily linked to kosmetric contemplations within eccentrics and offers arguably the most ideal and perfect shape of a circle without any elongations, or tiltations, and although this is most often not the case in reality, for observational, educational, and philosophical purposes, it is the version of planetary orbits that is most often depicted and wondermented.

[1:40:136] It is important to make the distinction between the concentric orbit of one planet, and the concentricity of the entire star system, which are defined as two differing concepts.

[1:40:137] The ovalic shape of a planetary orbit is perhaps the most common in reality, and as its name suggests, is made distinct by the oval shape that it forms with an apogee, and aphelion also being featured in this type of orbital shape.

[1:40:138] The final shape of a planetary orbit is that of the inconcentric which is characterised by the increased angle of the planet in relation to the star itself and its fellow planets, and may also be described as having an inclined orbitality.

[1:40:139] It is important to note that when contemplating such a shape of orbitality in geometric models of star systems, the inconcentric shape is best seen from a sideways perspective, and the most prominent example of an inconcentric orbitality is that of the Classical Planet of Pluto.

[1:40:140] Within the study of eccentrics, as a branch of kosmetrics, and as an associated derivation of orbitology, there also exists satellite orbits, or lunar orbits which focus on the different orbits around planets themselves, which are also split into three classifications; equatorial, inclined, and polar, and each of these can be contemplated in combination, or in separation from each other.

[1:40:141] The idea and application of eccentricity relates to the combined shape that all the planets of a star system create rather than the orbitality of a single planet, and is usually concentric, especially when depicted from above.

[1:40:142] Additionally, an eccentric orbitality is any orbital shape that does not align with one of the three major classifications herein identified, which are concentric, ovalic, and inconcentric; any deviation from any of these three categories is considered an eccentric orbitality, and is therefore not categorised into any of the major branches.

[1:40:143] Eccentrists hold the philosophical discussion of the shape of orbits at the centre of their philosophical and academic investigations; they attempt to derive meaning and consequence from the different structures, shapes, and patterns of orbitalities, and intend to apply their derivitions to other theories, as well as in conducting full-scale instrumentations upon the various different shapes, structures, and patterns of both stellar, planetary, and lunar orbitalities.

[1:40:144] There exists equators of all physical entities within The Cosmos, and so, as philosophers of shape, pattern, and positionings, kosmetrists must study equators as a result, thus establishing herein the philosophical discipline of equatology, as studied by equatologists.

[1:40:145] Equatology is essential the philosophy of that which is equatorial; that which is situated on, linked with, or approximate to the equator of an entity, whether this be a moon, planet, star, or galaxy.

[1:40:146] Within this niche discipline, there also exists contemplations about the equator of The Cosmos itself, for it is only logical to suggest that, under a spherical cosmos structure, there exists an equator to The Cosmos just as there exists an equator of all other spherical entities, such as planets, moons, and stars.

[1:40:147] The existence or non-existence of this cosmical equator is of debated significance within equatology, and when any subject is contemplated equatologically, there must always be a reference to the effects of the positioning of the equator on the occurrences on the planet, or moon below it, as well as that which has caused the initial positioning of the equator in subject.

[1:40:148] Equatological contemplations are always conducted inanimately due to the imaginary nature of the equatorial line itself, but not only do equatologists have a philosophical application of their work, but also a physical one as they are tasked with defining the equator and the meridian of planets, stars, moons, and other spherical objects as derived by the most recently received datas.

[1:40:149] By this notion, we understand that the task of equatologists is multi-disciplinary as it originates in philosophy, but also branches out into geometrics, science, and mainstream astronomy.

[1:40:150] Throughout the entirety of the Astronist philosophical tradition, an emphasis is placed upon the idea of centrality in all its contexts and aspects, as is evidenced by the title of this work, as The Grand Centrality.

[1:40:151] In the Astronist Tradition of philosophy, there exists a pedestal upon which the idea of centrality is perched, and it is this idea of centrality that is full of such brilliance and is wondermented, adored, and lauded upon in this very light.

[1:40:152] However, within the discipline of kosmetrics, we contemplate that which is herein and henceforth known as the anticentre, or the anticentrality, which is not to be confused with an incentrality.

[1:40:153] The anticentrality focuses all contemplates on that which exists opposite to the centre in some way, whether it be a simple point, some cosmical entity, or this may also relate in an abstract sense, as in, a particular concept is opposite to that which is considered central and most important to the subject in question.

[1:40:154] In cosmical physical terms, the anticentre is generally considered to be the outermost point of a star system, or galaxy, in opposition to the star, or galactic core at the centre, and may also relate to the apogee of a planetary, or lunar orbitality.

[1:40:155] The meaning and inferences of an anticentrality are drastically different whether it is contemplated inanimately or physically; inanimately, the anticentrality is inferred to mean a distinct oppositism to a widely held, or accepted belief, or theory, whereas in a

physical sense, the anticentrality is inferred to purely mean a physical opposition to that which is located at the centre, and typically holds less further inferences than its inanimate counterpart.

[1:40:156] Anticentralities are important to contemplate within kosmetrics as they form a positioning contrary to that which is considered the most relevant, the most true, or the most inspiring, yet this does not mean that anticentralities are any less worthy of our discovery and enknowledgement than anything closer to the centrality, or the centrality itself.

[1:40:157] Essentially, the abstract version of the meaning holds much greater philosophical consequences than the physical version of the meaning, yet both versions are inextricable to kosmetrical contemplations for each of them hold their places in the topics they address.

[1:40:158] It should, by now, be understood that kosmetrics is a discipline of cosmic philosophy dealing with cosmical shape, positioning, and pattern; one of the prominentmost exemplars to contemplate in this way are galaxies for they hold a rich abundance of shapes, points, positions, and related features.

[1:40:159] These are listed as follows and are herein described by their cosmic philosophy definitions.

[1:40:160] Galactic Diameter: an inanimate line used for measurement and investigation that spans from one edge of the galaxy in subject to the other, and intersects the corepoint along its route.

[1:40:161] Galactic Radius: another inanimate line used for both measurement and investigation which spans from one edgepoint of a galaxy to the galactic corepoint.

[1:40:162] In the Astronist Tradition of Cosmic Philosophy, the Galactic Equator and the Galactic Plane are different, though in mainstream cosmology, they are used interchangeably to mean the same line of measurement.

[1:40:163] Galactic Equator: the inanimate line best comprehended from a bird's-eye view model of a galaxy which acts similar to the Galactic Diameter, but is strictly horizontal and occurs from one edgepoint, intersects the corepoint, and ends at the directly opposite edgepoint.

[1:40:164] Galactic Plane: a physical feature of a galaxy which intersects and pervades the galactic disk horizontally and splits star systems between those in existence above and below the Galactic Plane.

[1:40:165] Galactic Nucleus; another name similar to the Galactic Core, the Galactic Nucleus is the exact corepoint which the diameter, radius, equator, and plane must all

intersect; to differentiate, the Galactic Core refers to a region at the centre of the galaxy, while the Galactic Nucleus refers to an exact centrepoint, or corepoint.

[1:40:166] Galactic Poles: these are two edgepoints at opposite ends of the galaxy and are called the Dextral Pole, and the Sinistral Pole, in respective reference to the right and left Galactic Poles.

[1:40:167] Galactic Halo: one of the most wondermented aspects of galactic structure is that which is known as the Galactic Halo and due to its spheroidal shape, is highly adored and lauded upon in the Astronist Tradition, and is therefore commonly depicted in Astronist Art and holds a plethora of symbolical and representational meanings within Astronist Symbology.

[1:40:168] Kosmetrically, the Galactic Halo is considered spheroidal and encompassing of much of the galaxy, especially so from an observational viewpoint; the brightness and intensity of stars create the Galactic Halo.

[1:40:169] Out of all the wonders that Astronism and Cosmic Philosophy bring, the one most simple, yet so outstanding factor is the Ultimate Unification; there exists one night sky that we all wonderment upon no matter our race, ethnicity, faith, nationality, gender, sexuality, knowledge, or ability; by this notion, the night sky of stars is the one uniting factor of humanity that the Astronist Tradition of philosophy entirely dedicates itself to, and wholeheartedly supports the reascension of in all the minds, and hearts of humanity.

[1:40:170] The process that is herein and henceforth known as a Galactic Encounter is the very fate of the galaxy in which we reside, The Milky Way, for it is destined to encounter the Andromeda galaxy over a period and process of billions of years, wherein the two galaxies are poised to merge together.

[1:40:171] The cosmic process of the Galactic Encounter is an occurrence that is to be most wondermented, adored, and lauded upon for the collision, integration, and harmonisation of two galaxies is a feat of such immensity, complexity, and sheer cosmicality that there exists very few processes that can compare.

[1:40:172] The abundance of processes involved in the Galactic Encounter and the integral role of gravity to this cosmical occurrence are all evident of the immensity of this procedure and its multi-galactic scale.

[1:40:173] Kosmetrically, the most important point of contemplation is that of the changing shape of the galaxies throughout this process and the consequential shape of the supergalaxy that will be left in its place; the essential points of focus for kosmetrists are the shapes, patterns, and positionings the two galaxies during the process of the Galactic Encounter.

[1:40:174] The Galactic Encounter beckons the entire reorientation of the two galaxies involved in terms of the positionings of all the star systems, the infusement of the two galactic cores into one, and the subsequent changes in the overall shape of the new supergalaxy.

[1:40:175] By this notion of two, or more entities combining to form one, we can attribute this to the process that is henceforth known as monisation; the process whereby two or more entities, whether physically or abstractly, combine to become one.

[1:40:176] A similar process of Galactic Cannibalism is defined by a Galactic Encounter in which one of the two galaxies is considerably larger than the other, and so, the smaller of the two is overcome, and absorbed into the larger of the two.

[1:40:177] Due to the galaxies of The Milky Way and Andromeda being similar in size, this cannot be considered a Galactic Encounter of Galactic Cannibalism, but instead, an encounter of equal measure and scale between the two galaxies involved.

[1:40:178] Again, it is the contemplative penchant of the kosmetrists to focus their attentions onto the changes in shaping, positioning, and pattern during this consequence of Galactic Cannibalism.

[1:40:179] The next galactical process that has kosmetric significance is that of Galactic Evolution due to the three-pronged stage that it occurs by, including Galactic Formation, Galactic Mergence, and Galactic Death, and attempts to study the vast differences in shapings, positionings, and patterns that occur throughout these different stages of Galactic Evolution which is essentially, the life of the galaxy.

[1:40:180] This is an instance of kosmetric study that requires an overlap to scientific studies as the kosmetrists in this particular field of contemplation must take their inspirations from our current innemic and empirical knowledge about the stages of Galactic Evolution, thus demonstrative of the important intersections between philosophy and science.

[1:40:181] Geodesic contemplations are a small area of philosophical focus within kosmetrics that relate to kosmetrists measuring the shortest possible distance between one point on a sphere to another, especially when used on planetary, lunar, and other cosmic spherical entities.

[1:40:182] Specifically, kosmetrists deal with deriving meaning from these differences in the shortest possible routes between one point and other, while those whom study geodesics are concerned with actually finding the lines of routes themselves.

[1:40:183] A kosmetric approach to geodesics and geodesy helps create a wider contemplation about the nature of spheres and holds that the greatest our contemplations

are of spheric shapes in both quantity and depth, the greater our knowledges will be of all the cosmical entities that are structured by spherical or spheroidal shapes.

[1:40:184] Rotality is a major instrument of study used throughout many different disciplines within Astronist Philosophy, but its home remains within the discipline of kosmetrics, thus it shall be contemplated by kosmetrists in isolation from its other kinds of application.

[1:40:185] Rotality is, in essence, the philosophy of rotation, and is so, by all accounts, one of the centralmost ongoing processes of The Cosmos that never seems to ever cease, and also seems to pervade all cosmical entities of orderity.

[1:40:186] Rotation and orderity are considered to go alongside each other for all that does rotate is also all that is considered ordered, and organised by cosmical standards; the moon, the planets, the stars, and the galaxies within which they all exist, all rotate around one another as rotations within rotations.

[1:40:187] Moons rotate around planets and planets rotate around stars, and the stars and their systems all rotate around the oblivionic core to form the galaxy; these are what we all know as orbits, of which the process of rotation is part of.

[1:40:188] We must also make distinctions between that which cosmical entities rotate around and how they rotate themselves; planets rotate around stars, but the planets themselves are also rotating too, and so are the stars, moons, and galaxies.

[1:40:189] By this notion, we have that which is henceforth known as a Rotational Multitude; an instance in which multiple entities are rotating around some central point to form their orbits, but they are also physically rotating, or turning, themselves as a separate, but inextricably linked process of rotation.

[1:40:190] By these notions of the vastness of rotality in The Cosmos, we are able to comprehend its position of centrality, and thus its importance in Cosmic Philosophy, and in wider Astronist Philosophy as interpreted to mean something of wider metaphorical contemplation.

[1:40:191] Like the planets, moons, and stars rotate and orbit, so do our lives; our lives rotate around our loved ones, our careers, our ambitions, and our health, happiness, and achievements; by this notion, we see the multi-disciplinary aspect of rotality, as is similar for many of the other instrument of study, and how rotality in particular now, has the ability to transcend its cosmical origins and traditional interpretations, to pervade ethical, familial, and the general matters of human life itself.

[1:40:192] However, we are discussing kosmetrics now, and that is the discipline in which we must not digress to far from; even if we do just take rotality in the terms of the one discipline of kosmetrics, therein arises a great amount of concepts and contemplations

about its nature when applied to the topics of kosmetrics, being shape, pattern, and position.

[1:40:193] From these three outlined topics of kosmetrics, we shall work backwards and begin with positioning; due to the naturity of rotality itself, the positioning of planets and moons and stars, due to both the rotations of themselves as well as the orbitalities they create from their rotations around their correspondent entities, their positionings are in constant dynamic and motional change.

[1:40:194] The Cosmos is certainly alive and moving at speeds we could never hope to naturally match or surpass and the majority of these movements are caused by the rotalities of the cosmical entities, and their subsequent orbitalities.

[1:40:195] Due to constant movement, the main points of reference that we have of any cosmical entity is upon their return to the origination point from which they were first observed, which is demonstrated by all cosmical entities.

[1:40:196] This is another aspect of the naturity of rotality; the concept of rotational return; the fact that in the orbitalities and rotalities of cosmical entities, they do, at some point, in some time, pass through a point which had been in their previous rotation.

[1:40:197] Another aspect of the naturity of rotality is the absence of origination; there exists no origination point for any rotality because we were not present when any of the cosmical entities in question began their rotalities and orbitalities, so therefore, there cannot exist a point at which we know these two processes to have started from; this can be considered as somewhat of a paradoxy in the Astronist Tradition.

[1:40:198] In terms of pattern, rotality is the essence of cosmical patternwork for the movements and orbitalities of the planets, moons, and stars are all operated in sequence to their rotations, and form unique patterns when animated through two-dimensional and three-dimensional models.

[1:40:199] If one is to conduct any contemplation relating to the patterns of The Cosmos in a kosmetrical sense, then one must contemplate the rotality in some form, due to its centrality in the development of cosmical patterns.

[1:40:200] Again, rotality holds much influence over cosmical shapings for the stars of the galaxies rotate in their orbitalities around the galactic core which falls in alignment with the galactic disk structure; the question remains as to which of these is the superior over the other.

[1:40:201] Again, this remains a prominent question of contemplation in discussions of rotality in kosmetrics; were the physical components of The Cosmos created to allow the rotations and orbitalities of the cosmical entities to occur, or were the rotations and orbitalities created to fit in with the physical structure of the cosmical entities themselves?

[1:40:202] This is largely a question proposed about the superiority of one process, or physical structure upon another, and as this relates to the contemplations held within kosmetrics, this remains an important topic for kosmetrists to discuss.

[1:40:203] Nodes and nodal contemplations within the Astronist Tradition of Cosmic Philosophy largely relate to their scientific equivalents, in that they are concerned with the point of intersection between orbital path and another, most commonly The Moon and The Sun's in relation to The Earth, but this can be applied to any type of orbital course that intersects and crosses another; the point of crossing is known as the node.

[1:40:204] Nodal contemplations are split in two; the Ascending Node, and the Descending Node, which are both kosmetrically contemplated, especially so in relation to the directions that the node faces; either facing upwards, or downwards.

[1:40:205] Nodes themselves are simply the points of intersection, but it is their depictions along with the orbitalities of the cosmical entities that form shapes and patterns of brilliance that kosmetrists can then derive meaning and contemplate upon.

[1:40:206] In the Astronist Tradition, as should now be evident because of their frequent usage, there are those applications of study which are known as the Instruments of Study, of which the majority are categorised and listed within The Grand Cradle of Astronomy, and are also accessible to see completely in the discourse on the subject of Instrument Theory in The Grand Centrality; these are collectively known as Major Instruments.

[1:40:207] However, there also exists those which are known as Minor Instruments which are also detailed in the Instrument Theory discourse of The Grand Centrality, and these minors are generally either less utilised, less known, or are only able to be utilised within a specific discipline of Astronist Philosophy, whereas the Major Instruments are all multi-disciplinary.

[1:40:208] An example of a Minor Instrument is that which is henceforth known as nodality; this minor instrument of study specifically relates to contemplates and applications derived from the intersection of orbits of cosmical entities, and what then can be inferred about the cosmical entities involved, and the wider system within which they reside.

[1:40:209] Due to the lesser known and utilised aspect of nodality, it is considered a minor instrument, however, it can be used to refer to any type of intersection of two or more cosmical entities; in this case, it would be considered a major instrument as it can then be used across many different disciplines within the Astronist Tradition of Cosmic Philosophy.

[1:40:210] However, its original application and usage resides within kosmetrics in relation to orbital nodes, and for this reason, it must remain a minor instrument for its original purposivity is fairly niche and not multi-disciplinary.

[1:40:211] As aforeaffirmed when discussing the component parts of kosmetrics, the discipline philosophically contemplates, not only the shapes, patterns, and positions of cosmical entities in their entirety, but also, the topographical features found upon them.

[1:40:212] An example of this within kosmetrics is that of the macula, as derived from the mainstream astronomical term, which relates to any type of dark spot on a planetary, or lunar surface.

[1:40:213] Maculae hold particular interest to kosmetrists due to the abundance of the shapes they are formed by and the differences in their causalities, thus maculal contemplations are important to topographical tradition present within kosmetrics.

[1:40:214] From the contemplations of maculae, kosmetrists are able to derive meaning from the size, orientation, and positioning of the spot and again, presents an overlap between scientific study and philosophical contemplation.

[1:40:215] Meridial contemplations are also addressed within kosmetrics as important points of reference for measurement and investigation in relation to geodesy, which encompasses all philosophical contemplations of the meridian, collectively known as meridia when multiple meridians are referred to across different planets and lunar entities.

[1:40:216] Osculation in Astronist contemplations within kosmetrics relates to all orbits that are not affected by any perturbations, and may also be referred to as Orbits of Orderity, while perturbed orbits are henceforth known as Orbits of Disorderity.

[1:40:217] Because perturbations redirect, or digress an orbit from its original path, they are considered highly chaotic and progenitors of disorderity in the cosmical system which positions them as the oppositism to the process of osculation; an ordered orbit.

[1:40:218] Strictly contemplated from a kosmetric perspective, the kosmetrist is interested in the difference in shape, positioning, and pattern between the original osculating orbit, and the perturbed orbit.

[1:40:219] Osculations may also be contemplated in isolation in kosmetrics which focuses on an unperturbed orbitality of a cosmical entity, and the shapings, patterns, and positionings associated with this osculative orbit.

[1:40:220] Parallaxics is a branch of contemplations within kosmetrics that essentially deals with the philosophy of parallax, and specifically concerned kosmetrists with this topic, whom are herein and henceforth known as parallaxicists, will contemplate the concept of the parallax in all its many possible applications, and contextualisations.

[1:40:221] Essentially, the most concern for parallacticists to consider is the effect of positioning of celestial entities when observed through a viewfinder such as a telescope, in relation to their real positionings and shapings.

[1:40:222] Any type of distortion of any cosmical entities through an observational apparatus is considered within the discipline of parallactics within kosmetrics, especially when such distortions concern shaping, positioning, or patternwork of The Cosmos and its progeny.

[1:40:223] In addition to this, parallactics also deals with the distortions or change in features, characteristics, or perceptions when cosmical entities are physically viewed from different angles, not through observational apparatus, but through an actual, physical viewership.

[1:40:224] These two breadths of contemplation make parallactics a much larger branch of kosmetrics than perhaps initially realised and even just a shallow investigation into parallactic contemplations, reveals the importance of positioning in the demonstration of appearance, feature, character, and function.

[1:40:225] In essence, the philosophy of parallax explores the impacts of the parallactic effect in cosmical terms, with five major branches of parallax emerge which address their corresponding entities, and includes Solar Parallax, Planetary Parallax, Lunar Parallax, Galactic Parallax, and Cosmic Parallax.

[1:40:226] Cosmic Parallax has a wide breadth of corresponding entities, and includes all non-star, non-planet, non-lunar, non-galactic entities, and thus includes entities such as quasars, pulsars, nebulae, and supernovae, among others.

[1:40:227] The branch of philosophical study and contemplation that is herein entitled and henceforth known as synodics, in a kosmetric contextualisation, deals with the alignment of two or more celestial entities so as they seem to exist in the same, or near the same place, to a particular observer.

[1:40:228] Synodic contemplations in a kosmetric sense, focus themselves on the changes and distortions caused to shaping, positioning, and pattern when two or more entities are astronomically aligned, the most prominent example of which being a solar eclipse.

[1:40:229] Relating to an eclipse specifically, the loss of light, the distortion of both The Sun and The Moon, as well as the perceived distortion in their shapings is caused by the alignment of their positionings.

[1:40:230] The Moon seems as though it is just as large as The Sun so as to cover it almost entirely, and although we obviously know this to be a proclamation of falsity, there

remains only that which we can observe, and from observation alone, this is what could be interpreted, thus demonstrating the distortions caused by certain positionings.

[1:40:231] The main distortions to celestial pattern in the context of an eclipse is, of course, the reduction and redirection of light, thus causing the light to bounce off The Moon, and from there, disperse as light does.

[1:40:232] Essentially, synodics contemplates the distortions caused by the alignment of celestial entities, and it is the role of the synodists, as kosmetrists with special interests in this particular topic, to contemplate such issues, derive meaning, and create new ideas of consequence, circumstance, and application, especially so in relation to instruments of study, and other cosmical entities and phenomena.

[1:40:233] The syzygy; one of the most highly wondermented phenomenas of The Cosmos, which relates to the perfection of the alignment of two or more celestial entities, but typically is depicted in Astronist Art, as the alignment of all the planets of a star system with the central star.

[1:40:234] Syzygyology, as a branch of philosophical contemplation within kosmetrics, deals with the wider ideas of any type of perfect oppositions in positioning between celestial entities, or any type of positioning that is deemed to be in perfect alignment between two or more celestials.

[1:40:235] Syzygyological thoughtpaths are deemed to comprehend The Cosmos in a utopian reality wherein all cosmical entities are perfectly positioned, enshaped, and enpatterned to conduct their proposed functionalities.

[1:40:236] In a much broader context that transcends kosmetrics, syzygyology can be considered to address perfection in The Cosmos in general, and all ideas and concepts of perfectionism derived from cosmical occurrences and phenomena; it remains the essential penchant of all syzygyologists however, to focus their attentions on the perfections in opposition that are presented throughout The Cosmos, which births the cosmology of The Perfect Cosmos.

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[1:40:237] Not particles, or matter, but the space between you and I.

[1:40:238] That which we cannot see for we exist within it and that which we cannot touch, taste, or smell.

[1:40:239] However, we can hear it.

[1:40:240] If space is the medium which The Big Bang created then the static we hear when we quiet ourselves and our minds to just listening, then we can hear the space around us and we therefore comprehend that it remains alive.

The Hierarchy of The Cosmos (Dynastesiology)

[1:41:1] Any simple contemplation of The Cosmos soon reveals a distinct hierarchy in existence that pervades all aspects of The Cosmos and endures at the foundations of the very structure and function of The Cosmos.

[1:41:2] To address this, and related ideas, a newfound discipline of cosmic philosophical contemplation must herein be established, and this is to be henceforth known as dynastesiology, as derived from the word dynasty, so as to mean the dynasty of The Cosmos, and the familial ties that each and every cosmical extant entity extricably shares.

[1:41:3] Dynastesiologists contemplate The Hierarchy of The Cosmos through studying that which is henceforth known as The Conventional Structure which is described herein, within this discourse, but also by rearranging this convention, and reorganising the structure in a way that aligns with their own understanding of The Cosmos.

[1:41:4] A hierarchy that do not align with The Conventional Structure is henceforth known as an Anomalous Structure of cosmical hierarchy, but this does not intend to suggest its inferiority to The Conventional Structure for equality in ideas is essential, and if at all, it is often the Anomalous Structures, there exists greater diversity than in The Conventional Structure.

[1:41:5] However, from this, we must make the purposes of each of these structures clear for it remains the very purpose of The Conventional Structure to provide the foundations for The Anomalous Structures to build upon, to rearrange, to deconstruct, and to newfound ideas of unicity in relation to cosmical hierarchy.

[1:41:6] Dynastesiological contemplations are derived according to those which are known as The Eight Brackets; these are size, abundancy, frequency, rarity, orbitality, orderity, cosmicality, and habitability.

[1:41:7] Each of these brackets accounts for the overall status of the investigated entity, and each of the brackets has an equal footing; the combined conclusions from each of these brackets forms the hierarchy, of which this overall process is henceforth known as bracketment.

[1:41:8] Each of the brackets are largely self-explanatory, and those which relate to a particular instrument of study, such as orbitality and orderity, share the same definition and application of the instrument of study to which they are associated.

[1:41:9] There exists the concept of dynastesia within this discipline, as derived from the title of the discipline itself; this concept of dynastesia relates to the proper completion of

the philosophical application of bracketment, so as to make a conclusion about how a celestial properly fits within The Hierarchy of The Cosmos.

[1:41:10] The Conventional Structure in the Astronist Tradition of the philosophical discipline of dynastesiology is herein briefly described and henceforth loosely known by the following applications.

The Universe

[1:41:11] Due to the naturity of The Universe being infinite in all possible and impossible dimensions and avenues, The Universe forever remains The Encompasser of the cosmical hierarchy, and that which The Cosmos, and all that exists within it, reside within.

The Cosmos

[1:41:12] It is only logical to place The Cosmos after The Universe for the cosmical hierarchy identifies and categorises all the different types of entities in existence within The Cosmos, and therefore, The Conventional Structure maintains that The Cosmos is the entirety of itself in all ways according to The Eight Brackets.

The Metagalaxy

[1:41:13] The immense and incomparable size of the metagalaxy, as the transcendental version of all galaxies in combination, as well as their unmatched frequency by galactic clusters, and their overall abundancy.

[1:41:14] But again, the cosmicality of the galaxies in full combination and totality highlights both their orderities, orbitalities, and their amalgamated habitabilities ; consider the unparalleled nature of all galaxies of The Cosmos combined into a concerned totality; this is the metagalaxy and by The Conventional Structure, it rests proudly in third position of the cosmical hierarchy.

Superclusters

[1:41:15] As the prominent features of The Metagalaxy, superclusters are considered to be in the fourth position within the cosmical hierarchy of The Conventional Structure due to them being classified as metagalactic structures, and their amalgamated habitabilities, their immense frequencies, and their abundancies throughout The Metagalaxy.

[1:41:16] The orderities of the superclusters are some of the most intense of all orderities, and although they themselves hold no orbitality, the amalgamated orbitalities of all the star systems of all the galaxies as part of the superclusters, there exists an ever greater overall cosmicalities as a direct result.

Quasars

[1:41:17] Aside from all non-metagalactic structures of The Cosmos, quasars are considered to be at the highest of positions in the cosmical hierarchy according to The Conventional Structure.

[1:41:18] The immensity in size of quasars is undisputed and their distance in the cosmical plain from all other cosmical entities directs towards its rarity, though in this respect, both its frequency and abundancy are some of the lowest in comparison to all other entities.

[1:41:19] In addition to this, the habitability is fairly diminished to their largely unknown and constantly fluctuating natures, which is further bolstered by the relative isolation of quasars in The Cosmos.

[1:41:20] Orderity and orbitality are both considered to be at the highest of heights according to The Conventional Structure due to the orbitality involved in the functions of any quasar, thus demonstrating the eminent level of cosmicality associated with quasars in the Astronist philosophical tradition.

Black Holes

[1:41:21] Despite the lowness of their habitability, frequency, and the traditional nature of black holes oriented towards chaosity resulting in low cosmicality, the high consideration for size, abundancy, orbitality, and orderity compensate to position black holes, also known as oblivions in the Astronist Tradition, towards the higher ranks of the cosmical hierarchy as approached by The Conventional Structure.

Galaxies

[1:41:22] There exists few greater contributors to orderity, orbitality, and cosmicality than that of galaxies, and due also to the size, the abundancy, and their relative frequency, especially so in relation to a metagalactic structure and supercluster, causes galaxies to be raised to a position of relevance within The Conventional Structure of the cosmical hierarchy, that is still considered within the High Rank.

Novae

[1:41:23] Due to the lack of abundancy, orbitality, and frequency of novae of any type, and due to the questionable orderity and cosmicality of novae, they are placed below galaxies within The Conventional Structure of the cosmical hierarchy, which is logical as they do only exist within galaxies, no matter their determined sizes.

[1:41:24] The non-applicability of novae towards habitability also causes distinct unsuitability and difficulty for novae to interact with and relate to The Eight Brackets of dynastiology. There remains only the brackets of size and rarity to stand in favour of novae due to the importance of their occurrence in the evolutions of stars.

Stellar/Galactic Regions

[1:41:25] As a cosmical entity derived only by the Astronist Tradition, and not by any natural means, the Stellar Regions of galaxies are largely geographically, politically, or civilisationally motivated, which reduces their overall dynastesiological standing.

[1:41:26] However, due to their high ranking in the brackets of size, abundancy, orderity, orbitality, and habitability, the Stellar Regions of galaxies, also known as Galactic Regions, are considered to be deserved of receiving the bordering level of the High Rank in The Conventional Structure, though this is expected to be the most contested of all the entries.

[1:41:27] All entries into the cosmical hierarchy below that of the stellar/galactic regions are considered as part of Low Rank and all above the entry of nebulae are considered as part of that which is henceforth known as High Rank according to The Conventional Structure of the cosmical hierarchy.

Nebulae

[1:41:28] The highest level as part of High Rank is given to nebulae of all kinds in The Conventional Structure due to their considered prominence in the brackets of cosmicality, relative size in relation to those entries which are ranked below, as well as in the bracket of orderity due to their importance in the formational stages of stars.

[1:41:29] Nebulaic frequency, abundancy, and orbitality are all either majoratively insignificant or are only partially applicable, thus resulting in nebulas not reaching High Rank within The Conventional Structure of the cosmical hierarchy.

Star Systems

[1:41:30] A single star system is the essence of the cosmical orderity; it is within these amalgamations of the central star, planets, moons, and smaller celestials that the majority of the most iconic cosmicalities are considered, which therefore explains their high level of cosmicality, orderity, and orbitality.

[1:41:31] In relatively high ranks also are the brackets of frequency and abundancy which can both be considered completed in their own regards, although as is evidential in all applications of bracketment, when frequency and abundancy are high, rarity is proportionally low as direct result.

Stars

[1:41:32] Alongside planets, the most abundant and frequently existent entities of The Cosmos, stars are the beacons of light, hope, and wonderment in The Cosmos and are the mostly adored and lauded aspects of cosmical phenomena.

[1:41:33] In dynastesiological terms, stars are positioned fairly low despite their importance in wider Astronist Philosophy; this is due, in part, to their relatively small size in relation to the larger cosmical phenomena discussed herein, as well as their distinct lack of habitability alone, and their low ranking in terms of rarity as should be expected due to their high ranking in the brackets of frequency and abundance.

[1:41:34] Stars of the essence of orderity; they are the cosmical structure that form the centrality for the majority of orbitalities, especially those of planets and moons, and as a result, their cosmicality is considered to be the highest, even towards the levels of those entities within the High Rank.

Planets

[1:41:35] Similarly to stars, planets hold an even greater abundance and frequency, as well as being the followers to cosmical orderity and orbitality, thus demonstrating their overall high level of cosmicality.

[1:41:36] However, it is the habitability bracket that planet succeed the highest in, out of all other cosmical entities in both Low Rank and High Rank according to The Conventional Structure, for planets remain the hubs of life in The Cosmos, and nowhere else does life thrive than on planetary worlds, whether that life be considered sentient or non-sentient.

[1:41:37] The size and rarity brackets do pull down planets to maintain a central position within Low Rank, but it remains a solidly placed one at that for not without planets, could many of the entities ranked below here exist, such as moons, asteroids, meteors, as well as both sentient and non-sentient life entries.

Pulsars

[1:41:38] Due to the naturity and size of pulsars, they lack relevance in size, abundance, and frequency, and even their level in orderity and orbitality, and as a result, their cosmicality are in question.

[1:41:39] However, as is the case with most other applications of bracketment, when frequency and abundance are low, rarity rises in proportion, though the final bracket of habitability is also of almost non-existence, and due to this, pulsars are generally considered to be of extremely low rank due to the mixtures of unsuitability and inapplicability associated with them in The Conventional Structure.

Dwarfs

[1:41:40] As a subentry derived from planets, dwarfs are considered to have little importance in the overall cosmical hierarchy according to The Conventional Structure due to their reduced status from fully fledged planet.

[1:41:41] Dwarfs generally follow the cosmical orderity and orbitality as planets due, which does raise their cosmicalities, but they are considered to offer little the star systems in which they reside, unless their habitabilities are properly formed to hold sentient, or non-sentient life.

[1:41:42] Also, their abundancies and frequencies are difficult in quantification and they do not share the same standardisation throughout all star systems that planets enjoy.

[1:41:43] Due to this unique blend of naturity, dwarfs also score low in terms of rarity and size, thus making dwarfs a cosmical entity with little relevancy to the overall cosmical hierarchy.

Moons

[1:41:44] As champions of cosmical orderity and orbitality, the cosmicality of moons remains considered as fairly high in relation to other cosmical entities, though rarity, size, and habitability all score lower for moons dynastesiological investigations.

[1:41:45] However, moons retain their positions in The Conventional Structure by their high abundancies, and frequencies as moons exist in almost every planetary system and in every star system.

Comets

[1:41:46] With our contemplations turning towards comets, we now enter the lowest ranks of The Conventional Structure with comets, asteroids, and meteors herein and henceforth collectively referred to in dynastesiology, and in some other discipline of Astronist Philosophy, and as originating from the Astronist cosmic philosophical discipline of familiology, which is latterdiscussed within the proceeding discourse.

[1:41:47] This group are named mobials in reference to their separateness, their movability, and their majorative association with The Chaos.

[1:41:48] Comets hold a fluctuating rank in relation to size, because in relativity to the other cosmical entities mentioned, comets would be considered as small, but in relation to the other mobials, comets are the largest so indefiniteness is inevitable when contemplating comets in this regard.

[1:41:49] Comets, unlike their asteroidal cousins, hold little orderity and orbitality, which makes their overall cosmicality fairly low, although in the Astronist Tradition, comets are provided with special adorations and laudations despite their inherent chaotic naturities.

[1:41:50] In relation to habitability and frequency, comets hold little rank here, but this is compensated by their higher rankage in the brackets of abundance and rarity, which forms a perfect balance between these two conventionally opposing brackets.

Asteroids

[1:41:51] Considered to be the cousins of comets, asteroids sit within the mobial family of cosmical organisation, but unlike their meteorial brothers and their cometical cousins, asteroids hold a higher level of both orbitality and orderity due to their frequent presence in orbit around planets, moons, and other larger celestials, which in turn, causes asteroids to have a higher level of cosmicality.

[1:41:52] Both frequency and abundance are also considered extremely high in relation to asteroids due to their presence in all aspects of The Cosmos, but as a direct result, the rarity of asteroids is extremely low, as is expected due to the negative correlation associated with rarity and its fellow brackets of frequency and abundance.

[1:41:53] However, both the brackets of size and habitability score lowly for asteroids, thus reducing their overall rankage and placing them towards the bottom of The Conventional Structure.

Meteors

[1:41:54] The Conventional Structure maintains the principle that meteors must always belong at least one level below asteroids in any cosmical hierarchy, and never above asteroids as meteors are considered to be inferior to asteroids in every way throughout all the brackets, and due to the considered brotherly nature between the two entities, meteors are always considered to be the smaller, disordered, and the much more chaotical versions of asteroids.

Sentients

[1:41:55] Those whom first enter into dynastesiological study, may find the inclusion of both sentient and non-sentient beings as unfair due to the naturity of these and their largely inapplicability to the majority of the brackets, and because of this, these final two entries may often be completely omitted from future investigations into the cosmical hierarchy.

[1:41:56] However, dynastesimal principles maintain that all that exists within The Cosmos must be contemplated in some form and applied to The Eight Brackets, so to omit the phenomena of life seems tantamount to defiance in relation to this dynastesimal principles.

[1:41:57] The inapplicability of orbitality, and orderity for sentients mean these cannot be considered, but the overall cosmicality of sentients can be; sentients are the very essence of cosmicality for within them, there exists some of the most complex systems in existence,

and although they are progenials of progenials, sentients are considered highly cosmical according to The Conventional Structure.

[1:41:58] However, the abundancy of sentients is extremely high due to our concentrations on certain worlds, such as The Earth for humanity, yet our frequency is also non-existent due to our current empirical knowledges not revealing any populations of sentients other than our own civilisations, but from this, we can quickly digress into discussions not related to dynastial investigations, so caution is advised when dealing with such topics.

[1:41:59] Due to this non-existence of frequency, the rarity of sentients, according to The Conventional Structure, is also of the highest it can be out of all other entities and phenomena mentioned in this investigation.

[1:41:60] Habitability, although this does not relate to sentients themselves, sentients are products of habitability, and so, one could again argue that habitability is intrinsic to sentience, and therefore, this should also be the highest it can be on the ranking scale.

[1:41:61] Overall, sentients and their non-sentient cohabiters, defy many of The Eight Brackets, and due to their naturities and positions of uniqueness, they cause extremities in the results of the bracketments, however, despite these extreme highs and lows in ranking, both sentients and non-sentients are to remain at the bottom of the rankings according to The Conventional Structure.

Non-sentients

[1:41:62] Similar to the dynastesiological relationship between asteroids and meteors, The Conventional Structure insists that non-sentients can never be ranked above sentients in cosmical hierarchies because non-sentients are inferior to sentients in every way on the scales of The Eight Brackets, and any existing fluctuations above, are not able to be considered by the brackets due to their relatively low significances.

[1:41:63] For this reason, it is held that non-sentients should always remain coupled with sentients in the final rankings of a dynastesiological investigation, but always either one or more rank below the entry of the sentients due to the pervading inferiority in existence between non-sentients and their sentient superiors.

[1:41:64] In The Conventional Structure, the lowest rung is granted to the non-sentients; those living organics and organisms that inhabit the worlds of The Cosmos, but do not present any sentient tendencies, attributes, or any potential to develop sentience.

[1:41:65] The brief outline of The Conventional Structure herein is conducted in such a way to allow for the invitation of all dynastesiological philosophers to attempt to create their own cosmical hierarchies.

[1:41:66] There exists no absolutism in The Conventional Structure for it merely acts as a foundation to summon those with cosmic philosophical minds of interest to interpret the cosmical hierarchy whichever way they do so know, feel, and imagine.

[1:41:67] Essentially, the ascription of The Conventional Structure herein sets the precedent for the overall culture and approach to dynastesiological contemplations about the cosmical hierarchy; this is the essence of the purpose of The Conventional Structure.

[1:41:68] Contemplations that take place dynastesiologically are done so under the auspices of The Eight Brackets for any deviation from these brackets cannot be considered a dynastesiological investigation.

[1:41:69] This, in turn, makes dynastesiology a discipline of strictness due to the bounds of its philosophical contemplations, which is unlike the majority of the other disciplines within Astronist Philosophy, but this defines the discipline and corners off contemplations from overspilling into other closely related disciplines.

[1:41:70] Despite this, dynastesiologists persist to hold a wide breadth of philosophical discourse and contemplation within the bounds of The Eight Brackets, and due to their rearrangements being practically infinite when interpreted by different philosophers, there shall always remain room for further dynastesiological discourse.

[1:41:71] This, therefore, points to the reason for the establishment of The Eight Brackets, and the inability for dynastesiologists to deviate from The Eight Brackets, for any addition to them would result in an even more infinitely contemplation of complexity, leading only to digression and non-conclusion.

[1:41:72] Having said this, there does exist a ninth category of application, although it is not to be named as a bracket for the purposes of saying within The Eight Brackets structure, and this is aptly called relevancy.

[1:41:73] Due to its vastity of application and interpretational aboundment, the category of relevancy is not provided with the status of being a bracket, and to stay within the bounds of The Eight Bracket structure of dynastesiology, should not be given the same importance as the other applications.

[1:41:74] Nevertheless, as is evidential by its given name, the application of relevancy measures the overall relevance of that which is being considered, and is typically given in a conclusive manner to avoid interpretations of raising relevancy to the status of The Eight Brackets so as to stay within the auspices of that which is considered proper dynastesiological contemplation.

The Families of The Cosmos

(Familiology)

[1:42:1] The main purposity for the creation and integration of the cosmic philosophical discipline of familiology is to present an organisation of cosmical entities in defined and distinct families, to solve the problem of philosophical disorganisation of cosmical entities and phenomena, and for easier reference of certain related groups of cosmical entities in philosophical discourses.

[1:42:2] By this notion, it is the main penchant of familiologists to contemplate cosmical entities according to their distinct characteristics, features, and functionalities and to categorise such entities into familial groups.

[1:42:3] In the Astronist Tradition, as defined herein and henceforth, there exists The Seven Cosmical Families, each of which consisting of three to five different entities with all of these groupings chosen according to their features, characteristics, positionings, and their similar naturities.

[1:42:4] The discipline of study of Familiology has a less formal name to which it is referred, and is known also as Cosmical Organisation so as to indicate the organisational aspect of familiology and its arrangement of different cosmic entities and phenomena into different groups, known as families.

[1:42:5] Within familiology, there exists those which are herein first mentioned and shall therefore be henceforth known as The Seven Cosmical Families, and it is these seven groups that shall form the basis of familiological discourse and contemplation.

[1:42:6] The first family of discussion is the Mobial Family which includes the three members of asteroids, meteors, and comets, with asteroids being that which is henceforth known as holding the title of the familiarch; this is the entity which is considered to be the most prominent within the cosmical family in subject.

[1:42:7] In the Astronist Tradition of familiology, meteors are considered the brothers of asteroids, and comets are considered to be the cousins of both meteors and asteroids.

[1:42:8] The second family of entry into this discourse on the cosmical families is that which is henceforth known as the Filamial Family which includes The Metagalaxy in its own entirety, as well as the filaments, and the Local Group, in relation to the specific group of galaxies in which The Milky Way is part of.

[1:42:9] In this particular family, The Metagalaxy is considered the parent to both filaments and the Local Group, and both of those are considered siblings of one another, but The Metagalaxy is considered the familiarch of the grouping.

[1:42:10] The third family of The Seven Cosmical Families is that which is henceforth known as the Clusterial Family which consists of globulars, superclusters, and regular star clusters which are all considered to be cousins of one another, with superclusters considered to be the familiarch of this cosmical family.

[1:42:11] The fourth family discussed herein is henceforth known as the Terrial Family which relates to all terrestrial, or partially terrestrial entities and includes planets, moons, and dwarf planets, with planets being the familiarch of this cosmical grouping.

[1:42:12] The Terrial Family is most often described as the planets and dwarf planets being sisters with moons as their cousins; the most generalised of all the cosmical families, this grouping includes all the different types of planets from those which are strictly terrestrial, to those which are gas, or any other type of planetary structure.

[1:42:13] The fifth family introduced herein is that which is henceforth known as the Gargantial Family which includes four members unlike all preceding families which have all only included three members; these four members are galaxies, stellar streams, black holes, and quasars.

[1:42:14] Initially, such a quartet of entities may seemingly be without similarities, but the string of parallels consists in the form of their shared gargantuan sizes, hence the entitled name given to the familial grouping.

[1:42:15] In this cosmical family, galaxies are constituted as the familiarch due to their abundancy and frequency, and their considered importance in Astronist traditional approaches to cosmicality and the wider cosmical system and orderity.

[1:42:16] With galaxies as the central figures to the Gargantial Family, quasars are considered and described to be their grandfathers, while black holes are considered to be their cousins, and stellar streams their own offspring.

[1:42:17] The Solial Family is the sixth in line of the cosmical families and consists of all solar entities in The Cosmos, and is the only family with five members in total, and includes stars, star systems, novae of all types, magnetars, and pulsars.

[1:42:18] The familiarch of this cosmical grouping is, of course, the entry of stars themselves due to their central and intertwined role throughout all the other entries; star systems are considered to be the mothers of stars, novae as the descendants of stars, pulsars as their sisters, and magnetars as their brothers.

[1:42:19] The seventh and final cosmical family of familiology is that which is henceforth known as the Nephial Family, named so due to the cloud-like naturities and appearances of each of its members, of which there are four.

[1:42:20] Of these four members, there includes nebulae which is also the familiarch for this cosmical family, proplyds, haloes, and molecular clouds; molecular clouds are described and considered to be the grandmothers of nebulae, with proplyds considered to be the sisters of nebulae and haloes as the cousins of nebulae.

[1:42:21] All of the entities aforementioned that have been categorised into cosmical families have been that which is henceforth known as familised, or may described as familial, however, there exists one cosmical phenomena that is what is known as infamilised, meaning that they do not fit in with any of The Seven Cosmical Families of familiology, and these cosmical phenomena are voids.

[1:42:22] Voids are described, in familiological terms, as infamilial, meaning that they are not considered to be part of any of The Seven Cosmical Families due to their dissimilarity with all of the other cosmical entities.

[1:42:23] However, this does not mean that voids should be removed from familiological discourse; in fact, this poignance in separation provides a distinct challenge for familiologists to familise voids, and other non-categorised and new emerging cosmical entities that have not been mentioned herein either due to their current obscurity, or their unknown existence at the time of the writing of The Grand Centrality.

[1:42:24] Familisation should be considered an important philosophical contemplation process, and is considered so throughout Astronist Philosophy, because without familised entities, and the whole discipline of familiology, philosophers are forced to explore a disorganised cosmos; one with little categorisation; one with rampant ambiguities and obscurities of what each cosmical entity is, and to which cosmical family it most fervently resembles.

[1:42:25] Contemplating familiologically means approaching cosmical discussions through the kaleidoscope of these seven different cosmical families, and through this organisation of celestials and cosmicals, a unique approach to Cosmic Philosophy emerge, and one that can be applied to many other aspects of theories and within other philosophical discipline of the Astronist Tradition.

[1:42:26] Familiology remains a small branch of wider Astronist Philosophy, yet its role is formed clearly and should not be regarded in any lower prestige or importance than any of the other discipline established herein due to its shorter length.

[1:42:27] Familiologists are tasked with maintaining the general familiological principle of the organisation of The Cosmos in whichever way such philosophers see fit, by taking The Seven Cosmical Families as the foundations for their own organisations and categorisations of The Cosmos and its many progeny.

The Heterogeneity of The Cosmos (Heterogenology)

[1:43:1] It is the penchant of all philosophers of the Astronist Tradition to contemplate the many avenues of thought process related to The Cosmos, yet underpinning them all is the principle of the heterogeneity of The Cosmos; the idea that The Cosmos is the ultimate heterogenous entity in existence and there exists no other creation within The Cosmos that is as diverse and vast as The Cosmos itself.

[1:43:2] The heterogeneity principle marches on further than this to the core of that which is known as cosmicality; under this principle, it is argued that The Cosmos is built upon a certain diversity that is certainly finite due to the ultimate naturity of The Cosmos, but is vastly pervading.

[1:43:3] The heterogeneity of The Cosmos is the principal approach to the Astronist understanding of The Cosmos and wider Astronist Cosmology, but this does not mean to say that cosmical heterogeneity supports any notion denying the existence of commonalities in The Cosmos.

[1:43:4] Familiologically, there exists certain categories of commonality in The Cosmos into which all the different progenies are placed into and although this pertains to a homogeneous Cosmos, heterogeneity supports and underpins this.

[1:43:5] Homogeneity and heterogeneity exist alongside one another and it is up to the philosophical approach of the tradition to which one aligns oneself as to whether one supports the former or the latter.

[1:43:6] The Astronist philosophical approach, as aforementioned, supports the heterogeneity of The Cosmos, whilst understanding some of the influences of homogeneity in the cosmical orderity and system.

[1:43:7] Of all the moons, planets, stars, galaxies, and metagalactic clusters, there exists homogeneity in relation to their different categories and familiological ties.

[1:43:8] However, heterogeneity prevails in that all these different progenies are unique to themselves, and even though they can be categorised, and even though their characteristics, appearances, and functions do overlap, they ultimately hold unquity in their essences, and therefore diversity, and therefore contribute to heterogeneity.

[1:43:9] Each and every progeny holds a certain combination of appearances, functionalities, characteristics, positionings, and other features which supports its own unquity, and the diversity of The Cosmos therein.

[1:43:10] An instrumentation shall now be conducted in relation to the heterogeneity of The Cosmos, the first of which being the instrument of study of abundance.

[1:43:11] The abundancies of the cosmical progenies is all reminiscent of the heterogeneity of The Cosmos in its entirety; in the context of The Heterogeneous Cosmos, there must exist a large abundance of progeny within The Cosmos in order for the principles of cosmical heterogeneity of be viable.

[1:43:12] Therefore, it is concluded that without the great amount of abundance in the cosmical progenies, there would not exist any need for the heterogeneous approach to The Cosmos to exist for heterogeneity promotes vast diversity, and without great abundance, there cannot be great diversity.

[1:43:13] Following on from our contemplations of the instrument of abundance applied to heterogeneity, we must also contemplate the role of frequency in relation to heterogeneity.

[1:43:14] Initially, it would seem frequency plays a much smaller role in The Heterogeneous Cosmos than its comparter instrument of abundance; whether the progeny of The Cosmos exist or are positioned closely to one another or not does not hold huge amounts of sway of their differences, or similarities.

[1:43:15] In the context of The Cosmos, The Earth and Venus are two worlds that are as close to one another as two planets possibly could be, yet their similarities in appearance are scarce.

[1:43:16] It is essentially held that there exists frequency in The Heterogeneous Cosmos for the purpose of spacing and positioning.

[1:43:17] However, this trajectory of thought is overthrown because if any notion were to be pressed regarding cosmical frequency, it would be that each coordinate of The Cosmos that a progeny exists at is ultimately unique that the application of the instrument of frequency is the greatest of all supporters of the principles of The Heterogeneous Cosmos.

[1:43:18] There stands no greater diversity than that of the differing positions between each and every cosmical entity within the entirety of The Cosmos; not without concepts of frequency could we understand the proximity and distance, and the subsequent coordinations, of cosmical entities.

[1:43:19] Upon conclusion, despite one's potential initial misunderstanding of the importance of frequency to the Heterogenous Cause, it is, in fact, one of the approach's greatest advocates due to the nature of that to which it relates.

[1:43:20] When applying the instrument of centricity to the concept of cosmical heterogeneity, we discover the centrality of heterogeneity to the cosmically ordered system, and The Cosmos's wider structure.

[1:43:21] Venturing into territories associated with concepts of cosmical naturity, the feature of heterogeneity holds a staunch centricity in relation to the cosmical structure that can neither be rivalled, nor replaced by any other aspect, or feature of cosmical existence.

[1:43:22] In the Astronist Tradition, it is of course held that heterogeneity is central to the existence of The Cosmos and is considered, not as feature of The Cosmos, but to be an intrinsic and inextricable aspect of what The Cosmos essentially is by its own naturity and structure.

[1:43:23] Centricity can be considered a supporter of the Astronist approach to understanding the heterogeneity and homogeneity of The Cosmos due to its mixed approach that is majoratively supportive of heterogeneity, but still considered homogeneity's significance in certain relations.

[1:43:24] One of these relations is centricity; that which is centre to The Cosmos, or to a cosmical progeny, the most prominent example of which being cores of galaxies, and the cores of star systems, and by this notion, also includes the instrument of study of corality as a intrament in this instance.

[1:43:25] An intrament in the context of instrumentation is an instrument of study that is applied under the auspices of another instrument in this particular instrumentation; in this instance, corality is the intrament of centricity for the contemplation, in this regard, has occurred in such a way that corality has been discussed within centricity.

[1:43:26] These can be considered as an aspect of homogeneity that cannot be understated, or overlooked by Astronist philosophers, and therefore, must accepted as playing an integral role in certain structures of cosmical progenies.

[1:43:27] Further to contemplations regarding centricity, the concentricity of The Cosmos is also another supporter of the Homogenaic Fact; the philosophical approach that supports an homogenous understanding of cosmical features and structures.

[1:43:28] Concentricity, by its own very nature, attempts to define the commonalities between cosmical progenies in relation to the similar concentric pattern of their structures; by this notion, heterogeneity cannot be argued for in the face of logic, reason, and fact.

[1:43:29] Yet one could notionise that there exists diversity in all things, including the concentric structure of cosmical progeny; in this regard, it is understood that the concentric patterns of each and every cosmical entity are different in some way whether it be by their overall size, their specific shape, or by the distance between each ring of the concentric pattern.

[1:43:30] In any respect, this notion bypasses constructs of The Cosmos suggesting homogeneity because even in this category of structure, there exists a great diversity;

although concentricity pervades all and is homogenous in that fact, the way in which the progeny are concentrically positioned differs from system to system, and from galaxy to galaxy; by that notion, heterogeneity ultimately prevails.

[1:43:31] Heterogeneity in relation to the instrument of chaosity and The Chaos as a wider concept is telling of the pervading nature of heterogeneity for The Chaos and all the progeny under its influence are perhaps some of the most diverse and dissimilar collection of entities that there could possibly be.

[1:43:32] There does exist homogeneity in The Chaos in relation to certain entities repeatedly being categorised as chaotic such as black holes and comets, but the heterogeneity in The Chaos is also prevalent in the unquities of the progenies of which it is composed.

[1:43:33] By this notion, heterogeneity, although we speak of it mostly in the context of The Cosmos in its entirety, is it also pervading of that which is known as The Chaos in the Astronist Tradition.

[1:43:34] Following on from these contemplations, it is an appropriate time to discuss the heterogeneity of that which is considered transcendent of The Cosmos and The Chaos in the Astronist Cosmology, which pertains to both The Universe and The Divine.

[1:43:35] In this regard, there exists an infinite amount of diversity in both The Universe and The Divine, both for theistic thinkers and non-theistic thinkers in their respective and individual interpretations.

[1:43:36] By this notion, heterogeneity, according to the Astronist Tradition is transcendent of both The Chaos and The Cosmos, and even pervades The Universe and the very essence and naturity of a divinical entity.

[1:43:37] The instrument of composity is easily related to the ideas of heterogeneity in the notion that there exists an interconnection to all progenies of The Cosmos for there may exist confusion in relation to this notion.

[1:43:38] Heterogeneity of cosmical entities does not constitute any further lack of interconnection between the progenies, which could easily be interpreted by the vast diversity that is expounded in the Heterogenic Principle in relation to The Cosmos.

[1:43:39] Despite the diversity of cosmical progenies, the Astronist Tradition commands that the instrument of composity and the subsequent cosmology known as The Composite Cosmos both provide an important perspective to heterogenous thinking in relation to The Cosmos, and call for philosophers not to forget the interconnected naturity of all cosmical progenies, despite their unquity and the heterogeneity that commands them and The Cosmos as whole.

[1:43:40] By heterogenological study and related contemplations, we begin to grasp an even sharper understanding of The Cosmos in a new way that hasn't been replicated in other disciplines.

[1:43:41] By this notion, heterogenologists hold both a great responsibility, as well as a grand gift in that they are provided with a unique opportunity to study and contemplate The Cosmos in a way that other disciplinists do not come across in their own disciplines of study.

[1:43:42] In contemplations of heterogeneity in The Cosmos, the instrument of cosmicity takes a central role for in essence, a heterogenation, which is a specific type of contemplation that is reserved just for notions of heterogeneity, is an attempt to understand The Cosmos in a certain way; a heterogenous way.

[1:43:43] The Heterogenous Cosmos defies the instrument of cosmicity in the sense that the Astronist Tradition considers heterogeneity to be the embodiment of that which is understood to be cosmical; heterogeneity is the cosmical system itself in the diversity of the system, in the vastity of the system, and in the assortment of functionalities associated with the progenies of The Cosmos.

[1:43:44] In this respect, heterogeneity, when applied to the instrument of cosmicity, is the essence of itself, and so there exists no other entity of contemplation that can rival the cosmicity of heterogeneity because heterogeneity, in the Astronist Tradition, is considered to be the champion of cosmicity.

[1:43:45] Heterogeneity in relation to the instrument of study of criticality is understood with respect to the second definition of the instrument and this is mainly inclusive of philosopher's and interpreter's comprehension and reaction to the Astronist approach to understanding The Cosmos by a heterogeneous framework.

[1:43:46] There is no end in the interpretations with regards to the Astronist approach to understanding The Cosmos, and this should be promoted as another platform for philosophical discussion which further demonstrates the philosophical spirit and whether philosophers of the tradition agree or disagree with the official Astronist approach, all interpretations contribute to the Astronist Tradition either way.

[1:43:47] This calls to mind the importance of the instrument of criticality to the overall discussion of Cosmic Philosophy, and even wider philosophy in general; the interpretations, contemplations, and opinions of others when presented with a concept is the essence of what philosophy is, has been, and shall continue to be for eras and traditions henceforth.

[1:43:48] Heterogeneity is difficult to measure in relation to the instrument of dyadicity due to the nature of dyadic contemplation strictly encompassing interactions between only two entities whereas the nature of heterogeneity relates to a vast diverseness of entities.

[1:43:49] Even with this differentiation there still exists a way to apply dyadicity to the heterogeneity of The Cosmos; the essential method consisting of this is to magnify The Heterogenous Cosmos to just two entities and contemplate these in isolation, but always in the context of The Heterogenous Cosmos.

[1:43:50] For the instance of this instrumentation, we can focus our attentions on the two main exemplars of heterogeneity in The Cosmos: stars and planets and their dyadic interactions in relation to cosmical heterogeneity.

[1:43:51] Stars and planets hold a great amount of heterogeneity in their own essences whether this be demonstrated by the diversity in their appearances, their coordinations, their sizes, their proximities to one another, or in the lengths of their existences and the events that occur during the existences.

[1:43:52] In the stars and planets of The Cosmos we see heterogeneity in its prime; we see the diversity of cosmical progeny in character, content, and substance, and specifically relating to dyadic interaction, there exists no greater example than the orbitalities of planets around stars, the rotations planets and stars, and the latter affects the former in that regard.

[1:43:53] The diversity in the lengths of orbitalities, the proximities of orbitalities, the rotations and tendencies of stars and planets in relation to their affects and interactions with one another are all examples of dyadic interactions that are heterogeneous across the vast expanse of The Cosmos.

[1:43:54] Applying the instrument of dynamicity to the heterogeneity of The Cosmos is of course in relation to the change, the activity, and the progressions made in The Cosmos by a cosmical progeny.

[1:43:55] It can be argued that it is only the dynamic nature of The Cosmos that has caused the existence of heterogeneity in The Cosmos; without the changes, activities, and progressions in occurrence in The Cosmos, it is plausible to notionise whether any type of diversity can manifest.

[1:43:56] Therefore, the dynamicity instrument is the central component to the development of the heterogeneity of The Cosmos, and it is the incomprehensibility of the vast amount of changes, activities, and progressions in The Cosmos in occurrence in simultaneity that is the most fascinating element of heterogeneity to the Astronist Tradition, and further affirms the distinct wonderment that the whole Astronist Tradition has with heterogeneity in The Cosmos, and even the wider concept of diversity and its nature.

[1:43:57] The application of extrinsicity of heterogeneity in The Cosmos pertains to all opinions, interpretations, and notions that heterogeneity is not important to The Cosmos, especially when considered to be inferior to homogeneity.

[1:43:58] This, of course, is not the view held in the Astronist Tradition, but this does not mean that philosophers of the Astronist Tradition cannot spend time contemplating the extrinsicity of heterogeneity; if contemplated properly, the conclusions drawn shall only further bolster discussions about the true naturity of The Cosmos which is entirely positive and in alignment with that which is known as the Philosophical Spirit of the Astronist Tradition.

[1:43:59] Despite the vastness, grandity, complexity, and diversity of The Heterogeneous Cosmos, the principle of cosmicity and cosmicness must retain its foundational grip, and continues to affirm that The Cosmos is ultimately finite in its naturity, and therefore, heterogeneity is also finite by this same naturity.

[1:43:60] No matter the vastness of The Heterogenous Cosmos, that vastness has an end, and according to the Astronist philosophical tradition, that is the endpoint from which The Universe begins.

[1:43:61] The focality of heterogeneity involves taking into account all aspects of The Heterogenous Cosmos in order to conclude its own overall importance as a balanced judgement.

[1:43:62] In the Astronist Tradition, the highest amount of focality is given to heterogeneity due to its centricity to the cosmical system and orderity for heterogeneity is itself considered to be the essence of what The Cosmos is, and so, its highest level of focality can be derived from this notion.

[1:43:63] Formity in relation to the heterogeneity of The Cosmos involves contemplations regarding the formation of The Heterogeneous Cosmos, the processes involved in this, and the factors contributing to it, and invokes other instruments into the discussion, such as orderity, naturity, and motionality.

[1:43:64] In the Astronist Tradition, it is considered that the Heterogenous Cosmos is extricable from The Cosmos itself and therefore, the development of The Cosmos is the development of heterogeneity in The Cosmos in absolute synchronicity.

[1:43:65] The development of all the cosmical progenies and the vast expanse of space in The Cosmos have formed the heterogeneous naturity of The Cosmos that the Astronist Tradition identifies as central and paramount.

[1:43:66] The extricability between The Heterogenous Cosmos and The Cosmos itself speaks volumes about the importance of heterogeneity to The Cosmos in relation to its own formation.

[1:43:67] Heterogeneity may be interpreted as lacking orderity due to the vastness of The Cosmos to which it relates, as there does stand the principle that the greater the vastness, diversity, and complexity, then only logical is it to notionise that all these diverse and individual parts of the whole are most challenging to organised, control, and order.

[1:43:68] However, by viewing the example that is the functioning of The Cosmos itself, it is then that we do see the orderity that it evident throughout The Cosmos which defies the previous principle, despite the logic present in its words.

[1:43:69] In essence, it is a mixture of the motionalities, functionalities, and the brilliant history of the development of The Cosmos that has formed that which we now see and understand as cosmical heterogeneity, thus establishing the formational history of The Cosmos as the principal driver of heterogenic approaches to understanding cosmology.

[1:43:70] It is interesting to contemplate the future of heterogeneity in relation to our discussions about The Heterogenous Cosmos; essentially, the Astronist position on such a contemplation considers that the heterogeneity of The Cosmos and its progeny shall continue on in an inextricable relationship.

[1:43:71] We also see graduality in this relation because of the gradual nature of the development of The Cosmos, and as a result, in proportion, the heterogeneity of The Cosmos also holds graduality in its own naturity.

[1:43:72] The diversity of The Cosmos shall continue; its vastness shall continue; its complexity shall continue; all in the growth of The Cosmos, until of course it end comes, and it is by the majestic cosmical, universal, and divinical forces that The Cosmos shall one day end as all finite entities must, and it is only at that point, that the heterogeneity shall end for their inextricability from one another.

[1:43:73] The heterogeneity of The Cosmos stands in complete proportionality to the trajecture of The Cosmos itself; if The Cosmos decreases in size and progenial abundance, then the heterogeneity of The Cosmos shall decrease in proportion, and vice versa which demonstrates the proportional naturity of heterogeneity.

[1:43:74] Imnemnic applications to the concept of cosmic heterogeneity largely consists of ideas about the scientific certification of the primacy of heterogeneity in The Cosmos, especially over homogeneity, and draws upon ideas from empirical evidence in order to either bolster heterogeneity, or to disagree with its primacy.

[1:43:75] The concept of heterogeneity is considered to be aligned with the ideas expounded by the instrument of matrixity which adheres to the absolute primacy of the cosmical orderity in all circumstances.

[1:43:76] The Heterogeneous Cosmos is the essence of cosmical orderity, therefore it is only logical and natural that it is supportive of matrixity, and as The Cosmos continues to accelerate in its grows, so shall its own heterogeneity, and as a result, so shall the matrixity of The Cosmos become greater and greater.

[1:43:77] In heterogenic terms, we speak very little of The Chaos due to its transcendence above the concept, but this does not mean to suggest that heterogeneity support chaotic influences, but instead, heterogeneity, by its own very naturity, is all encompassing of The Cosmos, which many demonstrate contentions with matrixity during future discussions and applications of the instrument to the heterogenic concept.

[1:43:78] Despite our greater understanding of heterogeneity and its contributions to our understanding of The Cosmos in the Astronist Tradition, there shall always remain an air of mysteriousness towards heterogeneity and its naturity, which is why mysteriousity is an important instrument to apply to the heterogenic concept.

[1:43:79] A great unknownness remains about the true gravity of heterogeneity and the true and physical extent of its pervadation throughout cosmical existence; mysteriousness is not inherent negative, but demonstrates a requirement for greater philosophical contemplation in order to demystify the concept to foster greater clarity, comprehension, and understanding.

[1:43:80] Like many other instrumentations conducted within The Grand Centrality, the instrument of naturity is present in almost all applications of each instrument due to its own pervading and integral nature.

[1:43:81] The naturity of heterogeneity is form through an accumulation of all the other applied instruments of this instrumentation, but the main essence of the naturity of the concept of heterogeneity is its cosmical proportionality, its inextricability from The Cosmos, and its characteristic of pervading through all aspects of The Cosmos in complete symmetry with The Cosmos.

[1:43:82] Similarly to the instrument of naturity, that of orderity also has pervasive tendencies and is naturally entrenched in many other applications of instrument, but essentially, the cosmical orderity is also the essence of heterogeneity with the two being inextricable from one another according to the Astronist Tradition.

[1:43:83] Planetarity is a really important application of instrument in the context of heterogeneity because planets, as a major category of cosmical progeny, are one of the prominentmost exemplars and supporters of the concept and principles of heterogeneity in The Cosmos due to their vastity in appearance, characteristics, functionalities, histories, proximities, and in all other variabilities.

[1:43:84] Primarity is another essential instrument to apply to heterogeneity because it reaffirms the stance taken by the Astronist Tradition that heterogeneity holds primacy over homogeneity in a cosmical context.

[1:43:85] The application of the instrument of study of primarity explores this supremacy of heterogeneity and attempts to draw the rationalities for this decision by the Astronist Tradition, the main reason for such an approach is due to the intrinsic nature of The Cosmos as holding diversity as its most central characteristic.

[1:43:86] Although homogeneity provides order in the sense of categorisation, these categorisations are considered to be merely human constructions; in the essence of The Natural Cosmos itself, heterogeneity is triumphant and supreme due to the unquestionable diversity of the progeny of The Cosmos in all three aspects of heterogeneity; in character, content, and circumstance.

[1:43:87] Applying the instrument of purposivity to heterogeneity involves the contemplation of the purpose of that particular concept in Cosmic Philosophy; from the Astronist traditional perspective, the main purpose of the concept of heterogeneity exists in order to development order and structure to one's overall understanding of The Cosmos in a way that places diversity as the central characteristic.

[1:43:88] Depending upon one's approach, the purposivity of heterogeneity could change dramatically, but the essential purpose stands in relation to the functionality, naturity, and orderity of heterogeneity in The Cosmos.

[1:43:89] Sensicality, in relation to the concept of heterogeneity, consists of contemplations of rationality and common sense applied to the concept; the logical grounding for the concept is specifically addressed within this particular instrument, but is also founded through each of the other applied instruments; the Astronist Tradition argues for the logicity of the heterogeneity of The Cosmos and argues for the rationality of the concept in all circumstances.

[1:43:90] Solarity, of course, relates to stars in the overall heterogenic framework of The Cosmos, and similar to the instrument of planetarity, considers the way in which the diversity of all different stays by the variables of their appearances, sizes, functionalities, and proximities all support the supremacy of The Heterogeneous Cosmos concept.

[1:43:91] Within this instrumentation, multiple references have been made to the simultaneous and synchronous naturity of heterogeneity, especially with regard to its relationship with The Cosmos itself.

[1:43:92] Because of this, the instrument of synchronicity must be applied and understands that the principal essence of heterogeneity in its vast diversity is for multiple events involving cosmical progeny are always in occurrence at the same time.

[1:43:93] Finally, the instrument of vastity must not be overlooked in this heterogenic instrumentation for it stands at the heart of what heterogeneity essentially is; vastity is considered to be the father of diversity, and diversity is the essence of heterogeneity.

[1:43:94] Not without vastity could heterogeneity assume its role in the Astronist traditional understanding of The Cosmos, and therefore, its application in this context is necessary.

The Introspective Cosmos (Introspectics)

[1:44:1] Introspectics is a major discipline of study within Cosmic Philosophy, as part of the Astronist philosophical tradition, and involves taking a perspective of philosophical understanding of The Cosmos that is essentially inward-looking and encourages one to enact that which is known in Astronist Philosophy as cosopathy.

[1:44:2] Cosopathy stands in close association with empathy, but specifically from the perspective of The Cosmos itself; in introspectics, one must think from the perspective of The Cosmos in its entirety, or at least attempt to do this, so that one can then conduct an introspection of The Cosmos.

[1:44:3] An introspection involves the investigation into the infrastructural and internal functionalities of The Cosmos from the perspective of The Cosmos, and thus requires the introspective perception.

[1:44:4] Introspectics has developed a wide range of unique concepts, branches, theories, and ideas that are all collected and considered to be part of its study, of which all shall be addressed and contemplated in this discourse.

[1:44:5] First, we approach the concept of cosmic introspection itself and what the role of an introspector, or an introspectress actually consists of.

[1:44:6] Initially, an introspection is split into two types; an Intrinsic Introspection and an Extrinsic Introspection, the former of which relates to elements of The Cosmos that are essential and belong naturally to The Cosmos, and the latter involving the opposite to that; an identification of that which is not naturally associated with an element to The Cosmos.

[1:44:7] To exemplify, an Intrinsic Introspection conducted with basic tenets reveals that the most intrinsic elements of The Cosmos are gravity, speed, light, and dimension, as well as the metagalaxy.

[1:44:8] To exemplify, an Extrinsic Introspection conducted with basic tenets reveals that the most extrinsic elements of The Cosmos are singular progenies, yet such is curtailed by the idea that if all the singular progenies were removed, would The Cosmos be as it is.

[1:44:9] The results from this simple extrinsic introspection reveal three ideas to us; the first of which is known as The Essentiality of Narrative and involves the idea that without every occurrence and every entity in existence, the current state and existence of The Cosmos, and its narrative, would not exist as it does now.

[1:44:10] This first idea then leads us onto a discussion about a dichotomy of ideas; the first idea posing that nothing is essential within The Cosmos and that even if everything was

removed, The Cosmos would still exist, would still be accelerating and expanding, and would still be following the narrative that it has already; this is to be henceforth known as inomnitialism.

[1:44:11] The oppositism to this is henceforth known as omnissarism which holds that all that exists as part of The Cosmos is essential to the existence of The Cosmos and even removing just one element, or part would absolutely alter the narrative, structure, and essential nature of The Cosmos as it is now.

[1:44:12] Omnissarist ideas are more supported by those of the Astronist Tradition rather than inomnitialist thoughtpaths; The Omnissary is termed as such in order to refer to The Cosmos and everything within it as essential to its existence, thus The Omnissary is another term for The Cosmos in that sense.

[1:44:13] This dichotomy of essentiality and inessentiality further bolsters the importance of the conductation of introspective investigations, whether be with an intrinsic or extrinsic leaning to such investigations.

[1:44:14] Inomnitialist and omnissarist ideas can also be used outside the discipline of introspectics wherever their utility is deemed relevant, and although the Astronist Tradition is certainly omnissarist in its leaning, this does not mean that all adherents of the Tradition also need to be omnissaristic in their orientations on the essentiality of The Cosmos and those entities that exist within it.

[1:44:15] Introspectical thoughtpaths are those which are characterised by a stance of introspection, and may easily transcend the discipline of introspectics; they must just involve the instance of the introspective perception.

[1:44:16] Thus, to contemplating and debate introspectically is to always do so from an introspective perception of the subject involved, the most common subject of which, in introspectics, is of course The Cosmos.

[1:44:17] Introspectors and introspectresses can be in reference to anyone that conducts an introspection, but the proper term to refer to someone that dedicates their philosophical study to the discipline of introspectics is known as an introspectrist; the terminologies used in this context are therefore important to reference differing roles within the discipline.

[1:44:18] During our contemplations on the discipline of introspectics, we approach two important concepts that originate from introspectics, yet are applicable to the majority of other disciplines and theories within Cosmic Philosophy, especially so in relation to the discipline of ultimatology and the instrument of study of finality.

[1:44:19] These two concepts are henceforth known as the Initial Singularity and the Final Singularity and for their proper utility, should always be considered in unison; the former

relates to the beginning of The Cosmos, known in a non-Astronist context as The Big Bang, while the latter relates to the end of The Cosmos.

[1:44:20] But instead of just relating to the beginning and end of The Cosmos as cosmical events, these concepts point to the conceptualisation that The Cosmos began as a singularity; a single infinitely dense and infinitely small point known as the Initial Singularity.

[1:44:21] Whether The Cosmos ends in a similar way at a singular point is something to be discussed within the auspices of ultimatology, but the idea of the Final Singularity remains prominent by the fact that the Astronist Tradition supports some kind of finality to The Cosmos due its adherence to the principles within the discipline of limitology.

[1:44:22] Introspections on the Initial Singularity and the Final Singularity consist of looking inwardly, as if one is The Cosmos, and contemplating ideas about the connections between the beginning and the end, whilst invoking concepts from other disciplines such as limitology and ultimatology.

[1:44:23] The idea of the Singularity of Cosmos is another prominent concept within introspectics as it relates to the argument that The Cosmos itself is a singularity due to the fact that the Astronist Tradition always considers The Cosmos as a well ordered singular whole composed of composite parts.

[1:44:24] The idea of the Observable Cosmos exists in relation to part of The Cosmos that humanity can physically observe, known outside the Astronist perspective as the Observable Universe, as this falls within the subdiscipline of introspectics henceforth known as Observology.

[1:44:25] Due to the fact that introspectics deals generally with ideas of perspective and observation, the discipline also deals with the act of observation through the concept of observance; of course, observation is central to all aspects of Cosmic Philosophy, especially in the devotional and non-devotional practices within Astronism.

[1:44:26] The concept of observance lays the foundations for the action of observation; in Astronist Philosophy, observance involves the visualisation, and the interpretation of The Cosmos, and the application of the knowledge received after such visualisations and interpretations.

[1:44:27] Essentially, observance holds a wider definition than just observation alone, and instead incorporates all aspects of perceiving, interpreting, applying, and imparting knowledge about The Cosmos; these four are considered collectively in the Astronist philosophical tradition and are known as ospination, which is, of course, closely associated with the concept of observance.

[1:44:28] Observologists contemplate the act of observation and its role in astronomy, stargazing, cosmology, and wider Cosmic Philosophy, as well as contemplating the concept of observance, and its associated and collective action henceforth known as ospination and they generally attempt to derive concepts from ospinatory acts.

[1:44:29] Observality is the instrument of study which observologists may use to measure the extent to which an ospination is considered to have taken place, or more generally, can refer to any application of the concept of observance to any subject, even those beyond the discipline of introspectics.

[1:44:30] The main branch of observology is henceforth known as opticology which deals with philosophical contemplations about the utility of different optical systems in telescopes for the purposes of their own efficiency in astronomical observation.

[1:44:31] Opticologists are also tasked with the contemplation of future optical systems, mechanisms, and techniques of astronomical observation, either hypothetically, or those which have practical viability.

[1:44:32] Opticality is a little known instrument of study that lays the foundations for opticological contemplation and measures the extent to which a particular cosmical entity is able to be optically observed, as well as the extent to which a particular optical system, mechanism, or technique is adapted to efficiently observing the cosmical entity in subject.

[1:44:33] Both observology and opticology have a strong tradition of terminology that originates specifically from their contemplations of the observation of The Cosmos and its many facets, and although these terms may be used in other disciplines, their origination in these two branches of introspectics points to the relevancy of these two relatively small branches.

[1:44:34] The first of these terminologies is that known as abberation which, in its philosophical context, involves there existing a major defect in one's philosophical conceptualisation formed by the way in which one has observed the subject in question.

[1:44:35] Such a defect can be termed as a misobservation and is going to perhaps be commonplace during philosophical contemplation for although we deal with philosophy, we must also consider fact, and despite philosophy being an open door of thought and knowledge, reality, fact, and logic must also prevail over our final considerations.

[1:44:36] An active galaxy is that which is actively interacting with another galaxy, especially so if this is observable through systems of optics and also provokes contemplations about the activities of galaxies.

[1:44:37] Airglow and nightglow are considered to be the same phenomena in the Astronist Tradition and invokes philosophical contemplations, and is considered to be a major subject of Cosmic Devotion in the Astronist Tradition.

[1:44:38] Albedation is a specific type of contemplation and devotion in the Astronist Tradition involving planets, satellites, and other non-luminous objects in The Cosmos.

[1:44:39] The oppositism to albedation is that which is henceforth known as candation which involves contemplation and devotion to luminous entities in The Cosmos, such as stars, galaxies, and nebulae.

[1:44:40] Astral apparition is a period of time during a stargazing event when a particular celestial is observable, usually not just a star, but a particular planet, galaxy, or another type of cosmical phenomena, and when a specific introspection is conducted towards this subject.

[1:44:41] Bolides are of course exploding meteors, which are certainly pre-Astronist in their terminological founding, but in the Astronist Tradition, bolides are considered beyond this in terms of their observation during stargazing events which is to be contemplated philosophically thereafter.

[1:44:42] Magnitude, known as magnitudity in its proper Astronist context, is a measure of the extent of the observable celestial entities during any given stargazing event and is only considered an instrument of study from an introspective point of view, not from a wider Astronist philosophical perspective.

[1:44:43] A unique term within observology and opticology is that which is henceforth known as twilation, also termed as twilament, which relates to all specific contemplations on twilight after its observation as a twilight is considered a cosmical phenomena in the Astronist Tradition.

[1:44:44] In observology and opticology, and wider introspectics, to collimate is to reorientate one's philosophical beliefs, opinions, and stances on a particular topic, due to having witnessed a new cosmical observation; collimatory experiences are therefore imperative to greater philosophical understanding and enknowledgegement; collimation is therefore a central processes in introspectics, but also, wider Astronist Philosophy.

[1:44:45] A very important idea that originates from introspectics is that which is henceforth known as the diaphragm; this is a mental apparatus that may be used by philosophers in order to orientate their ideas along a particular self-constructed spectrum.

[1:44:46] This spectrum shall allow differing levels of leanance towards a topic in order to measure the resulting consequences of one changing their leanances; diaphragmic contemplations are those which are conducted using the apparatus of the diaphragm.

[1:44:47] Although a diaphragm is firmly originative within introspectics as a technique used primarily by introspecticists, it permeates through the essence of the Astronist philosophical tradition and easily be utilised in many other disciplines.

[1:44:48] Connected to the idea of the diaphragm, a sequence is a collection of different ideas that form the apparatus of a diaphragm and is therefore a central component to the construct of a proper diaphragm.

[1:44:49] A doublet is a concept within introspectics that contains two elements, and is again another concept that can be pervaded throughout other disciplines; an example of this are the Initial Singularity and Final Singularity.

[1:44:50] A doublet is not exactly a dichotomy as the two elements involved don't necessarily oppose one another like in a dichotomy.

[1:44:51] The extent to which a philosophical concept, theory, or opinion is changed from its omnidoxical origin is known as eccentricity.

[1:44:52] There also exists the concept known as brilliancy in observology and opticology which is the extent of light cast by the celestials of a particular night sky, especially when referred to collectively, of which The Moon is most likely to be the largest contributor.

[1:44:53] Closely associated to the act of collimation, the act of libration is a small change in one's philosophical orientation while collimation relates to a whole reorientation in one's beliefs on a certain topic; this can also be applied in all other areas of Astronist philosophical investigation, but it remains important to emphasise its origination within introspectics.

[1:44:54] Another term originating from within observology and opticology is that which is henceforth known as lenticulation which relates to a stargazing session during which no telescopes or other optical aids are used and in which only the eyes are utilised for cosmical observation.

[1:44:55] An essential term originating as part of observology and opticology is that which is henceforth known as mountation; this includes the facts, theories, and philosophies that a philosopher may use to support and justify their opinions.

[1:44:56] Mountation is rooted in introspectics, but is an integral aspect of all philosophical enquiry, and both branches of introspectics, observology and opticology, must always be credited with being the originators of this term.

[1:44:57] Obliquity, in its Astronist philosophical context, is directed towards a philosophical idea that is vaguely outlined rather than directly expressed, usually due to either its complexity, abstract nature, or its controversialism.

[1:44:58] Although not immediately understandable as introspectical, the concept of obliquity can, again, be applied to any circumstance of its appearance within Astronist philosophical investigations.

[1:44:59] In observology and opticology, an orthoscope, or an orthoscopic device is any type of eyepiece attached to one's face that is used during a stargazing session for the purposes of observation; orthoscopic devices complete the family of devices utilised during stargazing and other events of cosmic devotion.

[1:44:60] Prominency is a general concept in wider Astronist Philosophy that originates from the branches of introspectics and involves a concept considered to be the most crucial, essential, and relevant.

[1:44:61] Without the concept of prominence present in our philosophical contemplations, we lack the ability to categorise our reflective thoughts upon different philosophical concepts; this means that our investigations shall lack structure; we cannot afford for this to remain true, therefore, prominency is essential to all in-depth Astronist contemplations that address multiple concepts that require classification.

[1:44:62] From the concept of prominency originates the belief henceforth known as prominism which involves the idea that only the most prominent concepts of each discipline are worth studying and contemplating by Astronist philosophers.

[1:44:63] The benefit for prominists is that they argue that prominism eliminates all the unnecessary aspects of Astronism, and clarifies it by only addressing its most important points of contemplation, thus, prominists understanding prominism to be the superior interpretation and investigative method when approaching Astronist philosophy, and perhaps even wider non-Astronist traditions of philosophy.

[1:44:64] Refraction, although also originating from within introspectics, is a major concept of wider Astronist Philosophy due to the fact that it involves a complete oppositism to one's ideas on a topic than one once had held.

[1:44:65] Refraction is similar to collimation in that it relates to reorientation of one's philosophical beliefs, but refraction is one step further than even collimation in that it relates to one's complete oppositism to one's formerly held beliefs.

[1:44:66] Refraction is especially characterised by a sudden oppositism, or in an unexpected way rather than a gradualised, or structured way of reorientation, which is typically caused by some sort of external influence, especially that which is henceforth known as a refractive trigger.

[1:44:67] Although an action primarily part of occurrology, sungrazing is considered here due to its importance in observation; sungrazers conduct stargazing activities before the sun has set.

[1:44:68] The final term originating from observology and opticology is that which is henceforth known as waxing, as part of the process of waxation, which may also be

termed as waxment and involves the instance in which The Moon demands greater attention during a stargazing event than any other celestial in the night sky.

[1:44:69] Waxation most commonly occurs due to a temporary inflated size of The Moon due to the time of the month in the moon phases, and may also be termed a lunarsence event and due to The Moon's centrality in this instance, the observation of the night sky is affected.

[1:44:70] As has been demonstrated by the number of previous insentensations, the terminological impact of observology and opticology, and the wider discipline of introspectics, holds a great permeating influence over many other aspects of Astronist Philosophy.

[1:44:71] Digressingly, this also highlights the relevancy of terminology in general in the Astronist philosophical tradition and the immense influence and impact that the construction of terms have in influencing philosophical investigation.

[1:44:72] The Astronist Tradition prides itself on its extremely strong terminological tradition, and witnessing the demonstrated importance of terminology internally acts as a microcosm for the relevance of the impact of terminology externally for the permeating nature of terms causes them to be a great technique of tirition.

[1:44:73] Although The Cosmos is considered to hold many more dimensions, that which we consider herein are the three dimensions of space and all that is three dimensional must hold height, width, and depth.

[1:44:74] Within the auspices of introspectics, we must consider this structure of the dimensionality of The Cosmos as an important aspect to the conduction of introspections about the nature of The Cosmos in aid of the furtherance of our understanding of its overall structure.

[1:44:75] Astronist Cosmology understands the dimensionality of The Cosmos to take, of course, three consistent forms, all of which are also, of course, limited by the principles of the limited nature of The Cosmos.

[1:44:76] The first of these relates to height and is henceforth known in Astronist Philosophy as zenithence, as derived from the original pre-Astronist term of zenith.

[1:44:77] The Zenith in Astronist Cosmology is considered to be the most important of all the dimensions, and the one that is to be most contemplated; zenithality is the measure of The Zenith, or zenithence in any particular circumstance.

[1:44:78] Zenithality is considered to be an instrument of study, but only within the discipline of introspectics, not in the wider auspices of Astronist Philosophy.

[1:44:79] The essential characteristic of zenithence is the achievement of the highest height within the boundary of The Cosmos; zenithence is described in the Astronist Tradition as relating to the Top of The Cosmos.

[1:44:80] Due to height being considered a form of cosmical superiority, zenithal contemplations are assigned with a great deal of centrality for their ability to permeate throughout different meanings and circumstances in our lives.

[1:44:81] In Astronist Philosophy, one may dedicate their life, or a period within their life, to achieve The Zenith in whichever context it may arise; this involves mastering something to the highest degree possible.

[1:44:82] When this Path to The Zenith, as it is termed in the Astronist Tradition, is applied to one's contemplations of The Cosmos, this is henceforth known as Zenithism.

[1:44:83] Zenithists consider the only purpose of a philosopher of The Cosmos to achieve a new understanding of The Cosmos, to form a new cosmological concept, or to reach a level of enknowledge of The Cosmos that no other has reached prior to them.

[1:44:84] Zenithism involves a distinct obsession with contemplations regarding The Zenith as the most superior of all the dimensionalities and zenithists are those often caught with centralising their opinions, and ideas around The Zenith.

[1:44:85] In order to distinguish the two definitions, The Zenith relates to the concept of achieving the highest form of something, or the highest state of something, and zenith alone relates to the actual first physical dimension of The Cosmos, with latter influencing the concept of the former, of course.

[1:44:86] The second of the three dimensionalities of The Cosmos considered within introspectics is that which is henceforth known as nadence, as derived from the pre-Astronist world, nadir.

[1:44:87] Nadence relates to that which is the physical lowest point of The Cosmos in direct oppositism to the zenith, which relates to the physical highest; nadencial contemplations attempt to define inferences in relation to that which is at the lowest point.

[1:44:88] Surprisingly, the Astronist Tradition does not consider nadence to be symbolically inferior, morally corrupt, or a place of lesser importance as is often considered in the traditional Western philosophical tradition, mainly due to the instilled concepts of heaven being symbolically above and hell being symbolically below.

[1:44:89] The Astronist Tradition insists that it is not influenced by such pre-Astronist symbolisms, and although zenithists consider the zenith dimensionality to be superior to all other dimensionalities, the inferiority of nadence and closed infinence are purposefully

left unaddressed in order to steer away from such symbolisms of height pertaining superiority and morality, and lowness pertaining inferiority and immorality.

[1:44:90] The final dimensionality of The Cosmos perceived by the Astronist Tradition is that which is henceforth known as Closed Infinitude; in non-Astronist terms, Closed Infinitude relates to both the depth and width dimensions of The Cosmos.

[1:44:91] To the observer, both the depth and width of The Cosmos seem to be infinite, although it is reaffirmed that The Cosmos is indeed limited in its space by the concept of Closed Infinitude.

[1:44:92] Infinitude, of course, relates to infinity, yet Closed Infinitude acknowledges this seemingly existent infinity, while also reaffirming the closed and limited nature of The Cosmos; therefore, Closed Infinitude is the most prominent way that the Astronist perspective understands the nature of the breadth and depth of The Cosmos structure, and combines these two dimensionalities into one.

[1:44:93] Although not a dimension in its own right, limitence is the overarching concept to describe the limitation of The Cosmos in the context of its dimensionality and permeates the three Astronist perspectives on the dimensionality of The Cosmos, including Closed Infinitude, Nadence, and Zenithence.

[1:44:94] The concept of limitation, which is manifested within the concept of limitence in this specific context, is central to reaffirming the stance of Astronist Cosmology on the nature of The Cosmos as a limited entity and without the concept of limitence present, there could not exist the three perspectives on dimensionality from the Astronist philosophical tradition.

[1:44:95] Moving away from our address of the dimensionalities of The Cosmos, we now focus on the concept of lenticularity; lenticularity is a central concept of introspectics and involves an introspection that is primarily structured upon one's visual perception of The Cosmos, and the worlds within it.

[1:44:96] This is different from the other Modes of Introspection that is henceforth known as menticularity; menticularity involves all introspections structured upon those imageries, and contemplations that originate from one's mind rather than have experienced

[1:44:97] Lenticularities are considered a class of philosophical contemplation that relates to all contemplations made during a stargazing event, or an idea that comes to one's mind during their observation of the stars, rather than afterwards.

[1:44:98] In addition, menticularities are considered a class of philosophical contemplations which originate only from the mind or imagination, and are not directly influenced or triggered by that which one sees around them.

[1:44:99] In the context of introspectics, the concept of potentiality relates to a subject that is considered to be useful for conducting introspection upon; the extent of a subject's utility for introspection relates to the extent of its potentiality to produce introspective results.

[1:44:100] Thus, the extent of a subject's potentiality really narrates the extent of its usefulness to introspectors; without potentiality, there cannot exist introspectivity for the potentiality of the subject is the factor upon which the introspection is based.

[1:44:101] The branch of introspectics henceforth known as spectrics, as inspired by the pre-Astronist and non-philosophical discipline of spectroscopy, deals with all considerations of the ways in which different elements of The Cosmos interact with one another.

[1:44:102] By this definition, the subdiscipline of spectrics transcends the discipline within which it originates, and pervades many other aspects of philosophical contemplation in the Astronist Tradition.

[1:44:103] However, the subdiscipline of spectrics is essential introspectal at its very core nature and even if it is applied outside of introspectics, its introspective nature is always apparent.

[1:44:104] Spectrality is the instrument of study associated with spectrics, and is used in relation to concepts applied to spectral notions, but like other instruments of study within introspectics, spectrality is only considered an instrument of study within introspectics, and not by the wider Astronist philosophical tradition.

[1:44:105] An example of a contemplation within spectrics may consist of the way by which The Sun interacts with The Earth which shall then lead on to a whole plethora of considerations regarding biology, ecology, and the emergence of life, and all the philosophical areas concerned with this.

[1:44:106] In essence, spectrics announces a whole new understanding of philosophical natural contemplation and incorporates all aspects of majority of concepts outside of introspectics in wider Astronist Philosophy in order to fully construct a spectrition, which is termed as a type of introspection specific to to the subdiscipline of spectrics.

[1:44:107] Spectricity is another instrument of study within the subdiscipline of spectrics that is separate from spectrality as spectricity measures the extent to which a spectral contemplation leads on to other discussions, with some spectric contemplations endlessly expanding into different discussion due to the nature of the topic they address, especially if the initial topic is broad to begin with.

[1:44:108] Spectresses and specters, and their scholarly counterparts known as spectricists, may conduct their spectrition on any particular topic as long as it makes reference to the way in which two or more cosmical elements interact with one another.

[1:44:109] Due to the broadened nature of the subdiscipline of spectrics, philosophers of the Astronist Tradition are encouraged to specialise in other areas of The Philosophy in order to enhance their spectritions.

[1:44:110] The term that is known as the aperture in introspectics is one of the central terms within the discipline due to the fact that it relates to the extent of the breadth of one's introspection.

[1:44:111] Certain introspections are broader than others due to the nature of the topics they address; the aperture of the introspection is determined by the extent of the concepts it covers, the depth to which the introspector delve with regards to their contemplations on the topics, and the aperture is often determined by other scholars and philosophers regarding published introspections.

[1:44:112] Again, aperture is a term of philosophical categorisation that may transcend introspectics if the philosopher wishes it so, although the origin of the term will always be rooted within introspectics.

[1:44:113] The nature of aperture is fundamentally structured upon the philosophical knowledge, experience, and imagination of the individual conducting the introspection; apertural studies is a minor discipline within introspectics that studies the variations across different measures of aperture.

[1:44:114] Aperturism, those of which whom follow it are henceforth known as aperturists, are those philosophers which believe that all philosophers should always be seeking to further improve and wider their apertures as they believe this to be in alignment with the Philosophical Spirit, and any resistance to broadening their aperture is fundamentally non-philosophical.

[1:44:115] To conduct any introspection of The Cosmos is to come across the consistencies of The Cosmos; those elements of The Cosmos which remain inescapable, no matter one's intensity on bypassing them.

[1:44:116] The most prominent example of such cosmical consistencies is the Cosmic Background Temperature which is a subject of philosophical contemplation within introspectics due to the fact that all cosmic introspections take place within the context of this background temperature.

[1:44:117] Radiation remaining from the non-Astronist period known as the Recombination Era of cosmological history, the Cosmic Background Temperature does not concern philosophers due to its actual temperature, nor due to its cosmological structure.

[1:44:118] Instead, it is of interest to philosophers due to the fact of its continued existence and the fact that its causality has occurred due to the effects of The Big Bang, for which it is considered evidence to support, and later, the expansion of The Cosmos.

[1:44:119] In the Astronist Tradition, it is generally held that that which is consistent is that which is permanent and essential to the structure of the entity in subject and without the consistency in place, the entity is argued to not exist as it currently understood to exist; this is applied to the idea of the Cosmic Background Temperature, but may also be applied to a vast amount of others topics within The Philosophy.

[1:44:120] In addition, philosophers may also demonstrate their interest in the Cosmic Background Temperature due to it being one of the oldest, still existing, remnants of The Big Bang.

[1:44:121] Such questions philosophers may pose and contemplate with regards to the Cosmic Background Temperature may include the nature of its consistency, the nature of its permeation through The Cosmos, and the nature of its relationship with the expansion of The Cosmos.

[1:44:122] As we conduct our discussions about the discipline of introspectics, we are beginning to understand the conduction of a true introspection and it is within introspectics, that Astronist Philosophy addresses the nature of the source of authority.

[1:44:123] Introspectics is the inward-looking analysis of The Cosmos from the perspective of The Cosmos, therefore it seems prudent to designate introspectics as the discipline of philosophical study to address the nature of authority.

[1:44:124] In the Astronist Tradition, it is unequivocally The Cosmos that is the source of authority for humanity for humanity is wholly existent within The Cosmos, we are entirely bound to the laws and nature of The Cosmos, and as our current physical selves, we cannot leave The Cosmos due to our bound existence within it.

[1:44:125] Everything we do and cannot do is expounded by The Cosmos and everything we think, experience, and exist as is within The Cosmos due to our ability to conceptualise anything beyond The Cosmos, such as in The Universe, or anything truly Divine, due to our own cosmicality.

[1:44:126] To reiterate, The Cosmos is the source of authority for humanity and everything else that exists within The Cosmos; this proximity of authority between The Cosmos and everything existent within it is henceforth known as premisence.

[1:44:127] In Astronist discussions of authority, there exists a three-pronged structure based upon the considered proximity between everything existent within The Cosmos, The Cosmos itself, The Universe, and The Divine.

[1:44:128] Premisence describes the proximity of authority between The Cosmos and everything existent within it; the concept of unisence describes the proximity of authority between The Universe and everything within The Cosmos, and the concept of divisence describes the proximity of authority between The Divine and everything within The Cosmos.

[1:44:129] These three concepts form the structure of the Astronist approach to authority and if one is to describe the difference between the authority within premisence and the authority within divisence, the major initial difference is proximity.

[1:44:130] The Divine is considered to be the ultimate authority, yet its proximity to that which exists within The Cosmos in our existences holds less proximity than the authority of premisence, or even unisence.

[1:44:131] The source of authority of The Cosmos is The Universe for The Cosmos exists within The Universe; secondarily to this, The Universe is also the source of authority for all that exists within The Cosmos too for the entirety of The Cosmos is within The Universe, though in this case, The Universe is considered to hold secondary authority, also known as midproximity.

[1:44:132] Here, we must introduce the different levels of proximity; proproximity is the type of proximity of authority derived between The Cosmos and all that exists within it and is the primary source of authority in this case.

[1:44:133] Midproximity is the type of proximity of authority derived between The Universe and all that exists within The Cosmos and preproximity is the type of proximity of authority derived between The Divine and all that exists within The Cosmos.

[1:44:134] Proproximity, midproximity, and preproximity further structure the Astronist approach to the ideas of authority within its own cosmology with the overall consensus holding that The Cosmos remains the principal source of authority while The Divine remains somewhat distanced in its authority, despite its dominion over both The Universe, and The Cosmos, and all that exists within these two realms of existence.

[1:44:135] This structure of cosmological authority is not meant to undermine the intercessional powers, or indeed the creativity, or centrality of The Divine to all existence, but instead, understands The Divine to play a lesser role in cosmical affairs while its wholly ordered creation known as The Cosmos is the primary actor in commanding authority for that which exists within its periphery.

[1:44:136] This branch of introspectics that discusses the nature of authority in Astronist Cosmology is henceforth known as Existential Jurisdiction for it addresses all ideas in relation to the differing levels of authority and the proximities of such authorities for different subjects addressed.

[1:44:137] The idea of cosmic authority is henceforth known as cosmodom and is understood by the Astronist Tradition to be the primary source of authority for humanity, and everything else that exists within The Cosmos for we exist within the Cosmic Jurisdiction, and secondarily to that jurisdiction, the Universal Jurisdiction, and then ultimately, Divine Jurisdiction.

[1:44:138] Moving from our discussions of authority in the Astronist Cosmology, we must now consider the idea of the array within introspectics which, by its mainstream astronomical definition, relates to a group of telescopes and antennas used for one purpose.

[1:44:139] In its philosophical and introspectal context, an array refers to a group of people conducting introspections together, or conducting philosophical investigations together; this is henceforth known as arrayal philosophy and is a fairly rare and unique form of philosophical conduct.

[1:44:140] For the majority of our explorations into the practices of Astronist Philosophy, we have most often considered such practices to be conducted alone within the depths of one's mentality, and such philosophical understandings, orientations, and discoveries only being shared with one another through debate.

[1:44:141] Not with the intention to undermine this standard system of philosophical practice is arrayal philosophy developed, but instead, with the intention to further broaden the way in which philosophy can be practiced and applied.

[1:44:142] The central aspect of arrayal philosophy expounds that philosophers should prioritise their philosophical investigations to being conducted in small groups rather than individually, and the results of their philosophical application should then be presented in debate with each of the group's members contributing.

[1:44:143] Arrayists are those whom believe that arrayal philosophy is the healthiest and most productive form of philosophical practice with its main emphasis placed on philosophy as a group activity and practice from the outset rather than an individual activity, and only later a group activity during philosophical debates.

[1:44:144] Arrayal philosophy is a form of Astronist Philosophy just like individual philosophy and debatory philosophy are also forms of Astronist philosophical practice.

[1:44:145] As a form of philosophical practice, arrayism restructures the way by which philosophy should be practiced and forms a newfound system of how philosophers to approach philosophy as a practice rather than just a facet of scholarly study, with the arrayistic approach pivoted on the emphasis of the interactions between the philosophers rather than an emphasis of interactions between the philosophers and The Philosophy.

[1:44:146] Quadratures are the positions of the moon or a planet when it is ninety degrees from its star as viewed from another planet; quadratures come in eastern and western variations and are a highly revered cosmic positional phenomena, especially so in relation to their orthogonality.

[1:44:147] Quadratural depictions in Cosmic Art are henceforthly considered to be the epitome of cosmical proportion, and perfection in shape, and due to this, quadratures, when they do occur, or are depicted, are considered to be signs of cosmic orthogonal perfection and proportionality.

[1:44:148] Astrophotography is considered a major activity within occurrology and one that should always be encouraged by philosophers of The Cosmos, whether they themselves are participating, or whether it is other people.

[1:44:149] Astrographics is a branch of introspectics that is very closely associated with astrophotography in that it deals with all contemplations of human productions of how The Cosmos appears, another important contributor to which is cosmic art.

[1:44:150] Astrophotography is highly encouraged as both a hobby and a profession in the Astronist Tradition as an activity that will only further bolster one's philosophical enknowledgement, experience, and enthusiasm.

[1:44:151] Astrographers attempt to compare, define, and analyse the different ways by which artists and photographers have both depicted and photographed The Cosmos and its progeny in order to reveal the differences and similarities in the cosmic philosophical undertones in the works produced.

[1:44:152] Understanding astrography in this way further broadens the subdiscipline for astrographical study as it places greater emphasis on the philosophical inferences made from creative expressions and works of art.

[1:44:153] Autoguidance and autoguiding is the practice of assisting philosophers in learning about The Cosmos, bolstering their philosophical orientations, and helping them to learn about how to properly argumentate and philosophise in alignment with the principles of the Philosophical Spirit.

[1:44:154] Autoguiders are not necessarily qualified teachers, but are instead considered to be assistants to learners of Astronist Philosophy and are more than likely to appear in philosophical societies; the term originates from within introspectics as an autoguiders is someone that assists introspectors and introspectresses with their introspections.

[1:44:155] The practice of autoguidance is largely arrayalist in leaning as it encourages philosophers to interact with one another in order to help the lesser enknowledge learn more about Astronist Philosophy, and the proper ways by which it can be practiced.

[1:44:156] The Philosophy of Comparison is the next area of introspectics that shall be discussed in this discourse and is classified as another subdiscipline of introspectics that introspectivists can superspecialise themselves towards.

[1:44:157] After such a superspecialisation has occurred, the introspectivist, or introspector, can then also hold the title of comparatrist, comparator, or comparatress.

[1:44:158] Firstly, we must address why the philosophy of comparison is included within the discipline of introspectics in order to justify its inclusion.

[1:44:159] Essentially, a conduct of introspection is a conduct of inward examination and involves a rich tradition of comparison between different cosmical elements in order to draw up a fully augmented introspection.

[1:44:160] The main tool with which one is to explore the philosophy of comparison is the instrument of study of comparity which is, again, only considered an instrument of study within introspectics; these such instruments of study that are not recognised by the wider Astronist philosophical tradition are to be henceforth known as semistruments.

[1:44:161] Comparity is the measure of the stringency between the similarities and differences of two or more cosmical entities; stringent similarities are characterised by a strict connection made between two or more cosmical entities that must be justified.

[1:44:162] Instringent similarities are characterised by a more interpretational connection of similarity made between two or more cosmical entities that needn't be justified to the extent of a stringent similarity.

[1:44:163] These principles of stringency are the proportion for the context of differences; stringent differences are characterised by justified strict disconnections and instringent are characterised by an interpretational disconnection that needn't be as justified.

[1:44:164] Those which are known as the Five Components of Comparison within the philosophy of comparison are consistent of the nature, appearances, functions, characteristics, and purposes of the entities in subject.

[1:44:165] These Five Components can be utilised as the most fundamental aspects to creating a fully augmented comparison between two or more cosmical entities; the key word here is fundamental for these components can be added to in order to further expand the comparison, but it is important that these components remain for they construct the foundations of comparison.

[1:44:166] A comparison that is constructed within the context of the discipline of introspectics is henceforth known as an introspective comparison; comparison remains an integral aspect of good philosophical practice and so, is again, another aspect of

introspectics that originates from within the discipline, but permeates throughout many other aspects of Astronist Philosophy, and even wider philosophical application.

[1:44:167] The Astronist philosophical tradition is very encouraging of the utility of technology in order to further its awareness through tiriton, as well as for the aid of educatory purposes, an example of this is the digital system henceforth known as Starfield.

[1:44:168] Starfield is introduced within introspectics due to the fact that it can be utilised as an aid to introspections, but essentially, it is a digital system that displays The Cosmos, specifically groups of star systems, known as sectors, as well as groups of sectors, known as regions.

[1:44:169] Starfield can be used for introspections as aforementioned, but can also be utilised for a wide range of other philosophical purposes including waymarking, one's enknowledgement about new worlds, constructing lessons about astronomy and The Cosmos, and can be utilised for exploratory circumstances as it is the Starfield system that is likely to be used for the purpose of distinguishing between discovered and undiscovered worlds, star systems, sectors, and regions of the galaxy.

[1:44:170] Starfield is therefore considered to be one of the most important inventions to construct for the furtherance of our practical enknowledgement and discovery of The Cosmos, and the Astronist Tradition encourages the establishment of organisations and companies which shall create their own Starfield systems to help improve the overall efficiency of Starfield digital systems.

[1:44:171] There exists three concepts originating from within introspectics that align with the structure and hierarchy expounded by the Astronist Cosmology; these are known as the Cosmical Sphere, the Universal Sphere, and the Divinical Sphere.

[1:44:172] These three concepts act as another way of classifying different introspections and the results derived from such introspections; whether these results are cosmical, universal, or divinical with these being categorised in their different appropriate spheres.

[1:44:173] This concept does vastly transcend from introspectics and is instantly a concept to be applied throughout the entirety of Astronist Philosophy for the better structure and categorisation of concepts, opinions, and results of philosophical contemplation.

[1:44:174] Another major subdiscipline with introspectics is that which is henceforth known as chromatics which deals with and encompasses all contemplations and concepts in relation to the occurrence of consecutive events in The Cosmos.

[1:44:175] Chromaticists attempt to make inferences through these consecutive events about the naturity, orderity, and functionality of The Cosmos, and utilise all different instruments of study in order to do so.

[1:44:176] Chromatical ideas are developed for the purpose of better understanding the nature of cosmical events, especially those which happen in set patterns and repetitive structures.

[1:44:177] An example of a concept of chromatics relating to consecutive cosmical events would include the death of a star as its expansion, then its contraction, then its supernovae occur consecutively; another example would be the phases of The Moon as seen from The Earth which happen in a repetitive and consecutive order.

[1:44:178] The identification and later designation of cosmical events to be chromatic is the initial struggle for chromaticists to overcome, but the general requirement for a chromatic event is that its predecessor has occurred as part of a larger series or process without any interruption in between.

[1:44:179] In addition, just because one type of event is chromatic does not mean all of the other events in that same type are also chromatic; this is why often chromaticists focus on events that have actually happened and they consider these singularly rather than considering types of events generally.

[1:44:180] A common occurrence during an introspection is that which is known as a diffraction; this is the instance by which an introspection begins with a narrow and specific topic and goal, but ends with a much broader address due to the fact that unturned concepts have caused greater ponderance than the initial goal of the introspection had expected.

[1:44:181] Diffraction is not a fault in the work of introspector, but instead, considered a natural occurrence due to the character of introspective analysis for when an introspection on even the most niche of topics is conducted, that does not mean to say that it shall stay niche.

[1:44:182] If anything, diffraction is a sign of the introspector choosing a good topic for introspection for new concepts are discovered and new theories made regarding those concepts from a topic that had initially been considered narrow that has now broadened far beyond its original understanding.

[1:44:183] Therefore, diffraction is a desired occurrence and even though its applications are rooted within the procedure of introspection, The Diffraction Principle stands as a symbol for all of the Astronist philosophical tradition and holds that all Astronist philosophers, of whichever discipline, should always be hoping and encouraging the occurrence of diffraction.

[1:44:184] The philosophy of inertia relates to all the contemplations surrounding cosmological entities that have tendencies to remain unchanged, or without large amounts

of change during their existences, and is the oppositism to dynamism; dynamic entities; consistently changing entities.

[1:44:185] The subdiscipline within introspectics that deals with inertia, its naturity, its interactions with cosmical orderities, and the routes by which it occurs is considered within inerteology.

[1:44:186] Inertialism is the stance that the unchanged entities in The Cosmos are those which demonstrate greater importance in the cosmical orderity and these inertial entities are considered to be superior in their relevance than the dynamic entities.

[1:44:187] Inertiality is the instrument of study associated with inertial contemplations and attempts to measure the extent to which a cosmical entity changes throughout its existence in order to identify whether it is inertial, or dynamic.

[1:44:188] There are two different levels of inertia that can be applied to cosmical entities; the first is positive inertia and the second is ambiguous inertia; the former relates to those entities which are absolutely inertial at their core of their naturity and purposity, while the latter is more ambivalent about its inertia.

[1:44:189] The same can be applied to dynamic entities with positive dynamism and ambiguous dynamism holding the same definitions as their inertial counterparts.

[1:44:190] The identification of these different levels of inertia and dynamics provides inerteologists with that which is henceforth known as The Permute Spectrum; the spectrum by which we measure and place different cosmical entities according to their level of inertia or dynamism.

[1:44:191] To provide beginning inerteologists with an idea of examples to be placed onto The Permute Spectrum; one of the most positively dynamic entities in The Cosmos are comets; they are constantly in motion, they are constantly changing in their appearance, and the entire process of their formation is dynamic; comets are perhaps the least inertial entity in The Cosmos, other than The Cosmos itself of course.

[1:44:192] Furtherso, the inertiality and dynamicity of The Cosmos itself is another area for inerteologists to consider and they are encouraged to present results identifying this aspect of The Cosmos and whether The Cosmos itself is truly inertial or dynamic.

[1:44:193] Another important area for inerteologists to contemplate and further discuss is concerning the correlations between dynamism and inertia in relation to that which is chaotic and that which is firmly cosmical in relation to the measurement of orderity.

[1:44:194] Questions to be posed within this area of study would be, is there a definite correlation between that which is considered to be part of The Chaos and that which is

dynamic in its nature? Or is there a greater correlation between that which is cosmical and that which is inertial.

[1:44:195] Other explorations within this area may consist of whether firmly cosmically ordered entities are much more inertial in their natures than chaotically natured entities.

[1:44:196] Moving on to third to final subdiscipline of introspectics and we reach the contemplations in relation to brightness and shadow in The Cosmos.

[1:44:197] The three main aspects of consideration here are the lucida, the penumbra, and the umbra; each of which is to be contemplated separately and for different reasons, due to the differences in their natures.

[1:44:198] The lucida, in its Astronist philosophical definition, is the brightest star in the night sky of any given night and it is often the lucida that is referenced in relation to cosmic devotion as devotees and devotees look out for the lucida to wonderment upon due to its prominence in the night sky.

[1:44:199] The lucida is considered to be the most important star in any stargazing event and due to its prominence of brightness, is most commonly the subject of cosmic devotions.

[1:44:200] Lucidity is the semistrument relating to the lucida and contemplates the reason for the lucida's occurrence, the cosmical entity that is the lucida, and the lucida's relationship with other entities in the night sky, as well as the measurement of the devotionality.

[1:44:201] Devotionality is the measurement of the extent of the devotions for an individual towards a particular cosmical entity, and is considered semistrumental, rather than instrumental.

[1:44:202] Lucidal devotions are consistent of identifying the lucida, observing it, contemplating its juxtaposition between other entities in the night sky, and its overall wondermentation.

[1:44:203] In Astronist Philosophy, the penumbra presides as the middleground between cosmic brightness and cosmic shadow, the two extremes of which are the lucida and the umbra respectively.

[1:44:204] Penumbral contemplations surround all phenomena that neither consists of extreme brightness, as in the lucida, or extreme darkness or shadow, as in the umbra, and so by this understanding, penumbral contemplations are much more abundant than any of its two counterparts.

[1:44:205] However, a wider contextualisation of that which is the lucida considers it to be anything that is the brightest entity when compared to a group of others, and this is the same umbras which can be more widely considered as the darkest entities in comparison to a set of other entities.

[1:44:206] In Astronist Philosophy, the umbra relates to all shadows in The Cosmos, as well as the darkest entity in comparison to a chain of others, as has been aforementioned.

[1:44:207] Umbral contemplations may also relate to discussions on the ambiguous dark matter and dark energy that exist within The Cosmos, as well as also in relation to that which is chaotic, and may also attempt to derive correlations between umbral characteristics and greater leanance to The Chaos.

[1:44:208] The subdiscipline of introspectics known as stratomy, the studiers of which known as stratonists, concern themselves with the distribution, age, classification, and economic importance of cosmic entities, as well as the history of interactions between these such entities.

[1:44:209] Stratonic investigations attempt to identify cosmical entities by forming a profile that includes the characteristics of measure and study as aforementioned in the previous insentensation.

[1:44:210] Therefore, stratomy can be considered the zoology, botany, geology, and ecology of cosmical entities as it draws concepts of investigation and measurement variables from these natural sciences and is one of the largest branches of introspectics.

[1:44:211] Although stratomy is very much a branch of introspectics, its application is also integral to two other philosophical disciplines within Astronist Philosophy which are latterdiscoursed, and include formatology and structurology.

[1:44:212] Therefore, although its origins certainly shall always lay within introspectics, stratomy is a cross-disciplinary philosophical subject that employs the techniques of natural sciences in order to make philosophical conclusions about cosmical entities.

[1:44:213] The final topic of discussion in this introductory discourse on the vast Astronist philosophical discipline of introspectics is that which is known as transpirations, which collectively refers to all six forms of transpiration in Astronist Philosophy.

[1:44:214] In its Astronist philosophical context, transpiration involves the occurrence of revelations and discoveries in relation to The Cosmos; this may come in either a scientific setting, and philosophical setting.

[1:44:215] Cosmotranspiration is the first of the group known as The Six Transpirations; this relates to all discoveries, revelations, and unknowns about anything related to The

Cosmos becoming known, and therefore, stands as the central process of Cosmic Philosophy.

[1:44:216] The other types of transpirations that form The Six are henceforth known as astrotranspiration, philosophotranspiration, sentranspiration, unitranspiration, and divinotranspiration.

[1:44:217] Astrotranspiration relates to all discoveries of the stars; philosophotranspiration relates to all discoveries of new philosophical perspectives, concepts, and theories; sentranspiration is the discovery of new sentient life; unitranspiration is the revelation of new concepts and theories in relation to The Universe, and divinotranspiration relates to similar revelation about The Divine and its naturity.

[1:44:218] Transpiration is the central desire of all philosophers; to achieve, to discover, and to enknowledge, therefore, transpiration describes the essence of the purpose and need for philosophers; by this notion, transpiration transcends introspectics and relates to the entirety of Astronist Philosophy and even wider philosophical enquiry despite its origination within the discipline of introspectics.

[1:44:219] As has been demonstrated by this discourse on introspectics, the discipline encompasses a vast array of widely varying topics which subsequently provides introspecticists with a vast range of topics upon which they are able to conduct introspections.

[1:44:220] In addition, this also means that introspecticists hold a large responsibility in addressing many issues within Astronist Philosophy; furthererso, the huge amount of terminologies associated with and originating from the discipline of introspectics also demonstrates its centrality in the Astronist philosophical tradition.

[1:44:221] The discourse on The Introspective Cosmos has been constructed in order to introduce the discipline of introspectics to those whom wish to carry on its study, and further development.

[1:44:222] The wider Astronist Tradition considers introspectics to hold a great potentiality in its continued development and expansion for the majority of its subdisciplines are vastly interconnected with other disciplines and their branches, as well as consisting of a large space to expansion within itself.

[1:44:223] That has been the purpose of this discourse; to introduce the vast discipline of introspectics whilst also acknowledging the fact that one discourse simply cannot do this vast discipline justice due to the scope of its potentiality.

Life in The Cosmos (Sentientology)

[1:45:1] To those whom do not support our sentientological endeavours, or to those whom intend to spread doubt amongst humanity about the existence and potentiality of the worlds beyond our own, the Astronist Tradition does not seek to argue with ignorant peoples and institutions and employs the principles of moratorium, which are lattermentioned, and exist within the discipline of logicology.

[1:45:2] The Astronist Tradition considers such peoples and institutions whom show resistance and disagreement with the principles of sentience and the beauty and potentiality of The Cosmos to be highly regressive and thus, the Astronist Tradition needn't hold any relations or argumentations with such peoples or institutions as their agendas have been set, thus leaving no room for philosophical debate of the subject.

[1:45:3] It must now be clearly stated for the future henceforth that the Astronist Tradition is now, and shall always be that which we consider as pro-sentient, rather than anti-sentient; that is, the Astronist Tradition will always believe in the existence of sentience in every form that it could possibly exist in, the main categories of which shall now be outlined.

[1:45:4] The principal concept to address within sentientology is that which is known as sentience; the Astronist philosophical definition of sentience; the nature of sentience; the dissimilarities between different sentiences, and so on.

[1:45:5] Firstly, the Astronist view on the definition of sentience can be described as collectively relating to all organic entities of The Cosmos; namely, this includes all living matter of The Cosmos that is composed by a biological structure, including plants, animals, and sapiens, rather than a geological structure, such as those of planets and moons, or a cosmical structure, such as those of stars, black holes, and quasars.

[1:45:6] By this notion, the Astronist Tradition does not equate sentience with the intelligence of humanity, as is considered by its mainstream definition; instead, the Astronist definition of sentience is much broader in its understanding.

[1:45:7] Essentially, in the Astronist Tradition, the understanding and utility of the term, sentience, is more of an overarching term for all living, and biological matter in The Cosmos.

[1:45:8] Organicism, in the context of sentientology, relates to this organic view of sentience; understanding sentience through the paradigm of that which is organic living matter, rather than that which is an intelligent living entity for intelligence needn't be organic, especially so in a transhuman and technological advanced setting.

[1:45:9] Sapience, or sapient sentience, and its associated philosophical theory henceforth known as sapienism, is the specific type of sentience relating to human beings as particular species of intelligent organic matter.

[1:45:10] Rather than being placed on some higher pedestal of knowledge and predetermined existence, sapienism understands humans as a natural phenomena just like plants, animals, and all other living organisms.

[1:45:11] However, sapienists only consider sapiens to be sentient beings, and therefore, do not consider the existence of sentience beyond The Earth to be actualised until the discovery of other sapient, or humanoid xenolic beings; this is also known in the Astronist philosophical tradition as The Sapient Principle.

[1:45:12] In addition, sapiency is described as the measure of a living organisms' identifiability to that of a human being; high sapiency suggests proximity to the human being, while low sapiency suggests distance from that which can be considered human.

[1:45:13] It must be clearly noted herein that the utility of sapiency must only be used for philosophical purposes, and never for the discrimination of one organic living entity from another to the Astronist Tradition condemns; it must therefore only be used for the purpose philosophical classification; any other usages are considered violations of its original intended function.

[1:45:14] However, other forms of sentience do also exist and are also philosophically considered within the Astronist Tradition in addition to sapient sentience.

[1:45:15] Microscopic sentience relates to organic matter that is present on worlds beyond The Earth that are only visible through the utility of a microscope, however, by the broadened definition of that which can be considered sentience, the Astronist Tradition considers this to be so.

[1:45:16] In fact, the Astronist Tradition holds great anticipation for the discovery of microscopic sentience on other worlds due to the fact of its own potentiality to expand into greater forms of organic life, as did occur during the evolutionary history of life on The Earth.

[1:45:17] To shortly digress, when the history of the development and evolution of life on The Earth is provided as an example and backdrop context to justify life on other worlds in whichever application it is made, that shall be henceforth known as evolification.

[1:45:18] Returning, that which is henceforth known as verdural sentience relates to all plant life, herbage, and all types of vegetations found on planets other than The Earth.

[1:45:19] Faunal sentience, which relates to all animals found on worlds other than The Earth, but also has three distinct derivations including ornithal sentience which relates to

birds on worlds other than The Earth, entomologic sentience which relates to insects on other worlds.

[1:45:20] Finally, marinal sentience which relates to fish found on other worlds, which itself can be broken down into two distinct derivations; pelagic sentience and demersal sentience which respectively relate to marine life inhabiting the upper layers of the sea, and marine life inhabiting the lower layers of the sea, especially the seabed.

[1:45:21] The final type of category of sentience that is considered by the Astronist Tradition, is that which is henceforth known as xeno sentience, and its counterpart philosophical theory, xenoism, is the type of sentience similar to sapiens, therefore they can be considered intelligent, but they don't necessarily have to be humanoid; essentially, these are any type of species that is intelligent but has not yet been encountered by humanity, and therefore, does not exist in the history of the evolution of The Earth; they can also be described as inevoluc.

[1:45:22] The concept and process of xenology, despite its origination in the context of philosophical investigation within the Astronist Tradition, will certainly be one day utilised as a process of scientific differentiation.

[1:45:23] The basic premise of xenology is to identify the extent to which a particular species is actually xenologic by their natural biological structure, as well as by their behaviour, and characteristics, and this is especially done in contrast to which can be considered sapient, with proximate xenology indicating a distinct xenologic nature, while an disproximate xenology indicating an indistinct xenologic nature, meaning the species is more approximated towards sapient, faunal, or verdural tendencies and characteristics.

[1:45:24] There is a concept within sentientology known as aberration and it stands at the heart of the Astronist approach to all argumentations in relation to sentient life, especially those waged against institutions and individuals that doubt, challenge, or even intend to mock the existence of life beyond The Earth.

[1:45:25] Aberration, or the Aberration Principle, as it is henceforth known in the Astronist Tradition, holds that the discovery of sentient life is inevitable and all institutions and individuals whom oppose or doubt sentient life beyond The Earth are encouraged to wait patiently for that which is considered to be the greatest discovery of all time; the discovery of life beyond The Earth.

[1:45:26] Aberration, or aberrationism, is named such due to the fact that certain religious and non-religious institutions may well view the discovery of the existence of life beyond The Earth as an unwelcome abnormality in the status quo of humanity's religious, political, social, and existential way and understanding of life.

[1:45:27] To all philosophers of the Astronist Tradition whom attempt to convince the doubters of life beyond The Earth, a little note is presented herein to say that some people

of this world shall not ever believe even if that which they do not believe in is standing right in front of them; there will always be the doubters of the world.

[1:45:28] And it is often the case that they doubt due to their own inhibitions and comfortability, therefore there is not anything you can do to solve their doubt for it is that which is known as internal doubt; they do not doubt of that which you speak, but more, they doubt themselves and the beliefs that they have carried with them for the majority of their lives.

[1:45:29] Such a revolutionary change in human understanding of our purpose in The Cosmos is bound to create distress and discomfort for many peoples of this world, but the Astronist Tradition considers the philosophers of the world to lead the masses in this revolution of discovery and exploration.

[1:45:30] It is considered to be the responsibility of the philosophers to lead humanity towards newfound destinations in the physical sense, but more importantly, in the mental sense for you needn't travel a metre to travel millions of miles in your mind; it is this mental movement that the philosophers of the Astronist Tradition are expected to accomplish.

[1:45:31] However, this is no easy task, as it shouldn't ever be for the philosophers of all generations have always had the greatest tasks of galvanising the masses and awakening them to new systems, the majority of philosophers either failure at which and the world only realises their genius after their burial, or they are killed due to their revolutionary thoughts; either way, to be a philosopher is to be a struggler, but it is these struggles that shall make us stronger for the victory.

[1:45:32] Returning to our discussion of aberration, the aberrationist philosophical school is definitive of the entire Astronist approach to sentientology, which is why it has been addressed at the beginning of this discourse on sentientology for it sets all precursors to the way by which Astronist traditional philosophers may approach the argument about the Real Existence of sentient life beyond The Earth.

[1:45:33] Now moving on, we discover the concept henceforth known as Real Existence in sentientology which refers to the different natures of existence in relation to sentient life and differs according to the justifications made for the existence of sentient life beyond The Earth.

[1:45:34] Due to the aforeaffirmed definition of sentience in the Astronist Tradition and its different levels, it can be argued that sentience corresponds to the same meaning as the word, life, in mainstream usage.

[1:45:35] Essentially, whichever phrase or term is used, the Astronist Tradition believes in life in all its forms, both discovered and undiscovered; in believes in life on other worlds of course, and it believes in the nature of this life on worlds beyond our own in a

microscopic form, plant form, animal form, in a humanoid form, and in forms still unknown to us our knowledge.

[1:45:36] Just as The Cosmos is the most diverse entity we know, so is life as it does share that quality with that from which it entirely originates; life is cosmic in its naturity and like the cosmic, life is diverse and is full of unknowns about its character, its nature, its origin, its purpose, and the majority of other aspects regarding its existence.

[1:45:37] The term that is henceforth known as sentiency measures the extent of the sentience in a particular star system by the number of inhabited planets, the type of sentience found on such planets, the amount of civilisations, and the level of the advancement of such civilisations.

[1:45:38] There exists a branch of study within sentientology that is henceforth known as sentientics, which sentienticists study, and deals with mapping the sentient life, and the different forms of sentient life, on different planets, in different star systems, and across different sectors and wider regions of the galaxy; of course, a study for the far future of course, but still a discipline of importance to contemplate.

[1:45:39] Sentieneity can be described as existing in the state of sentience, especially in such a way that one is able to recognise one's own sentience in relation to another's sentience, and other forms of sentience as understood by the Diversity of Sentience.

[1:45:40] In the Astronist Tradition, that which exists as Robotic Sentience, or Droid Sentience relates to all sentience derived from technological innovation and it is the prerogative of the Astronist Tradition to universally recognise all robots that can speak, listen, interpret, act upon command, and interact with society as organics do to be sentient droids/robots, though they must not be placed within the same category as organics, which groups all natural lifeforms together.

[1:45:41] That which is understood to be the Life Force is a concept within sentientology that is characterised by a distinction in purpose, character, function, appearance, and behaviour of that which is existent within The Cosmos.

[1:45:42] Although not connected to the concepts of the soul like in its mainstream definition, the Astronist Tradition considers there to exist a distinct, yet untouchable and largely indescribable essence to all that exists within The Cosmos; an essence of reality that is difficult to place, yet still remains.

[1:45:43] The Astronist Tradition considers this to be the Life Force, and although the Tradition encourages all Astronist philosophers to ponder the concept of the Life Force, it is accepted by the Tradition that the Life Force shall remain forever beyond the reach of that which exists within The Cosmos, simply due to the divinity of Life Force.

[1:45:44] The importance of the inclusion of the contemplation of the Life Force within the discipline of sentientology stems from the idea that Life Force is part of the cause of sentience in The Cosmos.

[1:45:45] Philosophers of the Astronist Tradition are encouraged to contemplate on the possibility of the concept of Life Force and its connection with The Divine, whether it exists in The Universe beyond in The Cosmos, the naturity of this universal existence

[1:45:46] The general approach by Astronist Philosophy is inclined to accept, or at least recognise the fundamental ideas of hylozoism due to the principle that everything existent within The Cosmos holds some kind of connection with life, depending on the definition one pins to life or to the state of being alive; also, hylozoism is not opposed to anything that Astronist Philosophy expounds which points in the favour of its own acceptance by Astronist philosophers.

[1:45:47] Due to this, the Astronist Tradition can agree, but may not entirely embrace the ideas of hylozoism due to the Astronist distinctions between the definitions of life, sentience, and existence.

[1:45:48] Life is understood to be anything that has presence within The Cosmos (therefore all matter), while sentience is considered to be anything organic or robotic that has a lifespan or intelligence to the different degrees of sentience, while existence relates to all things with a physical and non-physical reality, and therefore includes all cosmic entities, all universal entities, and all that is divinical too.

[1:45:49] Due to these distinguishments of definition, the Astronist approach to understanding life could be labelled as hylozoist but rather than the Astronist Tradition standing in firm alignment with hylozoism, the Tradition shall prefer to interpret this as its cosmology standing in neutrality, or impartiality with regards to the hylozoistic philosophy.

[1:45:50] There exist four major orientations of sentientology, often collectively related to, simply as, the Four Orientations of Sentientology, and each of which forming the distinct territories of how an individual or a philosophy can approach sentientological contemplations, and it is the purpose of this portion of the discourse to address these four orientations, explain them, and expound the Astronist perspective.

[1:45:51] Sentientism is the first of these orientations and holds the belief in sentience beyond The Earth; this includes all types of sentience; animals, plants, humans, and other species; this, out of all the orientations, captures the Astronist perspective most accurately.

[1:45:52] Antisentientism is the second of these orientations and holds the disbelief in sentience beyond The Earth; this is the most extreme of all the orientations as it does not believe in any form of life exists beyond The Earth and is the most non-Astronist orientations.

[1:45:53] Extraterrestrialism is the third of these orientations and holds the belief in the existence of humans, humanoids, or other intelligent species beyond The Earth; this is firmly Astronist in its outlook and the distinction between this and sentientism must always be affirmed as this orientation only relates to the belief in humans and other intelligent beings living beyond The Earth.

[1:45:54] Anti-extraterrestrialism is the fourth and final of these orientations and holds the disbelief in the existence of humans, humanoids, or other intelligent species beyond The Earth; this differs from antisentientism in that it believes in other non-intelligent forms of life live beyond The Earth, but does not believe in any type of intelligent life beyond The Earth.

[1:45:55] Sentientist approaches encompass the extraterrestrialist approaches to the question of life beyond The Earth, but the latter relates only to humanoid and intelligent species and it is that wherein we see the distinction between these two approaches.

[1:45:56] In opposition, antisentientist approaches also encompass the anti-extraterrestrialist approach in relation to the question of whether life exist beyond The Earth, but the latter relates only to humanoid, or intelligent species wherein we see the distinction between the two approaches.

[1:45:57] Of this discourse on sentientology, we shall address two final aspects; the first is the Fermi Paradox, of which we shall discuss the Astronist perspective on some of the suggested solutions to the paradox, after which we shall end the discourse by completing a full instrumentation with a sentientological premise.

[1:45:58] The essential postulation for the Fermi Paradox is to address the centralmost question of all sentientological contemplation; considering humanity hasn't found other life, where are the sentient beings of The Cosmos?

[1:45:59] Further to this, the Astronist Tradition understands the Fermi Paradox to be a valuable resource of philosophical and contemplative stimulation due to the wealth of questions that it seems to endlessly produce.

[1:45:60] There are eleven aspects to the Fermi Paradox to which we shall address and discuss the Astronist approach, the first of which is the technological isolation of civilisations due to virtual reality rather than actual reality.

[1:45:61] The Astronist approach agrees that this solution is certainly of possibility due to the potentiality of the advancement of technologies as based upon the premise of humanity's current progression towards technological development.

[1:45:62] However, such a solution is also considered to be tragic if true, but the possibility of something happens does not mean that it is the reality; it is tragic because, if true, this

solution means that the possibility of humanity discovering other sentient life ever so more difficult.

[1:45:63] This points to the potentiality for the advent of technological progress to cause inevitable obstacle to the exploration of The Cosmos and the subsequent discovery of sentient life beyond The Earth.

[1:45:64] The second of the solutions to the Fermi Paradox is henceforth encapsulated by the term, neocatastrophism, and points to the occurrence of major planetary catastrophes that stop the development of life through world extinctions.

[1:45:65] The most prominent of these in the history of The Earth, of course, is the extinction of the dinosaurs, and so easily could this have occurred to humanity, and to which lengths would we be able to venture in order to survive such a catastrophe?

[1:45:66] This is the most logical and natural solution to the paradox regarding the reason for that our efforts in sentient seeking have not yet produced fruit; neocatastrophist ideas are supported by the Astronist Tradition due to their very logicity and naturality.

[1:45:67] The inevitability of catastrophes in The Cosmos are infrequent at best, and are not set to increase in their abundancy, however, they do occur as phenomena of The Cosmos and for this reason, its potentiality to remain as a probable solution must be considered.

[1:45:68] The third of the solutions to the Fermi Paradox is structured upon two different ideas that must be cumulated together to form one idea; these two ideas relate to the chronology of The Cosmos and humanity's position within this chronology.

[1:45:69] The first of these ideas is henceforth known as preliminism and suggests that humanity exists too early for the development of other sentient civilisations; preliminist ideas suggest that humanity is the first of all sentient civilisations in The Cosmos, and is a point of subject from which philosophical discussions and contemplations are expected to germinate; this concept is also known as The First Civilisation Theory.

[1:45:70] The second of these ideas is henceforth known as dilatism and suggests that humanity exists long after the last sentient civilisation became extinct and therefore, the human civilisation is considered to be the final civilisation of sentience in The Cosmos, another name for which is henceforth known as The Last Civilisation Theory.

[1:45:71] Preliminist and dilatist approaches to sentientological contemplation provide a greater breadth and depth of philosophical investigation, but also, they simultaneously produce a starkly sobering aspect to contemplations surrounding sentience beyond The Earth, and although the Astronist Tradition certainly supports neither preliminism nor dilatism, these remain important sentientological philosophies.

[1:45:72] The next of the solutions to the Fermi Paradox involves the suggestion that sentient beings, especially if their natures are similar or more extreme to that of humanity's, are too violent or dangerous for one another.

[1:45:73] This is proposed to inevitably lead to the destruction of sentient civilisations from the inside out due to the jealousy, the viciousness, and the potential brutality of the inhabitants of such civilisations.

[1:45:74] Certainly a solution that is feared by the Astronist Tradition, the reality of which is, however, not entirely inconceivable due to the relatively high possibility of this occurrence due to our current understandings, instances, and demonstrations of humanity's brutal naturity.

[1:45:75] The next solution to the Fermi Paradox with major implications attached to its contemplation is that which is henceforth known as extensivism and proposes the questions as to why The Cosmos exists in such a large capacity as it does despite its own limitation, if it is not harbouring sentient life other than humanity on The Earth.

[1:45:76] This points to the purposivity of The Cosmos in the state of its expansion and although it does not entirely constitute a solution to the paradox, it raises questions that transcend beyond their immediate proximities, and extend to stimulate further contemplations in relation to cosmic purpose, cosmic expansion, and cosmic composity.

[1:45:77] This particular solution to the paradox draws further questions about the point of The Cosmos in its current existence and is a powerful notion to press in the face of those whom doubt the authenticity of the notion of sentient life beyond The Earth, and a notion that would be difficult to refute when properly assembled during a philosophical debate, and therefore one that the Astronist Tradition is inclined to support and utilise.

[1:45:78] The sixth of the solutions to the Fermi Paradox exists in relation to the idea that there is an unknown communication of other civilisations that they utilise which has caused the lack of humanity's ability to recognise sentient life due to the communications used by such life being so different from humanity's that we cannot detect it.

[1:45:79] This approach to the paradox is henceforth known as innominatism and argues that all of humanity base our exploratory procedures upon our own evolution and development and as such, our explorative premise is based entirely upon this self-application, in turn, greatly limiting our own explorative abilities.

[1:45:80] This particular solution points to the centrality of communication in the exploration and intended discovery of sentient life beyond The Earth, but the identification of the possibility of unknownness of such vital communication is unnerving to say the very least, but nonetheless, this demonstrates, yet again, the potentiality of technology to become an obstacle in sentient seeking.

[1:45:81] The seventh solution to the Fermi Paradox is henceforth encapsulated within the philosophy of isolism and is also known as The Lonely Cosmos with its essential premise consisting of the notion that sentience is at best very rare, as in, is only in occurrence once or twice for every galaxy of The Cosmos.

[1:45:82] This solution demands that there does exist sentient life, but so very rarely that its own significance is undermined as a result, and points to the suggestion that despite sentient life's existence, the fact that it is so rare means that it may as well not exist due to humanity's inability to ever come across it.

[1:45:83] Such a solution leads to contemplations on the concept that is henceforth known as The Human Cosmos; this concept expounds that humanity is alone because The Cosmos was made for us, therefore there is no need for any other sentient life to exist; this tends to be the moratorational belief of many of the religious traditions.

[1:45:84] Of course, the Astronist Tradition is opposed to such solutions and suggestions due to its beliefs and principles with regards to sentience, but isolist ideas should be considered nonetheless, especially due to the logicity that they do align themselves with which the Astronist Tradition is always inclined to respect.

[1:45:85] The next solution of the Fermi Paradox is encapsulated by the concept of Sentient Self-creation, also henceforth known in the Astronist Tradition as fabrism.

[1:45:86] This philosophy holds that the expansion of human civilisation is inevitably going to reach the point at which the different civilisations of humanity across different planets will differ so much from one another that they evolve into different humanoid species as a result of a long chronology of evolutionary transformation.

[1:45:87] Due to the prophesied occurrence of this, it is held that these new forms of sentience that have originated from our original civilisation demonstrate our ability to create sentience from ourselves, as is the fabristic approach.

[1:45:88] Fabrism does not address whether there is other forms of sentient life in The Cosmos, but instead looks towards how humanity, as a civilisation, can create its own varying forms of sentience across different planets and furtherso, fabrists consider this as a responsibility of humanity to undertake.

[1:45:89] Fabrists may believe in other sentient life in The Cosmos, or they may not but they are essentially very anthropocentric in their approach due to the fact of their belief in our civilisation as the one to populate other worlds with new forms of evolved sentient life.

[1:45:90] The Astronist Tradition is certainly in agreement with the spirit of the ideas of fabrism due to its belief in the responsibility of humanity to populate worlds beyond The

Earth, and if this is to inevitably lead to the evolution of humanity into different species, then the Astronist Tradition can only accept this inevitability of natural processes.

[1:45:91] The ninth solution to the Fermi Paradox is encapsulated by the philosophy that is henceforth known as invisism, believers of which are known as invisists, and may also be described in non-Astronist terms as the Zoo Hypothesis.

[1:45:92] This solution holds that there does exist many other forms of sentient life in The Cosmos, however, it is held that such life is hiding from humanity due to be fearful of humanity's reaction to their discovery of other sentient life.

[1:45:93] Therefore, invisists are pro-sentient in their leaning, however, the Astronist Tradition does not support such suggestions due to the illogicity of such claims and the possibility of the truth of such claims being fairly narrow in realistic terms.

[1:45:94] The tenth and second to final solution to the Fermi Paradox is to be henceforth known as asynchronism and is similar to the solution formed by preliminism and dilatism in the Astronist Tradition, and pivots around the idea of time and the chronology of The Cosmos.

[1:45:95] Essentially, this solution holds no affirmation that humanity exists at the same time as other sentient civilisations in our galaxy due to the vast chronological expanse of the galaxy's timescales.

[1:45:96] Asynchronists hold the concept of Rare Coexistence at the heart of their argument and believe for certain that during humanity's exploration of The Cosmos, it is inevitable for explorers to discover those which are known as artefacts of past civilisations.

[1:45:97] Asynchronism, as a philosophical approach to sentientological contemplation, is not entirely non-sentient and neither is it anti-sentient by any means, but instead, exhibits pro-sentient tendencies due to its belief in sentient civilisations, however, it argues that the lifespans of such civilisations are swallowed by the immense scale of cosmic time that would make two or more civilisations meeting a highly unlikely event.

[1:45:98] Due to the logicity of the asynchronist approach, the Astronist Tradition is inclined to acknowledge the asynchronist notion due to keep in alignment with the Philosophical Spirit, but the very notion of Rare Coexistence that asynchronism supports is fundamentally opposed to the beliefs of the Astronist approach.

[1:45:99] The final proposed solution to the Fermi Paradox is captured by the philosophy of distenism, the adherents of which are known as distenist and is also known outside of Astronist terminology as the Sustainability Solution.

[1:45:100] Distenism prophesies that the inevitability of the collapse of a civilisation through the expansion of the civilisation into space is the reason for the supposed lack of sentient life in The Cosmos.

[1:45:101] Distenism therefore opposes humanity's exploration of The Cosmos as it prophesies the downfall of human civilisation if such a cosmic exploration is embarked upon which is entirely in opposition to the Astronist Tradition of course.

[1:45:102] Despite this, distenist approaches to the Fermi Paradox are largely pro-sentient as they do recognise the existence of sentient civilisations on worlds beyond The Earth, but instead invoke matters of practicality into the idea of the implosion of such civilisations if they do embark upon spacial endeavours.

[1:45:103] It can be argued, therefore, that distenism holds a notion that is very far from the fundamental aspects of the Astronist Tradition's approach to sentientological contemplation, and even wider beliefs in relation to humanity's exploration of The Cosmos.

[1:45:104] All of the solutions and suggestions proposed to combat the Fermi Paradox and all of the Astronist Tradition's responses to them must all be considered in the context of the post-omnidoxical era, meaning after The Omnidoxo has been demonstrated to the world, and Astronist philosophers from all nations converge their minds on the same subjects that have been addressed herein.

[1:45:105] This contextualisation allows for us to understand that there exists a vast resource of contributions that will inevitable be made, and are encouraged to be made to the Astronist philosophical tradition, especially so in this specific aspect, towards the Fermi Paradox; all future contributions and solutions to the unravelling of this paradox are of the utmost priority of the Astronist Tradition to encourage to flourish so that we are able to further develop our understandings of the paradox and how we are to approach it.

[1:45:106] Now we shall begin the final segment of our discourse into the discipline of sentientology and the way by which we shall conclude our discourse shall consist of a full instrumentation in relation to a sentientological context.

[1:45:107] The first of the instruments of study that we shall apply to sentientology is abundancy and relates to the measurement of the quantity of sentient civilisations beyond The Earth.

[1:45:108] From the perspective of the Astronist Tradition, The Cosmos is abundant of sentient life in all its possible forms, and this belief remains a central characteristic to Astronist Philosophy.

[1:45:109] The abundance of sentient life within cosmic existence is perhaps the most distinctive aspect to Astronism, and the predominantly held solution to the Fermi Paradox

in the Astronist Tradition is that humanity has not yet explored The Cosmos, or understands The Cosmos enough, and therefore implores for the Humanic Exploration of The Cosmos to proceed.

[1:45:110] The application of the instrument of study of bipolarity to sentient life is manifested in the bipolarity of the belief in sentient life or the disbelief in sentient life; this dichotomy forms the basis of sentientological argument and philosophical enquiry.

[1:45:111] In this instance, the application of bipolarity is therefore central to philosophical contemplations in relation to sentient life and its existence and, of course, the Astronist Tradition remains steadfastly on the side of the belief in sentient life.

[1:45:112] The application of calendarity to a sentientological context is manifested in the idea that the timescale of our search for sentience is so minute compared to the scale and chronology of cosmic time, which acts as the basis for the Astronist solution to the Fermi Paradox.

[1:45:113] The discovery of sentience in The Cosmos is the central aim of the Astronist Tradition to achieve and it is considered to be the central component to changing the entire course of human history and civilisation.

[1:45:114] It is in this notion that we see the application of centricity for the discovery of sentient life is the centricity of the Astronist Tradition; this type of centricity can be said to be relative to all forms of centricity, including abstract, physical, futural, cosmical, and predictional for this particularity of centricity is applicative to all these forms of centricity.

[1:45:115] The centricity of sentience in the Astronist Tradition can be seen by the relevance given to its contemplation and disciplination in the form of sentientology and it is the inclination of the Astronist Tradition to always focus its philosophical premise on the in-depth contemplation of sentient beings, and the naturity of sentience in a wider sense.

[1:45:116] The Astronist Tradition holds the existence of sentience in The Cosmos to be in full alignment with the cosmical orderity, and in fact holds that any notion of the non-existence of sentience is a notion of disorderity.

[1:45:117] The Astronist Tradition insists that sentient beings, including humanity itself as a sentient civilisation and species, are integral aspects of the cosmical system and are the essences of cosmical orderity, and therefore, the application of the instrument of cosmicality is important to wider contemplations of sentientology.

[1:45:118] The application of dynamicity relates to the changes, the activities, and the progression found in sentient beings and their civilisations.

[1:45:119] The Astronist Tradition understands sentient beings, sentient civilisations, and the concept of sentience itself to be one of the most dynamic aspects of cosmic philosophical contemplation.

[1:45:120] This understanding is based upon the premise of humanity's own set of changes, activities, and progresses during its own history and it is by further study and deeper contemplation of such ideas that we understand the immense abundance and frequency of changes, activities, and progresses found in relation to sentient beings and their civilisations.

[1:45:121] The sentient beings of The Cosmos in which the Astronist Tradition considers to exist is characterised by change from the moment of its own inception; change is the naturity of sentience across all applicative categories of appearance, function, and purpose.

[1:45:122] We see the extent of the activities of sentient beings in both action, mentality, emotion, and philosophicality and it is across these four dimensions that we measure activity within the context of dynamicity.

[1:45:123] Sentient beings are in constant action, as humans are every day of our lives; this physical action is expressed in our daily abilities and functions and the Astronist Tradition considers there to exist a great deal of dynamicity in that.

[1:45:124] The dimensions of mentality, emotionality, and philosophicality are all integrally connected to one another and all of which contribute to the extent of the activity associated with the formation of sentience itself and what makes an entity characterised as sentient.

[1:45:125] The final aspect of the instrument of dynamicity is progression and according to the perspective of the Astronist philosophical tradition, the only avenue of progression for sentient beings and civilisations is to explore The Cosmos and learn of new worlds and the natures of those worlds, and the species of sentience living upon those worlds which is entirely integrated into the purpose of the Humanic Exploration of The Cosmos.

[1:45:126] The Astronist Tradition considers sentience and sentient beings and civilisations to be an essential element of cosmic existence and therefore, the Tradition does not understand there to be extrinsicity associated with sentience as that would be tantamount to opposition to the centricity of sentient life and therefore contradictory to the Astronist Tradition.

[1:45:127] Instead, the Astronist Tradition emphasises the intrinsicity of sentient life as a necessity to the purpose and structure of our existences and remains a fundamentality to all philosophical enquiry.

[1:45:128] The application of the instrument of finity must be applied to sentience as sentience is part of The Cosmos, and therefore, as a direct result, sentience is limited and is therefore finite, and holds a finite naturity.

[1:45:129] By this notion of finiteness, sentience is limited in its abundance and in the extent of its distribution, and the extent of its ability to conceive notions due to its cosmical naturity; due to this principle, sentient beings will be forever by their own naturity.

[1:45:130] After taking into account the relevancy provided to the concept of sentience and the existence of human beings in The Cosmos, the Astronist Tradition understands the application of the instrument of focality to make conclusions about the overall importance of sentience in The Cosmos.

[1:45:131] The existence of sentience holds little importance in the structure and formation of The Cosmos itself, but the existence of sentient beings provides depth and meaning and a distinct purpose to The Cosmos; in addition, the existence of sentient beings also links The Cosmos to The Divine, if such a connection between sentience and divinity is so believed.

[1:45:132] The Astronist Tradition introduces previous contemplations regarding the dynamics of sentient life, the intrinsicity of sentient life, the believed abundancy of sentient life, and finally, the overall centricity of sentient life in order to derive of conclusion about the focality of sentience and sentient beings and civilisations.

[1:45:133] In essence, the Astronist Tradition considers the exploration, discovery, and progression of sentient civilisations, and the study and contemplation of sentience to be one of the most focal and distinctive aspects of the Astronist philosophical tradition.

[1:45:134] The fundamentality of sentience and sentient beings in The Cosmos is in fact very low due to the unnecessary role that sentient beings play in the structure and formity of The Cosmos, however, looking at sentient beings in this way from a different contexts increases their fundamentality.

[1:45:135] The Astronist Tradition maintains that sentience and sentient beings and civilisations play a transcendent role in relation to The Cosmos, and despite their lack of involvement in the formation, structure, and development of The Cosmos, the Astronist Tradition considers sentience to hold a divine functionality within The Cosmos; a functionality that provides purpose, and greater meaning to The Cosmos.

[1:45:136] Despite the Astronist Tradition's opposition to notions that The Cosmos wasn't created for humanity, or even for any sentient beings, the Astronist Tradition considers sentient life to hold some indeterminate role of purpose in The Cosmos; sentient life is considered to be central to the purpose of The Cosmos, but also, not entirely intrinsic so that nothing else can be considered as important as sentient life.

[1:45:137] When we consider The Cosmos philosophically through the lens of the instrument of functionality, we consider the rotalities and orbitalities of planets, and the occurrence of cosmic phenomena, but when we point towards the sentient beings and civilisations, what can we derive of their functionalities in The Cosmos?

[1:45:138] Essentially, the Astronist Tradition understands sentience in whichever form it does arise to be the populous of The Cosmos for without such life, The Cosmos remains a lifeless entity, and it is in this notion, that we understand the greatest functionality of sentient life to be, and therefore, that is how sentient life is appropriate to the cosmical orderity.

[1:45:139] The Astronist Tradition considers the instrument of study of futurity to be the most important instrument to apply to sentient life and the concept of sentience for the Tradition understands the future of humanity to lay within the gaining greater knowledge of the naturity of sentience, and of interacting with sentient civilisations beyond The Earth.

[1:45:140] Due to this belief, the Tradition understands sentience and sentient life to be the most important of all the philosophical contemplations that relate to times yet to come for space exploration is considered to be the inevitable future of humanity, and therefore, the discovery of sentient civilisations is considered to be central to the future of humanity.

[1:45:141] Scientific investigation stands on the side of the Astronist Tradition in the belief of the active search for sentient life beyond The Earth, and it the Tradition believes that the Astronist philosophical world must always work in alignment with that of the scientific world.

[1:45:142] The innemny of sentience beyond The Earth in The Cosmos is what shall solidify the belief of the Astronist Tradition to the entirety of the world and shall quieten all the doubters to the notion of the existence of sentient life across The Cosmos.

[1:45:143] The Astronist Tradition rests on the faith of the existence of sentience beyond The Earth on other worlds, but the reaffirmation and reinforcement of this belief through its scientific and empirical investigation and discovery shall be the singlemost defining event in the entirety of human history beyond all other occurrences and historical events, and the Astronist Tradition shall prepare and position itself henceforth to become central to this revolutionary event to further strengthen its institution within human civilisation and thought.

[1:45:144] The instrument of study of motivity applied to sentient life is to reveal the truth behind the reason for the Astronist Tradition's consideration of sentient life's centrity to its philosophical contemplation; the motivation behind such is pivoted around the belief in the beauty and vastity of The Cosmos as an extension of the immense naturity of The Cosmos, and the interlaction between The Cosmos, The Universe, and The Divine, as premised by the Astronist Cosmology.

[1:45:145] Mysteriosity is integral to the notion of sentience and the existence of sentient beings in The Cosmos, certainly so from humanity's current perspective, and even so with faith in sentient beings, one can still appreciate the mysteries of sentience; there still remains a great deal of mystery surrounding the naturity of sentience, and the truth behind the purpose of sentient life, and its proposed connection with divinity.

[1:45:146] The naturity of sentience is a major area of contemplation within the discipline of sentientology and stems entirely from the application of the instrument of study of naturity to the concept of sentience.

[1:45:147] The naturity of sentience, according to the current established beliefs of the Astronist Tradition, can be described in three different veins of comprehension; the first is characterised by limitation, the second by immense potentiality, and the third by its providence of a greater purpose and meaning to The Cosmos.

[1:45:148] The first of such naturities is limitation, and this provided to us by the overriding principle of the limited state and naturity of The Cosmos in which the sentient life we consider herein exists.

[1:45:149] The second of such naturities aforementioned as immense potentiality points to the practically immeasurable and unmatched ability for sentient life to provide ample abundances of opportunity, similarly to the way in which children and the young in general exist as beacons of future possibilities.

[1:45:150] The third of such naturities, henceforth known as the providence of purpose, notionises sentience as a means of satisfying our philosophical contemplations of The Cosmos and its own purpose, as well as to feed our own self-importances and to portraying humanity and other sentient life in The Cosmos as having an important role to play rather than being easily disposable elements of little worth.

[1:45:151] The Astronist Tradition considers the notion of sentience beyond The Earth to be the most progressing notion of all notions for it urges debate on the topic, and encourages the initiation of the Humanic Exploration of The Cosmos which itself is considered to be the epitome of progression from the perspective of the entirety of Astronist Philosophy.

[1:45:152] Essentially, after studying Astronist Philosophy, it would be impossible for one to deny that progressivity is not, in at least one way, connected to sentient life every time it is invoked as an instrument of study to be applied.

[1:45:153] When apply purposivity to sentient life in The Cosmos, the most essential factor is provided as population; without the populous that sentient life provides, The Cosmos becomes a dimension void of life and despite the beauty and the ability of cosmic entities to be endlessly devoted to, they alone lack something that sentience holds the essence of.

[1:45:154] The Astronist Tradition maintains that its belief in and notion of sentient life beyond The Earth is entirely formed by a series of logical steps with the rationality of such formed by notions of the size of The Cosmos, the existence of life on The Earth as a determiner of life on other worlds, and the proven set of planetary characteristics required for life to evolve.

[1:45:155] The Astronist Tradition holds rational justification as one of two parts of the binary structure of sentientological argument, the second part of which being faith in the existence of sentience.

[1:45:156] It is in the believers that the Astronist Tradition bases its philosophical contemplations of sentience upon and it is the believers that the Tradition entrusts with knowing the mysteries of sentience; the rationalisers are considered secondary in their importance and trustworthiness to the believers and the faithbearers; those are whom we must invest for they held trust in the Philosophy and the words it expounds long before the rationalisers and their need for proof.

[1:45:157] This hierarchy of rationalisers and faithbearers is central to Astronist philosophical contemplations of sentience and the status quo in which the concept of the Primarity of Peoples is introduced.

[1:45:158] The Primarity of Peoples attempts to hierarchise the different categories of people according to whether they consider something by faith, or evidence, or a mixture of both; in certain areas, the Astronist Tradition considers faith to be the primarity, while in other areas, evidence is given the primarity.

[1:45:159] The Astronist Tradition also maintains that faith is not in opposition to reason and holds the belief in the existence of sentient life beyond The Earth to be a form of rational faith; something that is not entirely known yet, but the belief of which is stemmed from physical realities.

[1:45:160] In a sentientological contextualisation, the instrument of study of symbioticity focuses itself on the symbiotic relationship between sentient beings and The Cosmos; this is derived from the mutual interactions found between sentient beings and The Cosmos in which they reside.

[1:45:161] The derived symbiotic relationship between sentient beings and The Cosmos allows us to draw a firm conclusion of philosophical inference stating that the natures, originations, and purposities of sentient beings and The Cosmos in which they reside are ultimately and forever entwined for as long as they shall both exist.

[1:45:162] The symbioticity of sentience and The Cosmos can best understood and evidentially demonstrated by humanity's symbiotic relationship as a microcosm; humanity is entirely dependent upon The Cosmos, and its microcosm of nature, and is

interacting with The Cosmos on a daily basis for existence, survival, knowledge, growth, and progression.

[1:45:163] The final instrument of study of this sentientological instrumentation is that which is known as the instrument of vastity which bases its application to sentience on the immensity of the potential diversity of sentient beings in The Cosmos.

[1:45:164] Due to the Astronist Tradition's firm belief in sentient life beyond The Earth in an abundant way, and as a postcursor to this, it is also held that a vast array of diverse sentient beings exist and it is this Diversity of Sentience that is considered to be the greatest element of The Cosmos and the greatest gift that the creator of The Cosmos has provided.

[1:45:165] The Astronist Tradition stresses the Humanic Exploration of The Cosmos to realise and discover the vastity of sentience in The Cosmos as the central reason for space exploration.

Cosmic Connections to the Terrestrial World (Cosmoapplication)

[1:46:1] Upon one's closer observance of the natural world, one is bound to notice the consistencies between the structure of The Cosmos and the structures of the natural world; the greatest example of this that one could easily understand is manifested by simply entering one's garden to find the structure of a leaf, and any plant for that matter.

[1:46:2] A cosmoapplication related to the leaf, especially so of the nasturtium plant which has a core from where the stem acts as the infrastructure for the leaf, and on the front side of the leaf, different channels appear which stretch to different distances.

[1:46:3] One without much imagination may ponder as to how this relates to the cosmical structure, but in the core of the leaf, I see the star as the core of the star system; in the veins of the leaf, the endpoints of which I see as the different planets perched at different distances from the core star and the perimeter of the leaf demonstrates the edge of the star system.

[1:46:4] The growth of the plant from the seed to its sprout, I see this as the expansion of The Cosmos from the moment and point of its own creation; another consistency between plants of the natural world and the cosmic world is the metagalaxy.

[1:46:5] Look at such structures as the Laniakea Supercluster and I notice the startling similarities between the way by which all its millions of offshoots stem from the central stream of light and how the roots of all plants and trees hold a similar structure both in appearance and function.

[1:46:6] For The Cosmos, light is its equivalent of water for the life of plants, as is another connection made between these two seemingly distant and unconnected entities to the untrained, or unphilosophised mind; such notices of consistencies are all philosophical, rather than scientific, but just by these few examples, we understand that there is certainly a great deal of consistency between the natural world here on The Earth and of course all worlds, and the cosmic world.

[1:46:7] This is obviously due to the fact that the natural world of the plants, insects, animals, and marine life, is of course part of the cosmic world as a microcosm here on The Earth and in all things that share origins, they too exist in consistency; this is how we can conduct any cosmoapplications at all.

[1:46:8] There is also a strong tradition of terminology within the discipline of cosmoapplication, which stands alone as its own distinct discipline of philosophical contemplation; these terminologies can be found within The Grand Lexicon of Astronomy, and we must also not forget that cosmoapplication is an essential element to

the study of naturology which is latterdiscoursed, as well as general naturological contemplation.

The Natural & The Rational

(Orbanology)

(Naturality & Rationality)

[1:47:1] That which is known as naturality in the Astronist philosophical tradition must not be confused with the instrument of study of naturity, but instead, is to be henceforth considered as the quality of being based upon that which is natural rather than that which is rational for the Astronist Tradition recognises that the two do not always align with one another.

[1:47:2] Naturality & Rationality, known as orbanology, is a major branch of philosophical disciplinarity within Astronist Philosophy dealing with wide variety of different concepts and areas of study, including causality, relativity, origination, the nature of intuition, and the equilibrium and naturality and rationality are categorised as utensils of philosophical enquiry in their terminological contexts.

[1:47:3] The relationship between naturality and rationality can be considered dichotomous in its nature, but also, can be considered symbiotic as the two can often be considered to interact with one another, and at times support one another, but this is entirely dependent upon the nature of the topic addressed.

[1:47:4] The nature and purpose of the relationship between naturality and rationality is based upon the distinction in premise according to the justifications one may use to make a conclusion about a particular entity's existence, or the occurrence of an event.

[1:47:5] Naturality can be used in the presupposition that nature overrides rationality in a particular scenario; when nature defies current human logicity and extends beyond the current rational comprehension of the human mind; this can be seen in some of the most extreme cosmic entities such as the singularity of black holes, and the edge of The Cosmos.

[1:47:6] In parallel to this, the utility of rationality is fulfilled by the presupposition that reason and logic are best applied to answer the questions posed by philosophers and aligns itself with the instrument of inneminity and empirical knowledge, but is ultimately left vulnerable to being overrode by naturality in anything it cannot explain with rational arguments.

[1:47:7] The first major subdiscipline within Naturality & Rationality that is to be discussed within this discourse is that which is henceforth known as causology; this subdiscipline deals with the contemplations surrounding the nature of causation, and it is from which the instrument of study known as causality originates.

[1:47:8] Causologists attempt to utilise either of the utensils of naturality and rationality to draw conclusions about the cause of the origins of certain entities, as well as the cause of the occurrence of certain cosmical events and phenomena.

[1:47:9] As part of this, causologists typically begin with utilising rationality to explain causations, but if such rational thought cannot explain, it is often the utensil of naturality that philosophers turn in order to complete their explorations of cause.

[1:47:10] Causology acts as the foundation for a new type of philosophical investigation that is henceforth known as Causological Philosophy; this type of philosophy holds as its premise, the cause of all entities and events to be the most important aspect for philosophers to pose.

[1:47:11] The Astronist Tradition is certainly a supporter of Causological Philosophy and its premise of causation being the most important aspect of philosophical enquiry and is also a supporter of utilising the instrument of causality as the measurer of the nature of the cause of a particular entity or event.

[1:47:12] Henceforthly, the philosophers of the Astronist Tradition are to most commonly use Causological Philosophy in order to explore subjects such as the cause of The Cosmos, the cause of cosmic phenomena, and the nature of causation in The Cosmos, and it is this type of philosophical investigation that is highly encouraged by the Astronist Tradition.

[1:47:13] From the Astronist perspective of causation, the essential premise is that all that is caused within The Cosmos is caused cosmically so, and due to the principle of limitation of the naturity of The Cosmos, all causation is limited by its own naturity.

[1:47:14] The Astronist Tradition defines causation in The Cosmos to be completely separate from causation in occur beyond The Cosmos in The Universe, or in any Divine existence, in a composite it.

[1:47:15] This composite approach understands causation of individual composite entities to be completely separate from everything outside The Cosmos until we consider the causation of The Cosmos itself which is dependent upon that which exists outside of it.

[1:47:16] In Causological Philosophy, the Astronist Tradition maintains the difference between fallible causation and pure causation; the former of which relates to entities or events of cosmic existence that have occurred by the actions by sentient beings, while the latter relates to entities and events that have occurred by the creativity of The Cosmos alone.

[1:47:17] Fallible causation is considered to be bound by the naturity of sentience, specifically humanity, and so, such causation is marred with motivation, intention, circumstance, profit, and emotion, and therefore, cannot be trusted due to these impurities, as reflected by humanity's impurities.

[1:47:18] However, that which is known as pure causation is considered to only be bound to the creative efforts of The Cosmos, and by extension, that which exists beyond The Cosmos, as the engineer of The Cosmos, whether this be some universal, or divine entity.

[1:47:19] Essentially, the Astronist Tradition maintains that only pure causations can be trusted as they are not marred by the impurities of sentience and would include the processes of nature, the procedures of planets and stars, and the brilliant creations and phenomenas of The Cosmos such as the supernovae, the quasars, and the nebulae.

[1:47:20] These two types of causation that are introduced by the Astronist Tradition are indicative of the potential for further categorisations to be made about causation and the vast amount of philosophical enquiry that is possible for causation.

[1:47:21] The next of the major subdisciplines within the discipline of orbanology is henceforth known as purpology, scholars of which are to be known as purpologists, deals with the vast amount of questions regarding the purpose of The Cosmos, the purpose of The Universe, and even discusses the purpose of The Divine.

[1:47:22] Essentially, purpology transcends all concepts and disciplines in that it attempts to drill to the central aspect of all existences and conceptualisations in that it raises the difficult question of purpose.

[1:47:23] These questions of purpose are to be raised about the entirety of the concepts of Astronist Philosophy and by this notion alone, we understand the breadth and depth of purpology to be a vastly potential subdiscipline that requires the greatest of minds to attempt to contemplate for to contemplate the purpose of The Cosmos, The Universe, and The Divine inspired from Astronist Cosmology is no easy feat to accomplish.

[1:47:24] In the context of Astronist Philosophy, that which is known as relativity holds an important place within orbanology as it is the measure of the extent of the comparison of effect between two or more different entities or events meaning that an example of the measure of relativity would consist of the inference of the effect between the comparison of one concept to another.

[1:47:25] Cosmical Relativity is a specific type of relativity that relates only to cosmical entities, such as the extent of the effect between one planet and another for example, and the subsequent impact upon the concept in discussion for a comparison can hold great consequence to way in which a philosopher may perceive an issue.

[1:47:26] That which is known as the equilibrium within the context of the discipline of orbanology relates to an important tool that can be used by philosopher during contemplation and attempts to derive a balance between relativities; a balance between comparisons of two or more entities or events, the collective term for which is henceforth known as equilibria.

[1:47:27] Equilibrarian philosophers of the Astronist Tradition are characterised by their incessant search for a balance between concepts, entities, or some other form of subject; equilibrarians find the essential purpose of philosophical enquiry to be to find balance between subjects.

[1:47:28] Without this discovered balance, equilibrarians find there to be no solution to the philosophical enquiry as balance between conflicting ideas is considered to be the only route for settling philosophical disputes or investigations.

[1:47:29] Equilibrarians always search for the balance between entities or concepts; for example, this could consist of the consideration between one planet and another; an equilibrarian philosopher would immediately search for the similarities and differences between these two planetary entities in terms of their functions, appearance, or any other physical characteristics in order to draw multiple balances according to different categories.

[1:47:30] When we understand and apply the instrument of naturity to a cosmical entity, we, as philosophers, must consider the entity according to its most intrinsic elements and it is to this understanding that we bring to that which we henceforth known as astrophysicality which is classed as a subdiscipline within orbanology.

[1:47:31] Astrophysicality addresses the naturity of stars specifically and attempts to derive conclusions about the originations, functionalities, physical features, and metaphorical qualities of stars.

[1:47:32] Astrophysical philosophers attempt to derive such astrophysicalities which must include these four different elements of enquiry in order to be considered fully formed and it is through these derivitions that philosophers attempt to understand the naturity of stars.

[1:47:33] A further branch of astrophysicality is henceforth known as astrophysiology which attempt to derive the naturity of stars similar to its parent discipline, astrophysicality, but instead focuses itself on the nature of the relationship between sentient beings and the stars of The Cosmos and primarily bases its derivitions upon philosophical, and metaphorical concepts with a smaller focus made on physical concepts.

[1:47:34] Astrophysiology, despite its relatively some size as a discipline within a subdiscipline, holds an important place in our comprehension of Cosmic Devotion for it is to the stars that humanity is most likely to observe and cosmically devote upon.

[1:47:35] Astrophysiological contemplations are of extreme importance for the Astronist Tradition to uphold and encourage philosophers to consider for they are considered to greatly enhance one's perception of The Cosmos, especially the philosophical and metaphorical role that stars play within the cosmical system.

[1:47:36] The next major subdiscipline of orbanology is henceforth known as originetics and although it certainly must remain a subdiscipline of orbanology, the subject that it addresses pervades throughout the entirety of Cosmic Philosophy.

[1:47:37] As its name suggests, originetics concerns itself with the philosophy of origination and poses questions about the nature of the origins of certain entities, both cosmical and non-cosmical; both physical and abstract.

[1:47:38] Essentially, originetics encompasses the entirety of origin and raises further questions about the origins of all existing entities, especially in relation to Astronist Cosmology, and concerns itself with immense questions such as the origins of The Cosmos, The Universe, and The Divine, both as concepts and as physical entities.

[1:47:39] Understanding originetics in this way allows us to see how vast of a subdiscipline it remains for it also incorporates history into its study for to understanding the originations of concepts, we must also understand the time periods, the contexts, and the circumstances in which these concepts arose; this can be applied in relation to Astronist Philosophy itself, but also, other traditions of philosophy, as well as religious traditions.

[1:47:40] Originatory contemplations can be considered endless until we begin to contemplate Divine interventions into origination because for example, we can say that tree originates from The Earth which originates from The Cosmos which originates from The Universe which originates from The Divine, if one is theistic in their outlook.

[1:47:41] Essentially, originetics has the tendency to always search for the essential part of something by putting aside that which it considers inessential and tends to always end at some divinical conclusion as that which is known as the Ultimate Origination.

[1:47:42] However, other origineticists may not consider origination to be homogenous, and may consider everything in existence to have its own unique origination which would certainly defy ideas of The Divine, but also, ideas surrounding singularities and the interconnectedness of The Cosmos and all that exists within it; this belief is henceforth known heteriginism and disagrees notions found within the discipline of heterogenology.

[1:47:43] Astronist philosophers are highly encouraged to explore the philosophy of origination, also known as the philosophy of origin, as that is considered to be the best trajectory towards gaining a greater understanding of the naturity of all existent entities for it is the belief in the Astronist Tradition that origination is inextricably linked to the naturity of the subject.

[1:47:44] Originetics is, of course, a subdiscipline of orbanology, but by its own very nature, is multi-disciplinary due to the fundamental questions that it poses about all existing entities, but another area of originetics for Astronist philosophers to explore is that which is known as non-existent origination.

[1:47:45] That which does not exist physically but only mentally must have some imaginal or psychological origination and that which does not exist either mentally or physically does not exist at all, but does that mean that it has no originations; in addition, what constitutes origination? Does something have to be existent for it to have an origination? Finally, does everything that exists have to have an origination for it to exist? This is known as either meta-originetics, or as ontological originetics, for it poses questions that relate to the nature of existence, being, and origination itself.

[1:47:46] By these notions outlined, we have only begun to explore the vastity that is originetics, but by outlining these notions, we have perfectly understood that originational contemplations are incredibly demanding of the philosopher, as well as requiring a great deal of experience in philosophical enquiry in order to attempt to address.

[1:47:47] There is a subdiscipline of orbanology that is non-Astronist in its origin though it remains a cornerstone to orbanological study and contemplation and it is known as noology.

[1:47:48] Noologists of the Astronist Tradition are concerned with questions in relation to intuition as both a concept, but also as a physical occurrence and attempts to create connections between intuition, action, and consequence.

[1:47:49] In addition, noological contemplations study and consider both intuition and reason as a phenomenon of the mind, and often juxtaposes reason in relation to intuitivity, while exploring the similarities and differences between these, and the ways in which the Astronist Tradition uses them and encourages the use of them to its philosophers in relation to different topics, especially those in a cosmical, or ethical context.

[1:47:50] It can be outlined herein that the Astronist Tradition typically emphasises intuitivity over reason when contemplating philosophical ideas about The Cosmos and it is the tendency of the Astronist Tradition to employ intuition as a means of knowledge and understanding especially when addressing a topic that we know little about, such as The Cosmos and its progeny.

[1:47:51] Therefore, a greater amount of contemplations, studies, and debates around the nature of intuition and reason, and the relationship between these two elements, and how different groups of philosophers believe these two elements should be applied points to the overall relevancy of the noological discipline.

[1:47:52] To relate back to foundations of orbanology, intuition is considered to be in alignment with naturality and reason is, of course, in alignment with rationality; noology can be considered a deeper study into these two aspects of orbanological contemplation.

[1:47:53] The Cosmos is of course a physical entity composed of countless composite parts but the Astronist Tradition maintains that The Cosmos is perceived by humanity to be abstract and something of a disproximation rather than a centrality.

[1:47:54] It is the sole ambition of the Astronist philosophical tradition to ratify this perception that humanity has in relation to The Cosmos; it is the ambition of the Astronist Tradition to centralise The Cosmos in our lives; to bring The Cosmos to become a proximate entity in our hearts; this is the perhaps of the innovation of the discipline of astronomy.

[1:47:55] The concept that is henceforth known as the Reification of The Cosmos deals with the idea of making The Cosmos into the centrality of our lives and civilisations, especially to be perceived as an entity with proximity to our hearts, minds, and souls, and something that humans can look towards for knowledge, reassurance, hope, and fascination in times of worry, uncertainty, discord, and despair.

[1:47:56] The Cosmos is of course real to us, but the Astronist Tradition understands there to exist a distinct difference between what humanity currently perceives to be The Cosmos and the potential role that The Cosmos and its progeny could play in our lives and civilisations, and The Reification of The Cosmos is the process through which this shall occur.

[1:47:57] It could certainly be argued that the Reification of The Cosmos is the most important of all the missions of the Astronist philosophical tradition and this particular belief is henceforth known in the Tradition as reifism for its places an emphasis and centrality on reification in the overall purpose and ambition of Astronism.

[1:47:58] Reifists therefore believe that the greatest responsibility of the Astronist Tradition is to entirely fulfil the process of the Reification of The Cosmos and they believe this to be the most important practical actions that all Astronist philosophers should contribute to in their communities and civilisations; essentially, reifists seek reification in all circumstances.

[1:47:59] That which is henceforth known as the subdiscipline of metaphilosophy, which is non-Astronist in its origination, remains an extremely relevant branch of orbanological study for it concerns itself with the nature of philosophy itself and the different ways in which philosophy can be used for betterment, and the views of the Astronist Tradition on the future of philosophy.

[1:47:60] With its study rooted in The Twenty Five Foundations of Philosophy, which do remain outside The Omnidoxy as part of The Grand Centrality, these twenty five precepts form the basis of the Astronist Tradition's understanding and categorising of what philosophy is, how it is to be used, and how it is to interact with religious traditions, as well as with society and how it is to serve the people of a civilisation.

[1:47:61] For this reason, metaphilosophers should always refer back to The Twenty Five Foundations of Philosophy in order to take inspiration to derive notions about metaphilosophical concepts, however, the Astronist Tradition's view of philosophy itself shall be further explored within this orbanological discourse.

[1:47:62] The Astronist Tradition considers philosophy to be the one true outlet for human inspiration, knowledge, and experience and as predicated by The Twenty Five Foundations, philosophical tradition is considered to be entirely and fundamentally distinct from religious tradition.

[1:47:63] Astronist Philosophy considers philosophy to be the future of greater human intellectuality, civilisational establishment, and personal and interpersonal development rather than other sources of human thought such as religion, and ideology which have been the dominant forces of sentient civilisation organisation since the occurrence of that which is henceforth known in the Astronist Tradition as the Subversion of Philosophy.

[1:47:64] The Subversion of Philosophy is proclaimed, by the Astronist Tradition, to be the premeditated undermining of philosophy throughout human history by various political, religious, cultural, and social organisations, institutions, and governments, the pinnacle hallmark of which being the professionalisation of the philosophy.

[1:47:65] The Astronist Tradition does not disagree with granting the high level of integrity and value that professionalisation of a discipline provides for philosophy certainly deserves such, however, with philosophy's professionalisation has also subsequently resulted in its disproximation from society, the daily lives of humanity, and its centrality in civilisational function.

[1:47:66] This disconnect is identified by the Astronist Tradition to be the ultimate ambition of those whom seek to further the Subversion of Philosophy, the orchestrators of which have utilised professionalisation to satisfy their own subversive motivations, thus reducing philosophy from its once central place in the functionality of human society to little more than a fossil of thought reserved only for those whom are considered to be worthy of its graces, which only further isolates the discipline from the wider world and the peoples of the world, that the Astronist Tradition understands, who are in most need of philosophy to enhance the purpose, the substance, and the depth of their lives.

[1:47:67] The Astronist Tradition considers the aim of philosophy to be the creation and development of societies and civilisations through the installation of systems of thought as formed by different traditions of philosophy and in a personal context, philosophy aims to shape meaning, character, trajectory, and identity.

[1:47:68] That which is known as atomism, which is also a non-Astronist originative term, addresses the theoretical approach that the most efficient form of analysis is to separate each elementary component of that which is in subject into distinct and separate categories in order to contemplate them individually without the occurrence of unnecessary conflictions.

[1:47:69] The Astronist Philosophy is a proponent for the atomist approach to theoretical analysis, mainly due to the fact that when contemplating cosmical concepts and entities,

one is often faced with a plethora of phenomena and events with overlapping authority and functionality which often makes Cosmic Philosophy a challenge to deeply analyse.

[1:47:70] Atomism allows for each of the elements of that which is in contemplation to be separated in a way that is agreed logical and fair by the philosopher so that the philosopher, and their audience, can better grasp the individuality of the subject rather than becoming confused with overlapping elements; by this notion, the Astronist Tradition can be considered to be preferential to atomism by the nature of the atomistic approach to theoretical analysis and its remarkable ability to fit in with the exploring the naturity of The Cosmos and its progeny, as well as with notions of The Composite Cosmos.

[1:47:71] Within orbanological study, we must also address seven pre-Astronist theories and apply the Astronist perspective to those theories in order to determine a conclusion about the Astronist philosophical agreement or disagreement with the nature of the theories addressed.

[1:47:72] In order to improve one's understanding of these theories, there is, herein, provided a non-Astronist definition of each of the theories, which shall be used as a basis for the Astronist view of these theories; the definitions are distinguished by their italic font.

[1:47:73] The first of these theories is known as conceptualism, the non-Astronist definition of which is:

universals can be said to exist, but only as concepts in the mind.

[1:47:74] The Astronist Tradition does not accept conceptualism due to the fundamental aspect of Astronist Cosmology and the existence of The Universe, the Astronist Tradition therefore does not accept that only universals can exist in the mind due to their existence in The Universe, and due to the existence of The Universe itself.

[1:47:75] The second of these theories is known as determinism, the non-Astronist definition of which is:

all events, including human action, are ultimately determined by causes regarded as external to the will.

[1:47:76] The Astronist Tradition considers there to be a dichotomy between willed action and unwilled action, the former of which relates to actions attributed to that which is known as sentient will and the latter relates to actions attributed to that which exists externally to the will of sentients.

[1:47:77] By this notion, the Astronist Tradition can be said to be in partial agreement with the doctrine of determinism as it does regard an undetermined portion of actions to be

external to the will, but in an equal way, the Tradition also understands there to exist another undetermined portion of actions to be attributable to sentient will.

[1:47:78] As a result, the Astronist Tradition cannot correctly be labeled as a determinist philosophy, but instead, it can be said to be of a semi-deterministic orientation due to that which it introduces known as the Dichotomy of Will.

[1:47:79] The third of these theories is known as emotivism, the non-Astronist definition of which is:

regarding ethical and value judgements as expressions of feeling or attitude and prescriptions of action, rather than assertions or reports of anything.

[1:47:80] The Astronist Tradition supports the notions that emotivism expounds and therefore, emotivistic approaches to theoretical analysis of Astronist Ethics can be applied; furthermore, the Astronist Tradition considers emotivism to be a powerful utensil for philosophical enquiry into the ideas and concepts of ethics.

[1:47:81] The fourth of these theories is known as nominalism, the non-Astronist definition of which is:

universals or general ideas are mere names without any corresponding reality. Only particular objects exist, and properties, numbers, and sets are merely features of the way of considering the things that exist rather than existent themselves.

[1:47:82] The Astronist Tradition is a staunch supporter of nominalism as it does not consider names that sentient minds have devised and applied to concepts to be correspondent to a physical reality, but instead, a conceptual reality of a sentient species' own creation.

[1:47:83] The main premise upon which the Astronist Tradition supports nominalism is in the example of that the names to which we ascribe concepts cannot be fairly said to merit a corresponding reality to the entities of The Cosmos; it cannot be said that conceptual entities correspond an equality between physical cosmical entities.

[1:47:84] The fifth of these theories is known as phenomenalism, the non-Astronist definition of which is:

human knowledge is confined to or founded on the realities or appearances presented to the senses.

[1:47:85] The Astronist Tradition is also a staunch supporter of the doctrine of phenomenalism for it supports the logical notion that sentient knowledge is directly and solely sourced from, and therefore confined to sentient experience which is bound to the extent of one's own senses.

[1:47:86] This phenomenalist outlook is most readily expressed through the Astronist Tradition's approach to the discussion of the human understanding of The Cosmos, especially in the statement holding that humanity's knowledge of The Cosmos is directly attributive to humanity's ability to explore The Cosmos.

[1:47:87] This points to the reason for the Astronist Tradition's logical insistence that humanity's knowledge and understanding of The Cosmos, and therefore humanity's exploration of The Cosmos is so greatly disproximated from the extent that is required in order to make conclusive claims about our knowledge of The Cosmos.

[1:47:88] This notion alone demonstrates the integration of phenomenism into the Astronist Tradition and therefore, the Astronist Tradition can be classed as a phenomenalist philosophy.

[1:47:89] The sixth of these theories is known as prescriptivism, the non-Astronist definition of which is:

the imposition of rules of correct usage on the users of a philosophical concept, tradition.

[1:47:90] The relationship between the doctrine of prescriptivism and the Astronist Tradition can be described as one of great interest for the Astronist Tradition, even now during the writings of its inception, is expected to always struggle in the face of maintaining the proper application of its Tradition whilst also keeping within alignment of the Philosophical Spirit.

[1:47:91] One of the essential principles of the Philosophical Spirit is the Openness Principle; the idea that philosophy must remain an open enquiry that people can interpret and apply by their own personal understanding is necessary to maintaining the Philosophical Spirit which the doctrine of prescriptivism may begin to clash with due to its own principle of correct usage.

[1:47:92] Despite the importance of the Astronist Tradition maintaining its alignment with the Philosophical Spirit, it also finds importance in its prescriptivist responsibility for a tradition cannot remain a tradition if the correct usage of its philosophies are not protected by the imposition of rules.

[1:47:93] Finding the balance between the imposition of rules and the protection of the openness and interpretative nature of philosophical enquiry is an ongoing challenge for the Astronist Tradition to maintain, as is the same for other traditions of philosophy that wish to stay in alignment with the Philosophical Spirit.

[1:47:94] The seventh and final of these theories is known as subjectivism, the non-Astronist definition of which is:

knowledge is merely subjective and there is no external or objective truth.

[1:47:95] The Astronist Tradition supports the principal doctrine of subjectivism by the notion that every individual's knowledge is directly impacted by their own experiences; if it were not for experience's affects on knowledge, subjectivism would not be correct, however, the truth is that experience is directly influential over knowledge.

[1:47:96] Due to each and every individual's unique experiences, the Astronist Tradition cannot logically that knowledge isn't subjective; this is most importantly associated with the extent of humanity's knowledge of The Cosmos; in addition, imagination is what we call a derivition of knowledge just as experience is regarded.

The Oblivions of The Cosmos (Obliviology)

[1:48:1] It is time now to turn to an extremely stimulating, yet complexing discipline of Cosmic Philosophy, as part of Astronist Philosophy, that remains shrouded in mystery due to humanity's lack of knowledge and comprehension of black holes in The Cosmos.

[1:48:2] The major discipline dealing with the philosophical contemplation and scholarly study of black holes, their natures, their alignment with the cosmical orderity, their ultimations, their functionalities, their purposes, and all other aspects of black holes is henceforth known as obliviology.

[1:48:3] Obliviologists are tasked with an immense responsibility that should not be undertaken lightly with proper philosophical enquiry and as the Humanic Exploration of The Cosmos commences, and humanity's knowledge expands, the discipline of obliviology is expected to expand in parallel form.

[1:48:4] Obliviological contemplations can lead to a great deal of confusion regarding the nature of The Cosmos and therefore, ignites questions about other aspects of Cosmic Philosophy and the subsequently associated concepts.

[1:48:5] By this very notion, our introduction to obliviological study and contemplation may lead to a greater number of open ended concepts and questions than we originally began with, but this is not something to fear; instead, this is something that, as philosophers, we must be prepared for, and ready to embrace.

[1:48:6] If one does end a philosophical enquiry with a greater abundance of questions than answers then that is the sign of a successful philosophical enquiry as it has created a greater extent of questions for future generations of philosophers to further contemplate; this is a principle that all philosophers, especially those of the Astronist Tradition, should always remember during their investigations.

[1:48:7] That which is henceforth known in Astronist Philosophy as The Oblivionic Centrality relates to the body of questions that address the reasons for why black holes exist at the centre of galaxies, quasars, and are themselves centralities by their own natures, as they pull everything else towards them, and they control matter for a certain extent beyond your presence.

[1:48:8] In the Astronist Cosmology, stars are presented as the central points of existence in the voidal space of The Cosmos, and it is around these stars that we do orbit and depend upon but in fact, after considering black holes and their positions in The Cosmos, it is revealed to us that black holes are the centralities of the cosmical plain.

[1:48:9] Black holes are that which exist at the centre of galaxies? Black holes are that which exist at the centre of quasars? Black holes, by their own functionality and naturity, are centralisers to themselves for the level of their gravitation is so great that they pull everything within the oblivionic influence in towards them; this creates the oblivionic centrality.

[1:48:10] This calls into question the way in which we are to understand the naturity of The Cosmos itself and its infrastructure entirely; up to this point, we have understood The Cosmos as being ruled by orderity, but by this notion of oblivionic centrality, we now understand that disorderity and chaoticality play a much greater role in the cosmical system than we may wish to admit.

[1:48:11] How can it be that something so chaotic and so unknown and so affiliated with disorderity such as an oblivion could be the controller of galaxies and quasars, the overseer of The Cosmos, as well as being its central devourer into which every ounce of matter shall be drawn.

[1:48:12] If we, as a civilisation and as a planet, do depend upon the star around which we rotate and orbit, then we also equally depend upon the galaxy in which our star resides, and if we do depend on the galaxy in this way, then we do so equally depend upon that which exists as the controller of the galaxy; the oblivion that rests at the galaxy's core.

[1:48:13] Is The Cosmos therefore controlled by disorderity rather than orderity? Is the naturity of The Cosmos truly aligned with orderity at all? This calls into question the entirety of the Astronist approach to cosmology, but are we to be fearful of this contention? We are not. Are we to feel threatened by this contention? We are not.

[1:48:14] Instead, philosophers of the Astronist Tradition should challenge themselves with attempting to understand this contention in the effort of solving it for it remains the characteristic of a true philosopher to not run in fear or defend due to feeling threatened, but instead, return with counter measures to the proposed contention, or to think of new ways of understanding the Astronist Cosmology; without the embracement of such contentions when they do inevitably arise, we become religionists rather than philosophers, and this is something we cannot let occur for if that does take hold, we risk losing who we first set out to become.

[1:48:15] The concept of The Oblivionic Centrality, and especially that which is known as black hole dependency, both draw upon a frightening idea that the entire existence of humanity, The Earth, and even The Cosmos itself are all entirely dependent upon a category of phenomena that we do not even understand in the slightest.

[1:48:16] If we are dependent upon the stars, and the galaxies, and even The Cosmos itself, at least we know of these entities and phenomena, and we can continue our endeavour towards understanding them further, but with oblivions and our supposed dependence upon them, the fear is that we shall never truly understand them for what they are

entirely; perhaps we are bound to never being able to understand that which we depend upon.

[1:48:17] There is an existent concept within the discipline of obliviology that is henceforth known as the Universal Horizon which is an extension to the term of the event horizon, which is a mainstream physics-originative term.

[1:48:18] The Universal Horizon concept relates to the idea that black holes are not an oblivion at all but are instead portals to that which is known as The Universe in the Astronist Cosmology; by this notion, black holes are transportational devices in a similar way to wormholes, but unlike wormholes, black holes can transport information and entities into The Universe in this concept whereas wormholes can only transport within that which is known as The Cosmic Boundary.

[1:48:19] This concept demonstrates black holes as the connectors between The Cosmos and The Universe which raises them to an even greater importance than if they remained oblivions.

[1:48:20] The relationship that gravity holds with the oblivions of The Cosmos is one that remains shrouded in mystery due to a general lack of knowledge and understanding about the alignment of gravity to either orderity, or disorderity; whether the mechanism of black holes controls gravity, or whether gravity controls the mechanism of black holes.

[1:48:21] When oblivionologists attempt to contemplate this relationship, they are likely to come across questions regarding the physical positioning of gravity in relation to black holes themselves; essentially, is gravity existent inside a black hole, behind a black hole, or even underneath one?

[1:48:22] Such questions shall require innemnic contributions, but in all, remain majoratively philosophical due to the general lack of innemnic knowledge of the naturity of black holes.

[1:48:23] Gravity is, of course, the central component of the black hole functionality from our current innemnic understanding of black holes, but it is this component of gravity that is perhaps the most sobering of all when relating to the dependence of all that is cosmical on black holes.

[1:48:24] The entirety of The Cosmos is dependent upon gravity for all the planets, stars, and galaxies are suspended within The Cosmos by gravity and thus, are only able to keep in such positions, and are only able to conduct the movements by which they are natured due to the prevalence of gravity in the cosmical system.

[1:48:25] Linking this notion back to the previous about the intrinsicity of gravity to the existence of oblivions, we derive that the question about gravity's true loyalty, whether it rests with orderity, or disorderity, is perhaps the most important of all questions of Cosmic

Philosophy for in answering that question, one is able to designate the true nature of the most intrinsic element of The Cosmos.

[1:48:26] A major discipline of philosophical study is that which is henceforth known as singuletics which is the study of the nature of singularities both within black holes specifically, but also in the wider vicinity of The Cosmos.

[1:48:27] Singuleticists must attempt to derive the nature of singularities including how they are understood to function, their purposities, the extent of their orderity and disorderity, as well as the role they play in the cosmical system.

[1:48:28] Due to the little that we innemnically know about singularities, the breadth of this discipline is vast and of even greater potentiality for challenging philosophers to contemplating something that is so distant in physicality, as well as difficult in imagination.

[1:48:29] The principal aspect of a singularity that must first be addressed is its holding of infinite tendencies due to it functioning at an infinite value and due to the principles of the limitation in The Cosmos due to the established nature of The Cosmos in the Astronist Cosmology, Astronist Philosophy considers singularities to be beyond The Cosmos in a fundamental way.

[1:48:30] By the notion of a fundamental way, it is meant that singularities are not cosmical by their natures due to their infiniteness and because of this, they must exist in a state of universality, whether that be as part of The Universe, or to at least be entirely under the jurisdiction of universal principles, rather than cosmic principles, which are those that govern the cosmical system as we know it.

[1:48:31] Due to the agreed nature of singularities as being universal, that does not mean to say that black holes are universal, though the relationship between The Universe and black holes is something of obliological contention that requires much greater contemplation, even so beyond this very discourse.

[1:48:32] It should also be of contemplative curiosity that singularities, especially so in the case of black hole exist at the centre; by this notion, singularities are the centralities of centralities if we consider black holes to be the centralities of galaxies, and therefore the centralities of the many star systems of The Cosmos and so on.

[1:48:33] Further so, we understand singularities as ultimations, as the manifestations of absoluteness, and as a class of entity that no matter how much we attempt to comprehend, we know that we never shall fully do so because of the universal nature that is henceforth ascribed to singularities, and the Astronist Tradition holds that universals are ultimately incomprehensible to cosmicals.

[1:48:34] If we assume that the universality of singularities is indeed true, and therefore the infinity of singularities as a notion is also real, then this draws upon further questions relating to the presence, the importance, and the overall naturity of black holes themselves because if at the centre of black holes these singularities do reside, then this connects black holes with something that is universal and infinite for singularities, to our present innemnic knowledge, but also by the considerations of the Astronist Tradition, do not exist separately from black holes themselves.

[1:48:35] If this be so true, then we must direct our contemplations towards how black holes can hold a presence in The Cosmos yet remain somewhat connected to The Universe; the Astronist Tradition's approach to such an enquiry is by the introduction of that which is known as The Chaos in the Astronist Cosmology, which is present in both The Cosmos and The Universe as that which is known as a state of transprotraction.

[1:48:36] By all accounts of the Astronist approach to singularities, therefore, singularities remain not of The Cosmos, but of The Universe by their own very naturities, but further questions also arise as to the transportability to singularities to enter The Universe, which is something that is not held by the Astronist Tradition due to the incompatibility of that which is cosmically-originate and that which is universally-originate, essentially meaning that which is cosmical cannot exist outside The Cosmos; this is henceforth known as Cosmical-Universal Incompatibility Principle.

[1:48:37] In essence, a singularity is an extremity of density and in effect pushes the laws and abilities of The Cosmos beyond its limitations; by this notion, the Astronist Tradition continues singularities to exist beyond The Cosmic Boundary because by the laws of The Cosmos, they should not exist, at least not within The Cosmos itself; by this notion, singularities cannot be within The Cosmic Boundary so they must exist without.

[1:48:38] If something has infinite properties, or an infinite amount of value then it cannot be cosmical due to the principle of the limitation of The Cosmos due to its own naturity; singuletics continues to be one of the most puzzling and challenging aspects of obliological contemplation and study, and it remains something that both innemnic experimentations, as well as philosophical contemplations are vying for clarity over.

[1:48:39] Pondering what is beyond the singularity, if anything is something that we must direct our contemplations towards in order to think, in unity, about all the different possibilities that singularities do present.

[1:48:40] One may ponder why light, if it truly is the fastest element in The Cosmos, that it cannot escape beyond the event horizon of a black hole; this is quickly answered by the Astronist approach to cosmology; by this notion, the Astronist Tradition maintains that black holes are entirely universal by their naturity rather than at all cosmical; the cosmicality of black holes ends beyond the event horizon, after that moment, black holes are categorised by the Astronist Tradition as universal phenomena.

[1:48:41] However, this does not mean that when one looks at a black hole that that which they look at is universal; instead, it is the only when one physically passes the event horizon themselves that they can perceive the universality of a black hole; looking at a black hole from outside the event horizon is categorised by the Astronist Tradition to be cosmical; this forms the concept that is henceforth known as the Trility of Oblivions which demonstrates the trilism derived about the naturity of black holes to exist both cosmically, chaotically, and universally.

[1:48:42] Therefore to clarify, the Astronist Tradition understands black holes in a three-dimensional existence; the way in which cosmical entities perceive black holes is in their cosmic state but in truth, black holes exist chaotically as part of The Chaos, and as for their third dimensionality, black holes are also considered to be universal due to the existence of singularities at the central of them.

[1:48:43] Furtherso, the reason for which light cannot escape black holes beyond the event horizon is because beyond the event horizon, black holes are universal and light is cosmical and therefore, universality is superior to cosmicality and so it is impossible for anything cosmical to exist in a universal dimensionality.

[1:48:44] The concept within obliology that is henceforth known as Absolute Extremity is an attempt by terminological means to describe the naturity of oblivions in a way that encapsulates their somewhat infinite and ultimate nature, as well as their connection to The Cosmos through their existence in the state of The Chaos, as is described by the use of the word extremity in the concept title; by this notion, black holes are extremators of cosmic limitation.

[1:48:45] The title of Absolute Extremity may be used in place of the terms of oblivions and black holes due to the fact that it broadly encompasses the naturity of this phenomena.

[1:48:46] Despite the penchant of obliologists to explore and attempt to understand black holes, the Astronist Tradition maintains that due to the naturity of black holes as holding a three-dimensionality, they shall forever remain beyond the comprehension of cosmical minds, yet this does not mean that we should be discouraged in our contemplations of this for learning of a greater abundance about black holes shall lead to a refined understanding of the naturity of The Cosmos, the naturity of singularities, as well as the relationship and interactions between The Cosmos, The Chaos, and The Universe.

[1:48:47] There have been some scientists and even some philosophers who have contemplated whether black holes even exist due to the fact that a black hole has never been observed and although the Astronist Tradition must accept their freedom to do this due to the Tradition's alignment with the Philosophical Spirit, equally so the Astronist Tradition does not accept notions that oblivions do not exist.

[1:48:48] Without question, in the entirety of Astronist Philosophy, black holes certainly do exist without any doubt and any resistance to the existence of black holes can be described

as being non-Astronist in their character due to the importance of oblivions derived in Cosmic Philosophy.

[1:48:49] At the heart of obliviological contemplation exists one of the greatest paradoxes in Cosmic Philosophy; the fact that black holes, the largest of all oblivions of The Cosmos are born in the brightest phenomena of The Cosmos known as supernovae; how can something so impossibly dark be birthed from something that is so impossibly bright.

[1:48:50] Perhaps one of the greatest contradictions of existence, this paradox is henceforth known as the Oblivionic Origination Paradox and is the most puzzling of all obliviological concepts that oblivionologists need to deeply contemplate.

[1:48:51] By this notion of the supernovaic origination of black holes, there is a connection made between something that is considered chaotical (black holes) with something that is considered to be cosmical (supernovas).

[1:48:52] Perhaps this connection means that supernovae are chaotical? Or perhaps black holes truly are cosmical by their natures due to their originations existing in one of the most phenomenal events of The Cosmos?

[1:48:53] The origination of oblivions in supernovas calls into question all that we had aforeshadowed about the nature of black holes, but this is the purpose and glory of Cosmic Philosophy for it remains a vast expanse of new ideas without end of contemplations about elements of the subject that had previously been considered true, right, proper, or real.

[1:48:54] The Oblivionic Origination Paradox draws our attention upon two of The Ten Cosmical Elements known as lightness and darkness as we see these manifested in the phenomena of supernovae for the former and in black holes for the latter.

[1:48:55] By the connection between these two phenomena, there is an integrality highlighted between these two cosmical elements despite their supposed dichotomy, but in the instance of oblivionic origination, they do work together, or do they?

[1:48:56] Perhaps a supernovae signals not only the death of a star, but also the loss of lightness over its battle with darkness and so, darknesses victory is manifested in the creation of an oblivion; an ultimate darkness.

[1:48:57] The Cosmos is full of contradictions, but they only arise as contradictions because our minds cannot hold the required capacity to understand them and so we press upon the title of contradiction as means to entitle something we are not able to comprehend.

[1:48:58] Yet, it remains true that from the perspective of humanity, there does exist an entire array of contradictions in and about The Cosmos, but without such contradictions, there would not be Cosmic Philosophy as we do adore it.

[1:48:59] Obliviologists go henceforth and contemplate such contradictions of the black holes of The Cosmos so that you may one day make a breakthrough that no other mind has managed to achieve; only contemplations about black holes will lead us to a greater understanding of them.

[1:48:60] Another approach to understanding the nature of the relationship between black holes and supernovae is to consider black holes as the corpses of stars which makes them part of the evolutionary journey of stars rather than existing as their own distinct classification of cosmical entity.

[1:48:61] To consider black holes in this way still retains the idea that lightness and darkness are integrally connected and that black holes originate from supernovae, but perhaps this calls into question even greater concerns in relation to the centrality of black holes to the cosmical system.

[1:48:62] Stars are considered, by the Astronist Tradition, to be the driving forces of cosmical orderity and the beacons of the cosmical system, but if black holes are not distinct entities, and are truly part of stellar evolution then this means that the epitome of what the Tradition understands to be chaotic is actually very closely related to, and a successive part of the most heralded progeny of The Cosmos.

[1:48:63] This demands our contemplation for it calls into question the true role of oblivions in the cosmical system; how can it be that entities of such disorderity and chaosity are intrinsically connected to the most ordered and cosmical entities? It is the henceforth considered to be the responsibility of obliviologists to explore this question it, again, makes remarks about the true naturity of black holes, their importance in the cosmical orderity, and the true role they play in The Cosmos.

[1:48:64] From the various different concepts that have been introduced in our obliviological study, the evidence points to the notion that oblivions are both central and fundamental to the structure, functionality, and evolution of The Cosmos, and despite our knowledges of black holes still lacking by great proportions, the more we contemplate, the less of an unbalance there will be between that which we know and that which we do not.

[1:48:65] One of the most curious occurrences in the origination and creation of black holes is that which is known as the Initial Creation concept which is entirely innemnicly originative and relates to the fact that black holes are created in less than a second.

[1:48:66] They do take millions of years to grow of course, of which their size is directly proportional to the speed at which they are able to accrete the matter around them, but the fact their Initial Creation commences in a matter of milliseconds is demonstrative of their instantaneousness but also means that just because an entity forms in a short period, does not mean that it is set to be in existence for a short period.

[1:48:67] The instantaneity of black holes is considered to be another of their physical features, but one of the most pressing questions in all of obliviology is whether the Initial Creation of black holes should instead be retermed as The Great Transition, which instead upholds the idea that black holes are evolutionarily transitioned from their stellar predecessors rather than distinct entities of their own.

[1:48:68] Some astronomers, and even fellow philosophers have notionised the argument that due to the fact that we cannot currently observe black holes, then we can safely assume they do not exist; despite the non-Astronistness of this proclamation, it is gaining ground among certain groups, especially those which are negativistic, or defeatist towards The Cosmos and its progeny to begin with; these such arguments only emboldened such groups in their endeavours to restrict, control, and even completely disintegrate and undermine the potential of humanity's perception and knowledge of The Cosmos.

[1:48:69] This notion is such a simple one for minds so great as scientists and philosophers for they should know that just because their visions do not hold the capacity to perceive black holes, does not equate to the notion that black holes do not exist, and this is the approach of the Astronist Tradition.

[1:48:70] The Astronist Tradition notionises, in a wider general sense about similar ideas in relation to non-vision non-existence, that the spectrum upon which our eyes were created is not capacitated to see such an oblivion, and also important is the application of this idea to the mind, which is also incapacitated to think of such oblivions.

[1:48:71] Another notion against the non-vision non-existence theory is that which holds that air is invisible, yet we know it is there because we depend upon, therefore we depend upon that which we cannot see; this is an ironic turn of notions if ever there was one for those whom notionise that such we cannot see is such we cannot be sure exists, but by this very notion, such people contradict their own existences for their existence depends upon an invisibility.

[1:48:72] Why are such invisibilities so integral to existence? For when one continues on in contemplations about invisible entities, one soon understands that the forces of The Cosmos, especially including gravity, all hold the property of invisibility; this strikes the notion that those which are henceforth known as invisories are more cosmically fundamental than those entities which are henceforth known as the visories; that which we can see is not that which is most fundamental; a curious notion indeed, and one that could very well hold relevance to a greater understanding of the cosmical system.

[1:48:73] In order to describe black holes in a very simple notion, we have the concept of The Four Veries; very massive, very diverse, very dense, and very gravitational; for the mass of people to be able to understand black holes, The Four Veries are essential for they explain black holes in the most simple of terms which is important to mass understanding of them.

[1:48:74] Another point of interest for oblivionologists and one that further solidifies the connection between black holes and their stellar counterparts is the notion that neutron stars are actually nearly black holes themselves due to their immense density, though they lack the massivity to constitute their formation into a black hole.

[1:48:75] Despite this incapacity of neutron stars to become black holes, the very fact that they exist as one of the closest entities in characteristics to a black hole is demonstrative about the wider connection between oblivions and stars in The Cosmos.

[1:48:76] The very fact that neutron stars are still classified as stars but almost demonstrate the full characteristics of a black hole, except for their massivity, is telling about the true nature of stars and their true relationship with black holes; perhaps this demonstrates the final element of proof that is required to place a full link between black holes and stellar entities.

[1:48:77] And if that be true, then we must establish that which is henceforth known as a bridged discipline between heliology and obliviology that concerns itself with the nature of this founded connection and relationship between oblivions and stars; this bridged discipline shall be henceforth known as stellarology.

[1:48:78] Stellarologists are tasked with contemplating the concepts, theories, and proclamations made during our brief enquiry and discovery of the relationship and interconnection between stars and black holes, but they are also tasked with expanding upon this initiality in order vastly grow that which is known as philosophical vitality; the extent of philosophical investigation and contemplation that is given to an area of study, or even a specific theory, especially measured by the amount of philosophers contemplating it during a specific period of time.

[1:48:79] That which is known as the Stellarological Purpose describes the essential basis for the establishment of the bridged discipline of stellarology as to widen the philosophical vitality of the oblivionic and stellar interconnection theory, as well as to explore in a more general way, the relationship between oblivions and stars.

[1:48:80] Return to our obliviological contemplations now, there exists a concept within obliviology that is henceforth known as Oblivionic Orchestration that introduces a entirely new type of philosophical contemplation for it encourages the philosophers of black holes, especially those contemplating the collisions of black holes, to consider these as the sounds of instruments.

[1:48:81] From the sound of a instrument, we are able to detect its distance from its position on the scale, and the general nature of the instrument being played by the type of sound heard; cosmologists have learned most about black holes through the resonances and audios recorded of them; the usage of sound as an instrument of contemplation should therefore also be useful for philosophers in a similar way.

[1:48:82] From the sounds of black holes, oblivionologists can derive the size, the general distance, and the nature of the collisional event that has occurred between two black holes, or between a black hole, and another type of celestial entity.

[1:48:83] The contemplative practice of orchestration can and should be applied to other disciplines of Astronist Philosophy wherever it may be relevantly applied as it practition is expected to introduce new ways of perceiving The Cosmos and its progeny, by utilising our minds in application to our sense of hearing.

[1:48:84] With the introduction of the contemplative outlet of orchestration in relation to the sense of hearing here, we must also introduced herein its counterparts which are to be applied to all other relevant disciplines, theories, and concepts which, when considered collectively, form that which is henceforth known as Sensory Philosophy.

[1:48:85] The next of which is henceforth known as visionation which relates to the application sight to philosophical contemplation, and is perhaps the most widespread of all the applications of Sensory Philosophy, and is most commonly applied to one's vision of cosmical entities, and in a wider sense, the general environment in which they exist.

[1:48:86] That which is henceforth known as contigation relates to the application of the sense of touch to philosophical contemplations and is the third branch of Sensory Philosophy and relies on philosophers to touch and physically interact with objects, and the wider environment in which they reside in order to derive concepts, and to come to conclusions about the nature of the object, or the environment that they come into physical contact with.

[1:48:87] The fourth branch of Sensory Philosophy is termed as tastation which, of course, is associated with the application of philosophical contemplations in relation to that which the philosopher can taste, and with the final branch of Sensory Philosophy which relates to the sense of smell and is henceforth known as aromation, are the two least utility forms of Sensory Philosophy, though their introduction is still relevant as they may still have their uses.

[1:48:88] It is important to understand that which is known as the Principle of the Mind within Sensory Philosophy which upholds the human mind is the domineering, precursory, and entirely dependent factor in all applications of senses to philosophical contemplations for those senses are wholly dependent upon the activity, capacity, and ability of the mind.

[1:48:89] Despite the digressional introduction of Sensory Philosophy in this discourse on obliviology, Sensory Philosophy is not classified as being within obliviological study, but is instead an entirely distinct area of Astronist Philosophy as it is not a discipline in and of itself; instead, Sensory Philosophy can be described as a collective of instruments to which philosophical contemplations may be applied rather than a particular study, for each of the practitions aforeintroduced in this discourse, can be applied to any relevant discipline of

Astronist Philosophy, which means that they are therefore cross-disciplinary, or transcendental in their classification.

[1:48:90] That which is innemically known as an exotic compact object, and is commonly referred to as a gravistar, which remains the preferred mode of attribution from the perspective of the Astronist philosophical tradition, is of great relevance to our deeper obliological contemplations.

[1:48:91] To make introductions, that which is known as a gravistar, a term of scientific cosmological originations, is even more relative to a black hole than even a neutron star which further reinforces the concepts that stellarologists do spend their time contemplating.

[1:48:92] A gravistar, as one step even further towards oblivionism than a neutron star holds the exact mass and density as a normalised black hole, but is instead made of exotic matter; the essential difference in characteristic between the two is that gravistars are dense balls rather than infinitely dense points like a real black hole exists as.

[1:48:93] The most crucial difference between gravistars and black holes is embodied in one single word; infinity.

[1:48:94] Gravistars, though they are as close to infinity as a cosmical entity can reach, and are subsequently teetering on the edge of oblivion, they are not infinite in their natures, which means they must remain cosmical, though their classification as a star is somewhat contested, and should be.

[1:48:95] The exotic matter that gravistars are made up of cause them to be impossible to with the human eye, and therefore, their true natures are still ultimately unknown with some scientists even doubting whether they exist at all, and are instead miscalculations for another type of obliogenic entity.

[1:48:96] Whatever be the case with gravistars, these are to be added to the growing list of curious entities to be philosophically discussed and contemplated within the discipline of obliology.

[1:48:97] To counteract notions of the inexistence of black holes, the concept that is henceforth known in obliological contemplation as the Trail of Destruction relates to the one avenue of observation that proves the existence of black holes.

[1:48:98] The Trail of Destruction concept looks towards the large patches of The Cosmos that are noticeably voidal after the presence of a black hole; these holes in intergalactic gasfields have been innemically discovered as holding a huge vastness, with some found to be large than entire galaxies, The Milky Way included, which is no feat achievable by anything other than an obliogenic object.

[1:48:99] The huge holes that black holes leave behind are henceforth known as Cosmic Cavities, or Intergalactic Cavities and although they are voidal in nature and appearance, they are distinct from being classified as actual voids for true voids are not caused by oblivionic activity, but simply just a lack of activity altogether.

[1:48:100] Intergalactic Cavities can be described as features of The Cosmos, and innemnically prove the existence of black holes to all doubters of the existence of oblivions for such doubters are able to see such destroyed regions of The Cosmos with their own eyes; black holes themselves may be presently invisible to our observations, but the dismantlements they cause of The Cosmic Structure is not so invisible.

[1:48:101] Another form of identification for oblivions are the shockwaves that they create when they have collided together; in a wider cosmic philosophical context, the study and contemplation of shockwaves and their affects on The Cosmos and its progeny, as well as the nature shockwaves is henceforth known as tantology, and is studied by tantologists.

[1:48:102] One of the most interest aspects of contemplation in relation to the perception of space, The Cosmos, and its progeny has emerged from obliviological study is that concept which is henceforth known as The Interspace Enquiry.

[1:48:103] The Interspace Enquiry entails the question of how far away one would need to be from something cosmically large in order to see it in its entirety; the extent of this distance is henceforth measured by the semistrument of interity; the extent of the interity is the distance that one has to be coordinated in order to see the entity in its entirety.

[1:48:104] The Interspace Enquiry, despite its origination within this discourse of obliviology, and despite its official classification as being part of the discipline of obliviology, is applicable to all other areas of Cosmic Philosophy that relate to a progenial entity.

[1:48:105] The Interspace Enquiry attempts to understand the perception of distance and proximity in The Cosmos in a distinctly philosophical way by forming ideas about the way by which we are to visually perceived, and understand the physicality of The Cosmos in its true of scales for it remains true that one would need to be trillions of miles away from most relatively large cosmic entities such as star systems and galaxies in order to see them in their entireties.

[1:48:106] As an extension of The Interspace Enquiry, there is that which is introduced herein and is henceforth known as The Interspace Formula; this formula holds that one must be at least twice as far away from the entity as the size of the entity exists; if The Solar System is calculated at approximately seven point four billion miles in size, then one would need to be stood at least fourteen point eight billions miles away from The Solar System in order to be within a chance of perceiving it.

[1:48:107] The Interspace Formula can be considered a element of The Interspace Enquiry as a way to physically and numerically calculate interity rather than only applying abstractions; in essence, The Interspace Formula is considered an important addition to all interspatial enquiry, and the Astronist Tradition sees the potential for the Formula to expand as The Interspace Enquiry itself expands after its own great vitality.

[1:48:108] In obliological study, that which is henceforth known as The Mathematical Paradox address any notions in relation to the fact that mathematics doesn't work for black holes, and especially if these such notions attempt to say that because of this lack of function for mathematics, then black holes do not exist; essentially, The Mathematical Paradox relates to any instance in which mathematics, physics, or even any other innemnic method is unable to make conclusions about that which the method is applied to.

[1:48:109] The Astronist Tradition, in this case, holds that black holes exist beyond logicity and rationality due to their three-dimensionality of chaoticity, cosmicity, and universality, and that which is universal and chaotic cannot be understood by logic and rationality, and by extension, is all the more difficult for mathematics to grasp.

[1:48:110] At this point, the Astronist Tradition upholds the importance of philosophy and philosophical enquiry and investigation entering the arena of discussion as the only other viable avenue of conclusion and understanding for black holes through the discipline of obliology; in the instance of oblivions, all we have are our contemplations for the laws, rules, and knowledge we hold of the way by which celestials work is entirely compromised.

[1:48:111] This is because the naturity of oblivions and the naturity of mathematics simply do not comply with one another on the most fundamental of levels; black holes are beyond rules, beyond orderity, and by the notions expressed in this discourse, are partially beyond cosmicity.

[1:48:112] There is a process of black holes that has only recently been scientifically discovered, and is the Oblivionic Evaporation process, which is known as black hole evaporation in non-Astronist contexts, and begins with the notion that all information becomes part of the black hole after everything that is within its influence enters it.

[1:48:113] However, with Oblivionic Evaporation, which is the gradual reduction of the mass of the black hole due to Hawking radiation, the black hole disappears from existence eventually, but that raises the question of where the information goes once the black hole has fully evaporated, and it is in opposition to the laws of physics to suggest the inexistence of information.

[1:48:114] In a mainstream physics context, this is known as the Information Paradox which, in an Astronist context, is henceforth known as the state of Ultimate Information

Loss; due to the transcendence of this beyond the innemnic ability to conceive, this issue therefore becomes one of Cosmic Philosophy, rather than an exclusively scientific issue.

[1:48:115] The Astronist Tradition herein proposes some potential solutions, or just simply some interesting notions in relation to the Ultimate Information Loss.

[1:48:116] The first of these notionises that the information within the black hole that is purported to been lost is so lost as soon as it enters the black hole rather than being lost at the point of the evaporation of the black hole, as is presumed in the theory about Hawking radiation, as that theory presumes that the information is still somewhat accessible or in storage even after it has entered the black hole and is still in some existence during the black hole's lifespan.

[1:48:117] The second suggestive notion about Ultimate Information Loss from the perspective of the Astronist Tradition entails the notion that when something enters a black hole, it enters an existence wherein information is not governed by the same principles as they are in The Cosmos, and therefore, our attempts to apply cosmic existence principles and laws to such informations that do enter oblivions is fruitless because of the very fact that the oblivionic laws of existence are incomparably different from those of The Cosmos.

[1:48:118] The Astronist Tradition, as derived from the principles of the Astronist Cosmology, holds that such oblivionic laws are so different from those that govern The Cosmos because of the influence that The Chaos and The Universe have over the existence of oblivions; black holes do certainly hold some cosmicality, or else we would not be able to perceive their existence, but due to the chaotic and universal forces that also govern the existence of black holes, the application of cosmic laws and ideas to information that enters black holes is doubtful to ever provide conclusions.

[1:48:119] Also derived from the principles of the Astronist Cosmology is that of the third approach to the Ultimate Information Loss, and consists of the notion that all information that does enter a black holes becomes entirely part of The Chaos and so, it is no longer part of The Cosmos, and therefore cannot be evaporated because evaporation is cosmical process, not a chaotic one.

[1:48:120] The fourth solution proposed by the Astronist Tradition consists of the notion that black holes hold the ability to transform all information that enters it into energy that is then used to power its functionality; this energy that is powering the oblivion is evaporated through thermal radiation.

[1:48:121] By this notion and proposed solution to the Ultimate Information Loss, the information of subject is transformed, or transferred rather than lost completely and because the information is not made inexistent, but is instead transferred, or transformed, then this bypasses the notion of information inexistence, which entirely avoids the Ultimate Information Loss.

[1:48:122] The fifth solution that is gauntleted herein holds that all information is stored in the singularity of the black hole which remains in existence even when the rest of the black hole has evaporated; this is able to occur because the singularity, as it is perceived by the Astronist Tradition, is entirely universal rather than existing cosmically, or even chaotically.

[1:48:123] Therefore, this exempts the singularity from being included in notions of information loss due to the fact that the information of subject is no longer part of The Cosmos, nor is it still part of The Chaos; this is considered to be the most prominent of notions suggested by the Astronist Tradition.

[1:48:124] The final solution proposed by the Astronist Tradition towards Ultimate Information Loss is that which is entailed by the notion that information becomes the black hole and therefore the information is lost when the black hole evaporates because the information is the black hole itself rather than a separated entity that is stored within the black hole; such a notion is poised to redefine the way in which we contemplate the singularity, as well as the entire nativity of oblivions.

[1:48:125] As an extension to this notion, the Astronist Tradition considers singularities to be positively unnatural, and therefore they are not cosmical by their very core nativity; as a result, they are categorised as positively universal due to the infiniteness of their nature which is the sole characteristic of that which is universal.

[1:48:126] That which is termed as The Oblivionic Interior Enquiry in the Astronist philosophical tradition of the discipline of obliviology ponders the question of what if we are living inside a black hole?

[1:48:127] The Oblivionic Interior Enquiry supports the notion that The Big Bang was caused by, or originates from the singularity of a black hole, which subsequently notionises that those which are termed as baby universes exist at the singularity of every single black hole that has ever been in existence in The Cosmos.

[1:48:128] By this notion, we understand that every black hole in every galaxy of The Cosmos is therefore harbouring baby universes within them which are waiting to come into existence; the process of which singularity is designated to become into another Big Bang is left to future contemplators for our current contemplations of this theory are in their infancy at best due to its introduction herein.

[1:48:129] I shall now introduce one of the prominentmost of all concepts and theories introduced and contemplated within this discourse of obliviology and it addresses the connection between black holes and an existence before The Big Bang.

[1:48:130] It is from the Astronist cosmological understanding that The Oblivionic Orifice Model emerges and is subsequently assembled herein and now; this model consists of

both a visual aspect, but also an abstract notion, the latter of which shall be introduced herein, and the former will need to be introduced at a later time, but herein its equal importance to the overall concept is granted.

[1:48:131] The Oblivionic Orifice Model holds that outside The Cosmos there exist that which is known in the Astronist Cosmology as The Universe which existed before The Cosmos began with the occurrence of The Big Bang.

[1:48:132] The link between black holes and the time before The Big Bang is made when black holes are understood as existing as orifices that link The Present Cosmos to that pre-cosmic existence known as The Universe in the Astronist Cosmology.

[1:48:133] By this notion, black holes should be imagined and understood as openings to The Universe, but because we and all other matter within The Cosmos are cosmic by our very core natures, we cannot exist within The Universe, as has already been affirmed, but also, neither can we travel through black holes in order to reach either The Universe, or any other higher form of existence, though the contemplations and conceptualisations of such notions are encouraged in order for the Astronist Tradition to stay within alignment to the Philosophical Spirit.

[1:48:134] Therefore, The Oblivionic Orifice Model understands oblivionic evaporations as the process of the closing up of these orifices to The Universe and in relations to that which is discussed and reintroduced as the Black Hole Cosmology of Astronist Cosmology, black holes are said to devour The Cosmos to the point at which The Cosmos collapses in on itself into the expanse of The Universe.

[1:48:135] By this notion, The Oblivionic Orifice Model understands that The Universe is in fact devouring The Cosmos and is using black holes to do so, if the Black Hole Cosmology is to be followed.

[1:48:136] It is important to note that The Oblivionic Orifice Model is not dependent upon the Black Hole Cosmology for its functionality and usage, and exists as its own independent theory with its central notion being that black holes are orifices to The Universe; whether this is connected to the end of The Cosmos, or the devourment of The Cosmos is up to the individual contemplator.

[1:48:137] Any notion that designates black holes as nonexistent just because we cannot understand, or we cannot seem is more likely to be merely evidence of a lack of understanding of black holes rather than evidence of an inexistence of them.

[1:48:138] In the context of Cosmic Devotion, the Astronist Tradition upholds that Astronist philosophers should believe in oblivions in general, and with the aim of gaining more knowledge and greater understanding of black holes, followers of Cosmic Devotion of Astronist Philosophy must devote to oblivions, the primary manifestation of which being black holes, but the Astronist philosophical tradition also suggests that there may

well exist other manifestation of oblivion, and it is these that oblivionologists must always take notice for the discovery of new forms of oblivion.

[1:48:139] To clarify, in the context of Astronist Philosophy, especially so within Cosmic Philosophy, an oblivion is that which exists with a singularity in some form.

[1:48:140] The term that is known as a naked singularity is not an Astronist originative term, but it is important in the study of singuletics, as part of obliviology, that we introduce its definition as it may one day form part of a newfound form of oblivion; in essence, a naked singularity is a singularity that is observable because there is no event horizon to enclose it.

[1:48:141] This, however, does not mean that such a type of singularity is any less universal than a normal singularity, however, the fact that such a singularity would be observable is a difficult notion to swallow, especially for the Astronist Tradition, as singularities are considered universal, and therefore unobservable by cosmical entities; such notions shall be henceforth expand upon in greater depth in order to form a fully augmented view of them from the Astronist philosophical and traditional perspective.

[1:48:142] That which is known as the ergosphere, as derived from mainstream physics, is the region of a black hole from which energy could still escape, and therefore rests prior to the event horizon.

[1:48:143] The Astronist Tradition considers the ergosphere to still be cosmical by its nature and therefore, that which is ergospheric is the perfect embodiment of three-dimensionality that has been aforeaffirmed in this discourse; that which holds that there is a distinct cosmicality, chaosity, and universality.

[1:48:144] There is a prominent process within the study of black holes that is known in non-Astronist contexts as spaghettification, but in an Astronist philosophical context is henceforth known as nihilation; nihilative contemplations surround notions of the instance in which an object that falls into a black hole would be stretched and ripped apart by immense gravitational forces; the nihilativity of something compares other forms of Cosmic Death to nihilation, which is considered the worst form of Cosmic Death.

[1:48:145] The contemplation of nihilation is of great concern to oblivionologists because it relates to the occurrences within a black hole, whereas the majority of our contemplations in this discourse have focused on black holes externally, rather than internally, except for the contemplation of the singularity.

[1:48:146] That which is known in mainstream physics as the Penrose Process relates to the utility of a black hole's energy through various different technological methods, such endeavours of which the Astronist Tradition wholly supports and is accustomed to help fund; in fact, such projects provide an anthropic usage of black holes, which can be used to

justify our greater research and attempt at understand, despite this being a sufficient enough reason alone.

[1:48:147] The final aspect of a black hole that we must contemplate in this discourse before we end with Oblivionic Issues and an Oblivionic Instrumentation is the contemplation of that which is known as the point of no return, but formally as the Event Horizon.

[1:48:148] The Event Horizon is that which is henceforth known in Cosmic Philosophy as an indesignation, which means that it is officially categorised into any dimensionality such as The Cosmos, The Chaos, The Universe, or The Divine; the event horizon is an example of these rarities and is indesignated due to the opinion of the Astronist Tradition.

[1:48:149] Beyond the event horizon, no object, not even light, may escape the influence of the black hole, but we must contemplate what the difference is between existence prior to the event horizon, and after it; what is the nature of this difference and why is the point of the event horizon where it is?

[1:48:150] If event horizons are regions beyond which events within them cannot affect, or be affected to an outside observer, then the boundary of the event horizon certainly marks the difference between the states of chaosity and universality in a black hole for it is beyond the event horizon that outside observers cannot affect because that which is beyond the event horizon is in a universal state and that which is in a universal state cannot be interacted with that which is in a cosmical state.

[1:48:151] We shall now address the six problems that still persist in relation to black holes and these are henceforth to be collectively known as the Oblivionic Issues; it is important to note that these are not philosophical issues, but originally mathematical ones and therefore, to apply philosophical conclusions to some of these issues would be fruitless for the issues do not stem from a philosophical origin and to apply philosophical parameters to them would therefore be without cause or effect to the issue in subject.

[1:48:152] The first of these is known as the No-hair Theorem, or the No-hair Conjecture which upholds that all black holes and their solutions of the Einstein-Maxwell equation in relation to gravitation and electromagnetism can be identified by a total of three external parameters including mass, electric charge, and angular momentum.

[1:48:153] Hair, in the title, remains the metaphor for the matter which formed the black hole, or that which has, or is falling into it and due to such objects falling beyond the event horizon, they remain permanently inaccessible to all external observers; this is a problem of mathematical origin as physicists utilise mathematical parameters in order to derive an understanding about black holes and the nature of the objects that falling inside them.

[1:48:154] The second of the Oblivionic Issues is that which is known as Cosmic Censorship which resonates in two varieties, the first is titled as weak, and the second is

titled as strong, with the former asserting that there can be no singularity visible from the event horizon, and with latter focusing on the deterministic outlook of the theory of general relativity in relation to the observability and the classical fate of entrants into a black hole.

[1:48:155] The third of the Oblivionic Issues is that which is known as the Alternative Models which embodies a mathematical theory that attempts to avoid other Oblivionic Issues such as Ultimate Information Loss, as it is known in the Astronist philosophical tradition, as well as the issue of the unobservability of the black hole's event horizon.

[1:48:156] The fourth of the Oblivionic Issues is in fact a solution to Ultimate Information Loss in and of itself, and is known as Black Hole Complementarity and it is these such attempts to provide solutions to some of the most difficult of issues to approach which demonstrates the similarity in outlook between scientists and philosophers for both sets of people are constantly attempting without certainty of success and it is this determination and deep adoration for the subject they concern themselves with that we must applaud.

[1:48:157] That which is known as ER=EPR is the fifth of the Oblivionic Issues and states that entangled particles are connected by wormholes and therefore could reside as a basis for unification of general relativity, as well as quantum mechanics in order to derive a theory of everything.

[1:48:158] The final of the Oblivionic Issues is that which is known as the Final Parsec Problem, which concerns itself with how supermassive black holes are said to merge with one another with the essential problem arising in the notion that it would take billions of years for them to orbit closely enough to merge, longer than the age of The Cosmos itself; therefore, there must an accelerant of some description that is making the merge possible, and it is this accelerant that contemplators of the Final Parsec Problem should attempt to uncover.

[1:48:159] We shall conclude this discourse with a full instrumentation, as has been custom with many of the other discourses of disciplines of this disquisition, yet this one shall specifically focus on black holes of course; this specific type of instrumentation is henceforth known as an Oblivionic Instrumentation and this is that which we shall conduct herein and now.

[1:48:160] The abundance of black holes stands in parallel to the abundance of the galaxies of The Cosmos for at the centre of every galaxies lies one of these oblivions, but also, the abundance of stars can be said to stand as a parameter for the abundance of black holes, although not every star ends up being a black hole which means stars a less stable parameter for the abundance of black holes.

[1:48:161] Nevertheless, the abundance of black holes as a distinct phenomenal entity is still as significant as some of the other most prominent and abundant celestials of The Cosmos.

[1:48:162] As the comparter instrument to abundancy, we shall now also consider the frequency of black holes which, except for the instance of black hole convergence, is typically very low due mostly to the disproximity of galaxies.

[1:48:163] As an extension to this contemplation of the frequency of oblivions, we are able to derive an understanding of the central nature and characteristic of black hole; they exist as lonesome, separated, and devourmental entities and so they are destined to have low frequencies by their naturities, also except for during the occurrence of the Black Hole Cosmology, wherein black holes are the only existent entities, and their frequencies are so high that they begin to devour one another.

[1:48:164] Despite the lack of frequency in relation to black holes, there can exist binary black holes, but the length of the occurrence of this is only destined to be short for the central functionality of black holes is devourment and therefore, they are destined to devour one another.

[1:48:165] The main instance of binarity in relation to black holes is the convergence of black holes, but the most common binary feature of black holes, as in two components, is that which exists prior to the event horizon, henceforth known as prerizon, and that which exists post event horizon, henceforth known as postrizon.

[1:48:166] This demonstrates an aspect of binarism to the naturity of black holes which is derived as fundamental to the motionality of black holes, as well as their dynamicity; these components of black holes must somehow have knowledge of one another to know when one begins and when the other ends, but whether these two oblivionic components do work together for the functionality of the black hole is a question posed herein that should be further discoursed upon in the future.

[1:48:167] Throughout our discourse on oblivions, one element of our discussion that has caught many a conclusion is that oblivions, despite their alignment with chaosity, and disorderity, are physically central, abstractly central, futurally central, cosmically central, and predictionally central; essentially, in all the ways an oblivion can be central, it is considered so, a conclusion as such that is difficult to accept, though must be accepted due to the realities that our contemplations have unfolded.

[1:48:168] Despite the centrality of black holes in relation to the cosmical structure, and despite their three-dimensionality that is aforeaffirmed, they are still considered majoratively chaotic by their naturity due to their perceived disorderity and the functionalities they do express; therefore, black holes are considered to be the most prominent of entities that stand in alignment with The Chaos.

[1:48:169] Furthererso, black holes are expected to be depicted as the most common of phenomena of The Chaos, so much so that black holes are to become synonymous with The Chaos as part of the Astronist Cosmology.

[1:48:170] Despite the lack of our knowledge about black holes, we can still derive a great deal of composity in relation to them, as we cumulate all the different parts of a black hole that we have aforescussed into one insentensation.

[1:48:171] The composity of black holes is revealed when we consider the existence of the ergosphere, the inner and the outer event horizon, the singularity, the accretion disk, and the photonsphere; when these segments of a black hole are listed in such a way, the compositeness of black holes is revealed to us as the contemplators.

[1:48:172] We are also able to contemplate concentricity in relation to black holes as firstly, they do constitute the centre of all galactic concentricities, and from the images that been imagined of black holes, we can derive their circularity, and by understanding their compositeness, we can also derive their concentricity from this.

[1:48:173] This further demonstrates the prevalence of the concentric pattern and structure of The Cosmos, even so in such a chaotical entity, but this also expands upon the notion the prevalence of concentricity even beyond The Cosmos, for perhaps the concentric shape and pattern is also prevalent in a universal context; if so, does that derive that concentricity is in fact the singlemost consistency in existence?

[1:48:174] The application of the instrument of corality to oblivions is the most prominent form of its application as the cores of the majority of entities in The Cosmos are either black holes presently, or are destined to inevitably reside as black holes in some evolutionary period.

[1:48:175] Again, as the notion has been aforescussed, the fact that black holes either are presently or are to exist as the cores of cosmical structures, even including some of the largest cosmic phenomenas such as quasars, this ignites a disturbing notion that black holes are essential central to the cosmical system despite their officially classified and perceived disorderity and chaosity; this notion shall remain of the prominentmost issues of Cosmic Philosophy, not only obliology.

[1:48:176] If black holes are abundant, and if they are centralities as aforementioned, and if they are integral to the operations and functionalities of The Cosmos, then why must we still consider them to be against cosmicality?

[1:48:177] Black holes are not entirely incosmical for one third of their three-dimensionality is of course cosmical so any notions suggesting that black holes are not cosmical at all need to understand that if they were not cosmical at all we, as cosmical entities, would not be able to perceive them and they would not exist within The Cosmos like they do.

[1:48:178] The Astronist Tradition sustains that black holes must be cosmical to a certain extent so that they may still exist within The Cosmos as they do, however, the Tradition also maintains that at their core, black holes are not in full alignment with the cosmical

orderly, like planets, stars, and galaxies are, and because of this they are considered as part of cosmical disorderly, despite the cosmicality that they do still command; this remains one of the prominent contentions in relation to the contemplation and study of black holes in Cosmic Philosophy of the Astronist philosophical tradition.

[1:48:179] The criticality of black holes is one of the highest of any phenomenal entity in The Cosmos due to the devourmental naturity of black holes, and their ability to reek cosmic disaster as manifested by the devourment of solar systems, the radiation bursts that it exhumes, as well as the voidal regions it leaves behind in its wake, as is further discussed within the concept of the Trail of Destruction.

[1:48:180] The application of the instrument of dyadicity to black holes is manifested by the aforementioned regions of prerizon and postrizon, but the interactions of these entities, as aforementioned, is currently unknown and inconceivable with present understanding of the natures of these two elements.

[1:48:181] Another area of application for dyadicity is the interactions of the different composites of oblivions and how they function together which are to be henceforth contemplated by oblivionologists.

[1:48:182] The dynamicity of a black hole measures the affect on the change, the activity, and the progress of the black hole in relation to time, distance, and evolution, and also includes the comparison of these three components of black holes to other progenial entities, as well as The Cosmos in its entirety.

[1:48:183] Black holes are one of the largest driving forces of change in relation to both The Cosmos in its entirety, as well as cosmical progeny individually, examples of which include the devourment of stars and star systems, the centrality of galaxies, and the devourment of progenial entities.

[1:48:184] Essentially, the change segment of the application of dynamicity to black holes is high, as is the activity segment of dynamicity for black holes are often the centre of activity in The Cosmos, especially so due to their positions at the cores of galaxies, as well as black holes exhuming radiation and other bursts of energy.

[1:48:185] The final component of dynamicity is progression and even though we may speak of black holes is a tendency of negativity, they do possess a progressive role in that they force movement, but they generally do not provide advancement as is the hallmark of progression.

[1:48:186] Due to singularities existing infinitely and due to their classification as stapular parts of every black hole, there is a distinct eternality in relation to black holes, specifically the nature of the foreverness of singularities, as well as the subsequencies of such a feature.

[1:48:187] Even after black holes have evaporated, the singularities are still said to exist afterwards, but in what capacity, and whether such singularities are truly eternally existent is another question for singuleticists to contemplate for will singularities still exist in some capacity even when The Cosmos has dissolved?

[1:48:188] Foreverness in both concept and physical being is fundamentally non-cosmical as it is most accurately described for the essence of cosmicality is limitation and order, while foreverness invokes limitlessness and therefore, a sense of disorder for the continuation of order of an infinite amount of time is considered impossible by the entirety of the Astronist Tradition; this is henceforth known as The Infinite Continuation principle which, despite only its first mention here, is to be considered as one of the most fundamental aspects of how Astronists understand the maintenance of order.

[1:48:189] One question that is posed in relation to the finiteness of black holes is whether the occurrence of the evaporation of black holes signifies a sense of finity for black holes, as another aspect of their existence, and therefore, are black holes more finite than they are infinite, and which parts of them are more so, or less so finite?

[1:48:190] From the vast array of contemplations that we have embarked upon in our obliological discourse, we can consider the overall importance of black holes in The Cosmos, so as to apply the instrument of study of focality, to be of great immensity.

[1:48:191] This conclusive judgement of the focality of black holes arises due to their central positions in relation to star systems and galaxies, their ability to control cosmic affairs, as well as their general uniqueness in role as part of The Cosmos, and futherso in addition to their close connections to all of the major celestial entities, such as the stars, the galaxies, and the quasars.

[1:48:192] Considering each of these aspects of black holes independently, and later cumulating them into one focality of importance leads us to determine that obliions hold an immense amount of importance to the general functionalities of The Cosmos as is abounded by the perceived intrinsicness of black holes in relation to other entities in The Cosmos.

[1:48:193] As we now know and as is self-evident, the instrument of study of formity contemplates the formation of the entity to which it is applied, and in the case of a black hole, as has been discussed within our obliological discourse, the initial formation of obliions is generally less than a second, while they then take millions of years to develop to the immense sizes they are able to grow to.

[1:48:194] Futherso, the formation of black holes can also be understood as an event intrinsically tied to that of a supernova, and in a similar way to our current understanding of the way by which The Cosmos is thought to have begun, the formation of black holes is also paired with a big bang of sorts, but in a much inferior way to The Big Bang itself of course.

[1:48:195] To apply the instrument of formity in its proper way, we must invoke the instruments of orderity, naturity, and motionality in our conclusion of formity of black holes.

[1:48:196] By any means, and despite the categorised naturity of black holes as disordered and chaotic, the way by which they form cannot be said to match this officialised belief for their supernovaic originations, their stellar precursors, and the general procedure by which black holes form is exactly that; a procedure; something that is methodically established and therefore tends to follow a set course of actions and therefore cannot be described as disordered whether generates further disturbances in relation to the true nature of black holes.

[1:48:197] Moving onto the naturity of black holes in relation to the instrument of formity now, and as was described in the previous insentensation, the entire formation of black holes cannot fairly be described as disordered, or in any way chaotically as the process is directly interconnected with the most ordered and cosmical entities of The Cosmos; stars.

[1:48:198] Essentially, even after this lengthy obliological discourse, the true naturity of black holes, especially in relation to their formations which stand contradictory to their generally and officially ascribed naturities, remain to allude us for we still cannot not entirely comprehend their naturities.

[1:48:199] As the final portion of a proper application of the instrument of formity, we must also coapply the instrument of motionality, which includes understanding the formation of black holes according to motion; incomprehensible explosions, radiation bursts, immense gravitational pressures, and incomparable cosmic forces are all objective characteristics of black hole formation.

[1:48:200] However, despite the fact that these characteristics do sound like the essences of disorderity, they can in fact be understood as more proximate to the essence of orderity for the most violent and traumatic of events can be the beacons of order in The Cosmos, for The Cosmos itself formed from the most violent of occurrences to ever be conceived.

[1:48:201] The instruments of fundamentality and functionality are inextricably linked with one another and in the context of oblivions, such are necessary in the evolutions of stars, are necessary in the functionality of galaxies, and are also necessary in the functionality quasars, and therefore, we can safely conclude that the fundamentality of oblivions is profound, as is further demonstrated by other similar applications such as those of focality, intrinsicity, and imperativity.

[1:48:202] Functionality is a product of purposity and so, for an entity to function, it must first hold a purpose; the purpose to which a black hole is associated has been touched upon in a variance of instances throughout our obliological discourse, yet one definite purposity has not yet been determined.

[1:48:203] For this reason, the functionality of black holes must remain an open question to all obliologists for the purpose to which we apply our understanding of the functionalities of black holes is yet determined for a precursor to be undetermined that leaves the postcursor also undetermined; this is an area that the Astronist Tradition greatly encourages greater discussion for obliologists to enact in order to derive a determination of functionality in relation to purpose.

[1:48:204] We can derive fusionality in relation to black holes by the notion that black holes fuse with the information that enters them; by this notion, information and the black holes into which the information falls become as a oneness, as is aforementioned in this discourse in relation to a solution of the Ultimate Information Loss.

[1:48:205] We may need to look to further applications of the instrument of fusionality in order to comprehend other areas confounding us about black holes; perhaps the mysteries that enshroud the instrument of fusionality are set to clarify open questions in relation to obliions.

[1:48:206] The imperativity of an entity is measured by the immediacy of the event, which is dependent upon the observer/perceiver, so in relation to black holes, one could argue that the imperativity of black holes to humanity at present is fairly low, yet another philosopher could argue that the imperativity of black holes skyrockets when the perceiver is a galaxy, or a star, or some celestial entity within proximity to a black hole, or even a sentient observer within proximity of a black hole; essentially, when applying the instrument of imperativity, one must always remember that the extent of the imperativity is dependent upon the perspective from which you are conducting the instrumentation of imperativity from.

[1:48:207] Through this obliological discourse, it is fair to say that a balance between innemnic knowledge and philosophical contemplation and understanding has attempted to have been struck, however, the balance of which I speak is certainly unstable due to the constantly changing levels of innemnicity and the unknown in relation to black holes.

[1:48:208] To understand innemnicity at its core, one must understand that it works in a very contradictory fashion meaning that when an innemnic, known in non-Astronist fields as empirical, finding has been made, the concepts and theories surrounding such a find often only reflect the lack of our understanding, or raise new queries to the subject so in essence, an attempt to gain greater innemnic understanding is often rewarded with only a greater misunderstanding of one's initial thoughts of the subject, or with a greater gap between that which is thought to have been known and that which is not known at all.

[1:48:209] Essentially, one's intention for this discourse has been to strike an innemnic accord between the influence of current scientific knowledge and the influence of the principles and concepts of Astronist Cosmology, which may well result in some medianic hybrid between innemnicity and disinnemnicity.

[1:48:210] The application of the instrument of study of matrixity to black holes strikes that which is henceforth known as an Absolute Oppositism to The Matrix for The Matrix advocates for a strict adherence to cosmical orderity, so as not to allow any chaotical or unknown influences, including those of a universal naturity, to pervade the cosmical system, yet this describes the entire functionality, naturity, and fundamentality of the oblivions within The Cosmos.

[1:48:211] By the very nature and characteristics of oblivions, they can be regarded as the essential embodiment of the instrument of study of mysteriosity in The Cosmos; oblivions are the primary manifestations of cosmic mystery, as is further bolstered by the general air of unknowingness surrounding them in their entirety, and this is not to be just applied to the chaotic portions of black holes, but to their cosmical and universal aspects too; by this notion, we derive the mysteriosity is not just a measure of chaoticness, but rather a more transcendent application.

[1:48:212] But what are the essential elements of oblivions that make them so very mysterious? The first of which can be included as the event horizon as the prominentmost these due to the issues regarding its classification, as well as it acting as the barrier beyond which normal physics and law and reason are abolished.

[1:48:213] Other facets of mysteriosity include the invisibility of oblivions, the lack of understanding of what is beyond a black hole, how they work, and a lack of understanding about the purpose of oblivions.

[1:48:214] The orbitality of black holes is something that we have not yet addressed, despite the length of this obliviological discourse, but the essential notion here is that those black holes which are not supermassive, and those which do not dwell at the centre of galaxies, must orbit around the galaxy in order to keep in pace with its motions and all the other celestials that do also orbit; this demonstrates the ability of black holes to orbitality, therefore a keystone to cosmicality.

[1:48:215] However, regarding the supermassive black holes at the centre of galaxies, these are the orbit itself for all other celestials of the galaxy do orbit around it and are therefore tied to their controller; obliviologicalists are henceforth tasked with contemplating this further.

[1:48:216] The shape of black holes is something that we presently do not hold extensive knowledge of, and despite the vast amount of imagery and the general consensus of the Astronist Tradition holding the tendency to support oblivionic circularity, Astronist philosophers are nevertheless encouraged contemplate the variations of shapes of black holes.

[1:48:217] Furtherso, the application of the instrument of orthogonality relates to the notion that black holes are shaped in right angles, and is therefore in opposition to the

notion of oblivionic circularity, yet this notion draws upon the principles of the Philosophical Spirit because even though the orthogonality of oblivions is most likely false, the very fact that we are able to contemplate it is a central component of philosophical enquiry.

[1:48:218] The application of the instrument of primarity measures the importance of black holes in order to emphasise its importance over another entity; oblivionists consider black holes to hold ultimate primarity over all other entities in The Cosmos, while disoblivionists only consider black holes to hold primarity over certain entities, including stars, galaxies, quasars, and other celestial phenomena.

[1:48:219] The instrument of progressivity contemplates the physical progression of an entity in terms of motion as the sole determiner of progression and in relation to oblivions, the determiner of progression is the expansion in size of the black hole during its formation and later existence before its begins to evaporate.

[1:48:220] The instrument of progressivity also attempts to determine the nature of what progression means in relation to different sets of criteria which, in this particular circumstance, points to what progression means in relation to oblivions; the Astronist Tradition understands progression in relation to oblivions as measured by the extent of the information and objects devoured by the oblivions throughout its existence as the sole determiner of its progressivity.

[1:48:221] Therefore, each black hole has a unique progressivity as is reflected in their size; therefore, stellar-masses, supermassives, and quasars all hold varying degrees of progressivity with progressivity being directly proportionate to the greater the size of the oblivion in subject.

[1:48:222] The application of rationality to black holes is often fraught with an ability to come to a conclusion about how black holes suit the natural order, or the laws of physics; this is because oblivions, as has been upheld during this discourse by the Astronist Tradition, are not wholly cosmical, and therefore they cannot be applied to by cosmical means of understanding,

[1:48:223] Essentially, black holes defy rationality because they are not structured in the same way, and they do not function in the same way that any wholly cosmical entity does function, or is structured, therefore the application of rationality holds a great deal of limitation in the extent of its ability to make rational conclusions about oblivions; thus, the application of rationality to black holes is considered one of the primary issues of obliviology that studiers of the discipline must contemplate further in order to resolve.

[1:48:224] However, the application of rotality in relation to black holes is much clearer for us to contemplate herein for there exists three presently known forms of oblivionic rotation; a retrograde rotation, prograde rotation, as well as a state of irrotation which

means that the black hole itself stays stagnant yet the accretion and the photonspheres do still enact their rotations.

[1:48:225] The fact that there exist these different forms of rotation for oblivions demonstrates another sense of cosmicality to black holes for stars, galaxies, quasars, and other celestials also hold varying levels of rotality, and in different forms so by the notion of rotation, black holes are not different from many of the other celestials in The Cosmos.

[1:48:226] As one of the primary functionalities of celestials, rotation must be understood in relation to the instrument of functionality which will further assist us in our applications of that different instrument in the context of its oblivionic application.

[1:48:227] Further so, the very fact that black holes interact with the cosmical system at all in relation to rotation is a positive sign that black holes are not entirely disassociative to The Cosmos and its orderities, yet this calls for further concerns in relation to the balance of cosmicality, chaosity, and universality in relation to black holes; one of the major open questions of obliviology is held as what is the dominant naturity of black holes out of these three forms, or is a balance trility the ultimate answer as has been aforescussed?

[1:48:228] The application of the instrument solarity explores that which is known as the stellar-oblivionic relationship which involves an attempt to better understand the interactions between stars and black holes, the precursory nature of stars in relation to black holes, as well as the way by which we are to understand the devourment of stars by black holes.

[1:48:229] An application of solarity to black holes also addresses notions of comparison between the ways by each these different entities function, as well as contemplating the extent to which both of these entities align with the cosmical orderity and the comparison of such extents.

[1:48:230] Black holes and star systems hold the greatest of all symbiotic relationships, and it is to this that the instrument of symbioticity is best applied for the star systems of all galaxies are commanded by their oblivionic controller in terms of rotation and orbitality around the galactic core.

[1:48:231] Despite the digression, we must address the notion that if black holes are the cores of galaxies, and if they do therefore control the star systems within a galaxy, are black holes not just galaxies themselves?

[1:48:232] One would be correct in countering that galaxies are made up of a multitude of different entities rather than just one, and this is the official view of the Astronist Tradition, but this notion should still stand and there remains no issues in contemplating it further for it is interesting if nothing else.

[1:48:233] Returning to our application of symbiocity, we can derive, just by a simple contemplation of analysis of the interactions of black holes and their roles in The Cosmos that they share a symbiotic relationship with all the main entities in that which is known as the Cosmic Pantheon which henceforth refers to celestial entities considered collectively.

[1:48:234] For this reason, one may argue that despite the disorderly and partial cosmicality of black holes, they are very much symbiotic for their cooperation with other entities of The Cosmos can be described as something of a commonality.

[1:48:235] To counterbalance this conclusion, we must note that this is made in relation to black holes in general, however, if we apply this to certain parts of black holes, the symbiocity is lost, especially in relation to the segments of the event horizon, anything within the event horizon, and the central singularity.

[1:48:236] These segments of the oblivion are entirely non-cosmical, and therefore, to suggest there exists a symbiotic relationship between cosmic entities and these oblivionic segments is almost inexistent due to the event horizon and especially the singularity, existing in a state of pericapation, as it is to be henceforth known.

[1:48:237] To be in a state of pericapation is in a cosmic philosophical context, as an Astronist-originative term, is to be distinctly disconnected from the wider Cosmos, which is especially demonstrated by the state that a singularity exists in; encapsulated, and therefore a distant, remote, and isolated entity.

[1:48:238] The Astronist Tradition considers only a few different entities to be in a pericapative state, which includes the singularity of a black hole, the event horizon of a black hole, the cores of worlds, and the cores of stars; pericapation is characterised by an inability to either physically, or mentally reach, understand, or be able to associate the entity with any other; an inability to complete all three demonstrates that which is known as circumcapation which is the most extreme form of pericapation that only singularities of black holes are currently able to achieve.

[1:48:239] To apply the instrument of synchronicity to black holes is to attempt to alineate other entities that hold their functionalities at the same time as black holes, exist in parallel to black holes, or hold the same lifespan as black holes.

[1:48:240] The first segment of the instrument is perhaps the most difficult to apply, but we can draw upon the fact that galaxies must enact their functions in time with the functionalities of black holes due to the latter existing within the former.

[1:48:241] The second segment of the instrument of synchronicity can be vastly applied to all entities that exist in the same time to black holes, but not necessarily in proximation to the black hole itself; this can be anything from stars, to star systems, to planets, to nebulae; this segment is usually applied in relation to galaxies.

[1:48:242] The third segment of the instrument of synchronicity as it is applied to oblivions produces that which is known in the Astronist philosophical tradition as an omniritus which is a paradox, or an inability to apply the instrument and to receive a rational conclusion.

[1:48:243] The time it would take for a black hole to evaporate, which marks its lifespan as that is the end of its existence is currently understood to far outreach the current age of The Cosmos itself; even the largest of celestial entities do not have projected lifespans in that range, and therefore, nothing can be applied to this and therefore an omniritus is left.

[1:48:244] Perhaps the most suitable instrument of application to black holes out of any other is that which is known as vastity; the vastity of oblivions is incomparable to any other extent of vastness, whether that be compared to the vastness of the information oblivions can devour, or by the sheer gargantuaness of oblivions.

[1:48:245] Essentially, whether the oblivions of The Cosmos are able to be applied to vastity is another notion to contemplate, but herein we do continue to apply it especially so in the complexity of black holes and the interconnectedness of their functionalities, as well as all the operating segments that do exist within and outside them; another for oblivionologists to contemplate for sure.

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[1:48:246] Throughout the history of humanity, every single individual has sought, throughout every day of their existence, the answers to their existence, have pondered the question of creation, and have placed those contemplations into ideas, into systems, and even into people, objects, or events that have occurred here upon The Earth.

[1:48:247] We have described the creator in as many ways as there exist people to describe it, and our civilisations throughout the millennia have created countless idols, prophets, words, images, and concepts in an attempt to describe ultimatum, or absoluteness.

[1:48:248] However, in all of this time, there has been little to no considerations taken to those entities which really do merit our devotions, and our contemplations, and our idolisations; these are the progenies of The Cosmos, and it remains the penchant of Astronist Philosophy to direct our hearts, minds, and souls towards understanding and seeing celestial entities in this way.

[1:48:249] The religious traditions speak of the almightiness of that which they understand as God, and they place their faith in words, and speeches, and imageries; these is not where the Astronist philosophical tradition places its faith and despite the affirmed existence of The Divine in the Astronist Tradition, there exists a more proximate manifestation of what we understand as ultimatum and absoluteness to humanity and these exist in The Cosmos, and these are what we call oblivions.

[1:48:250] The next section of this contemplation is dedicated to those whom downplay the significance of The Cosmos and its progeny, to those whom attempt to dispel the Astronist Tradition's awe of the celestials, and to those whom do not fully understand the true immensity of the entities we are addressing, as well as the disbelievers of the existence of these entities and their significancies to the entirety of existence.

[1:48:251] One must now close one's eyes and imagine, by all that their minds may muster no matter how unimaginative they may be, a black hole, and one must imagine oneself in front of that black hole.

[1:48:252] They should imagine a gaping hole the size of millions of suns like in the day, or the size of trillions of moons like in the night; before one would know what was happening to them they would be enveloped by this hole, but for imaginary purposes, we shall ignore the laws of this entity.

[1:48:253] One should imagine this oblivion before them, and they should imagine that they can see how it has no beginning and it has no end from their point of view standing before it; they should imagine to see a string of light from a nearby star being draw to the oblivion, but eventually disappearing into the darkness; a star, even millions of times brighter than the sun we see, love, and dependent upon, is overwhelmed by the darkness of this entity.

[1:48:254] And finally, we imagine the darkness; a darkness incomparable with any darkness found upon any planet, or found in any corner of The Cosmos, or of our own selves, within our bodies, or within our minds; this darkness is eternal, as it defies cosmicality, it is featureless, as it resembles nothing else, and it is relentless in its devouration of all that strays to close.

[1:48:255] Standing before this entity, into which you shall fall upon the end of this contemplation, you cannot honestly say that the traditions you follow, or may not follow, can prepare you to contemplate the entities of ultimation such as this.

[1:48:256] In the face of oblivion, you can forget your sayings and your rituals, your beliefs and your opinions, your hopes and promises and the promises that have been made to you for there exists only one truth in Astronist Philosophy; the moment in which you come face to face with oblivion is the moment in which you understand the confoundation of The Cosmos, the incentricity of oneself, and the insignification of our beliefs.

[1:48:257] And now at this contemplation's end, the metaphorical barrier protecting you from the oblivion is removed and you fall for entirety into a bottomless hole in a trench of spacetime that is both inescapable, incomprehensible, and inmanifestational.

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[1:48:258] Levitate a sheet of paper in front of you; this paper resembles space, time, matter, and The Cosmos.

[1:48:259] Take a pen, or pencil and stab a hole, large or small, through the paper; this hole is what we know as a black hole; a tear in the plane that is The Cosmos.

[1:48:260] All that enters it cannot escape, and all that exists in The Cosmos cannot exist within it, including space, and time, and matter, and light, and all we know true; with your sheet still in levitation, now look beneath it, beneath hole, and ask the question many have asked before you, what is that underneath, or beyond the hole?

[1:48:261] It cannot be The Cosmos as we know it for a tear in sometime cannot lead to that same place.

[1:48:262] Logic tells us that for something to exist, there must be a medium within it, around it, or beyond it; is this the same for black holes?

[1:48:263] Perhaps it is the penchant of the philosopher to be entrapped by his own thoughts.

[1:48:264] The more that happens to oneself, no matter the severity and pain caused, the more one will be able to discuss and contemplate through their own experiences, personal attachment, and greater understanding of the subject in question.

The Philosophy of Astronomy (Astronomology)

[1:49:1] The discipline that is henceforth known as astronomy is considered to be one of the most important discipline of Astronist Philosophy, especially so when in relation to the practical application and implementation of the Astronist philosophical tradition into any society, or civilisation.

[1:49:2] Astronomology concerns itself with the philosophy of astronomy, but more specifically, it relates to the implementation of Astronist Philosophy into a society, the effects of such an implementation, the methods of such an implementation, and also addresses the justifications for such an implementation to occur, as are held by the Astronist Tradition.

[1:49:3] Astronomological contemplation centres on the role of astronomy in not only human civilisation, but more widely, sentient civilisation of all kinds; it is important to note herein that the Astronist Tradition does not limit itself to be applied to human sentience, but instead, sentience of all variations so as to be in preparation for the future of human civilisation which is expected to come in contact with other sentient civilisations.

[1:49:4] Astronomologists are therefore tasked with creating methods of Astronist philosophical implementation, the different approaches to which can be titled either by the nature of the type of implementation used, or by the name of the philosopher that created the method.

[1:49:5] Astronomology is very closely associated with Astronarianism, however, the two are distinguished in that the latter relates more to a political, educational, and economic system, while astronomy relates more to the implementation of a social and cultural system centred on astronomical observation and wider Astronist Philosophy; the two are certainly linked though and this must always be observed by astronomologists in their contemplations and in their proposed methods.

[1:49:6] The Astronist Tradition considers astronomy, to not only be an activity of science and technology, but primarily, a philosophical activity that draws upon greater knowledge, and comprehension of The Cosmos, and astronomical observation is an activity from which we are able to derive belief, meaning, and substance in our lives for every human individual always requires these three aspects, hence the popularity of religious tradition throughout human history.

[1:49:7] Astronomology is also concerned with naology, though naology is not a branch of astronomy, however, naology deals with Astronist philosophical buildings and their study and contemplation.

[1:49:8] In an astronomical context, Astronist philosophical buildings are considered central to the entire process of implementing astronomy into any society for they stand as proud manifestations of astronomical observation, and cosmological study, as well as symbols of cosmic devotion, Cosmic Philosophy, and the commanding aspect that a building brings to a society is certainly something that naology gains inspiration from religious traditions.

[1:49:9] Astronomy praises Astronist philosophical buildings for their ability to stand as beacons of philosophy and astronomy in societies and in wider civilisations just as the phrontisteries do stand as beacons of education, and administrative buildings do stand as beacons for corporate and governmental operations.

[1:49:10] Similar to the way in which churches once stood as the central buildings in a society, Astronist philosophical buildings of whichever category are considered by the Astronist Tradition to be the new central buildings in a society, and it is to this aim that astronomical study and contemplation strives.

[1:49:11] With all contemplations and studies of astronomy, one must always remind oneself of the context of astronomy in the Astronist sense; as aforementioned, astronomy is considered to be a philosophical activity primarily, not just a scientific activity, which in turn, points astronomy towards become something larger than it is currently perceived.

[1:49:12] In essence, astronomy is considered by the Astronist Tradition to be humanity's outlet of vision towards The Cosmos; it maintains that without astronomy, we are blind to The Cosmos and the workings of its progeny.

[1:49:13] To extend our discourse of astronomy beyond the initial introduction, we turn to address one of the most important concepts of all astronomical study and that is manifested in that which is henceforth known as significancy.

[1:49:14] Significancy is a semistrument that measures the relevance, centralence, and the overall significance of astronomy, philosophy, and the entity that is known as The Cosmos in relation to a particular community, society, nation, or civilisation.

[1:49:15] To define between these four organisations of sentient beings, the Astronist Tradition understands a community to consist of a limited amount of individuals, typically all of whom either know one another, or are in close association, or acquaintance with one another, and they generally live in the same geographical locality, such as in a village, or a small town.

[1:49:16] A society is considered to consist of something larger, and typically involves all classes, religious groups, philosophical groups, wealth groups, and all ages as opposed to a community which generally holds a single parameter of similarity between all included in the community; a society, though larger than a community, generally consists of a city,

and its suburbs, or a region; a geographical area that is grouped according to the news that affects their geographic area.

[1:49:17] A nation is intertwined with the notion of the state and includes absolutely all peoples in residence in a country and also includes the government of the country and the system by which it governs.

[1:49:18] Finally, we have the term that is often used in Astronist philosophical contemplation which is civilisation; this is the entirety of nations of a species regarded collectively, especially with regards to an entire planet, but also relate to continents too depending on the context of its usage, but in relation to a planet should be considered the default option for philosophers of the Astronist Tradition.

[1:49:19] Significance is the central component of astronomical contemplation and review as it considers the importance of astronomy and the extent of its centrality in society, which may be used in parallel to the influence of Astronist Philosophy in a particular society, but these two parameters should also be distinguished, though a correlation is useful to make between the role of Astronism in a society and the extent of the significance of astronomy in that society.

[1:49:20] However, the separation of measuring astronomical integration and Astronism is not an easy undertaking, and one that the Astronist Tradition remains suspicious of for the Tradition intends to credit itself with the integration of astronomy and with the reascension of philosophy into human civilisation, and the separation of Astronist Philosophy from these two occurrences does not seem productive to the Astronist cause, and neither does it appreciate the contributions of the Astronist Tradition; this remains an important point of contention for astronomers to debate and take stances on.

[1:49:21] The extent of the significance of a particular nation, society, or civilisation is determined by the extent of the following parameters: the integration of astronomy into culture, the amount of astronomy events in regular occurrence, the amount of astronomical societies, the amount of philosophical societies, the amount of education directed towards astronomy; essentially, anything that includes astronomy, philosophy, or cosmology, the extent of its popularity, or its integration into the culture of the society.

[1:49:22] A term that is important to astronomy is almanac as it relates to a type of published documentation that astronomers write about their findings in relation to astronomy, mainly consisting of essays, reports, and philosophical contemplations about the significances of astronomy across different parameters of people groups.

[1:49:23] Almanac documentations are, therefore, central to astronomical study and not without these documentations can astronomical investigations be properly demonstrated and within the Astronist Tradition, documents that are created almanacally are reserved for astronomical enquiries.

[1:49:24] Both words of technical astronomy origination, azimuth and altazimuth are methods of gathering information for astronomical investigation with the former relying solely on official statistics about demographics and trends while the latter relies on opinions and beliefs of the philosopher themselves as well as mass questionnaires for the populous; another way of classifying these can be that azimuth methods are quantitative and altazimuth methods are qualitative.

[1:49:25] In the construction of an almanac, both of these methods are likely to be used, unless the introduction to the almanac specifies otherwise, with almanacs focusing on just one of these methods for its information known as monadic almanacs.

[1:49:26] The Astronist Tradition envisions a society and a civilisation whose central premise is the observation, enknowledge, and exploration of The Cosmos, and it considers astronomy, philosophy, and education to be the three core themes to accomplishing these three aspects of the Astronist perspective of a civilisation with astronomy forming the physical element, philosophy consisting of the mental element, and education forming the practical element.

[1:49:27] Derived from a mainstream astronomical terminology, the term ephemeris holds a different meaning within astronomy as it relates to the practice of observing, calculating, or using digital technology in order to map out positions of different star systems, or even different planets in relation to others, and is most likely to be turned into the verb, ephemerise, and ephemerisation.

[1:49:28] To conduct an ephemerisation is considered to be an important proponent of Cosmic Devotion, though it is most often excluded from the main forms of Cosmic Devotion including wonderment, adoration, and laudation.

[1:49:29] Astronomologists can use the process of ephemerisation as a means to ignite interest in the different star systems and galaxies and their positions in the galaxy, especially for philosophical, or educative purposes.

[1:49:30] In the Astronist Tradition, there is an event, or a sequence of events that is prophesied to occur after the reascension of philosophy and that is henceforth known as The Astronomic Revolution; astronomologists are encouraged to beckon this to occur, and as a result, it is something of major importance to study and contemplate within the discipline.

[1:49:31] The Astronomic Revolution involves three stages: the Reascension of Philosophy, the Integration of Cultural Astronomy, and the Concatenation of Astronarianism.

[1:49:32] The first of these relates to the return and recentralisation of philosophy into human civilisation; the second of these relates to the integrative ambitions of astronomy for the activities of astronomy; the third of these relates to the sequence of

social, political, and cultural events that establish and institutionalise the previous two elements, the entire process of which remains unique to each Astronomical Revolution.

[1:49:33] The Astronomic Revolution stands as the precursor to the establishment of the Astronist characteristics of a society therefore it remains a critical aspect, not only of astronomy, but also in Astronarianism, though it must always remain within the former.

[1:49:34] The branch of study of astronomy that is henceforth known as satellitics focuses itself to entities in relation to larger entities, around which they rotate, and upon which they depend which can be said to be more of a structurological or formatological discipline, and this is always recognised, yet it remains within astronomy.

[1:49:35] The second of the two parts of the subdiscipline of satellitics deals with the contemplation of the utility of technology in The Cosmos by sentient civilisations, the nature of this utility, the consequences of such a utility, as well as the role of engineers and technologists in the Humanic Exploration of The Cosmos.

[1:49:36] Satallity is the semistrument that is to be used in satellitics, and like the same way in satellitics itself, is split into two portions, so to its corresponding semistrument; to form different satellitics by using its corresponding semistrument remains the most important achievement for satelliticists.

[1:49:37] As a result, the first portion of satallity measures the extent of the dependence and the relationship between a small cosmical entity in relation to a larger cosmical entity, the second portion measures the extent of the usage of technology in a particular scenario, the extent of our dependence upon this technology, and the extent of the effects of technology in terms of spacial progression, cosmic knowledge, and the positive impact that space exploration is expected to have on the improvement and development of technologies.

[1:49:38] The first portion of satellitics and the type of entities to which it addresses can best be understood when considering the relationship between a moon and the planet around which it rotates, or the relationship between a planet and the star around which it orbits.

[1:49:39] The term that is known as organon, which isn't an Astronist originative word, relates to an important means of communication for enknowledgement and philosophical enquiry.

[1:49:40] Essentially, the organonic method consists of communicating astronomical concepts and recovered data in a vocal, and visual way through the use of digital technologies, such as via holographics, screens, and oral-lead presentations; the type of approach is also expected to improve the depth of philosophical enquiry as these vocal and visual outlets are considered to encourage philosophical contemplation, and

discussion amongst audiences which is hopefully then communicated back the astronomologist presenting the organon.

[1:49:41] To approach something organonically is to consider it according to its translatability to a mass audience, particularly an audience who are most likely unaccustomed to the delights, but inevitable complexities that form the nature of philosophy; organonicity measures the extent of a group of concepts or a set of result's expressability to an audience that isn't necessarily philosophical attuned.

[1:49:42] By these notions and introductions to organons and the organonic method, as well as the utility of organonicity as a measure of the ability for a concept to be expressed, we understand organons to be essential to the study of astronomy for the most important differentiation between astronomy and other Astronist philosophical disciplines is that the purpose of the former rests on its ability to be applied to the wider world.

[1:49:43] Furtherso, it is the principle of astronomical study to be able to be applied to practical circumstances for astronomy is not just contemplated and left at such contemplations with conclusions, instead, it is essential that the results that astronomy derives are administered onto real world circumstances for the philosophy of astronomy addresses notions about the way in which astronomy interacts, is applied, and is integrated into a particular society, or civilisation.

[1:49:44] The final branch of astronomy that is to be outlined in this discourse is that which is known as gnomonics, which is not an Astronist originative term, however, it does correspond to astronomical contemplation for it relates to the construction and placement of sundials and cosmodials in the context of their Astronist and Cosmic philosophical significance.

[1:49:45] Astronomologists, or gnomonicists, can use the prevalence of the population of sundials and cosmodials constructed by The Institution of The Philosophy of Astronism to demonstrate the extent of the influence of Astronist Philosophy in a particular geographical area as these dials act as symbols that demonstrate that the town or village in which they are constructed is an adherent of, aware of, or at least accustomed to Astronist philosophical ideas.

[1:49:46] These dials can therefore also be said to act as waymarks for Astronist philosophical adherence and awareness, however, within gnomonics, there exists two levels of gnomonicity in correspondence to the sundial and the cosmodial.

[1:49:47] A sundial that is erected demonstrates either an aware or an accustomed populous, whereas an erected cosmodial demonstrates adherence, therefore, the cosmodial holds greater weight than the sundial in terms of gnomonicity, which itself relates to the extent of the abundance of either cosmodials or sundials in a particular geographic region in order, therefore, to calculate the extent of the adherence or awareness in that region.

The Prophetical Cosmos

(Prophetics)

[1:50:1] One of the most exhilarating disciplines within Astronist Philosophy that a philosopher can study is that which is henceforth known as prophetics, as studied by propheticists.

[1:50:2] Prophetics deals with the future of humanity in The Cosmos specifically, and branches out into other species in the subdiscipline of xenoprophetics, however, the primary subject at present study is the future of humanity.

[1:50:3] The Astronist philosophical tradition has a unique and distinctful understanding and outlook for humanity's future civilisations in The Cosmos and it can be easily justified to say that humanity remains prophetical throughout its existence and argues that it is the naturity of humanity to depend upon and gain all their understandings from.

[1:50:4] Prophecies have been central to human storytelling and human progression since the dawn of our civilisation and this is not to change with the Astronist Tradition, though the nature and subject of the prophecies that we expound are markedly dissimilar from those prior.

[1:50:5] It is not the sole responsibility of a propheticist to create prophecies, though that is often one of the main results of prophetical philosophical enquiry, but instead, their primary responsibility rests in deciphering The Ten Grands, which are lattermentioned in this discourse, as well as deriving prophetical ideas from their philosophical investigations, solely from the Astronist worldview.

[1:50:6] Prophecies are notions predicated upon future occurrences, most commonly, in Astronist Philosophy, focusing on space exploration and colonisation as the theme of the Astronist worldview for these are considered to be the centralities of future humanity civilisation from the Astronist perspective.

[1:50:7] Prophetics is perhaps one of the most naturally subjective disciplines of Astronist Philosophy as it is solely based upon the interpretations and beliefs of the individual perceiver and how their outlook corresponds to the Astronist view of humanity's future civilisation.

[1:50:8] I may not ever be able to travel across The Cosmos, but I can certainly do so in my imagination; in fact, it is that activity upon which Astronism is founded.

[1:50:9] The question should not be how large The Cosmos is, but instead, at which capacity is your mind able to imagine it?

[1:50:10] If a philosopher of the Astronist Tradition is to specialise in prophetics, they must be constantly forward-thinking, positive, and progressive in their outlook.

[1:50:11] One of the most unique elements of the discipline of prophetics is that it holds the ability to influence the development of Astronarianism, as it closely responds to the social, political, and economic branch of Astronism known as Astronarianism; for this reason, propheticists hold an even greater responsibility for the inferences they make and the conclusions to which they arrive are considered to directly impact on the way people see the future of humanity, and therefore, this shall affect the way in which they believe their society, their politics, and their economy should be governed and operated.

[1:50:12] It is not illogical to notionise that prophetics holds a very central position in Astronist Philosophy as the philosophical tradition is entirely centred on the future rather than the past, as the vast majority of religious traditions, and even other philosophical traditions are.

[1:50:13] The Astronist Tradition is structured upon prophecies of the future of humanity in The Cosmos and the exploration of space and the enknowledgement of humanity through space discovery; without these prophetic foundations, Astronism, and that we term as the Astronist worldview would not exist as it does; essentially, prophetic discourse is central to the Astronist philosophical tradition for the Tradition is a futurocentric one, and to uphold this futurocentricity, it most important that the Tradition continues renewing and revitalising its prophecies, and the way in which it prophesies.

[1:50:14] The discipline of prophetics is primarily structure upon those which is known in the Astronist Traditions as The Ten Grands, or The Ten Grands of Prophecies; these are ten different prophecies that the Astronist Tradition holds concerning the future of humanity in space from the Astronist worldview perspective.

[1:50:15] It is The Ten Grands that upon which propheticists base the vast majority of their Astronist prophetic ideas from, unless they derive them from other prophetic areas of the Philosophy; either source is acceptable as long as it is within the auspices of the Philosophy itself.

[1:50:16] It is in this discourse of prophetics that we shall outline The Ten Grands in their traditional senses, and it is by these senses that propheticists are to understand the Astronist official, or traditional view of the nature of prophecy, and the ten individual prophecies that form the basis for the discipline of prophetics to flourish.

[1:50:17] The discipline of prophetics is majoratively structured by The Ten Grands of Prophecies which are the ten prophecies upheld by the Astronist Tradition, all of the titles of which feature the word, grand, as is part of the Astronist style, hence the collective name for these prophecies; it is from these ten prophecies that propheticists shall derive their concepts from and based their philosophical enquiries upon.

[1:50:18] In addition to The Ten Grands of Prophetics, there also exists a few more areas of study and contemplation for propheticists to embark upon which are latterdiscoursed after our introduction to The Ten Grands.

[1:50:19] The first of The Ten Grands is that which is henceforth known as The Grand Impentination; this prophesies the occurrence of a full-scale out-Earth which, in the Astronist Tradition, relates to leaving The Earth for a permanent period of time.

[1:50:20] The Grand Impentination understands that there will be billions of people that leave The Earth to go out to explore The Cosmos and the newly discovered and undiscovered worlds of The Cosmos, both as part of governmental or organisational schemes, but also, as part of private groups.

[1:50:21] To impentinate is a verb of the Astronist philosophical tradition that relates to leaving a planet for a permanent period as opposed to a temporary expedition; the essential distinction is that impentimators do not know, or have not decided when, or if they will return to the planet that they are leaving.

[1:50:22] Impentinal activity may sound grossly frightening to those whom have never travelled far, of whom there are many, but there are also many whom crave to travel, and with a chance to travel across The Cosmos, it is prophesied that billions shall wish to embark upon impentinal peregrinations.

[1:50:23] To think and philosophise impentinally is to believe in the prophecy of The Grand Impentination, but is also to hold a mindset that craves and believes in the Humanic Exploration of The Cosmos, as well as the idea that humanity is responsible for exploring The Cosmos and it is this responsibility that we must fulfil by impentinating our populous throughout the habitable moons and planets that we do come across in our exploratory efforts.

[1:50:24] The next of The Ten Grands is that which is henceforth known as The Grand Cognisation which prophesies the discovery of brand new species of animals, plants, and other forms of life, as well as totally new habitat structures and environments as an inevitable extension to humanity's exploration of new worlds.

[1:50:25] Cognisation relates to the entire process of exploring new worlds, discovering new species of life of those new worlds, and especially includes the moment these new species are documented for the first time in journals and other forms of archival and informative works, and especially during a distinct period of discovery on new worlds, known as locaments, the people whom lead such eras are henceforth known as locamenters, or locamentresses.

[1:50:26] Locamental periods relate to distinct eras of time in which a great deal of discovery and exploration occurred on a particular world, with cognisation being a direct subsequence to locamental periods of discovery.

[1:50:27] The prophecy of The Grand Cognisation is, of course, expected only to occur once the Humanic Exploration of The Cosmos has gone fully underway, and presupposes the existence of sentient life on other worlds, as is customary in Astronist Philosophy, and as is explored in much greater detail in the discipline of sentientology which has been aforescored in this disquisition.

[1:50:28] Cognisers is a term of prophetics relating to those individuals whom embark upon cognisation, but may also be those whom believe that The Grand Cognisation will occur as it is prophesied so.

[1:50:29] The Astronist Tradition heralds this particular prophecy to be one of the greatest imaginable for it expounds the very essence of the Astronist worldview; the craving of knowledge, of new discoveries, and of cosmic exploration that Astronist Philosophy is best known and adored for.

[1:50:30] Cognisational beliefs centre themselves on the idea that it is humanity's solemn duty to explore The New Worlds of The Cosmos, as they are collectively referred to in the Astronist Tradition, and to explore to such an extent, that they discover endless amounts of new species of animals, plants, and even many new forms of life that are not known, or existent on The Earth.

[1:50:31] The Astronist Tradition also emphasises the great importance of journalising the discoveries derived from The Grand Cognisation and praises the cognisers whom do manage to record, describe, experiment, and study the new species of their discovery.

[1:50:32] The third of The Ten Grands of Prophetics is that which is henceforth known as The Grand Technologisation; this prophesies the development of human technology to the point at which space travel becomes a commonplace means of transportation

[1:50:33] After The Grand Technologisation has been realised, the cosmic distances that we currently do not have the technology to travel to and fro will become dramatically less drastic, and much more practical to travel throughout.

[1:50:34] It is for the reason of the prophecy of The Grand Technologisation that the Astronist philosophical tradition implores Astronarianism and the educational philosophies and branches of The Astronist Methodology to encourage young people to embark upon careers in spacial engineering, space technology, rocketry, and other space-related subjects due to their intrinsicity to the accomplishment of The Grand Technologisation.

[1:50:35] Whether by hyperdrives, or some other form of fast space travel, the advancement of human technology in space in the form of spaceships and vehicles is an essential and unavoidable aspect of the Humanic Exploration of The Cosmos; without the occurrence of The Grand Technologisation, the other prophecies of Astronist Philosophy

will not occur, rather many technologists, those whom support The Grand Technologicalisation, believe in the supremacy of this particular prophecy over all the other nine prophecies of The Ten Grands.

[1:50:36] The fourth of The Ten Grands of Prophetics is that which is henceforth known as The Grand Humanisation, which is commonly referred to in Astronist Philosophy, though this particular title may not be included during its previous references in other disciplines of the Astronist Tradition.

[1:50:37] The Grand Humanisation consists of the prophecy that there will occur a lengthy process of the envisioning, creating, and establishing of colonies and later, civilisations of humans on worlds other than The Earth, which is considered to be the principal and centralmost aspect to the Humanic Exploration of The Cosmos, especially from a practical perspective, rather than a purely theoretical or philosophical perspective.

[1:50:38] The Grand Humanisation is not only a prominent part of prophetics, but has managed to pervade many other disciplines and concepts of Astronist Philosophy due to its primary place in the Humanic Exploration of The Cosmos, and for this reason, The Grand Humanisation could be considered the most important prophecy to all of Astronist Philosophy and the Astronist worldview, not simply just one discipline, or even a group of disciplines of the Tradition.

[1:50:39] The fifth of The Ten Grands of Prophetics is that which is henceforth known as The Grand Xenisation which prophesies the process of the normalisation of relations between human and non-human sentient beings.

[1:50:40] The Astronist Tradition is the first proponent of peace and harmony between humans and non-human species originating from worlds other than The Earth, and although the natural instincts of humans may be to attempt to dominate, segregate, or demoralise species other than their own, the Astronist Tradition is now and henceforth condemning of this attitude.

[1:50:41] The Astronist Tradition only presupposes this of humanity's instinctual reaction to other species due to humanity's interactions with different races and people groups of its own species; if humans find it difficult to accept their own species, despite differences in race or mindset, then their acceptance and harmonisation with non-human sentient beings is unlikely if they are left to their own devices in this regard.

[1:50:42] The Grand Xenisation is a solemn undertaking as it relates to the realistic approach of humanity towards the acceptance of, and interaction with, the different xenic species that we are inevitably going to come across during the Humanic Exploration of The Cosmos, as it presupposed by the Tradition due to its adherence to sentience in The Cosmos, and due to the contemplations of sentientology.

[1:50:43] The population of The Cosmos with countless civilisations is the aim of the Astronist Tradition, therefore we must accept that when our explorers do discover non-human sentience, we must accept that they hold their own sovereignty of the worlds they populate, and they hold just as much a right to exist as humanity does; xenisation is heavily related to contemplations of Astronist Ethics, specifically xenical ethics.

[1:50:44] The next of The Ten Grands of Prophecies is that which is henceforth known as The Grand Philosophisation which prophesies that as part of the Humanic Exploration of The Cosmos, humanity will ultimately explore the philosophical and religious traditions of civilisations and settlements on worlds other than The Earth, and sharing, in reciprocation, the Astronist Tradition with the sentient beings the explorers do happen to meet.

[1:50:45] The Grand Philosophisation is perhaps the most important of all the prophecies for the expansive efforts of Astronism for it remains the penchant of all ideas to be known by as many sentient beings as possible, and this remains true for the Astronist philosophical tradition which is certainly not discriminatory to which species adhere to its ideas, or embark upon philosophical enquiries under its guidance and inspiration.

[1:50:46] Philosophisers, those whom are particular proponents for The Grand Philosophisation, hold the belief that the spread of philosophies throughout The Cosmos must remain the principal goal of humanity as these philosophies are considered to be reflections of humanity's identity, humanity's ambition, humanity's nature, and humanity's history.

[1:50:47] It is the penchant of Astronism for future civilisations of The Cosmos to be erected in its name, or in the name of a derivation of its tradition and to this, there is no shame attached for the spread of ideas is the progression of the intelligent minds, and thus, the progression of entire civilisations, as we have witnessed about our own history here upon The Earth.

[1:50:48] The Grand Philosophisation should not be taken to be the main priority or reason for the Humanic Exploration of The Cosmos, but instead, an inevitable occurrence after the interaction of humanity and other sentient civilisations; to just imagine the philosophies and worldviews of the millions of civilisations of The Cosmos and to think that humanity shall one day bask in such wealths of knowledge and philosophical thought is the most exciting of all notions presented in the entirety of The Omnidoxy, and one that simultaneously reveals the great importance of the prophecy of The Grand Philosophisation.

[1:50:49] The seventh prophecy of The Ten Grands of Prophecies is that which is henceforth known as The Grand Opentisation and prophesies the heralding of the establishment of mixed civilisations of human and non-human sentients on worlds beyond The Earth shall create diverse societies beyond current comprehension.

[1:50:50] To opentise involves working towards the establishment of civilisations with populations of human and non-human sentient beings, and also works towards the cohesion of human populations with non-sentient civilisations, of which The Grand Xenisation is considered to be the precursor to.

[1:50:51] The Grand Opentisation also incorporates notions of creating societies and civilisations whereby there exists an equality, as predicated by civil law, between each of the different sentient groups with populations in the civilisation, and is considered, by the Astronist Tradition, to herald a future version of Astronarianism.

[1:50:52] From the perspective of Astronist Philosophy, The Grand Opentisation is considered to be the only way for the successful achievement of the Humanic Colonisation of The Cosmos and by the Astronist philosophical tradition, only in societies and civilisations of equality should we desire to live, and so, those are societies and civilisations that we shall create on worlds beyond The Earth; we must learn from the mistakes of our own here upon The Earth if we are going to create long-lasting civilisations upon The New Worlds of The Cosmos.

[1:50:53] The eighth prophecy as part of the group of The Ten Grands of Prophetics is that which is henceforth known as The Grand Vennisation and prophesies that during the Humanic Exploration of The Cosmos, the worlds that are deemed uninhabitable, such as gas planets, or worlds that do not have the correct topography or climate for human habitation, will be utilised in other ways for civilisational benefit, or specifically for sentient benefit, which derives ideas about senticentricity.

[1:50:54] To vennisinise is to conduct the entire process of vennisation, which involves the identification of uninhabitable planets, their classification into categories of utility, planning how such worlds can be utilised, and then actually conducting the process of utilising the planets; for this reason, the process of vennisation is considered lengthy one.

[1:50:55] The different subjects of utility may include mining for materials, the extraction of resources, or any other viable and ethical usage whether that be on the surface of the planet, in the planet's atmosphere, or from the planet's orbit.

[1:50:56] Emboldened and justified by the fact that the majority of planets in The Cosmos are not habitable, vennisinisers, those whom vehemently support The Grand Vennisation, hold the prophecy to be the most of all those of prophetics as they considered vennisation to be a process of practicality, essentially, and inevitability as part of the wider Humanic Exploration of The Cosmos.

[1:50:57] As has been aforementioned, the ethical aspect of vennisation is bound to flare debate regarding the ethicality of different methods by which and subjects for which vennisation is conducted.

[1:50:58] The vennisational approach is characterised by a distinct positivity towards planets and moons that are not remotely habitable, as a non-Astronist approach may consist of negativity towards such planets and how they are not habitable, and therefore they are not worth studying, or exploring, or utilising; this is the exact oppositism to the vennisational approach, and subsequently, is the oppositism to the Astronist approach.

[1:50:59] The ninth prophecy of The Ten Grands of Prophetics is that which is henceforth known as The Grand Gargantuation believes in prophesying that there shall one day, after the Humanic Exploration of The Cosmos has long been established, there will exist planetwide civilisations of huge proportions and populations of all kinds of different sentient species on worlds far beyond The Earth itself.

[1:50:60] The key part of The Grand Gargantuation to note is that these civilisations that is prophesies have their own long histories, just as the human civilisation does on The Earth, and have developed over centuries, millennia, multi-millennia, or even across meganiums.

[1:50:61] The Grand Gargantuation is, of course, far beyond the state of humanity's exploration, knowledge, and perception of The Cosmos at the time of this writing, but the Astronist Tradition shall henceforth be credited with prophesying this to occur in however many years it may take.

[1:50:62] The Grand Gargantuation can be considered the ultimate ambition of the Humanic Exploration of The Cosmos, and one of the ultimate envisionments of Astronist Philosophy; essentially, The Grand Gargantuation can be considered the culmination of all the previously prophecies outlined in this discourse.

[1:50:63] It is not incorrect to suppose that The Grand Gargantuation shall signify the accomplishment of the Humanic Exploration of The Cosmos for the point at which we reach and realise we have reached The Grand Gargantuation, then there will be so many civilisations across the galaxy, filled with countless forms of human and non-human sentient life with thousands of years of history.

[1:50:64] The authority of the time can then, and only then, announce the Humanic Exploration of The Cosmos as complete in retrospect to the era here and now in which The Omnidoxy is written, which signifies the beginning of the Humanic Exploration of The Cosmos, which is the ultimate purpose to the creation of The Omnidoxy, and subsequently, Astronism itself.

[1:50:65] The last prophecy of The Ten Grands of Prophetics is that which is henceforth known as The Grand Wonderation which prophesies that humanity, after the Humanic Exploration of The Cosmos has occurred, will be able to experience wondermentation, through the observation of The Cosmos, or any one of its progeny and their phenomena from a perspective other than from on The Earth itself.

[1:50:66] Such a new perspective of The Cosmos is expected to drastically alter the way in which the mass amounts of people understand and comprehend The Cosmos, and is considered to be a very important accomplishment of philosophical progression and the overall progression of the human mindset for the Astronist philosophical tradition.

[1:50:67] As should now be evident after their introductions, each of The Ten Grands of Prophecies is interconnected with one another and some of which are actually dependent upon one another as precursors, and others form as subsequents of other prophecies; essentially, despite a prophet's, or any other people's affiliation with any particular prophecy, they must ultimately respect of the prophecies for the roles each of them play in that which is henceforth known as Prophetic Philosophy, a distinct branch of Astronist Philosophy dealing with all notions of prophecy and all inferences of prophecy from different philosophical concepts and philosophical enquiries.

[1:50:68] A subdiscipline of prophecies that is distinct from the study of The Ten Grands of Prophecies is that which is henceforth known as anthropics and deals with concepts solely concerning the Anthropic Principle; the idea expounding that all cosmic existence must be predicated and presupposed by the existence of humanity, and subsequently leads to notions in support of anthropocentricity

[1:50:69] The oppositism and counterpart to anthropics is anti-anthropics which is also classed as a subdiscipline of prophecies and concerns itself solely with concepts relating to the Anti-anthropic Principle; this expounds the oppositism to the Anthropic Principle, and holds that cosmic existence neither mustn't, nor cannot be predicated or presupposed by the existence of humanity and directly supports notions of cosmocentricity and anti-anthropocentricity, in opposition to notions of anthropocentricity in The Cosmos.

[1:50:70] Although an Astronist philosopher must still be able to take the side of the Anthropic Principle, due to Astronist Philosophy's adherence to the Philosophical Spirit, the Astronist Tradition, and the vast majority of Astronist Philosophy's orientations markedly hold the tendency to oppose the Anthropic Principle and generally do side with the Anti-anthropic Principle as a direct result.

[1:50:71] Anthropicists and anti-anthropicists alike concern themselves with exploring the two opposing principles, how they interact with one another, whether each of the principles can be simultaneously true, and they attempt to identify the differences between the two opposing principles.

[1:50:72] Anthropicity is the measure of the extent of humanity's relevance in cosmic affairs and existence and aligns itself with the Anthropic Principle while anti-anthropicity measures the extent of humanity's irrelevance in cosmic affairs and existence and obviously aligns itself with the Anti-anthropic Principle.

[1:50:73] Despite the title of the Anti-anthropic Principle, the philosophical orientation that surrounds it is not anti-anthropic in the sense that it doesn't oppose anthropic identity, or

human imposition in The Cosmos, but is primarily opposed to notions that place humanity at the centre of The Cosmos.

[1:50:74] Another distinct area of philosophical contemplation is conducted under the pre-Astronist doctrine known as meliorism, which holds the belief that the world, and in Astronist contexts, The Cosmos can be made better by human effort and intervention.

[1:50:75] Meliorist Philosophy involves the contemplation of the meliorist doctrine, but it is important to note that meliorism neither corresponds to the Anthropic Principle, nor does it correspond to the Anti-anthropic Principle; applying meliorism to these principles and intertwining them with the Astronist view of each of these principles is considered distraditional.

[1:50:76] By its most simple definition, Astronist Philosophy can only support the essence of meliorism by the notion that melioristic thoughtpaths are positive in their outlook for humanity, but neither centristic, but they also emphasise the importance of human work to better the environment in which humans reside.

[1:50:77] By such an account, Astronism can be said to be in full agreement with meliorism, however, many of the environmentalist orientations with the auspices of Astronist Philosophy will certainly oppose notions that humanity can better the world, and by extension, The Cosmos as they are more than likely to side with the notion that the surroundings of humanity would be much better without human interference.

[1:50:78] Despite the respect for the environmentalistic perspective on Meliorist Philosophy, this orientation is expected to be held by only a small amount of those within Astronist Philosophy, though the Tradition does uphold its principles of environmentalism, and does not advocate for unnecessary tamperation with the surroundings, or even inference with the environment when one thinks one may be achieving something positive for the environment, as the oppose may be true in the future.

[1:50:79] The final distinctive branch of the discipline of prophetics is that which is henceforth known as transhorology which deals with all notions, and discusses, contemplates, and studies the possibility, the circumstances, and the consequences on the human body and mind after travelling through spacetime.

[1:50:80] Transhorological contemplations centre on the cosmic progenies and phenomena of white holes, the possibility of travelling through black holes, but primarily focus on wormholes.

[1:50:81] The Astronist Tradition supports all notions of the possibility of travelling through spacetime through phenomenal distortions such as wormholes and it is transhorological study that ignites a brilliance of philosophical enquiry.

[1:50:82] Astronist Philosophy expects that during the Humanic Exploration of The Cosmos, there will be many interspatial journeys and it is this that will form the way by which humanity, and other sentient beings are able to practically navigate interstellar travel in realistic timescales, and for this reason, transhorological contemplations are of immense importance to the wider Astronist philosophical tradition.

The Psychology of Space (Spatial Psychology)

[1:51:1] The discipline of Spatial Psychology demonstrates an intersection between the studies of philosophy and psychology, scholars and practitioners of which contemplate how space travel and simply being in space impact upon the cranial, the brain, and the mental state of the human mind.

[1:51:2] Spaciopsychologists are concerned with the study of how travelling through space for short, or relatively long periods of time will effect one's physical brain and body, but also, how it is expected to impact upon the functionalities of their mind.

[1:51:3] Due to space travel still remaining a new and consisting of a relatively unknown quantity due to the lack of the abundance of humans whom have travelled through space for long distances, the effects of space travel, as well as just being in space reveals a new major branch of psychological study.

[1:51:4] In addition, Spatial Psychology consists of a branch henceforth known as Planetary Psychology, which relates to the study of the mental and physical effects of someone on a planet other than The Earth, and the consequences of living on such a planet, the primary candidate for such a study at the near future is Mars.

[1:51:5] Planetary Psychology invokes all possible scenarios that could occur psychologically here on The Earth and applies this to living on Mars; it is argued herein that there is a different psychological effect on the human brain for every planet that a human may stand and live upon.

[1:51:6] Spatial and Planetary Psychology do not only study the phenomena, the causes, and the effects of these circumstances on the human brain and mind, but they also attempt to provide solutions as to how humans can prevent such psychological and physical problems, as well as how they are able to combat such issues if they do arise.

[1:51:7] In the face of this new psychological discipline derived from Astronist philosophical enquiry, the Astronist Tradition attempts to intersect all the psychological investigations and experimentations with philosophical concepts, theories, and contemplations, in order to derived a final psycho-philosophical conclusion.

[1:51:8] With the founding of Spatial Psychology, as branch of both psychology and Astronist Philosophy, demonstrates the ability for both philosophy and mainstream psychology to work together and also demonstrates how psychologists and philosophers are able to work in unison for greater understanding, and furtherso demonstrates the close relationship between scientific and medical subjects and philosophy.

[1:51:9] There is a concept and branch of study within Spacial Psychology that is henceforth known as the Anthropological Cosmology which is a type of cosmology that is concerned with the role of humanity in the wider cosmical system and involves external concepts such as the Anthropic Principle, anthropocentrism, and others, in order to formulate an understanding of that which is henceforth termed as The Anthropic Cosmos.

[1:51:10] The study and contemplation of the Anthropological Cosmology attempts to construct a cosmos in which humanity's needs, wants, feelings, and ambitions are made central and the reason for the study of the Anthropological Cosmology to be included within Spacial Psychology is because this discipline primarily concerns itself with the human psychology in space and therefore, it seems only prudent to match the areas of study as they their focuses are placed upon a similar subject.

[1:51:11] Spacial Psychologists are primarily concerned with the psychological effects of being in space on humans; there is, however, a very specific branch of Spacial Psychology, known as Spacio-Sentient Psychology deals with the effects of space on other species' psychologies, which is also a derivation of Sentient Psychology that concerns itself with the psychologies of different sentient species, however, these two disciplines are those which are known as futerial disciplines.

[1:51:12] Futerial disciplines are those disciplines of study which are introduced in The Omnidoxy, but are not able to be studied at present due to the circumstances of reality not yet allowing for their study, thus, they can only begin to be studied in some future time when the circumstances of reality are suitable.

[1:51:13] The primary factor impacting upon one's physical brain and thus, one's psychological stability and ability is the difference in pressure between beyond on The Earth and beyond in space, or on a different planet with a different amount of gravitational pressure; an extension to this is the effect on the brain and the human psyche by wearing specialised clothing and suits.

[1:51:14] It is not only the effects of gravitational pressure that shall cause physical brain damage or alterations, although this is identified as the primary factor, but in addition, the environments in which humans reside are the secondary determining factors to human psychology.

[1:51:15] The environmental factor involves climate, the extent of urbanisation or rurality, the population density, the size of the abode, as well as the ability of people to live as they choose, and the comparisons of these to the living arrangements on The Earth.

[1:51:16] There is no mystery in why psychological damage would be caused if one was placed inside a darkened room alone for a lengthy period of time without hope of escape compared to being outside amongst the warmth and light of nature with abounding freedom; by this simple comparative notion, we can begin to understand the impact of our environment and the influence it holds over us.

[1:51:17] In addition, Spatial Psychologists must also concern themselves with the effects of the procedure of cryonics on the human brain, whether the human mind will be the same after a cryonic procedure, and whether the brain can return to normal, or pre-cryonic functionality once the individual has been defrosted.

[1:51:18] The importance of the study of cryonics in Spatial Psychology links to the practical utility of cryonics during voyages in space and it is expected that the experimentations and studies derived from the psychological analysis of the aftermath of cryonics on the human brain and mind will impact upon the Astronist ethical view of cryonics.

[1:51:19] The psychological study, and subsequently, the ethical decisions in relation to cryonics will inevitably impact upon the authorised usage of the procedure of cryonics which different cryonicists are bound to contemplate, argue against, and discuss.

[1:51:20] Another major affectant of the human psychology in the context of space and otherworld residence is that of the feeling of loneliness; spacefaring, at our present understanding of it as an activity, is one of remarkable loneliness, and even if one does travel with others, the group of people with which you communicate are the same individuals for the entire journey which may last years which demonstrates a limited pool of socialisation, henceforth known as a micropool, the opposite of which is henceforth known as a macropool.

[1:51:21] The question posted to a Spatial Psychologist is what would be the effects on a person's mental health and wellbeing after being aboard of a spacecraft for a lengthy period of time with either a micropool of individuals to socialise with, or being alone?

[1:51:22] In addition, Spatial Psychologists are also tasked with the ideas, theories, and experiments associated with sanity and insanity in space, as well as on other worlds which includes measuring different variants and stimuli and how these are found to improve or destabilise the sanity of human.

[1:51:23] Another area of study for Spatial Psychologists to address is that which is henceforth known as Spaceflight Preparation which includes all mental ability, sanity, and awareness tests that must be legally conducted before an individual can go spacefaring, as well as the providing techniques and services for the mental preparation for spaceflight, as well as for living on new worlds other than The Earth, which may be classed as a futural discipline at the present concern.

[1:51:24] Spatial Psychology holds a unique outlook from an Astronist philosophical understanding as it explores the harsh realities of space exploration and general existence in space, and the largely gruesome and unappealing aspects of space and otherworldly living.

[1:51:25] This stands in opposition to the general idealistic tendencies of the rest of Astronist Philosophy when describing, contemplating, and studying The Cosmos, and all other aspects of space, cosmic phenomena, and cosmic progeny.

[1:51:26] The Astronist Tradition generally presents and describes The Cosmos and spaceflight in positive and almost idealistic terms due to the centrality of space and cosmic phenomena existing at the core of Astronist Philosophy.

[1:51:27] This does not mean to say that the Astronist Tradition opposes the outlook and approach of Spatial Psychology, but instead, implores the study of this discipline due to the realities of space that it does expound, and does not see its description and presentation of space and The Cosmos as contrary to its philosophical view and understanding and Spatial Psychology is not considered to be an entirely philosophical discipline; it is considered to be half philosophical and half medical, and therefore, its non-idealistic view of The Cosmos is admissible due to the purpose of the discipline remaining not entirely philosophical.

[1:51:28] However, the comparison between The Cosmos we derive from the concepts and studies of Spatial Psychology and The Cosmos we derive from the concepts and studies of wider Astronist Philosophy remains an interesting point of contemplation as it demonstrates an internal difference and one that also signifies difference of cosmological understanding between different disciplines.

[1:51:29] A more philosophical aspect of contemplation within Spatial Psychology is the consideration of the interaction between a philosopher and a psychologist, and how they address one another, as well as contemplating the similarities and differences between philosophers and psychologists.

[1:51:30] That which is henceforth known as spacio-abasia and relates to the inability to walk in space and the inability to walk due to the effects of being in space for a long period.

[1:51:31] That which is known as aberration in the context of Spatial Psychology relates to a temporary lapse in behaviour due to the effects of being in space, which can relate to any sort of lapse.

[1:51:32] It is of major importance that spatial psychologists conduct ability tests in order to measure their mental capability of going into space and dealing with some of the basic mental traumas and phenomenas of spaceflight.

[1:51:33] The concept of abiosis in Spatial Psychology is one of immense importance as it relates to the absence of life on a particular world and the mental impacts on the human mind knowing that there exists no life, or very little life on the planet on which they reside, as opposed to the knowledge that all humans have when residing upon The Earth that

there exists billions of over humans alive in the same world; this is henceforth known as the abiotic complex.

[1:51:34] That which is known as spacial cause is an important area of study within Spacial Psychology dealing with all mainstream medical ailments, mental disorders, and diseases and their applications to space, how space may cause or worsen such illnesses and disabilities, or how space may cause these, or new ailments.

[1:51:35] It is therefore one of the main responsibilities of Spacial Psychologists to identify the various ailments, mental disorders, and diseases of mainstream medicine and to regard those in the environment of space, which provides Spacial Psychologists an opportunity to meet with Spacial Physicians from all the branches of medicine in order to identify the effects of space towards these different ailments.

[1:51:36] Spacial Psychology holds the important role of connecting the medical world to the philosophical world, specifically towards the Astronist philosophical world unlike any other Astronist philosophical discipline in linking two entirely separate subjects together for common understanding and mutual enknowledgement.

[1:51:37] As an extension to this, Spacio-physicians, in partnership with Spacial Psychologists, must explore all the different medical ailments that are prone to humans here upon The Earth and apply these to the new environment of space, as well as discover new ailments brought upon by being in the environment of space, or by being in the unfamiliar environment of a new world; this incorporates medical terminology into a philosophical context.

[1:51:38] Another point of interest for both Spacial Physicians in a physical sense, and Spacial Psychologists in a mental sense is the idea that space is an accelerant of age, and attempts to make firm conclusions on why this may be, and how this may be curtailed.

[1:51:39] That which is henceforth known as anacliticity is derived from the mainstream medical term anaclitic, and measures the extent of a person's tendency to be heavily emotionally dependent upon others; Spacial Psychologists may utilise this parameter in the context of spaceflight in order to derive whether spaceflight increases or decreases, or even triggers anaclitic characteristics.

[1:51:40] That which is known as alimentation, derived from the verb, to aliment, in this context, relates to the attempt to begin life on a desolate world; to ignite an environment and a habitat for an ecosystem to flourish; this remains central, not only as a concept of Spacial Psychology, but also as a concept in wider Astronist Philosophy, perhaps even moreso for the latter than the former.

[1:51:41] Spacio-atrophy, as it shall be henceforth known, relates to one of the most common impacts of being in space for a long period of time, and involves the wasting

away of an organic product, such as muscle, or bone which, in a spacial environment, is caused by the lack of gravity and the lack of proper utility for muscles especially.

[1:51:42] One of the most prominent of concepts within Spacial Psychology is that which is known as acquaintanceship; the extent of the knowledge that someone possesses about the circumstances and the environment in which they reside.

[1:51:43] Also, this concept considers what knowledge is, in relation to the person that possesses it; is it an ability, an external product of utility, an intrinsic part of one's soul, a function of the brain, or some other transitory and diminishable element of the mind, or body; in essence, what is the possession of knowledge and how does such knowledge effect our psychology; in the concept of acquaintanceship, we see the connection made between Spacial Psychology and the pre-Astronist philosophical branch of epistemology.

[1:51:44] Aforediscussed is the distinct type of loneliness associated, and now we must address the next of the major affectants of human psychology space and that is the unavailability of familial mental health support, as well as interpersonal mental health support, thus having to rely on digital means of medical contact through screens and automated responses.

[1:51:45] This unavailability of the familiar means of mental health support is expected to hold a hugely negative impact over the psychology of spacefaring peoples, but this is an issue that we can prepare for now, and it is something that Spacial Psychologists must be concerned with preparing for as it is considered to be their responsibility to find ways to make psychological support sufficiently available for spacefaring peoples.

[1:51:46] Another of the major affectants of human psychologies in space is the elevated levels of stress due to demanding tasks, incredible feats, and experiences that either a very small amount, or no humans at all have ever experienced before which invokes a sense of unknownness about such psychological and physical ailments which is a unique circumstance when compared to earthly medical ailments, all or most of which have been experienced by others in the past, or are at least known of.

[1:51:47] The elevation of stress in this way forces a greater demand on the human psyche to form tasks, to think in rational terms, and to be generally emotionally stable, and this is ultimately to the detriment to the psychological stability of that individual, thus this remains one of the major affectants.

[1:51:48] With space exploration and spaceflight, and also with otherworldly living, although not so much for the latter, it remains one of the harshest realities and one of the most vigorous affectants of human psychology in space is the markedly reduced amount of material comforts available to individuals.

[1:51:49] Much of the industrialised world has become wholly dependent upon, both practically, and mentally, and even in some cases, spiritually, emotionally, philosophically

dependent upon the material items available to purchase; what then must be the consequence of a reduction in such material comforts to the human psyche?

[1:51:50] Perhaps without our material comforts, the extent of one's depression, and one's emotional dejection would be heightened, in turn diminishing one's general morale; not exactly the mental state required for deep space voyages wherein the environments are unknown, and the consequences of such a voyage are unknown, despite the purpose for which the voyage was conducted being immensely and importantly clear to the voyagers.

[1:51:51] However, the reduction in material comforts is a major barrier to human psychological stability during spaceflight and is something that Spatial Psychologists are now tasked with studying, understanding, and attempting to resolve, though the Astronist philosophical tradition maintains that drugs are certainly not the answer.

[1:51:52] It remains important that the terminology of psychology is applied to the terminology of philosophy as it is the interaction between these two fields of study that progresses Spatial Psychology forwards as it remains both a philosophical and psychological subject.

[1:51:53] Despite the absence of the entirety of the vast array of psychological terminology in *The Omnidoxy*, that does not mean to say that such terminology is without usage or allowable applicability to the context of Astronist Philosophy for the very opposite is true, yet the Astronist Tradition always maintains that the distinction between that which is Astronist philosophical terminology and that which is mainstream psychological terminology must be upheld for reasons of distinguishment.

[1:51:54] With the incorporation of psychological terminologies into an Astronist philosophical context, we may now put a title to the concept of perception's bound to the knowledge of the perceiver, which shall be known as apperception and for this addition, and all the other additions of psychological origination, to the Astronist lexicon, the Astronist Tradition thanks and further demonstrates the important relationship between the fields of study of psychology and philosophy.

[1:51:55] Strictly part of the discipline of Astronist Philosophy known as cosmoapplication, though originating from the medical lexicon, which explains its place within the discourse of Spatial Psychology, arborisation relates to the idea of superclusters in the metagalaxy resembling the branches of a tree, or the branching structure of nerves in the human body.

[1:51:56] One of the most prominent titles and concepts within Spatial Psychology, which are also vastly applicable to wider Astronist Philosophy, and are categorised as twin concepts, or comparters are those which are henceforth known as proxemia, and disproxemia.

[1:51:57] Proxemia relates to the state in which a human has never lived, or resided on The Earth for a permanent period of time, but was actually born on The Earth, though left soon after birth, and such humans shall be henceforth known proxemians.

[1:51:58] Its comparter concept henceforth known as disproxemia relates to the state in which a human being has neither lived on The Earth, nor were they born upon The Earth, and such humans shall be henceforth known as disproxemians due to their disproximity to The Earth in both identity, and physical location.

[1:51:59] Inspired from its psychological and theoretical originations, the term attensity is known in Astronist Philosophy, and relates to the states of proxemia and disproxemia, and is the extent of the emotional, familial, ancestral, philosophical, and cultural ties with The Earth, and thus influences the extent to which they consider themselves to be earthian, and furtherso impacts upon their identiture.

[1:51:60] Another term inspired by its psychological origins and applied to an Astronist philosophical context is that which is known as auto-noetic which relates to the mental capability to place oneself in the past, in the future, or in counterfactual circumstances; the most important aspect of auto-noetic thought for Astronist philosophical purposes is, of course, the futural aspect.

[1:51:61] Auto-noeticity in its Astronist philosophical context and oriented towards the future relates to one's expected experiences, thoughts, ideas, and emotions during spaceflight, or during one's residence on a world other than the other, and thus leads to an examination of one's own thoughts, as well as one's perception of one's oneself, and how one believes oneself will act in a certain scenario in the future.

[1:51:62] Auto-plastic adaptation is the next term of psychological origination that shall be applied to an Astronist philosophical context, and relates to when an individual understands and accepts that they must change their religious or philosophical orientations and beliefs due to the inevitability of something, or the due to the present reality that is present to them; the ability to complete this is henceforth known as auto-plasticity, and the physical execution of it is henceforth known as auto-plasty.

[1:51:63] In Astronist Philosophy, the practice that is known as auto-shaping has a slightly different meaning from its originative mainstream psychological and instead relates to the practice of analysing the extent to which reward or punishment influences a person's philosophical beliefs, practitioners of which are henceforth known as auto-shapers, and they attempt to successfully derive and make conclusions about the authenticity of people's beliefs, and the extent to which they will align themselves with such beliefs according to the consequences associated with such an alignment; essentially, auto-shaping is the measurement of a person's loyalty to their philosophical beliefs by placing reward, and punishment, as a set of psychological tools before them.

[1:51:64] Avolition, in an Astronist philosophical context, relates to the discontinuation of an individual's motivation to either think philosophically, be involved in philosophical debate and discourse, or the demotivation to be associated with philosophical traditions in general, especially in favour for more religious traditions, enactors of which are henceforth known as avoliters, and therefore present avolitional tendencies.

[1:51:65] Aversivity is the measurement of the extent of one's dislike or disinclination to a particular philosophical concept, orientation, or denomination.

[1:51:66] Basilar concepts, and the semistrument of basilarity, both relate to that which exists at the base of something, either physically in The Cosmos, or conceptually in the mind in a foundational sense; in either sense, the basilar term originates from the medical lexicon, and can henceforth be applied to Astronist Philosophy through these avenues.

[1:51:67] That which is known as the practice of centration relates to one's tendency of focusing on the most prominent, or most discussed aspects of a philosophy, or philosophical concept, or theory rather than exploring other aspects, or lesser known, or even trying to develop new concepts and theories; it isn't wholly discouraged by the Astronist Tradition, though it is not considered to be philosophically expanding.

[1:51:68] The concept of circumstantiality in an Astronist philosophical context relates to the dependence on circumstance for a philosophical theory to be true, which can be an either an anthropic sense, as in between humans, or in a cosmical sense.

[1:51:69] Circumstantiality is also a semistrument for the measuring of the extent to which circumstance has an influence over the subject, or scenario's particular existence; for example, circumstantiality would measure the extent to which the circumstances of an event have an influence on its reoccurrence in different circumstances.

[1:51:70] Furthererso, circumstantiality can also be used to differentiate between universals and particularities, the former of which are not influenced by circumstance while the latter of which are.

[1:51:71] That which is known as penetrability in an Astronist philosophical context relates to the extent of a concept's ability to be understandable, acceptable, and widely disseminable; penetrability distinguishes between concepts that are naturally lucid, and those which are not; an alternatively term that may be used is lucidity.

[1:51:72] The term that is known as communality is, in the discipline of naology, is a type of state that an Astronist philosophical building is in when it is open for common use, or common public access, as opposed to when an event is in occurrence, and only certain amounts of visitors are able to enter.

[1:51:73] The associated philosophy of communality is communalism, which is a naological orientation, and upholds the principle and belief that Astronist philosophical

buildings should be solely built as a universal and communal public service rather than a private enterprise; both terms of communality and communalism are derived from medical nomenclature which confirms the reason for their inclusion in this discourse.

[1:51:74] The term that is known as conation, which is both philosophically and psychologically originative, relates to the anthropic issues of purpose, desire, or will in the performance of an action, which is addressed throughout Astronist Philosophy across different disciplines, especially so in Astronist Ethics for that is what it relates to.

[1:51:75] A term of biology, conspecific or conspecificity, relates to members of the same species while heterospecific, or heterospecificity, which relates to members of a different species, both of which are important to sentientological study, and are therefore most frequently used within that discipline; these also classified as twin concepts.

[1:51:76] Another pair of concepts that are classified as twins are contralateral and ipsilateral, which are medical terms by their originations, but in an Astronist philosophical context relate to different definitions.

[1:51:77] Contralateral concepts, measured by contralaterality, are those which are present on the opposite side of the philosophical spectrum from that which it originates, which can be most often seen in the existence of oppositism, or extremities; usually, a concept exists and an oppositism follows on afterwards, which is henceforth known as the occurrence of contralaterality.

[1:51:78] Ipsilateral concepts, measured by ipsilaterality, are those which are present on the same side of the philosophical spectrum from where they originate, and therefore demonstrate only a slight shift in orientation, an example of which would be two schools of thought that agree on almost every point of possible contention, though they do separate in their orientations in a few areas of contemplation.

[1:51:79] A term of psychological origination, counter-transference, in an Astronist philosophical context relates to the emotional reaction of a philosopher to a particular concept, or theory, especially so when such emotions are triggered by the past experiences of the philosopher, and as having been reminded by the concept, or theory in question.

[1:51:80] Another term of psychological origination that is herein incorporated into an Astronist philosophical context is that which is known as decentration and involves the ability of a philosopher to pay attention to, or can sufficiently debate two or more concepts simultaneously rather than contemplating or discussing one concept at a time; decentrative abilities of a philosopher are considered to be a sign of greater philosophical experience, and eloquence.

[1:51:81] That which is known as discriminability is the capacity of a philosopher to differentiate between two or more concepts, or theories by identifying the differences

between them; the extent of the differences between them corresponds to the level of discriminability.

[1:51:82] Dishabituation in the context of Astronist philosophy relates to the instance in which a new philosophical concept or theory is introduced, accepted, and disseminated by The Institution of The Philosophy of Astronism which results in a portion of its adherents to become confused and to experience a diminishment of their association with Astronism; this is culminated in feeling dishabituated; essentially, dejected by the introduction of something unknown, or by the occurrence of change.

[1:51:83] Derived from the anatomical and medical term distal, that which is henceforth known as distality in Astronist Philosophy measures the extent to which a concept is proximate to being central to a wider theory, but not necessarily fundamental.

[1:51:84] Derived from its medical equivalent, the term ectopic in an Astronist philosophical context is defined as a philosophical concept or theory that shares little to no connections with other concepts or theories of Astronist Philosophy which is a rare occurrence within the Tradition itself; the measure of ectopic characteristics is henceforth known as ectopicity.

[1:51:85] A term of Astronist origination, but is frequently used in Spacial Psychology thus demonstrating the purpose for its inclusion within this discourse, the term environmentality measures the extent to which the environment, as distinguished from circumstances and circumstantiality, influences the outcome of a philosophical concept, or even a philosophical debate, depending on the application of environmentality, of which environmentilities is the plural term.

[1:51:86] Of a similar terminological origination is that which is henceforth known environmentation is a specific type of instrumentation that analyses the environment in which instruments are applied and attempts to derive the influence of an environment in relation to the outcome of the instrumentation.

[1:51:87] That which is known as the process of equilibration is an important term as it relates to working towards the achievement of an equilibrium between a dichotomy of concepts, the ability to do so is regarded to be the signifier of greater philosophical understanding.

[1:51:88] A physiologically originative term, exteroception, in an Astronist philosophical context relates to the utility of concepts beyond Astronist Philosophy in order to support an Astronist originative argument or to complete an Astronist originative concept; such are henceforth known as exteroceptive concepts and/or arguments.

[1:51:89] Extramission and intromission demonstrate another set of twin concepts with the former relates to philosophical concepts, and experiences that philosophers search for themselves, either physically, or mentally, while the latter concept relates to philosophical

concepts, and experiences that come to the philosopher without the philosopher actively seeking them; Astronist philosophers should also attempt to derive the nature, superiority, differences, and other characteristics of extramissional and intromissional philosophical endeavours.

[1:51:90] To fractionate, and its associated term of fractionation, relates to the process of breaking down a philosophical concept, or theory into its component parts and is considered to be one of the most important element of philosophical theory.

[1:51:91] Haptic Philosophy, as inspired by the psychological term, relates to philosophical endeavours that are initiated by the sense of touch; physical interaction with the surrounding environment is considered to be one of the most important elements of philosophical enquiry; hapticity is the measurement of the influence of the sense of touch on the development of philosophical exploration.

[1:51:92] Scedasticity relates to the measurement of philosophical variation in the approach of the philosophical school, the abundance of the philosophy in terms of the extent of the concepts within it, and the level of impact the philosophy has over the functioning of society, or another real-world subject.

[1:51:93] Heteroscedasticity and homoscedasticity are twin concepts deriving from scedasticity with the former relating to greater variation between two philosophies or philosophical schools, and the latter relates to a lower variation.

[1:51:94] Heuristic approaches to philosophical education are characterised by allowing the philosopher to discover and learn all philosophical concepts, theories, denominations, and schools of thought themselves; by that notion, heuristic approaches are autodidactic in their nature.

[1:51:95] As derived by its medical and psychological origination, the term hybridism in an Astronist philosophical context relates to a philosophy, or a philosophical school that is a combination of two or more other philosophies, or philosophical schools; hybridists believe that such philosophies are superior to ordinarians, those philosophies or philosophical schools which are not hybrids, with ordinarianism supporting the superiority of those philosophical schools and philosophies which are not hybrids.

[1:51:96] Motility, as inspired by its psychological originating definition, relates to reactions to circumstances or responses that are wholly mental rather than physical, usually in order to purposefully suppress physical reactions so as to not allow oneself to be weakened or undermined, especially during a philosophical debate; such reactions are henceforth known as motilitive reactions rather than somaticity, or somatic reactions which are physical rather than mental.

[1:51:97] There exists another set of twin concepts in Astronist Philosophy that are inspired by their psychological and linguistic definitions and allow us to derive an understanding into the nature of a philosophical concept what it is asking of its audience.

[1:51:98] The first concept is known as illocution, or illocutive, and the second is that which is known as perlocution, or perlocutive; the former relates to philosophical concepts that order, warn, or promise in order to initiate an intended action while the later relates to a philosophical concept that is purely informative, mildly instructional, or largely neutral in its intention for, or in requirement for an subsequent action.

[1:51:99] Derived and inspired by its medical origination, that which is henceforth known as interoception in Astronist Philosophy refers to the concept and notion of whether abstract ideas are able to introspect itself in order to allow the philosopher to learn more about it; essentially, interoception is to the introspection of ideas themselves rather than physical entities, which is how it is usually applied.

[1:51:100] The practice of interposing, and its associated term of interposition, is one of obscurity within Astronist Philosophy for it is rarely applied, though we must still address it herein due to its psychological and medical origination.

[1:51:101] Essentially, in Astronist Philosophy, interposing is the practice of categorising a philosophical concept in-between two other concepts, typically due to the interposed concept resembling a middleground between the other two.

[1:51:102] That which is known as intraspecific, and its associated term intraspecificity, as inspired by its biological origination, relates to an Astronist philosophical concept that is concerned with only one species, rather than interaction between individuals or groups of one species.

[1:51:103] Inspired from a psychological origination, though the term itself, memorism, remains Astronist originative, in Astronist Philosophy, it is characterised by the practice of memorising certain aspects of The Cosmos itself, its progeny, or phenomenas such as cosmical events, but is most commonly applied to the memorisation of cosmic geography, and the countless different regions, and locations of cosmical phenomena; in a non-cosmical context, it relates to the memorisation of a philosophy, or just one philosophical concept.

[1:51:104] Memorism, though perhaps not provided with the prominence it deserves, remains an important aspect of Astronist philosophical learning, but the Astronist Tradition stresses the practice of informal memorism, or natural memorism, which is characterised by memorisation over an unregulated amount of time, essentially allowing the studier to memorise what they wish when they wish to do so, in order to separate that which is known as philosophical memorism, and religious memorisation, the latter of which is generally considered to be of greater regulation and formality.

[1:51:105] Astronist Philosophers can study the nature of memorism, its effectiveness in philosophical enknowledgement, and the general activities and orientations associated with its practitioners, which are henceforth known as memorists, and it is those of whom believe that memorisation is the superior form of philosophical enknowledgement.

[1:51:106] That which is henceforth known as the mytra in the Astronist philosophical tradition relates to one's individual, unique, and consequential relationship between themselves and The Cosmos; one's mytra is a combination of their physical, emotional, spiritual, mental, and philosophical interaction with, perception of, and relationship to The Cosmos and is lattercontemplated in much greater depth within the discipline of pneumovology, which includes a discussion about the nature of the mytra.

[1:51:107] Nativism, as derived by its psychological origination, relates to the belief in the innateness of mental capacities, mental structures, and conceptualisations in the mind rather than these being established through learning.

[1:51:108] Astronist Philosophy is opposed to the doctrine of nativism as it aligns itself with the Astronist-originate concept of enknowledgement which prioritises learning as the centralmost aspect of mental development.

[1:51:109] The Astronist Tradition does not entirely disregard nativist ideas, as it does maintain that certain capacities of our understanding and certain abilities of individuals are definitely innate by their natures, however, it remains strong in the orientation that it cannot agree entirely with a disregard for the presence and importance of learning to the development of human capacity, human conceptualisation, and the overall expansion of the human mind, therefore Astronist approaches tend not to be nativistic in their orientations.

[1:51:110] Nociception, which is a term directly derived from its psychological-origination, relates to the mind's interaction with pain, or even the potentiality for harm to the body and in Astronist Philosophy, our nociception is the connection between our mind and our body and specifically, what is happening to our body and the effect of this on our minds, as well as the engravation of this into the mind.

[1:51:111] That which is known as oblivescence in Astronist Philosophy, as inspired by its psychological origination relates to one's inability to remember a philosophical concept, especially its finer, and more obscure reasons and due to the vastness of Astronist philosophical concepts, the occurrence of oblivescence is expected to be commonplace.

[1:51:112] Derived from the medical term ocular, that which is henceforth known as ocularity in Astronist Philosophy is a semistrument that measures both an individual's capacity to envision, as well as the extent of their visions as a greater measure of their philosophical knowledge and understanding.

[1:51:113] Oneiric, as a term inspired from its psychological origination, and the Astronist-origivative term of oneiricity relates to dreams, but specifically the measurement of the influence of one's dreams on their philosophical enquiries and contemplations, and oneiricity is the semistrument that measures this.

[1:51:114] The associated philosophical orientation of oneiricism, and their believers who are henceforth known as onericists, hold dreams to be the central initiators of philosophical enknowledge, enquiry, and contemplation; essentially, onericists suspend the entirety of philosophy on the occurrence of dreams and attempt to connect one's dreams with one's philosophical ideas and enquiries.

[1:51:115] Originating during this first discourse on Spacial Psychology, the term that is henceforth known as oresy relates to the belief that philosophy is the one and only connection between a sentient person and that entity which is known as The Cosmos in Astronist Philosophy; essentially oresy, and its associated term of oresis, encourage philosophical enquiry and enknowledge for oresors hold that if one doesn't interact with philosophy, they do not hold a connection to The Cosmos.

[1:51:116] The practice of patterning is established in Astronist Philosophy as the raising of similarities between the concepts of an entire philosophy, or a philosophical school; this includes drawing similarities through the analysis of concepts and theories in order to develop that which is henceforth known as a patternation; a series of patternings culminated into one documentation.

[1:51:117] A medical term originally, that which is known as rebirthing holds a different definition in an Astronist philosophical context as it relates to the practice of systematically reviewing, changing, and reintroducing a philosophical idea after its degradation, or obscuration from the wider philosophical world.

[1:51:118] That which is termed as recency in the Astronist philosophical tradition relates to philosophical ideas that have originated in the past fifty years from the perspective of the perceiver.

[1:51:119] A very important activity in Astronist philosophical devotion and enknowledge, and as part of the Astronist philosophical discipline of occurrology, is that which is henceforth known as retination.

[1:51:120] To retinate is to count the number of visible stars in the night sky rather than to estimate the amount of stars; this practice is one of tediousness, but is a practice that exuberates philosophical discipline, a keen thirsty for cosmical enknowledge, and a devotion to The Cosmos and one's understanding of it.

[1:51:121] The practice encourages one to take the widest view possible of the night sky and is expected to lead them to the understanding that their knowledge of the stars is directly bound to their perception of the stars; it is breaking through this physical

perceptual boundary that remains the most important aspect of the Astronist philosophical experience.

[1:51:122] As derived and inspired by its psychological origination, the term that is known as subception is, in Astronist Philosophy, the practice of thinking of a philosophical idea without being stimulated by some experience, or some physical occurrence; this type of philosophical ideation is considered to stem from that which is known as The Unconscious Mind; the mind that is still active in exploring The Cosmos even when one's Conscious Mind is considered with other matters; these two minds work in tandem, with the former providing ideas to the latter when the latter is ready to receive them.

[1:51:123] As the oppositism to the term aforementioned in this discourse known as retination, that which is henceforth known as subtisation, or to subtise, is to estimate the number of visible stars in the night sky as opposed to retination which involves counting each visible star rather than merely estimating them.

[1:51:124] The occurrological practice of subtisation is considered inferior to retination by the Astronist Tradition, but it is also given a precursory role to retination; subtisation is therefore considered to be the precursor, though not the necessary precursor to retination, and subtisation is still considered to be an act of devotion and an inspirer of philosophical enknowledge and enquiry.

[1:51:125] Derived from its medical origin, the term that is known as tangentiality relates to the ability for a philosophical concept to lead a tangent and conclude with a topic of little resemblance to that with which it began; tangentiality is also the measure of the extent of this; concepts that resemble tangentiality are henceforth collectively referred to as tangentials.

[1:51:126] The term that is known as territoriality, as well as the associated philosophical orientation of territorialism, in an Astronist philosophical context relates to the nature of Organised Philosophy, and the admittance that Organised Philosophy remains territorial at its nature, and the study of the extent of this territorial nature and how far it is engrained into Organised Philosophy of Astronism.

[1:51:127] That which is known as veridical which is a non-Astronist originative term relates to truth and truthfulness, and in an Astronist philosophical context, relates to the contemplation of the nature of truth and its relationship with Astronist philosophy, which proclaims that there exists no absolute truth in the human perception of The Cosmos because the human perception and understanding of The Cosmos is entirely bound to the knowledge of humanity and due to the limitations of the knowledge of humanity, we cannot ever be sure that that which we perceive and understand is true.

[1:51:128] Veridical contemplations are measured by the semistrument of veridicity and this is something that Astronist philosophers in general should henceforthly contemplate,

and is typically categorised within Astronist Ethics, but is introduced within this discourse due to the origination of the term veridical.

[1:51:129] From its medical terminological origination, abarticulation in Astronist Philosophy relates to the displacement of a philosophical concept from its originally categorised place within Astronist Philosophy, especially as a displacement from its originally designated discipline.

[1:51:130] To conduct adduction in an Astronist philosophical context involves promising a philosophical concept so as to place in front of other concepts in correspondence to its perceived importance; by this notion, promising and adduction work hand in hand with the former relating to deriving the importance and the latter relating to accomplishment of this.

[1:51:131] Derived from its medical origination, to ambulate, or to complete an ambulation in the context of Astronist Philosophy is to embark upon a travelling journey to different regions in search of philosophical inspiration, especially as an equivalent to a religious pilgrimage, but much less obligatory as well as being much more personal and unique to the individual and where they deem they will find the greater amount of philosophical enknowledge and inspiration.

[1:51:132] Anteversion and retroversion relate to the rotalities of planets and other celestial entities, with the former relating to forward rotation, and the latter relating to backward rotation with anteversional and retroversional concepts sprouting from this nature of rotation of celestials.

[1:51:133] When a philosophy, a philosophical school, or even a philosophical concept or theory is experiencing its highest level of popularity throughout the history of its existence is that which is termed as a state of apicality.

[1:51:134] Derived from its medical origins, that which is known as the articular of The Cosmos in Astronist Philosophy relates to the physical connectedness of different celestial entities like the connectedness of the joints of the body; articularity is the study and measure of the articular structure of The Cosmos, which is especially seen in the metagalaxy and its structure.

[1:51:135] Atavism, as also derived from its medical origination, in an Astronist philosophical contextualisation relates to one's belief in a philosophy that was once also held by a distant ancestor and not by one's parents, practitioners of such are henceforth known as atavists.

[1:51:136] A valve in Astronist Philosophy is to be henceforth understood as the controlling factor between a contemplation and the conclusions derived from that contemplation, with bivalves and trivalves demonstrating contemplations that require two or three factors in order to reach a conclusion respectively.

[1:51:137] An example of a valve would be the introduction of evidence, a physical justification, or a some logical argument in support of the contemplation in order to make the conclusion; essentially, the valve is the midpoint between the contemplation and its ability to make a conclusion of that which is contemplates; valves will remain an important factor of philosophical theory and an important component in understanding the inner workings of Astronist philosophical enquiries.

[1:51:138] Derived from its medical and dental terminological origination, a cavity in the context of Astronist Philosophy relates to a philosophical concept that exists only in an abstract application rather than be able to be applied to the physical reality; cavity remain locked in an abstract existence.

[1:51:139] The occurrence of confabulation relates to the conversations conducted about Astronist Philosophy, but only in an informal, colloquial, and casual setting as opposed to a debatory setting, or even a discussion between friends; confabulations about Astronist Philosophy are conversations about the philosophy rather than discussions about it or the concepts within it.

[1:51:140] Debility, in the context of Astronist Philosophy, relates to the sudden inability to conduct philosophical thought or enquiry either due to mental or physical illness.

[1:51:141] Decompensation in an Astronist Philosophy contextualisation is one of the most important concepts, especially so in relation to today's current affairs and the way by which the government of this nation has conducted itself.

[1:51:142] Decompensation relates to the removal of an institution, or a portion of a society, or culture without infilling that removed portion with a compensative alternative; an example of this comes to mind in the government's decentralisation of religious traditions and attempting to infill the void of a religious society with materialism; the alignment of government with materialism has only lead to unhappiness, suicide, anxiety, and drug-taking; despite the harsh realities of decompensation that is what we must contemplate.

[1:51:143] The instance of a decussation in Astronist Philosophy occurs when two philosophical concepts intersect once with one another, but then do not ever intersect or interact ever again.

[1:51:144] Declusation, which is an Astronist-originitive term that is inspired by medical terminology, relates to the cutting off of a philosophical concept from the philosophical school to which it belongs, especially so in an official capacity by the leading scholars or prominent philosophers of a school of thought.

[1:51:145] The act of disarticulation, in an Astronist philosophical context, occurs when a debater interrupts the explanation of another debater's logical argument, especially with a

logical counterargument; this practice, in Astronist debatory procedures, is discouraged due to its resemblance of the lack of respect for one's fellow debater.

[1:51:146] Directly derived from and inspired by its medical meaning, the practice of dolorimetry relates to the measurement of mental or physical pain in relation to their ability to conduct better philosophical enquiries, and attempts to draw correlations between greater amounts of pain in one's life and the greater capacity they hold to conduct more refined philosophical enquiries, and a generally greater ability to thinking philosophically and contemplate more deeply than those without as much pain.

[1:51:147] That which is henceforth known as eventration in Astronist Philosophy relates to the association of a specific philosophical school or philosophical concept with an event, especially in aid of its awareness, support, or dissemination, and is most commonly associated with starlight festivals; eventration is considered to provide events with distinct philosophical purpose and meaning rather than them being conducted for the sake of being conducted.

[1:51:148] Euplasticity relates to the state of a philosophical school's quick revival or recovery after being obscured; to attain the euplastic state, the philosophical school is generally backed by investors to try and invigorate a philosophical movement to reinstate the school of thought that they are supporting.

[1:51:149] To excoriate in an Astronist philosophical context is to lead a campaign against a philosopher and the school of thought, concept, or theory that they support or that they founded; an excoriation involves a public campaign against the individual and their philosophy and the media is most often used as the main tool to achieve the excoriation.

[1:51:150] That which is known as the state of exogeneity, and exogenous discussion and debate, relates to contemplations and concepts that have arisen from non-Astronist originations, but are nonetheless discussed by Astronist philosophers; exogenous concepts are important to Astronist philosophical discussion, but by the principles of the Astronist Tradition, exogenous concepts and theories must remain distinguished from those which are endogenous in their origins.

[1:51:151] Another term for an exogenous state is exoticity, but this particular term specifically relates to entire philosophies and their contemplations by Astronist philosophers while the former relates to individual schools of thought, concepts, or theories.

[1:51:152] The philosophical procedure that is termed as explantation in an Astronist philosophical context relates to the process of transferring a philosophical concept or theory that has originated from one philosophy, or philosophical tradition to another philosophy, or philosophical tradition in order to apply that concept or theory to this new philosophical medium; a philosopher that conducts this is henceforth known as an explantor, explanter, or an explantress.

[1:51:153] That which is henceforth known as the Principle of Exangeny firmly holds that philosophical thought is the primary stimulus of all sentient minds and also presupposes material possessions, emotional qualities, and mental or physical stimulants other than philosophical thought to be inferior.

[1:51:154] There is a set of twin concepts in relation to the Principle of Exangeny, and these are exangenation and disexangenation, the former relates to the embracement of philosophical thought into their lives and agree to philosophical thought as the primary stimuli, while disexangenation relates to the deprivation of the mind through the forsaking of philosophical thought as the primary stimuli.

[1:51:155] Exangenous and disexangenous approaches to philosophical thought and one's interaction with philosophical thought and the application of this to one's life with the former championed and the latter discouraged.

[1:51:156] Another set of twin concepts are those which are henceforth known as exteriorisation and interiorisation, the former of which relates to the act of a philosopher of contemplating a concept or theory who isn't a specialist of the discipline in which the concept resides, also known as unspecialised contemplation, and the latter of which is contemplating a concept as a specialist of the discipline in which the concept resides, also known as specialised contemplation.

[1:51:157] As derived from its psychological origins, a philosophy, a philosophical school of thought, or a philosophical concept, or theory is described as an extroversion in Astronist Philosophy if it concerns itself with concepts of the external world beyond the mind; essentially, concerning itself with that which remains actual rather than abstract.

[1:51:158] That which is known as a floccule in Astronist Philosophy, which is directly derived by medical terminology, relates to the grouping of between three and five philosophical concepts together, usually because they share similarities in subject, in aim, or in origination.

[1:51:159] Derived and inspired by its medical terminological origination, the procedure of hyperextension in an Astronist philosophical context relates to the application of a philosophical concept to an extent beyond the proper means of its application, or the originally intended means of its application.

[1:51:160] An iatrogenic concept in the context of Astronist Philosophy relates to a concept or theory that solves one philosophical issue, or paradox, but unintentionally causes the rise of another issue or paradox as a direct result of its solution of the initial issue; iatrogeny is an occurrence that is welcomed by the Astronist Tradition of philosophy as it is considered to be a sign of philosophical progression and leads to further enquiry, discussion, and contemplation.

[1:51:161] Of a similar vein of thought is a concept that is henceforth known as idiopathy, which relates to an idiopathic concept, which is a philosophical concept or theory that has an unknown origination.

[1:51:162] The final concept to be introduced and to be further contemplated generally by Astronist philosophers is acentricity, or that which is acentric, also known as decentricity, or that which is decentric.

[1:51:163] Both of these versions of spelling relate to the same concept which is a disbelief that the centre of something, whether it be physical or abstract, is right to be corresponded to importance; due to the ideas expounded in the discourse of The Aesthetic Cosmos, the acentric approach is highly unorthodox, but this doesn't mean it shouldn't be considered.

The Spirits of The Cosmos

(Pneumovology)

[1:52:1] There exists a discipline within Astronist Philosophy that is neither major, or nor minor, yet remains the undercurrent of the philosophical tradition, and can be described as concerning itself with the mystical and ethereal concepts and phenomena of The Cosmos; this discipline of Astronist Philosophy is henceforth known as pneumovology, the studiers of which are henceforth known as pneumovologists.

[1:52:2] An alternative term for pneumovological discipline is that which is henceforth and more simply known as vology, as a more colloquial term for the discipline, of which the term vologist is the way in which we should address those specialised in the study of vology.

[1:52:3] Dedicating an entire discipline of Astronist Philosophy to the study, discussion, and contemplation of mystical, ethereal, and invisible entities may initially seem counterintuitive to all else that is contemplated in Astronist Philosophy, but the actuality is that Astronist Philosophy attempts contemplations about the mysteries of existence whether these be the cosmical mysteries, the anthropic mysteries, or the spiritual mysteries, and it is these spiritual mysteries, or ethereal mysteries that are addressed within the discipline of pneumovology, which further affirms its importance.

[1:52:4] Throughout all the cultures, philosophies, religions, and civilisations that humanity has created and established, the inclusion, the depiction, and the dichotomical role of that which is known as The Devil has been present.

[1:52:5] Known by as many names as its dichotomical counterpart, it should be henceforth known due to the clarification herein and now that The Devil in all its many forms and depicted occurrences is considered an abstraction according to the Astronist Tradition, and although the Tradition does not consider it to be a real entity, that does not mean to say that it is not dangerous.

[1:52:6] The Astronist Tradition maintains that some of the most deadly and disastrous entities and occurrences of human history have so happened from abstract notions; think of the wars that have been waged in the name of ideas and from that, do not underestimate the immortality of ideas, as well as their ability to pervade and hold the minds of humanity in order to influence action; one only need conduct a short analysis of the history of human civilisation and nationship see the reality of this notion and the countless lives that have been lost, torn apart, and uplifted by the ideas that either have expounded, or the authority at the time of their lives has expounded.

[1:52:7] Apologies for the digression, but to those whom adhere and advocate for the rule of refraining from speaking about religion and politics wish for us only to speak about the

trivialities of the world with the king of triviality being sport and the queen of triviality being material possessions.

[1:52:8] In the Astronist Tradition, especially so within the discipline of pneumovology there exists a concept that is henceforth known as The Inexplicable Element of The Cosmos, which really stands at the heart of pneumovological study as it interprets The Cosmos, as one of The Ten Cosmical Elements, in its mystological form.

[1:52:9] Essentially, a pneumovologists understands The Cosmos, not purely as a physical entity, although that still remains part of their understanding, but primarily they understand The Cosmos as a spiritual, mystological, and pneumovollic entity; something that holds an incorporeality, a distinctly and uniquely philosophical numinosity, and is, for all intents and purposes, an entity that is somewhat alive.

[1:52:10] Not alive in the sense that it has a beating heart, but in the sense that it retains a certain sense of vigority, it holds dynamics, and it exists in an animated state; this is the essence of pneumovologists must perceive The Cosmos in order to study in the particular way that they must; in a pneumovological way; in a spiritual and mystological way.

[1:52:11] To understand The Cosmos in this way is to take the Pneumovollic View and to achieve this understanding is considered to be of great cosmic philosophical experience; this type of Cosmos may also henceforth be known as The Pneumovollic Cosmos, or The Living Cosmos.

[1:52:12] To embark upon pneumovological study and contemplation, one must remove oneself from the chains of reason and logic for although these two components of thought do serve us well in the safety of our own civilisation, they do not fare so well in this arena.

[1:52:13] The principal issue with both rationality and logic is that they are ultimately bound to the extent of the perceiver's knowledge, experience, and understanding which practically renders them useless in a realm of which the perceiver knows so little, has experienced minute amounts, and understands essentially nothing of the subject; this subject, and this realm that one speaks of in this regard is The Cosmos, and beyond that, of course, is The Universe, and beyond even that is The Divine, and so and so forth depending upon one's beliefs and the extent to which they are willing to label such dimensions of authority, orderity, and nature.

[1:52:14] Any notions holding that The Cosmos, or any of its progeny must align with our frameworks of logic and reason is detriment to the possibility of the fullest extent of cosmic existence and ultimately harmful to wider thoughtpaths; however, such notions of system and structure serve many of the disciplines of Astronist Philosophy well, but again, they do not work as fittingly in the pneumovological arena of thought.

[1:52:15] If we are to attempt to understand The Cosmos on a different level, not a higher level for the Astronist Tradition believes not in such manmade hierarchies, but simply a

different level, then we must forsake our smatterings of knowledge, our rules of logic, and even our instruments of study for none of these work when we consider The Spirits of The Cosmos; the study of pneumovology is therefore introduced.

[1:52:16] It remains true that ideas are the hardest elements of cosmic existence to eliminate; once an idea is created, there stands very little in its way of being eradicated for its very nature is conceptual, rather than physical, and in this way, it defies cosmicity.

[1:52:17] Whether ideas are transversable across The Cosmos into The Universe, or into some Divine existence, that is currently unanswerable for no individual knows the true extent of ideas; from where which they originate, and to which extent they exist; their transversion across cosmic, universal, and Divine dimensions is a concept that shall not only puzzle pneumovologists, but philosophers and peoples of all kinds until the end of The Universe.

[1:52:18] But herein we have touched upon the very greatness of ideas and their naturities for it is their mysteriosities in relation to their true existences that is their most puzzling, yet most genuine of all elements.

[1:52:19] We must see the irony in the notion that all we are and all we have ever been is ideas, yet we know so very little about them; this remains true for The Omnidoxy itself to which I dedicate myself to writing; all I write of are the ideas of my mind in relation to the world and The Cosmos in which I reside and know and experience; the very complexity of the nature of the ideas themselves perhaps stands as no greater contradiction, those too are which have sparked the minds of philosophers since the beginning of human thought itself.

[1:52:20] The exploration of the ideas themselves as that which we write of is known as the meta-conception in the Astronist Tradition and is one of, if not the most colourful of all the explorations enacted by the Tradition.

[1:52:21] There are those entities of The Cosmos that do not belong in The Cosmos and they are not explainable, knowable, or unknowable by the capacity of our sentient minds, yet they do exist, and it is this acceptance of their existence that the Astronist Tradition upholds.

[1:52:22] The prominentmost segment of pneumovological study and contemplation is that which is termed as Astronist Mysticism, the subdiscipline dealing with which is henceforth known as sidereology; the collection of ideas within Astronist Philosophy associated with a belief in the union between oneself and The Pneumovollic Cosmos as that which is known as The Absolute.

[1:52:23] Astronist Mysticism is also characterised by a defined connection between spirituality and knowledge which are notoriously separated throughout the rest of Astronist Philosophy, but they remain linked within Astronist Mysticism.

[1:52:24] Astronist Mysticians hold that a Greater Knowledge of The Cosmos is inaccessible without the influence of spirituality due to the limitation of the intellect to understand The Pneumovollic Cosmos without applying spirituality.

[1:52:25] But the essential component of Astronist Mysticism is the belief of one's union with The Cosmos in both a spiritual, philosophical, and metaphorical sense and the achievement of this Cosmic Union, as it is henceforth known, is structured upon three different actions, known as The Three Deeds.

[1:52:26] The first of The Three Deeds is henceforth known as The Presence of The Cosmos which involves the acknowledgement, acceptance, appreciation, advocacy, and annunciation of the existence, the occurrence, and the being of The Cosmos in the particular way that pneumovologists perceive it.

[1:52:27] The second of The Three Deeds is henceforth known as The Experience of The Cosmos which involves practical and mental contact and observation of The Pneumovollic Cosmos.

[1:52:28] The third of The Three Deeds is henceforth known as The Knowing of The Cosmos which involves the demonstration of one's awareness of The Cosmos as it is considered to be something that few individuals are expected to fully comprehend, yet this is explicitly not to be interpreted to be a secret, but instead a unique ability for certain individuals to reach.

[1:52:29] The Three Deeds are central to the practice of Astronist Mysticism as an extension of one's practice of Astronist Philosophy but Astronist Mysticism is considered to be one of the action-based forms of Astronist Philosophy as is similar to Cosmic Devotion.

[1:52:30] One of the primary responsibilities of pneumovologists is to study The Three Deeds in all their aspects, but their responsibilities also rest in developing these deeds in order to further develop the Astronist approach to mysticism.

[1:52:31] In addition, the comparison of The Three Deeds of presencing, experiencing, and knowing of The Cosmos is another important theoretical practice for observologists to enact in order to derive a greater understanding of each of the deeds, and how they are to interact with one another.

[1:52:32] One of the key elements of practice and achievement within the Astronist variation of mysticism is that which is henceforth known as espormation; to esporm is to

complete a personal transformation of one's individual identity after mystic, and pneumovological activities and contemplations.

[1:52:33] The practice of esporming demonstrates the ultimate achievement within Astronist Mysticism for it the internal and external transformation of one's body, one's mind, and one's spirituality is the ultimate goal of mysticistic practice for to reach that which is termed as the esporic state is to both be and demonstrate a distinct perspicaciousness that is considered to be unique to the Astronist endeavour of mysticism; therefore, perspicacion is the action of approaching something perspicaciously which is an adjective that the Astronist Tradition intends to synonymise with Astronist Mysticism.

[1:52:34] When one has successfully espormed, they have completed The Three Deeds to their entireties and have reached a point of understanding of The Cosmos that is only reachable once one has successfully espormed.

[1:52:35] There are the espormers and the espormesses and these individuals are henceforth considered to be the leaders of Astronist Mysticism, who are expected to contribute the most to the development of the Astronist mystical tradition, as well as the establishment of new concepts, theories, and branches of the tradition throughout all future generations.

[1:52:36] That which is henceforth known as the Cosmic Faith theory expounds the notion that one can hold a similar sense of faith in the entity that is known as The Cosmos in Astronist Philosophy, as people also hold faith in Gods, saints, and icons in all the different religious traditions.

[1:52:37] This notion does not mean to deify The Cosmos, but it does intend to the place The Cosmos as an entity to which all peoples may turn to express their sorrows, to laden with their problems, to discuss their dreams, and to inspire their actions, thoughts, and ambitions.

[1:52:38] Despite the fact that The Cosmos is not of course considered divine or godlike in Astronist Philosophy, it does nevertheless play a similar role as the one that God may play in some of the religious traditions; the roles of the overseer, the carer, the inspirer, the confidante, as well as the wellspring of grand knowledge.

[1:52:39] Understanding the Cosmic Faith theory, and understanding The Cosmos in this way is one of the most important understanding within pneumovology as well as in Astronist Mysticism for this role is the most fundamental for The Cosmos to retain and for the Astronist Tradition to preserve.

[1:52:40] Cosmic Faith theorists are tasked with expanding, developing, and further contemplating upon the Cosmic Faith theory for I do suspect that there exists a great deal more of development to be achieved with this theory before it can be described as entirely

fulfilled and established, but the Astronist Tradition shall always commemorate its origins within this particular discourse of The Omnidoxo.

[1:52:41] Those which are known as Societal Constructionism and Cultural Constructionism in the context of Astronist Mysticism exist as applicational extensions to the Cosmic Faith theory.

[1:52:42] Societal and cultural constructionism point to the notion that the nature of cosmic mystical experience must be tailored to the particular societal, cultural, and perhaps even theological issues, circumstances, and situations of the time and place in which an individual, or group reside.

[1:52:43] Societal Constructionists believe that the social and societal aspects of cosmic mystical experience are superior to the other forms of the application of experience, while Cultural Constructionists and Theological Constructionists believe that their respective aspects are superior or primary.

[1:52:44] In addition to those which are categorised as The Three Deeds, followers of the Astronist branch of mysticism are also tasked with seeking out that which is known as The Pental Trajectory which is structured by the achievement of those which are collectively referred to as The Five Mystical Pursuits.

[1:52:45] Astronist mystics that follow and prioritise The Three Deeds are to be henceforth known as deeders, or deedresses, while the Astronist mystics that choose to follow and prioritise The Pental Trajectory are to be henceforth known penters, or pentresses, and those Astronist mystics that choose to follow and prioritise both endeavours of Astronist mysticism are to be henceforth known as entirers, or entireses.

[1:52:46] We shall now outline The Five Mystical Pursuits and attempt make a foundation for how one may wish to adhere to and carry out each of these endeavours if they so choose to prioritise them; the essential notion with regards to these pursuits is that if one is embarked upon, all must be completed at some point, or one should have the intention to complete them; this notion is henceforth known as The Requisitory Principle.

[1:52:47] The first of The Five Mystical Pursuits is henceforth known odysstation, followers, enactors, and completers of which are to be known as odysstatist, whom are obligated to physically journeying through The Cosmos during some time in their life, but no specification is made to how far they should travel, where they should travel to and from, or for what reason they should travel only that they should in general terms.

[1:52:48] The second of The Five Mystical Pursuits is henceforth known as rovation, followers, enactors, and completers of which are to be known as rovaters, or rovatists, whom are obligated to journeying with The Cosmos in knowledge.

[1:52:49] Specifically, this relates to the journey of enknowledge about The Cosmos that a rovater is tasked with embarking upon throughout their lives; rovation is a lifelong pursuit rather than one or two different occurrences therefore rovational practices are transcendent and all-encompassing rather than like other pursuits which are concentrated in different events, and actions.

[1:52:50] The third of The Five Mystical Pursuits is that which is henceforth known as explication and this involves the explanation of one's understanding of The Cosmos as a conveyance of their knowledge of The Cosmos, followers, enactors, and completers of which are known as explicators, or explicatresses.

[1:52:51] Explication is itself characterised by Five Doings which are essential to completing it in its entirety and these include development, dissemination, disquisition, debatement, and dissection.

[1:52:52] In this context, development relates to the maturation, advancement, and progression of an idea, or set of ideas with the aim of enhancing them, while dissemination focuses on the tiring of the ideas in subject to the largest and most far-reaching extent of a population.

[1:52:53] The disquisition portion of the Five Doings focuses on the recording, the writing, the literary discoursing, and the essaying of philosophical material while debatement focuses solely on the verbal discourse of such materials in order to strengthen their ideas and theories for the better.

[1:52:54] Finally, that which is known as dissection as part of the Five Doings is focused on deep philosophical analysis, contemplation, and reconstruction, as well as the scrutinisation of all proposed concepts, theories, notions, and opinions; in completing these Five Doings to their fullest extents, one can only then say that they have achieved the pursuit of explication.

[1:52:55] That which is henceforth known as the practice of symposiation is the fourth of The Five Mystical Pursuits and is very closely associated with the practice of debatement as part of the pursuit of explication as symposiation involves the discussion and debate of one's understandings of The Cosmos, but one must now be thinking about how these two differ from one another.

[1:52:56] Essentially, symposiation differs from debatement in that it centres on the discoursing and debating of philosophical issues, ideas, and theories in an official capacity within an Astronist philosophical building, while debatement remains much more informal, and typically relates to the discussion of philosophy amongst friends and relatives, or in smaller groups, especially outside an official philosophical debate in an Astronist philosophical building.

[1:52:57] The fifth and final part of The Five Mystical Pursuits is that which is henceforth known as enosation and is considered to be the hardest of all the pursuits, especially so in present times, which makes the completion of The Five Mystical Pursuits currently impossible, but we must remember that these pursuits are futural and are not necessarily best applied to our present civilisation, and neither to the present knowledges and perceptions that we do hold.

[1:52:58] Followers, enactors, and completers of enosation are to be known as enosaters, or enosatresses and are tasked with their own unification with sentient beings in The Cosmos, which means both communicatively, philosophically, and in relation to actually greeting non-human sentient individuals; of course, the completion of this pursuits is first dependent upon one's completion of the pursuit of odysstation, unless sentients find humanity themselves before we can master the art of space travel as it is considered to be in the Astronist Tradition, an art that is.

[1:52:59] The completion of enosation is secondly dependent upon first the discovery of sentient life, and secondly the encounterment between human civilisation and other sentient civilisations, whether they be humanoid or not therefore the completion of the enosative pursuit is considered to be the most difficult to achieve in the present time due to humanity's current inabilities in relation to space travel and our general knowledge of The Cosmos and what lives within it other than ourselves.

[1:52:60] However, the Astronist Tradition continues to withhold the place for enosation for it considers the pursuit to be one that shall encourage mystics to do all they can within their abilities and fields in order to enosation for the Astronist Tradition encourages all its philosophers and its followers to seek challenges out, and to embark upon them with every fibre of energy they can muster from within their hearts, bodies, minds, and souls.

[1:52:61] Moving on from our discussions of The Five Mystical Pursuits of Astronist Mysticism, we must now outline and contemplate one of the most important practices of Astronist Mysticism, despite its inorigination from both Astronist terminology, and philosophy, though the hybrid of which we speak is very much originative to the Astronist Tradition, and it is that which is henceforth known as Cosmic Meditation.

[1:52:62] Of course, sages and mystics and followers of many religious traditions have practised some form of meditation throughout their lives and the history of the traditions, and the Astronist philosophical tradition sees itself as no different as it intends to introduce a new form of meditation known as Philosophical Meditation, of which Cosmic Meditation is a branch.

[1:52:63] The essential differentiation between Philosophical Meditation and other pre-Astronist forms of meditation is that Philosophical Meditation focuses on deriving greater knowledge and understanding of a subject from the meditation, or a higher level of contemplation of a subject from the meditation while pre-Astronist forms focus on utilise meditation of purely ritual or spiritual purposes, or for the purposes of relaxation.

[1:52:64] The branch of Philosophical Meditation that is henceforth known as Cosmic Meditation is of particular relevance to Astronist Mysticism, which explains its introduction within this discourse as Cosmic Meditation involves thinking of and centring oneself on The Cosmos which means contemplating about The Cosmos or any one of its progeny solely without any other distraction or any other contemplative subject.

[1:52:65] The traditional meditative practice of silence is utilised, as opposed to humming or chanting, with the purpose of singularising The Cosmos in one's mind so that one only may contemplate The Cosmos during their meditative practices in order to derive greater knowledge of The Cosmos, a greater understanding of The Cosmos, and most primarily, to inspire new ideas about The Cosmos.

[1:52:66] Essentially, Cosmic Meditation is a facet that one may use in order to enknowledge oneself, to gain a greater understanding of the cosmic subject which they do focus their meditations upon, and/or to inspire oneself into thinking of totally new concepts in relation to The Cosmos or its progeny, or the way in which these function and is therefore an important practice that acts as an aid to think of new philosophical ideas about The Cosmos, and thus cemented into the foundations of Astronist Mysticism as a staple practice of the Astronist mystic tradition.

[1:52:67] Despite the non-Astronist originative practice of meditation being part of Astronist Mysticism, the practice of asceticism is not considered to be part of the practices or requirements of Astronist Mysticism.

[1:52:68] This is because the Astronist Tradition considers asceticism to be an entirely religious conviction rather than being rooted in a philosophical basis and in the Astronist Tradition, it is not considered to mean anything more or less if one does indulge in their desires for desire is considered to be drive the mind forth into previously unforeseen territories, while ascetic practices are considered to only inhibit one's ability to think, feel, love, wonder, and ultimately, to philosophise which stands in opposition to the essences of the purpose of the Astronist Tradition.

[1:52:69] Despite this, the Astronist Tradition remains an outspoken critic and discourager of hedonism which Astronist Philosophy opposes as it considers the centralisation of happiness in one's life to be more prohibiting than freeing for the Tradition maintains that the most tragic, daunting, and hurtful parts of life are life's greatest gifts of inspiration, yet forced pain, which is what asceticism is considered, is held to be inauthentic.

[1:52:70] One with prior knowledge about the Astronist philosophical tradition should know stand and point out that the central aspects and purposes of zoism and The Zoic Order are to practice asceticism, but one must not forget that zoics give up the entirety of their lives to The Cosmos for greater knowledge, greater understanding, and greater appreciation of The Cosmos in the form of Cosmic Devotion which is philosophical by its nature.

[1:52:71] It must also be noted that these specific views of asceticism are held most rigorously by Astronist Mysticism and not the entirety of Astronist Philosophy, though Astronist Mysticism's views on asceticism are still highly regarded and tendenced towards, but essentially zoism is an entirely distinct branch of Astronist philosophical practice that must remain distinct from Astronist Mysticism for zoism is often described as its own distinct philosophy that is still currently rooted in, but is growing out of Astronism.

[1:52:72] There is an existent principle within Astronist Mysticism that also deserves a great deal of contemplation for it should be widely observed and it is henceforth known as the Non-experimentation Principle; this holds that Astronist Mysticism, as distinct from general philosophical enquiry, does not share the ambition of proving one's understandings or beliefs, or even in justifying one's notions about The Cosmos and its progeny, but is instead ambitioned by the sharing of all ideas no matter their correctness in order to lead to greater abundances of new ideas; this may be henceforth described as the Mysticist-Philosopher Divarication.

[1:52:73] One of the most unique aspects of Astronist Mysticism, second only to the introduction of that which is to be known as The Mytra, which shall occur in a couple of insentensation's time, is the depiction of The Five Astronist Characters, as they are known outside Astronist Philosophy, yet still within the Astronist World.

[1:52:74] In no other branch or discipline of Astronist Philosophy do The Five Astronist Characters appear in such clarity, or in such regularity as they do within Astronist Mysticism and it is this fact that the mysticists rejoice over, and it is this fact that shall lead to many grand pieces of art long beyond the moment that these words of The Omnidoxy have been typed.

[1:52:75] Further so, not only are The Five Astronist Characters depicted in order to aid the practice of Astronist Mysticism, but they are considered to be central pillars in aiding the practice, so they do not therefore exist just as some extension, or appendix to these mysticistic practices.

[1:52:76] Due to the anticipated abundance of artpieces created by Astronist mystics, we shall herein and now henceforth establish the branch of Astronist Art known as Astromystic Art, which shall collectively refer to all works of art of Astronist mystics, as well as the artists themselves.

[1:52:77] The reason for the inclusion of The Five Astronist Characters into Astronist Mysticism in such a unique way is brought about by the invocation of these Five Characters into Astronist philosophical contemplation and theory that still does not interfere too greatly with the Misnomenic Principle that structures the entirety of The Omnidoxy, for Astronist Mysticism can be considered a branch of Astronist Philosophy

rather than a core element; this is how we shall rejoice in the wonders of characteral philosophical integration as it shall be known.

[1:52:78] Essentially, this invocation of The Five Astronist Characters involves including these characters in one's contemplations about The Cosmos and other subjects of relevance within Astronist Mysticism and wider Astronist Philosophy from a mysticistic viewpoint.

[1:52:79] Of course, this remains an extremely rare and anomalous practice within Astronist Philosophy that is only to be allowed within Astronist Mysticism as is authorised by the Astronist Tradition, thus making the branch of Astronist Mysticism a unique one indeed.

[1:52:80] One with a sharp mind may now, or may have already pointed towards the irony that can be found in the non-inclusion of The Five Astronist Characters despite the name with which the philosophy is attached to and is derived from; that which is Astronist in human form, especially so as part of The Five Astronist Characters, is not to be made part of Astronist philosophical discourse, with few exceptions, though Astronist Art is the place for which artists are able to embrace all aspects of Astronist characteral depiction and inclusion.

[1:52:81] The Misnomenic Principle, as aforementioned, relates to the notion that The Five Astronist Characters, especially so the central figure from which the name Astronist derives, should not be entangled with Astronist philosophical enquiry so as not to seem as though the Astronist Tradition is enacting idolatry, is deifying, or is raising these characters to a higher state of being beyond that which they are which is essentially fictional, though as we have aforeaffirmed, just because something is not physically real does not mean it isn't powerful in more ways than one.

[1:52:82] For future reference and to explain the name attached to this principle, that which is henceforth known as a misnomen relates to the instance in which something is created, especially something that is written, and is ascribed with a name as derived from a person, an object, or an event, but that from which the name is derived is inacknowledged throughout the entirety of the creation.

[1:52:83] Of course, the most notable example of this is the entitlement of the philosophy associated with The Omnidoxy to be Astronist in character, style, orientation, origination, virtue, and purpose, yet the figure and figures to which these elements must aptly apply and from which the name originates are provided with roles within the philosophical discourse.

[1:52:84] Misnometry is therefore existent at the heart of Astronist Philosophy for there shall always exist a disconnection between Astronist philosophical enquiry and The Five Astronist Characters from which most Astronist philosophical ideas are inspired, but this separation is absolutely necessary for their respective establishments.

[1:52:85] Now, we must press on to the final address of this pneumovological discourse, but we do move on to something that is of immense mystery and confounding, though remains central to Astronist mystical exploration and practice, as well as pneumovological study and contemplation; this, of which I infer, is henceforth known as The Mytra, the philosophy attached to which is henceforth known as mytrinism, and the adherents of which are to be known as mytrinists, mytriners, and mytrinesses.

[1:52:86] The Mytra is best described to exist between The Cosmos and The Chaos as it refers to the entities, elements, and events of microcosmic and macrocosmic scales that are not currently categorisable by the parameters of The Cosmos and The Chaos for they do not suit to either.

[1:52:87] Essentially, The Mytra is the dimension of strange occurrences, unexplained incidents, as well as apparitional and spiritual notions, discussions, and contemplations, and is expected to be described as to encourage the indulgent nature of humanity by feeding into such notions of apparition, personage, hallucination, illusions, and matters of a spiritual nature.

[1:52:88] Astronist Mysticism accepts The Mytra to be part of the Astronist Cosmology, however the wider Astronist Tradition cannot accept such a disruptive notion and therefore, The Mytra remains a pariah, though its presence is not banished, therefore pointing to the relevance of its position.

The Formation of Celestial Entities (Formatology)

[1:53:1] One of the major branches of compendology has been left to be discoursed until now, towards the end of the disquisition, but this does not reflect negatively on its importance for the discipline of formatology remains central to compendological study as it explores the way in which celestials form, the specific procedures involved in different versions of formation, as well as the philosophical conclusions that are derivable from such formational occurrences.

[1:53:2] Formatologists are responsible for contemplating the formations of the celestials of The Cosmos in such a way that links such founded contemplations to other philosophical theories, as well as to other disciplines of Cosmic Philosophy in order to make further conclusions about the general naturity of different celestials, and to make other conclusions about the cosmical system as derived from the formation of celestials.

[1:53:3] The essential concept that all formatologists must address in the initiality of formatological contemplation which is to be henceforth known as The Inimitability of The Cosmos which holds the principle that the formations of the celestials in The Cosmos are so unique and sit upon a level of height and transcendence that they remain impossible to imitate.

[1:53:4] The principle of The Inimitability of The Cosmos also maintains that for human mind that would have to physically witness such formations of cosmic proportion in order to understand, describe, and contemplate them in a way that corresponds to their philosophical endeavours.

[1:53:5] The area of formatology that deals with the motionality of celestials under the influence of the actions of forces is henceforth known as dynamics, and it is this branch of study that from which the instrument of dynamicity is derived and considers celestial formation entirely in relation to the motions involved in the completion of the formational process.

[1:53:6] Growth, development, change, and progression are the four main manifestations of dynamics within the cosmical system, but another key aspect to the study of dynamics is the concept of stimulation in a cosmic philosophical sense.

[1:53:7] In this context, stimulation refers to the encouragement, and arousal of cosmic activity by the actions of cosmic phenomena, as well as the measurement of the development of, or increased activity in the state of animation of a celestial entity as triggered by growth, development, change, and progression of the celestial entity, or the cosmic environment in which it exists.

[1:53:8] There exists a plethora of different types of formations and we shall apply them in relation to their dynamical procedures, the first of which is known as Stellar Formation which relates to the formation of stars in all their different sizes, variations, and circumstances.

[1:53:9] The way by which stars form is dependent upon the collapse and reform of the most dense regions within the molecular clouds of interstellar space in dusty and gassy cosmic environments and are regions of extremely cold temperature.

[1:53:10] The initiation of star formation occurs when the most dense parts of the molecular cloud core under upon and within their own gravity with the core of the cloud collapse before the outer regions due to the greater density in the core.

[1:53:11] After a process that is known as fragmentation occurs, which involves the clumping of dust and gas in less than a parsec of size all by the forces of gravity, with protostars eventually forming from the cloud fragments.

[1:53:12] Protostars go through a series of phases including the simultaneous development of a nebular disk as well as the process of infalling occurs whereby matter increases the size of the protostar by hundreds of factors beyond their originality, with latter procedures of protostar formation consisting of thermonuclear fusion and the production of stellar wind.

[1:53:13] After such processes have occurred, T-Tauri Stars are eventually formed before stars begin to develop into fully matured stars, and some may go on to grow further into being categorised as red giants and even supergiants at the largest end of the spectrum of stellar size.

[1:53:14] But of course, we began our basic outline of star formation with an initiation; one of the questions that formatologists must contemplate in every event of formation no matter the celestial involved is what initiated the initiation; what initiates the gravity to build and build upon the core of the molecular cloud until it begins to collapse?

[1:53:15] From a cosmic devotional perspective, the formation of stars is one of the most wondermentful aspects of cosmic phenomena and activity for it demonstrates a distinct procedure within the cosmical system that is considered, by the Astronist Tradition, to be entirely graceful, majestic, and elegant in a way that demonstrates some Divine power and essence behind such a procedure.

[1:53:16] Another reason for the centrality of star formation in a cosmic devotional context is because star formation is entirely precursory to planetary formation, and therefore The Earth and subsequently humanity are both dependent upon the formation of stars; the entirety of the existence of humanity has been dependent upon the formation of The Sun as a star.

[1:53:17] From the philosophical contemplation of star formation, the Astronist philosophers are able to derive, in addition to that which has already been derived, so much more about our genesis, not only as a species, but also as part of a planetary, and more widely, as part of a star system; both the cosmic event of star formation, and the cosmic entity of molecular clouds are both separate, though crucially linked subjects of such devotion.

[1:53:18] By such notions, we owe our existences to the formation of stars and the cosmic devotions attributed to star formations are just the manifestations of this notion, as is the origination for most other cosmic devotions for they are to be seen as emphasises of a notion manifested in actions and thoughts of devotion.

[1:53:19] Another important notion to propose which is perhaps central to the expected popularity of devotion towards molecular clouds and star formation is due to the fact that a majority of cosmic imageries created by telescopes depicted molecular clouds, also known as star factories, the most one of course is that which is known as The Pillars of Creation, which remains encouraged to be devoted over by the Astronist Tradition.

[1:53:20] The next type of formation is that which is henceforth known as Systemic Formation which relates to the formation of star systems as collectively regarded and all the planets, moons, and astronomical bodies that orbit around a central star are included.

[1:53:21] Another type of formation is that which is henceforth known as Oblivionic Formation which involves the formation of black holes as part of the evolutionary path of stars.

[1:53:22] Planetary Formation, quite self-explanatory, relates to the formation of planets and an extension to which is Lunar Formation which of course relates to the formation of moons, and these two entities remain formationally linked due to the latter relying on the former for its formation.

[1:53:23] The next version of celestial formation involves three distinct, yet fundamentally linked types which include Cometary Formation, Asteroidal Formation, and Meteoric Formation, which are to be contemplated within the same area of formation due to their similarities in naturity, structure, and features.

[1:53:24] An important area of formational contemplation is that which is henceforth known as Nebulaic Formation which of course relates to the contemplation of the formation of nebulas in The Cosmos.

[1:53:25] Clusteral Formation and Stremic Formation are the next two versions of celestial formation that relate to the formation of star clusters and stellar streams respectively, and are to be closely contemplated due to their similarities in characteristics, procedures, and categorisations.

[1:53:26] That which is known as Galactic Formation is the next formational variation to be addressed and it is one of great immensity for it attempts to contemplate the formation of entire galaxies which is no easy feat to philosophically grasp.

[1:53:27] Pulsaric Formation can be described as an extension to Stellar Formation and so may be contemplated within that formational category, but it also commands its own distinct contemplation in relation to dynamics, hence the reason for the insentations that are dedicated to its formational contemplation.

[1:53:28] Quasaric Formation is a major variation of formational contemplation for it attempts to contemplate a relatively unknown celestial and one that is immense in both complexity, and procedures.

[1:53:29] Voidal Formation is a formational variation that focuses on contemplating the formation of voids in The Cosmos which, despite the perceived simplicity of voids, tends to ignite a great deal of complexity, especially so in relation to formational dynamics, yet Voidal Formation is integral to our greater understanding of voids in a wider cosmic philosophical sense.

[1:53:30] Superclusteral Formation is part of the wider Metagalactic Formation category as is Filamental Formation with the former relating to the formation of superclusters of galaxies of billions of years, and the latter relates to the formation of the metagalactic filaments of The Cosmos; again, these are not easy feats to contemplate in relation to dynamics and formation it must be said.

[1:53:31] Filamental Formation is the largest formational procedure of The Cosmos, except for Cosmic Formation itself which is an accumulation of all the previous formational variations, Cosmic Formation can be philosophically contemplated in a distinct way in relation to the entity that is known as The Cosmos in Astronist Philosophy, but it is important that each of the formational variations herein introduced are also included in one's Cosmic Formational contemplations.

[1:53:32] One of the most essential elements to circular and spherical formations in The Cosmos, as well as the major component to the measurement in size of celestials, and the general contouration of a celestial, is that which is known as the radius, the measurement of which in a philosophical context is known as radisity.

[1:53:33] The semistrument of radisity is the measurement of radius in relation to its effects on the celestial formation, its interaction with other celestial entities, its general position and role in The Cosmos, as well as the philosophical derivitions that can be made in relation to shape from the nature of the radisity, and the changing perception one may have of a celestial as caused by its radisity.

[1:53:34] Therefore, radisity remains an imperative semistrument to apply in relation to the formation of celestials as it demonstrates the final version of the fully formed celestial before it begins to degenerate, and disintegrate.

[1:53:35] Generally, according to the formatological principles of the Astronist Tradition, the more definable the radisity of a celestial, the greater knowledge one is expected to gain about its formation, and the nature of the formation, but the most important connection that the application of radisity can be make is the notion of relationship between the celestial and its core.

[1:53:36] One must know the position of the celestial's core in order to measure its radius, and if one cannot measure the radius then one cannot derive an application of radisity

[1:53:37] The amount of radisities that a formatologist is able to form is palpable to their experience in formatological contemplation and study, as well as their ability to imagine radisities and their effects on celestials in the ways aforementioned and the greater the depth of the radisity in the effects of the radius on the celestial, the greater quality the radisity is considered to be.

[1:53:38] Though we do now digress a moment, this is an important aspect of instrumenting that must be herein defined as it applies to all implementations of any instrument or semistrument.

[1:53:39] There exists varying levels of quality of the applications of instruments and semistruments, the study of which is crafted and categorised within the discipline of Instrument Theory, but herein and now it is introduced due to the natural course of ideas in one's mind.

[1:53:40] Foundationally, it can be readily accepted that there exist five different elements that measure the quality of an instrumentation, or a semistrumentation and these include the following:

[1:53:41] Firstly, there is depth; the depth of an instrumentation is characterised by the extent to which it employs knowledge of the celestial, the event, or the general subject of the instrumentation; this is easily generally derivable by the accuracy and quality of the notions put forth; other characteristics of instrumentational depth is the length of the discourse, as well as the complexity of the notions proposed.

[1:53:42] The second measurement of quality for instrumentations is eloquence which involves the general fluency of the words and grammar used in a discourse, the persuasiveness of its notions, as well as the ordering, and the layout of the discourse and the extent of its general readability.

[1:53:43] The third measurement of quality for instrumentation is ingenuity which is the ability to create new ideas derived from the application of an instrument to ordinary

celestials; in this context, ordinary celestials are those subjects which the instrument of study is familiarly applied to rather than one that it is not familiarly applied to which relates to profliferity, which is lattermentioned, and the oppositism of which is henceforthly known as inprofliferity.

[1:53:44] That which is henceforth known as alternity relates to the fourth measurement of quality for instrumentations and embodies the ability to apply an instrument to an unorthodox subject, or to a subject/celestial that the instrument has not yet been applied.

[1:53:45] Fifthly, that which is henceforth known as profliferity is the expected ability to expand upon the rigidity of the definitional version of the instrument in a way that extensively builds upon it without losing its intended purpose.

[1:53:46] An inclination in the context of formatological contemplation relates to the angle between the rotation axis of a disk and our line of sight to see it, typically in reference to an agreed plane, but the contemplation of inclinations in relation to astronomical objects is important to formatological contemplation because formatologists must attempt to derive the effects of the inclination on the behaviour of the object itself, as well as the influence of the celestial formation on the extent of the inclination.

[1:53:47] A major branch of formatology is that which is known as morphology, the term itself being pre-Astronist, but in the context of formatology as part of Astronist Philosophy, deals with the study of the phases of formation; the distinct segments of a celestial formation as broken down into different stages.

[1:53:48] Morphologists of formatology are tasked with contemplating these different stages of celestial formation in order to derive the most important stage in the formational process, the comparison of each stage of the formation to orderity, disorderity, and even the application of other instrument of study to the individual morphological stages.

[1:53:49] Morphological contemplation is therefore essential to a greater understanding of the way by which a celestial formation occurs according to different componental parts.

[1:53:50] Two component concepts existent within the discipline of formatology are starbirth and starburst, which are also two prominent subjects of Cosmic Devotion.

[1:53:51] The first, starbirth, is a colloquial term for stellar formation, and the second, starburst, is a colloquial term for a supernova, and in a cosmic sense relates to the collapse, or death of a star, and its transition into a black hole, or some other substellar state.

[1:53:52] The essential difference in usage between starbirth and starburst, and their respective empular equivalents is that these both have cosmic devotional inferences that must be introduced, or at least referred to whenever, or if ever they are addressed in philosophical contemplations, discourses, or enquiries.

[1:53:53] Starbirth is considered to be the birth of all celestialty in The Cosmos, and therefore the birth of all Cosmic Philosophy and so, all those whom do conduct Cosmic Devotion in whichever form they do practice it, are henceforth expected to devote in some form, at least once, to the instance and phenomena of starbirth for without the birth of stars, The Cosmos would become an horrific emptiness; the greatest void of all voids.

[1:53:54] Starburst, which may also be termed as stardeath, is considered, when paired with starbirth, to complete that which is henceforth known as The Essential Dichotomy which is formed by the birth of stars and the death of stars as the most essential occurrences of The Cosmos.

[1:53:55] Despite starburst not holding the same mystical and devotional weight as its oppisitic counterpart, there is certainly a distinct place for starbursts in Cosmic Devotion for their celestial transitional connotations present a powerful notion, and one that remains rare within Cosmic Philosophy and also one that remains enshrouded by mystery and intrigue due to the little that is truly known about how, and why star do transition into what they do, whether this be a fully fledged black hole, a pulsar, a neutron star, or some other substellar object.

[1:53:56] One of the most important notions of contemplation within formatology is that which is known as holding a state of scalar which relates to having only magnitude and no direction which in an Astronist philosophical and formatological context relates to the same notion but in a purely abstract and metaphorical sense rather than in a physical sense for that is dealt with by scientific studies.

[1:53:57] In Astronist Philosophy, scalar is measured by the semistrument of scalarity which relates the extent of magnitude which, in the context of scalaration, is the size of a celestial entity, and its ability to direct itself, or to be directed in a certain way by external forces, the prominentmost of which is gravity.

[1:53:58] Magnitude, in both a cosmic philosophical and an empular context, may also relate to the measurement of the brightness of stars and so, whenever the application of magnitude is made, the distinction between these two applicative differences must be made.

[1:53:59] Scalaration, due to the fact of its own lack of direction, is considered to be a process and a state of disorderity in relation to its comparison towards cosmicality, and it is considered to be as such by the Astronist Tradition.

[1:53:60] Another area of contemplation for formatologists is that which is massive, as measured by the semistrument of massivity; this relates to the effects of mass on formation, as well as the certain components involved in the formational process that result in a greater, or lesser mass.

[1:53:61] Massivity measures the extent to which the mass of a celestial effects its general behaviour, as well as the way in which it interacts with the celestials surrounding it.

[1:53:62] Formatologists also must contemplate on the notion that the largest an celestial's massivity, the greater their isolation from other celestials, which is derived from the notion that black holes, as the most massive of all entity categorisations are also the most isolated from other celestials; the grounds for the study of the correlation between massivity and isolation in The Cosmos is therefore set and should be addressed by formatologists.

[1:53:63] To make another digression from our current topic, as is becoming a commonality during The Omnidoxy, to a topic that does not necessarily belong within formatology officially, but it shall be introduced herein as part of the natural flow of one's ideas, as has been aforeaffirmed.

[1:53:64] There exists two approaches to the appellations of astronomical objects according to the Astronist Tradition and these two approaches are prosaicism and anti-prosaicism, adherents of which are prosaic in orientation, known as prosaicists, and anti-prosaic in orientation, known as anti-prosaicists respectively.

[1:53:65] The central tenet of prosaicism is characterised by the belief that astronomical objects should be named numerically, such as they exist in pre-Astronist times of astronomical categorisation and appellation, and in non-Astronist organisations, an example of which would be to describe galaxies as Messier 87, Messier 88 and so on and so forth, or to call a quasar HE0450-2958.

[1:53:66] However, in direct oppositism, the tenet of anti-prosaicism holds the belief that astronomical objects must be given specific and unique names without any numerical association whatsoever, and it is this orientation that the Astronist Tradition adamantly aligns itself with.

[1:53:67] The Astronist Tradition accuses the goal of prosaicism of attempting to take away the individuality of each astronomical object for the beauty and individuality that such celestials do naturally exhumate.

[1:53:68] Prosaicism is considered, by the Astronist philosophical viewpoint, to be a staunch rival to the general principles and approaches of the Astronist philosophical tradition towards the perception of cosmical entities and phenomena, as well as existing as a rival to Cosmic Devotion, which emphasises the individuality of cosmic entities and events.

[1:53:69] The Astronist Tradition is therefore staunchly prosaicistic in its orientation which, although the appellation of astronomical objects may seem like a small matter, it forms the foundation of the way by which Astronist Philosophy approaches the perception of celestials in a wider sense; to provide celestials with individual names not only provides individuality, but also demonstrates one's respect of the cosmic entities and events in

subject which is the essential principle of the Astronist Tradition towards the celestials of The Cosmos and it is from this respect that the essence of Cosmic Devotion originates.

[1:53:70] As an extension to our aforescussed topic of massivity, there also exists a semistrument henceforthly known as supermassivity which is tasked with contemplating the extent of massivity that is characteristic of Supermassive Oblivions at the cores of galaxies and quasars.

[1:53:71] The contemplations surrounding that of massivity should therefore also be applied to that of supermassivity, but the oblivionic context of supermassivity must also be remembered, as well as the notions of disorderity, unknownness, chaosity, and universality associated with supermassive celestials such as the supermassive black holes of The Cosmos.

[1:53:72] To further extend the application of supermassivity, formatologists must also take responsibility for contemplating the way by which supermassive objects such as black holes, and quasars form as a distinct formatological area to that of the non-supermassive astronomical objects such as the stars, planets, and nebulae.

[1:53:73] Of course, as another branch of formatology, the study of the formation of supernovae and hypernovae as distinct events, not merely just part of the evolution of stars, is an important area of contemplation to speak lightly of their relevance to our greater philosophical understanding of these.

[1:53:74] That which is known in the context of physics and now herein by the context of Cosmic Philosophy, as part of Cosmic Philosophy, the plerion is the centre of a supernova, or hypernova and it is this that should also be contemplated within the discipline of formatology, but the plerion in its entirety, not just its formation, and by this notion therefore, all plerionic contemplations are henceforth categorised within formatology.

[1:53:75] As this is the first time that the plerions of supernovae and hypernovae are introduced within Cosmic Philosophy, we must also now expresses the importance of the cosmic devotional practices focused on plerions which are considered to be part of the Fulminations of Grace devotion that other cosmic explosions and bursts are also collectively devoted within.

[1:53:76] In the context of formatology, as a discipline within Cosmic Philosophy, as part of Astronist Philosophy, the branches of astrodynamics and cosmodynamics relate to the specific disciplines of the formational dynamics of stars and all other cosmic entities respectively.

[1:53:77] Therefore, astrodynamic theories, concepts, and philosophical contributions specifically address how the dynamics of stars affect formation, and how the dynamics of stars affect their relationships with other celestials, and the wider cosmic environment, as grounded in philosophical abstract and contemplations.

[1:53:78] As a closely associated branch, that which is henceforth known as cosmodynamics, or astrodynamics, deals with all other celestials of The Cosmos, but in this same way, as in addressing how their dynamics affect formation, and how their dynamics affect their other cosmic interactions and relationships and it is towards these specific cosmic contemplations that cosmodynamicists are to be henceforthly focused.

[1:53:79] One of the most intriguing aspects of formatological study is of the formation and occurrences of that which is henceforth known as Cocoon Stars, which is a purely philosophical and Astronist-originative term, but relates to a type of perception of stars that exist within a larger cosmic entity, either for the vast majority of their existences, or for just one period in their lifespan.

[1:53:80] Formatologists are herein directed to study the formations and occurrences of this proposed perspective on a stellar entity, as well as correlations associated with such a perspective, in addition to the fact that stellar cocooning is a pure demonstration of the cosmical system, as well as the animity of The Cosmos, as it explored within Astronist Mysticism.

[1:53:81] But it is in the context of Cosmic Devotion that we see the most attention give to cocoon stars for they are considered, by the Astronist Tradition, to be the most devotive of all stellar perceptions for they demonstrate a clear interaction between a stellar object, and other cosmic entities, as part of The Cosmos.

[1:53:82] Cocoon stars are considered to be purposefully protected from the dauntingly vast Cosmos, as well as being protected from the chaosities that do roam, such as black holes which seek stars to feed upon their grand abundances of energy, with the prominentmost of all cocoon star occurrences existing as those which are known as star factories, or star nurseries within the nebulae of The Cosmos.

[1:53:83] Formatology, as you may well have already observed by the topics aforediscussed, enjoys the inclusion into its discipline of a many grand, yet unusual, rare, theoretical, and philosophically originating celestials, the next one of such characteristic is henceforth known as duopulsar.

[1:53:84] A duopulsar, as its appellation suggests, embodies two pulsars that rotating around each other and so, are gravitationally drawn to one another; this may also be known as a binary pulsar system.

[1:53:85] Formatologists are henceforthly tasked with contemplating on how, and why binary pulsars, or duopulsars as they are known in a cosmic philosophical context are formed, and what effect this binarity holds over the pulsars themselves, as well as the proximate cosmic environment.

[1:53:86] Due to the fact that morphology stands as an official branch of the discipline of formatology as the area of philosophical study and contemplation dealing with phases of formation, and in a wider, of general existence, that which is known as lunation, as a process, as an area of contemplation, and as a distinct devotional subject, is herein and henceforth placed within the branch of morphology within formatology.

[1:53:87] Lunation relates to the philosophical notions, contemplations, and the general study surrounding the identification and analysis of the distinct phases of moons in its primitive sense.

[1:53:88] However, wider lunation, which is henceforth known as Expanded Lunation, also includes all other celestial entities into this contemplative area and studies all of their distinct phases of existence, but the mosthigh of all lunations is that which is henceforth known as Cosmic Lunation and explores the phases of The Cosmos in the context of its consideration as a distinct entity in and of itself.

[1:53:89] The defining characteristics of a phase for lunation are a change in regularity, in activity, in direction, in appearance, in functionality, in orderity, in purposivity, in naturity, and in progression if an entity is considered to have become regressive by cosmic standards.

[1:53:90] Closely associated with the stellar perception known as a cocoon star in the Astronist Tradition, a proplyd is a pre-Astronist and empularic term for a disk of gas and dust that orbits a young star, and it is from this that a planetary system may form.

[1:53:91] Proplyds are the next of the celestial entities that are addressed by formatologists, the specific branch dealing with the contemplations and study of proplyds is henceforth known as proplydics.

[1:53:92] In addition to contemplating proplyds in their general existences as well as their formations, proplydicists are also concerned with creating a philosophy of proplyds, mastering the devotions towards proplyds, as well as contemplating the formation of planetary systems in a wider sense.

[1:53:93] Proplydics may also invoke morphological ideas into its addresses as it may contemplate the variety of phases in the formation, and general functionalities of proplyds, and the procedures involved in the formation of planetary systems.

[1:53:94] Proplydiality relates to the instance of being proplydic in state, or proplydic in character and can be described as a sort of semistrument that measures the extent to which an entity is proplydic.

[1:53:95] To contemplate proplydically is to centralise proplyds in one's cosmic philosophical contemplations, and to devote proplydically is to centralise proplyds in

one's cosmic devotions, both in such a way as to superiorise proplyds as one of the most important elements to the construction of the cosmical system.

[1:53:96] Despite the relative shortness of our introduction to proplydics, we must keep in mind that The Omnidoxy itself is a foundational documentation, upon which much further and greater efforts of philosophical contemplation and contribution shall be made in accordance to the traditions and principles expounded as Astronist, and to the subjects and topics expounded as omnidoxical.

[1:53:97] The final branch of formatological address to be made within this discourse before our discussion on The Plurality of Worlds concept is that which is henceforth known as protology.

[1:53:98] Protology is set to deal with the studies and general philosophical contemplations related to the younger phases of celestial entities, those periods of a celestial's lifespan proceeding their formation yet still in a state of protos which is characterised by the earliest and most primitive manifestations of celestials.

[1:53:99] Protology, in a non-celestial context, may also deal with the primitive and earliest forms of a concept, this specific type of protology being henceforth known as Abstract Protology, and focuses on the original variations of a philosophy, a theory, or the earliest forms, or manifestations of a concept, or set of principles.

[1:53:100] The study and contemplation of protology is therefore an essential part of wider Cosmic Philosophy, and even wider Astronist Philosophy for protology transcends one single discipline, despite its official categorisation and origination existing within formatology.

[1:53:101] We must know from where which something has come in order to understand in a greater way where it is now, and where it is set to go in a futural sense and it is from this principled notion that protologists do gain their inspiration from for the branch of study that they do commit their contemplations towards.

[1:53:102] As aforementioned, the final aspect of formatology that we are to herein introduce is the concept that shall be henceforth known as The Plurality of Worlds; before we do introduce and discuss this concept, one must first understand primarity to the study of formatology as all formatologists are expected to at least consider The Plurality of Worlds concept in all of their formatological conclusions, and notions.

[1:53:103] Essentially, The Plurality of Worlds is a conceptual notion derived from the realities of The Cosmos, and maintains a sense of individuality for each and every planetary celestial in The Cosmos as each and every planet is considered to be characteristically unique to its own existence.

[1:53:104] By this notion, a sense of individualism is granted to each planet of The Cosmos and it is the concept of The Plurality of Worlds that explores the individuality of each of the planets of The Cosmos, but also, it is the penchant of this concept to explore the reasons for a planet's unquity and individuality.

[1:53:105] The concept of The Plurality of Worlds is also closely connected to planetary devotion as a branch of Cosmic Devotion for the providence of individuality to planets is a sign of consideration, respect, and fortitude against those whom wish to collectivise and degrade the planets of The Cosmos to lifeless and characterless spheres of rock which is the exact oppositism to the way by which the Astronist Tradition considers all worlds.

[1:53:106] Those whom adhere to the idea of The Plurality of Worlds understand the essence of what the Astronist Tradition upholds about The Cosmos and the entities that do reside within it; a certain distinct respect of all the celestials, a belief in their animity, a consideration for their individuality, and a perception maintaining the centricity of celestials; cosmocentricity.

[1:53:107] The Plurality of Worlds is considered to be a unique cumulation of the Astronist Tradition's viewpoints, principles, and an embodiment of the personality of that which is Astronist in feeling, in character, and in approach, and so a greater understanding of and belief in The Plurality of Worlds demonstrates an even more refined understanding and belief of Astronism for all the Astronist philosophers and followers.

The Structure of The Cosmos

(Structurology)

[1:54:1] The Astronist Tradition maintains that there exists a certain structure to The Cosmos, as is manifested by the atoms that compound to form the matter that we ourselves interact with in The Cosmos.

[1:54:2] The branch of compendology, and the discipline of Astronist Philosophy to which this discourse is structurology, the studiers of which are henceforth known as structurologists, and they concern themselves with the general frameworks, states, elements, and arrangements that can be found within The Cosmos.

[1:54:3] Structurologists attempt to derive philosophical contemplations, and conclusions from the notions surrounding these derivated structures of The Cosmos, they attempt to compare structures, they attempt to align structures with orderity, disorderity, and other parameters, and they also attempt to draw upon different cosmical structures in order to further the practices of Cosmic Devotion, as well as to generally explore certain phenomena of The Cosmos that is officially characterised within the discipline.

[1:54:4] In The Omnidoxy, formatology and structurology sit after one another and this is by no mistake or coincidence for these two disciplines of Cosmic Philosophy, as part of wider Astronist Philosophy, are demonstrative of similar approaches to cosmical understanding, closely linked areas of philosophical contemplation, as well as many of their concepts being interlinked with each other.

[1:54:5] Of course, the efforts of empiricism, we can surely say that there exists four states of matter; solids, which are measured by solidity; liquids, which are measured by liquidity; gas, which are measured by gesity; and plasma, which are measured by plasmity.

[1:54:6] The quadicity of matter therefore should be contemplated as a central notion to the most basic aspects of structurological study, but the contemplations of each of these four states of matter in a philosophical sense is essential to forming an understanding of The Cosmos, and how its physicality at the most basic level of its overall structure.

[1:54:7] As we begin to embark upon our structurological contemplations, we soon begin to understand the frames of distance in The Cosmos according to their true immensities.

[1:54:8] One of the measures of cosmic distance that humanity has devised is that which is known as a parsec, which is equal to 3.26 lights years in distance; such appellations for cosmic distance are applauded and championed by the Astronist Tradition for these appellations provide the individuality, the respect, and the animity to cosmicities that the Astronist Tradition wholly supports as the core essences of its beliefs and approaches to Cosmic Philosophy.

[1:54:9] The Astronist Tradition, as the Humanic Exploration of The Cosmos does initiate, expects there to be many more appellations of cosmic proximity, disproximity, and distance throughout the many years of sentient exploration of The Cosmos awaiting us; the Astronist Tradition just simply hopes from here henceforth that the Astronist philosophers and followers themselves are the primary contributors to these appellations.

[1:54:10] Introducing cosmic distance with the term parsec acts only as a precursor to our introduction to one of the most important segments to structurological study, and this concept is to be henceforthly known as The Betwixity of The Cosmos, which relates to the distances found between cosmic entities, as well as the distance in general in relation to the structure of The Cosmos, but only from an explorative perspective, or an individual civilisation's perspective, or even as microcosmic as an individual's perspective of cosmic distance, which is likely to result in the popularisation of Cosmic Devotion towards cosmic distance, also known as cosmic betwixity, or simply as betwixity.

[1:54:11] The Betwixity of The Cosmos concept relates to all notions that involve the disproximities of cosmic entities, and attempts to derive hope for the Humanic Exploration of The Cosmos in humanity's futural ability to close these disproximities by the use of technology, philosophical ambition and wonderment, mechanical innovation, and scientific discovery.

[1:54:12] The Betwixity of The Cosmos, despite its official categorisation as a concept, can be more accurately described as an area of study and contemplation within structurology due to the vast amount of philosophical contemplations that can be conducted towards the topic of betwixity.

[1:54:13] Two of the contemplations shall be outlined herein and now, yet the Astronist Tradition maintains there are expected to be many more of those which are to be henceforthly known as betwixials in the future of Astronist Philosophy, especially so just prior and during the Humanic Exploration of The Cosmos.

[1:54:14] The pre-Astronist and non-Astronist originative concept of the Generation Ship refers to the instance in which a spaceship is sent out to The Cosmos during the futural and prophesied Humanic Exploration of The Cosmos, but also the individuals aboard the ship must face the reality that they will now not be able to leave the ship that they have just embarked upon until they have reached the coordinated destination.

[1:54:15] For this reason, and for the extremely long time periods which humanity is currently only capable of travelling through space at due to the primitive speeds of human spacecraft, the individuals aboard the Generation Ship will live and die as we do here upon The Earth, but this will cause a long lineage of generations to form aboard the ship due to the elongated time scales; this means that entire lives of people and their ancestors and descendants will be spent aboard a single spacecraft.

[1:54:16] The notion that there will be a long line of generations is where the term of Generation Ship has been provided its appellation from.

[1:54:17] The fact that the Generation Ship itself exists as a concept is due to that which is henceforth known as Premature Embarkation, which is the launching of a spaceship in space to head towards targeted destination, but typically before a time during which the technology for space exploration hasn't been fully developed to the point at which human spacecraft can travel at practical speeds for quickened space exploration.

[1:54:18] The notion of Premature Embarkation directly relates to the pre-Astronist concept that is known as the Wait Calculation which involves the idea of the launching of spacecraft so early that it takes a multitude of the time for it to reach its destination in relation to spacecraft that are sent after it.

[1:54:19] In such a scenario, the spacecraft sent afterwards would reach the destination a multitude of times quicker than the original spacecraft which would deem all the generations and lives of all the people aboard the original spacecraft, in addition to the sacrifices they have made to have been for nothing.

[1:54:20] The Wait Calculation is of course a fairly depressing and negativistic approach to cosmic exploration, but it nevertheless demonstrates a possibility of the reality of space travel, especially so in the Tempestuous Years, the period, as created by the Astronist Tradition, that encompasses the time in human advancement and civilisation before the advent of practical space travel.

[1:54:21] Structurology is a cross-disciplinary subject; one is able to state this confidently by the notion that structurological Issues of Address can be found in many different disciplines of Astronist Philosophy, and one of these Issues of Address that can be found throughout Astronist Philosophy is that of correlation.

[1:54:22] All forms of correlation in The Cosmos between different entities, parameters, and instruments are officially recognised as part of the discipline of structurology, and so, every instance that a correlation has been inferred to throughout The Omnidoxy and every inference to correlations to be addressed in the future of Astronist philosophical investigation are to be officially disciplinarily categorised within structurology.

[1:54:23] However, structurologists are also concerned with contemplation correlation in a general sense, the issues with correlation in philosophical enquiry, the purpose of correlation in philosophical enquiry, as well as the nature of the conclusions that can be drawn from correlational contemplations.

[1:54:24] Again, this is a topic of discussion and contemplation that structurologists are to be henceforthly tasked with grasping the various different inferences of correlations, as well as the conclusions derived from correlational applications which is considered to be no easy feat by the Astronist Tradition due to the vastity and complexity of the topic, and

the requirement it holds for the individual to hold a broad knowledge of non-structurological topics, in addition to being generally well-experienced in Philosophical Practice.

[1:54:25] In addition to the structures of individual astronomical entities, structurology also concerns itself with various different unorthodox cosmologies as alternative structures to The Cosmos and wider universal and divinical existence, either in opposition to the Astronist Cosmology, or deviating in parts from its tenets.

[1:54:26] The majority of non-Astronist or pre-Astronist cosmologies are addressed with the discipline of comparology because those cosmologies are compared to the Astronist Cosmology within that discipline.

[1:54:27] Originating from Astronist Philosophy, the dichotomical cosmologies of the Extracting Cosmology and the Contracting Cosmology, the former of which relates to the removal of the entity that is known as The Cosmos from the entire cosmology, but also relates to the notion that such which exists within The Cosmos is inevitably destined to exit The Cosmos in a variety of ways such as through oblivions, through collapse and destruction, through evaporation, or through some other form of extraction.

[1:54:28] The latter of which relates to the notion of contraction in The Cosmos, which involves the notion that such existents within The Cosmos are inevitably destined to continue to exist within The Cosmos rather than to be taken out of The Cosmos by some form of extraction; essentially, the Contracting Cosmology holds that The Cosmos exists as an incubator, while the Extracting Cosmology holds The Cosmos to be an excubator; that which entities within can easily or inevitably escape, or be taken out of.

[1:54:29] Further so, the Extracting Cosmology rests upon a sense of vulnerability to the various forms of cosmic extraction for which each and every entity is susceptible to, while the Contracting Cosmology, as the oppositism, rests upon a sense of immunity from cosmic extractions for they do not dominate this cosmology as the incubative functionality of The Cosmos does instead dominate.

[1:54:30] The next of the cosmologies that shall be henceforthly contemplated as part of structurological study is that which is known as the Non-singularity Cosmology which holds that there exists no singularities in The Cosmos which is of course in alignment to the Astronist approach to the discipline of obliology.

[1:54:31] The Astronist Tradition maintains that there cannot exist any singularities in The Cosmos due to singularities exhibiting infiniteness and so singularities do not align with The Cosmos' existential principle of limitation and any singularities must therefore exist outside of The Cosmos.

[1:54:32] Some variations of the Non-singularity Cosmology may also hold that The Big Bang is not an event of singularity, which is often allured to, though not entirely agreed

upon, by the Astronist Tradition, while the Non-singularity Cosmology may also hold that there exists no singularities either within or in connection to neither The Universe, nor The Divine.

[1:54:33] One of the prominentmost aspects of cosmological study within structurology is that which is known as The Creation Problem which remains pre-Astronist in its origination though remains an insoluble aspect of cosmology for scientists to grasp, and therefore, the Astronist Tradition encourages philosophers to tackle the issue with their great minds of imagination, contemplation, and solution.

[1:54:34] The Creation Problem is essentially formed by the notion of whether The Cosmos, its progeny, and all the matter-energy that these entities are made up of do actually hold a temporal origin or not for it remains a notion of logic to state that for a creation to be created there must exist a creating agent, or simply, a cause to creation.

[1:54:35] Structurologists are directed towards the contemplation of this creating agent in order to derive the cause to the creation of The Cosmos, either by some temporal suggestion, or by a spiritual, universal, or divinical notion, either in alignment with the Astronist Cosmology, or not so.

[1:54:36] That which is known as the Cave Dweller Cosmology is the final area of contemplation and approach to cosmologies to be studied within structurology and refers to the first instances of humanity's Cosmic Awareness, as it is known in the Astronist Tradition.

[1:54:37] The Cave Dweller Cosmology, also known as Primitive Cosmology, is characterised by a few different beliefs that cave dwellers and non-civilised humans held about The Cosmos during their periods of existence, some of which can easily be derived as foundational echoes to the Astronist Tradition's beliefs, while others are entirely disjoined to the Astronist Cosmology.

[1:54:38] The first of these characteristics to the Cave Dweller Cosmology is the depiction of The Cosmos in cave art, which is dominated by engravings and other simplistic imageries ascribed to the walls of caves, which remain the earliest of all evidences of human cosmic awareness.

[1:54:39] From our studies of Cave Dweller Cosmology, or Primitive Cosmology, we can derive that which is henceforthly known as The Three Ventures which involve a sequence of three interactions with The Cosmos; looking at, thinking of, and communicating about The Cosmos, and it is from the times of the Cave Dwellers that humans have always interacted with The Cosmos in this way, although after the advent of Astronism, these basic interactions are expected to be furthered and advanced to new heights, but without losing knowledge of where from which cosmic awareness and observation and interaction did originate.

[1:54:40] The Cave Dweller Cosmology can be consider the initiator of humanity's cosmic awareness, and although we may never know the exact instances in which cave dwellers did interact with one another about, or communicate to The Cosmos, we can still derive much from the cave art of these peoples from our ancient past.

[1:54:41] The Cave Dweller Cosmology initiated humanity's cosmic awareness, as has been aforeaffirmed, and within this initiation of cosmic awareness there exists an initiation of cosmic questioning for without posing such questions about The Cosmos, one shall never be prepared to answer them; the Cave Dweller Cosmology, despite its simplicity to the cosmologies succeeding it, remains prominent in that it continues to be the origination point for all those succeeding cosmologies, and from this notion, its importance is retained.

[1:54:42] Sapiens, those with whom pictorial communications of The Cosmos are most associated, held a certain wonder in relation to The Cosmos, and it is these peoples that created the first and most simple pictures of the stars, The Sun, The Moon, the constellations (although they did not know them to be as such), as well as the night sky in a general sense.

[1:54:43] It is from these very first imageries of the proximatemost cosmical progeny that the cosmologists, astronomers, and now the Astronist philosophers shall base their most basic understandings of The Cosmos upon; in even the most complex of the cosmic philosophical contemplations, we can still, without failure or exception, derive these most basic progeny to exist at the most basis of such contemplations for notions and imageries that the cave dwellers did conceive those thousands of years ago still retain their foundational place in cosmic understanding and in humanity's awareness of The Cosmos.

[1:54:44] The most remarkable notion of comparison between the Cave Dweller Cosmology and all the succeeding cosmologies, and even including some parts of the Astronist Cosmology established herein, we all still perceive The Cosmos from the same world, and despite the change of the environment, the circumstances, the knowledge, the tools, and the technologies with which we use to perceive The Cosmos, it remains true that even the most proximate of the cosmical progeny are still above us, superior to us, and do retain a certainty of inundation about them which has formed the foundational characteristics of the anthropic-cosmic relationship that is still prevalent today.

[1:54:45] However, with the creation and establishment of Astronist Philosophy and Cosmology, it is hoped and expected that this perception for humanity of The Cosmos to alter, especially so as we begin to centralised The Cosmos in our thoughts, and it shall be changed forever once the Humanic Exploration of The Cosmos has properly begun, as has been prophesied by the Astronist Tradition.

[1:54:46] The study and contemplation of Cave Dweller Cosmology is part of the study henceforthly known as Cosmic Archaeology, which deals with the different ways in which humanity has perceived The Cosmos throughout the various different periods in its

history, as well as across different civilisations, as being influenced by politics, culture, philosophy, societal structure, and religion.

[1:54:47] Another area of philosophical study and contemplation that structurologists are tasked with focusing on is that of clusters, which is henceforth referred to as the process of clusteration.

[1:54:48] Structurologists must measure clusteration of celestial entities by the semistrument of clusterity, and from these measures, they should derive the effects of clusteration on the behaviours of the celestial in subject, they should contemplate on the correlations of clusterations, and they should attempt to draw conclusions about the relevancy of clusterations in The Cosmos.

[1:54:49] With the inclusion of the study and contemplation of clusteration and clusterity into structurology, the discipline is further expanded, especially so with the addition of the coordination and mapping of clusters in The Cosmos as closely linked to Spacial Cartography, also known as uranography.

[1:54:50] The structurological address of clusters in both their general abstract sense, but also in their cosmological physical sense, is expected to greatly contribute to the popularity of clusters in Cosmic Devotion which is brilliantly positive for the followers of the Astronist Tradition to embrace.

[1:54:51] We shall continue on in our structurological endeavour by conducting a full instrumentation of all relevant instruments of study to clusters in general in The Cosmos, to which structurologists are also tasked with making their own contributions.

[1:54:52] Just a short application of the instrument of abundancy to clusters in The Cosmos derives a great deal of abundance for them, especially so as distinct cosmical progenies in and of themselves for in the vast expanse of The Cosmos, galaxies themselves could be classified as clusters, but this relates to the ambiguity of the definition and classification of clusters.

[1:54:53] But even if we narrow the definition and classification of a cluster to its proper means of a cluster of stars within a wider galaxy, or some other largest cosmic entity, there still exists a great abundancy of clusters, and the Astronist Tradition derives from this to indicate the relevancy of clusters in the wider cosmical structure, but whether the cosmical structure and system is dependent upon clusters for its proper order and functionality is an entirely separate notion that structurologists are tasked with contemplating.

[1:54:54] The application of binarity to clusters is certainly an application of interest for it raises the notion of whether clusters could exist, or indeed do exist in binary systems of orbit with one another; whether this could happen, or is in occurrence is something for innemnic minds to contemplate, but structurologists should attempt to derive

philosophical notions about what the binarity of clusters could mean for their role in The Cosmos.

[1:54:55] A bipolarity can exist in almost every existent entity and clusters are no exception to this statement for there exists two physical bipolarities of clusters; the first exists from one end of the clusteral diameter to the other, and the second exists from the core of the cluster to its periphery.

[1:54:56] The centricity of a cluster is of course its core as its physical centricity, but also there exists the abstract centricity to a cluster which revolves around the notions of purpose that are associated with clusters which involves the organisation and arrangement of stellar progenies.

[1:54:57] We must also apply the instrument of chaosity to clusters despite the Astronist Tradition's belief in the cosmicality of clusters; the chaosity of clusters can be derive by the explosions and cosmical violences involved at the core of star clusters due to the close proximities of the stellar progenies which raise the probability of collision and interference.

[1:54:58] The instrument of study of composity is greatly applicable to and deeply connected with clusters of stars for each of the stars of the cluster is considered a composite part of the whole cluster; in essence, clusters themselves are entirely composite for without their composity, they would not exist therefore they are dependent upon being composite in their natures.

[1:54:59] The application of concentricity to clusters explores whether they would ever be able to become concentric in shape, whether they do already exist concentrically in shape, or they do exist concentrically only in a theoretical sense, despite the general understanding that clusters exist in a state of nonconcentricity.

[1:54:60] The core of a cluster is its most important segment and so the application of corality to clusters is an important one for all clusters must have a core, and by the importance of cores to clusters, we understand the overall importance of cores in The Cosmos, as well as their seemful consistency throughout almost all entities of existence in The Cosmos.

[1:54:61] The Astronist Tradition considers clusters to be highly cosmical in their allegiance and therefore the application of the instrument of cosmicality is aptly conducted for by the completion of such an application, one is able to derive greater notions of contemplation of how cosmicality in general and clusters in a wider sense and their cosmicality.

[1:54:62] The application of the instrument of dyadicity measures the interactive relationship between the different stars as part of the cluster, as well as the relationship between clusters, and the interactions between clusters and non-clusteral entities in The Cosmos.

[1:54:63] When dynamicity is applied to clusters of stars, structurologists must contemplate the ways in which clusters affect change, activity, and the progressions made in The Cosmos, or of a particular cosmical progeny as it required in order to successfully complete a traditional application of the instrument of dynamicity.

[1:54:64] The Astronist Tradition holds that, after even the short introduction to clusteral contemplations in this single discourse, the overall importance of clusters to be of great height due to an accumulation of all the other notions of relevancy concluded after the application of other instruments of study to clusters.

[1:54:65] The application of fundamentality to clusters notionises as to whether clusters play an integral role in the overall functionality of The Cosmos, so contemplates whether clusters are dendural or omnural, the former of which relates to an entity that facilitates only its own functionality, while the latter of which relates to an entity that facilitates the functionality of something greater than, or something external to itself, thus deriving states of and two new semistruments of dendurality and omnurality.

[1:54:66] As is obvious by the name of the instrument, the application of functionality is relates to all investigations and contemplations into the internal functions of star clusters, makes notions about the most important elements and components of cluster functionality, as well as involving the instrument of formity to make conclusions about clusteral functionality in relation to, and being affected by clusteral formation.

[1:54:67] The application of the instrument of futurity to clusters is based around notions of how clusters will either grow or decline in their abundance in the future, whether their role in The Cosmos will change in the future, or whether clusters will either one day disperse so as not to exist, or grow even greater in size and density, and thus causing new issues because of such changes.

[1:54:68] Graduality's application focuses on the process of clusteration, especially in relation to the time that passes during the occurrence of clusteration by different levels of degree in stages until the clusteration is complete and the cluster is fully formed; this entire process and the key phases involved in this process are both contemplated under the guise of structurology.

[1:54:69] The application of innemny to clusters focuses on contemplating the extent to which clusters are empirically understood, and therefore, such innemnic applications to clusters run in parallel to scientific and other empirical discoveries and proven theories made about clusters.

[1:54:70] To apply the instrument of study of inversivity to clusters is to result in that which is known as astrodipersion and has been aforescussed in this discourse for inversivity directs contemplations towards that which is opposite to the subject of the application,

and because clusters are associated with astrocentration, the opposite to this is astrodipersion.

[1:54:71] According to the Astronist Tradition, star clusters do exist in alignment with The Matrix, as it is known in Astronist Philosophy, for clusters are considered to be a positive manifestation of cosmicality and therefore an ally to The Matrix as it commands a strict adherence to that which is cosmical in naturity, and that which is aligned with orderity, rather than disorderity, or any other chaotical influences.

[1:54:72] Motionality, when applied to clusters, attempts to derive the way by which clusters move in relation to the surrounding environment, but also in relation to proximate celestials, and due to the vast majority of clusters following the same motionalities as singular stars, and planets, their naturities can be defined as cosmical, their functionalities as rotational and orbitalational, and their orderities as ordered rather than disordered.

[1:54:73] As has been aforementioned throughout our discussion of clusters within structurology, the Astronist Tradition considers the naturity of clusters to be cosmical rather than chaotical due to their features, and their behaviours which almost always fall in alignment with other firmly cosmical entities, which does stand in their favour for their cosmicality.

[1:54:74] Clusters, of course, rotate as is a common and cosmical motion for almost all astronomical entities, as do the stars within the clusters rotate also so the application of rotality to clusters is a positive application, and even with the application of orbitality, we see clusters are falling in alignment with the universally held notions that planets, stars, and all other astronomical objects do in some form orbit a centrality; for clusters, this is their core, or the point of gravitational attraction that is pulling the cluster into existence.

[1:54:75] Therefore, the applications of both rotality and orbitality to clusters and by extension, also their applications to the process of clusteration, are concluded in positivity rather so attributed to their general naturities, motionalities, and orderities.

[1:54:76] The application of the instrument of primarity to clusters results in the belief that clusters are more important to the cosmical system and structure than any other celestial entity, especially so because of the congregational characteristic of clusters, and therefore, their superiority in size, abundance, and overall dominance, especially due to the fact their gravitational pull is constantly growing the cluster.

[1:54:77] The purposivity of clusters still remains innemnically unknown, as is the same for many purposes to cosmical entities and occurrencial phenomena, yet for clusters we can derive that one of their purposes would be stellar arrangement and organisation in larger groups than singular stars; by this notion, clusters are understood as embodiments of cosmic organisation which further supports the notion of their cosmicality.

[1:54:78] When one applies symbiocity to clusters, the results that they are expected to derive are related to the ways in which stars, as part of the clusters, are interactive with one another in mutuality as the Astronist Tradition considers there to exist a symbiotic relationship between all stars that exist within clusters, and between the stars within the cluster and the cluster itself there exist a sense of symbiocity there too.

[1:54:79] As an extension to the structurological address of clusters, structurology is also concerned with superclusters too, the process associated with which is superclustering, and is to be applied by the semistrument of superclustering, the physical manifestations of which are a large group of galaxy groups as part of that which is known as The Metagalaxy in Astronist Cosmology.

[1:54:80] Structurologists are to concern themselves with superclusters, and are to contemplate superclustering, and are to apply the semistrument of superclustering in the same way by which general clustering is applied, as well as normal clustering is applied.

[1:54:81] The concept of astrodipersion in structurology of Astronist Philosophy relates to the idea that the most fundamental structure of The Cosmos is made up of the stars, and contributes to a dichotomy of stellar proximity and diproximity, the oppositism to astrodipersion being astrocentration.

[1:54:82] Astrodipersion, therefore, is the study and contemplation of group of stars, or a region of stars that are dispersed across a wide range of space, so between each star exists a relatively largest distance.

[1:54:83] Dichotomically, we have astrocentration, which by its appellation, we can derive that it focuses its attention on the concentrated regions and groups of stars, which are not quite clusters, but they are certainly more concentrated than the dispersed stars.

[1:54:84] Astrodipersion and astrocentration form contemplations surrounding the dispersal and concentrations of stars, which is collectively described as Stellar Arrangement, and is a prominent branch of study within the discipline of structurology.

[1:54:85] Astrodipersionists believe that the dispersion of stars is the superior form of Stellar Arrangement due to the fact that such dispersed stars populate the otherwise empty voids of The Cosmos, while astrocentrationists believe, of course, that the concentrated arrangements of stars is the superior form.

[1:54:86] The analysis, the comparison, and the devotion towards concentrated and dispersed arrangements of stars are the three essential parts to how structurologists are expected to approach the study of star positionings in The Cosmos, but purely from a cosmic viewpoint rather than from an Earthian viewpoint so as to confuse this study with the contemplation of constellations.

[1:54:87] A closely connected area of study to Stellar Arrangement is that which is known as the study of interspace; interspace, as is obvious by its appellation, is the space of distance between celestial entities in The Cosmos.

[1:54:88] The measurement of the interspace is so accomplished by the application of the semistrument of interspacity, which attempts to derive non-numerical conclusions about the distances between two or more celestials, as manifested by proximity and disproximity.

[1:54:89] Structurologists are also expected to make correlations between the different levels of interspacity and to apply these towards orderity, disorderity, naturity, and other instruments of study in a coapplicational framework, which involves applications to and from instruments of study.

[1:54:90] Interspatial study and contemplations are therefore expansive by their nature which forges an area of study for structurologists that is certainly vast, and complex, as is similar to the other areas of study within structurology that are fairly philosophically demanding in and of themselves.

[1:54:91] That which is henceforth known as a Universal Horizon is a rare feature of The Cosmos that is entirely philosophical and theoretical in nature and is an occurrence of great cosmic devotion from the opinion of the Astronist Tradition, but what exactly is a universal horizon?

[1:54:92] A universal horizon is the instance in which The Cosmos opens to The Universe, the most commonly understood examples of which according to the Astronist Tradition is at the singularity of a black hole, but perhaps the most prudent of examples is at the Cosmic Periphery, beyond which The Universe is considered to exist.

[1:54:93] Structurologists are herein granted the immense task of contemplating and philosophising about this instance of cosmic-universal change on the cosmic-universal boundary and therefore the concept and entity classification that is henceforthly known as a universal horizon is given sole address to structurology by the Astronist Tradition, as authorised by these words of The Omnidoxy.

[1:54:94] By extension to the Non-singularity Cosmology, those which are termed as non-singularities are determined as such because they replace that which was thought to be a singularity, such as that which exists at the centre of a black hole.

[1:54:95] The essential role of structurologists in relation to these non-singularities is to define what these could be if they are not, indeed, singularities themselves, which is a task of great philosophical measure due to the difficulties involved in first, trying to understand singularities, and secondly trying to replace them with something else that is reasonably suitable as a replacement.

[1:54:96] Structurologists, in addition to all of the topics that we have prescribed to them as part of the duration of this discourse, are also henceforth tasked with contemplating that which is known as redshift which in general philosophical terms is a cause of cosmic perceptual distortion due to both the lack of advancement in our current observational technologies, but is also a phenomenon caused by the structure and distance of the The Cosmos and the celestial entities being observed.

[1:54:97] In the context of physics, that which is known as supersymmetry relates to something different than its meaning in the context of Astronist Philosophy, specifically within Cosmic Philosophy, and relates to the instance of symmetry between at least three cosmic entities, and is an extension to cosmic symmetry, which is the instance of symmetry between only two cosmic entities.

[1:54:98] Cosmic symmetry, and especially supersymmetry, are extremely rare occurrences, and are almost entirely theoretical, philosophical, and devotional in the purpose to their origins, and both of which are officially recognised as topics of contemplation and study within the discipline of structurology.

[1:54:99] Another major area of study within structurology is that which is henceforth known as planetics which deals with the philosophy of planets, the generation contemplations of planets, as well as the development of cosmic devotions towards planets.

[1:54:100] Planetics, also known as the philosophy of planets, as an area of contemplation, encompasses the entirety of the philosophical study, enquiry, and investigation of planets in both their structures, formations, movements, positions, devotions, and natures.

[1:54:101] Even though planetics is officially recognised as a derivation of structurology, it is entirely cross-disciplinary and pervades almost all disciplines of Cosmic Philosophy which further raises the prominence of both structurology as a discipline, as well as planetics as a branch of study.

[1:54:102] The term that is herein introduced as nondiscovery remains ambiguous and almost unclassifiable, but the Astronist Tradition remains firm in its decision to classify the concept, and notion of nondiscovery within structurology, despite the conviction of nondiscovery resting in the idea that discovery should neither be prioritised, and neither should it be considered a virtuous act, a relevant act, or an act of philosophy, which stands in direct and vehement opposition to the Astronist Tradition's conviction.

[1:54:103] Why then must nondiscovery be included within structurological contemplations? The answer to such is fairly simple because the Astronist Tradition's adherence of the Philosophical Spirit so the Tradition must consider that which is so very far removed from its own beliefs and by this principle, structurology is lumped with considering and contemplating nondiscovery.

[1:54:104] The Cosmic Mindstep is the official term for the proclaimed new, and revolutionary change in the human perspective of The Cosmos, and humanity's place within The Cosmos that is characterised by the entire personality and approach of Astronist Philosophy.

[1:54:105] The Cosmic Mindstep is characterised by notions of cosmocentricity, non-anthropicity, as well as the centralisation of philosophy and astronomy in human civilisation; to understand the Cosmic Mindstep is to attempt to understand the entirety of the Astronist philosophical tradition.

[1:54:106] The Cosmic Mindstep relates to a reorientation in the way humanity is to perceive The Cosmos according to the Astronist philosophical tradition's understanding and encouragement of The Cosmos should be perceived, and although the term of the Cosmic Mindstep is perhaps only referred to in passing, the concept that it relates to rests at the heart of what it means to be Astronist in one's philosophical orientation and in one's worldview.

[1:54:107] The Cosmic Mindstep is not just a concept though, it is understood as a conscious action to perceive The Cosmos in the way that the Astronist Tradition has represented it here within these very words of The Omnidoxy.

[1:54:108] The Cosmic Mindstep is a conscious decision to view The Cosmos in an Astronist way, to centre The Cosmos to one's life and in one's beliefs, and to make actions according to these newfound principles of Astronist character, and although the Cosmic Mindstep may not be directly referred to in The Omnidoxy until now of course, it nevertheless remains central to Astronist Philosophy, and practical application and reality of Astronist Philosophy.

[1:54:109] One that understands the Cosmic Mindstep from the definitions and characterisations herein provided, and also provided within The Grand Lexicon of Astronomy, will then be best suited to decipher the numerous references to the Cosmic Mindstep throughout The Omnidoxy.

[1:54:110] The final topic of structurological contemplation is that which is henceforth known as speculatism which establishes the notion of "what if" in The Cosmos and involves the contemplations about the possibility of something that is currently non-existent to indeed exist at some future time.

[1:54:111] Or may relate to the contemplations surrounding the possibility of that which is considered totally obscure, an example speculatistic notion would exist as the following: what would it look like if the planets of The Solar System existed between The Earth and The Moon?

[1:54:112] Speculatist ideas are obviously purely speculative, but the Astronist Tradition maintains the importance of the need for such efforts in Astronist Philosophy as such

speculative notions are statements of philosophical enquiry, and philosophical exploration despite the seemful inutility of such contemplations and notions.

[1:54:113] As is evidenced by the widely scattered topics of structurology that have been outlined within this discourse, the structurological discipline is one of great dispersion, but also one of great vastness by the many different faucets that structurologists are able to contemplate and embark upon in their studies.

[1:54:114] For this reason, structurology remains an especial discipline of Astronist Philosophy.

The Topography of The Cosmos (Cosmotopography)

[1:55:1] The discipline of cosmotopography rests as the last discipline of address during the compendological disquisition of The Omnidoxy, which resides as the formative aspect of Cosmic Philosophy, and wider Astronist Philosophy.

[1:55:2] Cosmotopographical studies deal with the arrangements of the natural physical features of the progenies of The Cosmos, which includes the differences in the geologies of worlds, the general arrangement of the natural physical features of such worlds, in addition to the artificial features of worlds that have been added to it from its inhabitants.

[1:55:3] As well as this, cosmotopography is concerned with the accurate descriptions and the mapping of The Cosmos, and of the individual celestial progenies, or the different regions on such celestials; this branch of cosmotopography is henceforthly known as Spacial Cartography, and alternatively known as uranography, though the latter does have closed connections with siderealism which is the official term encompasses the practices and beliefs within Astronist Mysticism.

[1:55:4] Spacial cartographers, in addition to the mapping of celestial entities and galaxies as well as The Cosmos itself, are also responsible for ascribing appellations to celestial entities, astronomical objects, regions of galaxies, as well as galaxies themselves, and must use their philosophical inspiration, their knowledge of the entity in subject, as well as their own justified ideas in deciding on such appellations.

[1:55:5] A spaciocartographer is considered a great calling and profession by the Astronist Tradition, and one that is of equally great difficulty to master; it is a profession intertwined by scientific knowledge, philosophical ideation, and engineering ability; it must be said herein that the one who can map The Cosmos is the one who can see, know, and feel it in a simultaneity that few others are able to achieve.

[1:55:6] Therefore, cosmotopography deals with individual worlds in addition to larger cosmic entities and their own topographies in the same way, and therefore cosmotopographers must deal with both natural phenomena and artificial manufacturations.

[1:55:7] One of the most important aspects and branches of study and contemplation within cosmotopography is that which is henceforthly known as topocentrics, studiers of which, known as topocentricists, and followers of which, known as topocentrists, do so address the notion of topocentricity, which is manifested and organised within the philosophy of topocentrism.

[1:55:8] Topocentrism is the Astronist Tradition's premier flag of differentiation between Astronism and all pre-Astronist philosophies and religions, and it is also the crucial differentiation from that which is Astronist in worldview, and that which is not.

[1:55:9] Topocentrism maintains the principle that all pre-Astronist and non-Astronist philosophies, as well as the religious traditions, are primarily structured from an Earthly, and subsequently anthropic perspective, and therefore not from the perspective of The Cosmos as a whole, and so that which is topocentric is oppositism to cosmocentricity, which is the concept that the Astronist Tradition aligns itself with, and from which it structures the entirety of its philosophy around.

[1:55:10] Topocentrists hold this principle to be the most important defining aspect of the Astronist approach to all perception due to the topocentricity holding the notion that all other religious and philosophical traditions have structured their worldviews upon an anthropic or an Earthly perspective, instead of a cosmic one, the Astronist Tradition considers cosmocentrism to be the greatest definer and the greatest superioriser of Astronism.

[1:55:11] Astronism prides herself on the fact that she holds unquity in her characteristic of cosmocentricity for she addresses the majority of issues, the wide variety of notions, and most of the relevant philosophical disciplines from a cosmic perspective, and rests her philosophical orientations and narratives on the events, phenomenas, and entities of The Cosmos rather than emphasising the occurrences, stories, and peoples of The Earth and humanity.

[1:55:12] This is not to say that humans, or even The Earth itself are not important in Astronist philosophical interpretation and worldview because they essentially are, but unlike the other major philosophical and religious traditions, Astronism does not base the entirety of its beliefs, principles, eschatology, and its general ideations on human wants and needs, human struggles and difficulties, and neither the issues of just The Earth itself or just human civilisation and society.

[1:55:13] As an extension to cosmotopographical contemplations, it must be herein exclaimed that Astronism is not exclusive and this too remains another of the most important differentiations between the Astronist philosophical tradition and those religious and philosophical traditions that are either pre-Astronist or non-Astronist in characteristics and orientations; essentially, Astronist Philosophy does not proclaim itself to be the one truth, nor does it proclaim to be provider of all the answers.

[1:55:14] The final area of contemplation and study for cosmotopographers is that which is known as Galactic Coordination which involves, as the appellation suggests, finding, contemplating, and structuring the coordinates of The Milky Way galaxy for galactic navigation, which will be essential during the Humanic Exploration of The Cosmos.

[1:55:15] To complete this, a totally new galactic coordination system will need to be devised, the appellations created by spacial cartographers will need to be imputed, and this is why the Astronist Tradition emphasises the essentiality for the encouragement of young people to embark upon careers in spacial technology and engineering because we shall need such professionals if we are going to be able to develop such a complex system.

The Duodoxy

*The Principles of
The Logical Cosmos*

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Sanitology

[2:1:1] The second largest of the inclusive discipline preceding only compendology in size is that which is henceforth known as sanitology, or alternatively known as logicology and is the inclusive discipline assigned to the duodoxical discourse within The Omnidoxo.

[2:1:2] Sanitology encompasses an expansive range of topics, the vastness of which are certainly competitive to those within compendology and therefore it is difficult to accurately and inclusively define logicology and the topics it addresses in a singular definition, however, we must attempt to do so for educative and introductory purposes.

[2:1:3] And so, sanitology is the inclusive discipline within which a vast range of disciplines of study and subdisciplines of study reside, as well as being the foundplace of many schools of thought, orientations, philosophies, and countless concepts and notions that are expected to greatly form and effect the entirety of the Astronist philosophical tradition.

[2:1:4] To organise all of the many topics compiled within sanitology, we can split it into two variations; these are core logicology and peripheral logicology, the former dealing with the Astronist approach to certain essential and fundamental questions in the effort of forming Astronist Logic, while the latter deals with disciplines, concepts, theories, notions, and orientations derived from Astronist Logic, most of which are related to Practical Astronism.

[2:1:5] Despite the appellations provided and their connotations, neither core logicology nor peripheral logicology is more important than the other, but instead, these two derivations of logicology can be differentiated by fundamentality; core logicology deals with the fundamental aspects and peripheral logicology deals with the practical, yet still essential aspects that have been founded upon the fundamental aspects of the former.

[2:1:6] In fact, peripheral logicology takes up the majority of the space within this disquisition due to the complexities and intricacies of the topics it addresses, as well as the abundance of such topics in the disquisition but it is of crucial importance that these topics are addressed with a tone of assertion.

[2:1:7] A great many of the topics addressed in peripheral logicology are of a practical and physical nature with the purpose of direct application to their subject and so therefore accuracy, affirmation, and clarity are the three key personalities to be employed during this disquisition so as not to cause distortion in interpretation or application.

[2:1:8] It is of course in alignment with the Philosophical Spirit to promote interpretationism with regards to abstract notions, concepts, and philosophical theories and enquiries, however, with the physical and practical aspects of Astronism, a

prescriptivist approach is more likely to be encouraged as distortion in application has seen the downfall of many philosophies and ideologies in the past.

The Formation of Astronist Logic (Core Sanitology)

[2:2:1] For any philosophical tradition, there must be an identity of logic established so that those whom address the Astronist philosophical tradition understand its positions on the most fundamental of questions and notions.

[2:2:2] Core Logicology shall address four major topics of logic including the nature of origin, meaning, morality, and destiny, and the Astronist approaches to these different topics in a simplified manner.

[2:2:3] The Astronist Tradition understands all existent entities to hold origination, all except The Divine of course which is infinite in all ways, including in its existence, and therefore holds no origination point.

[2:2:4] However, everything else in existence holds origination, even that which is known as The Universe in the Astronist Cosmology despite its own infinity, yet The Universe does not hold Absolute Infinity like The Divine, instead, The Universe holds Partialist Infinity, known as partialism.

[2:2:5] The nature of cosmic origination is to be in a state of protoism and primitivity and all that exists holds a Course of Existence whereby it develops in size, complexity, and age; all things of existence follow this course for it is inescapable even for The Universe itself.

[2:2:6] It is logical to notionise that all that does exist within The Cosmos does so by the providence of The Cosmos and The Universe beyond it, and The Divine beyond that.

[2:2:7] It is logical to notionise that all that does exist in cosmoses other The Cosmos in which we reside does originate and therefore does exist in a markedly different way to the way in which we originate and exist.

[2:2:8] Cosmic origination and other forms of origination such as those within The Universe in other cosmoses are different in all ways for no two cosmoses remain the same when comparing the originations of the progenies within them.

[2:2:9] It is logical to notionise that each and every cosmos, including The Cosmos in which we reside, originates from The Universe which subsequently derives from The Divine, or The Universe is the product of itself, meaning the belief that The Universe attains Absolute Infinity, as is believed by some orientations within Astronist Philosophy.

[2:2:10] Origination is the cornerstone of existence and leads to notions about the nature of being and existence which demonstrates the borders between logic and ontology as two of the main pre-Astronist philosophical disciplines.

[2:2:11] Meaning is the next major topic of our address in this introductory section our discourse on Core Logicology and can be described in Astronist terms as that which is implied and explicated by a proposition, the existence of an entity, or the occurrence of an event.

[2:2:12] Meaning in Astronist Logic explores the meaning of The Cosmos, the meaning of existence, and the meaning of life, rather than exploring other areas such as the nature, the reason, or the appearance of something which are addressed in other disciplines of philosophy.

[2:2:13] The Astronist Tradition maintains the notion that all things that do exist do so by reason and therefore all things that exist hold meaning to their existence and this is inescapable to nothing, not even The Universe and The Divine themselves for universal meaning and divinical meaning are two areas of Astronist Logic that the Astronist Tradition encourages to vehemently explore due to the complexity of such topics.

[2:2:14] Meaning is therefore the reason, the vocation, and the aim for the existence of something for there exists nothing without meaning and even the quality of infinity cannot escape it.

[2:2:15] In Astronist Logic, meaning is differentiated with purpose, or purposivity as it is instrumentally known; this differentiation is made in that purpose is either self-created, or is applied to something distorted by perception while meaning is the natural essence not put there by the thing itself, nor created by something external, nor is it distorted by perceptions influenced by human mentality.

[2:2:16] Meaning is considered pure while purpose is not; meaning is eternal to the subject and cannot be changed while the purpose of something is forever changing according to the proportional shift in the environment, the surrounding circumstances, and the ambitions of the entity in such.

[2:2:17] Meaning is higher than all other aspects of anything; it resides beyond all else and remains untouched by all other aspects; implications for this can be understood to include the purity of meaning, the divinity of meaning, and the infinity of meaning.

[2:2:18] Meaning can be interpreted just as other aspects of something can also be, but even after one's interpretation has been proposed, there will always stand the Original Meaning, also known as the Divine Meaning, or the Pure Meaning which again, remains untouched and undistorted by interpretation, perception, and opinion.

[2:2:19] Meaning just is that which it exists as and it is only logical to notionise that if we are to truly understand something then we must explore its meaning and we must comprehend it entirely and without adding distortions.

[2:2:20] But finally, we come to that which is henceforth known as the Meaning Paradox because if meaning is divinely ascribed then how can we ascribe a meaning to something? The answer is that we cannot and therefore, we cannot truly know the meaning of anything, we can only derive its purpose the way in which we perceive it according to our own knowledge, ability to understand, and our motivations to depict something in a particular way.

[2:2:21] Morality is the next area that we must address in order to foundate Astronist Logic and consists of notions about that which is considered good or right and that which is considered to be bad or wrong according to the Astronist view.

[2:2:22] Astronist Logic presides over the notion that that which is known as the cause is the main element to morality and it is the cause that the Astronist Tradition centrally concerns itself with during discourses on the subject of morality.

[2:2:23] Each party is said to hold a cause; a goal that they wish to accomplish as part of a campaign for all actions are predicated on a cause, a goal, a motivation for the action conducted.

[2:2:24] For this reason, morality is predicated on a cause and the morality of an action is considered through the scope of the cause and therefore in order to understand the morality of an action, one must first understand the context of the cause within which the action was conducted.

[2:2:25] An act that is morally good can be simply defined as that which does not negatively affect a third party while a morally evil act can be defined as that which does negatively affect a third party.

[2:2:26] However, we must already differentiate a good act from a right act, and an evil act from a wrong act; the right act may be evil, and the wrong act may be good depending on the context.

[2:2:27] A right act and a wrong act are more concerned with the context of the act rather than with the act itself which is left to a good act or an evil act to address; essentially, with a cause to achieve, a wrong act can soon be made right and so easily the opposite way around.

[2:2:28] Whatever act is conducted and no matter its complexity, its context, or its consequences, there remains one natural, uncompromising, and inescapable differentiator between a good act and an act of evil and that rests with the heart and mind.

[2:2:29] When one commits an act, any act, one either retains a warmth to their heart and a solidity in their mind when the good they have committed is good and right and properly conducted, but too, when one feels a coldness in their heart and a chasm in their mind, they know the act they have committed is evil and wrong and not properly conducted.

[2:2:30] It perhaps feels illogical to some to present the greater differentiator of goodness and evility as the heart and the mind working in tandem, and although the feelings in one's heart and the thoughts in one's mind are not so easily defined, when they do occur in the way aforescribed there is no matter to ever forget them.

[2:2:31] Therefore, it is perhaps the greatest nature of humanity to commit acts of goodness and acts of evility for to know the reactions of the heart and mind is to know and to hold the ability to differentiate between that which is morally good and that which is morally not so.

[2:2:32] The final major area of contemplation that we shall address in this introductory piece formulating Astronist Logic is the concept of destiny.

[2:2:33] The nature and orientation of Astronism is so positioned as to embrace notion of destiny, the origins of which rest in the time of formulation of the subject of philosophy itself as considered by the Stoics and the Epicureans.

[2:2:34] The Astronist approach to destiny is characterised by a strong belief in progenial and phenomenal control of the destinies of their inhabitants as formulated by the cosmic structure.

[2:2:35] Further so, the Astronist Tradition considers each of the cosmoses of The Universe to hold different and unconnected courses of destiny, but the Astronist Tradition does not attribute these destinical courses with The Divine, but instead attributes the creation of each cosmos in The Universe to The Divine.

[2:2:36] By this notion, The Divine can be considered the initiator of the destinical course and the finaliser of the destinical course and that which occurs in between is a product of the course of The Cosmos, the progenies and phenomena within it, and the nature of its reality.

[2:2:37] This discipline of study within Astronist Logic is henceforth destinology, the philosophers and scholars of which are to be known as destinologists and are expected to explore, develop, argue, and establish the concepts outlined herein, but also to develop new Astronist variations on approaching the concept of destiny.

[2:2:38] Destinism is an orientation that, in this context, is characterised by a belief in destiny as not simply a concept, but a physical manifestation and controllers of progeny and phenomena in The Cosmos.

[2:2:39] However, adestinism is a contrasting orientation in Astronist Logic holding the notion that destiny is simply a concept and notion formulated by the human mentality and need for purpose; this does not mean to say that they disbelief in destiny, but they

simply do not consider it hold any connection with cosmic, universal, and divinical affairs due to its origins from the human mind.

[2:2:40] For this reason, adestinism is expected to be the most popular choice for Astronists to orient their beliefs around due to the little known and little spoken of Astronist belief in Cosmic Origination which we shall introduce herein due to its relevance and foundations in Astronist Logic.

[2:2:41] Cosmic Origination, also known as cosmoriginism, is the belief that followers of Astronism and those whom described themselves as Astronists or Astronists should only belief and concern themselves with cosmically originating concepts rather than those formed by the human mind.

[2:2:42] Therefore, Astronists should only believe in concepts such as celestial orbitality, rotation, and formation in the cosmical system such as those concepts including destiny, time, the soul, predestination, and even the notion of the existence of a god.

[2:2:43] For this reason, cosmoriginism can quickly hold stances of great controversy as it obliterates all notions, concepts, ideas, and theories that are not cosmically originative such as all things thought of by the wants, needs, and ideas of the human heart and mind.

[2:2:44] Despite the controversiality of cosmoriginism, it acts as an important cornerstone to the formulation of Astronist Logic as it erases the discussion of all non-cosmical concepts and notions which is helpful in some ways, but difficult to accept in others for the concepts erased within cosmorigination have formed many of the philosophical debates throughout the history of philosophy.

[2:2:45] The Astronist Tradition herein identifies there to exist Three Vantages of Logic, as they are to be collectivised and appellated, thus forming the basic foundations of Astronist Logic.

[2:2:46] Logical Consistency, as it is appellated in the Astronist Tradition, refers to the first of these Three Vantages of Logic, and involves the extent to which the proposition entails elements of consistency, rationality, and sound foundedness.

[2:2:47] In this context, that which is known as foundedness involves how a proposition is founded, the circumstances involved in its founding, the individual(s) involved in its founding and their intentions and motivations, as well as all other aspects of the founding of a proposition so as to determine its overall consistency to what logic should be.

[2:2:48] Sensical Adequacy is the second of the Three Vantages of Logic and involves the measurement of the extent to which the proposition stands truth to the standards of sense, the degrees of which are largely innate to us as part of our sentience; for example,

something may be supernatural, but it may also make sense while something may be very well natural, but it can also exhibit nonsense; neither the natural nor the supernatural holds territory over what can be considered sensical.

[2:2:49] Experiential Relevance is the third and final of the Three Vantages of Logic identified by the Astronist Tradition and involves all forms of providing proof through relevant facets of experience and experimentation so as to bolster the logicity of the proposition.

[2:2:50] When Experiential Relevance is conjoined to the two other vantages, this forms a triumviration which can be visualised as three rhabdoids pointed upwards towards one another so as to form a single point.

[2:2:51] These three rhabdoids are representative of the Three Vantages of Logic which point upwards to represent progression and converge to one another at the touching point, known as the Contact Point, in order to represent the completion of logic through unification.

[2:2:52] In addition to this formation of logic, we come to approach some of the most basic questions of existentiality and its discussion is predicated on the following three statement: "Only The Universe Exists", "Both God and The Universe Exist", and "Only God Exists".

[2:2:53] The Astronist Tradition detests perception while also lauding it; the former position is taken because of that which is appellated as Perception's Supersession of Logic which is a concept encapsulated by the idea that perception is the ultimate dictator of logic because of the unique perspectives held by all the different perceivers.

[2:2:54] Perception's Supersession of Logic relates to the dependence of logic upon perception, thus highlighting the most fundamental flaw of logic and therefore demonstrating its failure to become a universality.

[2:2:55] However, this is not postulated herein to deny the excellences of logic for they of course existence in abundance, but the demonstration of logic's dependence upon perception is a demonstration that is to be applied to all other concepts, methods, and systems of human origination for all that is sentient in direct origination remains perceptual in nature.

[2:2:56] It is postulated herein that only those concepts and physicalities which are cosmic, universal, or divine in direct origination can be considered escapable from perception for they do not fundamentally rely upon perception to exist whereas all conceptualisation, of which either faith, logic, or experience are the three principal foundations, remain dependent upon perception.

[2:2:57] By this, I mean that they must be perceived to be known and they must be interpreted to exist rather than purely existing without the need for perceiving or knowing them.

[2:2:58] We introduce Perception's Supersession of Logic in order to highlight the inability of logic to escape from perceptualisation; the process wherein a person perceives something so that they are able to know and understand it, but because of the non-uniformity of sentient minds, each perceptualisation remains different for every individual in every circumstance.

[2:2:59] It is increasingly considered by the Astronist Tradition to be a mistake to notionise that there exists any uniformities in the perception of concepts which demonstrates an interesting aspect of thought for philosophy in a wider sense and the Philosophical Spirit too, which continues to uphold the principle that the individuality of thought, belief, and practice, which are derivations of perception, is essential to remaining philosophical in nature, thus demonstrating an even more proximated coalition between Astronist Philosophy and the Philosophical Spirit.

[2:2:60] One of the main instances of the uniformity of perception is through religion's introduction of notions such as dogma and doctrine in order to instil a commonality amongst adherents.

[2:2:61] The very notion of religious traditions introducing such concepts of dogma and doctrine demonstrates the identification of Perception's Supersession in a wider sense from the very inception of higher levels of belief and knowledge.

[2:2:62] However, as current trends continue, strict adherence to conceptual dogmatism is becoming more and more scarce, thus demonstrating a natural trend directed towards philosophical approaches to knowledge, belief, and the understanding and interpretation of systems; it seems that it is prudent to suggest Perception's Supersession of Dogma in addition to its supersession of logic.

[2:2:63] Returning to focus on knowledge, it is postulated that for something to be known, it must first be perceived, thus notionising that without perception there cannot be knowledge, but if knowledge can only be perceived and perception is based on an individual's ability to think, see, and understand according to their own circumstances and experiences, then this puts into question the entire validity of knowledge itself.

[2:2:64] By this notion, it is postulated that knowledge should henceforth be referred to Perceived Knowledge in order to make the distinction between that which is perceived to be known and that which is known to be known.

[2:2:65] Anyone that stands by any of the derivations of the Perception's Supersession concept is to be henceforth known as perceptionist due to their adherence to perceptionism which is the belief orientation encapsulating the Perception's Supersession

concept and upholds the notion of the superiorisation, centralisation, and domination of perception, especially over logic, knowledge, faith, dogma, and rationality.

[2:2:66] To contemplate further about Perception's Supersession of Logic we must analyse a common definition of what logic is from a perceptionist orientation; "reasoning conducted or assessed according to strict principles of validity," can be considered a basic definition of logic.

[2:2:67] Considering the first word of "reasoning" which requires thinking sensibly and by means of fact, we can say that sensibility is formed through experience which is a direct derivation of perception meanwhile the consideration of something according facts, which are a direct derivation of knowledge which itself is dependent upon the way in which is able to perceive and how they perceive.

[2:2:68] Considering the next two words of "conducted" and "assessed" suggests the analysis of some concept which is wholly dependent upon one's perception of the criteria for the analysis to take place, as well as criteria remaining dependent upon prior knowledge which, as aforeaffirmed, is dependent upon perception.

[2:2:69] The logician's according to "strict principles" is the next element of the definition to be addressed; strictness postulates non-deviation from that which is founded while "principles" are pre-determined elements of knowledge derived from experimentation and experience which are each derivations of perception, thus owing to individual interpretation and non-uniformity.

[2:2:70] Perceptionists consider demand for strictness to be a way of curbing the ability for new forms of validity to be created, thus they are considered to merely be a distortion of logic, and even a disabler of logic for logic is reliant upon new forms of knowledge and experience to formulate its methods; essentially, strictness applied in order to demand authority and to stop deviation through new ideas which is neither philosophical nor progressional.

[2:2:71] Finally, the postulation of "validity" as an element of logic is considered by perceptionism to be formed according to prior knowledge and perception for validity is based purely upon interpretation which is itself a form of perception.

[2:2:72] This perceptionistic analysis of the definition of logic is a prime example of how a concept such as logic can be perceptionised (as distinguished from that which is known as perceptualisation) in according to the perceptionist philosophical approach.

[2:2:73] From the perceptionist viewpoint, logic, due to the supersession of perception over it, is considered to be a branch of perception itself rather than its own discipline of study; perception is not a discipline of study itself but it is considered to encompass the traditional philosophical disciplines of epistemology, aesthetics, ethics, and now logic.

[2:2:74] Before we are graced with the introduction of partitionmentism, we must briefly address that which shall henceforth be appellated as The Perceptual Cosmos as a form of cosmos.

[2:2:75] The Perceptual Cosmos expounds the notion that even The Cosmos itself subject to perception and therefore goes beyond normal measures of perceptuality by notionising that even that which is cosmic in nature is ultimately subject to perception; this is a very that notably is not held by the Astronist Tradition due to its counternotion of the idea that all that is cosmic is transcendent and exempt from sentient perception.

[2:2:76] The Perceptual Cosmos rejects this notion by stating that even those entities of The Cosmos to which we, humanity, exist in subordination to are subject to our own sentient perceptualisations; this is not considered to be a correct notion by the Astronist Tradition due to the very fact of the subordination of humanity to The Cosmos and its progeny and phenomena which is an omnipostulated seen throughout The Cosmos.

[2:2:77] Nevertheless, The Perceptual Cosmos remains a type of cosmos and one that is expected to ignite many interesting metaphilosophical, ontological, and meta-anthropological discussions and concepts.

[2:2:78] The Astronist Tradition acknowledges and accepts the impracticability of the notion of Perception's Supersession of Logic in terms of practical application and for this reason, the Astronist philosophical tradition introduces a form of interpretation that is to be henceforth known as partitionmentism.

[2:2:79] Partitionmentism is herein introduced as a form of interpretation that splits a concept in two categories, the first which refers to its practicality in application, and the second of which relates to its theoretical and philosophical significance.

[2:2:80] The partitionmentist method of interpretational categorisation is formed as a response to the impracticality of certain concepts with the functionality of sentient society and therefore such concepts remain considered in theoretical and hypothetical ways, typically characterised by their oppositions to established methods, or their highlight of issues in pre-existing systems and concepts without offering a fully formed alternative.

[2:2:81] From its origins as a method of interpretation of Perception's Supersession of Logic, partitionmentism is expected to become an important alternative as a method of interpretation as part of Astronist Logic due to its ability to organise postulations according to their practicalities and their philosophicalities.

[2:2:82] Also of particular concern to the core logicologists is the fundamental elements of what an Astronist Society is so to forebear the concerns of the latterdiscoursed and formulation of Astronarianism.

[2:2:83] It is herein maintained that an Astronist Society is an Absolutely Autonomous Culture, as it shall be henceforth appellated so as to clarify that Astronist Culture exists alongside other cultures therefore in many cases it can be classed as a subculture, though it remains autonomous in the sense that it is self-governing and separate from the wider culture of a state, or group of people.

[2:2:84] The Astronist Tradition maintains the belief that the positioning of Astronist Culture to become an heteronomous culture stands in opposition to the Philosophical Spirit because heteronomy is principled on the notion that the Astronist Culture must be governed by something outside of its own influence which is against the Philosophical Spirit because it allows for the distortion of the Astronist Culture by external forces with their own intentions.

[2:2:85] The discipline of study that shall henceforth be known as cosmic anthropology, alternatively known as cosmoanthropology refers to the study and philosophical contemplation of humans in The Cosmos, their relationship to The Cosmos, their role within it, and the future for humanity in The Cosmos.

[2:2:86] As the basis for the foundation of cosmoanthropology, there are herein established The Five Forms of human interaction within The Cosmos which are collectively referred to according to the acronym of RESET which involves human interaction with The Cosmos religio-philosophically, economically, socioculturally, environmentally, and technologically.

[2:2:87] The first of these concerns itself with the religio-philosophical interactions of humanity to The Cosmos which involves all aspects of ideation, thought, belief, practice, faith, understanding, knowledge, and perception directed towards The Cosmos and its progeny and phenomena by humanity in general, as well as by individual humans.

[2:2:88] The second refers to the economical interactions between humanity and The Cosmos which involves all the monetary interactions between humans in The Cosmos, but defined from monetary transactions made on The Earth, as well as relating to the economy of The Cosmos which involves an accumulation of all the production and consumption of goods as defined from those conducted on The Earth itself.

[2:2:89] The third relates to the sociocultural interactions between humanity and The Cosmos which involves a vast plethora of social, cultural, and religious interactions made either beyond The Earth or in regards to The Cosmos in its entirety or to any one or more of its progeny or phenomena.

[2:2:90] The fourth of these concerns itself with the environmental interactions between humanity and The Cosmos which involves the self-ascribed responsibilities held by human civilisation in the protection of The Cosmos and its progeny and phenomena when they are considered in the context of them being environments.

[2:2:91] The fifth and final element of RESET refers to technological reciprocations in occurrence between humanity and The Cosmos which involves The Cosmos, its progeny and phenomena as being the inspirers of technological innovation in the minds of humans, especially through their own natural processes.

[2:2:92] Cosmoanthropological contemplations are vast and remain widespread throughout all discourses of The Omnidoxy making cosmoanthropology crossdisciplinary by its very core nature although it does encompass its own specific concepts despite its pervadation through many differences disciplines of study in Astronist Philosophy.

[2:2:93] One of the most important elements in the entirety of Astronist Philosophy that is present throughout The Omnidoxy, with the ambition of the Astronist Tradition to synonymise it with that which can be described as Astronist, is that which shall be known as Cosmic Culture, or cosmoculture.

[2:2:94] Cosmic Culture is an all-encompassing term that involves all instances of the depiction, mention, or inference of either The Cosmos itself, or one or more of its progeny or phenomena; essentially, Cosmic Culture can be described as a subtype of wider culture is oriented around cosmic affairs, attributes, entities, thoughts, and expressions.

[2:2:95] Meanwhile, that which shall henceforth be known as Cosmic Development, or cosmodevelopment as its alternative appellation, involves the cultivation of the progenies of The Cosmos to meet the needs of humanity; this is closely related to the term henceforth known as anthropisation which is the changing of anything that was once previously unsuitable for or dislikable by the needs, wants, and standards of human civilisation.

[2:2:96] Space Colonisation, which is a lattermentioned term, is a subtype of Cosmic Development for Cosmic Development is not only physical and practical, but it also remains conceptual too which involves the cultivation of The Cosmos philosophically for the purposes of its enculturation, as is spearheaded by Cosmic Philosophy as one of the major Astronist-originated branches of philosophy.

[2:2:97] That which is henceforth known as Cosmic Ethnicity, or as cosmoethnicity, refers to the instance in which one chooses to describe their social and cultural group to be cosmic rather than from an Earth-based cultural group; therefore, a person may describe their ethnicity or heritage as cosmic, or cosmoanthropic.

[2:2:98] Cosmic Ethnicity in the context of it being a branch of cosmoanthropology refers to the interactions between different ethnic groups and traditions on planets other than The Earth as part of space colonies or civilisations.

[2:2:99] Cosmic Gender is the next of the terms to introduce as part of cosmoanthropology and involves the interactions between men and women and other forms of gender identification beyond The Earth in civilisations on other cosmic progeny as a means to

detect how a civilisation is structured according to gender roles, especially so in comparison to those existent on The Earth.

[2:2:100] Outside of the context of Cosmic Gender being a branch of cosmoanthropology, the term also refers to the new genders that humanity is expected to come across as it interacts with non-anthropoc sentient beings on worlds other than The Earth during the Humanic Exploration of The Cosmos; such genders are not expected to be just male and female due to the differences in the evolutionary paths between humanity and other sentient beings.

[2:2:101] Cosmic Society is another wide-ranging term that refers to the entirety of known sentient civilisation beyond The Earth and is, by this term, collectivised into one society as distinct from the society residing on The Earth.

[2:2:102] Similarly, though distinct, is the term of Cosmoanthropic Society refers only to the entirety of civilisations beyond The Earth that are populated by humans with no interactions or populations of non-anthropoc sentient beings.

[2:2:103] Cosmic Race collectively refers to each of the major divisions of populations of civilisations beyond The Earth as primarily defined by physical characteristics and is therefore used as an instrument for demographical studies and projection of different cosmocivilisations according to the physical characteristics of those residing within such societies.

[2:2:104] That which shall henceforth be known as Cosmic Values, which exists as the final entry of the seven main foundations of cosmoanthropology, collectively refers to the general ideas, principles, and ways of life postulated by populations residing on cosmic progeny other than on The Earth, especially in retrojection to the values of The Earth.

[2:2:105] Retrojection, as one of the thousands of new terms introduced within The Omnidoxy, refers to the instance in which a group creates a set of concepts, methods, or principles for the purpose of distinguishing their themselves from the concepts, methods, or principles of another group, especially one that they oppose, hold contention with, or find little in commonality with.

[2:2:106] The Astronist philosophical tradition identifies there to be three main anthropological interactions with The Cosmos on a practical level; these are known as Space Colonisation, Space Transversion, and Space Animation.

[2:2:107] As is perhaps self-evident by their appellations, Space Colonisation involves civilising space, whereas Space Transversion involves travelling through space meanwhile Space Animation involves living in space.

[2:2:108] Planetary habitability is a very important term and area of study within cosmoanthropology because it involves the measurement of the extent to which a planet is

presently, or naturally habitable for human life to survive on permanently without the need to conduct terraforming activities on the planet.

[2:2:109] There are herein introduced Eight Forms of Planetary Habitability, as they are henceforth to be collectivised, the first of which is to be known as anthropoplanetary which refers to the habitability of humans on a planetary as defined from sentoplanetary which refers to the habitability of non-human sentient beings on a particular planet which is further derivated according to the specific capabilities of different sentient species to withstand different environments, thus shifting the habitability of a planet greatly.

[2:2:110] Herein we introduce the prefix of sento- which is used to refer to sentient beings, especially defined from humans meanwhile the prefixes of anthrop- or anthro- are to be used to refer to humans, as is pre-Astronistly established.

[2:2:111] The third of the Eight Forms of Planetary Habitability is that which shall be known as variaplanetary which involves a fluctuating habitability of a planet especially due to the seasonal variations on the planet, some being harsher than others to human or non-anthropocentric sentient life.

[2:2:112] The next of the different planetary habitabilities is that which shall be known as inpermaplanetary which refers to the instance in which a planet is permanently uninhabitable to both humans, sentients, and non-sentients even if terraforming, or another form of planetary transformation was applied; this is typically characteristic of gas planets.

[2:2:113] Oppositely, that which shall henceforth be known as planetary habitability form of permoplanetary refers to the instance in which a cosmic progeny is permanently habitable for either humans, sentients, or non-sentients.

[2:2:114] Meanwhile, that which is to be known as abettoplanetary is a form of planetary habitability that is characterised by the requirement of technological assistance for humans to survive on a planet.

[2:2:115] Oppositely, that form of planetary habitability which shall henceforth be termed as preroplanetary involves the instance in which technological assistance is not required for humans to be able to comfortably survive on a planet.

[2:2:116] The final entry of the Eight Forms of Planetary Habitability is that which shall be known as here on in as asentoplanetary which refers to the instance in which a planet is habitable to a non-sentient species, but is not habitable to a sentient species.

[2:2:117] Therefore, the introduction of the prefix of asento- refers to non-sentient beings and creatures as defined from their sentient counterparts.

[2:2:118] Planets are to be categorised according to these different habitability forms which ultimately determines their habitability for the three major categories of anthropic, non-

anthropic, and non-sentient; such planets are to be listed by The People's United Educational Space Exploration Confederation in one of its catalogues.

[2:2:119] As we now move on to the practice of terraforming, in cosmoanthropological terms, it is defined as the change of a cosmic environment in order to suit either anthropic needs, or sentient needs in a wider non-anthropic context and is therefore considered to be form of anthropisation, or sentientisation, depending on the context of its usage.

[2:2:120] Terraforming is often the most plausible way of transforming a planet that is previously inhabitable to one that is habitable, but terraforming may also involve less drastic measures that can actually be seen on The Earth itself having already been conducted by human civilisation.

[2:2:121] The Astronist philosophical tradition, in addition to its cosmoanthropological definition, also defines terraforming as the change of an environment for means of cultivation or construction, an example of which on The Earth is the use of greenbelt land for the purpose of homebuilding.

[2:2:122] This smaller scale of terraforming activity is henceforth termed as microterraforming, or microterraformation, as a derivation of the term terraformation, as terraforming is officially known.

[2:2:123] Microterraforming has become so commonplace on The Earth that it has now been synonymised with construction in a general sense which leaves terraforming to mean extreme forms of transformation on a planetary or continental scale usually, and not just the change of the land to suit cultivation, but also the change of the climate of the planet in order to suit cultivation.

[2:2:124] The next of the concepts termed in this discourse is survivability which is encapsulated by the idea that "the long-term survival of the human species and the progress of a technological civilisation requires the building of a spacefaring civilisation that utilises the resources of outer space, and that not doing this could lead to human extinction."

[2:2:125] "A related observation is that the window of opportunity for doing this may be limited due to the decreasing amount of surplus resources that will be available overtime as a result of an ever-growing population," which forms a subtype of survivability that is either appellated as emergencial survivability or hypersurvivability.

[2:2:126] The extent to which the leaders of the world are willing to undertake this project with serious measures of implementation designates the extent of their survivability; essentially, the extent to which they want humanity to survive, but also progress in the context of space, or on any progeny, or vessel off-Earth.

[2:2:127] Cosmoanthropology can be described as the study of all aspects of human society in an off-Earth context and for this reason, cosmoanthropological study involves all the different stages of life that every human goes through as well as all the natural processes that are in occurrence all of the time that are often taken for granted, but their natural occurrences may be halted or obstructed due to the environment of space itself, or another cosmic progeny.

[2:2:128] The human biological processes that are of contemplative significance in cosmoanthropology include homeostasis, biological organisation, metabolism, growth, adaptation, response to stimuli (stimulation), reproduction, and interorganism activity, as well as circulation, and digestion.

[2:2:129] In addition to these processes to consider are all the different systems of the human anatomy including the endocrine system, the immune system, the lymphatic system, the muscular system, respiration, urination, the integumentary system, as well as the functionality of organs in general.

[2:2:130] The consideration of all of these elements of medicine, biology, and human anatomy make cosmoanthropology a crossdisciplinary subject as it encompasses these three large branches of study that require professional knowledge and experimentation in order to derive consequences and conclusions which does stray from the philosophical foundations of the subject, however, the pervading nature of cosmoanthropology demonstrates its own importance as a distinct discipline of study within Astronist Philosophy that involves non-philosophical subjects.

[2:2:131] In addition to the address of human biological processes in cosmoanthropology, also involved are the issues relating to human societies but instead applied to the context of space.

[2:2:132] The major problems of humanity address within cosmoanthropology include overconsumption, overexploitation, pollution, deforestation, and biodiversity loss.

[2:2:133] Notably, the process of overpopulation is not considered to be a problem as the Astronist philosophical tradition does not consider there to ever be an instance of overpopulation for the progression of humanity, which links to the Astronist Tradition rejection of abortion.

[2:2:134] Therefore, in an Astronist context, overpopulation is retermed as hyperpopulation and in comparology, involves aspects such as biocapacity, demographic optimisation, waste management, population growth, and land reclamation.

[2:2:135] Cosmocultural relativism in the context of cosmoanthropology involves the idea that a person's beliefs, values, and practices should be understood based on that person's own culture, rather than be judged against the criteria of another and this involves application to The Cosmos in all senses.

[2:2:136] That which is henceforth appellated as cosmokinship refers to the web of social relationships that form an important part of the lives of all humans in civilisations beyond The Earth, although its exact meanings even within this discipline are often debated.

[2:2:137] However, it is generally believed by the Astronist Tradition that cosmokinship involves the combination of the emotional, cultural, and relational commonalities collectivised in a share sense of understanding and unity and therefore remains an important element of study within cosmoanthropology.

[2:2:138] Structural cosmoanthropology is a branch of cosmoanthropology involving the study of the development of cosmoculture is dependent upon deep structures that are existent in all cultures, and consequently, cosmoculture is able to be compared to non-cosmic cultures and still find many commonalities between them; essentially, this branch of cosmoanthropology focuses on the similarities in the internal structures between cosmoculture and other cultures.

[2:2:139] Hyperurbanisation is a cosmoanthropological term involving the process of urbanisation to the point at which the rural parts of planet other than The Earth become less abundant than the urbanised areas.

[2:2:140] Cosmohydrology, similar to hyperpopulation, involves the address of issues including water conflict, water scarcity, water conservation, water management, and irrigation on planets other than The Earth itself.

[2:2:141] In a similar context, that which is known as cosmoagrarianism, which is also known as Farming in The Cosmos and is a branch of study within cosmoanthropology involves agricultural subsidy, animal farming, crop farming, monoculture, nutrient pollution, overgrazing, and plasticulture.

[2:2:142] There exists two other branches of cosmoanthropological study which are to be known as planetary utility and cosmoclimatology which collectively incorporate into their studies the creation of artificial environments, desertification, habitat fragmentation, habitat destruction, land degradation, land pollution, and natural disasters on cosmic progeny other than The Earth itself, especially in relation to how these issues effect or will effect the habitability or accessibility of such progeny to human civility.

[2:2:143] The final element of cosmoanthropology involves the process of stationing which involves the creation of a space habitat in some form, either a space colony, space settlement, space station, or space civilisation which is therefore essential to the categorisation and organisation of civilised habitats beyond The Earth.

[2:2:144] Myself being the writer of The Omnidoxy, I have always remained honest in the disacralisation of The Omnidoxy as it may be perceived in such a way as part of a wider effort to retain philosophical designation for Astronism.

[2:2:145] There perhaps exists no greater contribution from omnidoxicology in this struggle to retain philosophical designation than for the introduction of omnidoxical fallibility which pertains to the principle that neither The Omnidoxy nor Astronist Philosophy, or The Institution is to proclaim that The Omnidoxy is without fault and is therefore not sacred as a result.

[2:2:146] The Omnidoxy is a fallible document like all philosophical documents as distinguished from those of a religious nature which proclaim infallibility; omnidoxical fallibility is encapsulated by the belief orientation that shall henceforth be known as profallibilism which stands in support for the notion of omnidoxical fallibility as a pivotal and defining fact of Astronism as a philosophical tradition rather than that of a religious tradition.

[2:2:147] That which shall henceforth be appellated as The Sentient Bisect is introduced early on in this disquisition of logicology because it remains an efficient tool to designate people's belief orientations, and remains at the heart of how one is to be defined as Astronist (or some other appellation connected to Astronism) and how they are not to be, thus owing to the choice of the word bisect for this concept's appellation.

[2:2:148] The Sentient Bisect staunchly holds that either someone believes in sentient life in The Cosmos, or someone does not believe in sentient life in The Cosmos, the former is Astronist and the latter is anti-Astronist; the harshness and distinctiveness of this bisect is felt the most for those whom are undecided on such a question for it demands their decision to be made in order to be able to align themselves as being adherents of Astronist Philosophy.

[2:2:149] Interestingly, there does exist a distinct simplicity in The Sentient Bisect as a way of determining a person as an Astronist or not and although there is expected to be major oppositions to its implementation, it nevertheless remains an efficient tool in defining people's beliefs and their general orientations.

[2:2:150] The application of The Sentient Bisect is supported by the Astronist Tradition so as to determine the general orientation of an individual as well as the philosophicity of the person because if a person agrees with the notion that there does exist sentient life in The Cosmos, this does not automatically mean they are Astronist nor does it mean to say that they believe in all related concepts, however, it demonstrates their understanding of the question, their contemplation of the question, and their openness in mind to agree with such notions.

[2:2:151] Therefore, the efficiency of The Sentient Bisect cannot be argued with and for this reason, it is supported by the Astronist Tradition, though it is still expected to remain a controversial and troubling aspect of the Tradition for some with expected counterarguments to The Sentient Bisect centred around notions that it defies the principles of the Philosophical Spirit, which the Astronist Tradition wholly denies to be

counterarguments of falsity for it is not accepted that the Bisect is in opposition to the Philosophical Spirit.

[2:2:152] Another core element of logicology involves the discipline of study of proprietology which involves the metaphilosophical concern and issue of proprietorship which, in the context of Astronist Philosophy, relates to the nature of the ownership of Astronism.

[2:2:153] Proprietological issues are addressed not exclusively to this discourse of this disquisition and such addresses may not always be explicitly labelled as proprietological for they are often intertwined into addresses of other natures and topics so it is important that we remain vigilant in our readings so as to pinpoint when proprietological issues are raised.

[2:2:154] Proprietologists are tasked with attempting to understand and interpret according to a framework of concepts the omnidoxical outline of how Astronism is owned, as well as exploring wider metaphilosophical issues such as whether a philosophy in general can or should be owned, as well as the inherent natures of such ownership so as not to compromise with the nature of the philosophy itself.

[2:2:155] According to the orthodoxies of the Astronist philosophical tradition, as outlined by The Omnidoxo as the founding text of the Astronist philosophical tradition, Astronism is herein described as conocial, or lesser known as duonocial or binocial, meaning that it equally belongs to two separate groups in different and uncompromising ways.

[2:2:156] The first of these conocialities is that Astronism is metaphorically owned by all peoples of all worlds through adherence and interpretation meanwhile it is also owned by The Institution of The Philosophy of Astronism through responsible administration, organisation, and representation, and it is via these roles that The Institution herein and henceforth assumes to the status of the Proprietarian of Astronism, as it shall be appellated.

[2:2:157] For something to be nocial, it relates to the ownership of something abstract by a manifested entity, and is commonly used as prefix as it is so introduced herein and that which is known as nociality relates to the state of something abstract being owned by a manifested entity.

[2:2:158] Oppositely, that which is known as inociality refers to the state of something abstract not being owned by a manifested entity and there are many other forms of nociality that are introduced herein, each of which should be philosophically contemplated by the discipline of proprietology.

[2:2:159] That which can be described as internocial, or being in the state of internociality, refers to the instance in which an abstract is owned by two or more manifested entities meanwhile being intranocial, or intranociality involves the instance in which an abstract is

owned from within its own auspices rather than from an external organisation; The Institution of The Philosophy of Astronism maintains that practises intranocialism.

[2:2:160] Alternatively, that which shall be known as supranocial refers to the instance in which an unconnected and indifferent organisation from the philosophy itself manages the philosophy, but does not hold the values and principles of the philosophy at the forefront as it is considered to hold other intentions such as profitability or exposure.

[2:2:161] That which can be described as forenocial is the instance of nociality involving the period of time before a philosophy was owned by some external entity from itself, and is therefore opposite to the period of postnociality which relates to the time after which a philosophy has become inocialised and is no longer owned by some physical entity.

[2:2:162] That which shall be herein and henceforth known as a proprietary proclamation refers to the instance in which an individual, an organisation, or a philosophy itself proclaims to be the owner of a philosophy, or some other abstract; The Institution of The Philosophy of Astronism expresses a proprietary proclamation within The Omnidoxy herein.

[2:2:163] An external entity must conduct a proprietary proclamation in order for it to eventually achieve and be recognised as the proprietor of the philosophy, but it must be maintained that a proprietary proclamation is exactly that, a proclamation and only until one is recognised as the proprietor can they honestly say that the proclamation is fulfilled.

[2:2:164] The period of time between the point of a proprietary proclamation and the fulfilment of such a proclamation through the recognition of the entity as the proprietor is to be known as demiproprietorship, but the essential question remains of who or what conducts the recognising?

[2:2:165] From the perspective of the Astronist philosophical tradition, the responsibility of recognition is left to three groups which will eventually and unanimously reach a Decision of Proprietorship, as it shall be appellated henceforth, for the regions over which their influence spans; these three groups are the Majoritarian Public, the Reigning Government, and the Philosophic Society.

[2:2:166] The Majoritarian Public refers to the majority decision of the public to recognition one potential proprietor of an abstract, which is to be known as an aspirant, through the use of polling and other forms of public address and mass decision-making.

[2:2:167] Meanwhile, the Reigning Government, as it is appellated, refers to the majority decision of parliamentarians on whether the aspirant is the correct proprietor for a philosophy in their country.

[2:2:168] The final of the three groups appellationed as the Philosophic Society refers to the majority decision made regarding the proprietorship of a philosophy by the community of professional philosophers in a country whom hold one vote each regarding the proprietorship of a philosophy; these votes are to be henceforth known as psephes.

[2:2:169] Returning back to the different nocialities, we address that which is known as being renocial/renociality which involves how a philosophy returns to a state of being nocialised which is formed by a process henceforth known as renocialise and renocialisation.

[2:2:170] The process that shall similarly be termed as nocialisation is distinguished as the process in which a philosophy is first owned by a proprietorian whereas renocialisation involves the instance in which a philosophy has already been propried, has become inocialised, and is then later nocialised again through renocialisation.

[2:2:171] Another interesting version of nociality is that which is henceforth known as transnociality, as manifested by the belief of transnocialism which involves the attribution of the title of proprietorian to a transcendent being, or to something that is not manifested in a physical existence, such as a deity.

[2:2:172] Antinocialism is the belief orientation involving notions against any form of ownership of concepts/philosophies/religions; antinocial elements are expected to be existent throughout all areas of the Astronist philosophical tradition from different schools and groups.

[2:2:173] However, Astronism cannot be described as antinocialist because it remains tied to its proprietary proclamation in The Omnidoxy thus demonstrating a very clear understanding of proprietorship of The Philosophy.

[2:2:174] Furthermore, that which is henceforth known as hypernociality, as manifested by the belief orientation of hypernocialism, involves the public advocacy for the ownership of concepts and is opposed to antinocialism.

[2:2:175] There are other forms of nociality that we must also address herein, the first dichotomy involves macronociality and micronociality, as manifested by the belief orientations of macronocialism and micronocialism respectively.

[2:2:176] That which can be described as a macronocial viewpoint refers to the idea that nociality best works on a large scales across the entirety of the philosophy only while that which can be described as a micronocial viewpoint refers to the idea that nociality only works on a small scales and directed towards particular elements of a philosophy rather than across its entirety.

[2:2:177] The next of the nocial dichotomies to be addressed involves the belief orientations of mononocialism and omninocialism, the former of which involves the idea that the

proprietarian of a philosophy owns only the philosophy in its whole representative form, but does not own everything within it and this may also be known as representational socialism.

[2:2:178] Meanwhile, the latter, which can be described as omninoclist in orientation involves the idea that every concept/belief/denomination/school of thought within a philosophy is owned by its proprietor as well as the entirety of the philosophy itself in its representational form; this may also be known as entiretarian socialism.

[2:2:179] Entiretarianism is a wider belief orientation and approach to philosophical understanding that transcends beyond proprietology, yet its origins remain tied to the discipline with its first mention herein.

[2:2:180] Entiretarianism encompasses an approach to anything that takes into the account the entirety as well as everything existent within it; this can be described as taking into consideration that is represented by the whole while also considering the whole itself.

[2:2:181] Entiretarianism is contrasted with that which shall henceforth be known as compositarianism which is entailed by an approach to anything that takes only one or more of its composite elements into account rather than its entirety and everything existent within the entirety.

[2:2:182] Compositarianism and entiretarianism formulate a dichotomy of approaches in the understanding of how something can be viewed, especially within a decision-making context whereby consequences exist for making different decisions.

[2:2:183] It can be generally held that compositarians are interested in specific elements of a something either abstract or manifested rather than the whole

[2:2:184] In a social context, a compositarian approach would be characterised by an indifference to the ownership of the philosophy in its entirety whilst instead focusing on particular elements within it that are considered more important than the whole and they must therefore be propertied.

[2:2:185] An entiretarian approach to sociality would be characterised by an indifference towards the different composite elements within the philosophy with a greater focus on the ownership of the philosophy in its entirety, thus automatically including everything present within it.

[2:2:186] Compositarians are generally expected to accuse entiretarians of being ignorant in their overlooking of the most important elements of something, thus stressing that the ownership of something in its entirety may not be the most efficient approach.

[2:2:187] Oppositely, entiretarians would counternotion this view by stating that compositarians, by focusing on the composite parts of a philosophy, in fact miss out on the

spirit of the philosophy itself which can only be attained through approaching it in an entire way, thus owning the philosophy in its entirety rather than proprieting only the perceived key elements of it.

[2:2:188] Despite entretarianism and compositarianism holding originations herein as part of proprietological theory, they can be and are expected to be applied to a wide variety of circumstances.

[2:2:189] We have mentioned the role and responsibility of the proprietorian throughout our proprietological discussions, and herein we understand that proprietorianship is considered to be a solemn duty by The Institution of The Philosophy of Astronism for it is considered to be integral to philosophical origination, the future of the philosophy, as well as commanded as such by some element of destiny that The Institution is extricably tied to its proprietorian obligations to Astronism.

[2:2:190] The associated belief orientation that is henceforth known as proprietorianism involves the belief that the proprietorian of a philosophy is the most important element of the philosophy, especially when superiorised above the conceptual elements of the philosophy and its adherents.

[2:2:191] Proprietarianism advocates for the notion that the proprietorian of the philosophy should hold considerable sway over all elements of interaction between the philosophy and the wider world externally, as well as issues involved with the philosophy internally.

[2:2:192] Essentially, proprietorianism is a form of managing an organised philosophy that involves the absolute authority of the proprietorian which no other group, organisation, or individual can challenge due to the proprietorian opinion remaining absolute in its decision.

[2:2:193] Oppositely, that which shall henceforth be known as nonproprietarianism is a belief orientation holding that Astronism should not be owned by either The Institution, or its adherents and interpreters; that The Philosophy should remain autonocial meaning that it owns itself, but cannot be owned.

[2:2:194] A nonproprietarian approach to the management of an organised philosophy removes the the role of a proprietorian altogether and considers there to exist no element of authority in the management of a philosophy and that all organised philosophies are to be considered only in that the adherents, the institution, and the philosophy itself coadminister the philosophy rather than one proprietorian monoadministering the philosophy, typically the institution.

[2:2:195] Finally, proprietology is not only of a metaphilosophical concern but also of metareligious concern and interest as the ownership of a religions shares a similar premise to the notion of the ownership of a philosophy for the two, despite their many differences, do share a distinct element of abstractness to their natures.

[2:2:196] For this reason, proprietology, despite its origins within philosophy, particularly Astronist Philosophy, is a discipline that transcends beyond the concern of philosophy alone and poses the question of ownership to all topics, especially those which remain abstract.

[2:2:197] The next area of core logicology that we are to address is appellated as The Repetitions of Our World which essentially holds that everything is repeated including music, films, football games, church services, storytelling etc. due to the inherent nature of humans to enjoy repetition and although Astronist Philosophy supports and assimilates to this notion, it equally stresses the importance of variation, as is encapsulated through the appellated concept of Variated Repetition.

[2:2:198] The Repetitions of Our World as a concept identifies, explores, and discusses the reasons for such repetitions and the level of success that they have achieved, but most importantly concerns itself with the notion that the masses will and currently are understanding such repetitions and are beginning to crave variation in their existences which pertains to many of the discontentments felt in modern society which this concept identifies and attempts to encompass.

[2:2:199] By its very core nature and due to the principles besides which it stands, philosophy is and shall always remain non-repetitive in all accounts which is demonstrated by its motional nature, the fact that it is constantly seeking progression in all ways, and because even the philosophical traditions of the world, especially those of an Astronist origination, are always in a constant shift which is to be known as kinetication.

[2:2:200] Kinetication involves the constant and simultaneous movement of different elements of something, especially something conceptual such as a philosophy and is one of the primarily describers of the processes in constant occurrence within the Astronist philosophical tradition.

[2:2:201] Specifically in Astronist Philosophy, there can exist no greater non-repetitive system of thought for terminologies are in constant movement and creation, the observations of the night sky are in constant change, the progressions involving space knowledge, space exploration, and spaceflight are in complete constancy, as well as the conduct of debates, philosophisations, and new concept developments within the tradition push the entirety of the philosophy along on a constant basis, thus owing to the aforeintroduced process of kinetication.

[2:2:202] As we now move on, we come to the appellated concept henceforth known as The Indivinity of Good & Evil which, by its own nature, is intrinsically connected to the inclusive discipline of contology which is of course latterdisquisitioned because of its ethical focus and is pre-Astronistly known as theodicy.

[2:2:203] The reason for its placement within this discourse is because of its primarily concern beyond the immediate ethical issue being the distinction between that which is Divine and that which is good and evil and the common misorigination of these two separate entities, and how religious traditions have played an immense part in their amalgamation.

[2:2:204] One of the most common arguments against the existence of god is the proposition that if god created nature then why would god create tsunamis if they cause so much destruction; therefore, are tsunamis truly evil?

[2:2:205] To address this notion, the Astronist philosophical tradition creates that which shall henceforth be known and appellated as The Mercilessness of Non-sentience which is also addressed elsewhere in The Omnidoxo though its true origination resides here within this discourse as part of core logicology.

[2:2:206] The concept that is henceforth known and appellated as the Individuality of Mind which involves the essential notion that each sentient mind is unique as demonstrative of the derivated divinity of sentience.

[2:2:207] Due to this understanding of the unique individuality of the sentient mind, the Astronist Tradition considers itself to be a proponent of individualism, as also bolstered by the nature of philosophy itself for it remains a subject, belief system, and practice that holds a premise of individuality at its heart with individual belief, individual practice, and individual thought being three main elements of philosophical individualism according to the Astronist Tradition.

[2:2:208] Identity is the basis for human mutual existence and so by asking the question of Who am I?, one is beginning to explore not only their characteristics placed upon them by the labels of the world, but in a more proactive way, begins to explore how they want to be in the world with the other two questions posing Who am I to others? and Who am I to the world?

[2:2:209] The notion of how one wishes to be present in the world addresses what a person wishes to be to others, to the institutions who govern them, and to the cosmos that surrounds them which in turn leads them to what they want to be to themselves; this is manifested by the creation of their idyllic self, known as a persona.

[2:2:210] The consideration of the self is tandem to the consideration of others so not without regard for those with whom you interact can one understand whom they are for we humans are mouldable beings and then to change ourselves to reflect the qualities of others around us, perhaps creating one of the greatest ironies.

[2:2:211] What a person considers their greatest flaw to be is often the same element of their character that another person considers to be the character that they are most lacking, or the quality of that person that they do most admire.

[2:2:212] As an extension of the initial question of Who am I?, this form of identity questing, as these questions are to be collectively referred to, is provided with the greatest of importance and interest by the Astronist Tradition, and is encapsulated by the question of Who am I to the world?

[2:2:213] Without the understanding of who one is to the world presently, one cannot establish who they wish to be to the world in the future; who one is to the world is primarily established by their thoughts, opinions, actions, and practices that they do project into the world, therefore, to the world, one is seen is the projection of what one wishes.

[2:2:214] This is dissimilar to the nature of the question of Who am I? because there exists no projection of actions and thoughts for one to know who oneself is as one needn't say whom they are to know whom they are.

[2:2:215] The question of Who am I to others? can be seen as a microcosm of Who am I to the world? as the latter also transcends one's lifespan and is often determined after one's corporeal death in their designation as a legend, a hero, a challenger, an artist, or via some other title of identity.

[2:2:216] The exploration of these questions is one of the essential elements to the foundation of core logicology due to the vastity of ideas that such questions do create and according to the perspective of the Astronist philosophical tradition, the understanding of the concept of identity is essential to establishing logic.

[2:2:217] That which is henceforth known as the discipline of study of velocitology deals with the speed of elements and entities within The Cosmos as well as the contemplation of the speed of The Cosmos itself.

[2:2:218] Velocitological issues address the necessity of speed in The Cosmos, as well as remaining concerned with whether light really is the fastest entity in The Cosmos, the relationship between The Cosmos and The Universe through the dynamic of speed, whether speed really is existent in The Universe at all and if the answer remains no to any of these questions, then the velocitologists responsible is to counteract with why.

[2:2:219] The Velocities in The Cosmos is the appellation that collectivises all the different forms of speed present within The Cosmos as manifested by all the different progeny and phenomena and remains the central concept of velocitology and it is from this which all velocitological studies are inspired and conducted.

[2:2:220] One of the main elements of velocitological study and contemplation revolves around the discussion of the different speeds of progeny, and phenomena in The Cosmos and what can be derived from speed, often through the instrument of dynamicity, in order to draw conclusions about the natures of such progeny and phenomena; this places speed

at the forefront of cosmological understanding as the main driver of conclusions about celestials.

[2:2:221] The speeds of both The Expanding Cosmos and The Universe itself are also of concern for velocitologists, especially due to the theory of the acceleration of the former having established itself in recent times which raises velocitological questions including how fast could The Cosmos accelerate before its collapse? Does the infinity of The Universe pertain to the notion that the speeds that The Cosmos can reach are of an infinite nature?

[2:2:222] Another important concept that is introduced under the auspices of the discipline of study of velocitology is that which shall be known as comovement in pertination to the description of The Cosmos and its relationship with the other cosmoses of The Universe.

[2:2:223] To comove relates to the movement of two or more entities in simultaneity, though not necessarily at the same speed, within a set or unset period of time and in a set expanse; comoving is therefore changeable to the circumstances to which it is applied.

[2:2:224] The concept of comovement in a universal and cosmological setting pertains to the idea that The Cosmos itself and all the other cosmoses in The Universe are moving simultaneously in an infinite expanse that is The Universe at infinite speeds without the possibility of encounterment between different cosmoses.

[2:2:225] The concept of comovement is integral to understanding how movement occurs outside of The Cosmos between different cosmoses in their entireties, as well as relating to their non-interaction with each other.

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[2:2:226] It is the proportional nature of reality that for one to ascend in something, one must simultaneously descend in another.

[2:2:227] Why must my mind wander into the most worrisome of topics?

[2:2:228] Perhaps those questions that are presently perceived to be of the least importance are in fact of the most important nature yet the small-mindedness of the masses in their own worlds do not wish to accept such because it requirements the utility of their mind beyond corporeal and material reality.

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[2:2:229] Before we move onto the next discourse of this disquisition which is concerned with the introduction of the omnimentioned Philosophical Spirit and the explanation and exploration of what it is, how it influences every aspect of Astronist Philosophy, and why

it is adhered to by the Astronist Tradition especially, we must introduce to final elements of Core Logicology.

[2:2:230] That which shall henceforth be known as contemplationism, alternatively known as contemplatism, is a belief orientation holding that the higher the amount of contemplation that a person conducts the better their philosophicity will be.

[2:2:231] Essentially, contemplationists hold that the vast majority of the people of the world have been distracted from contemplation through the invention of material products, forms of media consumption, and overconsumption in general so as to divert their attentions away from deep contemplations.

[2:2:232] Contemplationism holds contemplation to be a form of artistry that is to be mastered over the course of many years and is considered to be the necessary precursory to the philosophical and occurrological activity of debating and so therefore contemplation rests at the core of what philosophy is.

[2:2:233] Contemplationism insists that contemplation is the fundamental element of practice in philosophy and that contemplation should remain an integral part of one's daily life, especially as a source of reflection, a calming technique, a form of relaxation, and the primary way of mulling which contemplationists insist is something that is not practised enough.

[2:2:234] The final element of core logicology that is to be addressed in this discourse is that which shall henceforth be known as suffocationism, which may also be known as suffocism, as followed by suffocationists, or suffocists.

[2:2:235] Suffocation, in Astronist Philosophy, means anything that limits freedom of thought, action, possibility, or potentiality and it is the belief and goal of suffocists to reduce suffocations in their lives and other people's lives.

[2:2:236] Suffocationism as a belief orientation holds that all limitations of the freedom of thought, action, possibility, or potentiality can and should be removed from one's life in all instances of their occurrence; the state in which one no longer holds any suffocisms in their life is to be known as a state of disencumberment.

[2:2:237] Suffocisms as a collective term relates to suffocations and their elimination from a person's life but suffocationism holds three distinct branches including personal suffocationism, interpersonal suffocationism, and societal suffocationism.

[2:2:238] Once one has eliminated all suffocisms from their life, it is considered by suffocationism to be the duty of successful suffocists, known as victorists, to relieve as many others as possible from their own suffocisms which they may devote their lives to through the forsakement of all their other vocations.

[2:2:239] The exploration of what suffocists achieve and why they are considered to want to achieve such a status of life without suffocisms is explored as a prerological issue because the basic purpose of suffocationism and its practices is to achieve freedom from imposed and self-imposed limitations.

[2:2:240] As the final point about suffocationism, one whom is well-acquainted with the Buddhist philosophical tradition may see many parallels between the philosophy of suffocationism and the elimination of suffocisms and the Buddhist doctrine of one's goal to release themselves from samsara in order to nirvana, but the Astronist philosophical tradition does not include an equivalent to nirvana in its own philosophy because the doctrine of nirvana invokes a belief in the achievement of a transcendent state for corporeal humans.

The Philosophical Spirit

[2:3:1] One of the most important elements of logic that the Astronist Tradition utilises for the purpose of decision-making is that which is henceforth known as the Philosophical Spirit, which is omnimentioned throughout The Omnidoxy, but without proper clarification, the Philosophical Spirit is expected to remain an elusive element of Astronist Logic.

[2:3:2] The Philosophical Spirit holds an intangible omnipresence throughout the entirety of Astronist Philosophy that develops over time according to that which is known as sophulation.

[2:3:3] Sophulation is when a concept or set of principles are developed over the course of their different applications rather than through the systematic listing of such principles; essentially, to be sophulative is to be explained through applications only.

[2:3:4] Sophulationism is the belief orientation associated with sophulation and therefore sophulationists uphold the notion that sophulative approaches to the codification of principles are superior, yet remains opposed to enumerationism which holds that the codification of principles are best conducted through listing the different elements and principles of the system.

[2:3:5] According to the Astronist philosophical tradition, the Philosophical Spirit is intrinsic to all that is philosophical and its remains all-pervading; the Philosophical Spirit holds an alternative appellation of Untold Law because the Spirit aspect of philosophy is both transcendent and underpinning of philosophy that remains ultimately transversive so it cannot be pinned down due to the untold amount of applications to which the Philosophical Spirit associated.

[2:3:6] It is also important to note the loyalty of the Astronist philosophical tradition towards the Philosophical Spirit which is omnireferenced through The Omnidoxy; the Astronist Tradition equates the principles of the Philosophical Spirit with philosophy and that which may be deemed as philosophical in nature, appearance, and function.

[2:3:7] This therefore demonstrates the reason for the Astronist philosophical tradition's loyalty to the Philosophical Spirit; it is primarily based upon the idea that loyalty to the Philosophical Spirit further supports the designation of Astronist Philosophy as a philosophy.

[2:3:8] The cumulation of all the different instances in The Omnidoxy that the Philosophical Spirit has been referenced form the Philosophical Spirit though to fully understand the Philosophical Spirit, one must read and study The Omnidoxy.

[2:3:9] Despite the ultimate fact of the Philosophical Spirit remaining untold, it is best understood as the set of seemingly loose, yet truly interconnected aspects that can be

described as philosophical and characterised by a focus on rationality, fairness, and freedom of thought.

Natural Philosophy (Naturolology)

[2:4:1] The discipline of study that is herein introduced as naturolology forms a major component of Core Logicology and explores all elements of natural existence categorised as either cosmic progeny or cosmic phenomena, or existing as derivations of either, with the former relating to physical entities such as celestials, sentient beings, and environments while the latter relates to the events in occurrence that do not hold a permanent physical existence, but are fundamental to the formation of progeny, as well as to the existence of orders, patterns, and systems in The Cosmos.

[2:4:2] In addition to the contemplation and categorisation of progeny and phenomena, naturolology is herein and henceforth responsible for the contemplation of the nature of nature and what it means for something to be natural in addition to focusing on how something natural can be turned unnatural, as well as the differences between naturality, preternaturality, unnaturality, and supernaturality.

[2:4:3] Therefore, naturolologists hold an important position in how Astronist Logic is formed because they demonstrate how the physical elements of reality are to be interpreted and how such approaches are to be formed, thus forming logical paths for conclusion making.

[2:4:4] Natural Philosophy attempts to understand the world according to the physical elements of reality, as aforementioned, and is designated as a branch of Astronist Philosophy beside Cosmic Philosophy which both remain interconnected to one another.

[2:4:5] Natural Philosophy encompasses the discipline of study of naturolology, as well as instances of reference to the natural, preternatural, unnatural, and supernatural, and all traditions, belief orientations, schools of thought, and practices existent within Astronist Philosophy that take a distinct focus and set of beliefs towards the natural world, as reminiscent and inspired by many of the traditional and pagan religions of different cultures, typically centred on animistic beliefs.

[2:4:6] Naturolology, as aforedefined, involves the contemplation of nature as it is and essentially, the nature of nature in all its aspects and approaches as well as the designation of different natures.

[2:4:7] The definition of that which can be described as natural is the principal contemplation for naturolologists and can be approached according to both a positive and a negative definition; to define these definition types, a positive definition is when something is defined according to what it is meanwhile and oppositely, a negative definition is defined according to what the subject is not.

[2:4:8] Therefore, a positive definition of being natural refers to that which has an origination that is directly from Cosmic Nature and is either a cosmic progeny or cosmic phenomena, with the former of which split into the bands of Cosmic Nature or Organic Nature.

[2:4:9] Cosmic Nature collectivises all cosmic progeny including all elements and celestials beyond the confines of a planet as distinguished from Organic Nature which refers to all entities and elements within a planet, or on a celestial rather than the planet or celestial itself which belongs to the former rather than the latter.

[2:4:10] A negative definition of that which is natural consists of that which does not originate from natural processes and is inside constructed through the use of technological mechanisms, henceforth difference between the process of procreation and the process of manufacturing of products through the use of technology.

[2:4:11] The Astronist Tradition believes and advocates for natural philosophy in a wider sense by focusing on the various forms of natural rather than the manufactured and focuses on the natural philosophy of the past, investigates the reasons for its obscuration, and supports the notion of its rebirth.

[2:4:12] Perhaps one of the main reasons for the obscuration of nature worship and belief came with the focus of large portions of humanity on the purported divine and godly aspects of existence which has been positioned to counteract the veneration and marvel of nature.

[2:4:13] The Astronist philosophical tradition considers its own orientations, beliefs, practices, and internal component to be closer in proximity to nature worship, nature religions, and even to animist ideas.

[2:4:14] Naturologists of the Astronist philosophical tradition categorises nature according to The Bands of Nature which are defined from The Forms of Nature by the notion that nature is divided into different component parts and defines a hierarchy of nature split into aforementioned bands.

[2:4:15] Divine Nature is the appellation for the highest band in the hierarchy of nature and involves all perceived elements of divinity that are present in both the cosmic realms of The Universe and well as within The Universe itself, and beyond The Universe in some way incomprehensible.

[2:4:16] Divine Nature is characterised by a particular transcendence of being beyond the natural laws similar to the lattermentioned Universal Nature, but is defined by the notion of its origination from a singular emanating source.

[2:4:17] Universal Nature is the second highest band of the hierarchy of nature and involves all perceived elements of universality that permeate throughout The Cosmos, yet also transcend beyond it as is described in the Astronist cosmological structure.

[2:4:18] Universal Nature is essentially characterised by infiniteness which is defined from all lower forms of nature which are essentially characterised by limitation; universality refers to that which is infinite in nature.

[2:4:19] Alternatively, Cosmic Nature is the next of The Bands of Nature and is essentially characterised, like all other lower forms of nature, by limitation rather than infiniteness and is manifested by the celestials in The Cosmos in their entirety including planets, stars, and galaxies rather than the elements, progeny and phenomena present within their biospheres.

[2:4:20] Organic Nature, as defined from the former, refers to all forms of limited nature and existence that are manifested as botanic life, anthropic life, and faunal life as essential components of the biospheres of those celestials.

[2:4:21] Inorganic Nature is the lowest and final band of the hierarchy of nature which involves manufactured goods, and all other humanmade substances, including humanmade organics; essentially, anything that has been produced, created, or initiated from derivated progeny like humans through the use of technology and humanmade mechanisms and methodologies.

[2:4:22] This is unlike that which shall be known as methodological nature which is an important term of naturology as it relates to the notion that all forms of nature are perceived to function according to methodologies that are inextricably inherent to their essences and are therefore defined from anthropic methodology which are methodologies of function that are distinguished from those sourced from nature itself.

[2:4:23] The Forms of Nature are a collectivisation of types of nature that are distinct from the aforementioned Bands of Nature as The Forms of Nature are characterised by their focus on how nature is perceived by human sensory experience and may therefore be seen as inferior to the collectivisation of nature according to different bands.

[2:4:24] There are herein identified four Forms of Nature by the Astronist Tradition firstly including that which shall be known and appellated as Naturality which refers to all progeny and phenomena in The Cosmos which are seen, known, and understood by sentient perception and sensory experience.

[2:4:25] The second Form of Nature is that which is henceforth known and appellated as Unnaturality which includes all forms of progeny and phenomena in The Cosmos that are seen, known and misunderstood by sentient perception and sensory experience.

[2:4:26] Meanwhile, the third Form of Nature is to be known and appellated here on in as Preternaturality which refers to all elements of existence outside of The Cosmos that remain unknown and unseen to sentient perception and sensory experience.

[2:4:27] The fourth and final Form of Nature is to be known and appellated henceforth as Supernaturality which refers to all progeny and phenomena that are transiently existent between The Cosmos and beyond The Cosmos and are seen and remaining unknown as well as misunderstood by sentient perception and sensory experience.

[2:4:28] Before our introduction of Natural Philosophy of the Astronist philosophical tradition ends, we must make the distinguishment between nature and the environment which, in a non-philosophical context, are most often synonymised.

[2:4:29] However, in a philosophical context, especially within naturology, it is important to distinguish nature and the environment for the Astronist Tradition considers these two entities to be separate; essentially, nature collectively refers to the entities that exist within the environment rather than referring to the environment itself.

[2:4:30] This can be applied to a variety of different circumstances including in a cosmic circumstance whereby the planets, stars, and galaxies as well as cosmic phenomena such as supernovae and other cosmic processes are collectivised under the term nature while the environment in this context would be space itself.

[2:4:31] Philosophies can be described as nature while the countries, societies, governments, and external circumstances surrounding them can be described as culminating into the environment when ascribed to this definition of the terms.

[2:4:32] Referring back to a cosmic context, those which are known as subenvironments are the environments of celestial entities as distinguished and existent with the wider environment of space and within the natures of space; by this notion, we begin to understand the Astronist approach to understanding the relationships between different entities and environments in The Cosmos.

[2:4:33] Now that we have conducted our introduction of Natural Philosophy which subsequently forms the organisation and foundations of the arrangements of nature, as well as the designations and definitions of different forms of nature, we can now move on to contemplate the processes involved with nature.

[2:4:34] In this section on the discourse focusing on natural processes, we come to address the different processes identified as part of nature which will then either be provided with new defined as applied to a cosmical context with the application of new appellations to such processes.

[2:4:35] The principal process of nature has become evolution which when applied to a cosmical context is everpresent throughout much of The Cosmos and both the progeny and phenomena existent within it.

[2:4:36] We need only point out the processes involved in the formation of stars and later their devolvement into black holes as well as relating to the immense complexities of the formations of galaxies, planets, and even smaller celestials such as moons, asteroids, and comets.

[2:4:37] Nature is in constant movement and constant progression due to evolution, if there didn't exist evolution, nature would truly be a circular entity rather than a linear one and so because of the principle of evolution, the Astronist Tradition premises its cosmology according to a linearity that is not present in cosmologies formed before the discovery and establishment of evolution as a proven scientific process.

[2:4:38] Therefore, all natures are linear by their own naturity due to evolution and even though the Astronist Tradition acknowledges that there does exist cycles in nature, these are considered to only be part of a wider linearity.

[2:4:39] The principle of evolvment therefore rests at the heart of how the Astronist Cosmology perceives the nature of The Cosmos and considers The Cosmos to be on a linear course of existence.

[2:4:40] In a universal and divinical sense, the process of evolution is not considered to exist for the very essences of these two existences are infinite and therefore they do not hold beginnings nor do they hold ends which is the defining existential fact of evolution.

[2:4:41] The next of the natural processes is homeostasis which pertains to regulation and maintenance of a constancy of state which, when applied to the context of The Cosmos, is reappellated as cosmostasis.

[2:4:42] Cosmostasis as a belief and occurrencial process in The Cosmos is not perhaps given the terminological presence that it deserves as it is often outpopulated by other similar terms, but essentially, cosmostasis is the process by which The Cosmos and by extension, the progeny and phenomena present within it, work to maintain consistency in the functions occurring within The Cosmos, especially manifested by progression, balance, reparation, and reconstitution.

[2:4:43] Cosmostasis is the philosophical process of The Cosmos that underpins how The Cosmos remains able to exist as it does; cosmostatic processes are instrumental to the maintenance of the cosmical system and orderity for without these natural processes maintaining The Cosmos as a whole and the progeny and phenomena within it, The Cosmos would not exist as it does in its unquity.

[2:4:44] The main tools that cosmologies are performed under are the laws of gravity, as well as all other forces in The Cosmos including dark energy and dark matter, the true roles of which still remain unknown.

[2:4:45] Cosmic Uniquity, as it is appellationed herein, is the belief that The Cosmos in which we reside is unique from all the other cosmoses of The Universe and remains an important element to how the Astronist Tradition understands the nature of The Cosmos itself.

[2:4:46] The next of the natural processes identified herein is metabolism and in the context of space and The Cosmos refers to the reappellation of astrobolism and involves the metaphysical and metaphorical transformation of energy from either a cosmic progeny or phenomena into something else, for example, using such energy to power a civilisation.

[2:4:47] Astrobolism is characterised by any instance of the reutilisation of a cosmic progeny or phenomena's energy from its utility as part of the progeny and phenomena into a third party.

[2:4:48] The natural process of growth is to be reappellationed to onconisation and, in this context, involves the physical increase in the size of a cosmic progeny or phenomena so that the environment surrounding being fractionally smaller.

[2:4:49] Onconisation is essential to the entirety of cosmic existence as we see the onconisation of The Cosmos through its expansion and the intraonconisations occurring within it which relate to the growth of progeny and phenomena within The Onconising Cosmos, as it shall henceforth be appellationed.

[2:4:50] The next of the natural processes is adaptation and in a spacial context is reappellationed to remodification which refers to the ability of a cosmic progeny or phenomena to change over time in response to the alterations in its surrounding environment which also includes the change in the surrounding progeny and phenomena with which they are coming in contact.

[2:4:51] Remodification is in constant occurrence in The Cosmos and is intrinsic to the notion henceforth known as cosmic survivalism which puts forth the idea that cosmic progeny and phenomena hold a natural instinct to reconstitute themselves after a damaging occurrence through the process of remodification.

[2:4:52] One of the most important of the natural processes that is herein identified is reproduction which the Astronist Tradition considers to be in constant occurrence in The Cosmos, but of course not in the same biological sense as human reproduction.

[2:4:53] Nevertheless, that which is known as Cosmic Reproduction, also to be known as ectypification involves the many instances in which cosmic progeny or phenomena are created in The Cosmos through a wide variety of processes according to different circumstances.

[2:4:54] Hubs of Cosmic Reproduction are nebulae, which are also known as star factories, as they are the principal progeny in which the phenomena of star formation occurs.

[2:4:55] Additionally, the natural process of fermentation is considered to be a derivation of the aforementioned adaptation process, but when applied to a spacial context is to be reappellated to zymification.

[2:4:56] Zymification involves the utility of alternatives by celestial entities as defined by remodification which involves the reconstitution of the cosmic progeny or phenomena in question.

[2:4:57] Zymification involves the utility of external alternatives distinct from the celestial itself rather than the reorganisation or rearrangement as is involved with the process of remodification.

[2:4:58] Germination, as one of the most formative of all natural processes, is another natural process that is to be reappellated to opulation and when applied to a spacial context involves the development of cosmic progeny and phenomena from a seed-like instance and structure.

[2:4:59] Opulation involves the growth of something cosmically small to something cosmically large; theories involving opulation involves the application of that which is henceforth known as Seed Structure to The Cosmos and its progeny and phenomena.

[2:4:60] The Seed Structure refers to how The Cosmos itself, as well as some of its progeny and phenomena originate from cosmic minuteness, or from a somewhat non-existent cosmic state.

[2:4:61] Tropism is another of the natural processes that the Astronist Tradition identifies to be applicable to a cosmical and spacial context and in such a context, tropism is reappellated to redisposition and involves the process of a cosmic progeny or phenomena moving in its physical location in order to suit itself better in a new environment as part of the process of remodification.

[2:4:62] Redisposition involves a celestial entity holding an awareness of the environment in which it resides on a metaphysical level rather than on a perceptual level like all sentient beings experience their own awarenesses and knowledge.

[2:4:63] The process of redisposition closely relates to that which is henceforthly appellated as Nature Knowledge, also known as epistemicity, which involves the notion that The Cosmos, its progeny, and its phenomena hold a metaphysical knowledge and awareness that are not comprehensible by humans due to such Nature Knowledge existing in transcendence beyond human perceptual experience.

[2:4:64] Nature Knowledge can also be understood more easily in a non-cosmical context when applied to plants as they can be comprehended as having knowledge of the environment in which they reside; the fact that plants hold awareness and knowledge according to their adaptation of the environment.

[2:4:65] The third to last natural process that is identified herein is hybridisation which, when applied to a spacial context, is reappellated to cosmoamalgamation involves the process of the combination of two previously distinct cosmical entities combine into a newly formed entity, typically of a progeny as stimulated by the occurrence of phenomena.

[2:4:66] An example of how cosmoamalgamation is in occurrence in The Cosmos is when two planets or moons collide to form one or more newly formed entities, or when two stars collide and combine into one large, newly formed star.

[2:4:67] The penultimate natural process of this discourse is morphogenesis which, in a spacial context, is reappellated to cosmoconfiguration and involves the process of the development of the appearance of cosmic progeny or phenomena and is a process split into exoconfiguration which is the formation of external appearance or endoconfiguration which is the formation of internal appearance.

[2:4:68] Exoconfiguration involves the internal development of the structure and appearance of celestial entities as an overall process and the term that is to be known as perexoconfiguration is when the internal development of the structure and appearance of celestial entities changes from its original state.

[2:4:69] Endoconfiguration involves the external development of the structure and appearance of celestial entities as an overall process and the term that is to be known as perendoconfiguration is when the external development of the structure and appearance of celestial entities changes from its original state.

[2:4:70] Herein we see the first appearances of the prefix perexo- which relates to that which internally changes from its original state in addition to the initial appearance of the prefix perendo- which relates to that which externally changes from its original state.

[2:4:71] Finally, one of the most fundamental of all natural processes is photosynthesis which is reappellated to coalation and in The Cosmos involves the process of all the interactions of a star (astrocoalation) with Organic Nature and it is in this process that we see the dependence of Organic Nature on Cosmic Nature.

[2:4:72] Coalation in a wider sense is any direct interaction between Cosmic Nature and Organic Nature, again with the latter dependent upon the former for either the utility of its energy, or for the need of the presence of the former for the latter to survive in some way without the transference of energy.

[2:4:73] The next segment of this discourse focuses on that which shall henceforth be known as environmentation which involves specific naturological investigations into the nature of different environments and how the environment of something effects how it forms and exists.

[2:4:74] Environmental investigations are important to Natural Philosophy as they form contemplations of environments which makes up one half of all naturological contemplations with the other half focusing on nature itself.

[2:4:75] The principal element of study for environmentation is appellated and henceforth known as The Cosmic Ecosystem which is characterised by understanding that there exists a distinct ecosystem in The Cosmos just like there exists one in nature.

[2:4:76] The Cosmic Ecosystem is distinguished from the the cosmical system by the notion that The Cosmic Ecosystem transcends in contemplation beyond the cosmical system by delving deeper into the interactions, interconnections, and intercommunality of the different progeny and phenomena of The Cosmos while the cosmical system as a term itself relates to the system of functionality in its entirety.

[2:4:77] The spacial environment is encapsulated by one of the lesser existences of the Astronist Cosmology known as The Betwixity and is considered a place of incomprehensible intensity, incompatibility with human biology, but is most importantly considered to be a place of mystery.

[2:4:78] The Spacial Mystery, as it is to be henceforthly known as involves the notion that space can be seen and ventured through, but it can neither ever be truly understood, nor can it be truly known.

[2:4:79] Natural resources are an essential element to all contemplations of the environment and how natural resources involve the process of reservation in the assurance of survival; the reservation of resources of an environment demonstrates an appreciation for the environment and the utilities it holds yet maintains the importance of the preservation of such resources so that these utilities for the purposes of future survival.

[2:4:80] The concept of the wilderness in a spacial context relates to the Astronist notion that the entirety of The Cosmos is an Organised Wilderness as it shall be henceforth appellated.

[2:4:81] Perhaps it is one of the main misconceptions of the Astronist Tradition that it ignores the brutal realities of The Cosmos and replaces them with an idealistic version of The Cosmos as is depicted in art, renditions, and how it is described in the majority of The Omnidoxy; this false understanding of the reality of The Cosmos is to be henceforth known as misconstructionism.

[2:4:82] Astronism is not misconstructionistic at its heart for it does both acknowledge and accept that the realities of The Cosmos are not as they are depicted in art and as they are described in many instances of their characterisation and to any person that accuses Astronism of following misconstructionism, this insentensation should be recounted to them.

[2:4:83] Astronism's understanding of the realities of The Cosmos is encapsulated by its creation of the concept known as Organised Wilderness in relation to The Cosmos, its progeny, and its phenomena hold a immense amount of violence, indifference to death and destruction, as well as the notion that the most beautiful aspects of The Cosmos are the most dangerous which is to be henceforth known as anasimous.

[2:4:84] An anasimous entity, person, animal, or event that is very beautiful yet also dangerous; accelerated anasimousness refers to the instance in which the more beautiful an entity, person, or event is the more dangerous it becomes.

[2:4:85] Organised Wilderness contemplates the notion that although The Cosmos remains organised, it is so equally wild by its nature in the violences that progeny and phenomena, particularly the latter, are dangerous in their occurrences.

[2:4:86] Organised Wilderness acknowledges and accepts the notion that The Cosmos holds a very harsh reality with the vast majority of its environment remaining hostile to the human ability to survive.

[2:4:87] However, the Astronist Tradition underpins this entire notion with an existential and perceptual counternotion that the violences, hostilities, and dangerousness of The Cosmos and its progeny and phenomena are only considered to be as this because they are hostile to the human ability to survive in and around them rather than from a neutral perspective, or from The Cosmos itself and therefore this anthropic perspective cannot be trusted as it is based upon the preconditions and preconceptions of the abilities and knowledges of humans which are themselves fundamentally limited within limitation itself.

[2:4:88] The belief orientation of proidealism pertains to the notion that all Astronist Art, Rendition, and Philosophy that idealistically represents The Cosmos, its progeny, and phenomena are well within their rights to do so without being labeled misconstructionistic because to the perspective of The Cosmos, which when a person takes this perspective it is known as cosmic empathy, the hostilities of The Cosmos are not hostilities.

[2:4:89] The instance in which a change in perspective and therefore a change in perception is occurred is to be henceforth known as a perceptual shift, or a transperception, and the term relating to a change in perspective that shifts away from one's existential perspective such as through cosmic empathy is to be known as a metaperception.

[2:4:90] The Astronist philosophical tradition herein identifies and categorises those which are known as Sentient Presences within the designation of naturology; Sentient Presences relate to the two abilities of a sentient being, especially of a human being in its original context, to be present physically as well as to be present metaphysically.

[2:4:91] The Astronist Tradition herein identifies the first of these Sentient Presences are pre-Astronistly known as locally present which relates to when a person is physically present somewhere; a person that is experiencing this may be known as a metan, metanist, or metanarian, or may be described as metanic.

[2:4:92] Metanarianism, or more briefly known as metanism, is the belief orientation associated with this local presence and holds that physical presence is superior to any form of emotional, mental, or metaphysical presence that is described in personal presence because of the ability to see local presence.

[2:4:93] Meanwhile, the second form of the two Sentient Presences is pre-Astronistly known as personally present which pertains to being present in one's thoughts and emotions or metaphysically present in a place though not being physically there; a person that is experiencing this may be known as an equan, or equanarian, and may be described as equanic.

[2:4:94] That which is known as equanarianism, also known as equanism, refers to the belief orientation associated with this personal presence and holds that emotional, mental, and metaphysical forms of presence are superior to local presence because of their transcendence beyond physicality, as well as because of their unknownness.

[2:4:95] The experience of when someone is physically in a place but is not mentally due to thoughts of a philosophical or cosmic nature is to be known as cosmometanation.

[2:4:96] There are also expected to be instances in which the equanic segment of presence is associated with mystical, divinical, and spiritual circumstances and even the Astronist Tradition does not outrightly support such notions, it does not intend to prevent them from occurring and it cannot physically stop people from taking their own inspirations and interpretations of its ideas and applying them to metaphysical instances associated to a god, or some mystical or spiritual force or faith.

[2:4:97] The next segment of this discourse is that which shall be titled as Human Modifications which principally deals with the anthropic relationship with nature and how it is considered to be entirely built on utility for the benefit of the former as is evidenced by the agriculture as the utility of nature for not only human benefit, but human survival.

[2:4:98] By this notion, we understand that humans and other sentient and non-sentient beings are in some way dependent upon Organic Nature for their survival firstly and their benefit secondly with Cosmic Nature holding a less immediately perceived survival and

benefit for humans, especially when compared to such basic needs such as food, water, and air though these elements exist as derivations of Cosmic Nature because they are components of Organic Nature.

[2:4:99] The notion that sentient beings and non-sentient creatures are wholly dependent upon and inextricably bonded to Organic Nature as a derivation Cosmic Nature is to be henceforth known as depanthropism.

[2:4:100] Within the segment on Human Modifications, we are also tasked with exploring the various different elements of nature religions, specifically in this discourse by covering some of their most common characteristics and assessing the Astronist view of such ideas, thus invoking a sense of comparological investigation into our naturological discourse.

[2:4:101] One of the principal elements of nature religions in their belief in nature and the natural world as an embodiment of divinity, sacredness or spiritual power; in this literal sense and for the majority of its philosophy, Astronism does not considered such views to be varied, or compatible with its philosophy due to the incorporation of sacredness and the centralisation of divinity and spirituality.

[2:4:102] However, the metaphorical notion that nature and the component elements of nature hold some level of divinity is generally a supported notion within Astronist Philosophy due to its creation of that which is known as divine derivation, alternatively known as derivated divinity.

[2:4:103] Divine derivation refers to the notion that Organic Nature, as deriving Cosmic Nature which remains directly Divine, is disproximated from direct divinity, but still retains a derivation of divinity; perhaps this could be described as a diluted form of divinity that is appropriated to lesser entities below those of a Cosmic Nature.

[2:4:104] The second of the most common aspects of nature religions is the fact that they consider the environment to be imbued with spirits and other sacred entities; this is not considered to be in alignment with Astronist understandings regarding nature for such centralisations on spirits and other mythological forms of existence as they are thought to be distractions from cosmic entities, or a general redirection away from cosmocentricity which Astronist Philosophy is primarily defined upon.

[2:4:105] Another typical element of nature religions is their generalised resistance to institutionalisation and legitimisation which is a foreign notion to the Astronist philosophical tradition which is herein founded according to the institutionalisation and institutional management of the concepts of the philosophy.

[2:4:106] Further to this, the legitimisation of Astronism remains an important topic in the promulgation of The Philosophy via The Institution that oversees its furtherance.

[2:4:107] The next aspect of the Astronist Philosophy's position on nature religion(s) is concerned with the holistic concept of reality which the Astronist philosophical tradition is generally dissuaded from as it prioritises the notion of the compositeness of The Cosmos, especially so from the anthropic perspective, yet holistic views on The Cosmos are of course also present within the wide ranging orientations within Astronist Philosophy.

[2:4:108] The concept of individual authority is also given a prominent role within nature religious traditions which is again generally a foreign notion to the Astronist Tradition because of the prominent role that the cosmical order is given and the principle that all entities within The Cosmos must follow this according to their own nature.

[2:4:109] The concept of the emphasis on individual paths in nature religions is, however, more proximate to the views of the Astronist philosophical tradition because of the Astronist notions involving philosophical autonomy that people should always be able to philosophise in their own unique way and hold their own philosophical beliefs distinct from those around them, but nevertheless inspired by the Tradition.

[2:4:110] Similarly associated with the general characteristics of nature religions, especially in comparison to other forms of religious tradition, is the equal value of individuals and groups despite their differences in belief.

[2:4:111] The Astronist Tradition does not take any view on this statement of nature religions as it does not concern concepts or notions and because the equal value of individuals and groups is inherent and intrinsically part of philosophy, as principled by the Philosophical Spirit as so therefore the Astronist Tradition is defaulted to taking this notion as part of its nature.

[2:4:112] Nature religions hold a strong experiential basis to their theologies and involves an emphasis for believers on personal experience for the arbitration of truth and validity which is an aspect of philosophical practice that holds importance to the Astronist philosophical tradition.

[2:4:113] The Astronist Tradition intends to transcend philosophy from its stereotyped conceptuality to a place in which philosophical practices are given equal priority and prominence in their abundance and gravity in Astronist Philosophy.

[2:4:114] Personal experiences in the Astronist philosophical tradition are given much more importance than in other forms of philosophical systems, as well as there existing strong experiential elements to the fundamental practice of The Philosophy.

[2:4:115] Also fundamental to the aspects of nature religion is animism which believes that all natural phenomena, including those which are inanimate, possess spiritual essences.

[2:4:116] The Astronist Tradition is the main proponent of that which shall be known as either cosmic animism, or cosmoanimism, which applies animistic beliefs and notions to

cosmic progeny and phenomena which are all typically collectivised with Astronist Mysticism, also known as mysticalism, or cosmomysticism.

[2:4:117] The fact that in nature religions humans are considered to be equal to animals, plants, and natural forces falls in strong alignment with the Astronist Tradition and its views on the position of humanity and all other sentient beings as existing both a derivations of cosmic progeny, as well as in a subordinated place below The Cosmos and its progeny and phenomena.

[2:4:118] Therefore, by this notion, the Astronist philosophical view holds strong parallels to the inherent worldviews of many nature religions and despite the Astronist Tradition objection to being termed as a neonature philosophy, or neoanimist philosophy, it cannot counterargue with the notion that it isn't a new form of nature philosophy because it centralises itself along the notion that The Cosmos, which is both nature and the environment in simultaneity, is worthy of devotion and is the primary aspect of our existence.

[2:4:119] Furthermore, in Astronist Philosophy, cosmic progeny and phenomena, as aforementioned and herein affirmed are considered superior to humanity of course, which further distances Astronism from the monotheistic religious traditions as well as the majority of philosophical traditions which all pertain the superiority or priority of humans in some greater narrative rather than humanity's subordination.

[2:4:120] Now that we begin end this portion of the discourse of Human Modifications, we come to address the Astronist philosophical viewpoint on totemism, shamanism, Wicca, neopaganism, ancestral worship/veneration of the dead, nature worship, deep ecology, and biocentrism.

[2:4:121] The first of these other forms and elements of nature religion is that which is known as totemism which involves a "system of belief in which humans are said to have kinship or a mystical relationship with a spirit-being, such as an animal or plant. The entity, or totem, is thought to interact with a given kin group or an individual and to serve as their emblem or symbol."

[2:4:122] Astronism, like in many other instances with regards to nature religions and related forms of nature worship, is very moderate and open to accepting such traditional beliefs, though the incorporation of such into its own philosophical system is discouraged by default, if not openly opposed due to such practices and beliefs not remaining suitable to its system of thought.

[2:4:123] However, Astronism generally rejects the notion of totemism in that humans hold a real and mystical relationship with a spirit being as manifested through natural phenomena.

[2:4:124] Despite this, Astronism does not oppose the notion that humans can and do hold kinship with animals, plants, and other natural phenomena, especially those of a cosmic nature, yet the involvement of spiritual and mystical elements is generally rejected outside of Astronist Mysticism and its greater tolerance of such spiritual invocations.

[2:4:125] Furthermore, the notion that totems can serve as emblems of kinship is accepted and supported by Astronist Philosophy, especially Astronist Mysticism, though the worship of totems is less accepted by the former rather than the specific tolerances of the latter.

[2:4:126] Next we come to address shamanism which involves the belief in “a person regarded as having access to and influence on the world of benevolent and malevolent spirits who enters into a trance state during a ritual and practices divination and healing.”

[2:4:127] Astronism rejects shamanism and the claims of shamanists as it raises their individual capacity into transcendent means of ability and knowledge, especially emphasised as extending beyond The Cosmos and its order which is considered to be impossible by the Astronist Tradition.

[2:4:128] For this reason, shamanism, particularly due to the individual proclamations at its centrality, is opposed by Astronism for the very notion that it is considered to be what it expounds; a proclamation and that is all, as are many other religions or aspects of religious tradition when considered by the Astronist philosophical tradition.

[2:4:129] The next of the religious traditions that we shall address in this discourse is Wicca, also known as pagan witchcraft which is characterised by having no central authority, typically oriented towards duotheism, particularly involving the worship of a Goddess and a God.

[2:4:130] “Such deities may be regarded in a henotheistic way, as having many different divine aspects which can in turn be identified with many diverse pagan deities from different historical pantheons.”

[2:4:131] “Broader Wiccan beliefs range from polytheism to pantheism or monism, even to Goddess monotheism. Wiccan celebrations encompass both the cycles of the Moon. Wicca often involves the ritual practice of magic, though it is not always necessary.”

[2:4:132] The Astronist philosophical tradition is diverse by its own nature and so it is very much understanding when approaching similarly broad traditions with their own wide-ranging sets of beliefs by different groups within their tradition.

[2:4:133] The issues addressed by Astronism and Wicca, as well as their philosophical orientations are disparity in almost every way with little to no reference of theological contemplations and considerations within Astronist Philosophy due to the

decentralisation of divinical topics so as to define Astronism towards its philosophical status.

[2:4:134] Despite this disproximation identified between Astronism and Wicca and their established systems of thought, the former, due to its alignment with the Philosophical Spirit, is acknowledging of the beliefs of the latter, especially due to the fact that the Astronist Tradition expects pockets of duotheistic and henotheistic beliefs to be existent within its own vast tradition of philosophical ideas and practices.

[2:4:135] However, Astronism prides itself on the uniqueness of its own originations and does not share any interest or connection to the long history of mythologies, folkloric beliefs, and pagan practices that the Wiccan movement bases itself upon and thus, the disproximity between these two traditions is further widened.

[2:4:136] A related tradition to Wicca is that which is known as neopaganism which again, like many nature religions and offshoots of nature religions, remains diverse in both orthopraxy and orthodoxy pertains to collective practices and collective beliefs respectively.

[2:4:137] When capitalised, The Astronist Tradition considered Paganism, and subsequent neopaganism, to be a religious supraclassification similar to the roles of the terms of Abrahamic and Dharmic which pertain to a large variety of religious traditions existent within them which is fast becoming a consideration held by many religious scholars.

[2:4:138] Neopaganism itself is characterised by polytheism, animism, pantheism, and many rituals, the latter of which are of particular opposition to the Astronist Tradition due to its general disposition oriented away from the conduct of rituals as it retains its status as a philosophy.

[2:4:139] In addition to such concepts and practices, neopaganism involves magic and witchcraft practices and how they play an important part in neopagan practices yet are also considered with suspicion by the Astronist Tradition due to their unfamiliarity with the beliefs and structures of Astronism itself, as well as the Tradition's general refusal to acknowledge or accept proclamations of unattainable knowledge, also known as privileged knowledge, or derogational knowledge which itself may be known as derogationalism.

[2:4:140] From the perspective of the Astronist Tradition, neopaganism is considered to include Wicca, Thelema, Druidism, Gnosticism, Theosophy, Hermeticism, Shamanism, Totemism, and Heathenry, but does not encompass nature religion, or animism which are instead considered to be elements of religious belief, practice, and tradition rather than traditions in their own right.

[2:4:141] A major element of religious and cultural traditions worldwide is that of ancestral worship, also known as the veneration of the dead, which "is based on love and respect

for the deceased and is related to the beliefs that the dead have a continued existence, and may possess the ability to influence the fortune of the living.”

[2:4:142] The essence of the first half of the beliefs of ancestor veneration regarding love and respect for the deceased is accepted and supported by the Astronist Tradition, but the notion that the dead have a continued existence beyond their corporeal death and possess influences on the fortunes of the living is rejected by Astronism.

[2:4:143] This is because such beliefs firstly centralise the notion of spirits which generally remains foreign to Astronist Philosophy as well as the fact that such beliefs involve the elevation of humans to the attainment of derogational knowledge in some form of afterlife, and so ancestor veneration is supportive of the Astronist term aforeintroduced in this discourse as derogationalism.

[2:4:144] From such responses, we can see how the Astronist philosophical tradition’s beliefs and ideas about existential circumstances are fundamentally disproximate and perhaps opposed to those of the ancestral veneration traditions.

[2:4:145] “The goal of ancestor veneration is to ensure the ancestors’ continued well-being and positive disposition towards the living, and sometimes to ask for special favours or assistance.”

[2:4:146] Such goals and purposes for ancestor veneration beliefs and practices are rejected by the Astronist Tradition because of the Tradition indifference to the affairs of spirits due to its decentralisation of spiritual aspects of existence which again demonstrates a divergence from Astronist systems of thought and those involving ancestral veneration and worship, especially by the notion that venerators are encouraged to ask favours and for assistance from such ancestors in their postcorporeal states.

[2:4:147] Finally, “the social or non-religious function of ancestor veneration is to cultivate kinship values, such as filial piety, family loyalty, and continuity of the family lineage.”

[2:4:148] This aspect of ancestor veneration is more acceptable to the Astronist Tradition as the values expounded by its purpose are both understandable, rational, respectable, and without divinical or spiritual proclamations.

[2:4:149] Ancestor veneration in the particular context of China is distinct from its other forms due to its origination and developments therein which pertains to the reason for its distinct from other forms of ancestral worship and veneration practices and beliefs held in other parts of the world.

[2:4:150] Chinese ancestor veneration “revolves around the ritual celebration of the deified ancestors and tutelary deities of people with the same surname organised into lineage societies in ancestral shrines.”

[2:4:151] The consecration of ancestral shrines is not opposed by the Astronist Tradition and neither is the organisation of ancestors and surnames into lineage societies, which remains the most prominent defining aspect of Chinese ancestral veneration.

[2:4:152] "Ancestors, their ghosts, or spirits, and gods are considered part of "this world", that is, they are neither supernatural (in the sense of being outside nature) nor transcendent in the sense of being beyond nature."

[2:4:153] This deeply philosophical element of Chinese ancestral veneration is appropriate to both the acknowledgement and acceptance of the Astronist Tradition and its cosmology, but the question remains posed that if such ghosts, spirits, and gods are not supernatural, or transcendent beyond natural or more importantly to Astronism, beyond cosmicality, then where exactly do these ancestors reside?

[2:4:154] "The ancestors are humans who have become godly beings, beings who keep their individual identities and for this reason, Chinese religion is founded on veneration of ancestors which are believed to be a means of connection to the supreme power of Tian as they are considered embodiments or reproducers of the creative order of Heaven."

[2:4:155] This element of ancestor veneration and worship is not considered to be compatible with the Astronist philosophical tradition and its general orientation and its decentralisation of divinical components.

[2:4:156] Further to this, the cosmology that is described in Chinese ancestral veneration and traditional folk religion is generally not recognised by the Astronist philosophical tradition and therefore it remains difficult for the Tradition to accept the connections made between ancestral veneration and the orders of heaven and the supreme power of Tian.

[2:4:157] "Chinese ancestral veneration also involves the worship of gods that are the generative power and tutelary spirit (genius loci) of a locality or a certain aspect of nature (for example water gods, river gods, fire gods, mountain gods), or of gods that are common ancestors of a village, a larger identity, or of the Chinese nation."

[2:4:158] This aspect of Chinese ancestral religion still remains admissible from the perspective of Astronism especially by the notion of the application of such worship practices to physical manifestations or shared conceptual notions for the purposes of achieving unity amongst a people which remains a very powerful force.

[2:4:159] In the context of Astronist Philosophy, if there is to be any practices or concepts involving one's ancestors, or the ancestors of some other element whether this be a nation, a philosophy, or some other mass guiding force, then this is to be henceforth known as the practice of ancestration, and is encapsulated by the belief orientation of ancestrationism.

[2:4:160] In addition to this, those practices or concepts involving the veneration of the progenitors of lineages is to be henceforth referred to as progenition in Astronist

Philosophy, however, both ancestration and progenition are expected to be used interchangeably.

[2:4:161] The next of the practices involved in various different religious traditions that we should address in this discourse is nature worship which involves “religious, spiritual and devotional practices that focus on the worship of the nature spirits considered to be behind the natural phenomena visible throughout nature.”

[2:4:162] The Astronist philosophical tradition, with the exception of Astronist Mysticism, is fundamentally opposed to the practice of nature worship as this involves the notion that all natural phenomena both of an organic and cosmic nature hold a spiritual and transcendent essence.

[2:4:163] It is important to distinguish that the Astronist philosophical tradition does not remain opposed to the conceptualisation of natural phenomena as holding spiritual or transcendental aspects, but is instead opposed to the worship of such spirits which is considered to be an aspect of religious traditions rather than that of a philosophical nature and so such worship does not figure with the Astronist philosophical system of thought.

[2:4:164] “Common to most forms of nature worship is a spiritual focus on the individual's connection and influence on some aspects of the natural world and reverence towards it.”

[2:4:165] This aspect of nature worship is more acceptable to the Astronist Tradition as it focuses on the individual's perception of The Cosmos and its progeny and phenomena which is something that is characteristic of how Astronists understand and perceive the world.

[2:4:166] Acknowledgement, acceptance, and the advocacy towards the reverence of such practices is considered to be important to the Astronist Tradition and therefore demonstrates how some aspects of nature religions and worship are integrated within Astronist philosophical beliefs, concepts, and practices.

[2:4:167] Further to this, however, the notion of cosmic worship is explicitly rejected by the Astronist Tradition for it does not considered to be The Cosmos to be a god, nor an incarnation of God that is therefore to be worshipped.

[2:4:168] Instead, The Cosmos is to be devoted to in the prescribed ways of wondermentation, adoration, laudation and others for its direct divinity, but The Cosmos and its progeny and phenomena themselves are not actually Divine or godly.

[2:4:169] The Astronist Tradition opposes all instance in which celestial entities, or even The Cosmos in its entirety are deified because the godliness of The Cosmos, its progeny, and phenomena is not proclaimed by Astronism as that would designate it as much more closely as a religion for The Cosmos.

[2:4:170] Deep ecology involves the “promotion of the inherent worth of living beings regardless of their instrumental utility to human needs, plus a radical restructuring of modern human societies in accordance with such ideas.”

[2:4:171] The Astronist philosophical tradition is wholly supportive of the central principle of deep ecology because it prioritises the worth of all sentient and non-sentient beings irrespective of their utility to human needs, thus demonstrating the subordination of humanity below wider Organic and Cosmic Nature.

[2:4:172] “Deep ecology argues that the natural world is a subtle balance of complex inter-relationships in which the existence of organisms is dependent on the existence of others within ecosystems.”

[2:4:173] This is also held as an important notion within Cosmic Philosophy of the Astronist Tradition through the concepts of the cosmical system and cosmical orderity which are both demonstrative of the interconnected natures and functionalities of The Cosmos with codependency striking at the heart of this and forming the foundations of cosmic existence through composite entities forming the entirety.

[2:4:174] “Human interference with or destruction of the natural world poses a threat therefore not only to humans but to all organisms constituting the natural order.”

[2:4:175] This notion within deep ecology is also supported by the Astronist Tradition and forms one of the premises for the establishment of Astronist environmentalism, or Astronist environmental philosophy as it may also be known.

[2:4:176] “Deep ecology's core principle is the belief that the living environment as a whole should be respected and regarded as having certain inalienable legal rights to live and flourish, independent of its instrumental benefits for human use.”

[2:4:177] The subordination of the needs and wants of humanity is undertoned within Astronist Philosophy and its expressed through facets such as Astronist environmentalism and other related forms of philosophy, advocacy, and activism as the Astronist Tradition intends to hold steadfast in its alignment with the principles of deep ecology.

[2:4:178] That which is known as biocentrism involves “an ethical point of view that extends inherent value to all living things and it is an understanding of how the earth works, particularly as it relates to biodiversity” and remains a stance that the Astronist Tradition supports and one that can be founded either explicitly or implicitly in various insensations throughout The Omnidoxo herein.

[2:4:179] “It stands in contrast to anthropocentrism, which centres on the principle of the prioritisation of the value of humans” which is generally opposed to by Astronism due to Astronism’s belief in greater progression being available for those whom are cosmocentric in outlook rather than purely anthropocentric; essentially holding that thinking outwardly

to fulfil the needs of the world rather than the needs of oneself in this context is the subsequent greater fulfiller of oneself.

[2:4:180] “The related term of ecocentrism extends inherent value to the whole of nature” which Astronism is particularly advocative of due to its explicit inclusion of both Organic Nature and Cosmic Nature while biocentrism is generally considered to focus only that which is biological formed and thus is categorised within Organic Nature rather than Cosmic Nature.

[2:4:181] “Biocentric thought and its derivations are all nature based, not human based” which holds resonance for Astronist Philosophy as it sees such thought systems as holding a natural purity that is unattainable by any system of thought or belief that is tainted and distorted by the vices, greeds, and intentions of human and sentient emotion and mentality.

[2:4:182] This of course falls in close relation to Astronist concept of cosmocentrism which Astronist Tradition considers to be an extension of both biocentrism and ecocentrism, but particularly that of the latter, as aforeaffirmed, thus demonstrating a strong connection between Astronist values and principles and those of biocentricity and ecocentricity.

[2:4:183] The final small element of naturology that is to be mentioned in this discourse is that which is known as patterning which refers to all the act of relating patterns in nature to those found in The Cosmos, which is a form of the aforescoursed practice of cosmoapplication

[2:4:184] If something organically natural is applied or compared to something cosmical in nature then that is henceforth known as an enviroapplication, as a derivation of cosmoapplication.

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[2:4:185] We shall utilise this area of interdiscourse in order to address the notion that The Omnidoxy is to be a global, and universal document available to all peoples in all places, as is reflective of the motto of The People’s Constitutional Company of Jesse Millette, as the closely tied entity to The Institution of The Philosophy of Astronism.

[2:4:186] For this reason, we shall herein list the various different translations of the title of The Omnidoxy in order to demonstrate the goal of The Omnidoxy to become a universally positioned, or omniaccessible document.

[2:4:187] The particular translations singled out herein are due to the major differences in spelling or vocalisation of the title of The Omnidoxy when translated into such languages; the Astronist Tradition expects that these transliterations of The Omnidoxy title to succeed the usage of the title of The Omnidoxy itself in their respective languages, yet The Omnidoxy is also still expected to be known as that in a general sense.

[2:4:188] See below for the list of languages and notice that for some languages, there exists a change in the title of The Omnidoxo ascribed next to each language as separated by a hyphen.

[2:4:188a] Afrikaans - Omnikosmiese

[2:4:188b] Albanian - Omnitraktat

[2:4:188c] Amharic - Omēnīdodi

[2:4:188d] Arabic - Alsaami

[2:4:188e] Armenian - Omniadaran

[2:4:188f] Azerbaijani - Omnidoksi / Omnibilik

[2:4:188g] Basque - Omnikosmiko

[2:4:188h] Belarusian - Omnitraktat

[2:4:188i] Bengali - Ōmaniḍaksi / Omnigrantha

[2:4:188j] Bosnian - Omnirasprava

[2:4:188k] Bulgarian - Kosmicheski / Omnidoksi

[2:4:188l] Catalan - Omnittractat / Omnidoxí

[2:4:188m] Cebuano - Omnikasulatan

[2:4:188n] Chinese - Quánjīng

[2:4:188o] Corsican - Omnucè

[2:4:188p] Croatian - Omnirasprava

[2:4:188q] Czech - Omnipojednání

[2:4:188r] Danish - Omniafhandling

[2:4:188s] Dutch - Omniverhandeling

[2:4:188t] English - Omnidoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)

[2:4:188u] Esperanto - Omnidoxio

[2:4:188v] Estonian - Omnidoksü

[2:4:188w] Filipino - Omniaklat

[2:4:188x] Finnish - Omniminulle

[2:4:188y] French - Omnitraité / l'Omnidoxy

[2:4:188z] Galician - Omnidoxio

[2:4:188aa] Georgian - Omnidoxy

[2:4:188ab] German - Omnidoxy

[2:4:188ac] Greek - Σύμpania

[2:4:188ad] Gujarati - Omnimanē

[2:4:188ae] Haitian Creole - Omnidoks

[2:4:188af] Hausa - Omnirubutun

[2:4:188ag] Hawaiian - Omnikiko'o

[2:4:188ah] Hebrew - אמונה קוסמית

[2:4:188ai] Hindi - Omaneedoksee

[2:4:188aj] Hmong - Ntug Kev Ntseeg

[2:4:188ak] Hungarian - Omninekem

[2:4:188al] Icelandic - Omnidoxy

[2:4:188am] Igbo - Omnima

[2:4:188an] Indonesian and Javanese - Omnirisalah

[2:4:188ao] Irish - Omnidom

[2:4:188ap] Italian - l'Onnidossia
[2:4:188aq] Japanese - Omunidokishi
[2:4:188ar] Kannada - Ōmniḍāksi
[2:4:188as] Kazakh - Omnīdokssi
[2:4:188at] Khmer - Omniikhon
[2:4:188au] Korean - Omnionmun
[2:4:188av] Kurdish - Omnipeymana
[2:4:188aw] Kyrgyz - Omnimaga
[2:4:188ax] Lao - Auaakad Khuaamhu
[2:4:188ay] Latin - Omnimihi
[2:4:188az] Latvian, Lithuanian and Slovenian - Omnidoksija
[2:4:188ba] Luxembourgish - Omnitraité
[2:4:188bb] Macedonian - Omnitraktat
[2:4:188bc] Malagasy - Ômniadoxana
[2:4:188bd] Malay - Omnidoksi
[2:4:188be] Malayalam - Ōmniḍēāksai
[2:4:188bf] Maltese - Omnidoxy
[2:4:188bg] Maori - Omnidoxy
[2:4:188bh] Marathi - Omnimalā
[2:4:188bi] Mongolian - Omninadad
[2:4:188bj] Myanmar - Omnikyam
[2:4:188bk] Nepali - Omnikyānsara

[2:4:188bl] Norwegian - Omnidoksy
[2:4:188bm] Pashto - اوډیډیسی
[2:4:188bn] Persian - کتاب کیهانی
[2:4:188bo] Polish - Omnoksy
[2:4:188bp] Portuguese - Omnitratado
[2:4:188bq] Punjabi - Omnilekha
[2:4:188br] Romanian - Omnidoxia
[2:4:188bs] Russian - Omniya / Omnitraktat
[2:4:188bt] Samoan - Omnimoa'u
[2:4:188bu] Scots Gaelic - Omnidhòmhsa
[2:4:188bv] Serbian - Omnidoki
[2:4:188bw] Sesotho - Omongata
[2:4:188bx] Shona - Omnikwandiri
[2:4:188by] Sindhi - ٻٻرائڻ
[2:4:188bz] Sinhala - Omnimaṭa
[2:4:188ca] Slovak - Omnimne
[2:4:188cb] Somali - Omnidaaweyn
[2:4:188cc] Spanish - Omnitratado
[2:4:188cd] Sundanese - Omnidoxy
[2:4:188ce] Swahili - Omnikwangu
[2:4:188cf] Swedish - Omnidoxin
[2:4:188cg] Tajik - Omnidoksi
[2:4:188ch] Tamil - Omnienakku

[2:4:188ci] Telugu - Omnināku

[2:4:188cj] Thai - Omnitārā

[2:4:188ck] Turkish - Omnitez

[2:4:188cl] Ukrainian - Omnimeni

[2:4:188cm] Urdu - برگز نہیں

[2:4:188cn] Uzbek - Omnidoksi

[2:4:188co] Vietnamese - Toànnǎng

[2:4:188cp] Welsh - Omnitriniaeth

[2:4:188cq] Xhosa - Omnikum

[2:4:188cr] Yiddish - Omnitretand

[2:4:188cs] Yoruba - Omnisimi

[2:4:188ct] Zulu - I-Omnidoxy

[2:4:188cu] Central Asian and Eastern European countries as an alternative form of spelling - Omnidoksi

[2:4:188cv] General alternative spelling form not specific to a language but widely used - Omnidoxi

Equational Philosophy

[2:5:1] A major branch of knowledge within Astronist Philosophy, Equational Philosophy is the expression of philosophical instruments of study by numerical means, especially in the balancing of an equation.

[2:5:2] Equational Philosophy attempts to derive conclusions about philosophical concepts by equating different instruments of study with one another.

[2:5:3] In Equational Philosophy, each instrument of study is assigned a letter, as is lattermentioned in this discourse, and from this letter logarithms, exponentiation, coefficients, variables, and operators are attached, in order to derive the expression.

[2:5:4] Essentially, Equational Philosophy allows us to derive a numerical understanding of the often elaborate philosophical concepts as expressed through insentensations.

[2:5:5] Below are the instruments of study listed as assigned to their alphabetical equivalents in the study of Equational Philosophy.

[2:5:6] The letter 'N' in any equation is represented as an unknown quantity, when expressed as 'Nr' is considered an unknown quantity that is infinitely repeated and also, the letter 'E' is expressed as relating to an entity in an equational subment.

[2:5:6a] Abundancy - A

[2:5:6b] Binarity - B

[2:5:6c] Bipolarity - Bi

[2:5:6d] Calendarity - Ca

[2:5:6e] Centricity - C

[2:5:6f] Chaosity - Ch

[2:5:6g] Composity - Co

[2:5:6h] Concentricity - Con

[2:5:6i] Cosmicality - Cos

[2:5:6j] Criticality - Cr

[2:5:6k] Dyadicity - D

[2:5:6l] Dynamicity - Dy

[2:5:6m] Eternality - Et

[2:5:6n] Extrinsicity - Ex

[2:5:6o] Finiteness - Fi

[2:5:6p] Focality - Fc

[2:5:6q] Formity Fo

[2:5:6r] Fundamentality - Fd

[2:5:6s] Functionality - F

[2:5:6t] Fusionalty - Fus

[2:5:6u] Futurity - Fut

[2:5:6v] Graduality - G

[2:5:6w] Imperativity - I

[2:5:6x] Immemnity - Im

[2:5:6y] Inversity - In

[2:5:6z] Lunarity - L

[2:5:6aa] Matrixity - Ma

[2:5:6ab] Medianity - Me

[2:5:6ac] Motionality - M

[2:5:6ad] Motivity - Mo

[2:5:6ae] Mysteriosity - My

[2:5:6af] Naturity - Na

[2:5:6ag] Orbitality - Or

[2:5:6ah] Orderity - O

[2:5:6ai] Orthogonality - Ort

[2:5:6aj] Planetarity - Pl

[2:5:6ak] Primarity - Pr

[2:5:6al] Progressivity - Pri

[2:5:6am] Purposity - P

[2:5:6an] Rationality - R

[2:5:6ao] Reciprocy - Re

[2:5:6ap] Regressivity - Reg

[2:5:6aq] Rotality - Ro

[2:5:6ar] Sensicality - Se

[2:5:6as] Solarity - S

[2:5:6at] Symbioticity - Sy

[2:5:6au] Synchronocity - Syn

[2:5:6av] Vastity - V

[2:5:7] These alphabetical equivalentents for the instruments of study are also more readily found and accessible in the Chart of Equivalentents as a non-omnidoxical document.

[2:5:8] The initial definitions of each of the instruments of study in Equational Philosophy stand in alignment to their orthodoxical definitions in the Astronist Tradition, but Equational Philosophy allows us to combine these instruments in an infinite amount of amalgams to form newfound concepts.

[2:5:9] A simple equationality in Equational Philosophy is expressed below and is also explained below: $P + O = Na$

[2:5:10] From this equational subment, we can derive that purposivity (P) combined with orderity (O) is equal to, or an expression of, naturity (Na).

[2:5:11] In Equational Philosophy, constants that stand without any baccements are forever singular; in this case, purposivity (P) shall forever refer to just one purpose for one entity.

[2:5:12] The next submentic exemplar is as follows: $P_2 + O_2 = Na_2$

[2:5:13] In Equational Philosophy, logarithms derive the quantity of extringents for the same subject, and in this case, two purpii are derived for one subject.

[2:5:14] From this subment, we can derive that two purpii (P) for the same entity added to two orderities (O) for the same entity is equal to, or an expression of, two naturities (Na) for one entity.

[2:5:15] The next submentic exemplar is as follows: $2P + 2O = 2Na$

[2:5:16] In Equational Philosophy, coefficients derive the amount of entities being submented, or considered, and in this case, the same purpose is derived for two different entities.

[2:5:17] From this subment, we can derive that when two entities with the same purpose (P) and the same orderities (O) are added together, or combined, expressed are two entities with the same naturity (Na).

[2:5:18] In Equational Philosophy, the four operators including addition, or combination (+) depending upon intended expression, subtraction (-), division (\div) do not hold their same definitions as they hold in the discipline of mathematics.

[2:5:19] As derived from the above subment, $2P + 2O \neq 4Na$ but instead $= 2Na$; this is because in Equational Philosophy, + does not constitute addition, but instead combination.

[2:5:20] If we think logically, if something has two purposes and two orderities, that does not conclude that it has four naturities; it has two naturities that are made up of four different elements; two purposivities, or purpii, and two orderities.

[2:5:21] Whether the symbol of + really does constitute addition, or constitutes combination is based upon the expression desired and the nature of the instruments being used to derive such an expression.

[2:5:22] An exemplar of when the symbol of + does constitute addition is expressed in these following subments: $2P + 2P = 4P$ and $5F + 6F = 11Fc$

[2:5:23] From both of these subments, we can derive that if we are dealing with the same instrument of study on the antial side of the subment, and that the instrument of study on the caudal side of the subment is logical, then the symbol of + constitutes addition.

[2:5:24] It is only when we begin to conduct that which is henceforth known as factoration that these subments and their subsequent derivitions become harder for new studiers to grasp.

[2:5:25] Factoration is the ammentation in Equational Philosophy of incorporating more than one baccement and more than one coefficient into the submentic equation, and an exemplar of this is as follows: $2P_2 + 2O_2 = 2Na_4$

[2:5:26] From this subment, we can derive that two entities, each with the same two purposities, combined with the same two entities, each with the same two orderities is equal to, or is an expression of the naturities of two entities, each of which have four purposities and four orderities between them.

[2:5:27] Quantication is the ammentation in Equational Philosophy that stems from the broader Quanticated Equationality branch of Equational Philosophy, and relates to the incorporation of multiple different baccements into the subment for each of the different extringents: $2P_3 + 3O_4 = 3Na$

[2:5:28] From this subment, we can derive there are two entities, each of which have three of the same purpii. Combining this with an extra entity, of which each have four different orderities, we express that there exists three different naturities for each of the three different entities, whilst simultaneously understanding that the orderities and purposities of the entities do overlap according to the number of the logarithm.

[2:5:29] Quanticated equations are very usefully if each of the entities in question has different combinations of orderities and purposities (or whichever instrument of study that one is considering), but quanticated equations do not provide us with a break down of these combinatories for each of the entities in question.

[2:5:30] Therefore, fractionation, or Fractionated Equationalities are herein and henceforth introduced as a more simplified, yet still useful, broken down version of their closely related quanticated counterparts.

[2:5:31] One can see from the equation below that in Fractionated Equations, the symbol of "E" which must be more commonly used in order to differentiate entities from their counterparts.

[2:5:32] We will take the quanticated equation from above and fractionate it as our exemplar of a fractionated equation: $E_1P_3 + E_2P_3 + E_1O_4 + E_2O_4 + E_3O_4 = 3Na$

[2:5:33] But what if the entities have convoluting and overlapping combinations of the extringents? One may ask this, and they are right to do so, and fractionated equations can help solve this query.

[2:5:34] As long as we know the combinations, we can express them; an example of a similar scenario is presented below and the potential combinations are also expressed below in a fractionated equation: $E_1P_2 + E_2P_1 + E_1O_1 + E_2O_2 + E_3O_3 = 3Na$

[2:5:35] From this lengthened fractionated equation, we can differentiate between entities, we can derive each of their individual quantities of different purpii and orderities, and we can also see by how much each of these purpii and orderities of entities overlap with other entities in the equation.

[2:5:36] Equationality does not tell us which orderities and purpii that overlap, nor does it express any context in the scenario other than quantification of entities and their instruments, and it is this Lengthened Fractionated Equation that is the most embenched equation type in the entirety of Equational Philosophy; beyond these equational types, we begin to enter contextual and letter-based concepts rather than strictly numerical functions.

[2:5:37] It is an important rule to observe that differs quite fundamentally from mainstream algebraic and mathematical functions, but in Equational Philosophy, one is always expressed, and never left blank because (P) alone does not denote one entity, or one extrigent, but instead, denotes (P) in an abstract context, without any quantification.

[2:5:38] The next submentic expression derives the role of exponentiation in Equational Philosophy, and for which the concept of entities must be removed from the equation: $P^2 + O^2 = Na^2$.

[2:5:39] In Equational Philosophy, exponents derive the quantity of the differentiations between extringents without any inference to the number of entities; this type of exponentiated equation is also henceforth known as a disentitled equation because any reference to entities, or context is removed.

[2:5:40] The main conclusion that we attempt to derive is that the subment that we have established is both rational and logical, and if we can justify our conclusion according to logical degrees, then we have established that which is henceforth known as a panjection, which is a form of subment that has been logically and rationally justified.

[2:5:41] Oppositely, a subment that has failed to be established through logic and rationality is henceforth known as a disjection; panjections considered collectively are henceforth known as panjecture, and disjections considered collectively are henceforth known as disjecture.

[2:5:42] The official ammentation of the one's attempt to perceive a subment through rationality and logicity is henceforth known as justifying; to justifice is to apply logic and rationality to a particular subment in order to conclude its panjection, or its disjection.

[2:5:43] The official name for this discipline of study is Justifying Theory, in which students contemplate the nature of both panjection and disjection by incorporating a range of ideas about the nature of rationality and logic, and they attempt to measure the credibility of justifying decisions.

Metrical Philosophy

[2:6:1] A major new branch of philosophy established by the Astronist philosophical tradition is that which was alluded to in the previous discourse, but is focused upon in this discourse and it is that which shall be known as Metrical Philosophy.

[2:6:2] Metrical Philosophy involves all aspects of ordinary philosophy that are instead applied according to measurement and is largely metaphilosophical by the nature of the majority of topics it addresses as well as the conclusions it derives.

[2:6:3] Metrical Philosophy remains vital to the development of the Astronist Tradition's approach to metaphilosophy and how philosophy in a practical sense can be measured according to different variables which are aforescoursed within this disquisition.

[2:6:4] Firstly, we shall address what can be measured within Metrical Philosophy, all of which are to be primarily known as themes, but also be known as subjects, which are split into three categories of Philosophy Entirety, Philosophy External, and Philosophy Internal/Partial.

[2:6:5] The category titles themselves are also not to be forgotten as themes for measurement, but they do hold a simultaneous purpose which is to organise the rests of the themes that sit within them.

[2:6:6] The first of these categories is titled Philosophy Entirety which is presently the smallest of the three categories relates to a philosophy, especially Astronist Philosophy, in general terms rather either specifically external or internal terms, an example of which would be to consider measuring Astronism as a whole rather than a specific part within and outside The Philosophy as are addressed by the other two categories.

[2:6:7] The first theme within this category relates to adherents which, uniquely, can also be split into both measuring in its entirety and in terms of its partial/internal sense with the former focusing on measuring the number of adherents of Astronism in its entirety while the latter focuses on measuring the number of adherents of the denominations, schools of thought, and belief orientations within Astronism.

[2:6:8] Further to this, the measurement of adherents does not just end at the measurement of their size in population, but extends much more broadly so as to encompass measurements of adherent distribution across geographical areas, measurements of all demographic and psychographic characteristics such as age, gender, occupation, education, ambitions, and lifestyles, as well as the measurement of the testimonies and anecdotes from adherents regarding how being adherents of the philosophy has improved their lives so as to produce conclusions regarding adherent happiness levels, and other personal and more qualitative than quantitative research.

[2:6:9] In addition to the measurements of adherents in these ways outlined, the Philosophy Entirety category also includes the measurement of documents which involves the production of statistics regarding both The Grand Centrality and The Omnidoxy within it, as well as other recognised books and documents of importance to the Astronist philosophical tradition.

[2:6:10] Measurements of documents are expected to involve a mixture of qualitative and quantitative results to be used for different circumstances, however, both of which remain useful to researchers.

[2:6:11] The next of the categories is to be known as Philosophy External which itself is subject to thematic experiment, as well as encompassing several themes, but definitionally Philosophy External focuses on the elements effecting or being effected by Astronism that reside outside of its internal vicinity.

[2:6:12] The first of the themes of this category relates to the institution that manages and oversees the philosophy and primarily measures

[2:6:13] The second of the themes of this category relates to the organisations external to the institution itself such as partner organisations including non-institutionally funded societies of the philosophy, or corporate organisations which are typically measured according to

[2:6:14] The third of the themes of this category is classified as relating to philosophical buildings and therefore holds a naological theme with the most common of measurements consisting of the number of visitors of a philosophical building across a period, or the measurement of the dimensions of such buildings.

[2:6:15] An important theme of this category measures fellow philosophies distinct in both orientation and origination from the philosophy in question which are to be commonly measured according to a comparison of adherent populations, qualitative measures of concepts, as well as measurements of the numbers of denominations, schools of thought, and belief orientations within such philosophies.

[2:6:16] Similarly, religions and cults, as the next of the thematic measurements, are grouped together and measured according to a comparison of adherent populations, qualitative measures of concepts, as well as measurements of the numbers of denominations, schools of thought, and belief orientations within such philosophies.

[2:6:17] Ideologies, also similar to the former, are measured in relation to the amount of countries that they hold a strong influence or presence in as well as the qualitative measure of the contents of the ideology and how this differs in comparison to other ideologies.

[2:6:18] The Cultural/Political/Social Influence of a philosophy as a triad of measurements collectivised into one for the purposes of organisation are the seventh form of measurement within the category of Philosophy External.

[2:6:19] These are measured equally across each of the three subthemes according to the context of such subthemes, but beginning with the Cultural Influence of the philosophy, this is measured by the extent to which the philosophy is depicted or represented in art, media, film, television, and the extent of its influence in enterprise.

[2:6:20] Meanwhile, the Political Influence of the philosophy is measured in relation to the extent to which the philosophy is represented by its adherents or institutions/organisations in parliament or the extent to which the philosophy inspires political parties, especially those formed in the name of the philosophy.

[2:6:21] Finally, the Social Influence of the philosophy is measured according to the extent to which the philosophy holds an influence over the social interactions between people in a society, as measured by the extent to which the population gather for social or occurrological activities for the purposes of philosophy, or for philosophising such as engaging with debates.

[2:6:22] Eighthly, the philosophical interpretations are the final thematic measurement within the category of Philosophy External and refers to the interpretations of the philosophy, either in its entirety or a specific element of it, and is measured by the extent to which certain interpretations hold a commonality, or the extent to which they form correlations with other characteristics, such as certain interpretations correlating with certain age groups, locations, ethnicity or other characteristics.

[2:6:23] The third and final category of measurement within Metrical Philosophy is to be known as Philosophy Internal, or as Philosophy Partial, with the former expected to taken leadership in popularity of usage.

[2:6:24] This category of measurement, as subject to thematic experiment itself of course, involves focusing on the internal elements of a philosophy to measure which includes the philosophy's schools of thought, denominations, belief orientations, as well as its concepts, theories, and notions, the final three of which are collectivised under one aspect of measurement.

[2:6:25] Schools of thought are typically to be measured according to their qualitative attributes such as by investigating the contents of beliefs that make them into a school, as well as quantitative attributes such as the amount of people adhered to that school in a particular country, or worldwide, or finally, the variations of the school of thought across different groups and countries.

[2:6:26] Denominations are expected to be most commonly measured by their qualitative attributes such as by investigating the elements of their beliefs that make them into a

distinct denomination, as well as quantitative attributes such as the amount of people adhered to that denomination in a particular country, or worldwide, or finally, the variations of the denomination across different groups and countries, known as intradenomination.

[2:6:27] Belief orientations are to be measured according to their qualitative attributes such as by investigating the contents of beliefs that make them into an orientation, as well as quantitative attributes such as the amount of people adhered to that belief orientation in a particular country, or worldwide, or finally, the variations of the orientation of belief across different groups and countries.

[2:6:28] Concepts/theories/notions are collectivised in this instance and are to be measured according to their qualitative attributes such as by investigating the contents of the concept/theory/notion, as well as quantitative attributes such as the amount of people that have taken a liking to the concept/theory/notion in a particular country, or amongst a particular group, or finally, the variations of the concept across different groups and countries which has close links to interpretational measurement.

[2:6:29] Now that we have discovered what can be measured and what it can be measured according to, we can now create categories for how these themes can be measured, this forming six different categories that are herein introduced.

[2:6:30] The first of these categories is characterised by type which involves measurements between different themes, thus forming what shall be known as thematic measurement.

[2:6:31] The second of these categories is characterised by the measurement of potency which refers to the effects on the individual rather than the society, or anything beyond the individual and their personal needs, wants, and interactions with the theme which in turn formulates that which shall henceforth be known as potential measurement.

[2:6:32] The third of these categories is characterised by the measurement of magnitude which, in this context, refers to the effects on society, or something beyond the individual as defined from the former category, which in turn formulates that which shall henceforth be known as magnitudinal measurement.

[2:6:33] The fourth of these categories is characterised by the measurement of unit which involves all types of numerically based measurement and is therefore to be known here on in as numerical measurement.

[2:6:34] The fifth of these categories is characterised by the measurement of uncertainty which, in this context, refers to the measurement of the trustworthiness of the theme as well as the question posed and is to be known as fiduciary measurement.

[2:6:35] The sixth and final of these categories is characterised by the measurement of level which, in this context, refers to measurement as a taxonomy for the methodological

character of a comparison therefore pertaining to the measurement of themes in their different forms.

[2:6:36] This particular category is split in two halves and so can either be approached according to intrathematic measurement which is measurement between different forms/ levels of the same theme or interthematic which is measurement between different forms/ levels of different themes.

[2:6:37] By outlining these different forms of measurement and categories, we have formed the foundations of Metrical Philosophy and it is important to note that the investigations which are conducted within Metrical Philosophy all stay with the designation of logicology.

[2:6:38] Metrical Philosophy is of particular importance to the researching aspects of wider Astronist Philosophy because without the measurement of various elements within philosophy, we remain somewhat blind to their actual values which is something that is perhaps lacking in philosophy in a general sense which pertains to a metaphilosophical issue.

[2:6:39] Nevertheless, Metrical Philosophy is herein introduced and shall be henceforth established as the main way to measure elements of a philosophy within in qualitative and quantitative forms.

[2:6:40] Metrical Philosophy, primarily due to the practices within it, is expected to hold a pervading role in many other disciplines of Astronist Philosophy with one of the main disciplines of its influence being Philosophical Science, or Experimental Philosophy as it is also known which is introduced in the next discourse.

Philosophical Science

[2:7:1] The vast majority of the contents in relation to the topic of this discourse is not present in *The Omnidoxo*, as is evidential to the fact that this discourse is one of the shortest, if not the shortest of all the discourses in *The Omnidoxo* as it consists of only five insentensations.

[2:7:2] This is because it does not feel appropriate to explore in-depthly the subject of Philosophical Science, also known as Experimental Philosophy, that is best placed in a non-omnidoxical document.

[2:7:3] For this reason, this discourse simply introduces and outlines what Philosophical Science is and how it is to be used and how it fits in with the Astronist philosophical tradition.

[2:7:4] Philosophical Science is a discipline of study within Astronist Philosophy dealing with the experimentation of philosophical concepts/theories by the use of variables to measure outcomes without actually applying the concept/theory.

[2:7:5] Philosophical Science is founded only according to one principle; that the experimentation of a concept is only conducted for purposes of societal or philosophical betterment and that all conclusions made are based upon innemnic, unbiased, and majoritarian facts, votes and decisions respectively so as not to create a mechanism for distortion.

Flipping The Table Theory

[2:8:1] The Astronist philosophical tradition is blessed with having a long line of theories and concepts that have directly originated from its tradition rather than being inherited and reappellated, as is the case for many of the other religious and philosophical traditions, but not for the Astronist Tradition.

[2:8:2] One of these unique theories shall be henceforth known as Flipping The Table Theory which, in the context of the development of philosophies, religions, ideologies, and politics, refers the primary intention of a philosopher, theologian, ideologist, or politician to completely overturn the present structure, normalities, orders, and systems of whichever area they work in.

[2:8:3] The Flipping The Table Theory is the prerogative of the Astronist Tradition, as well as being characteristic of many other individuals and the movements and systems that they have founded.

[2:8:4] The Astronist Tradition maintains that the Flipping The Table Theory is the primary driver of that which is describes as the Gyration Order which encapsulates the notion that there exists a distinct pattern in the development of ideas and the establishment of systems, their rise to prominence and dominance, and their eventual decline and replacement by newly founded ideas and systems.

[2:8:5] The instance in which a system or set of ideas is replaced from the prominence and dominance stage is most often initiated by some form of Flipping The Table Theory.

[2:8:6] The execution of the Flipping The Table Theory can be conducted in a wide plethora of ways from political campaigning, to violent overthrows, revolutions, wars, gradual adherent growth, as well as by gaining the support or sponsorship from the government, or other powerful individuals, groups, or organisations, all of which are acceptable depending on the context and the extent of the repressiveness or outdatedness of the established system.

[2:8:7] Flipping The Table Theory demands the leaders and thinkers of nations to form new systems in an attempt to steer towards social change and the Astronist Tradition continues its belief that this theory is integral to how change is made in relation to established systems and how they are overthrown.

[2:8:8] If a society is to change, the Astronist Tradition continues in its position to say that some element of Flipping The Table Theory, in whatever form, must be incorporated into the process of social change either in a political, philosophical, or religious context.

[2:8:9] The Flipping The Table Theory is introduced herein and is propounded henceforth which, despite the complexity of the consequences once invoked it may produce,

highlights a simple principle that societal change must come with the overthrow of the present system.

Variables of Experiment

[2:9:1] The need for the establishment of a set of variables has come to my attention to introduce here within this discourse so as to development extra tools of measurement that are expected to both complement the standard instruments of study omnimentioned, as well as remain important elements of how philosophies and their concepts, theories, and all their other aspects can be statistically measured.

[2:9:2] In this discourse we shall identify a collection of different variables inspired by appellation and definition from mainstream science and medicine and each of these variables will be applied to a context of philosophy beginning with categorical variables.

[2:9:3] Categorical Variable - a variable that can take on one of a limited, and usually fixed number of possible characteristics that can be related to a philosophy, concept, or belief orientation by assigning each measured subject to a particular group or nominal category on the basis of an amalgamation of its qualitative property.

[2:9:4] Confounding Variable - extra variables that have a hidden effect on the experimental results which, in a philosophical context, take the form of the various different ways in which a philosophy may be applied and the implications from each application which may well deviate greatly from the philosophy as it exists at its conceptual level.

[2:9:5] Continuous Variable - an infinite number of values like time and weight and in the context of philosophy primarily relates to interpretations, of which there is no end as each individual is expected to hold distinct interpretations of a philosophy, concept, or belief orientation according to their own knowledge, experience, interaction, and understanding of the measured subject.

[2:9:6] Control Variable - a factor in an experiment which be held constant, an example of which in the context of philosophy are the basic beliefs held by the philosophy that are expounded by the institution or society that manages the philosophy which are not expected to change.

[2:9:7] Dependent Variable - the outcome of an experiment as the independent variable is changed, an example of which in a philosophical context is a concept and its relationship to its interpreter wherein the concept is dependent upon the interpreter's interpretation of the concept which therein forms the result or conclusion.

[2:9:8] Discrete Variable - one that can only take a certain number of values, an example of which is a religious doctrine which should only be interpreted as the religious authority or institution exactly ascribes it.

[2:9:9] Independent Variable - that which is not affected by anything that the researcher does, an example of which in the context of philosophy relates to the surrounding

environment and circumstances of the society in which a philosophy resides due to its held status of externality from the philosophy itself and all of the philosophy's internal elements.

[2:9:10] Measurement Variable - this form of variability has a specific number associated with it and is characterised by examples such as the number of adherents of the philosophy in general or of a particular belief orientation, or the number of concepts within a philosophy, or the number of concepts/theories prioritised by a school of thought.

[2:9:11] Nominal Variable - also known as categorical variables.

[2:9:12] Ordinal Variable - a variable that results in the creation of a clear order of the subjects involved according to some measure, an example of which is a ranked variable which is lattermentioned.

[2:9:13] Qualitative Variable - a variable that cannot be counted which are plentiful in the context of a philosophy, examples of which pertain to concepts and their measure, as well as interpretations of theories or belief orientations held as part of a philosophy.

[2:9:14] Quantitative Variable - a variable that can be counted which are less plentiful than their qualitative counterparts, yet still remain abundant with some examples consisting of adherent population, number of concepts, number of institutions, number of countries with a varied presence of the philosophy, amongst others that are able to be counted.

[2:9:15] Random Variable - associated with random processes and give numbers to outcomes of random events which relates to unforeseen events and elements in occurrence to or in relation to a philosophy.

[2:9:16] Ranked Variable - a type of ordinal variable where the data is put into places of 1st, 2nd, 3rd, 4th etc. an example of which includes the denominations, schools of thought, or belief orientation ranked according to the number of adherents of such elements.

[2:9:17] Ratio Variable - similar to interval variable, but has a meaningful zero value and is exemplified by some measurement of two elements of a philosophy such as the comparison of the influence that a belief orientation holds over a school of thought or denomination, typically formed by the number of adherents of such a belief orientation.

[2:9:18] Active Variable - a variable that is able to be manipulated by the researcher and in the context of philosophy refers to how the researcher may impose their interpretation of a concept during its measurement, thus manipulating the variable; there are differing degrees in which subjects are susceptible to manipulation.

[2:9:19] Binary Variable - a variable that can only take on two values such as yes/no responses which is perhaps most commonly exemplified through the question of whether a person is an adherent of a philosophy or are not.

[2:9:20] Covariate Variable - similar to an independent variable, has an effect on the dependent variable but is usually not the variable of interest, an example of which would be when a concept is investigated and the environment and circumstances surrounding such a concept, but the environment is not the area of interest for the investigation.

[2:9:21] Endogenous Variable - similar to dependent variables, they are affected by other variables in the system.

[2:9:22] Exogenous Variable - variables that affect others in the system such as an interpreted concept as distinct from a concept alone, the former of which can be described as the exogenous variable.

[2:9:23] Explanatory Variable - when a variable is independent, it is not affected at all by any other variables and when a variable isn't independent for certain, it's an explanatory variable; this is can be applied to the context of philosophy by the notion that the researcher may not be able to tell if the environment or the circumstances surrounding the philosophy haven't been impacted by the philosophy in their own formation which would render them a dependent variable.

[2:9:24] Extraneous Variable - a variable that is not intentionally being studied in the experiment, but is nevertheless address as an appendage and this may be applied to a philosophical context by the notion that a concept may be investigated and by the experiment of such a concept, there is a new aspect of the concept discovered or an existing element of the concept is better understood.

[2:9:25] Interval Variable - a meaningful measurement between two variables such as a concept and the philosophy from which it originates, or an interpretation derived from a concept, or theory.

[2:9:26] Intervening Variable - a variable that is used to explain the relationship between variables such as the investigation between how a concept and philosophy interact, or how one belief orientation interacts with another orientation.

[2:9:27] Latent Variable - can't be measured or observed directly such as one's interpretation of a concept, or philosophy and how they explicitly feel and think of that subject.

[2:9:28] Manifest Variable - can be directly observed or measured such as the measurement of the attendance of a philosophical building across a period of time, or the growth of adherents of a philosophy, school of thought, denomination, or belief orientation across a timescale.

[2:9:29] Manipulated Variable - another name for an independent variable.

[2:9:30] Mediating Variable - variables that explain how the relationship between variables happens such as the exploration of the history between a philosophy and its concepts so as to make conclusions about how their present relationship has developed.

[2:9:31] Nuisance Variable - an extraneous variable that increases variability overall, such as the introduction of a new concept or aspect of a concept after the investigation of the concept, thus causing a change in the amount of concepts within a philosophy, or changing the perception of the philosophy, school of thought, or belief orientation to which the new concept belongs.

[2:9:32] Polychotomous Variable - variables that can have more than two values, an example of which in the context of philosophy is the instance in which the adherents of a philosophy are measured according to the amount of adherents that have joined across a measured period as well as the amount of adherents that have left across the same measured period; this would create a Polychotomous Variable.

[2:9:33] Now that we have covered each of the most pertinent forms of variability and have applied their definitions to the context of a philosophy and the elements forming a philosophy (in the Astronist style), we can move onto the final segment of this discourse.

[2:9:34] Forming the final segment of this discourse is our introduction of the that shall henceforth be known as reactivity which refers to the extent to which a subject changes according to a change in the variables that affect it.

[2:9:35] When we apply reactivity to a philosophy, we attempt to understand the extent to which that philosophy, concept, school of thought, denomination, or belief orientation changes when variable extents are applied which involves variables of interpretation, circumstance, environment, conceptualisation, and application.

[2:9:36] A philosophy or any of the elements within it are said to hold a high reactivity when they are easily changed even by a small change in the variables surrounding them meanwhile a low reactivity occurs when a change, even perhaps a large change in the surrounding variables of the subject, is applied but there is little reaction from the subject.

[2:9:37] Furthermore, a positive reactivity refers to the instance in which a philosophy or any of the elements within it experience a change that enhances how the subject is either perceived, interacted with, developed in the sense of its logicity and complexity, or if it experiences an upsurge in the extent of its power of influence or its ability to impart knowledge and initiate cognition.

[2:9:38] In addition and oppositely, a negative reactivity refers to the instance in which a philosophy or any of the elements within it experience a change that is detrimental to

either how that subject is perceived, interacted with by people or external institutions, developed in the sense of its logicality and complexity, as well as a decline in the extent of its power of influence or its ability to impart knowledge and initiate cognition.

[2:9:39] An example of the reactivity within an Astronist philosophical context is manifested as the measurement of a theory, such as the aforementioned Flipping The Table Theory, and the extent to which this theory is changeable from its original state when variables are changed around it.

The Formation of Practical Astronism (Peripheral Sanitology)

[2:10:1] We now come to the second of the two major branches of logicology and this is henceforth known as Peripheral Sanitology, also known as logicology which, as aforeaffirmed, deals with the practical applications of Astronism, as well as its physical manifestations in the world, as well as the Astronist Tradition's attitudes to non-philosophical topics.

[2:10:2] We must be attuned to exploring and developing the practical, real-world, and physical aspects of something abstract if we are to apply it to the world in the way we have envisioned it.

[2:10:3] By this principle therefore, we must address many of the issues collectivised under Practical Astronism which discussed herein as part of Peripheral Logicology as derivations of that which is considered logical to do in a practical, physical, and real-world context.

[2:10:4] The full development of Practical Astronism is essential to the furtherance of Astronism for without the practical and physical manifestations of the concepts, principles, theories, and notions that we have addressed within all of the disquisition of The Omnidoxy, they will remain forever just that; abstractions without physical manifestations or real-world results.

[2:10:5] In addition, in this discourse, expect to hear in a much greater abundance the non-Astronist and pre-Astronist philosophies, ideologies, and religious traditions of The Earth, including references to historical, political, and economic instances and events as references and comparisons.

Orthopraxy & Orthodoxy

[2:11:1] Within peripheral logicology, the question of orthopraxy and orthodoxy is raised and their rivalry in importance when presented in simultaneity with each other, the former of which relating to practice and the latter relating to theory.

[2:11:2] The pressing question to address here is whether Astronism is naturally structured and tendenced towards its practice, henceforth known as orthopraxis, or towards its theory, known as orthodoxis.

[2:11:3] A philosophy that emphasises orthopraxy is characterised by a distinct focus on the ways in which the philosophy is practised and the various methods, activities, and techniques involved in its practices.

[2:11:4] However, a philosophy that emphasises orthodoxy is characterised by a distinct focus on the theoretical aspects of the philosophy rather than its real world applications or practices, and concerns itself only with its concepts and the perfecting of such concepts.

[2:11:5] Astronism can be considered both as its adherents are expected to perfect practice and perfect concepts in parallel, however, if we were to designate The Philosophy as one of these then the correct would be to describe Astronism as an orthopraxic philosophy.

[2:11:6] The concepts of Astronism are of course central, however, the real, physical practices of The Philosophy are of even greater significance due to philosophical experience, devotion, occurrological activities, and argumentation forming the most pertinent aspects of the physical manifestation of The Philosophy.

[2:11:7] Astronism remains and shall always remain a visual philosophy for to experience Astronism in its truest of forms is to look up at the night sky, to observe the cosmic progeny and phenomena, to practice devotion to such magnificent entities, and in the debating halls wherein the concepts of abstraction become concepts of physicality as they then mean something to the group debating.

[2:11:8] Grasping this understanding about Astronism and its manifestations leads us to solidifying the notion that The Philosophy exists in prominence to emphasise orthopraxy and the physical manifestations of itself in order to inspire orthodoxy as better practice of its concepts.

[2:11:9] Comprehending this aspect of Astronism attains a knowledge of how to The Philosophy works in its natural structure which is unique to all other philosophical and religious traditions and should be compared to them in order to reveal such differentiations.

The Controversies of Praxology

[2:12:1] In close proximity to notions about orthopraxy comes the time to introduce the discipline of study of praxology which involves the study of the way in which adherents of Astronism are expected to practice or act.

[2:12:2] In and of itself, praxology is a controversial discipline to be established herein as Astronism is not and has never been designed to manage every aspect of the daily lives of those whom adhere to it unlike the way in which the religious traditions are designed.

[2:12:3] However, the contradiction here is that we will not outline what is considered a right habit or a wrong habit within The Omnidoxy for such regulations are characteristics of religious instruction and tradition.

[2:12:4] To all the habits considered vices, such as the consumption of alcohol, the taking of drugs, and the smoking of cigarettes, the Astronist Tradition considers that even though one may conduct such habits, The Cosmos will still continue to function, The Earth will continue to rotate and orbit The Sun, and all the rest of the people of the world will continue to live on.

[2:12:5] Essentially, the conduction of such vical habits is not going to affect any of the functionalities of The Cosmos and its progeny and phenomena; the only thing that this will affect is the person conducting such vices and the people around them.

[2:12:6] The Astronist Tradition condemns the notion that these vices are needed for cosmic devotion and philosophical experience for they are not; we have within us what we need to feel and conduct such devotions and to fully embrace such experiences.

[2:12:7] It is the nature of the human mind and heart to want to escape from the world and although Astronarianism addresses this, asks why this is, and attempts to present an alternative solution to the conduct of such vices, we must accept that there will always be those with dependable minds whom will rely on such worldly habits to guide them through their lives.

[2:12:8] In introducing praxology, we shall not say herein that the Astronist Tradition condemns the conduct of these aforementioned vices for in just saying so, the people will not listen for if they have not listened to the religious traditions then we should not expect them to listen to the philosophical traditions.

[2:12:9] Therefore, we can define the discipline of praxology to be one of personalism and individuality; if one individual considers the vices to be wrong and to be an obstacle in their path then they will not conduct such, but if an individuals considers the opposite then they cannot and will not be stopped for that is their nature.

[2:12:10] Instead, what we shall say is that the Astronist Tradition does not agree with such vices and certainly does not condone such vices, but we shall not say that just because this is so that the person reading or following must conduct themselves in the same way; again, Astronism is not regulated as a religion is and there are no sins and there are no virtues to adhere to.

[2:12:11] Praxology is defined by one of the rare application of relativism employed in Astronism whereby acts of virtue and acts of vice are designated as such by the individual rather than in absolute terms; this does not mean to say that Astronism supports notions of anarchy and non-regulation, but it instead keeps Astronism firmly within the auspices of being a philosophy rather than a religion as we can soon stray into religious territory when speaking of the discipline of praxology.

[2:12:12] However, this is different for Astronarianism as that is defined as an ideology separate from Astronism which is a philosophy; ideology is defined by the imposition of regulation and so, Astronarianism is designed and tasked with the imposition of the beliefs within Astronism, as well as some unique Astronarian principles.

[2:12:13] Furthermore, a branch of praxology also relates to the proper conductation of occurrological activities such as the preferred ways in which cosmic devotions are to be practiced, the ways in which philosophical experiences could be found, and the varying ways in which astronomical activities and philosophical debates are to be conducted; all of these are considered in the books titled the *Manual for Cosmic Devotion* and *The Enchiridion of Occurrological Activities*.

[2:12:14] Praxological study, contemplation, and discussion is founded here in The Omnidoxy in a small and vague form, but it is expected to be one of the most hotly debated topics as it is expected to define the way in which people considered something to be Astronist in character and practice.

[2:12:15] Furthererso, The Institution of The Philosophy of Astronism should be herein warned of the dangers surrounding praxology as it directly relates to the practice of Astronism which could so easily be distorted from the way and principles of the Philosophical Spirit.

[2:12:16] Two of the main pre-Astronist examples of Philosophical Distortion are socialism and communism which were distorted from their originalities into versions such as Stalinism, Maoism and Marxism-Leninism; this does not mean to say these versions are wrong, but that these applications resulted in the changing of the principles of the original philosophies.

Aniconism in Astronism

[2:13:1] That which is known as aniconism is the opposition to the depiction of particular subjects, examples of which are most prominent in religious traditions such as in the Islamic religious tradition whereby depictions of living beings are forbidden with outbursts of aniconistic tendencies in the history of the Christian religious tradition.

[2:13:2] To avoid defying these aniconistic traditions, the Astronist Tradition develops Astronist versionised artforms such as Astro-Islamic Art which avoids the depiction of living beings by enjoying the depiction of cosmic entities.

[2:13:3] However, in the context of Astronism, there exist very few examples of an aniconistic tradition or regulation due to the openness of the principles of the Philosophical Spirit, however, the Astronist Tradition does condemn any depiction deifying one or all of The Five Astronist Characters.

[2:13:4] This does not mean to say that The Five Astronist Characters should not be depicted as icons or figures of highness, but the Astronist Tradition maintains that there exists a distinct line between depiction and deification, and even the depiction of The Five Astronist Characters for the purposes of devotion is also condemned.

[2:13:5] This is the only instance of aniconism in Astronism due to the embracing nature of Astronist Art and other forms of visual and artistic expression of Astronist Philosophy.

[2:13:6] Overall, aniconism is not philosophical by its nature and can be described as a non-philosophical concept that holds religious roots rather than philosophical roots so its prevalence within the Astronist philosophical tradition is somewhat limited.

The Oppositions to the Astronist Identity

[2:14:1] The Astronist Identity is an accumulative appellation for all of the principles, concepts, notions, and statements made from within Astronism and by extension, Astronarianism if we are discuss the Astronist Identity, which is different context to Astronism itself.

[2:14:2] Particularly in this discourse, we shall address those which are collectively appellated and known as The Oppositions to Astronist Identity; these are the elements of people, or objects, or notions that the Astronist Identity is not in agreement or alignment with due to the nature of the subject; these may also be known as Astronist Oppositisms.

[2:14:3] The first of these are the philistine peoples as philosophised in philistinism which relates to a person that is indifferent or even hostile to arts, cultural topics, and the Astronist Tradition includes within this both philosophy and astronomy as artistic and cultural subjects.

[2:14:4] These are peoples that care not for the treasures of intellectuality either because they fear they cannot compete with higher intelligence, or they simply do not find the value in the more creative aspects of being.

[2:14:5] Either way, the Astronist Tradition opposes philistinism and considers philistines to be all those whom oppose the reascension of philosophy, the integration of astronomy into every day life, the return of ostentation in art away from the hideosities of modernism, and the championing of all the arts and artforms.

[2:14:6] It is the appropriate ambition of the Astronist Tradition to eradicate all forms of philistinism and to enlighten all philistines to the joys of art, culture, philosophy, and astronomy as philistinism is considers to be a major obstacle in the progression of humanity to higher levels of creative and technological advancement.

[2:14:7] The Astronist Tradition considers all people to be philistines that do not regularly engage with the creative aspects of their personality and it is philistinism that the Astronist Tradition identifies to be the greatest of all regressions and the Astronist Tradition accuses philistinism of trivialising the masses of our civilisation.

[2:14:8] Philistines are all non-Astronist because to be Astronist is to hold a deep appreciation for that which is creatively inspired as all that has been derived from the imagination is considered to be approved cosmically and it is believed that there exists a sense of divinity in the human mind during the process of the creation of ideas to which philistines are opposed when the idea is in relation to something more than a triviality.

[2:14:9] The Astronist Tradition takes philistinism very seriously and considers any retraction from one's appreciation of the creative world to be a philistine act.

[2:14:10] The Astronist Tradition accepts that there will be those whom do not share the interest of art and other cultural topics, however, the public focus on trivial topics is considered to be philistine.

[2:14:11] The next of the oppositisms to the Astronist Identity is that which is known as obscurantism which involves the act of deliberately preventing the facts of something from being publicly known on a mass level for the benefit of one's own cause.

[2:14:12] Again, the Astronist Tradition accuses obscurantist tendencies of being of the major obstacles to the construction of a society in which people are satisfied with their existences because in current societies, the realities are obscured to the point at which people are not understanding of what is real and what is not.

[2:14:13] Iconism is clearly not real and that is why it works well in forms of mass public art, however, what has been created are forms of art close to reality that are disguising themselves as part of the actual reality.

[2:14:14] Obscurantism is so prevalent in today's civilisation that we have reached the point at which we do not know what is obscured and we do not know what is the truth of certain events because those whom control what we see hold cultural, philosophical, and ideological agendas for their and their ally's benefit.

[2:14:15] The Astronist Tradition accepts that obscurantism is so far engrained in our civilisation that we may not ever be able to eradicate it and so therefore we must stand in solidarity with what we do believe; we must answer obscurantism with an even greater understanding of what the Astronist Identity is.

[2:14:16] In a world of obscurantists, we must know whom we are for if our understanding of ourselves is not held in absolute terms then such identities face existence in a world that will obscure them at any rate; we Astronists must be ever so more solidified in that which we stand for and we must fight to disseminate our standing for all of the peoples of the world to see, know, understand, and join with.

[2:14:17] Religious fundamentalism is the next of the oppositisms of the Astronist Identity, but this should really be widened in its definition to fundamentalism in general due to the three characteristics of fundamentalism; narrowness in thought, regressiveness in action, and ignorance in sight.

[2:14:18] Each of these aspects of fundamentalism in any of its contextualisations are in staunch oppositism to the principles of the Philosophical Spirit and in addition, the entire purpose of philosophy in a wider sense.

[2:14:19] Fundamentalism is of course existent in all forms of thought and ideation, and although it should be allowed theoretically, it should certainly not be allowed to flourish

in any sense for the flourishing of fundamentalism comes with results of regression like no other thoughtpath can provide.

[2:14:20] There will always be those people whom wish to adhere to the fundamentals of something for they gain a sense of belonging, tradition, and inner structure from such a type of adherence and this is something that again, the Astronist Tradition must accept for that is the nature of some minds.

[2:14:21] However, such should remain contained for it is mass fundamentalism that is preventable and it is this that will cause the greatest of damages to the civilisation in subject.

[2:14:22] Fundamentalism is a danger to the minds of humanity and although it will always exist in some form, its suppression is essential but its eradication is both unrealistic and against the principles of the Philosophical Spirit itself because it would be wrong to stop thought no matter its orientation, however as aforeaffirmed, it is the flourishing of fundamentalism that the Astronist Tradition opposes.

[2:14:23] Something else stands in opposition to the Astronist Identity is that which is known as Doublespeak in the context of philosophical debates which involves the deliberate obscuration of language in order to confuse other debaters, or to distort one's use of language in a way that seemingly orients them in a way that isn't true to reality.

[2:14:24] The essential issue with doublespeak is its grounding in deception and it is a tactic of philosophical debate that is disagreeable with the Astronist approach to argumentation in addition to the Astronist Identity.

[2:14:25] The Astronist Tradition cannot allow the use of doublespeak as its use is expected to deteriorate the proper practice of philosophical argumentation; the use of deceptive tactics is not permitted in Astronist philosophical debates; all such acts must not be allowed to fester and must not be allowed to infiltrate the practice of philosophical argumentation for if we let this happen then we damn ourselves to the deterioration of debate.

[2:14:26] The practice of doublespeak encourages the invasion of political debate into philosophical debate, but the two must remain distinct, the former of which remains deceptive by its nature and the latter of which remains dignified by its nature without any ill-practices.

[2:14:27] The next of the oppositisms to the Astronist Identity is that which is known as paternalism; this orientation supports the notion that those in positions of authority control and restrict the movements, beliefs, general freedoms, and progressions of those subordinate to them.

[2:14:28] The Astronist Identity and the wider Astronist Culture believes in the freedom of those in subordinate positions to claim the metaphorical ladder of life to reach the top and it also supports the notion that those at the top of such a ladder must allow for new, fresh, and young people to follow in their footsteps and reach the top of the ladder too.

[2:14:29] The notions of paternalism prevent this from happening for the superiors restrict the inferiors by this orientation and prevent them from progressing and rising to heights new; this stands in opposition to the Astronist Identity and the general Astronist approach to life for paternalism is considered to be narrow, self-centred, and not of openthought culture.

[2:14:30] The Astronist Tradition opposes all forms of paternalism in every aspect that its ugly head may rise and it does exist in many forms; in government, in business, and in the societal structure.

[2:14:31] Barbarism is the next form of opposition to the Astronist Identity form barbarism is characterised by a absence of culture, philosophical identity, and civilisation in general, and it is the Astronist Tradition notion of dominationism that supports the notion that the pluralism of culture will lead to the deterioration of culture which will eventually end in barbarism.

[2:14:32] Barbarism means for a society to exist without culture because identity of the society has deteriorated to the point at which it not longer exists; there are many ways to reach the endpoint of barbarism with the most prominent of which identified by the Astronist Tradition as the pluralisation of civilisational culture.

[2:14:33] Barbarism may also exist in a temporary form during the process of a cultural change, typically as part of a political, cultural, or philosophical revolution; this is period in which a society holds an unstable culture for a short time during the cultural shift; the Astronist Tradition tolerates this form of barbarism as it exists as part of a wider process.

[2:14:34] Other than this particularity, the Astronist Tradition does not support any form of barbarism as that is seen as the endpoint in the deterioration of a society wherein the citizens are forced to live in a society that doesn't know the direction in which it is striving, and nor does it realise what its identity is.

[2:14:35] The next of the oppositisms to the Astronist Identity is that which is known as the quality of unculturedness; this is characterised by an individual or a group that are not aware, are not interested, or are not supportive of the cultural aspects of a society.

[2:14:36] Closely related to philistinism, unculturedness is distinguished by its opposition to the cultural aspects of a society; there is no interest shown in how the culture of the society has developed, how the visual expressions of culture are created and maintained, and there is no motivation or spark of inspiration within such people to contribution to the culture of the society.

[2:14:37] Unculturedness is a stage in the pluralisation of society and is a product of the inferiorisation of culture in the education system, and in wider societal settings; unculturedness is a characteristic of unknownness in one's own cultural identity.

[2:14:38] It must be clarified that the Astronist Tradition does not support the pluralisation of society, but the Astronist point of view stresses extreme caution as the pluralisation of a society can soon turn to the deterioration of a society.

[2:14:39] Societal and cultural pluralism are characterised by the ghettoisation of cultures within the borders of a nation state; a nation state isn't enough to bind the people together; a nation state that is segregated by ghettos of culture is an empty state without any solidarity.

[2:14:40] The Astronistic approach attempts to fuse the principles of pluralism with the establishment of a national culture; the balance of the parameters of this is a temperamental task indeed and one that Astronist philosophers are vocated to addressing.

[2:14:41] Essentially though, unculturedness can be considered the precursory warning sign to the cultural and societal breakdown.

[2:14:42] The third to last opposition to the Astronist Identity is that which is known as anti-culture; this is characterised by the belief that all culture is divisive and that it should be erased from societal existence; essentially, the less cultural signifiers there are the greater happiness, contentment, and freedom citizens will have.

[2:14:43] Astronists that hold such views are of course pariahs to the Astronist Tradition and are known as Astronist pariahs, or Anticulturists, as followers of anticulturism, however, within Astronist Philosophy this orientation remains in existence due to the Astronist adherence to the Philosophical Spirit.

[2:14:44] All notions of anti-culture are opposed by the Astronist Tradition due to the Tradition's disagreement with the barbarism which is considered to be the endpoint of anticulturism.

[2:14:45] The Astronist Tradition cannot align itself with anticulturism because that does not stand in alignment with the Astronist Identity, and nor does that support notions about the establishment of the Astronist Culture.

[2:14:46] That which is popularly known as hedonism is the second to last oppositism to the Astronist Identity due to the hedonist ambition of achieving pleasure as is considered to be the most important aspect of one's life.

[2:14:47] The Astronist Identity opposes this ambition due to the fact that the Astronist Tradition considers such an ambition to be narrow in thought and unrealistic in the

realities of the world; the Astronist Tradition insists that the sole pursuit of pleasure is the fault of cultural deterioration which in turn insists that with cultural deterioration comes dissatisfaction with one's identity which leads to one thinking that the pursuit of one's pleasure through materialism is the most important aspect of societal life.

[2:14:48] Pleasure would not be the most important aspect of people's lives if they were satisfied with their lives and with the way in which their society is structured and their culture is identified.

[2:14:49] By this notion therefore hedonism isn't required in a society that is structured in a way that cultural and philosophical identity are prioritised so as to avoid cultural escapism through drugs and others forms; if one is already satisfied with their identity, they needn't conduct hedonistic acts in order to achieving their happiness and pleasure.

[2:14:50] The final aspect of oppositism to the Astronist Identity is that which is known as vulgarity; in this context, vulgarity is identified by the breakdown and deterioration of culture to the point at which supposed creatives have to resort to the depiction of subjects that lack sophistication and exist without meaning, an example of which in today's present societal culture is postmodernism.

[2:14:51] Vulgarity is not particularly in relation to a subject as it may be confused with, such as the depiction of sex, profanity, violence, and a general insincerity, but instead it relates to a general inmeaning to the creation of an artpiece, the lack of direction for a philosophy, and the utility of pornography for mass public consumption so as to escape from the lack of lust in their sexual pleasures; this relates to the process in which sex is no longer a sacred act as it once was.

[2:14:52] Vulgarity relates to the utility of such artistic subjects for the purpose of escapism but with the purpose of art in general to inspire, it is difficult to pinpoint the point at which some artpiece is used for inspiration or escapism.

[2:14:53] The use of vulgarity in works of art displayed in public spaces isn't in alignment with the Astronist idea about art; vulgar expressions are not to be glorified and that is what the Astronist Tradition disagrees with.

[2:14:54] To conclude, each of these oppositism hold no hierarchy of importance in comparison to one another, but instead hold equal measures of opposition to the Astronist Identity, and each of which are philosophically contemplated in the discipline of oppositology.

Astronist Archives

[2:15:1] One of the most important practices as part of Astronist Philosophy and wider Astronist Culture is archiving; therefore, it is only prudent and logical to introduce this practice of archiving in this discourse as part of The Omnidoxy during the process of the establishment of its practice.

[2:15:2] The People's Constitutional Company of Jesse Millette and The Institution of The Philosophy of Astronism, as two of the largest institutions within the Astronist Confederation, are responsible for propounding the practice of archiving, each of which addressing different types of subjects to archive.

[2:15:3] The archive of The People's Constitutional Company of Jesse Millette is concerned with the business practices of The Company and involves the archiving of all files in relation to the practical running of The Company.

[2:15:4] However, it is the Astronist Archives of The Institution of The Philosophy of Astronism that hold greater relevance in this particular discourse; this archive is set to record historical events within the auspices of the Astronist World from the inception of the culture henceforth.

[2:15:5] In addition, The Omnidoxy establishes herein that the Astronist Archives will contain maps of space, star systems, and even the entirety of The Milky Way upon their completion, known as astromaps or cosmomaps.

[2:15:6] Furthermore, it will contain all philosophical essays, journals, enchiridions, and other forms of books and writings in relation to Astronist Philosophy, in addition to also housing all post-Astronist books and journals on the topic of astronomy, cosmology, and spaciology.

[2:15:7] Further to this, all spaciological engineering and technological documents shall be stored in the archive while also encompassing all records of interactions between the Astronist World and other 'worlds' in relation to culture and philosophy over the course of the Astronist history.

[2:15:8] One unique section of archival subjects of major importance are the details of the geographies, sentiences, cultures, climates, environments, histories, and all other aspects of planets other than The Earth in the galaxy, and if applicable, their zoological, botanical, anthropological, societal, and species differences.

[2:15:9] The biographies of prominent Astronists and the extolled peoples are also to be kept in the Astronist Archives with great importance placed on the preservation of history from an Astronist perspective for the Astronist Tradition holds herein that history is so very quickly and easily change by those whom hold causes to change it to suit their own individual campaigns.

The Music of the Astronists

(Tunology)

[2:16:1] Now has come the time to address one of the most creative and formative areas of the Astronist Culture and that is Astronist Music, the discipline of study addressing such is henceforth known as tunology.

[2:16:2] Despite tunology existing officially as a discipline of study of Astronist Philosophy having being introduced here within *The Omnidoxy*, it also exists outside of Astronist Philosophy within the auspices of Astronist Music, thus making it a translocational discipline; a type of discipline of study that exists within Astronist Philosophy, but is also categorised within a non-philosophical subject.

[2:16:3] Definitionally, tunology is the discipline of study dealing with Astronist Music, its terminologies, methods, techniques, the organisation of Astronist musical pieces, and the general features of Astronist compositions as well as involving the relations between Astronist Music within the context of philosophy, especially utilities of music in the context of philosophical enquiry, and experience.

[2:16:4] Tunology, as discipline, can be split into two forms to match with its translocational nature; the first form of which is henceforth known as compositional tunology, also known as Astronist composition theory, which involves the musical subject of Astronist Music rather than the part of tunology considered with the philosophical side of music and it is this form that is to be introduced herein but must more widely considered in other works specifically addressing Astronist Music outside the auspices of Astronist Philosophy.

[2:16:5] The second form of which is henceforth known as philosophical tunology, also known as Astronist musicology which, as its name suggests, deals with the philosophical aspects of Astronist music as applied to Astronist philosophical notions, and it is this form of tunology that will be discussed within this discourse of *The Omnidoxy*.

[2:16:6] But before we delve into the depths of philosophical tunology and begin to outline Astronist music terminology, discuss the importance of music in philosophy amongst other topics, we must first address the structure and approach of Astronist music.

[2:16:7] Astronist Music as a creative area can be split into two portions; the first of these is known as the Astronist Musical Tradition which relates to studying the features of Astronist music pieces, and the second of which is known as the Astronist Compositional Tradition which relates to studying the process of composition involved with the construction of an Astronist musical piece, as first employed by the music tradition's founder, Cometan, the mononym for Brandon Taylorian used in music, art, poetry and other similar art forms other than literature (mostly) and philosophy.

[2:16:8] Discussed within tunology in general is that which is known as Piece Structure as a branch of the discipline which involves the study of the features of Astronist musical pieces in order to derive conclusions about the structure of such pieces and the compositional process that has been employed in order to formulate such a structure for a musical piece.

[2:16:9] Within the branch of tunology dealing with Piece Structure, we come to the notion that the Astronist approach to musical composition is of an entirely creative accord with its nature characterised by ignorance to rules and regulations set forth by non-Astronist composers, not as means to suggest their incorrectness, but as a means to foundate a new way of composition stylised towards an Astronist way including method and technique based entirely on creativity.

[2:16:10] So what, if there are no rules, does constitute and characterise an Astronist piece?

[2:16:11] The answer to such a notion is that Astronist pieces of music share the theme of The Cosmos at their centre, as well as being characterised by the non-following of rules and purely by creative means.

[2:16:12] The Astronist musical approach is not constrained by a set of bars for each segment of the piece but is instead governed by that which is created naturally and not by the course of rules and regulatory notions of composition; one can always say that to be Astronist or Astronist in music is to enjoy the creative wellspring that is paired with freedom that the other traditions and period sadly could not enjoy to such an extent.

[2:16:13] An example of this freedom is characterised by the instance in which one completes the final bar of a musical piece before reaching the end, or a later part of the musical piece of where one has reached up to; this is a practice in Astronist Music known as crowning and is a demonstration of creative flow as one is not constricted by the chronology of composition.

[2:16:14] This instance, of course, is pre-Astronist, but it is herein that we place a term to this practice and we emphasise it as an important practice of demonstrating a composer's creative freedom.

[2:16:15] This practice is characterised by the infilling of the vacant section between the end and where composer left off before skipping to the end; the essentiality of this is that such a practice is creatively driven.

[2:16:16] Following the Astronist compositional method, the composer would endeavour to conduct crowning rather than be bound to the traditional chronological schema of composition while the alternative is to take a creative approach to the infilling of a piece structure, known as the process of infillation.

[2:16:17] That which is known as the process and feature of extremation in the context of Astronist Music is the frequent utility of very high and very low areas of the piano rather than using the central portion, especially so when the composer moves from a high areas to low areas successively.

[2:16:18] The practice of modulation in Astronist Music is given high consideration indeed for the modulating is considered to be a great creative act and one that fits in with the Astronist way of musical composition; for this reason, the study and measurement of the presence of modulations in Astronist Music is an important area to contemplate with the practice of modulation expected and wished to be one of the characteristics of an Astronist musical piece.

[2:16:19] Despite the Astronist musical tradition's embracement of all that is creative, there exists resistance to the act of improvisation according to some opinions; the Astronist musical tradition demands order in music just as much as any other tradition and this means playing music according to that which has been written.

[2:16:20] However, in the context of composition, the Astronist musical tradition embraces the notion of improvisational composition as a means of pure creativity and is classed as a philosophical experience; the instance in which a composer gains a momentum in the flow of his composing due to a train of ideas that the composer must make notations of; this philosophical experience is henceforth known as a composure.

[2:16:21] What some within the Astronist tradition may oppose to is the improvisation of music playing and composition combined which could result in disordered musical pieces and is not considered a substantial creative act like improvisation in composition alone.

[2:16:22] The Astronist musical tradition embraces that which is known as the Computational Method of composition which is characterised by the usage of technologies such as softwares in the composition of musical pieces; the Partial Computational Method and the Full Computational Method relate to varied levels of the utility of the Computational Method.

[2:16:23] The topic of Astronist Music also deals with the exploration of the musical tradition through a computational lens and analyses the philosophical implications and affects in the application of the Computational Method.

[2:16:24] The Astronist musical tradition perceives the computational approach to the composition of music pieces to be an alternative platform for philosophical experiences through composition and embraces the vast amounts of musical genres that are derivable from the Computational Method.

[2:16:25] The Astronist musical tradition is also anticipatory of all the spacial themed music pieces that are expected to be created from the application of the Computational

Method and it is this specific genre that Astronist Music intends to expand in addition to the non-computational and traditional variations of music piece composition.

[2:16:26] The core foundations of the Astronist musical tradition rest with the instrument of the piano, but there exists a great wave of encouragement towards the notion that Astronist musical pieces should be constructed via all instruments rather just be piano, however, the piano shall always remain at the foundations of the Astronist musical style.

[2:16:27] The arrangement of Astronist musical pieces should be conducted according to the expectation that all such pieces will eventually be recreated and rearranged from the application of alternative instruments.

[2:16:28] The Astronist musical tradition considers this omni-instrumental outlook to be one of the greatest signatories of how the musical tradition can expand upon its identity, develop its musical pieces to heights new, and establish new identities and styles within the auspices of the tradition.

[2:16:29] Astronist Music can be considered traditionalist in terms of its musical notation due to its adherence to the standard form of musical representation inspired by the Western musical tradition.

[2:16:30] However, the Astronist musical tradition does not consider itself to exist within the Western musical tradition but instead considers itself to be in a musical tradition of its own, however, the Cometanic additions to Astronist Music are considered to be inspired by the Western tradition while Astronist Music in its entirety is inspired and influenced by a wide range of traditions from varying parts of the world.

[2:16:31] Within the Astronist musical tradition, it is expected that there will form many new traditions and styles and movements of music throughout its existence, the first one of which being the Cometanic musical tradition.

[2:16:32] The introduction to that which is henceforth known as the splendora is of pivotal importance in our introductions to the Astronist musical style.

[2:16:33] As The Lexicon defines it, a splendora is a tricope of repeated notes that ascend in pattern and descend accordingly.

[2:16:34] Splendoral themes of music are significant contributors to the Cometanic style and tradition of music and exist as unique foundations of musical composition, the very first piece of which that incorporates such a style in the context of splendoras is The Grand Cosmos of The Cosmicusy.

[2:16:35] As aforementioned, the Astronist musical tradition is inextricably linked to pianism as the mastery of the piano is considered to be the key to feeling philosophical experiences; the piano continues to have an effect on the composer, the player, and the

listeners and it is by this notion that the Astronist approach to the philosophy of music is formulated, which we shall begin to explore.

[2:16:36] However, we must first introduce a new concept of playing, seeing, and knowing musical creativity and this is henceforth known as freeplaying.

[2:16:37] Freeplaying was alluded to earlier in this discourse and now we can introduce its official definition; the instance in which a composer, during a compositional session, receives a momentum of creative flow manifested by an audial and visual train of thought that develops into a musical melody, especially when this occurs spontaneously.

[2:16:38] By extension to this, that which is henceforth known as a freecept is a musical melody that is created during freeplaying, or during a moment that it wasn't expected or intentionally created.

[2:16:39] Freeplaying is the greatest and highest example of philosophical experience that a composer is able to feel while composing and for this reason, its place remains of pivotal importance to the Astronist approach to the philosophy of music, the integration of philosophy and music, and the wider Astronist and Cometanic styles of composition.

[2:16:40] Now we must introduce and explore the Astronist approach to the philosophy of music; the philosophy of music has been explored by many philosophers and composers throughout the ages; the philosophical aspects of music are essential to understand how music manifests itself in the realities of the world, how it can be used to spread certain messages, and how it shapes the civilisations we create.

[2:16:41] For this reason, the Astronist musical tradition must establish its own defined form and approach to the philosophy of music; the first step in such an endeavour is to answer some of the most fundamental questions with regards to what music is, how it is to be perceived, and it is to be utilised for different purposes.

[2:16:42] As aforementioned, there have existed many approaches to the philosophy of music throughout the ages, but now comes the time to define the Astronist approach which is undoubtedly inextricably linked to Astronism.

[2:16:43] It can be confidently presumed that the precursory characteristics to the Astronist approach to the philosophy of music stand as the incorporation between that which is philosophical and that which is musical, the integration of that which is cosmical to the creative platform of music, and finally, the utility of music for means of philosophising, disseminating, clarifying, and experiencing.

[2:16:44] And it must herein be stated and henceforth understood that the Astronist approach to the philosophy of music shall structure its approach according to these notions and through this scope for a general discussion of the philosophy of music has occurred in many works in the past with its generality covered and concretely understood

by the majority; the purpose for this discourse is not repeat what has already be confirmed by those preceding us.

[2:16:45] Instead, this discourse can be seen as both outlining the Astronist approach to the philosophy of music as formulated by its contributions to the philosophy of music herein; without the distinction of such new contributions, it would remain difficult to pinpoint the exactity of the Astronist approach to the philosophy of music, therefore the contributions can be seen as the necessary precursor to the formulation of the approach.

[2:16:46] The most fundamental of all questions when contemplating the philosophy of music is that which asks us to define what music really is; we all know, of course, what music is so a modified question for us in this context is; what is the definition of music in an Astronist context?

[2:16:47] And so, in this course, the official Astronist definition of music can be read following, after which we shall dissect; both an audial and visual creative platform forming a vast amount of expressions and that serves as an important initiator of philosophical experience, imagination, inspiration, and devotion, typically when paired with a particular message or as part of a defined campaign, or cause.

[2:16:48] The essential notion here is that all forms of music fit within this definition because of the individuality that rests with the nature of music and therefore the necessary and sufficient conditions for the classification of different musics in this way are ascribed according to the extent to which one feels philosophical initiated by a piece of music, or the extent to which the message of the music has been received by them and that they will then act upon the receiving of such a message.

[2:16:49] The power of music must not be understated and the Astronist musical tradition is well aware of its capability to impact the human emotions, psychology, and mind which in turn influence our beliefs and actions.

[2:16:50] The types of music that the Astronist musical tradition praises are those which fulfil their purpose to convey a message or story, or that fit within a particular regime or cause because in doing so, these musics realise their meaning and contribute to the world in furthering the cause or style or movement within which they are part of.

[2:16:51] Departing from traditional thought on the topic, the Astronist musical tradition does not encapsulate music within the boundaries of that which is created by the human mind; instead, the Astronist musical tradition considers all natural sounds to be music.

[2:16:52] The reason for this stance is due to the categorisation of music according to philosophical experience rather than other parameters and so therefore, natural sounds must be considered music because of the many opportunities they hold to initiate philosophical experience, imagination, and inspiration, as well as devotion too.

[2:16:53] We shall now explore the second of the fundamental questions within the philosophy of music and this rests within the contemplation of the relationship between music and mind.

[2:16:54] Essentially, it can be understood that music stimulates the mind with the result of imagination, inspiration, and such things as philosophical experiences and devotions, as it is held in the Astronist musical tradition.

[2:16:55] To perceive in relation to the mind is to be musically minded and is manifested by the ability to construct thoughts that are directly influenced by the music that one hears.

[2:16:56] One's mind may be able to have philosophical experience, construct ideas, be inspired, or practice devotions without the aid of music and this is a gift that must be cherished, but so equally, it remains true that one's mind may rely on the wonders of music to inspire the experiences, ideas, inspirations, and devotions within a person which importantly not make them subordinate to the former, but simply different in what aids them in achieving the same result.

[2:16:57] If the mind is the window to the soul then the mind must also be the window for one's capacity to philosophise and for this reason alone, the influence of the mind is the influence of one's belief orientations and if the mind is truly an influencee of music then it is towards that which we shall look if we wish to understand the connection between music and philosophy.

[2:16:58] The mind holds a susceptible quality to music for it is through the mind that one is able to perceive music when it travels through the ears; it is not one's ears that perceive music, it is the mind.

[2:16:59] The mind is the essential tool for one's philosophising of the world around them and due to music being championed by the Astronist Tradition as one of the primary receptors for philosophising, the connection between music and the mind for the purpose of philosophising is chiefly understood as the purpose for music in a human perceptual setting, as differentiated from the meaning of music.

[2:16:60] Now has come the time to designate our contemplations of the relationship between music and language in the context of the Astronist approach to the understanding and interpretation of music.

[2:16:61] In an Astronist context, language relates to either one's written philosophising or one's verbal and debatory philosophising; language is that which one uses to communicate their contemplations.

[2:16:62] Language is the essence of philosophising in whichever form one's philosophisations are communicated; without language, we cannot philosophise and so

language stands as the precursory to philosophisation and therefore the necessary precursor to the application of music in the context of philosophy.

[2:16:63] But we must not forget that music itself is a language; it is a way of communicating our thoughts, feelings, and desires just as much as we use speech and writings to convey our expressions.

[2:16:64] Further to this, we can understand music therefore as an expression of philosophy in addition to being an inspiriter of philosophy; to describe this we shall henceforth designate music to be duonomic; that which both initiates something and expresses it both in simultation and succession.

[2:16:65] Language is formed by words and it is words that we use to express our philosophisations; a philosophisation can drastically change according to the words we use to express it.

[2:16:66] The mastery of words is the mastery philosophy for philosophy, in its simplest of senses, is the expression of words in a way that conveys ideas, both of a normative and innormative nature.

[2:16:67] Therefore, one must master the word if one is to master the philosophy; language is therefore essential to music in an Astronist context because philosophy is central to the Astronist approach to music; language, music, and philosophy therefore remain inextricably interconnected with one another.

[2:16:68] One of the key areas of contemplative exploration for studiers of Astronist Music and the Astronist approach to the philosophy of music is the usage of language in the context of musical composition and interpretation to manifest philosophical ideas; what does one's music choice say about their philosophical orientation? What does one's musical compositions say about their beliefs and ideas?

[2:16:69] One of the most interesting aspects of the philosophy of music explores the periods within musical history, what these periods and movements reveal about the world, how they characterise the eras in which they were developed, and how they reflect the feelings, wants, needs, and ambitions of the peoples living through those times with the eventual purpose of applying these notions to an Astronist context.

[2:16:70] The Astronist musical tradition recognises every other tradition, period and movement within musical history as an expression of the thoughts, philosophies, feelings, woes and ambitions of the people and the composers of that era just as it considers itself in this same way.

[2:16:71] It is the current ambition and intention for the Astronist musical tradition to reflect these same parameters, but from an Astronist perspective; Astronist music should reflect Astronist thoughts, philosophies, feelings, woes and ambitions.

[2:16:72] The achievement of this only comes with the establishment and development of the tradition itself by incorporating styles that align with the message that you want to send; inevitably involved in this is the changing of people's musical perception according to the musical tone used; an extremely long and gruelling process indeed, yet not entirely unattainable.

[2:16:73] Music must be the reflection of ambition, emotion, and imagination for these three areas form one's motivators for philosophical expression and philosophisation; therefore, music and feeling are inextricably connected and if one is to fuse their philosophisation to their musicality, one must channel their feelings through the music they listen and the music they create.

[2:16:74] Furthermore, the Astronist musical tradition considers music to be one of the primary characterisers of an era; the composers of every era demonstrate their opinions through the music they conduct and less subtly so through the words they may ascribe to the music they create, in the case of songwriters.

[2:16:75] The Astronist musical tradition therefore accepts and praises music for its ability of characterisation and the Astronist Culture embraces the fact that Astronist Music is expected to characterise it.

[2:16:76] The notion that music holds a characterisational ability is incorporated in Astronism itself, especially so in Practical Astronism, but also strongly exists within the ideology of Astronarianism for the integration of music into the societal and cultural aspects of a civilisation is essential to form the identity of that civilisation and this is what Astronarianism uses music for; to shape identity.

[2:16:77] In addition to the notion of identity, it is prudent to mention the extent to which Astronist Music holds influence over the construction of the Astronist Identity, which is certainly subject to change across the course of its existence, but the Astronist Tradition suspects music to hold great strength in its influence across the overall Astronist Identity; again, this another important area of contemplation for tunologists to address, think about, and construct pieces of writing around.

[2:16:78] In earlier centuries, the question of whether there exists a connection between music and emotions; in the context of this discourse, we shall reconfirm the Astronist opinion on such a topic, as well as expand upon it by exploring the connection between music and human ambition, imagination, inspiration, devotion, faith, and most importantly, one's orientation within philosophy as influenced by music.

[2:16:79] The particular way in which a musical piece is both constructed and later portrayed is demonstrative of the philosophisations that listeners will reveal and so therefore the Astronist musical tradition stresses the delicacy of musical composition and the particularity its nature; essentially, how one change can mean change for the message

of the piece and its perception; this is a delicacy that all Astronist composers must remember.

[2:16:80] The Astronist musical tradition understands that which is the relationship between philosophy and music to be distinctly differentiated from that which is the interaction between the two.

[2:16:81] To clarify, the relationship between philosophy and music is purely theoretical while the interaction between philosophy and music is physical and manifestation by its nature, though the two are contemplated fairly equally within tunology for they address different aspects of philosophy and music.

[2:16:82] To end our discussion of the fundamental questions regarding the philosophy of music, we shall now turn our attentions to exploring the question of what is meaning in relation to music as an appendix and neocontextualisation to the Astronist understanding of what meaning is.

[2:16:83] The majority of our discussions and contemplation thusfar within this discourse have centred on or have been inspired by the purpose of music, but we must also address the Astronist definition of meaning and apply this to music, thus forming a different result from contemplations based upon the purpose of music.

[2:16:84] Firstly, in order to clarify the differentiation and contrast between the two, the purpose of music is to listen to, to send a message, to enhance our philosophisations, to inspire, to motivate, and to make us feel a particular way.

[2:16:85] However, like the Astronist understanding of what meaning is, to address the meaning of music we must remove all worldly understandings and attachment and distortions of music and we must also remove our own perceptions from the equation in order to truly understand the meaning of music in an existential sense, as that is what meaning is considered to relate to in the Astronist Tradition.

[2:16:86] And it is therefore held that the meaning of music is an expression of nature at its core far beyond the human capacity to create music; music is in fact communication as a derivation of sound; music is the audial manifestation of physical phenomena at its basicmost extent.

[2:16:87] One of the most important areas of contemplation within the Astronist approach to the philosophy of music rests in the question of the influence of music on philosophy and oppositely, the influence of philosophy on music, the latter of which is of primary concern and interest and it is this that can perhaps be best understood to characterise the Astronist approach to the philosophy of music itself.

[2:16:88] The relationship between philosophy and music therefore remains symbiotic for they mutual benefit and dependent upon one another, but to address the former, the

influence of music on philosophy is so profound, vastly understated, and incredibly diverse that it would be hard to exactly measuring this.

[2:16:89] However, the Astronist Tradition strongly maintains that there exists an infinite and absolute influence of music on philosophy, the products of which are perhaps untraceable unless the philosophers themselves have alluded to the fact that music has influenced their philosophisations.

[2:16:90] All that one is able to speak of is one's own philosophisations and I can say that The Omnidoxy has been written by the graces of musical wonder; each philosophisation of the Astronist Tradition can be considered to either be partially or entirely intrinsically formed by the inspirations of music.

[2:16:91] The relationship between music and the Astronist tradition of philosophy shall henceforth remain strong and even inextricable for Astronist Philosophy cherishes the beauties of music and the imaginational gifts that it so often bestows upon the most creative of minds.

[2:16:92] Latterly, and even more importantly, the influence of philosophy on music is of immense contemplation due to ambitions of the Astronist Tradition in the development of this occurrence.

[2:16:93] The Astronist Tradition understands the influence of philosophy on music to be at the present time of the writing of The Omnidoxy to be in a state of obscurity and disclarity.

[2:16:94] The religious influence on music has been profound throughout the history of religion and it is this type of tradition of influence that the Astronist philosophical tradition intends to recreate under the auspices of a philosophical context.

[2:16:95] The Astronist Tradition intends to develop itself in this way so as to become known and characterised for its establish of philosophical music, thus forming a new genre of music in the process; this is the central goal of the Astronist Tradition in the context of music beginning with the development of the Cometanic tradition within Astronist Music.

[2:16:96] Astronist philosophical music is the embodiment of Astronist Music with the central subject of this musical tradition and genre being The Cosmos just like in Astronist Philosophy.

[2:16:97] The Cosmos, as an embodiment of order, nature, system, function, and beauty in existence, is expected to become the centrepiece of the Astronist composers in their development of musical pieces in the Astronist style; therefore, the Astronist style can easily be characterised by an emphasis on that which is not Earthly.

[2:16:98] Perhaps the greatest deviation of the Astronist musical tradition from mainstream and pre-Astronist music is the peripherisation of love and relationships, which exist centrally, especially in genres such as pop, rock, R&B, and other modern formations.

[2:16:99] In this context, the peripherisation of love and relationship involves the removal of these from the central aspect of music to become a peripheral aspect so as to make the way for The Cosmos to reignforth.

[2:16:100] Of course, the expression of love and relationships shall exist within the Astronist musical tradition, but not in such an emphasised way, or such a repetitive way, as has manifested in mainstream modern forms of musicstry; the peripherisation of love and relationship means to make these aspects subordinate to the subject of The Cosmos and its progeny and phenomena.

[2:16:101] Now that we have understood the central ambitions of the Astronist musical tradition, especially in its development of the influence of philosophy on music, we shall also introduce the new tradition henceforth known as music therapy.

[2:16:102] Music therapy is a tradition and practice developed within the Astronist musical tradition used for philosophical devotion, understanding, inspiration, and enknowledgement through the composing, playing, listening, and analysis of pieces of music.

[2:16:103] Music therapists are expected to train people in these four areas of philosophical experience in relation to the music they hear for such an ability is not considered to be a natural skill for most people; to learn how to see, hear, and perceive music in such a way that can be manifested in these four different types of philosophical experience is the main aspect of a music therapist's profession.

[2:16:104] Music therapy is a practice that is to be much more vastly explored as a discipline within tunology outside the auspices of The Omnidoxy, but its introduction herein is of immense important as it exists at the beginning of the development of the Astronist musical tradition.

[2:16:105] By the study of music therapy, one understands the four-dimensionality of music in relation to philosophy: devotion, understanding, inspiration, and enknowledgement.

[2:16:106] Music therapy is also to be used to enhance one's ability to exercise their philosophisations with their musicality; musicality, as a semistrument of study within tunology, is the extent to which one is able to realise their philosophisations through the composing, playing, and listening of music.

[2:16:107] The Astronist musical tradition is certainly oriented towards that which is known as program music; music that is formed according to a narrative, rather than absolute music that holds no allegorical narrative.

[2:16:108] The Astronist musical tradition considers absolute music to be message-less and without purpose and therefore does not encourage its creation, and certainly does not consider any absolute music to exist within the Astronist musical tradition.

[2:16:109] Another aspect of music philosophical contemplation is the aesthetics of music, essentially pertaining to the beauty of music.

[2:16:110] The first aspect considered to be beautiful about music is its diversity in composition, playing, and even in listening with regards to interpretation; like many of the other artforms, music is ultimately subjective which opens up its contemplation to an endless multitude of constructions.

[2:16:111] The second of the beauties of music is its power and strength in furthering a cause and disseminating a message; there are few greater influencers of the human psyche and soul than that of music.

[2:16:112] The third and final of the beauties of music identified by the Astronist musical tradition is the endless resource that music continues to be for the development of one's philosophisations; a resource that one is able to extract inspiration from in order to manifest into imagination, thus leading to philosophisation, and later the communication of such philosophisations through speech or written discourse.

[2:16:113] These can be known as the three contributions, or three points of aesthetics in Astronist Music and by the character of the Astronist musical tradition, they focus on the integration between philosophisation and music.

[2:16:114] Moving on further, we come to that which is henceforth known as clinicism, which is in close association with music theory, and is embodied by those which are known as musical clinics.

[2:16:115] Clinicism itself is an approach to the education of music through a series of sessions with groups or individually with a tutor, or music therapist for the purpose of gradually attaining one's musical philosophisation; the point of this is to proceed via a gradual course in the achievement of higher musicality rather than to force musicality, or to attain it in a way that one does not appreciate the achievement they have made.

[2:16:116] A musical clinic under the auspices of clinicism is characterised by an informal meeting with a guest musician, philosopher, composer, or music therapist whereby questions may be asked in relation to musical, compositional, or music philosophisation styles and techniques with the intention of improve one's own abilities in such fields.

[2:16:117] A musical clinic, as aforementioned, can be conducted in groups or individually between a learner and one of the four types of tutors with the possibility for a performance or demonstration of ability for the audience to observe and note in order to educate them in how they can improve; these musical clinics are to be held weekly with gradual improvement expected each week until the individuals are satisfied, and it is the discipline of tunology that is to address such clinics with regards to their management, and the content of their proceedings.

[2:16:118] These clinics are to be held inside Astronist philosophical buildings for their topics falls within the auspices of Astronist Philosophy due to it exist within the discipline of study of tunology.

[2:16:119] The central objective is for the audience to learn from the tutor or guest tutor with the goal of further dissemination the Astronist approach to all aspects of music, as well as involving the general study of tunology which certain clinics may focus on, while others may purely focus on music therapy.

[2:16:120] One aspect of Astronist Music that we must also address is the rich tradition of Astronist musicals within the wider Astronist musical tradition, which are considered to be even greater manifestations of philosophical experience, inspiration, and devotion, both in their creation, performance, and observation.

[2:16:121] For this reason, the tradition of the creation of many Astronist musicals shall continue for these are seen as greater manifestations of message as realised through the combination of acting, composing, designing, writing, and philosophising; therefore, musicals are considered to be the greatest manifestation of artistic expression and creativity and for this reason, musicals are championed in the Astronist musical tradition.

[2:16:122] That which is appellated as The Taylorian Experience of Music refers to the explanation of how I, as Brandon Taylorian, the first of my personages as the writer of entirety of The Omnidoxy listen, understand, and most importantly utilise music as part of my Experience of Music, as it is henceforth appellated; this may also be known as The Cometanic Experience of Music for Cometan remains the mononym for which I am to be known in the musical, poetic, and artistic spheres.

[2:16:123] Also contributing to the Astronist approach to the philosophy of music is the Astronist approach to music education; the pedagogy of music is a signifier of one's philosophical understanding of music.

[2:16:124] The Astronist Music Education Philosophy is essentially characterised by the notion of creative composition at its core rather than examination and the rigidity of courses.

[2:16:125] Astronist musical education prioritises the learning of composition soon after one has started learning to play the instrument of choice, even if composition is not their essential goal.

[2:16:126] Learning how to compose music will teach a learner of an instrument the best way to not only play an instrument, but control it; many learning musicians are able to play their chosen instrument, but may still struggle to control the instrument; composers learn to control the instrument from the moment they begin to create music and this is a valuable skill for musicians to master.

[2:16:127] In the Astronist approach to musical education, creativity dominates in composition and playing alike as well as the study of the history of music being central according to periods, movements, styles, and genres in addition to the prioritisation of the study of the philosophy of music.

[2:16:128] That which is appellated as The Incorporation of Image is a concept within the study of Astronist Music in which the composition of music is constructed in conjunction to cosmic and characteral imagery as well as being directly inspired by such imageries.

[2:16:129] Another common term within Astronist Music is the Astronist Music Era in order to contrast the pre-Astronist music eras in the entire history of music; this defines Astronist Music as an era in addition to being a tradition, a style, a movement, and an appendix to Astronist Philosophy.

[2:16:130] A prominent subject within tunology is that which is henceforth known as Astronist Piece Organisation, as it is appellated, which deals with the particularly unique way in which Astronist musical pieces are arranged and organised together.

[2:16:131] This includes the particular layout of the titles and subtitles on Astronist sheets of music, the standard copyright protections placed on every page of an Astronist sheet of music, as well as the organisation of Astronist pieces into many different variations, including amassories, invoments, and others.

[2:16:132] This also involves the unique additions of creatories and theoretories at the beginning of every Astronist musical piece, as well as the particular names ascribed to collections of Astronist pieces, often using the suffixes of -doxy and -cusy.

[2:16:133] Astronist Piece Organisation remains an important subject for tunologists to address as it focuses on aspects of Astronist musical pieces that make them unique in structure, and organisation.

[2:16:134] Deriving from, yet more extensive to creatories and theoretories is that which is henceforth known as tunicusy; this firstly differentiates by the fact that it exists separately from the piece, while the two latter kinds are typically attached to a piece of music.

[2:16:135] Furthermore, a tunicusy is a much longer philosophical commentary and narrative associated with a designated Astronist musical piece and attempts to formulate the purpose of the piece to which it is designated, typically covering the societal, political, cultural, religious, economic, and philosophical topics for which the musical piece is primarily written.

[2:16:136] The genre of philosophical music, as aforeintroduced, is holds two alternative and interchangeable terms with slight variations including the Astronist genre, as well as the cosmic genre.

[2:16:137] Another major aspect of tunology is dealing with Astronist Music Ownership & Legality as it is officially appellated, and concerns itself with submissions of Astronist Music and the legal status of ownership by The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

[2:16:138] The approach and policies of The People's Constitutional Company of Jesse Millette, or any of its subsidiaries, towards the nature of the ownership of Astronist-styled pieces of music and other musical compositions; this known as Music Legality and involves the Astronist approach to how music is to be owned, regulated, and distributed, but remains a topic to be more thoroughly discussed elsewhere and not within The Omnidoxy.

[2:16:139] We have now reached the point of our discourse whereby we must address the new terminologies of Astronist Music which we shall list herein and beyond The Omnidoxy, these will be placed within The Grand Lexicon of Astronology, but it must also be noted that certainly not all, and not all of the most important terms of Astronist Music are defined within this discourse; the terms defined herein just so happen to have been created during the construction of this very discourse and therefore it seems prudent to demonstrate such simultaneity with their inclusion herein.

[2:16:140] That which is henceforth known as aduation involves the instance in which two people composer a piece together, one as the instrumenter and the other as the producer or creative; aduational composition is practiced by myself as Cometan and my first tutor during my formational years as a composer.

[2:16:141] Another term of Astronist Music is that which is henceforth known as an obsitory, which is an indoor evening concert held in a sopharium usually as a way of raising funds for the building as part of its naological management.

[2:16:142] Obsitorial concerts are characterised by the projection of cosmical images and videos during the concert and are also defined by only playing Astronist musical pieces.

[2:16:143] That which is henceforth known as discoring is the role of being a conductor at an obsitorial concert and is known as the process of discoration, and those whom assume such a role are henceforth known as discorators; this role also involves the choreography

involved in aligning the music with the cosmically themed videos or pictures projected during the concert.

[2:16:144] The term that is henceforth known as reveration refers to the instance and style of an Astronist musical piece in which repetitions or slight echoes of a melody exist, or a musical arch exists that is characterised by repetitions of certain features or patterns in the effort to define a style of compositional featuring and patternwork within the piece, especially as a contrast between features, a common characteristic of Cometanic music, even if in creating a contrast rules are broken.

[2:16:145] That which is known as manuscryption encapsulates the entire process of the construction of a manuscript of music and holds great amounts of variation in the length of time it may take to create it, the creator of which is henceforth known as manuscriber and it may or may not be directly the role of a composer, especially not if said composer is represented by a company due to the company being able to employ manuscribers.

[2:16:146] An octavity in the context of Astronist Music is the instance in which there exists a gap that is eight notes or more apart between the right hand and left hand of where an instrumenter is playing the piano, or another applicable instrument.

[2:16:147] Movementation is another term which relates to the creation of a movement within an Astronist musical piece, technically known as an invoment, and when it is designated as this, this action is known as an invomentation.

[2:16:148] In the context of Astronist Music, the term precomposition relates to the partial completion of a melody, or an entire composition before the official compositional process has begun, typically due to a strong melody that holds length and depth to be variated, the particular type of which is known as a proledy.

[2:16:149] That which is known as Source Music in the context of Astronist Music relates to Astronist pieces of music used in films, television programmes, video games, and other videos, particularly as theme tunes.

[2:16:150] Intral Music is any piece of music that The Five Astronist Characters can hear, know about, or discuss in some setting, but does not necessarily have to be an Astronist piece of music, but it most likely will be.

[2:16:151] Underscoration is the action and process by which a person changes an Astronist piece of music from the original in order to create a new variation, known as an underscored piece.

[2:16:152] An underscorer does not encouragingly change an Astronist piece of music to the extent to which it becomes non-Astronist by its appearance, structure, and general character.

[2:16:153] In Astronist Music, a compodoxy is a piece of music composed by a student of the musidoxic education system, either as part of an official examination, or as an avocational expression.

[2:16:154] In Astronist Music, The Cosmicusy is the first amassory that founded the Astronist musical tradition which consists of cosmically themed piano pieces, the most notable of which is *The Grand Cosmos*.

[2:16:155] In Astronist Music, The Denescence is the tenth musical piece in the amassory known as The Cosmicusy.

[2:16:156] In Astronist Music, a deoctave occurs during a musical piece, playing one octave of an arpeggio descending in order to quickly reach a lower octave.

[2:16:157] In Astronist Music, that which is dextralised is a piano piece, distinctly dominated and lead by movements in the right hand.

[2:16:158] In Astronist Music, a dora is each completed stage of the splendora when a tricope is repeatedly played three times, and only four doras can make up a completed splendora.

[2:16:159] In Astronist Music, The Duscence is the second musical piece of the amassory known as The Cosmicusy.

[2:16:160] In Astronist Music, a gesticusy is a gesture that should be enacted at the end of every Astronist musical piece that involves dramatically lifting one's hands up from the piano keys once the last note has been played.

[2:16:161] In Astronist Music, The Hexiscence is the sixth musical piece of the amassory known as The Cosmicusy.

[2:16:162] In Astronist Music, an intervallic splendora is a type of splendora that features one note intervals between each set.

[2:16:163] In Astronist Music, an inverted splendora is a splendora whose final set of notes is one note behind the previous set rather than one ahead.

[2:16:164] The Kosita is the official name for the Astronist Ballet tradition which incorporates an entirely cosmical genre, including cosmical and galactical settings, props, characters, imageries, and narratives, and is almost always accompanied with Astronist Music, as well as Astronist style stories. Performances of Kosita ballet almost always hold some Astronist philosophical exemplum, or allegory.

[2:16:165] In Astronist Music, a mirroment is a type of piano piece with the same notes in both hands for the majority of the piece.

[2:16:166] In Astronist Music, a mittidoxy is a piece of music within the musidoxical system that is used to introduce a new level for the musician to play at, especially shortly after the passing of an exam.

[2:16:167] In Astronist Music, the musidoxy is the newfound system of musical education founded and utilised within the Astronist musical tradition, and is characterised by its demanding, and challenging structure, but also by its emphasis on composition as integral to higher musical understanding and knowledge, rather than just instrument playing.

[2:16:168] In Astronist Music Theory, to naturalise is the process of turning a sharpened or flattened note to its natural root note.

[2:16:169] In Astronist Music, The Noscence is the ninth musical piece of the amassory known as The Cosmicusy.

[2:16:170] In Astronist Music, The Octoscence is the eighth musical piece of the amassory known as The Cosmicusy.

[2:16:171] In Astronist Music, a pedalmment is a type of piano piece in which all, or the majority of the piece is played with the pedal in some way.

[2:16:172] In Astronist Music, a practicusy is a piece of music that is intentional designed to be played in order to practice and exercise a particular skill on an instrument.

[2:16:173] In Astronist Music, a predoxy is the first great stave of a piece of music.

[2:16:174] In Astronist Music, The Priscence is the first musical piece of the amassory known as The Cosmicusy.

[2:16:175] In Astronist Music, a prodoxy is the second great stave of a piece of music.

[2:16:176] In Astronist Music, The Quascence is the fourth musical piece of the amassory known as The Cosmicusy.

[2:16:177] In Astronist Music, a quodoxy is the fourth great stave of a piece of music.

[2:16:178] In Astronist Music, The Quiscence is the fifth musical piece of the amassory known as The Cosmicusy.

[2:16:179] In Astronist Music, The Septiscence is the seventh musical piece of the amassory known as The Cosmicusy.

[2:16:180] In Astronist Music, a sinistralised piano piece is distinctly dominated and lead by movements in the left hand.

[2:16:181] In Astronist Music, a splendor is a specified arrangement of the notes in any system of music to be played on any musical instrument in a tricope of repeated notes that ascend in pattern and descend accordingly.

[2:16:182] In Astronist Music, a splendoral bass is a set of four splendoras, typically inverted splendoras, that make up a base tune to either be played alone with both hands, or with a separate melody in the right hand.

[2:16:183] In Astronist Music, The Terscence is the third musical piece of the amassory known as The Cosmicusy.

[2:16:184] In Astronist Music, a thidoxy is the third great stave of a piece of music.

[2:16:185] In Astronist Music, often when relating to splendoras, a tricope is a group of three notes that are, in basic splendoras, each one note apart, but in more complex splendoras, can be further apart, and are to be repeated three times in order to complete that particular dora.

[2:16:186] In Astronist Music, a vodament is a section of a musical piece between two distinct movements that acts as a bridging effect.

[2:16:187] In Astronist Music, to achord is to provide a musical idea with chords, typically splendoras in order for them to become achorded splendoras.

[2:16:188] In Astronist Music, an achorded splendor is a type of splendor that is played in chords rather than in separate consecutive notes.

[2:16:189] In Astronist Music, during a musical piece, an adoctave is playing one octave of an arpeggio ascending in order to quickly and smoothly reach a higher octave.

[2:16:190] In Astronist Music, an amassory is a collection of usually ten musical pieces, the first of which is The Cosmicusy.

[2:16:191] In Astronist Music, an ambidox is the movement of one's hands during the performance of a piano piece in which left hand crosses over the right and the right hand then crosses over the left.

[2:16:192] In Astronist Music, an ambidoxy is a musical piece in which an ambidox occurs.

[2:16:193] Now that we have outlined some of the terms within Astronist Music, we can now begin to end the discourse; Astronist Music is established herein and henceforth as a musical tradition, movement, style, and period in the history of music and remains infused by the principles, beliefs, and ideas of Astronism.

[2:16:194] Tunologists are henceforth provided with a great variety of topics to contemplate therefore making the achievement of the title of tunologist one that is expected to take many periods of time in study and thought in order to attain; tunological study is vast in expanse, depth, and its debatorial tradition is expected to be rich in character.

The Far Future Vision

[2:17:1] It is a penchant of mine to envision, yet for such a statement to be proven true, I must dedicate this short discourse to the envisionment of the future far beyond the present time when the activities prophesied in *The Omnidoxo* have all been realised.

[2:17:2] Presently, I can imagine the possibilities and most importantly, the opportunities for humanity, all of which begin and rest upon the embarkation and eventual completion of the Humanic Exploration of The Cosmos.

[2:17:3] I imagine that humanity will unfurl in population onto the majority of the habitable planets of The Milky Way and mix with other species, both humanoids and non-humanoids.

[2:17:4] New cultures, environments, societies, governments, philosophies, and religions will form across the histories of these worlds and the civilisations existing upon them; everything that has happened in the history of humanity on The Earth will inevitably happen on all the other planets of the galaxy and more so in many other ways.

[2:17:5] There will be eras of war and eras of peace; there will be a galaxy-wide transportation system based upon lanes of interstellar travel for all spacefarers to use; the civilisations across the galaxy will be vastly interconnected governmentally, politically, economically, culturally, religiously, and philosophically.

[2:17:6] Trade between planets and other forms of civilisation on dwarf worlds, moons, and large asteroids will occur thus pertaining to the essential requirement for planetary, interplanetary, and interstellar systems of law, regulation, security, and fair trading practice.

[2:17:7] It is prophesied herein that there will be abundance of cultures, philosophies, societal structures, ideologies, and religions that are associated with the different peoples of all the different worlds, perhaps the true abundance of which is uncountable in number.

[2:17:8] And therefore, from this, we can derive that the promulgation of Earthian or humanic philosophies, religions, and ideologies will inevitably occur leading to the formation of a grand diversification of worlds and peoples with The Earth as it is presently as a microcosm of what galactic-wide civilisation will become; a giant wok of beliefs, races, interests, talents, and heritages.

[2:17:9] But having voyaged to the furthest reaching eras of the future, it is important that we return to our present time and circumstances for these remain the necessary precursor to that which will succeed them.

[2:17:10] We remain stood atop a cavern and it is only a matter of time until we must vacate from where we stand, and take the risk to fly to the other side, or descend into oblivion.

The Construction of the Astronist Civilisation (Astronarianism)

[2:18:1] The Omnidoxy is the central founding and authorised text that is accredited to the establishment of the beliefs of Astronism with the Omnidoxy encapsulating wider Astronist Philosophy which also includes that which shall be henceforth known as Astronarianism, as a sister to Astronism, but classified as an ideology, or a political/economic/social philosophy.

[2:18:2] This discourse can be seen as the omnidoxical precursory introduction to Astronarianism in order to make a link to The Astronist Methodology from The Omnidoxy.

[2:18:3] This discourse is provided with an aptly appellation for The Construction of the Astronist Civilisation can be considered the essential purpose of the founding of Astronarianism which covers almost all aspects of societal, governmental, financial, educational, and business functions in the society.

[2:18:4] This discourse can therefore be considered the connector between The Omnidoxy and the latterformed Astronist Methodology which addresses the ideology of Astronarianism from all aspects and with a depth that would not be suitable to be conducted within the context of The Omnidoxy.

[2:18:5] There are three aspects of Astronarianism that are to be outlined with this discourse, the first of which is the relationship between Astronarianism and Millenarianism, and the second is the belief orientation that which is henceforth known as noncurriculum while the third is given a short discourse of its own known as the One State Theory as part of the Astronistic philosophy.

[2:18:6] Astronarianism and Millenarianism; despite the coincidence of the similarity between these terms, that is all it remains; a coincidence, and it is this that we must not forget and a distinction must always be clearly made between the two as dilettants are especially characteristic of confusing similarly sounding and spelt terms while often pertaining to different things.

[2:18:7] According to the beliefs within Astronist millenarianism, Astronarianism is the next millenarian change to occur in which there will exist a utopian period compared to the present times; the belief is further outlined in The Astronist Methodology.

[2:18:8] Noncurriculum, as followed by noncurriculumists, believes that a curriculum based education creates an educational homogenisation and therefore does not allow for the diversification of ideas, and nor does it allow for the promotion of the diversity of topics according to the talents and interests of those in education; noncurriculumism is characteristic

of advocating for personalism within the education system; this belief orientation is further outlined in *The Astronist Educational Methodology*.

One State Theory

[2:19:1] As a final appendage to the previous discourse, we will outline that which is to be henceforth known, in the context of Astronarianism, as the One State Theory.

[2:19:2] Despite its outline herein, the One State Theory does not exist within Astronism, but instead exists as part of Astronarianism and, simply put, offers a practical proposal for The Earth to become single state governed with a large variety of governmental approaches, whether by confederationism, technocracy, or by some other means of government.

[2:19:3] The One State Theory is characteristic of the advocacy for humanism as working for the implementation of the process of humanisation think in context of humanity rather than for a particular country, religious group, or ethnic group.

[2:19:4] The One State Theory establishes one of its principle concepts and processes as that which shall be henceforth known as conpanisation, as encapsulated by the belief orientation of conpanism or conpanisationism, the idea of bringing humanity together into one through a single state world.

[2:19:5] In this, a new prefix known as conpa- is created which pertains to the instance of bringing a group together as one, especially after prejudices and divisions within the group; essentially, a process of unification.

[2:19:6] Conpanism, as followed by conpanists, relates to the belief that the only way to achieve betterment for humanity is through humanity's conpanisation; bringing humanity together in a one state world on The Earth.

[2:19:7] Conpanist thought can be applied to a multitude of areas include purely philosophical, as well as in political, economic, cultural and social contexts, and even though traditional conpanism and conpanisation pertains to a state, there may also exist non-state forms, wherein there is a general consensus to unify humanity, but not to do so via a one state world which demonstrates the ability of conpanism to hold a wide range of orientation that do not have to particularly be grounded into the context of politics and nations.

[2:19:8] The term that is henceforth known as conparity is an approach to unification encompassed by the idea that a divided group is best brought together by displaying their differences so that they can learn to respect and compromise with one another rather than just emphasising their similarities and trying to convince all such peoples to be grouped together and coexist peacefully which, even though they do hold similarities, is not realistic as is evidence by the many instances in history whereby those whom share similar beliefs have fallen out in some way.

[2:19:9] The One State Theory is further explored as a proposed concept within The Astronist Methodology, but it was felt that it's introduced within The Omnidoxy remains suitable.

Philosophical Marketing & Advertising

[2:20:1] This major discourse is concerned with the application of philosophy in general, as well as Astronist Philosophy specifically, to all aspects of marketing and advertising theory, as well as business management theory and all related concept.

[2:20:2] Philosophical marketing and advertising is henceforth categorised as a codiscipline as it exists within both metaphilosophy as well as within tiritology in the context of Astronist Philosophy as it is addressing how a philosophy is to be displayed and oriented in the world and to particular audiences, especially so in the context of a philosophy as a brand therefore defining it from tiritology.

[2:20:3] Similar to the principal purpose of marketing and advertising for businesses which remains profitability meanwhile the purpose of marketing and advertising in this context — in the context of philosophy — is that which is known as promulgation, as is manifested by the belief orientation henceforth known as promulgationism, and is to be measured by promulgability.

[2:20:4] Promulgation therefore remains the centralmost and commonmost aspect of all branches and concepts of philosophical marketing and advertising for promulgation remains the main purpose of these practices.

[2:20:5] Promulgability analysis is herein created as the analysis of the promulgation of an organisation's output either measured according to monetary, publicity, or labour effort factors, typically within a specific periodisation.

[2:20:6] The analysis of promulgation is of immense importance if we are going to be able to improve our marketing and advertising strategies to create greater levels of awareness for future campaigns therefore we understand that promulgability analysis remains elemental to the overall production of results from the campaigns we conduct, thus conveying its importance to us.

[2:20:7] That which shall be known as a promulgability index which involves the listing of campaigns according to the level of their promulgability in order to draw comparisons between different campaigns to decipher which elements of the campaigns worked better than others in order to improve the campaigns.

[2:20:8] That which is henceforth described as the rate of promulgation, or the promulgative rate relates to the relative promulgability of a marketing or advertising campaign, often measured in realtime through simultaneously disseminated questionnaires, polls, and adherency censuses in order to determine the promulgative rate; this remains an intense form of promulgability analysis as it is conducted in concentrated periods immediately following the dissemination of the marketing or advertising materials.

[2:20:9] There is another term that remains central to the Astronist approach to the subject of philosophical marketing and advertising which is known as promulgative proportionality which states the principle that if promulgation increases then adherency or capacity will proportionally increase as a direct consequence.

[2:20:10] Promulgative proportionality rests at the heart of philosophical marketing and advertising theory as it determines the role of promulgation as the central purpose and aim to marketing and advertising a philosophy.

[2:20:11] Furthermore, promulgative proportionality rests upon the notion that adherency and capacity are directly influenced by activities that are conducted for the purpose of promulgation and therefore makes the assumption that awareness will inevitably correspond firstly to capacity and later, to adherency.

[2:20:12] A related term is that which is henceforth known as promulgative time which pertains to the extent of time between when a person becomes aware of a philosophy and when they adhere to it.

[2:20:13] There are three more terms that we must introduce before we continue in our discourse on philosophical marketing and advertising; the first of these is henceforth known as surfaction, also known as positive promulgation.

[2:20:14] Surfaction relates to the instance in which the adherency or capacity of a philosophy exceeds the extent of the promulgative activities conducted within a specified period.

[2:20:15] As the oppositism, that which is henceforth known as disurfaction, also known as negative promulgation, relates to the instance in which the adherency or capacity of a philosophy inceeds (opposite of exceeds) or remains insufficient according to the promulgative activities conducted to it within a given period.

[2:20:16] The final term that is henceforth known as abnormal promulgation relates to increase in promulgation that does not correspond to a proportional growth in adherency or capacity and therefore defies the promulgative proportionality principle.

[2:20:17] It is important to outline these important concepts herein before we delve further into philosophical marketing and advertising theory so that audiences can understand the premises upon which this codiscipline of metaphilosophy and tiritology is based whilst simultaneously defining it from mainstream marketing and advertising theory.

[2:20:18] We must now further our discourse by exploring the many aspects of promulgation strategy, which formulates a major element to promulgative activities, of which there are nine major promulgative strategies.

[2:20:19] The first of these is the most common strategy and is henceforth known as promulgative maximisation relates to the largest possible increases in promulgation according to the means with which to achieve which should remain the greatest ambition of any philosophy.

[2:20:20] Another promulgative strategy is that which is known as gross promulgation relates to the difference between adherency increase and the monetary, resource, and time costs directly associated with such an increase from the efforts of promulgation.

[2:20:21] That which is henceforth known as moored promulgation is a strategic aim focused on immovable growth of a philosophy, or one of its denominations/schools of thought, and to be satisfied with such stagnancy in growth.

[2:20:22] The fourth of the nine promulgative strategies is that which is known as marginal promulgation which encapsulates the strategy aimed at small increases in the context of philosophical adherency or capacitancy, but are not fixed or scaled as is the case of incremental promulgation.

[2:20:23] As aforementioned, that which is known as incremental promulgation is the strategy involving the increase in the awareness of a philosophy through scaled and fixed levels of measured increase rather than overly ambitious increases as is advocated by promulgative maximisation.

[2:20:24] Meanwhile, the strategy henceforth known as promulgative effectiveness is focused on how promulgation techniques will help the wider societal environment rather than just see the purpose of promulgation being the increase in adherence.

[2:20:25] The seventh of these promulgative strategies is known as the promulgative monopoly as a strategy focused on the philosophical institution monopolising promulgative activities over all aligned organisations and adherents.

[2:20:26] Passive promulgation relates to the receiving of awareness without conducting any particular promulgative process to receive awareness and is an occurrence that may be relied upon in strategy when there exists only small amounts of funds for official marketing and advertising campaigns.

[2:20:27] Finally, the strategy which is henceforth known as promulgative compensation refers to the period after promulgation targets have been achieved, and reciprocation of funds back through the operations of the philosophical institutions through greater funding for social programmes for example, so as to stimulate further ideas and funnel funds towards projects that are able initiate change.

[2:20:28] Each of these strategies holds equal amount of respect from the Astronist Tradition as each one is considered to contribute to promulgation in its own unique way that no other can counteract.

[2:20:29] Now that we begin to move away from promulgation strategies, we can begin to look at further foundations to the nature of promulgation, as well as application of promulgation to the foundational aspects of marketing before we then apply philosophical marketing to the topics within mainstream marketing and advertising theory.

[2:20:30] Beginning with that which shall be known as the promulgation motive, this relates to the purpose for promulgating, often in order to derive an alternative to the increase of adherency or capacitancy as is the default; this promulgation motive is expected to vary according to the strategy taken, or the philosophical approaching to marketing and advertising.

[2:20:31] Philosophical monopoly refers to the instance in which a philosophy has no other prominent philosophies or religious traditions to interact or compete with in a specific population therefore pertaining to the assumption that all its promulgations will be fruitful due to the lack of competition.

[2:20:32] Before we begin to look towards marketing performance management, we must considered the group of philosophies and approaches to philosophical marketing and advertising collectivised within for-promulgation philosophy.

[2:20:33] For-promulgation philosophy is characterised by a prioritisation of promulgation as the purpose of philosophical marketing and advertising in the place of the purpose of profit like for businesses.

[2:20:34] However, for-promulgation philosophy sees not only the purpose of philosophical marketing and advertising as promulgatively premised, but further to this, understands philosophy, especially organised philosophy in general and as an entirety, to hold the promulgation of its ideas to be its central purpose for without promulgation, the argument remains that philosophy holds no purpose if one is not willing to share and make others aware of their notions and thoughts.

[2:20:35] Instead of marketing performance measurement, we consider in this context that which shall be known as promulgation performance measurement which is considered to be based on six factors:

[2:20:36] Alignment to the end goals and ambitions laid down in the philosophy, typically derived from the founding document.

[2:20:37] Accountability to the principles and values of the philosophy and its organisational authority as to not compromise on these in order to achieve promulgation.

[2:20:38] Analytics to manifest and statistically display promulgative results as well as track such promulgative activities so as to pinpoint campaigns to superiorises them above others.

[2:20:39] Automation to introduce systems, procedures, and equipments of measurement that are conducted automatically without the requirement of dedicated labour to achieve them, which is typically characteristic of digital forms of promulgation performance methodology.

[2:20:40] Alliances to work with partner organisations to receive information, labour, and specialist resources that are not available internally so as to achieve better performance measurement and management, an example of which would be outsourcing to an agency.

[2:20:41] Assessment to evaluate and to come to definitive conclusions about how promulgation effects a philosophy and its principles, the way it is perceived, and how it interacts with the world with the greater promulgation it receives.

[2:20:42] There are herein ascribed three forms of promulgation according to time which include interim promulgation, median promulgation, and permanent promulgation which refer to short-term, medium-term, and long term methods of promulgation respectively.

[2:20:43] These varying forms of promulgation according to time length are demonstrative of the range of promulgative activities and are to be implemented according to the goals of the promulgator and the resources at hand of the promulgator.

[2:20:44] Another form of promulgation is less so connected to time length and is more directed towards a form of implementation known as senior management which collectively relates to the direct efforts made by the leaders of the philosophical institution holding authority of the philosophy to affect marketing strategy and philosophical operations.

[2:20:45] Before we delve further into the promulgative efforts of marketing a philosophy, we must outline those which are collectively appellated as The Fifteen Transferences which are correspondent to the p's in mainstream marketing theory.

[2:20:46] The first of these is the most important as it rests at the heart of philosophical marketing and advertising theory and refers to profit as transferred into promulgation in the context of philosophy; this transference rests at the heart of the difference between business forms of marketing and philosophical forms of marketing.

[2:20:47] Paper, as the second of the p's meaning money and currency, is transferred into one's ability to offer their adherence to a philosophical system of thought, or more particularly, a denomination, school of thought, or a belief orientation; adherence is therefore considered to be the currency of promulgation.

[2:20:48] Pricing is transferred into sociocultural, religious, and political costs of adhering to a philosophy such as discrimination, persecution, limitation of opportunities, social ostracism, and any other of disadvantage to one's alignment to a philosophy.

[2:20:49] Product, as another of the p's, is transferred into the substance (whether physical or abstract) that a philosophy is providing to someone in exchange for their adherence, and sparks the debate of whether a philosophy is indeed a product primarily or a service.

[2:20:50] Place is transferred into sophariums, debating halls, or astronomical dark sites as locations in which Astronism can be physically manifested and practised, but a broader view of Astronist Philosophy suggests that The Philosophy can be conducted, practised, and manifested in any location, though those listed here are the most publicly common.

[2:20:51] Promotion is transferred into the various activities conducted either by a philosophical organisation, its adherents, or aligned organisations in order to achieve promulgation (profit) by fulfilling the principle that the essential goal of all philosophies is to widen their adherent pool.

[2:20:52] Process is transferred into the many simultaneously occurring and either controllable or uncontrollable elements involved in the development of a philosophy across the course of its history from the moment of its founding and onwards, including all its revivals, declines, resurgences, and obsolete periods.

[2:20:53] Personality is transferred into the way by a philosophical organisation continues to interact with the society and the people within the society, especially in its reactions to crises and criticism which forms its personality.

[2:20:54] People, as another of the p's of marketing, is transferred into population which remains the principle variable for the measurement of adherence and capacity therefore maintaining its relevance for activities of promulgative analysis.

[2:20:55] Packaging is transferred into the way in which a philosophy is either physically or digitally presented as opposed to its abstract presentation as manifested by concepts and theories; packaging is almost entirely controllable by the philosophical institution, by its partner organisations, or by an employed labour force or agency through outsourcing.

[2:20:56] Presence is transferred into the extent of the influence that a particular philosophy or one of its denominations, schools of thought, sister philosophies, or belief orientations holds over a population, an organisation, or over a government.

[2:20:57] Purpose is transferred into the self-promoted and perceived mission of a philosophy; essentially, the end goals and ambitions of a philosophy wherein its idealisms would be realised; what the philosophy wishes to achieve or change in the world so as to fulfil itself.

[2:20:58] Position is transferred into the hierarchy and interactions between a particular philosophy and the other philosophies and religions also present in the country, or in the population and how the said philosophy is to interact with and treat other traditions.

[2:20:59] Picture is transferred into the portrayal or image of the philosophy as perceived by a particular population and is attempted to be controlled, but often remains uncontrollable by both the institution itself, its affiliated organisations, and the philosophy's adherents.

[2:20:60] Proof is transferred into the results that a philosophy achieves over a period of measurement, whether this be in the context of adherency, capacity, or some other measured variable.

[2:20:61] Now that we have established the fundamental transferences between business-oriented marketing and philosophical-oriented marketing, we can now begin to develop philosophical marketing further by incorporating various elements of mainstream marketing theory as applied to a philosophical contextualisation.

[2:20:62] Firstly, we must focus on distribution which, in a philosophical context, transfers into dissemination which pertains to the availability and accessibility of a philosophy to a population, or a segment of the population.

[2:20:63] Fundamentally, we ascribe five societal affectants to the promulgability, availability, and accessibility of a philosophy including the following:

[2:20:63a] Governmental policy / ideology

[2:20:63b] Pre-existing philosophy competitors

[2:20:63c] Dominant religious tradition

[2:20:63d] Cultural orientations and traditions

[2:20:63e] Political, economic, and technological circumstances

[2:20:64] Further to this, it also remains important to establish the channels available to make a philosophy disseminable to a population, and includes:

[2:20:64a] Channel design

[2:20:64b] Intermediaries

[2:20:64c] Channel motivation

[2:20:64d] Channel conflict

[2:20:64e] Channel switching

[2:20:64f] Adherent value

[2:20:65] Disintermediation is another term that is herein applied to the philosophical realm and refers to the instance in which the institution chooses to reduce the involvement of an intermediary organisation in the dissemination channel, typically due either to financial difficulties, or because that intermediary is believed not be presenting the philosophy in the intended way.

[2:20:66] Furthermore, that which is henceforth known as the Trajectory of Channels refers to the different channels of interaction between a philosophical institution and other parties, all of which are herein listed below.

[2:20:67] The first of these is that which is known as a direct channel which refers to the institution directly interacting with their adherents rather than through some other party, known as a face.

[2:20:68] The second of these is that which is henceforth known as an intermediated channel which refers to the philosophical institution and its interaction with the adherents of the philosophy it represents through an intermediary organisation.

[2:20:69] The third of these is that which is henceforth known as an interpreted channel which relates to the philosophical institution and its interaction with the adherents of the philosophy it represents through an interpreter of the philosophy, which is expected to cause considerable contentions between the institution and the philosophy's adherents if the interpreter's version of the philosophy does not correspond to the institution's version.

[2:20:70] The fourth and penultimate version of a channel trajectory is that which is henceforth known as a diplomediated channel which refers to the instance in which a philosophical institution's interaction with the adherents of the philosophy it represents is conducted through two parties of an intermediary organisation and interpreter respectively.

[2:20:71] A diplomediated channel demonstrates the widest gap between the philosophical institution and the adherents of the philosophy which may possible cause fragmentation in what the institution is espousing and what actually reaches the adherents.

[2:20:72] Finally, that which is to be known as an unauthorised channel refers to the instance in which a non-institutional source, as the original initiator of the channel as distinguished from all other channels aforementioned, directly interacts with the adherents of a philosophy instead of a the institution that represents the philosophy.

[2:20:73] Now that we move away from the different disseminational channels, we naturally come to address the various different types of dissemination, of which there are three types.

[2:20:74] Intensivised dissemination is the instance in which the philosophy or school of thought is accessible to all channels to discover and is positioned so that the mass amount of people can relate to the elements of the philosophy that presented, typically those which are more understandable.

[2:20:75] Selectivised dissemination is the dissemination type in which the philosophy or school of thought is accessible in only a limited number of channels and permission is only give to a few intermediaries to disseminate it; essentially requires extensive research in order to discover while the latter is easily discovered.

[2:20:76] Exclusivised dissemination is the final of the three main dissemination type and refers to the philosophy or school of thought is inaccessible to the vast majority of people and is only openly discussed or accessible to particular groups such as specialist or academic philosophers; essentially, not an advertised or marketed element of the philosophy.

[2:20:77] Exclusivised dissemination is closely associated with niche marketing as it only remains concerned with the dissemination of a philosophy only to specialised individuals, however, such individuals may hold considerable influence over others, especially in an educational and governmental setting with reference to academic philosophers and philosopher-politicians respectively.

[2:20:78] As aforementioned in this discourse, pricing refers to the cumulation of the emotional, sociocultural, religious, financial, and political costs of adhering to a philosophy, or one of its denominations, schools of thought, or belief orientations.

[2:20:79] In order to gain a greater understanding of price, we must differentiate it by type and further segment according to subtypes, the former of which we shall now outline to form the foundations of how we are to understand the variations and concentrations in price in the context of philosophy.

[2:20:80] The first of these is social or familial pressure not to follow a philosophy, typically due to sociocultural heritage and norms which is likely to result in social ostracism, familial outcasting, and in more extreme cases, may result in violence, domestic abuse, and forced realignment.

[2:20:81] For this reason, it is expected that many people living under oppressive regimes, or living amongst a conservative family or community will intentionally hide their philosophical alignments and not allow them to be recorded in censuses, thus distorting the real values in philosophical demographics.

[2:20:82] The second form of price resides in the practice of one's philosophy, especially in the context of giving up one's desires, habits, or previous interests so as to conform to the philosophy's principles.

[2:20:83] This should be classified as a form of self-inflicted pricing as long as the individual is aware of such conformities that they will need to abide by, except in the instance that one may be forced into philosophical alignment or realignment which then begins to afflict their human rights and therefore transfers such practices into discrimination.

[2:20:84] Another instance in which this form of pricing may be distorted is through some potential practice of pseudophilosophies, wherein they coerce adherents into joining the philosophy by omitting some of the principles and tenets that adherents must conform to so that the system looks more attractive than perhaps it would do; this henceforth known as erasement which is associated with secretive and potentially pernicious elements.

[2:20:85] Despite the fact that the Astronist philosophical tradition adamantly maintains that philosophies and religions can coexist and are able to be adhered to simultaneously, as communicated through the belief orientation of coexistentialism, there does exist a form of pricing pertaining to the instance in which a person feels they must leave their religion to join a philosophy.

[2:20:86] The instance in which someone feels or conducts this action is to be henceforth known as retroalignment and this is considered to be both unnecessary, pernicious to religious traditions, and generally distorting of the nature of philosophy; despite this not being recognised by the Astronist Tradition, it remains classified as a price.

[2:20:87] Another price is encapsulated in the political dangers and governmental pressures not to join the philosophy which are characterised as implementing institutional restrictions onto such people, including placing obstructions for job opportunities, as well as not being given benefits that others may be given.

[2:20:88] Another price refers to sociocultural, religious, and political consequences of leaving the established or dominant religion to join a philosophical system in the context of an oppressive regime; again, this can be considered as part of political dangers and governmental pressures enforced by the regime.

[2:20:89] Prices are the costs associated with one's alignment with a philosophy and can range from insult to ostracism to outright excommunication from the society, typically via imprisonment depending on the severity of the regime as well as the extent of the conservativeness of the society.

[2:20:90] Now that we begin to move on from discussions of price in relation to philosophical marketing, we come to address the various elements of retailing, service, campaigning, and forms of fundraising for philosophies and their affiliated institutions.

[2:20:91] One of the most important terms to know is philosophical retail which pertains to the notion that philosophies must be sold to adherents metaphorically in order for

adherents to truly align themselves with it; the notion of selling a philosophy rests at the basis of philosophical marketing and advertising and is an alternative form of promulgation that may be seen as lowering philosophy to a commercial level, but is expected to become a lifeblood of funding, organising, and orienting philosophical institutions in the future.

[2:20:92] Retailing a philosophy involves all aspects of marketing and advertising, but prominently involves explanation, recitation, and acceptance of understanding of a philosophy after seeing an advert or receiving marketing materials; within philosophical retail, philosophies are generally considered to be products.

[2:20:93] However, in the context of philosophical service, philosophies are considered to offer services to their adherents through providing them with a wealth of concepts, theories, and notions to contemplate and expand their knowledge and the capacity of their minds to encapsulate.

[2:20:94] The notion that philosophy is a service takes away from other notions about philosophy as a product that should be sold, or philosophy as a commodity that should be traded, but is not necessarily in opposition to the development of philosophical retail.

[2:20:95] As a term derived from mainstream marketing theory, that which is known as campaign activation refers to the instance in which the marketing campaign is actually put into action through procedures such as presenting to the public or the target audience of the campaign in order to distinguish this from the planning and designing of the marketing campaign; it is from campaign activation onwards that we use promulgative analysis techniques to form results about the efficiency of the campaign.

[2:20:96] The majority of philosophical marketing and advertising, especially the Astronist approach to these subjects is based upon the notion that concepts are intangible assets of philosophies that hold a unique value that must be both preserved and acknowledged.

[2:20:97] The classification of a concept as an asset of a philosophy that can be utilised as a resource, either philosophically for the purposes of identification, or financially by the practice of philosophical licensing.

[2:20:98] Philosophical licensing refers to the practice of some religious and philosophical institutions in which a concept they have created is appellated and later trademarked due to it being an intangible asset and from that point onwards, if any external entity wishes to write about that concept, they must either pay or receive permission to do so by the institution that now owns that concept.

[2:20:99] This is expected to remain a very controversial practice as it may be considered to drastically divert from the principles of the Philosophical Spirit by dramatically decreasing the “flow of ideas” as it is known as well as the “openness of philosophy” in general, as is upheld by the Astronist philosophical tradition.

[2:20:100] Despite these concerns, The Omnidoxy herein does not oppose philosophical licensing as a practice due to its principle of raising the importance of philosophical concepts as well as the practical and realistic benefits of conducting such a practice, and does support the notion of accreditationism.

[2:20:101] Accreditationism upholds the idea that is supported by The Omnidoxy and in turn, the Astronist Tradition that Astronism, and wider Astronist Philosophy should always be accredited as the founder and originator of the concepts it created and the terms it formulated, especially those established within The Omnidoxy, whether this be done by legal means, or through a general consensus held by governments, scholars, organisations, fellow philosophies, philosophers, as well as religious traditions.

[2:20:102] Accreditationism can be seen as a less severe form of philosophical licensing as it only advocates for a written or verbal declaration of the Astronist origins of appropriate concepts and terms.

[2:20:103] Whether by the practice of philosophical licensing or upheld via the belief orientation of accreditationism, the topic of the ownership of concepts within philosophy is expected to be an area of discussion and contemplation that is set to divide many philosophers, trilettants, and dilettants alike as to the nature of ownership in the philosophical realm.

[2:20:104] Ownership of concept, as it is known, is therefore the area of study relating to the nature of who, what, or how a concepts can be owned and how it should be owned with one approach consisting of philosophical licensing, and a less drastic measure being encompassed by accreditationism.

[2:20:105] Many other orientations and approaches to the topic of the ownership of concepts are expected to rise and establish themselves post-omnidoxically thus allowing this debate to rage on, but also, this debate is set to spark an even larger one centred on an area of contemplation known as ownership of philosophy which attempts to define how, what, who, and when a philosophy should be owned and the nature of such ownership.

[2:20:106] The ownership of philosophy and ownership of concept debates are to be collectively described and appellated as The Ownership Problems and are set to continue to shape how institutions, governments, philosophers, adherents, and acapacitants alike perceive philosophy and its continuously metamorphosing nature.

[2:20:107] As we now move on from notions about philosophical and conceptual ownership, we come to an important branch of philosophical management, known as philosophical brand management

[2:20:108] Philosophical brand management is the strategic overseeing of how a philosophy is perceived by a particular segment of a population and the population in its

entirety, typically measured in order to improve the perception of that philosophy by the population in question.

[2:20:109] In order to understand the role of philosophical brand managers, we must first establish what a philosophical brand is; a unique system of thought identified by distinct symbols, terminologies, concepts, beliefs, and figures that differentiates it from other philosophies.

[2:20:110] To perceive, manage, and market a philosophy as a brand would be by using the same theories and principles as mainstream marketers and advertisers use and by implementing them to the context of a philosophy, as is omnipracticised throughout this discourse.

[2:20:111] The development of a philosophy as a brand is instrumental to the purpose of philosophical marketing and advertising as well as playing a fundamental role to how the Astronist Tradition perceives the future of philosophy via that which is henceforth known as tridimensionalism.

[2:20:112] Tridimensionalism is the belief orientation steadfastly held by the Astronist Tradition in concern to the present and future role of philosophy in general after its societal reascension and it is here that we first introduce tridimensionalism due to our discussion of philosophies as marketable brands.

[2:20:113] The Astronist Tradition considers all religious traditions to be brands also in addition to their sanctity, divinity, and infallibility which are considered to be clever elements to the formation of religious brands; perhaps by this notion, the Astronist Tradition can be branded itself as ultra secularistic and commercialistic by the transformation and perception of both religious and philosophical tradition as brands similar to those constructed by corporations.

[2:20:114] Before we return to our introduction to tridimensionalism, it is important to note that the Astronist Tradition considers philosophical and religious brands to be fundamentally different from commercial brands due to the purposes of the former two with philosophy's brand mission remaining enknowledgegement, philosophocentrism, and promulgationism meanwhile commercial brands hold missions that encapsulate exact that; a for-profit purpose, structure, and orientation.

[2:20:115] Returning from our digression, that which shall be henceforth known as tridimensionalism is the principle encapsulator of how the Astronist Tradition understands the identity of philosophy, especially so in a futural context.

[2:20:116] Tridimensionalism, as its appellation suggests, supports the idea that the future of philosophy rests on three parts; part one perceives philosophy as a far-reaching and foundational subject and exists as the necessary precursor to all other subjects; philosophy is the subject of all subjects.

[2:20:117] Part two perceives philosophy or philosophically inspired ideology as the primary founder of modern societies instead of religion and part three perceives different philosophies as those which are henceforth known as brands of thought; all three of these are predicated upon tridependence so all three are equally dependent upon one another to coexist.

[2:20:118] By this aforementioned notion and some upcoming notions, we can understand there is a strong current of metaphilosophical discussion to be had from within and inspired by philosophical marketing and advertising.

[2:20:119] We shall now move on to discuss those which are known as the Four Philosophical Responsibilities that pertain to the different responsibilities of parties in relation to philosophies which are inspired from the different channels of distribution as aforementioned.

[2:20:120] The first of these responsibilities is known as institutional responsibility which pertains to the idea that the institution that manages and is authorised to direct a philosophy holds the responsibility to manage how that philosophy is marketed and perceived in a way that does not deviate from the principles of the philosophy itself, as well as the essence of the Philosophical Spirit.

[2:20:121] The second of these is henceforth known as intermediary responsibility which is the idea that the intermediary organisations aligned with a philosophy should be the sole entities responsible for the marketing of the philosophy and the management of its perception by the public in a way that does not forsake the principles of the philosophy itself, defy the beliefs of its institution, or deviate from the values of the Philosophical Spirit.

[2:20:122] The third of these responsibilities is to be known as adherent responsibility which pertains to the idea that the adherents of a philosophy are ultimately responsible for the disintegrated management of that philosophy through the protection of its public perception as well as its dissemination techniques.

[2:20:123] Finally, we come to non-institutional responsibility which is encapsulated by the idea that if non-institutional sources are solely responsible for the management of a philosophy and its marketing then they should be respectful of the values of the philosophy, the principles of the Philosophical Spirit, as well as considerate to the philosophical institution despite its inactivity in the region or country wherein non-institutional sources dominate.

[2:20:124] Now that we have introduced and outlined each of these philosophical responsibilities, it is important for us to move onto other topics, especially pertaining to approaches to broader subjects regarding philosophical marketing and how a philosophy may be presented.

[2:20:125] Cocreationism refers to the instance in which a group of philosophers and either trilettants, dilettants, or adherents come together to produce a mutually valued outcome, typically involving the creation of a new concept, school of thought, denomination, or strategy for the purposes of promulgation.

[2:20:126] Cocreation is a form of promulgative activity involving mutual cooperation and is expected to be one of the most important forms of promulgation as it strives towards cohesion between different parties within a philosophy with a wide pool of creative input so as to form promulgative materials that are appealing to a variety of broad and niche groups.

[2:20:127] Cocreationist approaches can be said to be form of adherent-generated promulgation or content, thus owing to a greater transparency, unbiasedness, and creative diversity in the content generated for promulgation due to the large amount of creative opinions involved in cocreational process.

[2:20:128] Cocreationism is certainly a supported form of promulgation by the Astronist Tradition, and The Institution as it promotes greater cohesiveness and community between the adherents of The Philosophy which perhaps holds a more powerful effect than institution-generated content which is naturally more biased, propagandistic, and present an idealistic view of The Philosophy, as is demonstrating by the vast majority of commercial marketing content and materials.

[2:20:129] Another major approach to philosophical marketing and promulgation in general is that which shall be henceforth known as retentionism which encompasses the belief orientation focused on the fact that philosophies and subsequently, their marketing and advertising strategies, and the institutions that is running them, should be primarily concerned with the improvement of retention rates amongst their adherents rather than with promulgation and therefore does not prioritise the increase of adherents as the superior purpose and function of philosophical marketing and advertising.

[2:20:130] Retentionism could be described as the oppositism to promulgationism because it stresses the importance on focusing on those whom are already adherents and making sure they are happy and are not looking to abandon their philosophical alignment rather than constantly prioritising the search for new adherents.

[2:20:131] Retentionists argue that philosophies will see greater levels of adherency and capacity if they focus their funding and attentions towards those whom already follow their philosophy rather than ignoring them and focusing only on those whom do not follow already.

[2:20:132] Retentionism, in addition to promulgationism, are the two main approaches to philosophical marketing and advertising and despite the acknowledgement herein that there will most likely be many more newfound approaches to philosophical marketing,

both retentionism and promulgationism remain the two omnidoxically founded orientations.

[2:20:133] Retentionist theory and philosophy is herein introduced as a belief orientation and shall be henceforth developed and practised post-omnidoxically within marketing materials, in *The Astronist Methodology*, and in other post-omnidoxical writings.

[2:20:134] As we now move away from addressing the introduction of retentionist philosophy and theory, we come to address some important terms of philosophical marketing and promulgative activities before we briefly addressing promulgative research, after which we shall consider promulgative segmentations.

[2:20:135] Institutional identity, as the first of the new terms that we shall now introduce, refers to the manner in which a philosophical institution such as *The Institution of The Philosophy of Astronism* presents itself both to its adherents and the wider public, and explores the differences in how said institution may present itself.

[2:20:136] Institutional identity is at the core of philosophical marketing in conjunction with the representation of the actual philosophy itself; institutional identity and philosophical identity, in this context, must be distinguished from one another for they are representing different entities and so the promulgative activities conducted are markedly dissimilar in purpose and form.

[2:20:137] That which is known as the philosophical economy, also known as the economy of ideas, relates to the overall portion of the economy based upon the trading of thoughts, reason, ideas, and opinions as assets, products, and service rather than an relating to economic sectors based upon material goods.

[2:20:138] The philosophical economy can be closely associated with the portion of the economy involving education, yet differs in that the former refers to the trading of ideas within the context of a system of thought for the purpose of promulgation.

[2:20:139] The philosophical economy is central to the notions of how philosophy is able to contribute to the wider economy in a way that is financially self-sufficient for philosophical organisation, as well as being one of the major contributions of the Astronist philosophical tradition above most other contributions.

[2:20:140] Another collective term is that which henceforth known as philosophical enterprise refers to all business that base their essential premise on providing a service of thoughts, reason, ideas, and opinions as formulated and organised into a system of thought for people to follow and improve their lives, perceptions, and understandings with rather than a business focused on the production and selling of a material product.

[2:20:141] That which is henceforth known as philosophical consumerism refers to the entirety of businesses and economies focused on the reoccupation of society away from

consumer goods and towards the exchange of thoughts, ideas, reasons, and opinions through systems of thought and encompasses the diverse ways of how companies and economies achieve this and the role of the consumer within this philosophical economy and enterprise.

[2:20:142] Another term of importance in this context is known as philosophical dominance and refers the measure of the strength of a philosophy relative to the offerings of another philosophy, or even a religious or ideological tradition, and is typically measured by three factors: institutionalisation, adherency, and integrability.

[2:20:143] Finally, there exists another element of promulgative practices and activities within philosophical marketing and advertising that is henceforth known as promulgative ethics.

[2:20:144] Promulgative ethics is a branch of Astronist Ethics, officially as part of contology, dealing with the moral principles behind the operation and regulation of marketing and advertising a philosophy by its institutional authority, or by the government.

[2:20:145] It is important to always remember that the ethics of promulgation should hold at least some influence over how the institution or the agency it employs will conduct promulgative activities which is why this contological discipline of study maintains its foundational role, though its post-omnidoxical development is emphasised herein.

[2:20:146] We now take our attentions towards promulgative research and the different variations of such research and how it should be used.

[2:20:147] Within the area of study of promulgative research, we come to address the two applicational approaches henceforth known as adherent research and institution-to-intermediary research, after which we understand there are two methodical approaches, known as quantitative research and qualitative research.

[2:20:148] Adherent research, as its appellation suggests, focuses on either quantitatively or qualitatively analysing the adherents of the philosophy with a quantitative method corresponding to a promulgationist approach while a qualitative method corresponds to

[2:20:149] Institution-to-intermediary research focuses on analysis conducted about the philosophical institution and its relations with the intermediary and how this is analysed to make an effect on the promulgative results; the extent of the difference between the promulgative plan and how that is manifested via any intermediary is to be known as the promulgative contrariety.

[2:20:150] It is a principle upheld herein that the greater the amount of intermediaries between an institution and its adherents, the greater the promulgative contrariety will be due to greater levels and probabilities of distortion, miscommunication, and disagreement between the institution and its intermediaries.

[2:20:151] Applied to these two approaches are the two methodical approaches of quantitative and qualitative research which cover quantity and quality respectively as the primary elements of their approach.

[2:20:152] The development of a new concept, school of thought, denomination, or belief orientation is a very important element to philosophical marketing and advertising as a great of marketing and branding processes are involved with the introduction and development of a new brand.

[2:20:153] For this reason, an area of study and contemplation is herein set aside for the promulgative theories and processes involved in the development of a new concept, school of thought, denomination, or belief orientation.

[2:20:154] The steps involved with the marketing of a new concept to the masses, as part of promulgative research as a plan needs to be conducted as to who this new concept/school/belief shall best resonate with in the scope of the wider population; this entire process shall be known as developmentation.

[2:20:155] Before we delve into the area of study concerned with philosophical segmentation, we shall discuss a few new concepts in relation to metaphilosophical issues, largely pertaining to the monopolisations of different philosophical or religious traditions.

[2:20:156] That which is known as a natural monopoly refers to the instance in which a philosophy or religion holds supremacy due to the exclusive possession and ownership of the terms and concepts it has created.

[2:20:157] This typically relates to newer traditions rather than those which have long histories and therefore more opportunities for schisms and separatisms, thus forming distinct groups that continue to share the same terms and concepts as the original; a natural monopoly is considered to be something to cherish before groups break away from the original.

[2:20:158] There are two distinct subtypes within a natural monopoly, which are to be henceforth known as an absolute natural monopoly and a partial natural monopoly.

[2:20:159] The former of these relates to the instance in which a philosophy or religion holds a monopoly over all of its terms and concepts without direct emulation.

[2:20:160] The latter of these relates to the instance in which a philosophy or religion holds a natural monopoly only over a hand full of its terms and concepts, typically characteristic of a new movement, school of thought, or denomination that has branched from a larger tradition.

[2:20:161] Alternatively, that which is to be known as an original monopoly henceforthly refers to the instance in which a philosophy or religion is credited with being the creator of its own unique group of terms and concepts.

[2:20:162] However, such a tradition remains without a natural monopoly because newer traditions or movements have begun to use its terms and concepts in the same way that it created them; this is characteristic of many of the other philosophical and religious traditions that have already uphold long histories on The Earth.

[2:20:163] Astronism considers itself to hold either a partial natural monopoly or generally a natural monopoly over its terms and concepts because despite the fact that the majority of its terms and concepts hold Astronist origins, there still remain many elements of Astronist philosophical study that rely upon pre-Astronistly created subjects and for reason, to say that Astronism or Astronist Philosophy holds an absolute natural monopoly would be a false claim.

[2:20:164] A very important term is that which shall be known nonpareilance which measures the uniqueness of a philosophy or religious tradition according to the terms and concepts it uses and has created and simultaneously measures the extent to which the philosophy or religion holds a natural monopoly as manifested by the uniqueness of its concepts and terms.

[2:20:165] The Astronist philosophical tradition prides itself on holding and maintaining its own high nonpareilance due to the majority of its concepts and terms stemming from Astronist origins; however, it must be acknowledged that pre-Astronist traditions have influenced elements of Astronist Philosophy, which will be evidential to audiences upon their reading The Omnidoxy and studying the concepts of Astronism and its tradition of philosophy.

[2:20:166] The Astronist Tradition adheres to that which shall be known as nonpareilism, and can therefore be considered a nonpareilist philosophy or tradition, because it supports the notion that the active protection and prevention of the tradition's terms and concepts from imitation should be superiorised as one of the main functions of the philosophical institution managing the philosophy so as to conserve the high nonpareilance of the tradition.

[2:20:167] As we now move away from our digressions, we can begin to address the various aspects involved with philosophical segmentation as its own distinct branch of philosophical marketing theory, but also largely applied with promulgative research theories.

[2:20:168] Philosophical segmentation is the arrangement of the various sections of the population within a society according to belief orientation, demographics, geographic, psychographics, as well as behavioural and situational elements in order to more efficiently apply philosophical marketing campaigns and strategies to specific portions of

the populous therefore efficiency is the primary reason for the development of philosophical segmentations.

[2:20:169] The first and most principal aspect of philosophical segmentation is that which is based upon belief orientation and includes the following segments within it.

[2:20:170] We begin with personal belief which relates to a segment concerning an individual according to their specific and unique personal beliefs which, by its very nature, is considered to be the hardest form of segmentation as it is unsuitable for mass marketing theories and applications.

[2:20:171] Personal beliefs may be shared across portions of the population with some correlation to age, location, habit, personality, and other demographic and psychographic factors, but they ultimately remain as their appellation suggests; personal, unique, and individual by their nature.

[2:20:172] The next of the belief-oriented segmentation is that of interpersonal belief which involves the grouping of people according to their shared beliefs or shared association with a particular concept or specific belief orientation as defined from personal belief which relates largely only to individuals rather than between individuals collectively.

[2:20:173] Another segmentation based upon belief orientation is that which is known as denominational segmentation which refers to the grouping of people according to the particular denomination of the philosophy to which they are aligned.

[2:20:174] Similarly, that which is to be known as school segmentation refers to grouping of people according to the particular school of thought within the philosophy to which they are aligned.

[2:20:175] In a wider context, that which shall be known as national segmentation involves the grouping of people according to the state in which they reside, especially so when said state holds an established national philosophy, therefore this form of segmentation is broader than others as it consists nationwide populous which means that the marketing and advertising campaign constructed must remain wide-ranging and all-encompassing in message for it resonate and penetrate such a large portion of the populous.

[2:20:176] In an even wider sense than the former, we come to the segmentation known as world philosophy which involves the grouping of people according to the philosophy as whole, including all its denominations, schools of thought, belief orientations, national philosophies, and concepts, as well as individual identity.

[2:20:177] We now come to the various forms of segmentation based upon demographics, which are herein listed:

[2:20:177a] Age

[2:20:177b] Gender

[2:20:177c] Income

[2:20:177d] Education

[2:20:177e] Socioeconomic

[2:20:177f] Family size

[2:20:177g] Familial circumstances

[2:20:178] Another aspect of philosophical segmentation involves segmenting according to the geographic region of the populous which persists as an extremely important form of segmentation as philosophical beliefs are expected to greatly vary across different locations and environments.

[2:20:178a] World

[2:20:178b] Supranational coalition

[2:20:178c] Country / nation state

[2:20:178d] State / region / province

[2:20:178e] County

[2:20:178f] City

[2:20:178g] Town

[2:20:178h] Suburb

[2:20:178i] Rural

[2:20:178j] Postcode

[2:20:179] Elements of segmentation involving the psychological aspects of individuals and groups are collectivised as part of psychographics:

[2:20:180] The first of these psychographic aspects is lifestyle segmentation which, in the context of Astronist Philosophy, involves the groups known as noctarians and diurists as two main groups of lifestyle in relation to the Astronist philosophical tradition.

[2:20:181] Another aspect involves socialisation segmentation which focuses on grouping according to people with whom one or with whom a particular group tends to socialise with; this involves peer group pressures, friendships, familial influencers, professional influencers, and academic influencers.

[2:20:182] Thirdly, that which shall be known as influential segmentation involves segmenting according to individuals and groups whom allow others to influence them; who a person allows to influence them is demonstrative of their interests, the extent to which they trust certain individuals and medias, as well as demonstrative of their general susceptibility to messages from particular organisations.

[2:20:183] Fourthly and fifthly, there exists personality trait and political affiliation segmentations respectively which are important elements to how a person interacts with those around them and wider society thus demonstrative as two of the most important forms of philosophical segmentation.

[2:20:184] Finally, as part of psychographic segmentation, we identify dietary segmentation to be the final important element including various form of dietary choices including pescatarians, vegetarians, vegans, flexitarians and omnivores.

[2:20:185] The way a person eats and what they eat is considered to be a prominent aspect and reflector of how a person shapes their belief system and demonstrates principles of abstinence and environmentalism depending on which dietary choice is made.

[2:20:186] We now move on to the category of behavioural segmentation, the first of which involves philosophical consumption which refers to the way in which individuals and groups interact with different philosophical traditions.

[2:20:187] Philosophical consumption is the most important element as it forms the basis of how a person both interprets their philosophy, expresses their philosophy, and how it can be practised; consumption of a philosophy involves these three components.

[2:20:188] Usage behaviour segmentation is another form of segmenting involving how a person uses the ways in which they behaviour in order to demonstrate their feelings towards something, or to send a message about how a philosophical system of thought can be applied.

[2:20:189] Two similarly formed aspects of behavioural segmentation focus on the needs and wants of adherents, which are encapsulated by the belief orientations of necessitism and sybarism respectively.

[2:20:190] A necessitist is a person that follows a philosophy because of their understanding of what they need from that philosophy to improve their life, their knowledge, or worldview, and may not align with their wants.

[2:20:191] A sybarist is a person that follows a philosophy because of what they want from it rather than what they may need to improve themselves; the sybaristic philosophical approach is primarily based upon materialism and one's perceived wants as influenced by their peers around them and the society in which they reside, which are notably also factors that may include necessitistic approaches too.

[2:20:192] Sybarism is considered to be naturally more materialistically focused than that of necessitism, and although both approaches are accepted by the Astronist Tradition, the trustworthiness and the authenticity of the former is held in serious doubt due to its flippant, fickle, and generally avaricious nature due to the use of philosophy to satisfy wants.

[2:20:193] Despite this view, the Astronist Tradition considers the use of philosophy for the satisfaction of wants to be plausible reason for adherence to a philosophy because the wants of the adherent is that which a philosophy is marketed to be able to fulfil so to oppose such utilities of philosophy would be counteracting one of the most prominently identified purposes of philosophical alignment.

[2:20:194] Denying that humans base their alignments according to desire is incorrect so too is the disbelief in that humans should premise their alignments according to their wants for if one does not alignment oneself with something out of their want to do so, then do we not begin to wandering into the territories of coercion, fear-mongering, guilt tripping, and pressuring for the reason of disbelief or disalignment.

[2:20:195] Another aspect of behavioural segmentation involves a benefit-oriented group of the populous which segments according to those whom follow a philosophy because of the benefits one may receive, whether this be social, financial, political, or cultural, e.g. social acceptance or the avoidance of governmental and social pressures.

[2:20:196] Benefit-oriented groups may align with a philosophy for less respectable reasons than to avoid social ostracism for some may instead align to a philosophy because of the financial benefits they may receive or for the purposes of getting a job opportunity, or some other material-based reason, which are less respectable due to the fact that they demonstrate the person to be frivolous about their philosophical alignments, which isn't encouraged of course.

[2:20:197] The alternative to benefit-oriented segmentation is that which shall be known as betterment-oriented segmentation which involves the grouping of people according to those whom follow a philosophy because of the good works that the philosophy does and its positive impact on the society in which one resides and the wider world rather than how it can benefit oneself.

[2:20:198] Betterment-oriented segmentation is outward facing as it primarily concerns itself with the wider world and its circumstances rather than one's individual and personal circumstances.

[2:20:199] Philosophical frequency is the next form of segmentation and is split into two subtypes from its outset; these subtypes are to be henceforth known as consistentism and exceptionalism.

[2:20:200] Consistentism relates to a person that regularly interacts with the philosophy to which they are aligned which would involve, in an Astronist philosophical context, regularly acknowledging oneself of Astronism, visiting sophariums regularly, conducting stargazing and other occurrological activities regularly, as well as cosmic devotion and debating.

[2:20:201] Alternatively, exceptionalism relates to the instance in which a person irregularly interacts with the philosophy to which they are aligned as they prefer to inferiorise the role that philosophy places in their life yet they still remain officially aligned to a philosophy; exceptionalists would be the equivalent to the cultural religious which are people who remain adhered to a religion, but they irregularly acknowledge or practise the religion, nor are they devout to the learning of its teachings and concepts.

[2:20:202] The final element of behavioural segmentation is that which is known as philosophical openness which is again split into two belief orientations to be known as receptivism and claustralism.

[2:20:203] Receptivism relates to a person that is open to learning about philosophies other than the one to which they are aligned or that their friends and family, or the wider society is aligned to; essentially, philosophically open-minded.

[2:20:204] Meanwhile, claustralism is an orientation followed by a person that is not open to learning about philosophies other than the one to which they, their friends and family, or the society in which they reside is aligned to; essentially, philosophically narrow-minded.

[2:20:205] We now move on to the final form of segmentation in the context of a philosophy which is situational segmentation which is entirely dependent upon aspect such a location, circumstances, and personal events.

[2:20:206] There are three subtypes of situational segmentation which generally include a person that is actively looking for a new philosophy, a person entering into, experiencing, or having just experienced a life changing event, or being physically in a certain location or at a particular sopharium which is known from GPS data via smartphones.

[2:20:207] It is important that we now introduce a collection of new terms relating to philosophical marketing and promulgation theory, the first term of which is to be known as promulgative strategy and involves planning to attain sustainable eminent advantage.

[2:20:208] An eminent advantage is an attribute or situation in which a philosophy continues to outperform its rivals across a measured period.

[2:20:209] Eminentism is the belief orientation that the achievement of an eminent advantage should be the prioritised goal of a philosophy, as managed by the respective philosophical institution therefore eminentists are considered to be the most extreme of promulgationists as eminentism advocates for the constant outperformance of rivals rather than simpler promulgation.

[2:20:210] However, from the retentionist viewpoint, the retention of adherents is the measure for eminent advantage rather than adherent growth and philosophical outperformance, and therefore retentionism can be seen as one of the main opponents to eminentism due to eminentism's designation within promulgationism.

[2:20:211] There is expected to be a great amount of criticism directed towards striving for an eminent advantage; one of such criticisms is expected to involve the argument that eminentism is situated at the furthest reaches away from the nature of philosophy, so much so that eminentism even begins to defy the principles of the Philosophical Spirit by constant focus on the outperformance of a philosophy in comparison to its rivals.

[2:20:212] Even the notion of philosophical rivals, as is espoused by eminentism, is expected to be challenged, and is so by the Astronist Tradition, due to its deviation from that which can be described as truly philosophical.

[2:20:213] Moving away from our contemplations of the eminent advantage which, despite its criticism and opposition from certain orientation, is expected to remain a power force in the approach to promulgative activities, we now come to address some more terms in relation to promulgation.

[2:20:214] That which shall be known as digital promulgation involves the marketing of a philosophy or its services using digital technologies, mainly on the Internet, but also including mobile phones, display advertising, and any other digital medium, such as a social networking site.

[2:20:215] Product marketing, as another important term, relates to the marketing of a philosophy as a physical product rather than some abstract set of concepts, or even as a service.

[2:20:216] Social promulgation, as an alternative to adherent growth motivated promulgation, involves the use of marketing theory, skills and practices to achieve social change with its primary purpose to spread the idea that promulgative activities can be and should be conducted primarily for achieving social good.

[2:20:217] Traditional promulgative marketing aims are primarily oriented towards financial benefit, though their positive social effects is not something that should be

overlooked, especially with regarding to the Philosophical Spirit's principle that philosophy should play an active role in the community and wider society.

[2:20:218] In the context of public health, social promulgation would promote general health, raise awareness and induce changes in behaviour, especially with regards to mental health such as the regulation of one's digital utility, one's abstinence from material overindulgence, and to encourage people to spend a greater amount of time developing and improving their philosophic stature.

[2:20:219] That which shall be known as influencer promulgation involves using influencers to promote a philosophy or the targeting of influencers so that they may join the philosophy in order to further promulgate it to the masses, particularly those which the influencer holds the ability to influence.

[2:20:220] Similar in spirit is that which shall be known as philosopher marketing which entails the promotion of a philosopher as an individual in order to promulgate the philosophy of their founding or alignment.

[2:20:221] This also remains similar to leader or founder marketing, wherein the leader or founder of the philosophy is promoted so as to simultaneously promulgate the philosophy of their founding or leadership.

[2:20:222] These different forms of promulgation and marketing techniques are expected to be some of the most popular as they focus more on individuals which are markedly easier to advertise than concepts and beliefs, thus forming philosophical advocates which are those people that are publicly supportive of the philosophy which is another powerful method of promulgation.

[2:20:223] That which is known as attribution is the identification of a set of user actions ("events" or "touchpoints") that contribute in some manner to a desired outcome, and then the assignment of a value to each of these events.

[2:20:224] Attributive promulgation is therefore the identification of events and interactions with a philosophy that markedly increase an person's adherency or a person's potential to become an adherent of a philosophy, thus resulting the assignment of a value to such events and interactions, known as touchpoints, usually between one and ten (or greater numbers may be used for greater accuracy) in order to compare and contrast different touchpoints and their effectiveness in achieving the desired outcome.

[2:20:225] In addition, short conclusive statements or descriptors are often used in order to further pinpoint how and why such a touchpoint has received the value assignment that it has; attributive promulgation can also be seen as another form of promulgative research as it is for the purposes of research that it is primarily used for.

[2:20:226] A philosophical commercial is an advert that is specifically created in order to promote a philosophy with the intended outcome of its promulgation and later, the increase of its adherence to the targeted audience of the advert.

[2:20:227] Retentionist commercials are instead created in order to retain existing adherents of the philosophy and so they are targeted towards that particular audience, and generally used tactics of surprise, new concept development, social works, large scale events, sopharium construction, and others in order to enhance the enthusiasm that adherents feel towards their philosophy which may have been depleted.

[2:20:228] Now that we have addressed this collection of terms, we come to another area of contemplation that is expected to spark a great deal of debate and study, and this shall be known as philosophical consumerism which encompasses all of the actions, theories, concepts, and techniques involved with the preoccupation of society with philosophical products, services, and activities, as inspired by mainstream consumerism which focuses its orientation towards non-philosophical consumer goods.

[2:20:229] Philosophical consumerism is both an area of study and a belief orientation as it entails the belief that philosophies, especially the institutions or leaders managing them, should learn from both the triumphs and problems with consumerism and apply consumeristic theories and concepts to philosophies.

[2:20:230] Philosophical consumerism intends to embolden philosophies to become fierce in the face of competition and rivals so that the philosophy may survive for longer; therefore, philosophical consumerism is an advocate for that which shall be known as philosophical survivalism.

[2:20:231] Philosophical survivalism is a belief orientation holding that a philosophy's primary goal should not be promulgation primarily, but survival, after which the philosophy's survival is secured, its promulgation can begin, and thereafter its retention of adherents in this particular order.

[2:20:232] Philosophical survivalism advocates for philosophies, as managed by institutions, to be fiercely aware of rivalry and the constant threat of demolition from fellow philosophies as well as from religious traditions, or ideologies.

[2:20:233] Philosophical survivalism therefore advocates for philosophies to act like companies and perhaps how some religious traditions act by positioning and funding themselves in such a way that secures their own survival as the utmost goal; this belief orientation, also coupled with philosophical consumerism, form some of the most important approaches and opinions of how a philosophy should act in the modern, materialistic, and consumeristic world.

[2:20:234] The principal aspect of philosophical consumerism is that shall be known as adherentialism which is the idea that adherents own the philosophy to which they are

aligned, both individually and collectively, rather than autophilosophicalism and proprietarianism.

[2:20:235] Autophilosophicalism expounds the notion that a philosophy only owns itself meanwhile proprietarian approaches, encapsulated as proprietarianism, relates to the instance in which the institution managing the philosophy is considered to own the philosophy it is managing.

[2:20:236] Again, these three orientations further develop our metaphilosophical understands of philosophy in general and the ownership of philosophy, how philosophy should be considered to be owned, and the nature of ownership both individually and cross-institutionally.

[2:20:237] The greater promulgation the philosophy gains, the more adherents there will be, and the more satisfied people will be with themselves, with others, and with their society because by embracing philosophy, they will be embracing freedom for philosophy is the manifestation of freedom in thought, practice, and belief.

[2:20:238] Do not mistake consumerism and materialism for they are not better, nor are they any different from the nature of religion, which persists in its domination over people and their minds, actions, and interactions as administered by doctrine; in consumerism and materialism, money is the administer in this context and is the equivalent of doctrine.

[2:20:239] This is the same as consumerism and materialism for all whom fall in their metaphorical claws are damned to unhappiness, self-rejection, discontentment, and disbelief in themselves and the world despite the fact that they hold all the material benefits.

[2:20:240] Consumerism and materialism are just as freedom-suppressing as religions are and for this reason, both consumerism and materialism are not considered to be philosophical by their natures, which remains noted, for philosophy's prioritisation of freedom above all else as its primary identifier in the context of thoughts, practice, mind, actions, and beliefs.

[2:20:241] I see no difference in consumerism and religion for both of them share the characteristic of domination over all the activities of the human mind and body.

[2:20:242] Moving from this particularity, we come to address that which shall be known as philosophic demand which relates to specific type of demand for the choice of philosophies to adhere to which remains a central component to promulgation.

[2:20:243] The Astronist Tradition advocates for the increase of philosophic demand for with an increase in philosophic demand, we will see greater levels of adherence and greater reception of promulgative activities

[2:20:244] Philosophic stature relates to the state of one's philosophical knowledge and depth of understanding and is considered to be something that improves according to the greater amount of time that one spends contemplating and studying philosophy.

[2:20:245] Therefore, the Astronist Tradition stresses that people should be more considered with their philosophic stature than their material stature which is the amount and quality of the possessions they own.

[2:20:246] Working to improve and develop one's philosophic stature as a belief orientation will be herein and henceforth known as staturalism; staturalists are highly encouraged by the Astronist Tradition as the Statural Way, as it is appellated, is expected to be one of the greatest curers of our mental, spiritual, and emotional troubles.

[2:20:247] The instance in which a person is said to be "shopping for philosophy" relates to when a person without a philosophical alignment, or a person who wishes to conduct a realignment researches different philosophies so as to make a defined decision on which one they will realign to.

[2:20:248] The philosophical economy is an economy not focused on providing products to suit frivolous desire, but remains steadfast in its purpose to provide humanity fulfillment to all of our higher and more intellectual needs and wants and remains the ultimate goal for philosophies collectively to achieve through promulgative activities.

[2:20:249] That which shall be henceforth known as metaphilism, as described by the terms metaphilic or metaphilous relate to the instance in which a philosopher or philosophy is distinctly focused for a time on the metas of different entities, whether these be physical or abstract topics.

[2:20:250] Especially in the latter discourses of this disquisition, my writings have become characteristic of digressing towards the metaphilosophical issues which pertains to the fact that I believe there to be many issues with how philosophy is perceived during the writings of The Omnidoxy in the present time.

[2:20:251] It is important that metaphilosophy, as a branch of philosophy, is thoroughly addressed in The Omnidoxy in order to formulate a clear position by the Astronist philosophical tradition of what philosophy is, what it has been, and what it could and should be.

[2:20:252] When people think of Astronist Philosophy, especially Astronism, I want them to attribute it with a great deal of inquiries into the nature of philosophy itself; metaphilosophical notions should always remain at the heart of the Astronist philosophical tradition and the abundance of metaphilosophical concerns in The Omnidoxy is demonstrative of this pertinent interest in the nature of philosophy and its role in society.

[2:20:253] That which shall be known as philosophical branding is a major branch and aspect of philosophical marketing and advertising and remains central to successful promulgative activities.

[2:20:254] There are nine aspects of philosophical branding that we shall herein address, the first of which are appellations that are of particular importance to the Astronist philosophical tradition either applied to philosophy in its entirety, denominations, schools of thought, concepts, theories, belief orientations and practices.

[2:20:255] This also involves other forms of appellation including transliterated appellations, appellational clarity, and appellational correspondence which relates to the use of words so as to accurately correspond to the particular ideas of the appellated subject.

[2:20:256] In addition, neoappellations involve the creation of new words for the purposes of appellation, often due to the fact that there isn't an adequate equivalent and is a common practice in the Astronist philosophical tradition.

[2:20:257] Appellations, especially in the Astronist Tradition, are of great importance as they form differences and uniquenesses of distinction between the Astronist philosophical tradition and other forms of philosophical tradition; it is through appellations that we can identify differentiations between philosophies.

[2:20:258] The second aspect of philosophical branding pertains to symbols as the prominentmost visual aspects of the philosophy and are typically categorised in either of the five following designations: logos, sigils, representations, depictions, and figures.

[2:20:259] Symbols remain perhaps the most important aspect of philosophical branding as philosophical symbols are often the first aspect of a philosophy that people come into contact with, either as part of architectural, renditional, or advertising materials and content.

[2:20:260] The third aspect of philosophical branding pertains to the mission of the philosophy and is manifested by a tagline or catchphrases used in marketing and advertising materials for the philosophy that should briefly encapsulate and all-encompass the philosophy and its most principal beliefs which is a difficult thing for a simple tagline to penetrate.

[2:20:261] The fourth and fifth aspects of philosophical branding involves shapes and colours respectively; vendoxes for Astronism are the principal shape associated with The Philosophy while Astronist Symbology addresses colours and how different colours pertaining to different meanings within an Astronist context.

[2:20:262] Sounds are the sixth element of philosophical branding that should be addressed herein and are manifested as a unique tune or melody associated with a particular philosophy used in marketing materials and commercials.

[2:20:263] Identity is the seventh element of philosophical branding and involves the general or majorative perception held of the philosophy according to a surveyed population; certain portions of a populous, depending on the segmentation chosen, are expected to hold varying different majorative views on a philosophy, thus forming its general identity; a philosophy is generally considered to hold a pluralistic identity, as are most other public entities due to the wide variety of perceptions that a large population holds about such a topic as philosophy.

[2:20:264] The penultimate element of philosophical branding is that which concerns itself with personality which is the way in which the institution representing the philosophy presents itself, as defined from its identity which is how the population perceives it; personality is projecting by its nature and identity is projective meaning that it is returned back to that which it is concerned with by some population.

[2:20:265] The final element of philosophical branding is conceptualised as awareness which pertains to the general level of adherency and capacitancy of the philosophy in question according to a population which promulgationism finds as its central purpose to continuously increase.

[2:20:266] Now that we have covered the nine elements of philosophical branding, it is important that we return to the first of these nine elements which is appellations as the Astronist Tradition identifies there to be Ten Forms of Philosophic Appellation as they are appellatively collectivised, each of which we shall now outline.

[2:20:267] The first of these form are isms which relates to a philosophy that features an ism as its suffix and the second of these are known as initialisms which is a philosophy that features initials to primarily identify itself rather presenting themselves via fully formed words.

[2:20:268] Another appellation form is known as descriptive which involves using a word that directly reflects its belief rather than a word that encompasses all beliefs while the fourth appellative form is categorised as eloquence which is when the appellation for a philosophy is either attractive to say or easy to say and is intended to be this way for aesthetics for marketing and clarity purposes.

[2:20:269] In this context, a neologism is the appellation form for a newly created word, an example of which is Kosma when relating to Astronist Philosophy meanwhile foreignisms are the sixth appellation form which pertains to words from another language, especially not the mother language of where philosophy is founded used as the primary appellation for a philosophy.

[2:20:270] Geoisms pertain to a geographical name for a philosophy, or one of its schools, or denominations and the eighth form of appellation are founderisms which is a philosophy's name that features its founder's name with Taylorianism as a prime example.

[2:20:271] Combinatories are appellations for a philosophy that combine multiple words together to create a single word while the last appellation form are philosopherisms which pertain to a denomination, concept, or school of thought that is named after the philosopher that created it, as distinct from founderisms.

[2:20:272] We now come to the portion of this discourse wherein we must again focus our attention on the definition of terms, the first of which is that which is known as a philosophy line and pertains to the instance in which the introduction of various subtypes of a philosophy under a common, ideally already established, philosophical appellation is allowed, an example of which would be Astronism and all its derivations in the form of denominations, schools of thought, and belief orientations; the extent to which this is allowed is known as the philosophy line; the philosophy is expected to differ greatly depending on the philosophical approach.

[2:20:273] Articularity occurs when a philosophy pops into a person's mind when asked to name a philosophy without prompt; when this occurs, it is to the delight of a philosophical marketer and its associated institution as it proves that the promulgative activities conducted have been successful as the chosen philosophy is the most prominent in a person's mind; it is the articularity of Astronism that The Institution intends to achieve.

[2:20:274] Moving on to that which is known as philosophical paritism, this is the belief orientation in which all philosophies are considered to be equal to each other without exception, even for one's philosophy to which they are aligned; paritists generally hold this belief orientation in order to portray a sense of morality, neutrality, and inclusivity and it is an orientation that is sometimes used as a marketing technique by The Institution.

[2:20:275] A philosophical recall refers to the philosophy or set of schools/concepts/belief orientations that an adherent can elicit from memory when prompted with philosophy as a word in general, and is therefore similar to achieving articularity.

[2:20:276] The next term of our concern is philosophical recognition which is in occurrence when people see or read a list of philosophies, and express familiarity with a particular brand of philosophy only after they hear or see it as a type of memory aide.

[2:20:277] Rephilosophisation is the equivalent to rebranding in mainstream marketing theory and involves a total redefinition and presentation of a philosophy in a marketing and advertising context; rephilosophising is considered to be something exacted too often so as to keep to the marketing principles of consistency, though irregular and subtle forms of rephilosophising in order to better reflect the philosophy are both permitted and encouraged.

[2:20:278] That which is known as strategic awareness occurs when a philosophy is not only top-of-mind to the population, but also has distinctive qualities which people perceive as making it better than other philosophies; it is these distinctive qualities that The Institution and the agencies it employs should be marketing in order to form the strategic awareness for Astronism.

[2:20:279] A philosophy anniversary is a celebration of a philosophy, a school of thought, a denomination, or a concept's continued existence after a particular number of years and depending on the importance of the anniversary, an event may be held in commemoration, especially when used as a marketing technique.

[2:20:280] Loyalty promulgation involves the creation of marketing and advertising techniques in order to promote the loyalty and retention of the adherents of a philosophy, as inspired and encapsulated by the belief orientation of retentionism.

[2:20:281] Meanwhile, direct promulgation involves a form of advertising where philosophies and their institutions communicate directly to adherents through a variety of media including cell phone text messaging, email, websites, online adverts, database marketing, fliers, catalog distribution, promotional letters, targeted television, newspapers, magazine advertisements, and outdoor advertising.

[2:20:282] Another form of promulgation is appellated as mobile promulgation which is a multi-channel online marketing technique focused on reaching a specific audience on their smart phone, tablets, or any other related devices through websites, E mail, SMS and MMS, social media or mobile applications.

[2:20:283] Personal selling is when a sales representative meets with a potential client for the purpose of transacting a sale meanwhile premiums, in the context of philosophical marketing, are toys, collectables, souvenirs and household products that are linked to a philosophy, and often require box tops, tokens or proofs of purchase to acquire, or complimentary to the practices of a philosophy.

[2:20:284] Embedded promulgation is a marketing technique in which references to specific brands or products are incorporated into another work, such as a film or television program, with specific promotional intent.

[2:20:285] Another powerful form of promulgation is philosophical propaganda which involves disseminated messages created by a government to reach the masses of its population to convey a particular perception of a philosophy, especially a national philosophy in order to uplift interaction, retention, and promulgation.

[2:20:286] Publicity promulgation is the movement of information to the general public from the media about a philosophy, or a particular concept or school of thought, often funded by its affiliated institution that manages it.

[2:20:287] The subjects of publicity includes people (for example, philosophers, astronomers, philosophy leaders), philosophical services, organisations, concepts, schools, denominations and works of art or entertainment created by or funded by a philosophical institution, or its partner organisations.

[2:20:288] An underwriting spot refers to an announcement made on public broadcasting outlets in exchange for funding. These spots usually mention the name of the sponsor, and can resemble traditional television advertisements in commercial broadcasting to a limited extent.

[2:20:289] A philosophical ambassador is a person who is hired by an organisation or company to represent a brand in a positive light and by doing so help to increase brand awareness and sales.

[2:20:290] Philosophical broadcasting involves the promotion of a philosophy by means of audio or video, either on the radio or via television.

[2:20:291] A philosophical sponsorship is the act of supporting an event, activity, person, or organisation financially or through the provision of products or services. The individual or group that provides the support, similar to a benefactor, is known as sponsor.

[2:20:292] Display advertising is advertising on websites or apps or social media through banners or other ad formats made of text, images, flash, video, and audio.

[2:20:293] Online advertising is a form of marketing and advertising which uses the Internet to deliver promotional marketing messages to consumers and is expected to be one of the most popular forms of promulgation for philosophies.

[2:20:294] A point of philosophy is the time and place where a philosophical transaction is completed or a person interacts with their philosophy; this can be in any place and at any time, but the most common examples of this are debates, occurrological activities, cosmic devotions, personal inspirations, and all other interactions.

[2:20:295] An out-of-home promulgation is advertising that reaches the consumers while they are outside their homes.

[2:20:296] Promulgative printing relates to all promulgative activities involving printing, such as book publishing, newspapers, magazines, essay printing, scanning and copying, and journals.

[2:20:297] Philosophical demonstration is a promotion where a philosophy and its concepts are demonstrated to potential adherents rather than simply explained or advertised; demonstrations are expected to be some of the most effective forms of small-scale promulgation.

[2:20:298] Promulgative vendibles are products branded with a logo or slogan and distributed at little or no cost to promote a philosophy, one or more of its concepts, or an event held in the name of a philosophy.

[2:20:299] Publications of a philosophy for the purposes of promotion, or for the purpose of critique can either be created digitally or through means of print.

[2:20:300] Not to be confused with the aforementioned promulgative vendibles, vendible promulgation involves the practice of a philosophical institution or agency in developing floor plans and three-dimensional displays in order to maximise the promulgation of its philosophy in a public space, such as in a shopping mall, or in a city centre and is, again, considered to be one of the most important small-scale forms of promulgation and philosophical marketing.

[2:20:301] Word-of-mouth promulgation is a form of promulgation concerned with the extent to which a population speaks about a philosophy, its concepts, its schools of thought, or its denominations; initiated by the practice of seeding by the philosophical institution, or an agency it has employed.

[2:20:302] Seeding, as aforementioned in the previous insentensation, involves the practice of a philosophical institution setting out simple marketing campaigns and adverts, typically just posing a question, in order to spark debate about a topic in order to initiate word-of-mouth promulgation.

[2:20:303] Relational promulgation includes all promulgations produced and consumed within groups, and which are intrinsically linked to relationships and interaction and includes events such as starlight festivals, debates, and starparties that require group participation which are considered to be powerful forms of promulgation due to their concentrated natures.

[2:20:304] Macrophilosophical marketing is marketing across an entire population, or the marketing of a philosophy in its entirety meanwhile its oppositism is microphilosophical marketing which is marketing across a specific segment of the population, or the marketing of a particular aspect of a philosophy, such as a concept, a school of thought, or a belief orientation.

[2:20:305] Intraphilosophical marketing involves a technique in marketing to adherents of a philosophy rather than to those outside a philosophy, especially characteristic of a retentionistic approach to philosophical marketing and advertising.

[2:20:306] Philosophical entrepreneurship, also known as promulgative entrepreneurship, involves the set of activities involved in the marketing and promulgation of a philosophy, especially at its beginning stages, and is also characterised by low amounts of funding and being conducted by the philosopher solely due to the infancy of the institutions and infrastructures established.

[2:20:307] In the context of philosophical marketing, that which is known as targeting involves the designation an audience for the purpose of philosophical marketing through different segmentations.

[2:20:308] Now that we have addressed another collection of terms for philosophical marketing theory, we come to address the two cycles of philosophical marketing and advertising, which are also metaphilosophical by their natures as well.

[2:20:309] The first of them is that which shall be known as the Philosophical Cycle which involves the standard steps encompassing a philosophy and its interactions with the world in the form of cyclical continuance, as follows:

[2:20:309a] Reascension

[2:20:309b] Introduction

[2:20:309c] Promulgation

[2:20:309d] Maturation

[2:20:309e] Domination

[2:20:309f] Decline

[2:20:309g] Renovation

[2:20:309h] Revival

[2:20:310] Due to the writing and layout procedures and styles of *The Omnidoxy*, the creation of a cycle here through shapes is not permitted, however, by listing the different stages here in order we can see how each stages is fundamental to the life and survival of a philosophy.

[2:20:311] The second cycle that we are going to introduce here is that which shall be henceforth appellated as the Promulgation Cycle and involves the standard steps encompassing a marketing campaign and advertisement of a philosophy.

[2:20:311a] Proposal

[2:20:311b] Planning

[2:20:311c] Design

[2:20:311d] Dissemination

[2:20:311e] Reception

[2:20:311f] Discontinuation

[2:20:311g] Repetition

[2:20:312] The use of these two cycles will help structure the foundations of every metaphilosophical issue and promulgative campaign respectively with each cycle holding the central tenets of how a philosophy functions in the world and how a promulgative campaign operates respectively.

[2:20:313] We now come to address some more new terms as part of the wider terminology found within philosophical marketing and advertising that have been primarily inspired and derived from mainstream terms from marketing and advertising theory; the triplet terms is concerned with centricities in relation to promulgation.

[2:20:314] The first of these is adherocentricity, and its belief orientation of adherocentrism, which involve a philosophy, or its promulgation activities that are centred on satisfying and resolving the needs and wants of people's individual and personal lives rather than the wider society.

[2:20:315] The second is henceforth known as sociocentricity with its belief orientation known as sociocentrism and involves a philosophy, or its promulgation activities that are centred on resolving societal issues rather than resolving personal and individual issues.

[2:20:316] The final centricity is that which shall be known as autophilosophocentricity with its own belief orientation known as autophilosophocentrism and involves a philosophy, or its promulgation activities that are centred on developing philosophy as both a subject, a social mobiliser, an institution, and a form of societal structure, and direction, as well as providing ambition, satisfaction, and enknowledgement to vast portions of the populous.

[2:20:317] Services marketing of a philosophy focuses on the services of that the philosophy offers adherents rather than considering the philosophy to be a product; to consider philosophy as providing a service is the preferred view of the Astronist Tradition.

[2:20:318] Focusing on the practical services that a philosophy provides and fulfils for its adherents, yet these services are majoratively abstract such as certain feelings, for example, adherence to a philosophy may make someone feel part of wider group, so achieving a sense of inclusion for them.

[2:20:319] Absolute outsourcing involves the instance in which a philosophical institution outsourcing all of its advertising operations as opposed to partial outsourcing which

relates to when a philosophical institution only outsources part of its advertising operations.

[2:20:320] Other important aspects of planning and successfully executing philosophical marketing involve resource planning, material requirements planning, efficient adherent response, as well as the development of inventory management systems.

[2:20:321] All of these aspects of marketing operations can either be conducted by the philosophical institution, or by outsourced to agencies depending on the costs of doing so and the extent to which the institution entrusts external agencies to properly conduct such activities on its behalf.

[2:20:322] We shall herein and now introduce a new term unique to philosophical marketing theory known as the practice of intermarketing which involves the instance in which a marketing campaign or advert either makes reference to or emulates that of a previously popular campaign or advert, but does so in a different, yet still obvious and recognisable way.

[2:20:323] Intermarketing techniques may be used to spark nostalgia in long held adherents for retention purposes, or they may be used in times of disparity and disagreement in the creativity and marketing direction and so a previously popular campaign is used due to the greater trust held in its success in times of indecision or as part of a wider identity crisis.

[2:20:324] That which shall be known as international philosophical marketing or interdenominational marketing management involves the specific form promulgation wherein a denomination or school of thought of a philosophy that is not native to the country to which it is being marketed.

[2:20:325] Another new term is that which is to be known as intence which is equivalent to the word "management" and involves the entire process of dealing with and controlling not only a marketing campaign or advertisement, but with the entirety of the promulgation of a philosophy.

[2:20:326] Those which are collectivised and appellated as the Methods of Intence are the various different forms of management and are herein listed and outlined.

[2:20:327] That which is known as distributed intence is when duties of promulgation are distributed across a digital platform by a central source, typically across national borders, but not always, and is a form of institutional delegation.

[2:20:328] That which is known as micromanagement in this context is the instance in which The Institution actively involves itself with the small scale and more detailed aspects of the promulgation of its philosophy rather than resorting to institutional delegation.

[2:20:329] That which is known as macromanagement in this context is the instance in which The Institution only involves itself with the large scale aspects of the promulgation of its philosophy which characteristically entails institutional delegation.

[2:20:330] Known as collaborative methods of intence, this form of intence involves all forms of promulgation conducted between adherents of the philosophy rather than the organisational representative of that philosophy so wherein The Institution plays a small, and effectively non-existent role in the promulgation of the philosophy.

[2:20:331] Scientific management refers to the instance in which The Institution is focused on the efficiency of the marketing and advertising strategy to proper convey the main messages and beliefs of the philosophy to the target audience.

[2:20:332] In scientific management, The Institution's role is purely statistically based as it acts as the receiver of results and therefore does not play a practical role in the promulgation of the philosophy.

[2:20:333] Virtual management involves the supervision, leadership, and maintenance of virtual teams that are dispersed work groups that rarely, if ever, meet face to face and it is this form of management that are expected to become more and more popular as digital platforms grow larger and more promulgative activities start to take place over platforms like websites, social media, and other aspects of the Internet.

[2:20:334] Some related to terms to intence are the following collection beginning with social entrepreneurship which involves using one's philosophical beliefs to found a company in order to solve social, political, or environmental issues.

[2:20:335] Meanwhile that which is to be known as a philosophical company is a company founded by a philosopher, one that is founded in the name of a philosophy, or one that is founded for the purpose of promulgating a philosophy.

[2:20:336] Community building is the practice consisting of a major goal for philosophical marketing and advertising that attempts to create a distinct sense of community between the adherents of a philosophy through advertising and marketing campaigns; the creation of a distinct community is one of the primary responsibilities and aims of The Institution and the Astronist Tradition for Astronists and connected groups with different appellations.

[2:20:337] Forecasting is the practice of making predictions about the success that a philosophical marketing and advertising campaign will have on promulgation and the number of adherents and is a form of market research that also effects intence.

[2:20:338] That which shall be henceforth known as leadership or founder marketing is a form of marketing and advertising that places the leader or the founder of a philosophy at

the centre of the marketing campaign strategy as the face of the philosophy rather than the philosophy itself and its own concepts and beliefs.

[2:20:339] An important branch of philosophical marketing theory is that which is appellated as Philosophical Marketing Strategy which involves a group of terms that are involved in the positioning of a philosophy according to strategy; the main elements involved in Philosophical Marketing Strategy are detailed below:

[2:20:340] Capability - ability of the philosophy to meet the needs of the adherent

[2:20:341] Change - ability of the philosophy to withstand societal, cultural, and political changes

[2:20:342] Communication - ability of the philosophy to coherently communicate with its adherents

[2:20:343] Financial - the ability of the philosophy to remain financially independent (self-funding)

[2:20:344] Innovation - regular reinvigorations of the philosophy to stimulate existing adherents as well as to draw the interest of new adherents.

[2:20:345] Performance - the ability of the philosophy to perform via the measurement of variables such as adherence increase, capacity, general promulgation, as well as positive awareness.

[2:20:346] Risk - the ability to recognise risk factors associated with a marketing strategy or a particular advert with how it may be perceived.

[2:20:347] Systems - the establishment and development of systems to deal with crises with these be related to financial circumstances, public relations, or internal management.

[2:20:348] A closely associated branch of philosophical marketing theory is that which is henceforth known as Philosophical Component Marketing and is based upon the following elements:

[2:20:349] Facility - the promotion of the ability of a philosophy to facilitate the issues in society.

[2:20:350] Product - that physical or conceptual substance which the philosophy is providing the adherent in exchange for their adherence.

[2:20:351] Program - managing several different marketing/advertising campaigns within one country, but also across different countries (causing potential issues of contradiction, overlap, mixed messages).

[2:20:352] Before we begin to study Resource Utility within the context of philosophical marketing, we shall touch upon a few more terms, the first of which is comparison promotion which is the marketing strategy of comparing one philosophy to another in a usually biased way in order to stimulate adherence and interest in the promoted philosophy.

[2:20:353] Essentially, comparison promotion involves using another philosophy/religious tradition to promote the better qualities in another and is sanctioned tactic of The Institution of The Philosophy of Astronism, but only in a subtle and non-offensive way.

[2:20:354] That which shall be known as philosophical choice refers to choice in philosophy as being of major importance and is expected to change entirely on how religion and philosophy are to be perceived.

[2:20:355] Philosophical choice attempts to establish a perception of philosophies and religions as products/services in an open market wherein choice is designated to be the major factor, thus doing away with philosophical and religious affiliation marred by familial and societal pressure to conform, as well as governmental conservatism, sanctioned discrimination, and planned forms of persecution.

[2:20:356] The factors impacting on philosophical choice are herein listed: personal preference, associations, habits, ethnic heritage, tradition, values, social pressure, emotional comfort, availability, convenience, economy, image, medical conditions, diet, relational contention, and finally the level of one's education and autodidactic knowledge.

[2:20:357] An example of relational contention for those whom are confused by the introduction of the new term is in the instance that if one has a gay friend, but their philosophy/religion says being gay is bad; this is becoming a common reason for people leaving their religion as it does not align with their social values and relations, and neither does it align with the societal, ideological, or governmental order.

[2:20:358] That which is appellated as Resource Utility is another prominent branch of philosophical marketing theory as it pertains to the study and management of the resources at the disposable of a philosophy and the institution managing it, either in a conceptual or a physical sense, and these varying different forms of Resource Utility are herein listed below:

[2:20:359] Environmental resources - using environmentalism as a cause for philosophical adherence

[2:20:360] Institutional resources - using the power of governmental institutions to increase adherency, funding, and general promulgation.

[2:20:361] Human resources - using the voluntary and paid labour to operate the philosophy on both macro and micro levels.

[2:20:362] Information resources - using the extent of the available information to make conclusions about management and operational approaches and campaigns for the philosophy.

[2:20:363] Knowledge resources - using the knowledge of the labour force to orient the marketing and advertising strategies of the philosophy.

[2:20:364] Land resources - using the land owned by the philosophical organisation, one of its adherents, or an organisation aligned with the philosophy to conduct activities, practices, or to raise funds to support the philosophy in some way.

[2:20:365] Material resources - the objects and renditions owned by the philosophical institution, related organisations, or adherents collectively referred to as Material Amassment.

[2:20:366] Skills resources - the use of skills either by volunteers, employees, or adherents of a philosophy to further the philosophy in whichever way these skilled people can assist.

[2:20:367] Stock resources - the use of stock to create monetary profits for funding purposes.

[2:20:368] Technological resources - the use of technology for the promulgation of the philosophy.

[2:20:369] Time resources - the use of time management to periodise campaigns and strategies for the measurement of results.

[2:20:370] A branch of philosophical marketing known as Problem Solution Management involves conflict, crisis, and stress as the main elements for why a person may adhere to a particular philosophy as an alleviator of either of these three unpleasant emotions and circumstances.

[2:20:371] Conflict - philosophical adherence as the alleviator of conflict

[2:20:372] Crisis - philosophical adherence as the alleviator of a crisis.

[2:20:373] Stress - philosophical adherence as the alleviator of stress

[2:20:374] That which is known as Strategic Management involves the adaptation of the philosophical institution, and subsequently the philosophy it manages, to the social, commercial, and economic environment.

[2:20:375] Due to the fact that the different environment spheres are in constant evolvment, the study of Strategic Management is both a fluid and complex area of study and remains duodimensional in that it must consider the adaptation of the institution and the philosophy as separate entities.

[2:20:376] Strategic Management also involves short-term, medium-term, and long-term adaptation of the institution and/or the philosophy it manages due to the changes in circumstances of the environment demanding unstructured non-repetitive reactions in either of the three lengths.

[2:20:377] Strategic Management affects the entire institution and the philosophy it manages by providing direction both in times of crisis and peace and so, Strategic Management involves both the formulation of strategy as well as the implementation of the content of the strategic design so as to muster results, especially so during times when short-term and critical positioning decisions are required.

[2:20:378] The duodimensionality of Strategic Management is also demonstrated by the fact that it can be completed at several levels involving either overall corporate strategy, or individual business strategies, as well as involving both conceptual and analytical thought processes.

[2:20:379] The use of advertising is, of course, forms one of the two core elements of how a philosophy can be promulgated with marketing strategy being the other; the outlets of advertising that are collectively appellated as Traditional Media include the following:

[2:20:379a] Television

[2:20:379b] Radio

[2:20:379c] Online

[2:20:379d] Domain Names

[2:29:379e] Philosophy Placement

[2:29:379f] Print

[2:29:379g] Outdoor

[2:29:379h] Point-of-philosophy

[2:29:379i] Novelties

[2:29:379j] Endorsements

[2:29:379k] Aerial

[2:20:380] As we contemplate the advertisement of a philosophy and the various different ways in which a philosophy may be advertised effectively, we come to another collection of terms that are again unique to the structure of philosophical marketing and advertising theory.

[2:20:381] One of these is a form of promulgation known either as niche promulgation or scholastic promulgation involves marketing a philosophy towards fellow philosophers, scholars, academics, and perhaps students, but not to the public.

[2:20:382] That which is known as adherosourcing involves the encouragement of the population of adherents of a philosophy to great advertisements, help fund, and management the promulgation of a philosophy.

[2:20:383] Adherentism is the belief orientation holding that it should be down to the adherents of a philosophy to promulgate it rather than down to the philosophical institution alone therefore adherentists presume that adherents should want to disseminate their philosophy.

[2:20:384] The suborientation henceforthly known as justified adherentism promotes the idea that if adherents aren't willing to promulgate the philosophy themselves, they should provide more funds to The Institution in order for The Institution to spend those funds for promulgative purposes.

[2:20:385] The Astronist Tradition expects other orientations on this topic to emerge post-omnidoxically, especially regarding opinions on what adherents are expected to do to contribute to the promulgation of a philosophy.

[2:20:386] The Astronist Tradition promotes a "one world, one message" idea encapsulated by the term of global advertising wherein an advert is so widely resonating that the entire world can understand and relate to it rather than localising campaigns for particular countries and regions.

[2:20:387] Global advertising is typically applied in cases of mass resurgence, philosophical reascension, and in the context of the philosophy in its entirety rather than according to a single denomination or school of thought, and are usually conducted according to a global language such a English, Mandarin, Spanish, or French as some of the most widely spoken languages in the world.

[2:20:388] Furthermore, those which are known as localised variants are when a global advert is localised typically by changing the actors and language to make the advert more resonative and suitable for the specified population, yet the message and essential narrative of the advert remains the same.

[2:20:389] This practice is expected to be a popular one as a branch of global advertising technique and is more also expected to be applied to countries with isolated languages whereby one of the global languages does not have a wide presence there so to reach that populous, a localised variant must be created.

[2:20:390] That which is known as governmental media refers to the instance in which The Institution manages to agree to partner with the government or a governmental organisation or funded agency in order to promulgate the philosophy with the use of government funding to do so.

[2:20:391] Meanwhile, that which is known as guerrilla marketing is a form of philosophical promulgation whereby adherents of the philosophy begin to promulgate the philosophy, but not in the way that The Institution would like, or had intended it to be promulgated, thus causing tension between The Institution and those known as guerrillas whom are conducting such practices.

[2:20:392] That which is known as the process of diversification refers to the instance in which the philosophical institution decides to expand the ways in which its conducts its promulgative activities which is done for one of two following reasons.

[2:20:393] Either the promulgative activities previously conducted have not been efficient enough so expansion in activities conducted is required, or greater funds have come to The Institution so it is able to experiment with new promulgative activities by trying new versions.

[2:20:394] The half a dozen new technologies listed below are to be collectively appellated as New Media in order to contrast them with the aforementioned Traditional Media, and involves the utility of new technologies in order to further promulgate the philosophy.

[2:20:395] Drawbacks are that these remain expensive and not easily conducted due to the limited pool of the labour that are able to develop them, however, they are herein introduced for the purposes of posterity and future utility to further demonstrate the forwardthinkingness of the Astronist philosophical tradition.

[2:20:395a] Drone display

[2:20:395b] Virtual reality

[2:20:395c] Holograms

[2:20:395d] Artificial intelligence

[2:20:395e] 3D printing

[2:20:395f] Robotics

[2:20:396] That which shall be henceforth known as promulgative studies or promulgative methodology refers to a branch of study within philosophical marketing and advertising dealing with the ways in which a philosophy may be promulgated with its essential purpose being to stimulate the enthusiasms of the students in order to development new methods of promulgation; due to the centrality of promulgation to philosophical marketing, promulgative studies/promulgative methodology encompasses the majority of the aspects of this discourse.

[2:20:397] A final collection of terms for philosophical marketing and advertising theory are herein and now outlined for future utility, and the first of such terms is known as article promulgation which involves the creation and distribution of articles across digital platforms for the purpose of digital promulgation.

[2:20:398] Another important form of promulgation that remains one of the first forms of promulgation that The Institution of The Philosophy of Astronism enacted after the founding and during the establishment of Astronism is that which is known as concept video promulgation which involves the creation of short videos that explain philosophical concepts coherently for the masses to understand which are typically uploaded to social media networking sites for dissemination.

[2:20:399] Listed below are the various different forms of interactions that a philosophical institution may have with externalities of different kinds that are herein recognised as relevant to a philosophical marketing and advertising context.

[2:20:399a] Institution-to-adherent

[2:20:399b] Institution-to-organisation

[2:20:399c] Institution-to-intermediary-to-adherent

[2:20:399d] Institution-to-government

[2:20:399e] Institution-to-business

[2:20:399f] Institution-to-influencer

[2:20:399g] Institution-to-philosopher

[2:20:400] That which is henceforth known as cause promulgation involves a philosophical message in relation to a tragic event in occurrence, such as a war, natural disaster, or famine for the dual purpose of promoting the philosophy while also demonstrating the good works of the institution to which the philosophy is affiliated by demonstrating how said institution is helping in the resolution of tragic events.

[2:20:401] Cost by adherence is a philosophical marketing term relating to the measurement and mechanism of costs of a marketing campaign against the number of adherents that the marketing campaign gains the philosophy, either premised on absolute accuracy or estimation and retains an important role in philosophical marketing cost analysis and depending on the results shown, this mechanism may be used to justify the funding of marketing campaigns that have a lower cost by adherence ration wherein the number of adherents gained is lower than average when compared to the costs incurred.

[2:20:402] That which is henceforth known as adherent relationship management, which may also known as retention management, relates to the whole process of ensuring that an adherent's relationship with their philosophy is both positive and beneficial to them so that they continue to adhered to their philosophy.

[2:20:403] As the next of the terms that we shall address, institutional delegation refers to when The Institution delegates the role of retention management to individual sophariums in a country after it is affirmed that such sophariums can more easily reach out to individual adherents in order to create a sense of personalism.

[2:20:404] Meanwhile, deputation relates to the instance in which The Institution pays or asks a group of adherents to promulgate the philosophy through the tools provided to them by The Institution.

[2:20:405] Emotional promulgation on the other hand refers to the marketing of a philosophy so that it appeals to the audience's emotional state, typically involving the advertising of individuals and their anecdotes of how their adherence to the philosophy has helped them individually.

[2:20:406] Promulgative revival, which is also known as mass resurgence, refers to the marketing of a philosophy so as to create a society-wide idea of its return to prominence after a period of inferiorisation on the public stage.

[2:20:407] The narrative that a philosophy is returning to its former glory through renovation is the essential premise and purpose of the initiation of promulgative revival.

[2:20:408] Therefore, we move on to that which shall be known as renovationism which is the belief orientation holding that a philosophy should be periodically reinvigorated so as to stimulate mass resurgence; the frequency of this, known as renovational frequency, is expected to long remain a matter of debate amongst promulgators.

[2:20:409] Promulgative hacking is a process of rapid experimentation across marketing funnel, concept development, sales segments, and other areas of the philosophy to identify the most efficient ways to promulgative a philosophy.

[2:20:410] Intangibility refers to the essential nature of a philosophy as an intangible entity, even when it is manifested in physical objects or is visualised using appellations, symbols etc.

[2:20:411] Personalised philosophy is the instance in which a philosophy, a denomination, a school of thought, or a concept is either consciously or subconsciously personalised or applied to oneself with some consequences being that the philosophy/denomination/school/concept changes from its actual existence to fit in with a person's particular circumstances and exists how they want it to exist for them.

[2:20:412] This should be defined from the creation of a new denomination/philosophy/school/concept as the individual tends not to publicly disseminate their personalised version, but instead keeps it private or shares it only with friends and family.

[2:20:413] Meanwhile, that which shall be known as personalised promulgation refers to adverts and marketing messages that include personalisations such as including a person's name, their interests, their particular beliefs, or their ambitions so as to create a sense of personalism and resonation.

[2:20:414] Due to mentioning the root word, that which is to be known as resonationism is a promulgative approach that calls for the superiorisation of resonation in philosophical marketing and advertising materials in order to ignite emotions in the audience towards the materials they are viewing so as to create a deeper connection between the philosophy and how it is perceived by the audience.

[2:20:415] Therefore, resonationists often use marketing techniques such as the nostalgia creation, shock tactics, surprise, anecdotes, and generally more emotionally charged advertisements than other approaches to promulgation.

[2:20:416] We now come to a dichotomy of orientations, the first of which is to be known as endurism which is the belief orientation holding that philosophies and their concepts are inherently enduring with a very low perishability.

[2:20:417] The oppositism to endurism is that which shall be known as evaporism which is encapsulated by the belief orientation holding that philosophies and their concepts are inherently characteristic of high perishabilities, especially if their concepts and beliefs are resonative only to a particular period or set of circumstances.

[2:20:418] Finally, that which is to be known as restricted promulgation refers to a preview release of a new philosophical concept or service to a limited audience prior to the general public, typically to journalists, celebrities, influencers, fellow philosophers, governmental officials, and other prominent members of a society.

[2:20:419] Philosophical marketing and advertising is an immense branch of logicology both in depth and size, and therefore should not be understated despite the fact that it

may not be a philosophically originating topic, though the amount of metaphilosophical concepts and issues raised and addressed by philosophical marketing is formidable, and this is considered to only increase further as the subject widens to encompass more ideas, approaches, and methods.

[2:20:420] Philosophical marketing and advertising is expected to grow and continue to be inspired by mainstream marketing and advertising theory, often by applying the elements of the mainstream to that which is philosophically relating.

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[2:20:421] Those which are henceforthly collectivised as synonymised terms within an Astronist context are when an Astronist word is made synonymous in common tongue with another word; the example of which that we will address is the term of philosophy.

[2:20:422] One of the intentions of the Astronist Tradition is to create denominational appellations directed translated as philosophy in different languages so as to synonymise Astronism with philosophy in general in the languages which are listed below; each language is associated the word directly translated from philosophy which are each to be synonymised with Astronism:

[2:20:422a] Bangla and Nepali - Darśana

[2:20:422b] Burmese - Aabhidhammar

[2:20:422c] Chinese - Zhéxué

[2:20:422d] Hawaiian - 'ike

[2:20:422e] Hindi - Darshan

[2:20:422f] Icelandic - Heimspeki

[2:20:422g] Japanese - Tetsugaku

[2:20:422h] Kannada - Tatvaśāstra

[2:20:422i] Khmer - Tossaanvichchea

[2:20:422j] Korean - Cheolhag

[2:20:422k] Malayalam - Tattvacinta

[2:20:422l] Maori - Whakaaro

[2:20:422m] Marathi - Tattvajñāna

[2:20:422n] Punjabi - Darāśana

[2:20:422o] Sinhala - Darśanayayi

[2:20:422p] Somali - Falsafada

[2:20:422q] Tamil - Tattuvam

[2:20:422r] Telugu - Tatvasāstram

[2:20:422s] Thai - Prachyā

[2:20:422t] Vietnamese - Triêt học

Legal Status & Role of Philosophy

[2:21:1] If the readers of The Omnidoxo have not understood the extent to which metaphilosophical issues and ideas are engrained within these omnidoxical writings, then this discourse that we now enter shall certainly affirm this to any doubters.

[2:21:2] The Astronist Tradition considers there to be five forms of philosophy in a context of legality which are collectively appellated as The Five Legal Statuses of Philosophy, the first of which is to be known as administarianism, as considered according to the practice of administering.

[2:21:3] Administarianism involves the instance in which an established philosophy assumes an active role in the functioning of the government, typically characterised by laying down the fundamental personality, ambitions, values, and principles of the nation state, as distinguished from the government itself which continues to be run by a voted political party.

[2:21:4] The second of The Five Legal Statuses of Philosophy is that which is henceforth known as inauguratarianism as a belief orientation and is encapsulated by the status of a philosophy being inaugurated.

[2:21:5] An inaugurated status refers to when a government officially recognises a philosophy as a philosophy within the country, but this philosophy does not play an active role in the functioning of the government.

[2:21:6] Alternatively, that which is henceforth known as the status of being noninaugurated, as encompassed by the belief orientation of noninauguratarianism refers to the instance in which the government has not officially recognised a philosophy in the country, yet the philosophy continues to achieve all or most of the Requirements for Establishment.

[2:21:7] Disinauguratarianism is the belief orientation that is founded upon the disinaugurated status wherein the government disestablishes a philosophy by taking away its inaugurated status, typically after a diversion has occurred by the philosophy or its institutional representative with the government, or because of the occurrence of a cultural, societal, or philosophical shift.

[2:21:8] The final form of The Five Legal Statuses of Philosophy refers to the status of a philosophy being anti-inaugurated, as encapsulated by anti-inauguratarianism wherein the government actively opposes the inauguration of a particular philosophy, typically by disseminating mass public messages.

[2:21:9] Each of these philosophical legal statuses form the foundations of how a philosophy is to be perceived according to different law systems, as well as interacted with by different governments.

[2:21:10] The Astronist philosophical tradition herein also recognises there to be a specific nature to how a philosophy can be categorised according to legal means and for this reason, we introduce that which collectivises these recognitions and accordances and comes under the appellation of the Requirements for Establishment.

[2:21:11] There are herein introduced six Requirements for Establishment which are, in addition to The Five Legal Statutes of Philosophy, considered to be central to understanding how a philosophy is to enable itself according to the legal restraints of a country.

[2:21:12] These Requirements of Establishment, as they shall be henceforthly appellated are herein ascribed according to the Astronist point of view of what a true philosophical movement or tradition should legally consist of; it is expected that individual governments will see the Requirements of Establishment laid down here and formulate their own requirements as inspired by these herein established.

[2:21:13] The first of the six Requirements of Establishment is that the philosophy in subject must hold a substantial number of adherents which the Astronist viewpoint deems to consist of at least 0.1% of the total population of the country.

[2:21:14] This requirements instantly outcasts many, what are known as rhizosophies, which are philosophical movements and traditions that have not yet achieved the claim of at least 0.1% of a country's total population; alternatively, there are also rhizoreligions.

[2:21:15] Therefore, philosophies and religious traditions that are very well established in one set of countries and therefore achieve an inaugurated status may well be considered rhizosophies or rhizoreligions, thus demonstrating the flexibility of the application of the term according to location, the history of the philosophy/religion in such a location, and the general level of establishment that philosophy/religion has managed to install.

[2:21:16] It is herein noteworthy that Astronism is designated a rhizosophy itself at the time of the writing of this discourse as part of The Omnidoxy.

[2:21:17] It is also important to mention that the term rhizosophy herein introduced is intended to be derogatory at all or subordinatory in any way instead it is purely applied for the purposes of designation and differentiation between a philosophy/religion that holds substantial following and one that does not yet in a particular country.

[2:21:18] The next of the six Requirements for Establishment pertains to the fact that a philosophy should either by represented or managed by an institution or governed by a philosophical society.

[2:21:19] This requirement is of importance because it demonstrates sense of longevity for the philosophy in subject if there are institutions, organisations, or societies established in order to manage and generally oversee the philosophy and its interactions with society.

[2:21:20] A philosophy that has not yet established itself in the sense of governance can also be described as a rhizophosophy as it is considered, from the Astronist position, to be lacking of the fundamental structure that will allow the philosophy to interact with the society in which it resides in the correct way that philosophies, in a post-Astronist worldview, are expected to act.

[2:21:21] The third of the six Requirements for Establishment is encapsulated by the notion that all philosophies vying for establishment must hold a clear mission statement or “statement of beliefs” document which should always be present to view by all members of the public both online and in some public physical space, such as a library, government building, or institutional headquarters.

[2:21:22] The fourth of the six Requirements for Establishment maintains that a philosophy must always remain accessible to all people so as to avoid cultic tendencies, therefore the philosophy, in a practical and physical sense, should not disallow people to join, and in an abstract sense, the philosophy should not allow for any secretive concepts, codes, or ritualistic sayings that can only be known or are voiced when a person reaches the next level; essentially, philosophies should remain nonhierarchical in order to gain and maintain their legal positions as philosophies, as distinct from secret societies, cults, and religions.

[2:21:23] Another important element of the six Requirements for Establishment is that the philosophical institution, organisation, or society overseeing, managing, and holding authority or responsibility for a philosophy should hold funds and assets in excess of £10,000.

[2:21:24] This may seem like a trivial, non-philosophical, and monecentric requirement, but there does exist a practical necessity for an institution, organisation, or society managing a philosophical movement or tradition to hold sufficient funds to operate its activities.

[2:21:25] For this reason, a philosophy that is to be recognised by the government, from the Astronist perspective, should hold at least the sum of ten thousand pounds to its name in order to be able to postulate itself as a philosophical movement or tradition and most importantly, to be recognised by the government as such.

[2:21:26] The sixth and final of the Requirements for Establishment pertains back to the words of the Omnidoxy which a philosophy must fall in alignment with, specifically within The Twenty-Five Refoundations of Philosophy so that it may be characteristic of a philosophy in the Astronist sense.

[2:21:27] Whether governments take up the sixth requirement in the exact terms set out by the Astronist philosophical tradition in The Twenty-Five Refoundations of Philosophy is down to their preferences of how they consider a philosophy as differentiated from a religion and other sorts of belief systems.

[2:21:28] However, the Astronist perspective maintains that there exists an important reason for the intertwinement of The Twenty-Five Refoundations of Philosophy into the final portion of the Requirements for Establishment due to the fact that the former defines what a philosophy actual is from an intellectual perspective which is fundamental to how a philosophy is to be defined according to that of a legal perspective.

[2:21:29] Now that we have introduced and outlined all of the component factors of the Requirements for Establishment, we can move on to a discuss concentrated on the nature of the freedom of philosophy, what freedom of philosophy is, and how the Astronist perspective on philosophy understands freedom of philosophy and what the institutions of Astronist Philosophy are ambitioned to achieve with regards to freedom of philosophy.

[2:21:30] Firstly, it is prudent to define what freedom of philosophy is as a term which the Astronist philosophical tradition herein understands to pertain to a principle that supports the freedom of an individual or community, in public or private, to manifest philosophy or belief in debate, practice, devotion, and observance without government influence or intervention.

[2:21:31] Freedom of philosophy is also considered to include the freedom to change one's philosophical orientations and alignment without threat of ostracism or persecution as a consequence.

[2:21:32] The Astronist philosophical tradition maintains that freedom of philosophy should be considered a fundamental human right by all nations in a similar way to how freedom of religion is categorised.

[2:21:33] It is herein introduced how freedom of philosophy has four main subtypes existent within it that are necessary to its formation and are therefore cosubstantial which is defined as the instance in which a concept or principle is fulfilled by the necessary accompaniment of each of the declared substantial elements within it; essentially, there cannot be freedom of philosophy if any of each of its cosubstantial elements outlined below are not truly fulfilled.

[2:21:34] Therefore, according to the Astronist Tradition, freedom of philosophy as a legal and human rights apparatus is structured by and approached to according to a cosubstantialist framework.

[2:21:35] The first of the substantial elements within freedom of philosophy is principally the freedom of philosophical belief which entails the freedom to hold and express

philosophical belief both privately and publicly but without obstructing or offending others including holding to certain belief orientations.

[2:21:36] The second of the substantial elements within freedom of philosophy is the freedom of philosophical practice which is encapsulated by a freedom to conduct philosophical practices both privately and publicly but without obstructing or offending others including debating, occurrological activities, and devotion which itself including freedom of expression.

[2:21:37] The third of the substantial elements within freedom of philosophy is that which is henceforth known as freedom of thought which entails freedom of an individual to hold or consider a fact, viewpoint, or thought, independent of others' viewpoints with risk or threat of either social, or governmental pressure, ostracism, and certainly not persecution.

[2:21:38] Freedom of alignment is the fourth and final of the substantial elements within freedom of philosophy and is encapsulated by the freedom of an individual to openly align themselves with a philosophy of their choice without fear of ostracism, violence, or persecution either by their community, or by governmental forces.

[2:21:39] Returning to freedom of thought, it is believed that it should be considered to exist within freedom of philosophy, but remains distinct from it as freedom of philosophy involves freedom of thought, but also encompasses freedom of alignment, freedom of philosophical belief, and freedom of philosophical practice though freedom of thought does officially remain a substantial element of the freedom of philosophy and therefore exists with the cosubstantial structure of philosophical freedom.

[2:21:40] However, the meaning here is that freedom of thought holds a wider breadth that simply just existing within freedom of philosophy alone.

[2:21:41] Herein introduced are a plethora of terms as part of the subject of the legal status of philosophy and includes many different aspects of philosophical legality including belief orientations, variations of law, concepts, as well as physical structures and instances involving the legality of philosophy.

[2:21:42] We will begin with our introduction of terms with that which is known as anti-shunning law which, in philosophical terms, refers to a law opposed to the practice of shunning a person as form of social ostracism due to their philosophical alignments, belief orientations, and the expression of their thoughts.

[2:21:43] Meanwhile, that which shall henceforth be known as recreancy law refers to law that works for the freedom of people to both privately and publicly leave their philosophical alignment and change their belief orientation without fear of governmental, or societal reprimand, ostracism, or persecution.

[2:21:44] Heresy does not exist in the context of true philosophy because there exists no doctrine in philosophy and therefore there is nothing to be heretical about; heresy is considered to be a non-philosophical term and concept, thus it is an opponent to the principles of the Philosophical Spirit, and therefore needn't be discussed again beyond the confines of this single insentensation.

[2:21:45] We now come to the section in the discourse whereby we must introduce those which shall be collectively appellated as The Nine General Laws which are different forms or categories of law in the eight different realms or instances in which law may be created and implemented.

[2:21:46] The first of these is that which most people will be aware of which is ideological law, also known as governmental law which is the set of laws imposed by a government, typically characteristic of a particular form of ideological governance, and can either be implemented according to national or state law, or by local or bylaws.

[2:21:47] The second of The Nine General Laws is that which is most pertinent to the Astronist philosophical tradition and is to be henceforth known as Cosmic Law which are laws, both of a natural and transcendental essence, that reside beyond The Earth in space and on other celestial entities, or demonstrated by cosmic phenomena.

[2:21:48] However, they do remain ultimately beyond the capability of humanity to understand due to our subordination to their workings and remain the primary laws upon which the Astronist philosophical tradition, as well as some other philosophies, are predicated.

[2:21:49] Meanwhile, the category of law that is henceforth known as Humanic Law is pre-Astronistly known as man-made law, relates to laws made by humans and therefore exist in inferiority and subordination to that which is known as Cosmic Law; Humanic Law also includes all other categories of law that are constructed either by individuals or by governments and organisations proclaimed to be managed and directed humans.

[2:21:50] The next of The Nine General Laws is Divine Law which pertains to any law that is understood as deriving from a transcendent source, such as the will of God or from nay different gods; this may also be known as divine prescription in an Astronist philosophical context, as distinguished from philosophic prescription.

[2:21:51] Next there is that which is known as Natural Law is an observable law relating to natural phenomena which Cosmic Law is closely associated with, yet is not dependent upon it as Cosmic Law also involves a transcendental and somewhat supernatural element as which is defined as natural is typically how humans perceive the progeny and phenomena around them and therefore anything beyond or generally unreachable by this perception can be considered supernatural and transcendent.

[2:21:52] Civil Law, as distinguished from governmental law, refers to a system of laws concerned with private relations between members of a community rather than criminal, military, or other societal affairs.

[2:21:53] Meanwhile, that which is known as Canon Law refers to ecclesiastical law laid down by a church and despite its consideration to be one of The Nine General Laws, could also be designated within that which is known as Religious Law.

[2:21:54] In a wider sense than Canon Law, Religious Law relates to all ethical and moral codes taught by all different religious traditions and is therefore not just pertinent to the implementation of law by that which identifies itself as a church.

[2:21:55] There is no equivalent to canon law or divine law other than Institutional law in philosophy because all post-Astronist philosophies, if they desire to involve themselves in politics and law, are expected to formulate a sister philosophy designated as an ideology, the equivalent in Astronist Philosophy to Astronarianism as the ideological sister philosophy to Astronism.

[2:21:56] However, there does exist Cosmic Law which, despite its independence from Astronist Philosophy and even wider general philosophy, remains fundamental to the Astronist philosophical tradition and its prescribed philosophical principles and foundations, especially regarding the disciplines of ontology, cosmology, metaphysics, and epistemology.

[2:21:57] It shall herein be laid down, affirmed, and reaffirmed that the Astronist philosophical tradition and its institutions, organisations, and all its workings are to be directed and prescribed according to Cosmic Law as the most rational, balanced, ethical, and commandant of all laws, as well as existing as the least able to be distorted, and exploited by sentient minds.

[2:21:58] Therefore, it is towards Cosmic Law that not only Astronist Philosophy ascribes itself, but that all other forms of philosophy should also be pertinently aware of Cosmic Law, if not ascribed to its themselves as the supposed beacons of rationality, logic, the attainment of greater knowledge, and the exploration of those elements of existence that may not be so easily explained by the perceptivity of humanity.

[2:21:59] That which shall henceforth be known as philosophical accommodationism refers to a judicial interpretation which espouses that the government may support or endorse philosophical institutions, or philosophical communities and groups as long as it treats all philosophies equally and does not show preferential treatment.

[2:21:60] This also means inaugurating philosophies that wish to be inaugurated without preferential treatment for certain philosophies to be inaugurated over others; essentially, it pertains to the principles that governments should maintain an accommodating nature

with regard to philosophical thought systems and their recognition so as to encourage the establishment and flourishing of new traditions and movements of philosophy.

[2:21:61] Derived solely from a religious context, that which is known as impiety in an Astronist philosophical context refers to the idea that there exists no concept of impiety or sacrilege in philosophy due to the disacredness/ disacralisation of philosophy.

[2:21:62] Therefore, due to the very nature of philosophy itself, all aspects of philosophy are open to lack of respect, parody, mocking, and all other forms of verbal attack which pertains to a further differentiation between philosophy and religion.

[2:21:63] Furthermore, the Astronist Tradition supports the natural process of disacralisation that has occurred over the course of the development of philosophy during its many centuries of history as not only a subject and apparatus of thought and contemplation, but also as a system of thought, life, and belief.

[2:21:63a] And so, the Astronist Tradition introduces and henceforthly supports the belief orientation known as disacralism which pertains to the principle that the disacredness of philosophy should be maintained at all costs so as to continue to differentiation from religion; Astronism, and its institution, can therefore be described as disacralist in their orientation on this topic.

[2:21:64] As we now move to a new topic, we introduce that which shall be known as jurisdictionalism which refers to a belief orientation manifested as a political manoeuvre intended to extend the state's jurisdiction and control over the operations and organisation of the institution managing a philosophy, including influencing its adherents.

[2:21:65] The Astronist Tradition does extend concern over jurisdictionalism from the perspective of its protection of the philosophy it manages from being distorted by externalities, however, it also must accept that countries interpret philosophy in a particular way and according to the principles of the Philosophical Spirit, they remain within their rights to do so.

[2:21:66] However, vehement jurisdictionalists that advocate for governmental control over a philosophies presence within their country with no interaction from the philosophical institution that is responsible for the management of the philosophy in subject.

[2:21:67] Jurisdictionalist thought and approaches to metaphilosophy and philosophical interactions with the state are therefore a controversial issue with the most prominent of concerns espoused by the Astronist Tradition being that jurisdictionalism is too vulnerable to distortion by governments and other externalities that hold their own intentions that may not completely align with the protection and preservation of the philosophy, as outlined by the Philosophical Spirit.

[2:21:68] If the Astronist Tradition takes a liberal perspective, the result may be that it allows for a government to enact either jurisdictionalism or vehement jurisdictionalism as sealed by an agreement pertaining to the fact that the essential nature and principles of the philosophy in subject are preserved, its identity is not distorted, as well as the ability of the institution to claim the populations following this jurisdictionalised version of the philosophy as followers of the wider philosophy that the institution oversees.

[2:21:69] The Astronist philosophical tradition advocates that all of these types are inextricably part of freedom of philosophy as a whole and therefore maintains that both should be equally fought for in order to encompass all aspects of philosophical life.

[2:21:70] It is expected that there will be situations in certain countries and regions whereby only one of the two types is accepted which reinforces the importance of advocating for both aspects to be secured for without both aspects secured, it is believed that freedom of philosophy cannot be said to be fully implemented.

[2:21:71] In a country with a state philosophy or national philosophy, freedom of philosophy is generally considered to mean that the government permits philosophical beliefs and practices of other philosophical traditions besides the state philosophy, and does not persecute believers in other traditions.

[2:21:72] Another portion of contemplation in relation to the legal status of philosophy is that of children's rights which involves the principle that all children, due to freedom of philosophy remaining a fundamental human right, hold the right to adhere to or not to adhere to the philosophy that their parents intend for them to adhere to as philosophical alignment is considered to be a personal and individual choice.

[2:21:73] However, the ability of a child to make such a choice is questioned, yet the Astronist Tradition maintains that it is a solemn duty of the child's parents to oversee and discuss with their child their philosophical ideas and alignments.

[2:21:74] Either way, by approaching this topic from this angle, instilled in the child is a good sense of what philosophy firstly is, and the general beliefs of philosophers for each person to have their own unique and personal approaches to philosophical thought, and that every person's opinion counts; this is henceforth known as paedoceremulation which is the stimulation of a child's mind by encouraging them to think philosophically, to question, and to develop their own opinions from a young age.

[2:21:75] One's freedom of philosophy must be upheld, but not in such a broad sense that adherence to this law defies others in the context of public safety, order, health, decency, civility, freedoms of others, and morals.

[2:21:76] The area of study and contemplation known as restrictions on freedom of philosophy concerns the restrictions on philosophy originating from government

prohibitions on free speech, philosophical practice and expression as well as social hostilities undertaken by private individuals, organisations and social groups.

[2:21:77] The Astronist Tradition accepts and advocates for the notion that all philosophies, whether organised or unmethodised, should register with the government as part of their establishment process which is a precursory measure before the Requirements for Establishment can be implemented.

[2:21:78] Due to the mention of the new word, it seems prudent to introduce that which shall henceforth be known as unmethodised philosophy which entails the opposite to an organised philosophy, one that is not represented by an institution, but is instead governed by a society of people that have aligned themselves with the philosophy; the official definition of an organised philosophy should be as lattermentioned in this discourse.

[2:21:79] That which is known as the action and process of realignment, also known as reaffiliation, in an Astronist philosophical context refers to the process of changing one's philosophy to which one is aligned to another philosophy; this should not be confused with the action of reorientation which refers to the changing a belief orientation rather than their entire philosophical affiliation.

[2:21:80] This can be considered the equivalent of religious conversion, but in a realistic comparison, the differences between religious conversion and philosophical realignment, or reaffiliation, are vast yet the freedom to conduct both is entirely upheld and continues to be advocated for by the Astronist philosophical tradition so as to influence The Institution and its operations.

[2:21:81] Moving on, we now come to that which is henceforth known as incorporationism which involves how the Astronist Tradition herein advocates for all supranational organisations and national governments to either create new documents dedicated to the topic of the freedom of philosophy, or to incorporate, as the appellation of the belief orientation suggests, philosophy into the texts already written which ranges from simply including terms "philosophy" to creating specific articles in reference to philosophy as when required due to its distinction from religion and general belief.

[2:21:82] Both are acceptable to the Astronist Tradition though the former is preferred so as to distinguish philosophical belief from that of religious belief, but also infuses greater importance to the topic of the freedom of philosophy and all its cosubstantial elements.

[2:21:83] The ultimate goal of the Astronist Tradition is for the writing and passing of that which shall be suggested to be named as the Convention on Philosophy (colloquially) and officially known as the Convention on the Rights of Philosophies to Enact Promulgation and Adherents to Believe, Practice, and Express Their Philosophical Alignments.

[2:21:83a] This is to be conducted in addition to philosophy as a term being incorporated into all other relative supranational and national declarations of rights.

[2:21:84] Those which are either known as philosophical discrimination or discrimination by philosophy involves treating a person or group differently because of the beliefs they hold about a philosophy, because of the philosophy to which they are affiliated, or because of a particular belief orientation that a person or a group hold.

[2:21:85] This includes when adherents of different philosophies, denominations, schools of thought, or aphilosophical people are treated unequally due to these beliefs, either before the law or in cultural or institutional settings, such as in the context of marriage, employment, housing, or social ostracism.

[2:21:86] Similarly, but also distinctly, that which is known as philosophical persecution or persecution by philosophy refers to an extreme form of philosophical discrimination involving the imprisonment or execution of people that adhere to a different philosophy, denomination, school of thought, belief orientation, or remain aphilosophical, in opposition to the dominantly held philosophy or religious tradition, or by the government's enforcement of religious law.

[2:21:87] It is important to the Astronist philosophical tradition that these forms of discrimination and persecution in relation to philosophical alignment are to be recognised by both national and supranational governments as infringing on citizen's rights of belief, practice, and thought.

[2:21:88] That which shall from now on be known as philosophical intersectionality refers to the analytic framework found in a mainstream and non-philosophical context which essentially identifies that the various different aspects of a philosophy, including the philosophy itself as an entirety, its denominations, its schools of thought, its belief orientations, the philosophies external to it, and even those whom are aphilosophical are all interconnected, interwoven and are cosubstantial towards one another.

[2:21:89] Philosophical intersectionality is a framework that can be used to identify how these various different elements of philosophical belief, lifestyle, governance, and application are cosubstantial and how, if one element was removed, that philosophy itself would not be able to properly function.

[2:21:90] Philosophical intersectionality therefore includes five different methods of approach which shall be known from here on in as interphilosophically, interdenominationally, interschool, interorientationally, and interaphilosophically; interdenominational, interschool, and interorientational forms may also be collectivised under the term intraphilosophical.

[2:21:91] We shall now introduce another small set of new terms, the first of which is numinosity which refers to the extent to which a philosophy, or an aspect of a philosophy strays into religious or spiritual territory.

[2:21:92] That which shall be known as a philosophical name is a mononymous name, so as to follow the mononymous tradition of Astronic Onomatology, given at birth that resembles a extolled philosopher's name either exactly or as a variation of the original and must be one chosen from *The Grand Registerium of Astronic Onomatology*.

[2:21:93] Meanwhile, that which shall be known as cosmic name is a mononymous name given either at birth or during childhood that resembles cosmic progeny or phenomena as a Astronic-style name and must be one chosen from *The Grand Registerium of Astronic Onomatology*.

[2:21:94] Giving a cosmic name is very closely associated with the practice unique to the Astronic onomatological tradition known as proclivism, or proclivic designation which refers to the practice of waiting to providing one's child with their cosmic name in order to understand their personality more so as to provide them with an accurate cosmic name that reflects their personality.

[2:21:95] The name that would be ascribed to a person during this time of waiting, which itself is known as bideation, before their real name is chosen is to be Cosma for either a boy or girl, thus demonstrating the gender neutral culture of many of the names within the Astronic onomatological system.

[2:21:96] It is important to note that under the Astronic onomatological system, a person may have two mononymous names, either a philosophical name or a cosmic name, however, it is encouraged that people stick to just one mononymous name from the perspective of the Astronist Tradition.

[2:21:97] That which is known as philosophical tourism in the context of Astronist Philosophy, especially within occurrology, refers to the industry developed around the demand for traveling to and staying at certain destinations that particularly well known for their philosophical significance, the birthplace of a philosopher for example, or the place in which he or she wrote their works, or conducted a speech.

[2:21:98] Intimism, as it is to be known here on in, comprises of the various forms and expressions of a philosophy that are distinct from the official beliefs, methods, concepts, theories, and practices of the organised philosophy.

[2:21:99] Intimism is expected to compose of a large amount of the aspects of Astronist philosophical belief and practice, especially amongst those that are culturally philosophical and do not concern themselves with the deeper beliefs and practices of the philosophy.

[2:21:100] Intimists are not to be officially measured according to population consensuses and so the true amount of their population is to continue to be undetermined.

[2:21:101] The term of philophoric refers to the bearing the name of a philosopher, a concept, an astronomer, or a person within a philosophical tradition which is a major aspect of the Astronist onomatological system as well as the use of cosmophoric names which relates to the bearing of a name of a cosmic progeny or phenomena which is again another major part of the Astronist onomatological tradition.

[2:21:102] That which is henceforth known as cosmic apathy, encapsulated by the belief orientation cosmoapathism, refers to the notion that The Cosmos, its progeny, and phenomena are also fundamentally characterised by a distinct sense of passiveness, disconnection and disinterest in human affairs, and lacking awareness of human affairs, feelings, and perceptions.

[2:21:103] The practice of astrobooking, also known as philobooking, refers to a creative expression of an individual or a family's philosophical and astronomical journey, values and events that are captured in scrapbooks, diaries or journals that combine the use of photographs, decorated papers, omnidoxical quotes, thoughts, ideas, notions, stories and embellishments such as buttons, ribbon and other creative art media.

[2:21:104] We now come to address a set of three different belief orientations, the first of which is to be known as prevolutionism which is the belief orientation holding that which happened before the creation of The Cosmos stands as the most important aspect to the existence of The Cosmos itself therefore supporting the notion that The Cosmos is subcreational and dependent upon that which occurred or existed before itself.

[2:21:105] Alternatively, that which is to be known as provolutionism is the belief orientation holding that what happened after creation of The Cosmos is the most important aspect to the existence of The Cosmos, thus supporting the notion that The Cosmos is autocreational and independent from that which occurred or existed before itself, or from that which created it.

[2:21:106] Before we begin to explore that which shall be known as metasubstantiation and its different elements, we come to the point in the discourse whereby we should introduced nominationism which refers to the belief orientation holding that certain individuals have been born in particular circumstances and have had particular events involve them due to the fact that they hold a special purpose to begin or complete something in the world, ranging from a initiating a social movement, completing a prophecy, or righting an injustice.

[2:21:107] These people are known as extollers and all those people that are extolled by the Astronist Tradition listed in *The Catalogue of Extolled Persons of the Astronist Tradition* are automatically considered according to nominationism.

[2:21:108] Autonominationism refers to when a person proclaims they are an extoller which they are then obligated to accomplishing that which they claim to have been extolled for; autonominationists are therefore under obligation to fulfil their claim of extollation before they will be recognised as an extoller by any external entity, with that be a person, an organisation, or The Institution of The Philosophy of Astronism itself.

[2:21:109] We must now explore that which has been aforementioned, known as metasubstantiation theory which literally means a change in the way of reaching a conclusion, dealing with the transformation of a society either towards being functioned and identifiable with a philosophy, or moving away from the proximity between a philosophy and the state and wider social life in general.

[2:21:110] Alternatively, that which is known as retrometasubstantiation relates to the process of the transformation of a society from close identification and affiliation with a philosophy and its values and institutions towards aphilosophical values and institutions, typically either choosing a religious, ideological, or secular society and subsequent values and institutions.

[2:21:111] Metasubstantiation is herein split into two types henceforth known as prometasubstantiation, which involves a proximation towards becoming a philosophical society while retrometasubstantiation, as aforeaffirmed, involves a disproximation from a philosophically-centred society.

[2:21:112] Prometasubstantiationism is the belief orientation holding that as societies progress, particularly through modernisation and rationalisation, organised philosophies will replace religions in most aspects of social life and governance.

[2:21:113] Meanwhile, retrometasubstantiationism is the belief orientation holding that as societies progress, there should be a societal transformation and disproximation to a particular philosophy and see its removal from most aspects of social life and governance.

[2:21:114] This is conducted in order to refresh the minds and worldviews of the population with the intention of either returning to the same philosophy with a different outlook, a different philosophy, or an aphilosophical view altogether, thus opting for an ideological, religious, materialist, or a purely secularist view instead.

[2:21:115] Retrometasubstantiation relates to a similar historical process that occurred in effecting religion, during which religion loses social and cultural significance and as a result of secularisation the role of religion in modern societies becomes restricted therefore in secularised societies faith lacks cultural authority, and religious organisations have little social power.

[2:21:116] According to the stance of the Astronist philosophical tradition, those which are known as philosophical symbols form the same legal status as religious symbols because although they refer to different entities, they hold the same functions as one another and it

is by this notion of similar function that the Astronist philosophical tradition considers to be the most important aspect of determining something's nature.

[2:21:117] In conclusion, therefore, philosophical symbols should come under the same jurisdictional scrutiny and legal status as religious symbols.

[2:21:118] That which is henceforth known as the obedience of philosophy is the compliance of a philosophy, especially the institution that is managing it, with the laws of a country in which it is present or is operating, even if such laws prohibit the operations or existence of the philosophy itself.

[2:21:119] That which is henceforth known as traversal refers to the instance in which a philosophy surpasses another in the size of its following, especially of a philosophy that had previously been the underdog in the particular regard of population size.

[2:21:120] That which shall be known as the Edict of Acceptance is an extended version of the pre-Astronist edict of toleration which refers to religious traditions with regards to their interactions with the government(s) of the nation(s) in which they hold a presence.

[2:21:121] The Edict of Acceptance, as its appellation suggests, focuses more on the acceptance of philosophy by a government rather than simply its toleration, though acceptance remains subordinate to the embracement of a philosophy by a government.

[2:21:122] Under the Edict of Acceptance, there exists an important element henceforth known as tacitality which maintains that a government should both inaugurate a philosophy as well as accept it without having to lionise it, especially of a philosophy that is not a state philosophy, or in a country that is majoratively aphilosophical; tacitality refers to the extent to which the government both achieves and maintains its adherence to the Edict of Acceptance.

[2:21:123] That which is henceforth known as philosophical appreciation refers to a rise in a person's perceived value of the philosophy to which they are aligned the longer they are aligned to it.

[2:21:124] Furthermore, that which is shall be known here on in as adherent appreciation refers to a rise in the amount of adherents to a philosophy, a denomination, a school of thought, or belief orientation across a measured period.

[2:21:125] The belief orientation associated with both of these appreciations is to be known as appreciatism which holds that the development of the appreciation of a philosophy in either of these contexts should be the continuous goal of the institution managing the philosophy as well as the adherents following it.

[2:21:126] Meanwhile that which is known as philosophical depreciation is the diminishment of a person's perceived value of the philosophy to which they are aligned the longer they are aligned to it.

[2:21:127] Additionally, adherent depreciation is a decrease in the amount of adherents to a philosophy, a denomination, a school of thought, or belief orientation across a measured period.

[2:21:128] Depreciatism is the belief orientation associated with these depreciations holding that depreciations in both of these contexts must occur in order for their to exist perspective on the philosophy in question.

[2:21:129] Essentially, for there to exist depreciations in philosophy demonstrates a lack of understanding about the philosophy which means that the institution managing the philosophy as well as its remaining adherents should work towards the reaffirmation of the philosophy to the masses.

[2:21:130] An organised philosophy is a philosophy that is systemically run by an institution that claims sovereignty and authority over the philosophy, or is officially provided with this power by the founder of the philosophy, typically in the founding text.

[2:21:131] For example, the instance in which The Institution of The Philosophy of Astronism is provided with authoritative powers by the Omnidoxy as the founding text of Astronism.

[2:21:132] A national philosophy is a philosophy that is nationally adhered to but does not hold administarian powers.

[2:21:133] A state philosophy is a philosophy that is both nationally adhered to and is provided with administarian powers.

[2:21:134] Meanwhile, that which is to be known as philosophocentrism is the belief orientation holding that philosophy must play and is poised to play a central role in society structure, function, development, and progression.

[2:21:135] A philosophocracy refers to the instance in which a single philosophy plays an active and fundamental role in determining the orientation of a government no matter the political part in power.

[2:21:136] However, that which is known as a multiphilosophocracy refers to the instance in which a multitude of philosophies play an active role in determining the orientation of a government no matter the political party in power.

[2:21:137] The final aspect of this discourse that we shall address before we explore the relationship between Astronism and positivism is that which shall be known as pseudophilosophy.

[2:21:138] That which is described as a pseudophilosophy relates to the characterisation of what a philosophy should be in a society and whether a philosophy should be recognised either by the government itself, or by a government-funded organisation to distinguish between philosophies and pseudophilosophies.

[2:21:139] According to the Astronist Tradition, as inspired by philosophers' past, pseudophilosophy has ten newfound and herein ascribed characteristics:

[2:21:139a] That which relies upon rationally opposing arguments to support its central notions.

[2:21:139b] That which is generally rationally disconjectured.

[2:21:139c] That which attempts to halt enquiry and opposition into its system of thought.

[2:21:139d] That which bases its thought system primarily on speculation and superstition.

[2:21:139e] That which serves to the inclinations of human authority.

[2:21:139f] That which superiorises tradition over reasoned judgement and rational thought.

[2:21:139g] That which develops its thought system upon negative consequences for non-adopters; a system of fear.

[2:21:139h] That which makes an effort to obscure its beliefs and ideas from those whom do not adhere to it so as to make a secret of them.

[2:21:139i] That which holds beliefs and ideas within its system of thought that are fundamentally pernicious to others, or are neutrally found to be immoral.

[2:21:139j] That which exists without following a coherent method of deriving notions and instead claims the sources of its beliefs and conclusions to come from events, proclamations, or unverified phenomena.

[2:21:140] The Astronist Tradition continues to find difficulty in outcasting certain philosophical systems as pseudos and it still remains cautious in the creation of a formula for philosophical systems, as has been ascribed above.

[2:21:141] The difficulties found are with regards to the nature of philosophy for the fear remains that by outcasting certain philosophies because they do not meet criteria, does this fundamentally oppose the nature of the Philosophical Spirit?

[2:21:142] Furthermore, the inclusive nature of philosophy itself is brought into question when some authority begins to decide what can be considered a philosophy and what is considered a pseudophilosophy.

[2:21:143] Conclusively, the Astronist Tradition does not oppose the designation of pseudophilosophies, but instead expresses the need for caution when conducting such designations so as to threaten the nature of philosophy or to deviate from the principles of the Philosophical Spirit.

[2:21:144] It is also important to note that the above criteria for what constitutes a pseudophilosophy should only be applied within the context of the Astronist philosophical tradition; if it is applied outside of this context, we cannot of course control this, but it should be said that the Astronist Tradition does not intend to be the overarching authority for what is constituted as a philosophy or a pseudophilosophy.

[2:21:145] The Tradition maintains that this should remain a role either for the government as advised by philosophers, or by a philosophical organisation which philosophical systems and traditions considered to be the authority in philosophical designations.

[2:21:146] Pseudophilosophy has also been described as an “insufficient commitment to the pursuit of truth” and it was after reading this that sparked another major definitional distinction between religion and philosophy and their fundamental purposes.

[2:21:147] Therefore, herein, the Astronist philosophical tradition understands philosophy to be the pursuit of truth while religions claim to be the truth; perhaps it is in this notion that we see the clearest and most important distinction between these two whilst also continuing to understand their close proximity to one another which this notion does seem to.

[2:21:148] Absolute truths and universals are firstly opposed to the nature of philosophy and are therefore unaccepted and secondly, they cannot exist because they are created by limitation (human mind) within limitation (The Cosmos) therefore absolutisms cannot exist by human creation because of the inferior instruments and circumstances in which they are formed.

[2:21:149] Moreover, the Astronist philosophical tradition does not deny the existence of absolutes for it remains fundamental to the Astronist Cosmology that there exists a certain order, nature, procedure, and progress collectively manifested and appellated as The Cosmos, outside which The Universe exists with its own absolutes and within which many other cosmoses exist with their own unique absolutes.

[2:21:150] The issue comes when humans, as limitations within limitation, create absolutes for the Astronist Tradition maintains that for something to create an absolute, it must itself be absolute, and absolute humans certainly are not and therefore, humanity cannot create truth, only The Cosmos can create truth for we exist within it and we must follow its laws.

[2:21:151] Now that we have explored the Astronist viewpoint of the topic of pseudophilosophy, we come to an ever deeper contemplation of the relationship between an Astronist understanding of knowledge, perception, and sensory experience and that which can be described as a positivistic understanding.

[2:21:152] For those unaware, positivism refers to the principle holding that only knowledge derived from our sensory experience is permitted as certain knowledge.

[2:21:153] Meanwhile, that which is known as interpretivism, also known as antipositivism alternatively proposes that the social realm cannot be studied with the scientific method of investigation applied to the natural world and that investigation of the social realm requires a different epistemology.

[2:21:154] Astronism considers positivism to be fundamentally limiting itself as it remains dependent upon the human ability to observe, perceive, and sense rather dependent upon actual authority, not meaning god, as a manifestation of human creation, but of The Cosmos, as the actual authority of certitude and truth.

[2:21:155] The very notion that there are certainties is rejected by the Astronist philosophical tradition, but these “certainties of knowledge” are formulated by sources of such limitation that they can only be accurately described as incertitudes.

[2:21:156] If a source limited by knowledge speaks of certitude in any context, it remains both rational and logical to either dismiss such claims, or to challenge the source of their perception and experience in order to derive the context from which such certitudes are proclaimed.

[2:21:157] Astronism can therefore be described as contextualistic in this circumstance as it emphasises the next for positivists to look towards the context of the source of the sensory experience upon which their empiricisms are founded.

[2:21:158] Astronism opposes empiricism and maintains that conclusions and certitudes cannot be made by human sensory experience and perception because these are ultimately and inextricably perspectives rather than absolutes.

[2:21:159] A perspective cannot be an absolute and because the entirety of human sensory experience rests upon perspective, the Astronist Tradition maintains the achievement of certitude through sensory experience in any context is ultimately unattainable for perspective cannot be truly said to be without distortion.

[2:21:160] The Astronist Tradition goes on further to state that the closest that humanity or any other sentient species can get to the attainment of absolute certitude is through the cumulation of knowledge, experience, and a multitude of perspectives across generations and cultural spheres but it ultimately maintains that this is a continuously movable attainment which is known as dispassation (dispass), and is encapsulated by the belief orientation of dispassism.

[2:21:161] In this, we see a connection between the nature of truth and the nature of The Expanding Cosmos for even travelling a speeds of magnitude, we shall never be able to escape The Cosmos due to the continual acceleration of its expansion; the unreachability of beyond The Cosmos and the fact that it cannot be overtaken by that which exists within it draws a parallel to the nature of truth and certitudes and our struggle to attain them.

[2:21:162] Astronism accuses positivism of falling into the trap of the “anthropic ego” or “anthropoegocentrism” wherein humans consider themselves to be the authorities of truth, certainty, and the outliners of absoluteness, to which the essence of the Astronist philosophical tradition is opposed because it maintains that human perception, experience, and knowledge are fundamentally, intrinsically, and continuously limited.

[2:21:163] Astronism does not oppose positivism when positivism speaks of The Cosmos (as it is referred to in an Astronist context) as being operated according to general laws, but it finds difficulty in accepting the next stage of positivism which is reliant on sensory perception and experience of humans (or other sentient beings) in order to make conclusions about such general laws, as well as how society should be governed.

[2:21:164] Astronism agrees with negativism in the notion that society and nature should be approached by different epistemologies for to approach to different subjects with the same knowledge premise is troublesome for accurate attainments.

[2:21:165] That which is considered to be a universal truth or law can in fact be better described as an opinion based upon human sensory experience and perspective, which remains riddled with issues of distortion and incredibility.

[2:21:166] Empiricism is understood to be the best way for humans to presently understand the world, but it is not considered to be the absolute way as perhaps it is made out to be because empiricism is ultimately dependent upon human perception rather than objective authority of The Cosmos.

[2:21:167] Fundamental to negativism, or antipositivism, is the belief that the concepts and language researchers bring to their research shape their perception of the social world under investigation.

[2:21:168] Furthermore discussion on pseudophilosophy, as initiated by our contemplations on positivism the Astronist Tradition rejects the notion that any philosophy that does not meet the criteria of analytical or positivistic philosophy is to be

designated as a pseudophilosophy is tantamount to the defiance of the nature of philosophy itself; herein we see two traditions of philosophy attempting to dominate the subject which is entirely in opposition to the principles of the Philosophical Spirit.

[2:21:169] Pseudophilosophy as a term should be free to be used to criticise all philosophies, denominations, concepts, theories, texts, and schools of thought for this remains aligned with the principles of the Philosophical Spirit, but the ostracism of certain traditions that do not align with analytic philosophy or positivism is deemed to be countering the nature of philosophy.

[2:21:170] Out of all other ways in which pseudophilosophy as term is applied to criticise, the Astronist philosophical tradition agrees except in the instance when philosophies are not to be considered philosophies simply because they do not conform to the criteria of two presently dominant traditions.

[2:21:171] Pseudophilosophy criticises dogmatism, but by this notion, such approaches to the application of pseudophilosophy create their own dogmatisms by not allowing other philosophies that do not meet the criteria of two dominant traditions to flourish.

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[2:21:172] One mistake does not constitute one's life to deteriorate; it is instead a multitude of mistakes and continuously not learning or not taking heed from them that deteriorates one's life through the cumulation of mistakes over time, thus causing pernicious impact on the individual.

[2:21:173] If we are to progress, it is a requirement of all of humanity to accept our physical insignificance in comparison to The Cosmos, its progeny, and phenomena; we are subordinate to them all and it is this hierarchy that shall always remain.

[2:21:174] That which goes by many names reflects the diversity of the actions, thoughts, and beliefs of the human sentience; Astronism, as it is herein and now principally known, shall take new and appellative forms unimagined across the course of its existence.

Astronism, Feminism & Masculism

[2:22:1] The Astronist Tradition intends to form Astronism into a strong advocate for Feminism, especially the Astronist understanding of feminist philosophy, but also intends to create alliances with feminism so to further its principles, values, and ambitions.

[2:22:2] Astronism and feminism hold many aligned beliefs with feminist philosophy holding a strong undercurrent in forms of Astronist culture, including literature, art, architecture, media, as well as philosophy.

[2:22:3] However, the relationship between Astronism and feminism is expected to be tumultuous despite the fundamental similarities of principles held between these two forms of philosophy; this is expected by the Tradition because of the long histories that both of these movements are to have, as well as due to the small number dissimilarities between them.

[2:22:4] Firstly, we must explore that which shall be known as Astronic Feminism, or Astro-feminism which includes demonstrations of feminist philosophy from within these different character philosophies herein listed:

[2:22:5] Harrietarianism - the role of Harriet Millette in feminist philosophy as a representative of femininity in Astronist Literature in turn forming that which shall be known as Harrietarian feminism.

[2:22:6] Ellenarianism - the role of Ellena Chadwell in feminist philosophy as a representative of femininity in Astronist Literature in turn forming that which shall be known as Ellenarian feminism.

[2:22:7] Zaranianism - the role of Zara Litchford in feminist philosophy as a representative of femininity in Astronist Literature in turn forming that which shall be known as Zaranian feminism.

[2:22:8] Jessianism - the role of Jesse Millette in feminist philosophy as a representative of masculinity in Astronist Literature, especially when placed in conjunction with femininity, in turn forming those which shall be known as Jessian conjunctionism and Jessian masculinism.

[2:22:9] Oliverianism - the role of Oliver Mehler in feminist philosophy as a representative of masculinity in Astronist Literature, especially when placed in conjunction with femininity, in turn forming those which shall be known as Oliverian conjunctionism and Oliverian masculinism.

[2:22:10] Due to the introduction of the term conjunctionism herein, it only seems prudent and proper for a mature discourse to define and the term; conjunctionism refers to the

instance in which two or more related topics are considered according to the views of a third party.

[2:22:11] In the context of this discourse, the two topics are femininity and masculinity experience a conjunction when they are considered according either to a Jessian or Oliverian perspective.

[2:22:12] Further to these character philosophies and their infusement with general feminist philosophy, it is important to introduce two newly founded disciplines of study and areas of contemplation to be known as feminology and maleology, the former of which philosophical explores the nature of femininity, girlhood, womanhood, and matronhood while the latter explores the nature of masculinity, boyhood, and manhood.

[2:22:13] Feminological and maleological studies may also explore wifehood and husbandhood respectively in the context of marriage, as well as how the sociological circumstances, roles, and titles affect masculinity and femininity.

[2:22:14] Feminology can be omnidoxically defined as the exploration of the ever-evolving familial and societal role of women, the nature of femininity, and how sociological labels, such as wife, impact upon the status of women and their equalities, liberties, and successes under a particular philosophy, religious tradition, or ideology.

[2:22:15] Meanwhile, maleology refers to the deep-rooted philosophical contemplation and discussion of the nature of masculinity and all sociological elements of being male in human societies, as well as the exploration of the future of boyhood and manhood, and how these are to interact with girlhood and womanhood.

[2:22:16] One of the main areas of contemplation within the auspices of feminology is the consideration of the pre-Astronist belief orientation known as complementarianism which relates to a view of the roles of men and women in a society.

[2:22:17] The complementarian approach is characterised by the notion that men and women are “ontologically the same, but they are functionally different”, however, the Astronist Tradition diverges from this orientation that is largely followed by religious traditions as the Astronist Tradition introduces that which is to be henceforth known as unquitarianism.

[2:22:18] Astronism forms unquitarianism in direct response to complementarianism and espouses that men and women are ontologically the same, are functionally the same, yet are individually unique”.

[2:22:19] Unquitarianism holds that the categorisation and stereotyping of people according to their gender is neither accurate nor morally upstanding which pertains to its opposition of complementarianism.

[2:22:20] The unquitarian accusation of inaccuracy towards complementarianism derives from the notion that to label an entire gender of people is far too much of a generalisation and holds that the majority of generalisation have the tendency to be incorrect, or at least inaccurate from the reality.

[2:22:21] The unquitarian accusation of the immorality of complementarianism is rooted by the previous accusation of inaccuracy, but expands upon it by notionising that there is an ethical issue in the generalisation of an entire gender group for it is offensive, or at least disenfranchising for those whom do not conform to the generalisation.

[2:22:22] However, unquitarianism also do not entirely align with egalitarianism because that ultimate equality is not considered to emphasise the individual enough and the unique talents, abilities, interests, opinions, ambitions, and feelings of individual people, hence the formation herein of unquitarianism which successfully strikes a middleground between the two ends of the spectrum.

[2:22:23] Despite this, one could argue that unquitarianism is more egalitarian in nature as it could be used to support the notion that each individual person holds unquity and therefore everyone is equal by the notion that they all hold unquity, despite that fact that people's unquities differ from individual to individual.

[2:22:24] Unquitarianism is characterised by a transcendence beyond both stereotyping and categorising gender roles and beyond the equalisation of gender roles as if there does not exist individuals within these categories; unquitarianism therefore focuses on each individual as a separate case for their own roles and does not use the labels and categorisations of the past to formulate the roles and identities of genders in the present and certainly not in the future.

[2:22:25] Unquitarianism therefore understand that some women may wish to hold leadership roles, recognises that these individual women can fulfil such roles in an equal capacity to men, but also that some women not wish to achieve such roles of leadership and instead wish to remain subordinate, or wish to hold inferior roles, or wish to enter roles in which men lead.

[2:22:26] Essentially, unquitarianism approaches the question of the roles of men and women by transcending beyond the stereotypes of gender and looking towards the unquities of the individuals whom happen to be a certain gender.

[2:22:27] Unquitarianism rests at the heart of the Astronist approach to the roles of different gender groups within the context of The Philosophy, but also in the context of wider society.

[2:22:28] Unquitarianism does not set particular roles for women and men in society beyond their biological abilities (giving birth for a women or a man impregnating a woman for example), but instead allows for the unquitisation of roles in society for

women and men whereby each individual person is able to choose their role in society without being stereotyped because of their gender and being categorised according to that.

[2:22:29] Uniquitarianism diverges from complementarianism by the notion that it prescribes roles according to the three unique elements of a person; ambitions, interests, and talents rather than gender, religion, sexuality, locality, race, or class.

[2:22:30] Complementarianism is also opposed to by uniquitarianism because it assigns primary roles for men and secondary roles for women and considers the ultimate authority of decision-making processes to be lay with men.

[2:22:31] Egalitarianism holds that men and women are all equal which is not opposed to as a principle by uniquitarianism, but for uniquitarians, this is not accurate or meaningful enough because it does not hone in on individuals who are, according to uniquitarians, “ontologically equal, but not functionally equal”.

[2:22:32] Uniquitarians hold that men and women as collective groups should be and are equal, but this considered to be a sweeping statement by egalitarians that holds no substance for reality which is instead governed according to individuality rather than collectivity.

[2:22:33] Therefore, uniquitarians hold that each individual is only equal in the principle that we all hold unique ambitions, interests, and talents, but we are not equal in those ambitions, interests, and talents because certain individuals are more ambitious than others, hold more abundant interests than others, and hold more talent than others; therefore, uniquitarians ironically hold a unique place by espousing this notion for, as aforementioned, it exists between the two extremities of complementarian and egalitarian thought.

[2:22:34] However, Astronism also as an entirety isn't aligned with egalitarianism despite it being egalitarian in principle and nature for there are aspects in other disciplines separate from those of a feminological and maleological context wherein Astronism holds a uniquitarian standpoint and these such positions relative to different topics are expressed, either directly or indirectly, through various examples in The Omnidoxy.

[2:22:35] A very important element of this discourse that certainly remains cross-disciplinary is that which shall henceforth be known as transcendarianism.

[2:22:36] Transcendarianism is a wide-ranging collectivity of ideas and belief orientations that feature the instance in which a concept or a belief transcends those that are presently available or were created prior to its own existence.

[2:22:37] Transcendarian approaches can be identified to exist throughout the entirety of the Astronist philosophical tradition, especially within Astronism, typically in order to define the concepts and beliefs of Astronism from those of other philosophies, or of

religious traditions so as to further distinguish those of an Astronist nature from those of a pre-Astronist or non-Astronist nature so transcendarianism holds a literary function as well as a conceptual function.

[2:22:38] Transcendarianism is a cross-disciplinary collectivity of ideas and is usually, but not always, identified by the use of the notion of the transcendence of an idea beyond those of prior existence.

[2:22:39] Transcendarians are also philosophically concerned with the nature of transcendence in a conceptual sense which is usually addressed according to each individual case of conceptual transcendence.

[2:22:40] Conceptual transcendence is defined as the instance in which a newly formed concept or belief reaches beyond the capacity or periphery of a previously formed concept or belief, usually by creating a new approach to the topic addressed.

[2:22:41] Transcendarianism, rather than being a belief orientation in and of itself, is instead a collection or category of different belief orientations that share the commonality of their transcendence beyond previous concepts and beliefs, either by defying the previously laid down logic of such concepts/beliefs, or through the creation of an entirely new idea that resolves around the issues of previously created concepts and beliefs.

[2:22:42] Despite the fact that the relationship between philosophy and society and religion and society differ dramatically from one another, both in theoretical and practical instances, but in the context of women's role in society, Astronism takes a prominent role in response to how other philosophical and religious traditions approach the same issue.

[2:22:43] Women's role in society according to Astronism is based upon those which are collectively known as The Five Principles which form the foundations of how Astronists are to view women in society and how women are to view themselves and subsequently act according to such principles which are also to be reflected in governments and organisations that follow Astronist principles.

[2:22:44] The first of these principles has already been introduced in this discourse and exists as the central element to the Astronist approach to understanding the role and identity of women, especially so in relation to men and can therefore be described the gender-centred element of The Five Principles.

[2:22:45] The principle of which I speak is of course unquitarianism which upholds the notion that women must hold unquity in relation to their male correlatives.

[2:22:46] The second of The Five Principles is that which shall henceforth be known as nonconsequentialism which upholds the notion that women must have absolute freedom to do as they please unless such actions negatively impact another person such as in the

context of abortion which pertains to the ethical grounds upon which the Astronist Tradition opposes the practice of abortion.

[2:22:47] The nonconsequentialist approach counternotions any notions suggesting that the opposition to abortion is automatically oppositional to the protection of women's rights as it argues that women, in the protection of their own rights, should defend the rights of others, especially their own offspring; the securement of womanhood is the securement of the rights of those around surrounding the woman.

[2:22:48] That which is to be henceforth known as vicinism is the next of The Five Principles and pertains to the notion that women must be able to dress as they do wish according to their own principles and values of personal modesty and social decency.

[2:22:49] Vicinist approaches to the role of women uphold that the way in which women dress reflects their ability to function in a society and how they are to express themselves to others and therefore, the freedom of dress for women in accordance to their own personal ethicality is of the utmost important to the securement of the rights of women on a societal scale.

[2:22:50] The fourth of The Five Principles is that which shall henceforth be known eleutherism which notionises that women must be able to explore philosophy, astronomy, and enknowledge themselves about and believe in The Cosmos without fear of persecution or ostracism.

[2:22:51] The Astronist Tradition vehemently upholds the notion that the contributions that women will make to the Tradition will fundamentally support the Tradition in its rise to prominence and in its development.

[2:22:52] Unlike some elements of religious traditions, the Astronist philosophical tradition not only welcomes the contributions of women to The Philosophy, but vehemently encourages all of their contributions, especially because the founder of the Tradition is of course Cometan and so the influence of women is certainly required.

[2:22:53] A society or system of thought in which women are able to express their ideas and opinions is a complete system of thought and an enriched tradition that the Astronist Tradition is intended to emulate from hereon in.

[2:22:54] A system of thought without the contribution of women is incomplete and is a system of thought in which eleutherism isn't upheld or achieved.

[2:22:55] The contributions that women make to a philosophy shall enrich that philosophy and this is something that remains immensely important to the entirety of the Astronist philosophical tradition.

[2:22:56] Astronism is fundamentally predicated on the prominence of women in the development of The Philosophy and clearly understands that, from its inception, there exists an imperative need for the ability of women to express themselves and have their ideas listened to and implemented.

[2:22:57] The final element of the Astronist approach to understanding the role of women in society is to be henceforth known as headshipism which is characterised by the notion that women should hold the freedom to lead the family or the society if they so wish if they hold the abilities, talents, and knowledge to do so.

[2:22:58] The Five Principles that we have introduced refer to the roles of women considered by the Astronist Tradition in relation to society, but now we turn to address the other aspect of this topic involving women's role within the context of Astronism.

[2:22:59] Unlike in many religious traditions, women hold the freedom to take up leadership roles in all aspects of Astronist life and within the auspices of the Institutional elements of The Philosophy.

[2:22:60] Relating to this topic, the motto here is that this is a "non-issue" because the foundations of Astronism are modern and the role and identity of women are both respected, protected, and championed throughout all aspects of Astronist Philosophy, the depiction of women in The Philosophy, and as reflected in the practices and beliefs of The Philosophy in Astronist lifestyles.

[2:22:61] The position of women within Astronism is diverse, which remains a characteristic of the rest of The Philosophy, but the ability of women to hold leadership roles is herein considered not only to be a distinctive characteristic of Astronism, but another factor of the differences between religion and philosophy, the latter of which is notable for its greater tolerance, freedom, and higher positioning of women by the Institutional elements of The Philosophy.

[2:22:62] Astronism is, from its inception, not a philosophical system organised according to a matriarchy or a patriarchy, but is instead predicated on that which is herein introduced as an anthroparchy.

[2:22:63] An anthroparchy emphasises ambition, interest, and talent in humans rather than superiorising humans according to the gender with which they were born, thus demonstrating the strong unquitarian identity of the Astronist philosophical tradition.

[2:22:64] Emphasis is not placed on the gender that one was born and neither a person's race, religion, or nationality, but instead the unique combination of interests, abilities, ambitions, and talents of each individual.

[2:22:65] In all forms of philosophical, naological, and occurrological practice, neither are women nor men provided with any greater status or importance according to their

genders, but instead, they are merited according to the ambitions, interests, and talents that they hold and it is this distinct unquitarian quality of Astronism that the Tradition and The Institution are dedicated to promoting.

[2:22:66] Of course, returning to the foundations of The Philosophy, Astronism holds cosmocentricity to be the most important concept and from the perspective of The Cosmos, the gender of a person is neither significant to their abilities nor their role in a society.

[2:22:67] If we think on a cosmic scale, it is believed in sentientism that there are intelligent beings on many other worlds in The Cosmos which, due to the unique differences in their evolutions, there most likely exists beings of unimaginably different genders of all abundances.

[2:22:68] This notion essentially puts into perspective the triviality of the woman-to-man subordination issue that has plagued the majority of the history of religious traditions and narrates how the future will be predicated post-omnidoxically and also perfectly demonstrates how Astronists are to consider such issues because of how these are shown as trivialities when they are compared to cosmic proportions.

[2:22:69] This is not to say that women's issues and rights are not of importance in an anthropic context because they most certainly are, but Astronism disagrees with instances that assign the subordination of women as a divinely ascribed precept, or more generally, the equation of any specifically anthropic issues to cosmic, universal, or divine scales.

[2:22:70] Any instance of the ascription of anthropic or generally non-cosmic scale issues to cosmic, universal, or even divine scale issues is to be henceforth known as exaggerationism and is rampant throughout pre-Astronist philosophical and religious traditions and it remains something to which the Astronist Tradition is opposed.

[2:22:71] Womanhood in Astronism is difficult to measure because of the structure of The Omnidoxy herein which is cosmically-oriented rather than anthropically-oriented.

[2:22:72] This means that The Omnidoxy mentions little about specific human beings while books of some other philosophies and especially so of religions are anthropically-oriented and base their entire systems of thought and practice around people, what people do, what they have said, and what they have contributed in recorded events, however, Astronism is different in this respect.

[2:22:73] This difference in orientation for The Omnidoxy directly translates to the difference in the orientation of Astronism from that of many religious traditions that not only speak of the actions and words of people at length, but are entirely dependent upon them for their systems of thought to exist.

[2:22:74] Meanwhile, Astronism is cosmically-oriented therefore it is dependent upon the actions of The Cosmos, its progeny, and its phenomena with the actions of people often collectivised as the actions of humanity as a whole, which still remain notably inferiorised from those of a cosmic nature and largely pertain to space exploration and other cosmically-themed and connected events.

[2:22:75] For this reason, other than this discourse herein that addresses the various different Astronist approaches to understanding the identity and role of women, there exists very few instances of specific accounts of either men or women in Astronism primarily because of its cosmical-orientation.

[2:22:76] Meanwhile, especially in religious traditions such as Christianity, the actions and events of individuals such as the resurrection and crucifixion of Jesus are essential predicators for the religion and without them, that particular religious tradition would not have formed.

[2:22:77] Perhaps this fundamental difference in contents and orientation is not only characteristic of Astronism, but a defining factor of difference between philosophy and religion in a wider sense as religion remains dependent upon human interactions with divine elements while philosophy is dependent upon non-anthropoc phenomena that may or may not be directly divinely connected.

[2:22:78] As aforementioned, the contributions made by women to the development of Astronism shall form an appellation for Astronism to be known as the women's philosophy.

[2:22:79] Astronism is to be the first philosophy to be officially attributed with this particular appellation, but a women's philosophy is a philosophy that is particularly supportive of feminism and is a philosophy that particularly understands women to be influential followers that are instrumental to the development and promulgation of the philosophy.

[2:22:80] In this regard, Astronism is particularly characteristic of being a women's philosophy due to the aforeaffirmed notion that women are encouraged by The Institution to widely contribute to the development of Astronism.

[2:22:81] That which is known as implanted feminism refers to the creation of a piece of art, the conduct of an act, or the creation of a philosophy for the purposes of women's rights and is defined from embedded feminism as implanted feminism is genuine while embedded feminism generally is not.

[2:22:82] The representation of women in Astronist artforms, such as in depictions, literature, and in philosophy are considered to be forms of implanted feminism and each hold allegories for the promotion of the rights of women.

[2:22:83] That which is to be henceforth known as depictional/representational feminism refers to the various instances in which someone may come to a conclusion about feminist theory or make a notion about the femininity of an Astronist character and the views of the author on feminism by how the character is depicted in art (depictional) or represented in a book (representational).

[2:22:84] This form of feminism is especially important to the development of the depiction of women in Astronism and wider Astronist forms of art and links theoretical forms of feminism with depicted forms of feminism.

[2:22:85] The issue of the miseducation or the complete non-education of women and its degrading effects on wider society have been well documented by international organisations in recent decades, but the issue of the lack of female education still persists in many parts of The Earth.

[2:22:86] Specifically to the context of philosophy, the education of women and girls of philosophy, especially for the Astronist philosophical tradition, is of immense importance to the development of this tradition of philosophy; the Astronist philosophical tradition remains an inclusive tradition of philosophy that incorporates the contributions of women.

[2:22:87] The education of all women and girls is absolutely essential to the development of a society that is set to potentialise all of its citizens and the resources of the land.

[2:22:88] This same principle is transferrable to the context of a philosophy and understands that the potentialisation of a philosophy is intrinsically linked to the education of women and girls for females that are educated are females that are able to philosophise and contribute to the development of Astronism.

[2:22:89] The Astronist philosophical tradition and The Institution that holds proprietorship over The Philosophy are dedicated to the prevention and eradication of some of the worst violations of the rights of women for the greater development of The Philosophy itself and for the betterment of women worldwide which shall work towards greater levels of progression for wider humanity.

[2:22:90] The practice of female genital mutilation is vehemently opposed to by Astronist social teaching and the Astronist Tradition is poised to work towards the eradication of the practice and to teach those whom do practice it of its terribly abusive nature.

[2:22:91] That which is known as femicide refers to the targeting of women and girls to kill purely because of their gender and remains a rampant issue throughout many countries and is of course linked to reduced levels of the protection of women's rights in such countries and it is the penchant of the Astronist philosophical tradition and The Institution to reduce levels of femicide.

[2:22:92] For the reduction of femicide, the reduction of gun ownership and the greater strictness in gun laws is essential and must be implemented on a transnational basis in order to curb levels of femicide.

[2:22:93] Also, the strengthening surveillance and the sensitisation of the police to femicide are two other methods for the reduction of femicide worldwide which are to be funded by The Institution in countries that most require such implementations.

[2:22:94] The establishment of a national philosophy that supports feminist theory is considered to be a fundamental element to the reduction of femicide and its cultural entrenchment in certain countries that are severely lacking in the development and protection of women's rights.

[2:22:95] The suffrage of women is a central element to the initiation of the women's movement and for this reason, the address of suffrage in this discourse is essential and relates to the circumstance in which women can vote freely without fear of ostracism or violence.

[2:22:96] Beyond this suffrage also closely relates to the instance in which women are able to express their opinions and feelings and are able to develop and implement their ideas for the betterment of the wider society without of ostracism or persecution from other citizens or from the government itself.

[2:22:97] Not only does the Astronist Tradition support the protection of women during voting periods, but intrainstitutionally, women are encouraged to vote for the conduct of The Institution.

[2:22:98] As aforeaffirmed, women are able to hold the highest of positions within The Institution therefore demonstrating Astronism as a philosophical system that is distinctly aware of the negative effects of not allowing women to vote and participate within an organisation.

[2:22:99] As well as this, Astronism also comprehends the hardships that suffragettes had to endure and therefore, upholding the principles for which they stood is important so as not to have let them die in vain and the way in which this principle is implemented institutionally is through the encouragement of talented women to contribute and uptake the highest positions within The Institution.

[2:22:100] That which shall henceforth be known as gender unicity is an Astronist adaptation of the concept of gender equality and refers to the notion inspired by unicityarianism that gender cannot (practically) and should not (ethically) be used as a parameter for notionising whether a person is a certain way or should act a certain way.

[2:22:101] Instead, every person suitably fits into their gender uniquely and expresses their gender uniquely which may not always correspond with the societal normalities of gender

and any deviation from that normality does not mean to suggest that they therefore hold a certain sexuality or an entire identity or personality just based upon how they express their gender.

[2:22:102] Gender uniqueness is an essential component to the notions within unquitarianism and pertains to the expression of gender and the unique way in which every person expresses their gender; this is the achievement of gender uniqueness.

[2:22:103] The notion of girl power in Astronism is present and expressed from within Astronist Literature, especially so amongst the three females of The Five Astronist Characters.

[2:22:104] Further to this, the depiction of girl power in philosophical adverts and promulgative materials is expected to be another popular avenue for promulgators in order to attract women, girls, and mothers to The Philosophy; girl power refers to the depiction of strength for young women and is essential to the formation of the Astronist version and perspective on feminism.

[2:22:105] That which is to be known as the non-philosophicality of marriage refers to the notion propounded by the Astronist Tradition that marriage remains a solemnly religious ceremony which pertains to another of the defining elements of a religion to organise and lead marital ceremonies.

[2:22:106] Philosophical elements may be incorporated into the marital ceremony, but the ceremony itself must remain either religious or secular, such as a civil partnership for example.

[2:22:107] This is another element of difference between a philosophy and a religion with the organisation of marriage remaining one of the prominentmost qualities of a religious tradition.

[2:22:108] It is important to note that marriages are not philosophical, but they remain non-philosophical so marriages are not of concern or responsibility for philosophies to organise or address.

[2:22:109] However, it is also important to note that Astronist social teaching does support the notion that couples should marry for the establishment of a strong family unit for marriage is considered the central bond of the family.

[2:22:110] Therefore, despite the Astronist Tradition not organising or addressing marriage due to it residing within a religious territory, the Astronist Tradition does support the general notion of marriage for the purpose of bonding the family.

[2:22:111] Honour killing is a practice that must be actively discovered wherever it exists and must be extinguished wherever it does reside, both institutionally and in the context of a family.

[2:22:112] Misogyny is a practice that, in Astronist social teaching, is vehemently discouraged and wholly frowned upon due to its encouragement of abuse towards women and the general support it provides to the subordination of women in relation to men.

[2:22:113] Polygamy is a practice that is vehemently opposed to by Astronist social teaching especially due to the correlation of domestic abuse and femicide with such practices.

[2:22:114] Language reform, which refers to the removal of he and she pronouns, is opposed to by the Astronist philosophical tradition, but there are many instances in The Omnidoxy where gender neutral terms have been used such as the use of humankind rather than mankind.

[2:22:115] In some cases, their creation actually demonstrates the awareness of Astronism of the effects of gender-based terms and therefore opts for gender neutral terms as an alternative.

[2:22:116] However, the Astronist Tradition does not support the imposition of language reform law, nor does it believe in the imposition of language reform to individual conversations; only in published works, such as books, articles, and others.

[2:22:117] Astronism opposes the policing of language as that equates to a form of the repression of expressions and creativity, of which language remains the primary medium of.

[2:22:118] Astronism makes a distinction between the imposition and the evolution of language and does not consider the neutrality of pronouns to be a practical, nor an implementable component of language reform.

[2:22:119] Astronism does not accept or recognise the imposition of gender neutral pronouns in wider society, however, within its own organisation, it would for example work for the courtesy of language such as changing the title of chairman to chairwoman, or to simply chairperson if the individual does not wish to hold a title that pertains to their gender; The Institution does support this practice of pertainment choice intrainstitutionally.

[2:22:120] Men in feminism refers to the role of men in feminism and their contributions to the women's movement and feminist theory which the Astronist Tradition considers to be essential to the successful development and practical implementation of feminist theories.

[2:22:121] This principle is especially important for an Astronist context because of the protagonist of Jesse Millette in The Original Jesse Millette Series and in wider Astronist Literature as well as the Astronist character of Oliver, both of whom are essential to the development of Astronist feminism just as much as the female Astronist characters.

[2:22:122] Feminist infusions to the construction of the character of Jesse Millette remains important in order to create a male fictional character that holds an astute understanding and appreciation for femininity and the power of women.

[2:22:123] That which is to be henceforth known as neomascualism refers to the branch of Astronism concerned with the advocacy of men's rights, the concerns of men, as well as the contemplation of masculinity from the perspective of the Astronist Tradition on the grounds of the increasing levels of segregation felt by men during the rise of feminism and the women's movement, thus giving rise to that which is to be known as neomascualinity which is the post-Astronist form of masculinity.

[2:22:124] In order to introduce neomascualinity, it remains essential for us to introduce masculinity in a pre-Astronist sense which is characterised by the global mentality of masculinity being largely rooted in Greek mythology and ancient Greek philosophy which have influenced the majority of humanity's understanding of masculinity which, in an Astronist terminological context, is to be referred to Apollonianism.

[2:22:125] There are some primary Apollonian characteristics of masculinity that hold entrenched influence in the majority of civilisations of The Earth, the foremost of which is the notion that men must hold strength in body (muscularity) and strength in mind (emotionality - a limited demonstration of emotion).

[2:22:126] Other qualities of Apollonianism include courage, independence, violence, assertiveness, limited sensitivity or empathy, a disregard for consequences and responsibility as well as an uncontrollable sex drive and a pass for promiscuity.

[2:22:127] Neomascualinity, also known as Astronist masculinity, is the form of masculinity ushered in by the Astronist Tradition after its contemplation of masculinity and masculism by the Tradition and is characterised by a dozen main elements.

[2:22:128] The first three of these elements includes immense creativity, the acceptance of effeminacy in manhood as well as the characteristics of sensitivity and empathy not only being accepted in a man, but are highly valued as they demonstrate the emotional maturity of a man who exhibits such qualities.

[2:22:129] The first of these elements (immense creativity) pertains to the notion that from an Astronist perspective, creativity is the greatest display of masculinity for a man who is creative is a man whom experiences deep emotions, holds a strong identity, and intends to progress to new heights rather than remain stagnant and

[2:22:130] The second of these elements (effeminacy in manhood) is perhaps the most controversial and the most divergent of all the elements of Astronist masculinity.

[2:22:131] However, understanding that males can and do hold the ability and tendency to demonstrate socially constructed female characteristics and that this does not degrade their masculinity, but instead deepens it in many ways, the primary way for which is that Astronist masculinity is characterised by strength in identity so the incorporation of non-masculine elements into a male's identity does not compromise their own masculinity.

[2:22:132] Further so, for a male to be unable to demonstrate some elements of femininity is actually considered to be a weak point in the male's masculine identity for masculinity and femininity are not dichotomic, but are instead symbiotic and so they exist for mutual advantage which involves their intercorporation in some instances.

[2:22:133] The next element of the Astronic or Astronist man is not only a comprehensive appetite for responsibility, but also an astute consciousness of consequences which is polarising from the Apollonian construct of masculinity.

[2:22:134] The Astronist man not only craves responsibility, but thrives from it for the good of his health, both mind, body, and spirit, and also for the maturity of his abilities and experiences for the Tradition maintains that a man without any responsibilities cannot be called a man for that is what we call a boy.

[2:22:135] In the Apollonian version of masculinity, there is a distinct lack of focus on the ability of a man to care for others' desires rather than or in addition to his own, but in the Astronist version and interpretation of masculinity, there is a distinct emphasis on the importance of the male ability to nurture both for himself, those around him, and the wider civilisation in which he lives.

[2:22:136] Unlike in pre-Astronist and non-Astronist forms of masculinity, masculinity in the Astronist Tradition is not measured by economic contribution, but is instead measured by the extent of the creativity, ambition, and talent of the male figure.

[2:22:137] This parameter for masculinity is the singlemost defining aspect of Astronist masculinity from all other forms of masculinity in different cultures and makes the Astronist version of masculinity unique for an emphasis on creativity, ambition, and talent as the central constructs for masculine identity are not organised in such a way in any other tradition of thought.

[2:22:138] Just as elemental to understanding the nature of Astronist masculinity is the notion that true men hold high religiosity and high philosophicality and the parameter for this is that the greater the philosophicality of the man, the more pungent their masculinity is considered to be.

[2:22:139] The ability of a man to be loyal rather than promiscuous is a sign of true masculinity from an Astronist perspective for a man that is able to keep himself from the indulgences of the world and to focus on that which he has committed to and holds responsibility for is perhaps the greatest differentiation between a man and a boy.

[2:22:140] Another constituent part of Astronist masculinity is a distinct openness to new ideas and an acceptance of divergences from that which may be considered a social normality; Astronist men are able to comprehend that the world and humanity change and evolve and that an attempt to halt such change is simply a delay rather than a stoppage.

[2:22:141] The second to last element of Astronist masculinity is that such men must hold a self-assured identity and no desire to control women for in doing so, men demonstrate their strength in mind and body and their ability to know themselves, what they want, and how they want it therefore not needing to control others or to distort their true identity to achieve such.

[2:22:142] Finally, perhaps harking back to the Ancient Greeks and so aligning more with Apollonian masculinity than the form of masculinity has become presently dominant, the Astronist approach to masculinity emphasises the aesthetics of man and the beauty of the male body, mind, and spirit.

[2:22:143] This is to be demonstrated through various artforms and may either be erotic or non-erotic in character in order to demonstrate the aesthetics of men and to espouse strength in masculinity through the beauty of the male figure, the male mind, and the male soul.

[2:22:144] Notably, this does not automatically pertain to homoerotic or homosexual forms of art as some may presume, but instead simply an appreciation and emphasis on the beauty of men for the exhibition of masculinity as the beauty of women has become an exhibition of femininity.

[2:22:145] That which is known as the practice of misandry is of course condemned by the Astronist Tradition and it is held that feminism must not promote the degradation of men and boys for if this does occur, then the achievement of feminist ideals is devoid of meaning and purpose and in fact becomes unachievable.

[2:22:146] That which shall henceforth be termed as paternity in a maleological context refers to the instance and set of characteristics associated with being a father and the nature of fatherhood and the contemplation of the nature of fatherhood within maleological discourses.

[2:22:147] The Astronist Tradition considers upstanding paternity to be synonymous with the aforeintroduced elements of Astronist masculinity which are to be applied to context of fatherhood.

[2:22:148] The Omnidoxy leaves the consideration of the nature of fatherhood and paternity to post-omnidoxical Astronist authors as an extension and further development of Astronist masculinity which is herein omnidoxically ascribed.

[2:22:149] The address of the topic of conscription is of importance to us as conscription has played and continues to play a prominent role in the lives of many male populations worldwide.

[2:22:150] The forced conscription of either men or women when not in the context of war is opposed to by the entirety of the Astronist philosophical tradition due to the non-militaristic quality of the Tradition despite the inaptonymy of the term Millettism and its close terminological structured to militarism.

[2:22:151] Maleology is the discipline of study dealing with the contemplation of masculinity and although it was formed as part of the Astronist philosophical tradition, the contemplations within it are not necessarily Astronist in character.

[2:22:152] Feminology is the discipline of study dealing with the contemplation of femininity and although it was formed as part of the Astronist philosophical tradition, the contemplations within it are not necessarily Astronist in character for like in its associated discipline of maleology, feminology holds a stance of neutrality between perspective unless specified otherwise in the discourse.

[2:22:153] There are herein introduced three conceptual dimensions of neomascularity from the perspective of the Astronist Tradition, the first of which is to be known as the Masculinity of Mind which is the dimension of masculinity for within the mind of a man.

[2:22:154] The second of the three maleological conceptual is that which is appellated as the Masculinity of Spirit which pertains to the dimension of masculinity for within the spirit or soul of a man and the third is appellated as Masculinity of Physicality which relates to the dimension of masculinity for within the physicality of a man in contrast to the mentality and the spirituality of man.

[2:22:155] The elements of Astronist masculinity incorporate different aspects from the three dimensions and maleologists are tasked with both interpreting and applying between these two different instruments of maleological contemplation.

[2:22:156] Purplewashing is important to Astronist symbolism and philosophy as the many shades of purple are often used to represent Astronism and its interactions with humanity as a whole rather than one particular gender which could cause conflictions with feminist symbolism as their use of purple diverges from its usage in an Astronist context.

[2:22:157] Another practice that is closely related to a feminomaleological context is objectification which relates to the use of this as a literary tool in forms of Astronist literature and art, especially between The Five Astronist Characters.

[2:22:158] That which shall henceforth be known as Astro-feminism, Astronic feminism, or Astronist feminism relates to the general system of thought and notions constructed and characterised by Astronist approaches to feminist philosophy, typically as interpreted by non-Astronist feminists.

[2:22:159] The Astronist Tradition considers gender inequality to the disadvantage of femininity is collectivised by The Five Discernments which provide reasons for the nature of gender inequality.

[2:22:160] The Five Discernments include gender roles, appearance, the tools of the media, the occupations afforded to women, and dominance of masculinity throughout much of human history and across The Earth expected for isolated regions in which femininity has dominated.

[2:22:161] The Five Discernments of feminological contemplation are contrasted by those which are collectively appellated as The Five Counteractions, the first entry into which pertains to the reaffirmation of the broadened female role in society beyond that of traditionally female occupations.

[2:22:162] Secondly, the re-embrace and re-entrenchment of motherhood, wifehood, breadwinnerhood, female friendship, and career-womanhood are all states of being for women that must be reaffirmed and redefined according to terms of modernity.

[2:22:163] Thirdly, the exploration of ultrafemininity, mesofemininity, and nonfemininity in a philosophical context of feminology will further develop and entrench brand new notions about femininity and its evolving nature in the future of human society and this is passionately encouraged by the Astronist Tradition.

[2:22:164] The use of knowledge, language, appearance, and achievement to define femininity is another element of The Five Counteractions and remains instrumental to the development of feminological discourses.

[2:22:165] The fifth and final element of The Five Counteractions to The Five Discernments involves the promotion of extolled women both past and present to demonstrate inspiration for both men and women of all ages as such extollations form manifestations of different forms of femininity.

[2:22:166] To comprehend and emulate, people require examples and it is these extolled women and their portrayal through society in artforms and other outlets of expression such as manifested by statues and ornaments is the primary way in disseminating such exemplars of femininity.

[2:22:167] This element forms the final counteraction to the previously defined discernments that have developed across the centuries and have shaped the current inequalities between the sexes; it also remains important to note that these counteractions do not seek to outbalance the influence of masculinity, but instead rebalance the Scale of the Sexes so that both genders are able to be uniquely balanced with one another.

[2:22:168] That which shall henceforth be known as futurological feminism, and also known as cosmofeminism, refers to the branch of contemplation in feminology dealing with the role of feminism in the future and in instances of space exploration and on worlds other than The Earth and forms one of the most uniquely Astronist contributions to modern feminism.

[2:22:169] The development of cosmofeminism is to occur post-omnidoxically, but the origination of the term and its central concern of the role of women in future events, especially so during the Humanic Exploration of The Cosmos, remain firmly omnidoxical in origination and cosmofeminist thought is encouraged, by the Astronist Tradition, to become the centrepiece of the Astronist contributions to feminism.

[2:22:170] We have already addressed the topic of pornography from an Astronist perspective elsewhere in this discourse, but here we address the same topic from the Astronist feminist viewpoint which considers pornography to be a degradation of women for the sexual pressure and fanaticisms of men and part of the reason for the rampant misogyny and inequality faced by women in many parts of The Earth today.

[2:22:171] The Astronist feminist views on prostitution involve the consideration that prostitution is the societal targeting and degradation of vulnerable women.

[2:22:172] However, those women who practice should not be prosecuted, but should instead be helped financially and educationally in order to lift themselves out of the poverty they are experiencing which is expected to be the primary cause of their descent into prostitution in order to fund themselves and/or their family.

[2:22:173] The topic of sexual orientation/sexuality from the Astronist feminist perspective is another important aspect that feminologists should consider and develop post-omnidoxically.

[2:22:174] However, on this topic, it is herein stated that women must be provided with the freedom to explore their sexuality and this right should be universal and never compromised or interrupted by the government, a philosophy, a religion, or any other group, even that of the person's family.

[2:22:175] Another topic that is important to briefly address within a maleological context is that of circumcision which is considered to be a non-philosophical practice, but one that is not support by the Astronist Tradition nonetheless.

[2:22:176] There are many different Forms of Astronism both of an omnidoxical, folk, and heterodoxical nature and one of these forms holds prominence in the development of the Astronist approach to feminist theory and is to be henceforth known as Gynocentric Astronism.

[2:22:177] Gynocentric Astronism is a form of Astronism that is uniquely focused on women, the interpretation of Astronism solely from the perspective of women, and collectively relates to the female followership of Astronism.

[2:22:178] The development of Gynocentric Astronism is considered to be the precursor to the development of Astronist feminism as gynocentricity sets the theoretical foundations leading to the development of Astronist feminism and is therefore defined from Androcentric Astronism as another Form of Astronism.

[2:22:179] Of course, Androcentric Astronism pertains to a Form of Astronism that is specifically focused on men, the interpretation of Astronism from the perspective of men and collectively relates to the diversity of the male followership of Astronism and is obviously closely associated with the discipline of maleology.

[2:22:180] From the Astronist feminological and maleological perspective, the matriarchy and patriarchy is perceived according to the belief that both can coexist without domination of each other because of their concerns with different portions of society for a matriarchy is formed in the concern of women and a patriarchy is concerned with men.

[2:22:181] However, we now introduce that which is to be henceforth known as an anthroparchy which is predicated on focusing on a society ruled by and for humans rather than by or for men or women and is considered to be the defining characteristic of the Astronist approach to understanding society as it is non-segregatory by its nature and it remains inclusive of all humans rather than one gender, race, nationality, or sexuality.

[2:22:182] Anthroparchal ideas are of course pre-Astronist and many of the religious and secular institutions of the 21st century espouse similar notions in an attempt to become politically correct despite their policies and doctrines affirming otherwise.

[2:22:183] However, Astronism remains the source of the term and prides itself in being founded upon the concept rather than just adopting its ideas for the sake of pleasing others as other pre-Astronist and non-Astronist institutions are culpable of.

The Principle of Moratorism

[2:23:1] Omniaddressed in The Omnidoxy has been the designation of Astronism as simply that; a philosophy, and during this venture of differentiation, a chasm between Astronism and religious traditions has formed and has been widened further by all the differences designated by The Omnidoxy as to why Astronism firmly remains a philosophy at its heart.

[2:23:2] Furthermore, this has perhaps left the organisational relationship existent between Astronism and various religious traditions without certainty which brings us to the topic of this discourse which holds the eventual aim of answering the question: how is Astronism to view its interactions of religious traditions?

[2:23:3] It is firstly important to note that Astronism holds deep respectation for the traditions of religion that have emerged throughout the history of humanity on The Earth and stands firm in the belief that religions have contributed to the civility of humans by allowing them to think and perceive on levels beyond their corporeal selves.

[2:23:4] However, it is also a belief held within Astronism that religion has been one of the principle leaders in the undermining of philosophy and its role within society and it is the belief of the Astronist Tradition that religion had replaced the role that philosophy had once forged.

[2:23:5] But we must not dwell in the histories of nations and their traditions for too long as we will not gain an understanding of the approaching future if we do not see it in this way; we must see the future as connected, yet distinct from the past if we are to form a new way of civility.

[2:23:6] Because Astronism holds reascensionism at its heart, it prioritises the recentralisation of philosophy, its mass embracement, and the societal refocus on philosophy; whether this replaces religion is a consequence that cannot be helped for perhaps the two cannot be equally emphasised?

[2:23:7] This is not the belief of the Astronist Tradition which insists that philosophy and religion can hold equal and differentiated roles in society, but only if compromises are made on behalf of the religion to allow philosophy to rise to a rank of influencing the masses.

[2:23:8] By this notion, Astronism holds no contentions towards religions despite their involvement in the undermining of philosophy, however, it bases its main principle along that of moratorism.

[2:23:9] Astronism holds a moratorist orientation in relation to its approach to how religious institutions should interact with philosophical topics, but what exactly is a moratorist approach?

[2:23:10] Astronism holds the belief of moratorism and practices moratorion which is characterised by the notion that religious institutions should have no authority when it comes to cosmical affairs, and believes that such institutions should not get involved, or comment upon such affairs, especially when their comments regress from the scientific facts of reality and of Common Logic.

[2:23:11] Common Logic in this sense is appellated as such in order to differentiate official statements of opinion and belief orientation from logic, the latter of which is characteristic of religious traditions in response to a topic.

[2:23:12] Astronism does not enter the territories of religion by describing in great depth a new form of divinity, and neither does it entirely concern itself over marriage, sexuality, theology, and takes a pluralist approach to eschatological issues so as to mitigate itself whereas in the case of religions, they must hold steadfast to one element of belief as is another differentiation between philosophy and religion.

[2:23:13] By this justification, the Astronist Tradition does not believe that religious traditions should impede upon the areas of contemplation towards which Astronism dedicates itself for the held belief is perhaps best characterised by the phrase; don't not enter our arena and we shall not enter yours.

[2:23:14] Moratorism is classified as a philosophy while moratorion is classified as a practice and therefore the implementation of moratorism does not always resemble the principles set forth by the philosophy itself.

[2:23:15] Moratorion is officially the prohibition of religious institutions from publicly preaching about cosmical affairs, especially when they are found to be spreading falsities or regressive opinions about The Cosmos and its exploration; specifically, this relates to the governmental implementation of the philosophy of moratorism.

[2:23:16] Astronism is steadfast in its belief in the implementation of moratorism, but it also must be stressed herein the potential dangers of its implementation if the implementor is not true to the philosophy itself and its principles.

[2:23:17] Moratorist thought is obviously expected to be opposed by the religious traditions, but this does not concern The Institution of The Philosophy of Astronism which is to be henceforth designated as the preserver of moratorism and its implementation as moratorion.

[2:23:18] It is important to note how the philosophy of moratorism remains central to Astronist thought as itself being the preserver of philosophy and philosophical astronomy and its implementation in society; moratorism also remains central to the essence of Astronist Philosophy.

[2:23:19] To return to the original insentensations of this discourse, moratorism further widens the chasm between Astronism and the various religious traditions and institutions but this considered to be a necessary widening factor.

[2:23:20] Moratorist thought is about further categorising and differentiating the territories of Astronism from those of the religious traditions and from a perspective of moratoriation, ideology is considered to be its implementor rather than philosophy itself.

[2:23:21] Moratorism is a philosophy, moratoriation is a practice, and ideology is the implementor of moratorism and therefore the practitioner of moratoriation; we must never forget the importance of moratorism and the principles it stands for and how this will impact upon the society in which moratoriation is applied.

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[2:23:22] If I ask you about what you believe regarding death, The Universe, and The Cosmos within it, and if you say to me nothing, or your face displays bewilderment, then I shall tell you to leave and not return until you have used your mind and have thought about these higher entities beyond yourself and your own ways.

[2:23:23] Now, if I ask the same question to another, even if their reply is so illogical, irrational, and aphiosophical, I shall do nothing but commend their efforts in thought for, if you truly do believe in the Philosophical Spirit, there should exist no shame in expressing one's opinions, no matter how illogical, or irrational they may truly be.

[2:23:24] In essence, I have greater respect for those whom share their illogical and irrational thoughts than for those whom do not share their thoughts at all, simply because they haven't given the time to ponder upon the question posed.

The Comparison of Perspectives (Comparology)

[2:24:1] The comparison between different forms and systems of thought is an important element of study for religions and ideologies, as is demonstrated by the established of the subject of comparative religion and in order to continue on in this same vein of knowledge, the Astronist Tradition herein develops the discipline of study of comparology.

[2:24:2] This discourse within logicology is dedicated to the discipline of comparology which deals with the comparison of Astronist views on other philosophies, religions, ideologies, cults, and principally focuses on different cosmologies.

[2:24:3] Comparological study extends the tradition of comparing different forms of belief, thought, and methods of practice as well as generally different worldviews and understandings of existence which the Astronist Tradition considers to be important so as to continue on with developing a philosophical heritage which comparison, criticism, and analytical investigation remain at the core of.

[2:24:4] Comparological study is important for another fundamental reason as it remains a self-bolstering study which entails the notion that greater comparological study will lead to a greater understanding of what the Astronist philosophical tradition is because by comparing, the study of Astronism is bolstered and therein becomes more developed from its comparison to other traditions.

[2:24:5] We begin with our comparological studies by addressing the various different cosmologies that have developed over the course of human history and apply these cosmologies to the Astronist Cosmology and its perspective as to formulate a full comparison between the two.

[2:24:6] Firstly, we must address the most pertinent and extolled of all cosmologies to the Astronist Tradition beside the Astronist Cosmology itself which is the Copernican Cosmology which primarily espoused heliocentrism, thus changing humanity's view of The Cosmos and more importantly, humanity's place within it forevermore.

[2:24:7] The heliocentric cosmology founded by Copernicus and further established by both Kepler and Galileo maintained that The Earth revolved around The Sun rather than The Sun around The Earth, and certainly not that The Earth is the center of The Universe as had been believed previously.

[2:24:8] To the Astronist Tradition, heliocentricity can be considered in one of two ways, the first of which is the scientific and empirical aspect which was mentioned in the previous insentensation as that focuses on the actual scientific findings of the cosmology.

[2:24:9] However, the Astronist Tradition identifies a second perspective on heliocentrism which focuses more on the microcosm that heliocentrism was and remains as in a wider contemplation of humanity's place in The Cosmos for heliocentrism remains the first empirical and fully formed system of understanding that did not place The Earth and subsequently humanity at the centre of the cosmological system.

[2:24:10] The Astronist Tradition stresses this aspect of understanding heliocentrism for one of two reasons; the first is because this presents heliocentrism to mean something that effects humanity and our role and position in the cosmological hierarchy and its systems, and the second reason is because this emphasises a philosophical undercurrent and measure of heliocentrism that is perhaps missed out from the empirical and scientifically oriented aspects of Copernican, Kepler, and Galileo's works.

[2:24:11] The Astronist Tradition of course concurs with heliocentrism heliocentricity is considered to be the necessary precursor to cosmocentricity and a progression away from geocentricity which still is considered to hold a strong grip in the hearts and minds of people despite science's opposition to it; the termination of geocentricity, and a subsequence anthropocentricity, of which both are intertwined, is one of the major elemental goals of Astronist Philosophy.

[2:24:12] Furthermore, the Astronist Tradition extols both the concept and model of heliocentrism and those whom were instrumental to its founding due to the major impact it has held on human development, as well as the course of religions and philosophies alike and the belief remains here on in that if the Copernican Revolution did not occur then the Astronist philosophical tradition would not exist for the Astronist Tradition is founded upon inspirations of the discoveries of those astronomers, visionaries, and philosophers past.

[2:24:13] To conclude, despite the fact that cosmocentrism, or cosmocentricity is not a scientific or empirical doctrine with its origins resting in philosophy, the Astronist Tradition also considers heliocentricity, or heliocentrism to also be philosophical at its core as well as scientific, thus pertaining to the Tradition's emphasis of the philosophical aspects of heliocentrism.

[2:24:14] We now move on to our next cosmology of comparological address that is the long established Chinese Cosmology, which the Astronist Tradition understands to be characterised by its conflation philosophical notions and approaches to the discussion of cosmology.

[2:24:15] The basic premise of Chinese Cosmology rests on the idea that the universe (as equivalent to The Cosmos in the Astronist Tradition) is a single organism and that a holistic approach to its understanding should be taken rather than a composite one.

[2:24:16] This is both concurred and disagreed with in the Astronist Cosmology which forms existences as wholes in its cosmology, but also stresses the compositeness of those

existences, especially The Cosmos and The Universe from the progenies, phenomena, and realms within them; this is why the Astronist Cosmology can be described by the term herein introduced as holopoly.

[2:24:17] Holopoly is the concept that The Cosmos and The Universe in the Astronist Cosmology can be and should be equally considered according to holism and compositism, which pertain to the whole and the elemental parts of something respectively.

[2:24:18] Holopolism, as the belief orientation encapsulating the concept of holopoly, is considered to be the superior way of understanding and approaching cosmological study, thus diverting from the Chinese Cosmology which focuses purely on a holistic view of the universe.

[2:24:19] The holopolistic way of understanding both The Universe and The Cosmos is considered to be superior by the Astronist Tradition as the only surefire way of completely understanding these realms of existence as they exist both in a distinct wholeness and a distinct compositeness to one another.

[2:24:20] Meanwhile, Astronists are expected to understand The Universe both according to its wholeness and its compositeness in an equal simultination known as isomination which involves considering something in two seemingly opposing or dichotomic aspects both simultaneously and equally.

[2:24:21] The Astronist Tradition understands and accepts the essential premise and reasoning for Chinese Cosmology holding a holistic view, but maintains its primary complaint of Chinese Cosmology that by understanding The Cosmos and The Universe according to their wholenesses deprives the cosmology from understanding the important elements within the wholes that formulate its nature as well as holding a more practical perceptual ability for humans to interpret.

[2:24:22] The next of the cosmologies of our comparological address is that of Chaucer's Cosmology which the Astronist Tradition holds as its central objection focuses on its opposition to the conflation of astronomy and astrology in Chaucer's works but Chaucer is not to be blamed for this as ignorance does not conflate to blame in this context.

[2:24:23] However, Astronism praises the deep affection that Chaucer felt for astronomy and the importance of astronomy in reckoning time which became one of astronomy's central roles throughout its premodern history although the Astronist Tradition is not entirely fond of this role that astronomy used to play.

[2:24:24] In the centrality that astronomy is provided by Chaucer in his works, Astronist Philosophy considers this to be reminiscence and precursory to its own actual centralisation of the subject which lead to the creation of concepts and subjects such as

astronocentricity, astronomy, cosmocentricity, as well as almost all of the occurrological activities.

[2:24:25] The Astronist Tradition ultimately extols Chaucer for his contributions to the history of astronomy and its philosophisation, but it must be noted herein that the extent of the influence of Chaucer's Cosmology on the Astronist Cosmology in comparison to the great influence of other cosmologies, such as the Copernican, Galilean, and Big Bang cosmologies, holds considerable disparity.

[2:24:26] Brahe's Cosmology is the next cosmology of our address in this discourse to which the Astronist Cosmology is fundamentally opposed to due to Brahe's belief in an unmoving earth at the centre of the universe rather than following the concurred Copernican cosmology as aforeaffirmed in this discourse and by explaining this, there is no need to further elaborate.

[2:24:27] A modern cosmology that has held and continues to hold a strong influence over the Astronist Cosmology is the Big Bang Cosmology which, when considered across the entire course of history on the study of cosmology and the development of different cosmologies, was created in close proximity to that of the Astronist Cosmology.

[2:24:28] It is for this reason that the Astronist and the Big Bang cosmologies hold a strong bond especially from the Astronist perspective and the Big Bang Cosmology's influence on the way in which the Astronist Cosmology has formed and despite the general concurrence between the two cosmologies, there are some conflictions.

[2:24:29] The Big Bang Cosmology is concurred with due to the empirical nature of its founding; that the universe began with a creation point or singularity before which space and time did not exist, and to the end of this definition, the Astronist viewpoint adds "for that particular cosmos".

[2:24:30] However, in the Astronist Cosmology, it is believed that The Cosmos is part of a wider Universe and that many Big Bangs, or inceptions as they are known, have occurred for each of the cosmoses in The Universe.

[2:24:31] Therefore, Big Bang Cosmology rests at the heart of the Astronist Cosmology which expands beyond the Big Bang Cosmology itself therefore without the Big Bang Cosmology there could not exist the concept of the infinite amount of cosmoses within The Universe as is upheld by the Astronist perspective.

[2:24:32] The Atomist Cosmology is the doctrine that all natural phenomena are to be explained in terms of the motion and contact of imperceptible and immutable particles.

[2:24:33] Atomism regards phenomena according to its atomic proportions while holism regards phenomena according to its holistic, physical, and perceptual proportions.

[2:24:34] Amphism is the view that regards importance to both of these outlooks throughout its philosophy yet may hold tendencies towards one or the other known as Atomic Amphism, or Holistic Amphism.

[2:24:35] Orientationally, the Astronist Cosmology is Holistic Amphism due to its agreement and respect for both atomism and holism, yet its tendency to focus on the physical and perceptual elements of natural phenomena to form philosophical notions therefore Astronism is majoratively amphistic.

[2:24:36] We now move onto a cosmology of the one of the greatest, if not the greatest philosopher of all time, Aristotle, whom remains of the most highly extolled figures in the Astronist extollative tradition.

[2:24:37] The essential premise of Aristotle's Cosmology, as also characteristic of other similar cosmologies, is concerned with the nature and movements of celestial bodies, as well as the formation of the idea of their concentric patterns, thus forming the foundations of concentricity.

[2:24:38] While Aristotle's cosmology is appreciated for without this cosmology, the later cosmologies of greater accuracy and reality would have not been able to base their cosmologies from any other, the cosmology is inevitably opposed due to its own opposition to that of the Copernican Cosmology to which the Astronist Cosmology is aligned and in concurrence with.

[2:24:39] However, the Astronist Tradition, when considering Aristotle and his works maintains the principle that the inception of thought is hardest while the extension or alteration of what already exists is an easier feat, the former of which Aristotle and his intimate contemporaries are characteristic while the latter is characteristic of later astronomers and philosophers.

[2:24:40] Astronist Philosophy and Cosmology does not recognise Dante's Cosmology as it is based in a non-Astronist and a non-cosmocentric system of thought, though it is respected for its contributions.

[2:24:41] The next of the cosmologies to address in Astronist terms is Dirac's Cosmology which also is not recognised as it is theoretically inconsistent, incorrect and is also not relevant to the Astronist Cosmology.

[2:24:42] The significance of certain large numbers and the variability in time of the gravitational constant is the basic premise of Dirac's Cosmology thus making it redundant to the further development of the Astronist Cosmology.

[2:24:43] Early Greek Cosmology as a collective term encompassing many of the cosmologies of the Ancient Greek philosophers is approached to with respect and extollation due to the foundational and precursory role played.

[2:24:44] However, none are accepted as cosmologies except only theoretical approaches to understanding cosmology according to ancient philosophical theories and worldviews, but to say that they are fully formed cosmologies is exaggeratory at best.

[2:24:45] Greek eschatology did not involve The Cosmos and stars as it focused on the nature of the underworld as the direct opposite to the Astronist Cosmology, and therefore it not recognised, and is in fact opposed to by the Astronist philosophical tradition.

[2:24:46] The next of the cosmologies addressed in this discourse is Egyptian Cosmology which holds a particularly interesting and prominent role within the Astronist cosmological perspective.

[2:24:47] The role of astronomy in Egyptian eschatology is apparent and is both respected and extolled by the Astronist Tradition due to its several appearances in tomb decoration and therefore the astronomical centrality to Egyptian understandings of the world, life, and death itself.

[2:24:48] The earliest depictions of human astronomical understanding are accredited to the ancient Egyptians and for this reason again, their attempts at understanding cosmology are extolled despite their primitivities.

[2:24:49] However, the cosmologies proposed by Egyptian civilisations are not officially recognised by the Astronist Cosmology due to their relative irrelevance to the present day concerns of cosmology, though the spiritual and eschatological significance of astronomy in Egyptian Cosmology is of exollative and respective status, as aforementioned.

[2:24:50] Furthermore, there is certainly something for the Astronist Tradition to learn and take inspiration from with regards to this astronocentric eschatology of the Ancient Egyptians, especially in its application to an Astronist context for although the Astronist Eschatology is not directly inspired by the Ancient Egyptian Eschatology, the astronomical aspects of this ancient eschatology is something that the Astronist Tradition can draws links to with regards to its own eschatological ideas.

[2:24:51] The next of the cosmologies to be briefly addressed within this discourse is Eudoxus' Cosmology which remains unrecognised and is not considered irrelevant though is nonetheless extolled and respected by the Astronist philosophical tradition.

[2:24:52] Galileo's Cosmology is the next cosmology of our address and is, by the Astronist Tradition, considered to be worthy of extremely high extollation and respectation due to Galileo's dissemination of the heliocentric model of cosmological understanding which is of course considered to be the necessary precursor to the Astronist cosmological understanding as aforeaffirmed.

[2:24:53] Galilean philosophy goes beyond its advocacy for heliocentrism because of Galileo's persistence in challenging the establishments of his day, thus by the essence of the Philosophical Spirit which prioritises enquiry, opinion, challenge, and dispositions of constant philosophisation.

[2:24:54] Galileo's resoluteness in the face of the most powerful organisations of his day for the purpose of a cause in which he believed is also one of the main reasons for his high extollation in the Astronist philosophical tradition in addition to his actual findings.

[2:24:55] Furthermore, Greek Cosmology is extolled and respected by the Astronist Cosmology due to its intertwinement and great amount of influence over the earliest developments in philosophical study and contemplation and some of the earliest philosophers.

[2:24:56] Therefore, the time and context of this cosmology is considered to hold greater relevance than its actual contents in relation to modern understandings of the universe which hold great disparity when compared to the understandings found in Greek Cosmologies.

[2:24:57] Of the non-religious cosmologies addressed in this discourse, we finally reach Herschel's Cosmology which the Astronist Tradition, and subsequently Astronist Cosmology is respective and appreciative of for Herschel's Cosmology progressed astronomers and the wider world beyond focusing on a planetary and cometary centred cosmology and moving towards stellar-centred cosmology and introducing the study of stellar astronomy.

[2:24:58] This is of extreme fundamentality to the Astronist Cosmology and forms an essential precursor to how the Astronist philosophical tradition understands the universe.

[2:24:59] Furthermore, in addition to the Copernican and Galilean cosmologies addressed in this discourse, Herschel's Cosmology is also considered to have played a foundational role in the development of philosophical concepts such as cosmocentricity being the prime example.

[2:24:60] It was Herschel's predisposition to look beyond The Solar System to the cosmic progenies and phenomena beyond that opened up humanity's understanding that there existed countless many more systems of stars beyond the confines of The Sun and its own system, thus acting as the precursor the study of galaxies and of course, beyond those, the universe itself.

[2:24:61] Perhaps the greatest parallel drawn between Herschel's Cosmology and the Astronist Cosmology is the principle to think far beyond that which has already been considered and studied, which the Astronist Tradition expects all its adherents to naturally complete for without such thoughts beyond the known into the unknown, we would not have any of the cosmologies mentioned herein.

[2:24:62] This is because each of them have followed the principle of thinking beyond the rest of humanity's current capacity to do so in respect to the time, location, and context of their beginnings.

[2:24:63] We now move on to an important subcategory within different cosmologies which moves away from the secular, cultural, or scientific cosmologies that have been addressed in the first part of this discourse and to move towards addressing the various religious cosmologies that have developed over the course of human history in different civilisations, as influenced by, of course, religion primarily, but also ideology, politics, world affairs, language, societal structures, and government.

[2:24:64] Principally, the notion of religious cosmologies in general is opposed by the Astronist philosophical tradition due to its adherence to the omnidoxically introduced philosophy of moratorism which religious cosmologies fundamentally break and therefore, the Astronist Tradition is opposed to their existences.

[2:24:65] No religious cosmologies are to be taken seriously or as imnemnic approaches to cosmology, more as metaphorical approaches according to the Astronist Tradition, although in the context of comparology, they are addressed due to the nature of comparological study itself which encompasses comparisons of all beliefs and systems, despite whether the Astronist philosophical tradition agrees or disagrees with them.

[2:24:66] Islamic Cosmology is the first religious cosmology that we shall address in this discourse and it is this cosmology that the Astronist Cosmology does not recognise due to its tendency to borrow and depend upon the theories and concepts of preceding cosmologies (seven heavens cosmology) with a change of terminology marking the only differences in some instances.

[2:24:67] When the majority of a cosmology's ideas are repetitions of earlier ideas with different names, this is a practice that is not considered to form any worthiness to a system of thought, especially not a cosmology which poises itself to be respected; this practice of repetism as it shall be henceforth known does not command any respectation, and therefore the Astronist Cosmology does not recognise Islamic Cosmology.

[2:24:68] Furthermore, Astronist Cosmology rejects all anthropocentric or anthropotranscendental notions found within the Islamic Cosmology, especially regarding the role of humanity in the universe, which Islamic Cosmology considers the former to be integral to the latter as it holds that the universe would not able to exist without humanity.

[2:24:69] Focuses more on the relationship between God and the universe rather than the structures, functions, and creation of The Cosmos (as the universe is known as in the Astronist Tradition) itself unlike in the Astronist Cosmology which focuses heavily on the functionalities of The Cosmos, as well as the nature of its progeny and phenomena rather

than some transcendental elements of The Cosmos which, it is admitted and acknowledged, they are discussed, yet they are certainly not made a central focus.

[2:24:70] Perhaps it is in this notion of disparity between centralities that defines the main difference between a religious cosmology and a philosophical cosmology, with the former focusing much more on the divinical and transcendental aspects of the universe (which still remains opposed under moratorium) while in philosophical cosmology, the actual elements, structures, patterns, functions, and occurrences in The Universe and its cosmoses are centralised in study and contemplation.

[2:24:71] Now that we have covered one of the most fundamental differences between the Astronist (philosophical) and Islamic (religious) cosmologies, we come to one of their similarities which is found in the notion that both are hierarchical in their approaches to cosmology.

[2:24:72] The Astronist Cosmology holds a clear hierarchical structure of elements, realms, and existences with clear distinctions between different levels and the positions of these different aspects are provided with clarity; this is the same for religious cosmologies, and in this context, Islamic cosmology.

[2:24:73] However, within this similarity, we ironically find another dissimilarities which is that despite the fact that both the Astronist and Islamic cosmologies hold hierarchical structures, the components of these hierarchies are drastically different for humans are placed at a much higher level in the Islamic cosmological hierarchy than in the Astronist cosmological hierarchy for example.

[2:24:74] Therefore, in order to form some element of clarity, when we say that there exists a similarity of hierarchies between Astronist and Islamic cosmologies, we mean literally that; that there does exist a similarity for they both have hierarchies, but the natures of those hierarchies, the positions that each aspect given, and the general approach to the construction of such hierarchies form no similarity between the two cosmologies.

[2:24:75] It is by this notion that we see that we must be specific in what we are comparing and therefore this is an important lesson for comparologists to heed when they are making comparisons; clarity of comparisons is key to disabling interpreters from distorting the words of the comparologist.

[2:24:76] Aforementioned in our subdiscourse on Islamic Cosmology and the Astronist opinion on this particular religious cosmology, the Islamic Cosmology was accused by the Astronist Tradition of supporting anthropocentric or anthropotranscendental notions, the latter of which we shall now address and formulate into a concept and belief.

[2:24:76a] So, that which shall henceforth be known as anthropotranscendentalism refers to the belief that humanity is either equal to, or is transcendent, superior, or in some better than The Cosmos itself either intellectually, spiritually/divinically, or physically; this is

rejected by the Astronist Cosmology and the wider Astronist philosophical tradition which in response follows antianthropotranscendentalism.

[2:24:77] Another fundamental complaint that the Astronist Cosmology holds with the Islamic Cosmology, as is characteristic of the Astronist Cosmology's complaints towards other religious cosmologies, is that there is no recognition of any of the other features of the universe that present day astronomers, philosophers and laypeople take for granted to know and perceive.

[2:24:78] There is no concept of solar systems, of galaxies, or of "space" itself and there is no address on the now established fact that The Earth is a planet like the other planets visible from it, or that stars are other suns, just very far away.

[2:24:79] Quranic cosmology is primarily limited to that which is visible to the naked eye further distancing it from the Astronist Cosmology which is complex, embraces the compositeness of The Cosmos, and is innemnic by the majority of its nature due to the time, location, and context of its founding.

[2:24:80] This leaves a chasm between Quranic and Astronist cosmologies, the latter of which addresses element of existence, cosmological structure, systems, and orders that the

[2:24:81] Islamic Cosmology simply does not address and for this reason, there exists an immense disconnection between what Islamic Cosmology addresses and what the Astronist Cosmology addresses with an unresolvable disparity identified to be in existence between them whereby the latter of which far outpaces the levels of discussion of the former on the topic of cosmology.

[2:24:82] Finally, another important point of contention between the two cosmologies addressed in this discourse is the Quranic attempt to undermine the progenies and phenomena of The Cosmos by considering them to be a "lower heaven", which is fundamentally rejected by the Astronist Tradition.

[2:24:83] The Astronist Tradition does not make any connection between the notions of a heavenly paradise purported to be accessible to humans in the afterlife with the only connection made between cosmic progeny and phenomena being that they are products of divinity that are physically and spiritually closer to The Divine than humanity is.

[2:24:84] By this notion, the Astronist Tradition raises cosmic progeny and phenomena to a higher state than humanity (which is considered to exist within the category of progeny) while the Quranic approach attempts to lower the statuses of cosmic progeny and phenomena, either to a level below that of humanity, or to a level that undermines their direct divinity, which is considered in the Astronist cosmological tradition.

[2:24:85] Now that we have addressed Islamic Cosmology, we come to address Biblical Cosmology which itself is inclusive of the Christian religious tradition's understanding of

cosmology, which also includes the Christian view of the role and position of humanity in the cosmological hierarchy.

[2:24:86] The Astronist Cosmology is fundamentally opposed to that of the Biblical Cosmology and does not recognise Biblical Cosmology due to its irrelevance to actual immemorial cosmology.

[2:24:87] The Astronist Tradition considers the Biblical Cosmology to be a distraction from actual cosmological topics and entities of contemplation as the Biblical Cosmology is centred on the development of The Earth, its flora, fauna, and humanity too.

[2:24:87a] Despite the apparent irrelevance of the majority of the biblical narratives, the Astronist Tradition does provide some credit to the biblical writers in their development of the notion that the universe is a well-ordered, ordered, and structured entity.

[2:24:87b] However, the question of the study of the Biblical Cosmology is considered to be a moratorational issue as it is an instance in which a religion is involving itself in the affairs of The Cosmos and it is therein that the Astronist Tradition takes issue and contention.

[2:24:88] The only context in which biblical cosmology is praised is for its contributions to early understandings about the cosmos, but to take it as a serious cosmology is tantamount to a form of fundamentalism which is how creationism is identified by the Astronist Tradition.

[2:24:89] The next of the religious cosmologies that we shall consider in this comparological setting is Jain Cosmology which is markedly less so dismissed and rejected than others due to its unique approach and the absence of mythological elements, as well as its differentiation from the anthropocentric, geocentric, and non-Astronist concepts found in other religious traditions.

[2:24:90] The Astronist Cosmology holds a similarity with the fundamentals of Jain Cosmology in that they both believe in the infinity of the universe (which the Astronist Cosmology capitalises so as to become the recognisable "The Universe").

[2:24:91] However, despite this similarity, there exists a deep dissimilarity when the point is raised that Jains do not speak of multiple cosmoses within The Universe thus showing divergence from the Astronist Cosmology.

[2:24:92] Additionally, Astronist Cosmology departs further from Jain Cosmology when addressing the shape of The Cosmos and The Universe, which Jains hold to be a unique, yet unproven understanding of the shape of these two realms of existence which does not correspond to that of the Astronist Cosmology which considers at least part of its understanding of the shape of The Cosmos and The Universe to be immemorially inspired.

[2:24:93] The next of the religious cosmologies of our attention herein is the Bahai Cosmology which, after short studies, there can be found a fundamental dissimilarity between these two cosmologies from the outset with the division of Bahai Cosmology into five realms and the Astronist Cosmology seeing three higher existences in The Divine, The Universe, and The Cosmos.

[2:24:94] However, the Astronist Cosmology of course extends further by introducing the three lessers known as The Chaos, The Mytra, and The Betwixity which means that there are six realms that are therefore existent in the Astronist Cosmology in contrast to the Bahai Cosmology's five realms.

[2:24:95] There does exist a sense of anthropocentrism and anthropotranscendentality from the Bahai Cosmology which, as has been aforeaffirmed both throughout this discourse and the disquisitions of The Omnidoxy, is opposed to by the Astronist Cosmology, thus demonstrating further divergences between these two cosmologies.

[2:24:96] The ancient and long-established Buddhist Cosmology is the next of the religious cosmologies of our address herein and like the Jain and Hindu Cosmologies, the Buddhist Cosmology holds there to be no ultimate beginning nor a finality to the universe which, as omniaffirmed throughout this discourse and others, is the appellation equivalent to The Cosmos in the Astronist Cosmology with The Universe being considered infinite in the Astronist Cosmology which therefore shares a parallel to these Indian-originating cosmologies.

[2:24:97] Another parallel is found in the divisions of the cosmology into six cosmological realms of rebirth as is the six higher and lessers in the Astronist Cosmology, though the natures, attributes, and purposes of these realms hold dramatic differences, as well as the general outlook of the Astronist Cosmology and how it holds disparity when compared to that of the Buddhist outlook.

[2:24:98] We should also look in a simultaneous motion at the Hindu Cosmology in close proximity to its Buddhist and Jain successors on the Indian subcontinent.

[2:24:99] The Hindu Cosmology considers all of existence to be cyclical while the Astronist Cosmology is notably linear in its approach to cosmological understanding as is demonstrated by those which are collectively appellated as The Cosmic Narratives and relates to the notion that each individual cosmos of The Universe as having its own unique narrative that is absolutely unique from all other cosmoses in The Universe and remain linear and distinct from one another.

[2:24:100] Despite this fundamental difference, the Astronist Cosmology holds respectation and extollation for the Hindu approach to cosmology due to its diversity of concepts and theories which in turn demonstrates the vastness and philosophicity of the tradition that is arguably the widest spread organised philosophy in the world.

[2:24:101] Mormon Cosmology is the next cosmology addressed in this discourse and differs from the Biblical Cosmology despite establishing itself as a Christian tradition as it does not share the same cosmology to other forms of the Christian religious tradition.

[2:24:102] The Mormon Cosmology holds some important similarities with the Astronist Cosmology, especially in the belief in sentientism (which is an Astronist term) in the existence of many inhabited worlds other than The Earth which is considered to a major element of similarity between these two cosmologies.

[2:24:103] However, the theological interconnections between planets and certain ones being closer to the throne of God are not recognised as innemnic by the Astronist Cosmology and are therefore both unrecognised and rejected.

[2:24:104] Other beliefs such as the doctrine that Jesus Christ visited other worlds is also not recognised by the Astronist Cosmology and is rejected.

[2:24:105] Gnostic Cosmology is also not given any recognition by the Astronist Cosmology and little similarities can be drawn between these two cosmologies and therein ends our address of this form of cosmology.

[2:24:106] Meanwhile, the relationship between the Astronist and Raëlian cosmologies is marred with complexities due to the array of similarities and differences and the close-knitted nature between such similarities and differences.

[2:24:107] The Astronist Cosmology holds many similarities with the Raëlian Cosmology, especially in the context of humanity for the Astronist Cosmology agrees with Raëlians in the belief that life can be created on other planets, especially through terraforming, molecular biology, and cloning.

[2:24:108] However, the Astronist Cosmology believes that other planets already hold non-anthropoc civilisations which is not as defined in Raëlism and its cosmology.

[2:24:109] Astronist Cosmology also does not recognise any of the supernatural beliefs in Elohim nor does it support any stereotypical ideas surrounding extraterrestrial life.

[2:24:110] However, the practices of cloning in Raëlism go far beyond their purposes and presence found in Astronism which does not provide a focus or centrality to cloning as it seems to be in Raëlism.

[2:24:111] Zoroastrian Cosmology is the final cosmology directly connected to a religious tradition that is to be address in this discourse and it remains a cosmology that many other religious cosmology owe their concepts and for this reason, the Zoroastrian Cosmology deserves respectation.

[2:24:112] However, the Astronist Cosmology designates the Zoroastrian Cosmology as fundamentally narrativistic, mythological, and metaphorical in its premise and is therefore rejected as a cosmology to be taken seriously.

[2:24:113] Moving on to cosmologies that are not directly related to a religious tradition, we come to address Evolutionary Cosmology as derived from Darwinian theories which centre themselves on the idea of natural selection rather than supporting the design argument held serious implications for religious cosmologies and rendered them practically illogical to believe.

[2:24:114] It is, therefore, for this reason as to why the Astronist Cosmology deems such cosmologies to be irrelevant as they are not considered to hold any immemoriality, or any argument to stand up against that of Evolutionary Cosmology, as manifested by Darwinism.

[2:24:115] Focusing on the evolutionary developments of cosmical progeny and phenomena as real, changing, and constantly augmenting entities which is a major component of the Astronist approach to understanding the functionalities and the compositeness of The Cosmos itself.

[2:24:116] Periodic Cosmology is the next set of cosmologies of our contemplation which includes cosmologies that are characteristic of a particular person, era, or civilisation, and typically only thrived during those particular areas, or times until new cosmologies formed.

[2:24:117] Examples of which would be Megalithic Cosmology, Medieval Cosmology, Plato's Cosmology, Mesopotamian Cosmology, and Native American Cosmologies.

[2:24:118] Each of these cosmologies, although they are typically not recognised by the Astronist Cosmology as immemorial, serious, or relevant cosmologies, are all extolled and respected due to their contributions to the overall history of cosmological philosophical contemplation which has led to the discoveries and developments of more recent astronomers and philosophers and the traditions that have sprouted since their innovations.

[2:24:119] Without these preceding cosmologies, the Astronist Tradition does not believe that the latter cosmologies would have come about due to its belief in the Prior-Latter Principle which holds that that which has occurred prior must have had an intrinsic impact on that which occurred afterwards.

[2:24:120] Further to this, the Astronist Tradition designates cosmology, in its contemplational sense rather than its practical and theoretical sense, to be wholly the territory of philosophy as derived from rationality and not to be a territory of religion, as it once was. This is laid down by the philosophy of moratorium.

[2:24:121] Addressing Romanticism in the context of cosmological study manifests itself as Romantic Cosmology which focuses itself on “the original unity of man and nature in a Golden Age; the subsequent separation of man from nature and the fragmentation of human faculties; the interpretability of the history of the universe in human, spiritual terms; and the possibility of salvation through the contemplation of nature.”

[2:24:122] This does not mean to say that Astronism sides itself with Enlightenment and classicism as the opposites to romanticism as there are many examples in Astronist Philosophy that are reminiscent of romanticist approaches despite being in different contexts and methods, such as the focus on inspiration in many parts of Astronist philosophical practices as in aspects of Cosmic Devotion, subjectivity as manifested by the Philosophical Spirit, and an emphasis on the primacy of one’s individuality in all mental, physical, spiritual, and philosophical contexts.

[2:24:123] The Astronist Cosmology’s views on Cosmic Ancestry, which is to be henceforth known as cosmoancestrism in an Astronist philosophical tradition.

[2:24:124] Astronist Philosophy describes Cosmic Ancestry less severely than other traditions and sees it as the belief in the origin of life coming from space rather than originating from on The Earth and coming from a comet for example.

[2:24:125] This theory is not opposed by the Astronist Tradition and depending on the inimic developments in this recently theorised notion, the Astronist Tradition is expected either to distance itself or proximate itself with the theory, but in the present situation of the theory, the Astronist Tradition holds a tendency to lean towards this notion as it is cosmocentric at its heart.

[2:24:126] That which is known in non-Astronist and pre-Astronist contexts as cosmic pluralism, or the plurality of worlds, refers to the Astronist belief known as sentientism which is a belief in addition to The Earth, the existence of sentient life on other planets; Astronism is a staunch defender of this belief and it remains one of The Seven Tenets of Association.

[2:24:127] As two belief orientations within sentientism, those which are known as anthroposentientism and nonanthroposentientism.

[2:24:128] The former of these holds that there exists humans on other planets like humans on The Earth which is opposed by the Astronist Tradition as Astronists believe only in the existence of other humanoids, but not exactly humans are humans are considered unique in that respect due to the evolution of The Earth.

[2:24:129] Meanwhile, nonanthroposentientism maintains the notion that there does not exist any sentient beings on other planets that in any way resemble humans, but there may include humanoids on other planets due to humanoids not interjecting the evolutionary path of humans on The Earth.

[2:24:130] We must now move on to a broader comparological discussion that does not only address cosmologies of different persons and traditions, but instead makes comparisons between Astronism and other traditions, systems of thought, religions, cults, and concepts in their holistic states.

[2:24:131] The first of these non-cosmological aspects of comparology focuses on Astronism and its views on that which is known as exotheology.

[2:24:132] Astronism of course does not designate itself as an exotheological philosophy and neither does it orient its philosophy around exotheological issues, though it does address them as part of wider contemplations about The Cosmos in Cosmic Philosophy.

[2:24:133] Astronism persists that the discussion of extraterrestrials is absolutely necessary and should always be a topic that Astronists should debate amongst themselves.

[2:24:134] This also involves the potential cultural impacts of extraterrestrial contact which again should be centralised as a topic of discussion for Astronist philosophers and Astronists in a wider sense.

[2:24:135] We shall now begin to discuss the various different forms of religion and how Astronist Philosophy approaches these religious tradition and by conducting a comparological investigation, we shall hopefully make conclusions about how Astronism considers its interaction with such religions, thus demonstrating the relationships between these religions.

[2:24:136] Bábism focuses on the unknownness of godliness which demonstrates a parallel to the concept of The Divine in Astronism which, by its nature and appellation, is fundamentally made vague, unknown, and decentralised with intention.

[2:24:137] Astronism shares little other similarities with the tiny tradition of Bábism and so herein our discussion ends.

[2:24:138] Astronism and Bahá'í Faith are intended, by the works of The Institution, many encounterments due to the presence of Bahá'í growing worldwide.

[2:24:139] Astronism welcomes its interactions and integrations with the Bahá'í Faith, particularly due to this religious tradition's recognition of many of the world's major religious and philosophical traditions.

[2:24:140] It is not the ambition of Astronism to be recognised by the Bahá'í Faith, but it is instead hopeful that it can work together for the faith to achieve one of the faith's main precepts of the unity of all people in a world order, as well as the rejection of racism and nationalism.

[2:24:141] Philosophically, however, Astronism holds little in common with the Bahá'í Faith, but it is in this very notion that we strike at the core of the faith to work towards the unity of all peoples and their beliefs despite their differences.

[2:24:142] Astronism and Christianity are expected to hold a longer and complex history from the very outset compared to the relationship Astronism, also to be known as Kosma, as well as by others appellations, and other religious traditions.

[2:24:143] This is in an overall Christian theological and philosophical context while comparisons between Astronism and denominations of Christianity focus more on the specific doctrinal differences between The Philosophy and the denomination which, notably, are not addressed within The Omnidoxy for their presence is best suited elsewhere so as not to continue on about traditions that are not entirely relevant Astronism itself.

[2:24:144] Astronism's main concern with Christianity overall are the links between Christianity and astronomically related subjects including Christianity fundamental rejection of life on other worlds, the anthropocentricity that rests at the heart of Christian theology, as well as the outlooks held by many millions of Christians about the heliocentric model and its apparent falsities.

[2:24:145] Further to this, the Astronist Tradition also criticises Christianity for its apparent lack of astronomical centrality which, due to the errors of religions on this part, has led to the creation of moratorium in order to protect such subjects from the distortions of religious traditions.

[2:24:146] Despite this, the Astronist Tradition does identify one of the main connections made between Christianity and astronomical influence is the Star of Bethlehem which stands as the central aspect of the nativity story.

[2:24:147] Perhaps this link to the Christmas Star presents a sign of the centrality and importance of The Cosmos in Christianity that has been repeated downplayed and undermined throughout the entire history of the Christian religious tradition, as is expected by the Astronist Tradition.

[2:24:148] Christians believe in the miraculousness of the Star of Bethlehem and Astronism interprets this as astronomical entities and occurrences as being central elements and even leading to the decisions and events elemental to Christianity, thus pertaining to the potential cosmocentricity of Christianity that has been subverted and forgotten.

[2:24:149] Still regarding the Christmas Star, Astronism embraces the view of Mormons that the Star of Bethlehem was an actual astronomical event which the Astronist Tradition accepts than some godly act or angelic occurrence.

[2:24:150] Astronism does not hold any opinions about the actual doctrine of the Star of Bethlehem itself or any other element of Christianity as Astronism is not a Christian denomination and therefore it does not intend to hold any regard to the doctrines themselves, but the purposes of comparological study, we must make enquiries and criticisms of Christian doctrine from an Astronist perspective.

[2:24:151] Astronism rejects both the view of the Jehovah's Witnesses and the Seven-day Adventists on the Star of Bethlehem, both groups of which intend to undermine the inclusion of the Star of Bethlehem at the heart of the nativity which removes the notion that there exists a sense of cosmocentricity in Christianity.

[2:24:152] Particularly that of the Jehovah's Witnesses, which considered the Star of Bethlehem to be a product of some satanic influence which is rejected by the Astronist philosophical tradition on the basis that such views undermine the role of the cosmic progeny in the Christian narrative, thus diverging from the notions set forth herein by the Astronist Tradition with regards to the Christian religious tradition.

[2:24:153] Whilst Astronism typically holds a theistic perspective on most concepts, no matter how undefined it is, especially when comparing it to the traditional religious structures, it has been argued there are pockets of non-theistic, or perhaps even atheistic concepts, especially when regarding the indistinct nature of what the philosophy calls The Divine.

[2:24:154] In most other theistic philosophies and religions, a greater definition is given to the wants and needs of God from humanity, but due to the argued incentrality of humanity to The Divine, this is not discussed in large amounts of detail, and could be argued to run closer to Ietsism, and other related concepts.

[2:24:155] Another topic within Astronist Theology is that of Divine intercession and the relationship between The Divine and humanity which is widely referred to throughout the philosophy.

[2:24:156] It is generally interpreted that Astronism does not support, especially not to the extent of Christianity, the intercession of God in human life specifically, but instead has direct intercession on the events of The Cosmos and The Universe.

[2:24:157] But also, the philosophy does support the idea that God has created a destiny for every person; it could perhaps be evidently argued that Astronism supports theological concepts of a monotheistic nature, due to their never being any mention of other Divine beings, other than The Divine itself.

[2:24:158] One of the largest divergences of Astronism from Christianity is that the philosophy doesn't seem to support the idea that humanity could be connected to God in any way beyond the fact that God created humanity itself.

[2:24:159] The most central tenet of Christianity is the belief in Jesus Christ as the Son of God in human form, but fundamentally, from a theological, conceptual, and theoretical point of view, Astronism does not support this concept.

[2:24:160] Astronist Christians, or Astro-Christians, have skirted around this major deviation in theological concept by affirming that God did intercede with humanity in the creation of Jesus Christ, but they also acknowledge the concept that beyond this, God has had no intercession, and places greater emphasis on the concepts surrounding The Cosmos.

[2:24:161] Due to the nature of philosophy, as defined in The Twenty-Five Refoundations of Philosophy within The Grand Centrality, no Astronist philosophy is defined by one concept alone, and the exclusion of a particular concept makes the philosophy no less functional.

[2:24:162] The influence on Astronism from Christianity is, however, vast mainly due to the location of its founding being in the United Kingdom, one of the largest Western powers, and a country with a long Christian history.

[2:24:163] This can be witnessed by some of the culturally inherent concepts within The Philosophy, especially within the language used, and the ethical, moral, and social concepts expounded by Astronism.

[2:24:164] The majority of the elements of Christianity are inherently foreign to the Astronist philosophical tradition including all the events in both the Old and New Testaments which hold no significance, or indeed any reference in Astronism, except for their comparological inclusion herein.

[2:24:165] This forms a distinct disconnection between Christianity and Astronism for the two are different in almost every way, even down to the fact that they are fundamentally disparity in their designations with the former being a religion and the latter a philosophy which departs them from the outset.

[2:24:166] Everything from their basic structure, the majority of the issues they address, the central elements of them both, their histories, social teachings, and the source of their inspirations are all intrinsically disparate which makes for different comparological investigations between the two.

[2:24:167] Despite this, there are aspects of Astronism that are perhaps reminiscent of some sort of Christian organisation with disciplines of study such as missiology and ecclesiastical polity directly and admittedly being inspired for the creation of tiritology and naological polity respectively.

[2:24:168] Astronism holds deep and fundamental issue with Christian theology in the sense that it contrasts with the ideas of Astronist Philosophy, however, the acceptance of

Christianity and the acknowledgement of all its traditions and contributions to human civilisation are nonetheless important and supported by the Astronist Tradition.

[2:24:169] The next of our comparological addresses is focused on Gnosticism as a formed religious tradition and how The Philosophy of Astronism interprets Gnosticism.

[2:24:170] Astronism rejects gnostic teachings of the evilness of matter and the goodness of spiritual elements, however, Astronism accepts the unknowable God aspect, but does not recognise that god's actions and intercessions in the creation of other spirits, thus demonstrating the mixed views held by Astronism towards Gnosticism.

[2:24:171] To further add to this mixture of criticisms, neither does Astronism agree with the gnostic ideas of an evil spirit creating the universe, nor does it subscribe to the idea that to achieve salvation, one must learn a secret knowledge.

[2:24:172] This is because firstly The Philosophy of Astronism does not centralise salvation nor does it believe, as a philosophy, in secret knowledge for it upholds the notion that knowledge is open to all as part of Astronism's alignment to its designation as a philosophy as defined in The Twenty-Five Refoundations of Philosophy.

[2:24:173] In conclusion, there exist fundamental and irrevocable disparities between the essential beliefs and principles of the Astronist philosophical tradition and the Gnostic religious tradition.

[2:24:174] The Druze are the next of the religious group that we going to briefly comparological investigate in this discourse and essentially, Astronism holds a likening for the incorporation of elements of different philosophies into the Druze belief system, but it does not agree with the secretive theology of the Druze.

[2:24:175] The references to that which is cosmic is appreciated by the Astronist Tradition, yet the majority of the ideas within the Druze religion are not held or centralised by Astronism including reincarnation, the transmigration of the soul, cyclical rebirth, and the centralisation of a deity.

[2:24:176] Therefore, there exists so little similarity between Astronism and the Druze religious group that their in-depth comparison is difficult as a balance between similarities and differences is difficult to formulate, but essentially both Astronism and the Druze religious group are diametrically disproximated from one another in the orientations they hold as well as by the topics they are focused on.

[2:24:177] The Islamic religious tradition is the next of the religions of our address in this discourse and there although their stands many parallels between Islam and Astronism, there also does exist some fundamental contrasts.

[2:24:178] One of the main element of a comparological investigation is the identification of how a religion, or another subject of the investigation is astronomically influenced due to that being of the highest priority for the Astronist Tradition.

[2:24:179] The moon and crescent symbol is astronomically influenced which The Philosophy of Astronism holds a likening for with regards to Islam as it demonstrates a certain cosmocentricity that is lacking from the symbols of other traditions.

[2:24:180] Astronism holds no issues with the staunch aniconism present in Islam as cosmic progeny and phenomena do not fall into either of the categories discouraged or even forbidden to be depicted in art, thus forming the tradition of Astro-Islamic Art which the Astronist Tradition hopes to vigorously establish and promulgate.

[2:24:181] Astronism greatly differs from Islam on the cultural and societal structures and functions including on the roles of women, LGBT rights, education, exorcisms, politics, and jurisprudence.

[2:24:182] Despite the many differences between The Philosophy of Astronism and the religion of Islam, The Philosophy of Astronism only works towards achieving harmony with Islam and its denominations.

[2:24:183] Astronism does not hold any other similarities or areas of interest with regards to the religion of Islam due to Islam's centralisation of theological issues, including that of the Oneness of God, Day of Resurrection, Angels, Predestination, and other theological topics.

[2:24:184] However, Astronism, as a philosophy rejects the words of a Sufi saint who stated ten ways in which people's beliefs point to Allah, the particular lines of contention are:

[2:24:185] "The Physicists; worshipping the natural properties, which are actually attributes of God and The Philosophers; worshipping the seven planets, which represents further names of God."

[2:24:186] The Astronist Tradition takes major contention with these words as they are immensely damaging to the true role of both physicists and philosophers, which remain two of the most extolled groups of people by the Astronist Tradition.

[2:24:187] Specifically, the Astronist Tradition does not take contention with any particular aspect of the words, but instead considers the tone of the entire two sentences to be completed in order to undermine, downgrade, subordinate, or decentralise The Cosmos and its progeny and phenomena in some way.

[2:24:188] The atmosphere that these two sentences presents does not sit well with the Astronist Tradition, particularly due to the apparent incentrality that these sentences convey regarding The Cosmos and its progeny and phenomena and for the Astronist

Tradition, the centralising of god is of stark contrast to the in centrality of god found in the majority of the Astronist philosophical concepts and notions.

[2:24:189] The comparological investigation between Astronism and Judaism is primarily focused on the Astronist view of modern Jewish philosophy, as well as the incorporation of Astronist philosophical notions into a Jewish scholastic apparatus and worldview; also of concern is the Astronist view on Zionism.

[2:24:190] Jewish philosophy holds very few similarities with Astronism, particularly due to the starkly different originations of the two forms of philosophical approach, yet the Astronist philosophical tradition and its component culture and institutions are all-embracing and accepting of Jewish philosophy and culture, as well as the Jewish people in general.

[2:24:191] Perhaps one of the most controversial elements of Astronism and Judaism's relationship is the Astronist acceptance and support for Zionism, as reaffirmed herein and now in this discourse of The Omnidoxo.

[2:24:192] Zionism is considered by the Astronist Tradition to be an important element of Jewish unity and supports the notion for a Jewish homeland which has now been established as the State of Israel, though the Astronist Tradition and its institutions do not support some of the activities of the State of Israel; it is only the principle of Zionism that the Astronist Tradition supports.

[2:24:193] Astronism and the Rastafari movement (Rastafarianism) share little similarity with one another with the former either outright rejecting Rastafari ideas, or at least holding a stance of disproximation to them, thus demonstrating the lack of relevance that Astronism considers to be held by the Rastafari movement.

[2:24:194] The Astronist Tradition holds no contention with Rastafari culture, or Rastafarianism as a social and political movement, yet Rastafarianism's theological notions do cause the most contention.

[2:24:195] Of course, the majority of the interactions expected to occur between Astronism and Rastafarianism will do so in Ethiopia, Jamaica, and other countries in the Caribbean with the majority of the interactions between The Philosophy and this religion expected to consist of cultural infusion whereby elements of Rastafari symbolism are mixed with Astronist culture, art and rendition which the Astronist Tradition is not opposed to.

[2:24:196] Astronism and Zoroastrianism share very little in common along cosmological, eschatological, and philosophical lines, yet the main aspect that we must touch upon in this brief comparology is the respectation and extollation afforded to Zoroastrianism.

[2:24:197] Perhaps one may question why such respectation and extollation is provided? The reason is that the Zoroastrian religious tradition is the originator of many of the essential

elements of other religious traditions with messianism, judgment after death, heaven and hell, and free will being some of the major concepts that originated within its tradition.

[2:24:198] This is of immense importance to point out as without the influence of Zoroastrianism, it is difficult to see how many of the religions succeeding it would have flourished as they managed to do so because of the aforementioned concepts were already engrained in the minds of many after Zoroastrianism's creation of them, thus making it easier for later religions to use those already engrained concepts, ascribe new names to them, and create their own traditions.

[2:24:199] The Astronist Tradition herein ascribes the appellation of The Progenitor to the religion of Zoroastrianism and although little else of Zoroastrianism is of interest to Astronism due to the primitivity and disparity of the former compared to the latter, it is the respectation and extollation that the Astronist Tradition provides to Zoroastrianism that is the most important element of our contemplation of the religion.

[2:24:200] Astronism and Buddhism are two philosophies, the latter of which may also be described as a religion, that share a variety of concepts, practices, and beliefs unique to each of their traditions with little amount of contention between them, especially when comparing Astronism and its contentions with other religions in this discourse.

[2:24:201] Buddhism does not see humans as being in a special moral category over animals or as having any kind of God given dominion over them as Christianity does which is a notion not only also held by Astronism, but is also staunchly defended by the Astronist Tradition.

[2:24:202] According to Buddhist thought, "humans are seen as being more able to make moral choices, and this means that they should protect and be kind to animals who are also suffering beings who are living in samsara."

[2:24:203] The principle of this belief is also generally held by The Philosophy of Astronism, however, the notion involving samara, as well as other Dharmic concepts such as reincarnation, nirvana, karma and others are not recognised by Astronism, thus demonstrating a disconnect between these two traditions of thought.

[2:24:204] Buddhism also sees humans as part of nature, not as separate from it which is something that is also generally held within the Astronist Tradition as humans are considered to be products of cosmic progeny which classes them as derivations of the celestials as are animals and plants rather than separate in some spiritual or prophetic way.

[2:24:205] It is safe to state that The Philosophy of Astronism shares the least amount of contention with Buddhism, and perhaps Hinduism too, than any of the other religions mentioned in this discourse which is either down to the disproximity of these philosophies from one another and therefore their paths do not cross to cause contention.

[2:24:206] Or it could be put down to the generally similar atmospheres of both Astronism and Buddhism with their focuses on interpreting existence without the reliance or centrality on the notion of a creator god although there does exist some contention between the cosmologies of Astronism and Buddhism, as aforesaid.

[2:24:207] Astronism and Hinduism, as aforementioned in this discourse, hold little contention in comparison with other religions, however, the Astronist Tradition does not accept the concepts of reincarnation, karma, samsara, moksha, or the stages of life upheld by the Hindu tradition amongst many others, but it does acknowledge them to exist and hold important value in Eastern philosophical systems.

[2:24:208] The reason for Astronism's disacceptance of such Dharmic concepts is because they hold no presence within the beliefs, cosmologies, disciplines, and theories of the Astronist philosophical tradition.

[2:24:209] Astronism respects Hindus for their pursuit of knowledge and understanding of truth and agrees with the notion that truth is eternal, but from the Astronist perspective, it shall never be possible to reach ultimate truth for we reside within a realm of limitation known as The Cosmos.

[2:24:210] Astronism understands truth in three ways existent as Divine Truth, Cosmic Truth, and Perceptual Truth; the former of which relates to ultimate and eternal truth which is unattainable by all that is cosmic by its nature; the median of which refers to the truth in The Cosmos and all the other cosmoses of The Universe which refers to when truth varies from cosmos to cosmos in The Universe.

[2:24:211] The latter of which refers to the truth perceived by humans which refers to all human knowledge and belief, both proven and that which remains unproven; no aspect of Perceptual Truth can truly be considered to be a certainty for the perceptual, sensory, and emotional experiences of humans, and other forms of sentient life, distort such truth; this understanding of truth and its nature perhaps do not align with the Hindu philosophical notions regarding truth.

[2:24:212] Astronism does not officially recognise the theological understandings of Hinduism for example the belief in Brahman as the ultimate truth and reality, as well as the polytheistic nature of Hinduism as part of Astronism's own system of thought, but maintains that such non-Astronist beliefs can still be followed in simultination to being a Hindu.

[2:24:213] Additionally, as is the stance taken towards other non-Astronist scriptural texts, The Vedas are not recognised by the Astronist philosophical tradition as holding ultimate authority in the Astronist Tradition.

[2:24:214] Other aspects of Hinduism are also not recognised by the Astronist Tradition including the Hindu purpose to achieve dharma and the immortality of the individual soul which is rejected by Astronism, as well as the focus on the achievement of moksha which is again not a recognised concept within Astronism.

[2:24:215] Astronism and Jainism hold a similar relationship as Astronism and Buddhism and Hinduism as they all originate from an Eastern Dharmic religious tradition.

[2:24:216] Again, reincarnation and karma as the most important elements of Jainism are not considered within the Astronist philosophical tradition and neither are some distinct Jain beliefs such as The Three Jewels and the Twelve Vows, yet they still remain respected and extolled for their contributions to Eastern systems of thought.

[2:24:217] As the final instalment of the Eastern Dharmic faiths, Sikhism and its comparison to Astronism hold many understandings of recognition from Astronism to Sikhism with very little contentions, if any at all.

[2:24:218] From gathering an understanding of Sikhism, the Astronist Tradition considers there to be no areas of contention for Astronism towards Sikhism and the fundamental ten principles beliefs of the religion with all such beliefs not considered to oppose Astronist thought in any way, thus making the philosophy and the religion very compatible to one another.

[2:24:219] The Astronist Tradition intends to bring to Sikhism one aspect that seems to be sorely lacking from the religion which is an astronomical angle both in philosophy and practice, as is the commonmost element that Astronism tends to inject into all non-Astronist systems of thought.

[2:24:220] The Astronist Tradition intends to incorporate this apparent seamless compatibility between Astronism and the Sikh religion into practical functions by orienting its Institution towards helping Sikh communities, showing Sikh peoples how their religion is bolstered through the introduction of Astronism into their lives, and how by doing so, they will not defy their religion.

[2:24:221] Astronism and Confucianism are diametrical in the majority of the circumstances of their founding with the former originating from 21st century England espousing cosmocentricity while the latter originates during the 5th century BC in China focusing on societal function, basic ethical principles, and the prioritisation of familial relations; perhaps there is no greater disparity than between the origins of these two philosophical traditions.

[2:24:222] Astronism extends respectation and extollation to Confucius as the founding father of a major philosophical system and the Astronist philosophical tradition holds no contentions with that of the Confucian system, primarily because neither of these philosophies cross paths in their focuses so there is no instance for contention to occur.

[2:24:223] A related philosophy is Neo-Confucianism which, like its predecessor of Confucianism, does not have any contentions with The Philosophy of Astronism because again, the two philosophical systems do not overlap in teachings with practices such as introspection and meditation in Neo-Confucianism deserving both respectation and extollation from the Astronist Tradition.

[2:24:224] Astronism and Shinto are a philosophy and a national religion respectively and perhaps immediately demonstrate no similarities to students, yet the reality is quite different upon deeper contemplations.

[2:24:225] Shintoism “focuses on ritual practices to be carried out diligently to establish a connection between present-day Japan and its ancient past,” which, despite the foreignness of rituals to Astronism, the latter part of the description is resonant to Astronism because in Astronist Philosophy, the actions, beliefs, and thoughts of the present are considered to be reflective by the past and inspired by the future.

[2:24:226] The notion of the interconnection between the past, present, and future by the conduct of contemplation, belief, and subsequent practice is an concept of importance within Astronist Philosophy, and is also considered so by the Astronist Tradition, and is to be henceforth known as omnitemporalism, for it demonstrates the importance and intertwinement of thoughts, beliefs, and practices in all the past, present, and future Elements of Time as they are appellated.

[2:24:227] Shintoism can also be described as “the religion of public shrines devoted to the worship of a multitude of ‘spirits’ or ‘essences’ suited to various purposes such as war memorials and harvest festivals, and applies as well to various sectarian organisations.”

[2:24:228] Perhaps the greatest disparity between Astronism and Shintoism are the differences in the practices of the latter in comparison to the former, though the atmospheres of both of these systems of thought hold greater similarity to one another.

[2:24:229] One of these similarities in essence is demonstrated by the concept of Kami which “refers to the singular divinity, or sacred essence, that manifests in multiple forms: rocks, trees, rivers, animals, places, and even people can be said to possess the nature of Kami.”

[2:24:230] The concept of Kami perhaps best similarised to the concept of The Divine in the Astronist Cosmology, and one of the most pertinent elements of Shintoism is its focus on the connection and centrality of natural phenomena to greater means and causes, the atmosphere of such a concept is supported by Astronism.

[2:24:231] As aforeaffirmed, the practices of Shintoism demonstrate the greatest of disparities with Astronism, thus forming the largest areas of contention between these two

systems of thought, particularly due to Shinto's practices focusing on divination, spirit possession, and shamanic healing.

[2:24:232] These practices are generally rejected or disrecognised by the Astronist Tradition for they are all foreign to not only Astronist Philosophy, but also wider philosophy too.

[2:24:233] According to Shinto thought, "Kami refers particularly to the power of phenomena that inspire a sense of wonder and awe in the beholder (the sacred), testifying to the divinity of such a phenomenon," and when described in this sense, the approach of the Astronist Philosophy is very proximated to that of Shintoism.

[2:24:234] The notion that natural phenomena hold the collective power of wonderment and inspiration is a central concept in The Philosophy of Astronism that holds particular connection to the concept of cosmocentricity which itself places particular importance to the inspiring abilities of natural phenomena, particularly those of a Cosmic Nature, more so than those of an Organic Nature.

[2:24:235] In Shintoism, the notion of "Kannagara refers to the law of the natural order," which is another element of Shintoism that is of immense connection to Astronism as The Philosophy remains consistently expressive of the existence of a cosmic orderity and system as an extension to the general natural order.

[2:24:236] Unique ritualistic ceremonies and the centrality of the Japanese nation are at the centre of Shinto and although these elements of the religion are foreign to Astronism and remain inconsistent to the practices and ambitions of The Philosophy, they are still provided with respectation by the Astronist Tradition for their immense powers of inspiration.

[2:24:237] Therefore it does remain difficult for Astronism to relate to Shinto, though there are many elements in its naturalistic theology and cosmology that are considered to be similarly important elements within Astronist Philosophy which have been addressed herein.

[2:24:238] The comparological discussion of Astronism and Taoism is of particular interest, especially due to their similar designations as organised philosophies, yet their originations are so greatly in disparity, particularly according to the time periods and locations of their mutual founding.

[2:24:239] Taoism denotes the principle that The Tao is "the source, pattern and substance of everything that exists" which forms a resemblance to the role and function of The Divine from the Astronist Cosmology as its own source, pattern, and substance of all existence.

[2:24:240] “Taoist ethics vary depending on the particular school, but in general tend to emphasise wu wei (action without intention), naturalness, simplicity, spontaneity, and the Three Treasures: compassion, frugality, and humility.”

[2:24:241] In default, the Astronist approach to ethics support such humble notions of goodness and righteousness, but in arguable disparity with Taoist ethics, takes a more realistic approach to the feelings, desires, reactions, and ambitions of humans in their personal quests, as formed through their own knowledges and circumstances.

[2:24:242] “Taoist cosmology is cyclic; relativity, evolution and the notion of how 'extremes meet' are main characteristics,” which, despite the fact that the Astronist Cosmology expounds linearity and infinity rather than cyclicity, the justifications of the Taoist cosmology through relativity, evolution, and the contact of extremities are used to justify the linearity of the Astronist Cosmology.

[2:24:243] In Taoism, “the universe is seen as being in a constant process of re-creating itself, as everything that exists is a mere aspect of qi, which when condensed, becomes life and when diluted, it is indefinite potential”.

[2:24:244] Despite the fact that Astronism does not recognise the Taoist ontological and cosmological approach for its does not conform to the Astronist Tradition, it does not reject it entirely and so therefore, in some sense, Taoist thoughts are expected to exist in some elements and groups within the wider Astronist philosophical tradition, despite the Tradition’s orientation itself towards linearity, though via concepts such as The Omniverse and others, the notion of a recreating universe is not foreign to Astronism.

[2:24:245] “Qi is in a perpetual transformation between its condensed and diluted state; these two different states of qi, on the other hand, are embodiments of the abstract entities of yin and yang, two complementary extremes that constantly play against and with each other and cannot exist without the other.”

[2:24:246] There are many instances wherein a yin and yang dichotomy can exist within the Astronist Cosmology, perhaps most notable demonstrated in the higher form via the relationship between The Cosmos and The Universe, or the relationship between The Cosmos, The Universe, and The Divine thus forming a trichotomy.

[2:24:247] In another instances, a yin and yang scenario can be found in a composite sense through all the different instruments of study found and utilised in the Astronist philosophical tradition to derive concepts and conclusions of understanding for the vast majority of the instruments of study are based upon the comparison of opposites, thus demonstrating a centrality on many composite versions of the wider yin and yang understanding of existence which forms a greater connection between Taoism and Astronism than was perhaps previously realised.

[2:24:248] "Human beings are seen as a microcosm of the universe and as a consequence, it is believed that deeper understanding of the universe can be achieved by understanding oneself."

[2:24:249] This notion in the context of Astronism is partly true, but Astronism does not consider a deeper understand of oneself to be the primary, or superior form of a better understanding of The Cosmos and The Universe for this is considered to be an element of anthropocentricity from the Taoist thought that Astronist thought rejects.

[2:24:250] Therefore, from a cosmocentric, or Astronist viewpoint, more and more observations, inspirations, and contemplations focusing on The Cosmos will eventually lead to a greater understanding of The Universe and The Divine and all other higher existences.

[2:24:251] Astronism maintains that the answers to existence lay in humanity's greater focus on The Cosmos rather than focusing on themselves which is constructs a direct counternotion to the principles expounded by Taoism, thus demonstrating a divergence of thought between the two traditions.

[2:24:252] However, the Astronist Tradition does agree with the first part of the above notion of Taoism that humans remain as microcosms to the universe for they are considered to be derivations of cosmic progeny as part of Organic Nature, but it is the prioritisation of the understanding of oneself rather than the understanding of The Cosmos as the paramount that is difficult for Astronism to accept with regards to the Taoist notion.

[2:24:253] This is because Astronist thought posits that existential answers do not just lay in the microcosmic elements of existence, namely humanity, but instead are best found and understand through the observation and contemplation of the underivated cosmic progeny and phenomena for they show a greater direct connection to divinity than humans do; furthermore, any notion of anthropocentricity is rejected by Astronist thought.

[2:24:254] "Taoism can be defined as pantheistic, given its philosophical emphasis on the formlessness of the Tao and the primacy of the "Way" rather than anthropomorphic concepts of God."

[2:24:255] This element of Taoist cosmology and theology is acknowledged by Astronism, especially due to the similar conceptualisation of The Tao when compared to The Divine, however, it is important to note that the Astronist Tradition does not ever make an ethical connection between The Divine and what humans and any other sentient being should morally be doing, thus diverging from the notion of the Way in Taoism.

[2:24:256] Further to this, the notion of the rejection of anthropomorphism in Taoism is also considered important to Astronist thought which demonstrates another similarity between

how these two philosophies share some parallels, but equally share just as large disparities with each other.

[2:24:257] “The pantheon of Taoism is characterised by higher and lesser deities that move up and down in significance according to their activities.”

[2:24:258] This demonstrates another point of contention and divergence between Astronism and Taoism because Astronism, despite the Astronist Tradition’s adherence to disproportionalism with regards to a prohierarchal view of higher existences, it is not believed that these different existences can move up and down in their significances which demonstrates the divergence between Astronism and Taoism.

[2:24:259] This belief regarding higher existences and their abilities to move and down in the hierarchy is to be known as henceforth known as vermotionism, and despite its rejection by the Astronist Tradition, it is still expected to exist in some form in the wider Astronist philosophical tradition.

[2:24:260] Vermotion relates to how something, either physically or conceptually, is able to move vertically in a hierarchy according to a present change in circumstances.

[2:24:261] “Fortune-telling, mediumship, and astrology are significant in Taoism,” which demonstrates a similarity in divergence as was demonstrated between the differences in practice between Astronism and Shintoism, and herein we have come across a similar divergence in practice coupled, despite some similarities in thought between these two philosophies.

[2:24:262] All three of these practices that remain important to Taoism are not recognised or accepted by the Astronist Tradition, and cannot be easily found in the wider Astronist philosophical tradition, except perhaps for the latter of the three, astrology, which Astronist Philosophy continues to have a difficult relationship with.

[2:24:263] Chinese folk religion involves the “veneration of forces of nature and ancestors, exorcism of harmful forces, and a belief in the rational order of nature which can be influenced by human beings and their rulers as well as spirits and gods.”

[2:24:264] The beliefs and practices of Chinese folk religions are of immense foreignness to the Astronist philosophical tradition in its entirety with the majority of their concepts and practices being either unrecognised or opposed by the Astronist Tradition, with the only exception being that the Tradition holds respect for Chinese folk religions in their efforts to propound the notion of a “rational order of nature” which is likened to the Astronist approach in understanding the functionalities and systems of the organic world, as a derivation of the cosmic world.

[2:24:265] Worship in Chinese folk religions generally involves devotions to “a multiplicity of gods and immortals, who can be deities of phenomena, of human behaviour, or

progenitors of lineages," which remains another element of the Chinese folk religions that is foreign to Astronist Philosophy.

[2:24:266] Other elements of Chinese folk religion involve the notions of "heaven as the transcendent source of moral meaning", "breath and energy animate the universe", "the veneration of ancestors," and "moral reciprocity".

[2:24:267] The first of these elements is rejected by the Astronist Tradition due to the notion that some divine entity posits morality to humanity because of its transcendence above all else in existence which is opposed so as to remove morality from divinology, with the oppose being a very religious and theologically-based assumption.

[2:24:268] However, philosophy, and especially the Astronist Tradition, hold that there exists no connection between transcendent beings and the dictation of morality which is considered to be a tool invented by religious traditions to control the masses through notions primarily based on fear.

[2:24:269] Shamanism also plays a role in Chinese folk religion which is another point of contention for The Philosophy of Astronism as shamanism in general is rejected as a practice by the Astronist Tradition.

[2:24:270] Falun Gong, as the next of the religious traditions to be comparologically addressed, expounds "truthfulness, compassion, and forbearance through the adherence and cultivation of these values."

[2:24:271] These simple notions of morality are not contested by Astronist Philosophy with another central element of adherence to the religion existing as the cultivation of a certain "moral rectitude and the practice of meditation, practitioners of Falun Gong aspire to eliminate attachments, and ultimately to achieve spiritual enlightenment."

[2:24:272] This aspect of Falun Gong is considered to be a repetition of Buddhist philosophy which expounds the elimination of all suffering with the prospect of achieving enlightenment in a state of nirvana; for this reason, the Astronist Tradition acknowledges such concepts as ultimately Buddhist in origination though accepts that the methods and practices incorporated into Falun Gong may be somewhat unique to its own tradition.

[2:24:273] "The nature of the cosmos doesn't change, and it is the only standard for determining who's good and who's bad so to be a cultivator you have to take the nature of the cosmos as your guide for improving yourself."

[2:24:274] This particular element of philosophy in Falun Gong has been pinpointed due to its relevance to the Astronist philosophical tradition and this is an element of thought that the Astronist Tradition takes inspiration from when it is oriented towards cosmocentricity; the notion that by observation and understanding of The Cosmos one is better equipped to improve themselves is an inspired notion attributed to Falun Gong.

[2:24:275] It is the notion of cultivation that the Astronist Tradition is particularly interested in for the extraction of improvements for oneself from The Cosmos is considered to be a notion of particular importance in Astronist Ethics therefore this becomes an ontological issue and this notion is to be known as cultivationism.

[2:24:276] The fact that the belief orientation of cultivationism is directly inspired by the concepts of Falun Gong which proximates these two initially disproximated systems of thought, however, the majority of the other practices and concepts of Falun Gong remain foreign to Astronism, and largely unrecognised.

[2:24:277] Cheondoism “places emphasis on personal cultivation, social welfare in the present world, and rejects any notion of an afterlife,” which are all notions that The Philosophy of Astronism accepts, but does not necessarily centralise these notions in the same as Cheondoism, though their general natures cannot be said to be non-Astronist in orientation.

[2:24:278] Cheondoist thought is strongly influenced by Confucianism, but incorporates Korean shamanism, thus distinguishing it from being purely a Confucian school of thought, but because of the introduction of shamanistic practices, this further disproximates Cheondoism from Astronism as Astronism rejects shamanism due to its reliance on personal divinatory inspirations and proclamations.

[2:24:279] Caodaism is the next of the religious traditions to be considered comparologically and is a system of thought primarily holding the “Cao Dai to be the supreme deity, believed by Caodaists to have created the universe.”

[2:24:280] This principal aspect of Caodaism isn’t rejected by Astronism for this expounds monotheism which is a respected belief orientation by the Astronist Tradition and also remains present within many aspects and interpretations of the Astronist philosophical tradition, despite the differences in appellation that Caodaists ascribe to their supreme deity.

[2:24:281] “The symbol of the faith is the Left Eye of God, representing the yang (masculine, ordaining, positive and expansive) activity of the male creator, which is balanced by the yin activity of Mother Goddess, the Queen Mother of the West; the feminine, nurturing and restorative mother of humanity.”

[2:24:282] This aspect of Caodaism is generally opposed by Astronism because it directly attributes human gender identities to a godly or divine entity which is a form of anthropomorphism which Astronism is characterised as generally rejecting and opposing, especially because of the anthropocentric roots of such belief orientations.

[2:24:283] “Adherents engage in practices such as prayer, veneration of ancestors, nonviolence, and vegetarianism with the goal of union with God and freedom from saṃsāra and duality constitutes the harmonious balance of the universe.”

[2:24:284] It is important to make a digression here particularly we introduce the concept of Astronist Philosophy that shall be henceforth known as recompositionism which essentially observes The Cosmos as internally comoving entity that is constantly seeking the rebalance and recomposition of its component elements.

[2:24:285] This belief orientation within the Astronist philosophical tradition does hold controversy because it is primarily premised through the observations, thoughts, and feelings manifested in sentient minds and circumstances.

[2:24:286] However, recompositionists also relate their notions to cosmic progeny and phenomena by arguing that the rebalance and recomposition of sentient affairs is purely a derivation of the same rebalancing and recompositional occurrences between progeny and phenomena in The Cosmos.

[2:24:287] Recompositionist thought is very closely associated with the notion of comovement as it supports the notion that The Cosmos and The Universe are comoving, but also that there is intracomovement in occurrence whereby elements and entities within The Cosmos are also comoving for the purpose of rebalance and recomposition.

[2:24:288] Recompositionist concepts are perhaps best demonstrated through the corporeal and anthropic instances from which the orientation originates because of the clearer instances of comovement, rebalance, and recomposition in occurrence in situations that are most resonative to anthropic circumstances; this relates to the Clarity of Ideas notion.

[2:24:289] The Clarity of Ideas notion, which is also to be henceforth known as resonativism, postulates the idea that concepts, theories, and belief orientations may not be best understood in reality by the masses through their applications to cosmic examples, and should therefore be applied, wherever suitable, to anthropic circumstances so that they shall be better understood and accepted as a result.

[2:24:290] This is also considered to be controversial orientation because it may be seen as giving into an anthropocentric view of circumstances rather than a cosmocentric one, the latter of which is of course posited by the Astronist Tradition and so therefore, resonativist approaches are considered to be not only non-Astronist, but anti-Astronist because they are anthropocentric in leaning.

[2:24:291] Resonativists may postulate that their beliefs are only held because of the realistic circumstances of promulgating a concept or belief orientation to the masses who require to be told the concept through examples and consequences that either direct involve humans, or at least affect human life in some way so as to form the resonance for greater understanding.

[2:24:292] As we now return to our comparological discussion of Caodaism, one of its most important beliefs involves the notion that “before the creation of the universe, there was the "dao", the infinite, nameless, formless, unchanging, eternal source.”

[2:24:293] This notion, despite its inconsistency with the Astronist understanding of The Universe, does resonate when considering the Astronist concept of The Divine due to the understanding that The Divine did exist before all else as the creator of The Universe.

[2:24:294] The Caodaist notion that “the negative and positive principles of the universe are the components of the eternal nature,” is resonative to the Astronist Tradition due to the consideration that there exists many dichotomies throughout existence, but the eternality of these is disputed by the Tradition as eternality demonstrates universality and divinity.

[2:24:295] “In terms of the cosmos, faithful Caodaists believe there are heaven and hell, which are the main destinations for souls after death.”

[2:24:296] This pre-Astronist and non-philosophical eschatology is not followed by the Astronist philosophical tradition, especially regarding heaven and hell and the transversion of the soul as the actual existence of the soul is taken into question by the Astronist Tradition.

[2:24:297] The Caodaist eschatology involves the notions that “in order to go to heaven, souls are required to cultivate their virtues and/or devote themselves to spiritual causes without merit from the latter, they cannot escape the cycle of birth and death, but can improve their virtues and merit gradually to reach better places in the universe, including the 72 planets (ours is the 68th), the 3,000 worlds, the four great cosmic regions, and the thirty six heavenly planes.”

[2:24:298] This cosmically-themed eschatology is to the respectation and extollation by the Astronist philosophical tradition merely due to its cosmical theme, however, the actuality of the eschatology and the notions it expounds remain foreign and unrecognised by the Astronist Tradition.

[2:24:299] The comparological investigation into Astronism and African traditional religions covers a wide range of different religious beliefs, concepts, and practices which have developed across the African continent over the course of its history.

[2:24:300] “These traditions are oral rather than scriptural, include belief in a supreme creator, belief in spirits, veneration of the dead, use of magic and traditional medicine.”

[2:24:301] Perhaps one of the greatest distinctions between Astronism and the various African traditional religions is that the former is documentary while the latter is

majoratively oral as it relies on the how religion is spoken and debated and this is how it is promulgated.

[2:24:302] The other aspects of the African traditional religions are generally foreign and unrecognised by the Astronist Tradition, nevertheless they remain accepted for the Tradition understands that The Philosophy will most likely be syncretised with such beliefs in African countries where these practices are most prevalent.

[2:24:303] “The role of humanity is generally seen as one of harmonising nature with the supernatural,” which is rejected by the Astronist philosophical tradition due to the role of providence that humanity is provided with this identity, especially because in Astronism, humanity’s role is considered to be reactive in the observation, inspiration, exploration, and enknowledge of The Cosmos rather than a proactive role.

[2:24:304] Therefore, the Astronist Tradition supports the belief orientation to be henceforth known as proactivism rather than the belief orientation that is to be known as reactivism.

[2:24:305] The notion that “the supreme deity is worshipped through consultation or communion with lesser deities and ancestral spirits,” is rejected by the Astronist Tradition for direct human interaction with deities and spirits is considered to be foreign to The Philosophy of Astronism and its own divinology.

[2:24:306] “The deities and spirits are honoured through libation and the sacrifice of animals, vegetables, cooked food, flowers, semi-precious stones and precious metals,” are two more practices of African traditional religions that all remain foreign to Astronist Philosophy, thus demonstrating the little amount of similarities between Astronism and the various African traditional religions.

[2:24:307] “The will of the supreme deity is sought by the believer also through consultation of divinities or divination,” which again remains foreign to the Astronist philosophical tradition due to the notion that humanity should seek direct interaction with divinity which is not considered to be existentially possible because of the limited existence within The Cosmos that disallows all interactions of humanity to The Universe and The Divine which reside outside of The Cosmos.

[2:24:308] “There is a general belief in a cyclical nature of reality,” in the African traditional religions which is rejected by the Astronist philosophical tradition, but it remains a foreign concept to the Astronist Tradition which maintains all cosmoses to be linear.

[2:24:309] However, The Universe and The Divine, due to their infinite natures, do defy this notion of linearity as they have always existed, but they also defy the cyclic reality notion for they both transcend beyond cyclicity by the notion that the cycles of reality must have been created in some instance, unless they themselves are infinite which would

mean they would have to be both universal and divine in nature; this remains a major point of contention for the Astronist Tradition.

[2:24:310] “The living stand between their ancestors and the unborn and in traditional African religions embrace natural phenomena – ebb and tide, waxing and waning moon, rain and drought – and the rhythmic pattern of agriculture,” which are less so foreign to the Astronist philosophical tradition due to such concepts remaining of interest, especially so the notion of the embracement of natural phenomena, cosmic progeny and phenomena of which are derivations.

[2:24:311] Vodou, the next of the religious traditions gaining our comparological attention in this discourse, revolves its own theology around a “distant and unknowable supreme creator,” which draws parallels to the concept of The Divine in the Astronist Cosmology for this too is distant, unknowable, and all-creative.

[2:24:312] That which this supreme creator is named, Bondye, “does not intercede in human affairs, and thus they direct their worship toward spirits subservient to Bondye, called loa.”

[2:24:313] The former part of this description of the Vodou understanding of the interactivity of that with divine essence being a non-interceding activity is resonative to the Astronist Tradition, especially the fact that the affairs of humanity are made distinct from those of divinity.

[2:24:314] According to Vodou thought, “every loa is responsible for a particular aspect of life, with the dynamic and changing personalities of each loa reflecting the many possibilities inherent to the aspects of life over which they preside.”

[2:24:315] In an propermissive sense, the notion of loa and its reflection in every aspect of life could be considered according to the different dichotomies demonstrated through instruments of study in the Astronist philosophical tradition, however, in an antipermissivist stance, this would not be well received and it is to the latter that the Astronist Tradition holds a tendency to slide to in the context of Vodou and its concepts.

[2:24:316] Digressing slightly, due to the inclusion of the term propermissive, it seems suitable to address herein that there exists two approaches in the Astronist philosophical tradition, in comparological study especially, of how something can be applied or interpreted.

[2:24:317] Propermissivism, as the belief orientation shall henceforth be known, refers to the instance in which the comparologer is lenient and obliging to the subject being investigated which is characterised by a tendency to make largely positive interpretations and comparisons of the subject, thus drawing a greater proximity between the relationship of the two subjects, when a neutral or unbiased comparologer may be less optimistic with their own interpretations and comparisons of the same two subjects.

[2:24:318] Alternatively, that which shall henceforth be known as antipermissivism which is a method of comparological investigation characterised by a distinct strictness and severity in their contemplations involving largely negative slants in their interpretations and comparisons of the subject being investigated while a neutral or unbiased comparologer may be more optimistic with their interpretations and comparisons of the same two subjects.

[2:24:319] If anything, the demonstration of these different realities for comparological study highlights their immense vulnerability to distortion depending on the intention of the comparologer, as comparologists may also be known, yet typically in a more colloquial and non-professional sense for a comparologer can refer to anybody conducting a comparological study while a comparologists suggests a person with greater scholarly understanding and background.

[2:24:320] Meanwhile, impermissivism refers to the belief orientation of neutral or unbiased interpretation which is generally considered to be either impossible by those whom subscribed to the two previously introduced orientations, or at least not providing an interesting or in-depth comparological investigation if an impermissivistic approach is taken.

[2:24:321] Returning from the digression now, we come to address some of the practices of the Vodou tradition which generally involves “the presentation of offerings, the creation of personal altars and devotional objects, and participation in elaborate ceremonies of music, dance, and spirit possession.”

[2:24:322] These forms of religious practice are of course foreign to the Astronist philosophical tradition due to their non-existence in its tradition, however, they are nevertheless respected while in fact some of their elements are not so disproximate from Astronist philosophical practices, especially involving the creation of personal devotional objects (the equivalent of which is Astronist Rendition), as well as the incorporation of music into some practices (the equivalent of which is the intrinsic relationship between Cometanic music and Astronist Philosophy).

[2:24:323] However, the other practices such as the presentation of offerings, spirit possession ceremonies, and the creation of personal altars do remain completely unrecognized and foreign to the Astronist philosophical tradition, and do remain rejected by the Astronist Tradition.

[2:24:324] The relationship between The Philosophy of Astronism and the religion of Umbanda remains strained as Umbanda is considered to be a reappellated religious tradition entirely created through reappellations of concepts and doctrines from pre-existing faiths and is therefore not considered to be worthy of further comparological discussion.

[2:24:325] Occultism is a wide-ranging tradition of beliefs and practices that vary depending on their location of origin and Éliphas Lévi had “stressed the need to solve the conflict between science and religion, something that he believed could be achieved by turning to what he thought was the ancient wisdom found in magic.”

[2:24:326] Such a resolution is not recognised by the Astronist Tradition as a suitable solution to the the apparent conflict between science and religion which philosophy itself is not concerned with for in this conflict, philosophy is the mediator and the middleground between the two conflicting parties, though its loyalties of course rest with the former rather than the latter.

[2:24:327] Furthermore, Hanegraaff remarked that “occultism was essentially an attempt to adapt esotericism to the disenchanted world, a post-Enlightenment society in which growing scientific discovery had eradicated the dimension of irreducible mystery previously present.”

[2:24:328] Noteworthy is that “rather than outright accepting the triumph of scientism, occultists sought an alternative solution, trying to integrate scientific progress or modernity with a global vision that will serve to make the vacuousness of materialism more apparent.”

[2:24:329] It seems that the occultists struggled with the shifting dominators in knowledge in the world and the general rising dominators in society in general such as materialism and consumerism and therefore attempted was the fusion of scientific progress and modern society.

[2:24:330] However, the Astronist Tradition considers this to have already occurred and remains existent at the centre of the Astronist philosophical tradition through the progression of space exploration and discovery, as is manifested through astronocentricity into the daily functions of society.

[2:24:331] For this reason, the Astronist Tradition holds great respect for the occultists and their ambitions to reverse the domination of materialism and consumerism in society through demonstrating their negative effects on the society they hold domination over.

[2:24:332] Occultism in a general sense is said to be encompassed by three main practices which include astrology, natural magic, and alchemy, the two formers of which are rejected by the Astronist Tradition while the latter’s relationship remains constrained, as we shall now address herein.

[2:24:333] The relationship between The Philosophy of Astronism and Alchemy is expected to remain complex throughout their mutual histories of interaction with one another which is demonstrated by the several inclusions and references to alchemic practices and beliefs here within The Omnidoxy, most notably so through the development of Astronist

Alchemy and Cosmic Alchemy as two new, yet inseparable forms of alchemic practice and belief.

[2:24:334] As we move on to satanism as a belief system, despite the nonexistence of satan in The Philosophy of Astronism in any of its reappellated forms, Astronism continues to denounce the organisation of beliefs on satan as a specific derogatory, divisive, and offensive system of belief directed to taunt the beliefs of other religious traditions; when the purpose of a belief is to taunt this is not accepted as protected under the auspices of the Philosophical Spirit.

[2:24:335] Astronism and Humanism are expected to hold a wide-ranging relationship between concurrence and rejection despite the atmospheres of each of their philosophies holding inherent similarities.

[2:24:336] Humanism “emphasises the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism and empiricism) over acceptance of dogma or superstition.”

[2:24:337] As many Chinese religions are designated as humanist religions such as Confucianism being the primary example, but the designation of Astronism as a humanist religion is rejected, however, the designation of Astronism as a humanist philosophy, or generally humanistic is much more accepted by the Astronist Tradition.

[2:24:338] Despite the rejection of anthropocentricity in a philosophical context in Astronism, a propermissivist view of humanism would suggest that cosmocentricity can still be prioritised in humanist thought for it maintains that nowhere in humanism does there exist opposition to a concentration on The Cosmos as long as the values and agency of human beings are upheld.

[2:24:339] Furthermore, the Astronist Tradition generally considers itself to be proximate to the nature of humanist philosophy by the notion that it is generally more supportive of critical thinking and evidence.

[2:24:340] Finally on this particular aspect, the Astronist Tradition, despite its rejection of anthropocentricity, continues to maintain that humanity do hold a role in The Cosmos based on exploration, devotion, and enknowledgement and so considers this to be perfectly integrateable to the humanist system of thought.

[2:24:341] Humanist ethics generally refers to a “perspective that affirms some notion of human freedom and progress,” which is of course supported by The Philosophy of Astronism, especially in close proximity to the aforementioned notion of humanity’s role in The Cosmos for the exploration of, devotion to and enknowledgement about The Cosmos is considered to be the essence of human freedom and progression beyond all current capacities held on The Earth alone.

[2:24:342] Furthermore, humanist thought maintains the view that “humans are solely responsible for the promotion and development of individuals and emphasises a concern for man in relation to the world.”

[2:24:343] This element of humanist philosophy is particularly supported by the Astronist Tradition by the notion that humans remain responsible for their own individual developments and due to its emphasis on the concern for humanity which is considered to be best fulfilled through the exploration, devotion, and enknowledgement of The Cosmos.

[2:24:344] In a theological context, humanism is “a non-theistic life stance centred on human agency and looking to science rather than revelation from a supernatural source to understand the world.”

[2:24:345] The Astronist philosophical tradition herein established that which shall henceforth be known as Cosmic Humanism, or cosmohumanism as it may also be known, which applies all aspects of the notions within humans towards The Cosmos, or a cosmic circumstance rather than purely anthropic circumstances.

[2:24:346] Essentially, the Astronist philosophical tradition sees a greater enhancement for humanism in its reorientation towards focusing on The Cosmos, the exploration, devotion, and enknowledgement of which is considered to be the next greater aspect of progression and triumph for humanity.

[2:24:347] Furthermore, this cosmic reorientation does not hold any contentions with the original form of humanism for The Cosmos is not a supernatural source of revelation and knowledge in order to understand existence, its understandings are based on scientific and innemnic discoveries, and neither does it require a theistic belief in order to orient oneself towards it therefore every aspect of humanism’s cosmorientation remains suitable and coincides with humanistic beliefs and principles.

[2:24:348] A very wide-ranging religious tradition is that which is known as spiritualism for this fundamentally encompasses “a metaphysical belief that the world is made up of at least two fundamental substances, matter and spirit.”

[2:24:349] The Astronist philosophical viewpoint on this fundamental notion of spiritualism causes immediately contentions between the two systems of thought as the notion of a spiritual world is a difficult element for Astronism to concede on, especially due to the disincorporation of any aspects of the spiritual world into Astronist Philosophy for the very reason that The Philosophy wishes to remain grounded in rationality by focusing on cosmical elements.

[2:24:350] Ascribed below are nine of the most prominently characteristic elements of spiritualist thought written in second person which shall each be addressed herein so as to cover all aspects of this vast traditions by attempting to encompassing the majority of its fundamental beliefs.

[2:24:351] "We believe in infinite intelligence." - This is a belief that is fundamentally opposed by the Astronist philosophical tradition due to the maintenance of the limitation of all that holds residence within The Cosmos and due to all infinite characteristics being only accessible beyond cosmic means by transcending into the realms of universality and divinity.

[2:24:352] "We believe that the phenomena of nature, both physical and spiritual, are the expression of infinite intelligence." - Again, this remains a notion that is rejected by the entire Astronist philosophical tradition and the designation of nature into physicality and spirituality rather than organicity and cosmicity, as is held in the Astronist viewpoint, remains another point of fundamental divergence.

[2:24:353] "We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion." - This is an aspect of belief that the Astronist philosophical tradition does not compute due to its focus on the constitution of religion rather than focusing on notions and beliefs.

[2:24:354] "We affirm that the existence and personal identity of the individual continue after the change called death," - the Astronist eschatology, despite its decentralisation due to Astronism retaining its designation as a philosophy, generally holds the naturalist perspective which holds that there is no existence after death for such notions of an afterlife are considered to be of human construction to satisfy the fears of humanity, therefore this aspect remains another point of divergence between these two thought systems.

[2:24:355] "We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism," - as is expected, this notion of spiritualism is refuted by the Astronist philosophical tradition due to the majority of the practices and beliefs involved with spiritualism remaining foreign and non-integrateable to the Astronist tradition of philosophy.

[2:24:356] "We believe that the highest morality is contained in the golden rule: "Do unto others as you would have them do unto you," - as we begin to see the growing non-existence of similarity between Astronism and Spiritualism, we further deepen dissimilarity by not computing with this belief of Spiritualism, though its general ethical principle is provided with respectation.

[2:24:357] "We affirm the moral responsibility of individuals, and that we make our own happiness or unhappiness as we obey or disobey nature's physical and spiritual laws," - this element of Spiritualism is supported and held a cornerstone of similarity between Spiritualism and Astronism, though the only point of divergence within this is that Astronism would focus on physical and cosmic laws rather than physical and spiritual laws.

[2:24:358] “We affirm that the doorway to reformation is never closed against any soul here or hereafter,” - if the element of the soul was to be removed from this notion then the Astronist Tradition would be more inclined to agree with its general principle of openness to redemption and reformation of one’s moral and ethical state, but the moral and ethical state of the soul is less so computable for the Astronist philosophical tradition.

[2:24:359] “We affirm that the precepts of prophecy and healing are divine attributes proven through mediumship,” which again does not compute with the Astronist philosophical tradition and its general orientation, especially so with the prominence provided to the practice of mediumship which is non-existent in Astronism.

[2:24:360] One of the final religious traditions that is to be comparological investigated herein this discourse is Spiritism which primarily “postulates that humans are essentially immortal spirits that temporarily inhabit physical bodies for several necessary incarnations to attain moral and intellectual improvement.”

[2:24:361] Spiritist thought also “asserts that spirits, through passive or active mediumship, may have beneficent or malevolent influence on the physical world.”

[2:24:362] The premise of Spiritism and the topics raised by its focus and orientation of spirits are so far removed from the Astronist philosophical tradition’s priorities that, again, the vast majority of the concepts and practices in Spiritism are completely indifferent to Astronism, particularly due to its own lack of concern for the issues raised and supposedly fulfilled by such religious traditions.

[2:24:363] Spiritist thought describes a spirit as “not an abstract, undefined being, only to be conceived by our thought for it is instead considered to be a real, circumscribed being, which, in certain cases, is appreciable by the senses of sight, hearing, and touch.”

[2:24:364] Such notions are completely rejected by the Astronist philosophical tradition in its entirety, which is a view that is especially bolstered via the Spiritist notion that “all spirits are destined to attain perfection by passing through the different degrees of the spirit-hierarchy.”

[2:24:365] Further to this, Spiritism also upholds the belief that “a spirit's successive corporeal existences are always progressive, and never retrograde; but the rapidity of our progress depends on the efforts we make to arrive at the perfection.”

[2:24:366] Again, this aspect of Spiritist belief remains foreign to the Astronist philosophical tradition due to the near complete indifference to the existence of spirits according to The Philosophy of Astronism, therefore the topics that Spiritism and Astronism address are fundamentally disproximate, but this does not mean to say that these two systems of thought cannot hold respectation for one another.

[2:24:367] We will now address a different type of comparological subject between Astronarianism and Juche ideology for to compare The Philosophy of Astronism with the Juche ideology of North Korea would hardly be fair due to the former being a philosophy and the latter being an ideology, thus demonstrating their fundamental differences in the topics they concern themselves with.

[2:24:368] The Juche ideology postulates that "man is the master of his destiny," and that "the Korean masses are to act as the masters of the revolution and construction by becoming self-reliant and strong a nation can achieve true socialism."

[2:24:369] Some aspects of Juche are inspiring for Astronarianism, especially so regarding the propagandational aspects of the ideology, such as in the creation of a strong nation and the emphasis on mass national unification which are also narratives expected to be used in Astronarian forms of propaganda which, in the context of A, is a term that does not hold the same negative connotations as it does in mainstream applications.

[2:24:370] Other aspects that remain emphasised within Juche are the "presence of a sacred leader, rituals directed towards such leaders, and familism in general," the latter of which is of particular resonance with Astronarianism for it agrees with the general notion of familial priority both in the private lives of the masses as well as from the governmental perspective.

[2:24:371] As we now carry on in our comparological discourse, Christian Science is recognised as a branch of the Christian religious tradition by the Astronist Tradition though its actual conceptual recognitions are little, if at all acknowledged.

[2:24:372] Adherents of Christian Science "subscribe to a radical form of philosophical idealism, believing that reality is purely spiritual and the material world an illusion," which is an ontological view that is outrightly rejected by the Astronist Tradition, and is not mentioned within The Omnidoxy, yet it is expected that certain groups within the Astronist philosophical tradition will nevertheless follow such a system of belief.

[2:24:373] "This also involves the view that disease is a mental error rather than physical disorder, and that the sick should be treated not by medicine, but by a form of prayer that seeks to correct the beliefs responsible for the illusion of ill health."

[2:24:374] Again, such a notion is completely foreign to the Astronist philosophical tradition in its entirety and so therefore it remains difficult to make a conclusive comparological statement; all that can perhaps be said is that the Astronist Tradition holds respectation from Christian Science and its contributions to American Christianity, however, the vast majority of the topics and issues centralised in its system of thought are so disproximated from those prioritised in the Astronist system of thought that the two are not considered to interlock with one another despite the effort and hope that they will hold mutual respectation for each other's world view.

[2:24:375] It is important to preface this part of our comparological studies with the fact that theology in general is not emphasised in any form in any part of the Astronist philosophical tradition as it remains dedicated to the maintenance of Astronism's designation as a philosophy which is not bolstered through an emphasis on theological issues.

[2:24:376] For this reason, it must be understood that our comparological contemplation of different theological positions is not taken according to doctrine or belief in Astronism for there exists no one set theological position within Astronism as theology in general is not emphasised in philosophy as it is considered an element of religious contemplation.

[2:24:377] For the purposes of comparological clarity, when we address Astronism and theism we must understand their fundamental differences in accordance to what they are; the former is a philosophical tradition whose beliefs, concepts, and principles may incorporate different elements of theological understanding while the latter is a form of theological belief that may exist within a given tradition.

[2:24:378] The existent relationship between Astronism and theism is expected to remain a difficult one due to the open decentralisation of god in Astronist Philosophy due to philosophy itself being non-theistic in orientation and address.

[2:24:379] In addition, the engrained vagueness of god as conceptualised by The Divine in Astronist Philosophy further demonstrates a creator that little about which is known unlike in the majority of the religious traditions.

[2:24:380] Despite such, to consider this in a positive light one could counterintention that the very introduction of The Divine in Astronism demonstrates the theistic orientation of The Philosophy, though decentralisation is continued to be emphasised as one of the main principles of the Astronist philosophical method.

[2:24:381] The next of the theological orientations to address is that of deism and in Astronist Philosophy, this form of theology is evident throughout and is considered to hold strong parallels and influence in Astronism, yet the Astronist Tradition does not consider Astronism to be a purely deistic philosophy.

[2:24:382] "Deism posits that God exists as an uncaused First Cause ultimately responsible for the creation of the universe, but does not interfere directly with the created world."

[2:24:383] It is easy to decipher how deist thought has influenced the very foundations of the Astronist Cosmology for such a description of deism almost perfectly coincides with the role and identity of The Divine in the Astronist Cosmology.

[2:24:384] Furthermore, deist thought holds that "god created the world and set it in motion but does not actively intervene in individual human affairs but rather through

divine providence; god will give humanity such things as reason and compassion but this applies to all and not to individual intervention.”

[2:24:385] Again, this identification of the role of god is demonstrative of the role and identity of The Divine in the Astronist Cosmology, especially resonative are the elements pertaining to god's inactivity in the intervention into human affairs, as well as the disemphasis on revelation and individual proclamations.

[2:24:386] “Deism can also be defined as the view which posits God's existence as the cause of all things, and admits its perfection (and usually the existence of natural law and Providence) but rejects divine revelation or direct intervention of God in the universe by miracles.”

[2:24:387] Again, the approach of deism in understanding theology holds parallels to the Astronist approach with the emphasis on the creation of existence from a singularity, but the rejection of divine revelation and intervention with the corporeal, especially the intimate happenings of human society.

[2:24:388] It also rejects revelation as a source of religious knowledge and asserts that reason and observation of the natural world are sufficient to determine the existence of a single creator or absolute principle of the universe.

[2:24:389] The Astronist Tradition considers deism to be a rational and logical understanding of the creator of existence through the removal of the elements of theology that superiorise humanity's role, as well as those elements that overly exaggerate the role of humans in Divine elements of existence.

[2:24:390] To conclude, deism certainly is closely intertwined with the Astronist approach to theological issues, however, the designation of the Astronist philosophical tradition as a deist tradition or philosophy is inaccurate because of the wide variety of thought systems and beliefs that are able to be held within the tradition therefore pinpointing one element of theological approach would be conducting a disservice to the true diversity within the whole Astronist philosophical tradition.

[2:24:391] The relationship between Astronism and atheism is expected to be remain complex throughout their interactions with one another due to the existence of the term The Divine as an important element of the Astronist Cosmology.

[2:24:392] The Divine as a term refers to a vague element and manifestation of god so the system of thought of atheism is not inherent to Astronism though its orientation does remain existent throughout many aspects of the Astronist philosophical tradition.

[2:24:393] Atheism is perhaps too often entangled and synonymised with philosophy due to philosophy's origination and continued embracement of rationality and logic which are also too often synonymised with atheistic orientations.

[2:24:394] Atheism does certainly hold a place within the Astronist philosophical tradition as do all other theological positions although its consideration is not centralised in the tradition, not when compared to the previous addressed theological orientation of deism.

[2:24:395] The next of the theological orientations is agnosticism which can be said to reside at the heart of Astronism's divinity from the very instance of the appellation of the creator of existence as The Divine due to its vagueness would could be interpreted as agnostic in nature.

[2:24:396] Also, the decentralisation of god in Astronism due to it remaining a philosophy could be seen as another form of agnosticism within The Philosophy, as well as the pockets of association between The Divine and an distinct unknownness that is demonstrated through its vagueness and ambiguity in the Astronist Cosmology.

[2:24:397] However, there is considerable challenge to such notions by claiming that these are instead examples of the non-theism present in Astronism rather than demonstrating any agnostic quality of The Philosophy.

[2:24:398] There are very few explicit instances of polytheism present in Astronism, however, polytheism could be interpreted as being essential to the Astronist Cosmology by the notion that The Universe, The Divine, and The Cosmos are all gods, or deities either separate as part of a Cosmic Pantheon, or as manifestations of a Divine Ultimate.

[2:24:399] However, these concepts and interpretations of the Astronist Cosmology are not held by the Astronist Tradition as polytheist notions are not considered to be rationally acceptably the Tradition due to the general concentration of the singularities of existence rather than the pluralities.

[2:24:400] Astronism and monotheism is the next comparological relationship that we shall now address which can be considered to exist at the centre of Astronist Cosmology through the establishment of The Divine concept, however, monotheistic thought continues to be decentralised and disemphasised in the Astronist Tradition.

[2:24:401] Monotheism is the central element of many religious traditions and despite the establishment of The Divine concept, the close-knit relationship between monotheistic belief and religious tradition is too much of a synonymisation for the Astronist Tradition.

[2:24:402] There are many other interpretations of monotheism's presence in the Astronist philosophical tradition, typically pointed towards The Cosmos or The Universe due to their greater centralisations in Astronist Philosophy, especially due to the veneration of the composite parts and entirety of the former.

[2:24:403] The next of the theological positions to be addressed herein is pantheism which holds “the belief that reality is identical with divinity, or that all-things compose an all-encompassing, immanent god.”

[2:24:404] Furthermore, pantheist thought does not recognise a distinct personal anthropomorphic god which is supported by the majority of the notions within the Astronist philosophical tradition.

[2:24:405] Pantheism could be connected to The Cosmos and its role in our reality and our inescapability from it according to the Astronist Cosmology and the same can be said of the relationship between The Cosmos and The Universe.

[2:24:406] Panentheism is of immense interest to the Astronist philosophical tradition as it encompasses “the belief that the divine pervades and interpenetrates every part of the universe and also extends beyond time and space.”

[2:24:407] Panentheism is closely associated with Astronism, which is a position that is especially bolstered by the dedication of an entire discourse to panentheism as manifested by the rubral of The Panentheistic Principle.

[2:24:408] Panentheist thought is intrinsic to the Astronist approach to understanding reality and existentiality in all its senses for The Cosmos, The Universe, and The Divine formulate the three higher existences and interpenetrates each of the possible existences.

[2:24:409] The Cosmos, The Universe, and The Divine all share a characteristic interpenetration, pervadation, and transcendence beyond time and space in their own instances.

[2:24:410] Dystheism revolves around “the belief that a god, goddess, or singular God is not wholly good (eutheism) as is commonly believed (such as in the monotheistic religions of Christianity and Judaism), and is possibly evil.”

[2:24:411] There aren't any instances of reference to dystheistic thought in Astronist Philosophy as identified herein by the Tradition but any instances of the identification of such theological orientation in other documents are nevertheless acknowledged, but they are considered purely interpretative and are not to be considered with any gravity.

[2:24:412] As we now leave behind our theological comparative studies, we come to address the Astronist philosophical tradition's opinion on UFO religions.

[2:24:413] UFO religions encourage any tradition in which “the existence of extraterrestrial (ET) entities operating unidentified flying objects (UFOs) is an element of belief.”

[2:24:414] “Typically, adherents of such religions believe the ETs to be interested in the welfare of humanity which either already is, or eventually will become, part of a pre-existing ET civilisation.”

[2:24:415] The next of the religious traditions to be addressed comparologically is raëlism which involves the belief in “progress in social engineering would ensure that this creation would have a better chance of both surviving and having the potential to understand its creators.”

[2:24:416] All forms of UFO religious tradition are outrightly rejected and opposed by the Astronist philosophical tradition due to the undermining of cosmic entities and related notions as a determined effort to form their absurdity.

[2:24:417] Due to the synonymisation of UFO religions with eroding the seriousness and complexities of studying, contemplating, and debating about The Cosmos and its progeny and phenomena, the Astronist Tradition considers such UFO religions to be the very forces of influence to which the Tradition is tasked with immobilising at every opportunity it does receive.

[2:24:418] Raëlists hold that “research on how civilisation would occur on another planet would allow scientists to decide what traces of their origin should be left behind so that their role in life creation would someday be revealed.”

[2:24:419] It is important to note herein that Raëlism as a belief system is not supported by Astronist Philosophy in its entirety and although there may be similarities in premise of these two systems of thought, the natures, practices, principles, and ambitions of these two thought systems exist in an incredible disparity with one another.

[2:24:420] Further to this, Raëlists hold that “the progress achieved by the science teams would ultimately sustain a perpetual chain of life,” which, again, does not hold parallel to the goals of the Astronist Tradition; despite acknowledgement and respectation held for Raëlism, the system of thought remains principally foreign to that of the Astronist philosophical tradition.

[2:24:421] We shall address smaller religious traditions that are commonly considered to be cultic in nature, but these shall be addressed briefly with only mentions of the most pertinent elements of their thought system that is of comparological interest to the Astronist philosophical tradition.

[2:24:422] Astronism on Ananda Marga - accepted due to its positive contributions to Hindu philosophy in the modern age.

[2:24:423] Astronism on Ancient Mystical Order Rosae Crucis - accepted due to philosophical explorations into various subjects including physics, biology, psychology, and others.

[2:24:424] Astronism on the Anthroposophical Society and wider Anthroposophy - accepted despite its vague and inconspicuous aims which are designated as points of improvement from the perspective of the Astronist Tradition.

[2:24:425] Astronism on Antoinism - neutrally accepted due to the fact that this new religious movement doesn't attempt to change any aspects of Astronist Philosophy as it targets aspects of Christianity to change which is of no concern to Astronism.

[2:24:426] Astronism on Bochasanwasi Akshar Purushottam Swaminarayan Sanstha accepted as a branch of Hindu philosophy rather than contributing to anything in an Astronist sphere.

[2:24:427] Astronism on Brahma Kumaris World Spiritual University - accepted as a branch of Hindu philosophy and praised for its centralisation of the role of women, but is also not recognising as contributing to Astronist Philosophy.

[2:24:428] Astronism on Branch Davidians - unaccepted due to its categorisation as a cult and its cult-like tendencies.

[2:24:429] Astronism on Christadelphians - neutrally accepted as a branch of Christianity, but is not considered to be close to the sphere of the Astronist philosophical sphere.

[2:24:430] Astronism on Christian Science - neutrally accepted as a branch of Christianity but is because its beliefs do not counter that of Astronist Philosophy so herein we see the neutrality of Astronism.

[2:24:431] Astronism on Church of Divine Science - neutrally accepted as a branch of Christianity in the new thought movement.

[2:24:432] Astronism on Church of Satan - unaccepted due to its dangerous and negative tendencies rather than because of a serious belief in satanic values of the church.

[2:24:433] Astronism on the Church of Scientology - a stance of neutrality is taken as Scientology is considered to be an organisation rather than a religion, but the maintenance of relations organisationally is important.

[2:24:434] Astronism on Discordianism - unaccepted due to its divisive tendencies.

[2:24:435] Astronism on Family International - unaccepted due to its core beliefs and their disproximity to the concerns of Astronist Philosophy.

[2:24:436] Astronism on Iglesia ni Cristo - neutrally accepted as a branch of Christianity.

[2:24:437] Astronism on the International Society for Krishna Consciousness - neutrally accepted as a branch of Hindu philosophy

[2:24:438] Astronism on the Invitation to Life - unaccepted due to its harming tendencies and for its false promises of miraculous healings.

[2:24:439] Astronism on Maha Bodhi Society - neutrally accepted as a branch of Buddhism and supports its ambition for the resuscitation of Buddhism in India.

[2:24:440] Astronism on the Nation of Islam - unaccepted due to its divisive tendencies and its disproximation to Astronism.

[2:24:441] Astronism on the New Apostolic Church - neutrally accepted due to its popular presence in certain countries and the fact that its doctrines do not affect that of Astronist Philosophy.

[2:24:442] Astronism on The New Church - neutrally accepted due to its disproximation to Astronism.

[2:24:443] Astronism on Noahidism - neutrally accepted due to its disproximation to Astronism.

[2:24:444] Astronism on Peoples Temple - unaccepted due to it being a suicide cult.

[2:24:445] Astronism on Pilgrims of Arès - unaccepted due to it being a cult.

[2:24:446] Astronism on The Process Church - unaccepted due to its influence from Scientology

[2:24:447] Astronism on Rajneesh - unaccepted due to being cultic in nature.

[2:24:448] Astronism on Ramakrishna Mission - neutrally accepted as a branch of Hindu philosophy.

[2:24:449] Astronism on Religious Science - accepted as a form of New Thought philosophy

[2:24:450] Astronism on Sahaja Yoga - unaccepted due to being cultic in nature.

[2:24:451] Astronism on Sathya Sai Baba - unaccepted due to holding cultic tendencies.

[2:24:452] Astronism on Shri Ram Chandra Mission - neutrally accepted as a branch of Hindu philosophy, yet its purpose remains unclear.

[2:24:453] Astronism on Soka Gakkai - accepted as a Japanese new religious movement and a large contributor to new traditions of Buddhism in Japan.

[2:24:454] Astronism on Sukyo Mahikari - accepted as a contributive organisation to new systems of thought in East Asia.

[2:24:455] Astronism on Temple of Set - unaccepted due to its cultic tendencies.

[2:24:456] Astronism on Tenrikyo - accepted as a Japanese new religious movement and an important contributor to new traditions of thought in East Asia.

[2:24:457] Astronism on Thelema - accepted as a form of Western esotericism and an important new religious movement.

[2:24:458] Astronism on Theosophy - accepted as an important addition to esotericism and occultism, though it is still regarded as suspicious by the Astronist Tradition due to its secretive and cultic undertones.

[2:24:459] Astronism on Transcendental Meditation - neutrally accepted due to its disproximation to Astronist philosophy and its beliefs.

[2:24:460] Astronism on True Buddha School - neutrally accepted as a branch of Buddhism and as a contributor to new schools of thought in Buddhist philosophy.

[2:24:461] Astronism on Twelve Tribes - unaccepted due to fundamentalist teachings.

[2:24:462] Astronism on Unification Church - unaccepted due to it holding a cultic nature.

[2:24:463] Astronism on Unitarian Universalist Association - accepted due to its acceptance of many different philosophies and religions.

[2:24:464] Astronism on Unity Church - neutrally accepted as a branch of Christianity in a new thought tradition particularly due to its disproximation to the Astronist sphere of thought.

[2:24:465] Astronism on Universal Church of the Kingdom of God - accepted, though its hostility to other religions and philosophies is of concern, as well as being accused of corruption, illegal adoptions and movements of children, money laundering and charlatanism.

[2:24:466] Astronism on Universal White Brotherhood - unaccepted due to the harmful effects of the doctrines of this new religious movement on the psyche of some of its followers and generally holds an authoritarian nature.

[2:24:467] Astronism on The Way International - unaccepted due to its disproximation to Astronism.

[2:24:468] Astronism on Word of Faith - neutrally accepted as a new Christian denomination due to its disproximation to the sphere of Astronist Philosophy and its interests.

[2:24:469] Astronism on World Mission Society Church of God - unaccepted due to its cultic tendencies.

[2:24:470] A drastically important appendage to this discourse is the thorough address and contemplation of cults, as well as the differences between these and religions, and the differences of both of these from philosophy so as to reaffirm Astronism's designation as the latter.

[2:24:471] In this part of the discourse, many different aspects of religions, cults, ideologies, and philosophies will be espoused and although all should be taken as the literal stances and findings of the Astronist philosophical tradition, the descriptions of these various groupings are somewhat cold, yet this does not pertain to any notions that the Tradition do not intend to associate or organisationally cooperate with members of such groups, and neither does this mean that members of such groups can't be adherents of The Philosophy of Astronism in addition.

[2:24:472] Now that we have clarified the role and status of this end of the discourse, we can move on to discuss all elements of these four groupings on a metaphilosophical level by beginning with addressing the essential differences between each of them association with that which each group is closest with.

[2:24:473] The essential difference between a cult and religion remains their distinctions in nature as conversion is characteristic of the latter meanwhile coercion is characteristics of the former.

[2:24:474] The essential difference between religion and philosophy is that the former proclaims truth while the latter does not just as the Astronist philosophical tradition does not ever proclaim truth, higher power connection, divine revelation, or transcendental knowledge.

[2:24:475] Finally, the essential difference between philosophy and ideology remains that the former is the set of rudiments that found a society while the latter implements such rudiments, characterises a political party, and sets forth proposals for law as inspired by the ideological interpretation of the philosophy from which it originated.

[2:24:476] Now that we have laid out the general and basic metaphilosophical foundations in relatively simple and concise terms, we can begin to delve into such issues and apply such ideas to The Philosophy of Astronism.

[2:24:477] Firstly, we must explore the natures of religions and cults and their dual differentiations from the nature of philosophy itself to the intrinsic contrasts in how such subjects/groups physically manifest themselves as well as the role they play in the society reside; furthermore, we will also now speak of these subjects in relation to Astronism specifically before we return to speak about them in general sense.

[2:24:478] One of the main differences between Astronism and a religion or cult is that Astronism, as a philosophy, does not provide all the answers nor does it claim to provide all the answers, but instead provides the tools to gain a better understanding of some of the questions which a person must then explore for themselves.

[2:24:479] One need only study The Philosophy of Astronism for a short time to realise its inherent differences from religions and cults which is demonstrated by its core nature in providing the tools to achieve the answers rather than espousing unchangeable, stationary, and doctrinal answers.

[2:24:480] This is considered to be the centralmost differentiation between Astronism, as a philosophy, and other religions and cults; their core natures are obviously and prominently different from one another.

[2:24:481] Of course, there is an interpretation from the application of such tools themselves, and this is what we refer to as the Astronist Tradition for that is supposed to be the official Astronist viewpoint of such topics to which the apparatuses are applied.

[2:24:482] Astronism and religions/cults; the former provides the instruments with an interpretation of their application but leaves adherents to come to their own conclusions under the auspices of The Philosophy while the latter provides a series of answers through the interpretation of scripture with such answers proclaimed as absolute and ultimate truth and often, divine revelation.

[2:24:483] Cults and religions are defined from philosophies by the very fact that the two formers are based upon proclamations, typically by individuals or groups saying they have received revelations from God, or some other divine being such as an angel, or they proclaim to have visions or knowledge of God that no else can have therefore we see the central importance of proclamations to the nature of religions and cults which is not a characteristic of philosophies.

[2:24:484] We can therefore confidently state that the main element of cults and religions are proclamations while philosophies are based upon instruments, guiding ideas and the practice of locating notions, ideas, and theories in order to formulate them into temporary conclusions.

[2:24:485] The term of temporary conclusions may seem like an oxymoronic term, but the designation of temporary conclusions is of extreme importance to philosophy, as both the

Astronist Tradition and the Philosophical Spirit maintain that there no such things as permanent conclusions in philosophy due to philosophy's own nature.

[2:24:486] There exists an inherent superiority for people within cults and religions as they believe they hold the ultimate truth and therefore, there fundamentally exists an us versus them attitude to outsiders which is non-existent in the realm of philosophy for the border between adherents and non-adherents is not thickened by initiation, divine revelation, ultimate truth, and ritual as are characterised by both religions and cults.

[2:24:487] Philosophy is primarily based upon subjectivity, as we have aforealluded, which makes it a partially relativistic group depending on the preference of the adherents in heeding the interpretation of the Astronist Tradition.

[2:24:488] Meanwhile, religions and cults are formed upon the premise of both doctrine and selectivity, the former of which lays down the credence while the latter, as working in conjunction with the former, makes a selection of doctrine according to narrative and those elements which are not included within the selection are not subject to obligatory belief.

[2:24:489] We must also briefly outline the differences between cults and religions, of which there are many, but the prominentmost of these is that cults do not reveal what their beliefs are initially; the unfolding mystery is one of the most important characteristics of a cult as distinguished from a religion.

[2:24:490] It is one of the core natures of cults that they hold hidden agendas for their adherents; essentially, the organisation that manages the cult has a controlling functions over its adherents in a more concentrated way than that of religions.

[2:24:491] It is the stance of Astronist Philosophy as a whole that all pre-Astronist and non-Astronist forms of astrology were and still remain a religion primarily because of the divinatory powers associated with astrological belief and practice.

[2:24:492] Astrology in its pre-Astronist and non-Astronist forms is also considered to be a religion in order to further define it from Astronist contributions and versions of astrological belief and practice, typically because the two are expected to be syncretised which Astronist Philosophy does not hold control over.

[2:24:493] Further to this, it is important to note the main difference between non-Astronist and Astronist contributions to astrology, of which the latter does not hold proclamations of divination.

[2:24:494] It is the innemnic function of The Cosmos that the constellation will move in a million years time and therefore Astronism does not consider constellations to be entities of divination for their origins exist from the imaginations of humanity and therefore, it is the divination element of non-Astronist astrology that Astronism disagrees with; this

notion proves to us that we must always look towards the origination of something in order to differentiate whether it from direct divinity, or from some other origination.

[2:24:495] By this notion, furthermore we can relate it to the wider discussion about The Philosophy of Astronism and religions/cults due to the fact that the former admits and accepts its origination from the mind of human being with no divinatory connection while the latter groups either claim, or are fundamentally premised upon the idea that their founders are somehow connected to a divine revelation and so their founding system of thought originates from divinity.

[2:24:496] Furthererso, on the topic of astrology, such astrological signs are not given the gravity by Astronist Philosophy that astrologers themselves grant the practice.

[2:24:497] It is considered to be an entertaining hobby, the essence of which Astronism identifies with because of its astronomical and cosmic theme, but it is not to be considered a source of actual divination.

[2:24:498] The Philosophy of Astronism looks to the stars for philosophical guidance to be inspired by The Cosmos, but astrologers look to the constellations, which are manmade interpretations of the patterns of the stars themselves for the purposes of divinising; it remains important to note the differences in origin from constellations and stars, the former of which origins with humanity while the latter is cosmical and holds direct divinity by the beliefs of the Astronist Tradition.

[2:24:499] Astrologies are generalisations and they involve one person telling another person who they are and what they are like which is considered wrong by Astronist Philosophy due to the superior positions of influence that astrologers place themselves within which demonstrates the indivinity, impurity, and general insincerity of such practices.

[2:24:500] Astronism identifies with the celestial, astronomical, and cosmic essence of astrology and the focuses of the subject, but disagrees with the notion of celestial divination as divination is a religious trait, not a philosophical one.

[2:24:501] Astronism also believes that the divination of constellations by humans is a distortion and distraction of the true divinical essences of the stars and other cosmical progeny and phenomena, such as the stellar and planetary movements.

[2:24:502] Before we move on to some final few topics regarding the categories of philosophical and religious peoples, as well as the Astronist Tradition's approaches to discrimination of philosophy and other related topics, we must first address the various commonalities and dissimilarities between philosophies and religions/cults so as to formulate a clear chasm between the two, yet also acknowledging the several bridges that link them together.

[2:24:503] But before we begin, this notion holds something of importance for us to quickly address as despite the fact that the Astronist philosophical tradition has repeatedly and solemnly distinguished philosophy from religions and cults, it also acknowledges and accepts the many similarities found between them.

[2:24:504] There does remain an inherent set of link between philosophies and religions as the latter did origin and was inspired by the former, as were all other subjects for the Astronist Tradition maintains the appellation of philosophy as The First Subject.

[2:24:505] Philosophies and religions perhaps do hold similar functions for people all over the world in their searches for answers and truth and meaning as well as the wider human need for the exploration of ideas, but it must always be maintained that religions remain distinguished from philosophies by their core natures as has been outlined in this discourse, as we will now reaffirm by addressing some of the most prominent of dissimilarities, as well as acknowledging the several commonalities between them.

[2:24:506] First we begin with the commonalities between philosophies and religions/ cults, the prominent most element of which is the use of symbols for conveying meanings, representing allegories, as well as for depicting beliefs and concepts.

[2:24:507] The second of the commonalities is the fact that both of these groupings provide concepts, ideas, and theories and even though some elements of Astronist Philosophy are based upon belief, the entirety of Astronist Philosophy is not based upon this while both religions and cults are dependent upon the notions of belief and faith, yet philosophy is not dependent upon this to continue to function.

[2:24:508] Despite the distinct dissimilarities in the answers given to questions by both philosophies and religions, there does exist a similarity in the general questions asked by both the former and the latter, though the specialty disciplines that religions and philosophies contemplate are of immense different, such as the focus on religion on disciplines such as soteriology and hamartiology while philosophy focuses on cosmology and ontology.

[2:24:509] Another of similarity between philosophies and religions, especially so when Astronism is compared with religions is the existence of feelings of awe and mystery within Astronism similar to some religious aspects, such as cosmic devotions and personal inspirations as Astronist philosophical and occurrological practices.

[2:24:510] The fact that religion and philosophy are distinct does not mean that they are entirely separate as has been aforementioned in The Omnidoxy; they both address some of the same issues and it is therefore not uncommon for a person to be engaged in both religious study and philosophical study simultaneously.

[2:24:511] Religions and cults share distinct terminologies according to the appellations of their concepts, beliefs, major figures, denominations and other prominent elements and

this is not dissimilar to Astronist Philosophy, which has been particularly prolific in the construction of its own distinct terminology for it considers the development of nomenclature not to be exclusive to religions as all other subjects share such practices.

[2:24:512] Another aspect of religions that Astronism, as a philosophy, does share is the measurement of the number of adherents associated with The Philosophy and this practice is conducted within The Philosophy of Astronism due to the fact that it remains an organised philosophy, meaning that its role in society is of metaphysical concern and therefore the number of people whom express adherence to its philosophy are considered to be important statistics to keep updating.

[2:24:513] In the context of Astronist Philosophy, the term that is henceforth known as assertancy is described as the measurement of the attention that The Philosophy of Astronism receives from the public in a general sense, whether from adherents or non-adherents, critics or adorers, and therefore assertancy is not to be confused with the level of philosophical adherence in a particular country or region.

[2:24:514] We have now covered the several similarities between philosophy (Astronism specifically in parts) and religions, however we must now move on to discuss the many dissimilarities between philosophy (as well as Astronism specifically) and religions, which is of particular importance to penetrate and solidify for Astronist Philosophy.

[2:24:515] One of the primary difference between philosophy and religion in general is the absence of the proclamations of truth from the former while such proclamations are not only practised, but are essential to the latter.

[2:24:516] Further a distinct reliance on faith is characteristic of religion to sustain the proclamations at the heart of the religious tradition which has in turn lead to the exclusion of reason from religion by normalising miracles, faith-based divinations, revelations, as well as supernatural phenomena associated with the founder(s) and later the saints of such religious traditions.

[2:24:517] Astronist Philosophy sees no particular problem in this characterisation of religion, but it maintains that the centrality of truth proclamation, faith-based rationality, and divinatory supernaturalism remain prominent elements of all religious traditions, and therefore must remain at the main creators of the chasm between philosophy and religion.

[2:24:518] To add a further element to these central dividers of philosophy and religion, it is another of characteristic of religion to hold a defiance against logic and rationality in relation to its scriptural interpretations and doctrine with the justification of belief in such illogicalities manifested as divine revelation, divinatory power, human inferiority of understanding and the promise of salvation in belief.

[2:24:519] In contrast, logic and rationality must remain as the central pillars of philosophy and will so forevermore, especially in the Astronist philosophical tradition.

[2:24:520] However, the Astronist Tradition maintains that not elements within philosophy need be proven to be real for a concept remains exactly that; an abstract notion expounded by the mind that needn't be true, needn't be real, and needn't be false, yet the Astronist Tradition maintains that the most important aspect is that it must be contemplated and later debated.

[2:24:521] To clarify, philosophy doesn't need to be only concerned or only accepting of that which is materially existent, but instead it should be concerned with the stages of notion that thinkers have engaged with to come to their formulated conclusions or ideas.

[2:24:522] Therefore, the principle aspect of philosophy is not only to believe in that which we can see or prove, but believe in that which has been logically or rationally concluded through logical and rational stages of notion, and therefore not only in that which has been logically or rationally proven for the Astronist Tradition maintains that belief remains an important component of philosophy which it argues has been undermined by past traditions, and thus, it establishes the discipline of study of positology which shall remain dedicated to the philosophical contemplation and debate about the nature of belief and its role in and relationship with philosophy.

[2:24:523] The common religious counterargument is known as divine transcendence which is encapsulated by the notion that divinatory events, persons, and beliefs are transcendent of logic and rationality for these algorithms are of human origin.

[2:24:524] This is something that the Astronist Tradition is expected to grapple with as it attempts to satisfy the argument of divine transcendence while also accepting that both logic and rationality are of human origination and therefore cannot be entirely trusted due to their auspices reaching only as far as the human mind can think, perceive, and experiment.

[2:24:525] In this, we strike at the heart of the metaphysical differences in how the Astronist philosophical tradition approaches contemplation of philosophy because in this tradition, logic and rationality are not supremised as has been the case for centuries of philosophical tradition.

[2:24:526] Instead, the Astronist philosophical tradition welcomes syncretism of logic and rationality with belief and transcendence which is perhaps the greatest characteristic of Astronist Philosophy from all other traditions of philosophy while also being one of the greatest deviations of the Astronist philosophical tradition from the foundational rules of philosophical practice.

[2:24:527] The Astronist Tradition recognises the faults and shortcomings both in logic and rationality as well as belief and transcendence, but successfully syncretises them in the hope of creating a superior hybrid that is able to satisfy the masses, as well as the

academics that study and criticise it for philosophy has failed in former sense while religion has failed in the latter.

[2:24:528] Returning to our discussion of dissimilarities, philosophy is expected to be most commonly characterised by the Astronist Tradition as being the provider of instruments to achieve understanding rather than being told the doctrines to understood by the masses; the former allows people to come to their own conclusions through their own explorations (philosophical relativism) while the latter depends upon people being taught the doctrine, to hold faith in it, and to attempt to understand it as a divine narrative of truth that is not to be augmented, not to be changed, challenged, opposed, or reorganised; by this notion of dissimilarity, we see two distinctly different natures wherein philosophy remains in constant motion, religion remains stationary.

[2:24:529] Another important dissimilarity between philosophy and religion are the differences in approaching the formulations of answers to common questions for the former while refer to logic and rationality inspired by imagination, debate, argumentation, and reason while the latter refers to the words of sacred scripture, divine providence, god's sovereignty, and divine revelation; perhaps there exists no clearer demonstration of the differences between philosophy and religion than by this notion.

[2:24:530] Of equal importance to the differences between philosophy and religion is not just that of a conceptual level, but also that of a physical and practical level manifested by the notion that religion holds rituals at their core to demonstrate faith while philosophy does not accept any form of ritual within it its auspices, especially so in the Astronist Tradition, though accusations of ritual practice is expected to come by critics of the Tradition.

[2:24:531] Despite such criticisms, the Astronist Tradition maintains that all its occurrological activities are founded as philosophical activities, are not obligatory to adherence, are not necessarily to be conducted according to a prescribed order, and are not considered sacred as sacredness is non-existent within the auspices of philosophy generally, but also in Astronist Philosophy specifically.

[2:24:532] As has been aforementioned, both philosophy and religion wish to attain truth, but the latter proclaims it while the former provides the tools for each individual to achieve it until the revelations of truth change again through the development, introduction, and establishment of new ideas which philosophy embraces while religion typically does not.

[2:24:533] Philosophy is also characterised by its decentralisation from the notions and beliefs in a deity meanwhile, of course, one of the centralmost elements of all major religions are their claims of divine revelation, deity worship, divine providence, as well as the will, sovereignty, and authority of a deity, which are all foreign, thought not totally non-existence to philosophy.

[2:24:534] An important aspect of both religions and philosophies, which should be considered a commonality of them, is the centrality given to the texts and works of literature associated with their development and later, their establishment as systems of thought and belief.

[2:24:535] Although, within this commonality, we find a dissimilarity as the nature of the literatures of philosophy and religion are intrinsically different from one another as the latter's literature is to be taken by faith and the majesty of a deity while the former's literature are to be taken as ever-evolving documents as part of motionism, as well as documents that are not divinely inspired nor are they infallible, but they are nevertheless logical, rational, useful, and fundamental to certain approaches to understanding.

[2:24:536] The work of philosophy is also of difference from the work of religion which can be seen in philosophies as based on rational arguments and although those arguments may not always be proven valid or successful, but it is this effort to see argument which differentiates their work from religion.

[2:24:537] Oppositely, in the works of religion, and even in religious philosophy, reasoned arguments are ultimately traced back to some basic faith in god, gods, or religious principles which have been discovered in some divine revelation or miraculous event and due to the very divine and pure nature of religion as it proclaims, the infallibility of religious doctrine cannot be allowed for that would negate the divinity of the religion and its beliefs, but in following such notions of infallibility, the possibility of argument and opposition from within the religion is naturally extinguished.

[2:24:538] Perhaps one of the most distinguishing factors between philosophy and religion is the absence of sacredness in philosophy both as a concept and a physical manifestation, and although there are renditions and buildings of importance in The Philosophy of Astronism, these are not provided with divinatory or sacred functions as they are in a religious context.

[2:24:539] As an appendage to the previous notion, many religions teach adherents to revere sacred scriptures meanwhile in a philosophy, especially so in the context of Astronist Philosophy, there are no obligations or even any encouragements to revere The Grand Centrality or anything else within it despite it being the founding work of Astronist Philosophy; in this simple example, we see another inherent difference between philosophy and religion.

[2:24:540] The majority of religions tend to include some sort of belief in what can only be described as the "miraculous" — events which either defy normative explanation or which are, in principle, exist outside the boundaries of what should occur in The Cosmos, meanwhile philosophy does not require this sort of belief and if any elements of Astronist Philosophy can be described as bordering on the supernatural, these only exist in a conceptual sense rather than a rationalised or existentially justified sense.

[2:24:541] It remains true that miracles do not play a major role in every religious or cultic tradition, yet they also do equally remain a common feature of religious traditions while they are non-existent in philosophical traditions which proves itself as another differentiating factor between religion and philosophy.

[2:24:542] Now that we have affirmed and reaffirmed the many differences between the nature of philosophy and that of religion we can begin to differentiate between people that identify within these groups through the creation of new terms.

[2:24:543] Firstly, a religious person that isn't philosophical can be henceforth either described as an acapacitant, discapacitant, or simply aphilosophical.

[2:24:544] Meanwhile, a philosophical person that isn't religious, so oppositely to the former, can either be described as a capacitant, a philocitant, or simply irreligious, which is a word that holds a markedly different definition within an Astronist context.

[2:24:545] Lastly, a person who is aligned with both a religion and philosophy is to be henceforth known as a multicapacitant, or a simacitant.

[2:24:546] There is a term that is herein introduced that is to be henceforth known as capacity which measures the extent to which a person fills their life with philosophical and religious association, study, and contemplation; the greater the amount of time a person devotes themselves to a religion or a philosophy or both raises the level of their capacity.

[2:24:547] The associated belief orientation with the capacity, both as a measurement and as a concept, is that which is known as capacitism, as followed by capacitists, and encapsulates the belief that the goal of all Astronists and all those whom hold an interest in philosophy should be the maximisation of their capacity to raise it to its highest level.

[2:24:548] Capacitists maintain that the prioritisation of not only raising, but maximising one's capacity should be adhered to by all whom follow The Philosophy of Astronism for they understand the accumulation of knowledge, understanding, ability, and the fullness of philosophical and religious experience.

[2:24:549] We now move away from the nature of philosophy and religion, as well as the role and measurement of capacity so that we can focus upon that which shall be henceforth known as nondiscriminationism.

[2:24:550] Discriminationism encompasses the idea that philosophy can be discriminated against because it's nature rests upon opinions and the posing of questions so the imposition of discrimination laws is counterintuitive to the nature and purpose of philosophy.

[2:24:551] Furthermore, this can be considered another difference between philosophy and religion as it stems from the notion that religion is sacred while philosophy is not and it does not and shall never claim to be so.

[2:24:552] The advocacy of discriminationism is part of the practical elements of philosophy and its role in society as something that shouldn't be untouchable as religion orients itself, but philosophy orients itself as something that is not only touchable, but mouldable and changeable and embraces its nature of variability.

[2:24:553] One of the most important metaphysical questions that is posed within this discourse is that of whether The Philosophy of Astronism is a communal or an individual philosophy?

[2:24:554] To address this, we herein establish denism which relates to the communal aspects of a philosophy, or the orientation of a philosophy towards being communal, and especism which holds an orientation towards establishing a philosophy according to individuality and individual practice.

[2:24:555] Denists look towards the communal aspects of Astronist Philosophy, especially within The Philosophy of Astronism and includes public stargazing activities, debates, shared contemplation, casual argumentation, and all other public and shared occurrological activities.

[2:24:556] Alternatively, especism points towards the individual aspects of Astronist Philosophy such as personal inspirations, contemplation, individual occurrological activities, and cosmic devotion rather than the communal aspects and prioritises these as the most important elements in understanding the nature of Astronism and following its philosophy properly.

[2:24:557] However, the view of the Astronist Tradition is that The Philosophy of Astronism is two thirds especistic and one third denistic because even though there are individual elements at the core of Astronism, the communal aspects of The Philosophy outnumber the individual aspects.

[2:24:558] Therefore, The Philosophy of Astronism can be described as a majoratively communal philosophy according to the Astronist Tradition, but this points to a wider and more generalised discussion about the nature of philosophy itself and whether it remains communal or individual?

[2:24:559] The Astronist Tradition considers its stance towards The Philosophy of Astronism in this regard to also resonate with general philosophy whereby two thirds of philosophy is communal while one third remains individual, and therefore philosophy as a subject can be described as majoratively communal with individualistic undertones.

[2:24:560] However, the Astronist Tradition also points out the interconnectedness of denism and especism as forming communality and individuality respectively with reference to philosophy as the former often exists as the necessary precursor to the latter while both equally complement each other thus the Tradition sees the value in both approaches to philosophical study and practice.

[2:24:561] We will now begin to end this discourse regarding the reiteration of the Astronist cultural and societal identity, especially so to contrast it with other traditions and identities.

[2:24:562] The Astronist cultural and societal identity remains supportive of the equal role and rights of women in a society, as well as in a household in relation to men whom assume deciding roles in some households in other traditions and identities.

[2:24:563] Further to this, the promulgation of women's equal and defined role in society is to be prioritised while the second element of Astronist cultural identity is the acceptance of LGBTQ peoples and their rights, but not their lionisation; not because such peoples should be segregated and certainly not vilified but in order to avoid the creation of stereotypes of that community, or to indirectly distort or oversimplify the journey of the people within that community.

[2:24:564] Astronist cultural identity also advocates for The Five Freedoms which include The Freedom of Movement, The Freedom of Belief, The Freedom of Lawful Action, The Freedom of Debate and The Freedom of Public Opposition

[2:24:565] The second to last element of the Astronist cultural identity is that of monogamy as monism is central to many aspects of Astronist societal function, as is seen in the mononymous structure of Astronist names as well as the belief that a person should only be married to one person at a time.

[2:24:566] Finally, and linking the third element is how the Astronist cultural identity prioritises freedom from oneself both bodily, mentally, and philosophically, as well as freedom from others and the world surrounding oneself.

[2:24:567] The Astronist philosophical tradition considers these elements to be central to its principles with regards to many of the social issues corrupting current societies and intends to implement these principles to formulate the ideal Astronist Society.

The Origineity of Astronism

[2:25:1] The origin of something, whether it be abstract or physical, holds an immense amount of importance for how it is perceived, how it interacts with the world and its counterparts, how it presents itself, and how, especially if its abstract, it is to be interpreted by others and for this reason, the Astronist Tradition herein establishes the concept of origineity.

[2:25:2] Origineity is formed to address the nature of the origins of The Philosophy of Astronism and may, in a non-Astronist context, be applied to other philosophies, a religion, an ideology, or some other system of thought in order to derive the nature and circumstances in which such traditions originated.

[2:25:3] Therefore, origineity can be defined as a method of deriving meanings and purpose about The Philosophy of Astronism and is primarily concerned with the nature of The Omnidoxy as a single book to which Astronists derive the majority of their ideas from regarding Astronism; for this reason, it isn't wrong to include origineity as concept within the disciplines of centralitology and omnidoxicology.

[2:25:4] There are two major derivations of origineity including monogeneity and polygeneity which the majority of religions, philosophies, and ideologies are expected to fall into.

[2:25:5] The state of monogeneity, a monogenous system of thought, or a system of thought that adheres to monogenism is characterised as originating from a single book and continues to make reference to that single book, or only recognises the authority of that single book in its system of thought.

[2:25:6] Monogenesis could be described as a characteristic of The Philosophy of Astronism due to its focus on The Grand Centrality, however, as we shall witness later in this discourse, this may not be an all-encompassing argument.

[2:25:7] The process that is henceforth known as monogenisation refers to the instance in which a system of thought narrows the selection of books that are to hold official authority, and can therefore be quoted from to justify notions, thus becoming monogenous in its orientation.

[2:25:8] For a system of thought to monogenise itself should not be seen as an effort to move towards fundamentalism, nor should it be considered to narrow the abilities of the thought system to be accepting of new traditions of thought within its system.

[2:25:9] Instead, the process of monogenisation is conducted in order to streamline the authorisation given to texts within the system of thought so as to restrict the extent to which other books are able to influence the thought system.

[2:25:10] The second of the major derivations of origineity is that which is henceforth known as polygenesis; a religion, philosophy, ideology, or other system of thought that is described as being polygenous originates from a group of books rather than one and continues to make reference to that group of books, or does not recognise the authority of one single book.

[2:25:11] Polygeneity, as a state or fact of a system of thought, is more stereotypical of philosophical traditions that have developed over the course of centuries and by multiple individuals rather than a single person, however, a monogenous system of thought may also have been created by a multitude of people contributing to the writings of a single text, the Christian tradition of the Bible for example.

[2:25:12] Polygenism does not necessarily take away from the authorities of particular texts, but instead allows for other texts to be prioritised or used as subjects for justification.

[2:25:13] Polygenistic instances are criticised by the notion that allowing multiple books to hold the same authority within a system of thought opens that system up to fragmentation as such books may hold conflicting or a least contradictory messages; the monogenistic approach superiorises itself by the notion that traditions that follow monogenism hold a more unified message than those of a polygenous nature.

[2:25:14] The process of polygenising, or polygenisation refers to the instance in which a system of thought opens itself to a group of authorised books to determine itself rather than a single book and is therefore the direct opposite to the process of monogenisation.

[2:25:15] Now that we have addressed the two major forms of origineity, we come to its lesser forms which include ambigenism and omnigenism, as characterised by the instances of ambigeneity and omnigeneity respectively.

[2:25:16] An ambigenous system of thought can be described as the instance in which the origination of a system of thought remains unknown, or the original work, or the founding work of the tradition is ambiguous typically due to the long history of the system and the scant amount of available records during the time of its founding.

[2:25:17] Ambigenesis is not considered to undermine the system of thought in any way and is expected to be rarer in present times due to ambigeneity being characteristic of older traditions of thought, however, modern systems could be ambigenous through the anonymisation of its author, or the purposeful ambiguation of its origins, either for genuine or for inauthentic reasons.

[2:25:18] The final derivation of origineity that must address in this discourse is that which is to be known as omnigenism which relates to the instance in which a religion holds no instructions about which book or text holds authority and welcomes the introduction of new texts without any specificity on which books are to be used to justify beliefs and which are not.

[2:25:19] Omnigenity, or omnigenesis is seen to be more aligned with the Philosophical Spirit than any other forms of origineity, and therefore more characteristic of a philosophy rather than of a religion or ideology.

[2:25:20] This is because to be omnigenous is to accept all contributions to the system of thought as positive contributions as long as they are based upon reasoned argument as the singular requirement for proper philosophisation.

[2:25:21] The openness of omnigenous may be criticised as allowing different people to distort the message of the founding work, but as a counter-argument, it can be notionised that just because one person contributions to a system of thought and deviates from the original approach does not mean that the original approach is cancelled out by default.

[2:25:22] Now that we have address all the different aspects of origineity, we must properly designate The Philosophy of Astronism and explore the nature of its own origineity which remains the central purpose of this discourse beyond the introduction of several new terms.

[2:25:23] By the present nature of The Philosophy of Astronism, meaning during the period of its founding and during the writing of The Grand Centrality, it can be described as a monogenous philosophy as it only ascribes itself to and justifies itself upon the writings within The Grand Centrality, especially as being founded upon the words within The Omnidoxy.

[2:25:24] Despite the accuracy of this designation, it must also be said that The Philosophy of Astronism holds the potential and the essence to become omnigenous through the process introduced herein as omnigenisation.

[2:25:25] This is only expected to happen after the spread of The Philosophy throughout the people groups and nations of The Earth and beyond and due to the alignment of Astronism with the Philosophical Spirit, there stands no reason to suggest that The Philosophy of Astronism will not one day be omnigenistic in its approach.

[2:25:26] However, in the earliest days of its history, it is expected to remain monogenous and therefore to only use The Grand Centrality and the books, documents, and statements within which as justifications for arguments, as well as sources for knowledge about Astronist Philosophy.

The Appropriate Etiquette, Practice & Approach Towards Philosophical Debate & Argumentation (Approaches to Argumentational Exchange & Argument Theory)

[2:26:1] The centrality of the mastering of the practice of argumentation, which is considered to be a form of art by the Astronist Tradition, can be found throughout Astronist Philosophy as an integral element to keeping alignment with the Philosophical Spirit.

[2:26:2] To that end, there are expected to be a number of approaches to argumentation will develop over the course of its introduction and dissemination as something that is to be practised and mastered and shall form the foundations of Argumentational Exchange which is the practical form of argumentation and Argument Theory which is obviously the theoretical form of argumentation.

[2:26:3] In this discourse, there will be two main derivations of argumentational approach that all other derivations are expected to owe their originations to; these two primary derivations are henceforth known as confrontationalism and non-confrontationalism.

[2:26:4] The former centres itself as the belief orientation holding that The Philosophy of Astronism and its philosophers should remain assertive, decisive, and confident in the face of argumentations with opposing parties; this approach is also known as indominable exchange and is one of the products of indominism.

[2:26:5] Meanwhile, the latter is the belief orientation holding that philosophers of the Astronist philosophical tradition and The Philosophy of Astronism should remain calm and diplomatic in their argumentations with opposing parties. This approach is also known as dominable exchange and is one of the products of dominism.

[2:26:6] By the brief introduction of confrontationalism and non-confrontationalism, we see how their fundamentalities are used to structure argumentation into that which is confrontational and that which is non-confrontational; it is important to clarify that the former of these does not mean to suggest any type of violence is permitted by confrontationalists, but instead it is supportive of a more steadfast, affirmed, and assertive character of argumentation rather than a more passive, submissive, and accepting nature.

[2:26:7] All post-omnidoxical argumentational exchanges are to be categorised as fitting within one of these primary derivations and any that do not fit within one of these, or refuse to be categorised in such a way are to be known as deviants, and are categorised within deviantism as the third, yet lesser form of argumentational exchange classification introduced herein this discourse.

[2:26:8] This discourse has been purposefully brief in outlining argumentational exchanges as the Astronist Tradition expects Astronist philosophers, trilettants, and even dilettants to formulate their own methods and styles in approaching argumentation which will inevitably develop over the course of argumentation's popularity as something to practise and master.

Impositionism & Sophogeny

[2:27:1] The assignment of these two new terms to the rubral of this discourse pertains to the central elements of discussion in this discourse which again, like many other discourses in this sanitological disquisition, is premised on metaphilosophical contemplations.

[2:27:2] Both impositionism and sophogeny, also known as sophogenism, form a metaphilosophical dichotomy which concerns itself with the fundamental purpose of philosophical ideation and discourse.

[2:27:3] Firstly, that which shall henceforth be known as impositionism maintains the belief that the purpose of philosophical ideation and debate is centred on the imposition of one's ideas on others through persuasion by notions of rationality, proof, belief, and observation.

[2:27:4] Therefore, impositionism holds that the spread of philosophical ideas is or should be the primary form of purpose to philosophers and philosophies alike, thus aligning itself with a promulgationist orientation; impositionists are therefore in direct contrast to sophogenists, thus forming the Imposite-Sophogenic Dichotomy.

[2:27:5] In the Astronist philosophical tradition, that which is termed as sophogeny is considered a practice that is to be mastered which involves the creation of fully formed ideas that are able to withstand rational criticism.

[2:27:6] Meanwhile, the belief orientation that stretches beyond this practice is to be henceforth known as sophogenism which holds that the superior, proper, and right (thus including an ethical element) form of philosophical ideation and the purpose of philosophy rests in the creation of ideas itself rather than the imposition of ideas.

[2:27:7] Sophogenists hold that simply the creation of ideas is the purpose of philosophy and what is done with those ideas and how those ideas manifest in the world is a product of organised philosophy, politics, religion, sociology, and ideology rather than philosophy itself.

[2:27:8] The Astronist Tradition maintains that the practice of sophogeny and the belief orientation of sophogenism are the correct metaphilosophical position for the Astronist philosophical tradition to align itself with.

[2:27:9] This is held because of the focus on the creation of ideas, which is what sophogeny essentially expounds, will inevitably lead to the interpretation and implementation of such ideas in the world on people, organisations, and governments through debate, social revolution, and political shifts which therefore manifests itself as the imposition of ideas.

[2:27:10] The Astronist Tradition therefore espouses the notion that philosophical ideas inevitably lead to imposition, but the subject of this discourse pertains to how such ideas

reach such an impositional state, whether by direct or indirect means, the latter of which is found in sophogeny while the former of which is found in impositionism.

[2:27:11] In conclusion, the Astronist Tradition can be considered sophogenic by its nature, though impositionist by its eventual manner, or in terms of the realistic occurrences made between philosophical ideations.

The Importance of Starlore

[2:28:1] Starlore involves the creation and cherishing of mythical and mystological stories about the stars, star patterns (constellations and asterisms), cosmic progeny and phenomena and is classified as a branch of folklore and the Astronist Tradition intends to categorise it as the main branch of Astronist Folklore; it is important to note that starlore is not given the gravity of being rational as it is purely mystological in nature and therefore does not influence the logic of The Philosophy of Astronism itself, but is expected to influence the practices and ideas of individual followers.

[2:28:2] Starloring bases all of its stories and mystological beliefs upon the stars, their movements, their patterns, as well as other cosmic progeny and phenomena, yet it should not be classified as a branch of astrology as its stories and mystologies are not used for divination.

[2:28:3] Some may not see the proximity between philosophers and starlorers but the Astronist Tradition does see this closeness as starloring has a strong influence over our foundational beliefs with regards to The Cosmos; despite the mystological and mythological foundations of such starloring narratives, the allegories that exist beyond such stories are important to the overall culture, philosophy, and the role of The Cosmos.

[2:28:4] Starloring involves the creation of mythological and mystological stories in relation to The Cosmos and its progenies and phenomena, but also included in starlore is the use of such celestials to interpret doctrines or actual events in history.

[2:28:5] Starlore has a very long history and it is this that the Astronist Tradition cherishes and the fact that it has been practiced by almost every culture in recorded history demonstrates the current of cosmocentricity that has existed at the heart of human civilisation since the dawn of our perceptual intelligence.

[2:28:6] The Astronist Tradition contributes the mystological aspects and narratives to starloring in addition to starlore's own pre-Astronist mythologies; it is this philosophical dimension that the Astronist Tradition is most notable for contributing to the tradition of starloring.

[2:28:7] The practice of starloring holds a history in human culture dating as far back as five-thousand five-hundred years ago and was practised by prehistoric cultures with certain myths predating even these, the prime example of which being the Cosmic Hunt.

[2:28:8] The Cosmic Hunt is a mythological story that has been widely disseminated throughout The Earth, taking main different cognate appellations according to the cultures and languages of the peoples it was told to and it is one of the many penchants of the Astronist Tradition to preserve this myth, re-emerge it through modern promulgation, and formulate new myths and mysts inspired by the Cosmic Hunt.

[2:28:9] The story's essential premise is that a large animal is pursued by a group of hunters, or a single hunter after which the animal is wounded and transforms into a constellation, known as the mystical process of theriotranstellation.

[2:28:10] Theriotranstellation is the mystical occurrence in which an animal transforms into a constellation, or some other cosmic, or cosmically related entity while anthropotranstellation refers to a similar occurrence, but this takes place to a human rather than to an animal and a general transtellation is in reference to the same occurrence, but to an object rather than to an animal, or a person.

[2:28:11] Variations of the Cosmic Hunt myth have been disseminated across The Earth which, to the Astronist Tradition, demonstrates the deep resonance and veneration that humans have always attributed to The Cosmos and its progeny and phenomena since time immemorial.

[2:28:12] The Cosmic Hunt, like many of the other starlores predates the many traditions of thought, religion, and ideology that govern our world today, yet it is this very fact that the Astronist Tradition intends to reverse by its belief in cosmocentricity.

[2:28:13] Our ancestors saw the stars and the products of The Cosmos before any other divinical theories arose and although this is not to say that such divinities are not to be entertained with contemplation, yet instead it is to reaffirm the centrality of the stars and the influence they have had on the way in which human civilisation has formed and the way in which our systems of thought have developed.

[2:28:14] The term that is henceforth known as hyperextrapolation encompasses the notion that starlores, The Cosmos, and the philosophical contemplation of cosmic progeny and phenomena have been at the heart of human culture, philosophy, and wonderment since the beginning of human perception and due to this fact, the stars should regain their centrality and supremacy in human civilisation as is proposed by cosmocentrism, especially so over all divinical, spiritual, and other premises for belief systems.

[2:28:15] Essentially, hyperextrapolation uses the long history of starlore and human stellar fascination, observation, and wonderment to justify cosmocentric ideas and to prioritise such ideas above other aspects of thought.

[2:28:16] Hyperextrapolationism, as a belief orientation, goes beyond this by linking The Philosophy of Astronism to these ancient starlores by underpinning The Philosophy as a rational, civilised, and organised system of thought that takes its ancestry back to such early wonderments.

[2:28:17] Therefore, hyperextrapolationists believe that the origination of the essence, purpose, and message of Astronist Philosophy exists in these early starlore myths and therefore designates the true founding of Astronist Philosophy to be undetermined due to

the ambiguity of the first astral myth or starlore, yet certainly preceding all other organised traditions of thought and contemplation.

[2:28:18] Suprahyperextrapolationism takes one step even further by notionising that due to the essence of the Astronist Philosophy being cosmocentricity, the actual premise for Astronist Philosophy rests at the creation of The Cosmos at the point and moment of The Big Bang.

[2:28:19] Suprahyperextrapolationists are expected to notionise that other traditions of thought, whether these be religions or philosophies, hold premises that are either geocentric, anthropocentric, or are divinely intangible and so therefore cannot be measured; essentially, suprahyperextrapolation attempts to connect Astronist Philosophy with that which it holds central to its beliefs and that remains to be The Cosmos rather than humanity itself, The Earth, or some divinal being.

[2:28:20] The original prototype of the Cosmic Hunt myth is considered to have been invented at least fifteen thousand years ago for it to have diffused across the Bering land bridge into the Americas, thus demonstrating the immense history of stellar wonderment and mystical encounterments between humanity and the cosmic, both mentally and physically.

[2:28:21] Astronism supports the re-emergence of the long-established myth of the Cosmic Hunt to become a prominent aspect of Astronist Folklore whilst not losing the essence of its roots.

[2:28:22] Therefore, in this, we see the truth of the great importance that is provided to the Cosmic Hunt myth in Astronist Philosophy and the connection made between our modern philosophy founded herein and such an ancient myth further demonstrates the beliefs of hyperextrapolationism.

Philosophical, Religious, & Ideological Territories

[2:29:1] In the writings of *The Grand Centrality*, I have made a particular point about defining and designating, with clarity, the differences between philosophies, religions, and even ideologies too.

[2:29:2] In this discourse, we are going to build upon this by discussing the various different topics that Astronist Philosophy herein defines to be of philosophical, religious, and ideological natures in order to clarify to the world the areas that these three subjects do study as there still remains a large amount of illusion about what areas of contemplation these three subjects actually cover.

[2:29:3] For the purposes of further distinction, each subject will be assigned its own territory which, in this context, encompasses all the areas of study that are able to be explored by different contemplators namely philosophers, theologians, and ideologists for their respective subjects.

[2:29:4] These territories are expected to change over time for the subjects to which we refer hold a great deal of dynamicity and are therefore in constant shift pertaining to the historical, cultural, political, and societal circumstances.

[2:29:5] However, these territories are designated according to an Astronist point of view and at the time of the writing of *The Omnidoxy*, to which you can apply your own historical, cultural, political, and societal circumstances from your position of retrospect as the reader.

[2:29:6] Before we make the designations for each of the subjects of philosophy, religion, and ideology and define their proper capacities of study according to their territories, we must first introduce some new terminology.

[2:29:7] That which is henceforth described as uniterritorial refers to a subject that is designated to just one group of contemplators, characteristic of most subjects in the context of this discourse though it must be said that uniterritoriality does not pertain to any superiority with regards to the subject itself and this remains the same for biterritoriality and triterritoriality.

[2:29:8] That which is henceforth described as biterritorial refers to a subject that is designated to two groups of contemplators, an example of which is ethics as we shall see later in this discourse.

[2:29:9] That which is henceforth described as triterritorial refers to a subject that is designated to all three groups of contemplators, an example of which is apologetics in its different contexts.

[2:29:10] That which is henceforth described as diterritorial refers to a subject that naturally pervades across many different topics and therefore breaks the territorial designations in this discourse, examples of which would be politics, law, and economics, each of which are also subjects in their own rights of course.

[2:29:11] The final term that we must introduced by our designations of territories begins is that which is henceforth known as a divergatism and this refers to the instance in which a contemplator, especially in his works, deviates from the territories outlined latterly, examples of which can be found herein within The Omnidoxy itself.

[2:29:12] Therefore, The Omnidoxy can be described as a divergatistic document because there are certain elements of The Omnidoxy that touch upon territorially religious topics, such as theology, and eschatology.

[2:29:13] Now that we have outlined some of the key terms in relation to subject territories, we should now begin our designation of the territories themselves and it remains only prudent to begin with the subject of subjects and the one that began all subjects; the philosophical territories are those which we will outline firstly.

[2:29:14] The philosophical territories that we will outline are split into four different categories including traditional territories, pre-Astronist philoments, post-Astronist philoments, and post-Astronist territories.

[2:29:15] We must now define what a philoment is; this is a particular type of subject to which philosophy is applied; the nature of the subject itself may not be philosophical, but a philoments looks at the philosophical aspect of that subject; these are typically appellated as “philosophy of [subject]”.

[2:29:16] A philomentation is a specific type of contemplation that is in direct relation to a philoment and is therefore defined from a philosophisation which is a contemplation in relation to a non-philoment topic.

[2:29:17] A traditional territory is a philosophical subject that was formed before the founding of Astronist Philosophy, examples of which are ethics, metaphysics, epistemology and others; these are not non-Astronist subjects, but are instead pre-Astronist.

[2:29:18] Therefore, a pre-Astronist philoment is the philosophy of a subject that was officially designated before the founding of Astronist Philosophy and its contributions, which are to be known as post-Astronist philoments; it is important to note that some philoments are encompassed by actual disciplines such as the philosophy of perception categorised within ghenology.

[2:29:19] Something that we must also interject here before we continue on with listing the disciplines is the concept henceforth known as Philosophical Expansionism which relates

to the Astronist Tradition's goals of expanding the disciplines categorised within philosophy in order to further popularise the subject and to generally expand it to encompass a greater amount of disciplines.

[2:29:20] See below for a list of all the traditional philosophical territories outlined by the Astronist Tradition:

[2:29:20a] Cosmology

[2:29:20b] Ethics

[2:29:20c] Metaphysics

[2:29:20d] Epistemology (encompassed by contology in Astronist philosophy and is paired with ethics)

[2:29:20e] Aesthetics

[2:29:20f] Logic

[2:29:20g] Axiology

[2:29:20h] Ontology

[2:29:20i] Metaphilosophy

[2:29:20j] Practical philosophy

[2:29:20k] Theoretical philosophy

[2:29:20l] Deontology

[2:29:20m] Mereology

[2:29:20n] Phenomenology

[2:29:20o] Teleology

[2:29:20p] Social philosophy

[2:29:20q] Legal philosophy

[2:29:21] See below for a list of all the pre-Astronist philoments outlined by the Astronist Tradition:

- [2:29:21a] Philosophy of action
- [2:29:21b] Philosophy of art (culture, design, music, and film)
- [2:29:21c] Philosophy of colour
- [2:29:21d] Philosophy of cosmos (known as cosmic philosophy in Astronist philosophy)
- [2:29:21e] Philosophy of dialogue
- [2:29:21f] Philosophy of education
- [2:29:21g] Philosophy of environment
- [2:29:21h] Philosophy of futility
- [2:29:21i] Philosophy of happiness
- [2:29:21j] Philosophy of healthcare
- [2:29:21k] Philosophy of history
- [2:29:21l] Philosophy of human nature
- [2:29:21m] Philosophy of humour
- [2:29:21n] Philosophy of language
- [2:29:21o] Philosophy of life
- [2:29:21p] Philosophy of literature
- [2:29:21q] Philosophy of mathematics
- [2:29:21r] Philosophy of mind
- [2:29:21s] Philosophy of perception (known as ghenology in Astronist Philosophy and is paired with ontology)
- [2:29:21t] Philosophy of religion
- [2:29:21u] Philosophy of science
- [2:29:21v] Philosophy of sexuality

[2:29:21w] Philosophy of social sciences

[2:29:21x] Philosophy of space and time (known as durantology in Astronist philosophy)

[2:29:21y] Philosophy of sport

[2:29:21z] Philosophy of technology

[2:29:21aa] Philosophy of war

[2:29:22] See below for a list of all the post-Astronist philoments created and herein outlined by the Astronist Tradition:

[2:29:22a] Philosophy of conation

[2:29:22b] Philosophy of conformation

[2:29:22c] Philosophy of economics

[2:29:22d] Philosophy of engineering

[2:29:22e] Philosophy of entrepreneurship

[2:29:22f] Philosophy of attire and fashion

[2:29:22g] Philosophy of humanity

[2:29:22h] Philosophy of juralism

[2:29:22i] Philosophy of marketing

[2:29:22j] Philosophy of identity

[2:29:22k] Philosophy of adulthood

[2:29:22l] Philosophy of architecture

[2:29:22m] Philosophy of childhood

[2:29:22n] Philosophy of civilisation

[2:29:22o] Philosophy of media

[2:29:22p] Philosophy of modesty

[2:29:22q] Philosophy of money

[2:29:22r] Philosophy of peoples

[2:29:22s] Philosophy of sentience

[2:29:22t] Philosophy of space exploration (known as expology in Astronist philosophy)

[2:29:22u] Philosophy of spacial law

[2:29:22v] Philosophy of spacial utility (mining, industry, commerce, and transportation)

[2:29:22w] Philosophy of wealth (known as aphnology)

[2:29:22x] Philosophy of wellbeing

[2:29:22y] Philosophy of world

[2:29:22z] Philosophy of writing

[2:29:23] See below for a list of all the post-Astronist territories created and herein outlined by the Astronist Tradition:

[2:29:23a] Omnidoxicology

[2:29:23b] Centralitology

[2:29:23c] Cosmic philosophy (philosophy of cosmos) (also known as compendology)

[2:29:23d] Naology

[2:29:23e] Tiritology

[2:29:23f] Characterology

[2:29:23g] Chronology / horology

[2:29:23h] Futurology

[2:29:23i] Methodology

[2:29:23j] Morphology

[2:29:23k] Somatology

[2:29:23l] Apologetics (philosophical)

[2:29:23m] Maleology

[2:29:23n] Feminology

[2:29:23o] Sanitology (practical, numerical, and applicational forms of Astronist Philosophy)

[2:29:23p] Abettology (philosophy of aid and stewardship)

[2:29:23q] Equitology (philosophy of justice and patience)

[2:29:23r] Xentology (philosophy of ambition and enlightenment)

[2:29:23s] Rhemnology (philosophy of advancement and also involves eschatological practices and notions, thus making it divergatistic)

[2:29:23t] Quillitology (philosophy of peace and acceptance)

[2:29:23u] Prerology (philosophy of imagination and freedom)

[2:29:23v] Aetiology

[2:29:23w] Agathology

[2:29:23x] Agriology

[2:29:23y] Agrology

[2:29:23z] Alethology

[2:29:23aa] Alimentology

[2:29:23ab] Aphnology

[2:29:23ac] Archology

[2:29:23ad] Aretology

[2:29:23ae] Autology

[2:29:23af] Auxology

[2:29:23ag] Chresmology

[2:29:23ah] Ergology

[2:29:23ai] Philorology

[2:29:23aj] Hygiology

[2:29:23ak] Irenology

[2:29:23al] Nomology

[2:29:23am] Paedology

[2:29:23an] Ponerology

[2:29:23ao] Ptochology

[2:29:23ap] Sophology

[2:29:23aq] Synechology

[2:29:23ar] Thanatology

[2:29:23as] Timology

[2:29:23at] Philosophical anthropology

[2:29:23au] Oneirology

[2:29:23av] Positology - study of the nature and concept of belief

[2:29:24] See below for a list of all the religious territories herein outlined by the Astronist Tradition:

[2:29:24a] Ethics

[2:29:24b] Eschatology

[2:29:24c] Biblical, koranic, talmudical and Vedic hermeneutics

[2:29:24d] Divine providence

[2:29:24e] Ecclesiology

[2:29:24f] Missiology

[2:29:24g] Pneumatology

[2:29:24h] Soteriology

[2:29:24i] Theological anthropology

[2:29:24j] Theology proper (including theodicy, apophatics, and cataphatics)

[2:29:24k] Angelology

[2:29:24l] Hamartiology

[2:29:24m] The nature of faith

[2:29:24n] The nature of grace

[2:29:24o] The nature of doctrine

[2:29:24p] Predestination

[2:29:24q] Demonology

[2:29:24r] Christology

[2:29:24s] Mariology

[2:29:24t] Josephology

[2:29:24u] Buddhology

[2:29:24v] Islamology

[2:29:24w] Hierology

[2:29:24x] Martyrology

[2:29:24y] Hagiology

[2:29:24z] Apologetics (religious)

[2:29:25] See below for a list of all the ideological territories herein outlined by the Astronist Tradition:

[2:29:25a] Forms of government

- [2:29:25b] Political philosophy
- [2:29:25c] Polity
- [2:29:25d] Policymaking
- [2:29:25e] Societal structures
- [2:29:25f] Institutions
- [2:29:25g] Economic systems
- [2:29:25h] Worldviews
- [2:29:25i] Environmentalism
- [2:29:25j] Nature of statehood
- [2:29:25k] Propaganda
- [2:29:25l] Political movements
- [2:29:25m] State laws
- [2:29:25n] Apologetics (ideological)

The Mancies of Astronism

[2:30:1] Astronist Mysticism is a branch of pneumovology which is part of compendology in an omnidoxical context.

[2:30:2] Astronist Mysticism, including both its beliefs and its practices, is to be henceforth known as siderealism, followers of which are known as a sidero/siderian.

[2:30:3] The subdiscipline within pneumovology that deals with Astronist Mysticism is henceforth known as sidereology, or siderics.

[2:30:4] Astronist Mysticism encompasses a vast plethora of beliefs, concepts, practices, and notions about the nature of The Cosmos, the sentient interactions with The Cosmos and its progeny and phenomena, as well as the mystical aspects of cosmic devotion, observance, and inspiration.

[2:30:5] Sidereological study and contemplation is universally considered in the context of the Astronist Tradition with a sense of cantication which is to regard something, or a subject according to metaphorical means by default and that if any deviation from this is to be pursued, then that must clearly outlined in one's verbal argument, or in one's writings.

[2:30:6] Therefore, sidereology remains a cantical subject in the Astronist philosophical tradition amongst all other disciplines and subdisciplines of study.

[2:30:7] It is in this discourse that we deal with one of the main aspects of Astronist Mysticism which are collectively known as the mancies; a mancy is characterised by seeking the knowledge of something by ritualistic, mystical, spiritual, or transcendental means rather than purely philosophical, rational, or corporeal means.

[2:30:8] Mancies are both conceptual beliefs and physical practices formed in order to connect an individual to some transcendent element of either themselves or an externality, the most common of which in the Astronist Tradition is a cosmic externality.

[2:30:9] In their conceptual senses, mancies are purely based upon philosophisation, inspiration, and imagination while their physical practices and manifestations often result in rituals, incantations, and other ceremonial events which are not developed herein and are not recognised by the Astronist Tradition for it is only the conceptual aspects of astral mancies that Astronist Philosophy intends to develop.

[2:30:10] A mancy must always have a prefix attached to it in order to designate which objects, person, concept, or event towards which the mancer is expected to draw their inspirations from and towards which they are to direct their philosophisations.

[2:30:11] One of the main characteristics of all mancies are their transcendental, and incorporeal ambitions, especially directed towards and manifested by a spiritual or divinical experience after one has conducted mancing.

[2:30:12] For this reason, it is prudent to introduce the term that is henceforth known as supracelestial which relates to which exists beyond the physical functions and appearances of a celestial entity and relating to its spiritual, ethereal, and divinically connected nature and perceptivity.

[2:30:13] In essence, the state and fact of being supracelestial or holding supracelestiality relates to the aspects of the progeny and phenomena of The Cosmos that are divinical, spiritual, and incorporeal.

[2:30:14] Supracelestialism affirms the belief that all cosmic progeny and phenomena, in addition to their corporeal and material existences, also hold spiritual, divinical, ethereal, and transcendental existences.

[2:30:15] Supracelestialists are not outrightly supported by the Astronist Tradition as the transcendental dimensionality of celestial entities is something that requires faith rather than something that can be proven or rationalised.

[2:30:16] However, in a context of cantication, the Astronist Tradition expresses countenance towards supracelestialism and other related notions of the supralism of cosmic progeny and phenomena as distinct from logical and rationalised forms of contemplating The Cosmos and the entities within it as is found in Cosmic Philosophy.

[2:30:17] The Supracosmos is introduced herein as a type of cosmos that manifests the beliefs held within supracelestialism and relates to the existential realm of existence that supracosmic elements reside within and beyond the physical functions and appearances of The Cosmos itself in relation to its transcendental, spiritual, ethereal, and divinical nature and perceptivity.

[2:30:18] The argument that The Supracosmos should be categorised as either a lesser existence alongside The Chaos, The Mytra, and The Betwixity, or as a higher existence alongside The Cosmos, The Universe, and The Divine is expected to be an area of fierce debate and this area of contemplation is to be appellated as the Supracosmic Existentiality argument.

[2:30:19] The Supracosmos is something that the Astronist Tradition expects those whom contemplate and practice sidereology to explore and it is the discipline of study of sidereology that The Supracosmos remains classified within.

[2:30:20] That which is described as astronic relates to that which is Astronist, cosmic, or philosophic in nature, appearance, and/or manifestation and this is expected to be one of the most popularly used adjectives by the Astronist Tradition.

[2:30:21] A related form of mancy in Astronist Mysticism is that which is henceforth known as cosmosomnia which is the instance, experience, and fact of when a person dreams about The Cosmos, its progeny, or phenomena typically leading to philosomnia.

[2:30:22] Cosmosomnia is also alternatively known as astrosomnia which relates to stellar entities rather than other types of celestial entities and cosmic phenomena and it is astrosomnism that is the belief orientation associated with astrosomnia holding that the philosophisations about stars during sleep are superior to those philosophisations made when one is awake.

[2:30:23] Cosmosomnism is the belief orientation associated with cosmosomnia which holds that people who experience cosmosomnia hold a greater significance than those philosophisations that are experienced and inspired than when one is awake.

[2:30:24] Two more alternative appellations for cosmosomnia and astrosomnia are those which are henceforth known as cosmic sleep and astral dreaming respectively and it these that are expected to be used a colloquial sense rather than the former two which are expected to be reserve for specialised mention.

[2:30:25] Philosomnia is the main product of cosmosomnia and astrosomnia and is characterised as a philosophical idea derived from one's dreams or from times during which they are asleep, and is alternatively known as philosophical sleep, or philosophical dream.

[2:30:26] The belief orientation associated with philosomnia is that which is to be henceforth known as philosomnism, followers of which are to be known as philosomnist, and is characterised as the superiorisation over philosophisations that occur when someone is awake.

[2:30:27] We shall now move on to list each of the different mancies of the Astronist philosophical tradition which are also collectively known as philosophical divinations, philosophical mancies, or astronomical mancies.

[2:30:28] The first of these is henceforth known as cosmomancy which involves one's personal divination of The Cosmos itself, its progeny, and its phenomena by inspirational, philosophical, imaginational, and devotional means.

[2:30:29] Cosmomancy, like all mancies, holds a conceptual aspect as well as practical aspect, the former of which is supported and related to in this discourse while the latter, as aforementioned, is not openly supported by the Astronist Tradition due to its ritualistic tendencies.

[2:30:30] Cosmomancy can also be defined as the instance in which one receives aspiration from The Cosmos itself as a whole and they use such aspiration to forge their personal life,

as well as to influence the lives of others around them; further to this, the different branches of cosmomancy are listed below each of which either relate to a cosmic progeny or phenomena:

[2:30:31] Astromancy - proximate stars, constellations, star patterns, stellar streams, and other formations of stars other than star clusters.

[2:30:32] Sideromancy - distant stars, particularly those that are not visible in the night sky without a telescope.

[2:30:33] Planetomancy - all types of planetary bodies.

[2:30:34] Cometomancy - comets in all their sizes and formations.

[2:30:35] Meteormancy - meteorites in all their sizes and formations.

[2:30:36] Asteromancy - asteroids in all their sizes and formations.

[2:30:37] Selenomancy - The Moon, lunar phenomena, and all other moons.

[2:30:38] Novamancy - novae in all their forms including supernovae and hypernovae.

[2:30:39] Obliviomancy - black holes.

[2:30:40] Nebulamancy - nebulae in all their forms.

[2:30:41] Clusteromancy - clusters in all their forms including globulars or galactic clusters.

[2:30:42] Galactomancy - galaxies in all their different formation types including spirals, irregular, and elliptical.

[2:30:43] Pulsaromancy - pulsars in all their sizes and forms.

[2:30:44] Quasaromancy - quasars in all their sizes and forms.

[2:30:45] Nihilomancy - voids in all their sizes and forms.

[2:30:46] Now that we have listed all of the branches of cosmomancy, we can now move onto one of the other main subjects within sidereology is that which is known as astral magic.

[2:30:47] Astral magic is the practice of rituals, ceremonies, and incantations themed by The Cosmos, its progeny, and/or its phenomena or regarding them in order to invoke the supernatural or to create enchantments.

[2:30:48] Astral magic is defined from the practical applications of cosmomancy and its branches by the proclamation that astral magical practices directly influence specific events in the world and in people's lives while cosmomantic practices are less so specific, and much more generalised about they influence, typically by relating to society as a whole rather than individuals and the specific events in their lives.

[2:30:49] Astral magic is defined as a spiritual branch of sidereological contemplation and practice which, like The Cosmos itself, is arranged by an order of elements: material, celestial and divine.

[2:30:50] That which is categorised as natural magic is reliant on the elements and occult properties of material things and requires a knowledge of natural philosophy.

[2:30:51] However, astral magic, also known as celestial magic, relies on the spiritual connections and causalities of the individuals that are conducting such practices and the extent to which they hold such links to the celestial in subject.

[2:30:52] Astral magic is consistent of two subdivisions with the first of which using astrology to elect times for magical ceremonies, rituals and incantations while the other subdivision of astral magic is the production of astral talismans and amulets which provider their wearers with greater confidence, clarity, and consistency to conduct and realise astral magic practices and beliefs.

[2:30:53] Particularly the latter subdivision of the two is characteristic of the occult as objects are provided with powers of greater influence than beyond their own material means, which are hidden from all others except for the wearer, thus owing to the original meaning of the word occult which relates to that which is hidden from sight and mind's eye.

[2:30:54] The positions of cosmic progeny and the occurrences of cosmic phenomena dictate the appropriate time to conduct astral magic, and it is through the use of talismans and amulets that one's ability to effectively practice astral magic is enhanced.

[2:30:55] There are a number of astronomically themed factors that can be used for talismans, including planetary talismans, lunar talismans, fixed star talismans or observational themed talismans.

[2:30:56] It is of crucial importance that all inclusions of astral magic in the context of Astronist Philosophy and Culture must be considered according to cantication and must therefore not be provided with the same level of rationalisation, criticism of logic, and philosophical argumentation that all incantical elements of Astronist Philosophy are approached with as these practices and beliefs are particularly removed from all incantations as the mystical elements of Astronism are distinguished from the logical and rational elements.

[2:30:57] Furthermore, the Astronist Tradition's views on such practices of mysticism in The Philosophy of Astronism remain adverse to accepting, yet the development of a mystical tradition within Astronism also remains of immense importance if the Astronist philosophical tradition is going to establish itself in a well-rounded and all-encompassing way as is manifested by the principle of all-countenance that is followed in close alignment with the Philosophical Spirit.

The Prepollencies of Philosophies

[2:31:1] Throughout the history of religions and philosophies, each have attempted to dominate those which oppose them through many different elements including population domination, war, money, or through governmental or political means.

[2:31:2] For this reason, the dominancy of systems of thought is an important topic of discussion because if The Philosophy of Astronism is going to be properly implemented into a society and is going to contribute to the civilisation to which it is implemented then it must hold a sense of dominancy.

[2:31:3] There are two divisions of dominancy including microdominancy and macrodominancy; the former of which relates to something that is dominant within a particular sphere, while the latter refers to that which dominates across all or most spheres of society.

[2:31:4] Another aspect of logicology is that which shall be henceforth known as prepollency which measures the extent to which a philosophy holds domitability or indomitability.

[2:31:5] Domitability measures the extent to which a philosophy is open to change, is easily overcome by another force, is quietened by political, cultural, or religious forces, and is able to be brought under control by an external party.

[2:31:6] Meanwhile, indomitability measures the extent to which a philosophy is unchanging, unable to be influenced or controlled by an external party, and resistant to political, cultural, and religious pressures.

[2:31:7] A philosophy that is indomitable is considered to be able to last longer than that which is domitable for that which espouses domitableness is vulnerable to being overtaken, distorted, or eliminated by some external force and due to the ambition that are held for The Philosophy of Astronism, we cannot allow it to be dominated by any externality.

[2:31:8] If we allow that which we create to be dominated by another creation then we betray our creation and once committed, this is something that is virtually impossible to reverse.

[2:31:9] A philosophy that conducts itself indomitably is a philosophy that is secure itself, holds clarity in its mission and purpose, and is not willing to be distorted by the intentions of an externality.

[2:31:10] However, the domitableness of a philosophy does not retract it from the essence of the Philosophical Spirit for the protection of a philosophy from distortion does not

mean that the acknowledgement of new notions cannot be administered; The Philosophy of Astronism prides itself on being an indomitable philosophy from the outset.

[2:31:11] There are two belief orientations associated with domitability and indomitability which are to be known as dominism, followers of which are dominists, and indominism, followers of which are indominists, as regarded respectively.

[2:31:12] Dominism is the belief orientation holding that The Philosophy of Astronism should be open to changing its stances on topics in order to preserve the essence of the Philosophical Spirit, as well as to be open to change as the world around it also changes.

[2:31:13] Oppositely, indominism is the belief orientation holding that The Philosophy of Astronism should remain steadfast, affirmed, and unchanging in its stances on topics in order to preserve itself against those which intend to dominate and distort it.

[2:31:14] The Dominism-Indominism Debate is expected to be one of the most important elements of logicology that Astronist philosophers are to discuss together for it relates to the subject of metaphilosophy, which explores the nature of philosophy itself, of which this particular debate strikes at the core.

[2:31:15] Metaphilosophical explorations continue to pervade throughout the majority of Astronist philosophical debate for the contemplation of philosophy remains central to the understanding of philosophy and without such understanding, we cannot develop our arguments, and nor can be further that which is to be known as the Philosophical Cause.

[2:31:16] The Philosophical Cause is the principle that underpins much of the reascensionist beliefs within Astronism as it proposes that there exists a calling reason for philosophy's recentralisation in the hearts, minds, and souls of the sentient citizens of societies as an irremovable element to the functionality of the society.

[2:31:17] The Philosophical Cause maintains that religion has been the outlet through which the masses have indulged their philosophisations for centuries through being given the convenience of doctrine which they are to either believe or disbelieve.

[2:31:18] However, the Philosophical Cause as a reascensionist principle upholds the notion that the recentralisation of philosophy will beckon an era in which the masses are to think for themselves by the utility of instruments that they are provided and are able to enact practices that are purposefully satisfying.

[2:31:19] The Philosophical Cause encompasses the mission to which reascensionist philosophy is pivoted to advance as it is the Philosophical Cause that is demonstrative of beliefs of reascensionism; essentially, it is the practical and physical elements of reascensionism and without a Philosophical Cause, it is difficult to manifest reascensionist beliefs.

[2:31:20] One must always protect oneself is the motto of indominism while the motto of dominism maintains that one must always change oneself to suit those around them for the betterment of the self.

Conclusionism & Non-conclusionism

[2:32:1] This next discourse concerns itself with the dichotomy of ideas known as conclusionism and non-conclusionism which addresses further metaphysical issues with regards to whether philosophical contemplation is capable of coming to conclusions.

[2:32:2] Conclusionism and non-conclusionism; the former belief orientation bolsters the notion that conclusions can be made in philosophy in general, however the latter maintains that philosophy's purpose is neither to come to conclusions, nor does it hold the ability to come to conclusions about any topic.

[2:32:3] The non-conclusionists hold this view because they hold that the nature of conclusion rests in finality while the nature of philosophy resides in provisionality, as is manifested by the belief orientation of provisionalism, which is not to be confused with provisionism as that is a non-Astronist term, and exists within non-conclusionism.

[2:32:4] Provisionalism is a suborientation within the orientation of non-conclusionism stating that philosophy is forever unfixed and provisional rather than absolute and final, and therefore no conclusions can be made when such debates are approached, or are involved with, or relating to philosophy.

[2:32:5] Non-conclusionists may go a step further by introducing a religio-philosophical argument to justify their orientation by notionising that religions are themselves conclusions while philosophies are the instruments that one may use to come to their own conclusions but are not conclusions themselves.

[2:32:6] So therefore, by this notion, non-conclusionists fail to see the reasons why conclusionists want to downplay, or even remove such a unique characteristic of philosophy, especially so as it remains another distinction between philosophical nature and religious nature.

[2:32:7] Tributarian conclusionism, as a departure from mainstream conclusionist thought, holds the tendency to agree with the non-conclusionists' religio-philosophical argument, yet still maintain that without conclusions, we lose an element of purpose which isn't attractive to human minds that have clung to religions because of the conclusions and sense of meaning and purpose that they provide people.

[2:32:8] Tributarianism, or tributarianist philosophy, as followed by tributarians, maintains that philosophies, religions, ideologies, and all other systems of thought should be what the people, or their adherents need them, or want them to be rather than the people do their bidding, or conform to the wants and needs of the thought system itself.

[2:32:9] Tributarian conclusionists maintain that by supporting conclusionism, they are satisfying the needs and wants of those whom adhere to the philosophy by providing such

people with a sense of purpose and meaning through conclusion rather than by taking an open-ended attitude which non-conclusionists continue.

[2:32:10] Tributarianism maintains that if not for the people to follow systems of thought, there would be no need to create such systems in the first place, and so therefore, such systems must do the bidding of the people, they must cater to their adherents, and they must fulfil the wants, needs, passions, and ambitions of their followers and in return, the ambitions of the thought system will be fulfilled in direct reciprocation.

[2:32:11] Tributarianism has been introduced here due to its inspiration stemming from the conclusionist and non-conclusionist debate, but also pervades many other aspects of Astronist Philosophy and therefore commands its own distinctly separated discussions and contemplations in a general tributarian sense.

[2:32:12] Tributarians are typically concerned with the wants and needs of people generally, or of a particular type or group, and the ambitions and purposes of a system of thought, particularly of a philosophy, and how these two trajectories interact and how they can meet each other's expectations and fulfil each other's wants and needs.

The Panentheistic Principle

[2:33:1] In our aforementioned comparological study and contemplations, we address panentheism and its relationship with The Philosophy of Astronism during which this particular discourse was referenced.

[2:33:2] The Panentheistic Principle, as it is henceforth appellated, involves the notion that in the Astronist philosophical tradition, The Cosmos, The Universe, and The Divine are all transcendent beyond the cosmic laws of space, time, and gravity as well as also existent within all the different cosmoses through physical manifestations and through quiddity.

[2:33:3] In this context, quiddity refers to the manifestations of cosmicity, universality, and divinity within different cosmoses through progeny and phenomena.

[2:33:4] The role of panentheism in Astronism as manifested by the concept of The Divine is therefore also demonstrative of how panentheistic thought is intrinsic to the Astronist Cosmology because beyond cosmicity and universality, divinity is the only existentiality that interpenetrates all the others below it.

[2:33:5] The Cosmos, The Universe, and The Divine are not considered to be equal to one another according to the Astronist Tradition which is a notion to be henceforth known as disproportionalism for The Divine is considered beyond The Universe and The Universe beyond The Cosmos itself and other cosmoses.

[2:33:6] Disproportionalism is not considered to be a universally accepted notion within the Astronist philosophical tradition, although it is considered to be a proper interpretation of the Astronist Cosmology by the Astronist Tradition.

[2:33:7] "Unlike pantheism, which holds that the divine and the universe are identical, panentheism maintains an ontological distinction between the divine and the non-divine and the significance of both," which is interpreted through The Philosophy of Astronism via the notion that The Cosmos and The Universe remain significant even in comparison to The Divine.

[2:33:8] "In panentheism, god is viewed as the soul of the universe, the universal spirit present everywhere, which at the same time "transcends" all things created," which is closely associated with the description of the concept of The Divine and its omnitranscendence throughout all its existence.

[2:33:9] "While pantheism asserts that "all is god", panentheism claims that god is greater than the universe," which is again another accurate descriptor of the relationship between The Cosmos and The Universe towards The Divine, the latter of which is considered to be greater than the two formers according to the disproportionalist view of the Astronist Cosmology.

[2:33:10] The alternative to the disproportionalist interpretation of the Astronist Cosmology is that which shall henceforth be known as commensurationism.

[2:33:11] Commensuration, as manifested by the belief orientation of commensurationism, involves the instance in which the different elements of the Astronist Cosmology are considered to be equal to one another both in size and importance; essentially, commensurationism rejects the notion of a cosmological hierarchy as outlined by disproportionalism.

[2:33:12] Commensurationist approaches to understanding the Astronist Cosmology are therefore inherently characterised by their opposition to any notion of an existing hierarchy between the different realms of existence; for this reason, commensurationism can be described as antihierarchical meanwhile disproportionalism can be described as prohierarchal in orientation.

[2:33:13] "Some versions of panentheism suggest that the universe is nothing more than the manifestation of God and other forms indicate that the universe is contained within God," which are notions that may also be interpreted as holding presences in the Astronist Cosmology, though these are general not considered by the Astronist Tradition with the former notion to be known as universomanifestationism and the latter notion is to be known as divinomanifestationism within the context of Astronist Philosophy, thus showing the great diversity of thought and approaches to panentheism in the Astronist philosophical tradition.

That Which Cannot Now Be Seen Nor Understood (Paleoanthropism)

[2:34:1] The brief discourse addressing paleoanthropism, also known as paleocosmism, is encapsulated by the belief that prehistoric people groups saw astronomical phenomena and progeny, or understood The Cosmos in a way that we shall never see or understand in the present time.

[2:34:2] Further to this, paleoanthropists share the belief that prehistoric people held coherent cosmologies and ideas about the stars, but didn't have the ability to write down their ideas or express them for posterity.

[2:34:3] This inhibited them from extending their beliefs beyond simply notions for they did not hold the mediums of expression that are now so easily grasped in today's world of modernity, though perhaps in the convenience of such mediums we have lost their true gravity.

[2:34:4] Paleoanthropism, as a concept, is created by the Astronist Tradition and is established herein in order to reaffirm the strong connection between cosmic contemplations and observations of prehistoric peoples and the foundations that their cognitions have resulted in for the development of modern cosmic contemplations and observations, thus owing to the founding and establishment of Astronist Philosophy itself.

[2:34:5] Paleoanthropists therefore attribute the foundations of modern cosmology, astronomy, and the philosophies and systems of thought and concepts that have derived from such subjects to the contemplations of prehistoric peoples; this is to be henceforth known as the Paleoanthropic Principle.

[2:34:6] Paleoanthropism can be considered a form of origineity with regards to Astronist Philosophy, but even if this originational argument is not withheld, the Astronist Tradition still considers the wonders of the prehistoric peoples to be essential to the earliest developments of cognition towards The Cosmos.

[2:34:7] Thus, this has lead to the formation of more resonative feelings and concepts present in our current psyches including peace, wonderment, a feeling of the unknown, beauty, divinity, superiority, its marked untouchability, as well as its divine mercilessness.

[2:34:8] Paleoanthropism places a distinct centrality on the thoughts, feelings, beliefs, and actions of prehistoric humans, but also speaks of a wider centrality of prehistoric sentience altogether which its appellation is transferred to paleosentientism.

[2:34:9] This offshoot of paleoanthropism considers there to be a need for a centrality on all prehistoric forms of sentient life on all worlds and their foundational role in the development of present ways of understanding The Cosmos across all civilisations.

The Subjects of The Cosmos & The Affixation of Astric / Cosmic Combining Forms for the Construction of Newfound Disciplines of Study

[2:35:1] It is one of the duties of The Omnidoxy to encompass space and The Cosmos in all ways in which present knowledge and imagination allows and for this rationality of purpose alone, it is prudent to outline subjects that relate to space, human society in space, the expected developments in industry and commerce in space, and the application of pre-existing industries to space.

[2:35:2] Herein listed are the subjects in relation to space and The Cosmos, particularly of a non-philosophical context, that the Astronist philosophical tradition espouses to be significant to the development of civilisation, culture, industry, and commerce in the setting of space.

[2:35:3] It is important to the Astronist Tradition that The Omnidoxy and Astronists are to be accredited with the introductions of some of these subjects, which are also outlined in The Grand Cradle of Astronomy which pertains to the area of Astronist study in which they reside as these subjects below, as aforementioned, are not strictly philosophical by their natures and so therefore, they do not exist within Astronist Philosophy.

[2:35:4] Cosmic Media - the study of the different means of mass communication in space on interplanetary, interstellar, and intercraft levels including broadcasting, publishing, and across digital networks.

[2:35:5] Journalism (Cosmic) - the writing of articles relating to spacial affairs, or may refer to journalism conducted on planets other than The Earth.

[2:35:6] Publishing in The Cosmos - the entirety of books and other published articles either referencing to spacial affairs, or originating from a planet other than The Earth.

[2:35:7] Astromuseology - a branch of study dealing with the planning, construction, and management of astromuseums.

[2:35:8] Information Systems - the study of the information systems utilised by various organisations on different planets other than The Earth itself.

[2:35:9] Computer Graphics - the practice of creating digital graphics that show a number of complex star systems and which a navigator may use in order to reach different stars and planetary systems.

[2:35:10] Cosmic Economics - the branch of knowledge concerned with the production, consumption, and transfer of wealth beyond Earth.

[2:35:11] Cosmic Culture - the entirety of the cultural aspects of all different civilisations on celestial bodies and planets beyond The Earth, and collectively refers to all culture relating to offearth and all culture originating offearth.

[2:35:12] Institutions (Cosmic) - dealing with the various institutions involved in the regulation of space, and those institutions that were established with the purpose of control humanity's exploration of The Cosmos.

[2:35:13] Social Groups - the study of the sociological structure of civilisations and the societies on planets other than The Earth.

[2:35:14] Cosmic Sociology - the overall sociological aspects of a society, or state beyond The Earth on another planet or celestial body.

[2:35:15] Data Storage (in The Cosmos) - the storage of large amounts of data, especially aboard spacecraft, but may also involve the study of the data storage methods and techniques developed by other civilisations on different planets.

[2:35:16] Planetary Land (in The Cosmos) - the study of the landmass of a particular planet, and its topographies.

[2:35:17] Planetary Governance/Regulation/Control - dealing with the governance of a planet and all the regulatory controls that follow this.

[2:35:18] Cosmic Social Order - the overall social order of a civilisation beyond The Earth, or of a society developed beyond The Earth.

[2:35:19] Production (in The Cosmos) - the production of goods on a particular planet, or celestial body, under a governmental authority, and includes the subsequent concepts, ethics, and methodologies involved.

[2:35:20] Manufacturing (in The Cosmos) - the study of the manufacturing industry of a particular planet, space station, or celestial body.

[2:35:21] Planetary Education Management - the management of the education systems of a particular planet as stipulated by the governments of that planet.

[2:35:22] Interspace/Interspatial Law - law relating to the space between planets, celestial bodies, or any other space station.

[2:35:23] Spacial Law (as aforementioned) - the system of laws specific to the issues and jurisdictions beyond Earth compounded for the construction of spacial law.

[2:35:24] Labour & Welfare Law (in The Cosmos) - the study of law in relation to labour and welfare of a government on a particular planet.

[2:35:25] Social Problems & Services - the overall social problems of a civilisation or society on a planet beyond The Earth, and the services provided by that society, or its government intended to combat such problems.

[2:35:26] Cosmic Collection & Preservation - the collection and preservation of materials and resources from beyond The Earth and the laws, regulations, and ethics involved.

[2:35:27] Human Anatomy, Cytology & Histology (in The Cosmos) - the affects on the human anatomy, cytology, and histology when humans are offearth and on different planetary and celestial bodies.

[2:35:28] Health (in The Cosmos) - the attainment of good health for people living beyond The Earth, either on space stations, spaceships, or on other planets where the environments are different to those of The Earth.

[2:35:29] Disease (in The Cosmos) - the outbreak of disease in civilisations beyond The Earth, the greater possibility of diseases beyond The Earth, and the development of new diseases not able to occur on The Earth.

[2:35:30] Food & Drink (in The Cosmos) - the study of the wide-ranging foods and drinks from various different planets.

[2:35:31] Cosmic Engineering - the unique techniques and tools used to build structures beyond the Earth's atmosphere and on other planets.

[2:35:32] Spacial Finance - the study of the financial methodologies and systems of the governments and companies of different planets other than on The Earth.

[2:35:33] Cosmic Architecture - the art and practice of designing and constructing buildings and other structures on celestial entities other than The Earth, for a wide variety of usages.

[2:35:34] Building Materials (in The Cosmos) - resourcing building materials and the general construction issues in space, or on other planets.

[2:35:35] Printing (in The Cosmos) - the printing industry beyond The Earth on other planets, or space stations.

[2:35:36] Marketing & Advertising (in The Cosmos) - the marketing and advertising of space travel, astrotourism, business in space, and generally life beyond The Earth, or on another planet.

[2:35:37] Cosmic History - the total history of interplanetary and interspatial exploration.

[2:35:38] Computer Networks & Systems (in The Cosmos) - the study, construction, and development of a computer network to be used offearth during space travel, and on other planets, and may also involve the study of computer systems on other planets.

[2:35:39] Cosmic Business Ethics - the ethical stances on business conduct and operation held by various non-Earth philosophies and governments.

[2:35:40] Cosmopsychology / Astropsychology - the wide-ranging psychological affairs and issues that arise within a society, or nation state on another planet or celestial body.

[2:35:41] Counselling (in The Cosmos) - practices of counselling on planets other than The Earth.

[2:35:42] Interspatial Urban Communities - the sociological and demographical study of urban communities of different planetary bodies and celestial bodies.

[2:35:43] Community (in The Cosmos) - the communal and social aspects of civilisations beyond The Earth and on other planets.

[2:35:44] Cosmic Environment/Environmentalism - the impacts on worlds other than The Earth due to human civilisations and involves efforts to reduce these affects.

[2:35:45] Human Rights (in The Cosmos) - the overall issues of human rights of different governments and states of planetary and celestial bodies and space stations and spaceships.

[2:35:46] New Age Rights - the entirety of rights that arose after the beginning of humanity's exploration of The Cosmos and typically revolve around spacial settings and the issues that branch from this.

[2:35:47] Astrosport - all the sports that have arisen since the beginning of humanity's exploration of The Cosmos, especially sports that can best be played offworld, or offearth.

[2:35:48] Women (in The Cosmos) - the scholarly study of the various roles, philosophies, and events involving or related to women in a nation state of a planet other than The Earth.

[2:35:49] Gender (in The Cosmos) - topics of gender identity in societies offearth, especially when in relation to the laws laid down by the governments of such societies.

[2:35:50] Language (in The Cosmos) - the overall study of all languages of the peoples of planets, celestial bodies, and space stations other than The Earth.

[2:35:51] Corporation (in The Cosmos) - the wide-ranging study of the operations, organisation, establishment, and institutionalisation of corporations that exist and operate beyond The Earth on other celestial bodies and planets.

[2:35:52] Cosmic Politics - the politics of worlds and political organisations and entities that are beyond The Earth itself.

[2:35:53] Cosmic Citizenship - dealing with citizenship and its nature on different planets, celestial bodies, and space stations beyond The Earth, and citizenship in space between any celestial body or space station.

[2:35:54] Cosmic Statehood - the nature of statehood on different planets, or celestial bodies, or between different governments and states, as well as the various requirements to attain statehood on a particular planet other than The Earth itself.

[2:35:55] Astrotourism - the entirety of tourism in space and all its many aspects.

[2:35:56] Interspatial Business - dealing with overall business practice, policy, conduct, and operation beyond The Earth.

[2:35:57] Constitutional Law (in The Cosmos) - either the application of Astronist Constitutional Law to a cosmical context, or to the study of the constitutional law of governments, organisations, and companies beyond The Earth on all celestial bodies.

[2:35:58] Cosmic Taxation - the entirety of taxation policy of the governments and states of a planet.

[2:35:59] Public Sector (in The Cosmos) - the comparison between the control of an economy by the states of two different planetary bodies.

[2:35:60] Employment Law - the laws of employment of governments and states on planets and celestial bodies other than on The Earth itself.

[2:35:61] Communications Law - the law of communication between worlds, between the people of The Earth and the offworld, and the communications between space ships voyaging through The Cosmos, and draws upon questions of privacy.

[2:35:62] Computer Law - the law of computer construction, utilisation, and configuration, especially for use on worlds and celestial bodies beyond The Earth.

[2:35:63] Information Law - the laws of information and policy relating to information access and distribution of a particular planet, celestial body, or space station and its governing body.

[2:35:64] Business Law - the entirety of business law relating to business conduct, structure, organisation, and management in all systems beyond The Earth.

[2:35:65] Property Law - the study of law relating to property ownership and rights on a multitude of planets, or across a multitude of governmental areas on the same or different planets.

[2:35:66] Restitution - the laws of a state on a different planet relating to the recompense for injury and loss.

[2:35:67] Criminal Law - the established laws and regulations of a government, or another authority, on a planet or celestial body other than The Earth to deal with the punishment of offenders.

[2:35:68] Administrative Law - the study of the relationship between a state and its citizens somewhere beyond The Earth, and also may deal with the study of non-Earth governments.

[2:35:69] Statutory Law - the laws of statute of a government of a state of a particular planet other than The Earth.

[2:35:70] Agricultural Law - the study of the laws of agriculture beyond The Earth on other celestial bodies and in other worlds.

[2:35:71] Aviation Law - the laws of landing and taking off from the surface of The Earth or another planet according to the jurisdiction of the state from which one is taking off from or landing on.

[2:35:72] Banking Law - the entirety of banking methodologies and services conducted offearth, and the banking systems of other world's states, and banks.

[2:35:73] Commercial Law - the laws of commerce on all celestial entities, planets, and worlds beyond The Earth.

[2:35:74] Competition Law - the laws of business competition and competitiveness on worlds and celestial bodies other than The Earth.

[2:35:75] Construction Law - dealing with the wide-ranging stances on the laws of construction on any celestial body or planet beyond The Earth.

[2:35:76] Interplanetary Consumer Protection - the bilateral consumer protection laws between two or more planetary governments.

[2:35:77] Corporate Law - laws presiding over the operations of corporations beyond The Earth and on other celestial bodies and planets.

[2:35:78] Cyberlaw - the wide-ranging aspects of digital laws on planets and celestial bodies other than on The Earth.

[2:35:79] Election Law - the laws of elections of governments and states on planets and celestial bodies other than on The Earth itself.

[2:35:80] Energy Law - the laws of energy utilisation on planets, and celestial bodies other than The Earth, and on space stations and spaceships.

[2:35:81] Entertainment Law - the laws of various entertainment mediums and platforms on planets and celestial bodies other than The Earth, as well as on space stations and spaceships.

[2:35:82] Environmental Law - the laws of the environment as stipulated by the government of a planet, or some other non-Earth state.

[2:35:83] Family Law - dealing with unintegrated and integrated laws on the way in which the family should ideally function and the general role of the family in societies and states on planets other than on The Earth

[2:35:84] Health Law - the laws of health of living offearth as stipulated by some governmental body.

[2:35:85] Immigration Law - the laws relating to immigration policy of a planet, a celestial body, or space station.

[2:35:86] Intellectual Property - the laws of intellectual property of a specific planet, celestial body, or space station as stipulated by its reigning governing body.

[2:35:87] Interspatial Criminal Law - criminal law, conviction, and incarcerations beyond The Earth and between celestial bodies.

[2:35:88] Astronavigational Law - the wide-ranging set of laws surrounding the topic of navigation of ships and other space vehicles beyond The Earth.

[2:35:89] Cosmotime Law - equivalent to Maritime Law, but deals with spacial trade and spacial naval matters.

[2:35:90] Media Law - the study of the law of the media on different planets, celestial bodies, and space stations as stipulated by the governmental body of those areas.

[2:35:91] Military Law - the law of militaries on different planets, celestial bodies, and space stations under jurisdiction of different governmental bodies and organisations.

[2:35:92] Education Law - the educational laws of governments and states on planets and celestial bodies other than on The Earth.

[2:35:93] Probate - the issues of probate and its various interpretations and laws across different governments beyond The Earth on other planets and celestial bodies.

[2:35:94] Sports Law - the laws relating to sports of a particular government, or regulatory authority of a particular planet other than The Earth itself.

[2:35:95] Tax Law - the taxation laws of the government of a planet or celestial body other than The Earth itself.

[2:35:96] Transport Law - the nature of law of transportation in a state of a planet other than The Earth itself.

[2:35:97] Interplanetary Law - the overall laws between two or more planetary governments and includes all other aspects of interplanetary law.

[2:35:98] Trust Law - the nature of trusts and the roles of trustees, second parties, and third party beneficiaries of a particular government on a planet other than The Earth.

[2:35:99] Policing - police conduct, policy, and interaction between two planets and two planetary governments.

[2:35:100] Public Health (in The Cosmos) - the study and comparison of public health on different planets, celestial bodies, and space stations.

[2:35:101] Individual Planetary Law - the study of the entirety of the laws of a planet and the government, or governments, that rule it, and involves many other branches of studies of law.

[2:35:102] Humanic Law - the laws of human interaction with non-human sentient beings.

[2:35:103] Charity - dealing with all aspects of charitable operation, policy, and conduct beyond The Earth.

[2:35:104] Social Policy - the study of the general policies of a state or society that involves sociological contexts and affects.

[2:35:105] Services for young peoples (in The Cosmos) - the study of services for young peoples as provided by a range of different organisations and governments.

[2:35:106] Services for old peoples (in The Cosmos) - the study of services for elderly peoples as provided by a range of different organisations and governments.

[2:35:107] Spacial Hazard & Emergency Management - dealing with the various processes and procedures involved with the management of hazards and emergencies and the comparison of these processes and procedures between different governments of planets.

[2:35:108] Services for poor peoples (in The Cosmos) - the study of services for poor peoples as provided by a range of different organisations and governments.

[2:35:109] Housing & Development - the construction of houses and the development of houses for different planetary bodies, as well as homes on space stations.

[2:35:110] Cosmic Civilisation Development - dealing with the entire development of a civilisation beyond The Earth.

[2:35:111] Services for disabled peoples (in The Cosmos) - the study of services for disabled peoples as provided by a range of different organisations and governments.

[2:35:112] Mental Health Services (in The Cosmos) - dealing with the approaches of different planetary governments to provide mental health services.

[2:35:113] Prison - the policies relating to imprisonments between two or more planetary bodies and governments and their bilateral understandings of the incarcerations of a planetary citizen on a different planet.

[2:35:114] Youth Justice - the nature, and development of a youth justice programme implemented by the government of a nation state on a planet other than The Earth itself.

[2:35:115] Activism - the study of activist activity about space and cosmical affairs, or activist activity taking place anywhere beyond The Earth.

[2:35:116] Health Service Management - dealing with the study of the management of health services in the governments of different planetary bodies.

[2:35:117] Higher Education - the study of the structure and management of a system of higher education on different planets.

[2:35:118] Public Policy - the study of the overall public policy of different planetary governments and this comparisons of these.

[2:35:119] Polity - the overall civil government and constitution of a state that is situated beyond The Earth.

[2:35:120] Spacial Commerce - the study of the overall interactions between people socially, economically, and otherwise when they are offearth.

[2:35:121] Transport Law - the nature of law of transportation in a state of a planet other than The Earth itself.

[2:35:122] Interplanetary Transportation - dealing with aspects of law and conduct in the transportations of people, traded goods, or other cargo between two or more planets, and may involve the study of bilateral agreements made between the governments of those planets.

[2:35:123] Retail - the industry and businesses of retail on different planets, celestial bodies, and space stations.

[2:35:124] Interplanetary Telecommunications - dealing with the types of communication methods used between two different planets.

[2:35:125] Intercivilisation - dealing with the general and specific interactions between two or more civilisations, or governments beyond The Earth.

[2:35:126] Intercivilisational Telecommunications - dealing with the types of communication methods used between two or more non-Earth civilisations.

[2:35:127] Customs - dealing with the customs laws of governments between planetary bodies.

[2:35:128] Etiquette & Social Behaviour - dealing with the various etiquettes and traditional social behaviours of a society and civilisation on a different planet, and the various comparisons to human etiquette and accepted social behaviours.

[2:35:129] New Culture - the study of cultures of different newly discovered planets and the peoples of societies and civilisations of those planets, as well as their similarities and differences to Earth and human cultures.

[2:35:130] Folklore - a discipline dealing with either the folklore of cultures originating from other planets or celestial bodies, or folklore that relates to a cosmic background and context, and is typically closely related to Astronist Folklore.

[2:35:131] Religion - an umbrella term for all the religions founded offearth, and thus, remains entirely distinct from Cosmic Philosophy.

[2:35:132] Fashion & Garmentry - dealing with the fashion styles of peoples on worlds other than The Earth, and also includes clothing required for space travel.

[2:35:133] Primary Education - dealing with the overall education systems at a primary level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

[2:35:134] Secondary Education - dealing with the overall education systems at a secondary level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

[2:35:135] Curriculum Development - dealing with the study of the development of an educational curriculum on planetary bodies beyond The Earth.

[2:35:136] Specialty Education - dealing with the overall education systems at a specialty level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

[2:35:137] Methodologies of Study - the different ways a person can learn, especially in different contexts and environments, and the way by which these methodologies have been implemented into the education systems of different states.

[2:35:138] Teaching & Professorship - the different methodologies and approach to pedagogies and the training of teachers and professors in different education systems of planets other than The Earth itself.

[2:35:139] General Cosmical Principles - dealing with the general principles of the exploration of The Cosmos and of life in The Cosmos on another planet, celestial body, space station, or spaceship, and greatly contributes to the overall Cosmic Philosophy.

[2:35:140] Nutrition (in The Cosmos) - dealing with general wellbeing practices and healthy food and drink on different planets and spacial environments.

[2:35:141] Physical Fitness & Wellbeing (in The Cosmos) - dealing with general physical fitness and wellbeing practices conducted on different planets and in different spacial environments to keep physically healthy.

[2:35:142] Spirituality - dealing with the demographical and sociological study of the spiritual affiliations of different planetary and spacial populations.

[2:35:143] Crystallography - as part of prospection that deals with the studying, finding, and excavating of crystals and other precious stones and gems from planets and celestial bodies other than The Earth, and also involves the recording of one's discoveries.

[2:35:144] Minerals - the discovery, resourcing, and recording of minerals on a particular planet, or celestial body.

[2:35:145] Mining - the industry, concepts, and philosophies of mining on a particular planet.

[2:35:146] Geology - the study of physical structures and substances of a particular planet.

[2:35:147] Hydrology - the study of the properties of water masses on a planet, especially in relation to the planet's landmass.

[2:35:148] Planetary Sciences - an umbrella term for the sciences of a planet.

[2:35:149] Plant Sciences - dealing with the study of the unique flora of a particular planet.

[2:35:150] Horticulture - the study of garden cultivation and management on different planets, celestial bodies, and space stations.

[2:35:151] Botany - dealing with the in-depth study of physiology, structure, ecology, distribution, classification, and the economic value of the plants of a planet.

[2:35:152] Prehistoric Studies (equivalent to palaeontology) dealing with the study of a planet's or celestial's entities prehistoric period, other than The Earth itself.

[2:35:153] Cosmic Evolution - dealing with either the evolution of The Cosmos, or the evolution of worlds other than The Earth.

[2:35:154] Planetary Evolution - dealing with the evolutionary path of a particular planet, both ecologically and anthropologically.

[2:35:155] Funding - dealing with laws of funding projects and companies beyond The Earth on other planets, and between different planetary governments and states.

[2:35:156] Utilities - dealing with the study of public utility services in different planetary states and societies as offered by the government of the area.

[2:35:157] Mechanics - dealing with the industry of mechanics on planets other than The Earth.

[2:35:158] Nursing - dealing with the nursing industry, profession, and services on a particular planet, especially in comparison to those on another planet.

[2:35:159] Engineering Materials - dealing with the finding, resourcing, and recording of the properties of materials used in Spatial Engineering.

[2:35:160] Geriatrics - the medical study of elderly people across different societies across different planets.

[2:35:161] Paediatrics - dealing with the medical study of young people across different societies across different planets.

[2:35:162] Drug Abuse - dealing with the abuse and prevalence of drugs in places offearth, and its various consequences.

[2:35:163] Alcoholism - dealing with the abuse and prevalence of alcohol in places offearth, and its various consequences.

[2:35:164] Cosmopsychotherapy - dealing with the practice of psychotherapy in order to treat psychological issues that have originated from the individual beyond in space, or on another planet other than The Earth.

[2:35:165] Obstetrics - dealing with the medical study of childbirth and midwifery across different societies on different planets.

[2:35:166] Dentistry - a branch of dentistry, dealing with the study of the affects of being in space or on another planet to one's teeth.

[2:35:167] Social Order - dealing with the overall social order of a civilisation beyond The Earth, or of a society developed beyond The Earth.

[2:35:168] New World Development - dealing with the study of the planning, designing, establishment, and construction of towns, cities, and communities in a newly discovered world.

[2:35:169] Surgery - dealing with the conduct of surgery in any form in a particular planet, celestial body, or space station, just not on The Earth itself, and may involve the comparison of surgical procedures between planets.

[2:35:170] Training - dealing with the different methodologies of training for various roles in different planets other than The Earth itself, especially in comparison to the training methodologies used on The Earth.

[2:35:171] Human Resources - the study of the way in which human resources are treated in companies on different planets, celestial bodies, and space stations.

[2:35:172] Cosmic Architecture - dealing with the art and practice of designing and constructing buildings and other structures on celestial entities other than The Earth, for a wide variety of usages.

[2:35:173] Project Management - dealing with the study of the management of some business project taking place on a planet, celestial body, or space station beyond The Earth.

[2:35:174] Accounting - dealing with the study of the methodologies and practices of accounting on different planets other than The Earth.

[2:35:175] Spacial Homeopathy - dealing with the study and practice of homeopathic systems of medicinal treatment on planets and celestial bodies other than on The Earth.

[2:35:176] Spacial Homelessness - dealing with people are homeless, typically with only a spacecraft to their name, or how homeless people are treated in civilisations and societies in different planets.

[2:35:177] Interspatial Social Injustices - dealing with the study of various social injustices found in the societies, civilisations, and states beyond The Earth.

[2:35:178] Pharmacology - dealing with the study of uses, effects, and modes of action of drugs on different planets in different cultures.

[2:35:179] Spacial Aerospace - dealing with the technologies and industries relating to space travel, and the various usages of space ships and space travel.

[2:35:180] Agriculture - dealing with the practice of agriculture and the agricultural industry as a whole on different planets.

[2:35:181] Livelihood - the study of the ways in which individuals make their incomes sufficient enough to support a certain lifestyle, especially of individuals on different planets, space stations, or celestial bodies.

[2:35:182] Cosmic Social Hierarchy & Class - the development of class in civilisations and societies beyond The Earth, and the subsequent effects of this.

[2:35:183] Hospitality - dealing with the entertainment and general reception of guests and how this reflects the cultures and philosophies of the hosts, and specifically relates to this in an offearth context.

[2:35:184] Parenting - dealing with the different cultures of parenting on different planets and in different newly discovered worlds.

[2:35:185] Planetary Leadership - dealing with the study of the leadership of a planet.

[2:35:186] Metallurgy - dealing with the discovery, resourcing, and recording of metals on a particular planet, or celestial body.

[2:35:187] Packaging - dealing with the industry of packaging products, and traded goods, especially for long haul spacial transportation between planets, or between two other celestial bodies.

[2:35:188] Spacial Ventilation - dealing with the provision of fresh air to a building, room, or spacecraft, and involves the subsequent training and studying for this.

[2:35:189] Dictionaries & Encyclopaedias - dealing with the development of dictionaries and encyclopaedias by the integration of terms from cultures, philosophies, and all other aspects of a multitude of other planets.

[2:35:190] City & Town Planning - dealing with the planning, designing, and constructions of towns and cities on planets and celestial bodies other than The Earth itself.

[2:35:191] Civilisation Planning - dealing with the entirety of the planning, organisation, and establishment of civilisations of all different types on any celestial body or world beyond The Earth.

[2:35:192] Music & Instruments - dealing with the music style that arose which identifies its style of being cosmical, and in relation to humanity's exploration of The Cosmos.

[2:35:193] Drama & Entertainment - dealing with the various entertainments relating to being on other worlds, or generally being offearth, and also includes entertainments that originate from beyond The Earth.

[2:35:194] Literature - dealing with the literatures that arose just before and after humanity's exploration of The Cosmos and reference this exploration, or may also refer to the literatures of other civilisations on worlds other than The Earth.

[2:35:195] Furniture, Decor & Interior Design - dealing with the various styles of interior decorating found in buildings offearth and on other celestial bodies and planets.

[2:35:196] Public Buildings (Tectonology) - the study of public buildings and their various usages, architectural styles, and heritages.

[2:35:197] Spacial Home & House Planning - dealing with the planning of individual houses both exteriorly and interiorly on different planets with various different usages and features.

[2:35:198] Spacial Domestic Economics - dealing with the study of the economy of the home and domestic life on planets, celestial bodies, and space stations other than on The Earth itself, and compares the differences between the various domestic economies.

[2:35:199] Spacial Eventing - dealing with the organisation, planning, creating, and executing of an event anywhere offearth.

[2:35:200] Spacial Banking - dealing with the practices and methodologies and system of banking on planets, celestial bodies, and space stations, other than on The Earth.

[2:35:201] Now that we have listed the majority of the cosmically applied subjects, typically those which have either cosmic, spacial, interspatial, planetary, or interplanetary in their names, we now come to list the lesser known ologies that the Astronist Tradition applies a cosmical context or Astronist characteristic to.

[2:35:202] The territorial categorisations of some of these disciplines listed below can be found in the discourse bearing the name of Philosophical, Religious & Ideological Territories.

[2:35:203] Abiology - dealing with the study of all the inorganic and inanimate things of The Cosmos, such as the planets, the asteroids etc. in contrast to the study of the organic and animate entities of The Cosmos.

[2:35:204] Acyrology - dealing with the misuse of Astronist terms and the following consequences.

[2:35:205] Aerolithology - dealing with the philosophical study of meteorites.

[2:35:206] Aetiology - dealing with the establishment of a causation, origination, or reason for a philosophical concept, or a cosmical event, or phenomena.

[2:35:207] Agathology - dealing with the philosophical study of being good and goodness.

[2:35:208] Agnoiology - dealing with the philosophical of the inherent nature of humanity to be ignorant of the larger elements of existence, being, and knowledge, and in particular, those which are known as The Cosmos, The Universe, and The Divine in the Astronist Cosmology.

[2:35:209] Agriology - dealing with the philosophical study of primitivity.

[2:35:210] Agrology - dealing with the science and art of agriculture, and its philosophical concepts and theories.

[2:35:211] Agrotechnology - dealing with the application of technologies to agriculture, especially on another planet other than The Earth.

[2:35:212] Alethiology - dealing with the philosophical study of the nature and concept of truth.

[2:35:213] Alimentology - dealing with the philosophical study of nutrition physically, mentally, and philosophically and the concepts and theories that follow.

[2:35:214] Anthrozoology - dealing with the interactions between humans and animals, especially on another planet than The Earth.

[2:35:215] Antitechnology - dealing with the philosophical stance in opposition to technology, and typically align themselves with nature instead.

[2:35:216] Aphnology - an area of study dealing with the philosophical study of wealth, and the concepts and theories involved with that.

[2:35:217] Archology - dealing with the philosophical study of the governance of something, and the concepts and theories involved.

[2:35:218] Aretology - the same as aretaics, a discipline of study dealing with the philosophical study of virtue, and the surrounding concepts and theories.

[2:35:219] Aristology - dealing with the study of cooking and dining, and the culture surrounding, especially on a different planet.

[2:35:220] Autology - dealing with the philosophical study of oneself, and the surrounding concepts and theories.

[2:35:221] Auxology - dealing with the philosophical study of growth physically, mentally, emotionally, and philosophically, and the surrounding concepts and theories.

[2:35:222] Axiology - dealing with the philosophical study of value, and the surrounding concepts and theories.

[2:35:223] Battology - dealing with the repetition of the same ideas, especially for pedagogic effect.

[2:35:224] Bromatology - dealing with the study of food, and the surrounding philosophical concepts and theories.

[2:35:225] Chaology - dealing with the philosophical study of The Chaos as part of Astronist Cosmology.

[2:35:226] Chresmology - dealing with the philosophical study of prophecies, and the surrounding concepts and theories; it remains similar to prophetics but instead deals with a general contemplation of prophecies while the discipline of prophetics remains specific.

[2:35:227] Clonology - dealing with the study and philosophical understanding of cloning and clones, and the concepts and theories involved.

[2:35:228] Cognitology - dealing with the philosophical study of both the mind and behaviour and their interactions.

[2:35:229] Cometology - dealing with the philosophical study and approaches to the understanding of comets, especially in Astronist Cosmology.

[2:35:230] Committology - dealing with the study of Astronist committees in government and their administrative roles.

[2:35:231] Cosmecology - dealing with the philosophical study of The Earth in relation to cosmic phenomena, especially in relation to cosmocentricity and Astronist Cosmology.

[2:35:232] Cosmochronology - dealing with the philosophical study timescales of the objects and events of The Cosmos.

[2:35:233] Criteriology - dealing with both the philosophical establishment of criteria when dealing with logic, and the study of how philosophical conclusions can be made by a structured criteria.

[2:35:234] Cryology - dealing with the study of low temperatures and subsequent phenomena in relation to cosmical events, and entities.

[2:35:235] Demology - dealing with the philosophical study of state and planet populations, as well as population activities, social conditions, and behaviours across a wide range of societal and civilisational scenarios.

[2:35:236] Dendrology - dealing with the philosophical contemplation of trees and their role as humanity's life source.

[2:35:237] Diplomatology - dealing with the study of diplomats of The People's Constitutional Company of Jesse Millette.

[2:35:238] Dittology - dealing with a twofold interpretation of an Astronist text, especially a philosophical text.

[2:35:239] Dogmatology - not to be confused with the discipline of comparology, dealing with the scholarly study of the comparison between The Philosophy of Astronism and another philosophy, or a religion.

[2:35:240] Dysteleology - dealing with the philosophical study of the stance holding that existence has no final cause from purposeful design.

[2:35:241] Edaphology - dealing with the study of soil sciences on different planets and the influence of soils on living things, particularly plants.

[2:35:242] Entreprenology - dealing with the study of entrepreneurship, especially in the creation of an Astronist related business.

[2:35:243] Ergology - dealing with the philosophical study of work, and the subsequent concepts and theories involved.

[2:35:244] Ethnomethodology - dealing with the study of the methods used for the establishment of a particular social order, typically relating to an Astronist Methodology of social structure.

[2:35:245] Sociomethodology - dealing with the study of the methods used in the demographic calculation of social measures, features, and systems.

[2:35:246] Economethodology - dealing with the study of the methods used in the establishment of a state's economy, and typically relates to the Astronist economic methodology.

[2:35:247] Xenoarcheology - dealing with the physical remains of past peoples and civilisations of a planet, or celestial body, other than The Earth.

[2:35:248] Xenobiology - dealing with the study of the biologies of non-human sentient life on a planet other than The Earth.

[2:35:249] Festology - dealing with the study primarily of starlight festivals, but may be broadened to include the study of all other Astronist events.

[2:35:250] Gerontology - dealing with the study of the social, psychological, philosophical, cognitive, spiritual, and biological affects and aspects of ageing.

[2:35:251] Gnosiology - dealing with the philosophical study of knowledge of The Cosmos in a philosophical context and space in a non-philosophical context, as distinct from epistemology.

[2:35:252] Hemerology - dealing with the study of Astronist calendars, and their philosophical, symbolical, and financial aspects.

[2:35:253] Philorology - dealing with the study of the central texts of a philosophy, especially The Grand Centrality of The Philosophy of Astronism as the central text of Astronism, and Astronist Thought and Philosophy, as well as comparing the central texts of different philosophies.

[2:35:254] Hodology - dealing with the philosophical study of interconnected ideas from any other philosophical discipline.

[2:35:255] Hygiology - dealing with the philosophical study of the preservation of health, especially in Astronist Philosophy.

[2:35:256] Ordology - a discipline of study dealing with the contemplations of the orderity of The Cosmos in Astronist Cosmology and in Cosmic Philosophy with which one may use the instrument of study of orderity in order to study.

[2:35:257] Idiophilosophy - dealing with the study of the ways in which a particular philosophy, or philosophy in general, has had an impact on one's own personal mentality.

[2:35:258] Irenology - dealing with the philosophical study of peace, its attainment, and its interactions with humanity and humanity's inherent nature.

[2:35:259] Kalology - dealing with the philosophical study of the beauty and aesthetics of The Cosmos.

[2:35:260] Macrocosmology - dealing with the philosophical study of The Cosmos on a large scale, or in wholeness.

[2:35:261] Microcosmology - dealing with the philosophical study of The Cosmos on a smaller, narrower scale, or in isolation.

[2:35:262] Neology - the study of the creation of the Astronist Terminologies, and their integrations and interactions with already existing words and terminologies, as well as the creation of new Astronist words after the initiation words listed in The Grand Lexicon of Astronomy.

[2:35:263] Nomology - dealing with the philosophical study of law and its nature in the interaction with the state, the people, and the government.

[2:35:264] Astroceanology - dealing with the study of oceans on planets and celestial bodies other than The Earth.

[2:35:265] Omenology - dealing with the omens and their inclusions, symbolism, and inferences in Astronist literatures.

[2:35:266] Oryctology - dealing with the study of fossils, minerals, and rocks excavated from planets other than The Earth itself.

[2:35:267] Paedology - dealing with the study of child philosophy, as well as the philosophical study of children themselves and their behaviours, and developments.

[2:35:268] Pantheology - dealing with the branch of theology embracing all religions in their philosophical forms.

[2:35:269] Pantology - the study of the entirety of Astronomy, of all its branches, and in all its aspects and forms.

[2:35:270] Pekingology - dealing with the study of all Astronist interactions with the People's Republic of China, especially Astronist Philosophy interacting with Chinese Philosophy.

[2:35:271] Personology - dealing with the specific study of the faces of The Five Astronist Character characters in isolation across a wide-ranging spectrum of representations, and the subsequent symbolism, inferences, and meanings that may be derived.

[2:35:272] Astropharology - a branch of Naology, an Astronist Subject dealing with the study of astronomical lighthouses, known as starhouses.

[2:35:273] Pharology - a major branch of Naology, the discipline of study dealing with the construction, preservation, and management of starhouses, as known in the Astronist Tradition, which are closely related and associated with the general term of lighthouses.

[2:35:274] Pneumatology - dealing with the affects of being in space, or being on another planet, or celestial body other than The Earth, on the human respiratory system.

[2:35:275] Ponerology - dealing with the philosophical study of evil, and the surrounding concepts and theories.

[2:35:276] Ptochology - dealing with the philosophical study of poverty, and the surrounding concepts and theories.

[2:35:277] Sophology - dealing with the philosophical study of wisdom as distinct from knowledge, and the surrounding concepts and theories.

[2:35:278] Synechology - dealing with the philosophical study of theories concerning continuity and universal causation.

[2:35:279] Systemology - dealing with the philosophical study of systems of thought, and the logic that has established such systems.

[2:35:280] Taxology - dealing with the identification, naming, and classification of anything Astronist related.

[2:35:281] Teleology - a branch dealing with the philosophical study of nature according to purpose, direction, and goal, and the implementation of this approach into Astronist concepts, theories, philosophies, as well as other branches and disciplines within Astronist Philosophy.

[2:35:282] Textology - dealing with the study of the journey of a writer in the creation and production of a text, especially a philosophical text, but not always.

[2:35:283] Thanatology - dealing with the philosophical study of death, and the surrounding concepts and theories.

[2:35:284] Timology - dealing with the philosophical study of success and excellence in some specific area, and the surrounding concepts and related theories involved.

[2:35:285] Transitology - dealing with the study of the processes and occurrences involved during the transition from one political regime to another, or from one philosophical association to another.

[2:35:286] Universology - dealing with the philosophical study of the entity known as The Universe in Astronist Cosmology, as distinct from The Cosmos, and involves surrounding concepts and theories.

[2:35:287] Philosophical Anthropology - the study of philosophical institutions in relation to other institutions, and the comparison of philosophical beliefs and practices across cultures, countries, and regions of the world.

[2:35:288] Astrobiology - the discipline of philosophical contemplation dealing with life on planets other than The Earth.

[2:35:289] Astrogeology - the scientific ideas and theories forming the discipline of studying the geology of celestial bodies, and particularly the possibilities for human development and industrialisation.

[2:35:290] Characterology - the study of the representations, depictions and interpretations of Astronist characters and consists of Jesseology, Ellenology, Zarology, Olivology, Harrietology, and Phoenixology.

[2:35:291] Oneirology - dealing with the relationship between dreams and philosophical knowledge and experience, and how one impacts the other.

[2:35:292] Planetology - a major branch of study within Astronology dealing with the naming, classification, scientific study, and the overall study of planets in general from the systems devised in the The Astronist Astronomic, Cosmographic, Cosmological & Astrographic Methodology.

[2:35:293] Xenobiology - dealing with the study of the biologies of non-human sentient life on a planet other than The Earth.

Celestial Spheres, The Eyes Have It & Organic Unity

[2:36:1] This is a three-pronged discourse that covers three distinct, yet somewhat connected topics including the variations and renditions of celestial spheres and their significant utility within Astronist Cosmology.

[2:36:2] In addition to this, this discourse addresses the introduction of ocularism as a subphilosophy pertaining to the centrality and meaning of eyes to Astronist Cosmology, as well as the concept of The Cosmos in Organic Unity.

[2:36:3] Firstly we shall address celestial spheres, also known as celestial orbs, which are a type of cosmological model developed in ancient times and have thus been used throughout the history of philosophy and cosmological contemplation and interpretation.

[2:36:4] The Astronist Tradition does not promulgate any particular version of a celestial sphere within The Omnidoxy in order to leave the creation of celestial spheres open to interpretation and pure creativity.

[2:36:5] The Astronist philosophical tradition does herein introduce the discipline of study of spherology as a branch of logicology which is tasked with addressing the variations in celestial spheres, the symbolisms found on celestial spheres, and the plethora of interpretations directed towards celestial spheres.

[2:36:6] Despite the fact that the Astronist Tradition does not formulate the prototype of a celestial sphere within The Omnidoxy, partly due to the literary conventions of The Omnidoxy, it does still outline some aspects of celestial sphere creation that it does not support, or will not recognise as Astronist versions of celestial spheres once they are created.

[2:36:7] The first of these is the stipulation that all Astronist celestial spheres must at least include some representation of The Divine, The Universe, and The Cosmos as the three higher existences.

[2:36:8] The three lesser existences of The Chaos, The Mytra, and The Betwixity are not obligated to be added to a celestial sphere to make it classify as Astronist, but their addition does strengthen its case to become Astronist and it depends on the artistic style that the spherologist is approaching spherological creation with.

[2:36:9] This is because a minimalist approach would include as small amount of cosmological depiction as possible, therefore only including the three higher existences through obligation to do so, but an ostentationist would including both the three higher and lesser existences and more upon that due to their artistic style being characterised by the indulgence and abundance in depictions.

[2:36:10] Also, for every Astronist celestial sphere, a key must be provided as an obligation so that viewers can associate the symbols to the intended subject as the allocation of symbols is another aspect of spherological creation that remains open-ended by the Astronist Tradition.

[2:36:11] The third and final of the stipulations of the Astronist Tradition regarding spherological creation involves the avoidance of astrological symbols, the depiction of non-Astronist terms, as well as a general focus made on The Solar System itself rather than the wider galaxy or The Cosmos itself.

[2:36:12] This is due to the fact that the majority of pre-Astronist celestial spheres made their spheres focus on planets and phenomena of The Solar System due to their ignorance of the wider galaxy and The Cosmos beyond and due to the cosmocentricity running at the heart of that which is Astronist, it is prudent to focus on the creation of celestial spheres directed towards a depiction of The Cosmos beyond The Solar System, though depictions of the latter are of course not disallowed.

[2:36:13] Other than these three stipulations, the Astronist philosophical tradition holds no regulations regarding the creation of celestial spheres so as to allow for the element of open design, to encourage individual and unique inspirations, and to supplement enthusiasm.

[2:36:14] The Astronist Tradition maintains that celestial spheres can come in three different forms; by illustration, by hologram, or by rendition with the latter of these three obviously taking the greatest amount of time, money, and creativity to construct.

[2:36:15] Unlike the biblical cosmology within which the firmament is conceptually developed and given high regard, the Astronist Cosmology prioritises The Cosmos and therefore does not recognise the existence of the firmament, and neither does it recognise the firmament conceptually.

[2:36:16] The creation of celestial spheres can also be incorporated into an occurrological context by the creation of celestial spheres in the context of astrocrafts, as well as the exhibition of celestial spheres in museums.

[2:36:17] The Astronist Tradition opposes the utility of a celestial sphere as an astrological instrument and attempts to distance celestial spheres from their astrological roots, thus pertaining to the dissuasion of the depiction of astrological symbols and terms on Astronist celestial spheres.

[2:36:18] We must now move on to our second topics of discussion in this discourse which is the ocularism, which is the subphilosophy manifested as the belief that eyes demonstrate a direct connection to The Cosmos, The Universe, and The Divine by representing them in the structure of an eye.

[2:36:19] Ocularists provide a greater cosmical, universal, and divinical purpose to eyes in all of their forms no matter their colour, shape, pattern, and size.

[2:36:20] One of the central beliefs of ocularism is that variations in eyes demonstrate a different way of perceiving The Cosmos, as well as perceiving different cosmoses depending on the shapes, colours, and sizes of the sclera, the iris, and the pupil of the eye.

[2:36:21] This notion supports the idea of the unquity of cosmical perception for every person's or creature's eyes are unique in pattern, size, shape, and colour.

[2:36:22] The Astronist Tradition supports the hybrid of the term "the ayes have it" to mean "the eyes have it" which relates to the significance of eyes and their believed connections to The Divine, The Universe, and The Cosmos.

[2:36:23] The Astronist philosophical tradition maintains that we need only to look in the eyes of another, or ourselves to see the Astronist Cosmology for the sclera is The Divine for it is all-encompassing, yet its scale is unknown for its entirety is never fully visible.

[2:36:24] The iris is considered to be The Universe and the pupil is The Cosmos from the Astronist Cosmology as the former encapsulates the latter yet also displays a unique coloured pattern with an infinite depth that is visible to all whom look into the iris.

[2:36:25] The Cosmos is considered to be the pupil of eyes because the fact that the iris encompasses the pupil just as The Universe encapsulates The Cosmos, but it is the depth of blackness of the pupil that reflects the overall blackness of The Cosmos due to the extent of space and of voids and the relative minuteness of cosmical progeny and phenomena.

[2:36:26] In the Astronist Tradition, we see the metaphorical divinity in the sclera due to its connection to the vitreous which is not visible to us and those whom see us and demonstrates that although we can see a part of our eyes, there exists a much greater part that we shall never see, just as The Divine is perceived by both The Universe, The Cosmos, and everything reside within them.

[2:36:27] It is maintained that in the eyes of humans we see a cosmicality, a universality, and a divinity that we also see in the essences of cosmic progeny and phenomena.

[2:36:28] In the eyes of animals we see a different variation of how existence it to be perceived, but also a differently structured cosmology, but each continue to hold The Cosmos, The Universe, and The Divine centrally.

[2:36:29] When we speak of eyes in relation to cosmology, especially relating to different cosmologies, this should be henceforth referred to as optical cosmology.

[2:36:30] The Astronist Tradition supports the notion that "the eyes are the window to the soul" and takes this quotation as the literality for the eyes of all sentient and non-sentient

beings are considered to hold a divinity and spirituality that stretches far beyond all other corporeal elements.

[2:36:31] It is through our eyes that we perceive the world and so it resonates well that our eyes remain the elements of ourselves through which we can see The Cosmos for in them cosmicality resides.

[2:36:32] The third and final part of this assorted discourse relates to the concept that is to be henceforthly appellated as The Cosmos in Organic Unity.

[2:36:33] In its most essential sense, this concept refers to a composite, holistic and even monistic understanding of The Cosmos that affirms that The Cosmos exists as one organic whole produced as part of and within The Universe by The Divine, which in turn relates to the instrument of organicity, which measures the extent to which something can be considered animate, natural, and alive whether biologically or metaphorically, as well as organic cosmology.

[2:36:34] To state that The Cosmos exists in Organic Unity refers to the wholeness of The Cosmos encapsulated by its wholeness as well as its composite nature monistically governed.

[2:36:35] Organic cosmology pertains to the notion that The Cosmos is ultimately animate referring to the belief that it remains alive, though of course not biologically, but alive and certainly animate in a different way than perhaps humans and other biologically alive entities can understand for we are only capable of understanding our own animateness, though this will change through our explorations and contemplations of Cosmic Philosophy, for as a result of such study, we shall see the ways in which The Cosmos is animately functional, as is encapsulated in the inclusive discipline of compendology.

[2:36:36] Another important element of the appellation is that of unity which points to the fact that The Cosmos, despite its compositeness, does exist unified and does seem to be controlled or functioned from one emanating point, though pinpointing the origin of such a point remains difficult and shrouded in cosmical, universal, and divinical mystery.

[2:36:37] However, despite such enigmas about pinpointing the controlling or functioning element of The Cosmos, we are able to see such functions occur throughout The Cosmos which points to the notion that The Cosmos is monistically functioned and controlled from an external place; here, we begin to delve into intracosmology and ectocosmology.

[2:36:38] The former refers to The Cosmos controlled and functioned from within itself while the latter refers to all notions that The Cosmos is controlled and functioned from outside of itself and it is the nature of these cosmologies and their inclusions and exclusions of existences and entities such as The Universe, The Divine, The Chaos, and others that is of prominent contemplation for Astronists.

[2:36:39] From this single contemplation, we can understand the cosmocentricity of Astronist thought for The Cosmos remains central, affirmed, and solidified while the other realms, entities and existence that are perhaps centralised and solidified in other traditions must fit in around The Cosmos and the cosmology rather than the other way around whereby the cosmology remains subordinate to other elements of contemplation.

[2:36:40] It is by this very notion that we see the staunch difference in the way by which the Astronist philosophical tradition approaches contemplation, as well as the way by which the Astronist thought system prioritises the position and role of The Cosmos and cosmology before anything else; it is herein that we see the true essence of The Philosophy of Astronism, and wider Astronist Philosophy.

The Sophariums of the World (Naology)

[2:37:1] Naology is one of the most important and prominent disciplines of study within the context of Practical Astronism as it encompasses the contemplation of the architectural manifestations of The Philosophy of Astronism as structural representatives of the values, principles, and purposes of The Philosophy.

[2:37:2] Naology is technically the study of philosophical buildings outside of an Astronist philosophical context, but of course the naological discipline is only considered according to an Astronist context in relation to sophariums.

[2:37:3] Not only do naologists theoretically and philosophically study and contemplate the place, role, and nature of sophariums, but they also are responsible for the planning, construction, and management of sophariums as the practical element of the discipline.

[2:37:4] Naology is a major discipline of study because it encapsulates many subdisciplines and connecting to a range of other disciplines of study outside of naology as well as non-naological concepts.

[2:37:5] Many of the greatest traditions of thought, political movements, religious traditions, as well as any other substantial organisations have construct buildings to represent themselves to become part of the societies and communities in which they exist.

[2:37:6] For this reason, it does not remain a puzzle to consider why the Astronist philosophical tradition intends to construct its own buildings to represent itself for buildings are not just bricks and mortar as they remain cornerstones of society both physically as well as philosophically, culturally, religiously, governmentally, and in all other particular senses.

[2:37:7] The societies construct buildings to reflect their beliefs and expressions just as artists do create so do architects which is why naology is also considered to be an art by the Astronist Tradition.

[2:37:8] This discourse will cover some of the foundational aspects of naology, but this is only expected to remain the commencement of naological study for naologists are conjectured to expand upon the omnidoxical beginnings of the discipline.

[2:37:9] Therefore, the terms, concepts, philosophies, and orientations introduced within this discourse shall remain categorised as Omnidoxical Naology due to their origins remaining within The Omnidoxy itself while all that is introduced in relation to naology outside of The Omnidoxy is to be categorised as Post-omnidoxical Naology in order to define the two elements of naological study.

[2:37:10] One of the principle aspects of naological study is the arrangement and organisation of Astronist philosophical buildings which are fundamentally categorised as those which are either compartmented or non-compartmented.

[2:37:11] Compartmentation relates to the official registry of a sopharium as being situated in a particular geographical region, county, or province of a nation state by The Institution of The Philosophy of Astronism.

[2:37:12] Meanwhile, non-compartmentation relates to sophariums that are not officially registered as being situated in any particular geographical region, county, or province of a country, which will inevitably have implications and complications for the maintenance, upkeep, and recognition of planetariums designated as non-compartmented.

[2:37:13] We shall now make a list and explain the operations and potential functions of sophariums in a general sense known as elementations which are variant depending on the size, location, and extent of funding providing to the sopharium in question, most of which are in relation to the commercialisation of sophariums.

[2:37:14] The belief orientation of non-commercialism must herein be introduced for the followers of which, known as non-commercialists, believe that no sophariums should be used for commercial purposes, that they should only be registered as charities, and that they should not charge entry fees, or fees for events and should largely rely on donations.

[2:37:15] For this reason, non-commercialists do not believe sophariums should feature gift shops or hold events in which visitors need to pay to entry for example as these such operations are considered to include sophariums as tourist attractions rather than philosophical landmarks.

[2:37:16] Essentially, non-commercialists believe that the commercialisation of sophariums is an exploitation of the true purpose of sophariums, however, non-commercialism is not expected to be widely adopted due to the realistic barriers of funding in the way of its complete implementation.

[2:37:17] There exists a strong aspect of occurrological study within the discipline of naology as the two remain inevitably connected to one another due to the nature of the two topics they address.

[2:37:18] Within occurrology, there are those elements of a sopharium that are known as elementations which encompass all of the operations of the sopharium, both commercially and non-commercially.

[2:37:19] Events at sophariums are categorised as either astrovents or philovents, the former of which are astronomically related events while the latter are philosophically related events, each of which holding equal popularity and significance.

[2:37:20] The main astrovental events of sophariums include stargazing sessions, nocturations which are all night stargazing, and astropods which are individual pods inside which people are able to sit to learning about astronomy and The Cosmos on interactive screens.

[2:37:21] The main philovental events of sophariums include debatations which are philosophical debates, group philosophisations that are known as congreteries which entail groups of people contemplating together and sharing their ideas, as well as philopods which are pods similar to astropods, but instead the person sat inside them can learn about philosophy, or can practice individual philosophisations.

[2:37:22] Starlight festivals are one of the largest events that sophariums may hold and it is these that are expected to draw the greatest amounts of visitors in one evening and vary greatly size depending upon the level of funding they have received.

[2:37:23] Sophariums are poised to offer a wide range of visitational activities according to the level of commerciality that the sopharium leader(s) wish to associate with their particular sopharium including gift shops, restaurants, exhibitions/museums, tours known as visitations, and allowing the hiring out of the sopharium for festivities like private parties, or non-sopharial events.

[2:37:24] The vast majority of sophariums feature planetariums within them thus forming one of the central components and attractions of a sopharium while some sophariums other feature those which are known stardecks which are observation decks specific angled for the best stargazing observations.

[2:37:25] Another important part of visiting a sopharium is that which is collectivised as promenation, conductors of which are known as promenators, and to promenise involves walking in and around the sopharium.

[2:37:26] Sophariums may also be used as filming locations or they may feature hotels or accommodations within them, or attached to them known as abodations.

[2:37:27] It is important to make sophariums hubs of education suitable for both adults and children and an example of the orientation of sophariums towards children is the promotion of astrocrafting activities.

[2:37:28] The most regular of all events are those which are known as sempitions which are observations of the sky conducted nightly using indoor and outdoor telescopes therefore sempitive activities which are typically more scientific than purely philosophical are important elements of sopharial activity.

[2:37:29] Orreration encompasses all the activities involved in the study, crafting, interactivity, and exhibition of orreries for a range of different ornamented orreries which are expected to take up a large sector in the events and activities in sophariums.

[2:37:30] Lectures in sophariums are to be henceforth known as astrologues which are to be conducted on a regular weekly basis as well as holograms displays which are to remain another important element in the activities and events of a sopharium as part of the higher education aspect of an Astronist philosophical building.

[2:37:31] Holographic shows are expected to be important elements to sophariums due to their multipurpose functions of education, philosophisation, and cosmic devotion; holographers are expected to be expected to lead such shows as part of the general eventation schedule of the sopharium.

[2:37:32] There is a category of elementations within occurrology and naology that are described as nyctogenous which are classified as happening at nighttime as opposed to in the daytime, the events of which are henceforth known as diurgenous activities.

[2:37:33] There are some related terms to nyctogenous and diurgenous starting with diurgeny which is the practice of philosophical or astronomical activities during the daytime while nyctogeny refers to these same practices, but conducted at nighttime.

[2:37:34] In a similar fashion, the qualities of diurgeneity and nyctogeneity relate to the better suitability of an event or practice to the day or to the night respectively while that which is described as nyctohemeral is an event or practice that occurs both in the day and the night.

[2:37:35] A nyctogenous sopharium is a sopharium that only opens during nighttime hours while a diurgenous sopharium is a sopharium that is only open during daylight hours.

[2:37:36] There exists a plethora of terms within naology some of which we shall introduce here and it is these that will also be entered into the original edition of *The Grand Lexicon of Astronomy*.

[2:37:37] That which is domanial relates to the entirety of the estate of an Astronist philosophical building, including all the businesses, properties, and organisations that it privately owns or holds jurisdiction over.

[2:37:38] The extent of a sopharium's domaniality is a reflection of its sophian's wealth, its amount of funding it has received and the level of influence The Philosophy of Astronism holds in the country, or the particular region in which the sopharium is situated.

[2:37:39] In certain naological polities, which are lattermentioned in this disquisition, a sopharium that holds the greatest domaniality is most likely to be the sopharium that holds the greatest leverage and power amongst those in its perimasy.

[2:37:40] The domaniality of a sopharium includes not only the sopharium itself, but all the non-philosophical buildings, businesses, and organisations under its jurisdiction therefore

domaniality is considered to be the greatest example of the commercialisation of sophariums as well as also being more closely tied to corruption in naological management.

[2:37:41] That which is known as encadrement is naology refers to the often lengthy process of choosing the site for an Astronist philosophical building to be built, and getting approval for this from the authorities that hold jurisdiction over that area.

[2:37:42] Encadrating, as it is alternatively known, is one of the most important elements of naological study and practice as the location of a sopharium is tantamount to its success or its failure in achieving its purpose.

[2:37:43] Encadrating is a process that is considered to be testing for any naologist as it involves many elements; being able to work with governmental bodies, holding a good knowledge of the area and its people, as well as managing the funds to realise the sopharium in addition to actually architecting the sopharium itself.

[2:37:44] The encadrating process therefore is one of immense labour as it may take naologists months or even years to pass just one sopharium in an area through building regulations and to gain funding for that particular sopharium.

[2:37:45] It is by the introduction of this process that we truly see the multi-disciplinarity of naologists and the fact that their knowledge and experience must expand to such distances that the mastery of naology as a whole discipline is expected to be reserved for the few rather than gifted to the many.

[2:37:46] On a different note, the term that is known as ensoleillement relates to the period of time consisting of the hours of sunshine cast over an Astronist philosophical building rather than the moonlight hours which are known as nuitamment.

[2:37:47] Ensoleillement, of course being a French originating term as many terms are in Astronist Terminology, is henceforth considered to be a time of rest, practicality, business, and debate.

[2:37:48] Alternatively, however, the hours of nuitamment are considered to be a time of wonderment, reflection, deep emotion, philosophisation, and education for the night, especially a night without cloudcover, is considered to hold and be reserved for superiority, reveration, and almost sacredness to the Astronist Tradition; this differentiation and its belief is to be henceforth known as nyctogenism.

[2:37:49] On the other hand, the daytime is considered to be for the inferiorities including the trivialities of society, commerce, money, business, gossip, frenzy, and all that is associated with noise and practicality and human interaction while the nighttime is reserved for individuality, spirituality, cosmic interaction, philosophy, devotions and personal reflections; essentially, the nighttime is superiorised over that of the daytime in

Astronist Philosophy as is to be expected, yet the daytime is still considered to hold an important role.

[2:37:50] To quickly digress, that which is known as nyctotyphlosis relates to the medical ailment of be blind or partially sight at night; this is metaphorically understood by the Astronist Tradition as the non-Astronist peoples of the world being blind from the beauties, wonderments, and beneficial practices of take notice of, philosophising over, and devoting towards The Cosmos; nyctotyphlosis is considered to be the single greatest problem with the non-Astronist world that the Astronist Worldview positions itself to be the resolver of this problem.

[2:37:51] Moving back to a purely naological context, that which is known as deracination is the process of moving a sophian from one sopharium to another by the authority of The Institution of The Philosophy of Astronism

[2:37:52] Deracinative actions are officially conducted by The Institution in order to shift one sophian from another with relatively rapid succession for the purposes of personal career development for the sophian who wishes to increase their level of responsibility for a larger sopharium, or may be for the reason that The Institution believes that the particular sophian in question would best suit to manage another particular sopharium due to their specific experiences and knowledge in dealing with the issues of that sopharium.

[2:37:53] That which is known as événement is a collective term that relates to all the special events taking place an Astronist philosophical building, particularly the annual or biyearly events such as the Starlight Festivals or an event that does not regularly occur in order to differentiate these events from those of regular occurrence though all sopharial events are given the gift of celestialism.

[2:37:54] Celestialism is the conceptual gift that is given to all events taking place in sophariums recognised, autonomised, or under the jurisdiction of The Institution and provides each of these events with a sense of importance, duty, purpose, and benefit.

[2:37:55] Garniture collectively relates to the interiors and furnishings of Astronist philosophical buildings and the architectural features and renditions on display in such sophariums as a reflection of that particular sopharium's belief orientations.

[2:37:56] Garniture is an important aspect to the aesthetics of sophariums which is a philosophical branch of study applied to sophariums in addition to other studies regarding the nature of Astronist philosophical buildings which also includes the branches of philosophy of epistemology, and axiology, as well as the subdiscipline of naology known as metanaology.

[2:37:57] Metanaology is concerned with the nature of the discipline of naology itself and explores how the subject can be applied, how it can be utilised for betterment and progression, as well as how it interacts with other disciplines of study such as occurrology.

[2:37:58] That which is known as gérance in the context of naology refers to the management faculty of an Astronist philosophical building, especially one that is considered a major landmark of a town, or city as so has a larger faculty than smaller and more rural sophariums.

[2:37:59] A gestion, in differentiation from a gérance, relate to the management faculty of a smaller Astronist philosophical building, typically one in a rural area, or one that remains in an urban area, but does not have an extension hierarchy of staff.

[2:37:60] A grand-place is a subtype of Astronist philosophical building that refers to a sopharium that is located on the main square of a city, or the town square rather than existing a sopharium type itself which it does not, hence the usage of the term subtype.

[2:37:61] Hébergement refers to all areas of accommodation available on the estates of Astronist philosophical buildings, or that are owned by Astronist philosophical buildings.

[2:37:62] Imploration is the official procedure of when the faculty of an Astronist philosophical building must ask a grandee to release funds for a specific purpose which remains essential to the financial functioning of sophariums with polities that rely upon Institutional funds, or those which are run by grandees.

[2:37:63] There remains two more distinctions of character to make about Astronist philosophical buildings which uses the terms of lucrated and nonerated.

[2:37:64] A lucrated sopharium is one that funds itself according to an enterprise that is created inside, on its grounds, or as focusing on it as a destination, and is therefore not purely a building, or site used for philosophical purposes.

[2:37:65] Alternatively, a nonerated sopharium is an Astronist philosophical building that funds itself purely from donations, government-funded grants, or from money provided by The Institution of The Philosophy of Astronism itself, and is therefore a building and site used for philosophical purposes only, rather than a lucrated building, which also has an enterprise branch to its operations in order to fund itself.

[2:37:66] Lucration involves the process of developing a nonerated Astronist philosophical building into a lucrated one, which involves developing the building as both a business or destination as well as a place of philosophical significance and utility.

[2:37:67] Oppositely, noneration is the process of developing a lucrated Astronist philosophical building into a nonerated one, which involves the removal of all commercial

branches of the building and its administration in order to make it a building and place of philosophical significance and utility only, rather for any business purpose.

[2:37:68] A rarer type of Astronist philosophical building is that which is to be known as a natatery is kind a swimming center, or room in which swimming facilities can be found, which are paired with Astrational practices, especially when within a larger Astronist building, or complex, or one that is sponsored by The Institution of The Philosophy of Astronism, or one of its subsidiaries.

[2:37:69] As aforeintroduced, the term of nuitamment refers the period of time consisting of the hours of moonlight cast over an Astronist philosophical building; this term's difference between nocturment is that nocturment relates to the hours of night rather than specifically the hours/periods of physical moonlight cast upon a sopharium.

[2:37:70] It remains important to make such distinctions between terms for if we do not then we risk the interpretation of such similarities in terminology to be conflated with each other, thus resulting in the disuse of terms for their proper meanings and therefore their correct applications have been lost to such confluations.

[2:37:71] Passation is an important term particularly in the context of naological scheduling, location, and management as it pertains to all types of signage found in and around an Astronist philosophical building as well as how they are positioned and funded which remain crucial to aspects of sopharial visitation.

[2:37:72] Though it may seem basic considering the extent of the naological study we have already transversed, we must address the descriptions and differences between the main types of sophariums.

[2:37:73] The most prominent of all Astronist philosophical books are to be the eidouraniums with their soaring towers piercing the night sky offering views unlike any other building and holding purpose greater than any other building too, this type of sopharium is the largest by size in height, capacity in visitors, and in their rarity too for they are to only be found in the largest cities in the world and in no other place shall they be find.

[2:37:74] A grand observatory holds the penultimate place in the Naological Hierarchy, which itself is the appellated system for the categorisation of different kinds of sophariums according to their sizes, capacities, purposes, rarities, and functionalities.

[2:37:75] The grand observatories of the world sit conformably in second position in this hierarchy of sophariums for they are rare, but not to the level of eidouraniums, and although their capacities may rival that of eidouraniums, they do not hold the same extent of significance that eidouraniums do hold and for this reason they remain subordinate.

[2:37:76] However, they do exist as the superior extension of the general observatory which is more commonly found in most of the cities and even some of the towns of the world with the essential difference between a grand and a general observatory being the greater size, capacity, rarity, and functionalities of the former in comparison to the latter.

[2:37:77] The most common of all sophariums are planetariums do range greatly in their sizes, capacities, functionalities, and specific purposes, yet remain solidified by the architectural centrality of the planetarium rather than any other feature.

[2:37:78] Despite the eidouraniums and the observatories being the demonstrators of the mightiness of The Philosophy of Astronism, it is the planetariums that reach the mass of people in the world and it is the planetariums that are most numerous thus pertaining to the great amount of influence they maintain despite their individually lesser size.

[2:37:79] Promontories are another important category of sophariums which hold a unique purpose separate from all the others which is the scientific research aspects of astronomy while the philosophical aspects of astronomy, which all other sopharium types prioritises, remains in a secondary position.

[2:37:80] Promontories resemble non-Astronist, or scientific observatories in their appearances and location with less ornamentation than their other sopharial counterparts, and are typically found in high and remote places often far from the immediate accessibility of visitors while all other sophariums are poised to welcome and be directly accessible to visitors so by only this short outline, we can instantly see the greatest amount of difference between promontories and all other sopharium types with the main driving force of such differences between the divergence in purpose.

[2:37:81] Starhouses, pelleniums, and riverhouses may be described as structures rather than actual buildings, yet they still remain classified as sophariums and places of philosophy and hold positions in the Naological Hierarchy respective to their mentions in this insentensation.

[2:37:82] Starhouses are essentially sophariums constructed beside the coast and may be converted lighthouses whilst still functioning as lighthouses in addition to their philosophical and astronomical purposes.

[2:37:83] Pelleniums are certainly an outdoor structure rather than a building in their own right and resemble a type of cosmically ornamented pavilion with a great variation in size and location.

[2:37:84] Finally, riverhouses are a unique sopharium due to their location on, beside, or overlooking ponds, lakes, rivers, or reservoirs and consist of greenhouse-like appearance with cosmic ornamentation.

[2:37:85] Each of these buildings and structures mentioned are to be collectively known either as Astronist philosophical buildings, sophariums, or as places of philosophy.

[2:37:86] Finally, those which are known as astrotries and telescopetries can be described as places of philosophy, but are not to be described as Astronist philosophical buildings or sophariums for they are not always buildings themselves, yet they are more often rooms or small outdoor structures instead.

[2:37:87] The proper designation of astrotries and telescopetries remains a topic of debate but for the sake of this discourse, we shall continue with the notion that they are multidisciplinary by their natures for they may reside within naology or Astronist Rendition.

[2:37:88] The essential reason for their distinction from actual sophariums is that they are more than often created by lay peoples rather than by a sophian, or The Institution itself as a room in a person's private residence can be dedicated to the functionality of an astrotry or a telescopetry.

[2:37:89] Further to this, they may also be designated within sophariums as rooms, or they may be built as separate buildings as an appendage to the main sopharium therefore these two places of philosophy remain of vast dispensation for their usages and convenience in construction remain vast in parallel with orreriums also serving a similar issue of categorisation and it is these that are provided with the lowest position in the Naological Hierarchy.

[2:37:90] The study of the categorisation of Astronist philosophical buildings is based upon Classification which takes into account the factors that we have touched upon in this discourse for deciding how a type of sopharium should be placed in the Naological Hierarchy.

[2:37:91] Patronship refers to a way in which visitors can interact with a sopharium and is a tactic of philosophical marketing that involves a person giving financial aid to an Astronist philosophical building as part of a scheme of patronship, similar to that of a friendship scheme so that they needn't pay for entry to special events and other perks and it is something to which the non-commercialists are opposed.

[2:37:92] The Astronist Tradition expects these types of marketing and visitational tactics to greatly expand in simultaneity to the strength in the commerciality of sophariums and to decline if non-commercialism dominates.

[2:37:93] That which is described as preservational relates to the collection of activities involved in the preservation of an Astronist philosophical building both architecturally, philosophically, financially, as well as practically in the case of gardening, repairing faults, and other general maintenances that buildings require; the belief orientation of

preservationalism emphasises this aspect of naological management and considers it to be more important than any other aspect of a sopharial function.

[2:37:94] Furthermore, preservationalists hold the view that a sopharium's essential role is to be preserved for what it is; an architectural, renditional, and philosophical masterpiece whose purpose is to stand proudly and to be looked upon and preserved for this reason alone rather than serve any other educational or commercial functions.

[2:37:95] A term that exists within both Astronist Architecture and naology, that which is known as the feeling of sanctimonia which refers to the instance in which one may experience when they stand inside or outside an Astronist philosophical building, and consists of a distinct feeling of gravity towards one's marvel of the building and a deep respect and reverence for the building as an important philosophical centrality.

[2:37:96] Return to an occurrological term by its nature, that which is henceforth known as a starparty a type of event that consists of an organised gathering of either amateur, or professional astronomers, cosmologists, or astrophotographers for the purpose of observing the night sky, and can range in length from just one evening, or up to a work, or even longer, and are usually planned, and managed by sophians of the Astronist planetarium building used as the venue.

[2:37:97] Starparties are expected to be one of the most regular activities to be held at sophariums for they exist as casual stargazing sessions whereby people can also socialise, drink, and eat whilst the event is occurring which does reduce the philosophical intensity of the event, but this softening is expected to be more appealing to dilettants and their families.

[2:37:98] A term that pervades both occurrology, naology, and Astronist Architecture is that of a starroof which is to be known as this from here on in as it is a flat platform built into the roof of someone's private home that is used as an area for private stargazing, starbathing, and starsleeping.

[2:37:99] There is an important aspect of naological contemplation that remains to be addressed and introduced so we shall dedicate the next several insentensations to it; of what I reference are the Naological Appellations as they are collectively appellated.

[2:37:100] These are a collection of ten largely ceremonious, philosophical, and metaphorical names attributed to each of the ten classifications of places of philosophy according to the Astronist Tradition.

[2:37:101] The first of these is the appellation of The Grand Centrality which relates to the classification of eidouraniums and like the document after which the appellation is named, eidouraniums stand as the centralmost, prominentmost, and largest of all Astronist philosophical building types and therefore they are granted with the same appellation as that of the central document of The Philosophy of Astronism.

[2:37:102] The second of these is the appellation of The Grand Seeker which relates to the classification of observatories, both grand and general in this context as they collectivised, and they appellated as this because of their constant penchant to seek knowledge and visuality of the stars as part of The Cosmos, and it is through this motivation of the seeker that humanity and all other sentient species are expected to ignite their own philosophisations and devotions to The Cosmos according to the Astronist Tradition.

[2:37:103] The third of these is the appellation of The Grand Disseminator which relates to the classification of planetariums because this sopharium type are to be spread throughout the entire world and beyond in greatest of abundance possible; their rarity may be non-existence, but the planetariums are the greatest spreaders of The Philosophy.

[2:37:104] The fourth of these is the appellation of The Grand Eye which relates to the classification of promontories because this sopharium type is designated for the purposes of research and therefore, this sopharium type is looking towards The Cosmos and it is the eye through which we are able to see the beauties of space.

[2:37:105] The fifth of these is the appellation of The Grand Illuminator which relates to the classification of starhouses because this sopharium type holds the ability to light up the coastlines and provide astronomical and philosophical services to the population.

[2:37:106] The Grand Framer is the sixth appellation as part of the ten Naological Appellations and refers to the classification of pelleniums because this sopharium type is used as an outdoor structure for socialising as well as philosophical and astronomical practices.

[2:37:107] The seventh of the Naological Appellations is that which is known as The Grand Gatekeeper which refers to the classification of riverhouses because this sopharium type is positioned beside and even on water as the protector and illuminator of the element.

[2:37:108] Eighth in line of the Naological Appellations is that which is to be known as The Grand Enknower which refers to the classification of astrotries because astrotries are primarily responsible for the teaching of the masses about astronomy, especially so when astrotries are placed inside one's home.

[2:37:109] The ninth of these is the appellation of The Grand Revelator which refers to the classification of telescopetries because these are used for both public and private observations and for this reason, telescopetries are revelational in astronomical and philosophical contexts for the ideas they create.

[2:37:110] Finally, the tenth and final of the Naological Appellation is that which is to be known as The Grand Invigorator which encompasses the classification of orreriums because they are used for the invigoration of a person's belief and knowledge in The Cosmos.

[2:37:111] Another appellation that may be used for refer to an Astronist philosophical building is “The People’s” which is used as a means to emphasise the freedoms of belief, knowledge, community, spirituality, and opinion that should always be upheld for those whom enter, or interact with a sopharium and this is the reason why most planetariums are known as The People’s Planetarium.

[2:37:112] The instance of vexillation relates to when an Astronist philosophical building featuring a flag, typically either the flag of The People’s Constitutional Company of Jesse Millette, or/and the flag of the nation in which the building resides.

[2:37:113] Vexillatory practices in relation to a sopharium make a greater proximation to nationalism and patriotism to a nation or a multitude of nations as well as a greater consociation with The People’s Constitutional Company of Jesse Millette.

[2:37:114] In the context of naology and Astronist Architecture, an ablutory is a room within an Astronist building of any sort that is used for washing and toilet facilities; such ablutories are typically cosmically themed.

[2:37:115] That which is to be known as an active planetarium is a subtype of planetarium that is in full and regular usage due to its central location, and the extent of funds which it receives in order to continue its operations, and is in direct contrast with a dormant planetarium which is not in as central a location and therefore, it does not receive as much funding.

[2:37:116] There are many subdisciplines within naology which relate to each of the different sopharial types including eidology, observatology, astropharology, planetarology, and promontology.

[2:37:117] Eidology studies eidouraniums; observatology studies grand observatories and general observatories; astropharology studies starhouses; planetarology studies planetariums; and promontology studies promontories.

[2:37:118] The final subdiscipline of turology relates a wider study including all the subsophariums of pelleniums, riverhouses, astrotries, telescopetries, and orreriums.

[2:37:119] It now remains important to distinguish the omnimentioned term of sopharium throughout this and other discourses as part of disquisition, as well as in others as writing of The Omnidoxy has progressed.

[2:37:120] Essentially, a sopharium is a collective term that makes refers to any type of Astronist philosophical building or place of philosophy without referring to any type in particular, thus it can be used as an alternative term and it is expected by the Astronist Tradition that its usage will only rise due to its colloquial nature.

[2:37:121] There are other subtypes of sophariums that we should also address including those which are known as commercial sophariums which, by the appellation, are clearly supported by the belief orientation and subpolity of commercialism and tend to feature many commercial features such as shops, restaurants, and other commercialities.

[2:37:122] Another subtype of a sopharium is a cafe sopharium in which a cafe is adjoined to an Astronist philosophical building for the purposes of self-funding the sopharium under a commercialist approach.

[2:37:123] We also further categorise sophariums according to the extent of the visitors numbers, the largest of which is known as a megasopharium which must have over thirty thousand weekly visitors.

[2:37:124] A major sopharium must have between ten thousand and thirty thousand weekly visitors; a medianic sopharium must have between one thousand and ten thousand weekly visitors; finally, a minor sopharium is categorised as having one thousand or less weekly visitors.

[2:37:125] In addition to these appellations regarding weekly visitor numbers, we also have a group of familial appellations that are applied in particular circumstances.

[2:37:126] That which is to be known as a father sopharium is a sopharium that is responsible for the funding of a smaller sopharium in addition to itself, typically one that is owned or managed by the same sophian.

[2:37:127] That which is to be known as a mother sopharium is a sopharium that in some naological polities holds the authority to jurisdisce over other sophariums within a compartment in a rotational procedure.

[2:37:128] Meanwhile a sister sopharium and a brother sopharium relates to a sopharium that is in clear association with another sopharium within close proximity to itself, but is typically not owned or managed by the same sophian while it is instead associated with the other sopharium in a philosophical sense rather than a jurisdictional or financial sense.

[2:37:129] Furthermore, a cousin sopharium is a sopharium that is close in physical proximity to another sopharium, but does not share any other similarities in philosophical orientation, polity, beliefs about commercialism and non-commercialism, and so on; essentially, a sopharium that is close by proximity, but in every other sense or in many other senses is greatly distanced from its cousin.

[2:37:130] Lastly, a national sopharium is a sopharium that is designated to be closely associated with the government of a the country in which it resides rather than with its sophian, The Institution itself, or another organisation; essentially, the loyalty of a national sopharium is with the state and its policies and actions above all other influencing parties.

[2:37:131] We now come to our final three terms to be addressed in this discourse on naology with the first of these being that which is henceforth known as a phrontisopharium which is a sopharium or place of philosophy that is built within, is adjoined to, or is directly funded by a phrontistery.

[2:37:132] Additionally, a phrontisopharium is owned and managed by the phrontistery so often, whatever the belief orientations and polities of the phrontistery are, that is greatly influential over the polities and belief orientations of the sopharium it manages; in the case of a phrontisopharium, the leader of the phrontistery is often also the sophian of the phrontisopharium.

[2:37:133] That which is known as sopharium reach relates to the extent to which a particular sopharium interacts and influences the populations surrounding its location with the reach of a sopharium being greatly impacted by its level of funding, the size of the surrounding population, the density of sophariums within the region, and its ability to host events that draw the community to it.

[2:37:134] Finally, that which is designated as a reassigned sopharium relates to a building that been converted into a sopharium from being a non-philosophical building.

[2:37:135] From the extent of terminology that has been outlined in this single discourse, it is clear to understand that discipline of naology and the extent of its discipline to pervade many other areas of contemplation and practice is of great vastness.

[2:37:136] For this reason, embarking on the journey to become a naologist is considered to be a career of difficulty because of the vastness of knowledge one must hold in order to be a successful naologist.

[2:37:137] As aforeaffirmed, one of the most important elements of a civilisation is the building that are erected within it; without such buildings, a civilisation would certainly lose the extent of its ability to characterise and define itself from other societies.

[2:37:138] For this reason, the discipline of naology is considered to be one that is in need of development from its beginnings within The Omnidoxy for the Astronist Tradition intends to construct buildings in the name of Astronism and all its denominations and school of thought that truly do reflect the beauty and essence of its message.

The Physical Manifestations of Astronism

(Practical Astronism)

[2:38:1] By its very core nature, philosophy is abstract, but the Astronist Tradition, from the study and contemplation of other philosophies and religious traditions, has understood the importance of their manifestations.

[2:38:2] This importance is realised in the dissemination of a way of thinking, the physical manifestations of which must reflect the concepts and principles of the philosophy.

[2:38:3] Further, the physical manifestations are central to the mass comprehension of the philosophy; the concepts of a philosophy form its basis, but it is the physical manifestations of the philosophy that the mass of peoples see foremostly.

[2:38:4] For this reason, an entire discourse of The Omnidoxy as part of logicology is dedicated to that which is known as Practical Astronism, categorised as a Level of Astronism, and is therefore not a discipline of study in and of itself, but instead encompasses many different disciplines of study.

[2:38:5] Despite other disciplines holding their own discourses and being introduced in other places within The Omnidoxy, such as naology and occurrology, their true place remains within Practical Astronism.

[2:38:6] It is postulated herein that Practical Astronism is just as important as Abstract Astronism for the physical manifestations of The Philosophy of Astronism are the demonstrators of the concepts of The Philosophy.

[2:38:7] To make a definitional notion, Practical Astronism is encapsulated by the actions as directed by thought, the objects created as motivated by philosophesis, the buildings constructed as determined by belief, and the activities attended by the notions of enknowledge and devotion.

[2:38:8] Naology and occurrology, and to some extent Astronist Architecture and Rendition depending upon one's definition of Practical Astronism and the extent to which it encompasses, are the prominentmost of all the disciplines of study within Practical Astronism.

[2:38:9] However, the first discipline of study that we are to address is cyporeology which concerns itself with the concepts, theories, philosophies, schools of thought, and notions that individuals decide to believe.

[2:38:10] Cyporeological study deals with the reasons for one's belief, the reasons for the popularity of such orientational decisions and is a study that is typically working

according to an individual basis, rather than relating to the orientations of a group; cyporeological study deals with the individual therefore rather than with the group.

[2:38:11] Oppositely, hyporeological study deals with the study of the philosophical and belief orientations of a group rather than an individual; hyporeological study holds the tendency to over simplify the beliefs of population, as is identified by the branch of study known as philosophical demography.

[2:38:12] Cyporeality is to hold an understanding of the world by individuality rather than by grouping; furthererso, cyporealism is the belief that philosophicality should be measured only by individual means rather than by grouping portions of the population together under one banner.

[2:38:13] Cyporealism, despite its alignment with the Philosophical Spirit, also delineates from the subject of philosophical demography which the Astronist Tradition fully embraces; however, the Astronist Tradition also understands the value in cyporealism, and therefore measures both individual philosophicality and group philosophicality.

[2:38:14] The prefix of cypto- first introduced herein relates to that which is individual while the pre-Astronist prefix of hypo- relates to that which is grouped together, or is measured by group rather than by individual.

[2:38:15] Cyporeal approaches to philosophisation understand all concepts according to individuality, or understand concepts, or another subject individually; cyporeal approaches are also characterised by the notion that all concepts eventually return to, or relate to individuality.

[2:38:16] Now we move our thoughts towards the term of Cultural Astronist, or a Cultural Astronist, which relates to a person whom identifies with The Philosophy of Astronism but does not actively engage in any of its practices, and neither do they actively study the philosophy.

[2:38:17] Cultural Astronists or Astronists are expected to form the majority of the population of those whom identify with The Philosophy of Astronism simply due to studying the populations of other adherences around the world.

[2:38:18] Differently, a lapsed Astronist relates to a person that no longer follows the principles and practices of The Philosophy of Astronism, or no longer identifies oneself with The Philosophy of Astronism.

[2:38:19] Unlike its categorisation as a sin in religious traditions known as apostasy, in philosophical traditions, particularly within the Astronist philosophical tradition, apostasy does not exist due to its disalignment with the Philosophical Spirit.

[2:38:20] To lapse from The Philosophy of Astronism holds no contempt from the point of view of The Philosophy for change one's decision, orientations, and identity is the penchant of being human; the ability of one to do so is actually praised by the Astronist Tradition for the essence of philosophicality is to pose questions and change one's decisions of belief.

[2:38:21] The Astronist Tradition detests the notion and instance in which one is persecuted for leaving their philosophical or religious orientation; only disdain is projected from the Astronist Tradition towards such instances.

[2:38:22] One of the main areas for Practical Astronism to address is the distribution and dissemination of The Philosophy of Astronism in all the possible formats and platforms, one of the most prominent of which is known as colportage.

[2:38:23] To colport is to distribute Astronist philosophical books across multiple platforms and across different countries and regions, especially as a job for which one is employed, the primarily book of distribution being the one in which colportage is first outlined: The Omnidoxy.

[2:38:24] Colporting is characterised by both digital and physical distribution of Astronist philosophical books to a wide range of audiences and for different purposes, including versions for children, adults, those of a particular religious faith, or those living in particular regions and countries of the world; essentially, from this we can derive that due to the current globalisation of the world that the job of a colporter, or colportress is in fact to be considered a profession, and it is so when considered under the auspices of the Astronist philosophical tradition.

[2:38:25] An institution for colportage activities is herein introduced and shall be henceforth established under the name of the Astronic Colportage Foundation which is the one and only Astronic philosophical book distribution company subsidised by The Institution of The Philosophy of Astronism, although it is expected that other such companies not directly subsidised by The Institution shall also come into existence which is equally so encouraged.

[2:38:26] Colporters and colportresses must not, however, be confused with those people described as missionaries, pioneers, or evangelists for the role of a colporter/colportress is not to speak in in-depth terms about The Philosophy of Astronism when in their colportage role, but it is instead simplified to just the distribution of the work to the individual purchasing it.

[2:38:27] The role of the discussion of Astronist Philosophy is instead left to philosophers, between other people such as family, colleagues, or friends, or during philosophical debates, but colportage in the Astronist context is instead purely of a distributional nature with the removal of all debatory or conversational methods, especially for those employed by the Astronic Colportage Foundation itself in order to distance colporters and

colportresses from receiving the stereotypes of evangelists and missionaries for their roles differ in a distinct way that has been outlined herein.

[2:38:28] That which is known as the concept of the New Earth, the New World, or the New Cosmos belongs within Practical Astronism due to its importance in its application to the physical world and the realities of human lives and the future of humanity in a wider sense.

[2:38:29] The New Earth/New World/New Cosmos concept is embodied by the notion that humanity's renewed understand of The Cosmos shall form a New Earth/New World/ New Cosmos entirely; the formation of the New Earth/New World/New Cosmos is based upon abstract notions, but it relates to something very important in the real world of how human civilisation functions.

[2:38:30] It represents a change of the entirety of humanity's perception of themselves and lays at the heart of the Astronist philosophical tradition's goals in changing the perception of humanity's position within The Cosmos.

[2:38:31] The New Earth Experience concept is especially prevalent in relation to the instance in which an astronaut or some other form of spacefarers leaves The Earth for the first time and looks back to gaze upon The Earth which is expected to provide them with an entirely different perception of themselves personally, humanity as a whole, and the entire Earth within the grandity of The Cosmos.

[2:38:32] In the context of Practical Astronism, that which is henceforth known as salutationism relates to the way in which one is to greet others in an Astronist philosophical building, or is to greet another Astronistally identifiable person.

[2:38:33] Salutationism is appellated as such due to its orientation as a method of greeting, but the uniqueness of salutationism is that it remains rare in its openness; the Astronist Tradition does not establish greeting practices and therefore salutationism is expected to be developed both others individually, but also by organised groups whom share beliefs in greeting practices, known as salutationists.

[2:38:34] Approaches to salutationism shall demonstrate one's awareness of whom they are greeting, the image they intend to portray of themselves, and the extent of the respect, admiration, or understanding they feel for the person before them.

[2:38:35] Salutationism therefore stands as a rarity in the wider Astronist philosophical tradition as its rests on individual interpretation and non-omnidoxical methodology in the construction of different salutations.

[2:38:36] We now must press ahead and concern ourselves with the concept that is known and appellated as Cosmic Supernaturality which relates to the notion that there exists

entities in The Cosmos that are beyond the physical laws of nature, such as the oblivions of The Cosmos.

[2:38:37] This designation of entities is known as Real Supernaturalism, or Cosmic Supernaturalism, and includes all notions of supernatural entities in The Cosmos, but may also include The Cosmos itself as a supernatural entities, but this is notably not supported by the Astronist Tradition, however, it is important to note that the discussion of the supernatural can exist within philosophical contexts.

[2:38:38] It must be herein affirmed that such which is supernatural is only designated so by the perception of the human mind rather than by the naturalism of The Cosmos and its perception.

[2:38:39] This affirmation clarifies the origin of supernaturality from that which is human rather than that which is cosmically natural for the only reason something is designated as supernatural is because we humans, the ones whom are designating it as such, do not understand its nature and how it suitably fits within the systems and orders of The Cosmos; it is of major importance that we always remember this about supernatural notions for that which is humanly originative is not that which is cosmically originative, the former of which is subordinate to the latter.

[2:38:40] Closely associated with the notion of cosmic supernaturalism is the occurrence of that which is henceforthly known as a cosmic miracle.

[2:38:41] A cosmic miracle is an event, known as a phenomena, that is unexplainable by the laws of nature, or stretches beyond such laws in order to occur; in the Astronist Tradition, traditional cosmic miracles are designated as wormholes, and stellar transmutations.

[2:38:42] However, there are other forms of cosmic miracle, described as mystological, and include phenomena that do not necessarily break the laws of nature, nor do they stretch beyond such laws, but their occurrences are nevertheless considered miraculous and prominently include star creation in nebulae, supernovae, and eclipses.

[2:38:43] In this discourse on Practical Astronism, there should now be no confusion as to the diversity of the topics addressed and if there does still exist doubt about the diversity of this discourse, then such will be disintegrated here for we have just spoken of cosmic miracles, yet now we move onto addressing the topic of antinomianism.

[2:38:44] Antinomianism, the followers of which are known as antinomians, relates to any divergence from the officialised moral, social, legal, and philosophical principles of The Philosophy of Astronism, especially so against those philosophical principles when established and implemented by The Institution of The Philosophy of Astronism.

[2:38:45] Specifically, antinomianism and its followers do not stand in alignment with The Institution of The Philosophy of Astronism rather than The Philosophy of Astronism itself, yet The Institution is supposed to be the greatest reflector of The Philosophy.

[2:38:46] Antinomians can be characterised as disbelievers in The Institution's interpretation and application of and its authority and preservation over The Philosophy of Astronism, and the overwhelming presence of The Institution as the primary organisational representative of Astronist Philosophy, for which it is purposefully created.

[2:38:47] Due to The Philosophy of Astronism's adherence to the principles of the Philosophical Spirit, the protestation against antinomians is not permitted due to their right to express their dislike for the operations and even the entire existence of The Institution.

[2:38:48] Moving on now, we must address an important term that is expected to be used in concentrated means in particular regions and eras known as philosophical renewal, the latter part of which is also present in some religious terminologies.

[2:38:49] In the Astronist philosophical context, it holds a similar definition and relates to the process of the revitalisation of a particular Astronist school of thought, denomination, theory, or another form of philosophical grouping after a sharp decline in its popularity of adherence and/or practice.

[2:38:50] Philosophical renewal is important to the character of Astronist Philosophy and its natural flow and momentum; it is expected that there will be many philosophical declines in the history of the Astronist philosophical tradition with philosophical renewals to counterbalance such declines.

[2:38:51] Philosophical renewals are expected to come with the introduction of new generations to the concepts created and contemplated by their ancestors; the popularity of denominations, orientations, and schools of thought will fluctuate like the waves of the oceans for that is the nature of sentient minds and hearts and so philosophy follows a similar course of nature.

[2:38:52] We now move onto cosmo-environmentalism which is closely related to the notions of stewardship and The Cosmos; cosmo-environmentalists hold the position that all sentient beings must treat The Cosmos as a habitat and an environment that could easily be distorted from the purity it holds closely to its nature.

[2:38:53] Further to this, they also believe that The Cosmos and all its progeny and phenomena should be preserved in such a way that they understand that The Cosmos isn't helpless, yet humanity should do all it can to limit the extent to which it further distances The Cosmos and its progeny and phenomena from their pure and untouched states.

[2:38:54] Cosmo-environmentalism, although not dogmatically adhered to by the Astronist Tradition, is still originative within the Astronist Tradition of course and for this reason, cosmo-environmentalism is regarded to according with great respect for cosmo-environmentalists are praised for their brilliant level of love and devotion for The Cosmos.

[2:38:55] Another aspect of Practical Astronism that we must address herein is that which is known as Non-denominational Astronism which relates to those individuals whom do not intentionally identify themselves within a particular denominations of The Philosophy of Astronism.

[2:38:56] The Astronist Tradition, despite the vastness of the denominations it establishes with the founding of The Philosophy of Astronism, expects the majority of Astronists/ Astronists to be non-denominational; hence, not associated with any particular denomination, and only identifiable to the designators of Astronist, Astronist, or simply philosophical.

[2:38:57] Whether an individual identifies with a particular denomination of The Philosophy or not does not demonstrate any greater amount of philosophicality, but instead demonstrates their ability to designate choices for themselves.

[2:38:58] Finally, non-denominational Astronism does not differ in many ways from denominational Astronism, especially in practice and conceptualisation, but the main differentiator is that non-denominational Astronism can be considered more universal while denominations of Astronism are associated with particular states, regions, politics, economics, languages, people groups, and cultures on The Earth; it can be affirmed herein that non-denominational Astronism is immune from all of these anthropological aspects of society.

[2:38:59] As omniaffirmed throughout The Omnidoxy, the Astronist Tradition identifies as a philosophy firstly and foremostly, yet the Astronist Tradition also understands and accepts that those whom do not respect the Astronist Tradition's self-designation will classify it as something that it does not wish and has not intended to be yet Astronism will continue to identify itself as The Philosophy of Astronism.

[2:38:60] The Philosophy of Astronism rejects any notion of its identification as a religion and to the scholars that have formulated the era of religious and philosophical history known as the New religious movements, which are post eighteenth century founded religions and philosophies, The Philosophy of Astronism will not rests within such a designation.

[2:38:61] Instead, the Astronist Tradition formulates the Astronist movement which is the newly formed era in philosophical history including all philosophies and religious traditions post the founding of The Philosophy of Astronism of the year of two thousand and thirteen.

[2:38:62] Depending on the context of its usage, the term Astronist movement may either be used to exclusively relate to Astronist oriented philosophies, or may relate to the aforementioned, the period in religious and philosophical history post the founding of The Philosophy of Astronism which is therefore inclusive of all religions and philosophies of this new era.

[2:38:63] Now that we have further affirmed the philosophical identity and designation of The Philosophy of Astronism to further distance it from religious designations and identities, we must now address those which are known as philosophical works in the context of Astronist Philosophy.

[2:38:64] These philosophical works are physical activities one may choose to partake in or conduct themselves in order to enknowledge themselves about The Philosophy of Astronism, to gain greater understanding of The Philosophy, to practice its ideas, to debate its concepts and theories, or to demonstrate to others the importance of the Astronist philosophical tradition.

[2:38:65] Philosophical works are to be compared with inner qualities associated with Astronist Philosophy, such as the feelings and experiences of wonderment, laudation, adoration, and others as part of Cosmic Devotion, even though Cosmic Devotion itself is classified as a philosophical act, which is an alternative term for a philosophical work.

[2:38:66] The extent of philosophical works is synonymously with the list of activities associated with the discipline of study of occurrology and although the list of philosophical works that we do make herein is comprehensive, it is in no way entirely complete for the philosophical works associated with the Astronist philosophical tradition are expected to be continually expanding.

[2:38:67] The first and prominentmost of the philosophical works is Cosmic Devotion which rests at the centre of all Astronist philosophical activity for Cosmic Devotion exists as the cornerstone to one's individual and personal emotional, spiritual, and philosophical connection to The Cosmos, its progeny, and its phenomena and in this way, Cosmic Devotion remains three-dimensional by its application; for this reason alone, Cosmic Devotion makes up a large proportion of the philosophical works one is expected to conduct.

[2:38:68] Each of the philosophical works is associated with a newly formulated verb, the first of which is henceforthly known as kortication; this relates to the philosophical act or work involving the visitation of Astronist philosophical buildings.

[2:38:69] To korticate, therefore, is one of the primary activities of philosophy that all ages, knowledges, and people groups can conduct and is an activity that is to always be promoted and encouraged by the Astronist Tradition as the sophariums of the world are to be the beacons of Astronism, known non-denominationally as Astronism, as well as the spiring ambassadors of The Philosophy.

[2:38:70] The next of the philosophical works is henceforth known as enacting melodation which involves the playing of an instrument, or the composition of music, especially of Astronist Music.

[2:38:71] Melodating is considered to be a philosophically enriching activity by the Astronist Tradition; to melodate is to philosophise in a way new and to express one's musical creativity through their philosophising.

[2:38:72] Another of the activities categorised as philosophical according to the Astronist Tradition is that which is henceforth known as indendication which involves either the spectating of a philosophical debate, or the engagement in a philosophical debate.

[2:38:73] Indendicating is one of the greatest philosophical works/activities that one is able to conduct, either in a spectating or an engaging role; indendication is considered to be the greatest form of philosophical enknowledge and the perfect activity to enhance one's personal philosophising.

[2:38:74] Erudation involves the reading of philosophical materials which is considered to be another conducive act for the attainment of enknowledge, as well as one's overall greater philosophising.

[2:38:75] To erudate is to read of other's philosophisations with the intention to gain knowledge and insight into organising one's own; without erudation, one would not be able to read *The Omnidoxy* or any other philosophisation therefore erudation remains central.

[2:38:76] One of the most rewarding forms of philosophical works is that which is henceforth known as insication; to insicate is to teach others of philosophical concepts, theories, and principles.

[2:38:77] To insicate others of a philosophy, particularly of course *The Philosophy of Astronism*, is to demonstrate one's true understanding of the philosophy in question, or even of a particular concept, theory, notion, or principle; insicating is teaching in terms of philosophy.

[2:38:78] A closely associated philosophical work is that which is henceforth known as orbication and involves writing about Astronist philosophy, either in an online capacity, in an essay, or in the creation of an entire book.

[2:38:79] To orbicate is the primary element of philosophisation beyond thinking itself for orbication is the first physical manifestation of thought by through the creative process of writing with the second element of philosophisation being speech which is part of the aforementioned activity of indendication.

[2:38:80] One of the most interesting and unique philosophical acts or works is that which is henceforth known as naolocation and involves the collecting of the uniquely customised and created passes or cards that one receives in every Astronist philosophical building that they visit.

[2:38:81] This form of collecting hobby is, of course, closely associated with the act of kortication, but instead specifically relates to the collection and recording of one's korticative activities; when related to as a hobby, it is henceforth best described as naolatately.

[2:38:82] Calination, the next of the philosophical acts that we introducing herein, relates to the instance in which one plans and embarks upon an astrocamping activity to known darksites with the intention of stargazing.

[2:38:83] Calinating is part of a wider category of philosophical works relating to the outdoors which includes the following: astrobackpacking, cosmobiking, astrosafari, astroclimbing, cosmorogaining, astroparagliding, astrorrafting, astromountaineering, astral hang gliding, and astral orienteering.

[2:38:84] These outdoor philosophical acts are numerous due to their close association with astronomical observation during or as part of the purpose of conducting the sporting activity.

[2:38:85] Furthermore, the act of calination is one that is highly encouraged by the Astronist Tradition due to its close involvement with friends and family, as well as the syncretism between a sporting and an astronomical activity.

[2:38:86] The final entry of the philosophical works to be introduced and outlined herein, but are expected to be further detailed elsewhere, is that which is henceforth known as the process of rendication.

[2:38:87] Rendication involves one's attendance, either alone or with friends, family, or colleagues, at astronomical events such as stargazing nights, astronomical lectures, star parties, observation evenings, and other such related activities.

[2:38:88] To rendicate is again considered by the Astronist Tradition to be one of the most important philosophical works as the more of these events is held, the greater amount of awareness astronomy, philosophy, and all other related topics will receive.

[2:38:89] Furthermore, the promotion of such events as social gatherings for the purpose of philosophical sharing, astronomical learning, and general enknowledgement of related topics will further integrate such topics into the fabric of people's daily lives, thus supporting the ambitions of astronomism which makes such events prominent in importance within the discipline of study of astronomy.

[2:38:90] Rendication therefore, to conclude, is considered central to the furtherance of the cause of the Astronist Tradition with the rendicative tradition being initiated by Astronist Philosophy; a tradition in which astronomical and philosophically related events are the most popular of all events for people to attend which also supports notions made in The Astronomic Revolution.

[2:38:91] Moving onto a new topic new, we come to the address the nature of initiation in the context of philosophy and religious tradition, the latter of which the Astronist Tradition associates initiation with.

[2:38:92] Initiation involves some sort of ritual, which demonstrates the first red flag for The Tradition, as well as being based upon the notion that people are expected to reach a certain point of knowledge, or are to undergo a particular procedure before they can be considered part of the group for which the initiation process was created.

[2:38:93] However, the herein and henceforth, The Philosophy of Astronism must remain firmly a non-initiation philosophy partly due to its intention to further distance itself from the characteristics of religious traditions, but also due to its alignment with the Philosophical Spirit which is not suitable to the latter notions mentioned in the previous insentensation.

[2:38:94] Furthererso, the Astronist Tradition formulates the orientation of initiationism to demonstrate those whom believe in the importance of the implementation of ceremonial initiations in the Astronist philosophical tradition with anti-initiationism forming the oppositism to this orientation, and is the orientation that is of course held by the Astronist Tradition, the former of which exists so as to contradict the principles of the Philosophical Spirit itself.

[2:38:95] By extension to this, the notions of non-ritualism and even anti-ritualism also remain staunchly adhered to by the Astronist Tradition and thus retain their central positions in the Astronist approach to philosophy, as well as adherence, practice, devotion, and enknowledgegement in a wider sense.

[2:38:96] We must now provide a short amount of our discourse to the notion of the paranormality of non-human sentient beings and all other cosmic affairs by some cultural or establishmental force that has apparently taken route in the latter half of the previous century and in turn, seems to have split into the early of the century in which I am now writing The Omnidoxy as a combat to such degressions.

[2:38:97] This involves all notions of sentient beings already having come to The Earth, especially including the notion of abductions by such beings as well as the rise of culture of UFO sightings, conspiracies surrounding, and even the study of ufos in ufology, to which the Astronist Tradition is staunchly opposed and therefore establishes anti-ufology.

[2:38:98] The Astronist Tradition considers these and all related acts as comedicisms of The Cosmos and its progeny, phenomena, and inhabitants, as well as the trivialisation of cosmic affairs, and the inferiorisation of cosmic affairs to which the entirety of Astronist Philosophy is opposed and appalled by.

[2:38:99] If nothing else, Astronist Philosophy considers The Cosmos and all cosmic affairs and related topics and contemplations to be hallowed, which explains the term hollower and its usage to refer to Astronists.

[2:38:100] By this notion, cosmic affairs are revered and respected to the point at which their comedicism is offensive and regressional by all means of its application; this position forms the cosmology of The Hallowed Cosmos and this orientational view of The Cosmos is henceforth known as hallowism which also formulates the viewpoint of the Astronist Tradition towards this matter.

[2:38:101] This goes as far as the Astronist Tradition's dislike of the word alien to refer to sentient beings, as is evidenced by this word's absence from the rest of The Omnidoxy, mainly due to its association with the comedicism of cosmic affairs, and the role of belittlement that it does play by whichever force is pushing this agenda, the identity of which I do not know and do not intend to know, but I do intend to say that humanity's course along such a path will occur no longer.

[2:38:102] For this reason, the Astronist Tradition establishes herein the orientations of alienism and anti-alienism which instead of relating to the existing of sentient beings beyond The Cosmos relates to belief or disbelief in the usage of the term alien, the Astronist Tradition of course orients itself on the latter of these.

[2:38:103] Due to the traditions of paranormality having emerged and integrated themselves as part of human culture throughout the history of humanity, these are expected to also seep into the Astronist philosophical tradition, some of the first examples of which are introduced herein and now.

[2:38:104] The first of these is henceforth known as cosmokinesis which is the supposed ability to know of cosmical events before they occur, or to know and speak of cosmical events that are far enough away from The Earth for them not to be knowable by others, especially astronomers and scientists.

[2:38:105] Due to the natural inability of humans to conduct such activities, this is considered to be part of a paranormal tradition within Astronist Philosophy, collectivised by the term paraphilosophy.

[2:38:106] Cosmokinesis also relates to the ability and practice of cosmoprophecy which involves the prophesying of cosmical events before they occur and the realisation of their truth at some later period in time; again, cosmoprophesying exists as part of the category of paraphilosophy and it is expected that these and other abilities that are not herein

introduced, yet she still be inspired by and exist within Astronist Philosophy, will be of popularity to certain portions of the populous in the nations of The Earth.

[2:38:107] Keeping on this topic of paraphilosophy, another practice and supposed ability to introduced herein is henceforth known as cosmic retrocognition which involves holding detailed knowledge of cosmic events that have occurred hundreds, thousands, or even millions of years prior beyond normal means of knowledge.

[2:38:108] Another aspect of topics we have not yet considered is the concept that is known as the cosmic language; the language of The Cosmos relates to its functions, orderities, systems, and the occurrences within The Cosmos that formulate its naturity; each of these aspects considered collectively formulate the cosmic language.

[2:38:109] However, wherein this topic relates to that of the previous is the Astronist Tradition's designation of the cosmic language as a Divine language which is considered to be directed created by The Divine, remains pre-human, far superiority to human speech, as well as supersedes complete human comprehension.

[2:38:110] Relating to this in some way is the orientation and belief known as transtheism, which is less so known than other theological positions, yet it is transtheism that the Astronist Tradition is most closely associated with in terms of theological orientation, in addition to monotheism, panentheism, pantheism, and cosmotheism.

[2:38:111] Transtheism is characterised, in the Astronist context of its application, as a system of thought and philosophical orientation which is neither oriented towards that which is theistic, nor that which is atheistic, yet remains either subordinate or superior to them both depending on type applied.

[2:38:112] Subordinated transtheism relates to the instance in which The Philosophy of Astronism is considered to be theologically subordinate to both theism and atheism due to its address of them due to its establishment of The Divine in the Astronist cosmology.

[2:38:113] However, superiorised transtheism relates to the opposite instance in which The Philosophy of Astronism is considered to be theologically superior to both theism, agnosticism, and atheism due to the decentralisation of theological belief.

[2:38:114] The Philosophy of Astronism considers itself to be ultimately transtheistic because it is not bound to one theistic or atheistic stance; The Philosophy of Astronism is therefore released from the notions of theology and exists beyond them, yet is still able to maintain the ability of exploring theology whilst remaining transtheistic in the sense that it is not bound to one belief system, as is the case with many of the religious traditions.

[2:38:115] Perhaps it is in this notion that we find another of the great differences between religion and philosophy; the former is bound to a belief orientation and structure while the latter is not; it is in philosophy that we see freedom, and it is this principle that it is

latterdiscoursed in The Final Disquisition of this document concerning the discipline of study of prerology.

[2:38:116] The Philosophy of Astronism is therefore able to confidently identify itself as a transtheistic philosophy because of the feature of its own transcendentalty with regards to theological debate as was the very purpose of the creation of The Divine as part of the Astronist Cosmology.

[2:38:117] In Astronist Philosophy, the pre-Astronist term known as a revitalisation movement relates to a deliberate, organised, and conscious effort made by members of a civilisation or society to construct a more satisfying culture due to the dissatisfaction the citizens feel with their lives in career, family, philosophy, spirituality, and the overall civilisational purpose.

[2:38:118] The Astronist Tradition utilises the term of a revitalisation movement when considering both The Philosophy of Astronism as well as Astronarianism and prophecies that these two sister philosophies with stand at the heart of many different revitalisation movements in different nations, societies, and civilisations if said citizens wish them to take such roles.

[2:38:119] It is expected by the Astronist Tradition that the development of both Astronism and Astronarianism under the auspices of them as revitalisation movements will occur in other books separate from The Omnidoxy, but their origins and simple foundations will always be found herein, specifically within this particular discourse.

[2:38:120] The discipline of study henceforth known as prosopology deals with the general philosophical contemplation of people and their role in, interactions with, thoughts about, and their actions concerned with The Cosmos.

[2:38:121] Also, the study and contemplation of notable individuals in connection to Astronist philosophy, space exploration, or astronomical practice is a major area of study within prosopology.

[2:38:122] Prosopological study contemplates people and their interactions with chosen subjects and the orientation henceforth known as prosopicism is characterised by the belief in the centrality of people/sentient beings in The Cosmos rather than cosmical progeny and phenomena.

[2:38:123] Prosopicism is generally not adhered to by the Astronist Tradition, however, it is nevertheless respected and remains something that prosopologists are expected to discuss and contemplate amongst one another.

[2:38:124] Prosopic notions are therefore characterised by the inclusion of people in any way and although they do originate from within prosopology, prosopic notions are numerous throughout many of the other disciplines of study of Astronist Philosophy.

[2:38:125] That which is known as prosopcity measures the extent to which people/sentient beings or their perceptions are involved in or hold influence over a particular theory or event.

[2:38:126] An important branch of Practical Astronism is that which is henceforth known as occupational philosophy, which is itself a type of philosophy, and refers to philosophy in the context of one's employment in the place of employment, and between colleagues.

[2:38:127] Due to the vastness of occupational philosophy, there exist many areas of contemplations within it including the most prominent questions of how colleagues or the place of employment impact one's philosophical orientation, how the course of one's employment and their experiences affect their philosophy, and how one's employment provides them with new ideas for the formation of concepts.

[2:38:128] These are just some of the most basic questions that occupational philosophy addresses and the Astronist Tradition herein estimates that this form of philosophy is going to mark a large amount of influence over many of the aspects of Astronist Philosophy and not only in the realm of what people think and believe, but also in the realm of what they do and how they action their philosophical orientations.

[2:38:129] This conveniently leads us onto the notion of occupational devotion as a branch of occupational philosophy which despite its appellation in association with Cosmic Devotion, actually relates to all actions in relation to occupational philosophy and how this affects one's actions, appellated in the instance as devotion.

[2:38:130] Additionally, occupational devotion may also relate to the practising of Cosmic Devotion during one's working/employment hours and invokes the principle that employers must take these aspects of one's philosophical belief into consideration and allow adherents to conduct such devotions and philosophisations during their break hour.

[2:38:131] Occupational devotion is a large area of contemplation in and of itself and invokes notions about the devotion during work and the philosophisations one may experience during their working hours.

[2:38:132] Further to this, we come across the Contemplation with Practice idea which relates to the notion that contemplations paired with the practice of work is the best format for the realisation of contemplations for without such a syncretism between practice and contemplation, we will only ever be able to perceive in a one-dimensional field.

[2:38:133] The notion of Contemplation with Practice is of the utmost importance as it relates to the two dimensions of thought; the first of which is the inception of thought and the second of which is the enaction of thought; the former of which always precede the latter, yet the latter enhances the former and lifts it to new heights so that it may multiply.

[2:38:134] That which is known as the term of the philosopher's kid relates to a child of a philosopher of Astronist Philosophy, a theologian, or another scholar not necessarily within an Astronist sphere.

[2:38:135] The introduction of this term relates to the belief of natalism and its associated discipline of study henceforth known as natology; the former of these deals with the belief in the reproduction of life, especially its encouraged by Astronist Philosophy as a philosophical tradition, but also by religious traditions too and the reasons for such similar in views.

[2:38:136] The discipline of study of natology concerns itself with studying how sexual reproduction, the acts of sex, pregnancy, birthing, and parenting are influencers in one's philosophical outlook and how participating in such acts affects one's philosophical orientation.

[2:38:137] Natological contemplations attempt to understand and make conclusions about the ways in which these aspects of life influence one's philosophisations and also explores the philosophisations one may make during these acts.

[2:38:138] That which is known as cosmic predestination is the notion that all events have been willed by The Cosmos in an attempt to link The Cosmos to the events that occur within so as to notionise that it holds primacy over all that does occur within it and is therefore an extension to the notion of cosmic jurisprudence which is the notion from which cosmic predestination derives and holds the notion that The Cosmos holds jurisdiction over itself and although it exists within The Universe, it is held that The Universe exists simply as a canvas for cosmoses to exist within and it is only the notion of The Divine that holds jurisdiction over The Cosmos and its naturity, orderity, systems, and the occurrences within it.

[2:38:139] By this notion, the Astronist Tradition establishes the existence of will in The Cosmos, but this is not so guaranteed within other cosmoses and in this, begins to formulate volitology, the discipline of study dealing with the nature of will, or volition as it it alternatively known.

[2:38:140] To digress from our discussions and introductions for a moment, I must address the unicity of this discourse and the vast diversity of topics it concerns itself with which makes this discourse one of my most favourite in The Omnidoxy and this is proven by the topic of the two previous insentensations of volition and we are now going to address something majorly different.

[2:38:141] That which is henceforth known as a sopherle, also known as a sopherular meeting, is an unofficial and informal meeting of people typically held in public parks, squares, in restaurants and cafes, or in any other non-philosophical buildings for the

purposes of discussing or debating philosophical ideas, is typically attended by dilettants and trilettants, but not genuine philosophers.

[2:38:142] The Astronist Tradition encourages the organisation of sophicles even though they are not conducted in Astronist philosophical buildings due to the important of encouraging all forms of engagement between people and organised philosophisations.

[2:38:143] Sophiculars as they may also be called are important to retaining a sense of spontaneity and informality with people whom do not adhere strongly or regularly to The Philosophy of Astronism and for this reason, the Astronist Tradition expects sophicles to be common occurrences, the exact popularity and frequency of which may not ever be shown in philosophical statistics.

[2:38:144] Sophicles, despite their lack of uniformity with institutional and organised versions of The Philosophy of Astronism, are nevertheless expressions of interest in Astronist Philosophy and for this reason alone, they must therefore be cherished for it is perhaps the sophicles held in public places that will attract the attention of others and it is perhaps the sophicular meetings that will become some of the iconic and dynamic of philosophical debates; it is this potentiality that does excite me the most; the notion that in all of the cities and towns of the world, sophicles will occur to the delight of the Astronist philosophical tradition.

[2:38:145] That which is launched herein and henceforthly known as non-successionism involves the idea that the children of adherents to The Philosophy of Astronism are not expected to succeed in the philosophical orientation of their parents as this would be non-philosophical and against the Philosophical Spirit.

[2:38:146] Successionism, as the oppositism to non-successionism, is the preferred orientation of the majority of religious traditions concerning this matter, however, due to the Astronist Tradition wishing to reaffirm its status as philosophical rather than religious, and that those whom identify themselves with Astronism do so because they wish to do so, then therein we find the reasons why The Philosophy of Astronism remains non-successionist in its orientation and this shall remain so forevermore.

[2:38:147] That which is termed as a sincere admission in the Astronist philosophical tradition relates to the expression of one's belief in their mystical and philosophical communication with The Cosmos as a philosophical and mystical entity.

[2:38:148] Sincere admission involves not only the acceptance of The Cosmos, but one's communication with The Cosmos in both a mystical and philosophical way; it is important to note that The Cosmos is an entity that does not intercede in response to devotion or any type of pray, as is a characteristic of a religious tradition, but is instead an entity that inspires, and motivates due to its immensity and grandness; it is this that sincere admission refers to one's enactment upon.

[2:38:149] In The Omnidoxy, we have introduced many different forms of philosophy and now we come to introduce another henceforth known as primacy philosophy; this relates to all forms of philosophy, or theories, concepts, or denominations that seek to institute a nation governed by an organised philosophy rather than by an ideology, religion, or by some other means of order.

[2:38:150] This may also be known as order philosophy, and the orientation known as primacism holds the belief that this way of the application of philosophy is the greatest, truest, and most efficient utility of philosophy.

[2:38:151] Primacist thought is generally supported by the Astronist Tradition with the disclaimer affirmed herein that the rulers of such primacised nations are expected to deviate from the accorded path set forth herein for the application of an order philosophy; essentially understanding that rulers of nations will not exactly adhered to the unaggressive way in which the Astronist Tradition sees primacy philosophies implemented into nations.

[2:38:152] For this reason, caution is decreed herein and the Astronist Tradition urges The Institution of The Philosophy of Astronism to watch for such deviations for their consequences can be devastating for the reputation of the rest of The Philosophy, as well as seen by the distorted application of communism and socialism in the previous central with both of their reputations, particularly the former's, being tainted ever since.

[2:38:153] The process of primacisation is therefore the social, economic, political, cultural, and ultimately philosophical procedure that a society or civilisation undergoes during the implementation of a primacy or order philosophy; this term, the consequences of its application, the methods of its implementation, and the approaches to it theoretically are all addressed within the sister philosophy to Astronism known as Astronarianism, but primacism as an orientation will always find its origins here within The Omnidoxy.

[2:38:154] We shall now move to introduce that which is henceforthly known as occasionism which is characterised by the notion that some prophecies, theories, and concepts in The Omnidoxy are suited for short-term and others are best suited for long-term applications and fulfilment.

[2:38:155] By this, we understand the theory of Conceptual Disparity which involves the differences in the natures and applications of different concepts, prophecies, and theories of Astronist Philosophy.

[2:38:156] Occasionism, as a branch within Conceptual Disparity, refers as aforementioned to the differences in timescales of applications between different concepts/theories/prophecies/notions and therefore occasionist thought is characterised by an understanding of the applicational and practical aspects of such concepts rather than just their theoretical aspects.

[2:38:157] Now we come to discover two disciplines of study within Practical Astronism that stand in prominence, the first of which is heresiology and the second of which is doxography.

[2:38:158] Firstly, heresiology is the discipline of study concerned with heresy in philosophy, which in itself, is a controversial issue as the Astronist Tradition denies the existence of heresy in philosophy.

[2:38:159] The Astronist Tradition forever aligns itself with the principles of the Philosophical Spirit which does not consider there to exist any form of heresy in philosophy, or philosophical practice due to heresy stemming from religious contexts and traditions, and its overall nature centred on not allowing for the philosophisation of different topics.

[2:38:160] Further to this, heresy invokes notions that are inherently controlling and limiting of thought which fundamentally disaligns with the principles of the Philosophical Spirit.

[2:38:161] The second of the disciplines of study introduced is doxography as aforeintroduced which concerns itself with describing and analysing the differences in the points of view of past and present philosophers.

[2:38:162] Doxographical studies are of extreme importance to the overall develop of not only Astronist Philosophy, but wider philosophy because it encourages learners to understand the orientations of different philosophers and traditions.

[2:38:163] The Astronist Tradition persists that one of the greatest ways to learn is to compare and it is this approach to learning that rests at the centre of doxographical study; doxographers are to be concerned with drawing conclusions about the comparisons they have made, as well as promoting the learning and understanding of the different positions held by philosophers throughout the centuries of philosophical history.

[2:38:164] There exists many alternative terms within Astronist Terminology, as well as so within Astronist Philosophy due to the vast pools of terms created as part of Astronist Philosophy and two of these alternatives terms are home sopharium and family sopharium, each of which exist as alternative terms for an astrotry.

[2:38:165] Home sophariums and family sophariums are just the first of several naological terms that we should address herein for if naological issues and topics are not practical and physical manifestations of The Philosophy of Astronism, then what else is?

[2:38:166] Those which are henceforth known as house planetariums and house observatories relates to a meeting of a group of Astronists who regularly gather for philosophical devotion, debate, and enknowledge in their private homes.

[2:38:167] The Astronist Tradition anticipates there to be many reasons for such choices of philosophisation one of which may include the belief that philosophisation should remain within the auspices of friends and family only rather than a public gathering.

[2:38:168] Whatever the reason for the organisation of house planetariums and house observatories, the Astronist Tradition supports their existence despite their distinct lack of uniformity or their affiliation with official and public philosophical organisation due to the Astronist Tradition's embracement of all ways in which philosophisations take place considering none of these break the Tradition's principles and ethical systems.

[2:38:169] Another type of sopharium is that which is henceforth known as an imperial sopharium which is an Astronist philosophical building connected with an imperial philosophy that is not necessarily entirely associated with The Philosophy of Astronism, and may also be affiliated with a non-Astronist philosophy.

[2:38:170] In a wider sense, an imperial philosophy is a philosophy or philosophical tradition that holds an imperialistic temperament in dominating over philosophies, religions, ideologies, and cultural traditions within a given nation or region; this may or may not relate to The Philosophy of Astronism.

[2:38:171] The final type of sopharium that we are to introduce herein is that which is known as a peace sopharium which is a category of sopharium characterised by a particular and open advocacy for Astronist pacifism, which is an orientation and belief system within Astronist Philosophy that is to be latterintroduced within this very discourse.

[2:38:172] Peace sophariums will notably feature lectures on pacifism, will be lead by pacifist sophians, and will espouse pacifistic concepts and notions by combining and integrating them into other forms of events, especially during astronomical observations, and planetarium shows for example.

[2:38:173] The appellation of Panarium is used in Astronist Philosophy as a descriptor for The Omnidoxy and The Grand Lexicon, both of which are pertained to include all aspects of one subject; Astronist Philosophy.

[2:38:174] The five terms of Cosmic Human, Cosmic Man, Cosmic Woman, Cosmic Girl, and Cosmic Boy all relate to people that experience The Cosmos in the way that is outlined here within The Omnidoxy; they perceive The Cosmos as a mystical, philosophical, and ultimately inextricable entity from the affairs of humanity.

[2:38:175] These terms are collectively appellated as The Five Cosmics and those individuals whom assume such roles are to be regularly depicted in Astronist Art and other visual expressions as The Champions of The Cosmos; those whom see, know, and feel The Cosmos in the way it is intended to be so by Astronist Philosophy characterised by a lasting cherishment, envelopment, and embracement of The Cosmos.

[2:38:176] The belief henceforth known as cosmonentism is characterised by the notion that cosmic entities are existentially higher than humans, or any other sentient being; this falls in alignment with the Astronist belief in the subordinate position of everything within The Cosmos below cosmical progeny and phenomena.

[2:38:177] Within cosmonentism, cosmic progeny and phenomena are henceforth known as cosmonents with humans and other sentient beings henceforth known as dentranents; by these introductions, cosmonentism exists as a great contributor to the overall Astronist Cosmology as cosmonents and dentranents formulate the basic aspects of an Astronist cosmical hierarchy.

[2:38:178] Returning to more naologically characterised notions, we come to the stance that is henceforth known as independentism which is characterised by the advocacy for the local control of philosophical and sopharial matters and typically hold their own philosophical debates and building their own sophariums without any association to The Institution of The Philosophy of Astronism.

[2:38:179] Sophariums that take the orientation of independentism are to be known collectively as independentists or as independents and although they are not encouraged by the Astronist Tradition due to their disassociation with The Institution, the Tradition does not oppose their existence and respects their decision, especially if they still practice and adhered to The Philosophy of Astronism in the way ascribed.

[2:38:180] One of the concepts that stems from the Astronist Cosmology conceptually and manifests itself in human perception is the dichotomy of The Inward Cosmos and The Outward Cosmos.

[2:38:181] The former of these relates to the way in which an individual perceives The Cosmos which is considered to be ultimately unique by the Astronist Tradition; the latter relates to the way The Cosmos actually is which is known as the cosmological standard because it is not based upon individual interpretation and perception.

[2:38:182] This unique dichotomy influences general perceptions of The Cosmos from the Astronist point of view and therefore remains central to the Astronist Tradition's teachings about how Astronists are expected to perceive The Cosmos.

[2:38:183] Thus, it is important that the Inward-Outward Cosmos Dichotomy is properly integrated into the Astronist Cosmology from its introduction here.

[2:38:184] A person that is henceforth known as a professionalist within Astronist Philosophy is a person who earns money from being a philosopher and is different therefore from a trilettant and is much further away from a dilettant.

[2:38:185] The orientation associated with these such individuals is known as professionalism which is characterised by the belief that philosophers should earn money and generate money if they are to contribute properly to the societies in which they exist in order to be taken seriously as well as to form another dimension in which philosophers are able to contribute to society.

[2:38:186] The discipline of study of omnidoxology is the systematic study of the document herein, The Omnidoxy; that which is known as evolvmentism in omnidoxology involves the notion that the latter discourses in a disquisition within The Omnidoxy contain greater accuracy, relevancy, and clarity than the earlier discourses of the disquisition.

[2:38:187] Oppositely, basalism is distinguished by the belief that the earlier discourses in a disquisition within The Omnidoxy contain greater accuracy, relevancy, and clarity than the latter discourses of the disquisition.

[2:38:188] Both of these orientations allow us to begin to study the ways of interpreting the document that I am writing here; The Omnidoxy, and for this reason they should be given places of immense importance as The Omnidoxy remains irrevocably central to The Philosophy of Astronism.

[2:38:189] By extension, those which are known as absolute evolvmentism and absolute basalism hold the notions that everything which is writing in The Omnidoxy is either inferior to that which is latterly mentioned if referring to the former, or is superior to that which is latterly mentioned if referring to the latter of the two.

[2:38:190] Both of these versions also either discount all separations within The Omnidoxy such as insentensations, discourses, disquisitions etcetera and apply their notions to that which is known as The Unorganised Omnidoxy, or they apply their notions to every organised section within The Omnidoxy known as The Organised Omnidoxy which involves a vast amount of derivations that could be made about the truth to either of the opposing sides, which therein forms The Evolvmentist-Basalist Dichotomy.

[2:38:191] With the amount of topics that we are addressing within this singular discourse, the pace at which we must introduce such concepts, orientations, and notions is unseen anywhere else in The Omnidoxy and now it is time to move on to that which is appellatively known as Cosmic Propitiation.

[2:38:192] Propitiationism is the notion that in conducting philosophical debates, enacting cosmic devotions, and astronomical activities, one will please The Cosmos, specifically known as Cosmic Propitiation, or The Divine in which they believe.

[2:38:193] Propitiationists conduct such acts as aforementioned in order to please The Cosmos or The Divine and they do these acts for this as the main reason; this orientation is not one of the most prominent in the Astronist Tradition

[2:38:194] That which is known as solism collectively describes regular individual sessions of Astronist philosophical activities, such as individual observation, cosmic devotion, private enknowledgement or study of The Omnidoxy and describes the orientation that individual acts of philosophisis are superior to those conducted by groups.

[2:38:195] A solist is a person that follows the orientation of solism and finds individual sessions of Astronic philosophisis to be more rewarding, enlightening, and philosophically enhancing than those which are conducted with groups, and is a term used in both naology and occurrology.

[2:38:196] Semblancism is another popular term used in an Astronist philosophical context and holds the orientation that one should declare themselves an Astronist for material benefits rather than for philosophical reasons; of course, this is opposed to by the Astronist Tradition as a distortion of its purpose and due to its disalignment with the Philosophical Spirit.

[2:38:197] People whom conduct such acts or believe in such an orientation are to be henceforth known as semblancers, or semblers, as they are known to practice that which is known as semblancy; the declaration of one's philosophical belief for disingenuous purposes, including for higher material wealth, higher social status, or some other non-philosophically associated purpose.

[2:38:198] Semblancial or semblancist practices are considered to be highly distortive of the essence of The Philosophy of Astronism and are therefore of immense disdain to the Astronist Tradition for the Tradition maintains that the only reasons for one's adherence to Astronism is their love of The Cosmos firstly, and their love of philosophy secondly.

[2:38:199] Moving on now, there does exist a pre-Astronist cosmology that is identified herein to resemble some connection to the Astronist approach to cosmology and the wider Astronist Tradition itself; this is known as the Seven Heavens cosmology and it has been found to be important that we identify the existence and influence of this cosmology on that of the Astronist cosmology.

[2:38:200] The Seven Heavens is an ancient mythological and religious cosmology characterised by the belief in seven layers of the sky and involves the observation celestial entities such as the classical planets and fixed stars.

[2:38:201] It is important to note that the Astronist Tradition does not believe in the Seven Heavens cosmology itself, but instead sees this ancient cosmology that has influenced many of the major religious traditions of the western and eastern worlds to be an influencer of the Astronist Tradition's approach to cosmology.

[2:38:202] The Seven Heavens cosmology is accepted as inspiring to the Astronist Cosmology because its focus is put on astronomical, planetary, and stellar entities rather than on anthropic or geocentric elements and notions.

[2:38:203] The Seven Heavens cosmology is also considered to be one of the greatest influencers in the integration of astronomy in cultural, philosophical, and religious traditions of human thought and action and for this reason, it is praised by the Astronist Tradition.

[2:38:204] The Seven Heavens cosmology is not specifically adhered to by the Astronist Tradition as aforeaffirmed, but additionally it formulates an astronomical influence on religious traditions which pleases Astronist Philosophy due to its ambition for the reascension of philosophy and the integration of astronomy.

[2:38:205] For this reason, the Seven Heavens cosmology is given an praised position which is unique for pre-Astronist and non-Astronist notions which are generally not recognised within the Astronist Tradition; it is also noteworthy, however, that the Astronist Tradition does not recognise the seven underworlds aspect of the Seven Heavens cosmology as it only considers the aspects of the cosmology that feature planetary entities or celestials.

[2:38:206] We shall now briefly return to the aspects of naology that are pervadingly existent throughout much of Practical Astronism as has been aforeconcluded; we return to this with the practice that is henceforth known as indony.

[2:38:207] Indoning and indonation involve the act of employing someone in a sopharium, or employing someone to be a philosopher which is therefore closely associated with the beliefs of professionalism as aforeintroduced.

[2:38:208] Indonial acts are considered to be necessary to the proper functioning and funding of Astronist philosophical buildings and therefore the Astronist Tradition actively encourages the acts of indoners for without them, sophariums would not be able to function and fund themselves.

[2:38:209] Another term of naology is that which is henceforth known as a simultanium which refers to a category of sopharium that is run by people from two or more different denominations of The Philosophy of Astronism.

[2:38:210] Simultaniums are not expected to be popularly existent due to the proper allocation of denominations worldwide, but the Astronist Tradition expects that as the historical development of Astronist Philosophy occurs and now influencers and philosophers contribute their ideas to form new denominations, the frequent of simultaniums is expected to rise, but only in the distant future in the history of Astronism.

[2:38:211] Similarly, but also distinctly, a shared sopharium is a category of Astronist philosophical building that is used for alternative means other than for astronomical and philosophical purposes, especially so by different groups other than The Institution of The Philosophy of Astronism itself.

[2:38:212] Shared sophariums are expected to be much more initially popular than simultaniums and the Astronist Tradition embraces their existence, but only in a regulated fashion and only for sophariums that are not regularly in use; the essential principle for shared sophariums is that philosophical and astronomical activities and events must be prioritised over all other forms of events and activities.

[2:38:213] Related to the topics of paranormality that we had referred to earlier in this discourse is the term of extralism; this is an orientation characterised by the belief that knowledge of The Cosmos and of philosophical matters can be discovered through supernatural means, such as miracles, divine revelation, astrological practice, and all other forms of occultism.

[2:38:214] Extral experiences are not openly encouraged by the Astronist Tradition due to them being inextricably influenced by non-Astronist, pre-Astronist, and occultist philosophies and practices, but the Astronist Tradition nevertheless accepts that such practices are deeply engrained into the mindsets of certain cultures and it would remain an effortsome procedure without reward or intended result to attempt to prohibit such practices and beliefs.

[2:38:215] This is the main reason for the introduction of extralist systems and schools of thought within the Astronist philosophical tradition; despite the reservations that the Astronist Tradition holds about these practices and beliefs, they are still expected to further enhance the philosophicality of people and to help individuals to embrace their association to The Philosophy of Astronism in a greater way.

[2:38:216] We now move on to one of the centralmost aspects and ambitions of Astronarianism; the creation of that which is known as either an Astronist or Astronist state; it is within this context and for this purpose that the ideology of Astronarianism is ultimately constructed.

[2:38:217] For this reason, Astronarianism is characterised by its implementation into the context of a nation as well as by its theoretical aspects, as is characteristic of the majority of other ideologies.

[2:38:218] To differentiate similar definitions, that which is known as an Astronist nation, or an Astronist nation relates to The Philosophy of Astronism rather than Astronarianism therefore, this is a country that recognises a form of Astronism, or Astronism generally as its official national philosophy, which itself is an Astronist denomination that supports the government and is supported by the government.

[2:38:219] An Astronist state and an Astronist nation are similar, yet distinct from one another for a country that is associated with Astronarianism is different from a country identifiable to The Philosophy of Astronism or one of its denominations; this is essentially because Astronarianism, as an ideology, plays an economic, political, and governmental role, however, Astronism, as a philosophy, plays on a cultural, social, and philosophical role.

[2:38:220] In omnidoxiology, the discipline of study dedicated to the concern of this document, exists the term of omnidoxical concordance which is an alphabetical list of the most relevant words in The Omnidoxy and the insentensations in which they occur and is compounded in The Omnidoxical Concordance.

[2:38:221] Moving on to address another term now, this time within the discipline of occurrology, and is known as a narrow stargazer; this is a person that regularly goes to stargazing events and conducts stargazing and other astronomical activities, but does not identify with The Philosophy of Astronism.

[2:38:222] These people refuse to acknowledge the ability of The Philosophy of Astronism to enhance, spiritualise, philosophise, and enliven their stargazing and astronomical activities; they also refuse to identify with The Philosophy of Astronism even though they conduct many of its associated practices and agree with many of its principles and concepts.

[2:38:223] The term in Astronist Philosophy that is henceforth known as taxidoxy really does belong in a discipline of study within compendology due to what it essentially addresses, but we introduce it here because its entirety is based upon the perceptions that the human mind and spirit have of The Cosmos and its progeny and phenomena.

[2:38:224] Fundamentally, taxidoxy relates to both the notion of, and the instance in which celestial entities have an ordered formation, a particular and unique element of procedure, succession, and progression in their formations, as well as a distinct set of standard characteristics that create such courses of celestial formation.

[2:38:225] The taxidoxy of The Cosmos is similar to the aforescoursed Cosmical Schematism and the schema of The Cosmos, but instead relates specifically to the ordered formations of celestials rather than the other periods in their existences.

[2:38:226] That which is henceforth known as taxidology is the discipline of study associated with taxidoxy and studies the notion and instance in which celestial formations hold a particular order of precession; taxidologists attempt to form new notions with a taxidoxical context in addition to making conclusions about how the different taxidoxies of celestials in The Cosmos interrelate with one another and the differences between them.

[2:38:227] Theocentricism in Astronism is characterised by the belief that The Divine from the Astronist Cosmology is the central aspect to The Cosmos and The Universe, usually subordinating the importance of both The Cosmos and The Universe in simultanation.

[2:38:228] Therefore, theocentricity in the context of The Philosophy of Astronism characterised by any greater focus made or importance placed upon The Divine rather than The Cosmos or The Universe from the Astronist Cosmology.

[2:38:229] The Astronist Tradition does not entirely encourage theocentricity as it is considered to distract from one of the central concept of the Tradition which is cosmocentricity which is the centralisation of The Cosmos over all other aspects of the Astronist Cosmology.

[2:38:230] Despite this, the Astronist Tradition understands that those with certain religious beliefs and backgrounds may wish to orient themselves towards theocentricity by applying their religious icons and gods to that which is known as The Divine in the Astronist Cosmology.

[2:38:231] Theocentricist thought focuses on The Divine and its abilities, interactions, and devotions and is the closest aspect of The Philosophy of Astronism to religious traditions and is the realm of Astronist Philosophy in which religious beliefs and practices can be placed and applied.

[2:38:232] There is a term used in the context of the ideology of Astronarianism known as cosmonomy which is introduced herein due to its proximity to Practical Astronism and is defined as a hypothetical Astronist form of government in which society is ruled by Astronist law; this concept and governmental method is to be more greatly detailed as part of the book outlining Astronarianism which is *The Astronist Methodology*.

[2:38:233] Cosmocation which is an Astronist philosophical originative word relates to the transformative process whose aim is likeness to or union with The Cosmos and can be related to either celestial entities themselves or to human/sentient beings themselves in a spiritual and metaphorical way.

[2:38:234] Cosmocational activities and processes hold the metaphorical aim of one's union or likeness with and to The Cosmos, but what exactly does this mean in comprehensive terms?

[2:38:235] Cosmocation firstly involves one's Union in Knowledge of The Cosmos which is described as the extent of one's knowledge of The Cosmos; the idea being that the greater one's knowledge of The Cosmos, the closer they are to the completion of cosmocation, or the greater union with The Cosmos is.

[2:38:236] Secondly, cosmocation involves one's Union in Belief towards The Cosmos which is the extent to which one believes The Cosmos to be divinely inspired, worthy of devotion, and generally important to the nature of existence.

[2:38:237] Thirdly, cosmocation involves one's Union in Action between The Cosmos which is the extent to which one conducts physical action or supports physical activity in relation to the exploration, enknowledgement, dissemination, discussion, or integration of The Cosmos, astronomical notions, and all other Astronist views that relate to cosmocentricity.

[2:38:238] Fourthly, cosmocation involves one's Union in Ambition for The Cosmos which is the extent to which one's ambitions alignment with and hold support for The Cosmos and the Astronist Tradition's views towards the cosmocentric future of humanity and all other sentient species.

[2:38:239] Fifthly and finally, cosmocation also involves one's Union in Spirit with The Cosmos which is the extent to which one whom is spiritual in personality feels a spiritual connection towards cosmical entities including both the progeny and phenomena of The Cosmos, as well as The Cosmos itself.

[2:38:240] These are collectively appellated and known as The Five Unions of Cosmocation in the Astronist philosophical tradition and are of fixtural relevance in one is going to achieve cosmocation; cosmocation remains of immense importance to the topics of Cosmic Devotion, cosmocentricity, astronomy, and holds implications for Practical Astronism which points to the reason for its inclusion here within this discourse.

[2:38:241] We now return to address some naological and occurrological terms, the first of which is that which is described as unsophated; unsophation is the instance in which an individual, but more typically a people group, or a people of a particular town or region who are Astronists / Astronists but not connected with a sopharium.

[2:38:242] These people are to be henceforthly known as unsophates; they have regular encounters with The Philosophy through the insentensations of The Omnidoxy, through advertising, via the internet, and through one's associates rather than via a naological dissemination.

[2:38:243] Unsophative forms of Astronism are expected to be more widespread during the earlier decades and centuries of Astronism's presence in particular countries and regions due to the lengths of time it is expected to take to construct naological structures and buildings in the name of The Philosophy of Astronism, or one of its schools of thought or denominations.

[2:38:244] Unsophism, and its followers known as unsophists, go beyond the general unsophates, who do not necessarily choose to be unsophates which must be remembered,

by believing that unsophation is a superior way of experience, knowing, understanding, and practising The Philosophy of Astronism, or any one of its denominations.

[2:38:245] Unsophists are expected to generally disagree with all naological aspects of Astronist Philosophy typically because such naological aspects are considered to be distractions from the more central conceptual aspects of the philosophical tradition; this remains an issue and contention for naologists to debate.

[2:38:246] We now come to a large area of study that is fundamentally cross-disciplinary and cross-denominational and holds implications for the disciplines of naology, occurrology, as well as Practical Astronism itself for we come to address noctism and diurism as the two primary approaches to Astronist lifestyle, philosophical practice, and occurrological activity.

[2:38:247] The Nocts are a group either within or external to Astronism that are active during the night just as a diuric person would be active during the day, and therefore nocts sleep during the majority of the daytime hours. Despite the vast majority of humans adhering to diurism, those whom practice noctism, especially for cosmic devotional or observational reasons, are considered to be of a much greater awareness of The Cosmos according to the Astronist philosophical tradition.

[2:38:248] The opposite, as aforementioned is diurism, as is followed by the diurs; the Astronist Tradition does not dislike or discouraged diurism for it expects the vast majority of its adherents to follow diurism, but it stresses that individuals as well as wider society should contemplate the opportunities that reside within adherence to noctism as a lifestyle choice.

[2:38:249] The Astronist Tradition does, however, consider nocts to be greater understanders of the pure essence of the Astronist philosophical tradition for they dedicate their daily lives to cosmocentricity; this involves orienting their lives around the phenomena of the astronomical world and living out their lifestyles so as to stay as connected as possible to the astral night sky which involves being nocturnal.

[2:38:250] Noctisation is the process in which something adheres to noctism; the word "something" is used to indicate that noctisation can be applied to almost any entity, thus owing to various forms of the life method; there is personal noctisation which is adherence to noctism by the one individual.

[2:38:251] There is societal noctisation which is the adherence of the majority of the operatives within a society oriented towards noctism, corporate noctisation which is noctism adhered to by particular companies, an example of such an adherence would be keeping open twenty-four hours a day seven days a week.

[2:38:252] Noctology is henceforth known as the discipline of study dealing with noctism, noct people, the variants of noctisation, as well as the activities and lifestyle conducted by nocts, and the study of the demographics of noct people.

[2:38:253] Noctological study can be categorised as a branch of Practical Astronism as part of logicology, but must also be understood as a cross-disciplinary discipline of study as it is also important and implicative to the disciplines of naology and occurrology, as aforeaffirmed.

[2:38:254] A related term is that which is known as a noctle which pertains to a philosophical event that takes place throughout the night, especially under a clear night sky, or some other astronomical event such as stargazing, and usually only ends upon dawn; the essential challenge and goal is to be able to stay up all night; these types of events are collectively known as noctals, and are part of occurrology as well as Practical Astronism.

[2:38:255] Noctles are to be frequently organised and managed by an Astronist group, company, by The Institution of The Philosophy of Astronism themselves, or by a noctic society, and are expected to be popular events by the Astronist Tradition once they are properly funded and organised.

[2:38:256] Noctism is a belief orientation held by noctlists concerned with noctles and it is believed that noctles are the superior form of occurrological events and activities rather than regular occurrological functions; we must always define the distinction between nocts and noctlists for the latter is not always attributive to the former.

[2:38:257] It is also important to note that nocts is a philosophical grouping of people who choose the noctic approach to lifestyle because of philosophical and astronomical reasons and so, those whom are characteristic of a noctic lifestyle for other reasons, such as those whom stay up during the night and sleep during the day because of their working hours are not considered nocts unless their intention for stay up during the night is because of philosophical reasons; if a person is a noct, they will prioritise their career around that fact first rather than the other way around.

[2:38:258] To provide us with a better idea of what a typical noctic person's daily life would look like in comparison to diuric life, we should consider the times of rest and the times of activity for the two groups.

[2:38:259] Diuric people generally awaken between the times of six a.m. and nine a.m. and are generally awake for between fourteen and sixteen hours and conduct their times of rest between the times of nine p.m. and midnight for between seven and nine hours.

[2:38:260] However, nocts are expected to awaken between the times of six p.m. and nine p.m. known as the bestiration, or bestirancy and are expected to take their times of rest

between the times of nine a.m. and eleven a.m. for between eight and ten hours which is a period known as revention, or revery.

[2:38:261] One of the most important aspects of health for nocts is the extent to which they receive sunlight; the Astronist Tradition stresses that nocts should have at least one or two days a week whereby they receive sunlight on their skin due to the health hazards associated with a lack of sunlight; this may be conducted either by adjusting one's hours of rest to allow for some hours of activity during sunlight hours, or it may mean converting to a diuric form of living during the weekends or one or two other days of the week.

[2:38:262] The Astronist Tradition expects a noctic way of living to be best suited for those without families and young children due to the diuric orientation of schools and other institutions.

[2:38:263] Noctism is also characterised by changes with season and nocts vary greatly depending upon where they reside on The Earth due to the times of sunrise and sunset at different points on The Earth; due to this, different variants of noctism are expected to form according to their locations.

[2:38:264] There are a particular group of nocts known as reverent nocts following the orientation of reverentism which is practised by the doctrine that one must only be awake when the sun is set; this also means that one cannot be sleep while the sun is set; this form of noctism isn't generally adhered to by other variants of noctism and is not encouraged by the Astronist Tradition.

[2:38:265] Reverentism is more easily followed in certain parts of the world than others as some countries have less sunlight in general which would makes the adherence to reverentism must more difficult because these people will have much less hours of sleep while those in countries with much more daylight than nighttime will have ample amounts of rest time.

[2:38:266] That which exists in opposition to reverentism is that which is henceforth known as resilism which takes a casual, flexible, and compromising approach to the adherence to noctism.

[2:38:267] Resilists are characterised by the idea that noctism is best practised with a compromising approach and are typically only nocts for half or three quarters of each week while the remaining days they revert to diurism; resilists do not adhere to strict versions of noctic thought, as is adhered to be reverentists.

[2:38:268] Finally, it is also of immense importance to not confuse noctism with laziness, as it is expected to be portrayed by those whom do not practice it; nocts are considered to be much more active during their awakened times.

[2:38:269] Now we shall move on to that which is known as subordinationism which involves the notion that humanity will be forever subordinate to the progenies and phenomena of The Cosmos, as well as to The Cosmos itself.

[2:38:270] Subordinationism is actually one of the centralmost aspects of The Philosophy of Astronism for its undertones are felt throughout The Philosophy and wider Astronist Thought; the subordinationist orientation can therefore be closely compared to general Astronist understandings of the relationship between and the positions of humanity, other sentient species, The Cosmos, its progeny, its phenomena, and The Universe too.

[2:38:271] Subordinationism is characterised by a distinct cosmocentricity paired with a distinct anti-anthropocentricity for it understands The Cosmos according only to its supremacy above all else within it; furthermore, the progeny and phenomena within The Cosmos hold supremacy over that which exists upon them as had been aforeaffirmed as part of the Astronist approach to the cosmical hierarchy.

[2:38:272] Supererogationism is characterised by the belief that one can always do more for humanity, the world, and The Cosmos than what they have already achieved, and is a notion supported by the Astronist Tradition due to its advocacy for progression, advancement of humanity for humanity by humanity, and because of the notion that work for The Cosmos is endless both in reward and load.

[2:38:273] Supererogationist thought is one of the most important aspects of Practical Astronism due to its centrality of constant advancement and progression without completion; this should also be addressed in and categorised as part of the ideology of Astronarianism.

[2:38:274] Before we begin to introduce and contemplate that which is known as The Cosmic-Chaos Dichotomy, we must address World Astronism which relates to the global and extraglobal nature of The Philosophy of Astronism.

[2:38:275] The term World Astronism also collectivises to include all denominations, schools of thought, orientations, theories, and forms of The Philosophy of Astronism present on The Earth and so is not to be confused with Human Astronism or Cosmic Astronism.

[2:38:276] The former of which relates to all of the forms of Astronist Philosophy adhered to by the human species while the latter relates to all forms of Astronist Philosophy adhered to beyond The Earth.

[2:38:277] These three terms formulate the highest levels of categorisation associated with Astronist Philosophy and shall remain terms used to identify Astronism in its most widespread of collectivised forms.

[2:38:278] To contemplate and appellate Astronism in this way demonstrate the enormous ambitions present at the heart of The Philosophy and its tradition as a philosophy that is going to be adhered to by multiple species on multiple worlds.

[2:38:279] That which is henceforthly known and appellated as a Centrality Star in Astronist Philosophy relates to the notion that stars are the progenitors of all life in The Cosmos which is a belief held by the Astronist Tradition particularly due to the central position of stars, their role as life forces for planets, and their general characteristics as organisers, processors, and initiators of cosmical systems.

[2:38:280] That which is known as The Cosmos-Chaos Dichotomy is one of the most important concepts to contemplate within the entirety of Astronist Philosophy as it remains essential to the way in which the Astronist Cosmology is structured in addition to how the Astronist approach to understanding existence is established.

[2:38:281] The Astronist Tradition understands firstly, The Cosmos, as that which is the perfect order of elements; The Cosmos is the initiator of order, the controller of order, and the preserver of order in simultination.

[2:38:282] Secondly, the Astronist Tradition understands The Chaos that which is the perfect disorder of elements; The Chaos is the initiator of disorder, the controller of disorder, and the preserver of disorder in simultination.

[2:38:283] Note here the use of the term perfect in relation to The Chaos; one may have expected the use of the term imperfect but The Chaos is not this; The Chaos is perfect in the opposite direction to the way in The Cosmos is perfect, but this does not The Chaos imperfect.

[2:38:284] Note also the dichotomic language used to describe these two entities; The Cosmos as the perfect order and The Chaos as the perfect disorder; there stands no other comparable duo that are in such greater removal from one another than The Cosmos and The Chaos, yet their interactions are plentiful and in constant occurrence, each side fighting for control of the elements between, one fighting to retain order and the other fighting to lose it.

[2:38:285] The Cosmos-Chaos Dichotomy is in effect everywhere around us; its functions are in a continuous cycle of push and pull; The Cosmos pulling and The Chaos pushing back onto it, attempting to take control of the progeny and phenomena of The Cosmos.

[2:38:286] The Astronist Tradition has always and will always align itself with the notion that The Cosmos is superior and it is towards The Cosmos that support should be provided, however, this does not mean to say that The Chaos is evil and The Cosmos is good.

[2:38:287] Astronist Philosophy rarely invokes such notions of good and evil for there exists no such concepts on a cosmic level of thought; good and evil are human/sentient qualities; neither The Cosmos nor The Chaos can compute with these aspects of action; simply put, The Cosmos does as it is been programmed and so too does The Chaos, but it is due to their opposition in function that they are dichotomised.

[2:38:288] The dichotomisation of The Cosmos and The Chaos is essential to understanding the Astronist Cosmology for without this necessary dichotomy, the Astronist Tradition argues that there would not be the existence as we do know it now for although it is important that The Chaos does not overtake The Cosmos in control, the existence of The Chaos still remains elemental to the structure of The Cosmos.

[2:38:289] Both of these parts to the dichotomy are mystical, physical, conceptual, and philosophical entities, but it is towards these that we can direct our thoughts in order to understand how and why we are here and what is ultimately be beyond where we are; the final point to make regards the chronology of existence.

[2:38:290] The existential timeline is concerned with the future of existence and friction between The Cosmos and The Chaos will result; at this point, we begin to venture in ultimatological territory and generally eschatological ideas, but the essential point is clear that in the Astronist Cosmology, The Chaos will definitely play a role in how The Cosmos comes to any end.

[2:38:291] We must now press on and address a topic of an entirely different nature, but on that we have addressed before in the discourse, further demonstrating the nature of this discourse as erratic, yet all-encompassing by its nature.

[2:38:292] The nature of Astronarianism and its relations with Astronism must be made clear for if they are not, it is feared that the two terms will be forever interchangeable used which is wrong because they relate to differing elements; for those whom understand their differences, please forgive this reiteration, but it is necessary to proceed along this course.

[2:38:293] Astronism is a philosophy by its core nature while Astronarianism is an ideology and it is herein that we discover the first differentiation between the two which has been aforesaid, especially the specific differences between what a philosophy is and what an ideology is.

[2:38:294] Astronarianism is that which is known as a sister philosophy that sits outside of Astronism, but still remains within Astronist Philosophy, which itself is that which is known as a mother philosophy; a term that encompasses, but does not unite, two or more related philosophies/ideologies/thought systems.

[2:38:295] Astronarianism and Astronism are to be applied different because they concern themselves with differing sections of societal function while Astronist Philosophy is an encompassing term that includes both Astronarianism and Astronism and any other

philosophy that identifies itself as Astronist, but does not necessarily sit within either of these two sister philosophies.

[2:38:296] The Astronist Tradition hopes that the differentiation between these has been clarified and that there will no longer be any confusion or mixture of the two for they remain distinct to those whom do not adhere to ignorance.

[2:38:297] The term that is known as astrotransmutation in the context of Astronist Philosophy perhaps does not belong within this discourse due to the topic it addresses, but it was honestly only ascribed to its topic upon the writing of this discourse after the completion of compendology and so, for chronological reasons, it remains within this discourse despite its divergence from this discourse's topic.

[2:38:298] Astrotransmutation refers to a cosmic event in which a star turns into a black hole, categorised as a phenomena due to it being an event rather than entity itself and therefore is not a progeny.

[2:38:299] However, the Astronist Tradition understands the transmutation of a star, which generally succeeds the occurrence of a supernovae, to be the instance in which The Chaos overcomes The Cosmos.

[2:38:300] This belief is due to the fact that black holes are categorised as chaotic by their natures and so, the instance in which a star becomes a black hole is considered to be the occurrence of something cosmical to that which is chaotic; this is henceforth known as the process of chaosisation as opposed to cosmosisation.

[2:38:301] The study and categorisation of such processes is considered to be a philosophically enriching and important area of contemplation for philosophers to address beyond the auspices of The Omnidoxy.

[2:38:302] We should now venture back into topics that directly belong and address Practical Astronism; within the encompassment of Cosmic Devotion comes the term that is known as a personal inspiration, which are known as private revelations in religious context.

[2:38:303] Personal inspirations are not, however, similar to private revelations in the sense that humans and other sentients are to seek personal inspirations and achieve them rather than receive them from some higher entity as is the occurrence in private revelation.

[2:38:304] Personal inspirations can be described as acts of fulfilment that one achieves after they seek out enknowledge from The Cosmos; The Cosmos provides these inspirations, but only after the sentient being has reached out to attain them through action, thought, devotion, or debate.

[2:38:305] Before we begin to list the different variations of personal inspirations, it is important to note the categorisation of personal inspirations in general; they exist within Cosmic Devotion, but are separate from the Cosmic Devotions of wonderment, laudation, adoration, ponderment, and general devotion; instead, personal inspirations are a category in and of themselves which may utilise these devotional types to achieve inspirations.

[2:38:306] Personal inspirations are made easily identifiable by the use of the term cosmic before each of them, and one of the most important of these personal inspirations to address is that which is henceforth known as cosmic locution.

[2:38:307] A cosmic locution is a communication, typically a theory, or idea, to the ear, sight, imagination, or intellect, considered by the individual to come from the exterior world, especially from The Cosmos because of one's own physical or imaginational explorations, and is to be used for philosophical enknowledge and debate, but also originates from them, which is known as autorignation.

[2:38:308] Cosmic locutions are the most important of all personal inspirations for they rest at the centre of what drives and motivates philosophisations and they are therefore central to the application of Astronist Philosophy.

[2:38:309] A cosmic devotion, not to be confused with devotion itself, is the specific form of devotion to The Cosmos for the reason of receiving personal inspirations from The Cosmos while a normal devotion does not hold this intention for the practice of devotion; normal devotion does not expect to receive any inspirations back from The Cosmos when it is conducted.

[2:38:310] A cosmic vision is a form of personal inspiration that includes imagining about The Cosmos and its progeny and phenomena in such a way that the imaginations are palpable for the envisioner; the imaginations become to look and feel and seem real; cosmic visions are only permitted through individuals rather than through groups of people.

[2:38:311] That which is known as a cosmic apparition is the next form of personal inspiration that one may experience and involves seeing a cosmic phenomena with one's own eyes in the sky above them; this is known as one of the most visually inspiring variations of personal inspiration and may either be experienced individually, or by group as part of the lattermentioned cosmic collection.

[2:38:312] A form of personal inspiration that is henceforth known as cosmic collection, also known as group inspirations, is the instance in which one experiences personal inspiration with a group rather than individually.

[2:38:313] There exists no such thing as interior locutions in Astronist Philosophy which do exist within religious traditions because The Cosmos, its progeny, phenomena, The

Universe, or The Divine are not considered to directly communicate with people through speech.

[2:38:314] As omniaffirmed, Astronist Philosophy does not recognise astrology in any of its own traditions, forms, or applications and it is in this notion that the Astronist philosophical tradition holds similarity to the religious traditions however there does exist those which are collectivised as contributions to astrology by the Astronist Tradition.

[2:38:315] In Astronist Philosophy, it is believed that personal inspirations may only come from The Cosmos as also including The Chaos in this instance, rather than from The Universe, or The Divine for these two entities/realms exist beyond The Cosmos and therefore cannot be known to those whom reside within The Cosmos.

[2:38:316] In the context of personal inspirations, The Cosmos is considered to be the inspirer and the person receiving the personal inspirations is considered to be the inspiree; furthermore to the aforementioned cosmic locution, those whom experience such locutions are known as locutors; locutorship is one of the greatest achievements within Astronist Philosophy and people who achieve such a state are considered to be of a higher illumination than those whom have not.

[2:38:317] Posturology is the discipline of study dealing with the effects of posture and techniques of posture during philosophical debates with the aim of winning the debate; posturologists are concerned with the study of how different postures effect one's believability in their argument, as well as their general ability to achieve the supremation.

[2:38:318] A supremation in the context of an Astronist philosophical debate is the moment in which a debater wins an argumentation through the inability for their challengers to respond.

[2:38:319] Posturological notions and concepts revolve around the idea that postures, along with gestures, are just as poignant in the context of a philosophical debate to the words themselves; this is henceforth known as posturism, followers of which are known posturists.

[2:38:320] The Astronist Tradition expects there to be a vast amount of approaches and methodologies towards posturology and its twin discipline of gesturology, in addition to new schools of thought addressing these practices as part of the wider subject of argumentation.

[2:38:321] For this reason, The Omnidoxy is not the place to establish and develop these approaches to the subject of argumentation though a strong connection will always be made with certain verified books and documents on the topics.

[2:38:322] Gesturology is the discipline of study concerns itself with the same, but instead deals with the techniques and effects in using gestures and generally understands that the

gestures conducted during argumentations are just as powerful in convincing as the words of the argument themselves; this orientation is henceforth known as gesturism, believers of which are known as gesturists.

[2:38:323] Due to their close connections with one another, these disciplines may often be paired together to be known as twin disciplines which is not that rare of a discipline in Astronist Philosophy than one might think.

[2:38:324] Posturology and gesturology are two major disciplines of study within the subject of argumentation and although they are introduced within this particular discourse, they are so pervading that they do exist outside of the auspices of The Philosophy of Astronism and rather exist as part of Astronist Philosophy in a wider sense.

[2:38:325] This is the reason for argumentation's designation as a subject with argumentology which is a discipline specifically deals with the way in which one might argue the concepts, theories, and notions within The Philosophy of Astronism.

[2:38:326] Argumentation as a subject is a wider area of study because it encompasses practices of debate which are not tied to just one philosophy as one is able to debate Astronarianism just as much as Astronism; this is why argumentation and the disciplines within it exist outside of The Philosophy of Astronism itself, yet still pervade it entirely.

[2:38:327] There are a wide variety of postures and gestures as part of debating philosophy within the subject of argumentation and the discipline of argumentology, but these will be detailed elsewhere in books and documents dedicated to such subjects for that level of attention is what they do require.

[2:38:328] Despite this, we can introduce a posture that also includes gestures to provide the reader of this discourse with an understanding of the vastness and somewhat complexity of these disciplines; this posture is known as orans.

[2:38:329] Orans involves standing with the elbows close to the sides of the body and with the hands outstretched sideways, and with the palms up which is the gestural aspect of the posture; it important to note that not all, but many of the postures are associated with particular gestures that suit well to them.

[2:38:330] A closely associated discipline of study is that which is henceforth known proxemics which itself is a pre-Astronist term, but in the context of Astronist Philosophy deals with the interactions between philosophers in philosophical debates, or just the ways in which fellow philosophers may verbally or nonverbally interaction with one another in official circumstances, or in casual circumstances, and is both a discipline of philosophical and psychological study.

[2:38:331] The next three terms to be introduced and outlined herein are in relation to and relevance with omnidoxiology; the first of these terms is henceforth known as non-proclamational authorship as contrasted with proclamational authorship.

[2:38:332] The notion that I have never and will never make claims that I am of some higher knowledge or being, and supports the notion of the mystery from where the philosophy of Astronism originates and how it was triggered to become; this is known as the omnidoxiological principle of non-proclamational authorship.

[2:38:333] This is another really important difference between Astronist Philosophy and religious tradition, as well as philosophical traditions in general because the majority of other traditions proclaim their words as truth, or make proclamations that are not necessarily ever going to be provable and therefore associate themselves with proclamational authorship.

[2:38:334] The second term is that which is henceforth known as omnidoxical nonresistance is the notion held by some that the insentensations of The Omnidoxy should not be resisted for the sake of resisting and should only be resisted against if one can present a meaningful argument that supports or justifies the insentensation.

[2:38:335] Omnidoxical inspiration relates to the notion that myself, as the author of The Omnidoxy, and its authorised editors, appointed by The Institution of The Philosophy of Astronism, were led or influenced by The Cosmos with the result that their writings may be designated in some senses as The Word of The Cosmos.

[2:38:336] It is important to note that omnidoxical inspiration is the primary motivator for the creation of The Omnidoxy, as part of The Grand Centrality of The Philosophy of Astronism, but it is important note that the non-omnidoxical aspects of The Grand Centrality were not driven by omnidoxical inspiration.

[2:38:337] Moving on now, we come to the concept known as cosmic conditionalism which is derived from its religiously originative equivalent therefore it is not entirely pre-Astronist.

[2:38:338] Essentially, cosmic conditionalism is the concept that special inspirations and ambitions are gifted to those who believe in The Cosmos and its cosmocentricity rather than those whom do not; the condition for such gifts of inspiration and greater enknowledge is a belief in The Cosmos.

[2:38:339] This concept of belief is based upon the deeper notion that The Cosmos is the provider of inspiration, and aspiration if one wishes to be open to believing in The Cosmos to attain such inspirations and aspirations; by this notion, The Cosmos grants all inspirations and aspirations.

[2:38:340] It is important to note cosmic conditionalism as it reveals to us a side of the nature of The Cosmos that is intrinsic to its purpose and intercessional abilities with humanity and all other sentient species.

[2:38:341] That which is known as ancestral inspiration refers to the notion that the actions, words, and ideas of one's ancestors should be heeded in order to be applied to one's current aspirations; this may also be known as ancestral influence.

[2:38:342] Ancestral inspiration is not considered to be part of Cosmic Devotion, but is instead unclassified and remains miscellaneous in relation to the other concepts; ancestors are provided with this particular place of reverence particular due to the influence of some ancestral traditions found in East Asia which the Astronist Tradition does see value in.

[2:38:343] This belief and practice is closely associated with being inspired and influenced by the lives of philosophers, astronomers, theologians, and scholars whom have died after one learns about their lives, however, this form of inspiration is henceforth known as

[2:38:344] Manumission in the context of Astronist Philosophy refers to the act of freedom that a belief in The Cosmos is purported to provide according to the Astronist Tradition and the greater knowledge, belief, and devotion to The Cosmos, a greater freedom one will be able to attain.

[2:38:345] Manumissionism is characterised by this belief and manumissionists approach their study and practice of Astronist Philosophy within this context; the various different approaches to Astronist Philosophy in this way form Manumissional Philosophy; manumissionism is explored in much greater depth in the twelfth disquisition of the Omnidoxy known as the Dodecadoxy as part of the study of freedom known as amnology.

[2:38:346] This manumissionist approach to understanding The Cosmos is supported by the Astronist Tradition and in tandem, this is expected to be an area of Astronist Philosophy that is to be of vast expansive potentiality for manumissionists to contemplate and discuss.

[2:38:347] There is an aspect of Astronist Philosophy that is structured upon a three-pronged notion of the existence of The Cosmos that is considered to be within all humans by the Astronist Tradition.

[2:38:348] The first of these is Cosmos in the Heart which relates to the presence of The Cosmos in the heart of a person metaphorically; this means that The Cosmos is attuned, intricicated, and intertwined to the emotions, physical contacts, and actions of a person.

[2:38:349] The second of these is Cosmos in the Mind which relates to the presence of The Cosmos in the mind of a person metaphorically; this means that The Cosmos holds an existential influence on one's way of thinking, one's ability to think in certain ways, and especially on one's inspirations, imaginations, and aspirations.

[2:38:350] The third of these is Cosmos in the Soul which relates to the presence of The Cosmos in the soul of a person metaphorically; this means that The Cosmos resides within one's soul due to the interconnectedness of all existential beings within The Cosmos; each and every individual is considered to share this metaphorical element of The Cosmos inside their souls and not without one's acknowledgement of, devotion to, and imaginations about The Cosmos will they be able to achieve the realisation of the Cosmos in the Soul.

[2:38:351] Each of these prongs of the existence of The Cosmos are related to that which is herein appellated as The Presence of The Cosmos; the notion that The Cosmos, in its bilocalational metaphorical and physical form is present within the three main facets of a person's existence; their heart, their mind, and their soul.

[2:38:352] It is important to note here the inclusion of the term and concept of the soul which is not something that is focused upon in Astronist Philosophy in general, but here it is provided with a place of prominence due to its necessity to the concept; particularly, it is the use of the term that is a rarity rather than the notion that there is a soul inside something that is sentient which begins to relate to notions within the discipline of sentientology.

[2:38:353] The Cosmos Within is the appellation for the notion that the spirit of The Cosmos exists within each and every existent entity in a unique way as an extension of the third prong appellated as Cosmos in the Soul.

[2:38:354] These aspects of Astronist Philosophy are very closely related, if not categorised within Astronist Mysticism as they are primarily based upon the mystical and metaphorical aspects of The Cosmos and the beliefs associated with it in this regard, however, these ideas remain introduced within this discourse due to their reference to how Practical Astronism may be manifested in belief, though their true discussion is best placed elsewhere.

[2:38:355] The Astronist Tradition considers astrolatry and astral religion to solve the query of the original religion; the Astronist Tradition considers astral religion, primarily involving the veneration of celestial bodies, to be the precursory religion to all others and the first form of nature worship.

[2:38:356] Furthermore, the Astronist Tradition does associate its the similarities of its own philosophical tradition to that of the religious traditions and practices of astrolatry; the Astronist Tradition has no qualms about admitting that its philosophy derives from the very earliest of religious concepts, devotions, and worships despite not considering itself and not wanting to be classified as a religion.

[2:38:357] However, and to conclude, Astronist Philosophy links itself to the term urreligion as a way of bypassing the notion that its origination exists with the versions of

religion and philosophy that came long after when the first civilisations of The Earth began to rise to prominence.

[2:38:358] Astronist Philosophy considers itself to ultimately be a triadic hybrid; a mixture of three distinction aspects to form a new; these are its derivation from astral religion and nature worship as the original religion (the urreligion); its derivation from newer religious and philosophical traditions by inheriting their characteristics of organisation; finally, its derivation from the knowledges, technologies, and perspectives of the present age which form the uniqueness of the Astronist philosophical tradition for it is able to hold perspectives on topics that past traditions were not able to due to them pre-existing the achievements of the extolled astronomers, cosmologists, and philosophers.

[2:38:359] That which is henceforth known as cosmic animism is the belief that celestial entities are alive, not biologically, but in a divinical, mystical, and philosophical way for the interpretation of sentient civilisations throughout The Cosmos.

[2:38:360] Cosmic animism stands as a present day manifestation originating from the notions that the Astronist philosophical tradition derives from nature worship and astral religions from ancient times.

[2:38:361] Cosmic animists within Astronist Philosophy believe that celestial entities have both the ability to do, as well as the ability to intercede, and because of this, they are considered to be “with soul” rather than without soul for within cosmic animism, these are the two criteria for being with soul; the ability to take action and the ability to intercede in the existences of others with such actions.

[2:38:362] That which is known as the concept of Cosmic Light, or the Light of The Cosmos relates to the notion and belief upheld by the Astronist Tradition that The Cosmos as a mystical, personal, and philosophical entity is the light for sentient civilisations existent throughout it.

[2:38:363] Cosmic Light is the metaphorical notion that The Cosmos is the guide for sentient action, thought, and feeling through imagination, inspiration, ambition, and belief and exists as this for all forms of sentience existent within its boundaries.

[2:38:364] The Light of The Cosmos notion is manifested in one’s belief that The Cosmos is one’s personal, natural, and all-encompassing guide due to the fact that one lives entirely within The Cosmos and cannot escape The Cosmos; the Cosmic Light notion exists as part of both Practical Astronism and Astronist Mysticism.

[2:38:365] It belongs within Practical Astronism because the Cosmic Light notion is a form of belief that may be manifested in practice, but its true theoretical and philosophical root rests within Astronist Mysticism which is generally characterised by a belief in the mystical, transcendental, intercessional, and spiritual aspects of The Cosmos.

[2:38:366] That which is known as an Astronist mission in the context of the discipline of study of tiritology is an organised effort to spread The Philosophy of Astronism either conducted by The Institution of The Philosophy of Astronism itself, by a partner organisation, an unaffiliated organisation, or an individual and may be done either practically, or digitally.

[2:38:367] All that has been expounded within The Omnidoxy forms Astronist Philosophy, but what of the term known as the Astronist or Astronist worldview? How is this to differ from that which is known as Astronist Philosophy?

[2:38:368] The Astronist/Astronist worldview refers to the framework of ideas and beliefs through which an Astronist/Astronist individual, group or society interprets the world and interacts with it, as influenced by the Astronist philosophical tradition.

[2:38:369] By this definition, we understand the Astronist worldview as something that is moulded around, is interpretational, subjective, and something that is influenced by Astronist Philosophy and therefore exists in an even higher terminological position than the term Astronist Philosophy because it extends beyond in a way that relates to every single individual, every group, and every society in simultination while Astronist Philosophy as term is something that can only be contributed to, but cannot be moulded like a worldview can be.

[2:38:370] Astronist pacifism is the belief categorised and considered within Practical Astronism as well as also being touched upon in Astronist philosophy that all forms of war and violence are unjust and that by laying down one's arms, one is superior in character, thought, and integrity.

[2:38:371] Astronist pacifism as a belief orientation is not entirely adhered to or practised by the Astronist Tradition, however, its general principles of non-violence and the end to war are of course supported.

[2:38:372] However, the Astronist Tradition looks to the periods eras of human civilisation on The Earth and also takes into consideration the stubborn nature of humans when it takes the stance that those whom are threatened must take action to defend themselves against aggressors; entire cultures, philosophies, religious traditions, and people groups have been wiped off the face of The Earth because they could not or would not defend themselves and this cannot and will not happen to the Astronist cultural, philosophical, and societal spheres upon their establishment.

[2:38:373] The Astronist Tradition agrees that it is true to be the nature of humans to fight one another, but the Tradition argues also that it is the nature of humans to want to defend themselves against the threat or instance of attack; both of these are natural

[2:38:374] The Astronist Tradition praises Astronist pacifism for its principles and does support civilisations built and founded by pacifist doctrines and is also willing to assimilate with such civilisations upon their establishment.

[2:38:375] However, the Tradition remains doubtful that such civilisations will, firstly, ever be able to withstand the threat and attacks posed towards them and secondly, will ever be able to sustain themselves for a substantial amount of time.

[2:38:376] Herein we welcome Astronist pacifists to debate with the skepticisms of the Tradition, but by no means does this make neither Astronist Philosophy nor the Astronist Tradition supportive of militarist notions, despite the irony of the similarity of their appellations, which is one of the main gripes of the entirety of Astronist Philosophy and such associations with militarism due the similarity between names are considered both infantile, ignorant, and plainly incorrect.

[2:38:377] An Astronist territory is a region that is not necessarily confined to a particular country and is characterised by an adherence to The Philosophy of Astronism, or any one of its denominations by the majority of the population of the region in question; this is a highly interchangeable term that is not necessarily associated with politics, but may also easily be integrated into a political context; many term in Astronist Philosophy, especially within Astronarianism are of this interchangeable nature.

[2:38:378] Before we introduce many new aspects of occurrological activity, we must first addressing that which is known as the concept and process of denominational union; this involves the instance in which two or more denominations of The Philosophy of Astronism form together to create a hybrid denomination, also known as a neodenomination.

[2:38:379] There exists a variety of process types in relation to unions in this context; the primary one of which is denominational union, but there also exists those of school union, conceptual union, and philosophical union.

[2:38:380] The former relates to the union of two or more schools of thought known as a neoschool; the medier relates to the union of two or more concepts, theories, or notions known as a hybrid concept; finally, the latter relates to the union of two or more entire philosophies, thus forming a hybrid philosophy, also known as a neophilosophy.

[2:38:381] Finally, an item of noteworthiness is that which addresses the official recognition of such unions; it must upheld, in order not to be fraught with inaccuracies, that only The Institution of The Philosophy of Astronism or a prominent and verified philosopher are able to conduct such processes and to succeed in their recognition.

[2:38:382] Only these variations of union will be officially considered by Astronist Philosophy to be unionised; the unionisation of denominations, schools, philosophies, and concepts is a demanding process for a philosopher/scholar due to the need for the

interconnection and suitability of the two or more elements in question; for this reason the process of unionisation must be protected by The Institution and so only itself and the philosophers it trusts are able to conduct such scholarly processes and have them officialised by The Institution and its leadership.

[2:38:383] A new batch of occurrological terms and topics can be introduced which have been directly created during the period of the writing of this discourse.

[2:38:384] Therefore is the term for the brightest star in the night sky on a given observation or during a particular stargazing session; this is to be henceforth known as the *corusca*.

[2:38:385] The action of looking directly and vertically upwards from one's standing position at the night sky with one's head is that which is henceforth known as *acclivation*; to *acclivate*; *acclivative* observation; an *acclivator*.

[2:38:386] That which is henceforth known as a falling star in the context of occurrology is a star that one is observing to be very low in the night sky, so much so that it is hardly visible due to its proximity to the horizon.

[2:38:387] The action of staring at one spot in the night sky, or on one celestial for a long period is henceforth known as *espication*; *espicators* are considered to experience wonderment in a concentrated way; *esplicative* practices are determined by their individuality and their personalism for those practitioners.

[2:38:388] The action of switching off all lights in order to see the stars more clearly is henceforth known as *extrilation*; *extrilators* conduct this practice in order to maximise the visibility of The Cosmos during any given observational session; *extrilative* practices are important to the overall practice of *deambiguation*.

[2:38:389] The action of doing all one can to make the night sky as clear as possible is henceforth known as *practising deambiguation*; *deambiguous* preparations and precautions are of extreme importance to the success of an occurrological activity, particularly one of an observational nature.

[2:38:390] *Deambiguationists*, followers of *deambiguationism*, go a step further than general *deambiguation* as they are characterised by the belief that *deambiguation* is the most important aspect of all occurrological activities and should also be applied in a conceptual sense to the entirety of The Philosophy of Astronism.

[2:38:391] The removal of distortions, distractions, and obstacles in philosophy wherever they arise is considered to be most element to *philosophisation*; the clarification and demystification of philosophy is considered to be the greatest task and the most important of all the duties of philosophers.

[2:38:392] That which is henceforth known as astromeditation involves the practice of meditation in any of its approaches or methods outside during the night, especially when the stars are out; astromeditators can either conduct their practices in groups or alone.

[2:38:393] Astromeditation is a praised practice by the Astronist Tradition and one that the Tradition is expected to influence other traditions of meditation and the Tradition encourages the influence of this.

[2:38:394] Astromeditational techniques are to be studied as a branch of occurrology and are only really to be conducted when there are no clouds overhead.

[2:38:395] Nepholas, also known as cloud wisps, are wisps of clouds that look like wisps of gas and dust as part of the galaxy and The Cosmos during an observation; these are categorised as optical phenomenas rather than a cosmical phenomena.

[2:38:396] Moving on now, a cosmic song, as is manifested by astrosinging is the action of singing during an astronomical activity, particularly during a stargazing session; to astrosing is considered to be both an occurrological, mystical, and philosophical activity.

[2:38:397] Astrosingers are often characterised by their low tones and the lyrics they often choose are from the Astronist Music tradition, particularly those of a Cometanic style; astrosinging can either be conducted individually or in groups and the practice may also be known as cosmic chanting which is more commonly done in groups.

[2:38:398] That which is known as an orisatra, before we explore that which it actually is defined as, demonstrates the first instance in The Omnidoxy of the use of suffix -atra which is to be used henceforthly in an Astronist context and is going to be one of the main characteristics and stylisations of Astronist words to distinguish them from other styles.

[2:38:399] The actual meaning for an orisatra is characterised and alternatively known as a cosmic prayer and involves either speaking or thinking in repetitive motions about how The Cosmos may drive them to be better, to be enknowledgeed, to be inspired, and to be of faith.

[2:38:400] Many other instances of the use of the suffix of -atra are to be developed both throughout Astronist Philosophy henceforth as well as in all other topics of an Astronist character.

[2:38:401] Moving forward we must address the fear of the dark known as nyctophobia and the Astronist Tradition upholds the belief that this should be banished because it does not allow for astronomical activities, especially for children because they are scared of the dark.

[2:38:402] Nyctophobians are considered to present an obstacle in the furtherance of astronomy and so, any nyctophobic inferences or tendencies depicted in film, art,

television, or any other visual medium are generally discouraged by the Astronist Tradition because of the influence this holds over children and their beliefs about nighttime.

[2:38:403] This leads us on to a wider discussion of phobias in relation to Astronist associated topics; the main phobias involved in which are related either to a fear of space-related, astronomy-related, or philosophy-related topics and may be expressed as fear, anger or another negative emotion towards the topic.

[2:38:404] In addition to nyctophobia, we shall consider all the other forms of phobia that impede with the ambitions, beliefs, and principles of the Astronist philosophical tradition; the first of these is henceforth known as cosmophobia.

[2:38:405] Cosmophobians are those whom hold an irrational fear of cosmic phenomena including meteor showers, supernovae, auroral lights, and even solar and lunar eclipses; these people are considered to be anti-Astronist due to their fear, or otherwise negative emotions exerted towards cosmic phenomena and oppositely, the Astronist identity structured upon such so Astronists are to be naturally opposed to cosmophobic views.

[2:38:406] Spaciophobia is the irrational fear of space exploration, typically because of the possibilities that may be realised once space exploration is established and developed to the point at which it is organised and procedured for specific purposes and goals.

[2:38:407] Spaciophobians are those whom wish not for humanity to explore space because of the potential dangers of space exploration, but primarily because of the damaging impacts that space exploration will inevitably have on the established systems, beliefs, and hierarchies on The Earth presently.

[2:38:408] The Astronist Tradition is, of course, entirely opposed to all such spaciophobic notions as it instead embraces space exploration and in fact holds space exploration as one of its main tenets; furthermore, any rationalities for spaciophobia are not recognised by Astronist Philosophy for all reasons for spaciophobia are considered to be regressive in nature and supportive of obstacles in human advancement and enknowledgegement.

[2:38:409] Another phobia to address is that which is known as siderophobia which is the irrational fear of stars, either visually and physically, or even in thought, or depiction; such siderophobians are also considered to be obstaclers to the Astronist philosophical tradition's beliefs in stars and their cosmicalities, beauties, and integralities to life.

[2:38:410] Siderophobic attitudes are especially confusing for the Astronist perspective because stars are considered to be the providers and sustainers of life in The Cosmos so fear, anger, or any other negative emotion directed towards stars is neither considered rational, nor understandable by the Astronist Tradition.

[2:38:411] Sentienophobia is more understandable from the Astronist perspective and involves the irrational fear of sentient life on other planets, or even its presented notion; sentienophobic attitudes are not as abhorred by the Astronist Tradition as other phobias in this discourse are.

[2:38:412] Instead, Astronist Philosophy intends to teach sentienophobes about the possibilities of sentient life on other worlds, the potentiality of cooperation with such civilisations, the enormous change in human culture, belief, and civilisation when such sentient discoveries are made, and the ways to approach sentient civilisations without offending or instilling fear in them or our own populations.

[2:38:413] To digress further for a moment, as a subdiscipline of study within sentientology, that which is henceforth known as enconology, deals with the various different potential methods of approach to meeting, interacting, and initially forming an understanding with sentient civilisations other than our own.

[2:38:414] The Astronist Tradition expects this particular subdiscipline to be of vast public interest and philosophical debate and for there to be established a wide-ranging plethora of philosophical methods, beliefs, orientations, and approaches to this topic.

[2:38:415] Moving on now from our digressions, we come to that which is known as astrophobia which is the irrational fear of celestial objects or other celestials surrounding them; this is entirely abhorred by the Astronist Tradition as an obstacle to people's love and devotion to The Cosmos and its systems and orders.

[2:38:416] The Astronist Tradition sees no room for astrophobes in the future of humanity for their negative feelings directed towards the celestials and the ways in which they function and interact with one another should be something that is championed, heralded, and devoted to rather than feared, angered, or negativised.

[2:38:417] Philosophobia is the next of the phobias identified to be obstacles to the Astronist philosophical tradition and this particular phobia is characterised by a fear, anger, or general negativity of emotions towards philosophy, philosophical debates, thinking deeply or philosophically, and may also be directed towards the Philosophical Spirit itself.

[2:38:418] Obviously, this particular phobia is absolutely in opposition to the Astronist philosophical tradition, but also the Astronist identity, worldview, and way of life as it opposes the entirety of philosophy and due to the synonymisation of that which is Astronist to that which is philosophical, one who is philosophobic is also Millettophobic and against the Astronist thought system and culture by default.

[2:38:419] As aforeaffirmed, Millettophobia, as felt by Millettophobes, or Millettophobians, is synonymous with philosophobia, but is itself specifically related to a fear, anger, or

general negative feeling towards those whom identify themselves as Astronist, Astronists, or any other demonym associated with Astronist philosophy, culture, lifestyle, or identity.

[2:38:420] Millettophobia can take many forms; some followers direct their Millettophobic feelings towards The Philosophy of Astronism specifically, or any one of its particular denominations, or Millettophobic feelings may be directed towards the idiosyncrasies of Astronists, The People's Constitutional Company of Jesse Millette or any of its associated companies or organisations.

[2:38:421] The term may also be directed towards Astronist arts, architecture, entertainment, rendition, literature, or anything else can be described as Astronist as part of Astronist Culture.

[2:38:422] Moving on from Millettophobia, we come to address that which is known as selenophobia which is the irrational fear of moons and The Moon and along with meteorophobia, the irrational fear of meteors, cometophobia, the irrational fear of comets, and heliophobia, the irrational fear of The Sun, these are all grouped with the aforeintroduced cosmophobia and all of which are not understood, recognised, or to be rationalised by the Astronist philosophical tradition due to their roles as obstaclers.

[2:38:423] The final phobia that we must address is that which is henceforth known Melanoheliophobia which is the fear of black holes due to their chaosity; like sentienophobia, melanoheliophobic attitudes are not considered to be entirely irrational, and nor are melanoheliophobes abhorred by the Astronist Tradition for their emotions towards the subject of their phobia.

[2:38:424] The Astronist Tradition understands melanoheliophobic attitudes and in some instances, Astronist Philosophy even attributes such attitudes to itself and its own perspectives on black holes due to the unknownness, chaosity, and the destructive characteristics that oblivions do express.

[2:38:425] To return to the first phobia we addressed in this discourse, instead of enlivening the ideas of nyctophobia and instilling these into people, especially children, the Astronist Tradition supports the notion that darkness and the night, especially the night sky of stars should be loved.

[2:38:426] The Astronist Tradition in general supports the love of darkness, known as nyctophilia, and therefore aligns itself with the belief orientation of nyctophilism; the notion that darkness, and the night, especially in association with the stars and The Cosmos should be loved and embraced by all people; similarly, the Astronist Tradition supports cosmophilia, and its associated orientation of cosmophilism, also known as astrophilia, or astrophilism; The Philosophy of Astronism can therefore easily be described as a cosmophilian, or astrophilian philosophy.

[2:38:427] The Philosophy of Astronism upholds the notion that darkness and the atmosphere of the night in general allows us all to see in a much different, yet clearer way; for Astronist Philosophy, darkness and especially nighttime are associated with clarity due to the removal of the distortions of the world and its lights, as well as the natural lights that outshine the lights of the stars; by this notion, we understand how Astronism shares nyctophilic beliefs and how it can be classified as a nyctophilian philosophy.

[2:38:428] Apologies for the digression into a discussion concerned with phobias and phobias and then onto the Belief Orientation System, but in it is in these digressions of philosophisations that we perhaps find the purest of thoughts, as is believed and upheld by digressionists, as part of the orientation of digressionism in the discipline of study of omnidoxiology.

[2:38:429] Before we return to our discussion of occurrological terms, it must said herein that The Five Astronist Characters, in alignment with nyctophilism, should never be depicted (visual) or represented (written) as fearful at night, especially when the stars are out.

[2:38:430] Depictions and representations of their fearfulness are only permitted when there is cloudcover because, to link it to the philosophy beyond such a stance, the stars and indeed The Cosmos is not able to directly visually guide the characters during the times when the clouds are covering the night sky.

[2:38:431] Returning to our discussion of new occurrological terms, we come to address the various excuses in support of not conducting astronomical or stargazing activities, which are known as inconclinances in the context of Astronist Philosophy.

[2:38:432] In the context of a stargazing activity, examples of inconclinances would be to say it is too cold, too dark, or too scary to conduct the astronomical event; other inconclinations are understandable such as too rainy, too windy, or that there exists too much cloudcover.

[2:38:433] An aphiosophical act is one that does not align with the basic principles of the Philosophical Spirit; being open to a greater knowledge, understanding, and activity of philosophy and The Cosmos.

[2:38:434] That which is considered an aphiosophical act is the act of going to bed/sleep when the stars are out and not observing them for at least a few minutes when they do appear; such an act is henceforth known as rendiscation.

[2:38:435] Rendiscatry is considered immoral and aphiosophical by the Astronist Tradition and all rendiscative acts are discouraged and are what the entirety of Astronist Philosophy is tasked with dispensing.

[2:38:436] As the oppositism to the act of rendiscatry, that which is henceforth known as ospicatry as manifested by the belief orientation of ospicism, and as followed by ospicists, is characterised by the notion that if the stars are out then one must stay up all night to wonderment and philosophise about them.

[2:38:437] Moving on now from our occurrological insentensations we come to briefly address planetary collisions which are considered to be one of the most chaotically inspired yet cosmically resulting phenomena of The Cosmos and are more frequent in the creation of the cosmical system than perhaps we know; this occurrence in the context of Astronist Philosophy is to be henceforth known as the process of transconfliction; this categorised as a cosmochaotic occurrence.

[2:38:438] And we must now press forward onto a penultimate topic of this discourse which concerns the presence of legalism in Astronism and its implications and applications within Astronarianism, which is latterly addressed and its principles outlined.

[2:38:439] Legalism holds a wide variance of forms across different regions of the world due to the vastity of its applications and rather than creating a new brand of legalism in an Astronist context, as is the typical occurrence when a pre-Astronist or non-Astronist system of thought or philosophy is addressed, we shall instead only look to apply legalism in one of its particular forms to an Astronist way of governance; the difference herein is the act of application rather than that of amendment.

[2:38:440] Legalism is the political philosophy based on the idea that a highly efficient and powerful government is the key to social order; in the context of Astronarianism, legalism is applied and integrated in forms of Astronarian government by this simple principle and is characterised by a heightened presence of authority in all political, economic, social, and cultural spheres.

[2:38:441] From the Chinese tradition of philosophy, legalism may also be applied to The Philosophy of Astronism, but in this context, instead relates to the notion that the most efficiently applied, easily understood, and conveniently followed of philosophy is that which heightened the authority of its governor; in this case, the governor is The Institution of The Philosophy of Astronism.

[2:38:442] This application of legalist thought to The Philosophy of Astronism forms a tradition of legalism that can be applied to all philosophical, religious, and ideological systems of thought.

[2:38:443] The goal of legalism in whichever realm it is applied is greater efficiency, order, stability, and security for those it serves; legalist thought has formed its tradition on the idea that the best way of realising this principle is through a greater presence of an authority in whichever context.

[2:38:444] Legalism in the context of Astronarianism ignores questions of morality about how societies should ideally function as such rules are believed to have been formed by others and are therefore either distortional or distractive no matter the context.

[2:38:445] We can identify many ways in which to achieve the legalist's goal of greater efficiency, order, stability, and security in the context of anything that needs governing, and it is these different methods of achieving the vision of legalism that the Astronist philosophical tradition, especially in the context of Astronarianism, finds most interesting.

[2:38:446] Furthermore, legalism maintains that humans are ultimately selfish by their natures; therefore, the only way to preserve the social order is to impose discipline from an overarching authority, as is manifested by the strict enforcement of laws; this can be henceforth known as Traditional Legalism.

[2:38:447] The forms of legalism that are expected to be produced after the Astronist philosophers have contemplated and discussed the methods of legalism are to henceforth collectivised as New Legalism, or Neo-legalism.

[2:38:448] One of the aspects of legalism that Astronarianism shows especial interest and association with is the legalist's exaltation the state above all, seeking its prosperity and martial prowess over the welfare of the common people.

[2:38:449] Essentially, the preservation of the state is the preservation of the common people as a derivation of the state itself; this relates to the wider idea that preserving or saving something will automatically save all that exists within it; this is henceforth known in an Astronist and political context as automationism, and in the context of The Philosophy of Astronism, it is henceforth known as defaultism.

[2:38:450] Another area of interest for Astronist philosophers to contemplate and debate regarding legalism is its great influence on the philosophical basis for the imperial form of government, imperialism as a political philosophy itself, as well as the imperialistic methods of acting, thinking, and systemising.

[2:38:451] Finally, well within the context of The Philosophy of Astronism, that which is henceforth known as philosophical legalism relates to the idea that an adherence to the laws and procedures put in place and authorised by The Institution of The Philosophy of Astronism is superior when in comparison to personal religious faith and it is the latter that should take precedence.

[2:38:452] The application of legalism in this context is expected to be of great debate for Astronists as support for The Institution is of encouraged, but the way in which this support is implemented by legalist thought strays dangerously close to being non-philosophical, and therefore not in alignment with the Philosophical Spirit.

[2:38:453] To clarify about Astronarianism, it formulates a distinctly separate philosophy addressing the social, economic, political, and somewhat cultural aspects of existence from its sister philosophy of The Philosophy of Astronism.

[2:38:454] Astronarianism is therefore only outlined in The Omnidoxy and is not elaborated upon due to its separation from The Philosophy of Astronism, though it remains forever inspired and fundamentally connected to Astronism as its sister philosophy.

[2:38:455] *The Astronist Methodology* addresses Astronarianism in the same depth and coverage as The Omnidoxy addresses and introduces all aspects of The Philosophy of Astronism.

[2:38:456] However, it seems prudent herein and now to clarify some of the most controversial, yet essential discussions to be made about our civilisation and the way it functions, and the reason for the brief inclusion of these Astronist points of view herein is to make the fundamental and inspirational connection between Astronarianism and Astronism.

[2:38:457] It must first be explained that the Astronarian views on controversial topics are organised into five distinct categories, or approaches including concurred, indiffrention, dissuaded, opposed, and ambiguous.

[2:38:458] In this context, the category of concurred relates to the Astronist view of agreement, or to be of the same opinion of a topic and what it entails.

[2:38:459] Indiffrention, however, relates to the Astronist view of indifference to the topic in question; this is characterised by not disagreeing with the act in question, but not encouraging the act to be conducted.

[2:38:460] This, however, differs from the category of dissuaded which is characterised by both a disagreement and discouragement of the act in question although certain forms or versions of the act may be permitted in particular circumstances.

[2:38:461] That which is categorised as opposed in this context is both disagreed with and discouraged without any exceptions in any circumstances and that which is categorised as ambiguous relates to the instance in which the Astronist view is multi-faceted when addressing the topic in question; essentially, the Astronist view holds two or more approaches to the topic and refers its views are ambiguated.

[2:38:462] The first and foremost of the topics to be discussed is that of abortion to which The Philosophy of Astronism is opposed in all its forms and at all stages of pregnancy for the simple reason that new life must always be prioritised over all social, cultural, or political circumstances.

[2:38:463] For the fact that these parameters of society, culture, and politics can change and even though a mother may be absolutely against completing her pregnancy under one set of circumstances, another set of circumstances may change her opinion; we mustn't let the surrounding circumstances of the pregnancy affect the pregnancy itself and it is this that The Philosophy of Astronism is advocating to preserve.

[2:38:464] Even if the mother is adamant that she doesn't wish to be a mother and wants to abort, The Philosophy of Astronism maintains that the children certainly must not be aborted as there are alternative means of life for that individual; adoption and fostering are two examples this.

[2:38:465] The Philosophy of Astronism considers the foetus to be a sentient being from the moment of conception for this is the natural creation of life, however, it is important to note that Astronism does not oppose abortion in the same way that religious traditions do, or for the same reasons.

[2:38:466] Some religious traditions oppose abortion because their God has condemned it, or for other divine reasons while Astronism takes the naturalist stance and considers abortion to be against new life as well as entangling humanic, societal, or cultural circumstances with the processes of nature which is deemed to be explicitly wrong by all accounts.

[2:38:467] Even under medical grounds, The Philosophy of Astronism still remains at least suspicious of the practice of abortion for it remains opposed to abortion in all forms and at all stages of the pregnancy; it maintains that several unbiased doctors must verify the condition of the embryo before it is terminated for medical reasons.

[2:38:468] Further to this, The Philosophy of Astronism contributes newly formed factors to support its stance on abortion as has been aforeaffirmed in previous and latter discourses, one of the most prominent known as potentialism.

[2:38:469] Potentialists oppose abortion because the practice halts the potential for the life of a human being that may have contributed to the world in a way that, once the abortion has been conducted, we will never know.

[2:38:470] The principal issue that Astronist Philosophy holds with abortion is its termination of potential; a person isn't just a person in eyes of Astronist Philosophy; they also encompass their contributions to the world, the children they conceive, the ideas they generate, the people they help, and the inspirations in others that their life initiates.

[2:38:471] Potentialists understand this concept entirely and orient their stance on abortion around this due to this being the primary reason for the Astronist opposition to abortion for no matter the social, cultural, or political circumstances at the time of the child's birth, they could contribute to the world in ways that we cannot imagine just as many of the world's great philosophers, entertainers, politicians, writers, and a whole host of other

successful people have come from broken homes, poverty, homelessness, abusive relatives, war-stricken regions, and many other tragic and unpleasant circumstances.

[2:38:472] Therefore, it is in potentialism that the essence of the Astronist opposition to abortion is revealed to us and it is by this notion that we understand difference between the Astronist stance on abortion and other philosophical and religious stances on the topic.

[2:38:473] One of the main arguments often used in debates to distract from the vast majority of cases of abortion almost as an argument to justify all abortions is the question of rape and incestuous pregnancies.

[2:38:474] Even in this case, the principles of potentialism still maintains its stance for such circumstances are categorised as part of humanic, societal or cultural circumstances and are therefore not given medical classifications and from the perspective of The Philosophy of Astronism, are not deemed to justify the act of abortion.

[2:38:475] When the example of rape and incestuous pregnancies is raised, one must immediately identify the tactics of the opposing debater as attempting to justify the entirety of abortion by using the marginal and extreme examples of rape and incest for grounds to justify the entirety; this argument must be immediately identified for what it truly is; distortive and illegitimate.

[2:38:476] In the particular case wherein a choice must be made between the mother and the child at the later stages of pregnancy, Astronist Philosophy maintains that all mothers should want to provide their child with life even if this means sacrificing their own life, however, depending upon the context of this particular circumstance, Astronists are provided with an opportunity of choice.

[2:38:477] If the mother is conscious and is able to make a sound decision for herself, then she can elect to either sacrifice her life for the birth of her child, which is known as sacrificialism, or she can choose to abort the child; this is considered to be an abortion within justifiable medical grounds.

[2:38:478] In a case wherein the mother is unconscious and isn't able to make the decision for herself, several unbiased doctors are required to analyse the mother and the child's state and determine which of the two are more likely to survive healthily, and from there, the decision becomes the responsibility of the medical team.

[2:38:479] If both the mother and the child have an equal chance of survival and the mother remains unconscious to make the decision for herself, then the decision rests with the father of the child in close association with the medical team analysing the case; by the explanation of this notion, we understand the Astronist view on abortions in the case of maternal life concerns.

[2:38:480] Astronist Philosophy does not accept the grounds for abortion in the cases of foetal defects, general health concerns, or mental health defects; for to this, Astronists are expected to absolutely oppose and hold abhorrence for sex-selective abortions and discourages this practice in regions of Asia where it remains common.

[2:38:481] One notion that we must take away from our brief discussion of the Astronist view on abortion is the differentiation made between the Astronist/philosophical reasons for the stance taken on the subject when compared to the reasons provided by other philosophical and religious traditions; Astronists always wish to differentiate their reasons from other groups on certain topics in order to demonstrate the unique of the Astronist view on controversial topics as not exactly aligning with the traditional sets of views associated with the left, right, centre, or otherwise.

[2:38:482] As we move on to the topic of euthanasia, we shall continue this principle of differentiation in reason, and on this topic, which Astronist Philosophy herein considers to be the hardest of all topics to approach and to make a firm conclusion on which points to the reason for the Astronist stance on euthanasia remaining ambiguous.

[2:38:483] The ambiguity of the Astronist approach to euthanasia rests in the particular forms of euthanasia and the Astronist philosophical tradition's rejection of certain forms of the practice, and its acceptance of others.

[2:38:484] The first Astronist approach to euthanasia is known as unnaturalism and holds that death is a natural occurrence, but human culture, societal establishments, and portrayals of death in media have distorted the fact that death is a natural occurrence and is the subsequent, irreversible, and inescapable part of life; that both life and death are fundamentally tied without any exceptions for extrication.

[2:38:485] For to this, the unnaturalist stance holds that the emotions stirred up that the vast majority of humans now engage in are distortive of the true essence, occurrence, and purpose of death; unnaturalists understand the human view of death to be unnatural rather than death itself being unnatural and something to be feared, opposed, or purposefully obstructed against.

[2:38:486] An Astronist that is oriented as an unnaturalist prefers to allow nature, particularly as it is considered to be a derivation of The Cosmos, to take its course and therefore euthanasia cannot be permitted under this belief orientation.

[2:38:487] Especialism is the next of the Astronist belief orientations approaching the topic of euthanasia and holds that the act of euthanasia is an individual and personal act of compassion for the receiver asking to be euthanised.

[2:38:488] This should only be allowed, however, under a controlled passive form of euthanasia so as not to allow for the distortion and extrication of the practice, which is so easily done as again, euthanasia is a private and personal act and one that is usually

conducted within the privacy of one's home which makes the practice difficult to regulate; this is the main gripe concerned with the specialist approach to euthanasia.

[2:38:489] The view of the cosmicist in this context, rather than existing as a belief orientation in and of itself, considers whether one is euthanised or not, does not negatively affect the wider functionalities of The Cosmos, and it should therefore be allowed, or not should not even concern Astronists depending on the specific beliefs of the cosmicist in subject.

[2:38:490] From the short outlining of these approaches and stances on euthanasia, the ambiguous Astronist stance on euthanasia is clarified and its ambiguation is affirmed, but to further categorise the Astronist view on euthanasia, we identify passive euthanasia, active euthanasia, and assisted suicide.

[2:38:491] The former is concurred by Astronists, the medier is opposed, and the latter is also opposed and the topic of euthanasia is expected to be contemplated further in *The Astronist Methodology*, as well as fiercely debated amongst Astronists due to its status as ambiguous and that itself is a rare status to hold in the context of Astronist Philosophy.

[2:38:492] We now move on to the topic of the death penalty, or capital punishment as it is officially known; the Astronist philosophical tradition is generally opposed to capital punishment on all accounts expect for one circumstance wherein the application of the death penalty is not only concurred with, but it is encouraged.

[2:38:493] This would be in the case of an act of terrorism which Astronist Philosophy defines as a pre-planned, physically violent, mass murderous, and/or destructive act conducted by an individual, or a wider organisation that targets either a specific group, or the general public for the purpose of sending a political, ideological, or religious message.

[2:38:494] Terrorism can be categorised as an appendage to murder, but the main aspect of terrorism that defines it from murder alone is that it is conducted to spread an idea, or a message to the wider public sphere rather than for individual gain or purpose, as is sometimes the reason for murders to occur, for example a shooting in which the murderer wishes to steal something, or a stabbing that has taken place for vengeful reasons.

[2:38:495] The Astronist philosophical tradition holds steadfast in its decision to support the conduct of capital punishment for the terrorists of the world, but only permits this via a lethal injection and by no other means of execution.

[2:38:496] Furthermore, Astronist Philosophy concurs with the notion and wishes to develop the practice of life or permanent rehabilitation for those whom have committed capital crimes, or felonies, an example of which would be murder.

[2:38:497] In addition to this, and on a similar note, the Astronist philosophical tradition advocates for the reinstatement and reinstitutionalisation of psychiatric hospitals as an

extension to its concurrence with life or permanent rehabilitation as those whom are mentally ill, or induce psychiatric illness due to drug taking.

[2:38:498] One of the main deviations that Astronist philosophy steadfastly maintains in opposition from the rest of the world is its concurrence with the activities of sentient cloning, or the cloning of human beings.

[2:38:499] The Astronist philosophical tradition does not mean to suggest any type of system or ethics code for human/sentient cloning, or even the potentialities of this practice, but instead wishes to explore the practice of cloning both on a sentient and non-sentient level; at this stage, Astronist Philosophy only wishes to explore the practice theoretically and philosophically.

[2:38:500] In close association with the practice of cloning comes the practice of mass robotics which the Astronist philosophical tradition is also in an orientation of concurrence towards due to its expected benefits for domestic life, as well as economic, industrial and commercial activities.

[2:38:501] Further to this, Astronist Philosophy also supports notions of the ethics of robotics and wishes to be fundamental in the development of ethical robotics, as well as the legal, social, and cultural state of robots in an Astronist society.

[2:38:502] The Astronist philosophical tradition understands both the practices of cloning and mass robotics to be part of the future humanic civilisations as well as pinnacle points of philosophical contemplation and debate for all Astronists, and is to be further explored in *The Astronist Methodology*.

[2:38:503] In addition, the practice of cryonics is also concurred by the Astronist philosophical tradition and this has been aforeaffirmed and omnimentioned in *The Omnidoxy*, but its political, social, financial, and commercial aspects are discussed and categorised in much greater depth within Astronarianism.

[2:38:504] Moving on now we come to the topic of homosexuality which, for the last fifty years at least, has been one of the largest points of contention for all of the religious traditions especially as the governments and societies around them have become more tolerant of the sexual orientation, but only recently has this debate ventured into the realm of philosophical contemplation and debate.

[2:38:505] The Astronist perspective on homosexuality, and the majority of all the other sexualities is heavily influenced by the cosmicistic view which pertains that the sexuality of an individual, or even a group of people will not negatively impact upon the functionalities of The Cosmos.

[2:38:506] In addition, The Philosophy of Astronism is not founded in a country or an era in which different sexualities from heterosexuality are persecuted for freedom is provided in the nation in which I sit to write The Omnidoxy.

[2:38:507] As is explored and discussed in the discipline of study of prerology, the primary goal of the human body, mind, and spirit is to attain freedom from oneself, from those around oneself, from the objects surrounding oneself, and the thoughts from within oneself by alleviating suffering, hardship, struggle, tragedy, torment, and turmoil.

[2:38:508] With this prerological principle set in motion, Astronist Philosophy sees no logic in attempting to stop a relationship between two individuals that happen to be of the same gender; Astronist Philosophy does not hold the prejudices of other traditions and sees no logical argument against allowing same-sex relationships and marriage.

[2:38:509] The same is applicable for all other sexualities including transsexuality, bisexuality, queer/questioning, intersexuality, asexuality, and pansexuality as each of this is not to be considered harmful, and neither are they logically or rationally detestable.

[2:38:510] Two more sexualities are also of Astronist concurrence which include omnisexuality which relates to a person with multiple sexualities throughout their life, as well as demisexuality which is a person who does not experience sexual attraction unless they form an emotional connection.

[2:38:511] The Astronist perspective on sexuality in general is that the exploration of one's sexuality is a positive and progressive act for themselves if they do so wish to explore such avenues of their person and they should be respected for this, but equally, those whom wish not to explore other variations of sexuality must not be targeted or ridiculed, but respected for their opposite decision.

[2:38:512] Artificial contraception is concurred by the Astronist philosophical tradition, however, only those forms of contraception that do not act by killing the fertilised egg or prevent implantation are permissible as the Astronist Tradition believes life to begin at the moment of conception so for the contraception to be permissible it must only act in preventing the conception rather than in any other format.

[2:38:513] The Astronist approach to the topic of pornography is characterised by dissuasion as watching pornographic films is considered to hold a negative impact on the watcher in relation to their own physical, and mental wellbeing and for this reason alone, the Astronist philosophical tradition cannot concur, and it certainly cannot encourage the watching of pornography.

[2:38:514] However, it also does not go so far as to make pornography and the watching of pornography to be attributive to an illegal act as is the case in some nation states, and as it is considered to be according to various religious traditions; herein, we discover the

difference of severity between that which is dissuaded by the Astronist philosophical tradition, and that which is opposed, with the latter, of course, holding greater severity.

[2:38:515] The addiction of smoking, including all its alternative forms such as shisha, is provided with a response of indifference from the Astronist philosophical tradition so therefore it is never to be encouraged, but it is tolerated under instances of small dosage use due to its insignificance.

[2:38:516] The act of smoking is not impactful upon the wider functionalities of The Cosmos, or even the society in which one resides which relates to the general cosmicist view of an act, as well as considering the fact that smoking has been a pass-time of many cultures, and has often been at the centre of socialising, and even debating; for this reason, it exists within indifference rather than dissuasion.

[2:38:517] The Astronist Tradition only authorises that smokers should be courteous of the smoking preferences of those around them; for instance, if there people within one's proximate vicinity, it would be best to smoking away from them, or do it in a discreet way, especially so in asking permission if you wish to smoke inside someone's house, or car.

[2:38:518] In addition, people should not smoke around children, smoking should certainly not be glorified, it should not be done around those with pre-existing chest issues, and the Astronist Tradition is dedicated, in alignment with the operations of The People's Constitutional Company of Jesse Millette and its subsidiary organisations, in ending the targeting of vulnerable individuals to become smokers by tobacco companies which is deemed absolutely immoral.

[2:38:519] The stance of indifference is taken by the Astronist Tradition also because of the notion that tobacco products will always be available so its dissuasion is fruitless due to the temptations of man, but also it will not affect the functions of The Cosmos as has been influenced by the cosmicist view.

[2:38:520] As we now move on from the act of smoking, we come to the act of voting as part of the political process of a society which the Astronist view finds to be fundamental to the structure of a community, society, and civilisation at increasing levels of size respectively.

[2:38:521] In the context of Astronarianism, the perspective on voting is concurred with at the age of fifteen which is expected to be integrated into the laws as the official public age of voting.

[2:38:522] The reason for such a reduction from the average of eighteen is because this is believed to ignite an already present interest and understanding of politics for people of age fifteen and older; providing such a young people with the power of vote gets them to understand the concept of responsibility.

[2:38:523] A responsibility for the society in which they reside and when such votes they could have or did contribute to hold consequences for the way they live, they will understand that the actions they conduct are consequential to both themselves and those around them; their actions hold gravity and this is an important lesson to learn for all people and the younger this lesson is learnt the better according to the Astronist philosophical tradition.

[2:38:524] Astronists believe in the power of the minds and hearts of young people and believes that they should hold the ability to interact with and be part of decisions for the society in which they reside which is expected to propel young people forward and make them think about their own actions, what they say to others, and how they interact with their community and the wider society in which they reside.

[2:38:525] Astronists argue that if people of the age fifteen and up are interested enough and intelligent enough to make a decision about a political vote and to physical go to vote, then their vote should not be considered in any inferiority to the votes of those whom are older.

[2:38:526] Furthermore, Astronists hold that a political vote is likely to impact upon the lives of the youth more than any group for they are the beacons of the future and so to provide them with the ability to determine their futures rather than leaving such decisions solely to the minds of other generations.

[2:38:527] Astronist views on voting will perhaps be condemned by those of older age, but the stance still remains strong in the notion of why we should not trust the youth to lead the way in society for the youth are the embodiment of the future and it is this group that we must cherish, guide, and support for the betterment and security of the future of the society and wider civilisation.

[2:38:528] Astronarianism is made distinct by its focus on the youth of a society as it seeks to empower the youth to form the society they wish to live in and they wish their own children to live in rather than the society that their ancestors lived in; juvenility is considered a great power in Astronarianism and is granted with a position of superiority above all other groups due to its association with the future of the civilisation.

[2:38:529] For this reason, juvenism, which is a Astronarian-originating belief orientation and system of state governance wherein the youth, the needs of the youth, the issues of the youth, and the majority of the opportunities are provided to the youth rather than other generations, typically considered to be those under the age of thirty, but may be lower than this depending on the application.

[2:38:530] Juvenism as an ideology is much more greatly explored in *The Astronist Methodology* but its essential premise is based upon the notion that the youth should be prioritised in governmental policies and other societal instruments because they demonstrate the future security of the nation and so, holds the notion that the youth

should be preserved in a way that allows each and every young person to achieve their greatest potential to further the society.

[2:38:531] Juvenism, as aforementioned, exists an ideology within Astronarianism and is expected to be commonly associated with youth-oriented government policies, greater funding for youth organisations and other youth-focused programmes, as well as juvenocentric forms of propaganda, media, philosophical orientation, and wider culture.

[2:38:532] We now come to one of the most hotly debated topics outside of the country in which I write this disquisition and that is the topic of the availability, role, and usage of guns in a society.

[2:38:533] The Astronist philosophical tradition holds a position of opposition to the role of guns in society and to notions in support of guns and gun violence, the Astronist Tradition sees it only as a notion of logic to remove the initiator from the occurrence for the removal of the initiator is considered to halt the unwanted occurrence; the simplicity of this logical notion cannot be convincingly argued with expect if guns are integrated into a cultural sphere of a people and the nation in which they reside.

[2:38:534] Therefore, when we speak of the removal of guns, we do so by the notion that they must be removed from all aspects of a society, both the commercial and the legal, and but most importantly, the cultural.

[2:38:535] From the perspective of the country inside which I write this disquisition, we do not hold any gun culture; it simply isn't a factor that enters the minds of those whom have been integrated by such a culture.

[2:38:536] The political and cultural disintegration of guns from all societies in which there exists gun cultures will inevitably lead to the civilisational disintegration of guns which is then expected to reduce their usage, their ability to be obtained, and therefore the reduction in mass shootings, but this is also expected to have a positive effect on other aspects of crime in societies including gang culture, drug-trafficking, and domestic abuse.

[2:38:537] Such lobbies that support one's right to hold arms are the progenitors of shootings for they allow individuals to possess the instrument with which the shooting is made possible and so therefore, they are to be blame; again, the only logical notion is to remove that which ignites the unwanted occurrence and with the increased frequency of shootings, such pro-gun lobbies cannot hold individuals to blame, but instead their ability to obtain guns and the cultural integration and approbation of them; whatever the case, the Astronist philosophical tradition opposes all forms of guns, either their physical availability, or their representation and depiction in forms of media such as films, books, art, and television series.

[2:38:538] The next of the topics to be considered by the Astronist philosophical tradition is that of suicide which Astronists hold a stance of indifference towards which is in divergence from many of the religious and ideological traditions on the same subject.

[2:38:539] Suicide is not considered to be an immoral act as the application of philosophical mercy is applied to the Astronist approach to suicide and instead of associating suicide with immorality, considers it accordingly to compassion, thoughtfulness, and the human desire for freedom from their worldly troubles which relates suicide to a prerological issue.

[2:38:540] The Astronist philosophical tradition holds a stance of indifference on suicide because it is believed that those attempting to or those whom have committed suicide should not be stigmatised for this act, but should instead be welcomed by those around them so as to comfort and protect them from themselves and their own distorted thoughts.

[2:38:541] The organisations dealing with suicide and suicide attempts, as well as those close with a person they know is suicidal should hold unfading compassion for the individual to try and understand the reasons for them wanting to commit suicide which are typically for medical reasons including one's diagnosis with a terminal illness or suffering from mental health issues, or for societal reasons including finances, for the political situation such as one's residence in a totalitarian state, in the case of war, bullying, depression, anxiety, or some other cultural, societal, social, or personal issue

[2:38:542] To commit suicide is therefore not condemn as an immoral act for the association of cultural and societal disdain for suicide is not expected to stop its occurrence, but in the Astronist Tradition, it is considered a personal act and the loneliest act to commit in the world for to live in such a state whereby one considers one's life to be without hope of improvement is a state of extreme introversion, loneliness, emptiness, and purposelessness.

[2:38:543] In the Astronist philosophical tradition, death is known as the instance in which one becomes One with The Cosmos and this term is also used to relate to suicides in the same way.

[2:38:544] Instead of focusing on the morality of the individual that is suicidal or that has committed suicide, the Astronist Tradition instead looks to the surrounding factors for one's suicidality and condemns those aspects rather than the individual themselves.

[2:38:545] Another form of suicide that has been aforementioned is the instance in which a mother knowingly sacrifices herself for her baby in the context of pregnancy or birth which is known as sacrificialism, and is considered a form of suicide.

[2:38:546] Overall, the Astronist Tradition approaches the topic of suicide with a stance of indifference because the person that commits the act of suicide is not considered condemnable for their act for they are not considered to be in a sane state during their

attempt, or the completion of the act of suicide; they are not considered to be their true selves during such times.

[2:38:547] The topic of cannabis usage is the next topic to address in this discourse and from the perspective of Astronarianism, it takes a stance of dissuasion towards this recreational act, but one's particular conduct of the act itself is not to the detriment of others.

[2:38:548] Yet equally, depending on one's beliefs, the usage of cannabis may be considered to enhance one's ability to philosophise, although this is opposed by the belief orientation of abstinence which is latter introduced and of which the Astronist Tradition is a staunch supporter.

[2:38:549] A different stance is extended to the consumption of alcohol, however, which is considered according to indifference by the Astronist philosophical tradition to being a means of socialisation, but is not considered to be means of greater philosophisation in the same way that forms of cannabis could be interpreted.

[2:38:550] Either way, both forms of recreation are not encouraged by the Astronist philosophical tradition, but are considered to be accompaniments to socialising and for this reason, are not opposed, but are nevertheless not encouraged by the Tradition as that would be immoral as these two forms of recreation are not considered to be the healthiest or most ethically uplifting forms of leisure.

[2:38:551] However, the Astronist philosophical tradition does recognise the ability of alcohol to loosen people's nerves as a means for greater honesty in debates and in socialising leading to greater philosophisations through discussion, but it is important to note that in this way, alcohol is only considered a secondary factor of greater philosophisation rather than a primary, or direct factor like the consumption of cannabis may be believed to exist as.

[2:38:552] Further to this, we must not fall into the trap of the glorification of the excessive consumption of alcohol, smoking, and cannabis through corporations, advertisements, and wider media such as in films, and television programmes.

[2:38:553] Lionisation is the official term for this process; the belief orientation known as lionisationism, or lionism for short, is when someone believes that an act or a product should be given mass public attention and approval through its glorification in media.

[2:38:554] Oppositely, the belief orientation of antilionisationism, or antilionism, is when someone believes that an act or a product shouldn't be given mass public attention and approval through its glorification in the media; the Astronist Tradition holds this antilionist view when it addresses the acts and products of alcohol, smoking, and cannabis.

[2:38:555] It holds this antilionistic viewpoint not for theological reasons, but for consequential and circumstantial reasons of the physical, emotional, mental, societal, and familial consequences associated with the glorification and promotion of the proliferation of such acts and products.

[2:38:556] It can be fairly stated that the antilionistic application to certain topics is taken as an alternative to directly opposing them and is typically coupled with the standpoints of indifference and dissuasion.

[2:38:557] If the Astronist Tradition is indifferent or dissuasive of something then it will typically call for the removal of it from the mass media, providing corporations that deal with such objects or services the power to influence through sponsorships, as well as restrict the times and places in which such products and services can be bought and experienced.

[2:38:558] Entirely differently, drugs in the context of recreation and habit, except alcohol, are absolutely opposed to by the Astronist philosophical tradition due to them being considered the epitome of evil for the impacts they hold over the takers and those around them.

[2:38:559] Therefore, all forms of drugs other than alcohol and to a lesser extent cannabis are opposed to in any forms that they are taken due to the totalitarian domination that they develop to hold over the individuals that are sadly caught up in an addiction to them.

[2:38:560] The taking of harder drugs than alcohol and cannabis on a mass scale is considered to be the greatest threat to civilised society by the Astronist philosophical tradition, and a costly one at that for such individuals are not thought to ever be returnable again to their pre-addiction states of mind and being.

[2:38:561] Particularly it is the affects the act of taking hard drugs holds on the family and the correlation between broken homes, fostered children, domestic abuse, poverty, and child malnutrition with the taking of drugs is horrid and is only considered to worsen with the continual liberalisation, normalisation, and approbation of drugs and drug-taking activities.

[2:38:562] The statement of differentiation that the Astronist Tradition makes between alcohol, which it is indifferent to, and cannabis, to which it is dissuaded, and the taking of harder drugs, to which it is opposed, is that the former two are taken with much less severity for addiction and they are conducted in social settings for greater social engagement and celebration.

[2:38:563] However, the latter is considered to be taken for reasons of pure addiction, they are largely illegal, both the selling, the buying, and the consumption of, as well as it being widely known that most class A, B, and C drugs are addictive to the brain from the

moment they are first consumed, after which the person is hardly ever successful in abstaining from consuming them again.

[2:38:564] The Astronist Tradition does not leave the topic of the taking of both drugs and drinking alcohol at that for instead, Astronarianism attempts to address the reasons for people's need of escapism from their lives in modern society and attempts to define conclusions regarding this, as well as making the distinction between escapism and freedom in this context; this is something discussed in *The Astronist Methodology*.

[2:38:565] There exists two belief orientations association with taking of heightening drugs such as cannabis and alcohol specifically that subsequently form a dichotomy; these are inebriationism and abstinism.

[2:38:566] To explain the dichotomy, inebriationists belief that consuming cannabis, alcohol, or smoking heightens one's ability to perceive The Cosmos and therefore, better positioned to contemplate its vastness and think of new ideas.

[2:38:567] Oppositely, however, that which is known abstinism oriented on the belief that abstaining from drinking alcohol, taking drugs, or smoking will provide one with a clearer mind to observe and contemplate The Cosmos.

[2:38:568] Abstinists are particularly characterised by a sense of purity within their minds having not been influenced by intoxicants during times of philosophisation; the essence premise of abstinism rests in the notion that those whom take intoxicants for the purposes of greater philosophisation only think their minds expand to a greater extent, but in reality, this expansion is an illusion.

[2:38:569] These two belief orientations are expected to dramatically divide Astronists on the proper application of philosophy in practical and social senses; the Astronist Tradition, however, firmly takes the side of abstinism in this dichotomy as it is considered to hold greater moral upstanding than inebriationism so therefore the Tradition holds a abtinist position on this particular dichotomy, however, some expected to argue in favour of the inebriationist approach as they argue that they cannot knowingly disagree with the truth of the practical enhancements that are provided by inebriating intoxicants, but also considered is the fact that the dependence upon such intoxicants demonstrates unhealthiness and a sense unethicity; it is herein that we find the powers of partition that this dichotomy hold over its contemplators thus pertaining to the reasons for its divisive abilities between Astronists; in our address of abstinism, we must not confuse it with the practice of some within Astronism and that which is to be known as contranarcotism, biotism, probioticism, or organic purism which has been aforestudied and aforeexplored within the inclusive discipline of abettology as part of the Duodoxy, specifically as part of our consideration of the nature of aid and the role of medicaments.

[2:38:570] Finally, there also exists the concept that is considered to be part of Astronist Mysticism, but is introduced herein due to its proximity in association to the topic of

external intoxicants that we are herein addressing, but the subject of the concept we are about to introduce refer to an intoxicant of a different source and much purer nature.

[2:38:571] This concept is known as cosmic intoxication which relates to the notion and belief that someone who becomes high over cosmic thoughts, as if part of some sort of ecstasy, is the purest way of achieving the greatest philosophisations.

[2:38:572] Cosmic intoxication as a concept is essentially characterised by one's intoxication of The Cosmos itself which is something that is both concurred and believed by the Astronist Tradition and this is also something that the Tradition's believes can happen to any person whose mind is open to it; the instance in which this happens may be alternatively known as cosmic ecstasy, as part of a larger category of philosophical occurrences known as philosophical elations.

[2:38:573] Philosophical elations are closely related to cosmic devotions, but are instead results of cosmic devotions rather than existing as cosmic devotions themselves and are characterised by a personal and individual experience of complete and utter awe for The Cosmos, or some other philosophically related concept, or entity.

[2:38:574] Philosophical elations are also categorised within Astronist Mysticism due to their mystical natures and can be said to be equivalent to religious ecstasies, but are distinctly philosophical in that there is no transcendence of one's body, but only transcendence of one's mind through imagination, inspiration, or visual or physical contact with a cosmic entity.

[2:38:575] However, philosophical elations and religious ecstasies do remain similar in the sense that they are both characterised by a loss one's awareness of the world around them; due to this aspect, philosophical elations may also be described as intoxicants as they subvert one's surrounding environment in place of the elational emotions and aspirations that do replace one's awareness of both themselves and the world around them.

[2:38:576] The topic of prostitution is next on the agenda for us to approach under the auspices of an Astronist philosophical view.

[2:38:577] The Astronist philosophical tradition remains opposed to both the industry, the act, and the organising of prostitution and is sickened by its prevalence in many countries of the world, and to the most vulnerable of both men and women.

[2:38:578] The Astronist philosophical tradition sees no purpose or betterment to the allowance of prostitution in a society for it is considered to promote the degradation of women, especially the most vulnerable women in our societies.

[2:38:579] By the same principle of this notion, we must not forget the vulnerable men whom are groomed to the trade of their own bodies to survive in grossly unpleasant conditions.

[2:38:580] The essential premise is that the Astronist Tradition asserts that order must be maintained for the sanity and proper functionality of the society in subject and by allowing the most vulnerable men and women of our civilisation sink to such levels of self-depravity cannot happen.

[2:38:581] Furthermore, it is not enough to simply outlaw the practice of prostitution for although this removes it from common public view and awareness, the practice will still remain to continue; the most important aspect is to stop the vulnerable people in danger of being prostitutes from feeling as though such a choice is their own hope for survival.

[2:38:582] Astronarianism is a major advocate for the adoption of freedom of movement globally and supports the notion for the granting of world citizenships for individuals whom wish not to associate themselves with any particular nation state and are only able to maintain such citizenships by constant travelling and not staying in a country for more than a year.

[2:38:583] Astronarianism supports the notion of globalisation, although it recognises the potential dangers to the process and therefore supports the notion of the freedom of movement for all those whom wish to have it.

[2:38:584] It is the concept of worldship that Astronarianism creates and supports; worldship is encompassed by the idea that each individual on The Earth holds a right to explore every area of the planet, be a citizen of the planet as a whole, and to associate with The Earth itself or to be Earthian in identity; worldship is essentially citizenship on the scale of a planet rather than a country.

[2:38:585] The entirety of Astronist Philosophy is open and proud to be oriented towards environmentalism for being so is considered to remain central to the sustainability of the future of human civilisation both on The Earth and offworld.

[2:38:586] Further to this, the mentalities associated with environmentalism are considered to be just as imperative to this end than the practice of environmentalism itself; for this reason, the Astronist philosophical tradition is dedicated to working towards the reduction of all pollutants in whichever form they do arise.

[2:38:587] Two of the major forms of pollution that the Astronist philosophical tradition holds particular vexation with the pollutions of noise and light due to characteristics of obscuration and obstacle that they do possess in relation to astronomical observation, as well as the general health and wellbeing of people.

[2:38:588] The Astronist philosophical tradition considers noise pollution to play a central role in the and therefore the Tradition provides this form of pollution with a wide definition to encompass all its many different appearances.

[2:38:589] Noise pollution is considered to be, in its commonest form, the noise of engines from cars, the chatter of people in the world, the information from the media being spouted on a constant basis, as well as the opinions that come from the mouths of others about what they think other people should be doing culminating into idle gossip.

[2:38:590] All such noises are considered to be distractions from properly understanding the world around them in order to philosophise in a way that holds greater clarity; noise pollution is considered to be the second most form of pollution as it is the cause of the distortion of the mind and one's emotions.

[2:38:591] The worst form of pollution for the Astronist philosophical tradition is light pollution as this is the singlemost distorter and obstacle for astronomical observation, and subsequently, greater and more frequent philosophisations and cosmic devotions.

[2:38:592] For this reason, light pollution is the greatest abhorrence to Astronist Philosophy and it is to be indefinitely and relentlessly opposed, advocated again, as well as practically reduced by all Astronist organisations.

[2:38:593] From the perspective of the Astronist philosophical tradition, the greatest barrier between humanity and The Cosmos are the pollutants of light that humans have themselves created for they outshine the stars of the night sky.

[2:38:594] The proximity that the lights of our world make us blind to realising the beauty of lights that have the greatest of distances from us; it is this fact that inhibits the ability of humanity to perceive the stars as the Astronist Tradition hopes and encourages them to.

[2:38:595] For this reason alone, the Astronist philosophical tradition as well as all other Astronist companies and organisations advocate for the reduction of light pollution and supports notions of anti-light pollution through finding alternative means of light such as the use of red lights or other means of less disruptive light sources.

[2:38:596] Of course, there will always be light pollution for the practicality of civilisation function depends on us to be able to see, and we do accept this reality, but this only reiterates the importance of preserving our dark sites, as well as ensuring their greater accessibility for astronomical, philosophisational, and occurrological purposes.

[2:38:597] The next of the topics to be addressed herein is the activity of gambling to which Astronist Philosophy is opposed due to such activities entertaining the ideas of a monecentric society, a people dominated by money, addiction to money, as well as the glorification and in some instances, the deification of money and one's addiction to such.

[2:38:598] Further to this, the activities of gambling also demonstrate a large amount of social and community issues including the ruination of families, greater levels of domestic violence, and the increase in the unhappiness of people when they don't win, as well as a marked increase in debt-related worries and even suicides.

[2:38:599] Approaching gambling from a different perspective, yet still reaching the same opinion of opposition, gambling is considered by the Astronist Tradition to be a supporter materialism, especially so over that of philosophism and spirituality.

[2:38:600] Despite the opposition that the Astronist philosophical tradition maintains towards gambling, it is not believed that gambling should be made illegal, but it should nevertheless be heavily restricted to certain Gamble Cities which would be an area in which gambling can take place, but the mass commercialisation of gambling is opposed.

[2:38:601] Antilionistic approach applied to gambling is implemented herein and henceforth as an extension of the Astronist perspective on gambling as an act that should be opposed, and should certainly not be lionised or widely publicised.

[2:38:602] The Principle of Restraint must hold supremacy over all the inebriants addressed and it is this principle that is augmented into a belief orientation to be henceforth known as containmentism which involves the practice of remembering to contain one's own urges to conduct activities that they know will hurt their own mentilities and those around them.

[2:38:603] Prohibition only initiates illicit trading and breeds contempt for the authority and the philosophy by which it operates and therefore the Astronist philosophical tradition does not support the prohibition of activities in specified campaigns, but instead stresses containmentism in support for the health and wellbeing of individuals, those around them, and the societies in which they live.

[2:38:604] That which is known as mentility is the extent to which one's emotional mind, physical body, and philosophical heart is sustainable for itself, is responsible for itself, can work in conjunction with each of the component parts mentioned, and holds the ability to respect those with whom one interacts, as well as towards the community and wider society in which one resides.

[2:38:605] A mentility test is that which measures one's capacitation to restrain themselves; this tests the extent to which one holds control over one's desires and actions, as well as the extent to which one fulfilling the aforementioned aspects of mentility.

[2:38:606] Instead of fearing or submitting to some higher power as the reason for restraint, Astronism provides the rationality of self-condition, familial stability, and mentility testing as the main driving reasons for restraint.

[2:38:607] In The Omnidoxy, The Astronist Methodology is included after The Grand Canon of Astronism and it is therefore present in this original edition of the Omnidoxy.

[2:38:608] In the Variations of The Centrality, there exists also The Grand Centrality of The Philosophy of Astronism which notably does not include The Astronist Methodology; it is

these variations, inclusions, and exclusions that formulate the belief orientations of compilationism and non-compilationism.

Antiprofessionalisationism

[2:39:1] As one of the longest words in *The Omnidoxy*, antiprofessionalisationism is unique and distinct in its appearance and it holds a new stance on philosophy and its role in the world from a markedly Astronist point of view.

[2:39:2] The belief orientation of antiprofessionalisationism stems from the Astronist and Cometanic stance that philosophy has been obscured in the previous century during the process of its professionalisation which the Astronist philosophical tradition opposes.

[2:39:3] This is not for the reason that philosophy is without worthiness to be a profession, but is instead based upon the premise that with the professionalisation of philosophy has also come its obscuration from wider society for in the present times, philosophers are considered to play prominent roles in society as they once did just like politicians, doctors, judges, and teachers; the Astronist philosophical tradition detests this and finds this isolation of philosophers within university and their subsequent seclusion from wider society to be something that should be reversed.

[2:39:4] Antiprofessionalisationist belief is also encompassed by the the notion that philosophers should not only be inside institutions, but should also play a large and prominent role as part of the society in which they reside.

[2:39:5] According to Astronist Philosophy, the daily works of philosophers should consist of teaching the mass public about philosophy and its many branches in a brief way for them to learn more on their own views on philosophical topics to spark greater debates rather than exclusivising philosophy.

[2:39:6] By this notion, we come to address the process that the Astronist philosophical tradition proclaims to have already occurred and this is henceforth known as the exclusivisation of philosophy.

[2:39:7] The exclusivisation of philosophy is characterised by the subversion of the subject by making it accessible, or perceivably understandable to only a select group of people.

[2:39:8] However, it is of the volition of the Astronist Tradition to notionise that this process of exclusivisation, which seems to have occurred in tandem to its professionalisation in the previous century, does not follow the true nature and purpose of philosophy for it has always been, since its ancient foundings, a subject for the people for public scrutiny and involvement.

[2:39:9] The exclusivisation of philosophy has lead to its further obscuration from wider society which further retracts from the view of how philosophy should be positioned in society according to the Astronist perspective.

[2:39:10] For this reason, the Astronist Tradition also holds the stance of antiexclusivism which actively opposes the process of exclusivism with the purpose of reversing the process and relieving philosophy from exclusivity in order to attain its inclusivity through the process of inclusivism as part of inclusivism.

[2:39:11] Notionism is a belief orientation characterised by the idea that philosophy should remain a subject of open public discussion, interpretation, dissection, and contribution and therefore opposes the process of the exclusivism of philosophy.

[2:39:12] Notionists believe that only through the preservation of the discussion of philosophy through mass notionism can we maintain the inclusivism of philosophy which is also considered to be closely associated with reascensionism and the societal return to philosophy.

[2:39:13] Notionism remains in alignment with the Astronist perspective on what philosophy is, was, can, and will be for society in the future as part of contemplations on the subject area of metaphilosophy.

Subservientism

[2:40:1] Another belief orientation that is present throughout much of The Philosophy of Astronism is that of subservientism which maintains that there exists an unrelenting nature of the human heart, the human mind, and the human soul to remain subordinate to an authority.

[2:40:2] In this context, the term and concept of authority is given a wide ranging definition and is considered to exist both in context of spiritual authority, mental authority, societal authority, governmental authority, and physical authority.

[2:40:3] Furthermore, subservientists maintain that subordination is part of the intrinsic nature of humanity and that humans are happier when in subordination to a greater entity of authority, thus pertaining to the creation of the concept of a god since time immemorial.

[2:40:4] The most important aspect of subservientism is that it is the responsibility and duty of the authority to allow for the freedom for humans under their authority to act as they please to maintain their own happiness within the moral codes laid out by the authority.

[2:40:5] If the authority restricts the freedoms of humanity translated as an abuse of the authority's power then this will cause the degradation of that which is known as the Humanic-Authority Relationship.

[2:40:6] In subservientist philosophy, the authority is the provider of the provider of the freedoms for the humanity that choose to exist under such an authority; the extent to which authorities provide freedom is elemental to the role of the authority for without this responsibility, authorities cannot exist as authorities.

[2:40:7] Subservientists persist that the Humanic-Authority Relationship is characteristic of all humans; to remain in service for, accountable to, and under the jurisdiction and auspices of an authority in whichever form such an authority may take whether this be in mind, in government, or in faith.

[2:40:8] We see examples of subservientism in many concepts and theories within Astronist Philosophy including the very foundations of humanity's relationship with The Cosmos in the Astronist Cosmology for humanity remains subservient to The Cosmos in all ways for it exists within it and depends upon it entirely.

[2:40:9] The dependency and the extent of the subservience of The Cosmos is a topic of particular interest for subservientists due there remains dispute as to the true level of dependence that The Cosmos has for The Universe and The Universe for The Divine.

[2:40:10] The real subordinate relationship between the six different existences within the Astronist Cosmology remains something that the Astronist Tradition has deliberately left open for the debate as part of a wider discussion about the nature of such existences.

The Astronist Contributions to Astrology

[2:41:1] In comparology, we touched upon the Astronist approach to astrology and the stance that Astronism takes on what astrology is, what it should be classified as, and the distinct difference between Astronism and astrology: typically concluding that the two share only a theme rather than anything more.

[2:41:2] It must first be made clear that Astronist Philosophy in its entirety does not accept astrology for the divinations its prescribers seem to have associated with it across the course of its history.

[2:41:3] The Astronist Tradition, however, intends to make its mark on astrology; to cosmify it and to further promote cosmocentricity which the theme of astrology is conveniently positioned to advance.

[2:41:4] The Astronist Tradition therefore establishes twelve new astrological symbols associated with each of the pre-Astronist western astrological symbols corresponding to each month of the year.

[2:41:5] These twelve new Astro-astrological symbols are assigned automatically to a person in addition to their traditional astrological symbol and are not in association with any particular constellations and are not used for purposes of divination, only for philosophical purposes.

[2:41:6] That which is appellated as The Astrological Hierarchy in the Astro-astrological tradition formulates a structure of authority and status for the different signs associated with each symbol according to their physical positioning.

[2:41:7] The Astro-astrological tradition introduces a new physical sign of cosmos which is to be associated with each of the twelve new symbols it has created so no matter what the pre-Astronist astrological sign is associated with physically, it always holds a cosmic version of itself no matter if it is a fire, earth, water, or air sign.

[2:41:8] The Astrological Hierarchy places the fire signs at the bottom of its hierarchy to represent the cores of worlds and the tremendous amounts of heat that they do generate.

[2:41:9] Secondly comes the sign of earth meaning land due to its encapsulation of the core and the heat below its surface and thirdly, the sign of water which does both rest upon the surface of The Earth as well as existing in the skies as clouds.

[2:41:10] Above this is the sign of air which floats to the highest possible reaches of the atmosphere of The Earth until it is reduced to a thinness that does not allow its own existence and finally, and most important for the Astro-astrological tradition, comes the newly introduced cosmos sign which exists at the top of hierarchy and stands as the encapsulator of all the other pre-Astronist signs of astrology.

[2:41:11] Now has come the time to introduce the twelve new Astro-astrological signs associated with each of the traditional Western astrological signs, as well as the cosmic entities to which each new sign of cosmos they are connected.

[2:41:12] The Astro-astrological tradition is always to be defined from the pre-Astronist astrological traditions, and is also to be known as Cosmic Astrology or Astronist Astrology.

[2:41:13] In the Astro-astrological tradition, that which is known as a xatra, or a xatral associate, refers to the cosmic entity to which each cosmic sign is cognated for in this context cognation is the process of connection between two or more abstract elements, particularly in the contextualisations of symbols.

[2:41:14] Each Astronist sign is associated with a xatra and it is the xatra that is the cosmic reflector of the sign itself.

[2:41:15] It is also important to note that in Astronist astrology, prefixes and suffixes are given a particular importance for each are unique and refer to a specific quality or representational concept that is notably not particularly in relation to the person of the sign, but instead the reflects the xatra to which their sign is associated; by these notions, we begin to witness some of the distinct differences between traditional Western astrology and the Astronist additions to the astrological system as a result of astrology's cosmification.

[2:41:16] Now we shall introduce each of the new cosmos signs of the Astro-astrological tradition according to their Western astrological equivalents.

[2:41:17] The cosmic sign for Aries (March 21 to April 19) is henceforthly known as the Epiodox, the xatra associated with which is a pulsar.

[2:41:18] The prefix of epio- relates to the characteristic of rapidity in whichever form it does take and in whichever context it is applied.

[2:41:19] The cosmic sign for Taurus (April 20 to May 20) is henceforthly known as the Ospartra, the xatra associated with which is a planet; both planets in particular and also those in general when considered collectively.

[2:41:20] The prefix of osp- refers to the instance of habitation as well as the quality of being habitable or being a habitator, particularly of a planet or some other celestial entity.

[2:41:21] The cosmic sign for Gemini (May 21 to June 20) is henceforthly known as the Piondia, the xatra associated to which is a comet.

[2:41:22] The prefix of pion- refers to the act of wandering, either of a person, or of some other object, and also refers to the quality of being a wanderer, particularly to suggest someone or something that is lost.

[2:41:23] The cosmic sign for Cancer (June 21 to July 22) is henceforth known as the Vendora, the xatra associated with which is a quasar.

[2:41:24] The prefix of ven- refers to that which is inordinate meaning that which is excessively large in extent and in the context of a person, usually refers to their creativity or their emotions.

[2:41:25] The cosmic sign for Leo (July 23 to August 22) is henceforth known as the Molatra, the xatra associated with which is a meteor.

[2:41:26] The prefix of mol- relates to the instance and characteristic of volatility in all its contexts and applications as a reflection of the qualities of meteors.

[2:41:27] The cosmic sign for Virgo (August 23 to September 22) is henceforth known as the Yanodia, the xatra associated with which is a galaxy.

[2:41:28] The prefix of yano- means order and relates to the instrument of orderity as well as the cosmical system and the general order that The Cosmos is structured upon and functions by and its xatral sign is a galaxy because galaxies are the greatest representatives of cosmical order.

[2:41:29] The cosmic sign for Libra (September 23 to October 22) is henceforth known as the Eliodora, the xatra for which will always be a nebula.

[2:41:30] The prefix of elio- means creation due to the central function of nebulae being the creation of stars and other celestial formations in The Cosmos; this does not mean to say that all Libras are creative, but instead pertains to the idea that they may be characteristic of some aspect of creation for example, being balanced as is the traditional pre-Astronist association with Libras, or of being patient, or wise.

[2:41:31] The cosmic sign for Scorpio (October 23 to Nov 21) is henceforth known as the Oblivutra, the xatra for which is a black hole, also known as an oblivion.

[2:41:32] The prefix of obliv- relates to that which devours or is devouring by its nature and although this may be initially negative in its connotations, philosophical interpretations of the meaning could change such connotations perhaps to mean all-encompassing, obsessive, determined, or steadfast in oneself and one's beliefs and actions.

[2:41:33] The cosmic sign for Sagittarius (November 22 to December 21) is henceforth known as the Ampidora, the xatra for which is a star either a generalised collection of stars, or a particular star to which a name or an association is ascribed.

[2:41:34] The prefix of ampi- relates to the quality of being dutiful just as stars are conscientious of their functionalities in the order of The Cosmos and its proper systemic operations.

[2:41:35] The cosmic sign for Capricorn (Dec 22 to Jan 19) is that which is henceforthly known as the Omnisophy which is always to be associated with the xatra of a stellar stream.

[2:41:36] Omnisophy is characterised by the uniqueness of its suffix of -sophy as distinct from other cosmic signs as the suffix holds greater primacy over the prefix and so, the suffix pertains to perceptivity which further relates to wisdom, knowledge, and insight.

[2:41:37] The cosmic sign for Aquarius (January 20 to February 18) is that which is henceforthly known as the Subbura, the xatra which for which is a moon, either The Moon itself, a generalisation or collectivity of moons, or another particular moon to which an appellation is applied.

[2:41:38] The prefix of subb- relates to the instance of someone or something being an acolyte; a follower or assistant to a leader.

[2:41:39] The cosmic sign for Pisces (February 19 to March 20) is that which is henceforthly known as the Preroment, the xatra for which will always be an asteroid.

[2:41:40] The prefix of prero- means freedom which pertains to the quality of an asteroid being free from chaosity unlike its two close associates of meteors and comets, as well as the travelling nature of asteroids.

[2:41:41] There are a range of suffixes associated with and used for the cosmic signs of the Astro-astrological tradition which are listed below with their associated qualities.

[2:41:41a] -dora (creativity)

[2:41:41b] -artra (obedience)

[2:41:41c] -atra (experience)

[2:41:41d] -dia (locus)

[2:41:41e] -utra (harmony)

[2:41:41f] -ura (tranquility)

[2:41:41g] -ment (purpose)

[2:41:41h] -dox (vocation)

[2:41:41i] -sophy (capacity)

[2:41:42] One of the greatest elements of the Astro-astrological tradition is its philosophical undertones and the Astronist Tradition encourages the philosophisation of the various different signs and their associative meanings.

[2:41:43] It is this philosophical nature and character that Astronist Astrology wishes to be known for and is encouraged to promote by the Astronist philosophical tradition and is also supported by the Tradition.

[2:41:44] It is particularly the combinations of the different prefixes and suffixes to form the appellations for the cosmic signs that are interesting as they the suffixes and prefixes are sometimes contradictory to one another, but other times their meanings exist in harmony to each other; this makes the way for the formation of Philosophical Astrology, as it shall be henceforth known.

The Codification of Astronism

[2:42:1] The process of the codification of The Philosophy of Astronism involves the entire process of interpreting The Grand Centrality, the extraction of all concepts and beliefs, and the subsequent organisation of such aspects of The Philosophy, especially done for its clarity as well as mass understanding.

[2:42:2] This process is considered to be of major importance, especially succeeding the original publication of The Grand Centrality for the codification of the book involves its arrangement according to a particular philosopher or tradition of philosophers within wider Astronist Philosophy, thus forming new traditions within the tradition of Astronist Philosophy.

[2:42:3] Essentially, the codification of Astronism can be described as its official interpretation by a group, an individual, or an organisation of philosophers, lay peoples, or another type of occupational title; without its codification, a philosophy will remain only abstract and not applicable to its surrounding environment.

[2:42:4] The first example of the codification of Astronist Philosophy is in fact intertwined into the writings of The Grand Centrality itself and is appellated as the Astronist Tradition for the Astronist Tradition interprets Astronist Philosophy in its own particular way.

[2:42:5] It is always important to make the distinction between these two terms of the Astronist Tradition and The Philosophy of Astronism itself; the former is based upon a coherent set of interpretations of the latter.

[2:42:6] For this reason, codifiers must be aware of their responsibility to separate the words of the Astronist Tradition from those of The Philosophy of Astronism itself when analysing The Grand Centrality; this is henceforth known as decodification, or to decodify, which involves the disentanglement of the Astronist Tradition from The Philosophy of Astronism.

[2:42:7] There exists a belief orientation that is herein introduced and that is associated with the codification of Astronism and this is known as codificism, or codificationism, followers of which are to be known as codificists and they hold strong to the the notion that only after the codification of Astronism has occurred will the superior version of Astronism emerge.

[2:42:8] We must note that this does not include the decodification of The Omnidoxy which is instead ascribed to by the belief orientation of decodificism, or decodificationism which holds that the process of decodification is superior to that of the codification, should precede the codification in all attempts, and that only after the decodification has fully occurred that one can conduct the codification to form the pure form of Astronism.

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[2:42:9] Philosophy is not truth, but is instead a means of achieving or realising truth for a time, until a greater truth is revealed and until an even greater truth is revealed after that; therefore, philosophy remains a chain of truths that each build upon the truth they succeed.

[2:42:10] Philosophers do not search for the truth instead they search for reality.

[2:42:11] Either I think too much, or the rest of the world doesn't think enough.

Naological Polity

[2:43:1] There exists a subdiscipline within the discipline of naology that is henceforth known as naological polity which involves the study and contemplation of the different methods of approaching the way in which Astronist philosophical buildings, known as sophariums, should be managed and organised.

[2:43:2] Naological polity is transitory by its nature as it is both a theoretical and a practical discipline for there exists a wealth of theory in relation to the different approaches to sopharium management, but this also concerns the way in which such approaches are to be practically implemented as part of wider naology.

[2:43:3] In this short discourse, we shall make introductions for ten polities that approach sopharium management which will in turn formulate the foundations of the subdiscipline of naological polity and shall inevitably inspire many other methods of polity in relation to sophariums and their organisation.

[2:43:4] The ten methods outlined herein within this discourse go by the appellation of The Ten Omnidoxical Polities, or may alternatively be known as The Ten Methods of Naology, the former of which is appellated as such due to their first mentionings within The Omnidoxy itself.

[2:43:5] The first of these ten approaches to naological polity is that which is henceforth known as jurisdictionism which refers to the governance of a sopharium according to and jurisdictionised over by The Institution of The Philosophy of Astronism.

[2:43:6] Here we come across the verb of jurisdictionise which we must shortly digress in order to explain for this refers to the apparatuses of The Institution to administer a sopharium entirely without any separation; essentially, to jurisdictionise is to practice the jurisdiction held by The Institution over a particular sopharium.

[2:43:7] Jurisdictionists believe that The Institution of The Philosophy of Astronism should hold jurisdiction over all sophariums by default upon their constructions and that The Institution should jurisdictionise in order to maintain the proper functionalities of the sopharium.

[2:43:8] Jurisdictionists are also characterised by their belief in the authority and the abilities of The Institution to be the superior and most effective and efficient administrators for a sopharium.

[2:43:9] Jurisdictionistic thought is applied in the context of The Institution as the organisation responsible for the proper management of sophariums and sees any other organisations or individuals as inferior administrators.

[2:43:10] For this reason, jurisdicists do not recognise and may not even enter sophariums that are not jurisdised by The Institution.

[2:43:11] The second of the ten approaches to naological polity is that which is henceforth known as presidencism, alternatively known as presidence polity, which notably encompasses the previous polity of jurisdicism, as it entails sopharium management and governance as presided over by an organisation.

[2:43:12] However, this organisation does not necessarily have to be The Institution of The Philosophy of Astronism, and it is in this specificity that we witness the divergence of jurisdicism from presidencism.

[2:43:13] Presidencism is more encapsulating by its nature as it is satisfied with the administration of a sopharium by any organisation as long as it is not an individual, and as long as the organisation is governed by a council.

[2:43:14] Presidencists are particularly concerned with the nature of governments becoming corrupted and so opts for a structure of independent, equal, and rotating councils without a leader holding final authority for the administration of sophariums in order to curtail any temptations for corruption to take place.

[2:43:15] It is in this notion that we find the particularity of presidencism as it will only accept organisations that follow this councilial structure to preside over the administration of a sopharium.

[2:43:16] Presidencists are also characterised by their advocacy for sophariums to be registered as charities rather than as businesses for the execution of the former is expected to reduce the probability of sophariums being corrupted or exploitative for the purposes of pursuing profit which many presidencists disagree with in principle either way for they see sophariums as places that should be devoid of the practices of profit-making.

[2:43:17] The third of the ten naological polities introduced in this discourse is that which is henceforth known as autarchism and involves sopharium governance wherein each sopharium provides itself with complete and is able to jurisdise over itself with the typical management structure consisting of a sophian to lead the sopharium and its administration.

[2:43:18] In opposition to both jurisdicism and even more so against presidencism, autarchists opt for the registration of sophariums as private businesses rather than charities as it is maintained that this is the only way to provide sophariums with proper management, and sees the charitisation of sophariums as neglecting sophariums as there will not be the sufficient funds, or the reliability of funds required for the successful running of such buildings.

[2:43:19] Autarchistic polity is also in opposition to autonomisationism and some autarchist sophariums adhered to sophianism which is a greater association with the interpretation of The Philosophy of Astronism by the sophian of the sopharium rather than with the Astronist Tradition's interpretation of The Philosophy.

[2:43:20] The fourth approach to naological polity is that which is henceforth known as autonomisationism which is obviously based upon the process and practice of autonomisation.

[2:43:21] Autonomisation involves the instance in which a sopharium is granted autonomy by The Institution of The Philosophy of Astronism to administer itself in whichever polity they desire with the typical polity chosen to be a form of autarchism known as autonomised autarchism; autarchism that is granted by The Institution.

[2:43:22] Autonomisationism is the polity associated with this and is similar to autarchism as aforementioned, but autonomisationists are characterised by seeing autarchists are inferior to them and not to be recognised as they have not gain the legitimacy that autonomised sophariums have.

[2:43:23] Autarchistic sophariums hold a polity that is self-granted rather than granted to them by the authority of The Institution and for this reason autonomisationists consider only their form of autonomy to be legitimised for they still do respect The Institution and its authority while autarchistic polities tend not to hold the same respect.

[2:43:24] That which is henceforth known as agglomerationism is the next of the polities to be addressed in this discourse and is characterised by the arrangement of sophariums being clustered together within a particular region henceforth known as a perimasy; perimasies are administrative districts for arranging sophariums within.

[2:43:25] Agglomerationists base their polity along the jurisdising of these sophariums within their perimasies; this jurisdiction is held by one of the sophariums within the perimasy on annual basis rotating year after year between different sophariums.

[2:43:26] This is an alternative to giving jurisdiction to an external organisation, a sophian, a national body, or to The Institution of The Philosophy of Astronism, however, The Institution may employ the agglomerationist polity in some regions and autonomises such sophariums in order to allow to gain autonomy from The Institution, but still to remain respectful of The Institution

[2:43:27] The next of the omnidoxical polities is that which is henceforth known as compartmentationism which entails sopharium governance in which all compartmented sophariums in a country are cooperatively governed, jurisdised, and communally responsible for each other's proper governance.

[2:43:28] This stands as another alternative to the jurisdiction of The Institution, an external organisation, or by a sopharian, as sophians may be alternatively known.

[2:43:29] Compartmentationist approaches to naological polity allow sophariums to jurisdiction over themselves and are distinct from agglomerationism by the fact that there isn't a rotating leader, but instead, there exists a councilary structure whereby each sopharium holds a vote to decide about subjects that affect the sophariums externally as a group, but also the operations internally of sophariums.

[2:43:30] The allowance of other sophariums to hold votes on what happens internally in other sophariums is promoted because of support for anti-corruption in sophariums and to ensure that each sopharium in the compartment is run efficiently and to the honour of The Philosophy of Astronism as well as in alignment with the principles of the Philosophical Spirit.

[2:43:31] It is important to note that not all sophariums within a compartment may choose to join the compartmentationist polity and will therefore run the sopharium in a different way and not hold a vote to decide what happens in other sophariums and for sophariums collectively.

[2:43:32] The most important part of compartmentationist approaches to polity is the cooperative aspect for each sopharial leadership must trust the responsibility and integrity of the other sopharial leaders which in turn leads to greater cohesion and supports communitarian values as well as advocating for transparency between sopharial leaders and the way in which they run the sopharium under their management.

[2:43:33] Compartmentationist is expected to be a popular naological polity for The Institution of The Philosophy of Astronism as it allows for the respect of The Institution and its global and ultimately authoritative and jurisdiction role, but also allows for sophariums to decide between themselves about their internal and collectively affairs within a particular compartment as part of a communitarian style approach to polity.

[2:43:34] Alternatively, that which is henceforth known as non-compartmentationism is characterised by an approach to sopharium governance wherein all non-compartmented sophariums are free to practice self-governance, but compartmented sophariums are not.

[2:43:35] Essentially, this means that only non-compartmented sophariums are able to practise compartmentationism while compartmented sophariums are not and must remain jurisdictioned over by The Institution of The Philosophy of Astronism.

[2:43:36] It is by this notion that we see a shift in the level of authority and jurisdiction by The Institution as it asserts itself to a greater extent over the compartmented sophariums while it leaves the non-compartmented sophariums to autonomy by officially autonomising them.

[2:43:37] The seventh of the ten omnidoxical approaches to naological polity is that which is henceforth known as omnidoxism which a form of sopharial governance according solely to the writings of The Omnidoxy without any organisational influence, especially not from The Institution or similar organisations.

[2:43:38] Such omnidoxist polities are characterised by their rejection of all Institutional interferences in sopharial administration, as well as any other organisations and insist that sophariums should be run only as charities and on the basis of volunteership rather than by any paid sopharians; this form of naological polity may also be known as omnidoxical polity.

[2:43:39] Confederationist polity, also known as confederalism, is the ninth and penultimate form of naological polity to be introduced and briefly addressed in this discourse and entails an administration of sophariums by an agreement between sophians to join their sophariums together in financial, jurisdictional, and philosophical union.

[2:43:40] As aforeinferred, this form of polity is only functional when the leaders of the sophariums in question share similar philosophical values and belief orientations, as well as similar ambitions to one another therefore confederalist polity is dependent upon the relations and similarities between sophians rather than by any other factors as other polities are.

[2:43:41] If relations between sophians are positive, their ambitions and orientations do alignment, and they sign an official Declaration of Confederation their sophariums will all be confederalised into collectivities known as sopharial confederations.

[2:43:42] These confederations will be headed by confederalional leaders with equal say, typically the sophians whom signed the Declaration of Confederation, or those whom were later added by amendment, and from that point on, no matter how many sophariums the sophians used to administer, they now hold equal decision making authority with their confederative partner(s), even if that partner contributed less sophariums than themselves.

[2:43:43] Confederalists are particularly opposed by the influence of The Institution as the purpose of sopharial confederations are to created encapsulated collectivities of sophariums wherein the sophians can hold egalitarian authority over a much larger group of sophariums; by this notion, we can see how some implementations of confederationist polity are more beneficial to some sophians than others.

[2:43:44] However, confederationist polity remains a powerful system for sophians to gain much greater authority in regions in which confederationist forms of polity are commonplace as they are able to band together with likeminded sophians to create their own greater influence, thus demonstrating one of the main benefits of confederalism in naological polity.

[2:43:45] Despite the general opposition to the influence of The Institution of The Philosophy of Astronism from the perspective of confederationist polity, there is expected to be a varied amount of orientations on the proper role of The Institution in naological polity amongst confederalists with some wanting to gain the legitimacy from The Institution and others wishing to distance themselves and their confederations as far away from The Institution as possible.

[2:43:46] The tenth and final form of naological polity is that which is henceforth known as observatorism and/or eidouranism which refers to an approach to sopharial governance in which The Institution of The Philosophy of Astronism holds only direct jurisdiction over the eidouraniums, grand observatories, and observatories in a compartment, or in an entire country.

[2:43:47] This form of polity purposefully leaves out planetariums due to their much greater abundance and typically leaves those to be administered by other forms of polity.

[2:43:48] Eidouranists believe that The Institution should only directly jurisdise over eidouraniums in a country while observatorists believe that The Institution should directly jurisdise over both eidouraniums, grand observatories, and observatories therefore the latter is more expansive than the former.

[2:43:49] This is expected to be a popular and realistic form of polity for The Institution of The Philosophy of Astronism as these types of sophariums considered to be the most costly to maintain and the most heavily visited therefore they should be prioritised to be jurisdised over by The Institution rather than the planetariums which are distinctly smaller and less popularly visited than their eidoural and observatorial cousins.

[2:43:50] This final naological polity is perhaps the polity wherein the least amount of jurisdiction held by The Institution, especially in its influence outside of the largest sophariums in a country, and the polities to be implemented to the planetariums in this situation are left open by this discourse therefore leading the way for the application of the other polities aforeintroduced or of new polities of course.

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[2:43:51] In relation to, yet distinct from, the subdiscipline of naological polity is a belief orientation that permeates to a wider breadth and this is known by three different optional appellations including sophism, sophianism, or sopharianism, however, sophism is primarily an alternative term for Astronism or Kosma in a wider Astronist terminological context.

[2:43:52] Sophists, sophianists, or sopharianists (depending on the term used) all hold the same belief and this rests in giving primacy to the interpretations of The Philosophy of Astronism held and expressed by a particular sophian/sopharian typically in opposition, or in order to undermine the interpretations of the Astronist Tradition.

[2:43:53] Sopharianism is considered to be departing from the Astronist Tradition to form a new tradition of The Philosophy of Astronism as based upon the interpretation of the individual.

[2:43:54] Sopharianism provides a greater extent of authority and primacy in philosophical affairs rather than strictly naological affairs, as is the generally accepted role for sophians therefore we see here how sopharianism shifts the fundamental responsibilities and jurisdictions of the sophian by widening his/her ability to interfere in philosophical concerns.

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[2:43:55] We now move on to that which shall be known as resonationism which encapsulates the principle that one who follows The Philosophy of Astronism will inevitably resonate with certain practices, beliefs, and traditions of thought rather than resonating with the entire philosophy itself which remains a rare choice of adherence.

[2:43:56] Resonationist belief advocates for the ability of Astronists to be within their rights, due Astronism remain a philosophy rather than a religion, to pick and choose the most resonatory aspects of The Philosophy and due to the nature of philosophy, this resonationist approach is not to be so quickly dismissed.

[2:43:57] Resonationism remains in alignment with the principles of the Philosophical Spirit, and also is expected to be popular amongst adherents who also follow a religion alongside The Philosophy itself.

[2:43:58] For these individuals, they will be able to formulate their own personal hybrid according to an interconnected and combined version of their religion and The Philosophy of Astronism; this is expected to be cherished by some, but met with abhorrence from others, especially those whom do not believe in the application of syncretism which is what resonationism fundamentally supports.

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[2:43:59] I can transverse the most complex of all questions with ease and confidence, yet sustaining the relationship with the girl of my dreams is the most arduous of tasks my mind to both handle and comprehend.

[2:43:60] The aim is of The Omnidoxy is to achieve a successful exercise of past traditions with modern notions.

Omnitericism

[2:44:1] An important designation for religious and philosophical traditions, as well as systems of thought in general, is their categorisation as either esoteric or exoteric, the former of which pertains to special knowledge and the latter pertains to general knowledge.

[2:44:2] This dichotomy of knowledge is present throughout all systems of thought and traditions and remains a complex dichotomy to apply for within a tradition, depending on the level in the hierarchy that they have achieved, their knowledge will streamline rather than scatter, thus their knowledge becomes specialised.

[2:44:3] Therefore, within a tradition or system of thought, there exists an intertwined set of elements that are both esoteric and exoteric.

[2:44:4] The Astronist Tradition maintains that the esoteric-exoteric dichotomy is rooted in religious traditions, cults, and secret societies due to their hierarchies premised on the accessibility and ability to understand higher levels of knowledge, however, where does this leave philosophy if the esoteric-exoteric dichotomy remains non-philosophical.

[2:44:5] Therefore, we address the form and categorisation of knowledge that the Astronist Tradition persists to be inherent to philosophy, especially Astronist Philosophy, and this shall henceforth be known as omnitericism.

[2:44:6] Omniteric knowledge is that which remains open and accessible to all people depending upon their own ambition and enthusiasm to discover.

[2:44:7] Omnitericism maintains that people are responsible for their own ambition to want to achieve knowledge, yet that such knowledge also holds the responsibility to remain obtainable to all, and so rejects both esoteric and exoteric forms of knowledge.

[2:44:8] As a result, The Philosophy of Astronism remains firmly omniteric in orientation for omniteric knowledge is considered to be more philosophical than the esoteric or exoteric forms as omnitericism leaves the attainment of knowledge to all as dependent on their enthusiasm to achieve it rather than their attainment of a position within a hierarchy, as is demonstrated in religious traditions such as the leader of a church often holding much greater knowledge than the adherents of the church.

[2:44:9] Therefore, as esoteric and exoteric knowledge split knowledge according to one's stature in a hierarchy, omniteric knowledge breaks this dichotomy by focusing on the attainment of knowledge according to ambition instead.

Philosophical Seeker Behaviour

[2:45:1] People in the context of philosophical marketing must and are considered with disparity from how they are considered in mainstream marketing, or non-philosophical marketing, and this is proven through the differences in nouns used to refer to different people in the context of philosophy.

[2:45:2] Just as the customer is centre of mainstream marketing, that which is known as the emptor, or the follower are central element that philosophical marketing wishes to achieve for these are people that have made the decision to align themselves with a philosophy, especially The Philosophy of Astronism.

[2:45:3] Emptors, or followers, are the driving force of philosophical marketing, and beyond, strike at the heart of the very existence of philosophies in a metaphilosophical and ontological sense for emptorship/followership is the metaphorical currency of growth and influence in the context of philosophies and is therefore the primary element of focus for the context of philosophical marketing.

[2:45:4] A similar but distinct term is converted from the mainstream marketing term of consumer and is to be henceforth known in a philosophical context as a seeker which is someone who enjoys the benefits of a philosophy yet continues to search for greater knowledge both within said philosophy and in others.

[2:45:5] Seekership can be considered the middleground between followership and avertership as seekers are the potential individuals for alignment to The Philosophy of Astronism while followers/emptors are already aligned to The Philosophy and averters are people opposed to The Philosophy.

[2:45:6] In the context of philosophical promulgation and seeker behaviour, philosophy is a hybrid of a product and a service which is to be known as a conject.

[2:45:7] A conject is a set of ideas that are promulgated that people have the choice to believe and enknowledge themselves about in exchange for their alignment to the philosophy to which the ideas belong.

[2:45:8] This can be considered a product in the sense that the ideas have been crafted for a particular purpose and to achieve a particular end means, but may also be considered a service in the sense that the philosophy is servicing its followers by providing them with such ideas, hence the hybridisation of the two to form a conject.

[2:45:9] The etymology of conject derives from the term conjecture to mean that which is not yet complete so as to pertain to the nature of philosophies as never being complete and always in motion of expansion and development.

[2:45:10] Therefore, this conjectural nature pertains to another distinction between religions and philosophies as the former expresses its completeness while the latter is predicated upon its incompleteness.

[2:45:11] This particular notion is encapsulated by the belief orientation that is henceforth known as conjecturalism and is one of the priority elements of distinction for a philosophy from religions for the Astronist Tradition to expound.

[2:45:12] Conjecturalism pertains to one of the most intrinsic characteristic differences between philosophies and religions and for this reason, it remains one of the most prominent aspects to remind ourselves of when we considered metaphilosophy and the relationship between religion and philosophy.

[2:45:13] For whatever a person does, there are always a set of different reasons for their conduct of such actions and choosing to align with a philosophy is not exemption from this and the following set of terms pertaining to different reasons have been created in order to define some of the possible different reasons for a person to align themselves to a philosophy.

[2:45:14] The first of these is to be known as prodemination which pertains to when a person aligns to a philosophy in order to meet and achieve their own need and wants and the second of these terms is to be known as settication which involves a person aligning to a philosophy in order to resolve a crisis in their life or in someone else's life by trying to help them by applying to philosophy to their lives.

[2:45:15] The third of these reasons is to be henceforth known as resposition which is to align to a philosophy in order to provide a sense of comfort and wellbeing either for someone else or for oneself, which is to be known as autoresposition.

[2:45:16] The fourth of the possible reasons addressed herein is to be known as heteration which involves aligning to a philosophy in order to provide benefits to those whom will be effected by the decision, such as a person's family, friends, colleagues, employers, or the wider society.

[2:45:17] The fifth reason for philosophical alignment is to please those around them and is to be known as chandisation meanwhile, and in a similar vein, the sixth of these reasons involves improving one's social standing which is to be henceforth known as varnition.

[2:45:18] The final of the reasons for one's alignment to a philosophy addressed herein is to enhance one's knowledge on a particular area that the philosophy deals with which is to be known as profication, but there are expected to be mainly more reasons for philosophical alignment which are to be introduced post-omnidoxically.

[2:45:19] There are also different types of philosophical alignments with variances in gravity, the two extremities of which are a fickle alignment and a solemn alignment, the

former of which relates to a philosophical alignment that is not taken seriously, or is expected to be easily changed after a short period of time while the latter is characterised by a much greater sense of seriousness and consequentiality for the aligned person, their identity, and how this will effect others around them for years to come.

[2:45:20] Of course, for The Philosophy of Astronism, it is always the intention to encourage solemn alignments, but there does exist an acknowledgement that there will always be those whom are less solemn in all aspects of their lives, not just specifically fickle with regards to their philosophical alignment.

[2:45:21] A person may interact with the philosophy to which they are aligned or another philosophy in many different ways, but that which is known as a philosophic decision involves the instance of when a person decides to take an action that effects their own philosophical alignment, or of those with whom the person holds an influence over.

[2:45:22] When a person holds an influence over another person in a philosophical context, this is to be known as decisional supremacy, examples of which include a person's child, or someone that they are responsible for either medically, or financially, and therefore the person's philosophical alignment may effect those over whom they hold decisional supremacy.

[2:45:23] Philosophic decisions are therefore centre to the purpose of promulgation which seeks to encourage such decisions to be made, of course in the favour of aligning to The Philosophy of Astronism with particular focus.

[2:45:24] In addition, a philosophic, or philosophical alignment is a form of philosophic decision and can be described as when a person publicly identifies as being part of a philosophical group that promotes a particular brand of philosophy, this is both secured through self-identification and through state censuses (the inclusion of philosophies on which The Institution intends to advocate for on a worldwide basis).

[2:45:25] But it is no shock to us to know that our decisions that we make impact ourselves and those around us and this is no different for a philosophical alignment and therefore, we herein introduce that which shall be known as an alignment impact.

[2:45:26] This is the idea that a change to our philosophical alignment will inevitably impact those around us including our family, friends, business partners, the environment itself, the philosophy we are aligned to, and the philosophies we are not aligned to, as well as the other followers of the philosophy to which we are aligned.

[2:45:27] Understanding the general capacity of an alignment impact allows us to realise the severity of the decision of a philosophical alignment because what we align to, or whether we align at all effects who, what, where, when, and how others are about to focus, including both people and philosophies themselves and the institutions that govern them,

hence demonstrating the notion that all philosophical alignments hold severity whether they are fickle or solemnly kept to.

[2:45:28] This all encompassed by that which is known as philosophical behaviour which is a central element to understanding not only seeker behaviour, but follower and averter behaviours which philosophical behaviour entirely encompasses.

[2:45:29] Philosophical behaviour refers to the activities that people undertake when making decisions regarding their philosophy and other philosophies, mainly including the actions of indagation, alignment, interaction, tiriton, and disalignment.

[2:45:30] The first of these actions, indagation, stands out due to its terminological uniqueness and its introduction herein and involves all the activities that lead up to a person aligning with or disaligning from a philosophy, including searching for information about the beliefs, concepts, denominations, schools of thought, and disciplines of study within the philosophy, how the philosophy approaches different topical issues, and involves the evaluation of those which are to be addressed as the known alternatives.

[2:45:31] Therefore, even from this brief definition of indagation, we understand its incredible impact on the processes involved with how a person is to align with or disalign from a philosophy, but also with regards to the idea of enknowledgement, which is a central element to The Philosophy of Astronism.

[2:45:32] In a previous insentensation, we introduced the term of known alternatives and to place a definition to this term we can understand it as the notion that all the possible alternatives of a philosophy, namely other philosophies, may not be known to a seeker so they must choose from these known alternatives and remember that other alternatives may present themselves in the future through greater levels of enknowledgement.

[2:45:33] This idea of known and unknown alternatives with relation to a philosophy is closely associated with the notion of a philosophy being more a product by its nature rather than a service as a philosophy can be considered a bundle of benefits which is the primary definition of a product.

[2:45:34] Whether this notion upstands for a promulgator is of debate, but it does remain important as whatever the promulgator categorises the philosophy as, whether it be a product, a service, the newly hybridised conject, this is expected to greatly impact their approach to the promulgation of the philosophy and therefore remains integral to promulgative success.

[2:45:35] As we have converted, or philosophised terms such as seeker, follower, and conject, and in the main philosophical marketing discourse previous to this, we introduced promulgation as the philosophised, or converted version of profit for the context of philosophies, we also now must address and convert the idea of payment so that it becomes philosophised.

[2:45:36] And so, a payment in terms of philosophy is to be herein known as a remission which refers to a person's valuable alignment or followership to a philosophy in exchange for the conjectural services and product provided by that philosophy as greater levels of followership are presumed to be the primary goal of every organised philosophy.

[2:45:37] People exchange the ideas gained from enknowledging themselves about a philosophy and align to that philosophy, and after which they attempt to practice that philosophy and enknowledge others whom show interest.

[2:45:38] There are three primary forms of remission identified herein with the first of these being aforementioned alignment/followership, which is underpinned by the also aforementioned Followership Growth Principle in which all organised philosophy are presumed to be predicated on the notion that a growth in followers or aligners is their primary goal to achieve year on year in a similar way to how businesses seek and exist to achieve greater levels of profit annually.

[2:45:39] The second of the forms of remission is that which shall be henceforth known as autopromulgation which has also be aforeinferred and involves when a person tells others of their alignment to a philosophy which subsequently causes others to eventually align to the philosophy as well through their ignited interest from the person they know.

[2:45:40] Autopromulgative instances remain the ideal scenarios for promulgators because they act as a snowballing effect which is essentially word of mouth dissemination of the philosophy which does not cost anything extra to The Institution in terms of financial resources, yet still, the philosophy is promulgated, and is expected to be so in an even more influential way than promulgative materials can achieve.

[2:45:41] However, the main issue for autopromulgation is exactly its snowballing effect which does not allow The Institution to control what is said or believed about The Philosophy which will inevitably lead to greater levels of philosophical distortion and although this is not against the Philosophical Spirit, it does make the job of The Institution as the chief promulgator more difficult in the sense that it may need to promulgate the fact that certain fabricated beliefs about Astronism are distortions that have arisen through autopromulgation that exists without authentication from The Institution which certainly demonstrates autopromulgative occurrences as a double-edged sword.

[2:45:42] The final form of remission is that which shall be known as contributory remission which entails the common characteristic of a philosopher, scholar, or academic providing a philosophy with new terms, concepts, and schools of thought which further develop the philosophy and keep its promulgation continuing, but such people aren't necessary required to be aligned with the philosophy.

[2:45:43] This is considered a form of remission because such people are still contributing to the tradition of the philosophy in subject which The Institution receives many benefits

from, but such people are also not required to be followers of the philosophy which defines this form of remission from the previous two which do generally require alignment, especially of the first form.

[2:45:44] We must accept that from the inception of Astronism, there will be those individuals, groups, and even governments that do not accept it as an existent philosophy in their countries and for this reason, we must now introduce that which shall be known as cryptophilosophy.

[2:45:45] A cryptophilosophy is a philosophy that is organised and practiced underground out of the sight of the government due to the government's prohibition or general dislike of the philosophy.

[2:45:46] A cryptophilosophy can also be described as a philosophy that is actively being chased by authorities to end its presence in their country and the philosophers and followers of which continue to be persecuted, thus they must adhere to the philosophy in secret.

[2:45:47] A closely related idea to cryptophilosophy is that which shall be known as cryptism which is encapsulated by the notion that those whom have experienced cryptophilosophy hold a deeper connection to their philosophical adherence than those whom haven't because such people associate greater levels of emotion, hardship, and suffering in their adherence to the philosophy, thus raising their attachment to it.

[2:45:48] Of course, this does not pertain to the encouragement of cryptophilosophies, but it does suggest one of the possible positive outcomes of the existence of cryptophilosophies, yet they fundamentally exist out of a necessity to reside within certain countries for those whom require them as this is their primary function which they should fulfil.

[2:45:49] Due to the fact that this discourse and its related discourses are definitional in writing style, we shall continue with the introduction of terms so as to formulate the subject of promulgation in its entirety.

[2:45:50] Therefore, that which is known as conjecting, as derived from the aforeintroduced term of conject involves the ways in which people use the ideas of a philosophy in their lives, whether through speech and action, and is subcategorised according to who, what, when, where, why, and how these actions or speeches are conducted.

[2:45:51] Here we see an extended meaning for conject itself as it is turned into a verb and related to the core of philosophical practice and belief themselves as speech and action are central to human interaction with the world and others around them and it is by this notion that we understand the importance of the word conject and its increasingly pervading nature as we delve deeper into the subject of promulgation.

[2:45:52] In a similar vein, to allotment, or for allotmentation to occur refers to when a philosophy is conjected in a way that was not intended by the philosopher that created it, or the institution that manages and hold proprietorship over it.

[2:45:53] Allomenting demonstrates a disconnection between how a philosophy is considered to be officially applied to people's lives and how it is actually applied in the context of reality; due to the freedom that followers of Astronism enjoy, allotmentation is expected to be a common occurrence .

[2:45:54] Like we have already affirmed, there exists many different ways in which a person can exercise their interaction with philosophy, particularly the philosophy to which they are aligned and one of these ways is to be known as philosophic disarticulation which is when a follower of a philosophy becomes disenchanted by that philosophy and therefore they do not regularly enknowledge themselves about it and they begin to forget its ideas and terms, or do not continue its practices often.

[2:45:55] Philosophic disarticulation is considered to be a gradual process that eventually leads to the final disalignment, but may continue on indefinitely, especially if the person is disenchanted from philosophy in general which is why philosophic disarticulation can be understood as a type of limbo between alignment and disalignment.

[2:45:56] There also is herein introduced that which is known as philosophic desertion which is another term for disalignment and involves a follower of a philosophy disaligning from that philosophy in an official capacity (which is how it is terminological defined from general disalignment), usually after a period of disarticulation, whether that period is long or short is down to the individual.

[2:45:57] Philosophic desertion is a form of disalignment because does go beyond general philosophic disalignment in the sense that it refers to when a person no longer registers themselves as aligned to that particular, especially during consensuses.

[2:45:58] A similar but also distinct term is that which is to become known as philosophic disaffiliation which refers to when a follower of a philosophy speaks publicly about their desertion and disalignment from a philosophy, especially by speaking of the reasons why they left, but is notably not as harsh or negative as philosophic aversion.

[2:45:59] Philosophic aversion goes beyond philosophic disaffiliation and entails when a previous follower of a philosophy is openly hostile to the philosophy specifically, or to wider philosophy in general because of the ideas and opinions that have formed in their mind about that philosophy or philosophy generally due to their own experiences, or the experiences of those they know.

[2:45:60] Philosophic aversion is also characterised by the encouragement of others to leave the philosophy as well as the discouragement of others to join and is therefore

demonstrative of a deeper dislike or even hatred for the philosophy that they have left and it is from this that the Astronist-originative term of averter is derived.

[2:45:61] Now that we have defined some of the most basic forms of philosophical interactions, we can begin to explore other ways in which people interact with their philosophy, as well as how the philosophy, and the institution that holds proprietorship over it can interact with their followers, seekers, philosophers and even their averters.

[2:45:62] For this reason, we come to the term to be known as follower centrality (follower-centrism), or seeker centrality (seeker-centrism) which refers to the notion that the followers or the seekers of a philosophy should be at the centre of everything the philosophy and its institution does and provides for the needs of such groups which is a principle that is considered to exist at the centre of all successful promulgative materials.

[2:45:63] Not quite oppositely, but certainly an alternative outlook that may be closely associated with this is that which shall be known as intraphilosophicalism which is designated as a belief orientation that entails the notion that the ideas of the philosophy itself should be at the centre of everything the philosophy does rather than the followers of the philosophy.

[2:45:64] Intraphilosophicalist approaches can be described as idea-centric because the ideas, or contents of the philosophy are considered to be the most elements rather than other surrounding elements, such as the physical manifestations of the philosophy, or the people that follow the philosophy.

[2:45:65] In addition to this approach, it is also important there we introduce here that which shall be henceforth known as Individual Astronism which can be described as a form of Astronism that is unique to each and every individual in accordance to how they interpret The Philosophy, and is a tactic typically employed to establish individuality in The Philosophy without compromising on a sense of unity.

[2:45:66] Therefore, Individual Astronism is considered to be something that is all-pervading throughout the entirety of Astronism and it is from this form of Astronism and its predications that the many post-omnidoxical philosophies, approaches, and traditions within Astronism are to be formed.

[2:45:67] It always remains important to emphasise the establishment of individuality in the context of Astronist Philosophy because this falls in alignment with the principles of the Philosophical Spirit and how each individual person is not only expected but provided with the freedom to take their own unique approach to The Philosophy.

[2:45:68] Equally so, it is by no mistake that we must also re-emphasise unity amongst the followers of Astronism both because of this shared freedom of individuality in philosophical approach, but also in the shared principles, ideas, beliefs, and practices that made The Philosophy of Astronism initially attractive to those whom now follow it.

[2:45:69] Therefore, the perfect balance between individuality and unity, both of which expound intrinsic principles of the Philosophical Spirit, is considered to be of an eminent degree of importance for these two elements formulate what it means to be Astronist in one's identity for a gradation of individuality is eternally permitted while also an equal gradation of unity is ignited due to our shared vision; this is to be known as the Individuality-Unity Concord.

[2:45:70] As we now move onto another topic, we come to that of propinquity which refers to the principle of seeking to establish long-term relationships with followers rather than focusing on the single instance of alignment, either can either be manifested as principles of concordance within the philosophy or via the policies, polity, and promulgative activities of The Institution that holds proprietorship over the philosophy.

[2:45:71] The associated belief orientation with the principle of propinquity is that which shall be known as propinquism which involves the notion that the establishment of a proximate and long-term relationship between a philosophy and its followers is a better way of retaining followers rather than focusing on the people's initial alignment.

[2:45:72] Therefore, propinquism can be described as a form of retentionist policy with regards to the positioning and promulgation of a philosophy as its central focus remains to retain followers through the establishment a relationship between the follower and his or her philosophy of alignment; propinquistic activities are herein vested as the responsibility of sophians and their employees and volunteers to conduct and maintain with individuals are part of the creation of a sopharial community.

[2:45:73] There are some methods of raising propinquity that are outlined herein, but many are expected to be founded during the practice and further development of propinquism and philosophical promulgation.

[2:45:74] However, one of the methods of propinquism that is appellated and introduced herein as the Path to Followership involves the initial set of steps involved in one's official assent to the status of being a follower or adherent of The Philosophy of Astronism, but this is not mandatory and remains an optional element of adherence, usually for the purpose of raising propinquity.

[2:45:75] Again, the development of a programme of a Path to Followership is herein given as a responsibility of sophians and so, there are expected to be countless different approaches to how Paths to Followership are to be constructed for sopharial communities and for the wider Astronist community whether this be physically or digitally conducted.

[2:45:76] Nevertheless, the Path to Followership can trace its origins to The Omnidoxy and specifically this sanitological discourse which further raises the importance and credibility of how the idea of a Path to Followership programme can be successfully implemented to achieve propinquism as inspired by and part of retentionism.

[2:45:77] Similar to this is the method of raising propinquity that is manifested as an alignment pack which is a series of information packs provided to new followers of The Philosophy of Astronism, especially those that have registered with a particular sopharium as these, because they are of a propinquitous nature are managed by sophians and their jurisdiction.

[2:45:78] Now that we have started to explore propinquism and have introduced a couple of potential methods to realise it, we must introduce its oppositism which is to be known as alignmentism which of course focuses on the alignment of followers to a philosophy rather than building a long-term relationship between the follower and their philosophy.

[2:45:79] Therefore, alignmentism is itself in alignment with promulgationist ideals rather than resembling retentionist policies about how a philosophy is to consider its followers and seekers.

[2:45:80] In order to more equally understand the divide between propinquism and alignmentism, we shall now list these differences so that all are able to understand the stark contrasts existent between the two.

[2:45:81] Propinquism is characteristic of the following:

[2:45:81a] Orientation towards follower retention.

[2:45:81b] Orientation on the benefits of a philosophy.

[2:45:81c] Longer timescales.

[2:45:81d] Higher emphasis on interaction between the philosophy and its adherents.

[2:45:81e] Higher commitment established between the philosophy and its followers.

[2:45:81f] Consistent contact and personal connection between the institution or sophian and the followers of the philosophy.

[2:45:82] Meanwhile, alignmentism is characteristic of the following:

[2:45:82a] Orientation towards focusing on the features of the philosophy.

[2:45:82b] Focus on the single alignment of a person to a philosophy.

[2:45:82c] Shorter timescales.

[2:45:82d] Little emphasis made on a personal relationship between a philosophy and its followers.

[2:45:82e] Limited commitment established between the philosophy and its followers.

[2:45:82f] Moderate contact between the institution/sophian and the newly aligned follower.

[2:45:82g] Little emphasis on interaction between the philosophy and its adherents.

[2:45:83] Whether a sophian takes the alignmentist or propinquist approach, which are really only derivations or remanifestations of promulgationism and retentionism respectively, the Astronist Tradition acknowledges the fact that both could be implemented successfully in relation to the management of a sopharial community and therefore purposefully does not herein state a preference for either as they both serve to achieve different goals.

[2:45:84] Now that we have addressed the many ways of interaction between followers, seekers, the institution, and the philosophy itself, it is important for us to continue our contemplations and consider the management of promulgative activities.

[2:45:85] With this notion in mind, we come to that which shall be known as promulgative planning which is the initial aspect of promulgation that is to be applied to all promulgative activities, either in brief or thorough depth.

[2:45:86] Essentially, promulgative planning can be described as the management of the philosophic portfolio to the best of its potentiality which involves strategic decision-making in order to achieve such potentiality.

[2:45:87] The ways in which promulgative planning may be manifested is through the development of new abstracts, an example of which is new concept development, launching new abstracts, and the management of the concept life cycle which are all elements that must be upheld in good promulgative planning practice.

[2:45:88] Also existent within the process of promulgative planning is the explanation of the philosophy's features and its benefits, the consideration of these by promulgators, and their subsequent promulgation in a series of different ways.

[2:45:89] But before we continue our discourse, we must address and define an important word that has appeared in its plural form known as abstracts which collectively referring to one or more of the following: concepts, schools, disciplines, movements, notions, approaches, methods, and theories which themselves collectively make up the contents of all philosophies and therefore the use of the term abstract(s) is of particular importance.

[2:45:90] Another term that has also been mentioned is the philosophic portfolio which refers to the range of terms, concepts, belief orientations, disciplines of study, and schools of thought existent within a philosophy that are unique to the philosophy and are thus of incredible promulgative, identitural, and even financial value.

[2:45:91] The philosophic portfolio is that which is managed as part of philosophical promulgation and is strategically governed by the institution that holds proprietorship over the philosophy in subject; it is herein argued that without a philosophic portfolio, an organised philosophy cannot exist for the portfolio is the organisation of the abstracts of a philosophy which remain simply as abstracts without their quantification and arrangement.

[2:45:92] As we now begin to delve deeper into promulgative management and aspects of seeker and follower behaviour, we come to the term that is to be known as philosophic selection which refers to the choice made to follow a philosophy when one is unable to align themselves to both available alternatives.

[2:45:93] Despite the fact that The Philosophy of Astronism upholds the notion that philosophies are not exclusive and followers of philosophies can follow a multitude of philosophies, as a defining aspect of a philosophy from a religion, this is not expected to be the case for non-Astronist philosophies and even some individuals are expected to feel as though they must pick one philosophy to align to.

[2:45:94] Therefore, the philosophic selection may either refer to one's self-imposed inability to align to a multitude of alternatives, a governmental inability, an inability caused by lack of knowledge, or an inability caused by the exclusivity of another philosophy that does not share the same principles to which Astronism is bound as it aligns itself with the Philosophical Spirit.

[2:45:95] However, the Astronist Tradition, in the context of promulgation theory, staunchly upholds that which shall be known as the philosophic competition principle which notionises that all philosophies are competing with all other philosophies for the seeker's attention and alignment.

[2:45:96] Working on this principled assumption, the use of limited resources (e.g. knowledge) in aiming to satisfy one's needs is the primary goal and purpose of an organised philosophy and the central signifier of the interaction between a philosophy, its seekers, and its followers which is ultimately a metaphilosophical notion.

[2:45:97] It is prudent to mention here that much of our contemplations and discussions about promulgation will inevitably express notions of a metaphilosophical nature, therefore the study and development of promulgative management and theory may be one of the central components to understanding what philosophy is in a world that is post-omnidoxical and post the founding and establishment of Astronism.

[2:45:98] This remains an important note to remember as it draws a relevant link between these two seemingly unrelated topics and in addition, it also allows us to understand the true breadth of the study of promulgation and its integrality in all areas of how a philosophy transcends its abstract self and enters the physical world.

[2:45:99] We must now address one of the interesting practices that may be conducted in this context which is to be known as abgeny, or abgenism.

[2:45:100] Essentially, to be abgenous is to tactically create a concept, typically enacted by an institution or a philosopher, that remains similar to one that was previously unique to another philosophy.

[2:45:101] This is done in order to superiorise over the rival philosophy by removing its unique features as part of its philosophic portfolio and it is this that we would describe an institution or a philosopher as being in a state of abgeneity as they are conducting abgeny / abgenism.

[2:45:102] However, the continuous enactment of this practice may begin to draw contentions from the morality aspects of the Philosophical Spirit which would consider consistent performance of this practice to be an abuse of the incredible power this practice holds in achieving the deuniquity, or the deuniquation of a philosophy.

[2:45:103] By our address of abgenism, we solemnly understand that there exists practices within promulgative theory that are able to create incredible real world consequences that are perhaps irreparable for the entity that such consequences are afflicted upon.

[2:45:104] In the context of seeker and follower behaviour, feelings are of central importance as they direct seekers and followers alike in all of their behavioural tendencies, but it is one particular feeling that comes to the forefront when we consider behavioural tendencies and this is dissatisfaction.

[2:45:105] Dissatisfaction is considered to be the initiator of all actions within philosophy as dissatisfaction remains at the heart of what motivates every individual to change their life towards their ideality.

[2:45:106] The task promulgator is to balance both ends of dissatisfaction, which does exist for us as a double-edged sword as there exists dissatisfaction towards the philosophy, but equally there exists dissatisfaction away from the philosophy.

[2:45:107] For a person to be dissatisfied in a philosophical context pertains to how they became disenchanted with their aligned philosophy which causes all motivations therein to change their philosophical alignment.

[2:45:108] Promulgators must therefore manage how they navigate dissatisfaction and how they are able to balance its two extremities, one of which exists in favour of the philosophy

and one of which does not and essentially, a promulgator's role is to attempt to reduce as many people from sliding towards the latter of these extremities as much as they possibly can.

[2:45:109] A promulgator will use that which is known as philosophic motivation as their primary tool to explore the different possible reasons of why a person may follow a philosophy, or why they may disalign from their philosophy which is expected to result in a multitude parameters.

[2:45:110] The primary two of which, however, are need and want and the first of these pertains to a perceived lack of something and the second of these pertains to a desire to possess something, both of which parameters are themselves measured along a scale of necessity, often with a true need holding high necessity depending on its nature and a want holding lower necessity due to its more peripheral nature.

[2:45:111] To underpin these abstract ideas together, we form the discipline of philosophical marketing whose primary purpose involves activating needs and directing wants, especially so towards The Philosophy of Astronism for our context and this activation of need and direction of want can be considered the essence of promulgation also and all of its theories, derivations, and methods that reside under its auspices.

[2:45:112] Now that we understand what philosophic motivation is, it is only prudent to consider the different types of motivations through defining the different reasons for philosophical adherence through those which are known as seekings.

[2:45:113] Seekings are collectively the particular reasons for which a person may seek a philosophy, and the first of these is adventure-seeking which involves a person wanting to achieve and ignite a sense of adventure in their lives which is marked by change, newness, progression, travelling (both in physicality and in mind), as well as enknowledge as a form of adventure.

[2:45:114] Experience-seeking is the next of the seekings and relates to a person wanting to experience philosophy in their lives, such as through their attendance at occurrological events, enacting cosmic devotion, visiting sophariums around the world, and engaging in philosophical debatations.

[2:45:115] Knowledge-seeking is another of the seekings and relates to a person's fundamental desire to want to enknowledge themselves in a philosophical way, to explore deeper questions than the consumer can provide, and ultimately achieve levels of knowledge that will allow them to come to their own logical conclusions about the questions that pose the greatest importance to them.

[2:45:116] Social-seeking, which may also be termed as disinhibition, refers to a type of seeking that involves a person wanting to achieve a greater sense of socialisation in their lives through their alignment to a philosophy which is bolstered through knowing they

will become part of the *astroso*, as well as a *sopharial* community, and is manifested through them meeting fellow followers, philosophers, *sophians*, and even philosophical and institutional leaders, employees, and volunteers.

[2:45:117] Boredom is considered to be the next seeking and is characterised by a sense of dissatisfaction and disjection with the state of one's current life due to the lack of change, newness, exploration, and enknowledgement that is involved with their everyday existence; importantly, boredom in this context is also associated with a lack of a sense of meaning for oneself.

[2:45:118] The next of the seekings is that which is to be known as consolation-seeking which entails a person's desire for comfort after a bereavement or some disappointment and it is towards philosophy that people look to resolve their troubles.

[2:45:119] Finally, that which is known as comfort-seeking refers to the desire for comfort generally so not just comfort for the purpose of resolving troubles after disappointment or bereavement as consolation-seeking addresses.

[2:45:120] Comfort-seeking may be comforting a broken heart after the collapse of a relationship, comforting a person whom has lost their money, their job, their house, or their possessions, or comforting a person whom has struggled through emotional times.

[2:45:121] It is important to note that each of these seekings is fundamentally interconnected to each other for they each form and feed from one another due to the overlap of needs and wants which pertains to the pervading nature of different seekings.

[2:45:122] As we continue to explore the interactions between seekers, followers, and philosophies, we must address that which is known as philosophical hedonism which refers to the act of following a philosophy for the purpose of achieving pleasure for oneself in some way e.g. for the reason of social acceptance, or to comfort oneself against one's fear.

[2:45:123] Philosophical hedonism is not universally applicable as it manifests itself different according to different situations and despite the fact that some would suggest that hedonistic reasons for philosophical alignment is wrong, the Astronist Tradition does not generally take this stance with regards to philosophical alignment, although the wider hedonistic worldview is less so accepted by the Astronist Tradition.

[2:45:124] The reason for the lax of the Astronist Tradition towards hedonistic reasons for philosophical alignment is due to the personal nature of philosophical alignment and so almost all forms of philosophical alignment could be considered hedonistic in their own way which cancels out the ability of the Tradition to be against philosophical hedonism.

[2:45:125] An alternative to philosophical hedonism, however, is philosophical utilitarianism which involves following a philosophy for the purpose of achieving some

means of practical result e.g. using the principles and practices of the philosophy to assist in the non-philosophical aspects of one's life.

[2:45:126] Whereas philosophical hedonists join a philosophy to fulfil their own personal, emotional, and possessional desires, philosophical utilitarians follow a philosophy for its practical applicability or to achieve success in practical circumstances.

[2:45:127] That which is known as new concept development holds an important place in promulgative theory, but also in wider Astronist Philosophy and in the responsibilities and activities of The Institution of The Philosophy of Astronism.

[2:45:128] New concept development, acronymised as NCD, involves an official process enacted by The Institution for the development, introduction, and promulgation of a new concept and involves the official incorporation of a concept into the philosophic portfolio of The Institution and the recognition of such a concept as part of The Philosophy of Astronism.

[2:45:129] New concept development continues to remain one of the prominentmost responsibilities of The Institution of The Philosophy of Astronism that it is herein vested with by omnidoxical authority.

[2:45:130] During a person's philosophical alignment, they address many other questions and goals in addition to the central goal of actually aligning to the philosophy itself.

[2:45:131] These other questions are known as subgoals which a person may or may not possibly address and includes the following:

[2:45:131a] Which denomination?

[2:45:131b] Which school of thought?

[2:45:131c] What belief orientations will one align with?

[2:45:131d] How will one practice?

[2:45:131e] Which discipline to study?

[2:45:131f] Where will one practice?

[2:45:131g] Which sopharium will one visit?

[2:45:131h] Which concepts will be focused on?

[2:45:131i] Will one contribute to the philosophy through NCD?

[2:45:131j] Who will one practice with? or will one practice alone?

[2:45:131k] Why is one aligning to a philosophy?

[2:45:131l] How will one align? publicly or privately?

[2:45:132] These questions formulate a person's approach to the philosophy of their alignment and can be said to make a person's philosophical alignment more well-rounded as they address aspects of a person's philosophical alignment beyond the act of the alignment itself.

[2:45:133] In the spirit of considering all aspects of philosophical alignment, especially those aspects that transcend the actual act of aligning, we come to address the idea that philosophical alignment is process rather than a single act and it is a process that takes many forms, lengths, natures, and can be speeded up, interrupted, or halted depending on the circumstances of the day.

[2:45:134] By this notion, it remains prudent to introduce that which shall be known as a consideration set which is a group of philosophies that the seeker believes will meet his or her needs and wants, and which are therefore seriously being considered for alignment to which demonstrates how philosophical alignment is a process of high involvement.

[2:45:135] As we have mentioned alignment interruption, we consider this in relation to three stages including the goal, the interruption, and the outcome; the first of these is the goal which pertains to the fact that a person wishes to align to a philosophy.

[2:45:136] The second of these is the interruption which pertains to the instance in which a person is distracted by other elements of their life and deprioritises their alignment to a philosophy so that they become temporarily non-seeking.

[2:45:137] Finally, we come to the outcome which pertains to the instance in which the distractions have passed, the person resumes the prioritisation of their philosophical alignment.

[2:45:138] This process of philosophical alignment dimensionalises the activity and shows that it is not just one act, but a set of acts that form the end alignment to the philosophy.

[2:45:139] We have mentioned the act of deprioritising and it is important to define this in the context of philosophical alignment and philosophical interactions in general and deprioritisation forms one of the three forms of priority.

[2:45:140] Deprioritisation is when one's philosophy is permanently not considered to be a priority in their life, typically not due to distractions (which relate more to reprioritisation), but because they hold a disenchantment or even a contempt for their philosophy or for philosophy in general.

[2:45:141] Prioritisation is when one's philosophy is given an important place in their life as measured by the extent to which they contemplate it, practice it, and speak about it to others.

[2:45:142] Finally, that which is known as reprioritisation involves when a person's philosophy was previously prioritised, but isn't any longer due to some distraction in their life that has taken the place of priority, but this is typically a temporary occurrence before one's philosophy is prioritised again, but it may equally lead to full deprioritisation.

[2:45:143] To further explore philosophical interactions as part of seeker and follower behaviour, we must address the different forms of risk that are associated with philosophical alignment as cumulatively negative stances on why a person may experience doubt or hesitation during their philosophical alignment, all forms which are listed as follows:

[2:45:144] Medical risk - fear of mental or physical damage to oneself in following the precepts of their philosophy.

[2:45:145] Financial risk - losing or wasting money on a philosophy that one believes will not help them to achieve their end goals.

[2:45:146] Functional risk - fear of when one aligns to a philosophy, that it will not fulfil their needs or meet their idealised understanding of what being a follower of that philosophy would be like.

[2:45:147] Isolatory risk - fear of being ostracised by friends, family, and wider society because of one's philosophical alignment.

[2:45:148] Existential risk - fear of being persecuted by the government, its partner institutions, or another group due to one's philosophical alignment.

[2:45:149] Psychosocial risk - fear of looking strange or foolish to others because of one's philosophical alignment.

[2:45:150] Each of these forms of risk ever-present wherein philosophical alignment and interaction are involved and it is the mitigation of these risks to ensure seekers and followers of themselves and their actions that is considered to be the most important role of promulgators, sophians, and fellow followers, all of whom are directed by The Institution.

[2:45:151] As we continue to contemplate the nature of philosophical alignment and the process of actions involved in this part of followership, it is important that we introduced that which shall be known as alignment heuristics which involves the establishment of rules for aligning to a philosophy in order to simplify and structure the process.

[2:45:152] Closely related constructs are those which are to be known as search heuristics and evaluative heuristics, the former of which is characterised by sopharium selection which involves tendencies of always go to a sopharium that one feels comfortable in visiting which may not always be the larger or most grand of sophariums available.

[2:45:153] Also involved as part of search heuristics is source credibility which involves finding out information about the philosophy from a trustworthy source that is non-bias which may therefore not always be sophians, philosophers, or fellow followers, but The Institution can always be trusted to provide neutral support as its intentions are to only welcome followers that true know and understand The Philosophy.

[2:45:154] As aforementioned, evaluative heuristics is the next construct and involves more elements to it, the first of which is to be known as mission criteria which involves examining what a philosophy's mission or end goal is and determine whether this fits with one's own end goal, or ideals for both oneself, humanity, and the wider world.

[2:45:155] The next element is to be known as topical resemblance which pertains to an examination of a philosophy's approach to topical issues and determines whether such approaches align with one's own personal views.

[2:45:156] Meanwhile, that which is to be known as conceptual affinity involves one's examination of the main concepts and ideas that a philosophy holds and expounds in order to determine whether these are of interest or alignment to oneself and one's own beliefs.

[2:45:157] A negative angle provides more weight or focus to the elements of a philosophy that do not align with one's own beliefs or ideas when making one's final decision to align rather than those that do align with one's own ideas and is the next element of evaluative heuristics.

[2:45:158] The second to last of the elements of evaluative heuristics is that which is known as minimal disaffinity which refers to the principle that if all other known philosophies hold divergences from one's own views, choose the philosophy that holds the least amount of disaffinities with one's own ideas and approaches.

[2:45:159] Finally, as we complete our introduction of evaluative heuristics, we address that which is to be known as the becoming criteria which upholds the principle that if a philosophy holds concepts and approaches to topical issues that do not align with one's own views, then look towards becoming a person that holds such concepts and approaches by changing for the philosophy.

[2:45:160] These different elements that make up evaluative heuristics are important to apply and study for promulgators as they provide us with insight into the minds of seekers, aligners, and followers and the different options they hold during the alignment

process which promulgators can use in the creation of promulgative materials by addressing one or more of these evaluative heuristic elements.

[2:45:161] Before we introduce another form of heuristics, we must quickly introduce the terms of metation and autometation, the former of which involves making a philosophy change so that it suitable applies to oneself while the latter of which involves oneself changing one's own ideas or behaviours for a philosophy.

[2:45:162] These are collectively known as metative thoughts and beliefs and are important contributor to the overall discussion of the relationship between philosophies and their followers and it is in these metative concepts that we are provided with the space to contemplate and discuss whether one feels that a philosophy should or should not change to suit oneself.

[2:45:163] As aforementioned, we shall now introduce that which is to be known as choice heuristics which involves a set of parameters that measure one's ability in choosing between the different alternative philosophies.

[2:45:164] The first of the elements of choice heuristics is superior functionality which is a parameter holding that the philosophy that provides the highest level of utility and affinity in one's life as well as the philosophy that assimilates to one's lifestyle the best is the philosophy that the person should align with.

[2:45:165] Secondly, we come to that which shall be known as the affection decision parameter which involves choosing a philosophy that one simply likes best due to the notion that the philosophy is perceived to hold the largest number of favourable aspects and therefore is a parameter that is directed by emotion and is perhaps quite easily distorted.

[2:45:166] The third element and parameter within choice heuristics is influential choice which involves choosing a philosophy that someone close to oneself chooses such as a member of one's family (familial influence), their friends (peer influence), or someone they hold considerable respect and trust for (admirer influence); familial, peer, and admirer influences are also designated as subparameters of influential choice.

[2:45:167] The fourth element and parameter of choice heuristics is the risk averse rule which involves one's choice to align with the philosophy that is perceived to hold the least amount of accumulated risks which are aforelisted in this discourse.

[2:45:168] Gnostic choice is the next element to address and it is this that involves aligning with a philosophy that one believes they hold greater knowledge about, especially knowledge that isn't known to others.

[2:45:169] Meanwhile, that which is to be known as the rule of patience involves the principle of only aligning with a philosophy after someone you know or someone you trust has aligned with the same philosophy and they provide a positive experience.

[2:45:170] Lastly, we come to the element and parameter of choice heuristics known as expert consultation which involves consulting a person that has scholarly knowledge about a philosophy in order to derive whether that philosophy is the best choice for one's alignment the expert usually being a philosopher themselves, a sophian, or an institutional staff member.

[2:45:171] We have demonstrated by the many forms of choice opportunities for individuals the dimensionality of philosophical alignment is further deepened and broadened which only further bolsters the notion that philosophical alignment certainly is a process rather than just a single act.

[2:45:172] Now that we have introduced many aspects of interaction that a person may have with a philosophy, whether they are aligned to it or not, we must now move on so as to introduce the aspects of seeker behaviour that are based around people's personality, during which we shall gain further metaphilosophical insight into the interactions between a philosophy and a person from the perspective of the individual's personality and characteristics.

[2:45:173] In this new section of the discourse, we must introduce that which is to be known as the integrated whole which refers to a personality as an entirety of connected and sometimes contradictory elements of an individual that promulgators have the task of trying to create materials to which such emotionally complex beings as us can relate to, at least one element of ourselves that is.

[2:45:174] A closely related term that is now to be introduced is autoattainment which refers to how a personality facilitates the attainment of the needs and goals of the self and the ability of one's personality to orient itself on meeting one's own needs.

[2:45:175] The conceptual notion residing within autoattainment holds an important note for promulgators to both contemplate and incorporate into their plans and strategies as with this notion, they are directed to put people's personality at the forefront of promulgative material making which is always a difficult task due to the individualistic and unique nature of personality.

[2:45:176] Not only are our personalities individual and unique, but they are also overt, even for the most introverted of us for our personality is expressed through our behaviour and introverts demonstrate their personality through their reserved and withdrawn behaviour in social settings.

[2:45:177] Consistency of personality is another aspect of the nature of personality that promulgators must remember as one's personality is a consistent element of themselves

that is slow-changing and is often only altered through the occurrence of major life changes so promulgators can rely upon personality as a consistent parameter for promulgative targeting and segmentation.

[2:45:178] In order to understand the applicability of people's personalities, we must study personality and its nature for philosophical purposes which draws upon four subtypes that can be considered different approaches of studying personality for the purposes of insight for a philosophy and particularly for its promulgators.

[2:45:179] The first of these is psychoanalytic that involves the study of the confrontation of life events that shape one's personality; the second is typology which refers to the study of personalities by grouping them into different classified types.

[2:45:180] The third of them is known as trait and factor theories which involves how individual traits of the personality are studied and involves the examination of these individual traits in the construction of the whole personality and finally, psychographics which involves the study of personality according to the measurement of behavioural tendencies in order to infer personality traits.

[2:45:181] There have been many different approaches to the identification and classification of personalities, many of which methods were developed in the previous century to the founding of Astronism and the writing of The Omnidoxy, therefore it is important that we note herein of our utility of pre-Astronist and non-Astronist originative theories and methods in order to study personalities.

[2:45:182] Another approach to understanding personalities is through the different personality dimensions which are essentially extremities of one another and including the following:

[2:45:182a] Extrovert and introvert

[2:45:182b] Sensing and intuitive

[2:45:182c] Thinking and feeling

[2:45:182d] Judging and perceptive

[2:45:183] Promulgators can use these different extremities of personality traits in order to orient their promulgative materials and messages so that they are more receptive for certain personality types.

[2:45:184] Those people that are described as innovators are those whom are first to align to a philosophy in a particular group, whether this group is their family, their set of friends, work colleagues, business partners, or some other group.

[2:45:185] Depending on the group, the innovator role may change because a person may borrow the idea from one group and introduce it into another group so that they achieve the role of the innovator in said group which is to be henceforth known as the practice of innovator borrowing.

[2:45:186] We can also categorise people and their personalities according to what they are driven by and we can use the three basic parameters of inner-directed, traditional, and outer-directed in order to formulate.

[2:45:187] Inner-direction refers to when people are driven by internal factors, such as their emotions while traditional direction refers to when driven by their past experiences and finally, outer-direction is when a person is driven by the opinions of others whom are also known as influencees.

[2:45:188] Now that we have applied some basic parameters for studying personalities, we began to apply pre-Astronist methods that are larger scope, the primary one of which that is used herein is the Primary Factors and Descriptors Method in Cattell's 16 Personality Factor Model (Adapted from Conn & Rieke, 1994).

[2:45:188a] Descriptors of low range

[2:45:188b] Primary factor

[2:45:188c] Descriptors of high range

[2:45:189] Each of the combinations of personality traits listed below are organised in relation to the parameter above and each of these combinations, each of which demonstrate extremities according to different aspects, topics, and circumstances, can be used by promulgators in order to create promulgative materials that can be directed towards particular personalities types, or certain aspects of the philosophy can be emphasised to suit people according to the personality that they have.

[2:45:190] However, we must remember the concept that is herein introduced as cryptopersonality which upholds the notion that personalities are aspects of a personality that initially hidden and are formed over time according to the perceptions that we hold of the person which are influenced by the person's actions, both in what they say and in what they do.

[2:45:191] Essentially, cryptopersonality postulates that a person's personality is not immediately identifiable like their race, gender, and nationality might be, but is instead something that is perceived and is formed over a long period, especially because we may never know what a person's personality truly consists of because people often do and say things that we do not expect to and these things often do not correspond to the constructed personality that we ascribe to that person; by understanding this notion, we

must now introduce the idea of the particularity of personality, or it may be known as perceptocentrism.

[2:45:192] Essentially, the particular of personality, or perceptocentrism, holds that there exists not universality when considering people's personalities because personality is essentially a construct of each individual's perception of another individual and so there may be unity in shared perceptions of a person, but it is unlikely that there will ever be a universality when it comes to considering a person's personality due to the plurality of perception.

[2:45:193] For something to be perceptocentric, it is based upon, or centred on perception and personality is one of the greatest examples of this, likely many other concepts are also perceptocentric in their natures like conceptuality as a whole is arguably perceptocentric.

[2:45:194] We can only draw upon what we know, what we see, and what we hear of a person to construct our perception of their personality which makes the trueness of personality something almost impossible to achieve an understanding of; a person would have to enter the mind of other person in order to understand what their true personality is.

[2:45:195] Now that we can return from that short digression, let us take a look at the many different factors and descriptors that we can use to attribute labels to different personalities and remember, the structure of these descriptors is based upon the aforementioned structure of the two extremities sandwiching the middleground by hyphens.

[2:45:195a] Impersonal, distant, cool, reserved, detached, formal, aloof - Warmth - Warm, outgoing, attentive to others, kindly, easy-going, participating, likes people

[2:45:195b] Concrete thinking, lower general mental capacity, less intelligent, unable to handle abstract problems - Reasoning - Abstract-thinking, more intelligent, bright, higher general mental capacity, fast learner

[2:45:195c] Reactive emotionally, changeable, affected by feelings, emotionally less stable, easily upset - Emotional Stability - Emotionally stable, adaptive, mature, faces reality calmly

[2:45:195d] Deferential, cooperative, avoids conflict, submissive, humble, obedient, easily led, docile, accommodating - Dominance - Dominant, forceful, assertive, aggressive, competitive, stubborn, bossy

[2:45:195e] Serious, restrained, prudent, taciturn, introspective, silent - Liveliness - Lively, animated, spontaneous, enthusiastic, happy go lucky, cheerful, expressive, impulsive

[2:45:195f] Expedient, nonconforming, disregards rules, self-indulgent - Rule-Consciousness - Rule-conscious, dutiful, conscientious, conforming, moralistic, staid, rule bound

[2:45:195g] Shy, threat-sensitive, timid, hesitant, intimidated - Social Boldness - Socially bold, venturesome, thick skinned, uninhibited

[2:45:195h] Utilitarian, objective, unsentimental, tough minded, self-reliant, no-nonsense, rough - Sensitivity - Sensitive, aesthetic, sentimental, tender minded, intuitive, refined

[2:45:195i] Trusting, unsuspecting, accepting, unconditional, easy - Vigilance - Vigilant, suspicious, skeptical, distrustful, oppositional

[2:45:195j] Grounded, practical, prosaic, solution oriented, steady, conventional - Abstractedness - Abstract, imaginative, absent minded, impractical, absorbed in ideas

[2:45:195k] Forthright, genuine, artless, open, guileless, naive, unpretentious, involved - Privatness - Private, discreet, non-disclosing, shrewd, polished, worldly, astute, diplomatic

[2:45:195l] Self-Assured, unworried, complacent, secure, free of guilt, confident, self-satisfied - Apprehension - Apprehensive, self doubting, worried, guilt prone, insecure, worrying, self blaming

[2:45:195m] Traditional, attached to familiar, conservative, respecting traditional ideas - Openness to Change - Open to change, experimental, liberal, analytical, critical, free thinking, flexibility

[2:45:195n] Group-oriented, affiliative, a joiner and follower dependent - Self-Reliance - Self-reliant, solitary, resourceful, individualistic, self-sufficient

[2:45:195o] Tolerates disorder, unexacting, flexible, undisciplined, lax, self-conflict, impulsive, careless of social rules, uncontrolled - Perfectionism - Perfectionistic, organised, compulsive, self-disciplined, socially precise, exacting will power, control, self-sentimental

[2:45:195p] Relaxed, placid, tranquil, torpid, patient, composed low drive - Tension - Tense, high energy, impatient, driven, frustrated, over wrought, time driven.

[2:45:196] From these various different characteristic descriptors, we are able to derive how personality can be a very useful parameter for promulgative activities and as a way of segmentation.

[2:45:197] There does of course exist differing approaches to associating personality as a form of segmentation as there exists different methods or viewpoints for almost all elements that we do discuss.

[2:45:198] In this context, however, we consider the propersonality approach which involves the concentration of philosophical marketing and advertising to attract specific personality types as this is considered to be the most effective way to reach people and their emotions.

[2:45:199] Oppositistically, the antipersonality approach refers to the deconcentration of philosophical marketing and advertising on attempting to attract specific personality types as these are not considered to be practical or realistic attributes to the development of marketing campaigns.

[2:45:200] Instead, they are considered to be too individualistic for mass advertising and therefore opts for other attributes of people to be focused on, such as people's ambitions, their psychographics, their relational ties with others, and their beliefs regarding topical issues as greater attributers of people's identities that can be practically incorporated into promulgative management and planning and subsequent promulgative materials.

[2:45:201] Much of seeker behaviour and promulgative theory is based around the categorisation and arrangement of concepts in order to more clearly understand what they mean and what they are saying to us.

[2:45:202] For this reason, we now approach the notion that there of course exists a multitude of forms of philosophy all and more of which have been referred to throughout The Omnidoxy, but herein and now it is important that we list and define these different forms for promulgative theory purposes.

[2:45:203] The first of the forms of philosophy is perhaps the newest of them all and that is virtual philosophy which is synonymous with the form of philosophy known as digital philosophy which both relate to the presence of philosophy in an online, computerised, and non-physical technological platform and environment, such as on websites, on social media networking sites, in digital archives, and in all other forms of digital platforming and this overall process may be known as philosophical computerisation, or sophocomputerisation.

[2:45:204] The next of the forms of philosophy is that which is to be known as practical philosophy which involves all forms of practicing a philosophy, which is especially prominent in the context of Astronist Philosophy, primarily by the practice of Cosmic Devotion, and this form of philosophy notably does not include debatement.

[2:45:205] The next of the forms of philosophy is manifested by The Grand Centrality and The Omnidoxy themselves as literary philosophy is the form and it remains the primary form of philosophy, despite all the new technological developments occurring in the era of The Omnidoxy's writing, the word remains still the primary form of our communication, hence the resounding importance of literary philosophy.

[2:45:206] Vocal philosophy is the second most important form of philosophy considered so by the Astronist Tradition and encapsulates all the instances in which philosophy and any of its constituent parts are spoken of instead of being expressed through the written word; the spoken word, also known as word of mouth, still remains the most powerful promulgation tool to master.

[2:45:207] An Astronist-origivative form of philosophy is that which shall be known as occurrological philosophy which pertains to all of the different events that individuals can attend that are conducted in the name of Astronist Philosophy; if one wishes to refer to philosophy in the form of non-Astronist events then they should refer to this as eventive philosophy instead of occurrological philosophy as the latter is specifically Astronist in character.

[2:45:208] The next of the forms of philosophy is debatory philosophy which refers to the manifestation of philosophy in the form of debates, especially so in the context of the Astronist philosophical tradition, and this form of philosophical can be considered a tridimensional hybrid of three other forms: practical philosophy, vocal philosophy, and occurrological philosophy.

[2:45:209] Next we have immersive philosophy which refers to instance in which a philosophy may immerse a person either physically, as manifested by the visitation of a sopharium, especially by entering a planetarium, or mentally, as manifested through personal inspirations, and other forms of higher experience that are granted by the Astronist Tradition to exist.

[2:45:210] The final form of philosophy to consider herein is that which shall be known as interactive philosophy which refers to instance in which the constituent elements of a philosophy are learnable through technological devices, such as through mobile applications; essentially, interactive philosophy refers to all instances in which a person is able to explore and learn about the philosophy for themselves through means of touching and listening to an externality of some sort.

[2:45:211] These different forms of philosophy help to form the basis of how we are to understand the scope of a promulgator and he or she is able to transverse across these different forms of philosophy in order to promulgate the philosophy in its entirety or a particular aspect of it in the most suitable way.

[2:45:212] Not only do these forms of philosophy serve a purpose for promulgators and promulgative theorists, but they also serve a purpose for post-Astronist metaphilosophers in their understanding of what philosophy, the transformations it can take, and the abilities it holds to morph into the different mediums of current availability which ultimately demonstrates the flexibility and overall potentiality of philosophy as a coniect.

[2:45:213] The self-concept is of course closely associated with the concept of the personality, but distinctly, the notion of the self-concept is of particular importance as a

philosophical institution must be aware of how different people considered and view themselves, their own roles in society, and their futures.

[2:45:214] One's alignment to a philosophy should suit the enhancement of their own self-concept; it should embrace and encapsulate how people view themselves, seek to enhance such this self-view, and lead its followers to make decisions that will better their lives.

[2:45:215] The extent to which the philosophy achieves this can be primarily measured through the extent of one's knowledge, openness to new ideas, physical health, mental wellbeing, financial stability, their ethicality, and their life achievements.

[2:45:216] For these reasons, we understand how the notion of the self-concept is integral to understanding how a philosophy assists a person in finding themselves and who they wish to be in the world and what they wish to contribute to the world and other people's lives; the right philosophy for each of us should tell us these things, or at least allow us to be aware of them, but whether we actual enact them is another consideration to hold.

[2:45:217] Therefore, The Philosophy of Astronism must draw upon aspects of self understanding in order to consider how its own place exists in the lives of individuals and how it is considered to accord everyday life, its applicability to everyday life as well as the extent to which it is wished to be savoured for its application to extraordinary elements of our lives rather than the everyday; the former of these is to be known as Common Astronism, while the latter is to be known as Momentous Astronism.

[2:45:218] In addition to the notion of the self-concept, we come to the conscious self which involves the actual, objective self that only oneself fully knows and understands and it is this type of self that a philosophy can only hope to be accepted into by the individual rather than a self that can be promulgated to and this is therefore dependent upon philosophical trust.

[2:45:219] Thirdly, there is that which is known as the hetero-self which refers to the self that others see and perceive based upon our own behaviour, appearance, and beliefs; this may be individually unique to each other person, or it may be collective if different people's perceptions of a person match.

[2:45:220] Meanwhile, there exists the term of self-image; this is the subjective self, as we see ourselves rather than how other's perceive us, but this is distinct from our conscious self as all aspects of our self may not be included in our self-image as our self-image is more idealised than that of our conscious self.

[2:45:221] Penultimately, we have the ideal self; this is the person we wish to be which is either rationally attainable or irrationally unattainable.

[2:45:222] This self is either constructed through the media we consume, especially influenced by our idols, or by those we interact with socially, those whom we see in

society or, and most importantly for promulgators, it may be influenced by the philosophy we ascribe ourselves to.

[2:45:223] Finally, we come to the type of self known as the looking-glass self which involves the way we think other people see ourselves which is often distorted from the reality of how people actually perceive us which may either uplift or deflate our own egos.

[2:45:224] One may now be wondering why these different selves have been introduced here and to satisfy such a ponder, we come to address the notion that if Astronism and its founding text and subsequent promulgators do not have at least a basic understanding and respect for the different existent selves, then how are we to address ontological questions?

[2:45:225] The answer is that we cannot answer those questions if we do not at least acknowledge the different existentialities of the self for one of the many alternative appellations of Astronism is to be known as the People's Philosophy and if this appellation is to be upheld and realised then we must have a strong idea of whom these people are, what makes them who they are as individuals, and how can Astronism contribute to their existences to enhance them; not only are these promulgative questions, but they are also metaphilosophical and ontological questions that The Omnidoxy herein acknowledges and attempts to address.

[2:45:226] It is time for us now to introduce some more Astronist-originate terms and to provide them with definitions; the first of these is that which shall be known as the philosophic maven which refers to a self-appointed expert about a particular philosophy; such people practice that which is to be known as mavenry which is largely considered to be false by the Astronist Tradition.

[2:45:227] Mavenry involves the practice of The Philosophy of Astronism in such a way that a person proclaims to know things about The Philosophy, or claims to practice The Philosophy in such a way that no other person is able to teach other than them; mavenry is characterised by self-proclamations of extra abilities to know or practice Astronism.

[2:45:228] In addition, mavens are considered by the Astronist Tradition to attempt to formulate their own quasi forms of The Philosophy through extra practices and beliefs that are not considered to be part of the mainstream or traditional version of The Philosophy and they usually train themselves to become very charismatic and persuading individuals in order to attract convinced followers.

[2:45:229] The Astronist Tradition expects the practice of mavenry to become widespread in certain regions while sparse and unheard of in others and it can herein be said that despite the fact that most mavens may be harmless, their practices and beliefs of The Philosophy of Astronism, depending on the extent of the disparity and bizarritiy of their proclamations from the traditional and mainstream, are not considered to be honest or credible by the standards of The Institution of The Philosophy of Astronism.

[2:45:230] Despite this, The Institution of The Philosophy of Astronism may accept and even sponsor certain mavens, also known as mavenists, depending on what they proclaim about their knowledge and abilities of belief and practice within Astronism.

[2:45:231] Moving on now we come to the term of self-monitoring which involves the practice of controlling one's own behaviour in the context of their philosophy, how they interact with their philosophy, and how they communicate with their fellow followers.

[2:45:232] Self-monitoring is an important practice in the upkeep of one's persona, self-image, and may be used in the construct of one's ideal-self and therefore remains a useful technique to adopt in a variety of different social circumstances.

[2:45:233] That which is another integrally important element to understanding seeker behaviour is to be known as philosophical brand perception which pertains to the principle that a promulgator's aim is to develop the most favourable perception of the philosophy through working with its strengths, whether these strengths lie in its direct benefits for followers, its betterment for others and wider society, or because of the affinity that one may feel for the concepts and ideas that the philosophy addresses.

[2:45:234] The management of the philosophical brand perception is the primary element of a promulgator's responsibility for they are tasked with how the different publics (seekers, followers, organisations, governments etc.) see and understand The Philosophy of Astronism and how it exists and how it is to be.

[2:45:235] Now we come to a group of branches of seeker and follower behaviour that are cobranches because they also exist as branches of naology and include sopharial atmospherics, sopharial proxemics, sopharial kinesics, and sopharial paralanguage.

[2:45:236] Sopharial atmospherics is the study of the factors that create the overall ambience in a philosophical environment, primarily inside a sopharium.

[2:45:237] Sopharial proxemics refers to the use of physical space inside a sopharium to convey a perceptual stimulus while sopharial kinesics involves the interpretation of non-verbal communications related to body movement and the use of these between sophians and sopharial volunteers with visitors.

[2:45:238] Sopharial paralanguage is the communication carried out in a manner other than through words in the context of a sopharium, an example of which is through the display of explanatory videos on screens.

[2:45:239] Another of the essential roles of the promulgator is to reduce risk for the seekers of a philosophy so that they are more likely to align to it; this is encapsulated by the notion that the purpose of learning about a philosophy is to reduce risk.

[2:45:240] The more one knows about the philosophy they are considering to align to the lower the level of risk there will be and therefore the seekers in subject will be more likely to align to it.

[2:45:241] This is why some individuals may resort to being influenced by those they know or those they trust, or by attending expert consultation in order to understand the risks and benefits of a philosophy.

[2:45:242] Knowledge of the features and benefits of competing philosophies is also key to establishing a sense of distinction and comparison between the two philosophies in subject which, depending on the nature of the features and benefits of other philosophies and how they are promulgated, will lead seekers to make the right decision for them as to which philosophy they choose to align to.

[2:45:243] Perception of the value of the philosophy is always under consideration for any seeker and the value of the philosophy that they perceive is in regular fluctuation as they learn more about the philosophy.

[2:45:244] In order to formally define this, that which is known as philosophical value which involves an accumulation of abstract beliefs and perceptions attached to a particular philosophy that demonstrate its own worth and which formulates the extent to which its followers, philosophers, or non-followers attribute positive elements.

[2:45:245] We can identify herein that there are many different sources of information for promulgators, some of which are entirely controllable and some of which are not.

[2:45:246] Some of the prominent sources that can be described as promulgator-controlled are sophians, sopharial and Institutional volunteers, Institutional staff, paid endorsers and to a certain extent, the followers of The Philosophy.

[2:45:247] The extent to which promulgators can control followers of The Philosophy as a source of information is dependent upon the extent to which the promulgator has faith in the followers of The Philosophy to speak positively about it as well as the extent to which such followers understand The Philosophy as it is exactly promulgated and taught.

[2:45:248] Meanwhile, impersonal sources that are controlled by promulgators include the philosophy itself and all its contents, point-of-philosophy materials and interactions, advertising and other promulgative materials, catalogues, archives, websites and other digital media, as well as dictionaries and other forms of written text published after the inspection of The Institution of The Philosophy of Astronism or published by The Institution itself.

[2:45:249] Philosophical value is one part of that which is to be known as the philosophical attitude which is formed by all the different factors involved with seeker and follower behaviour and therefore each philosophical attitude is unique, but there are commonalities

to the formation of philosophical attitudes which greatly impact upon the way in which a person interacts with the philosophy to which they are aligned.

[2:45:250] The process of the formation of a philosophical attitude is divided into three different elements including antecedents, processing, and consequences, but it also important to note that before we introduce the subelements within these three that we note that philosophical attitudes are fluid and flexible and that they are bound to change over the course of a person's life demonstrated by highs and lows.

[2:45:251] Firstly, we come to the subelements grouped within the wider element appellated as the antecedents which involves a philosophical attitude beginning with a need or want whether utilitarian or expressive.

[2:45:252] The next step of the formation of a philosophical attitude is initiated by the motivation to process information about the philosophy in subject and there are two existent external elements effect this process which include one's ability to process philosophical information and one's opportunity to process philosophical information.

[2:45:253] The final subelement of the antecedent element refers to the extent of a person's exposure to advertisement and promulgative material stimulus which also effects their motivation for processing information about the philosophy in subject.

[2:45:254] The second of three elements of philosophical attitude formation is that known as processing which involves the extent of a person's concentration span to perceive and interpret philosophical information which is more likely fairly in-depth information that does require extensive focus in order to fully or even partially understand.

[2:45:255] There are only two subelements within processing and now we come to the second of these which involves one's capacity to both intake and understand the information that has been presented or promulgated them so as to apply such information to themselves; to achieve the cognition of information involves making such information mean something to oneself rather than it just simply existing.

[2:45:256] The final element of the formation of a philosophical attitude is appellated as the consequences which collates five different subelements or responses including cognitional responses, emotional responses, familial/peer responses, governmental responses, and institutional responses.

[2:45:257] These five different responses in turn effect other abstracts such as philosophical value, philosophical perception, philosophical loyalty, philosophical belief, and philosophical understanding which demonstrates interconnected and dependence of these different abstracts upon one another.

[2:45:258] These also have a meaningful and lasting effect on physical actions such as philosophical alignment, philosophical retention, philosophical practice, and one's motivation for greater levels of enknowledgement.

[2:45:259] Therefore, without the formation of a philosophical attitude, it is difficult to pinpoint how a person's responses and their subsequent actions and mentalities will be able to consider a philosophy, hence the integrality of a philosophical attitude for each individual due to its role as the glue between these different abstract and physical elements.

[2:45:260] That which is to be henceforth known as value importance refers to the level of satisfaction the follower of a philosophy gains from the achievement of a particular value that they had previously felt unfulfilled in; the achievement of such values is therefore central to the achievement of a positive philosophical attitude and perception for the philosophy.

[2:45:261] Also, that which is to be known as perceived instrumentality refers to the degree to which an action of philosophy, or a philosophy itself is thought to be useful in a practical way which is considered to be a determiner of how a person perceives the applicability of a philosophy to their everyday lives which will in turn impact their overall philosophical attitude and perception.

[2:45:262] To consider the functionality of a philosophy in the manner of its applicability to the practical elements of a person's life only does remove some of the essence of the philosophy itself as philosophy is, by its core nature, not entirely made just for practical applicability and certainly, the nature of philosophical contemplation and debate is not everyday practical, but instead extraordinarily romantic and idealistic.

[2:45:263] Taking a purely practical perception of a philosophy can provide seekers and followers with considerable benefits that others may not receive, but it also takes away the contemplative, romantic, and somewhat mystical nature of philosophy, especially The Philosophy of Astronism.

[2:45:264] Returning to philosophical attitude and its dimensions, we must consider the different functionalities of the philosophical attitude in order to formulate an idea of how the different functions of an attitude can be applied to receive certain results.

[2:45:265] The first of these is the instrumental function of a philosophical attitude which involves how the individual can use the attitude to obtain satisfaction from the philosophy which is to also be known as the Obtainment Principle.

[2:45:266] The Obtainment Principle involves the notion that a philosophy exists to be used and for information to be obtained from it, applied to the world, contemplated, debated, criticised, reapplied, and then perhaps even rewritten; the Obtain Principle is useful

because it provides a clear and realistic functionality of a philosophy and it can and mostly will be interacted with by its followers and seekers, as well as philosophers and critics.

[2:45:267] To shortly digress, we often make the distinction between a “professional” philosopher that follows Astronism and a “professional” philosopher that does not and the differences between them, but in order to provide more clarity for whenever this point is mentioned, it is important that we introduce two new terms.

[2:45:268] The first of which is an astronier which is an academic or “professional” philosopher whom is aligned to The Philosophy of Astronism and the second of which is a nomener which refers to an academic or “professional” philosopher whom is not aligned to The Philosophy of Astronism.

[2:45:269] The introduction of these two new terms should clarify our address of them and create more concise insentations when we write of them because despite the shared “profession” of an astronier and nomener, their approaches, contemplations, discussions, and criticisms of The Philosophy of Astronism are expected to diverge from one another greatly.

[2:45:270] Next of the functions of attitude is the ego-defensive function which protects against internal conflicts and external dangers in the context of a philosophy in this case which could pertain to emotional conflicts for internal and persecution for the external dangers.

[2:45:271] Another of the functions of philosophical attitude is the value-expressive function which is the opposite of ego-defensive function and involves the drive for self-expression and therefore considers one’s philosophical attitude as an expression of themselves in the current and like each of us, we change throughout our lives and our philosophical attitudes change with us.

[2:45:272] The penultimate function of philosophical attitude is to be known as the knowledge function which involves the drive to seek clarity and order in relation to one’s philosophy through the establishment of one’s philosophical attitude which they use to interpret and decipher the philosophy as a prominence of its multifaceted nature.

[2:45:273] Finally, we come to the function of attitude towards promulgative materials and one’s attitude towards the actual philosophy itself as a partiality or as a whole; despite the fact that these are paired together, they hold differences in their manifestations.

[2:45:274] The disparity between a promulgative material and the philosophy itself is a constant risk factor for promulgators as they are tasked with constantly trying to close the gap between these two elements in order to try and proximate the two together.

[2:45:275] The principle that promulgative materials should always reflect the actuality of the philosophy must always be upheld by promulgators in order to avoid distortion of

what the philosophy is, however, in practical circumstances, this is expected to not always be achieved.

[2:45:276] For this reason, a person may receive a promulgative material and understand the wording of such a material in the way that a promulgator may not have intended which is to be known as an interpretative distortion, and as a consequences of this, the receiver relates this interpretation to the entirety of Astronism thus resulting in that which is known as a distorted conclusion.

[2:45:277] Before we address the changes in one's philosophical attitude, we must introduce three more categories of designation for identify attitudes, the first of which is to be known as a general attitude which refers to a liking for philosophy in general.

[2:45:278] Then, we have a specific attitude which refers to a liking for a particular philosophy (e.g. Astronism) and lastly, we have a hyperspecific attitude which refers to a liking for a particular component of a philosophy such as a belief orientation, a school of thought, a discipline of study, or a concept.

[2:45:279] Again, with the introduction of these different forms of a philosophical attitude, we understand that there exists a distinct tridimensionality here that remains unavoidable to notice.

[2:45:280] We have mentioned repeated that philosophical attitudes change according to different circumstances and now we shall address the four instances in which a philosophical attitude may change.

[2:45:281] The first of these instances is the addition a new salient belief as is encapsulated by the institutional process of new concept development which is considered the primary way in which one's philosophical attitude may change, especially when the new concept addresses a topical issues.

[2:45:282] The next instance refers to the change in strength of a salient belief which focuses on how a person holds affinity to a philosophy rather than the ways that they hold a disaffinity to the philosophy.

[2:45:283] Changing the evaluation of an existing belief is another instance of philosophical attitude and involves the explanation and justification of why the philosophy holds certain beliefs that may be dissimilar to those of the individual in question in order to convince the person of why the philosophy holds such beliefs so as to persuade them to accept the stance taken by the philosophy.

[2:45:284] Finally, make an existing belief more salient is essential to the change in philosophical attitude as this involves the promotion a particular concept within a philosophy in order to create greater awareness and discussion of it, especially of a

concept that was previously not considered to be important, or that had not be widely known due to lack of promulgation.

[2:45:285] This process of churning different concepts and prominising them during different periods is a really important practice for promulgators to follow as it creates diversity of enknowledgement and it also allows different concepts to come to the forefront of public knowledge; this entire process is to be henceforth known as prominisation in the context of promulgative theory.

[2:45:286] An attitude compromise refers to the instance in which a person changes their belief in order to suit those of the philosophy that they are aligning themselves to; this is an act that is considered to be integral to a person's real-world alignment to a philosophy as Astronism remains so vast that a person's complete assimilation to it entirely is not considered to be a common occurrence.

[2:45:287] Now that we have considered seeker behaviour and promulgation with regards to individuals, it is important that we now look toward seeker behaviour in collectivities and apply this to promulgative theory.

[2:45:288] One aspect of this is to be known as subcultural promulgation which, in promulgative theory, refers to the advertisement of a philosophy directly towards a subcultural group through the use of ideas, depictions, or targeting practices.

[2:45:289] There exists a few different forms of subculture that promulgators need to be aware of and are listed as follows:

[2:45:289a] Geographic (the distribution of people across different regions)

[2:45:289b] Age (the distribution of populations according to their age in different regions)

[2:45:289c] Ethnic (awareness of attitudes towards ethnic groups according to the norms in different countries)

[2:45:289d] Gender (awareness of attitudes towards gender in different cultures)

[2:45:289e] Sexuality (awareness of attitudes towards sexuality in different cultures)

[2:45:289f] Virtual (the creation of forums, digital societies, and the use of social networks)

[2:45:289g] Interest identities (goths, punks, and other groups)

[2:45:289h] Class (awareness of class systems across different cultures)

[2:45:290] An understanding of how these different subcultures are related to changes in promulgative strategies and materials is integral for the success of different promulgators, hence the reason for the prominence they are provided with in this part of the discourse.

[2:45:291] In the context of a philosophy, that which is termed as normative compliance involves the disagreement between the followers of a philosophy and the philosophy itself, as ignited by the differences in beliefs and approaches to certain topics, however, such followers continue to follow the philosophy even if they may not entirely agree with all of its beliefs.

[2:45:292] As has been aforeinferred, the extent of the occurrence of normative compliance is expected to be widespread due to the understanding that individuals, because they are unique by their natures, will not and should not assimilate their ideas and beliefs to The Philosophy.

[2:45:293] Another important element to contribute to our discussion is that which is known as the trickle-down theory which, in the context of philosophy, states the notion that the wealthy and educated will align to a philosophy first before those with less wealth or less education, whom will follow on afterwards in imitation.

[2:45:294] According to the Astronist Tradition, this will only occur if the promulgators, by the acceptance of The Institution of The Philosophy of Astronism, target wealthier people to promulgate the philosophy to; rather than existing as a reality, the Astronist Tradition considers the trickle-down theory to be a potential technique for promulgators to apply in their activities.

[2:45:295] Whether the trickle-down theory will actually occur is dependent upon that which is known as homophilany; homophilous interactions involve speaking to people whom are in the same subculture or social standing in society about The Philosophy of Astronism, or philosophy in general.

[2:45:296] Homophilous interactions will inevitably disseminate the ideas of Astronism to an entire group through word of mouth, but depending on the class and wealth of such groups, the trickle-down theory may be defied and the bottom-up theory may reign supreme with this alternate theory stating that the lower classes and poorest in society will adopt the philosophy before the richest and elite upper classes whom will adopt it later on; this is what happened for many of the worlds religious systems, but it is not the role of The Omnidoxy to foretell the future for Astronism and how it will disseminate itself.

[2:45:297] That which is to be known as philosophic autoenhancement, or just autoenhancement refers to the expression of one's knowledge about their philosophy, or philosophy in general, in order to make themselves feel and look superior to others.

[2:45:298] In the same vein as these subjects is a branch of promulgation that focuses on the different forms and ideas regarding the word of mouth dissemination of The Philosophy of Astronism.

[2:45:299] The first form of this is manifested by the creation of advisory roles between sophians or philosophers to followers or seekers which will allow both of these audiences feel a personal connection to their philosophy which encourages followers and seekers to discuss Astronism and feel comfortable in doing so.

[2:45:300] The next of the forms of word of mouth promulgation is encapsulated by the encouragement of the audience to think about a question, encourage them to discuss this with others, and provide them with two known options to answer the question.

[2:45:301] The prime example of the application of this would be when an advert asks its audience to ponder the question of whether they believe in intelligent life on others planets, known as the belief in sentientism in an Astronist philosophical context.

[2:45:302] This type of advert or promulgative material encourages people to discuss this with others, and at the end, the advert infers two options for answering the question; either the person does believe (Astronist) or the person does not (non-Astronist or unAstronist) which also makes deciphering Astronist identity much more efficient as this type of advert allows people to understand if they hold Astronist views on particular topical issues or not.

[2:45:303] The next aspect of word of mouth promulgation is negativity diffusion which involves on the technique of promulgators which focuses on the positive aspects of a philosophy, usually by the employment of idealism; this form of word of mouth promulgation is considered to be important in the initiation of positive philosophical discussion rather than hateful, offensive, or negative argument.

[2:45:304] The second to last form of word of mouth promulgation to be introduced herein is the use of shock tactics to ignite discussion and although this is considered to be something reserved for official promulgators only, this is also expected to be something that is practiced by individuals as well.

[2:45:305] Finally, we come to the encouragement of satisfied followers to show their friends the philosophy and ignite discussions and talks about the philosophy which is considered to be the single-most powerful and pure form of philosophical dissemination that no organised form of promulgation is ever considered to be able to match, but the role of promulgation is to ignite this for followers to engage in.

[2:45:306] One element of seeker and follower behaviour that has not yet been addressed is that of children and how children are considered to behaviour in relation to philosophy, the central aspect to which is paedalignment which involves the alignment of a child to a philosophy, usually through the influence of their parents, other relatives, or friends.

[2:45:307] Meanwhile, that which is to be known as paedopromulgation refers to the instance in which a child convinces their parent(s), their friends, or someone else to follow, or at least take notice of a philosophy, either intentionally or unintentionally on the part of the child.

[2:45:308] In order to further explore the nature of paedopromulgation, we herein introduce the different methods of paedopromulgative activity, the first of which is pressure tactics during which the child makes demands about the philosophy to convince parents, friends, and others of some notion.

[2:45:309] Additionally, there is that which is known as upward appeal and involves the instance of when the child seeks to persuade through mentioning the approval of a trustworthy member of the family or society, such as their teacher, their grandparent etc.

[2:45:310] Another form of paedopromulgation is exchange tactics which involves when the child makes an implicit or explicit promise to provide some sort of service in exchange for following a philosophy.

[2:45:311] Ingratiating tactics refers to when the child seeks to get the person in a good mood or think favourably of him or her before asking the person to comply with their request for alignment.

[2:45:312] Meanwhile, that which is known as rational persuasion involves how the child uses logical arguments or factual evidence in order to persuade their parents, friends, or another person of a philosophically related notion.

[2:45:313] That which is considered to be the most powerful form of paedopromulgation is known as inspirational appeals which can be defined as when a child makes an emotional appeal or proposal that arouses enthusiasm by appealing to the other person's interests or values and linking those with the philosophy in question; this is considered to be something only achievable for older children due to the greater level of complexity involved.

[2:45:314] Finally, we come to consultation tactics as the last form of paedopromulgation to be introduced herein which refers to the instance in which the child seeks the person's involvement in making the decision to follow the philosophy rather than making a proposal or demand.

[2:45:315] That which is to be known as the familial promulgative tactic involves the depiction of families in promulgative campaigns, advertisements, and materials in order to create a universality of familial love and to link this to the values of the philosophy being promulgated, especially in relationship to the role of the family in the context of The Philosophy of Astronism.

[2:45:316] This form of promulgation is part of specific word of mouth promulgation, but it can be considered a technique or approach to the creation of promulgative materials with the main intention of taking this approach being to achieve that which is to be known as familial alignment which involves the instance in which an entire family or household align to a philosophy.

[2:45:317] As we have come to the contemplation of the nature of the family in a promulgative context, it is prudential for us to introduce the different roles in family decision making applied to philosophical alignment.

[2:45:318] For this, we understand that family decision making is split into eight different elements, each of which are manifested as roles, the first of which are appellated as the influencers which refers to family members that hold advisory roles, but are not necessarily involved in the alignment decision.

[2:45:319] The second of the roles are appellated as gatekeepers whom are family members that are the main source of information about the philosophy for the rest of the family members so they are given an authoritative position in the decision making process.

[2:45:320] There is also the family members known as deciders whom have the final say on whether other family members or the household should align to the philosophy and those known as buyers are the family members that actually initiate the process of aligning to the philosophy.

[2:45:321] Also, there are the preparers whom are family members that transform the philosophy into something that is interpretable for other members of the family to understand as not all members of the family will have the same level of philosophical awareness.

[2:45:322] Sixthly we come to the group known as the users whom are the family members that actually adhere to the philosophy while the maintainers are family members who will ensure that the philosophy is in good condition for the others to adhere to it smoothly and without major setbacks.

[2:45:323] Finally, there are those known as the disposers whom are family members who have the job of removing the philosophy from the household upon the disalignment of the household or part of the household from the philosophy.

[2:45:324] Without understanding the different roles that family members can take in relation to the family's interactions with a philosophy we cannot hope to achieve familial alignment and the vast majority of family-oriented promulgative materials are based upon these specified family decision-making roles.

[2:45:325] Before we begin to address those which are collectivised as pre-alignment activities, we should introduce two different psychologies that are herein applied to the

context of a philosophy, the first of which is known as the psychology of complication which refers to the tendency for people to make their lives more complex, and therefore more interesting by aligning with a philosophy.

[2:45:326] Oppositistically, there is that which is known as the psychology of simplification which refers to the tendency for people to make their lives less complex and therefore less stressful by either disaligning from a philosophy or aligning with a philosophy.

[2:45:327] These opposing psychologies are of course vying for different goals with the commonality in this context being that interaction with their philosophy contributes a significant portion of how they are to reach such goals.

[2:45:328] We now come to address those which are to be known as pre-alignment activities which are activities collectivised together due to the fact that they share the commonality that they are to be conducted before a person aligns to a philosophy, however, each of which are not mandatory therefore one does not need to have conducted them in order to align to a philosophy.

[2:45:329] However, the Astronist Tradition firmly upholds the notion that by engaging in these pre-alignment activities will allow for a much smoother, more clarified, and lower risk philosophical alignment.

[2:45:330] The first of these is to be known as philosophical searching which involves researching for information about a philosophy before aligning to it in accordance with the principle that the greater amount one knows about a philosophy, the lower the level of risk there is for a potential aligner.

[2:45:331] The second of the pre-alignment activities involves limits on the information search which includes motivation to continue searching, financial cost, time cost, and the perceived value of the information about the philosophy as obstacles to a successful search for information.

[2:45:332] That which is to be known as the replenishment approach refers to the marketing approach of a philosophy to suggest that it holds replenishing qualities for seekers and followers meanwhile the alignment length refers to the extent of time that a person is aligned to a philosophy, or a particular belief orientation, school of thought, or denomination within that philosophy; these both exist not as pre-alignment activities, but certainly as pre-alignment considerations.

[2:45:333] Also, there does exist that which is to be known as an unsought philosophy which refers to the instance in which a philosophy is not being sought by a seeker to be aligned with which is an area to be addressed by promulgators as to how to ignite the seeker to begin seeking and to understand the reasons why potential aligners are not making the decision to align to the philosophy in subject.

[2:45:334] But as we consider these different elements of how a person is to interact with a philosophy, we come to introduce that which is to be known as philosophical involvement which is itself an abstract determining the extent to which either a seeker or a follower feels a personal attachment to a philosophy, as typically measured by a multitude of different factors.

[2:45:335] The first of these factors is whether the philosophy has been passed down through generations of family members while the second of these factors is predicated on whether a person has spent their valuable time, money, energy, or emotion on contemplating or practicing the philosophy.

[2:45:336] Another factor is whether the philosophy has been the driving force in a person's life e.g. such as getting them through a difficult time, but also whether the person still has friends, family, and other close to them that are aligned to the philosophy.

[2:45:337] Also, whether the philosophy is succeeding in creating betterment for the world which the person contributed to in their own individual way whether by volunteering, donating, or raising awareness is another factor to consider in this context.

[2:45:338] Lastly, that which is known as alignment length is the final factor which itself is divided into four different types ordered according to short to long alignment length, the first of which is a capricious alignment which is less than a year.

[2:45:339] The second of which is a brief alignment which consists of between one and five years while the third of which is to be known as an extensive alignment which is for more than five years and finally, we have that which is to be henceforth known as a panalignment which refers to the instance in which a person is aligned to a philosophy throughout their life.

[2:45:340] The aforeintroduced term of philosophical seeking holds five different techniques for ignition, the first of which refers to need recognition and involves how sophians, philosophers, or adherents activate the need in a seeker by asking questions about the individual's current circumstances.

[2:45:341] Information search involves how sophians, philosophers, or adherents may provide a presentation or lecture explaining the philosophy's features and benefits which seekers are invited to and these types of lectures to be known as paradations.

[2:45:342] Thirdly, that which is to be known as the evaluation of alternatives involves how sophians, philosophers, or adherents themselves may point out to unsought seekers the inferiorities of the alternatives to the philosophy.

[2:45:343] Choice decision refers to how sophians, philosophers, or adherents may use a phrase or technique that elicits a yes or no decision from the unsought seeker to either

agree to learning more about the philosophy, to alignment to the philosophy, or to do neither of these things.

[2:45:344] Finally, there exists that which is to be known as post-decision evaluation and refers to how the sophian, philosopher, or adherent returns to the unsought seeker to ask whether they have conducted the decision they had previously made if their answer was yes, and if they had reconsidered their decision if their previous answer was no.

[2:45:345] Another form of promulgation and philosophical dissemination is that which is to be known as philosophical transmission which remains distinct from promulgation, astronomy, and trition which are organised efforts to disseminate The Philosophy of Astronism while philosophical transmission refers to the natural dissemination of The Philosophy which is primarily through word of mouth that isn't directly managed by The Institution.

[2:45:346] Philosophical transmission is considered to be one of the most exciting elements of how a philosophy is disseminated, but the nature of its occurrence is only traceable through the means of historical chronology and the way in which a philosophy is transmitted is encapsulated by the discipline of study of transmutology.

[2:45:347] That which is to be known as a circumstantial targeting decision is a term first introduced herein and refers to when an individual means of promulgation is enacted in order to target people according to the circumstances of their lives.

[2:45:348] An example of this would involve targeting people that are alcoholics, targeting people that are married, targeting people that feel socially ostracised, or targeting people that are homeless.

[2:45:349] The five elements under the collective appellation of attribute adoption are principles that a successful philosophy must know to follow and the first of these is the relative advantage which refers to the notion that a philosophy must have some advantage over the other philosophies known.

[2:45:350] The next of the five elements is compatibility and refers to the philosophy must fit in with the seeker's and/or follower's lifestyle while complexity is the next of these elements and refers to the philosophy must not be too complex for the seeker and/or follower to understand.

[2:45:351] Trialability is of extreme importance especially to The Philosophy of Astronism as it focuses on the principle of the manifestation of belief and holds that philosophies that can be demonstrated through acts and practices are more likely to succeed.

[2:45:352] Finally, observability is the final element of attribute adoption and refers to the principle that the more observable the philosophy in society the quicker the diffusion

process because if seekers are able to see the philosophy in practice, this is bound to raise interest in it.

[2:45:353] As further contemplations and extensions to metaphilosophical understanding, we address that which shall be known as philosophical quality refers to an abstract measuring the extent to which the different disciplines of study of a philosophy are accessible and interactive for followers of the philosophy engage in enknowledgement and the extent to which they are open to being contributed to.

[2:45:354] We have previously addressed the pre-alignment activities and interactions with a philosophy and now we must address that which is collectively appellated as post-alignment and refers to the period directing following a person's alignment to a philosophy and the activities and feelings occurring during this period.

[2:45:355] Post-alignment evaluation involves three component parts and refers to when a philosophy exceeds expectations as a positive disconfirmation, the second of which refers to the instance in which a philosophy matches expectations as satisfaction.

[2:45:356] Finally, that which is to be known as negative disconfirmation refers to the instance in which a philosophy does not meet expectations but there are also considered to be five different consequences to post-alignment evaluation which are herein introduced.

[2:45:357] Firstly, we hold the notion that one's further enknowledgement of the philosophy is essential to a greater understanding and post-alignment experience.

[2:45:358] Another expectedly regular occurrence for post-alignment activities is a person's reorientation within the philosophy in addition to common expectation that post-alignment followers may begin to either praise or complain about the philosophy to others.

[2:45:359] The final two elements of post-alignment evaluation are word of mouth recommendation which is expected to common depending upon the personality of each individual and the other element pertains to no change in behaviour or the instance in which there is no significant course of action taken during the post-alignment.

[2:45:360] A term derived from roots in psychological is applied here, known as cognitive dissonance, and refers to the psychological tension that results from holding two conflicting ideas at the same time about one's philosophy.

[2:45:361] That which shall henceforth be known as philosophical performance refers to the extent to which a follower of a philosophy considers the philosophy to have achieved what they had expected of it.

[2:45:362] There are different measures to philosophical performance, the first of which is to be known as expected performance which pertains to the instance in which the

philosophy meets the level of quality of benefits that a person expects from following their philosophy.

[2:45:363] Secondly, that which is known as ideal performance refers to the highest level of the quality of benefits that the follower of a philosophy expects meanwhile that which is to be known as minimal performance involves the minimum level of the quality of benefits that the follower of a philosophy expects.

[2:45:364] Importantly, that which is known as dissonancy refers to the degree of disparity between the minimal performance, the expected performance, and the ideal performance of a philosophy.

[2:45:365] Returning to the topic introduced at the head of this discourse, there are several different features of a conject that hybridise services and products to form that which we understand to be a conject which are as follows:

[2:45:365a] Abstract elements dominate.

[2:45:365b] People are primarily important.

[2:45:365c] Explored through enknowledge and experimentation.

[2:45:365d] Abstract elements physicalised through practices.

[2:45:365e] Impossible to stockpile.

[2:45:365f] Difficult to tailor.

[2:45:366] As this discourse on seeker and follower behaviour begins to come to an end, we address a some new terms that closely relate to the topic, the first of which is that which is to be known as the philosophical inventory.

[2:45:367] A philosophical inventory refers to the contents of abstract elements (concepts, theories, disciplines, beliefs etc.) that make up a philosophy when considered collectively as a commodity of value that forms the identity of the philosophy.

[2:45:368] There also exists two different approaches to promulgation in a wider sense, the first of which is appellated as the affluent approach which the approach to the promulgation of a philosophy that involves disseminating the philosophy to only those people in a society that are financial wealthy and of higher social standing before disseminating the philosophy to the masses.

[2:45:369] This is done in the hope that the philosophy will retain respect amongst affluent members of society that will be best positioned to donate to the philosophy to held promulgate it faster later on when it is disseminated to the masses.

[2:45:370] An alternative approach to promulgation is that which shall be henceforth known as the initial mass approach which involves the approach to the promulgation of a philosophy that involves dissemination the philosophy to all wealth levels and social levels and classes of a society from the initiation of the philosophy.

[2:45:371] This is done in the hope that the philosophy will retain both its respect amongst affluent members of society as well as gaining mass adherence simultaneously, but this requires greater means of funding from the initial stages of the establishment of the philosophy.

[2:45:372] Further to this, that which is to be known as philosophical value analysis is a post-alignment activity involving one's decision to systematically consider the value of one's philosophy in their lives by incorporating all aspects of their life and how their alignment to that particular philosophy has lead to the enhancement of their life in some way (positive value), has added no enhancement to their life (neutral value), or is perceived to have made their life worse (negative value).

[2:45:373] Finally, to end this discourse, we introduce a unique term, sophosocialisation, which is a post-alignment experience in which a person becomes more accepted in their social circles directly because of their alignment to a particular philosophy.

[2:45:374] This may either be autoperceived, which refers to the instance in which something is true to oneself, but is not true to reality, or it may be the reality of the situation and in this we see how there may be some disparity between the reality and the perceived reality.

[2:45:375] Sophosocialisation is a form of support for the homogenisation of a society in a friendship, colleague, or familial setting because it progresses the notion that people will become united through a shared alignment to a philosophy despite the fact that each individual will hold different combinations of belief orientations, approaches, and will want to focus on certain aspects of the philosophy than others.

Strategic Promulgative Management

[2:46:1] That which shall henceforth be known as strategic promulgative management refers to the planned managerial process designed to oversee and control the various promulgative advertising activities involved in a program to communicate with a philosophy's targeted seekerbase and which is ultimately designed to influence the seeker's alignment decisions.

[2:46:2] The establishment of the discipline of strategic promulgative management is essential to the overall development of promulgation and promulgative theory for without it, the organisation of all the different activities, concepts, and methods of promulgation would be non-existent.

[2:46:3] Central to the establishment of strategic promulgative management is notion that competition is key for philosophies to continually enhance and position themselves in the context of the wider world.

[2:46:4] Competition is vital to the establishment of an arena in which philosophies can participate alongside one another in the race to achieve greater levels of promulgation and followership; this is to be known as the competition principle as it notionises that philosophies are competitive by their nature, but only through the respectful means of promulgation.

[2:46:5] Philosophical competitors are existent in order to progress the entirety of philosophy itself, as well as to encourage the mutual progression of different competing philosophies by comparing themselves with one another and through the critique of one another in order to further development themselves for it is only by the consideration of each other that we are able to evolve in our own rights.

[2:46:6] In the context of promulgation, advertising is considered to exist as a technique of promulgation; the role of advertising in the context of promulgative efforts remains to raise more awareness of the philosophy, concept, discipline of study, or school of thought being advertised and to increase the followership of a particular denomination, or the overall philosophy itself than would be obtained in the absence of advertising.

[2:46:7] Therefore, in order to reaffirm the importance of advertising to the processes of promulgative and the overall development of promulgative plans through strategic promulgative management, we herein establish four points which are to be known as the Essentialities of Promulgative Advertising.

[2:46:8] The first of these points pertains to the notion that a person must have the opportunity to see or hear the message of promulgation directly, or be told the message from another party which are known as direct promulgation and indirect promulgation respectively.

[2:46:9] The second of these points pertains to the notion that a person must pay attention to the promulgative advertising piece while the third point notionises that a person must understand what is being presented in order for the promulgative message to be received and perceived as intended.

[2:46:10] Finally, the fourth point pertains that a person must act upon the message in the desired manner that the promulgator intended which is most typically to enknowledge themselves further about the information as ignited by the advertising piece with the final intention of achieving their followership.

[2:46:11] As inspired from mainstream, non-promulgative, or non-philosophical advertising theory, there are different levels of involvement in relation to a purchase with a high involvement often paralleled to a larger cost or a greater emotional connection to the product being purchased meanwhile a low involvement purchase is characterised by a lack of solemnity, usually because the purchase holds little consequence.

[2:46:12] In the context of promulgative theory, a philosophical alignment is considered to be a high involvement decision from the official institutional perspective because although no cost is involved, the emotional connection and consequential circumstances of aligning to a philosophy are arguably higher than most other actions.

[2:46:13] However, even with this category of high involvement decision-making, there exists two subcategories, the first of which involves high involvement decisions driven by negative motivations while the second involves high involvement decisions driven by positive motivations; one's philosophical alignment may be reside in either of these subcategories, however, of course, The Institution of The Philosophy of Astronism hopes that the majority exist within the latter subcategory, but also acknowledges that some will not and will fall in the former subcategory and shall therefore remain outside of institutional control.

[2:46:14] Alternatively, from non-institutional perspectives, a philosophical alignment may be considered a low involvement decision depending on the solemnity to which people associate their philosophical beliefs which often runs parallel to the role of philosophy in a person's life.

[2:46:15] A low involvement decision of philosophy is characterised by the disproximation of an individual's perception to the philosophy in question, short periods of alignment to a particular philosophy, and only exhibiting a tepid interest in their philosophical alignment.

[2:46:16] The consideration of the level of involvement for seekers is instrumental to their approach to the consideration of philosophy as an entirety as well as for particular different philosophies, of which a seeker's involvement may differ for each depending upon the extent of their knowledge and the nature of their perception about such philosophies.

[2:46:17] The extent to which a seeker holds involvement for their philosophical alignment is dependent upon their current circumstances, including their financial, familial, romantic, emotional, and social situations as these elements are influential to the extent of priority that a person associates with their own philosophical alignment; by this notion, we understand that involvement is synonymous with the extent to which something is prioritised in a person's life.

[2:46:18] That which is to be known henceforthly known as a message appeal in the context of a philosophy refers to the extent to which a particular promulgative advertising piece appeals to the specific needs and wants of an individual seeker, especially by coincidence, as in catching the attention of a seeker because of their issues in the moment that they see the advert.

[2:46:19] This may also be known as coincidental promulgation as it is dependent upon the coincidence of a seeker coming across a particular promulgative material and receiving the promulgative message as intended in such a way that corresponds the seeker's present circumstances at the time of their reception of the advert.

[2:46:20] This, of course, is considered to be an uncontrollable form of promulgation that can only be hoped for by promulgators, but it cannot be relied upon by those forming promulgative plans and the strategic management of promulgation because it isn't a consistent form of promulgative reception, however, its existence is acknowledged and its influence is understood herein.

[2:46:21] One of the most modern forms of promulgative materiality is the use of social media and therefore philosophical advertising and promulgation on social media is essential to the overall strategic promulgative management process.

[2:46:22] The establishment of official channels for The Philosophy of Astronism on social media is entirely controlled internally by The Institution which is to have a dedicated team to manage the representation of Astronism and dissemination across all different social media platforms.

[2:46:23] The ways in which The Institution intends to utilise the tools of social media in order to bolster its promulgative efforts are vast and exist largely in parallel to those techniques adopted by non-philosophical entities such as companies, charities, and public figures.

[2:46:24] Social media is herein considered to be the primary way in which Astronism is to establish itself as a digital philosophy and the use of social media is expected to be the most important of the initial forms of promulgation utilised by The Institution as it is relatively low cost and remains controllable.

[2:46:25] The place and role of advertising in philosophical promulgation is also considered in promulgative theory in order to derive ideas about the consequences of using advertising in the context of a philosophy.

[2:46:26] Advertising may be considered desacralising for religions, but because philosophies do not hold this same obstacle, especially so in the Astronist philosophical tradition, an entirely new industry of philosophical advertising is herein founded which, despite its inspirations from mainstream product advertising, is expected to have its own unique features and approaches.

[2:46:27] Within this meta discussion of advertising in relation to philosophy, the ethics in philosophical advertising is also addressed and is of the utmost importance to develop in order to protect the integrity of the philosophy being advertised.

[2:46:28] The advertising of philosophies should be regulated just as vigorously as the advertising of a products because misrepresentation of philosophies is ethically wrong and due to the presumption of the high involvement of philosophical alignment that The Institution takes, the consequences of the distortion or misrepresentation of a philosophy could have harmful effects on followers.

[2:46:29] One of the main questions of ethics in philosophical advertising is the notion that advertising a philosophy creates unnecessary desires or fears that a person's current philosophy, or their aphilosophicality is not correct for them, or that they could be enhanced through realigning to the advertised philosophy.

[2:46:30] This argument is generally opposed to the practice of philosophical advertising on the grounds aforementioned and this is to be known as the False Prescription Argument as it entails that there exists an immorality in attempting to instil desires and fears in people that had previously that held the specific ones that exist in relation to philosophy; it is the instilling nature of philosophical advertising that the False Prescription Argument is opposed to.

[2:46:31] However, the False Prescription Argument is always to be distinguished from that which is to be known as illusionary promulgation which involves the depiction of a philosophy in a certain way that forms a false reality of what being adhered to that philosophy is like; this is defined from the False Prescription Argument because the instillment of emotions does not necessarily pertain to the creation of illusionary promulgative materials.

[2:46:32] However, the main counternotion to that of illusionary promulgation is that people create their own images of what it is like to be adhered to a philosophy so it is therefore their own responsibility to be realistic when faced with idealised forms of advertising; this is to be henceforth known as autorealism.

[2:46:33] The main notion of autorealism is that receiver of a promulgative advertising piece should expect the material to be in favour of the particular philosophy that it is advertising by the very nature and purpose of advertising itself.

[2:46:34] The autorealist approach defends the creation of all types of promulgative materials and justifies its stance by the notion that receivers are not ignorant of the context in which they receive a promulgative advert and they should therefore be aware of the nature of the materials they are receiving which are majoratively biased towards that which is being promulgated.

[2:46:35] One of the most important elements within strategic promulgative management, and also significant for the astronic metaphilosophers, is that which is to be henceforth known as the philosophical economy.

[2:46:36] The philosophical economy is a collective term relating to the translation of philosophical adherence into monetary value via the cumulative incomes of institutions managing different philosophies and philosophically-associated organisations thus forming an economic bubble that interacts with other sectors of the non-philosophical economy.

[2:46:37] The establishment of the philosophical economy is one of the primary goals and responsibilities herein omnidoxically vested to The Institution of The Philosophy of Astronism as the first of its kind and the initial disseminator of the notion of a philosophical economy.

[2:46:38] Additionally, the role of advertising in the philosophical economy is another prominent question for promulgators to consider, especially whether philosophical advertising has a positive or negative effect on the philosophical economy which The Institution considers to it to hold a positive effect.

[2:46:39] The philosophical economy is central to understanding how The Institution of The Philosophy of Astronism perceives the role of philosophy in the modern industrial world, and how the Astronist view of philosophy is distinct from its predecessors and it is important to note that the philosophical economy is to be explored and further developed within strategic promulgative management as well as within metaphilosophy.

[2:46:40] Furthermore, that which is latterintroduced in this discourse as industrial philosophy is directly descendent from the philosophical economy concept and it is this concept that forms a suprainstitutional purpose to the promulgation of a philosophy because the philosophical economy is encouraged to be bolstered as a sector of the economy comprising of different philosophies and their proprietorship-holding institutions.

[2:46:41] That which is to be henceforth known as the process of philosophical glocalisation refers to a technique of marketing of a philosophy so that seekers perceive

the philosophy in such a way that it not only acknowledges local customs, languages, and cultures, but incorporates them into its particular denominations whilst also holding global considerations and a humanwide scope.

[2:46:42] Non-philosophical entities, such as multinational corporations, have seen great successes in the implementation of the process of glocalisation to reach their goals of profitability so it is not illogical to notionise that a philosophy would also reach its goal of promulgability through its own implementation of the process.

[2:46:43] Before we address the many different forms of objectives in promulgative advertising, we must introduce a tactic that is expected to be used in philosophical advertising which involves repetition.

[2:46:44] Repetition is a tactic used to continually reinforce messages through repeating them so as to ensure seekers take action on the messages advertised and it is this that is considered to be the most efficient way of ensuring an promulgative advertising message is communicated and received by the target group of seekers in the way that the promulgator and The Institution had intended.

[2:46:45] Promulgative advertising objectives are the goals that a promulgator may have when they are setting out their plans for an promulgative advertising piece or campaign and they are expected to hold at least one of these for a promulgative material is not considered to exist that does not have an objective.

[2:46:46] The first of these objectives is simply to promulgate which involves spreading the message or existence of the philosophy to the widest amount of people possible, which is also known as increasing philosophical awareness, but promulgation is notably referential to a more strategic and institutionally managed aspect of general philosophical awareness.

[2:46:47] To promulgate is expected to be the most popular of all the objectives and the majorative progenitor of all the other objectives herein mentioned, and the second of which involves the generation of demand for philosophy in general with the intention that this will coincide with a greater demand, interest, and awareness for The Philosophy of Astronism, or one of its denominations or another of its constituent parts specifically.

[2:46:48] The next of the advertising objectives is that which is to be known as adherent generation and involves directly increasing the followership of a philosophy through advertising efforts which can be considered a derivated end goal of the advertising objective of promulgation.

[2:46:49] One advertising objective involves the engagement of seekers through information, entertainment, and participation with the philosophical brand; this reduces the perceived distance between seekers with the philosophical brand which remains important to the establishment of a relationship between a philosophical brand and seekers and followers.

[2:46:50] Retainment of existing followers of the philosophy is a major advertising objective herein introduced that is of course a proponent of the retentionist approach to promulgation and promulgative advertising is expected to be one of the primary ways in which the ideas of retentionism can be applied.

[2:46:51] The next of the advertising objectives introduced herein involves the engagement of influencers which entails the technique of engaging a group that have influence over others that could help with promulgation and the increase of followership; this involves raising awareness of the philosophy amongst such groups with the intention that they will use their influential voices to speak of the philosophy in a positive manner, or ideally, to align with the philosophy as the greatest demonstration of their preference for it.

[2:46:52] That which is to be known as the ignition of seekership involves the initiation of people to become interested in philosophy, thus igniting a person's seekership as defined from intending to ignite their followership of a particular philosophy.

[2:46:53] Seekership ignition is considered to be the necessary precursor to the encouragement of followership, or alignmentship as it may also be termed, due to the fact that every person is a seeker before they are a follower/aligner to a philosophy and so therefore it is prudent for promulgators to intend to target non-seekers to ignite their seekership with the greater intention of encouraging their followership at a later date.

[2:46:54] Obviously, the ignition of seekership objective is necessary in the early introduction of post-Astronist philosophy to a society and therefore it is expected to be the initial method and objective of promulgation that The Institution of The Philosophy of Astronism is to undertake.

[2:46:55] The next of the promulgative advertising objectives is persuasion which of course involves advertising designed to convince audiences about a particular topical issue of current affairs that the philosophy in question holds a particular view on; this is considered a derivation of either the aforementioned retainment, or general promulgation objectives.

[2:46:56] The second to last of the promulgative advertising objectives introduced in this discourse is that which focuses on reputation which involves building or repairing the positive reputation of a philosophy, or its institution in the eyes of seekers, followers, or another public.

[2:46:57] The final form of a promulgative advertising objective is that which focuses on the informative powers of promulgative materials and involves advertising designed to inform seekers about the philosophy, particularly in the brief explanation of a certain concept and a unique term from within the terminology of the philosophy; this may also be labeled as the objective of clarification as revolves around clarifying and explaining what particular constituent elements of a philosophy exist as and is a useful technique of

advertising, especially if there is considerable disparity in the public or mainstream spheres about what the constituent element of the philosophy pertains to.

[2:46:58] Each of these promulgative advertising objectives are essential to the foundations of promulgative theory as they determine the approach taken to the creation of promulgative materials as they ascribe why a particular material is being created and they therefore play a role of necessity in the overall process of promulgation.

[2:46:59] As we now move on through our discourse, we come to the point at which we must review a promulgative plan which is directly inspired by a mainstream marketing plan and in this review, we shall largely pose questions according to the five main areas as this is considered to be the best way of explaining the different aspects of promulgative plans in a universal sense.

[2:46:60] The first of these involves the description of the philosophy, concept, and service and so the question is posed of what is being advertised/marketted?

[2:46:61] The description of that which is being promulgated involves attempting to get an unfamiliar person to understand exactly what is being advertised for the presumption of the audience's knowledge and understanding of what is being advertised is expected to be a common error for promulgators to make.

[2:46:62] The second of these areas involves the market assessment which is the overall assessment of the size, circumstances, orientations, and opinions of the current market of seekers, or one of the segments of the market of seekers which is an essential aspect of any promulgative plan as promulgators must understand the nature of the market to which they are promulgating the philosophy to.

[2:46:63] Thirdly, that which is known as the source of results is the next of the essential areas or aspects of a promulgative plan and primarily poses the question of where are the intended results, after the execution of the promulgative plan, expected to come?

[2:46:64] Essentially, this is asking from whom to the promulgators or the institution expect to receive some result from? from seekers? from followers? from non-philosophical consumers? from business owners? from fellow philosophical institutions? from the government?

[2:46:65] This aspect of the promulgative plan is rooted in the establishment of the target audience and there is most likely to exist a multitude of different sources of results due to the multi-faceted objectives and intentions for the promulgative material in question.

[2:46:66] The fourth aspect of any promulgative plan involves a competitive evaluation which involves the question of how are other philosophies marketing themselves?

[2:46:67] Derivated questions inspired by this question involve the following: what techniques are they conducting in order achieve their goals? are their techniques succeeding? should and could The Institution and its promulgators adopt similar techniques of promulgation?

[2:46:68] Finally, and perhaps most essentially, marketing or promulgative objectives, as aforeaffirmed, are obligatory for any promulgative plan and the primary question for which is: what are objectives for the specific advertising piece as well as the philosophical brand in its entirety?

[2:46:69] Additional questions for promulgative objectives that echo the aforeintroduced promulgative advertising objectives include the following: more adherents? greater awareness? introduction of the philosophy to a new region? reparation of the philosophy's reputation? presentation of The Institution in a particular way as a community-building organisation that stands a beacon for freedom of belief?

[2:46:70] Each of these questions and more must be considered as part of the promulgative plan and the ones of particular prominence should be answered within the promulgative plan in order to consider the plan a completed entity.

[2:46:71] Moving on now, there exists a pair of interconnected principles that stand prominently within promulgative theory, the first of which is to be henceforth appellated as the Abundance Principle which states that the greater amount of contents there is within a philosophy, there will be a greater probability of an increased number of followers due to the Follower Interest Dispersion Principle.

[2:46:72] Therefore, the Follower Interest Dispersion Principle, as it shall be henceforth appellated refers to the notion stating that a philosophy that encompasses and explores a vast range of topics will be more attractive to a greater amount of seekers as they are able to disperse themselves across the philosophy depending upon which aspect of the philosophy they are particularly interested in therefore supporting the Abundance Principle.

[2:46:73] These two interdependent principles are prime examples of how followers can interact with a philosophy and how the extent of their interactions is dependent upon the extent of the contents of the philosophy in subject.

[2:46:74] Another foundational aspect of strategic promulgative management involves the definition of the markets for promulgation (the term, market, in the context of promulgative theory relates to countries), each of which are introduced and briefly described herein in order to determine how they are to be promulgated to.

[2:46:75] The first of these are the high risk markets and these include countries that have strict regulations on the activities of philosophical institutions and are therefore restrictive for the presence of philosophies in their non-institutional senses.

[2:46:76] Oppositely, those which are known as low risk markets involves countries that don't have strict regulations on the activities of philosophical institutions and are therefore amenable to the increased presence of a philosophy in their non-institutional sense.

[2:46:77] Those which are to be henceforth known as obstinated markets are countries and regions that are religiously and culturally conservatism and traditional and therefore pose greater difficulty in succeeding in promulgative activities.

[2:46:78] Obstination is a term introduced herein that relates to instances of cultural homogeneity, conservatism, and traditionality, either of a person, a particular group, or an entire country.

[2:46:79] Obstinated markets are considered to be some of the most difficult to both enter and certainly to navigate due to their restrictive nature and the often philosophical or their even anti-philosophical orientations of the governments and powerholders present there.

[2:46:80] The next type of market to introduce are those which are to be known as progressive markets which pertains to countries and regions that are secular and culturally liberal and therefore pose greater accessibility and ease in succeeding in promulgative activities which is due to the fact that they have less restrictions for promulgators and philosophical institutions to conduct their operations, but the scarcity of progressive markets means that their supramarket scope is some what limited in comparison to the global potential.

[2:46:81] Those which are to be categorised and known as isolated markets refers to countries that do not have wide internet access, countries whose governments do not allow the advertising of philosophies in any form, or countries that are politically and economically isolated from the rest of the world.

[2:46:82] Isolated markets are the most difficult countries for philosophies to have any existence in and so any presence that The Philosophy of Astronism does have there is expected to be severely persecuted, oppressed, and actively extinguished; it is the reduction of these countries that are promoters of belief persecution that The Institution of The Philosophy of Astronism maintains as one of its main goals to achieve.

[2:46:83] Those which are known as either hyperreligious markets, philosophical markets, or philosophy-averse markets are similar to obstinated markets by their nature, but do remain distinct in that they refer to countries that are of a particularly high religiosity in their orientation, especially when religion plays a prominent and/or integrated role in the government, and therefore the introduction of different philosophies into the country is considered suspicious, or is outright banned.

[2:46:84] These markets are also expected to be difficult for The Philosophy of Astronism to make considerable headwinds in initial stages of its promulgation globally, but with the implementation of the process of the philosophisation of the country, such circumstances are intended to change.

[2:46:85] As the final type of market to define herein, we have the susceptible markets which are described as countries that are found to be generally easier to promulgate the philosophy to because of less governmental intervention or because of a general need and/or want for a revitalising philosophy in the society, typically due to social, political, religious, cultural, or economic unrest, misidentity, or general discontentment with the current circumstances of the country.

[2:46:86] Such countries are typically characterised by their overwhelmingly young populations that are ruled by older elites; it is to the youth that promulgators should look to target in these markets in order to establish a presence for the philosophy their that remains long-lasting.

[2:46:87] Now that we have a much better idea of the different types of markets there are all around the world for promulgators to disseminate the philosophy to, we can address to belief orientations and/or approaches that are closely associated with the definitions of these different markets.

[2:46:88] The first of these is panhumanism which is used elsewhere in the context of Astronist Terminology, but it is used here to refer to the notion that all of humanity is a potential target seeker to be promulgated to and this is generally the approach undertaken by The Institution of The Philosophy of Astronism for the promulgation of The Philosophy over which it holds proprietorship.

[2:46:89] The second of these is to be known as obstinationism which involves focusing on promulgation in countries that are particularly religious and culturally conservative, especially by presenting the philosophy as a beacon of freedom of belief, practice, and expression which is expected to something that many members of the populous of such countries are desperately in need and desire of; this, therefore, can be considered a powerful technique of promulgation to reach the often difficult to enter obstinated and hyperreligious markets.

[2:46:90] It is always important to categorise in order to organise our ideas and to formulate them in such a way that others can not only understand them, but apply them; a way in which this is manifested is through the derivation of philosophy in terms of product categorisation.

[2:46:91] So, the product category is philosophy in general which encompasses all forms of philosophy and exists as a product category alongside all others which are either synonymous with an industry or represent different products/services within an industry; in the case of philosophy, it is considered an industry.

[2:46:92] The next type of categorisation is a subcategory as a derivation of the product category which, in this context, refers to organised philosophy in general meanwhile the subcategory division refers to Astronist philosophy and so this derivation pertains to the different traditions of philosophy that we are all familiar with.

[2:46:93] The third to last derivation for the purpose of product categorisation is the omnimentioned philosophical brand which, in this case, is manifested as Astronism and the second to last derivation, known as a hyperbrand, refers to a comprehensive form of Astronism within which many other denominations are collectivised, examples of these include Saamism, Setarism, and Prosveticism.

[2:46:94] The last derivation before we begin to delve into contental forms of the philosophy is that which is known as the sub-brand which pertains to the different denominations of the philosophy, examples of which in an Astronist context would be Hanazavaism and Prabodhanism.

[2:46:95] The categorisation of the different components of philosophy in the context of Astronism in this way allows us to better understand the relationship between the different components and how they are positioned in the hierarchy which in turn helps us to see how and why Astronism is designated as an organised philosophy.

[2:46:96] As we now move on, we come to the different approaches of positioning; positioning remains integral for all that is to be placed before an audience to be bought, entrusted, or aligned to and for this reason, the positioning of a philosophy that is to be promulgated is an essential element to gain success in strategic promulgative management.

[2:46:97] One of such ways to positioning to be known as follower-oriented positioning which is an approach to the marketing or positioning of a philosophy that is to be applied when marketing to a specific segment, or when social approval is the primary alignment motivation.

[2:46:98] Meanwhile, there also exists that which is to be known as philosophy-benefit-oriented positioning which is expected to be applied in all cases and it is in this that the philosophy's characteristics are the message while in the former, the user characteristics are the message and in this definition, we can see the subtle different between the two approaches.

[2:46:99] Essential to success positioning of a philosophy, or any product or service for that matter is the presentation of the benefits of that which is being positioned and in this context, we introduce that which is appellated as the Emphasisism of Appropriate Benefit which encapsulates a number of different notions about the presentation of the benefits of a philosophy for its successful positioning.

[2:46:100] Promulgators should want to select the benefits that will distinguish the philosophical brand they are promulgating from competitor philosophies in a way that is important to the target audience.

[2:46:101] This can be achieved via five most prominent ways, the first of which involves reinforcing or building a uniqueness for the philosophical brand on important benefits such as followers will receive greater happiness in their lives, their lives will be enriched and enhanced by their followership to the philosophy, and they will become part of a worldwide community of people that think and believe and share the same values as they do.

[2:46:102] The second of these involves capitalising upon competitor's weaknesses and turning these into important benefits for a person that aligns to the philosophy and closely connected to this is emphasising important benefits that one's philosophy delivers better than the known or available others.

[2:46:103] Another important element involves focusing on increasing the importance of benefits that one's philosophy delivers better than those known or available others while also decreasing the importance of benefits that one's philosophy does not deliver better than others; this practice to be henceforth known as proportionism.

[2:46:104] We speak of benefits and their importance to successful strategic promulgation, but what are benefits and what different aspects of benefits exist?

[2:46:105] Herein identified are three main elements to that which can be considered a benefit, the first of these is an attribute which is an objective component of the philosophy and in Astronism's case, would involve how it focuses on space, involves cosmocentricity, has many disciplines of study, and holds a wide variety of scope for further academic and scholarly expansion as space exploration continues; these different abstracts can be considered attributes and form the majority of benefits in relation to a philosophy.

[2:46:106] It is the transmission of these attributes to the audience and to gain the intended understanding of the audience towards such attributes is the most important, but also the most difficult element of a promulgator's role.

[2:46:107] The second of these three main elements is a characteristic which is manifested as a subjective claim about the philosophy, for example proclaiming that the philosophy is a beacon of the freedom of belief, extensive in scope, easy to understand etc.

[2:46:108] These characteristics also hold incredible importance for the persuasion of the audience to do as the promulgator intends and they can always be defined from attributes due to their proclamational nature.

[2:46:109] Finally, we come to the final aspect of benefits involving emotion which is a feeling associated with the philosophy, such as excitement, wonderment, love, hope etc.

and is also closely associated with people's personal experiences of the philosophy, their journey of followership of the philosophy, and is also closely associated with cosmic devotion.

[2:46:110] Now that we have introduced the different aspects of benefit, we can address the different focus options of benefit which are split into two forms characterised by negative motivation and positive motivation.

[2:46:111] Negative motivation for the focus options of benefit involve drawing attention to an attribute, or a multitude of attributes if dealing with an expert audience while another approach involves drawing attention directly to a subjective characteristic of the philosophy.

[2:46:112] Two other focus options of benefit involve using an attribute to support a subjective characteristic of the philosophy as well as dispelling a negative emotion or problem with a subjective characteristic associated with the philosophy.

[2:46:113] As aforeaffirmed, there also exists positive motivations of benefit focus options which would involve using a subjective characteristic to draw attention to the emotional consequences of following the philosophy.

[2:46:114] A final option may involve simply delivering an emotion and linking this emotion to the philosophy through different scenarios that involve the particular emotion delivered; these different focus options for benefits are essential to the application of benefits to promulgative activities and materials.

[2:46:115] Before we address the different objectives of communication and media strategy in the context of promulgation, we should briefly address the notion of the positioning of the philosophy in relation to the product category which may either be executed through the employment of strong market leader positioning, or through differential positioning.

[2:46:116] Also, the approach of the positioning of the philosophy in relation to competitive philosophical brands and in this case, a philosophy-benefit-oriented positioning should be adopted here as this approach is primarily based on the comparison of philosophies.

[2:46:117] Collectivised under the heading of communication objectives are five different objectives that are focused on why a promulgator may communicate, the first of such objectives is the category need.

[2:46:118] This first communicative objective involves an objective only when it is necessary to remind the seeker of his or her need for the category or when the promulgator must sell the seeker the need for the existence of the category and in this case, refers to the need for the existence of philosophy.

[2:46:119] The second of the communicative objectives is philosophical awareness itself which is an obvious objective and is always an objective in order to enable the seeker to identify the philosophy in enough detail to follow, or enknowledge themselves about it.

[2:46:120] Philosophical awareness of course refers to the extent to which a person both knows and understands a philosophy with the information available to them.

[2:46:121] The next of the communicative objectives of promulgation is philosophical attitude which is also always an objective, just like philosophical awareness, because there must be some reason to select one philosophy over another and the philosophical attitude is the set of reasons for why a person chooses to follow one philosophy over another as influenced by the nature and extent of their knowledge, experience, and perception of the philosophy.

[2:46:122] The second to last communicative objective is known as philosophical follow intention which is not often a specific objective applied for advertising except when the philosophical attitude is positive and a “reason to follow” is required, but this always remains an objective for promotions.

[2:46:123] Finally, we have institution image advertising which focuses on positioning the institution that manages the philosophy in a positive light with the philosophy itself being a secondary focus in this case.

[2:46:124] Closely associated with communicative objectives is the wider media strategy for the promulgation of a philosophy; without having a media strategy, a philosophy cannot hope to establish itself in the minds of the public and there perhaps exists no truer statement in the context of promulgation that the promulgator is at the beckoning call of those whom hold the power to make his/her job easier or tenfold in difficulty.

[2:46:125] The establishment of a media strategy is therefore essential to the promulgation of a philosophy, hence our introduction of the different approaches a promulgator can take to the creation of his/her media strategy and the appropriate types of media to use for the the respective objective.

[2:46:126] The first of these approaches involves the recognition of brand awareness which should avoid radio because the seeker audience can't see the philosophical brand through imagery, symbols, or other forms of visuality that philosophical brand recognition is dependent upon; of course, this is said with the exemption of jingles which are generally not brand attributes that are expected to be utilised by promulgators.

[2:46:127] The second of these approaches is recall brand awareness which is appropriate for all media are appropriate as this can be transmitted through the use of terms, such as Astronism, or a concept within it that is being promulgated.

[2:46:128] The next set of four approaches are focused on brand attitude, the first of which is low-involvement informational materials which all media are appropriate for, while the next is low-involvement transformational brand attitude and for this, it is suggested to avoid radio because of the requirement for visual content to make the transformation occur more efficiently.

[2:46:129] The next two of this set of four are high involvement, the first of which focuses on informational brand attitude which it is suggested herein to avoid broadcast media for because of the time needed to process the message by the audience.

[2:46:130] Meanwhile, that which is known as high-involvement transformational brand attitude is suggested to avoid radio because, again, there exists a need for visual content to secure the transformation of the brand attitude.

[2:46:131] One of the most important distinction to make between different forms of media is the linear and non-linear divide, the former of which pertains to traditional broadcasting while the latter of which involves digital media like YouTube, iTunes, and Netflix.

[2:46:132] Promulgators of a philosophy are expected to be able to handle both of these forms of media sufficiently in order to achieve a well-rounded success at promulgative media strategy, especially regarding the non-linear media which is becoming more and more popular as in current times while linear media is declining from its popularity before the rise of digital non-linear media.

[2:46:133] We can see that the trend is going towards seekers and followers constructing their own personal media networks by choosing the channels that they regularly watch due to the large variety of existent channels and platforms available; if promulgators are going to succeed in this trend, they must ensure that the philosophy, or the constituent part of the philosophy they are tasked with promulgating is available on all possible channels and platforms to ensure the greatest probability of it being seen by seekers and followers.

[2:46:134] There are many existent terms in the context of non-philosophical advertising and promulgative theory alike, one of which is known as reach which pertains to the percentage of the entire seeker audience exposed to an advertisement of a philosophy in a given time period.

[2:46:135] This, however, is not to be confused with frequency which is a term relating to the number of times an individual member of the audience is exposed to an advertisement of a philosophy, or one or more of its constituent elements in a given time period.

[2:46:136] For promulgative purposes, the reach pattern should be to advertise as much as can be afforded in order to reach as many people as possible; this is to be henceforth known as Maximum Affordability Principle and is closely associated with the overall idea of promulgation.

[2:46:137] In order to clarify the particular utilities of different media platforms and types, we shall now list how to use different media platforms effectively for the promulgation of a philosophy; of course, these are merely guidelines that are expected to change beyond this writing, but they do serve as an important basis for promulgators to.

[2:46:137a] List of elements for television:

[2:46:137b] Endorsements

[2:46:137c] Advertisements

[2:46:137d] Follower / founder interviews

[2:46:137e] Documentaries and feature programmes

[2:46:137f] Rendition advertisement

[2:46:137g] List of elements for radio:

[2:46:137h] Advertisements

[2:46:137i] Follower / founder interviews

[2:46:137j] Debates

[2:46:137k] Conceptual explanations

[2:46:137l] Event advertising

[2:46:137m] Rendition advertisement:

[2:46:137n] List of elements for newspapers:

[2:46:137o] Dedicated articles

[2:46:137p] Advertisements

[2:46:137q] Sponsored content

[2:46:137r] Event advertising

[2:46:137s] Rendition advertisement

[2:46:137t] List of elements for magazines:

[2:46:137u] Dedicated articles

[2:46:137v] Advertisements

[2:46:137w] Sponsored content / native advertising

[2:46:137x] Event advertising

[2:46:137y] Rendition advertisement

[2:46:137z] List for elements for posters:

[2:46:137aa] Concept explanations

[2:46:137ab] event advertising

[2:46:137ac] Rendition advertisement

[2:46:137ad] List of elements for digital:

[2:46:137ae] Use of online encyclopaedias (e.g. wikipedia and wikia) and other article or page-based editable platforms in order to create opportunities for greater in-depth enknnowledgement about the philosophy as an indirect and neutral form of advertising.

[2:46:137af] Website design

[2:45:137ag] Website advertisements

[2:45:137ah] Rendition advertisement

[2:45:137ai] Screen display advertising

[2:45:137aj] List of elements for direct mail:

[2:45:137ak] Event advertising

[2:45:137al] Dedicated articles

[2:45:137am] Rendition advertisement

[2:45:137an] Conceptual explanation

[2:45:137ao] List of elements for the internet:

[2:45:137ap] Online video content

[2:45:137aq] Widgets

[2:45:137ar] social media

[2:45:137as] List of elements for mobile:

[2:45:137at] Mobile application dedicated to the philosophy (either directly or indirectly)

[2:45:137au] In-game advertising

[2:46:138] As we are discussing the nature of the utility of different media platforms for promulgators to use, we must address two approaches to promulgation and philosophical advertising in particular that are expected to exist as a convenient categorisation of different forms of promulgative material.

[2:46:139] The first of these is to be henceforth known as the approach of declarativism which holds that promulgators are best declaring the intentions of the advertising, or promulgative material to the audiences in order for them to more clearly receive and understand it.

[2:46:140] Secondly and oppositistically, we come to non-declarativism which holds that promulgators are best not declaring the intentions of the advertising, or promulgative material to its audiences in order to avoid distrust and a sense of discontentment with the promulgative materials they are receiving.

[2:46:141] There are a range of different emotional utilities that can be used in the context of promulgative advertising and in other promulgative materials that are expected to be used by promulgators to achieve certain objectives and these emotions are as follows:

[2:46:141a] Humour

[2:46:141b] Shock

[2:46:141c] Narration

[2:46:141d] Sorrow

[2:46:141e] Wonderment

[2:46:141f] Lust

[2:46:141g] Honour

[2:46:141h] Clarity

[2:46:141i] Mystery

[2:46:141j] Belief

[2:46:141k] Distrust

[2:46:141l] Hope

[2:46:141m] Nostalgia

[2:46:141n] Newfoundness - the feeling that something is new, refreshing, recently founded, and able to be developed to a greater extent.

[2:46:142] One of the principles that a promulgator must adhere to is the consistency in message and the consistency of the visual elements of the philosophical brand as an imperative element of his/her approach to promulgative activities.

[2:46:143] An important practice for promulgators to consider is known as crowdsourcing which is very helpful to deal with the task of arranging labour and funds for the execution of promulgative activities.

[2:46:144] Crowdsourcing involves the practice of obtaining information, or input into a particular project involving a philosophy by enlisting the services of a large number of people, either paid or unpaid, typically initiated by the institution managing the philosophy or by individual promulgators via the Internet.

[2:46:145] Crowdsourcing activities can also be seen outside of a strictly promulgative context in relation to wider philosophy by the notion that crowdsourcing can be applied to help with project initiated by a philosophical institution to gain interest for labour and funding for the project at its inception.

[2:46:146] Moving on now from the forms and approaches to promulgative advertising, we come to address the process involved in contemplating an advertising message from the perspective of the audience to which the advert is directed.

[2:46:147] Chronologically, the first of these is known as the pre-contemplation which refers to the instance before the message of the advert is contemplated while the second of these is the contemplation itself during the audience of the advert contemplate it after they have received it.

[2:46:148] The next stage is the preparation which involves the decision of whether to act and put in place what is instructed in the advert which is always followed by the action which involves engaging in the instructions made by the advert.

[2:46:149] As the final stage of the chronology, we come to the confirmation which involves committing to the engagement of the new behaviour derived from the advertisement without returning to the old behaviour that is characteristic of the pre-contemplation stage.

[2:46:150] Like in many of these discourses, they are definitional by nature and premise due to the huge amount of that is required to be introduced within them and this next part of the discourse is not exempt from this characterisation.

[2:46:151] That which is to be henceforth known as a philosophic show, or colloquially and commercially known as a sophoshow, refers to a large scale exhibition at which institutions managing different philosophical brands bring together expert representatives to perform in debates with other philosophical representatives in the overall effort to promulgate their philosophy.

[2:46:152] This type of event which is notably not occurrological by designation also features stallholders for companies and organisations connected to philosophies, particularly those that are representing projects or selling philosophical products and renditions, or these spaces may be taken up by the philosophical institutions themselves where they own institutional staff and volunteers can bring promulgative materials to further promulgate the philosophy, or philosophical denomination that they are representing.

[2:46:153] That which is to be henceforth known as a philosophic placement is the practice in which institutions of philosophies gain exposure for their philosophical brands by paying for them to be featured in films and television programmes.

[2:46:154] This is expected to be a popular form of raising philosophical awareness and brand recognition, but this is not considered to be effective for the explanation of a philosophy or its contents and therefore can be considered a superficial form of promulgation, but due to its expensiveness, this type of promulgation is expected to only take place after the philosophical institution has gained a considerable amount of following, funding, and budget allocated to promulgative activities such as this.

[2:46:155] That which is known as philosophic packaging involves the cumulative way in which a philosophical brand is conceptually parcelled in advertising, symbolisation, and in other forms of marketing strategy and forms of branding; the creation of packaging for philosophies is essential and is therefore a prominent element of wider strategic promulgative management.

[2:46:156] A category of promulgative marketing is that which shall henceforth be known as rendition marketing which is herein designated as the branch of philosophical marketing and advertising that focuses on the positioning and selling of renditioned

products associated with Astronist Philosophy, especially manufactured decorative products or items that assist in forms of devotion.

[2:46:157] Essentially, rendition marketing is the marketing of physical philosophical products as defined from the marketing of the philosophy itself as a conceptual entity and although rendition marketing as a term is herein founded in the context of Astronist Philosophy, it does have routes in religion and ideology as it is practiced in the selling of religious devotional items and in the selling of propaganda products.

[2:46:158] Rendition marketing can be approached by mainstream marketing and advertising theories because renditions are essentially products which is what mainstream marketing and advertising focuses on, but renditions are defined from normal products by the fact that they exist for, or in the name of a philosophy or another system of thought rather than merely existing for some utility.

[2:46:159] That which is to be henceforth known as philosophical configuration involves the positioning of a philosophy in the correct language to suit a population, emphasising particular beliefs that are poignant for that country, and promulgating a philosophy in such a way that does not compromise the integrity of the culture of the country into which the philosophy is promulgated.

[2:46:160] Philosophical configuration is herein provided with significance as the respect of foreign cultures and particularly The Philosophy of Astronism's respect of, as well as its integration and syncretisation into non-Astronist cultures is expected to be one of the best ways to promulgate The Philosophy into such cultures that may be initially skeptical of its existence there.

[2:46:161] There certainly exists a distinct history of marketing and there are many periods in this chronology and the period that the Astronist philosophical tradition and subsequently, The Institution of The Philosophy of Astronism, introduce and intend to establish that which is to be known as the philosophical period in the history of marketing.

[2:46:162] The philosophical period is considered to have started from 2013 and onwards, notably in parallel to the founding of The Philosophy of Astronism in the same year.

[2:46:163] Essentially, the philosophical period in the history of marketing is expected to focus on the marketing of conceptual entities, primarily philosophies, and form newfound marketing and advertising theories around how to market concepts specifically, primarily through the use of promulgation, as inspired by promulgative theory and its origins from within The Omnidoxy.

[2:46:164] In parallel to the founding of this philosophical period in the history of marketing, it is essentially that philosophy in general is provided with a designation as being both a product and a service, thus hybridising to form that which was

aforeintroduced as a conject; this provides the context for philosophy to enter the sphere of marketing.

[2:46:165] As an additional notion, The Institution of The Philosophy of Astronism considers philosophy to be a staple element in one's consumer existence just as there exists staple products and services that people must regularly purchase due to their essential need for them.

[2:46:166] Those which are to be known as dyadic marketing exchanges collectively refers to the different ways in which promulgations may be directed to and from different entities in a society which demonstrates the symbiotic, interconnected, and mutual nature of the relationship between these different entities and how they provide value to one another.

[2:46:166a] Institution <—> philosophy <—> seeker

[2:46:166b] Institution <—> philosophy <—> follower

[2:46:166c] Institution <—> follower

[2:46:166d] Institution <—> seeker

[2:46:166e] Non-institutional philosophical organisation/group <—> seekers/followers

[2:46:166f] Institution <—> other philosophical institutions

[2:46:166g] Institution <—> government

[2:46:166h] Institution <—> companies

[2:46:166i] Institution <—> averters

[2:46:166j] Institution <—> philosophy <—> averters

[2:46:167] That which is to be henceforth known as the servicescape refers to the entirety of the services provided by a philosophy as distinct from its contents, known cumulatively as the contentscape.

[2:46:168] Meanwhile, the productscape refers to the entirety of the products provided by a philosophy as distinct from both the services and the contents it provides, and this is majoratively manifested by various forms of rendition and other physical philosophical products.

[2:46:169] As we continue with our definitional sequence, that which is known as relationship marketing in a philosophical or promulgative context refers to a manifestation

of retentionist approaches to marketing that focuses on follower retention and satisfaction by directly addressing followers of the philosophy, addressing their needs and wants, and directly targeting followers of the philosophy in a way that isolates non-followers, averters, and seekers.

[2:46:170] That which is to be known as service-dominant logic in a philosophical marketing context, pertains to the framework that a philosophy can apply its competences to benefit followers of the philosophy while followers can apply their competences to benefit both the philosophy and its institution.

[2:46:171] Subsequently this creates a symbiotic relationship between philosophies and followers which, under the service-dominant logic framework, should then be manifested through promulgative marketing materials.

[2:46:172] That which is to be known as cocreation, or cocreationism in the context of philosophical marketing refers to the marketing practice of a philosophical institution in which it organises events to bring together philosophers, theologians and scholars in the effort of achieving new concept development.

[2:46:173] It may also entail bringing together followers, seekers, sophians, and institutional volunteers and staff for the purpose of creating a symposium to discuss issues within The Philosophy of Astronism, or to answer questions from followers or seekers.

[2:46:174] This may either be used as a form of retentionism, or promulgationism depending on how it is oriented which demonstrates it as multiorientational and holding a definite multiutility.

[2:46:175] That which is to be henceforth known as interactive marketing refers to the use of two way communication channels for followers and seekers of the philosophy to connect with both the philosophy, its followers, sophians and/or its institution, or the volunteers and employees of the institution which can be used both as a form of retentionism and promulgationism depending on how it is used.

[2:46:176] Omnimentioned throughout the entirety of the Omnidoxy is the notion of the differences between the fundamental nature of philosophies and religions and this discourse is no exemption from this tradition, but instead we shall apply these differences to marketing and promulgation which is manifested through their application to that which is known as the marketing mix.

[2:46:177] The marketing mix is a non-philosophical and pre-Astronist form of that which is to be known as the promulgative mix in the context of Astronist Philosophy, but it is to the marketing that we shall apply Astronism as the most prominent form of philosophy and later we shall apply the Christian religious tradition to this same marketing mix in order to derive differences between this religion from The Philosophy of Astronism.

[2:46:178] There are several elements of the marketing mix to which Astronism will now be applied and the first of these is the basic seeker need which is defined herein as their discontentment with consumer items alone so they require greater philosophical enrichment, hence the fact they are seeking.

[2:46:179] The Institution of The Philosophy of Astronism always takes a stance of universality and inclusivity when it comes to the notion of the target market for The Institution maintains that the entirety of humanity are seekers and potential aligners of Astronism no matter a person's nationality, sexuality, race, ethnicity, wealth, religion, or class.

[2:46:180] That which can be defined as the offering of Astronism in order to continue with the application of the marketing mix refers to the definitive and unique cosmocentric worldview that Astronism and all its denominations hold dear due to the achievement of a distinct Astronist identity in doing so.

[2:46:181] We identify herein that there exists a multitude of different offerings from Astronism which also include philosophical guidance, a greater sense of ontological meaning, enknowledgement of The Cosmos in a way that focuses on meaningfulness, occurrological events, cosmic devotional practices, and solves a longing to be part of something that concerns itself beyond materialistic culture which many feel discontent with.

[2:46:182] Price in the context of philosophy perhaps confuses some as they do not see how price can ever be applied to the context of a philosophy, but the Astronist Tradition maintains that the essential currency powering a philosophy are those whom choose to align to the philosophy.

[2:46:183] In this, we identify price as one's alignment to a philosophy as a form of commitment and in this context we see how price is not only correlated to involvement, but is attached to the different levels of involvement as a greater price, in this context, means a greater level of time, money, energy, and knowledge to be devoted to the philosophy of one's alignment.

[2:46:184] By applying the promotions element of the marketing mix to philosophy, there are number of different results including the bookselling of The Omnidoxy, tiritational activities, digital forms of media, the Internet, social media, occurrological events, and promulgative advertisements and materials.

[2:46:185] Meanwhile, and perhaps the most important and most relatable element of the marketing mix for a philosophy is that of distribution which can be split into two derivations, the first of which focuses on the distribution of The Omnidoxy via bookstores and online book retailers, e-books, audiobooks etc. while the second refers to the distribution of The Philosophy itself via websites, advertisements, social media, debates, music, online encyclopaedias, and leafletting.

[2:46:186] Distribution is essential promulgation, but it can be considered a non-philosophical term that refers more to how physical products may be distributed through supply channels than specifically how a philosophy, or any set of ideas is distributed, which is instead presided over by the concepts of promulgation, tirition, and dissemination.

[2:46:187] The processes element of the marketing mix is also important to philosophies and for the context of Astronism, the process consists of the following: bring one's attention to Astronism, provide them with an overview of Astronism, allow them to make a decision to alignment (either a short or long period), and accept their alignment to Astronism, or equally their non-alignment.

[2:46:188] Perhaps one would think that the physical element of the marketing mix would be difficult for Astronism to relate to, but this is not the case because there are ample amounts of physical manifestations of Astronism.

[2:46:189] Some of these physical manifestations include The Omnidoxy itself, renditions, devotionals, verbal affirmation, debate, and one's attendance at occurrological events and regular visitations to sophariums.

[2:46:190] Finally, people are central to everything for the promulgation and physical existence of Astronism and upon applying Astronism to the marketing mix, this is demonstrated further by the following list of types of people involved.

[2:46:191] These include philosophers, Institutional staff, sopharium volunteers, Institutional volunteers, philosophical founder, Institutional leader, sophians, followers, seekers, and averters.

[2:46:192] By this application of Astronism to the marketing mix, we understand how philosophy is integratable into mainstream marketing theory, but also, how a philosophy is organised according to the different factors of marketing, which we shall now do as we apply Christianity to the marketing mix according to the same measure.

[2:46:193] As previously, we shall begin with the basic adherent need which, despite its absence from mainstream marketing mixes, is essential to the application of a philosophy or a religion to a marketing mix.

[2:46:194] This involves one's fear of death and hope for the afterlife, one's need for redemption after sinning, feeling the need to want to belong to a community, and wanting to believe in something that far outweighs their own existence.

[2:46:195] As proponents of the religion have said since its founding, the target market is all peoples of all nations which, despite our presumptions that all religions are the same in this aspect, this isn't true as other religions are certainly not as ambitious in their

acceptance of all people in their faith, examples of which include some smaller religions such as Judaism, Sikhism, and Jainism.

[2:46:196] The offering of Christianity is identified as the following: a rich theological system and a compelling narrative that provides approaches to theological, ontological, and soteriological issues as manifested by saints to which adherents are able to devote and a figure to which they can worship and grow a deep emotional and spiritual connection with through prayer.

[2:46:197] Again, similar to the price in the context of a philosophy, conversion to the religion as to become exclusively adherent though this is distinct from a philosophy by the notion of exclusive adherence as philosophies are not required to be exclusively adhered to unlike religions, which demonstrates an important differentiation between the two.

[2:46:198] The identified principal promotional tools that Christian churches have used throughout their existences include missionaries, evangelisation, preaching, church-building, nationalisation of churches, empire-building, records of saints and martyrs, church leadership, through association with schools.

[2:46:199] Meanwhile, there are distribution channels are distinct from these and include more modern elements, such as websites, and social media, but then they also include parish-building, parish newsletters, literature, religious items, television networks, and music.

[2:46:200] There are a number of different processes that are identified as holding an important position within the Christian religious tradition that can be applied to the marketing mix, some of which include Christening, sacramental programme, holy communion, and familial conversion.

[2:46:201] Meanwhile, the physicality of the religion, again similar to that of Astronism, is predicated in such elements as one's purchase of The Bible, religious ornaments, verbal affirmation, and one's regular church attendance.

[2:46:202] Finally, the Christian religious traditions holds a vast and complex network of people that make up its many different denominations and although the titles of such people vary across denominations and although some do not exist in certain denominations, we can identify some important ones here including parishioners, priests, the pope, bishops, cardinals, theologians, and nuns.

[2:46:203] Through the application of Astronism and Christianity to the marketing mix, we see clear structural similarities between the marketing mix for a philosophy (Astronism) and a religion (Christianity), but we also see that there are many unique differences between the two which further bolsters the Astronist Tradition's effort of distancing Astronism from that of a religious designation.

[2:46:204] That which is to be henceforth known as the process of the servitisation of philosophy involves the orientation of a philosophy towards becoming a service, certainly rather than a product, and rather than a hybrid of the two, known as a conject, the latter of which is the designation provided to Astronism by the Astronist Tradition as demonstrated here in The Omnidoxo.

[2:46:205] Therefore, the process of the servitisation of philosophy opposes the notion of the designation of philosophy as both a product and a conject and this notion therefore opposes the Astronist Tradition itself and its view and designation of the philosophy.

[2:46:206] As an extension to the notion of the process of servitisation, a service can be described as something that cannot be protected by a patent, does not make use of physical packaging (though in the context of philosophical marketing, there does exist packaging in a conceptual sense as aforeintroduced), but a service does not hold a lack of physicality due it can often be physically sense, but it is not something that can be physically touched, a good example of which is when a hairdressing is cutting one's hair; you can see them cutting the person's hair as the service, but they are not providing the person with a physical product.

[2:46:207] As have just mentioned patents and their lack of the ability to protect services, it is prudent that we address the issue of patents and subsequent proprietological issues for a philosophy within the context of strategic promulgative management and for this, we must pose questions for promulgators and proprietologists to explore.

[2:46:208] Can concepts/schools of thought/denominations/disciplines of study be copyrighted or patented? Should they be if they can be? Such questions bring to our awareness the topics of copyrighting law and its variance across different countries, as well as the major topic of ethics in relation to patenting and other proprietological matters which promulgators must always take into consideration, usually by the guidance of The Institution.

[2:46:209] Is it the appellations that are best protected or is it the contents of the appellations? Should The Institution be responsible for the management of such patents? Could content and appellation patenting be used as an alternative income for The Institution? What is the nature and extent of the ethicality of this type of income?

[2:46:210] How long will such patents and copyrights of contents and appellations last for? The Institution will need to conduct copyrighting and patenting for all different countries, but will the cost of doing so for each constituent part of The Philosophy be reasonable? By extension to this notion, which appellations or contents of The Philosophy be prioritised for its patenting? Should the Astronism Symbol be copyrighted?

[2:46:211] The patenting of The Philosophy in its entirety, as well as its various constituent elements is herein vested as a joint responsibility of The Institution of The Philosophy of

Astronism, which shall provide the monetary and organisational means to conduct copyrighting and patenting.

[2:46:212] In addition, proprietologists, whom shall be vested with the academic responsibility of contemplating the different issues and questions involved with philosophical patenting and copyrighting and finally, promulgators will be vested with the responsibility of actually conducting the processes involved with patenting and copyrighting.

[2:46:213] There are herein identified three different scenarios for the promulgation of a philosophy and they are collectivised under the appellation of Dissemination Scenarios and includes that which is known as top-down, bottom-up, and rear-front.

[2:46:214] The first of these, top-down involves the instance of when the masses are highly influenced by their political leaders, thus if the political leaders are aligned to the philosophy then so will the vast majority of the masses which makes a top-down scenario easier for the dissemination of the philosophy.

[2:46:215] The second of these disseminative scenarios is bottom-up which refers to when the masses of a society are not highly influenced by their political, social, or cultural leaders which makes it more difficult to disseminate the philosophy because the alignment of a leader is less influential in this scenario.

[2:46:216] The last of the disseminative scenarios is to be known as rear-front which refers to when a philosophical minority gains greater representation in governmental leadership roles as well as wider coverage in the media discussing the issues of the minority as a way of disseminating their philosophy to non-minority members; the version of this that is designated a promulgative technique is to be known as minoritism.

[2:46:217] The codification of religions, philosophies, and ideologies remains the most pivotal element of their creation with there existing a set of similar categories of codification that we must now address as this remains of concern for promulgators of Astronism.

[2:46:218] It is herein postulated that the codification of a system of thought is predicated on six essential elements which are listed as the appellation(s), the founder, the founding text, era of founding, the followers, the designation, and the central precept.

[2:46:219] Each of these elements is essential to the founding of any system of thought and this has been of clear awareness to the Astronist Tradition and The Institution of The Philosophy of Astronism from the very inception of Astronism, hence its inclusion within this discourse of The Omnidoxy.

[2:46:220] In order to put these seven elements into context, we shall apply each of them to some of the world's most well known systems of thought, including each of the designations of philosophy, religion, and ideology.

[2:46:221] The algorithm: Appellation(s) - Founder - Founding Text - Tradition - Era of Founding - Followers - Designation - Place of Worship/Philosophy (applicable only to religions and philosophies respectively) - Central Precept(s) shall be used herein as the basis for each of the applications to the seven elements with each hyphen demonstrating the start of the next element while a slash demonstrates a multitude of something, such as multiple appellations, or a system of thought that does not fit into one designation; it is also important to note that the use of the slash is a demonstrator of equality among the listed so as to mean that multiple appellations of a system of thought hold not superiority over one another.

[2:46:222] After these applications have been demonstrated, we shall gain an even greater understanding of the nature of the codification of such systems of thought.

[2:46:223] Astronism/Kosma/Millettism/Cosmism/Sophism - Cometan (Brandon Taylorian) - Omnidoxy - Astronist/Astronic - 21st century (2013) - Astronists/Kosmans/Millettarians/Cosmists/Sophists - Philosophy - Sopharium - Cosmocentricity/Reascensionism

[2:46:224] Astronarianism - Brandon Taylorian (Cometan) - The Astronist Methodology - Astronist/Astronic - 21st century (2017) - Astronists - Ideology - Cosmocentric civilisation

[2:46:225] Islam - Muhammad - Quran - Abrahamic - 7th century - Muslims - Religion - Mosque - Monotheism

[2:46:226] Christianity - Jesus Christ - Bible - Abrahamic - 1st century - Christians - Religion - Church - Monotheism

[2:46:227] Buddhism - Siddhartha Gautama - Tripitaka - Dharmic - 5th century BC - Buddhists - Religion/Philosophy - Temple - Escape from Samsara/Alleviation of suffering

[2:46:228] Calvinism/Reformed Christianity - John Calvin/Reformation Theologians - Institutes of the Christian Religion - Abrahamic - 16th century - Calvinists/Reformed - Denomination - Church - The Five Points

[2:46:229] Marxism - Karl Marx - The Communist Manifesto - Marxist - 1844 - Marxists - Ideology - Revolutionary socialism

[2:46:230] Nazism - Adolf Hitler - Mein Kampf - Fascist - 1933 - Nazis - Ideology - anti-Semitism/Aryan superiority

[2:46:231] Confucianism - Confucius - Four Books and Five Classics - Chinese - 5th century BC - Confucianists - Philosophy - Temple of Confucius - Pursuit of the unity of the individual self

[2:46:232] Mormonism - Joseph Smith - The Book of Mormon - Abrahamic - 1820s - Mormons - Denomination - Temple - Restoration of the Christian faith

[2:46:233] Wicca - Gerald Gardner - Book of Shadows - New religious movement - mid 20th century - Wiccans - Religion - Magic circle - Practice of pagan witchcraft

[2:46:234] Taoism - Laozi - Tao Te Ching - Chinese - 4th century BC - Taoists - Religion/Philosophy - Temple - Live in harmony with the Tao

[2:46:235] Sikhism - Guru Nanak - Guru Granth Sahib - Dharmic - 15th century - Sikhs - Religion - Gurdwara - Monotheism

[2:46:236] Bahá'í Faith - Bahá'u'lláh - Kitáb-i-Aqdas - Abrahamic - 19th century (1863) - Bahá'ís - Religion - House of Worship - Omnism

[2:46:237] Methodism - John Wesley - The Bible - Abrahamic - 18th century - Methodists - Denomination - Chapel - New birth, an assurance of salvation, imparted righteousness, the possibility of perfection in love, the works of piety, and the primacy of Scripture.

[2:46:238] Of course, there are many other philosophies, religions, ideologies, and denominations that we can apply the seven elements of codification to, but upon applying it to these examples, it is felt that the purpose of the exercise is achieved as we now understand the chain of similarities that exist in the codification of different types of systems of thought which demonstrates both their similarities in structure, but their differences in character.

[2:46:239] That which is to be known as a sophoblogger refers to a person that regularly writes blog posts on their website or another online platform about their philosophy or discussing philosophy in general or different philosophies.

[2:46:240] Meanwhile, a sophovlogger refers to a person that regularly posts videos on social networking sites speaking or debating about their philosophy or philosophy in general.

[2:46:241] In addition, that which is to be known as promulgative sensing refers to a philosophical institution's ability to gather, interpret, and act on strategic information from seekers, followers, and competitor institutions/philosophies.

[2:46:242] The Institution of The Philosophy of Astronism will, from its inception, employ a multichannel marketing strategy through the use of multiple synchronised platforms to interact with followers and promulgate Astronism to seekers and averters.

[2:46:243] Aforeintroduced is the notion that philosophy is or should be a staple element of every person's life, but the term known as non-staple is not to be confused with the opposite to this as it refers to a concept within The Philosophy of Astronism that is considered minor, or not essential to followership.

[2:46:244] These non-staples, as they are to be known, can be considered specialist areas of Astronism that only scholars, or those with an excessive interest in the particular area of Astronism and its deeper philosophical aspects.

[2:46:245] Despite the definition previously ascribed to the term staple, in this particular context, it refers to a concept within The Philosophy of Astronism that is considered major, or essential to followership, examples of which include cosmocentricity, sentientism, and others.

[2:46:246] It remains important to mention that even these staple concepts are still not considered to be exclusionary so a person can still be consider and consider themselves to be a follower of Astronism without accepting one or more of these concepts because Astronism isn't a religion and does not demand belief in specific concepts, but by using staple and non-staple labels, we are able to categorise concepts according to their considered importance within the context of Astronist Philosophy from the perspective of the Astronist Tradition.

[2:46:247] Netnography is an important concept in the context of philosophical marketing that refers to the study and practice of the tracking of the behaviours of people on the Internet when they interact with The Philosophy of Astronism, or its associated organisations in order to build insights and statistics; this is something that The Institution of The Philosophy of Astronism is tasked with managing and it must convey its findings to aid promulgators.

[2:46:248] One of the most important notions and terms within this discourse that exists within the discipline of appellatology and the term to which we are referring is to be henceforth known as trade appellation.

[2:46:249] The trade appellation of The Philosophy of Astronism is Astronism which means that Astronism or a derivation of that term, such as Astronist, or Astronic, will be used as the primary way of referring to Astronism in commercial settings, such as in promulgative materials and on official social medias, although the term is expected to be less common in academic, scholarly, and philosophical debatory contexts.

[2:46:250] This is why Astronism remains one of the main appellations as it is considered the forepart, anterior, and commercial appellation for The Philosophy while Kosma, Cosmism, and Sophism among others are more philosophical and scholarly appellations for the philosophy.

[2:46:251] The reason for Astronism's designation as the trade appellation for Astronism is due to the more obviously and immediate association it has with core concept of Astronism which is cosmocentricity as Astronism is derived from the term astronomy.

[2:46:252] In addition to this, the appellation of Astronism used in a front-facing and commercial sense disproximates The Philosophy away from the fictional character of Jesse Millette as well as avoiding the aforementioned inapronymous issues that are expected to exist with regards to the appellation of Millettism.

[2:46:253] That which is known as procurement in the context of strategic promulgative management refers to the department within The Institution of The Philosophy of Astronism dealing with the purchasing of other institutions, organisations, philosophies, concepts, theories, and their patents and copyrights.

[2:46:254] This is considered to be integral to the functionality of The Institution of The Philosophy of Astronism and although it relevantly exists within strategic promulgative management and is herein and now introduced, it is to be studied and explored within the discipline of study of proprietology as part of the inclusive discipline of sanitology, to which this discourse is dedicated of course.

[2:46:255] Now comes the moment to introduce a new term which is to be known as transvection which refers to the instance in which a philosophical institution directly cooperates with another philosophical institution in order to achieve a shared goal.

[2:46:256] A primary example of a transvection would be the joint funding of a philosophical debate between the philosophers of each institution in order to promulgate each of their philosophies and to create media coverage for philosophy in general.

[2:46:257] Transvections are of an immense important to promulgators as they hold great utility for they promote the sharing of costs across institutions for the mutual goal of promulgating philosophy in general, as well as specific philosophies which is of untold help for smaller institutions which are not considered have the available monies to fund all their own occurrological and debatory events.

[2:46:258] That which is to be henceforth known as transvectionism refers to the belief orientation holding that cooperation with different philosophical institutions for mutual promulgation is the superior way of approaching and realistically achieving the ambitiousness of the belief orientation of promulgationism.

[2:46:259] Transvectionism is herein introduced and advocated by the Astronist Tradition as an extremely help way for institutions to realistically function, especially in their formative years, both in pre-establishment and post-establishment periods, and for this reason The Institution of The Philosophy of Astronism as transvectionist in its approach.

[2:46:260] Due to this discourse's focus on mainstream marketing and advertising theory, it should be no surprise that we now apply the context of a philosophy, particularly The Philosophy of Astronism of course, to Maslow's hierarchy of needs in order to conclude how Astronism holds a place for each of these identified needs.

[2:46:261] The most basic level of Maslow's hierarchy of needs refers to physiological needs which involves food, water, oxygen, and shelter from the elements; this need is perhaps the most difficult to apply Astronism to, however, alignment to a philosophy is considered to be an emotional and psychological need.

[2:46:262] These are direct elements of physiological needs because if a person does not feel mentally, emotionally, or philosophically secure then they will struggle to achieve the highest potentials, or even the most basic levels of their physiological needs.

[2:46:263] The next basic level of Maslow's hierarchy are safety needs which involves a predictable non-threatening environment for one's emotional, physical, and psychological safety and security.

[2:46:264] In all sophariums, the atmosphere is relaxed and even in the context of a philosophical debate, despite the fact that they will sometimes become fierce, the ability of a person to express their opinion is protected by the Philosophical Spirit which ethereally governs philosophy and its practice.

[2:46:265] The medium level of Maslow's hierarchy of needs refers to belongingness needs which involves affection, attachment, and friendship for a person from other people; it is this element that is considered to be one of the most important for philosophies as it is the sense of belongingness that one gains from aligning to a philosophy that is one of the most prominent reasons for their alignment.

[2:46:266] Aligning to a philosophy means that a person joins the community of followers and philosophers that are already aligned to that philosophy which in turn will bring the sense of belongingness that remains precious to every person.

[2:46:267] The penultimate level of Maslow's hierarchy of needs are esteem needs which involves the need and desire for value and respect for oneself, for others, by oneself, and by others.

[2:46:268] Being aligned to a philosophy demonstrates one's ability to comprehend the philosophy and due to philosophy's already highly esteemed status and aversion from dogmatism, aligning to a philosophy is set to create self-value and generate respect from others.

[2:46:269] The highest form of Maslow's hierarchy of needs are self-actualisation needs which refers to the need to fulfil our own potentials and a philosophy provides this

through a person's enknowledge and how they become emotionally, spiritually, and philosophically fulfilled through a greater knowledge of The Cosmos.

[2:46:270] There are countless ideations that have been introduced via new terms within The Omnidoxy and one of these is belief and practice by habit which relates to the idea that human beings are dependent upon their habits and thrive upon them to receive pleasure which also translates to their philosophical beliefs and practices so this is why it may be difficult to persuade a person of an idea or theory if they have had a different or opposing theory for some time.

[2:46:271] Those which are to be henceforth known as philosophical mores refers to the customs and manners or etiquette of Astronists when regarded collectively meanwhile those which are known as new entrants refers to philosophies that are newly founded, typically referring to the first ten years of their existence.

[2:46:272] An important concept to address as part of the development of strategic promulgative management was that of competition in terms of philosophies, but to extend this further, we come to the concept of competitorship.

[2:46:273] Competitorship refers to the principle that the existence of competition within the context of different philosophies is healthy for such philosophies in their growth and development and it is competitorship that philosophical institutions should mutual cooperate to protect.

[2:46:274] That which shall henceforth be known as portfolio analysis refers to the process whereby an institution looks at the philosophies it holds jurisdiction over and considers them according to a SWOT analysis of strengths, weaknesses, opportunities, and threats in order to determine the overall position of the institution and assists in the creation of marketing campaigns and strategic planning initiatives.

[2:46:275] One of the most important elements of strategic promulgative management involves the practice of creating and applying different types of audits, the most important types of these audits is to be known as an institutional audit.

[2:46:276] This is a type of audit that involves an institutionwide analysis and inspection is performed on a philosophical institution in order to determine the competitiveness, the position, the credibility, the viability, and the accessibility of the institution and the philosophies it jurisdises over.

[2:46:277] There does, however, exist many different branches of institutional audits that must be executed in order to complete a full audit of a philosophical institution, the first of these is an environmental audit which refers to external environments that the institution is expected to and the extent of the ability to perform in such environments.

[2:46:278] There also exists another branch known as the promulgative strategy audit which refers to an analysis of the missions, goals, and the overall strategy of a philosophical institution across different measured time periods, primarily across a three year period due to the Astronist tradition known as truncation introduced in The Astronist Methodology.

[2:46:279] Another branch includes that which is to be known as a promulgative organisational audit which involves a deep analysis of the extent of the structure of an institution to withstand the realities of its operations as well as an analysis of the organisation of the various members and hierarchies of personnel in a philosophical institution.

[2:46:280] Meanwhile, that which is to be known as a promulgative systemic audit refers to an analysis that focuses on the extent of the utility of information and the ability of planning and control systems to be applied to operations.

[2:46:281] As the final element that forms an institutional audit, we come to that which is to be known as a promulgative functions audit which involves the analysis of the products, services, disseminative techniques, packaging, and promotions executed by a philosophical institution and despite the fact that it is mentioned last in this list of the elements of an institutional audit, it is considered to be the most important and largest part of an institutional audit.

[2:46:282] As has been evidenced through the exploration of promulgation in this discourse, there exist many different elements to promulgation and despite its exploration herein, there exists many more elements of its nature that are expected to be discovered post-omnidoxically.

[2:46:283] Promulgation is multifaceted and this is demonstrated by the large amount of new concepts introduced in this discourse and other discourses that are associated with it and as in most cases, The Omnidox is to be considered the seed from which many plants grow and by this notion, the exploration of the nature and application of promulgation is merely started here while future texts are expected to be dedicated to its contemplation; this type of notion is exemplified throughout much of The Omnidox, hence one of the most common alternative appellations for The Omnidox being The Seminality.

[2:46:284] That which is to be known as promulgative receptivity refers to the extent to which an institution's promulgative activities are received by the intended audience and the extent to which that audience does as the promulgative material suggests or instructs.

[2:46:285] The higher the promulgative receptivity, the greater success the promulgative material is considered to have had on achieving the promulgative goal.

[2:46:286] Due to it being mentioned, it only seems prudent to provide an official definition of a promulgative goal which involves the intended goal of a singular piece of promulgative material, or of an entire promulgative campaign.

[2:46:287] The greater efficiency in the achievement of the promulgative goal is the central determiner of the capabilities of a promulgator and is primarily measured by promulgative receptivity.

[2:46:288] Meanwhile, that which is to be known as a promulgative message refers to the narrative of a promulgative material, the extent to which it is successfully expressed to the audience by the promulgator in the way that it is intended to be perceived is to be henceforth known as promulgative expressivity.

[2:46:289] One of the most common terms throughout this discourse and proximate related discourses is promulgative material which itself refers to an individual source of promulgation, examples of which are adverts, posters, or a website and is therefore from a promulgative campaign which refers to a series of promulgative materials that may hold different physicalities, but they share a common message, intended purpose, or are promulgated simultaneously to each other.

[2:46:290] The PESTEL Analysis is considered to be an integral part of how philosophical marketing and advertising practices are effected by wider and often uncontrollable factors and therefore, it is important to apply Astronism to each of the components of the PESTEL analysis in order to develop greater understanding about how each of its components could impact the operations of The Institution and the overall development of The Philosophy of Astronism.

[2:46:291] Of course, the components of PESTEL are political, economic, sociocultural, technological, environmental, and legal; all of which are expected to hold considerable impacts on both the presence of a philosophy in a particular country or region, as well as the operations of The Institution, its partner organisations, and of promulgators too.

[2:46:292] Therefore, before any type of promulgative activity is conducted, it is suggested herein that a PESTEL analysis of the country, in which the promulgative activity is expected to occur, should be executed, especially so if the country in subject is one that The Institution is not accustomed to operating in, or a country in which The Philosophy of Astronism holds little to no presence.

[2:46:293] The execution of a PESTEL analysis, like for any entity entering some environment, is ultimately helpful to the navigation of such an environment for it is the diversities in environments that is considered to be the most difficult aspect for promulgators to plot a course through for their campaigns and other activities to succeed.

[2:46:294] However, even if The Institution is well accustomed to operating in a particular country, and even if The Philosophy of Astronism, or one of its denominations holds a

strong presence in the country in subject, it is still advisable that a PESTEL analysis is conducted because PESTEL analyses do not only allow promulgators to understand the current affairs of the country or region, but they also allow promulgators to grasp a better idea about the direction(s) towards which the country is heading through the use of the analysis of current trends as a forecasting tool for future occurrences which is self-evidentially fundamental to long term strategic promulgative planning.

[2:46:295] Also identified herein are four basic factors that form the strategic promulgative context and the first of which is the target audience which remains essential for all promulgators to designate during their creation of promulgative campaigns and materials with the three major countries of which including seekers, averters, and followers.

[2:46:296] Also, there exists the external environment, the consideration of which, as aforeaffirmed in our insentensations regarding the PESTEL analysis, is necessary for any promulgative campaign or material to be success in countries, regions and other forms of environment the philosophy or its institution may not be accustomed to holding a presence or operating in respectively.

[2:46:297] The final two factors of consideration for strategic promulgators are the availability of resources and capabilities at the disposal of the philosophical institution or the promulgators, and the competitors of the philosophy that one is attempting to promulgate.

[2:46:298] Raising the factor about resources and capabilities demonstrates the need to understand the nature of the disposality of such elements as resources can either be scarce or abundant, but they can also be easily utilised, or not so, as well as the fact that they can also be easily obtained, or equally not so; by these notions, we see how resources can hold varying levels of disposality.

[2:46:299] Meanwhile, capabilities take many forms, but in this case may primarily refer to the capabilities of the institution to oversee the process of the promulgation as well as the specific capabilities of individual promulgators, as some will have greater experience and knowledge in certain specialty areas than others, and while some promulgators may excel in the creation of promulgative materials and campaigns, others may instead excel in the creation and management of the distribution channels through which these materials are disseminated; again, we see the potential disparities in the disposality of capabilities here.

[2:46:300] To put this into context, disposality refers to the extent of which something, whether that be a person, an object, an organisation, or a piece of information, is able to firstly be accessed and secondly be utilised for the purpose of its creation and by this notion, we develop how there can exist two extremities of disposality.

[2:46:301] One of these extremes is to be known as positive disposality which refers to when resources, capabilities, or some other entity or group of entities that is to be used is able to be so with a lesser amount of further resources being rendered to accomplish its

utility which is characterised by the proximities of resources, greater accessibility to such resources, and the abundance of usable resources.

[2:46:302] Oppositely, a negative disposality would involve a greater amount of further resources being required to achieve the utility of the original resource and is characterised by the disproximities of resources to promulgators or the institution itself, as well as lower levels of accessibility to such resources, and certainly a distinct scarcity of usable resources for promulgators.

[2:46:303] By this set of notions, we are able to understand the difficulties facing both philosophical institutions and their promulgators in the navigation, contemplation, and management of disposality with the constant need to prevent the circumstances of reaching a negative disposality, but in reality, this is expected to be an often uncontrollable occurrence.

[2:46:304] Like all organisations, a philosophical institution holds a mission and it is important for promulgators to consistently remind audiences of this mission, both directly and indirectly through promulgative materials and campaigns.

[2:46:305] Within the wider mission of a philosophical institution, which despite this often being reflective of the beliefs and missions of the philosophy that it holds proprietorship over, there are also expected to exist institutional goals which are the goals of the philosophical institution as distinct from the goals of the philosophy itself as these institutional goals are considered from the perspective of the institution as a separate entity from the philosophy over which it holds proprietorship.

[2:46:306] Whenever a philosophical institution is conceptually separated from the philosophy over which it holds proprietorship like this, this is to be henceforth known as the process of suprietation.

[2:46:307] Another more physical process involved with the operations of a philosophical institution is that which is known as departmentalisation which involves the segmentation of the operations of a philosophical institution.

[2:46:308] The associated form of polity to this process is to be henceforth known as departmentalisationism which remains focused on departmentalising all operations of a philosophical institution in the belief that it will function more efficiently than in the instance of when a non-departmentalised polity is applied.

[2:46:309] Departmentalisationism is advocated for by the Astronist Tradition because of the ability it holds in the clarification of the operations of The Institution and it also holds the ability to prioritise the different segments of the operations of The Institution in hierarchies of immediacy, relevancy, and applicability.

[2:46:310] Departmentalisationism, due to it being one of the available polities applicable to The Institution, is to be explored by those whom are to be known as politists which are to be classified as a type of scholar that study all the different potential polities by which a philosophical institution may run; these are defined from naological politists whom are a subdivision that focus on the study of the different polities available to run sophariums.

[2:46:311] The aim and role of politists is compare and contrast different forms of institutional polity so as to determine the most superior form of polity that is to be applied and executed in a certain period, usually due to the external circumstances and environment of the time which is a notion that in itself demonstrates the motionality of institutional polity and the fact that its nature is neither stationary, nor stagnant.

[2:46:312] That which is to be henceforth known as a trilateral strategy refers to the notion that there exists a highly potential relationship between the institution, the philosophers, and the followers of a philosophy that creates a trisymbiotic experience whereby each of the three parties is bolstered towards their end goals by the other party via the commonality which is the philosophy in this case.

[2:46:313] The trilateral strategy is considered to be one of the key ways of approaching a more strategic understanding of the relationship between an institution, its philosophy, and the followers of its philosophy in a distinctly optimistic way to see only potential for the utilisation of the elements of the trilateral strategy.

[2:46:314] That which is to be known as the philosophical share refers to the share of the entire potential philosophical audience or seekers that a philosophy claims to have membership for; it is considered to be part of the promulgative principle that a philosophy should always hold the intention to not only increase its philosophical share, but to maximise it which therefore demonstrates how the philosophical share is to be used as a catalyst for the advocacy for the approach of promulgationism.

[2:46:315] As part of the strategic approach to understanding promulgation and the measurement of the performance of promulgative activities, we must introduce and explore those which are to be henceforth known as promulgative metrics.

[2:46:316] Promulgative metrics refers to the ten different measures applied after a promulgative campaign has ended in order to assess its performance and includes the following metrics that are used to determine the success of a promulgative campaign:

[2:46:316a] Disseminative availability / accessibility.

[2:46:316b] Follower advocacy and satisfaction.

[2:46:316c] Increased seeker interest.

[2:46:316d] Averter reduction.

[2:46:316e] Number of new concept developments.

[2:46:316f] Increased philosophical share.

[2:46:316g] Increased awareness (this particular metric is confirmed by the use of polling).

[2:46:316h] Relative followership (the comparison between the number of followers from before a campaign to after its completion).

[2:46:316i] Renditional sales.

[2:46:316j] Increased promulgability (an increase in the ability of a philosophy to be accepted as openly promulgated by governmental organisations and the general public which involves the normalisation of philosophical promulgation).

[2:46:317] The results derived from the application of these different promulgative metrics are set to influence the nature of that which is to be known as the promulgative plan.

[2:46:318] A promulgative plan is a comprehensive document or blueprint created by a philosophical institution that outlines promulgative advertising and marketing efforts for the coming year for a particular philosophy, or philosophical brand, and is typically split according to the different countries or regions in which The Institution conducts its operations or where one or more of its philosophies hold a presence and therefore require promulgating.

[2:46:319] A complete promulgative plan describes promulgative activities involved in accomplishing specific marketing objectives within a set time frame, usually either across a year, as aforementioned, but more than likely across three years due to the principle of truncation.

[2:46:320] Further to this, a promulgative plan also includes a description of the current marketing position of a particular philosophy, a discussion of the promulgative audience and a description of the marketing mix that an institution will use to achieve their promulgative goals, known as the promulgative mix in this context.

[2:46:321] Moving on now, it is herein stated that categories are assigned to each of the inclusive disciplines of The Philosophy of Astronism, as demonstrated by the following list:

[2:46:321a] Compendology - Cosmic philosophical foundations.

[2:46:321b] Sanitology - Logic thoughts and actions, institutional operations, and real-world manifestations of the aforementioned philosophical foundations.

[2:46:321c] Abettology - Environmental and social consciousness and responsibility.

[2:46:321d] Equitology - Justice, advocacy, activism, and righteousness.

[2:46:321e] Xentology - Personal achievements of knowledge, happiness, and dreams.

[2:46:321f] Ghenology - The depths of self-contemplation and traditional philosophy.

[2:46:321g] Expology - The philosophical and practical aspects of space exploration.

[2:46:321h] Rhemnology - Futurocentrism, personal and civilisational advancement, and the approaches to the commemoration of loss.

[2:46:321i] Contology - What to do and what not to do.

[2:46:321j] Durantology - The depths of contemplation on space, time, and physical existence.

[2:46:321k] Quillitology - The achievement of inner peace and acceptance through overcoming adversities.

[2:46:321l] Prerology - The contemplation, achievement and preservation of freedom.

[2:46:322] When the operations of The Institution are organised and departmentalised according to the inclusive disciplines, this is known as categorianism and is a form of institutional polity that is to be studied and contemplated by politists.

[2:46:323] Categorianism, as advocated and managed by categorians, refers to the management of The Institution of The Philosophy of Astronism according to the different categories of inclusive disciplines which are considered to be independent and autonomous departments from one another within the wider Institution due to their differences in philosophical topicality and address.

[2:46:324] That which is to be henceforth known as the process of philosophical diversification refers to the instance in which a philosophical institution begins enlarging or varying its jurisdiction over a philosophy through new concept development, conceptual procurement, or by the expansion of the operations of the institution into new territories.

[2:46:325] This is considered to be the most important process in the development of philosophical promulgation for without it, there is no point to the promulgative process if diversification is not sought by the institution and remains one of the centralmost concepts of orientation of promulgationism.

[2:46:326] Philosophical diversification, despite the fact that it may not be directly referred to in all the instances of its occurrence, it does exist throughout the majority of concepts introduced herein, albeit within the roots of those concepts and as part of their undertones that may not be instantly recognisable to untrained eyes.

[2:46:327] There are herein identified a number of different criteria by which seekership and the identity of seekers can be measured which are to be collected into three different groups, including behavioural, psychological, and profile categories which allow for a greater organised form of identifying, clarifying, and segmenting different types of seekers which holds untold utilities for promulgators.

[2:46:328] The first of these collectivities is the behavioural group which including the following metrics, each of which focus on the extent of the topic raised:

[2:46:328a] Enknowledgement

[2:46:328b] Alignment

[2:46:328c] Application

[2:46:328d] Interaction

[2:46:328e] Media usage

[2:46:328f] Technology usage

[2:46:329] Next is the psychological collectivity which instead of focusing on how people do and act which is focused upon in the behavioural category, this category focuses upon what people do and therefore includes the following metrics:

[2:46:329a] Lifestyle

[2:46:329b] Personality

[2:46:329c] Perceptions

[2:46:329d] Attitudes

[2:46:329e] Motives

[2:46:329f] Benefits sought

[2:46:330] The final category is titled as the profile and this involves how a person fits and interacts with the wider environment and what the combination of their behaviour and

psychology is shared with others in order to form populaces that share commonalities, and so the metrics to use for due endeavours include:

[2:46:330a] Demographic

[2:46:330b] Socioeconomic

[2:46:330c] Geographic

[2:46:330d] Ideological

[2:46:330e] Religious

[2:46:331] To continue on in our address of the nature of seekers both individually and collectively, it is imperative that after we have formatted groups and collectivities of seekers that we later segments such groups, hence the emphasis now of the importance of the segmentation of seeker audiences.

[2:46:332] Here, instead of actually segmenting different seeker audiences themselves, for this is not considered to hold relevancy for future readers and promulgators, we shall instead form four elements in how to approach the segmentation process.

[2:46:333] The first of these concentrates on distinction and poses the following question to promulgators and segmenters: is each segment clearly different from other segments? If so, different marketing and promulgative mixes, will be necessary as these different identified segments will require differentiated approaches to promulgation.

[2:46:334] The second of these concentrates on accessibility and mainly poses the following question to promulgators and segmenters: can seekers be reached through appropriate promulgative activities and distribution channels? The appropriateness element here pertains to whether promulgators would realistically be able to conduct their activities through the identified segments.

[2:46:335] Thirdly, we come to concentrate on the measurability of segments which poses the main question of whether these segments are easy to identify and measure? The measurability of something remains key to its aforementioned accessibility and applicability, therefore the measurability of a segment can be considered the precursor to these both.

[2:46:336] Finally, we must address the final element which is the promulgability of segments which presents the question of whether the identified segment sufficiently large and practically reachable to get promulgative materials to and for such materials to be understood by the intention of their creation?

[2:46:337] In addition to this, it is important not only to segment seeker audiences, but also to differentiate between the five brand categories, the first of which is omnimentioned throughout this and other related discourses and is known as a philosophical brand which refers to the brand encompassing a philosophy in its entirety such as that of the appellation of Astronism.

[2:46:338] The next of the brand categories is to be known as a denominational brand which encompasses distinct denominations of a philosophy and in the case of Astronism, includes the denominations such as Hanazavaism, Qīshì'ism, and Prabodhanism.

[2:46:339] Also, there exists school brands which pertains to the brands of the different schools of thought that exist within The Philosophy of Astronism, but also there is to exist conceptual or notional brands which pertain to brands of individual concepts and notions within Astronism.

[2:46:340] Finally, an important brand category is titled as a disciplinary brand for it pertains to the brand of a discipline of study of The Philosophy of Astronism and usage of such a brand to promote the study of a particular discipline.

[2:46:341] As part of our contemplation and discussion of the various elements that make up strategic promulgative management, it is essential that we address the different forms of philosophical positioning strategy, the two primary forms of which include the functional strategy and the expressive strategy, each of which include three substrategies.

[2:46:342] The first of these of our strategy pertains to functionality, the first substrategy of which focuses on the physical features of the philosophy to use in promulgative materials as a major technique which primarily includes the physical manifestations of the philosophy.

[2:46:343] These physical manifestations of The Philosophy of Astronism are expected to include its followers, its sophariums, its organisations, The Institution, its renditions, and its occurrological events.

[2:46:344] The next of the substrategies as part of the wider functional strategy for philosophical promulgation is to be known as conceptual quality which focuses on the extent to which an individual is personally drawn to the philosophy, its narrative, its worldview, its concepts, and its structure mainly through the concepts, theories, and ideations that it does express.

[2:46:345] The final of the substrategies within functionality involves utility and includes the technique of using one's alignment of a philosophy for something, an example of which would be to improve's lifestyle, or to achieve greater enknowledge; this strategy of promulgation is solely based on what the philosophy and one's alignment to it can be used for and also includes the feelings that one will experience and perhaps benefit

from during their adherence to the philosophy as these are considered a utility in this sense.

[2:46:346] The second of the two main strategies of philosophical promulgation focuses on the expressive elements of the philosophy, the first of the substrategies of which revolves around the societal.

[2:46:347] The societal substrategy involves focusing on one's alignment in order to express an image of oneself to others, or to fit within or not fit within a wider group which is considered to be one of the main forms of people's reason for alignment to a philosophy in real world terms.

[2:46:348] The second substrategy under the expressive strategy involves that of benefit which revolves around the usage of promulgation to highlight the personal benefits that one gains from being aligned to the philosophy that is being promulgated which is again, considered to be one of the most important of all the promulgative strategies outlined herein.

[2:46:349] The final substrategy for the wider expressive strategy revolves around the notion of heritage which uses promulgative materials to focus on the fact that the promulgated philosophy is the traditional philosophy of one's people, or family, one may wish to start their own traditions by refreshing the older traditions.

[2:46:350] Generally, the expressive approach to strategic promulgative management is expected to be more efficient in achieving the goals of the promulgation than that of the functional strategy for philosophy is itself expressive by its very core nature rather than merely functional therefore from the Astronist Tradition's perspective, the adoption of an expressive strategy is more suited to the nature of philosophy itself rather than that of the functional approach.

[2:46:351] Much of this discourse, as all its readers will have understood up to this point, is not only definitional by its core nature, but it is also categorisational for we have spent many insentensations categorising different elements of the whole strategic promulgative management process, but despite the dominancy of this throughout the discourse, we shall not discontinue for we have further elements that require clear arrangement and categorisation.

[2:46:352] That which is to be henceforth known as institutional categorisation refers to the process of comparing different philosophical institutions by the number of philosophies they jurisdis and hold proprietorship over and the number of followers those philosophies hold collectively in order to segment institutions according to size, influence, as well as geographic scope and distribution.

[2:46:353] As part of the categorisation process of different philosophical institutions, there exists a system of categorisation that is unique to The Institution of The Philosophy of

Astronism that involves those which are to be known as institutional derivations, each level of which shall be introduced here and refers to the different scales of The Institution largely based around geographic parameters.

[2:46:354] The first of them is to be known as globality which refers to The Institution of The Philosophy of Astronism on a global scale that encompasses all other derivations as well as all existent forms of The Philosophy of Astronism that hold a presence on The Earth and the operations of The Institution on The Earth.

[2:46:355] The second of these is to be known as continentality which refers to a branch of The Institution of The Philosophy of Astronism that holds jurisdiction over a continent refers to the presence of Astronism on a particular continent and the entirety of operations of The Institution on that continent.

[2:46:356] The next of the institutional derivations to be known as multinationality which refers to a collectivity of national institutions that share commonalities in language, culture, polity, and philosophical denominationality with one another, but are not commonly jurisdised over like transnationality.

[2:46:357] Additionally, that which is to be henceforth known as the institutional derivation of extranationality refers the operations of The Institution and the subsequent presence of The Philosophy of Astronism in digital channels and platforms as another form of the transcendence beyond national borders; this institutional derivation may alternative be known as either cybernationality, or technonationality.

[2:46:358] One of the most important institutional derivations is that which is to be henceforth known as transnationality which refers to a collectivity of national institutions brought together under a single overarching jurisdiction to create a uniformity of polity and denominationality.

[2:46:359] Furthermore, as we continue we introduce smaller institutional derivations, we come to that of nationality which refers to a branch of The Institution of The Philosophy of Astronism that holds jurisdiction over a single country.

[2:46:360] Two more Institutional derivations are introduced as regionality and locality, the former of which refers to a branch of a national institution that holds jurisdiction over a region/ province/ county/ state within that same country.

[2:46:361] The latter of which involves a branch of a regional institution, as aforeintroduced, that holds jurisdiction over designated areas within the region, usually by the vote and choice of the local populous.

[2:46:362] The final form of an institutional derivation is that which shall henceforth be known as a metrality which involves a branch of a regional institution that holds special jurisdiction over a single city and its boroughs, especially an exceptionally large city, or

one that is culturally distinct from the rest of the county, or country within which it resides.

[2:46:363] There is a great variability in the abundance and usage of these derivations according to the popularity of The Philosophy in certain areas with the general principle concerning this holding that the greater the population of followers comes the greater need for more derivated organisation while lesser populations of followers require only nerivated organisation.

[2:46:364] Nerivation, or nerivative organisation as it may be alternatively known, is a term introduced and originating herein as part of this discourse so as to contrast with the term derivation because to be nerivated is to be without or with little derivation of the main entity, and in this context would involve only regional or national institutional organisation rather than more concentrated derivated forms of organisation such as locality and metrality.

[2:46:365] In this discourse, we have introduced a huge plethora of forms and methods of promulgation, but one of the elements that we have not yet addressed is the organising of promulgative efforts according domesticity and internationality, but we shall do so here and now.

[2:46:366] Domestic promulgation of course involves the promulgation of a philosophy or one of its constituent elements within a country and the following list includes some of the most pertinent elements that an institutional and its promulgators must both be aware of, conducted analyses upon, and be able to apply to their operations in order to be success in the domestic market in subject:

[2:46:366a] Native language.

[2:46:366b] Dominant culture and religion.

[2:46:366c] Research relatively straightforward.

[2:46:366d] Relatively stable environment.

[2:46:366e] Single currency.

[2:46:366f] Business conventions understood.

[2:46:367] Alternatively, that which is to be known as international promulgation obviously refers to promulgation of a philosophy or its constituents beyond and between nation states, with some of the most important factors for the institution and its promulgators to considered including:

[2:46:367a] Many languages.

[2:46:367b] Many cultures and religions.

[2:46:367c] Research is complex.

[2:46:367d] Frequently unstable environment.

[2:46:367e] Requires departmentalisation for different countries entered.

[2:46:367f] Differences in political, social, and economic affairs.

[2:46:367g] Conventions are diverse and unclear.

[2:46:368] Understanding promulgation in a general sense is one approach, but to understand and execute promulgative activities across the aforesaid domestic and international contexts of promulgation presents another dimension, hence the fact that strategic promulgative management is expected to often be segmented according to these two different forms of promulgation as these both set the ultimate precedent for how a promulgator is to plan and conduct promulgative actions.

[2:46:369] That which is to be henceforth known as the notion of polycentrism refers to the suggestion that due to the globality of The Institution of The Philosophy of Astronism's operations, there exists a multitude of epicentres for its operations and its potential areas for promulgation rather than a singular epicentre.

[2:46:370] By this notion and by the nature of its suggestion, polycentrism can be considered a form of institutional polity in its infancy and therefore one that is in need of further development.

[2:46:371] As we discuss various approaches to the contemplation, planning, and subsequent management of the promulgative process, we come to understand that there exists two particularly important approaches, which are to be known as adorientation and panorientation.

[2:46:372] The first of these, adorientation, refers to a promulgative approach that involves pursuing separate marketing strategies in each country, or set of countries (depending on their similarities) and considers how to compete on the basis of each country rather than by panorientational approach; in mainstream and non-philosophical marketing theory, this process and approach would be known as differentiation.

[2:46:373] Oppositistically, there exists the approach of panorientation involves pursuing standardised marketing strategies across different countries despite their lack of similarities rather than considering how to compete in each country on an individual basis; in a non-philosophical and mainstream marketing sense, this approach would be known as standardisation.

[2:46:374] An integral element of promulgation, and especially so to the achievement of the ideals of the orientation of promulgationism, is that which shall be henceforth known as the philosophies of scale principle.

[2:46:375] This is a play on words from the term “economies of scale” and relates to the principle that there will be a proportionate increase in followers gained by a constant level of promulgation that will offset unretained followers.

[2:46:376] Therefore, the philosophies of scale principle supports the orientation of promulgationism as it advocates for the constancy of promulgative activities to which the approach of retentionism is of course opposed as that orientation focuses on retaining the followers that the philosophy already has rather than supporting a churning notion of a philosophy whereby a philosophy becomes a constant churn of new followers entering and unretained followers exiting.

[2:46:377] Essentially, retentionism advocates for a more balanced, harmonious, and less dynamic operation for a philosophy whereby fewer followers leave the philosophy, but due to promulgative funds majoratively being directed towards the retention of such followers, fewer new people align to the philosophy; this creates a calmer set of operations for a philosophy rather than the more rapid and dynamic approach advocated by promulgationists.

[2:46:378] Furthermore, to understand the core of the promulgative principle is to postulate that a promulgationist upholds the notion that those whom leave a philosophy must always be replace by those whom align to it so as to avoid decline in followership which is to be avoided through the proliferation of promulgative activities.

[2:46:379] In this discourse and particularly in the last dozen or more insentensations, we have considered domestic and international promulgative approaches as well as the divergences between how a promulgator is to conduct himself/herself in such environments.

[2:46:380] However, one instance that we have not yet introduce is that which is to be known as the market of origin which refers to the country in which a philosophy originated in promulgative terms so as to mean that such a philosophy will have a greater presence and understanding of the people and environment there rather than in other countries.

[2:46:381] The principle of the market of origin also holds that the relationship between a philosophy and its market of origin must always be emphasised and prioritised by the national institution, and even the derivated regional, local, or metral institution which pertain to the specific region, locality, and city of the philosophy’s origination.

[2:46:382] Upholders of the market of origin principle postulate that the promulgation of the philosophy to those living and proximate to the geographic origination of the philosophy should be prioritised which, as we are currently seeing with the decline of the Christian religious tradition in the Middle East, is an important principle for promulgators to both consider and implement so that the same fate does not occur with The Philosophy of Astronism in the context of England in the nationality, Lancashire in the regionality, South Ribble in the locality, and Preston in the metrality.

[2:46:383] As we introduce and discuss the nature of different markets for philosophical promulgation, it is important that we address the different criteria for the selection of a market which is to be promulgated to, which includes the following elements:

[2:46:383a] Market size.

[2:46:383b] Market growth rate.

[2:46:383c] Market access.

[2:46:383d] Geographical proximity.

[2:46:383e] Psychological proximity.

[2:46:383f] Market accessibility and promulgability.

[2:46:384] Furthermore, the expansion of a philosophy into international markets is considered by the Astronist Tradition to be an essential and natural process for any philosophy or system of thought regardless of the many extra motivations for international market development, but despite this view, the most prominent of these motivations are herein introduced and defined.

[2:46:385] The first of the motivations for international market development is international liberalisation which involves catalysing a general global trend towards national and supranational democracies, greater levels of interconnectivity, cultural exchange, the reduction in governmental oppressions, and the increase in the levels of respect for human rights, the prominentmost of which for the context of philosophy is of course the freedom of philosophical expression, belief, and practice.

[2:46:386] The second motivation involves the aforeintroduced principle of the philosophies of scale which is considered to only be achievable through the expansion of a philosophy to international regions beyond its market of origin; by this notion, we see how the proliferation of the principle of the philosophies of scale could clash with the principle of the market of origin.

[2:46:387] The next of the motivations for international market development and subsequent international promulgation for an institution and the philosophy over which it holds proprietorship is to be known as conceptual advantage.

[2:46:388] Conceptual advantage postulates that the quicker that a philosophy expands its contents internationally, the quicker it will be able to achieve conceptual uniqueness which is when a philosophy retains its uniqueness and distinction from other philosophies in a particular market.

[2:46:389] Conceptual advantage suggests that the slower a philosophy is at expanding international and acting commandingly in its uniqueness, the more at risk the philosophy is to being copied by others and thus losing conceptual uniqueness; conceptual advantage maintains that international market development and promulgation is the superior way to retaining a philosophy's conceptual uniqueness.

[2:46:390] The next two motivations for international market development include limited growth in domestic market and the excess of resources which are considered to be prominent drivers of for the expansion of a philosophy and the operations of an institution internationally.

[2:46:391] Another important motivation that we should now introduce is that which is to be known as historical impotential; impotential means not achieving the highest possible potential available and in this context refers to the tendency of an institution to be forgo the achievement of the highest potential for itself and the philosophy it holds proprietorship.

[2:46:392] It is postulated as part of the next motivation that companies and charitable organisations find that through international market development, greater levels of sustainability in their operations are achieved and we can relate this principle to the context of a philosophical institution by the idea of organisational sustainability.

[2:46:393] An institution that holds international operations more clearly understands the issues effecting different regions of the world, it is an institution that holds a global view of the world and its role within it rather than keeping confined to a national view of the world, the latter of which is not a positive approach for a philosophical institution to undertake as the nature of philosophy remains all-pervading through its conceptual nature so from the beginning, a philosophy is internationally, especially through its achievement of extranationality via digital channels.

[2:46:394] The application of traditional market segments always involves the area of international markets and which of promulgative theory and practice is predicated on an international approach to promulgation by its very nature.

[2:46:395] From the retentionist perspective, the development of international markets also involves the improvement of a philosophy's follower relationships as a philosophy with a

greater expansive scope and diversity is considered to sustain the interest of followers to insist in that growth as well as providing the opportunity for followers to speak with fellow followers in other countries which further contributes to the notion of international interconnectivity as part of the process of international liberalisation.

[2:46:396] Technological changes as well as the need for philosophy in international countries are the two final motivations that are introduced herein, the former of which is considered to be immediately true for the current era as technology is changing at a rapid pace in different countries.

[2:46:397] The latter of which is a basic motivation that holds resonance for any organised philosophy as it postulates that The Institution of The Philosophy of Astronism is especially responsible for meeting the needs of those in countries whom require the increased presence of Astronism in their country; this responsibility is herein and now postulated to be one of the solemn duties of The Institution to hold itself accountable to.

[2:46:398] A closely associated term to the development of international markets for promulgation is that which is to be known as the promulgative potential which refers to the total number of people in a country that are identified as being accessible by the promulgative channels presently available to The Institution.

[2:46:399] As the accessibility to the Internet increases throughout all the countries of the world, the promulgative potential is expected to increase in correlation, however, due to certain oppressive governments to the freedom of belief remaining in power in many countries globally, this is expected to decrease the promulgative potential; promulgative potential can be envisioned as tug of war of promulgability with different external factors negatively impacting upon an institution to promulgate.

[2:46:400] As an appendage to our discussion of the extent to which an audience is promulgatively accessible, we must introduce the dichotomous terms of promatim and inpromatim, the former of which collectively relates to people that promulgative materials directly reach and influence action.

[2:46:401] Meanwhile, the latter of the terms collectively refers to people that promulgative materials do not directly reach, but they are reached by indirect means, primarily through word of mouth from someone they know who tells them about the philosophy, or directs them to see promulgative materials.

[2:46:402] In reality, the extent of the promatim and the inpromatim populations are difficult to measure due to the inability of an institution to monitor how people come across the philosophy and its contents so therefore polls and other forms of post-promulgative performance parameters are essential to understanding how a promulgative material has been received in the environment in which it has been promulgated.

[2:46:403] That which is to be henceforth known as institutional flexibility refers to the extent of the ability of a philosophical institution in being able to enter a market, but then easily leave the same market due to misunderstanding of the market potential or market entry procedures without receiving much long-term damage, either financially or reputationally.

[2:46:404] Also connected to the processes involved in how a philosophical institution may enter different markets is the practice that is to be known as philosophical franchising.

[2:46:405] This involves the practice of a philosophical institution allowing another institution, organisation, or society to promulgate the institution's philosophy in a country that remains difficult to enter for the outsider institution.

[2:46:406] In this case, the institution may officially give up its proprietorship of the philosophy in that country, which is to be henceforth known as the act of abscension, however, according to the the Astronist Tradition, this is not considered to be the ethical option to take as The Institution of The Philosophy of Astronism is not considered to hold the right to provide its proprietorship of Astronism to another institution as The Omnidoxy, The Grand Centrality, and nor does The Grand Constitution grant The Institution such an ability.

[2:46:407] Alternatively, The Institution may just authorise the insider institution/organisation/society to promulgate the philosophy without them holding any jurisdiction or proprietorship over the philosophy which is to be henceforth known as the act of bestowment.

[2:46:408] For the insider institution/organisation/society, they would gain funding from the outsider institution for conducting such practices which hence reveals their motives for agreeing to such terms.

[2:46:409] Whatever an institution's approach to philosophical franchising may be, this is not considered to be of common practice either way, and is only permitted by the Astronist Tradition in extreme circumstances and in the context in which The Institution partners with only the most trustworthy and accountable of partners.

[2:46:410] To briefly digress, that which is to be known as a renditional store holds a prominent place in the context of rendition marketing for this relates to a shop in which renditions associated with The Philosophy of Astronism, one of its denominations, or one of its constituents are sold, but also these types of shops may also be more commonly referred to as renditionals in a collective sense.

[2:46:411] As we now return, we must introduce that which is to be known as a proposition and in a strategic promulgative management context refers to when an institution is approached by a philosopher, or another philosophical institution and is presented with a

new concept, philosophy, theory, or notion that is requested to be proprieted and jurisdised over by the institution that is proposed to.

[2:46:412] The instance in which this occurs is expected to grow in abundance as the fame and expansion of The Philosophy of Astronism grows to greater levels, but the writings herein purposefully do not prescribe any procedures for an institution's dealing with this instance as this is to be left to the institutional leaders, trusted philosophers and scholars, as well as the followers of The Philosophy of Astronism to judge as to whether the proposed philosophy/theory/concept/notion is suitable to be proprieted by The Institution.

[2:46:413] Nevertheless, there is expected to develop many different approaches to dealing with this occurrence post-omnidoxically from various different philosophers, institutional leaders and other verified contributors.

[2:46:414] That which is to be henceforth known as a propositional augmentation refers to the changing of an original proposition by The Institution that proprieted it in order to make it suit the rest of the portfolio of the philosophical institution.

[2:46:415] This process is expected to make the creation of propositions more feasible for their integration into the portfolio of an institution which will in turn create greater popularity for propositions.

[2:46:416] That which is to be known as digital value involves the subjective amalgamation of valuable assets of a philosophy that are only digital, such as the extent of its website network, the philosophy's combined number of social media followers, or the combined number of search engine searches for the philosophy or related topics.

[2:46:417] In mainstream marketing theory, there is that which is known as the product lifecycle which details the stages through which a product goes during its existence, and the same theory is applied here, but to the context of a philosophy and so we develop that which is to be known as the philosophical lifecycle, the stages of which are listed as follows:

[2:46:417a] Development

[2:46:417b] Establishment

[2:46:417c] Introduction

[2:46:417d] Growth

[2:46:417e] Maturity

[2:46:417f] Decline

[2:46:417g] Reascension

[2:46:418] It is predicted herein that all organised philosophies will go through each of these stages, some of which will take longer than others to enter through, including The Philosophy of Astronism which is also expected to go through each of these different stages.

[2:46:419] To grasp an understanding of the philosophical lifecycle will inevitably achieve a greater understanding of philosophy in general and therefore the philosophical lifecycle can be considered a metaphilosophical concept as well as a promulgative concept, hence it can be described as a crossdisciplinary concept.

[2:46:420] The hybridised category of product and service that was introduced in this discourse known as a conject holds many different aspects to its contemplation and without the discipline of strategic promulgative management, it is important to the nature of a conject is extrapolated and its forms introduced and subsequently analysed.

[2:46:421] The first of the forms and concepts of a conject that is to be introduced is that of the conject mix which pertains to the entire range of conject items that are encompassed by a particular philosophy which involves a mixture of different types of conject items that make the philosophy and are subsequently encapsulated by it.

[2:46:422] The next concept and aspect of a conject is that which is to be known as a conject item which collectively make up the conject mix and involves a distinct single conject within a conject line, an example of this would be a single concept, theory, or belief orientation.

[2:46:423] As aforementioned and now introduced, a conject line is constructed so as to refer to a group of closely related conjects, such as the concepts, theories, or belief orientations within a discipline of study, or a denomination.

[2:46:424] The two elements of a conject line are the conject line length and the conject line depth, the former of which refers to the number of conjects available in different conject lines while the latter of which the number of variations available within the conject line, such as different interpretations and orientations on the concept, theories, and topics within the conject line.

[2:46:425] By extension to the aforedefined conject mix, we introduce the conject mix width which refers to the number of conject lines within the wider conject mix.

[2:46:426] Understanding these different elements and aspects of a conject allow promulgators to grasp a greater idea about the nature of conjects generally, but also how they are synonymous with philosophy in a promulgative context, hence the centrality

given to the category of conject as demonstrated from the beginning and throughout this discourse.

[2:46:427] For many instances in this discourse and others, the notion and process of new concept development, acronyms known as NCD, has been contemplated and explored, but we have come to the point in this discourse that we should explore the process of how a NCD is undertaken and the various different elements and processes involved with the wider NCD process.

[2:46:428] The very first stage of NCD always revolves around the generation of the idea of new concept for without the completion of this stage, the rest of the stages and subsequently, the entire process of NCD would not be able to occur.

[2:46:429] This idea generation stage can either be conducted in an intrainstitutional context which refers to the generation of a concept within an institution, such as by an institutional staff member, volunteer, sophian, or institutional leader.

[2:46:430] Alternatively, the idea generation stage can be conducted in an extrainstitutional context which involves to the generation of a concept from outside of the boundaries of the institution, such as by a follower of a philosophy, a seeker, a philosopher, a non-philosophic person, or even an averter.

[2:46:431] The next stage of NCD is to be known as screening which is to be conducted by institutional philosophers that are verified as holding the knowledge, experience, creativity, trustworthiness and credentials and the institutional leaders.

[2:46:432] The screening stage involves how the newly proposed concept is applied to the overall institutional strategy and is contemplated as whether it fits in with the overall orientation of the philosophy as well as within particular denominations or disciplines under the jurisdiction and proprietorship of the institution.

[2:46:433] The next two stages involves the analysis of the promulgability of the concept as well as the conjecturation of the concept which involves the process of making a concept or an entire philosophy promulgable after its promulgability has been determined and the conjecturation stage typically consists extensive periods of planning and experimentation through trial and error.

[2:46:434] The next stage of new concept development is to be known as introductory promulgation which is to involves the introduction of the concept to select groups and populations of of seekers, followers, averters, and institutional volunteers in order to gain feedback about the new concept, primarily in order to ascertain whether it does belong within the portfolio of the institution and the contents of the philosophy.

[2:46:435] If the introductory promulgation is successful and the institution receives positive feedback from the populations it introduces the new concept to then the next

stage of NCD is initiated which is to be known as the asseveration which involves the institution officially announcing, recognising, categorising, and beginning to promulgate the new concept which is considered to be the longest of the stages of NCD and the stage that requires the largest amount of preparation for.

[2:46:436] After the asseveration, we come to the stage of NCD that is to be henceforth known as involving the process of avalation which involves how the philosophers, followers and seekers of a philosophy become aware of the newly asseverated concept and begin to incorporate it into their overall belief orientations and subsequently, they begin to use it in debates.

[2:46:437] There is a final stage to the NCD process, but it may better be described as an alternative scenario to that which has already been outlined and involves the process of repudiation wherein a large amount of philosophers, followers, and seekers reject the introduction of the new concept and may also actively work towards its disinsertion which involves the process of an asseverated concept being officially removed from the contents of a philosophy and the portfolio of the philosophy's institution due to popular vote to take such action.

[2:46:438] An important related term to introduce herein is that which is to be known as the avalation rate refers to the speed at which philosophers, followers, and seekers become aware of, accept, and begin to incorporate the newly asseverated concept into their debatory discourses.

[2:46:439] There are some different contributors to the avalation rate which are herein listed in order to further develop the concept and these contributors are almost perfectly symmetrical of the different types of people involved when the introduction of a new product is announced and they are as follows:

[2:46:439a] Innovators

[2:46:439b] Early adopters

[2:46:439c] Early majority

[2:46:439d] Late majority

[2:46:439e] Laggards

[2:46:440] The need for philosophy has been identified throughout this discourse as one of the major determiners of The Institution's actions and operations and this type of notion is to be known as philosophical demand which pertains to the extent to which a country is considered to be in the need for a philosophy, or a new philosophy to enter and hold presence in the country as is determined by the views of the citizens of the country in subject through those which are to be known as ballots which specifically ask citizens of

country about their anonymous opinions regarding the state of their lives in their country and whether change is required.

[2:46:441] A closely associated concept to philosophical demand is that which is to be known as the circumstantial elasticity of philosophical demand which relates to the ability of a philosophy to regain followership and governmental support after a major political, economic, sociocultural, religious, environmental, or technological change to the country.

[2:46:442] That which is to be known as promulgative elasticity refers to the measurement of a promulgative material's ability to increase the followership of a philosophy and it is the role of promulgators to increase the promulgative elasticity to the greatest extent possible for the increase in the elasticity will lead to the greater efficiency of promulgative materials to fulfil their purposes.

[2:46:443] There are three different types or categories of people that are herein identified to being integral to the worth of mouth promulgation of a philosophy, the first and arguably most important of these is the opinion leader category which involves non-academic individuals with a heightened voice of influence in a particular topic.

[2:46:444] Secondly, this is the category of the opinion formers which includes people such as a philosopher, sophian, academic, scholar, or institutional leader and finally, there exists the category of the opinion aligners which are people who look towards the opinions of others in order make a decision as to whether they should align to a philosophy or not and it is this last category that the majority of people reside within.

[2:46:445] Grasping an understanding of the dynamics of how different types of people effect the promulgation of a philosophy through what they say, how they say it, and to whom they say it allow promulgators to navigate the word of mouth with the ultimate goal of wanting to utilise word of mouth as the primary tool for promulgation.

[2:46:446] Word of mouth remains the most powerful of all communication forms in the context of philosophy which is casually manifested in private discussion and conversation of a philosophy, and is formally manifested and managed by The Institution through debatabations which are used in order to ignite word of mouth communication about the philosophy in all the most prominent of topics.

[2:46:447] As we now move on, we come to the notion that there exists a definitive structure, process, and procedure through which every person travels with a particular philosophy and this process is exemplified through the chain of stages identified below:

[2:46:448] Awareness -> Enknowledgegment -> Liking -> Preference -> Conviction -> Alignment

[2:46:449] Each of these stages is considered to be uniquely manifested for each individual person due to each person's own uniqueness, but also these different stages are considered

to hold different meanings and greater potency for different people because of their own experiences.

[2:46:450] Further to this, each stage of this chain is considered to be changeable in length for each person also because one person may take much longer at the enknowledge stage before they take a liking to the philosophy, but they may take much less time to travel through the preference and conviction stages leading to alignment because they had previously spent longer in enknowledging themselves about the philosophy so their conviction for that particular philosophy was much stronger at an earlier stage so the later stages were passable at a much greater speed.

[2:46:451] We have addressed many different concepts and theories of intellectual depth and brilliance in this discourse, but we have yet to address the theoretical dichotomous pair known as strong theory and weak theory.

[2:46:452] Strong theory is to be henceforth characterised by the notion that promulgative advertising is considered to be a direct contributor to the increase of the followers of a philosophy.

[2:46:453] Alternatively, weak theory involves the notion that promulgative advertising is considered to be best employed as a defence mechanism to retain followers and to increase philosophical interaction.

[2:46:454] A common term in the context of marketing theory is call-to-action which, in promulgative terms, pertains to the instance in which a person is prompted to conduct an action after seeing, reading, or hearing a promulgative material.

[2:46:455] A related term is that which is to be henceforth known as direct-response promulgation which refers to when a promulgative material instructs a person to do something directly after or during their consumption of the promulgative material, such as thinking of an idea, or asking themselves, or someone else, a question.

[2:46:456] In a similarly related context, we refer to that which is to be known as promulgative reciprocity which refers to the extent of the mutual interpretation, perceptuon, and subsequent understanding of a promulgative message across a group of individuals.

[2:46:457] When a higher level of promulgative reciprocity is achieved, the promulgative message is considered to be a success so promulgative reciprocity can be considered the primary parameter for the measurement of the successful of a promulgative material, or even an entire campaign.

[2:46:458] Promulgative reciprocity is, however, reliant upon post-promulgative polls and surveying techniques which may not always be accurate representations of the entire population that had received the promulgative material so the accuracy of the methods

used to determine promulgative reciprocity do inhibit the actual applicability of promulgative reciprocity itself.

[2:46:459] That which is to be henceforth referred to as audience fragmentation involves the expansion of the audiences' choice of promulgative materials, either by their own accord or by the accord of the institution or the promulgator directing and instructing the audience to complete such actions of expanding the range of promulgative materials they do come across.

[2:46:460] As we have briefly addressed the nature of promulgating messages, it remains important that we now address their different forms, of which there exists four main derivations.

[2:46:461] The first of these derivations are to be collectively known as informationals which refers to promulgative messages that focus on the impartation of information about a philosophy, or any of its constituent parts without any inclusion of emotive elements.

[2:46:462] The second of these derivations are to be collectively referred to as emotionals which pertains to promulgative messages that focus on the impartation of emotion-filled narratives regarding a philosophy, or any of its constituent parts that may also blend, but does not prominently display information.

[2:46:463] The third of these derivations are to be collectively described as demonstrationals which involves promulgative messages that focus on the impartation of information about a philosophy, or its constituent parts through the demonstration of such elements.

[2:46:464] The fourth of these derivations is to be henceforth known as comparatives which refers to promulgative messages that focus on the creation of comparisons between two comparative elements within the philosophy, or between two philosophies.

[2:46:465] As was evidenced in our introduction and contemplation of media strategy in this discourse, the importance of media is central to the successful creation and application of promulgative materials and the campaigns to which they are part of.

[2:46:466] In order to further organise our understanding of media, it is important to classify the different types of media available for promulgators to use to their advantage and these different classifications of media can be considered according to the following list:

[2:46:466a] Broadcast (television and radio).

[2:46:466b] Print (newspapers and magazines).

[2:46:466c] Out-of-home (billboards, street furniture, and transit).

[2:46:466d] Digital media (internet, social media, auctions, billboards, and apps).

[2:46:466e] In-store (point of purchase and packaging).

[2:46:466f] Other (cinema, exhibitions and events, product placement).

[2:46:466g] Ambient (litter bins, washrooms, petrol pumps).

[2:46:466h] Guerrilla (flyposting).

[2:46:467] With these different considerations, we can understand that the navigation of media is complex, hence the need for a dedicated branch of strategic promulgative management to be directed to the development of a media strategy for a philosophy so that promulgators are able to position different materials towards different media, allocate funds to different media channels for promulgation, and subsequently measure the results of such decisions so as to improve those decisions for future campaigns; this can be considered and known as the strategic media process.

[2:46:468] Of course, in addition to the use of media for promulgative purposes, there does exist other forms and methods that one may employ in order to achieve promulgation, some of which alternative methods may include:

[2:46:468a] Philosophical sponsorship.

[2:46:468b] Philosophical brand placement.

[2:46:468c] Conceptual packaging.

[2:46:468d] Field marketing.

[2:46:468e] Exhibitions.

[2:46:468f] Viral marketing.

[2:46:468g] Crisis communications.

[2:46:469] The media elements of the promulgative mix demand the application of these alternative medias for promulgation as it is these alternative methods that complement the main media strategy and are considered to be often intertwined with the media strategy rather than as separate constituent parts.

[2:46:470] Another set of elements of promulgation that should now be organised are the various different branches of digital marketing which itself includes digital marketing as its cornerstone branch and the others of which include those listed below.

[2:46:470a] Direct marketing.

[2:46:470b] Interactive marketing.

[2:46:470c] E-marketing.

[2:46:470d] Internet marketing.

[2:46:470e] Search marketing.

[2:46:470f] Content marketing.

[2:46:470g] Mobile marketing.

[2:46:470h] Social marketing.

[2:46:470i] Social media marketing.

[2:46:471] Part of the contemplation of digital marketing in relation to a philosophy is that which shall be known as the digitalisation of philosophy which is considered to be a transformative process during which a philosophy becomes majoratively digital in its promulgative activities and in its overall identity.

[2:46:472] Each of these different forms of digital promulgation is essential to the overall promulgative process as the digital aspects of marketing have largely begun to dominate the entirety of marketing theory and activity.

[2:46:473] We have mentioned the importance of the practice of crowdsourcing to the execution of general philosophical promulgation, but also of importance is the application of this practice to the next of new concept development, the five main points for which promulgators much consider include:

[2:46:473a] The role of the crowd.

[2:46:473b] The goal.

[2:46:473c] Renumeration.

[2:46:473d] The size of the crowd.

[2:46:473e] The diversity of the crowd.

[2:46:474] These different elements of crowdsourcing are considered to be essential to the realistic execution of new concept development, especially in an extrainstitutional context

as those outside of an institution whom are attempting to achieve NCD are expected not to have the same funding and support as intrainstitutional actors.

[2:46:475] Throughout this entire discourse and in related discourses, we have spoken of the philosophical brand and the centrality of the philosophical brand for the purposes of the establishment of strategic promulgative activities, but now we must pose and answer the question of why the philosophical brand is important?

[2:46:476] The first of the answers to this question refers to the assistance of people to identify a philosophy which is the most fundamental function of a philosophical brand for this can be considered the face of the philosophy; the element of the philosophy that people will most frequently encountered for it is the in-depth conceptual and contental elements of a philosophy that will be most frequently encountered, it is the philosophy's appellation, its symbols, and perhaps its most prominent and definitive concepts.

[2:46:477] The second of the answers to this question involves the reduction of levels of perceived risk and increased follower experience which can be considered a two-pronged functionality of a philosophical brand, the former of which is important as any instance of heightened risk is considered to be damaging to the alignment rate.

[2:46:478] The latter of which is also fundamental to the functionality of a philosophical brand for the way in which a philosophy is most publicly represented must be the grandest, purest, greatest, and most prominent representation of the philosophy so that followers will not only feel proud and satisfied to be followers of that philosophy, but also that they will feel enthused to speak of the philosophy in a positive light to others which shall in turn raise the alignment rate amongst those with whom they speak.

[2:46:479] The next element of the importance of a philosophical brand focuses on gauging philosophical orientation and worldview which the correct construction of a philosophical brand should reflect upon its reception to different audiences, hence the establishment of the trade appellation of Astronism for Astronism as the former is more astronomically and spacially themed than the latter so the former is considered to be a clearer representative of the astronomical theme that Astronism holds.

[2:46:480] Additionally, the reduction of the rates of confusion between philosophies is another important aspect to the development of a philosophical brand as the functionality of distinction is elemental to the purpose of philosophical brands for conceptual uniqueness isn't always the easiest to convey in brief instances so other forms of distinction are required, hence the development of a philosophical brand.

[2:46:481] The fifth answer to the question of the importance of philosophical brands pertains to the psychological reassurance and reward found in the development of such types of brands for followers of philosophies which are both contributors to the reduction of the levels of risk associated with one's alignment to a particular philosophy as a greater brand association for a seeker or follower demonstrates a reduction in risk for alignment.

[2:46:482] Finally, philosophical brands hold an important function of informing audiences of the source of concepts, belief orientations, and theories of the philosophy as audiences, especially so in commercial rather than academic or actual philosophic settings, are expected to place and associate certain concepts with certain philosophical brands.

[2:46:483] These brands are expected to take this weight as this remains one of their primary functions, including the huge amounts of criticism that the philosophy is expected to receive as well as the enormous amounts of attacks, threats, and public relations issues that are to face the philosophy and its institution; all these are to be weighted on the philosophical brand and the entity that is seen to be front-facing to the public in these matters will most often be the philosophical brand, though it may also be the philosophical institution if the severity of the issue is especially high.

[2:46:484] The philosophical brand and the philosophical brand appellation are distinct from one another as the former pertains to the philosophical contents such as concepts and theories while the latter pertains to the name provided to this collection of the contents of a philosophy.

[2:46:485] It is upheld herein that all philosophical brand appellations should achieve the following set of criteria for them to be considered as successful appellations:

[2:46:485a] Be easily recalled, spelled, and spoken.

[2:46:485b] Be strategically consistent with the institution's branding policies.

[2:46:485c] Be indicative of the major characteristics of the philosophy.

[2:46:485d] Be distinctive in both spoken and written word.

[2:46:485e] Be meaningful to the widest audience possible.

[2:46:485f] Be capable of registration and protection.

[2:46:485g] Be translatable for a wide variety of different languages.

[2:46:485h] To hold longevity in meaning and representation.

[2:46:486] These eight elements that form a successful philosophical brand appellation are to be applied to the different appellations within the Astronist philosophical tradition as a means of the critical analysis of the chosen appellations for the different constituent elements of the tradition.

[2:46:487] The Astronist Tradition upholds the notion herein and now that the philosophical brand appellation, which exists as an area of contemplation within both

strategic promulgative management and appellatology, is the most fundamental part of a philosophy to apprehend and apply as the philosophical brand appellation can be considered the face of the philosophy.

[2:46:488] It is the main element of the philosophy that all the world will see and so it must represent the philosophy to which it is appellated in an accurate way that demonstrates an ability to hold a certain longevity that other appellations may not grasp.

[2:46:489] In the process of the development of philosophical brand appellations, there is an element known as grasping that can best be defined as the achievement of the conceptual underpinnings that are required to achieve appellational success.

[2:46:490] It is also important to note that the development of appellations for philosophical brands is firstly considered to be a process that is expected to consist of the introduction and removal of appellations that are found to be unsuccessful as well as the exercise of trial and error tactics in order to achieve a certain harmony for the collection of appellations finally chosen.

[2:46:491] It is also noteworthy to mention that over the course of the development of the contents and focus of a philosophy, its appellation(s) are expected to change which has been immediately demonstrated by the polynymous tradition set forth by The Philosophy of Astronism with regards to its own appellations, of which, from its very founding, there have been a multitude, hence the development of the discipline of study of appellatology and it is from this that the notion that Astronism is a philosophy known by many names to many different peoples comes from.

[2:46:492] This polynymous and flexible attitude in approaching appellations for The Philosophy of Astronism from its inception perhaps best predicates the future of The Philosophy in being so vast in its traditions, concepts, beliefs, and forms that it is difficult to be encompassed by a single name while for many other philosophical and also religious traditions, this notion of appellational polynymity is much less common.

[2:46:493] Whether this polynymous approach for The Philosophy of Astronism is deemed successful is a conclusion that is yet to be reached, but it remains solemnly important that we continue on in our endeavour to formulate a philosophy that is so wide in scope that it requires a polynymous approach to define and encompass it for this is our tradition and this is what we must stand in alignment with if we are to establish distinct traditions from other systems of thought.

[2:46:494] Now that we have explored the essential nature of the philosophical brand and the philosophical brand appellation, it is important for us to relate to the fact that there herein exists three major philosophical branding strategies.

[2:46:495] The first of these strategies is to be known as individual branding which refers to the marketing and branding of a philosophy in such a way that it is able to stand

independent from its wider tradition, as well as exist as a separate entity from that of the institution that holds proprietorship over the philosophy.

[2:46:496] The second form of philosophical branding strategy refers to that which is to be known as tradition branding which involves a particular approach wherein the philosophy is positioned in such a way to emphasise its place within a wider philosophical tradition and utilises its position within this wider tradition of philosophy as a point of attraction for further promulgation.

[2:46:497] The third and final form of philosophical branding strategy is to be known as institutional branding which involves a greater emphasis of presenting the closeness between a philosophy and the institution that holds proprietorship over the philosophy, or may entirely focus on the marketing of the institution instead of directly marketing philosophy which would remain secondary to the institution in that instance.

[2:46:498] To continue on with the definitional and introductory nature of this discourse we shall now introduce and define a large amount of new terms that are integrally related to the development of strategic promulgative management, the first of these terms shall be henceforth known as brand salience.

[2:46:499] Brand salience refers to the extent to which the philosophical brand is recalled when a particular triggerword is mentioned which, in the case of Astronism, would include such words as philosophy, astronomy, or cosmic by the presumption that the synonymisation of Astronism with these words is successful which the nature of the brand salience will demonstrate after it has been analysed.

[2:46:500] Also, that which is to be known as brand performance refers to the extent to which people associate themselves with a philosophical brand or like that brand so that they will engage with that brand in a positive and intended way which is largely motivated through that which is known as brand imagery which collectively refers to all the extrinsic properties of the philosophy which itself is synonymous with term of philosophical packaging.

[2:46:501] Those which are collectively known as brand judgements in a philosophical context refers to a distinct focus on each followers' own personal opinions and evaluations about the philosophy.

[2:46:502] Further to this, those which are to be known as brand feelings refers to each followers' emotional responses and reactions with respect to the philosophy when prompted by communications or triggerwords; this is defined from brand recall as it focuses the feelings that one associates with a brand and feelings that are experienced upon one's thoughts directed towards a particular philosophical brand.

[2:46:503] Defining that which is known as brand resonance from brand salience, we understand the former of these refers to the nature of the relationship that followers have

with the philosophy to which they are aligned and the extent to which they feel loyal to that particular philosophy in comparison to those which they are not aligned to.

[2:46:504] The measurement of the extent of this is a measurement of a philosophy's brand resonance and therefore considers one's alignment to a philosophy to be the primary driver of their loyalty to that philosophy due to their own personal commitment to the philosophy to which they have aligned themselves.

[2:46:505] That which is to be known as intrainstitutional branding, as a subbranch of the aforeintroduced institutional branding strategy, refers to the branding function of marketing The Institution of The Philosophy of Astronism within its own auspices towards its employees, volunteers, philosophers, and towards sophians rather than the aforeintroduced institutional branding which is extrainstitutional by its nature.

[2:46:506] Those which are to be known as the brandscope and the brand equity are two important terms in the critical analysis of a philosophical brand, the first of which here refers to the overall influence and power of a philosophical brand while the second of which involves the encompassed measure of the value and strength of a philosophical brand.

[2:46:507] Meanwhile, that which is to be known as brand parity the perception of some people that all philosophical brands are equivalent due to their distinct unquities and they are therefore also incomparable; this element is vehemently disagreed with by the Astronist Tradition as the unquities of each philosophy are not considered to be on equal footing or measure to one another.

[2:46:508] The concept of utility has held a prominent place throughout our discussions of promulgation, but now we shall introduce the four main forms of utility that the Astronist Tradition herein omnidoxically identifies to hold the greatest prominence and subsequently the greatest implication for the successful promulgation of a philosophy.

[2:46:509] The first of these different utilities is to be known as place utility which refers to the greater convenience for seekers or followers according to the proximity of the location of a philosophy conceptually, but also its location physically, such as in the proximity of manifestations of philosophy like publications, renditions and sophariums.

[2:46:510] The next of the utilities identified herein is to be referred to as time utility which involves a greater convenience for seekers or followers according to time placement such as the importance of person's ability to schedule time for philosophical enknowledgegment, for sopharial visitations, and for attending local philosophical debates.

[2:46:511] The third utility is to be known as ownership utility which involves a distinctly greater convenience for seekers or followers according to the notion of follower ownership upon alignment which pertains to the principle that followers own the philosophy to which they have aligned and they maintain the freedom to make that philosophy suitable

to them as long as they respect each other's person to do the same, even if such people do not change the philosophy as all.

[2:46:512] The instance in which a person changes a philosophy, emphasises certain elements of a philosophy, or entirely removes elements of a philosophy to which they are aligned is to be known as metamendation and the right protecting all followers of The Philosophy of Astronism to allow them to do this freely is to be known as the metamendative principle.

[2:46:513] Metamendation is considered to be a controversial practice and is expected to be so for many instances in the post-omnidoxical world where this practice will be disseminated into.

[2:46:514] Of course, it is the penchant of the Astronist Tradition to want all of the followers of The Philosophy of Astronism to feel that they needn't change The Philosophy and metamendation is certainly not a practice that is encouraged by the Tradition, but its existence is important, especially as another defining factor between the nature of Astronism as a philosophy as a beacon of freedom from the nature of various religious traditions which are predicated on dogma and doctrine to which followers are expected to be obligated.

[2:46:515] The final form of utility that is to be introduced herein in the context of promulgation is information utility which refers to the greater convenience for seekers or followers according to the accessibility of information, the extent to which is expected to correlate to a philosophy's promulgative rate and as a direct result, the philosophy's alignment rate also.

[2:46:516] As has already been referred to is follower ownership which involves the notion that once a follower aligns themselves to a philosophy, they become a part owner of the philosophy due to their status of followership to the philosophy.

[2:46:517] Omnimentioned throughout this discourse has been the notion of philosophical packaging which is considered to reside as one of the central element of the way in which a philosophy is to exist in a promulgative context which is herein and now further developed by the introduction of the different forms of philosophical package.

[2:46:518] The first of these forms is classification involves the organisation of the constituent elements of a philosophy including its concepts, belief orientations, notions, discipline of study etc. into different topics, quantities, relevances, and categories within the different inclusive disciplines as the four major descriptors.

[2:46:519] The second of these forms of philosophical packaging involves accumulation and relates to the process of bringing together different constituent elements of a philosophy to form the packaged category.

[2:46:520] The third of these forms of philosophical packaging refers to allocation and involves allowing the constituent elements of a philosophy to be mixed together to form unique combinations which are to be henceforth known as amalgamacies.

[2:46:521] The final form of philosophical packaging involves the element of assortment and refers to the assembling of the constituent elements of a philosophy in such a way that they are better understood or receive by seekers and followers because they conceptually work well together rather than focusing on aesthetic resemblance.

[2:46:522] These four different forms of philosophical packaging are fundamental to understanding how a philosophy is to be marketed as philosophical packaging ultimately involves how a philosophy is to be presented to seekers and followers, in what way is it to be organised, and how this assembly is to be depicted and represented to different seeker and follower segments.

[2:46:523] That which is known as channel intensity is a term inspired from mainstream marketing theory and is herein applied to the context of a philosophy and is split into three different forms, each of which demonstrate an intensity for the promulgation of a philosophy, which is what channel intensity refers to in this context.

[2:46:524] The first of these is the intensive form which refers to promulgation through every reasonable outlet available mean while the second form of channel intensity is to be described as selective which involves promulgation through multiple, but not all available reasonable outlets.

[2:46:525] Finally, the third form of channel intensity in a promulgative context can be described as exclusive which involves the choice to promulgate a philosophy only through a single outlet out of many reasonable outlets available.

[2:46:526] Whichever form of channel intensity is chosen is demonstrable of the nature and character of the particular campaign and sets a precedent for the rest of the campaign as the choice of a greater channel intensity is expected to most often correlate with a greater amount of finances required to sustain such a campaign.

[2:46:527] The contemplation, discussion, and management of intermediaries in the context of the promulgation of a philosophy is another element of the entire strategic promulgative management process that essential to understanding the different positions and functions of individual entities between philosophical institutions and the philosophy itself.

[2:46:528] Intermediaries, in this context, are non-institutional or extrainstitutional entities that are somehow involved with the process of the promulgation of a philosophy, which may include the national or local government, promulgative material suppliers, agencies used for outsourcing different elements of the promulgative process, or institutionally-

connected though jurisdictionally separate organisations from the institution itself, such organisations are to be described as unjurisdised entities.

[2:46:529] That which is to be known as disintermediation involves the reduction in the use of intermediaries between The Institution and its promulgation of a philosophy to seekers and followers which The Institution is herein obligated to make the public aware of at least on official institutional websites so that the public cannot be fooled into being told an intermediary still holds involvement in the promulgation of a philosophy as to allow this to happen would be ethically wrong.

[2:46:530] The process of intramediation refers to the approach of funding promulgation from the funds of The Institution alone rather than some extrainstitutional financial source like a bank.

[2:46:531] Oppositely, that which is to be known as the approach of extramediation refers to the action of entirely funding promulgative activities from outside sources separate from the funds of The Institution, such as a bank.

[2:46:532] Finally, we come to introduce that which is to be henceforth known as the approach of semediation which involves partially funding promulgative activities from outside sources and from institutional funds.

[2:46:533] That which is to be known as grey promulgation refers to an approach to promulgation that involves the promulgation of a philosophy without the knowledge or consent of The Institution that holds proprietorship over the philosophy, usually manifested through guerrilla marketing activities by non-institutional societies and organisations.

[2:46:534] In this discourse, we have introduce the hybridised version of a product and a service which, as we know, is to be known as a conject, but what we haven't conducted yet is an introduction of the five different parameters of the characteristics of conjects, but we shall address this now.

[2:46:535] The first of these characteristics of conjects refers to intangibility which pertains that the contents of a philosophy does not hold a physical presence and therefore cannot be said to be entirely product, but neither can it be said to be entirely a service, hence the invention herein of a conject.

[2:46:536] The second characteristic refers to perishability which involves the extent of the lifelength of a conceptual element of a philosophy which is measured by the extent to which the conceptual element is popularly followed, institutionally verified and the extent to which it is used in the context of philosophical debates.

[2:46:537] Thirdly, we come to the characteristic of variability of conjects which refers to the extent to which a conceptual element of a philosophy varies due to different

approaches and interpretations which is not considered to be a characteristic of a product and although variability may be a characteristic of a service, conjectural variability is considered to be distinct of the service version of variability.

[2:46:538] The fourth characteristic of a conject refers to inseparability which refers to the extent to which the conceptual elements of a philosophy are able to be separated from the philosophy itself in its entirety the minds of people which is expected to be varied between different individuals.

[2:46:539] Finally, we come to the fifth characteristic of a conject which is to be henceforth known as propriety which, as a term, refers to the extent to which a conceptual element of a philosophy, or the philosophy as a whole, is able to be owned, or how such ownership can be manifested and involves considerations of the different of ownership as inspired by proprietological approaches.

[2:46:540] That which is to be known as the process of productionisation in the context of a philosophy refers to the process of turning a newly developed concept into a version that can be more easily mass-promulgated by The Institution that holds proprietorship over the philosophy to which the concept belongs, or by employed promulgators whom are directed by The Institution.

[2:46:541] This process is considered to be a major element of the overall series of processes involved in new concept development and in addition, this particular process of productionisation is expected to be fundamental to the strategic positioning of a philosophy as the process of productionisation can be considered a strategic filter through which all newly developed concepts must endure wherein each concept is applied to its suitability of the overall strategy of the philosophical institution.

[2:46:542] Before we begin to enter the realm of communications mixes for philosophical institutions and the approaches and forms of ethics in the context of promulgation, it is important for us to preface these contemplations by addressing that which is to be known as philosophical loyalty.

[2:46:543] Philosophical loyalty refers to the extent to which a follower of a philosophy holds loyalty to that particular philosophy, the reasons for their loyalty to that particular philosophy, the nature of that loyalty, and the impacts on the follower-philosophy relationship by the extent and nature of philosophical loyalty identified.

[2:46:544] Philosophical loyalty is expected to maintain an important role in understanding how a follower perceives different philosophies and the philosophy to which they are aligned and the different natures, impacts, and extents of philosophical loyalty are to be addressed post-omnidoxically, however, the four main forms of philosophical loyalty are herein introduced, each of which pertain to the different ways in which a philosophical institution may achieve follower loyalty.

[2:46:545] The first of these is to be known as emotional loyalty which is considered to be the truest form of loyalty manifested by real values and benefits perceived by the follower of the philosophy.

[2:46:546] Secondly, we come to that which is to be henceforth known as promulgable loyalty which refers to a form of loyalty achieved through excessive forms of promulgation so that the follower learns more about one philosophy than any other.

[2:46:547] Thirdly, that which is known as incentivised loyalty refers to loyalty achieved through offering physical benefits and rewards to a person in exchange for their loyalty which is itself to be known as the practice of loyalty exchange.

[2:46:548] Fourthly and finally, there is to exist that which is to be known as monopolised loyalty which pertains to the achievement of loyalty through the philosophy being the only philosophy that offers its contents and is dependent upon the often widely promulgated notion of the true uniqueness of that particular philosophy, or denomination.

[2:46:549] That which is to be known as institution-to-institution promulgation is a form of promulgation that focuses on the promulgation an institution's philosophy, or one or more of the constituent parts of its philosophy, to another institution with the intention of persuading the institution to align with, or recognise the promulgated philosophy or notion.

[2:46:550] This type of promulgation may also be conducted in order to create more commonalities between the different institutions to build an interinstitutional relationship, generally greater relations, and more dialogue.

[2:46:551] Alternatively that which is to be known as institution-to-philosopher promulgation refers to the promulgation of an institution's philosophy, or one or more of the constituent parts of its philosophy to a philosopher with the intention of persuading the philosophy to align with the promulgated notion, usually because of the influence that the philosopher holds.

[2:46:552] All companies and organisations predicate themselves on that which is known as the communications mix and philosophical institutions are expected to be no exception, hence the creation of the institutional communication mix, of which there are ten associated elements.

[2:46:553] The first of these elements is manifested as symbolic which pertains to institutional communications concerning the visual aspects of the institution.

[2:46:554] These encompass appellations, symbols, emblems, letterheads, logos, signage, colour schemes, architecture, and the overall appearance of all the design aspects of the philosophical institution.

[2:46:555] The second element of the institutional communications mix involves management which pertains to communications by institutional leaders and sophians who have a responsibility for the deployment of resources.

[2:46:556] These communications may be directed at intrainstitutional or extrainstitutional audiences and typically hold a non-creative and formal atmosphere and are usually manifested by statements and other official documents rather than marketing or advertising materials.

[2:46:557] Thirdly, marketing demonstrates a major element to the institutional communications mix which pertains to communications designed to engage follower-oriented audiences with regard to the promotion of an organisation's products and services and in the context of a philosophical institution, its conjects.

[2:46:558] The fourth element of the institutional communications relates to organisational communications which are aimed at a range of stakeholders within a philosophical institution and outside an institution not just followers or seekers that are designed to build identification, commitment, and relationships with an organisation, and are not promulgatively oriented.

[2:46:559] Behavioural communications demonstrate another prominent element of the institutional communications mix and involves communications that emanate from the interactions, decisions, tone of voice, and overall empathy between institutional staff and volunteers with others outside the auspices of the institution.

[2:46:560] The sixth constituent part of the institutional communications mix pertains to cause-related promulgation which is expected to involve a campaign where a philosophical institution is linked to a charity or social cause with the express intention of building its own public, follower, and seeker relations

[2:46:561] This is achieved by providing the charity or social cause with an increased level of resources and for the institution, an increase in followership or an improvement to the institution's reputation so this element of the communications mix can be considered symbiotic by its nature as it mutually benefits both the cause and the institution.

[2:46:562] The seventh element of this particular mix introduces the term that is to be known as depromulgation which refers to the use of promulgative materials to discourage audiences in believing or agreeing with a certain topic, or notion due to the stance of disagreement or disbelief that the philosophy holds with the topic or notion in question.

[2:46:563] Depromulgative materials remain a very important element to the overall promulgative strategy as it is often just as powerful to say what the philosophy does not agree or believe in than what it does agree with or believe in.

[2:46:564] Depromulgationism refers to the belief orientation that depromulgative materials are more powerful and effective than standard promulgative materials and therefore depromulgationists advocate for the increased use of depromulgative tactics and materials across an institution's promulgative strategy.

[2:46:565] That which is to be henceforth known as necessitated resumption pertains to the seventh element of the institutional communications mix and involves an extension to the previously element regarding depromulgation.

[2:46:566] Necessitated resumption is predicated on the principle that depromulgation must be followed with what a person should believe instead rather than leaving the audience without a belief, which itself is to be henceforth known as unresolved resumption, and is considered to be an incomplete promulgative material if the necessitated resumption principle is not applied and therefore remains an important aspect for depromulgators to address and fulfil.

[2:46:567] The ninth element of the communications mix for a philosophical institution focuses on sustainable promulgation which refers to a type of promulgation that is able to operate independently from external sources of funding and support for a prolonged period and also involves promulgative activities that does not hold harmful aftereffects and consequences on external parties, such as the environment.

[2:46:568] Finally, the tenth element of the philosophical institutional communications mix is encapsulated by ethical promulgation which refers to a type of promulgation that focuses only on executing promulgative activities or creating promulgative materials that are considered to uphold and keep in alignment with the moral principle of The Philosophy of Astronism and The Institution that holds proprietorship over The Philosophy.

[2:46:569] Now that we have introduced the branch of promulgative theory that deals with ethics, it is important to consider promulgation according to the different forms of ethics that can be applied to promulgation, as is manifested by different belief orientations and approaches.

[2:46:570] The first of these four forms of promulgative ethics is normative ethics which is applied due to its concern with the rational enquiry into standards of right and wrong, good or bad, with respect to character and conduct which ought to be accepted by all individuals rather than by particular sects and groups.

[2:46:571] It is herein advised that all promulgative campaigns and materials adhere to normative ethics as a default position as all campaigns and materials that do not conform to these types of ethics are to be henceforth known as incongruous promulgation.

[2:46:572] Secondly, social, cultural, and religious ethics are expected to play an important role in our approach to promulgative ethics and demonstrates a normative approach to

ethics that, instead of being based on rational enquiry, is instead based on an ideological, cultural, or religious source or tradition of ethics.

[2:46:573] This type of ethics is expected to be most prominent in a philosophy's expansion into different countries, each of which is expected to hold its own unique structure of ideological, cultural, and religious ethics.

[2:46:574] That which is to be known as self-reflectant promulgation refers to the third form of promulgative ethics which is predicated on the notion that The Institution must always conduct its promulgative activities according to its own ethical codes so as to reflect its own principles that itself expounds.

[2:46:575] This is also to be known as an example of metaethics which involves practicing the ethics that oneself expounds and this remains not only an important element for a philosophical institution to uphold, but also remains a prominent principle for followers, philosophers, sophians, and institutional staff to observe.

[2:46:576] As the final form of promulgative ethics that holds an omnidoxical origin, that which is to be known as the orientation as survivarianism and pertains to the principle that The Institution cannot commit wrongful actions as long as it is protecting its own survival and so the survival of The Institution is placed at the forefront and provided with supremacy over all other instances.

[2:46:577] As we now move on from our introduction and address of the different forms of promulgative ethics, we turn to a major topic with promulgative theory and strategic promulgative management which is to be henceforth known as cross-cultural promulgation.

[2:46:578] There exists two approaches to cross-cultural promulgation that are to be introduced herein, the first of which is to be henceforth known as methodisation and as one of the two approaches to cross-cultural promulgation, it is characterised by standardising a philosophy's identity across different cultures, therefore not changing its appearance, contents, language, or appellations to suit different countries; it is important to note that this is not the approach taken by the Astronist Tradition.

[2:46:579] The second of the two approaches to cross-cultural promulgation is to be known as demarcation which, as one of the two approaches to cross-cultural promulgation, is characterised by differentiating a philosophy's identity across different cultures, therefore changing the appearance, contents, language, and appellations of the philosophy to suit the different countries into which it is introduced.

[2:46:580] It is argued herein that through the approach of demarcation we achieve the concept as the Plurality of Philosophy, or the diversification of a philosophy and it is to this approach to promulgation that the Astronist Tradition aligns itself and applies to as aspects of its existence as possible.

[2:46:581] That which is to be henceforth known as promulgative network collectively refers to all of the organisations, procedures, campaigns, techniques, and approaches to cross-cultural promulgation considered to be a network of interconnected elements that form the whole process of promulgating a philosophy beyond the boundaries of its origin country or beyond its origin culture.

[2:46:582] Philosophical institutions are encouraged by the Astronist Tradition to become the primary institutions that form, enrich, and manage a culture and a society due to the philosophical institution's ability to organise people into different groups and promulgate ideas in ways that are unachievable by other types of organisations.

[2:46:583] Astronism can be considered to be a hybridisation of Brahmanism and Confucianism, as two eastern philosophies, as it equally emphasises the importance of spirituality and self-reflection and learning (characteristic of the former) as well as the importance of materiality and achievement (characteristic of the latter), but with a uniquely cosmic worldview and a focus on enknowledge.

[2:46:584] Cultural studies and the shifts in such cultures is of extreme importance in order to achieve success in cross-cultural promulgation because one must be able to understand the distribution of cultures, the commonalities between different cultures, the interactions and relations between cultures, and the trends impacting on the constitution of such cultures.

[2:46:585] We have already introduced the term of economies of scale, but now we come to address that which shall henceforth be known as the economicity of philosophy.

[2:46:586] The economicity of philosophy refers to the establishment of philosophies or contents within philosophies with the intention of creating wealth.

[2:46:587] This concept and its associated practice is considered to be unethical and non-philosophical by The Institution and solemnly claims to never conduct such practice herein and now in the solemnity of this discourse in The Omnidoxy.

[2:46:588] However, the economicity of philosophy remains an important concept for promulgative theoretical purposes as it demonstrates that which The Institution does not wish to be and that which something is not often just as important to address as that which something is.

[2:46:589] There are countless different ways to interpret The Philosophy of Astronism and there remains a multitude of approaches, two of which we shall now introduce, the first of these is to be henceforth known as monochronism.

[2:46:590] The monochronist approach refers to a preference to consider the different contents of a philosophy one at a time and not to contemplate another constituent element

of a philosophy until the prior is considered to be fully understood and can be considered both an approach of personal philosophy, or as an educative approach to philosophy.

[2:46:591] Alternatively, that which is to be henceforth known as polychronism refers to a preference to consider the different contents of a philosophy simultaneously and to contemplate different constituent elements of a philosophy even if prior constituents are not considered to be fully understood and again, can be considered both a choice for a person's individual approach to their philosophy, or as a pedagogic approach to the teaching of philosophy.

[2:46:592] In addition to these two approaches to addressing and interpreting The Philosophy of Astronism, we shall also introduce another form of interpreting Astronism, but in this instance, focus on interpretation according to chronology.

[2:46:593] This chronological interpretation is based upon a categorisation of different thought and belief systems according to the extent of their orientations towards the past, the present, and the future according to their structure, their conceptual focus, their functionality, and their general positioning.

[2:46:594] The first of these categories focuses on past-oriented thought systems which is considered to include Christianity, Islam, Judaism, Hinduism, and Buddhism.

[2:46:595] Secondly, those which are examples of present-oriented thought system can include Consumerism, Confucianism, Humanism and Marxism meanwhile future-oriented thought systems are encapsulated as Environmentalism, Transhumanism, and Astronism.

[2:46:596] That which is to be known as the process of personalisation refers to the procedure of intentionally changing Astronism in such a way that personalises it to suit each individual's ambitions, personality, interests, needs, and wants which is considered to be a major distinction of Astronism as a philosophy from all the religious traditions that do not share or apply this principle in their systems.

[2:46:597] In addition to this, the process of personalisation is considered to be a fundamental human right for all those whom align to a philosophy which is herein bestowed to all as an affirmation within The Omnidoxy.

[2:46:598] That which is to be henceforth known as autopersonalisation refers to the notion that Astronism as a philosophy is so vast in expanse that people will be able to personalise the philosophy to themselves by learning about its constituent elements and by being naturally drawn to the particular elements of their interest rather than The Institution actively attempting to personalise the philosophy through promulgative efforts.

[2:46:599] As an alternative aspect of the process of personalisation is introduced that which is to be known as depersonalisation which involves the promulgation of a

philosophy so as to dehumanise and deindividualise it, either intentionally, or coincidentally as part of the achievement of the overall process of promulgation.

[2:46:600] That which is to be henceforth known as the act and process of territorialisation involves the consideration of philosophies and the institution that holds proprietorship over it according to the physical territories of land that they own or hold influence over.

[2:46:601] To territorialise is to make a distinct focus on the land claims of a philosophy according to the dominance of the demographics living in such lands and is expected to be a prominent element of the overall process of assessing promulgative success according to course of different time periods.

[2:46:602] There are many different elements to a society, and these are most often manifested by the main institutions that play a prominent role in the development of a society, some of which include the State, the Church, and the Trade Unions as colloquial appellations to collectively refer to the entirety of the institution addressed.

[2:46:603] We shall herein introduce three more of these types of appellations with an Astronist origination, the first of such is to be known as the Philosophy which collectively refers to the philosophies of a country as an institution, or especially the national philosophy of a country that is interconnected with a government.

[2:46:604] The second of these is the Phrontistery which collectively pertains to the extent of the Astronist education system present in a particular country and the third of these types of appellations introduced herein is the Sopharium which collectively refers to philosophical buildings as an institution in a particular nation state.

[2:46:605] The most dominant affectant for the entrance of a philosophy into a country is the extent, nature, and potency of a particular cultural orientation that said country has, the two most prominent categories of which are collectivist and individualist cultures.

[2:46:606] These two types of cultures will inevitably effect the ability of The Philosophy of Astronism to be able to enter the country as The Philosophy will need to change its appearance, promulgative campaigns, and the emphasis of certain concepts within it if it will succeed in either of the types of culture.

[2:46:607] Of course, collectivist culture dominates in China, Japan, and Korea especially while individualistic culture dominates in the United Kingdom, the United States, and continental European countries; considering these different mentalities, it is important for The Philosophy to reflect this if it is to be understood and if it is to be found attractive.

[2:46:608] Previously, we have introduced the different geographic distributions and levels of categorisation for The Philosophy of Astronism, but it only seems prudent to further categorise these within two more encompassing categories, the first of which is to be

henceforth known as microphilosophy and the second of which is to be known as macrophilosophy.

[2:46:609] Microphilosophy includes a metralised, localised, regionalised, or nationalised version of a philosophy while a macrophilosophy pertains to a extrainstitutionalised, transnationalised, multinationalised, or globalised version of a philosophy.

[2:46:610] The main purpose of a promulgator is to ensure the smoothest entry of a philosophy into a country as possible and therefore all promulgators must seek to avoid an instance of aversionism.

[2:46:611] Aversionism refers to a resistance to the entrance of a new philosophy into a country by the citizens of that country, typically because of the closed-mindedness of the citizens, or the oppressive, manipulative, or censorial nature of the government.

[2:46:612] Aversionists are those whom actively support the aversion of citizens to the entrance of a philosophy and they may take many roles and forms in a society and are considered to be the greatest threat to the success of a promulgative materials in a country.

[2:46:613] Aversionism is of course an Astronist-origivative term that is introduced herein as part of this discourse in The Omnidoxy and in relation to Astronism and wider philosophy in general, but a multitude of instances of aversionism can be seen throughout history in relation to different religions and ideologies.

[2:46:614] Perhaps some of the publicised instances of pre-Astronist aversionism was the aversion of the entrance of Roman Catholicism into Japan in the 16th century and most recently, the entry of Islam, Hinduism, and other non-Christian belief systems into Western countries in recent years as part of pluralisation efforts which are considered to be inevitable consequences of the process of globalisation.

[2:46:615] From these examples, we can see how aversionism has been prevalent in almost all areas of the world throughout much of history and it can be characterised as holding a distinct commonality of a citizens' or government's resistance to change for fear of their own culture or traditional philosophy being undermined during the process of the entry of a new philosophy.

[2:46:616] That which is to be henceforth known as conceptual equivalence refers to the instance in which a concept holds a equivalent meaning in different cultures due to the similarity in language or mentality and therefore, when the concept is presented to that culture from another, it does not need to be reappellated.

[2:46:617] Oppositely, that which is to be known as conceptual contrariety refers to the instance in which a concept does not hold equivalent meanings in different cultures due to the differences in language and therefore, when the concept is presented to that culture from another, reappellation needs to occur in order for that concept to be understood.

[2:46:618] Closely associated with these instances is that which is to be known as distranslation which also refers to an instance, particularly one in which a concept or a constituent element of a philosophy is translated into a word that does not accurately represent that which the concept, or constituent element pertains to and this is expected to occur due to inexperienced translators attempting to translate complex concepts, especially into languages where there may be no equivalent word for that which the concept is pertaining to.

[2:46:619] Due to the expected prevalence of distranslations in the context of the dissemination and promulgation of Astronist Philosophy to different languages and cultures, there is a discipline of study herein introduced and henceforth known as transmutology.

[2:46:620] Transmutology is to be particularly concerned with the entire process of the translation, inculturation, and adaptation of a philosophy for it to succeed in a particular country or region, or amongst a particular ethnic group or subculture.

[2:46:621] The goal of a transmutologist is to reduce the amount of distranslations as possible and it is the responsibility of the institution that holds proprietorship over a philosophy to employ, oversee, and guide transmutologists so that they transmute the philosophy in the intended way of the institution.

[2:46:622] Transmutology is considered to be a major branch of promulgative theory and is an essential precursory element to the activities of promulgators as promulgators rely upon the terms provided by transmutologists for the creation of promulgative materials and campaigns.

[2:46:623] One of the central concepts within transmutology is known as representability which refers to the extent to which a philosophy is accurately representative of itself when it enters a new country and this is therefore the primary designator of the success of a transmutologist in their translation of the philosophy.

[2:46:624] The higher the representability of a philosophy in a new country, the higher the success that the transmutologist is considered to have achieved during the process of transmutation which itself is a term that relates to the entire process of the preparation of a philosophy for its entry into a new country.

[2:46:625] The role of a transmutologist is herein demonstrated as involving one closely working with both institutional staff and promulgators to achieve a success promulgation plan that involves a fully and accurately translated version of the philosophy for the particular country in question.

[2:46:626] Another central term for transmutologists to consider is that which is to be henceforth known as interculturality which is to refer to the instance in which a

philosophy holds great disparity between different countries due to the differences in culture of those countries.

[2:46:627] Interculturality is considered to be a positive aspect for The Philosophy of Astronism in particular as it demonstrates the great diversity that a philosophy is able to hold across different countries which contributes to the overall plurality of a philosophy and to show such diversification is demonstrative of the flexibility of a philosophy to assimilate into different cultures as well as the extent of the globality of the particular philosophy.

[2:46:628] That which is to be known as an intercultural encounter in the context of transmutology refers to the instance in which two followers of a philosophy that experiences interculturality encounter one another and understand the disparities between their understandings of the philosophy they follow.

[2:46:629] That which is to be known as cultural independence in transmutology refers to the instance in which a philosophy remains independent of the culture of the country in which it resides.

[2:46:630] Alternatively, that which is to be known as cultural dependence in the context of transmutology relates to the instance in which a philosophy remains dependent upon the culture of the country in which it resides.

[2:46:631] As another transmutological term, that which is to be known as cultural incompatibility refers to the instance in which a philosophy remains unsuited to a particular country due to its incompatibility with the country's culture.

[2:46:632] Yet another important term for transmutologists is that which is to be known as conceptual universality which pertains to the instance in which a concept or a constituent element of a philosophy is globally understandable by people from all or most cultures.

[2:46:633] Finally, that which is to be known as the transmutological approach of non-particularism refers to the instance in which a philosophy or a constituent element of a philosophy that is purposefully transmuted so as to hold the least amount of cultural cues in order to increase is universality.

[2:46:634] In many instances within marketing and advertising theory, there are different algorithms and acronyms devised in order to make educating marketing theory easier and to make often complex and possibly overwhelming and this approach to structure of promulgative theory is also taken.

[2:46:635] An example of these is that which is to be known as The Nine S's of cross-cultural promulgation, each of which demonstrate essential elements to the entire process of cross-cultural promulgation and includes the following:

[2:46:635a] Seekers

[2:46:635b] Socioculturality

[2:46:635c] Substance (character)

[2:46:635d] Stock (capital)

[2:46:635e] Spread (promulgability)

[2:46:635f] Staking (competition)

[2:46:635g] Successivity (the extent to which the philosophy achieves needs and wants)

[2:46:635h] Stability (consistency)

[2:46:635i] Supervision (control)

[2:46:636] Each of these parts of the cross-cultural promulgation process must be considered and properly implemented by promulgators if they are interested in achieving success in their promulgations to countries from which the philosophy they are promulgating does not originate as all of these elements combined are considered to penetrate each aspect of the entire process, in turn securing the process.

[2:46:637] A very important parameter in the context of transmutology is that which is to be known as transferability which refers to the extent to which a philosophy can enter another country with a different culture successfully without the need for the philosophy to be adapted.

[2:46:638] Adaptation for cross-cultural promulgation is expected to be a costly process, both in time, labour, funds, and other resources and so avoidance of deep adaptation is expected to be preferred by The Institution in accordance to its efficient management of such resources and its tendency to want to allocate resources according to the potentiality and promulgability of different markets.

[2:46:639] Therefore, less adaptation needed demonstrates a higher transferability for the philosophy, or its constituent element because the transmutation can occur much more fluently in a high transferable scenario; promulgators are also expected to seek markets with higher transferabilities first before markets with lower levels of transferability as those markets are expected to be more costly and time-consuming in terms of planning and execution for the philosophy to successfully enter and disseminate itself into.

[2:46:640] That which is to be known as the Global-National Dichotomy refers to the relationship between a national or transnational denomination of Astronism and the global version of The Philosophy in terms of their compared similarities and disparities.

[2:46:641] It is expected herein that national and transnational denominations of Astronism will have their own unique concepts, beliefs, appearances, and practices, some with syncretic aspects intertwined due to the prevalence of other cultures and belief systems.

[2:46:642] These intertwined elements will make subglobal denominations of Astronism quite different from that of the global version of The Philosophy which in turn forms a dichotomy between the global and denominational versions of Astronism, the extent of

the differences and similarities between different denominations of Astronism and its global, original, supradenominational, or Cometanic version as it may also be termed, is considered by the Global-National Dichotomy.

[2:46:643] That which is to be henceforth known as parameter of multiperceptionality refers to the quality of The Philosophy of Astronism whereby it is able to hold national, regional, and even local significance whilst also maintaining a global identity for the majority of the populous.

[2:46:644] To achieve multiperceptionality is a prominent goal for promulgators as it demonstrates their ability to speak to populations in context, knowing that such populations understand the differences between the global and the denominational version of Astronism in their country and being able to speak of them in both a separated and combined context.

[2:46:645] In promulgative theory, there is a plethora of different belief orientations relating to various different aspects of promulgation and the nature of its design and application, and one of these belief orientations is to be henceforth known as antioriginism.

[2:46:646] Antioriginism refers to any negative belief orientation directed towards Astronism that criticises aspects of its origin, including its country of origin, the United Kingdom, its creator and founder, Cometan, and/or the circumstances of The Philosophy's founding, a young man aged eighteen years old.

[2:46:647] Antioriginist sentiments are expected to be rife throughout all eras of the existence of Astronism for all founders of belief systems have been scrutinised in all possible ways, as is any person that lives out of their life and achievements in a public manner.

[2:46:648] Typically, though, antioriginists go beyond scrutiny and are characterised by a vehement dislike of any one of the aspects of the origins of Astronism as well as attempting to spread doubt between the followers of The Philosophy towards Astronism by using the circumstances of its founding as ammunition for undermining the relevance and credibility of The Philosophy.

[2:46:649] Of course, promulgators must consider antioriginist sentiments as a threat to the successful achievement of the promulgation of The Philosophy in the designated market, but also acknowledging that antioriginists withhold the right to express their opinions and this is to be snuffed out by promulgators, but it is to be challenged with the use of rational arguments that push back against antioriginist notions.

[2:46:650] Not only are there many belief orientations within all the academic and philosophical aspects of Astronism, but also many movements and schools of thought, one of which, in the context of promulgation, is to be henceforth known as transpositionism.

[2:46:651] Transpositionism is a movement formed upon the basis of the belief orientation that a derivated form, usually a denomination, of The Philosophy of Astronism is superior to The Philosophy supradenominationally in its beliefs, practices, and systems, so much so that the denomination should take the place as the universal version of Astronism.

[2:46:652] It is from this movement that appellation of Supradenominational Astronism is originated and refers to the universal version of Astronism; a version that is both synonymous, but also transcendent of the global version of The Philosophy for it is the version of The Philosophy that is designated herein and could also be known as Omnidoxical Astronism; it is the purest version of Astronism free any syncretisations and remains the version of Astronism that is considered and studied by scholars in their professional capacities.

[2:46:653] In many instances, this discourse has been deeply metaphilosophical as it has explored not only the nature of philosophy itself, but also the nature and circumstances of a philosophy's entry into the world beyond the text of its founding; by this notion, we can see how promulgative theory is inherently metaphilosophical by its core nature.

[2:46:654] In the organisation of The Philosophy of Astronism in preparation for its promulgation to the world, it remains vitally important to outline its many levels of existence which are to be organised in different categories, and collectively to be known as philosophical assemblages.

[2:46:655] The first of these categories that forms the wider Assemblage of Astronism, as it is to be appellated, is that which is to be henceforth known as genericity which refers to the generic category of a product, service, or coniect in which Astronism is designated; of course, as is concluded in this discourse, Astronism is a philosophy and therefore it is a coniect.

[2:46:656] Secondly, that which is to be known as the institutional appellation refers to the name provided to the governing body of The Philosophy which is of course to be known as The Institution of The Philosophy of Astronism.

[2:46:657] The third category within the wider Assemblage of Astronism involves the six major categories of appellations with which one may refer to Astronism which itself is to be known as the philosophic appellation for the philosophy and is expected to be the primary way in which philosophers and scholars to refer to The Philosophy in their writings and in debates.

[2:46:658] The official appellation of Astronism is to be known as The Philosophy of Astronism while that which has already been established as the brand or trade appellation of The Philosophy of Astronism is to be Astronism.

[2:46:659] The next of the subcategories within the wider category which is then part of the wider Assemblage of Astronism which formulates a structure of Astronism that is essential

to understand for promulgative purposes are those which are to be known as major subappellations.

[2:46:660] These types of appellations for Astronism are characterised by common usage transdenominationally and include Kosma, Cosmism, and Sophism, but Astronism is also considered to be a major subappellation of course with its own particular appellation category unique to it; these major subappellations are how Astronism is expected to be referred to in everyday usage and in non-scholarly discourses.

[2:46:661] We now come to the subcategory of the minor subappellations which are characterised by less frequent utility than their major counterparts, but they still remain significant and they do reveal different elements of Astronism that are perhaps not demonstrated in any of the major subappellations and include Astronistism, Astrony, Celesta, Cosmica, Cosmicism, and Cometanism.

[2:46:662] Cometanism is herein designated as a minor subappellation, but The Omnidoxy herein foresees a time whence this appellation may be transitions and upgraded to the status of being a major subappellation due to the dissemination of the mononymous name, Cometan, for the founder of Astronism.

[2:46:663] The final subcategory for this category are the denominational appellations which pertains to all the different appellations associated with the denominations of Astronism, of which there are a huge variety.

[2:46:664] The next category making up the Assemblage of Astronism is that which is to be henceforth known as originicity which refers to the circumstances of the origin of a philosophy particularly where, when, and by whom the philosophy was founded and of course, for Astronism this pertains to United Kingdom in the 21st century by Cometan as its originicity.

[2:46:665] Additionally, that which is to be known as transfericity refers to the extent of the spread of a philosophy as some philosophies and systems of thought are present on just single continents or even single countries while others hold a worldwide presence and in the future, some philosophies will hold multiplanetary transfericities.

[2:46:666] That which is the next category of the Assemblage of Astronism is feasibility which refers to the extent to which the introduction and promulgation of a philosophy into a particular country, region, or locality is financially viable, as is determined in a promulgability audit and therefore, depending upon the financial viability, The Institution may halt official entry of The Philosophy and wide promulgation of The Philosophy into that country.

[2:46:667] It is desirability that is the next category within the Assemblage of Astronism and this category pertains to the extent to which the people of a country desire Astronism,

or one of its denominations, or constituent elements to be promulgated in their country which is expected to be most often achieved through surveys, both physical and digital.

[2:46:668] The final category of the Assemblage of Astronism pertains to transportability of the philosophy which refers to the extent to which a philosophy is able to be promulgated or tirted in a country as is determined by the bureaucracy of the government, the number of obstacles to entry, the accuracy of the translations of The Omnidoxy, and the extent of the enculturation of The Philosophy into the country and therefore transportability is an amalgamation of these various different elements of the promulgation and transmutation of a philosophy into a country that is often not its country of origin.

[2:46:669] The terms that are herein introduced as omniblogging and omnivlogging are terms that are derived from digital language, the first of which pertains to the practice of blogging with a specific focus on studying and discussing The Omnidoxy and is considered to be a major element of digital promulgation and is something that is encouraged for both promulgators and followers alike to be engaging in.

[2:46:670] The second of these two terms, omnivlogging, pertains to a video channel with a specific focus on studying and discussing The Omnidoxy on a social networking site which is again, in the context of digital promulgation, expected to be a major element to the successful of digital promulgative activities.

[2:46:671] We begin to see the end of this major discourse for the establishment of strategic promulgative management, we come to the practice that is to be henceforth known as a philosophical boycott which pertains to the instance in which the government of a country actively stops a philosophy from entering or being tirted and promulgated in their country, often due to the lack of liberties such as freedom of philosophy, belief, religion, practice, and more generally, freedom of expression which are most often paired with oppression, censorship, and the repression of other fundamental human rights.

[2:46:672] In this discourse on promulgative theory, we have set out the many different approaches and methods that one may apply in order to achieve successful promulgation, but one of these methods that we have not yet introduced, but we shall do so here, is to be henceforth known as metanarian promulgation.

[2:46:673] Metanarian promulgation is of course lead by those individuals that are to be known as metanarians which are representatives of The Institution of The Philosophy of Astronism go into different schools, colleges, and universities and host events focusing on a variety of topics centred on or related to Astronism, such as astronomy, usually with a philosophical theme with the intention of promulgating Astronism.

[2:46:674] Metanarians may either be volunteers or paid members of institutional staff and are expected to have varying levels of experience and specialty according to their own personal interests, the level of their own education, and the extent of the autodidactic knowledge they have left about Astronist Philosophy and other related topics.

[2:46:675] In addition to this, metanarians are expected to build up their own profile and reputation so that education institutions will book them for their particular specialties and influence and it is expected that many metanarians will attain fame, though not celebrity status as that would be considered a dishonourable title for metanarians and would be considered to be undermining of the metanarian profession.

[2:46:676] Metanarianism is the belief orientation associated with metanarian promulgation and holds that this particular method of promulgation is the superior method as it allows alignment to Astronism to be done through direct forms of education which is distinct from marketing and advertising forms of promulgation and therefore metanarian promulgation is considered to be a more philosophical and purer way of promulgating The Philosophy.

[2:46:677] Slightly unrelated to promulgative theory, but nevertheless important as an identifying factor for defining divergent elements of thought systems that which is to be known as gastrocentrism, or gastrocentricity.

[2:46:678] This is of course an Astronist-originative term pertaining to the notion that certain systems of thought, particularly religions, focus on the dietary habits of their followers as opposed to Astronism which is largely absent of such doctrines due to the fact that dietary habits are not considered to be of philosophical concern.

[2:46:679] Despite this, there is that which is to be known as Astronist gastronomy which is a branch of study within wider Astronist Philosophy and Culture that is focuses on the dietary customs and habits of those whom follow Astronism, but these such customs and habits are notably not omnidoxically related or omnidoxically originative and remain a subsequent element of Astronist denominational syncretism and the assimilation of Astronism into different cultures and lifestyles.

[2:46:680] It is important to say that Astronism, however, is not gastrocentric as The Omnidoxo does not prescribe rituals or dietary customs as other systems of thought and practice do and this makes The Philosophy non-gastrocentric, but the establishment of Astronist gastronomy demonstrates an acknowledgement for the importance of food in people's lifestyles, despite it not being strictly of philosophical concern which is a notion that the Astronist Tradition continues to concur with.

[2:46:681] That which is to be henceforth known as an ethnic philosophy, or indigenous philosophy as it may alternatively be known is a form of a philosophy, or one of the denominations of a philosophy, that is associated with a particular ethnic group.

[2:46:682] Ethnic philosophies are often distinguished from universal philosophies which claim to not be limited in ethnic or national scope, such as the appellations of Astronism, Astronism, Kosma, Sophism, and Cosmism while many denominational forms of

Astronism are predicated on the notion of ethnic and language groups as the main elements of their founding and unification as a distinct denomination of The Philosophy.

[2:46:683] In the context of Astronism, the denominations are majoratively used to distinguish branches of Astronism from the universal appellation and are practised solely by certain ethnic groups and have additional and sometimes unique, but also divergent practices and beliefs, usually as a result of a process of syncretisation between the philosophical denomination and the local culture and pre-Astronist beliefs and practices of the population.

[2:46:684] Those which are to be known as the process of commercialisation and marketisation of philosophy refers to the notion that Astronism supports the utility of philosophy to create finances as well as to use finances gained in order to promulgate and proliferate The Philosophy, or certain constituent aspects of it.

[2:46:685] This is expected to be one of the main criticisms directed towards the Astronist approach to philosophy in the context of its promulgation, but we herein reject this notion as promulgation is not motivated by profit, it is simply stimulated by it.

[2:46:686] Herein, for the preservation of the dignity and nature of philosophy, we present profit as a necessary utility to be reinvested rather than the end goal, and the generation of wealth is only addressed for the achievement of the functionality of the philosophy because it is herein postulated that a modern day philosophy cannot be disseminated or exist without the injection of funds into its expansion and it is from this that we should not and cannot turn away for doing such would be a denial of reality and to conduct such an action would also not be Astronist in its nature.

[2:46:687] The Astronist Tradition does not reject the term marketisation in relation to its practices with regards to promulgation, but it does reject the term commercialisation because commercialisation suggests that a philosophy is principally run for financial gain which is solemnly rejected here for the Astronist Tradition predicates Astronism only on the utility of finances rather than the optimisation or maximisation of finances as it focuses further on the maximisation of promulgation.

[2:46:688] Another form of philosophy that we shall conclude this discourse with addressing is that which is to be known as industrial philosophy which relates to the application of philosophy to different industries and explores how different philosophies are proponents of different notions that either support or oppose certain industries.

[2:46:689] Industrial philosophy formulates that which is to be known as proponentalism which refers to the notion that the application of different philosophies to different industries in order to determine whether they are proponental (supportive) of the industry or deproponental which refers to a philosophy that is opposed to a particular industry while that which is known as non-proponental refers to a philosophy being impartial to an industry so neither being supportive nor opposed to the industry in subject.

[2:46:690] Abortion Policy / Anti-Abortion (Astronism is proponental)

[2:46:691] Abortion Policy / Pro-Abortion Rights (Astronism is deproponental)

[2:46:692] Accountants (Astronism is proponental)

[2:46:693] Advertising / Public Relations (Astronism is proponental)

[2:46:694] Aerospace / Defence Contractors (Astronism is deproponental)

[2:46:695] Agribusiness (Astronism is proponental)

[2:46:696] Agricultural Services & Products (Astronism is proponental)

[2:46:697] Agriculture (Astronism is proponental)

[2:46:698] Air Transport (Astronism is proponental)

[2:46:699] Air Transport Unions (Astronism is proponental)

[2:46:700] Airlines (Astronism is proponental)

[2:46:701] Alcoholic Beverages (Astronism is proponental)

[2:46:702] Alternative Energy Production & Services (Astronism is proponental)

[2:46:703] Architectural Services (Astronism is proponental)

[2:46:704] Attorneys / Law Firms (Astronism is proponental)

[2:46:705] Auto Dealers (Astronism is proponental)

[2:46:706] Auto Manufacturers (Astronism is proponental)

[2:46:707] Automotive (Astronism is proponental)

[2:46:708] Banking, Mortgage (Astronism is proponental)

[2:46:709] Banks, Commercial (Astronism is proponental)

[2:46:710] Banks, Savings & Loans (Astronism is proponental)

[2:46:711] Bars & Restaurants (Astronism is proponental)

- [2:46:712] Beer, Wine & Liquor (Astronism is proponental)
- [2:46:713] Books, Magazines & Newspapers (Astronism is proponental)
- [2:46:714] Broadcasters, Radio/TV (Astronism is proponental)
- [2:46:715] Builders/General Contractors (Astronism is proponental)
- [2:46:716] Builders/Residential (Astronism is proponental)
- [2:46:717] Building Materials & Equipment (Astronism is proponental)
- [2:46:718] Building Trade Unions (Astronism is proponental)
- [2:46:719] Business Associations (Astronism is proponental)
- [2:46:720] Business Services (Astronism is proponental)
- [2:46:721] Cable & Satellite TV Production & Distribution (Astronism is proponental)
- [2:46:722] Candidate Committees (Astronism is proponental)
- [2:46:723] Casinos / Gambling (Astronism is deproponental)
- [2:46:724] Cattle Ranchers/Livestock (Astronism is deproponental)
- [2:46:725] Chemical & Related Manufacturing (Astronism is proponental)
- [2:46:726] Chiropractors (Astronism is proponental)
- [2:46:727] Civil Servants/Public Officials (Astronism is proponental)
- [2:46:728] Clergy & Religious Organisations (Astronism is deproponental)
- [2:46:729] Clothing Manufacturing (Astronism is proponental)
- [2:46:730] Coal Mining (Astronism is deproponental)
- [2:46:731] Colleges, Universities & Schools (Astronism is deproponental due to its preference for the proliferation of phrontisteries)
- [2:46:732] Commercial Banks (Astronism is proponental)
- [2:46:733] Commercial TV & Radio Stations (Astronism is proponental)

[2:46:734] Communications/Electronics (Astronism is proponental)

[2:46:735] Computer Software (Astronism is proponental)

[2:46:736] Construction (Astronism is proponental)

[2:46:737] Construction Services (Astronism is proponental)

[2:46:738] Construction Unions (Astronism is proponental)

[2:46:739] Credit Unions (Astronism is proponental)

[2:46:740] Crop Production & Basic Processing (Astronism is proponental)

[2:46:741] Cruise Lines (Astronism is proponental)

[2:46:742] Cruise Ships & Lines (Astronism is proponental)

[2:46:743] Dairy (Astronism is proponental)

[2:46:744] Defence Aerospace and Electronics (Astronism is deproponental)

[2:46:745] Dentists (Astronism is proponental)

[2:46:746] Doctors & Other Health Professionals (Astronism is proponental)

[2:46:747] Drug Manufacturers (Astronism is proponental)

[2:46:748] Education (Astronism is proponental)

[2:46:749] Electric Utilities (Astronism is proponental)

[2:46:750] Electronics Manufacturing & Equipment (Astronism is proponental)

[2:46:751] Energy & Natural Resources (Astronism is proponental)

[2:46:752] Entertainment Industry (Astronism is proponental)

[2:46:753] Environment (Astronism is proponental)

[2:46:754] Farming (Astronism is proponental)

[2:46:755] Finance/Credit Companies (Astronism is proponental)

[2:46:756] Finance, Insurance & Real Estate (Astronism is proponental)

[2:46:757] Food & Beverage (Astronism is proponental)

[2:46:758] Food Processing & Sales (Astronism is proponental)

[2:46:759] Food Products Manufacturing (Astronism is proponental)

[2:46:760] Food Stores (Astronism is proponental)

[2:46:761] For-profit Education (Astronism is proponental)

[2:46:762] For-profit Prisons (Astronism is deproponental)

[2:46:763] Foreign & Defence Policy (Astronism is proponental)

[2:46:764] Forestry & Forest Products (Astronism is proponental)

[2:46:765] Foundations, Philanthropists & Non-Profits (Astronism is proponental)

[2:46:766] Funeral Services (Astronism is proponental)

[2:46:767] Garbage Collection/Waste Management (Astronism is proponental)

[2:46:768] Gas & Oil (Astronism is deproponental)

[2:46:769] Gay & Lesbian Rights & Issues (Astronism is proponental)

[2:46:770] General Contractors (Astronism is proponental)

[2:46:771] Gun Control (Astronism is proponental)

[2:46:772] Gun Rights (Astronism is deproponental)

[2:46:773] Health Professionals (Astronism is proponental)

[2:46:774] Health Services/HMOs (Astronism is proponental)

[2:46:775] Hedge Funds (Astronism is proponental)

[2:46:776] Home Builders (Astronism is proponental)

[2:46:777] Hospitals & Nursing Homes (Astronism is proponental)

[2:46:778] Hotels, Motels & Tourism (Astronism is proponental)

- [2:46:779] Human Rights (Astronism is proponental)
- [2:46:780] Insurance (Astronism is proponental)
- [2:46:781] Internet (Astronism is proponental)
- [2:46:782] Israel Policy (Astronism is non-proponental)
- [2:46:783] Lawyers/Law Firms (Astronism is proponental)
- [2:46:784] Livestock (Astronism is deproponental)
- [2:46:785] Lodging/Tourism (Astronism is proponental)
- [2:46:786] Logging, Timber & Paper Mills (Astronism is proponental but demands reforms in certain unsustainable practices in the industry)
- [2:46:787] Manufacturing (Astronism is proponental)
- [2:46:788] Marine Transport (Astronism is proponental)
- [2:46:789] Meat processing & products (Astronism is non-proponental)
- [2:46:790] Medical Supplies (Astronism is proponental)
- [2:46:791] Mining (Astronism is non-proponental)
- [2:46:792] Mining, Spacial (Astronism is proponental)
- [2:46:793] Mortgage Bankers & Brokers (Astronism is proponental)
- [2:46:794] Motion Picture Production & Distribution (Astronism is proponental)
- [2:46:795] Music Production (Astronism is proponental)
- [2:46:796] Natural Gas Pipelines (Astronism is proponental)
- [2:46:797] Newspaper, Magazine & Book Publishing (Astronism is proponental)
- [2:46:798] Non-profits, Foundations & Philanthropists (Astronism is proponental)
- [2:46:799] Nurses (Astronism is proponental)
- [2:46:800] Nursing Homes/Hospitals (Astronism is proponental)

- [2:46:801] Nutritional & Dietary Supplements (Astronism is proponental)
- [2:46:802] Payday lenders (Astronism is deproponental)
- [2:46:803] Pharmaceutical Manufacturing (Astronism is proponental)
- [2:46:804] Phone Companies (Astronism is proponental)
- [2:46:805] Physicians & Other Health Professionals (Astronism is proponental)
- [2:46:806] Postal Unions (Astronism is proponental)
- [2:46:807] Poultry & Eggs (Astronism is proponental)
- [2:46:808] Power Utilities (Astronism is proponental)
- [2:46:809] Printing & Publishing (Astronism is proponental)
- [2:46:810] Private Equity & Investment Firms (Astronism is proponental)
- [2:46:811] Professional Sports, Sports Arenas & Related Equipment & Services (Astronism is non-proponental)
- [2:46:812] Railroads (Astronism is proponental)
- [2:46:813] Real Estate (Astronism is proponental)
- [2:46:814] Record Companies/Singers (Astronism is proponental)
- [2:46:815] Recreation/Live Entertainment (Astronism is proponental)
- [2:46:816] Residential Construction (Astronism is proponental)
- [2:46:817] Restaurants & Drinking Establishments (Astronism is proponental)
- [2:46:818] Retail Sales (Astronism is proponental)
- [2:46:819] Savings & Loans (Astronism is proponental)
- [2:46:820] Securities & Investment (Astronism is proponental)
- [2:46:821] Space (Astronism is proponental and predicator)
- [2:46:822] Spacial Trade (Astronism is proponental and predicator)

- [2:46:823] Sports, Professional (Astronism is proponential)
- [2:46:824] Steel Production (Astronism is proponential)
- [2:46:825] Student Loan Companies (Astronism is proponential)
- [2:46:826] Sustainable development industry (Astronism is proponential)
- [2:46:827] Sugar Cane & Sugar Beets (Astronism is non-proponential)
- [2:46:828] Teachers/Education (Astronism is proponential)
- [2:46:829] Telecom Services & Equipment (Astronism is proponential)
- [2:46:830] Telephone Utilities (Astronism is proponential)
- [2:46:831] Textiles (Astronism is proponential)
- [2:46:832] Tobacco (Astronism is deproponential)
- [2:46:833] Transportation (Astronism is proponential)
- [2:46:834] Trucking (Astronism is proponential)
- [2:46:835] TV Production (Astronism is proponential)
- [2:46:836] Unions (Astronism is proponential)
- [2:46:837] Vegetables & Fruits (Astronism is proponential)
- [2:46:838] Venture Capital (Astronism is proponential)
- [2:45:839] Women's Issues (Astronism is proponential)
- [2:46:840] From this discourse, we have now gained a much clearer understanding of strategic promulgative management and we have founded the discipline as the central branch of promulgative.
- [2:46:841] This is especially as a consideration for metaphilosophers and adopting branches of disciplines in order to enhance and provide context to the discipline which is essential for promulgators.
- [2:46:842] Promulgators are expected to take the majority of their inspirations for their application of promulgative theory from this particular discourse and are considered to hold the responsibility to positively and accurately reflect the theory introduced in this

discourse in their practice of promulgation in alignment with the wishes and guidance of the Astronist Institution.

Persecution of Belief & Practice

[2:47:1] This discourse addresses the philosophical approach to the concept and conduct of religious persecution and outlines the responsibility of the institution practically and Astronism philosophically to work and become beacons towards the end of religious and philosophical persecution worldwide for the betterment of humanity.

[2:47:2] Philosophy is ultimately predicated on the notion and nature of freedom for it is to practice philosophy that one also practices freedom, both for others and for oneself; there are various different forms of freedom within the context of systems of thought.

[2:47:3] The first group of forms that we shall address are the basic forms which includes the freedom of thought which pertains to one's right and ability to think without the application of pressure from others to do so in a certain way.

[2:47:4] Also included are the freedoms of expression and belief, the former of which involves the freedoms of speech and action, the most prominent example of which is through the freedom to debate, while the latter pertains to one's right and ability to amalgamate their ideas and conclude with a set of accepted truths to them.

[2:47:5] Furthermore, as part of the basic forms, there is the freedom of practice which of course involves a person's right and ability to live out their beliefs, both privately and publicly without fear of persecution or ostracism.

[2:47:6] Finally, there also exists that which is to be known as the freedom of mission which pertains to the freedom of one to achieve that which one wishes or that which a philosophy wishes.

[2:47:7] The second type of form of freedom in the context of thought systems are those which are to be categorised as specific forms, the most prominent of which for this context is the freedom of philosophy which involves every person's right and ability to enknowledge and align themselves to a philosophy and reserve the right to speak to others and teach others about the philosophy to which they have aligned.

[2:47:8] The pre-Astronist notion of the freedom of religion of course follows the same general course as the principles within the freedom of philosophy with some of its own distinctive characteristics, such as the freedom to proselytise, the freedom to convert to another religion, and the freedom to worship; in this context, the differences between the freedom of philosophy and religion are largely appellational rather than contental.

[2:47:9] Finally, that which is to be known as the freedom of ideology refers to every right and ability to privately and publicly adhere to a particular political ideology.

[2:47:10] On this particular element of freedom, the Astronist Tradition maintains a metanative approach; metanation refers to the instance in which a principle is applied to

itself and in this context pertains to the notion that those whom follow an ideology are free to express it as long as the ideology itself also upholds all the principles of freedom herein introduced.

[2:47:11] However, in many of these instances of upholding the principles of freedom, the Astronist Tradition herein identifies a consequential commonality that is to be henceforth termed as freedom stalemate.

[2:47:12] Freedom stalemate refers to when different conflicting parties hold the freedom of expression and mission, yet there exists no resolution until one of those parties defies the principles of freedom by oppressing the other parties in order to achieve its mission.

[2:47:13] This is identified as the reason for the cyclical nature of conflicts in the context of systems of thought because we can see in multiple instances in history wherein one of a few different thought systems has dominated because it has oppressed others and often in the process also defying its own principles of freedom; obviously, this pertains to the aforeintroduced concept of dominationism.

[2:47:14] As aforeaffirmed, the Astronist Tradition considers there to be no way of breaking this cyclical nature of thought systems because the only other alternative remains that of a linear nature which would involve the existence of only one thought system which firstly, isn't applicable to our circumstances and secondly, does not provide sentience with the diversity of thought that is not only required, but that is natural.

[2:47:15] Therefore, the cyclical nature of thought systems under the guise of dominationism is expected to continue, however, there are ways in which we can attempt to reduce the oppressions and persecutions involved with the transitions between dominant thought systems and the application of powers by those same dominant thought systems.

[2:47:16] To shortly digress, to suggest that the secular world has managed to escape the cyclical nature of thought systems is preposterous for instead, the secular world simply replaced the thought systems of a religious nature with those of an ideological, corporate, and monetary nature; God no longer rules the world for that power has been given to money.

[2:47:17] Dominationism asserts that pluralism is either simply an illusion or a temporary fixture dependent upon the perspective that one takes to see pluralism; furthermore, dominationism maintains that there exists no ability in pluralism to uphold permanency.

[2:47:18] Dominationism does admittedly form a harsh picture of society and although individuals may not see it in their daily lives, it does exist all around us because it has to exist; the dominant thought system, whether it be in religion, ideology, or philosophy, holds an integral role in the establishment and cementing of every society.

[2:47:19] Pluralism holds a goodhearted nature no doubt and there does exist instances in which pluralism takes a microcosmic role and has been successful in such instances, but the dilation and derivation of thought systems to the national and international level holds no purpose.

[2:47:20] Two examples of thought traditions that are to be admired are the Dharmic thought traditions of India and the Taoic thought traditions of China; there exists much greater plurality in these two countries than in many other countries combined from a religious and philosophical perspective that is.

[2:47:21] This is because these countries and those around them that their philosophical and religious traditions have influenced predicated on traditions that allow pluralism to flourish within them; while the Abrahamic thought traditions have allowed their differences to demarcate boundaries, these two traditions have allowed the long history of derivation and dilation of the traditions to enhance the overall tradition.

[2:47:22] For example, in India, we witness many schools of Hinduism including Brahmanism, Shivaism, and Vaishnavism and even though schools such as Buddhism and Jainism have broken into separate thought systems, they still hold identity with their Dharmic originations and their core shared beliefs and appreciate their differences in a way that remains foreign to those of the Abrahamic tradition.

[2:47:23] This is because the Abrahamic tradition is ultimately predicated on exclusivity and doctrine while the Dharmic and Taoic traditions are much more inclusive, explorative, and open to derivations within them due to their more philosophical nature which is perhaps why some scholars do not label most thought systems within these two traditions like Hinduism, Buddhism, Taoism, and Confucianism as religions, but instead, consider them to be philosophies, especially when compared to the characteristics of the systems that exist within the Abrahamic tradition and the great disparities between them.

[2:47:24] The Astronist/Astronic tradition of thought is established herein to resemble more of the Dharmic and Taoic traditions in their approaches to functionality and treatment due to the philosophical natures that these two traditions share with the Astronist/Astronic tradition.

[2:47:25] Not only the acceptance but the encouragement of derivations and differences within the Astronist/Astronic tradition demonstrates an attempt to halt any grounding of ideas that support exclusivity and doctrine within the tradition, hence reducing persecution and ostracism from within the tradition as a result for we cannot establish a tradition that holds the same issues that the Abrahamic tradition does with regards to intolerance to differences in viewpoints.

[2:47:26] Astronism is herein introduced and shall be henceforth known as a beacon of freedom for the oppressed, the ostracised, the undermined, the fearful and the discontented.

[2:47:27] It is herein and now stated that The Philosophy and The Omnidoxy will never shy away from the principles of freedom for although we acknowledge that persecution between sentient beings shall exist no matter what planet upon which they reside as part of the Tribalist Cycle, that does not mean that we cannot continue to endeavour to make our community as inclusive and persecution free as possible.

[2:47:28] As a wider principle, it is important to understand that we cannot change others justly for we can only maintain our own principles in the face of opposition and know that we have upheld that for which we stand and know and believe is morally right and/or factually correct.

[2:47:29] As we bring our discussion of persecution to current affairs, we shall address the disappointment of the Astronist Tradition towards the newest set of Sustainable Development Goals of the United Nations that were established in 2015.

[2:47:30] Disappointment in the United Nations SDGs is expressed by the Astronist Tradition because there was no specific goal created for belief persecution which remains one of the primary igniters of other forms of inequality and wider societal issues.

[2:47:31] It is herein suggested in this discourse of The Omnidoxy that the United Nations, as a major global organisation, add the reduction of the persecution of belief to their Sustainable Development Goals and this is a suggestion that is made by the entirety of the Astronist philosophical tradition for a sustainable world is one in which every person is not only granted with the right for freedom of belief and practice, but that this right is manifested in policies and in the actual occurrences in society and government.

[2:47:32] This new Sustainable Development Goal will cover all the forms of persecution that have been highlighted in this discourse and shall intend to specifically focus on the day-to-day issues that people are facing the world over with regards to the persecution of their beliefs and practices and how all the different types of persecution negatively impact upon the everyday lives of those effected, whether it be social ostracism, violence, government oppression, or defamation.

[2:47:33] Most religious traditions advocate for peace having been grounded in pacifism by their founders in writing, but the manifestation of this religious peace is not all too common when we look back in history whole ideologies are predicated upon conflict and division by their political natures, but it is an interest metaphilosophical discussion to have, especially while considering persecution, about where philosophy in general stands on the idea of peace.

[2:47:34] Of course, in an Astronist context, there is established herein the discipline of study of quillitology that addresses the nature of peace from an Astronist perspective, but the consideration of peace from a broader philosophical perspective means analysing the nature of peace and although this is considered to be something that philosophers are

responsible for the address of, the presence and notion of peace is much more associated with religious texts that directly attend to the topic.

[2:47:35] The Astronist/Astronic tradition of philosophy calls for a much clearer orientation of organised philosophies on the discussion of peace and how, particularly by the application of the nature of philosophy to the topic of peace, we can achieve peace much more swiftly and sustainably.

[2:47:36] We shall now conclude this short discourse by introducing a group of terms that are closely related to the persecution of philosophical beliefs, practices, and expressions; learning about the different elements of philosophical persecution shall allow us to grasp a greater understanding and ability in achieving the reduction of persecution levels.

[2:47:37] The first of these important terms is that which shall henceforth be known as philosophical subsumption which refers to the notion that people must assimilate to the philosophical group that they were born into, that they must share the views of the dominant philosophical majority in their society, and that they should conform no matter their own individual beliefs and ideas.

[2:47:38] Of course, philosophical subsumption is grotesquely aphiosophical in character and much more characteristic of a religion or ideology rather than that of a philosophy, let alone an Astronist one at that; for this reason, philosophical subsumption is opposed to by the Astronist Tradition though its existence is still expected to reside in some parts of the world and understanding the factor contributing to subsumptive circumstances is productive in trying to putting an end to the practice from within families, societies, governments, and institutions.

[2:47:39] That which shall be known as the practice of sophostereotyping refers to an oversimplified view of the beliefs, practices, or philosophy of individuals according to the way they look or behaviour, or considering followers of a philosophy to look, behaviour, or believe in a certain way when in fact, the diversity of the followers of a philosophy is much greater in reality.

[2:47:40] Sophostereotyping is not considered to be a form of persecution so as not to undermine the severity of the term itself, but it is considered to be a mild form of social ostracism by the Astronist Tradition which is itself a derivation of philosophical persecution.

[2:47:41] That which shall henceforth be known as intrapersecution refers to a type of persecution that exists as the persecution of beliefs within families, friendships, and other social groups rather than via the government, an institution, or some other non-relational or non-familial entity.

[2:47:42] Alternatively, that which shall be known from here onwards is panpersecution which refers to the persecution of beliefs by the government or by state-sanctioned organisations and authorities.

[2:47:43] In a similar, but distinct fashion to the practice of sophostereotyping, that which is to be known as belief presumption refers to presuming one's beliefs because of their race, gender, nationality, sexuality, or by any other identifiable trait which is again, another mild form of social ostracism which is itself a derivation of philosophical persecution.

[2:47:44] That which shall henceforth be known as the practice of paedoprescriptivism refers to the instance of forcing children to follow the religion or philosophy of their parents, or the traditional religion or philosophy of their family either when ascribed in law or conducted in private familial settings.

[2:47:45] This involves stopping children from questioning the religion or learning about other forms of belief, either other religions, by exploring philosophies, or having no beliefs at all which is considered to be a severe abuse of the role of a parent, especially those that consider themselves to follow a philosophy as this is considered to be aphilosophical behaviour by the Astronist Tradition.

[2:47:46] The constitutions of many countries prohibit forced religious instruction, forced participation in religious ceremonies, or taking oaths that run counter to an individual's religious beliefs and the Astronist Tradition intends for this to be applied to the context of a philosophy as well.

[2:47:47] We shall now introduce two belief orientations that rest at the heart of our address and discussion of philosophical persecution and the first of these shall be henceforth known as ascriptionism.

[2:47:48] Ascriptionism refers to the belief that religions, philosophies, and other forms of belief orientation are the main cause for the dividing of human beings and therefore belief orientations in all forms should be avoided because the removal of organised belief in society is considered to be a major step towards societal peace, mutual acceptance, and principally, reduction in the rates of belief persecution.

[2:47:49] Ascriptionism is obviously not adhered to by the Astronist Tradition, in fact the Tradition opposes ascriptionism and is considered to be pessimistic, reactive without a solution, absolutist in character, and most importantly, it is not realistic.

[2:47:50] That which opposes ascriptionism is to be henceforth known as the inventionism which pertains to the belief that despite one of the main characteristics of organised belief being predominantly divisive, this opens an opportunity for interfaith and interphilosophical dialogue.

[2:47:51] Additionally, it also opens the opportunity to work towards the reduction of persecution rates according to beliefs through the creation and implementation of policies of acceptance (rather than just toleration) as well as by resembling a philosophical approach to the acceptance of all ideas as directed by the principles of the Philosophical Spirit.

[2:47:52] The Astronist Tradition is an adherent of the belief orientation of inventionism and considers it to be optimistic and proactive through the advocacy of acceptance and understanding of different beliefs rather than the ascriptivist approach which resemble the exact opposite.

[2:47:53] Finally, that which is to be known as belief cleansing, as derived from the practice of ethnic cleansing refers to the abhorrent practice of the removal of a population from a certain territory solely based on their beliefs which may be enacted in a justified manner (the removal of Nazi sympathisers), but is mainly enacted as a form of religious, philosophical, or ideological persecution and is of course entirely opposed to by the Astronist Tradition, but again, we must identify that we oppose just as much as we identify that which we agree with.

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[2:47:54] That which is to be henceforth known as contributionism refers to the notion that Astronism is not only best poised to contribute to pre-Astronist religious philosophies, but that this remains one of the central purposes of Astronism.

[2:47:55] Astronism will contribute to all forms of religious philosophies by encouraging philosophers of those religious traditions to apply and incorporate aspects of the Astronist philosophical approach to the religious philosophy in subject which will involve taking a unique viewpoint of the religion as well as assessing its compatibility with that of the Astronist philosophical tradition.

[2:47:56] Contributionist or contributist approaches are expected to insight greater levels of harmony and interrelation between Astronism and religions which shall hopefully result in the reduction of persecutions directed towards Astronism from such religious traditions.

[2:47:57] Cometanism as an alternative appellation of Astronism is to be used in the context of its application and integration into other philosophies and in religious philosophies and is therefore inextricably linked to contributionism.

[2:47:58] The development of contributionism is of magnificent importance as it demonstrates outreach to non-Astronist traditions of thought which is important because this highlights the transferability and applicability of the main ideas of Astronism to non-Astronist traditions and the fact that they do transcend beyond Astronism itself which remains relevant to demonstrate.

[2:47:59] The principles of contributionism are predicated on the notion that there exists a definite need for Astronism to apply its ideas to non-Astronist traditions of thought which will not only help Astronism itself to develop, but also to enhance the ideas of other traditions of thought that are perhaps not accustomed to the new ideas that Astronism expounds.

United Humanity

[2:48:1] One may describe Astronism as a humanistic philosophy and although the Astronist Tradition does not prefer this description for The Philosophy, the Tradition does understand the connection made for Astronism does act in the name of humanity as an entirety in many instances, especially so in the context of the writings of The Omnidoxy herein.

[2:48:2] But Astronism introduces and its Tradition subscribes to that which shall henceforth be known as United Humanism which can be categorised as an Astronist contribution to humanism and branch of humanism.

[2:48:3] United humanism is predicated on the notion that all projects must be conducted in the name of humanity rather than for the benefit of single nations or groups of nations, especially applied to the context of space exploration, and involves the advocacy of the use of the world flag rather than national flags, for which all Astronist institutions, companies, and organisations are advocates of using.

[2:48:4] United humanism focuses itself the practical accomplishments and activities of humans, especially so in the context of space exploration as that remains the main theme consistent throughout Astronism.

Hypercapitalism

[2:49:1] There are many elements of the current that the Astronist Tradition finds fault, abhorrence, and discontentment with and many of these have been expressed here within the disquisitions of The Omnidoxy.

[2:49:2] One of these such abhorrences is the current infatuation of so many with money and the growth of economies and enterprise and the personal wealth they do then receive as a consequence.

[2:49:3] For this reason, we now introduce that which shall henceforth be known as hypercapitalism and encapsulates the notion that we are currently living in societies that favour profitability above their own moral principles and over the ethics upon which their nations were founded.

[2:49:4] Further to this, hypercapitalism expounds the notion that profitability should supersede the upholding of human rights, environmental protection, persecution, and oppression as well as over art, aesthetics, architecture etc. and so both the Astronist Tradition and Astronarianism, in which a further introduction and discussion of hypercapitalism is conducted, propound that we are living not in a capitalist world, but instead a hypercapitalist world wherein ethics are superseded by the possibility of profitability.

Additional Cosmic Devotions

[2:50:1] There exists a very strong tradition of cosmic devotion at the heart of the Astronist philosophical tradition which is particularly ornamented through The Philosophy of Astronism and due to the vastness of the tradition of cosmic devotion, we must construct a secondary discourse to introduce some additional variants of cosmic devotion.

[2:50:2] The first of these is that which shall henceforth be known as iconosy which involves any instance in which a person devotes to an image or depiction of The Cosmos, or any of its constituent elements, such as celestials as the most prominent example.

[2:50:3] The second of these is to be henceforth known as echosy which refers to devotion through the repetition of a words or sentences until it sinks deep into one's mind and is expected to be most commonly manifested in the context of the recitation of The Omnidoxy, though it remains important to note that not every instance of omnidoxical recitation is considered to be an example of an echosy.

[2:50:4] Additionally, that which is to be henceforth known as invenosy refers to a type of devotion through imaginative contemplation of what The Cosmos or any of its constituent parts could be like due to our inability to witness presently and physically what distant celestials look like without any telescopic observation.

[2:50:5] As part of this discourse, we shall also introduce another type of cosmic devotion that is to be henceforth known as the conceptual devotions which is a category of cosmic devotion which firstly introduces that which is to be henceforth known as the Love of Cosmos.

[2:50:6] Love of Cosmos refers to a devotion of love of Astronists for The Cosmos, the love of The Cosmos for all that exists within it, and the mutual love that all humanity shares for The Cosmos no matter our beliefs or alignments; the Love of Cosmos disseminates everlasting, transcending, cosmic love.

[2:50:7] The second of the conceptual devotions refers to the Vision of Cosmos which involves holding a distinct vision of what The Cosmos is, what has been, and what shall be, both to oneself individually and personally, as well as to humanity, to all sentience, to all non-sentience, and to The Cosmos itself as the different cosmoperceptions, two of which are also known as macrocosm and microcosm.

[2:50:8] That which is to be henceforth known as the Perfection of Cosmos refers to the assertion that The Cosmos exemplifies perfection in all possible senses for it is directly divine and is beyond the singular capacity of humanity.

[2:50:9] Furthermore, the conceptual devotion that is to be known as the Reflection of Cosmos refers to the instance of trying to live one's life as a reflection of The Cosmos and

is characterised by bringing order and sequence to one's life and may also involve one living their life by the notion of destiny which may also be known as cosmic destiny.

[2:50:10] Accepting that those things do happen to us, both good and bad, are cosmically destined as part of a wider sequence of events beyond our singular selves.

[2:50:11] Knowledge of Cosmos, also known as Cosmos' Knowledge, refers to one of two possible, and often interconnected topics and can be considered an Astronist epistemological issue due to its highlight of knowledge as the central theme: one addresses how Astronists come to know The Cosmos, the other focuses on the knowledge of The Cosmos about the world.

[2:50:12] These additional forms of cosmic devotion are set to further expand devotological practices as well as the theory behind cosmic devotion and further centralises the importance of cosmic devotion at the heart of The Philosophy of Astronism.

The Polynymous Nature of Astronism

[2:51:1] From the inception of Astronism herein under the auspices of The Omnidoxy, the philosophy has been spoken of under many appellations and is set to be further hyperappellated in the context of The Grand Lexicon and even further so upon the introduction of The Philosophy to the world and the development of its history.

[2:51:2] Astronism is polynymous by its very core nature because it is a philosophy that is not encapsulated by just one appellation for it pervades onomatological labels and exists in a transcendent state of conceptuality.

[2:51:3] For this reason, Astronism, The Philosophy of Astronism, Kosma, Astronism, Cosmism, Sophism, or whatever other appellation that is provided to the philosophical system that is herein ascribed exists also in a state of polynymity.

[2:51:4] Astronism is essentially polynymous due to the symbolism that polynymity provides to The Philosophy as it demonstrates that The Philosophy is not epitomised by words and allows us to see the utility of words, but not to focus upon such words beyond that of the beauty and wonderance of The Cosmos.

[2:51:5] The polynymous nature of The Philosophy of Astronism is expected and encouraged to continue throughout its establishment and its historical development way beyond the auspices of The Omnidoxy.

[2:51:6] That which is henceforth known as philosophonymy is the practice of naming of philosophers or philosophies, or as philosophomastics which is a branch of Astronist onomatology dealing with the study of the names of philosophers and philosophies, especially Astronism itself and it is within this branch of Astronist onomatology that we are able to explore the nature of the polynymity of Astronism.

[2:51:7] Another important branch of Astronist onomatology is that which shall be henceforth known as cosmonomastics which refers to the study of the names given to cosmic progeny and phenomena and cosmonymy involves the practice of appellating such cosmicals which remains an important practice as it humanises cosmicals because it allows people of all ages and intelligences to relate to those entities that exist so far away from our insignificant selves.

[2:51:8] This is the primary purpose of the establishment of appellations because they allow us to relate to that which may not be so easily related to without labels and names and categories and organisations which not only pertains to cosmical progeny and phenomena, but also to the elements of Astronist Philosophy itself.

[2:51:9] Philosophomastics, in addition to being categorised within onomatology, can also be described as existing within philosophical marketing and advertising, especially with relation to the construction of a philosophical brand as the appellation of a philosophy is

central to derivated terminology, its coherency for a vast range of people with different literacy levels, and the appellation has to mean something to them because a connection has to be made between the appellation and the person following the philosophy.

[2:51:10] The appellation of a philosophy could be described as the philosophy's face while the contents of a philosophy is its body, and the ambitions and goals of the philosophy are its heart, mind, and soul if we are to considered a philosophy metaphorically.

[2:51:11] In order to return to the main topic of this discourse, we know that Astronism specifically has many different appellations ascribed herein for different circumstances which are voiced by different individuals according to who they are, where they are, and for what reason they are mentioning or addressing the philosophy.

[2:51:12] The first of these appellation types is that which is known as the legal appellation which, in the context of Astronism, is The Philosophy of Astronism, and it is this appellation that the governmental authorities address and know Astronism by.

[2:51:13] The appellation of The Philosophy of Astronism is not only the legal appellation for The Philosophy, but also incorporates the official appellation of Astronism which is reflected in how The Institution of The Philosophy of Astronism recognises this appellation which is to be primarily used by The Institution in reports, official documents, and in other instances, such as when used in speeches.

[2:51:14] The appellation of Millettism, however, is not expected to be the most commonly attributed as for that we have that which is known as the popular appellation of Astronism which itself is the primary addressor to the philosophy is expounded in The Omnidoxy.

[2:51:15] Astronism as an appellation is expected to be the most widely understood appellation for the philosophy, especially due to its usage in practically all forms of marketing, advertisement, and promulgation for The Philosophy.

[2:51:16] However, as another appellational derivation, we herein establish the category of primary appellations which are appellations of The Philosophy that also expected to be popularly used and despite their slightly less inferiority to the use of Astronism, they continue to be widely disseminated appellations and these include Kosma, Astronism, and Sophism; we shall explain a little later on in this discourse the potential reasoning for the creation of this appellational category and specific reasons for choosing these three appellations.

[2:51:17] We now move onto address another appellational category which encompasses those which are known as alternative appellations which includes the appellations of Astronist Tradition, Cometanism, Astrony, Cosmica, Celesta, or Astronistism which are all expected to be less popularly used, but still remain prominent addressors of The Philosophy.

[2:51:18] The next of the appellational category is that which encompasses denominational appellations which includes the appellations of the many different denominations of Astronism that are existent around the world, two examples of which are Hanazavaism, and Prabodhanism.

[2:51:19] The difference for denominational appellations is that even though they may still be addressing Astronism in one of its forms, they are not directly addressing philosophical Astronism which is the content of Astronism and the philosophical structures and systems of Astronism as denominational appellations are formed by the practices and the unique concepts of those denominations that may not always be in total uniformity to philosophical Astronism, despite still existing with it.

[2:51:20] The last of the appellational categories is that which shall be known as indirect appellations, the primary example of which is when we address Astronism as The Philosophy which is an appellation that is most commonly used directly preceding the use of term Astronism, or one of its primary or alternative appellations.

[2:51:21] The use of the indirect appellation of The Philosophy is significant because it allows for a colloquial discourse to be had regarding Astronism and also supports in the ambition for the synonymisation of Astronism with philosophy.

[2:51:22] Not only is this discourse discussing the polynymity of Astronism, but also addressing some of the other onomatological aspects of Astronism and it is in notion that we address the expected existence of cryptonyms in Astronism.

[2:51:23] The existence of cryptonyms is realistically expected due to the harshness of some societies for those whom follow Astronism to reside within and for this reason, such peoples shall create cryptonyms wherein they feel they do require them in order to avoid philosophical persecution and ostracism by belief and practice; this is a reality of the world in which we reside and demonstrates the acknowledgement of the way the world is by both the Omnidoxy herein, but also by philosophical Astronism.

[2:51:24] Also within this discourse we shall now briefly address the presence of anthropomorphism in Astronism which, in an Astronist and cosmical context, relates to the instances in which humans are attributed to cosmical progeny and phenomena, or to The Cosmos itself.

[2:51:25] This type of practice and conceptual construction is not supported by the Astronist philosophical tradition as it is held that to anthropomorphise is to lower the cosmicals from their brilliancy in position, role, and function.

[2:51:26] For this reason, anything that anthropomorphises cosmical progeny and phenomena cannot be said to be Astronist in characteristic and therefore should be categorised as something else, or as non-Astronist.

[2:51:27] In this discourse, we have addressed not only the existence of the polynymity of Astronism, but also integrality in the development of the Astronist philosophical brand, but also must notion herein that the development of the entire Astronist onomatological tradition is hinged on and inspired by this very polynymity of the Astronist philosophical tradition; the two are symbiotically linked and shall remain so through the development of further Astronist terminologies.

[2:51:28] Staying with the topic of the Astronist onomatological tradition, we consider the fact that the majority of Astronist names are oriented towards unisexuality, known as unisexuality, which is again another instance of divergence from other naming tradition in addition to the Astronist preference for a mononymous naming tradition.

[2:51:29] There also exists a strong tradition of the use of toponymic names in the context of the Astronist philosophical tradition, especially in the context of denominational appellations, two examples of which would include British Astronism and Iranian Astronism as toponymic appellations for Astronism as they are associated with a particular country or region.

[2:51:30] In addition to the polynymous nature of Astronism, we must also address the notion that Astronism exists also in an inapronymous nature and there is a strong proclamation of the inapronymity of Millettism herein and now in The Omnidoxy due to the expected confusion and closeness in word structure to the terms of militarism, military, and militant.

[2:51:31] It is interesting to see that the entirety of the Astronist philosophical tradition notably avoids any mention of military involvement, military symbolism, or even any references to military action which are somewhat common in other thought traditions.

[2:51:32] This is due to the inapronymous nature of the appellation of Millettism because it is believed that Millettism as a term is appellationally close in written and vocal forms to military related words which hold connotations of violence and war and it is the continuance plight of The Institution of The Philosophy of Astronism to want to distance The Philosophy from this association with militarism or military action, despite the similar in word structure.

[2:51:33] This inapronymity of Millettism is perhaps expected to be one of the primary causes for the polynymity of Astronism in order to associate it with more astronomically and philosophically sounding terms, hence the introduction of the primary appellations category of Kosma, Astronism, and Sophism.

[2:51:34] Hence also the emphasis on the etymological origins of the term, Astronism and how it does not originate from a militaristic background, but is instead derived from the French word for a seller of millet; this etymological distinction remains of extreme

importance for the Astronist philosophical tradition to continue to disseminate in order to protect its appellational identity.

[2:51:35] That which is henceforth known as an inaptronymous fault is when a person falsely prejudices Millettism according to its appellation, the primary example of which is when someone confuses the military sounding appellation of Millettism and equates this to Millettism being militaristic in orientation and nature when in fact the opposite is true.

[2:51:36] Within the branch of Astronist onomatology of philosophomastics, there exists the practice relating to the nominal identity of Astronism which refers to the identification of Astronism according to its different appellations alone, thus purposefully missing out its contents.

[2:51:37] Therefore, nominal approaches to the identification of Astronism remove the contents of The Philosophy and looks purely towards its many different appellations in order to extrapolate its identity; this puts an immense specific focus on the appellations of Astronism and often leads to the over-exaggeration of the symbolisms and metaphors of appellations beyond realistic means.

[2:51:38] However, the nominal identity of Astronism remains an important practice and element of philosophomastic studies as it highlights the real significance of labelling in human society for identification purposes.

[2:51:39] There does also exist a presence of eponymity in the Astronist philosophical tradition which is seen in the use of the terms Cometanism and Taylorianism, but despite the small role that it does play in the present form of Astronism, eponymity is expected to much further increase in popular when more philosophers contribute to the Astronist philosophical tradition.

[2:51:40] Therefore, the potential for the eponymous tradition within Astronism holds a vast expanse which will develop naturally over the course of the history of the Astronist philosophical tradition like many other onomatological aspects of Astronism.

[2:51:41] As we begin to come to close this short discourse, we must address a belief orientation within Astronism that is specifically concerning onomatology and the appellation of Astronism and is to be known as denominationalism.

[2:51:42] Denominationalism, in the context of Astronism, refers to a person's particular adherence to a denomination of The Philosophy of Astronism, but in such a way that overrides their identification and association with wider Astronism.

[2:51:43] Essentially, to a denominationalist, their denomination is superiorised over that of Astronism itself as an all-encompassing name, usually because such people more closely and deeply identify with the appellation of the particular denomination they follow and its unique concepts, practices, and the connections it holds with the language,

nationality, ethnicity, and familial heritage of the person which is an understandable concept and preference for such individuals to align themselves with denominationalism.

[2:51:44] That which is known as appellational interchangeability refers to the common practice of people familiar with the different appellations of Astronism to refer to them interchangeably without need to explain the different appellations and why they exist.

[2:51:45] In addition, that which is known as appellational emphasis refers to the use of a particular appellation of Astronism in order to emphasise and denote a certain characteristic of Astronism, such as the use of Kosma to refer to a more devout following of the philosophy and the use of Astronism to refer to a less rigid and devout following of the philosophy.

[2:51:46] Also, that which is known as non-institutional misconception refers to the instance in which a person or group judges Astronism or one of its constituent elements according to the actions of its followers or associated organisations and societies rather than by fault of The Institution itself and these instances are sadly expected to be a common occurrence in the reality of how Astronism transverses through the world.

[2:51:47] Finally, as part of this onomatologically themed discourse, we come to that which is known as the Multifaricity of Astronism which is designated as a concept that relates to the vast multitude of forms of Astronism that are introduced in The Omnidoxy and are expected to be even more vastly expanded post-omnidoxically.

[2:51:48] There are expected to be a vast array of existent forms of Astronism that are expected to expand beyond the forms that are herein introduced as part of The Omnidoxy which will run parallel to the history of Astronism and which will be formed by other philosophers and contributors throughout the chronology of Astronism.

[2:51:49] With multifaricity pertaining to a state of a multitude of elements of a single entity, such as the multitude of concepts, denominations, and belief orientations within Astronism, it is a characteristic of The Philosophy of Astronism that is herein ascribed to become the responsibility of The Institution to protect.

[2:51:50] The multifaricity of Astronism is therefore not only a concept, but a personality characteristic of what makes Astronism what it is and that, it shall remain; a vast plethora of ideas formed according to the unity of a cosmocentric worldview and work towards the understanding, interpretation, and enknowledge of The Cosmos as that which is known as the shared eidolon which is the collectively concurred vision of all the followers of The Philosophy of Astronism which forms community of peoples known as the astrosa.

Pre-Astronist Cosmocentricities (Retronism)

[2:52:1] Retronism is a minor branch of Astronism that focuses on devotion and philosophical writings about pre-Astronist cosmocentricities that may or may not be of a solely philosophical nature as the majority were scientific.

[2:52:2] This particularly involves the space race as well as the Copernican and Galilean revolutions, and superiorises these pre-Astronist cosmocentricities above the Astronist and post-Astronist cosmocentricities.

[2:52:3] By this notion, we understand cosmocentricity not just as an abstract concept or tenet of Astronism, but we broaden its meaning to suggest that it could pertain to a specific period in history wherein cosmocentric ideas prevailed, or amongst a group of people or organisations, or across an entire nation or government.

[2:52:4] In the context of retronism and wider Astronist Philosophy, the term retron is a pre-Astronist cosmocentricity of any kind or form that it may take.

[2:52:5] Additionally, a person that is to be henceforth known as a retronist is a follower of retronism as a branch of Astronism either in parallel to Astronism itself (which is to be known as pararetronism) or in superiority and priority to Astronism (which is to be known as surretronism).

[2:52:6] The Astronist Tradition encourages the development of a rich tradition of retronic art post-omnidoxically and also expects the infusion of retronic depictions into Astronist forms of art which scholars will need to differentiate between upon their creation.

[2:52:7] Up to now in this discourse, we have described retronism as a branch of Astronism which remains ambiguous of retronism's true categorisation within The Philosophy, but we shall herein state that retronism is actually categorised as one of the omnidoxical Forms of Astronism.

[2:52:8] Others may wonder why the development of retronism as part of Astronism is important and the answer is that to ignore the pre-Astronist instances in which the world or large groups of societies were cosmocentric in their worldviews and imaginations, despite the fact that the circumstances of how such societies reached that way of thinking is not preferable, the events that took place were nevertheless demonstrative of how topics related to The Cosmos hold a distinct universality that remains unrivalled by any other topic whether that be politics, religion, or money.

[2:52:9] The art tradition influenced by retronistic thinking is expected to be instrumental to the overall development of Astronist Art and so in this, we see the importance of the development of retronist philosophy.

[2:52:10] Retronism involves any form of art expression, whether in writing, philosophising, singing, drawing, painting, or any other artform, in which the artist represents or at least gives reference to pre-Astronist instances of cosmocentric thinking.

[2:52:11] In order to establish retronism as a Form of Astronism, the final important element to contribute to this short discourse involves listing the different pre-Astronist cosmocentricities that can be considered retronic by their categorisation whenever they are represented or inferred, and includes all in the following list.

[2:52:11a] The 20th-century competition appellated as the Space Race.

[2:52:11b] The 16th-century paradigm shift appellated as the Copernican Revolution.

[2:52:11c] The 17th-century works of Galileo Galileo and his challenge to the religious establishment at the time which is herein provided with the appellation as the Galilean Revolution.

[2:52:11d] The moment that Apollo 11 landed on The Moon.

[2:52:11e] The photograph taken of Harrison Schmitt and the first observation of The Earth from The Moon during the Apollo 17 mission.

[2:52:11f] Yuri Gagarin becomes the first to orbit The Earth.

[2:52:11g] The discoveries of Edwin Hubble in the early 20th-century.

[2:52:11h] Robert Goddard launches the first rocket powered by liquid fuel.

[2:52:11i] In the late 19th-century, Konstantin Tsiolkovsky publishes his first article on the possibility of space flight.

[2:52:11j] The 17th-century discoveries of gravity and laws of motion by Isaac Newton.

[2:52:11k] The publication of Johannes Kepler's New Astronomy in the early 17th-century.

[2:52:11l] The 12th-century translation of Islamic and Indian works in astronomy into Latin for their dissemination in Europe.

[2:52:11m] In the 11th-century, Chinese astronomers record the sudden appearance of a bright star, later understood to be the Crab supernova exploding.

[2:52:11n] Aristarchus of Samos, in 270 BC, first proposes heliocentrism as an alternative to the Earth-centred universe.

[2:52:12] Each of the retrons listed above is officially recognised by the Astronist Tradition and considers each of these to form the basis of retronism and encourages the representation and discussion of these in all forms of art in order to further develop the Form of Astronism of retronism.

Analysis & Interpretation of The Omnidoxy (Omnidoxical Hermeneutics)

[2:53:1] Not only central to the development of The Omnidoxy is the writing of The Omnidoxy, but is the interpretation and analysis of The Omnidoxy from a scholarly and academic perspective, hence forming a branch of omnidoxicology that is to be known as omnidoxical hermeneutics.

[2:53:2] The development of an hermeneutical tradition for The Omnidoxy raises The Omnidoxy to the status of all the other major literary texts that have founded their own systems of thought and have significantly contributed to human civilisations thereafter.

[2:53:3] The interpretation of The Omnidoxy through a systematic, algorithmic, and methodised set of techniques and principles will enrich The Omnidoxy and its ability to structure the Astronist philosophical tradition and to contribution to human civilisation therefore and will also make the text comparable to other major texts, thus further deepening its development.

[2:53:4] Without the interpretation and analysis of The Omnidoxy, it remains a text that lacks depth for interpretations and analyses from different scholars discovers new aspects of the text that had previously remained unexplored.

[2:53:5] An alternative term for omnidoxical hermeneutics is omnimeneutics and those whom have dedicated their education and study to omnimeneutics are to be henceforth known as omnimeneuticists which is a scholarly profession within Astronist Philosophy that holds particularly high standing.

[2:53:6] It is also important to note the structured of these different branches of scholarly interpretation of Astronist works; omnimeneutics resides within the wider branch of study known as Astronist hermeneutics.

[2:53:7] Astronist hermeneutics covers a wider area of scholarly and systematic interpretation of texts as it includes all works categorised within Astronist literature and so includes both philosophical and non-philosophical works as well as cometanic and non-cometanic works, and omnidoxical and post-omnidoxical literary works.

[2:53:8] There are therefore many different branches of Astronist hermeneutics and this branch of study is considered to only broaden further and further as the extent of Astronist literature widens as it is contributed to by more authors that formulate their own versions and perspectives on the Astronist literary tradition.

[2:53:9] That which is to be known as Cometanic hermeneutics is a branch of the wider discipline of Astronist hermeneutics just as omnimeneutics is, but omnimeneutics is also

considered to be a branch of Cometic hermeneutics as *The Omnidoxo* is written by Cometic.

[2:53:10] Cometic hermeneutics is a wider discipline because it deals with exegeses of all the works of Cometic, both of fiction or non-fiction as well as omnidoxical, but also post-omnidoxical.

[2:53:11] That which is to be known as an omnimeneutical centre is an Institutionally-sponsored building for the purposes of omnidoxicological study and omnimeneutic interpretation and analysis and may or may not be adjoined to sophariums.

[2:53:12] We shall now introduce the term that is to be known as frameworking which is an alternative colloquial term for when an omnimeneuticist studies and practices omnimeneutics and so a frameworker is therefore an alternative colloquial term for an omnimeneuticist.

[2:53:13] Frameworking, or the scholarly study and practice of omnimeneutics, is considered to be a set of skills that are to be mastered over the course of a person's career and require immense levels of literary knowledge as well as creativity in order to interpret and reinterpret abstract concepts.

[2:53:14] Before we introduce the many different methodisations for omnimeneutic studies, I must introduce that which is to be appellationed as *The Inclusivity Principle* which pertains to the notion that each of the omnimeneutical frameworks is not exclusive of being applied alongside the other omnimeneutical frameworks and so paraframeworking can take place in omnimeneutics.

[2:53:15] The core structure of this discourse revolves around the introduction of those which are collectively known as the *Omnimeneutic Frameworks* which are set of methods used and applied by omnimeneuticists during the interpretation and analysis of *The Omnidoxo* for a greater understanding of the text and to draw conclusions about its structure and the meanings of its contents.

[2:53:16] The first of these frameworks is that which is to be henceforth known as *thematism* which refers to the interpretation of *The Omnidoxo* according to its themes, the primary four of which are a cosmocentric humanity, the exploration of *The Cosmos*, philosophical reascension, and the belief in sentient life on other worlds.

[2:53:17] *Thematist* approaches to omnimeneutics only consider the contents and structure of *The Omnidoxo* according to these four primary themes which means that thematists interpret all contents of *The Omnidoxo* through these four themes so everything that exists within *The Omnidoxo* must connect in some way to the four themes.

[2:53:18] Thematistic approaches to omnimeneutics can be considered narrow because they do not allow for the interpretation of The Omnidoxy and its contents outside of these four primary themes.

[2:53:19] Thematism is also closely associated with that which is to be henceforth known as tenetism which is a wider orientation characterised by a vehement adherence and belief in The Seven Tenets of Association of The Philosophy of Astronism, especially in the form of applying some or all of the tenets to all aspects of Astronism such as in the instance of thematism.

[2:53:20] The potential of thematism to become a comprehensive omnimeneutical framework is challenged by other orientations of omnimeneutics and even from the perspective of the Astronist Tradition, for thematism to reside alone with its incorporation to other frameworks is doubted.

[2:53:21] The second of the Omnimeneutic Frameworks is that which is to be henceforth titled as practicalism which involves interpreting The Omnidoxy by the notion that it serves as the primary function for the spread of Astronist ideas only and considers The Omnidoxy through this promulgative scope at all times.

[2:53:22] This is typically done in order to separate The Omnidoxy from The Philosophy of Astronism which is in opposition to the orientation that is to be henceforth known as indivisibilism which is the orientation to which the Astronist Tradition is aligned.

[2:53:23] Indivisibilism upholds the notion that The Omnidoxy and The Philosophy of Astronism are indivisible and to attempt to separate them from one another is tantamount to the degradation of them both according to the Astronist Tradition and therefore any attempt to do so is considered to be ethically wrong and should be policed by The Institution.

[2:53:24] However, putting practicalism's anti-indivisibilistic nature aside, it does hold a significantly interesting and unique interpretative method as it understands the entirety of The Omnidoxy through the lens of promulgation and how The Omnidoxy's primary function and purpose is for promulgation of The Philosophy of Astronism.

[2:53:25] The counteraction to indivisibilism arises when The Omnidoxy is interpreted in such a way because in doing so, the interpreter considers The Omnidoxy to be a promulgative function of Astronism rather than an intrinsic founding element of Astronism as the Astronist Tradition considers it to be.

[2:53:26] Practicalism, despite its divergence from the Astronist Tradition, remains an imperative element to omnimeneutics because it considers The Omnidoxy according to its promulgative and disseminative functionality as the central text of The Philosophy which, without entering into anti-indivisibilistic territory, does remain its primary purpose.

[2:53:27] The next of the Omnimeneutic Frameworks is that which is to be henceforth known as expedientism which involves interpretation The Omnidoxy purely according to the different usages and applications of The Omnidoxy in the economies, societies, and politics of the world.

[2:53:28] Expedientists are closely associated with practicalists as they do prioritise the practical and physical functionalities of The Omnidoxy over its conceptual and philosophical dimensions, but they differ in that expedientists focus on the application of The Omnidoxy to the external world while practicalists focus on The Omnidoxy purely as an instrument of promulgation for The Philosophy of Astronism and The Institution to utilise.

[2:53:29] Expedientists are to focus on how the different elements within The Omnidoxy and how the nature of its contents can become useful in its application to the external world such as in economics and politics through the interpretation of omnidoxical contents in particular ways.

[2:53:30] That which is to be known as the Historical-grammatical Principle refers to the proposition that all ventures in omnimeneutics are to be based in a historical, sociopolitical, geographical, cultural, and/or linguistic/grammatical context for them to become viable for if they are not then become difficult to apply and this is a principle that should be followed by all omnimeneuticists.

[2:53:31] That which is to be henceforth known as omnidoxical dispensationalism refers to the notion that The Omnidoxy is characteristic of a dispensation that acts as the precursory to the Humanic Exploration of The Cosmos.

[2:53:32] Despite the occurrence of the space race in the previous century and the rapid developments and progressions in space technology and engineering in the present century so far, the Astronist Tradition continues to maintain that the Humanic Exploration of The Cosmos is yet to be completely initiated.

[2:53:33] Therefore, The Omnidoxy acts as the necessary precursor to the Humanic Exploration of The Cosmos and argues that the Humanic Exploration of The Cosmos could not practically occur on a cultural level without the publication of The Omnidoxy due to the essential requirement for the Astronomic Revolution to occur prior to commencement of the Humanic Exploration of The Cosmos.

[2:53:34] Omnidoxical dispensationalism also expounds the notion that the publication and the subsequent dissemination and promulgation of The Omnidoxy is a natural progression for humanity, world literature and philosophy due to the concerns of the time and the needs of the world and humanity at the present time, especially so before the initiation of the Humanic Exploration of The Cosmos.

[2:53:35] Omnidoxical dispensationalism, also known as omnidoxodispensationalism, is therefore an important element in the development of omnimeneutics as omnimeneuticists can incorporate this belief orientation into their analyses of the text and although it does not exist as an independent framework itself, it is applicable to each of the frameworks.

[2:53:36] Before we return to list the different Omnimeneutic Frameworks, we introduce that which is to be known as anthropic mutualism which involves the notion that The Omnidoxo serves as a non-binding, but representative entity of contract that humans can agree to stand in alignment with in order to achieve mutual benefit, agreement, and progression.

[2:53:37] Anthropic mutualism, which may also be known as omnidoxomutualism, proposes the notion that aligning with or at least acknowledging The Omnidoxo is more progressive and positive than opposing acknowledgement or alignment with The Omnidoxo.

[2:53:38] Therefore, a positive action in this regard is the chosen path for progression is the key to betterment and achievement and it is towards these ideals that we all do strive no matter our philosophical, religious, or ideological alignments.

[2:53:39] Returning to our introduction of the different Omnimeneutic Framework, we introduce that which is to be known as Cometanocentrism, which is also to be henceforth known as authorial centrality is the framework holding the author of The Omnidoxo, Cometan, as the central figure of Astronist Philosophy and interprets The Omnidoxo purely through the thoughts, feelings, and circumstances of Cometan.

[2:53:40] The term of Cometanocentrism originates from within omnimeneutics, but the notions within the orientation are present throughout The Philosophy of Astronism and remains a foundational concept to the development of the Astronist philosophical tradition.

[2:53:41] Cometanocentricity is characterised by a distinct emphasis on the figure of Cometan as the founder of the Astronist philosophical tradition and the writer of The Grand Centrality and The Omnidoxo within it and in an omnimeneutic context pertains to the analysis of The Omnidoxo through the lens of Cometan as the author.

[2:53:42] Many other instances of Cometanocentric thought can be found throughout the entirety of The Omnidoxo and are to be interpreted post-omnidoxically by omnimeneuticists.

[2:53:43] The next of the Omnimeneutic Frameworks is that which is to be henceforth known as anthroposegmentationism which involves the framework holding that The Omnidoxo is right to be promulgated and divided according to the different segmentations of human society, including by race, ethnicity, nationality, class, sexuality, gender, age, psychographics, religiosity, and ideology.

[2:53:44] Anthroposegmentationism focuses on the many denominations, branches, schools, and orientations of The Philosophy of Astronism and understands The Omnidoxy through this lens at all times and also understands one of the utilities of The Omnidoxy to segment humanity.

[2:53:45] We shall now introduce the next of the Omnimeneutic Frameworks which is to be henceforth known as undeliverance which pertains to the framework holding by the proclamation that The Omnidoxy is not fulfilling or has not fulfilled the promises, prophecies, and ideas that it expounded and neither does The Institution of The Philosophy of Astronism reflect the principles of The Omnidoxy which is to be known as Institutional disparity.

[2:53:46] Omnimeneuticists applying the undeliverance framework will be interpreting one of the discourses or collection of insentations of The Omnidoxy and then analysing whether the promises, prophecies and theories within The Omnidoxy have materialised as they were foretold and whether The Institution of The Philosophy of Astronism has fulfilled the writings within The Omnidoxy and is the perfect emulation of omnidoxical principles and beliefs.

[2:53:47] That which is to be henceforth known as applicationalism refers to an Omnimeneutic Framework holding that only after the conclusion of the reality has been found can the application of principles and notions of truth be applied because an incorrect interpretation of the reality automatically causes a misapplication of truth.

[2:53:48] Therefore, like in any scientific or academic material, an omnimeneuticist must base their conclusions about reality on fact and experimentation and only after this are they able to propose the truth of their argument or to suggest that their theory is the truth because their theory has been concluded to be the reality.

[2:53:49] In an Omnidoxical context, any notions made about The Omnidoxy that suggest truth must therefore be based on facts and experiments of reality in order for the suggestion to be worthy of the descriptor of truth.

[2:53:50] The next of the Omnimeneutic Frameworks is that which shall henceforth be known as proximism and refers to the framework holding that the insentations, discourses, and disquisitions that are in proximity to one another are suggestive of the insentation, discourse, or disquisition that is being interpreted.

[2:53:51] Omnimeneuticists that follow the proximistic framework analyse The Omnidoxy through this lens that those elements of The Omnidoxy that are proximate to one another in the overall chronology of the text.

[2:53:52] Proximist approaches to omnimeneutic frameworking suggest that the elements of The Omnidoxy that are close to another in the overall structure of the text hold

particular connections and interrelated meanings with one another and it is through this principle that proximists consider The Omnidoxy.

[2:53:53] That which is to be henceforth appellated as the Initiality Principle is another of the Omnimeneutic Framework holding that the first address of a topic in The Omnidoxy is the most accurate account of that topic and therefore stands in opposition to the Consecutivity Principle.

[2:53:54] The Initiality Principle notionises that second, third, and later addresses of a topic are less accurate than the first address and in this context, an address of a topic pertains to its mentioning in different insentensations that are not consecutive to one another so a topic may be mentioned across a group of insentensations which would count as its initial address, however, if there is a gap between its next mentioning in a different group of insentensations or a single insentensation then that would count as its second address.

[2:53:55] Essentially, in this context, a separate address of a topic is considered so by a gap between insentensations infilled by another topic, however, the Initiality Principle is challenged by the Consecutivity Principle which states that the former is fundamentally irrational due to its bias for that which chronological occurs first in The Omnidoxy rather than the quality and accuracy of the writing itself.

[2:53:56] By this notion we see a fundamental flaw of the Initiality Principle because it disregards the actual words of the different addresses and considers them only according to the chronology of their mention rather than the actual quality and accuracy of the writing itself.

[2:53:57] Meanwhile, that which is to be appellated as the Consecutivity Principle is the framework holding that the succeeding addresses of a topic in The Omnidoxy display the most accurate accounts of that topic rather than the initial address of the topic and notionises that the more a topic is addressed the greater accuracy and quality it is provided with.

[2:53:58] This stands in stark contrast with the Initiality Principle because it notionises that not only do the latter addresses of a topic hold superiority of accuracy, but that the more times a topic is addressed the greater the level of accuracy and superiority those addresses hold.

[2:53:59] However, there does exist principle frameworks within omnimeneutics in addition to the two already addressed and one of the most prominent of these is that which is to be known as the Comparativity Principle.

[2:53:60] This is the framework holding that both the initial address and consecutive addresses of a topic in The Omnidoxy must be considered as a whole and deduced according to their actual logicalities rather than their logicalities presumed according to the chronology of their address.

[2:53:61] The Comparativity Principle focuses on the actual quality and accuracy of the writing rather than its placement in the chronology of The Omnidoxy and therefore can be considered the most rational of the different principle frameworks of omnimeneutics.

[2:53:62] As we now introduce more principle-based frameworks, we address that which is to be henceforth known as Concentrative Principle and pertains to the framework holding that anything addressed in The Omnidoxy is not only worthy of being an important element in philosophical life, but is vital to a whole understanding of Astronist Philosophy.

[2:53:63] This is as opposed to that which is not addressed in The Omnidoxy which are not considered important elements, and certainly not vital to philosophical life or important to gaining a whole understanding of Astronist Philosophy; this may also be known as the Essentiality Principle.

[2:53:64] This framework is important for omnimeneuticists to apply because by doing so they show how individual elements of The Omnidoxy, even as small as a single insentensation, is essential to some aspect of philosophical life and wider Astronist philosophical understanding; this framework is predicated by the notion that everything that resides within The Omnidoxy holds significance and essentiality to be there and so there exists no excess elements for all vital and so this principle holds a third potential appellation known as the Vitality Principle.

[2:53:65] Another of the principle-based Omnimeneutic Frameworks is that which is to be appellated as the Contradictory Principle and pertains to the framework holding that The Omnidoxy has contradictions and it is the analysis of these contradictions that is the most informative of what Astronist Philosophy is.

[2:53:66] The Contradictory Principle holds that the contradictions of The Omnidoxy are the most important elements of the entire text and it is believed that by studying such contradictions that an omnimeneuticist holds a unique opportunity to understand elements of Astronism and the wider Astronist philosophical tradition that other scholars and studiers would never hold the chance to.

[2:53:67] Additionally, that which is to be henceforth appellated as the Literalistic Principle is another of the principle-based Omnimeneutic Frameworks holding that that which is said in The Omnidoxy is what is literally meant.

[2:53:68] The Literalistic Principle is predicated by the notion that all within The Omnidoxy is literal and therefore should be interpreted in such a way by omnimeneuticists and non-scholarly readers and so literalistic conclusions about theories and notions are therefore created by literalistic interpretations of The Omnidoxy through the application of this principle.

[2:53:69] The next of the principle-based frameworks to introduce as part of omnimeneutics is that which is to be henceforth known as the Fourfold Principle which involves an interpretative framework of The Omnidoxy according to four predications.

[2:53:70] These four knowledge predications include knowledge from the past, knowledge from the present, knowledge from the future, and knowledge unknown and each of which can be applied to omnimeneutic analyses of The Omnidoxy in order to categorise the particular elements of the text in terms of the type of knowledge that the notions of the text are based upon.

[2:53:71] These four different predications about omnidoxical knowledge are of particular interest as they pertain to the purposes of notions and suggest how such notions can be applied to different contexts for some notions will hold future knowledge and so they can be applied to topics regarding the future while also knowledge of the past may also be applied to topics regarding the future.

[2:53:72] Of course, these four knowledges are also closely linked to the development of the Astronist cosmology because unknown knowledge is the central theme of the lesser existence known as The Chaos while The Divine is an emulation and encapsulation of these forms of knowledge.

[2:53:73] Terminologically, it is also important to note that each of these forms of knowledge also hold alternative appellations including proknowledge (knowledge from the past), epiknowledge (knowledge from the present), transknowledge (knowledge from the future), and nonknowledge (knowledge unknown).

[2:53:74] That which is to be henceforth known as the Repetitive Principle pertains to the omnimeneutic framework holding that that which is repeated in The Omnidoxy demands greater attention and propounds greater significance and are manifested in the text as paranotions.

[2:53:75] The Repetitive Principle is considered to be logically justifiable by the notion that it does not proclaim superiority between different notions, but instead proclaims superiority of the topic of notions the more that that topic is mentioned and repeated in The Omnidoxy.

[2:53:76] As we move on from the principle-based Omnimeneutic Frameworks, we come to introduce the two approach-based frameworks, the first of which is to be henceforth known as the lexical-syntactical approach, also known as the linguistic approach, which essentially focuses on the words used in The Omnidoxy and the way in which such words are used rather focusing on the contexts, purposes, and meanings of such words.

[2:53:77] The linguistic approach includes the focus on the different order of the insentences of the discourses in The Omnidoxy, the differences in punctuation, and the

tense of the verse are all aspects that are emphasised in the lexical syntactical method of omnimeneutic analysis.

[2:53:78] Essentially, an attempt is made to use the linguistic features of the words and collection of words and insentences of The Omnidoxy in order to link them to conceptual meanings and inferences so as to derive further purpose to the way in which words of The Omnidoxy have been structured, the positions in which they have placed, and the punctuations and other ornamentations that have been ascribed to them for further emphasis for the derivation of meaning.

[2:53:79] The second of the two approach-based Omnimeneutic Frameworks is that which is to be known as the contextual approach which proposes the notion that an insentensation out of context can often be taken to mean something completely different from the intention and therefore this approach prioritises the function and essentiality of the context of all the insentensations and other elements of The Omnidoxy as part of the wider omnimeneutic analysis.

[2:53:80] The contextual approach understands the contextualisation of The Omnidoxy and its composite elements to be an inextricable constituent of the entire process of omnidoxical criticism, contemplation, and investigation and is notably distrusting of all proposals and conclusions pertaining to The Omnidoxy or one of its composite elements that do not involve at least some inclusion of contextualisation.

[2:53:81] This method focuses on the importance of looking at the context of a insentensation in its discourse, disquisition and even in a wider extraomnidoxical context in order to derive meaning about itself; this process of contextualisation is considered the paramount element of omnimeneutic investigation.

[2:53:82] That which is to be henceforth known as nonaffirmationalism refers to another of the Omnimeneutic Frameworks and principally stands as a reminder that The Omnidoxy is not an affirmed or stationary document but a motional and interpreted document.

[2:53:83] Therefore, it considers post-omnidoxical documents that are Institutionally recognised to be contributory to future people's interpretations of The Omnidoxy as society and people's mentalities change and certain elements within The Omnidoxy become void of rationality or relevancy.

[2:53:84] It is this nonaffirmationalistic approach that is one of the primary signifiers of The Omnidoxy's designation as a philosophical document rather than one of a religious or ideological nature because it is subject to alterations and authorised rectifications according to the changes in the surrounding world so that it may hold that which is appellated as Continued Relevancy.

[2:53:85] Nonaffirmationalism is one of the most important contributions made by the subdiscipline of omnimeneutics because it pervades importance throughout the entirety of

The Philosophy of Astronism and allows Astronism to reaffirm itself as a philosophy so nonaffirmationalism is omnimeneutic by official categorisation, but it also holds metaphilosophical utilities.

[2:53:86] That which is to be henceforth known as post-omnidoxism is the Omnimeneutic Framework holding that the contributions of philosophers, sophians, scholars, and Institutional leaders to The Philosophy of Astronism post-omnidoxically are the most significant sources for omnimeneutical study.

[2:53:87] Post-omnidoxist ideas place superior importance on the contributions of academic and non-academic individuals, groups, and Institutional organisations on the omnimeneutic investigations undertaken because these different parties are instrumental to the development of notions and concepts of omnimeneutics which is a discipline of study that can only be truly practiced post-omnidoxically of course and not by myself as Cometan.

[2:53:88] The penultimate framework of omnimeneutics is that which shall be known as the intentionalist framework which holds that The Omnidoxy should be considered according to the intentions of its author, Cometan, rather than through the lens of others or by the surrounding context of The Omnidoxy's authorship.

[2:53:89] The intentionalist framework may be considered a branch of Cometanocentrism, or authorial centrality, as it places much greater focus on Cometan as The Omnidoxy's author, but focuses on a specific aspect of Cometan as the author; his intentions.

[2:53:90] It is important to note herein that my intentions as the author of The Omnidoxy are shared only post-omnidoxically and any element of intention that is derived from within The Omnidoxy is therefore separated from post-omnidoxical intention, or reflective intention as it may also be known.

[2:53:91] Essentially, instead of focusing on other aspects of The Omnidoxy and its authorship, the intentionalist framework drills down into and emphasises the intentions of myself as Cometan and the specific reasons for which I have written The Omnidoxy which is expected to draw upon a wide range of philosophical, literary, sociocultural, and even theological topics.

[2:53:92] The final entry of the Omnimeneutic Frameworks is that which shall henceforth be known as Omnidoxical minimalism which pertains to the framework notionising that the ambitions and goals of The Omnidoxy for the dissemination of Astronism and for the betterment of the wider world are set by default and should be separated from what The Omnidoxy states are its own goals.

[2:53:93] Omnidoxical minimalism subsequently holds that the ambitions of Astronism cannot be trusted when they are interpreted and spoken of by anybody other than

Cometan and so stands in complete opposition to the previous introduced intentionalist framework.

[2:53:94] As we have now introduced each of the Omnimeneutic Frameworks which form the foundational basis of the subdiscipline of study of omnimeneutics, we shall move on to introduce various different surroundings elements.

[2:53:95] That which is to be henceforth known as hyperemphasis, of which there exists three versions including discorsal, disquisitional, and insentencial, refers to the exemplification of the words or topics of a discourse by a person either in a debate or for alternative and intentional reasons that is used in a distortive way so as to suggest that it represents the entirety of Astronism.

[2:53:96] This may also be known as omnidoxyal distortion as it revolves around distorting small elements of The Omnidoxy, making them seem more significant to the entirety of Astronism than they had perhaps been intended, and involves focusing upon such elements as a way to justify one's point in an argumentation, but this is considered to be an untrustworthy and unethical way of argument justification.

[2:53:97] Omnimeneutics is itself cross-disciplinary by its own nature as it is closely associated with many other disciplines and in some instances, there does exist overlaps into other disciplines, an example of which is the subdiscipline of argumentology to which omnimeneutics is particularly associated.

[2:53:98] That which is to be known as discorsal projection in the context of argumentology and in the application to omnimeneutics pertains to a particular discourse and its words, principles, or concepts for the purpose of justifying or supporting one's argument, or to suit their own end goals and intentions.

[2:53:99] In order to succeed in discorsal projection, one will require a good understanding of omnimeneutics in order to decipher the most pertinent elements of The Omnidoxy that best support their end goals and intentions for the argument.

[2:53:100] Disquisitional projection in a similar capacity in the context of argumentology focuses on a particular disquisition and its words, principles, or concepts for the purpose of justifying or supporting one's argument, or to suit their own means.

[2:53:101] Again, that which is to be known as insentencial projection in argumentology focuses on a particular insentensation and its words, principles, or concepts for the purpose of justifying or supporting one's argument, or to suit their own means.

[2:53:102] From these different terms originating from within argumentology, we understand that omnimeneutics is an integral discipline to study in order to gain success in other areas of Astronist Philosophy, hence the position of high regard that is afforded to omnimeneuticists.

[2:53:103] We now turn to other elements of omnimeneutics that remain important to the wider development of the subdiscipline, the first of which is antikindredism which is a belief orientation holding that neither Astronist Philosophy, nor its founding document, The Omnidoxy, are akin to any other philosophical, religious, or ideological traditions and constantly reaffirms the uniqueness and originality of both Astronist Philosophy and The Omnidoxy.

[2:53:104] Antikindredist movements are expected to rise and fall in popularity over the course of the history of the Astronist philosophical tradition but are expected to be particularly prevalent during times when Astronism or any other branch of the wider tradition is compared to something that is not preferable to the Tradition or The Institution.

[2:53:105] Antikindredism is particularly elemental to the development of comparological opinions regarding Astronism and other traditions of philosophy, religion, and ideology, thus extending this omnimeneutic orientation into a comparological discussion and therefore demonstrating the cross-disciplinarity of omnimeneutics.

[2:53:106] That which is to be known as rigorium refers to a form of omnidoxical commentary in which a commentator, or omnimeneuticist analyses insentensation by insentensation of a single discourse, an entire disquisition, or a multitude of disquisitions in the derivation of conclusions by the use of one of the Omnimeneutic Frameworks.

[2:53:107] Of course, by its nature, rigorium is considered to be the most thorough of all omnidoxical commentary forms and is expected to take years to master and many months to execute due to the thoroughness of how it is to be conducted as a rigorist is expected to spend twice as long analysing one insentensation than a standard omnimeneuticist would.

[2:53:108] Another form of omnidoxical commentary is that which may either be termed as interdiscursality or interdisquisitionality depending upon the element to which it is ascribed, and involves the analysis, linking, and comparison of insentensations from different discourses or disquisitions.

[2:53:109] This is a form of omnidoxical commentary that attempts to draw upon contrasting differences between the insentensations of different disquisitions and discourses, typically as an attempt to highlight the differences of writing styles, the development of disciplines of study, and also to demonstrate the differences in meaning, purpose, and context of insentensations from different disquisitions and discourses.

[2:53:110] In order to form the direct oppositism to the aforeintroduced literalist framework, we introduce that which shall henceforth be known as the belief orientation of tropological omnidoxism which essentially notionises that The Omnidoxy is completely figurative.

[2:53:111] Tropological omnidoxism understands The Omnidoxo in complete figurativity and does not consider there to be any elements of the text to be literal and certainly not intended to be literal.

[2:53:112] Those whom adhere to tropological omnidoxism support their central notion of the complete figurativity of The Omnidoxo by the notion of the philosophical nature of the text as intended by myself as Cometan.

[2:53:113] The Omnidoxo is fundamentally designated as a philosophical text and self-perpetuates this throughout the majority of its disquisitions therefore tropological omnidoxists notionise that to suggest that The Omnidoxo is rigid and literal in its meanings is to ignore its philosophical nature.

[2:53:114] The tropological omnidoxist and literalistic debate is expected to rage on way after the completion of The Omnidoxo and its resolution is not expected to materialise due to its own inherently philosophical nature.

[2:53:115] That which is known as the process of conditionalisation in the context of both omnimeneutics and transmutology, again showing the cross-disciplinarity of the former, involves the process of emphasising certain aspects of The Omnidoxo and The Philosophy of Astronism in order to retain relevance in different cultural settings.

[2:53:116] An example of conditionalisation would be to emphasise reascensionism in a country whose population feels dejected with current religious, ideological, and philosophical affairs; the concepts of Astronism and The Omnidoxo that are emphasised are perfectly constructed to suit the context into which they are injected.

[2:53:117] Conditionalisation is expected to be a very powerful tactic for transmutologists to undertake, but a strong understanding of omnimeneutics is required for the success of this because transmutologists must know which concepts truly do hold the most relevance when applied to societal, cultural, and political circumstances.

[2:53:118] Not only this but transmutologists must also consider the fact that the application of a concept or belief orientation to such circumstances in theory may not gain the same result when put in practice so experimentation of different instances of conditionalisation is also recommended herein in order to ensure that the most appropriate concept or belief orientation is finally decided.

[2:53:119] Another important process within the context of omnimeneutics is that which is to be known as dephilosophicalisation which pertains to practice of intentionally separating scientific astronomical and cosmological theories and claims from those of a purely Astronist philosophical, ethical, or mystical nature.

[2:53:120] Dephilosophicalisation is a type of reinterpretation that removes scientific astronomical and cosmological theories from Astronist philosophical notions and remains

an important forms of exegesis to exercise for omnimeneuticists because, especially within the inclusive discipline of compendology, the lines between the scientific and the philosophical are blurred and so this can make dephilosophicalisation a very difficult process for omnimeneuticists conduct.

[2:53:121] That which is to be henceforth known as omniotics resides as a subdiscipline within omnidoxicology and is closely connected to omnimeneutics as it deals with the study of the authenticity of The Omnidoxy.

[2:53:122] Omnioticists concern themselves both with The Omnidoxy as a whole as well as its constituent parts, including disquisitions, discourses, and groups or even single insentensations thus suggesting that the authenticity of different constituent elements shall change across those different types of elements.

[2:53:123] Omniotics forms an important dimension to the overall development of omnidoxicology and it also remains important to note that omniotics as a subdiscipline should not be approached or perceived negatively because it analyses the authenticity of The Omnidoxy, but should instead be seen as a positive subdiscipline that seeks to further understand the authorship and the context in which The Omnidoxy and its constituent elements were written rather than as a subdiscipline that seeks to defame or devalue The Omnidoxy as the most prominent philosophical work.

[2:53:124] Now that we have introduced omniotics, we can return to omnimeneutics and in doing so we must introduce the process that shall be known as periodisation which, in an omnimeneutic context, involves the practice of splitting the writings of The Omnidoxy into different periods of chronology according to the differences of writing style within the same disquisitions and discourses and across different disquisitions, discourses, and other elements.

[2:53:125] The process of periodisation holds major significance for the development of omnimeneutics and the post-omnidoxical understanding of The Omnidoxy as this process allows for the categorisation of different elements within The Omnidoxy according to different parameters.

[2:53:126] These different parameters for periodisation include positioning which pertains to the positions in which each element within The Omnidoxy is placed consecutively in relation to another and also includes chronology which pertains to the actual time in which each part of The Omnidoxy was written and may not always coincide with the final consecutive positioning of each of the elements.

[2:53:127] Other parameters for periodisation shall include the writing styles used in The Omnidoxy and their categorisations and collectivisations with one another as well as topics addressed in different disquisitions and their collectivisations with one another, especially when topics/discourses/insentensations from different disquisitions are grouped together due to the similarities in their address.

[2:53:128] In addition to the process of periodisation, there is also another process of omnimeneutics that is to be known as omnieisegenesis which involves the process of interpreting The Omnidoxy or one of its constituent parts in such a way that the process introduces one's own presuppositions, agendas, or biases into and onto The Omnidoxy.

[2:53:129] It is of incredible importance that all omnieisegetic documents are clearly designated as such and that they are therefore kept separated from those of an omniexegetic nature as those works are not permitted to include the interpreter's own biases.

[2:53:130] In order to define the two forms of omnidoxical criticism, omnieisegenesis can be described as an opinionated piece of writing in which the writer is able to inject their own thoughts and ideas based on their own personal beliefs, agendas, and biases without the next to prove or in any case justify their own presuppositions.

[2:53:131] Meanwhile, omniexegetic is characterised by a distinct adherence to the rules of justification in the context of criticism and most notably, omniexegetic writers are not allowed to inject their own beliefs, agendas, or biases into the critical piece about The Omnidoxy or one or more of its constituent elements.

[2:53:132] That which is to be henceforth known as the omnimeneutic circle refers to the idea that one's understanding of The Omnidoxy as a whole is established by reference to the individual parts and one's understanding of each individual part by reference to the whole thus forming a unique type of symbioticity.

[2:53:133] Neither the whole of The Omnidoxy nor any individual part can be understood without reference to one another, and hence, it is a circle; a symbiotic circle for both are dependent upon one another mutual existence.

[2:53:134] Additionally, that which is to be known as omnidoxical openness the fact that The Omnidoxy allows multiple or mediated interpretations by its readers which makes it a philosophical text.

[2:53:135] Oppositely, textual closure is characteristic of a religious or ideological text as those types of texts are bound to doctrine while philosophical texts are not and are therefore generally more interpretative before their nature.

[2:53:136] That which shall be henceforth known as omnidoxical universalism refers to the instance in which The Omnidoxy is provided with a systemised interpretation by a philosopher who then translates and promulgates such an interpretation to form his or her own school of thought, or injects this into a particular denomination.

[2:53:137] The combination of omnidoxical openness and omnidoxical universalism shall allow philosophers to freely exercise their imaginations and formulate new versions and

schools of thought in order to further contribute to the Astronist philosophical tradition beyond that of The Omnidoxy's foundations.

[2:53:138] This remains of imperative importance in order to establish an enriched tradition of philosophy that allows philosophers to contribute to it and to enable to it to evolve as the world evolves.

[2:53:139] The Omnidoxy, The Philosophy of Astronism, and The Institution are well aware of the changing world and the need for the Astronist philosophical tradition to autoevolve so as to keep up with this world, the changes in which are only expected to only increase in both their frequency and abundance.

[2:53:140] As the final element of omnimeneutics that is to be omnidoxically introduced, that which is to be known as omnidoxical harmony refers to the instance in which two positionally disproximate insentensations in The Omnidoxy share parallel ideas.

[2:53:141] Or that those two disproximate insentensations share the same terms in the same context in order to demonstrate a sense of interconnectedness of insentensations throughout The Omnidoxy and in order to emphasise a particular topic by reusing the same terminology.

Designations, Recognitions & Astronist Syncretism

[2:54:1] It remains important for the Astronist philosophical tradition as an entirety to differentiate itself from other traditions of thought, belief, and practice, and it is particularly important, as omnimentioned, for The Philosophy of Astronism to maintain the affirmation of its designation as a philosophy.

[2:54:2] For reasons focusing on clarity, designation, recognition, and general categorisation, this discourse is herein created in order to develop a unambiguous demonstration of the different traditions and systems of thought are considered to be categorised according to the Astronist philosophical tradition under the four categories of religions, philosophies, organised philosophies, and syncretisms.

[2:54:3] The designations of each tradition/system of thought can be considered omnidoxically and Institutionally approved which provides greater levels of authenticity, but also demonstrates that the possibility of these designations to change is minimal.

[2:54:4] Considered to be religions by the Astronist philosophical tradition are the following in not particular order: Christianity, Islam, Judaism, Jainism, Chinese folk religions, Falun Gong, Cheondoism, Korean shamanism, Caodaism, Sikhism, Buddhism , Hinduism, Meivazhi, Bábism, Bahá'í Faith, Druze, Gnosticism, Rastafari, Yazdânism, Zoroastrianism, Modern paganism, New Thought, Hermeticism, Western esotericism, Spiritism, African traditional religions, Vietnamese folk religion, Mongolian shamanism, Bon, Wicca, Voodoo, and Shinto.

[2:54:5] Herein considered to be philosophies by the Astronist philosophical tradition rather than the post-Astronist categorisation of organised philosophies are the following: Confucianism, Taoism, Humanism, Aristotelianism, Platonism, Feminism, Environmentalism, Hedonism, Kantianism, Legalism, and Transhumanism.

[2:54:6] The category of organised philosophy is an Astronist-origivative term and the exploration and contemplation of the nature of organised philosophy is omnidiscussed throughout this document and Astronism is considered to be first true organised philosophy of an Astronistically defined nature despite other philosophies, particularly Confucianism and Taoism, demonstrating close similarities, they remain outside of the category of being organised philosophies.

[2:54:7] Finally, we come to the category that is to be known as syncretisms which, of course, is Astronistically-based due to our focus on the Astronist philosophical tradition, and the officially recognised forms of syncretisation include the following: Astro-Christianity/Astro-Christianity (Astro-Orthodoxy/Astro-Orthodoxy, Astro-Catholicism/Astro-Catholicism, Astro-Protestantism/Astro-Protestantism), Astro-Islam/Astro-Islam (Astro-Sunnism/Astro-Sunnism, Astro-Shiism/Astro-Shiism, Astro-Sufism/Astro-Sufism, Astro-Ibadism/Astro-Ibadism), Astro-Judaism/Astro-Judaism, Astro-Jainism/Astro-Jainism, Astro-Chinese folk religions/Astro-Chinese folk religions, Astro-Falun Gong/

Astro-Falun Gong, Astro-Cheondoism/ Astro-Cheondoism, Astro-Korean shamanism/ Astro-Korean shamanism, Astro-Caodaism/ Astro-Caodaism, Astro-Sikhism/ Astro-Sikhism, Astro-Buddhism/ Astro-Buddhism (Astro-Theravada/ Astro-Theravada, Astro-Mahayana/ Astro-Mahayana, Astro-Vajrayana/ Astro-Vajrayana) and Astro-Hinduism/ Astro-Hinduism (Astro-Shaivism/ Astro-Shaivism, Astro-Vaishnavism/ Astro-Vaishnavism, Astro-Shaktism/ Astro-Shaktism, Astro-Smartism/ Astro-Smartism).

[2:54:8] Also included as part of the category of officially recognised syncretisations between Astronist Philosophy and non-Astronist traditions and systems of thought include the following minor religious traditions and systems of thought: Astro-Meivazhi/ Astro-Meivazhi, Astro-Bábism/ Astro-Bábism, Astro-Bahá'í Faith/ Astro-Bahá'í Faith, Astro-Druze/ Astro-Druze, Astro-Gnosticism/ Astro-Gnosticism, Astro-Rastafarianism/ Astro-Rastafarianism, Astro-Yazdânism/ Astro-Yazdânism, Astro-Zoroastrianism/ Astro-Zoroastrianism, Astro-Paganism/ Astro-Paganism, Astro-New Thought/ Astro-New Thought, Astro-Hermeticism/ Astro-Hermeticism, Astro-Western esotericism/ Astro-Western esotericism, Astro-Spiritism/ Astro-Spiritism, Astro-African traditional religions/ Astro-African traditional religions, Astro-Vietnamese folk religion/ Astro-Vietnamese folk religion, Astro-Mongolian shamanism/ Astro-Mongolian shamanism, Astro-Bon/ Astro-Bon, Astro-Wicca/ Astro-Wicca, and Astro-Voodoo/ Astro-Voodoo.

[2:54:9] The final group of additions to the syncretisms list include the following: Astro-Confucianism, Astro-Taoism, Astro-Humanism, Astro-Aristotelianism, Astro-Platonism, Astro-Feminism, Astro-Environmentalism, Astro-Hedonism, Astro-Kantianism, Astro-Legalism, and Astro-Transhumanism.

[2:54:10] As has been demonstrated, the identification of a syncretism can be achieved through the use of prefix of Astro- attached to that which the Astronist philosophical tradition is syncretised with.

The Etidoxy (Astronist Etiquette)

[2:55:1] The way in which one conducts themselves in behaviour, appearance, and social interaction is tantamount to a reflection of the belief system they follow, and therefore, it remains prudent to formulate a system of etiquette that is herein omnidoxically deemed to be characterful of Astronist individual.

[2:55:2] Etiquette must also, however, be herein defined from notions of ethics for the two may be easily combined in error as the latter holds a greater philosophical and emotional gravity than the former due to etiquette being based on one's representation to others, as defined by the thoughts and opinions of others.

[2:55:3] Good etiquette is therefore demonstrative of an awareness of those around oneself, but to the change from etiquette from culture to culture, it does not remain a system of universality while ethics, which contemplates that which may be deemed morally good and morally bad, is much more applicable to a universal field, despite notions within the orientation of relativism.

[2:55:4] Etiquette is cultivated according to a cultural sphere while ethics, despite it also holding origins a cultural sphere, is wider reaching and more fundamental in nature than its counterpart of etiquette, and although it remains important to keep the two distinguished from one another, they nevertheless interconnected with one another.

[2:55:5] Astronist Etiquette, as both a discipline of study of Astronist Philosophy and a system of belief in its own right within The Philosophy of Astronism, encompasses a code of behaviour attributed to the characteristics of that which may be described as Astronist.

[2:55:6] Astronist Etiquette is premised upon a system of expectations for one who may identify as an Astronist, or as any of its derivative or alternative appellations, about how such individuals are expected to act when they are in the company of others so as to uphold their own dignity, as well as the integrity of The Philosophy to which they are aligned.

[2:55:7] There are many different approaches both in practising and contemplating Astronist Etiquette which form themselves as belief orientations that are set to articulate how a person is to become who they wish to be because etiquette is considered to be intrinsically connected to the construction of one's identity.

[2:55:8] The first of these belief orientations of etiquette to introduce is that which shall henceforth be known as conventionism which encompasses the notion that it remains primarily important for the establishment of a convention of attitudes and behaviours to form Astronist Etiquette with such conventions.

[2:55:9] Conventionists maintain that *The Omnidoxo*, and specifically this discourse on Astronist Etiquette must remain the foremost prescriber of the conventions of Astronist Etiquette rather than post-omnidoxical authors.

[2:55:10] Therefore, all post-omnidoxical authors contributing to Astronist Etiquette, from the conventionist point of view, are creating their own conventions within Astronist Etiquette rather than following the actual Astronist convention of etiquette.

[2:55:11] Conventionism adheres to the notion that etiquette must be predicated on conventions, codes, and rules rather than be predicated on a relativistic basis which, in the context of Astronist Etiquette, would be characterised by the belief that each and every individual should hold their own interpretation of the conventions of Astronist Etiquette and practise their own interpretation rather than adhere to a universality.

[2:55:12] Conventionism holds that the literal and uncompromising words of this discourse of *The Omnidoxo* should be taken as the conventions of Astronist Etiquette and therefore to identify with the Astronist Etiquette, one should not deviate from the codes of behaviour ascribed herein.

[2:55:13] It is important to note that conventionists do not oppose the encouragement of post-omnidoxical philosophers interpreting the herein ascribed conventions of Astronist Etiquette for in doing so, they would be opposing the Philosophical Spirit, but instead, conventionists hold that post-omnidoxical philosophers' interpretations of Astronist Etiquette remain their own conventions within Astronist Etiquette rather than the Astronist convention, or the omnidoxical convention, as it may alternatively be known.

[2:55:14] That which is opposed to conventionism is known as differentiationism which principally holds that one's adherence to the conventions of Astronist Etiquette must first be predicated on the specific and individual circumstances of the moment.

[2:55:15] Differentiationism is to be split into two halves; one half pertaining to one's surroundings and the other half pertaining to one's company.

[2:55:16] The first of these is to be known as ambidifferentiationism which holds that one's adherence to the conventions of Astronist Etiquette is principally dependent upon the setting in which one is conversing which will determine the type of etiquette one is expected to undertake which may not always conform to the Astronist convention of Astronist Etiquette.

[2:55:17] The second of these is to be known as demodifferentiationism which holds that one's adherence to the conventions of Astronist Etiquette is principally dependent upon the people with whom one is conversing which will affect the type of etiquette one is expected to undertake which may not always conform to the Astronist convention of Astronist Etiquette.

[2:55:18] Differentiationist thought prides itself on taking a realistic and practical approach to conduct of etiquette whilst conventionist approaches to Astronist Etiquette are primarily characterised by their stronger predication on idealism.

[2:55:19] Differentiationists continue to derive from The Omnidoxy and particularly this discourse herein for their beliefs and practices of etiquette, however, they also maintain that the reality of the execution of etiquette is dependent upon the circumstances of the moment rather than adherence to a set convention of etiquette which isn't as applicable to everyday life.

[2:55:20] It remains important to distinguish relativism and differentiationism for the latter does not advocate for the adherence of one's individual interpretations of conventions like the former, but instead encourages adherence to conventions whilst also predicating that such conventions may not always be practically applicable and they must therefore be altered during their applications whilst also acknowledging this deviation from convention.

[2:55:21] These of the belief orientations directed towards Astronist Etiquette are collectively known as The Dispositions of Astronic Etiquette and are all collectivised together due to their shared focus on the inherent qualities of individuals and their subsequent executions of etiquette, thus forming many dispositional belief orientations, which also be collectively known as dispositionals of which there are eighteen introduced herein.

[2:55:22] The first of these is henceforth known as dispositionalism which is the precursory for all the rest of the dispositionals and holds principally holds that each individual will inevitably hold their personalities and preferences influencing their behaviours and beliefs as they themselves are influenced by one's ambitions, experiences, and the extent of their knowledge.

[2:55:23] Dispositionalist approaches to Astronist Etiquette are therefore characterised by the notion that a person may hold the intention to follow the omnidoxical conventions of Astronist Etiquette, but it is inevitable that one's own internal individuality will inevitably make it difficult for them to continue to conform to the conventions of etiquette.

[2:55:24] Dispositionalism is the deriver orientation of all the dispositionals of Astronist Etiquette for all the other derived orientations of dispositionalism are inspired by this and are connected to how someone balances their personal internality with the conventions of etiquette.

[2:55:25] A deriver orientation can be described as being a belief orientation that encompasses a collection of others that are inspired from or related to the deriver orientation, of which there are many examples within the Astronist philosophical tradition.

[2:55:26] Dispositionalists are neither aligned to conventionism, nor are they aligned to differentiationism as they form their own approach to Astronist Etiquette that is distinct from these two other approaches.

[2:55:27] The goal of dispositionalism is to achieve codispositionalism which refers to the instance in which a person achieves a good balance between the extent to which they allow their personal internalities and omnidoxical conventions influence their ability to adhere to the conventions within Astronist Etiquette.

[2:55:28] The second of the dispositionals is that which is to be known as predispositionalism which pertains to when a person does not adhere to etiquette conventions due to a medical issue, either physical or mental and is therefore not deemed to be their own fault, but as cause of their upbringing, the environment in which they live, and those they come in contact with.

[2:55:29] That which is to be henceforth known as hyperdispositionalism refers to when a person overtly allows their ambitions, experiences, and knowledge to impact on the extent to which they follow etiquette conventions, especially in an exaggerated and expressed way.

[2:55:30] As aforeaffirmed, codispositionalism refers to the approach to Astronist Etiquette whereby a person manages to achieve and manage a good balance between the extent to which they allow omnidoxical conventions and their personal inferences to influence their adherence to the conventions of Astronist Etiquette.

[2:55:31] Additionally, that which is to be known as antidispositionalism encompasses all notions opposed to the idea that one's ambitions, experiences, and knowledge should (ethical) or could (existential) hold any influence over one's adherence to the omnidoxical conventions of Astronist Etiquette.

[2:55:32] Meanwhile, that which is to be known as exdispositionalism pertains to the instance in which a person used to allow their ambitions, experiences, and knowledge to affect their etiquette, but now they do not allow this, typically because of their adherence to conventionism, or because of their increased levels of consciousness of how others perceive them; essentially, the person may have become more tactical in how they present themselves.

[2:55:33] Infradispositionalism is another form of dispositionalism and when a person's personality stands in opposition to their preferences, which includes one's ambitions, interests, and ethics, in the context of one's attempt to achieve conformity with the omnidoxical conventions of Astronist Etiquette.

[2:55:34] Oppositely to this, that which is to be known as interdispositionalism pertains to when one's personality and preferences suit the conventions of the present social

circumstance, thus making it easier to follow the omnidoxical conventions of Astronist Etiquette.

[2:55:35] Furthermore, macrodispositionalism refers to the instance in which a person's personality and preferences, collectivised as their personal inherences, hold greater influence over one's approach to Astronist Etiquette than omnidoxical conventions.

[2:55:36] The opposite form to this is microdispositionalism which relates to the instance in which a person's personality and preferences hold smaller influence over one's approach to Astronist Etiquette than omnidoxical conventions.

[2:55:37] Meanwhile, that which is to be henceforth known as omnidispositionalism concerns itself with the belief orientation holding that all approaches to Astronist Etiquette are of reasonable utility and importance and should be used according to different circumstances in order to socially, financially, and culturally progress towards one's end goal.

[2:55:38] The instance in which one does not follow the omnidoxical conventions of Astronist Etiquette, but they admit this in a social setting especially because of their tendency to follow their own conventions through their personality and preferences is to be henceforth known as paradispositionalism.

[2:55:39] Redispositionalism involves the instance in which one consciously changes their personality and preferences in order to suit the omnidoxical conventions of Astronist Etiquette while subdispositionalism relates to the instance in which one hides their true identity and conforms to the omnidoxical conventions so as to progress through social circles; essentially, using omnidoxical conventions of etiquette in order to earn wealth and social status.

[2:55:40] That which is to be henceforth known as transdispositionalism pertains to the instance in which a person takes a tactful approach to Astronist Etiquette by acting the way in which other's wish for them to act in order for them to progress, or to receive a reward; this may also be known as utilitarian dispositionalism.

[2:55:41] Also, we shall introduce here and define monodispositionalism which involves the instance in which a person only allows their personality, their preferences, or the omnidoxical conventions to influence their approach to Astronist Etiquette, typically changing across different circumstances.

[2:55:42] Further, that which is to be known as tridispositionalism concerns itself with the instance in which a person allows both their personality, preferences, and the omnidoxical conventions to influence their approach to Astronist Etiquette, and therefore is left with the task of managing these three different aspects.

[2:55:43] Duodispositionalism, as it shall be henceforth known, refers to the instance in which a person allows two of the three elements, including their personality, their preferences, and the omnidoxical conventions, to influence their approach to Astronist Etiquette, and therefore they must manage these two elements.

[2:55:44] Penultimately, that which is to be known as predilectionism relates to an opposing orientation to omnidoxical conventions and conventionism due to one's the pursuit for happiness which the individual does not believe to be prioritised in such conventions; one's preference for their own happiness rather than the social suiting of others.

[2:55:45] Finally, that which is to be henceforth known as productionism pertains to the creation of one's conventions of etiquette and the expression of these conventions to others in order to convince them to agree to such conventions in a social setting as means of opposition to the present dominant etiquette conventions.

[2:55:46] The conventions of Astronist Etiquette and the distinct style of etiquette expounded by Astronist to be for the utility of a civilisation or society as a whole, or a social class, company, group, family, individual, or some other interconnected group of individuals such as friends, business partners, or lovers.

[2:55:47] Now that we have addressed the many different approaches to Astronist Etiquette, we can begin to express the omnidoxical conventions of the Astronist tradition of etiquette.

[2:55:48] The first of these is expressed through the notion that one is not permitted to read not while in the presence of others with whom you are to socially converse for this is considered to be a solitary act, yet write amongst others is permitted for the words of others shall feed your own.

[2:55:49] However, it is herein cautioned to those that intend to write while in the social presence of others that one must maintain a fluency of conversation whilst writing so not to appear rude, nor should they cause the conversation to dissolve into triviality as it may do without their contribution.

[2:55:50] This leads us onto our next element of convention which herein states that if one's option is to discuss rather than trivialise, then one must always choose the former over the latter for the latter contributes nothing, neither to the conversation, to the minds of those conversing, and nor to the wider world.

[2:55:51] However, in the context of a social setting, playful quips and intrusory witticisms are not only permitted, but encouraged in order to keep individuals attuned to their highest awareness of those around them, as well as improve their overall ability to converse with those whom way be difficult to deal with socially.

[2:55:52] Despite this, rudeness is, of course, not permitted and the line between witticism and rudeness is fine and remains an endeavour of societude to truly master for one of the main tenets of Astronist Etiquette is politeness which, in the present world, is sorely lacking due to the intrusions in vulgar subjects in social settings.

[2:55:53] Societude refers to the entire journey that an individual continues along in the effect of pursuing and achieving their ideal social status, typically a position of respect and an ideal image that they wish to be perfectly reflective.

[2:55:54] One's societude encompasses all of their beliefs, behaviours, practices, and approaches in etiquette, as well as all the events that have taken place in their pursuit of achieving their ideal social image and status.

[2:55:55] One of the main cornerstones of Astronist Etiquette is self-consciousness which is closely associated with empathy, but focuses on one's perception of themselves from the perspective of those around them.

[2:55:56] If one predicates their behaviours, actions, and expressions of etiquette according to self-consciousness, they are continuously aware and concerned with how other's perceive them and subsequently come to conclusions about them and their character.

[2:55:57] However, one of the main flaws of self-consciousness is one's presumption of how other's perceive them which may be entirely disparate from how they are actually perceived by those other individuals.

[2:55:58] For this reason, caution is expounded towards focusing on self-consciousness as the main predicator for one's etiquette except in the instance that one holds that which is known as a default negativity which states that one's presumption of other's perception of them is automatically negative and in need of improvement then that will encourage oneself to continuously improve themselves which is a positive element indeed.

[2:55:59] However, this is an existent oppositism here that is to be known as the default positivity which holds that one's presumption of other's perception of them is always to be positive so as to comfort oneself about the opinions of those around oneself.

[2:55:60] This is closely associated with the habit of today's present social etiquette that we, as individuals, should not be concerned of the opinions of those around us about ourselves; such is rejected is by the conventions within Astronist Etiquette and is replaced with the notion that the opinions of others about ourselves do remain imperatively important.

[2:55:61] This rejection of the present social habit is defended by the notion that the opinions that people hold of someone present a definite influence over the extent to which they are willing to help, speak well, or think highly of the individual in question.

[2:55:62] If one is to progress in this increasingly competitive world, one must understand the value of one's reputation, which will be more specifically addressed later, because the opinions of others about oneself hold power in how that person is to progress through the hierarchies of the world.

[2:55:63] In short, to be in the situation whereby others, especially those of integrative importance to the achievement of one's ambitions, hold good opinions of oneself and express those opinions to others, thus creating greater opportunities, is clearly a superior scenario to widespread bad opinion of oneself amongst those of integrative importance.

[2:55:64] This does not mean to say that one should change who one is to succumb to the opinions of those with power for this is incorrect; those with power have often come from origins whereby they held none at all so they understand the journey and struggles of wanting to achieve one's ambitions.

[2:55:65] Being oneself is another social habit that is spearheaded in the present society and this is something that is supported by the Astronist conventions of etiquette, but it is stressed that one should be oneself in a humbleness and frankness that is both admirable and intelligible for it is these qualities that those with integrative importance will admire for they shall see themselves in you.

[2:55:66] The next of the cornerstones of conventions within Astronist Etiquette is that which shall be known as self-imposition which is characterised by the practice of constantly reminding oneself of one's surroundings and one's company so as not to succumb to distractions which is easily done when one becomes comfortable in the presence of others, especially those one has known a for a longer time.

[2:55:67] Self-imposition is of immense importance as it can be used as an instrument of self-correction and self-direction in social instances that require strength in identity and a sense of conviction in belief so as to justify and convince others of why one believes what one does.

[2:55:68] Self-imposition involves the practice of mentally imposing upon one's the context of the social scenario which they reside through reminding themselves of the circumstances of the scenario.

[2:55:69] Self-imposition is to be conducted in the presence of others, but should not be so deeply conducted that others notice one's conduct of it which will inevitably cause others to hold suspicion of one's intentions and grow curious of one's tendency to reverie which may result in harmful conducts of research into trivial matters regarding one's personal circumstances.

[2:55:70] The next of the cornerstones to the conventions within Astronist Etiquette is that of compromission which is a term herein introduced and derived from the practice of compromising.

[2:55:71] Compromission is considered to be one of the best demonstrators of a person's intellectual and social wisdom for they both see and know when the circumstances of a discourse begin to turn too impassioned to the point at which they become dangerously close to the outbreak of physical confrontation.

[2:55:72] However, it is emphasised herein that compromission must only be conducted so as to avoid unnecessary confrontation during social discourse rather than a means to diffuse discussion for that is seen as a distorted use of the instrument as it is may also be easily used as an instrument to achieve such diffusion before the circumstances do demand it which is opposed by the Astronist convention of etiquette as an attempt to extinguished discussions.

[2:55:73] The second to last of the cornerstones of Astronist Etiquette is encapsulated as self-restraint which can take many forms, one of which is the aforementioned compromission, but it may also take the form of discourse reorientation, diffusion tactics, integrity retention, as well as formality retention and many others.

[2:55:74] Self-restraint is perhaps most useful in the instance whereby an individual presents an intrusory witticism; one devaluates one's position in the discourse if they counter such witticisms with outright rudery and especially if they resort to physical confrontation or threat.

[2:55:75] Self-restraint is used a tactic to retain one's own social standing amongst a group and upon its practice, it is considered to be the more morally upstanding of all forms of countering witticisms and other similar forms of remark.

[2:55:76] Finally, we come to the cornerstone of Astronist Etiquette encompassing reputation which is provided with the highest level of importance for all persons to focus on and to continue to master and it is in this context that reputation is considered to be the general consensus about someone according to their associates in a collectivised sense.

[2:55:77] Reputation is an abstract element of an individual that follows their person throughout their lives; once tarnished it is almost impossible to regain, but equally, once massly promulgated into the minds of many it is not easily changeable which can either be a good or bad element of its nature.

[2:55:78] Reputation is something that is omnipresent throughout all the social interactions and especially so during formal discourses; reputation must always be the priority for protection and conservation in a social setting for there will be moments when one's reputation comes under attack from others, either with higher, equal, or lower reputations of the person in question according to a multitude of intentions.

[2:55:79] Reputation is the prominentmost element of Astronist Etiquette that is to be continuously preserved for the betterment, for the progression, and for the retainment of the integrity of the character of the individual in subject.

[2:55:80] That which is henceforth known as permissionism relates to the instance in which omnidoxical conventions are knowingly relaxed in a particular location or at a particular time, typically characteristic of a philosopher's garden.

[2:55:81] Permissionism is imposed during times or places whereby an informal atmosphere of discourse can dominate the social setting and so therefore permissionist policy is enacted in various different establishments so as to ease the severity and formality of the circumstances.

[2:55:82] The imposition of permissionism is expected to be a popular policy enacted by small establishments in order to create informality in social spaces, however, the Astronist convention of etiquette maintains that imposition of permissionism has occurred on a mass societal scale that has gone too far and therefore its imposition should be regulated.

[2:55:83] Returning from other digressions onto permissionism, we come back to another of the key elements of Astronist Etiquette which maintains that excessive talking at length without allowing the imposition of other voices is not considered to be best practice, the only exception for which is during a debate.

[2:55:84] The Astronist convention on etiquette here insists that etiquette is entirely dependent, reflective, and upheld upon culture and therefore, Astronist Culture must be protected for its identity, its role, and its ability in society.

[2:55:85] It can herein be remarked with certainty that the evolution of Astronist Etiquette will simultaneously develop with the evolution of Astronist Culture, Philosophy, and Ideology as interconnected derivation of this multitude of elements that form the Astronist Identity.

[2:55:86] And as we explore what Astronist Etiquette is and how it is, it is prudent to introduce its many different branches for they demonstrate its breadth, but they also introduce a profusion of new concepts and aspects of etiquette which are expected to influence non-Astronist forms of etiquette.

[2:55:87] The Branches of Astronist Etiquette is the appellation used in the collectivisation of all the different tributaries flowing from Astronist Etiquette and the first of these is to be henceforth known as Naological Etiquette.

[2:55:88] Naological Etiquette concerns itself with the behaviours that both visitors, sophians, and volunteers at any given sopharium are expected to enact to stay within the Astronist convention on etiquette.

[2:55:89] Naological Etiquette is expected to be one of the most important forms of Astronist Etiquette, if not the most important, as it is applied in the most important places to the Astronist philosophical tradition and due to this, it is expected to be more strictly enforced dependent upon the views of the sophian leading the sopharium, its estate, and its occurrological activities.

[2:55:90] The next branch of Astronist Etiquette is that which shall be known as Codations and deals with the study of the difference in the ways in which Astronist Etiquette is presented and disseminated, as well as its physical manifestations in the world, including its practical applications.

[2:55:91] This branch is also closely related to Comparological Etiquette which itself deals with the comparison of all the different etiquettes derived from all the different cultures and traditions of the world and all the other worlds with that of Astronist Etiquette which itself is cross-disciplinary by its nature because it of course also resides within comparology.

[2:55:92] Debatorial Etiquette is the next branch of Astronist Etiquette to be introduced herein and remains of immense importance to develop and master as debate remains at the heart of the Astronist philosophical tradition and Debatorial Etiquette involves the proper etiquette to be enacted during a philosophical debate.

[2:55:93] Similarly though distinct from the previous branch, that which is to be known as Philosopher's Etiquette refers to the behaviours and attitudes expected to be observed by a philosopher as formative element of their identity as a philosopher, especially an Astronist philosopher.

[2:55:94] As distinct from the branch of Comparological Etiquette, that which shall be known as Non-Astronic Competence refers to the interactions between Astronist Etiquette itself, or those whom follow enact it, and non-Astronist etiquettes, or those whom follow them; specifically, it draws its interest on how these differences etiquette interact with one another rather just exploring them abstractly through comparological apparatuses.

[2:55:95] There exist four other smaller branches of Astronist Etiquette that are to be introduced herein which include Table Manners, Coworker Etiquette, Netiquette, and the role of Respection in Astronist Etiquette.

[2:55:96] These four minor branches make up the final branches of Astronist Etiquette which, when considered all together, form the basis of the identity of Astronist Etiquette.

[2:55:97] Closely linked with these branches and even wider Astronist Etiquette as a whole is that which shall henceforth be known as protocolism, or protocolist thought, which is a futural branch of Astronist Etiquette that cannot yet be established as a branch for the reason that it is not yet in actual occurrence.

[2:55:98] Protocolism encompasses the etiquette mechanised within different forms of robotics according to their prescribed roles in human society and protocolist thought concerns itself with how robots of all different kinds should behave and how they should interact with different sentient beings in civil society; essentially, the fundamental relationship between robots and sentients is brought into concern.

[2:55:99] Before we address the final branch of Astronist Etiquette, we come to address that which shall henceforth be appellated as the Order of Precedence which pertains to the existence of a definite hierarchy within the Astronist cultural sphere which directly impacts upon Astronist Etiquette.

[2:55:100] The herein prescribed Order or Precedence places philosophers at the top of the hierarchy, wherein philosophers are unanimously considered to be the most prominent people within any given society due to their wide ranging and fundamental contributions to the arts, politics, science, civilisation development, societal identity, religion, and of course philosophy itself as an element of social order.

[2:55:101] In the Order of Precedence, the trilettants hold a median position for they take one step towards becoming philosophers, but they do not allow themselves, or they cannot go the entire way either because of a lack of ability, vocation, or conviction, or because they hold commitments in other aspects of their lives that they feel they cannot balance with their talents for deeper contemplation so they settle for the middleground, as trilettanism is often alternatively known as.

[2:55:102] Finally, we come to the dilettants which hold the lowest place in the Order of Precedence hierarchy, which may also be termed as the Astronist Hierarchy, and it is this group that take their at the bottom because of both their disinterest, disproximity, and disability to even briefly engage with philosopher, astronomy, or any higher thought of any kind for instead they opt to isolate themselves from such a life of either prolific or moderate contemplation in exchange for focusing on just our immediate material existence and the trivialities that are paired with that which are characteristic of dilettanism and the thought and belief orientations residing within it.

[2:55:103] The final branch within Astronist Etiquette is that which shall be known as Astronist Business Practice which involves all forms of etiquette that are applied in the context of business partnerships and related activities.

[2:55:104] The Astronist convention on etiquette for business practices takes inspiration from both Chinese and Western business etiquette, thus mixing them together and forming a hybrid, the former of which is resonative to the nature of Astronist Business Practice while the presence of the latter is due to the location and culture of where and when the Astronist philosophical tradition was founded.

[2:55:105] “A notable difference between Chinese and Western business etiquette is conflict handling,” and the Astronist convention on etiquette towards business practices takes a middleground between the two.

[2:55:106] “Chinese businesses prefer to look upon relationship management to avoid conflicts – stemming from a culture that heavily relies on guanxi (personal connections) – while the west leaves resolution of conflict to the interpretations of law through contracts and lawyers.”

[2:55:107] The Astronist business etiquette herein states that the adoption of the Chinese inspired measure is to be conducted firstly and if the conflict cannot be resolved through relationship management, different methods of which are to be introduced in post-omnidoxical etidoxies, then the Western approach of the implementation of contracts and lawyers is to be invoked as an alternative final measure thus forming a hybrid system and middleground between these two different approaches.

[2:55:108] “In China, a person who takes the last item of food from a common plate or bowl without first offering it to others at the table may be seen as a glutton who is insulting the host's generosity.”

[2:55:109] Because of the orientation of food in Astronist Culture, it is not based upon common plates and bowls like in Chinese Culture, therefore this does not apply to eating in Astronist Etiquette.

[2:55:110] Despite this, in a general sense, it is considered to be bad manners of etiquette regarding food to take from another person's plate, or to even lay one's hand on or close to another person's plate or bowl in Astronist Etiquette which also includes the taking of another person's food even after they are full and you still remain hungry.

[2:55:111] “In Hausa culture, eating while standing may be seen as offensively casual and ill-omened behaviour, insulting the host and showing a lack of respect.”

[2:55:112] In the Astronist convention of etiquette, this is a principle of social eating that is also agreed with as standing while is not considered to be good for one's digestive system, and neither is it best social practice.

[2:55:113] “In the United States of America, a guest is expected to eat all of the food given to them, as a compliment to the quality of the cooking.”

[2:55:114] In the branch of Astronist Etiquette dealing with food, this topic demonstrates a point of diversion from as this is outrightly disagreed with by Astronist Etiquette, especially the element that one must eat all of the food given to them, however, complimenting the cooking vocally is something that is encouraged even if one does not eat it all; essentially, in Astronist Etiquette, when one is full one is full and they should not feel pressured in overfilling themselves to suit the demands or insecurities of others.

[2:55:115] In Astronist Etiquette, the support for the consumption of alcohol is demonstrated throughout for not only does alcohol provide one with the escape from reality that they perhaps need, but it also allows for the relaxation of social groups, thus breaking down the strict social barrier between different classes and individual of different backgrounds, cultures, and belief; essentially, the consumption of alcohol unites according to love, friendship, and relational value due to the removal of stigma and judgement from one to another.

[2:55:116] Although only social drinking is permitted a formal functions in Astronist Etiquette, greater levels of alcohol consumption are permitted at establishments that uphold permissionist policies, the most notable example of which would be philosopher's gardens in an Astronist context.

[2:55:117] Arguments against the consumption of alcohol are expected to also be rife throughout wider interpretations of Astronist Etiquette with the main counterargument maintaining that the excessive consumption of alcohol causes the degradation of sensible and civil debate.

[2:55:118] The Astronist convention of etiquette agrees with this notion which is why, during formal functions, it permits only social drinking like during a debate, or at a dinner, but as the night continues on and discussions of philosophical topics begins to fade, the consumption of alcohol beyond social drinking is not discouraged, especially in permissionist establishments.

[2:55:119] The main counternotion to the argument from the Astronist conventional perspective is that the greater consumption of alcohol leads to more open and honest conversation and discussion and therefore alcohol plays a pivotal role in the eradication of people's inhibitions and nerves that create obstacles for them to open up about their true opinions.

[2:55:120] It does remain true that alcohol allows for an atmosphere of informality in social settings, but this does remain acceptable in order to a gain

[2:55:121] However, in actual debataions, the consumption of alcohol, while allowed, remains cautioned against, or limited to social drinking measures, so as to stifle any chance of the debaters from becoming too informal as debataions must remain formal, proper, and a beacon for intelligence and civility which the consumption of alcohol may not allow for.

[2:55:122] In some cultures, "it is traditional for the host and guests to take turns filling each other's cups and encouraging each other to gulp the alcohol beverage down."

[2:55:123] Similar in principle to the Astronist convention of etiquette while eating, this tradition is opposed to because filling someone else's drink for them puts pressure on

them to drink which is prohibited in Astronist forms of social etiquette; each individual must provide vocal consent for greater amounts of anything, whether it be food, an alcohol beverage, or a non-alcoholic beverage.

[2:55:124] In Astronist Etiquette, a person may be encouraged to drink in some social settings such as in permissionist establishments like philosopher's gardens, but they should never be forced or pressured into drinking and they should always be allowed to engage in every other aspect of the social setting despite their abstinence from either food or drink as the Astronist convention on etiquette realises that some individuals may prefer not to consume food and drink in the presence of others.

[2:55:125] "In all literate civilisations, beginning with Greece and Rome, philosophers were often tasked with developing rules for proper social conduct and Confucius included in his works rules for eating and speaking along with his more philosophical sayings," and it is from these forephilosophers that the Astronist convention on etiquette takes its inspiration for the construction of its own system of social conduct.

[2:55:126] The Astronist convention on etiquette firmly believes that the development of etiquette is a sign of the sophistication of a civilisation and a culture which is why Astronist Etiquette is promoted herein as a part of sanitology in The Omnidoxy which demonstrates its own prominence especially as it resides alongside prominent elements of the Astronist philosophical tradition.

[2:55:127] In this same spirit, the belief orientation that is to be henceforth known as sophisticism, or sophisticationism, which itself contemplates the nature of sophistication which is considered to rest at the heart of the Astronist approach to etiquette for the upholding and maintenance of sophistication is agreed to be the main goal of etiquette convention.

[2:55:128] In addition, that which makes sophisticism a belief orientation that exists within Astronist Etiquette is the fact that it maintains the notion that sophistications rests at the centre of organised society, and thus forms what can be described as civility in society.

[2:55:129] Sophisticationists contemplate the nature of sophistication and in the Astronist Tradition, sophistication is considered to be composed of four main elements with the first of these pertaining to the bidimensional structure of sophistication as determined according to an individual context and a societal context.

[2:55:130] The second of these is an awareness of others on both an individual and societal level as predicated on the previous bidimensionality of sophistication; an individual's awareness of others demonstrates their understanding, care, and respect for how they are to be perceived, and how they represent their own culture and society from which they originate.

[2:55:131] The third of these is both the sensitivity to knowledge and the accessibility to knowledge for the Astronist convention on etiquette maintains that there exists a correlation between the extent of one's accessibility to knowledge and their tendency for sophistication in social and personal settings.

[2:55:132] Fourthly and finally, the Astronist convention on etiquette maintains that the nature of sophistication is entirely dependent upon the conventions of etiquette in the society in subject thus is dependent upon relative understanding of a society in comparison to the structures of others, thus pertaining to the notion that etiquette is predicated on the establishment of universals, encapsulated as conventions in Astronist Etiquette.

[2:55:133] Briefly returning to an aspect of etiquette practice, the Astronist convention on etiquette upholds the principle that pointing at someone is universally unsophisticated in all contexts.

[2:55:134] As readers should have foreseen at the beginning of this discourse, its rubral is The Etidoxy, but the term etidoxy relates to a category of Astronist books that deal with etiquette, the original of which of course remains within The Omnidoxy.

[2:55:135] Etidoxical books are characterised by their premise on the interpretation of the Astronist convention on etiquette by post-omnidoxical authors and philosophers, usually following productionism so as to establish new forms of etiquette convention within Astronist Etiquette.

[2:55:136] If etidoxies refer to the written elements of etiquette convention and practice then the related term of an etidom is proper in its reference to the extent to which a particular etiquette convention holds dominance in a region or specified locality.

[2:55:137] The subject of profanity is one of deep debate in Astronist Etiquette as there are varying approaches to the use of profanity depending upon the social setting and not only those with whom one is conversing, but where they are conversing and whom may hear them conversing.

[2:55:138] There is a strong protestation against profanity in Astronist Etiquette, especially so in philosophical debates for such instances are seen as sophisticated arenas of speech while profanity is considered to be fundamentally unsophisticated, inarticulate, and unintelligent speech and therefore holds no place in a debatement.

[2:55:139] Furthermore, the use of profanity in non-personal and other social settings is opposed, such as when in the company of individual(s) with whom one does not have a close personal relationship with therefore one does not know the sensitivities that said individual will have towards the use of profane language.

[2:55:140] Additionally, the use of profanity in front of family members both young and old is not permitted, and neither is the use of profanity in front of children in general, whether they are of one's relation or not for this sets a bad precedence for such children to be hearing language that is not becoming of their character.

[2:55:141] The Astronist convention on etiquette also considers the use of profanity in sophariums to be an act of disrespect for both the sophian of the building, as well as the volunteers there, the others visitors, and any followers of Astronism in proximity, which is why it is dissuaded against.

[2:55:142] The only two instances in which profanity is permitted to be used according to the Astronist convention on etiquette is firstly in the privacy of one's home either when alone or amongst suitable individuals so as not to defy the previously stated principles.

[2:55:143] Secondly, in the setting of a permissionist establishment after the consumption of alcohol and again, only amongst those with whom one has a personal relationship, not in front of children, or the elderly for such indecencies are not flattering for one's image, especially around those of considerable sensitivities to such uses of language.

[2:55:144] Now comes the point in the discourse when we must address the different non-Astronist etiquettes of the world and offer an Astronist viewpoint to some of the main parts of these world etiquettes.

[2:55:145] Before we begin, it is important to note that we shall only address the prominentmost elements of these different non-Astronist etiquettes or the most pertinent for the Astronist Tradition to address and so we understand that the etiquettes of which we speak here hold much greater depth, breadth, and complexity than is perhaps demonstrated in this part of the discourse.

[2:55:146] In African forms of etiquette, it is polite to pretend to agreement with another's point of view, even if one does not agree with the other's viewpoint, but from the Astronist perspective, this is considered wrong because it deviates from the core of what philosophy is which is to challenge opinions, even if oneself has an opinion or not.

[2:55:147] Albeit this challenging of opinions must be conducted in a sophisticated way that makes use of one's abilities to justify, persuade, rationalise, and explain one's opposing point of view.

[2:55:148] The Astronist Tradition appreciates that not in every situation would it be prudent to agree with another person's point of view, depending on the environment, the nature of the topic, one's own knowledge and identity, as well as the stature of the person with whom one disagrees, but the essential premise held is that if the situation is appropriate, the topic not overly sensitive, and one's counterargument is briefly justifiable then, as a follower of the Philosophical Spirit, one not only should disagree with another's viewpoint, but they have a duty to do so in order to teach others of the philosophical way.

[2:55:149] Therefore, to conclude, the Astronist Tradition concedes that in some instances, the practice of that which is known as a false agreement, is acceptable but this should be considered the exception rather than the normality and repetition of the practice is deemed to signify one's disalignment with the Astronist tradition of etiquette.

[2:55:150] Next we move on to the Asian tradition of etiquette which is extremely diverse and will certainly not be encapsulable in this portion of the discourse, but as aforeaffirmed, we shall only focus on the prominentmost elements of the tradition in order to develop the Astronist responses to the tradition.

[2:55:151] In the vast majority of the Asian tradition of etiquette, old people are always treated with deference and that it is considered rude for a young person to be direct and opinionated when talking to his elders.

[2:55:152] The Astronist approach to etiquette stands in partial opposition to this principle of Asian etiquette by the notion that elderly people should understand that young people are still forming their ideas, identity, and views of the world and it is natural and healthy for them to want to debate and discuss topics both of a sensitive and non-sensitive nature.

[2:55:153] To hold a deference for elderly people is certainly not a condemnable principle to adhere to, but the Astronist Tradition notionises that elderly people, having once been young themselves, should understand the processes through which young people go during the development of themselves and therefore should want to help younger individuals form their opinions and ideas rather than force them into submission of the traditional ways or of the views held by their elders.

[2:55:154] This counterargument presents a radically new way of thinking for the majority of etiquettes and their cultures, but it is markedly more philosophical to question and oppose the views of one's elders, albeit it be conducted politely, rather than quieten oneself into submission which will lead to one's inability to build confidence, one's lack of development of a clear worldview and a general lack of vigour, identity, and passion for topics if they are not brought up in a culture and etiquette that values polite opposition rather than blind and forced submission.

[2:55:155] In the Chinese tradition of etiquette, eating and eating out is one of the most common ways to honour guests, socialise, and deepen friendships and the whole process of eating is a dominant element in the culture unlike for the Astronist Culture in which eating is not as prioritised.

[2:55:156] With this divergence in orientation of the Astronist and Chinese cultures with regards to the prioritisation of food and eating in the latter as opposed to the former, there exists a fundamental differences in many other aspects of etiquette in relation to food and eating.

[2:55:157] One of the most prominent examples of these differences is found in the notion that in most traditional Chinese dining, dishes are shared communally while in Astronist cuisine, culture, and etiquette, due to its origins and residence coming from the Western culture, dishes of food are to be eaten singularly rather than shared communally.

[2:55:158] There are many conservative elements of the Astronist approach to etiquette and these typically manifest themselves in a generally polite character and nature that is associated with overall Astronist Culture.

[2:55:159] One of the examples of this that demonstrates an intersection with traditional Chinese etiquette and culture is the importance one's considerate of other people's dignity and the condemnable act of shaming or humiliating people in public which is considered extremely rude and has become a much more common element of Western cultures, particularly across certain personality types and traits.

[2:55:160] The Astronist tradition of etiquette however aligns itself with the Asian tradition of etiquette in this case as any form of humiliation is not considered to be becoming of the humiliator and is tantamount to the development of a culture of defamation which, as aforementioned, has risen to prominence in many forms in Western culture; this is neither considered progressive, positive, sophisticated, nor polite in the Astronist tradition of etiquette.

[2:55:161] Another custom in Asian etiquette is the use of one's right hand in the majority of circumstances including when shaking hands, offering a gift, handing or receiving something, eating, pointing or generally touching another person and this practice is concurred by the Astronist tradition of etiquette.

[2:55:162] It is considered improper to show affection (such as kissing) one's partner or spouse in public as it is not showing modesty and piety which, despite them being traditional characteristics and qualities, are valued in Astronist Etiquette.

[2:55:163] Specifically in Astronist Etiquette, the practice of excessive kissing or affection between couples of any gender is considered unsophisticated in certain settings, such as when in the company of children, one's employer, or older relatives, during philosophical debates, in philosophical buildings, or in front of elderly people.

[2:55:164] In Astronist Etiquette, there is no differentiation between the actions and attitudes of males and females, especially so in a biased way therefore if women are to be modest in dress and manner, then so must men.

[2:55:165] This is to be known and henceforth appellation as Etiquette Equality and is one of the most distinguishing elements of the Astronist tradition of etiquette as most other forms of etiquette hold an institutionally and deeply entrenched inequality that stands in favour of men in which they hold more freedom to dress, act, and say as they wish.

[2:55:166] An important and unique part of Astronist Etiquette is that which shall henceforth be known as a philosophy card which is similar to a business card, but displays one's specialities and interests in Astronist philosophical study, typically given out before or during philosophical debates or in sopharial buildings in general.

[2:55:167] It is a stipulation as part of Astronist Etiquette that philosophy cards be given and accepted with both hands and it is also expected that the card will immediately be inspected and admired, then placed in a cardholder and this action should be shown to the giver to reassure them of the card's acceptance and safety.

[2:55:168] Therefore, we understand that all philosophy cards should be stored respectfully and should never be placed in one's back pocket or be treated in such a way that rips or damages them and to keep within the moral codes of Astronist Etiquette, one should not write on a business card.

[2:55:169] If one wishes to be taken seriously at a meeting or philosophical debate as a philosopher, one must possess philosophy cards and when one gets them out, they should be in a cardholder and as aforementioned, they should be placed into a cardholder upon their reception.

[2:55:170] In Astronist Etiquette and in an Astronist society, the main dictation of social standing, honour, precedence and title is the extent of an individual's philosophicality and this is set to pervade throughout the entirety of Astronist Culture and remains one of the most distinctive characteristics of Astronist Culture from all other tradition of culture.

[2:55:171] A person's philosophicality pertains to the extent to which they contribute to the philosophical aspects of the society, the amount of times they attend philosophical debates, or the extent to which they are known for their contributions to philosophy in general; this is known as dictationism, or philosophicalism.

[2:55:172] That which is to be henceforth known as the act and practice of pretendation refers to one's pretence in front of others for the purpose of alignment with the dominant tradition of etiquette if one does not personally agree with said etiquette.

[2:55:173] Pretendation is considered aphilosophical in the majority of the instances in which it occurs because it does not allow for the challenge of opinions, but it remains allowable when a person has not yet developed a strong enough identity or does not have the confidence or enough justifiable counterarguments in order to count that which has been stated.

[2:55:174] Guests are honoured delightfully and treated with love and respect so, relatives, colleagues, friends and people from neighbourhood feel happy and cheerful to meet and stay connected with each other in order to structure and secure a community of people that all follow Astronist ideas of etiquette.

[2:55:175] It is expected that those whom follow the Astronist Etiquette, guests visiting another person's house will inform that person before their arrival so that someone's routine is not disturbed which demonstrates sophistication for the visiting party and retains harmony for the host.

[2:55:176] Furthermore, uniquely in Astronist Etiquette, perambulations for the discussion of business, personal issues, and philosophical issues is not only common, but it is important because if a person only sits down in a meeting with a person without any perambulations either before or afterwards, this demonstrates that they are not interested enough in that which has been agreed or is to be spoken about.

[2:55:177] According to the Astronist tradition of etiquette, to perambulate after a meeting is to seal the deal while to perambulate before a meeting is to demonstrate one's interest in that which shall be spoken about.

[2:55:178] In Astronist Etiquette, those whom are philosophers and those whom are inspired to attain the title of a philosopher, which is attained through others' regardence of one as holding this title, are to be the most respected of all people in the society.

[2:55:179] Therefore, that which is known as regardency, which is the extent to which other people regard one as holding and deserving the title of philosopher, is the most important and most exclusive way of reaching the highest stature in an Astronist society and to have a high regardency in which the majority of people regard one as a philosopher is most prominent stature to reach in the Astronist tradition of etiquette.

[2:55:180] Turning to forms of etiquette found in Oceania, spitting in the street or on the footpath is considered to be extremely bad manners as it demonstrates a lack of respect for the sightliness of the street itself as well as a general disregard for others walking past; to do this is considered a definite divergence from Astronist Etiquette.

[2:55:181] "Common restaurant manners include using the knife and fork properly, refraining from burping and placing elbows on a table, placing your napkin on your lap and leaving it folded on the table after use, and eating neatly," and all of these elements of etiquette are considered to be common practice and expected by default within the context of Astronist Etiquette.

[2:55:182] "Chewing open-mouthed (including chewing gum), slurping loudly, flatulence and talking with a full mouth are considered very rude and if you do any of these things accidentally, say "pardon me" or "excuse me," and these parts of etiquette practice are also elemental to Astronist Etiquette.

[2:55:183] Furthermore, it is considered bad manners to pick one's teeth with the fingers in public and this is concurred with the Astronist tradition of etiquette.

[2:55:184] We now move onto the unique etiquette of the Middle East and in many cases, people of the same sex holding hands while walking is considered an ordinary display of friendship without romantic connotations and this is agreed with in Astronist Etiquette as long as the individuals are comfortable to do so.

[2:55:185] Affection between men is prohibited in the Middle East and this is disagreed with by the Astronist Etiquette because two men hugging is normalised and showing affection to one another is normal for men as part of the development of neomascularity.

[2:55:186] Many in the Middle East do not separate professional and personal life as a part of their overall culture and therefore doing business revolves much more around personal relationships, family ties, trust, and honour and the Astronist tradition of etiquette is also highly supportive of this element of Middle Eastern etiquette as it is considered to be a positive approach to the development of business and lifestyle.

[2:55:187] There is a tendency to prioritise personal matters above all else and it is therefore crucial that business relationships are built on mutual friendship and trust in the context of the Middle East, but this is also to be transferred into Astronist Etiquette as, again, it is considered to be a positive contribution to the overall development of Astronist Etiquette's approach to business.

[2:55:188] As we now move onto the etiquette of Europe, it is important to understanding the context of the origin of Astronist Philosophy and Etiquette which rests in the United Kingdom in Europe and so European culture and etiquette is entrenched in the Astronist Philosophy due to my own origination as the author of The Omnidoxy and although Astronist Philosophy is certainly not an emulation of European culture, the Cometanic influence in the philosophical tradition is certainly of a European nature.

[2:55:189] Talking or asking about one's personal wealth, possessions or success in business is widely viewed as vulgar which is in fact disagreed with and justify in the Astronist approach to etiquette.

[2:55:190] This is agreed with because Astronist Etiquette intends to remove the almost sacredness of this topic so as to demonstrate its non-importance because to superiorise the topic is to provide it with importance as the Astronist Tradition considers wealth, possessions, and success in business not to be important, especially in comparison to one's family, health, philosophicality, knowledge, and spirituality.

[2:55:191] Finally, as part of European etiquette, it remains impolite to ask colleagues about their salary and in some places of work it is forbidden and this is agreed with in Astronist Etiquette due to the exception of the workplace in the discussion of personal elements of a person's life and their successes because of how it causes friction and hostility between workers which is detrimental to the overall functionality of the business.

[2:55:192] We now move onto the etiquette on the continent of South America which demonstrates a generally more relaxed and casual behaviour and every person is encouraged to become more comfortable with loud talk, exaggerated gestures and physical contact.

[2:55:193] Therefore, it is common to greet known people by kissing him/her on the cheek and the Astronist tradition of etiquette agrees with greater physical contact though not overt public kissing that ventures into territory of vulgarity, but this greater level of physical contact is expected to increase people's overall confidence and their ability to philosophise and debate together.

[2:55:194] Many Latin American people have a smaller sense of personal space than other people and for Astronist Etiquette, especially in informal circumstances of socialisation, is an important element to adopt as close contact talking is considered to be a sign of a deeper discussion or of mutual philosophical understanding and it is therefore deemed a positive contribution.

[2:55:195] "At some finer restaurants, it may be considered rude for the staff to bring a customer the check without the customer first requesting it," and this is agreed with in Astronist Etiquette as waiters/waitresses that are too assertive are considered to be impolite and should not receive tips; the only instance in which assertiveness is accepted is if the restaurant is soon due to close and the party is being disrespectful of the staff's time.

[2:55:196] "It is considered impolite to "toss" objects to people instead of directly handing it to them," which again is concurred by the Astronist tradition of etiquette which demonstrates an abundant adoption of Latin American etiquette customs into the Astronist Etiquette.

[2:55:197] "Haitians take proper behaviour seriously and this includes good manners, clean appearances at all times, a moderate tone in one's speech and avoidance of any profanity or public "scenes", as these are all important indicators of one's social class," and this is another element of Latin American etiquette that is highly concurred by the Astronist tradition of etiquette, especially in the context of philosophical debatement.

[2:55:198] Unlike the majority of the cultures and etiquettes of the world, a large emphasis is not placed on eating in Astronist Culture and Etiquette, as aforementioned, and eating is certainly not considered a social event, while a philosophical debate or astronomical observation would be considered as such and this is one of the defining characteristics of that which can be described as Astronist culture.

[2:55:199] At restaurants, the one who extended the invitation pays the bill and this is considered to be common practice in the context of Astronist Etiquette also, especially in a formal setting if one is meeting with people that aren't their friends or close relatives.

[2:55:200] Additionally, unless another woman is present, a woman should not buy dinner for a man and making arrangements for payment before the meal is considered especially polite and this is particularly concurred by the Astronist tradition of etiquette, but if the party dining are acquaintances rather than romantically involved or are of familial relation, then the man is not expected to pay; if there are multiple men and these circumstances apply then the men should split the bill between them.

[2:55:201] In the context of Astronist Etiquette, while dining, for making a toast, the most common toasts include, "to your dreams", "to your ambitions", "to your achievements", "to The Cosmos" or most importantly, "to contemplations" or "to our contemplations" and these forms of toasts are unique to Astronist Culture.

[2:55:202] Toasts remain the most important element of any social gathering and they are considered to be a time in which a philosophical statement or something of deeper meaning can be conveyed to the group and for this reason, a social gathering without a toast is not considered to be a proper social gathering in the eyes of the Astronist tradition of etiquette and the responsibility for the inclusion of a toast into the event is herein placed with the host.

[2:55:203] "Friends, family and close acquaintances usually share a light kiss on the cheek" upon meeting and greeting one another and this is an element that is certainly another element of Latin American etiquette that is concurred with by Astronist Etiquette as it demonstrates love, acceptance, appreciation, and physical comfortability which is considered to lead to philosophical and social comfortability.

[2:55:204] When attending a philosophical debate, or entering a philosophical building, one's best clothes should be worn, but one should feel they are free to express their fashionability in Astronist philosophical buildings as long as they clothes they wear are both presentable and are some what formal.

[2:55:205] "Punctuality in an informal setting is not highly valued and being late is usually not considered rude," in the Latin American tradition of etiquette, but this is opposed to by Astronist Etiquette as punctuality is considered to be one of the most defining elements of a person's character and is a sign of the extent of their interest, respect, and value of others and their time; in Astronist Etiquette, punctuality is provided with the highest degree of importance.

[2:55:206] It is also common for people of the same sexes to hold hands in the context of Latin American etiquette and this is concurred by the Astronist tradition of etiquette despite its stark divergence from European forms of same sex interaction and etiquette as holding each others' hands in the European context is provided with a much more romantic connotation.

[2:55:207] Children under the age of thirteen are to be seen and not heard; not to draw attention to themselves and are certainly not to speak until spoken to and this principle is

especially pertinent in Astronist philosophical buildings and anybody under the age of fourteen is generally not allowed into to philosophical debates and one must be at least sixteen years of age before they are allowed to speak or contribute in any way to a philosophical debate.

[2:55:208] Children are considered to be vessels for philosophical educative means and their purpose is to be educated, for them to process such learning, and for them to learn only to ask questions in a polite and sophisticated manner and other than this, they should be seen and not heard until they are of age and until they have developed their own worldviews and justifiable opinions about topics.

[2:55:209] Children are encouraged to question in order to align themselves with and become familiar with the Philosophical Spirit so that they are raised in a philosophical way of thinking rather than another way of thinking which may be aphilosophical or non-philosophical.

[2:55:210] “Flatulence, when company is present, is very rude and should be done in another unoccupied place,” and this, as the final element of our address of Latin American etiquette, is also concurred with by the Astronist tradition of etiquette, but it is also understood that those with whom one is comfortable, such as very close friends and family, it is not only acceptable for flatulence in this instance, but it is considered natural as it is only opposed to in formal situations or in situations that do not include close friends and relatives.

[2:55:211] In order to form the final element of our consideration of the different traditions of etiquette around the world and their comparability to that of the Astronist tradition of etiquette, we now address North American etiquette and its main parts.

[2:55:212] “One should attempt to suppress yawning in polite company, concealing the mouth with the back of the hand,” which remains an entrenched element within Astronist Etiquette also, especially during philosophical debates and when in company with whom one wishes to impress.

[2:55:213] “Also, sneezing into a hanky, tissue, or side of your sleeve is expected, rather than turning or sneezing into the open air,” which is again concurrable for the Astronist tradition of etiquette.

[2:55:214] In the context of a party or some other social gathering to which one is invited, guest hold the responsibilities of dressing appropriately to the occasion and providing one's own transportation and lodging for the duration of the gathering while food, drinks, and all other consumables and excursions of entertainment or otherwise are to be vested as the responsibility of the host and as a courtesy, the host may include dress instructions.

[2:55:215] Furthermore, in Astronist Etiquette, guests of a party should always bring with them some form of gift whether it be handmade or bought, but instead the greater

monetary value of the gift suggesting greater love and friendship, the more time that is spent on making, buying, or creating the gift is the superiorised demonstration of one's interest, friendship, attraction, or relationship with the gift receiver.

[2:55:216] "In public transportation or waiting areas, it is proper for people in good health to offer their seats to an elderly person and to those with special needs, such as the frail, disabled, people with infants, and pregnant women," and this is firmly concurred with by the Astronist tradition of etiquette.

[2:55:217] In Astronist Etiquette, one must not speak of another's sexuality, gender identity, relationship status, or the status of their virginity unless the individual raises the subject about themselves and even then, the conversation relating to that topic should not be continued further unless the consent of the individual of whom the conversation is referring to is clearly provided.

[2:55:218] However, the discussion of philosophical and religious beliefs is considered essential to furthering of relationships and friendships and this is considered a common practice within Astronist Etiquette.

[2:55:219] The Astronist Etiquette opposes and remains confused about all notions pertaining to the prohibition of speaking about religion and politics and points to a Masonic influence on wider society as Freemasons are also not allowed to speak of religion and politics with one another and the Astronist Tradition considers this to be the reason why wider European and American societies are not to speak of religion and politics.

[2:55:220] Instead, Astronist Etiquette embraces the discussion of politics and religion, either in a formal or informal setting and certainly philosophical talk is essential to understanding a person and therefore it's importance in discussion remains of the highest degree; philosophical talk encompasses all dialogue between individuals that references or even remotely pertains to a philosophical nature or subject.

[2:55:221] In Astronist Etiquette, when one is sitting, one must maintain themselves by trying to remember to sit like a pianist sits upon their stool with their back up straight and especially for men, their chest expressly made large by the inhalation of air and the tensing of one's chest muscles and a certain sternness of face.

[2:55:222] Women are to also sit with their backs upright and straight, but they are not to inhale so as to express their chest more, but are to instead curve their back inward slightly so as to emphasise their buttocks which can also be a requirement for how men are to sit as well.

[2:55:223] By this address, we understand that the differences in the posture of sitting for both men and women is of significance for the Astronist tradition of etiquette, especially in such a way that expresses certain body parts as for men this includes the size of their legs,

chest, and the fitness of their waist while for women this includes the size of their buttocks, the fitness of their waist and the length of their neck.

[2:55:224] However, the exposition of one's body is not considered to be offensive, especially in hot countries and due to the principle of Equality of Etiquette, both men and women are permitted to expose their bodies according to their own personal comfortabilities rather than women being told to be modest while men are more free to expose their bodies as is the case in many etiquettes around the world.

[2:55:225] Each of these elements of Astronist Etiquette outlined herein, when combined, form the character of the Astronist tradition of etiquette and each element may be adhered to strictly or not so strictly depending on the person, the setting, their family, and other forms of influence.

[2:55:226] An overall commentary is required of the ways in which Astronist Etiquettes mixes different aspects of etiquette from different parts of the world and which world etiquettes have most influence the Astronist form with the most common inclusions being the European, Latin American, and North American forms of etiquette.

[2:55:227] A branch of Astronist Etiquette involves personal hygiene, known as Hygiene Etiquette and for those following the Astronist way of etiquette, the following are preferred though not essential and this is rarely the only place where men and women are distinctly differentiated.

[2:55:228] As the final portion of this discourse to introduce Astronist Etiquette, it is important to herein and now list the different ways in which men and women are expected to maintain themselves in the context of personal hygiene, fitness, and general appearance which strongly pertains to a person's overall identity as an Astronist.

[2:55:229] Firstly, we shall begin with men and in the Astronist tradition of etiquette, it is encouraged that males of all ages maintain their face as clean shaven at all times to retain their youthfulness, to present themselves as clean, presentable, smart and formal.

[2:55:230] Secondly, the moderate removal of armpit hair regularly is an aspect of Astronist version of personal hygiene so that it does not extend beyond the armpit itself though the surgical removal of armpit hair is not encouraged and one's regular upkeep of deodorisation is of particular importance; the shaving of armpit hair is another way of maintaining one's cleanliness as excessive armpit hair is not considered to be a demonstration of being hygienic.

[2:55:231] Thirdly, regular shaving of private areas is considered central to personal hygiene; a general consideration of one's genital hygiene and shaving is of importance.

[2:55:232] The strengthening of one's arm muscles, the broadening of one's shoulders, and the padding, broadening, deepening, and emphasis of one's chest, which is to be known as

prepotation, is encouraged for the purpose of the development of one's posture, although excessive fitness routines are considered to be addictive, unnecessary, and distracting but one is instead encouraged to focus on the fitness, strength, and confidence of one's mind and their philosophicality which is prioritised over the excessive fitness of one's body although the benefits of regular exercise for both sexes is latter mentioned at the end of this discourse; the reasons for such exercise and emphasis of certain areas of one's male body are to be purely based upon the benefits of good posture in order to improve one's mental and physical health as the conduct of these acts for the purpose of egoism is considered to be wrong and the display of such body types in the media to encourage the masses to strive for a certain look of perfection is also considered to be unethical by such organisations; of course, the display of Jesse and the other Astronist Characters as the effigies of Astronism, is a common occurrence within Astronist Art, although it remains crucial to say that in Jesse, although we may wish to strive to achieve his aesthetics, true followers of Astronism understand that it is Jesse's strength and perfection in mind, philosophicality, knowledge, personality and understanding that are the true and most important elements for which a person may wish to strive; we must retain our strength in our neomasculine minds to see beyond the perfect aesthetic expectations that are presented before ourselves; for this reason, Cometanism emphasises the development of a good posture as a demonstrative measure of one's mental and physical wellbeing rather than the pure bodybuilding elements; the words at the beginning of this insentensation have been said for the improvement of one's own physical and mental health rather than for physical aesthetics because improving one's posture is such a way is considered to be highly beneficial to one's overall health; of course, no specificities are provided herein which demonstrates the natural need for bodily diversity amongst neomasculines; again and finally, one must remember that it is not the body type that is prioritised here, but it is instead the posture of one's body for no matter if one's body type is skinnier or larger by nature, if their posture is correct then one's physical wellbeing is considered to be greatly improved by one's focus on posture rather than bodybuilding despite the latter of which being the present craze; ultimately, neomasculines and neofeminines hold the choice to become the greatest versions of themselves, a version that is not just in conformity with the ideas of aesthetics propounded in society, but instead a version of oneself that can enjoy moderated gluttony, feels strength and confidence flow through them by their posture, can enjoy the attire they dress themselves in, can enknowledge themselves with the wonderances of The Cosmos through the building of their philosophicality for we must look towards the enhancements we can make to the development of our minds and philosophicalities as the primary areas of our ambition and most importantly, that people can actually live their lives without and become who they wish to be without being distracted by the notions of physical beauty that are displayed to us; instead of considering or judging a person for the extent of their aesthetics, we should instead look towards the fitness of their minds and philosophicalities which shall teach us far more about whether they are individuals to admire and to strive to akin to.

[2:55:233] Other elements of an Astronist man's personal hygiene does involve cutting toenails and fingernails often and regular shaving within the nostrils, ears, and trimming of eyebrows so as to avoid a monobrow is expected.

[2:55:234] Circumcisions are not required for this is considered pre-Astronist, religious, ancient, and without meaning or benefit to philosophy and is therefore considered to be non-philosophical and even bordering on being aphilosophical which is another way in which philosophical forms of personal hygiene and appearance differ from those of a religious nature.

[2:55:235] There is a practice as part of the Astronist Etiquette's approach to personal hygiene that is herein introduced as bracation which involves attempting to pair urination and defecation before showering, or soon showering after defecation especially in order to maintain one's cleanliness at all times.

[2:55:236] Cleaning, straightening, and whitening teeth as part of a general respect for dental hygiene is encouraged to be saved up for if the health service of a person's country does not provide this to those whom need it for free as good dental hygiene is also a sign of greater neomascularity according to Astronist Etiquette.

[2:55:237] Now that we have addressed the different elements of male personal hygiene, we need to address the different aspects of personal hygiene for women, the most important element of which is for women to have the least amount of body hair as possible.

[2:55:238] The surgical removal of armpit hair is permitted if preferred by the individual but all other areas of hair grow should be frequently controlled and shaven.

[2:55:239] Cutting toenails and fingernails regularly is considered to be common practice for women, but growing longer fingernails is preferred by the Astronist tradition of etiquette due to the femininity associated with longer fingernails as defined from short fingernails for men.

[2:55:240] The least amount of cosmetic use as possible with preference to the individual is a prominent element of the Astronist tradition of etiquette as it is believed that women, especially young women, wear too much make-up which is detrimental to the healthiness of their skin.

[2:55:241] Instead, the care for one's skin in the removal of blemishes, the smoothening of the skin, and the maintenance of acne and pimples is considered the superior way of achieving beauty for women with only natural, organic, and vegan forms of cosmetics permitted by the Astronist Tradition and typically only for more formal occasions.

[2:55:242] Attempting to pair urination and defecation before showering, or soon showering about defecation especially, which is aforeintroduced in this discourse and is known as bracation is also a requirement for women in addition to men as well.

[2:55:243] Cleaning, straightening, and whitening teeth as a general respect for dental hygiene is considered to be the same requirement for women as it is for men as well and so is women's regular shaving within the nostrils, ears, and a particular care for one's eyebrows is expected for women to retain a feminine appearance.

[2:55:244] Excessive attention to skinniness or the attempt of a woman to be skinnier than her natural body weight is not considered to be healthy and is therefore highly discouraged while other elements such as posture, skincare, dental hygiene, and one's physical health are prioritised over stigmas on the appearance of heavier body weight.

[2:55:245] As aforementioned, we shall now address the topic of fitness and exercise in relation to personal hygiene for both men and women and regular exercise is prioritised by the Astronist tradition of etiquette for both men and women, but this is prioritised so for philosophical reasons rather than for hedonist, vane, egoistic or materialistic reasons.

[2:55:246] These philosophical reasons primarily include the belief in the greater ability of a person to think and feel and comprehend if they regularly exercise as well as the notion that a person that is physically fitter is set to contribute greater levels of betterment to the wider society, to create healthier families, and to be able to feel more content with their own identity so that they are able to contribute to the development of Astronism as well as hold greater roles during the Humanic Exploration of The Cosmos; the basing of physical exercise and fitness on philosophical and religious grounds shall be henceforth known as exertionism or as the wellness movement.

[2:55:247] Some may wonder why a particular importance and a fairly lengthy discourse has been dedicated to the topic of the establishment of Astronist Etiquette, but as we have seen, the development of a distinct etiquette, or way of acting, being, saying, and doing, is fundamental to the development of a wider culture and mentality, hence the centrality of Astronist Etiquette to Astronist Culture.

[2:55:248] Not only this, but with the development of this distinct tradition of etiquette that transcends national borders and continental boundaries comes a new form of etiquette and culture; one that is attached to, rooted in, and entrenched by an organised philosophy; the Astronist Culture, of which Astronist Etiquette is part, and Astronist Philosophy are the primary determiners of the overall Astronist identity and worldview; their definition and establishment herein is not only important, it is necessary.

[2:55:249] The etiquette of a person or a group of people is demonstrative of their values, is a signifier of their beliefs, and can be considered an extension of the way in which they practice their philosophy and manifest their ideas; etiquette is one important way in which the philosophy of a person, which is of course majoratively conceptual, can be practically applied and physically manifested, thus further pertaining to its overall integrality to the development of Astronist philosophical practice and the Astronist identity.

[2:55:250] To conclude, without the development a distinct system and tradition of etiquette for an organised philosophy, it is difficult to describe a philosophy as organised for etiquette is a direct manifestation of belief and principle so I herein make the metaphilosophical statement that every organised philosophy should hold its own unique and distinct system of etiquette if it is to be officially recognised as an organised philosophy.

The Astronomic Revolution in Digital Technology

[2:56:1] The Philosophy of Astronism embraces digital technology into the arena of philosophy and explores how philosophical devotion, experience, investigation, and debate can be applied in terms of digital technology, social media, and digital applications.

[2:56:2] This is how The Astronomic Revolution can be applied to digital technology and it is therefore how astronomical study can be associated with technologies of the digital sphere in order to further disseminate and integrate The Philosophy of Astronism and its concepts into a digital technological context; this is part of occurrology, but it is introduced herein as part of Practical Astronism.

[2:56:3] The first example of this is the approximation of mobile phones to be suitable for astrophotography and for taking astrophotos; it is argued herein that if the cameras of people's mobiles are improved and adjusted to taking astrophotos easily then a vast amount of people will be able to appreciate The Cosmos in the way that astrophotographers do.

[2:56:4] By this notion, people will be able to experience and practice that which is known as astrophotographic devotion; a type of cosmic devotion involving adoration, laudation, and wondermentation that are directed solely towards astrophotographs.

[2:56:5] Another familiar aspect is the installation of the Stellarium application, or a similar application, into all mobile phones so that the mass public can learn about astronomical observation and the positions of celestials in the sky.

[2:56:6] In addition, all weather applications on mobile phones should also be redefined for the utility of astronomers, particular dilettant stargazers, and should be set to displaying the areas where stargazing is best suited as well as nights when the sky is clear for stargazing and the areas which are clouded and those which are not.

[2:56:7] Some other ideas regarding the incorporation of astronomy into digital and mobile technology are astronomical themed filters and backgrounds in the cameras and photos on mobiles, as well as astronomical themed phone cases, clock faces, emojis, and other aspects of the mobile device.

[2:56:8] The key element is that every new invention, idea, or product should be applied to an astronomical theme by default, however, this type of natural thought process must be instilled in those creating such products, but that is one of the missions of The Astronomic Revolution; to bring the stars, the planets, the galaxies, and wider Cosmos into the thoughtframes of people.

[2:56:9] In the midst of our discussion of astronomical integration of digital technologies, there should also be numerous stargazing, philosophical, and general astronomical

applications to provide choice, but there should also be a default application to be known as Discover Stargazing.

[2:56:10] This application would feature a compass and map to direct where it is best to observe the night sky, but it would also involve providing information about how best to practice stargazing, astronomical observation, and other occurrological activities as part of philosophical devotion and activity.

[2:56:11] The creation of this application and its default place in all mobile devices would bring astronomical observation, cosmic devotion, and philosophical occurrology to a much wider group of individuals and would put these activities as one of the centre aspects of one's life.

[2:56:12] In addition to this, the creation of a Find Stargazers social media networking website and application would be tailored towards stargazers, astronomers, philosophers, and all dilettant adherents to Astronism that wanted to go to occurrological events, or want to discuss with others their philosophicalities and the methods of cosmic devotion, philosophical experience, and to host debates online about Astronist Philosophy, but also wider philosophy.

[2:56:13] These suggestions are expected to be contributed to across the development of Practical Astronism and occurrology, but by reading this short discourse, one is able to grasp the future towards which The Astronomic Revolution strives; the implementation of astronomy and philosophy into almost all aspects of our lives, our actions, our societies, and our products.

The Centrality of Addiction

[2:57:1] It is so awful to lose such addictive minds and hearts to alcohol and drugs and so such minds should be preserved even more so due to their vulnerabilities, but also due to their great amount of potentiality.

[2:57:2] We shall now introduce the notion that there exists two distinct dimensions of addiction, the first of which is constructive addiction and the second of which is deconstructive addiction.

[2:57:3] Constructive addiction involves the type of addiction that I have experienced during my personal inspiration for the development of The Philosophy of Astronism and the subsequent writing of The Omnidoxy which I have termed as indrucy.

[2:57:4] Constructive addiction is a type of addiction in which someone is obsessed with achieving some end goal that is not initially destructive to their physical or mental health, or degrades their social standing or would lead to their arrest and the exemplar of which is my vocation to the development of The Philosophy of Astronism and my creation of The Omnidoxy.

[2:57:5] Deconstructive addiction pertains to a type of addiction in which someone is addicted to a synthetic substance and depends upon this substance for their mental stability or for continued psychedelia for the purpose of escapism.

[2:57:6] This second form of addiction is one that seems to be dominant in the modern world of materialism, alcoholism, drug abuse, and other forms of material and external escapism and hallucination which may lead to decrease in social standing, isolation from one's community, rehabilitation, or in the most extreme cases ending in the person's arrest.

[2:57:7] The essential difference between these two forms of addiction is that the former is self-sustaining and requires no external substance to execute it for it is based upon a person's ambitions, ideas, imagination, enthusiasm, faith, knowledge, and love for that which they are pursuing while the latter is entirely dependent upon external, synthetic, and material substances for its continuance and is deconstructive in the sense that it does not better one as a person as the former can do if it is controlled by oneself, but instead it destroys oneself both in body and in mind and we see this when we look at the drug addicts, the homeless, the alcoholics, and the depressed of all kinds.

[2:57:8] The identification of these two forms of addiction are pertinent to the current issues facing humanity as we navigate a hypercapitalist world and the effects that this type of world is having on our collective and individual mental wellbeing.

[2:57:9] The Astronist philosophical tradition propounds herein that the current world is dominated by the deconstructivist worldview due to the dominance of materialism and

the need for constant never-ending cycles of consumerism that are neither fulfilling, nor are they valuable.

[2:57:10] The Astronist philosophical tradition herein proposes that humanity should move towards that which shall henceforth be known as constructivism which, in this context as separate from its other philosophical, artistic, and mathematical meanings, refers to a world that is predicated on the constructive internal rather than the deconstructive external.

[2:57:11] Out of the entirety of The Omnidoxy, it is perhaps this Constructive-Deconstructive Dichotomy that demonstrates the greatest divergence in the Astronist worldview from the presently dominant worldview.

[2:57:12] Addictive minds and hearts are those which create the most unique of ideas and become the most dedicated and motivated to achieving such ideas, to let the entire world become enknowledge of their ideas and ambitions.

[2:57:13] Those whom fail to become obsessed or addicted to anything are those lack the ability to sink below and beyond the shallow waters.

[2:57:14] A pattern is quite easily derivable about the greatest of achievers; all of whom seem to have experienced addiction in that which they have made their achievements in.

[2:57:15] It remains a harsh truth of achievement that all that is not obsessed upon is that which cannot ever be fully realised, or achieved to its highest, or most perfected extent.

[2:57:16] A most brilliant balance must be maintained of the addictive mind and heart; a balance struck that requires a constant fine-tuning of one's surroundings and associates, in the effort of furthering one's progressions and goals.

[2:57:17] Positive addictivity is only fed with a sense of progression and goal-scoring, and so, it is this that the balance must strike if the stability of the addict is going to continue.

[2:57:18] And from this notion, we approach the most important aspect of addictivity, and that is stability; one must control one's obsession by always staying one step ahead of it; by interpreting the wants and needs of one's own addiction before one has even feel those very wants and needs; by this notion, we also press upon the concept of apprehensibility; the extent to which one can apprehend one's own requirements before one has even felt them.

[2:57:19] The most important concept to understand with the mind and heart of the addict is that they themselves are a separate entity from the obsession, or addiction itself; understanding, defining, and maintaining this separation is another way of creating stability.

[2:57:20] Getting high from ideas about the future is the greatest form of ecstasy for it is not synthetic, it is natural and although it may be obsessive and dangerous to some degree, it remains attainable by the extent of one's enthusiasm and one's ability and interest to work towards the realisation of such ideas.

The Centrality of the Chain Reaction

[2:58:1] All of existence has come from existence beforehand, and this shall commence on in order, until the initiator of the chain halts what had begun.

[2:58:2] The greatest of chain reactions we see around us is life itself; from the smallest seed comes the largest tree; from the tiniest cell comes the complexity of humanity; but the greatest of All is The Cosmos; from the most infinitesimal point came the most grand, the most wondrous, and the most vast creations.

[2:58:3] When we look at The Chain Reaction of Life, it is easy to wonderment life in all its greatness for it is to see what was, to what is; a perspective few are gifted.

[2:58:4] Perhaps once ignited, the chain reaction of The Cosmos could not be stopped by any force.

[2:58:5] It is a logical argument to suggest that The Cosmos created itself, and is itself its own initiator, and thus, its own destroyer; in consequence, this leaves humanity in a precarious position.

[2:58:6] It is easily found that all things that do exist, do so in a chain; from their beginning to their end.

[2:58:7] It could be said; everything that must exist must begin, and everything must begin, must also end.

[2:58:8] It could be said; everything that was created must begin and end, but the creator is all-existing in all-time.

[2:58:9] Finally, it could be said; everything that was created was do so by its own self, and in this way, the creator is too, the destroyer, but also, the logic that there must always be a beginning and an end still stands in this circumstance.

[2:58:10] In all of this, one aspect does still loom in shadow; that of meaning; why would The Cosmos create itself only to destroy itself?

[2:58:11] It could be said; The Cosmos is doing as The Divine destined it.

[2:58:12] It could be said; The Universe created itself without any purpose for purpose is merely a human mind construct; there is no need for purpose; it is just as it is.

[2:58:13] It could be said; The Cosmos created itself for the purpose of only being; its chain reaction demands that it create itself, it live, it die, and then, it initiates its rebirth.

[2:58:14] It must be said in peroration that The Cosmos became, but it will in one time cease; whether it returns is another matter, but what is clear is its chain; the sequence of all its existence; that is something that is shared by all that does exist.

The Centrality of Cosmical Time

[2:59:1] Everyday, we look down at our watches; we know the date; we know the year; it is time to renounce these humanly constructs of time as we introduce Cosmical Time; The True Time; The Time of The Universe.

[2:59:2] The time by which we run our lives is on human time and geo-time, or Earth time, and even though we will be connected to this structure of time for our everyday lives, it is the penchant of Astronism due to its cosmocentric leaning, to have humanity think cosmically and in terms of cosmical time whilst simultaneously living by geo-time.

[2:59:3] It is important for Astronists especially to consider anything they learn, read, or hear to be filtered through the prism of cosmical time; this is done in order to make a contrast between occurrences and problems in our lives in comparison to the wider cosmos.

[2:59:4] This is to be known as cosmotion which involves the practice of dealing with situations and dilemmas in our lives and consider them alongside the grand and largely incomprehensible timespans, astronomical sizes, and celestial occurrences taking place in The Cosmos.

[2:59:5] Cosmotion can be described as a coping mechanism to understand that no matter how dreadful or intense the problems in our lives are and how they make us feel in a singular moment, they cannot withstand in their significance in comparison to the grandness of The Cosmos which will continue to function long after our problems and our entire selves have subsided; this is expected to be the most common application of cosmotion, but there will inevitably be others which will be created as part of the practice.

[2:59:6] It is in this way that remains the main manifestation in which cosmical time is applied to the context of practitioners lives of those whom follow Astronism and is expected to be included as part of the wider development of Astronic coping mechanisms which are dotted throughout the philosophy and will subsequently be collected together to form under the banner of Astronic coping mechanisms.

[2:59:7] Each such coping mechanisms will hold different origins, but their function will be what unites them; to allow us to cope with the trials and tribulations of our lives and to see and understand that what we feel and what we experience is not to be fretted too deeply about.

[2:59:8] This is an epochological contemplation but focuses on the integration of cosmic time or at least its remembrance and consideration into human society, especially during and after the Humanic Exploration of The Cosmos, rather than using religious or humanic forms of timekeeping.

[2:59:9] An observance of cosmical time is a general consideration that the time scales by which human society follows cannot ever compare to that of cosmic time and neither is human society currently predicated on time according to The Cosmos, but instead religious or humanocentric forms of timekeeping and understanding of time while actual cosmic time is far greater in size and complexity.

[2:59:10] Astronism calls for the full reorientation of human society and our concept of time towards cosmic time and the entire integration of cosmic time into all human organisations and procedures with the replacement of humanic, religious, and even secular forms of timekeeping which are considered to be all non-cosmic.

The Centrality of Deep Time

[2:60:1] Deep time is the concept of geologic time; the modern philosophical concept was developed in the 18th century by Scottish geologist James Hutton (1726–1797).

[2:60:2] The age of the Earth has been determined to be, after a long and complex history of developments, around 4.55 billion years, and it is from the concept of deep time that the aforesaid concept of cosmical time arises.

[2:60:3] Without the concept of deep time, the concept of cosmic time, or cosmical time cannot have arisen; the notions and concepts of deep time teach us that we cannot perceive time through the lens of our own perceptions anymore if we are to truly understand the nature of the universe, for instead, we must consider the temporal dimension of existence through the scale of that in which we reside and that which time is intertwined with.

[2:60:4] If we are to better understand the functionalities of The Cosmos, it does seem to logical to suggest that the consideration of everything through the prism of temporal equivalence to The Cosmos, namely cosmical time, presents a conceptual mechanism through which we are able to better understand our place within The Cosmos as well as functionalities and operatives of The Cosmos itself, hence the centrality of deep time to thinking astronomically.

[2:60:5] The exploration of the spiritual implications for the concept of deep time is to remain a hot topic of debate going forward; there are proposals stating that a deep understanding of the history and functioning of the evolving universe is a necessary inspiration and guide for our own effective functioning as individuals and as a species.

[2:60:6] It is this particular view that has taken a greater influence over the development of deep ecology and ecophilosophy.

The Centrality of Destiny (Destinology)

[2:61:1] Astronists are to be firm believers in the concept and physical manifestation and implications of destiny which is affirmed largely due to the importance of destiny to Astronic eschatology which holds the notion that it is humanity's destiny, as well as the destiny of every other sentient species in The Cosmos to explore The Cosmos and discovery all that is to be known about The Cosmos, its progeny, and its phenomena within it.

[2:61:2] Therefore, the concept and notion of destiny rests at the heart of the Astronist faith as The Cosmos is considered to be the driver of destiny and the destiny's singular proprietor.

[2:61:3] Understanding this stance, Astronists would largely stand in agreement with the stoics, who believed that human decisions and actions ultimately went according to a divine plan devised by a god; furthermore, stoics claimed that although humans theoretically have free will, their souls and the circumstances under which they live are all part of the universal network of fate.

[2:61:4] However, Astronism would state that The Cosmos as a directly divine manifestation of God is the proprietor of destiny, although Astronism does still support the notion of what it terms as free will to the inevitable extent.

[2:61:5] The notion of free will to the inevitable extent affirms that both sentient and non-sentient beings hold wills do as they wish, but that the extent of their wills is narrowed without their knowledge by the forces of destiny to allow for the destinies of some chosen few to lead forward the destiny of humanity in The Cosmos; essentially, the notion states that we do have free will, but only in the extent of our trivial daily lives, and when the time comes for destiny to take its course, the extent of our wills is narrowed until we make the inevitable decision to move ahead according to the destiny of The Cosmos, but we may also see this type of destinal application in occurrence in our day-to-day lives too when we are forced to come to decisions about lives which eventually in turn pushes us further in the direction of our destiny.

[2:61:6] In the context of Astronism, there are two manifestations of destiny, the first of which is divine destiny and the second of which is cosmic destiny; divine destiny refers to the plan of the creator of The Universe for the creations that it has created; it is a notion of logical to suggest that the creator of a creation would hold both the desire and the ability to guide its creations towards an intended direction; this type of destiny is present in the majority of religions and may be known as Godly destiny, or theological destiny, and is based on the notion that God is the sole proprietor of destiny.

[2:61:7] Secondly, cosmic destiny is the manifestation of destiny that is most pertinent within the philosophy of Astronism due to the fact that The Cosmos is believed to be the sole proprietor of destiny which means that The Cosmos is single-handedly responsible for and able to influence the directions of the entities that reside within it; this is to be henceforth known as cosmic destiny and it is this form of destiny that is most often referred to within the context of Astronism due to the cosmocentric orientation of the philosophy.

[2:61:8] That which is termed in Cometanic love to be destined love refers to the instance in which a person believes that the circumstances in which they meet and fall in love with a person are too great to be considered a coincidence; this is considered to have occurred with the falling in love of Cosma and Cometan as that is considered to have been a destined love.

[2:61:9] Predestination in Astronism involves the notion that The Divine has predetermined all that does occur and is closely related to cometanology because it relates to the notion that Cometan was always predetermined to be born and to be infused with personal inspiration for the creation of The Omnidoxy and the subsequent development and establishment of the philosophy of Astronism.

[2:61:10] Therefore, predestination holds an integral position within the foundations of The Philosophy, but additionally to this, depending on one's theological orientation, it is also held that the Humanic Exploration of The Cosmos has been predetermined by The Divine and that Cometan's birth and subsequent personal inspiration occurred just prior to the beginning of the physical Humanic Exploration of The Cosmos for the purpose to spread the belief of transcensionism, cosmocentricity, sentientism, and other core tenets to Astronism.

[2:61:11] Ultimately, therefore, destiny and predestination play a hugely important role in the foundational beliefs of Astronism for destiny as concept is vehemently supported by the Astronist Tradition and is also herein advocated for by omnidoxical authentication.

[2:61:12] The centrality of destiny in The Philosophy of Astronism is manifested in that which is known as The Ultimatum, or the belief orientation of transcensionism because in the belief orientation, the study and contemplation of which officially resides within prerology, upholds that it is humanity's destiny to enknowledge, explore, and unite itself with The Cosmos both physically, mentally, and philosophically as the ultimate purpose for humanity's existence within The Cosmos.

[2:61:13] By this notion therefore destiny is intrinsically tied with purpose which provides destiny with an ability to manifest itself; that which provided destiny is referred to as The Cosmic Narrative, of which the transcension of humanity is a minute part in comparison to the entirety of The Narrative, although from humanity's perspective, its transcension is essential and absolute in extent and purpose.

The Centrality of Existence & Non-existence

[2:62:1] In Astronism and in accordance with the Astronic cosmology, existence is that which resides as within a cosmos and is something that holds a limited existentiality.

[2:62:2] This is because anything that resides outside of a cosmos, whether it be The Cosmos in which we reside or another cosmos in The Universe, is infinite and it is considered that an infinite object cannot hold an objective reality.

[2:62:3] Therefore, The Universe, The Omniverse, and The Divine themselves do not hold objective reality and therefore do not technically exist when using the term existence as it does pertain to how we exist within a cosmos.

[2:62:4] However, the fact that The Universe, The Omniverse, and The Divine do not exist as we do should not be confused with the state of non-existence.

[2:62:5] Non-existence in Astronism pertains to all that does not yet hold objective reality because it is a future event or object, or once held objective reality, but not any longer because it has occurred in history.

[2:62:6] Non-existence is still existence within The Cosmos, but non-existence is commanded by temporality while the term existence assumes presentness in one's existence in which temporal progression is not considered into the equation for existence.

[2:62:7] However, The Universe, The Omniverse, and The Divine are all considered to be in a state of transistence which is beyond both existence and non-existence because they hold infinite existences.

[2:62:8] Existentiality is a term devised by myself as Cometan which ignites the question of what is the purpose of something's existence; the essence of a thing's existence is measured by its existentiality.

[2:62:9] Inexistentiality, also known as non-existentiality, are the pair of terms coined to dichotomised existentiality and refer to the extent of an entity's non-existential features; the inexistentiality of something attempts to decipher the elements of the subject that display inexistential features.

[2:62:10] Furthermore, both inexistentiality and non-existentiality also pertain to the question of what is the purpose of something's non-existence/inexistence, hence these are terms that ignite a debate about what it means to existence and what it means not to exist by questioning the purposes of such.

[2:62:11] Astronism is all about what we term as enknowledge; the seeking, finding, and receiving of knowledge for the betterment of ourselves, those around us, and for

greater humanity; knowledge is manifested through skill, talent, and creativity, and ultimately leads to progression.

The Centrality of Faith

[2:63:1] It is healthy to have faith and perhaps this is the reason for the mental health epidemics raging across the world and the general illness of the mentality of humanity for the majority of those in the developed world have lost their faith.

[2:63:2] The correlation between the demolition of faith and the centrality of the church and the degradation of the mentalities of millions into states of depression, psychedelic addiction, and the expungement of mystery from the world is too large of a correlation to accept without any suspicion.

[2:63:3] The Astronist Tradition considers faith to be the most fundamental emotion of humanity for it pervades the majority of other emotions and can be interpreted in a multitude of different dimensions from the negative to the positive or in terms of abundance and scarcity.

[2:63:4] We can see elements of faith exist within hope, love, trust, acceptance, anticipation, anxiety, desire, ecstasy, contentment, and the vast majority of other emotions as aforementioned which demonstrates the integrally pervading nature of faith.

[2:63:5] There is that which is termed as religious faith and this is existent in all four corners of The Earth in a plethora of different forms and is manifested by a multitude of practices and beliefs in which we have faith, however, there is that which I herein introduce as philosophical faith.

[2:63:6] Philosophical faith can be considered somewhat of an oxymoron in that philosophy has traditionally be considered a pioneer of rationality and logic while faith is often considered a pioneer of belief and trust in belief to extend beyond the bounds of reason and logic.

[2:63:7] Philosophical faith is therefore the amalgamation of these two seemingly opposite conceptals, the result of such a combination births the notion that faith is indeed suitable to philosophy; philosophical faith pertains to the trust and confidence to which we assign the justifications of our beliefs; all focus is based on how we justify what we believe and the extent of the trust and confidence that we hold what how we justify and what we justify our beliefs with and for; this demonstrates the centrality of justification to philosophy whilst also incorporating the important notions of confidence and trust.

[2:63:8] In the context of religion, faith can be defined as confidence and trust in the notions of a particular system of belief and like anything of measurement, faith holds a parameter from high to low and all the in-between.

[2:63:9] However, in the context of philosophy, and particular the philosophy of Astronism, faith is defined by trust in the justifications of our belief and this is essentially what philosophical faith is.

The Centrality of Fallacy

[2:64:1] Centralising the importance of fallacies may initially seem aphiosophical by the nature of fallacies, but without fallacies, one cannot be taught what is philosophical in nature.

[2:64:2] One must know that which is aphiosophical in order for them to gain an even greater understanding of that which is philosophical in nature rather than just being told about that which is deemed philosophical.

[2:64:3] It is aphiosophical to just accept what we have been told; instead, it is philosophical to challenge what we have been told, to make inquiries into what we have been told, and to make an understanding of why we have been told what we have, whether we should hold trust and confidence in what we have been told, and if we were to be challenged by another person about what we profess about what we have been told, that one would be able to justify oneself appropriately.

[2:64:4] To understand what fallacy is, where to find it, and how to confront it remains one of the most important topics of Astronist philosophy to be discussed and explored further post-omnidoxically.

[2:64:5] With reason and logicity, there must always be a dichotomised opposite and that is fallacy; faulty reasoning and the use of deception in arguments with the intention of fooling others.

[2:64:6] A fallacious argument is most often deceptive in its appearance as it appears to be logical and rational, but in reality, after inquiry, it turns out to be grounded by faulty rationality, or without rationality at all.

[2:64:7] It is important for us as philosophers to be able to identify fallacies when they appear, but we should always take the positive approach to anything which means that even in the case of a fallacy, we should always attempt to reconfigure and repair the broken logic or fallacious rationality rather than disregarding the argument completely for doing so without first attempting to repair that which is conceptually broken or deceptive cannot be considered philosophical.

[2:64:8] The intention of the centrality of fallacy is of course not to eradicate such forms of illogicality and broken arguments for these will always exist as they must always exist in order for there to be rational and logical arguments; this is the nature of dichotomies, no matter how ugly, deceptive, and malignant one side of the dichotomy is, the other side remains dependent upon it; this is the same for the dichotomy of good and evil for in order for good to exist, there must always be evil; this notion is to be henceforth known as the dichotomic essentialism.

The Centrality of the Future

[2:65:1] We are that which we are now, in this very moment until the next moment comes and we are something different entirely for in no two moments is any one thing the same as it self the moment prior and this is simply the nature of The Cosmos in which we reside.

[2:65:2] This does not mean to say that this state of reality and existence will be the same in every other cosmos for it is believed that every cosmos in The Universe will hold a different make-up of reality largely due to the notion of isolated evolution; the idea that which is not connected physically and biologically cannot and will hold similar properties with one another.

[2:65:3] The nature of the future is exactly that; whatever the future is which we do not know; we think that by our actions we can change the future, but we do not know for sure the extent to which we will change the future or whether the actions we have conducted were truly our own decisions or part of a greater plan by which the future is predetermined.

[2:65:4] The topic of the future is considered by Astronists to be one of the most important areas for philosophical contemplation because the future remains so prone to a plethora of contemplations largely due to the fact that the future is itself one of the major embodiments of unknownness in all existence; just like oblivions are physical unknownnesses, the future demonstrates temporal unknownness.

[2:65:5] We cannot ever know what will happen in the future, but we know that the future will be and that is for future, but in saying this, we contradict our own knowledge because we know the second will come, we do not know if that second will be our last and there is no way to know this until we have lived through that next moment.

[2:65:6] Therefore, the problem that we have with the future is that we attempt to project our knowledge upon it, yet due to the infinitesimality of our knowledge, we are unable to make any accurate conceptions about what the future really holds; it is my belief that we should stop trying to impress our knowledge upon the future and instead allow the future to flow through us by doing what we ought or feel we wish to do to make our own futures.

[2:65:7] In Astronism, the future is all that is considered to be real because the present is not provided with an existential reality; literally, there is no present for the moment you state that the present is now, the moment has passed and that is now the past and we are in the future and this is why in Astronism, we speak only and believe only in the figurative present; the present which exists in the wide scope than a single moment and commands a large clump of temporality than a single second.

[2:65:8] Futurology is herein redesignated as a branch of philosophy rather than a branch of science; according to the Astronist philosophical tradition, futurology is to be henceforth categorised as part of the territory and a discipline of study of philosophy.

The Centrality of Immemorial Time

[2:66:1] Immemorial time refers to that which occurred way before the development of human society and even that which occurred even before the creation of The Earth and involves many different notions, some of which are outlined in this short discourse.

[2:66:2] The fact that there are countless events that have occurred before the creation of The Earth and subsequently humanity that humanity will either never gain knowledge of or will never completely comprehend and by extension, involves the acceptance of this and this is to be henceforth known as cessationism.

[2:66:3] The notion that there may be occurrences happening elsewhere in The Cosmos or in The Universe that will either have positive, detrimental, or no impacts on humanity, but we do not know of these occurrences and we shall not ever know of them and it is this that shall be henceforth referred to as astrotupor, or cosmotupor.

[2:66:4] That which is herein introduced as cosmonihilism refers to the denial of the real existence of The Cosmos itself in which we reside largely due to the fact that due to our residence within The Cosmos, we will never be able to physically exit and see The Cosmos in its entirety, hence we will never truly know or be able to prove its existence empirically therefore supporting the notion that The Cosmos does not hold any real existence in alignment with the rest of nihilism.

[2:66:5] Cosmoamnesia is the belief that humanity holds knowledge of The Cosmos from a past existence, but that we have now forgotten such knowledge and is to usually be linked to a lack of cosmic devotion and observation as to reason for our collective amnesia as we have forgotten how important The Cosmos is to our own existentiality.

[2:66:6] Immemorialism refers to the notion that the past epochs of The Cosmos hold patterns and answers about the events of the future, especially the end times of The Cosmos.

[2:66:7] Additionally, that which is herein introduced as reverencialism pertains to the notion that The Cosmos and its celestial entities are to be revered and devoted to by all sentient beings though not worshipped as godly entities and so a difference is emphasised between worshipping something and revering something; the connection between reverencialism and immemorial time is the notion that the celestials precede humanity and so all that precedes something must always be revered by that which comes later which is itself to be known as the Precedent Principle.

[2:66:8] That which is to be herein introduced as the term cosmodreamtime or astrodreamtime is inspired by the Australian Aboriginal belief system, and pertains to a time and place before humanity existed on The Earth and the celestials resided in harmony without humanic or synthetic interference.

[2:66:9] All of these notions and beliefs and all which will be introduced through New Concept Development post-omnidoxically are all to be organised into the niche discipline of study that is to be henceforth known as immemoriology which is the study and philosophical inquiry into immemorial time.

The Centrality of Inference

[2:67:1] If logic and rationality are central philosophy, which they are, then we must study, as philosophers and lovers of philosophy, what forms the structure of logic and rationality and these be what we know as inferences.

[2:67:2] Inferences are steps in reasoning, moving from notion to notion to achieve logical consequences and so it is these series of inferences that form completed logics; logics are a series of inferences based upon rational inquiry.

[2:67:3] Philosophical inferences are those types of inferences first introduced herein which are based upon justification so we form notions of logic upon the justifications we present for we think, believe, say, or do.

[2:67:4] To justify oneself is itself considered to be made of up inferences for defence of our ideas, beliefs, and actions logically is essential to the development of our philosophicalities for the extent of our philosophicality is based upon the extent of our

[2:67:5] Inferences should be made to justify the inferences that we have already made about a subject; inferences are self-manifestant; inferences require inferences for them to be justified and to be considered adequate.

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[2:67:6] We are but hairless chimps living in houses thinking we are better than all the nature around us when in reality we are entirely dependent upon that which we remain so ignorant of.

The Inner Star & The Outer Star

[2:68:1] In the Astronist tradition of mysticism, there is a strong injection of the mystical nature of The Cosmos at its core and one of the main products of Astronist mysticism is the dichotomised concepts of The Inner Star and The Outer Star.

[2:68:2] Essentially, each sentient being in The Cosmos is considered, in this particular school of Astronist mysticism or Astronic mysticism as it may also be referred to, to have been provided with that which would be equivalent to a soul, the primary characteristic of which is a person or a creature's sentience.

[2:68:3] This is to be known as one's cosmic soul due to its cosmical nature, but it is split into two distinct parts thus making and forming a dualistic nature, the first of these is that which is to be henceforth known as The Inner Star.

[2:68:4] Here, the term star pertains to one part of the perfectly equally halved cosmic soul and The Inner Star is all that exists within ourselves and our internal consciousness including our unexpressed thoughts, emotions, ideas, ambitions, interests, fantasies, beliefs, and opinions.

[2:68:5] Oppositely, that which shall henceforth be known as The Outer Star pertains to all that exists on the external side of ourselves rather than the internal and includes our physical appearance, our perceptions of the world, others' perceptions of us, and all our expressed elements of The Inner Star.

The Centrality of Interpretation & The Centrality of Liberation

[2:69:1] Interpretation is at the centre of all perception and informs the entirety of our being for our interpretations of the world around us are entirely dependent upon our knowledge, the breadth of our mind, and the extent to which we believe or disbelieve; interpretation is everything.

[2:69:2] Religious interpretation and similarly religious self-interpretation define a section of religion-related studies (theology, comparative religion, reason) where attention is given to aspects of perception.

[2:69:3] This is where religious symbolism and the self-image of all those who hold religious views have important bearing on how others perceive their particular belief system and its adherents; the interpretations of those who are not Astronists on the topic of Astronism remains an important area of study and contemplation for how we interpret a religion or philosophy informs what we say about it and what people say about Astronism will hold incredible effects on the ability of Astronism to flourish.

[2:69:4] Interpretation is fundamentally related to how one perceives those elements of existence surrounding them; interpretation is the driving force of knowledge for by which we interpret is by which we know and vice versa.

[2:69:5] Philosophical liberation is one's liberation through the practice of philosophy; with philosophical liberation, one feels freed when they practice philosophy accurately and they conduct argumentation correctly; philosophisation is considered by Astronism to be a freeing experience for the mind and it is this that philosophical liberation pertains to.

[2:69:6] Spiritual liberation is the liberation of our spirits from what we receive as limitations to awakenings; our spirits are our guiding forces that remain integrated to our destinies and without them, we are not whom we are and you are not whom you are because your spirit is you and your spirit is unique to you; it is this uniqueness that I am myself on a quest to liberate; I am fascinated by the notion of our individual uniquenesses and I believe that each and every one of us is liberated through locating, receiving, and accepting our uniqueness.

[2:69:7] Mental liberation is the liberation of mind/thought, belief, and practice and also involves a journey to uniqueness which is central the unquitarian beliefs as part of the undercurrents of Astronism and again, it finding our uniqueness that will lead to our liberations.

[2:69:8] Political liberation is the liberation of our minds and bodies from the trappings of political systems that have been purposefully created to undermine our uniqueness and to silence our voices.

[2:69:9] Social liberation is the liberation of our minds and bodies from the social traditions and trappings that have been used to oppress and control us by the governments under which we live; social liberation is about understanding one's uniqueness and making the changes in one's household and in one's social groups to show demonstrate one's uniqueness to receive respect, dignity, and recognition for whom we are.

[2:69:10] Liberation holds a major place within Astronism and is mainly manifested as such within the discipline of study of prerology and its contemplation of the nature of freedom and humanity's undying ambition to achieve freedom, but liberation also exists in some form throughout all of the disciplines of Astronist Philosophy.

[2:69:11] Liberation philosophy is the identification of different oppressed people and is about making suggestions about how philosophical thinking and more specifically Astronism can help them e.g. Palestinian liberation philosophy or Armenian liberation philosophy; these different liberation philosophies will be further developed and established post-omnidoxically; liberation philosophy can be described as a synthesis of Astronist philosophy and Marxist socio-economic analyses that emphasises social concern for the poor and the political liberation for oppressed peoples as well as our mental, intellectual, spiritual, and philosophical liberations to realise and attain our uniquenesses.

[2:69:12] Liberation philosophy gives rise to a Form of Astronism that is to be henceforth known as Social Astronism which encompasses the entirety of the non-Astronist interventions of Astronist Philosophy into social, political, and economic settings and is essentially how Astronism alone without Astronist influences interacts in different social settings from a philosophical standpoint rather than from an ideological standpoint as Astronarianism resides as.

[2:69:13] Branches, concepts, and ideas forming Social Astronism as a Form of Astronism are existent in the following list.

[2:69:14] Development philosophy is the first of these and refers to the instances in which an organised philosophy, particularly Astronism, can provide a strong basis in the development of a country's social, economic, political, and cultural identity and stability.

[2:69:15] Essentially, pertaining to the role and identity of Astronism in a developing country rather than a developed country and how the functions, appearance, and role of Astronism has to change between a developed and an undeveloped country.

[2:69:16] Astronist/Astronist/Astronic anarchism refers to the synthesis of the social, political and economic theory of anarchism with the beliefs of societal organisation found in Astronist philosophy and is to be developed and established as a co-branch of Astronist and anarchist philosophy in post-omnidoxical works.

[2:69:17] Astronist/ Astronic humanism is the combination of the beliefs of Astronism with those found in humanism and usually makes inferences about how Astronism is ultimately a humanist religion due to its general move away from the centralising God in its philosophy; this is, again, expected to be developed post-omndoxically both in Cometanic and non-Cometanic works.

[2:69:18] Social Omnidoxy is a term which shall henceforth refer to the direct application of quotations from the Omnidoxy in order to help assist in the creation of policies to deal with social issues, especially issues of social justice such as economic inequality, poverty, alcoholism, crime, racial tensions, slums, unclean environment, child labour, inadequate labour unions, poor schools, and the danger of war.

[2:69:19] Astronist/Astronistic socialism is a form of philosophical socialism and a philosophical and political theory based upon the view that the teachings within Astronism and the Omnidoxy compel those following Astronism to support social as the ideal social system usually by quoting insentensations from the Omnidoxy and interpreting them in such a way as to derive socialistic ideas.

[2:69:20] Astronist/Astronistic communism is again, like Astronist socialism, form of philosophical communism and a philosophical and political theory based upon the view that the teachings within Astronism and the Omnidoxy compel those following Astronism to support communism as the ideal social system usually by quoting insentensations from the Omnidoxy and interpreting them in such a way as to derive communistic ideals.

[2:69:21] Postcolonial philosophy in relation to Astronism refers to the application of postcolonial criticism to Astronist philosophy and is expected to be an interesting area of study considering Astronism was founded in a postcolonial era; often, the work in this field will look into how elements of Astronism may be reflective of its origins in the United Kingdom through the undercurrents of its beliefs and their juxtaposition to other cultures.

[2:69:22] Black Astronism, or Black philosophy refers to the contextualisation of Astronism towards those of African descent in such a way that orients Astronism towards their needs, wants, and ideals as a particular race; Black philosophy seeks to liberate non-white people from multiple forms of political, social, economic, philosophical and religious subjugation and views Astronist philosophy as a philosophy of liberation.

[2:69:23] Precarity is a precarious existence, lacking in predictability, job security, material or psychological welfare; the social class defined by this condition has been termed the precariat and it is these whom we must help to demonstrate their uniquenesses; as teachers, parents, leaders, philosophers etc. we must work to encourage such people to seek out their uniquenesses, realise them, and build their life upon them; this is what can be henceforth termed as the Uniquitarian Way.

[2:69:24] Philosophical dignity refers to the legal and social status of being able to express one's philosophical views openly and without fear of ostracism or retribution; this is also

involves the ability for one to freely challenge and argue against views that are considered the authority because being able to do so is in alignment with the freedom sought after by the Philosophical Spirit.

[2:69:25] Astronist communitarianism refers to the synthesis of the unquitarian beliefs of Astronism with those of the social and political theory of communitarianism which shall remain a major element to the development of liberation philosophies.

[2:69:26] Astronist distributism pertains to the synthesis of the unquitarian beliefs of Astronism with the economic theory of distributism about the world's assets being distributively owned rather than concentratively owned which is a principle that is herein agreed to by Astronism and should be reflected in the operations of The Institution henceforth.

[2:69:27] Astronist social teaching are the various sets of principles, quotes, and beliefs regarding the way in which society is believed to be best run from an Astronist or Astronist perspective and is also closely tied to the disciplines of Astronist/Astronic ethics.

[2:69:28] Astronist communalism refers to the combination of the beliefs about social organisation found within Astronism and the social theory of communalism which states that society should be organised into federated communes.

[2:69:29] Pecuniarism refers to the notion in which adherents promise to dedicate their lives and material substance to the philosophy to which they are adhered to and it is inevitable that we shall see this type of action being directed towards Astronism from its most devoted of followers.

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[2:69:30] Theologically, liberation is at the core of the beliefs of Astronism and the liberation theology of Astronism is rooted in the notion that we as a collective humanity are trapped upon and bounded by The Earth and separated from The Cosmos.

[2:69:31] It is, therefore, the ultimate ambition of Astronism to unite humanity with The Cosmos through space exploration and it is the belief of Astronism that humanity will achieve an ending series of transcensions through their exploration of The Cosmos to attain higher states of intellect, physicality, mentality, and philosophicality.

[2:69:32] This is closely linked to the theological positioning of Astronism towards that of a manumissionist theology which states that we humans are free to act, say, think, believe, and be as we wish but that we are accountable to ourselves and liable to the collective which is humanity as a whole.

[2:69:33] Post-omnidoxically, I will devise that which will be known as the Manumissionist-Submissionist Spectrum which will visualise the differences between manumissionism and submissionism.

[2:69:34] Herein though, it remains important to explain that Astronism advocates for the salvation, deliverance, and liberation of humanity through the exploration of space and the enknowledgement of all humanity about The Cosmos.

[2:69:35] Humanity will be released through cosmic exploration and discovery from the shackles that bound her to The Earth presently, but the best way to understand the theological differences between Astronism and other religions is to make comparisons.

[2:69:36] So, two other religions which I interpret to be manumissionist in their orientations are Buddhism and Jainism because each of these advocate for the notion that liberation can be found from within oneself and one's actions and this is the same stance that Astronism takes in its own theology.

[2:69:37] Buddhism advocates for the notion that liberation is found through the alleviation of suffering and Jainism advocates for the notion that liberation is found through the conquering of oneself via strict asceticism.

[2:69:38] However, Buddhism and Jainism are not considered to be as far down the spectrum towards manumissionism than that of Astronism because Buddhism and Jainism advocate for liberation of oneself rather than for the collectivity.

[2:69:39] Meanwhile, Astronism advocates not for the liberation of oneself, but the liberation of the collectivity which in this case refers to humanity as a whole; each individual is seen as a contributor to the overall liberation of humanity rather than each person being concerned with their own liberation, they are instead liberated through the wider liberation of humanity.

[2:69:40] This pure form of manumissionism is largely due to Astronism's majorative orientation of naturalism which states that there exists no afterlife and therefore there is no such thing as liberation of individuals to achieve a place in heaven or some other paradise; instead, a focus is placed on the liberation of humanity as a whole through our individual contributions to the wider endeavour of cosmic discovery, enknowledgement, and exploration.

[2:69:41] Oppositely, both Christianity and Islam present submissionist theologies in that they advocate for the achievement of liberation through one's submission to God or some other higher power which will grant that liberation; therefore, we can understand the core difference between manumissionism and submissionism to be that the former advocates for liberation achievable through one's own actions, thoughts, and beliefs while the latter advocates for liberation's achievement through faith in God and acting according to a prescribed morality.

[2:69:42] Not only does the Astronist form of manumissionism present a new form of theology, but it also presents a new form of religion because Astronism does not maintain any link between The Divine (God) and our individual moralities, or even the morality of humanity as a whole because the only identification of god in Astronism is that god created The Universe, but beyond this, no other role is prescribed to god other than god's interpenetration of The Universe and all of the cosmoses that reside within The Universe which is why celestial entities are considered to be directly divine within Astronism.

[2:69:43] Astronism is predicated upon the notion that we receive our salvation, liberation, and deliverance from ignorance through The Cosmos and our exploration of it which is why Astronism is cosmocentric in its fundamental theme and orientation.

[2:69:44] This also explains why Astronism is focused on the belief of transcensionism because transcension is believed to be equated to our liberation; the greater we become in our physicalities, mentalities, philosophicalities, and intellects, the more liberated we are.

The Centrality of Life

[2:70:1] The first and only reality of life; that death will follow it, and this cessation nature is true for all things of cosmic existence.

[2:70:2] Humanity can devise all the possibilities of death and thereafter, but none can truly be known, but death itself.

[2:70:3] Survivalism exists in the very core nature of humanity, so to prolong, to extend, and to try and create new realities is simply part of human nature, though to what end these new realities bring other than a false reality, is quite obscure.

[2:70:4] Necrosy/necrosies/necrosial - a practice of a philosophy or religion that focuses on those whom have passed away and states that certain acts or observances will allow for a person to come into some sort of contact with.

[2:70:5] Necronicism/necronic - the belief that a person will revisit or come in some sort of contact with those that have passed away.

[2:70:6] Necrocentrism/necrocentric/necrocentricity - the belief in the centrality of death in the context of a philosophical or religious system.

[2:70:7] Astronism is non-necronic so it does not focus its system of thought about regaining contact with people that have passed away.

[2:70:8] Non-necronicism or anecronic/anecronism refers to the belief orientation introduced and followed by Astronism and states the rejection of any form of reconnection with dead relatives in the afterlife, which is something that is itself also denied.

The Centrality of the Moral Nature

[2:71:1] Natural morality refers to a manifestation of morality that is centred on how humans evolved, rather than a morality acquired from societal developments or religious teachings.

[2:71:2] Morality in Astronism is provided with an untraditional view taking to mean that although Astronism does prescribe a set of ethics, these ethics are not intertwined with divine punishment if not precisely followed as is the case for Christian and Islamic ethics.

[2:71:3] Instead, Astronism advocates for manumissionism which states that freedom of action, thought, and belief should be protected, however, that we remain accountable to ourselves and liable to the wider society and collectivity of humanity.

[2:71:4] Natural morality is something that is advocated for by Astronism in the sense that we should look at what is natural and unnatural when faced with decisions, but also Astronism diverges from natural morality by stating that social, religious, and ethical teachings are also important to the civilised humanity.

The Centrality of Motivity & Intentionism

[2:72:1] Motivation and motivity is perhaps the most deceptive of all conceptals to exist because our motivations are directly and singularly concerned with the achievement of our individual desires rather than concerned with the desires of the collectivity.

[2:72:2] Motivation is elemental to our being as I see sentience being deeply connected with an ability to desire in such a way that one holds motivations involving planning and execution to achieve our desires.

[2:72:3] However, we must always be aware of motivations because they are very deceptive; they can and do change us and they are not always easy to spot until the desire of the motivation has been achieved, after which it is too late to change.

[2:72:4] That which I term herein to be known as intentionism refers to the notion that all actions, thoughts, beliefs, and speeches are conducted with intention to achieve desire with no exemptions, but it whether we reveal this intentions either accidentally or intentionally that allow others to understand our intentions.

[2:72:5] Intentionism also refers to the notion that humans individually and collectively are driven by intention to achieve either our individual or collective desires and crucially, intentionism, denies the existence of charity without intention or the ability of humans to be trully altruistic because altruism is not considered to be achievable if intentions exist for the furtherance of something, or the achievement of a desire.

The Centrality of Neoteric Time

[2:73:1] That which is known as neoteric time is in complete opposition to the already discoursed topic of immemorial time for neoteric time refers to temporality that is known, is now, or holds a recency.

[2:73:2] That which is occurring now and recently is of less ignorance to us in the details known about the subject, however, our perceptions of what is occurring now are fundamentally distorted by the fact that they are happening whilst we are alive.

[2:73:3] When something happens for you to have experienced or at least to have been effected by it, there is a sense of potency that is lost over time, but this potency can also cause distortions in our minds about the true reality of the events that have unfolded for we often exaggerate or oppositely we may downplay that which has occurred so we must not forget that we can be just as ignorant towards current occurrences as we are to those occurrences which have happened so long ago that they are classified as immemorial.

[2:73:4] Modernity is the recent developments and improvements we have made in our civility in contrast to those which have been made some time ago, but we must not think that just because we have attained certain developments and advances in our civility, that they are the most important, the most innovative, or the most crucial to our wider civility.

[2:73:5] We must always remember that those innovations made prior were greater than ours because those whom initiate those innovations held less knowledge and less tools than we do presently assume.

[2:73:6] That which I herein introduce as neomodernity refers to modernity that has not yet come into realisation and may also be referred to as futural modernity, or the modernity of the future that is being developed in the metaphorical present for future times; to be neomodern is to believe in things, to create things, and to be attracted to things that are not yet compatible or are beyond the current capacities of our society.

The Centrality of Philosophia

[2:74:1] Philosophia is a term herein introduced to mean the love of philosophy, the love of practising philosophy, one's love of philosophising, and one's belief that philosophy is not only important, but is integral to our progressions, both individually and collectively.

[2:74:2] Astronism's view of this type of obsessive fondness of philosophy and its utility for a philosophy and its encouragement amongst many; as people love their religion, as people love their ideology, people will love their philosophy and of course, the philosophy that I wish for them to love is Astronism.

[2:74:3] Those whom experience philosophia will be the driving forces of the popularisation of philosophy so that philosophy becomes just as engrained into society as religion has become, but not so engrained that it loses its connection to a society as has happened with religion in many instances.

[2:74:4] I, as Cometan, boldly encourage philosophia because what better love is that of philosophy for a man, woman, or even a child?

[2:74:5] What better developer of knowledge, wisdom, understanding, inquiry, and belief is there than a person's obsessive love for all that is philosophical?

The Centrality of Love & Cometanic Love (Amatology)

[2:75:1] Love pervades the world and so it must be no surprise to any of us that love also pervades The Cosmos, hence the centrality given to love in the context of the development of Astronist Philosophy.

[2:75:2] With this notion, we construct this discourse concerned with the centrality of love perceived and in doing so, we subsequently created the discipline of study that is to be henceforth known as amatology.

[2:75:3] Amatological contemplation and study is two-pronged by its nature as it focuses on the exploration and development that which is to be known as cosmic love as well as the exploration and development of cometanic love.

[2:75:4] The former of these pertains to love that is felt for, reciprocated by, and found in The Cosmos while the latter pertains to the type of love expressed by and manifested in myself as the person of Cometan especially in the form of contrast with platonic love.

[2:75:5] Therefore, amatology can officially be defined as the discipline of study within the Astronist philosophical tradition dealing with contemplations about the nature of love in relation to and for The Cosmos and also encompasses the form of love introduced in The Omnidoxy known as cometanic love.

[2:75:6] Love in Astronism is perhaps not such a central theme as the same concept resides in some religious traditions such as through concepts of God's love and "love thy neighbour", but of course a centrality to the notion of love is still provided as love is considered to be the driving force of human motivation and society.

[2:75:7] However, love is considered strictly a sentient emotion and is therefore not ascribed to any higher being due to the anthropomorphism that pervades such notions, but where then does this leave the notion of cosmic love which is the primary formulation of love in the context of Astronism?

[2:75:8] That which is known as cosmic love, or as cosmolove or astrolove, is the love that an individual or a group feels for The Cosmos, is reciprocated by The Cosmos, and is found exemplified in The Cosmos and so by this notion we can understand how cosmic love is three-pronged.

[2:75:9] But by this notion of the reciprocation of love by The Cosmos, do I not contradict my own words when I say that in Astronism, we do not collate love with that of any higher existence than humanity and other sentients?

[2:75:10] My meaning here is that love is a product of sentient emotion and although it is true that Astronism does not attribute love to The Cosmos, what I speak of in cosmic love reciprocation is human or wider sentient perception of the reciprocation of love for sentients are always considered to be searching and desiring love so these reciprocations that I speak of are merely interpretations of cosmic love rather than actual demonstrations of love by The Cosmos due to the avoidance of anthropomorphism in Astronist Philosophy.

[2:75:11] Despite these reciprocations of love existing as interpretations by sentients, this in no way reduces their impact, their manifestations through further reciprocations, or the consequences that they cause for the emotions, thoughts, ambitions, and inspirations of sentients that receive such reciprocations.

[2:75:12] Cosmic love is the love we feel for The Cosmos as subordinate progenies of The Cosmos as manifested through forms of cosmic devotion to express our fascinations, wonderment, and veneration for the existence within which we reside and so cosmic devotion and cosmic love can be considered symbiotic as the former describes the manifestation of the latter through acts, thoughts, and emotions.

[2:75:13] The Astronist Tradition considers cosmic love and its nature as interpretation through a cycle that is ever-revolving beginning with the feelings of love that one feels for The Cosmos as an entire entity, but also as the existence in which we reside and for the progeny and phenomena that we reside amongst.

[2:75:14] These feelings are then reciprocated through The Cosmos by the demonstration of further fascinations via the progeny and phenomena so astronomical events and other cosmic-related entities and occurrences are interpreted to be reciprocations of love conducted by The Cosmos and perceived and interpreted as such by sentients.

[2:75:15] These reciprocations further bolster an individual's personal connection to The Cosmos which subsequently forms a tradition of mysticism in relation to Cosmic Philosophy by the notion that one's cosmic love is unique for although we all see the cosmic progenies and phenomenons, we interpret such reciprocations of love differently which makes our cosmic love personally and unique for we see that which we wish to see and that which we wish to interpret for the furtherance of our own connection to The Cosmos as an entire yet composite whole existence.

[2:75:16] With these ideas regarding cosmic love, we form an identity of The Cosmos that is closely associated with love and personal cosmic interaction that achieves a sense of individuation that the cosmocentric mission of Astronism has always considered to be one of its goals for cosmocentricity is predicated on the proximation of The Cosmos from being an unknown and obscured existential entity to bring it closer to sentient hearts and minds by making it relatable, observable, and personable.

[2:75:17] Therefore, we understand that love, despite its differentiated application in comparison to religious traditions, is the binding force between sentience, namely humanity, and The Cosmos and although The Cosmos does not actually physically express love, its interpretations of love are so powerful for the human emotional system that they form an integral element to the whole interconnection of the Astronist cosmology and this single emotion also provides a clear position for humanity within the Astronist cosmology that would perhaps not be as clear without the introduction of love into the cosmology as the glue between the component parts.

[2:75:18] Not only this but with amatological study and its directions to the consideration of The Cosmos, we learn about aspects of The Cosmos that would be lost without this injection of the emotion of love for by contemplating cosmic love we learn more about the nature entire of The Cosmos, hence drawing upon the importance of the discipline of study of amatology and its crossdisciplinary applications.

[2:75:19] Without cosmic love there would be no cosmic devotion and so by this notion, we state that cosmic love is the necessary precursor to cosmic devotion.

[2:75:20] Emphasising this presence and integrality of love for the development of the connection between humanity and The Cosmos is essential to the overall development of the Astronist philosophical tradition and its practices because without these fundamental philosophic and Astronist emotions of wonderment, adoration, laudation and other forms of cosmic devotion, the subject around which the Astronist school of philosophy pivots is coldly scientific as non-philosophical astronomy can be described.

[2:75:21] The injection of this element of emotion and personal connection to the astronomical phenomena and progeny that are observable forms another deeper dimension, connection, and purpose for humanity's attention to be directed towards The Cosmos and its progeny and phenomena beyond that of just scientific experimentation.

[2:75:22] This aspect of the Astronist and philosophical approach to astronomy remains vitally important to remind ourselves of regularly because without the injection of emotion, we do not grasp the deeper dimension and we do not place upon these magnificent progenies and phenomenons the human need for love.

[2:75:23] The culmination of the cycle of cosmic love is considered, by the Astronist Tradition, to be the manifestation of The Philosophy of Astronism for it is through the study and mastery of this tradition of philosophy that one's love for The Cosmos is achieved on levels higher than simple observation could ever attain.

[2:75:24] The culmination of the cosmic love cycle is the duty felt by humanity to explore The Cosmos as prescribed by the Astronist philosophical tradition to be the purpose of humanity's existence; therefore, the Astronist Tradition understands the exploration of The Cosmos to be the ultimate manifestation of cosmic love and therefore, we make a strong connection to the Astronist approach to soteriology.

[2:75:25] The application of our amatological contemplations to the context of the Astronist soteriology composes an understanding of Astronist soteriology through the lens of love and makes the connection between the notion that the purpose of humanity is to explore The Cosmos and the notion that humanity's love for The Cosmos is best manifested through cosmic exploration in order to lead to the salvation of humanity as a whole rather than to the salvation of individuals through the promise of an afterlife.

[2:75:26] The Astronist Tradition considers one's adherence and revolvment around cosmocentricity to be the foremost demonstration one's love for The Cosmos; essentially, cosmocentricity is love from the perspective of the Astronist Tradition.

[2:75:27] As aforementioned, the development of a tradition of mysticism in relation to The Cosmos is instrumental to the introduction of the dimension of emotion into the topic of astronomy and the entire formation of cosmic philosophy itself; by cometanic decree herein, there must remain a mystical element to The Cosmos forevermore as this forms the purpose for the philosophical contemplation of The Cosmos and this mysticism is centrally attributed to the injection of the notion of our personal connection with The Cosmos and the belief in its ability to interpenetrate our existences as we reside within it.

[2:75:28] Cosmic love may also be interchangeably and synonymously referred to philosophical love which is primarily used in order to contrast the love spoken of and expressed in the context of Astronist Philosophy from the love expressed within a religious tradition such as Christianity.

[2:75:29] The essential difference between philosophical love and religious love is manifested through the subject to which our love is granted for in religious love we direct our feelings of love towards some supernatural essence or force that is believed to be the manifestation of love and actually physically reciprocates divine love to all.

[2:75:30] Meanwhile, philosophical love is characterised by the devotion of our love to natural essences such as the progeny and phenomena alone rather than a higher supernatural force and these entities to which we devote our love do not actually reciprocate our love for they do not hold the ability of sentient emotionality, but their further magnificence is considered to be a manifestation of reciprocated love.

[2:75:31] There are many forms of the latter (philosophical love) and due to the Astronist philosophical tradition's introduction of philosophical love, it is essential to the introduce these different forms of philosophical love in tandem with philosophical/cosmic love's own introduction.

[2:75:32] The first of its forms is to be henceforth known as cosmoinfatuation which is herein defined as one's continuous obsessive love for The Cosmos as manifested through a vehement defence for the notion of cosmocentricity and its dissemination as the concept of the Astronist philosophical tradition; it remains important to note that these forms of

cosmic/philosophical love are distinguished from being cosmic devotions as cosmic devotions are themselves forms of cosmic love, but as collectivised together to form one entry and so therefore remain distinct from these other forms of cosmic love.

[2:75:33] Cosmoinfatuation is the manifestation of one's obsessive love for The Cosmos and its progeny and phenomena through the vehemency of one's promotion of a person's revolvment around The Cosmos and ultimately, the expression of cosmocentricity through one's everyday actions, thoughts, and articulations to others.

[2:75:34] Cosmoinfatuation is expected to begin with one's introduction to The Philosophy of Astronism and the unique ideas it encompasses and is expected to occur instantaneously rather than gradually via that which is to be known as neoncy.

[2:75:35] Neoncy, as both an action and a culmination of emotions, refers to the instance in which a person feels an instantaneous attraction to the ideas and beliefs of the Astronist philosophical tradition which is considered to happen to individuals that have never come across similar beliefs before; the neoncy as a state of mind that may quickly lead to cosmoinfatuation or it may lead to a moderate form of cosmic love.

[2:75:36] That which is to be henceforth known as astrobonding refers to another form of the expression of cosmic love that involves holding a particular wonderment, fascination, and veneration for a particular progeny as superiorised above one's love for The Cosmos in its entirety or its progeny and phenomena in a collectivised or categorised sense.

[2:75:37] Astrobonding, despite its name, does not solely refer to one's particular love for a star, but any type of progeny with the most common type of astrobond being felt towards planets which is especially bolstered through discoveries about what such planets are like or that they may harbour sentient or non-sentient life.

[2:75:38] Therefore, astrobonding is a very personal and unique occurrence with each individual expected to have different triggers for their astrobonds, but it is also important to distinguish that unlike the majority of all other elements of Astronism and the entire culture of Astronist Philosophy to express one's feelings and aspects of their philosophicality, one's astrobonds are considered to be best kept private and personal to each individual and so it is considered wrong to encourage or expect somebody to tell others about their astrobonds.

[2:75:39] This is one element of one's overall philosophicality that is expected to stay private and therefore is not to be debated, although amatologists are still encouraged to study and contemplate the nature and diversity of astrobonds and why, when, how, and where astrobonds are formed in order to formulate patterns of astrobonding behaviour with astrobonding expected to be prevalent in one's childhood if they have been introduced to Astronism from a young age or during the early stages of Astronist philosophical exploration in adolescents, adults, or even seniors; amatologists are considered to be responsible for the study of this.

[2:75:40] The next of the forms of expression of cosmic love is that which is to be known as astrocompassion which involves a person's sympathy for the neglect of The Cosmos by the ignorances of humanity and usually culminates one's vocation to the dissemination of Astronism as the reverser of this neglect and/or one's commitment to cosmacy.

[2:75:41] Cosmacy is a practice to demonstrate one's deep expression of cosmic love that is characterised by one's choice to develop themselves to their philosophicality by abstaining from sex, alcohol, smoking, drugs, music, social media, and even books (except those with a philosophical or astronomical theme) in order to devote oneself completely to their own development of their philosophical exploration of The Cosmos in isolation from all distractions.

[2:75:42] Cosmacy is practiced by those known as cosmanists and is associated with the belief orientation as known as cosmanism which considers the practice of cosmacy to be the greatest way of achieving the highest form of cosmic love, enknowledge, and philosophicality.

[2:75:43] However, the Astronist Tradition disagrees with this belief orientation for it instead aligns itself with augmentism which notionises that the greater amount and diversity of experiences that a person has, the better poised they are to experience, understand, and love The Cosmos in opposition to cosmanism.

[2:75:44] The Astronist Tradition considers music, all literature, alcohol, and sexual relations, though notably not smoking or drugs, to be ways of enriching one's connection with The Cosmos as the Astronist philosophical tradition in general does not provide a superiorised ethicality or higher knowledge to those whom practice different forms of abstinences.

[2:75:45] Therefore, the Astronist Tradition considers indulgences in these different forms of desire to greatly enhance one's imagination, to further one's ambitions, and to widen one's overall experiences and therefore they are not be suppressed, but are instead to be embraced in the formation of individuals that hold a maturity and a sense of broader experience that those whom practice abstinence do not hold the same extent of experience, enknowledge, and emotional, philosophical, and social enrichment which is what augmentism essentially advocates for.

[2:75:46] That which shall henceforth be known as conjugalism is another form of one's expression of cosmic love that involves when a couple marry because of their shared love for The Cosmos or for The Philosophy of Astronism and the cause and message that The Philosophy does portray.

[2:75:47] Conjugalism notionises that a couple's love for one another can be intertwined with their shared love for The Cosmos if they are adherents of The Philosophy of Astronism but of course, due to the process of marrying remaining a religious duty and

ceremony, there is no set formula for the marital ceremony in the Astronist philosophical tradition.

[2:75:48] We have just referenced an important element of our amatological discussion that should now address fully before we continue with the introduction of different forms of cosmic love; the notion that for one to enact conjugalism, one must be an adherent of The Philosophy of Astronism.

[2:75:49] The notion that for one to experience, practice, believe, or be a part of something in the context of Astronist Philosophy that one must be adhered to The Philosophy of Astronism is to be henceforth known as abidism meanwhile that which is to be known as disabidism formulates the oppositism to abidism.

[2:75:50] Regarding the topic of whether the Astronist Tradition follows disabidism or abidism, the Astronist Tradition takes a circumstantial view because depending upon the circumstances of the subject, a disabidist approach or an abidist approach may need to be taken.

[2:75:51] That which is known as recommended abidism is one of the most common stances of the Astronist Tradition on this topic as recommended abidism states that it would be recommended for a person to be adhered to The Philosophy of Astronism rather than demanding that they be adherents as is held in the ordinary abidist view.

[2:75:52] That which is to be henceforth known as courtism is another of the forms and expressions of cosmic love that is to be introduced herein and refers to when a couple decide to continue dating one another because of their shared love for The Cosmos and is considered to be the precursor to conjugalism.

[2:75:53] Courtism is like conjugalism as it is predicated on the notion that cosmic love is intertwined with the romantic attraction, sexual desire, and premarital love and in the case of conjugalism, is intertwined with marital love.

[2:75:54] Cosmic friendship is a prominent and low involvement form of the expression of cosmic love that is characterised by the development of a personal connection that one holds with The Cosmos that is evolved through the development of their own philosophicality.

[2:75:55] Cosmic friendship therefore pertains to a general relationship or connection with The Cosmos that one knows exists between them and The Cosmos and they regularly pursue and manifest this connection, but not obsessively or with any vehement convictions.

[2:75:56] The postulation or concept that is to be henceforthly known as interpersonality refers to the notion that two or people can hold similar, though never exact understandings or connections with The Cosmos and through these similarities of cosmic

love and vision, they are able to share artistic endeavours and philosophical ideas with one another.

[2:75:57] It is important to note here that the Astronist Tradition considers The Cosmos, including its progeny and phenomena to be the largest resource for artistic and philosophical inspiration even beyond the other major artistic resources such as love, sensuality, god, and mythology.

[2:75:58] To further bolster the Astronist Tradition's belief in The Cosmos in this way, the appellation of Cosmic Vitality is created which manifests this belief that The Cosmos is the ultimate resource for artistic and philosophical from which all creative individuals can derive their creations from no matter the medium.

[2:75:59] This remains an important contribution to how the Astronist Tradition perceives the identity, utility, and role of The Cosmos in relation to humanity which departs from the majority of understandings of The Cosmos in Astronist Philosophy as the majority on predicated on humanity's identity in The Cosmos and the role of humanity and what humanity can contribute to The Cosmos which is known as encosmism rather than how The Cosmos can contribute to and be utilised by humanity which is to be henceforth known as procosmism, neither of which are aligned to by the Astronist Tradition as these are not necessarily considered to be belief orientations.

[2:75:60] We shall now introduce that which is to be known as the instance of love at first wonderment which is inspired by the notion of love at first sight and pertains to the occurrence of when a person observes a cosmic progeny or phenomena for the first time and immediately holds love for The Cosmos in a way that extends beyond scientific appreciation, but holds a deeper emotionality and formulates a mystical element to one's personal connection to The Cosmos.

[2:75:61] The instance when a love at first wonderment moment occurs is considered to be one of the most pivotal aspects of the development of a person's individual philosophicality and the Astronist Tradition encourages all people to make a note or write in greater depth about when they have experienced love at first wonderment in notes, or written pieces that are to be henceforth known as a premity.

[2:75:62] The meaning of the term premity is also broadened here so that it refers to when a person first feels love for the particular philosophy that they are adhered to and is considered to be the beginning of an individual's philosophical journey.

[2:75:63] That which is to be henceforth known as a cosmic love triangle refers to the instance in which a couple both hold love for The Cosmos and The Cosmos holds a place in their relationship/marriage as the third element and is considered therefore to be the essential element to conjugalism and cosmic conjuality.

[2:75:64] That which shall be henceforth known as unconditionalism refers to one's unconditional love for The Cosmos which is manifested by one's love for The Cosmos despite the mercilessness of the natural world; contemplations regarding unconditionalism form an interest notion of unlimited love for that which remains limited by its nature.

[2:75:65] Unconditionalism may also be characterised by one's unlimited affection for The Cosmos as manifested through more extreme and obsessive forms of devotion to The Cosmos rather than moderate forms, thus an example would be cosmoinfatuation.

[2:75:66] Unconditionalism manifests itself throughout various forms in the entirety of the Astronist Philosophy and it is decided herein that the study, contemplation, and expansion of unconditionalism as an orientation of cosmic love is to be conducted by amatologists post-omnidoxically.

[2:75:67] Cosmic love can also be considered a form of unrequited love because The Cosmos does not have the capacity to love back as has been omniaffirmed throughout the entirety of this discourse due to the avoidance of the anthropomorphism of The Cosmos by the entire Astronist philosophical tradition.

[2:75:68] Obsessive cosmolove is defined as when one person feels an overwhelming obsessive desire to possess and protect The Cosmos toward which one feels a strong affection, with an inability to accept failure or rejection and is considered to be a combination of both the intensiveness of cosmoinfatuation as well as holding the same longevity as cosmolimerence.

[2:75:69] The function of love serves for the progression of sentients towards desires and goals; our love for people occurs when we love what our future with those people can be imagined as; our love for ideas occurs when we love how those ideas will manifest and benefit both ourselves and others in the future; finally, our love for objects occurs when we wish to use those objects to achieve a goal that we have set in our minds, either physical, such as a professional career for which the objects of uniform clothing is essential, or conceptual, such as happiness which one may mistakenly believe that money is the determiner of.

[2:75:70] The function of love in the context of Astronist Philosophy can therefore be considered as the primary connector between the sentient and the cosmic and the formulator of the explorative nature, purpose, and role of humanity in The Cosmos as part of the overall approach of Astronist minds to soteriology and eschatology.

[2:75:71] The abstraction that is love can be described but it cannot be understood until it is actual experienced and this is the same for all forms of love for love is best felt rather than spoken of.

[2:75:72] The irrationality of love is perhaps the singlemost transcendent element of the emotion which one would immediately presume contradicts the principles and methods of enquiry founded in philosophy which is the progenitor of rationality as we understand it.

[2:75:73] Love injects irrationality and it is this that I have been referring to throughout this discourse when I speak of the introduction of a tradition of mysticism for the context of The Cosmos.

[2:75:74] To understand my train of thought here, one must first understand that the Astronist philosophical tradition considers there to be a scale of rationality with irrationality on one end of the spectrum and with proof, observation, verifiability, and experimentation on the other meanwhile justification, exploration, and postulation reside as the median between these two extremities.

[2:75:75] Religious traditions and notions involves supernaturalism like magic, spiritualism, and other connected traditions and practices are considered to be positioned on the irrationality extremity of the spectrum while science is placed on the proof, observation, verifiability, and experimentation extremity of the spectrum.

[2:75:76] The Astronist philosophical tradition herein places philosophy in the centre as aligned with justification, exploration, and postulation as it considers philosophy not to be dependent upon supernaturalism like religion, but also not vigorously bent on achieving verifiability like the scientific community, but instead justification, the exploration of ideas, and the articulative postulation of these are the three main priorities for philosophy which further contributes to our understanding of the Astronist approach to metaphilosophy.

[2:75:77] To return to the topic of love, we can apply this spectrum by notionising that with the injection of love into Astronist Philosophy we make it philosophical rather than solely mnemonic because we behold a sense of mystery that is confirmed by the elusive nature of the cosmic personal connection.

[2:75:78] According to the Astronist philosophical tradition, love is presented as a very mystical element of the human soul and the desire of sentience for affection to be given and to be received.

[2:75:79] Throughout this discourse, however, I have continuously reaffirmed the nature of the association between love and The Cosmos for the former is ascribed to products of the latter by the minds and hearts of the sentients that exist within the latter in order to achieve a sense of contentment and resolve for the longing of their hearts.

[2:75:80] Of course, in the majority of religious and spiritual traditions, love is considered as a sort of gift that is provided to humanity by God as the progenitor of all existence and while this idea is not to be disregarded and is therefore to be contemplated, its solidification in the Astronist philosophical approach to love remains non-existent.

[2:75:81] Instead, love is considered something that only sentient beings are able to express and so the notion that it remains as a gift from something higher is of course considered to be a supernatural claim rather than a plausible one and so love is addressed in regards to how sentient beings express the emotion and interpret it metaphorically through non-sentient and inanimate entities rather than the other way around.

[2:75:82] According to the Astronist Tradition, love is the emotion that manifests itself as a binding force between the sentient and the cosmic and so all questions of love to the Astronist philosophical tradition are subject to this new duality of love this described herein.

[2:75:83] The first half of this duality pertains to expressed love which relates to how both sentient beings and non-sentient beings have the ability to either express or manifest love through civilised and primitive ways respectively with sentient beings able to express love through speech, creative works, and through the making of love (sensuality) while non-sentient beings are capable of primitive expressions such as protection against danger and the caring for one's offspring.

[2:75:84] The second half of this same duality is reciprocated love which is love that is responded to or returned by the subject of love and is considered to only be conductible by sentient beings and some non-sentient beings, but not by inanimate entities such as cosmic progeny and phenomena, and not by conceptualisations such as gods, spirits, and other supernaturalities, hence the reason for the creation of interpreted love as the minor element forming an extension to the second half of this duality concerned with the nature of love.

[2:75:85] The Astronist Tradition does not simply consider love to be desire and neither should cometic love be defined by such a narrow conception of what love is, but instead love is considered to be affection that requires maintenance through providence, romantic demonstration, creative works, and through the sensuality of the couple; cometic love considers affection to be a singular act of fondness, but considers love to be the maintenance of such affection by the ways aforelisted.

[2:75:86] Cometic love warns of the laziness that one shall experience after falling in love with another and the distractions of the body and the mind that could lead one away from one's creative vocation.

[2:75:87] For an artist of any kind, the way to tell that one's love is right for them is by the principle that their love must enhance and progress their artistic craft; it must formulate a new dimension of an artist's creative works that would not have been achievable for the artist alone; love must not be a distraction from creation, but an energiser of one's virility in relation to their creative medium.

[2:75:88] Aristotelian love is further distinguished from the nature cometanic love as it focuses on philia, or the formation of friendships through which affection for others is demonstrated rather than showing affection through others by way of love.

[2:75:89] To summarise the distinctions between Aristotelian, platonic, and cometanic love, the former emphasises affection through friendship, the median emphasises affection through non-sexual physicality while the latter emphasises affection through the open emotionality, romanticity and virility of the masculine with the submission of the feminine together forming lifelong monogamy, commitment, and vision for the achievement of their shared goals.

[2:75:90] Cometanic love places a particular emphasis on the ambitions and goals of each individual in the relationship and how after marriage, the individual's ambitions and goals must become one to form the marital vision which is described as the shared vision of the future that both of the individuals in the marriage have committed to achieving in partnership.

[2:75:91] Unlike other forms and philosophies of love, cometanic love postulates the most important element for a successful marriage is the continued progression towards their achievement of the marital vision which is unique to each and every marriage (hence demonstrating a unquitarian view of marriage) and it is this marital vision, which may be to have children, to have successful careers, to have a lovely home, or to achieve all three of these elements and more, that is considered to be the primary motivator for marriage for life and the soul of marriage for marriage is life and life is a combination of the dreams we make and achieve together.

[2:75:92] By this notion, we understand the importance provided to the notion of lifelong monogamous marriage in Cometanism and presents an aspiration-oriented view of relationships and marriage because cometanic love considers love to be predicated on maintenance and the shared life ambitions that each individual brings to the relationship/ marriage are these maintainers and motivators that drive love further and heighten our receptivity to our love for our partner.

[2:75:93] I, as Cometan, stipulate herein that marriage without shared ambitions is a marriage that is doomed to fail; a successful marriage is predicated on love and love is predicated a couple's ability to imagine their shared future together; without this imagination of a shared future, how and why would anyone think that such a marriage would last beyond the initiality?

[2:75:94] I, as Cometan, also stipulate herein that cometanic love predicates the success of love and lifelong monogamous marriage according to the responsibility of the masculine to continuously demonstrate his love, virility, aspiration, loyalty, and commitment to the feminine through creating romanticies, engaging in sensuality, and by demonstrating attentiveness to the feminine.

[2:75:95] The reciprocation of these elements by the feminine is also vital to the success of love and lifelong monogamous marriage, but the initiation of these elements must always be conducted by the emotionally confident and honest masculine.

[2:75:96] The usher of humanity is love and so vividly do we see love's powers of manifestation within The Cosmos.

[2:75:97] That which is known as Petrarchism is considered to be one of the earliest precursors to the form of love espoused herein known as Cometanism, or cometanic love as Petrarchism formulated a form of love that was characteristically romantic to its core and devotional by its exterior nature through the emphasis of the demonstration of one's affection for another after the development of the practice of courtly love.

[2:75:98] The notion of whether the act of the creation of The Cosmos itself was an act of love and so therefore The Cosmos itself is a manifestation of love is to be considered post-omnidoxically by amatologists.

[2:75:99] The theory of crystallisation by Stendhal implied a dimension of imaginative readiness for love which need only a single trigger for it to be embedded and for a person's perfect fantasies to form before themselves and the person who initiated the trigger.

[2:75:100] This concept of the crystallisation of love is supported by Cometanism as it speaks of the clarification of love in a way that still leaves a mystery to the nature of love; in Cometanism, it is the balance between clarity and mystery that is considered to be the greatest determiner of the nature love for it is postulated that love cannot exist without a combination of either of these two qualities.

[2:75:101] Proust argued that inaccessibility or jealousy are the precipitants of love, however, in Cometanism, ambition, respect, and commonality in vision are considered to be the precipitants of true love.

[2:75:102] Further to this, Lacan notionised that, "love is giving something you haven't got to someone who doesn't exist," while this is contrasted herein by my saying as Cometan whom postulates that love is sharing something of meaning that is yet to be attained with someone who believes in that same meaningfulness.

[2:75:103] That which I postulate here means to say that with those whom we love we share our deepest and most meaningful elements of ourselves for we reserve the most important aspects of ourselves for those whom are the most important to us.

[2:75:104] Therefore, to share such a meaningful element of ourselves with another person and for that person to grasp that same meaningfulness or at least hold empathy with one's own belief in the meaningfulness of that shared something is a signification of their love:

essentially, Cometanism postulates that love is dualistic in that it involves sharing meaningfulness and having that meaningfulness be reciprocated.

[2:75:105] Post-Lacanian contemplators, “emphasise eroticism to the detriment of love, under the cover of sexual liberation,” and although Cometanism does share the same cautiousness for the complete embracement of eroticism, this is considered to only further cement the importance of a return to post-marital sex in order to create forms of love that are not undermined by their pre-commitment eroticisms which is arguably the reason for many examples of love today becoming extinct after short bursts of eroticism while commitment is lacking, responsibility is non-existence, and shared vision is inconsequential in comparison to the materials and passions of the present.

[2:75:106] The articulation of Cometanism as a philosophy of love is essential to the development of the persona and identity of Cometan as a philosopher for it is believed that a philosopher cannot truly call themselves a philosopher without first having contemplated the nature of the most pervasive and yet the most perplexing element of ourselves, our connection with others, and the world surrounding us; love.

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[2:75:107] With the development of a great system of thought must come with contemplations on the nature of love for it is love that ignites the majority of our other emotions for better and for worse.

[2:75:108] Metaphilosophically, it remains important for the Astronist philosophical tradition to orient love as one of the topics that is directly studied and contemplated by philosophy as a territory of philosophy primary and a territory of religion, psychology, and other disciplines secondarily.

[2:75:109] Therefore, it remains vital that I develop a view on love that is distinctly associated with the Astronist philosophical tradition and The Philosophy of Astronism, but is also reflective of my individual beliefs as Cometan and so therefore I shall herein found a tradition concerned with addressing the nature of love that will be henceforth known as cometanic love

[2:75:110] Also known as philosophical love, cometanic love is the type of romantic, poetic, and philosophical love associated with the writings of the philosopher, Cometan, towards his one true love, Cosma.

[2:75:111] Cometanic, or philosophical love is characterised by deep, honest, and open affection from the masculine towards his partner as well as the continued contemplation of the nature of love, the uniqueness of different loves, and the varied abilities, roles, and functions of love in different circumstances.

[2:75:112] Cometanic love is also characterised by philosophical romantic gestures such as love letters and poems which are known as romanticies, dedication to one partner throughout one's life demonstrating loyalty, commitment, responsibility and maturity, and the presentation of one's affection for one's love through sexual and physical acts and so fundamentally contrasts with platonic love.

[2:75:113] The difference between Cometanic love and platonic love is that the former is characterised by intensive amorousness, emotional openness and the initiator of the demonstration of affection on behalf of the masculine, as well as the prioritisation of monogamous sensuality and the marital vision while platonic love is characterised by intimacy and affection but lacks sensuality and in addition, there are no specific directions for monogamy, or the role of the male in this form of love.

[2:75:114] Beginning with the topic of defloration to introduce the views and philosophy of Cometanism on the nature of love, defloration is the most sacred act that a man can perform to a woman and vice versa as when a woman takes a man's virginity it is to be henceforth known in the cometanic philosophical tradition as andronification, also known as andronisation which literally means to make a boy a man.

[2:75:115] These two terms do not necessarily mean that both persons are virgins so when this occurs and they take each other's virginity that is to be henceforth known as covestation, or the instance of convestity which literally means to make a girl a woman and a boy a man simultaneously and mutually.

[2:75:116] Covestity is considered to be the greatest bond that a couple can create between each other and is also considered to be the founder of a life-long relationship because of this sacred act that they have conducted for each other.

[2:75:117] Cometanism holds that male virginity and female virginity are equally sacred and special which goes against the normal assumption that female virginity holds a greater importance than male virginity.

[2:75:118] Cometanism views that defloration, andronification, and certainly covestation, should occur only after marriage between two lovers due to the public commitment that is made between them both because during the premarital period, there has been no officially public or legal demonstration of a couple's commitment to one another.

[2:75:119] Cometanism does, however, remain lenient on this topic and views sex after engagement which is to be henceforth known as postsponation to be passable, but not as hallowed as postmarital sex.

[2:75:120] Cometanism considers sex with someone that one knows one does not love in order to lose one's virginity to also be passable especially for a man, but this is also passable for a woman and this practice is to be henceforth known as condistation.

[2:75:121] Condistation is passable due to a person wishes to have gained experience before they make love to someone they actual love, but note the terminology used here for also condistation is passable, it is certainly not an encouraged practice by cometanic standards.

[2:75:122] It is only premarital sex with someone that one knows one loves and wants to build a life-long relationship with that person that is considered immoral because the foundations upon which that relationship has been built are then considered to be unstable if premarital sex occurs and depending upon the liberality of the couple and their culture, if postponation or condistation occurs which may also cause issues of immorality in the foundations of their relationship.

[2:75:123] Sponation means to publicly commit to one's love and is characterised according to a hierarchy known as the Sponative Hierarchy which a couple are expected to rise upwards through rather than mix the different stages around because rising upwards through the hierarchy is considered to be the best way to formulate a life-long, structured, and stable relationship.

[2:75:124] The Sponative Hierarchy is topped by the instance of pregnancy which is given the place of highest importance in cometanism and is considered to be the final ultimate act of a couple's demonstration of their love for one another and must only occur after marriage and cohabitation respectively.

[2:75:125] As mentioned, cohabitation is provided with the penultimate position in the Sponative Hierarchy as it is officially considered to be a postmarital act, however, the Cometanic interpretation of the Sponative Hierarchy holds a more lenient view on the notion of cohabitation and although premarital cohabitation is not encouraged, it is not considered to be detrimentally harmful as it could form a stronger premarital bond between a couple.

[2:75:126] Despite this notion, however, cohabitation remains a postmarital act with of course marriage which resides in the median place in the Sponative Hierarchy followed by engagement which is considered to be the first official act of sponation which is why both cohabitation and pregnancy before both the first act of sponation followed by marriage are considered discouragable acts.

[2:75:127] To form the foundations of the Sponative Hierarchy comes two forms of unofficial sponation that precede the official sponation of engagement, the first of which is the Courtship Announcement and preceding this and forming the first act in the Sponative Hierarchy is the Familial Announcement.

[2:75:128] The Courtship Announcement which is to be known as the act of cosseveration refers to the instance in which a couple announce their courtship with each other to their friends, coworkers, distant relatives, acquaintances, and other individuals of somewhat importance to them.

[2:75:129] The entire purpose of co-severation is to secure that which is to be known as exclusivisation before the official sponation of engagement is conducted.

[2:75:130] In this context, exclusivisation refers to the acknowledgement between the couple that neither of them are speaking to any other person romantically and that they are committed to one another in such a way that they hold the intent to become shortly become engaged to one another.

[2:75:131] Finally and foundationally, the Familial Announcement, which is to be henceforth known as the act of co-description is first joint act of a couple that is to be conducted which involves announcing to each other's close family members about their shared courtship and romance with one another and their intentions to continue to enknowledge themselves about the intricacies of each other before the act of co-severation occurs.

[2:75:132] One of the main aspects of Cometanic love to introduce herein is that which is to be known as a romanticy, and plurally known as romanticies which pertains to any type of creative work or expression of one's love for another person, usually in the form of a letter, a poem, some other written work, or in the form of a song, a drawing, or some other creative work.

[2:75:133] The creation of romanticies are considered central to the masculine expression of devotion to his partner and form an integral element of what it means to be Cometanic in one's style of love.

[2:75:134] The making, building, and creating of works of art of any kind is considered to be the highest form of the expression of one's adoration for another and although women can of course partake in the creation of romanticies, it is generally considered to be the role of the neomasculine to use his creative talents, in whatever medium they reside and in whatever quality they may exist, to demonstrate his commitment and devotion to his partner as part the neoman's overall intuitive awareness of his own emotionality and his confidence in expressing such emotions honestly and openly.

[2:75:135] Cometanism places a major emphasis on the styling of one's romanticies to personal interests, one's tastes in font, colours, and other graphics, as well as tailoring romanticies to special key events, places, moments, memories, and symbols in the couple's life as a further manifestation of their love for each other.

[2:75:136] By this notion, romanticies highlight the unquitarian nature of love and its unquity for each and every couple as well as its motionality through the entire lifespan of the relationship.

[2:75:137] The Cometanic Romanticies, as it shall henceforth be appellated, is a collective term relating to all of the romanticies authored by Cometan that are included inside The

Omnidoxy, including letters, poems, and other written works addressed to his one true love, Cosma.

[2:75:138] Additionally, the study of romanticies involving their process of their creation, their diversity, their symbolic meanings, and the comparison between different romanticies and their authors is to be a major element of amatological study henceforth due largely to the centrality of romanticies to the nature of Cometanic love.

[2:75:139] That which is to be henceforth termed as Cometanic candour, also known as coparlance, relates to the approach of the courteer (the male) during a courtship by intentionally revealing aspects of oneself that may not be perfectly desirable in order to test the reaction of the courtee (female, or male's partner).

[2:75:140] The practice of coparlance, if success, greatly deepens the bond between the two lovers, examples of which include revealing aspects about one's past or one's childhood that are difficult to speak of, or remain personal, uncontrollable crying as a vulnerabilisation of oneself, or the revelation of habits through intentionally conducting them, or simply speaking of them.

[2:75:141] Just mentioned here was the process of vulnerabilisation which is also important to the development of Cometanic forms of love, especially for the neomasculine as part of his wider emotional liberation.

[2:75:142] Vulnerabilisation involves the intentional display of emotions on the part of the neoman to his partner in a way that strips him of his persona of strength, unemotionality and unconcern to reveal the true elements of himself that are most often hidden under years worth of mental and emotional barrier building.

[2:75:143] Vulnerabilisation is not only part of a neoman's overall openness of emotionality, but it is also a demonstration of his love and adoration for the person that he vulnerabilises himself to; vulnerabilising is perhaps one of the greatest expressions of love and trust and although we speak of vulnerabilisation as an act of neomasculinity, women can of course also partake in the act by vulnerabilising to their partners with their own emotional sensitivities.

[2:75:144] That which shall henceforth be appellated as Communicative Compatibility refers to the notion in Cometanic love that entirely open communication from the outset of a couple's relationship is essential to the longevity of that relationship.

[2:75:145] Cometanism argues that communicating openly with one's partner when one is happy, sad, concerned, excited, or any other emotion is essential to the securement of the relationship as one's partner is then able to deal with the situation; Cometanism rejects such notions that silence is golden or that one's partner should be able to know exactly how his/her partner is feeling without them communicating how they feel.

[2:75:146] The communication element of the relationship is what founds the relationship, establishes it, and then builds upon it and so without this communicative aspect, there remains a distinct lack of foundation and so when the tribulations of life do inevitably arise, such relationships that do not hold a strong Communicative Compatibility will be more likely to break down and eventually collapse due to the inadequacy of the communicative structure that resides within it.

[2:75:147] Of course, the longer that a relationship has taken place for and depending upon the level of honest and open communication that has been exchanged over this time, each partner in the relationship should be able to understand when their partner feels a certain way even without their partner having to say so, but this only occurs with experience of knowing and understanding the person and must be predicated by open and honest communication and therefore a high amount of Communicative Compatibility beforehand.

[2:75:148] Essentially, according to Cometanism, the greater the level of communication between the couple in the relationship/marriage, the greater the level of love, and the greater the level of their ability to overcome the trials and obstacles that will inevitably manifest themselves before them.

[2:75:149] That which is to be henceforth known as Cometanic predisposition pertains to the notion that there exists a distinct predisposition with regards to the Cometanic approach to the nature, role, function, and style of love that is considered to be entirely centred on creativity.

[2:75:150] The Cometanic predisposition is the concept of creative love for all Cometanic approaches to understanding and expressing love are conducted via creative works and mediums hence the centrality and predisposition of creativity for the achievement and maintenance of love's path.

[2:75:151] That which is to be henceforth known as cometeros, or cometerotic romanticies, refers to any instances in which Cometanic romanticies are interpreted as being implicitly or explicitly erotic and displaying some type of energetic love expressed by Cometan and so is contrasted with non-erotic and more placid romanticies that do not reference sensuality which are to be classified as cometeros, or cometoric romanticies.

[2:75:152] That which is to be known as an incontinence in the context of Cometanic love refers to a distinct lacking in moderation or self-control with regards to sexual desire or the expression of one's desire of sensuality, especially when around a particular individual which is what Cometan felt for Cosma and the particular appellation that collectivises all the instances in which Cometan is recorded as experience incontinence are to be known as the Incontinences of Cometan.

[2:75:153] In the Cometanic tradition of love and the philosophy of love, terms of endearment are considered to be of paramount importance for they distinguish an

individual from others and are to be classified as that which is to be known as microromanticism which doesn't constitute an entire creative piece of work, but does suggest some creative as influenced by one's adorations, an example of which is the latter introduced rosette.

[2:75:154] For this reason, terms of endearment are praises in Cometanism for their creativeness on a smaller scale than actual romanticies and are considered to serve as daily reminders of a person's devotion and adoration for their partner; terms of endearment are given a high importance because of the distinction they make for one person and the position they provide a person with to define them from every other person.

[2:75:155] Cometanic terms of endearment include the following: Cosma, My Love, Baby, and My Sweet while Cocoic terms of endearment directed towards Cometan only and forever include: Darling, My Love, and My Handsome.

[2:75:156] Cometanic love is formulated by, defined as, and predicated upon the Cocoic and Cometanic love story and is premised on three omnidoxically-originate terms including telence, valence, and generence which, in combination, encapsulated the Cocoic and Cometanic love story and feed into the reasons why Cometanism takes the stances and opinions that it does about the nature of love.

[2:75:157] The first of these terms is telence which refers to love for another person from whom one is geographically separated and the notion that geographical separation further intensifies one's love for another.

[2:75:158] This is herein considered to be due to their greater level of appreciation for that person as they are not as easily contactable and there remains a lack of physical intimacy that causes the intensification of one's physical needs.

[2:75:159] It is important to note that the intensification that is described in telence is largely dependent upon one's imagination to imagine the person that they feel telence for to be with them and also requires a great deal of patience, chastity, loyalty, and trust for both sides.

[2:75:160] Telence, or telency remains one of the most important aspects of the love story between Cosma and Cometan as well as a signifying element of Cometanic love as it is believed in Cometanism that love is best initially built, preserved, and strengthened through telence for one's failure of appreciation for another is considered to be the leading cause of relationship and marital degradation.

[2:75:161] Meanwhile, telence strengthens one's appreciation for the other person due to each of their unreachability which leads on to the second element of Cometanic love which is to be henceforth known as valence.

[2:75:162] Valerence pertains to the deep and long-lasting appreciation of another person and points to one's achievement of valerence by the instance of one's horror by the notion that they may lose their love to another or to the wider world.

[2:75:163] If one holds valerence, they should be reacting to such an instance with vehement action to stop such potential instances from actually occurring.

[2:75:164] Telerence is considered to be the necessary precursor of building valerence for one's love and also consists of one's unrelenting fear of losing one's love due to the appreciation one has built up for them which leads on to the third element of Cometanic love which is to be henceforth known as generence.

[2:75:165] Generence is being oneself and not straying from this self-identity in order to please one's love because the person with whom one is in mutual love with should love one for one's inadequacies, faults, insecurities, and vulnerabilities, not just their achievements, successes, champions, confidences, and heroics.

[2:75:166] However, generence demonstrates the difference between not straying from one's identity and conducting acts that are demonstrative of immorality and an unappreciation, or invalerence for one's love such as the actions of repeated inattentiveness, a lacking of confidence in one's love, and speaking to other people in the same manner in which one speaks to one's love.

[2:75:167] The way that one speaks to one's love should remain that which is to be known as an exclusive language which is the way in which one romantically speaks to one's love and this should not ever be directed to another other person and one of the most common examples of an exclusive language are the terms of endearment that are directed toward's one's love.

[2:75:168] That which is to be henceforth known as philation, or philence is considered to be immoral is characterised by repeated uses of toying language with one's love especially when they are separated geographically during a period of telerence as such philatious practices are considered to be very damaging to overall process of telerence and especially degrading to the process of building up trust between two geographically separated loves.

[2:75:169] Examples of philation include saying that one's love should find another partner when one knows that one's love loves them and nobody else, or repeatedly expressing doubts after one's love has continued to prove their commitment and love for them and for these reasons, philation is considered to be one of the primary causes of the deconstruction of strength in telerence.

[2:75:170] The topic of Cometanic love and non-heterosexual forms of sexual orientation is addressed in a simple manner by the following statement: Cometanic love is for all and no gender, race, religion, class, or societal disapproval should hinder Cometanic love.

[2:75:171] This is because Cometanic love is philosophical by its core nature and just like in the Philosophical Spirit, we accept all approaches and in the same spirit, we say that the justification for such forms of love is the love itself that is expressed between the couple; that is justification enough and should always transcend beyond the perceived normalities of society.

[2:75:172] Adultery is considered to be an inability of a person to commit to another due to a lack of appreciation for others and a lack of love for another person and so this practice is also considered to be a demonstrator of a lack of empathy for the person with whom one is sharing a relationship with.

[2:75:173] Adultery is considered to be a reparable act through the application of Cometanism in relation to love, especially with the application of tolerance, valence, and generosity; adultery is all that Cometanic is not and adultery is not demonstrative of neomascularity; the neoman needn't fall into the trap of adulterous temptations for he holds Communicative Compatibility with his love, emotional openness and honesty, as well as strength in commitment, responsibility, and duty to the shared love vision that has established his relationship/marriage.

[2:75:174] That which is to be known as Agapist Cometanism refers to the notion that Cometanism, and wider Astronist approaches to the concept of love, espouses that love is the sole ultimate value from which all other values (hope, faith, honesty, loyalty, commitment, open-mindedness, consistency etc.) are derived from love.

[2:75:175] Paragonism is a term that originates from herein within amatological discussion and pertains to the belief orientation that approaches contemplations of cCometanism itself in that when addressing love, a guide is provided for the achievement of perfection in love by Cometan that is not realistic.

[2:75:176] It is of course held in the Astronist Tradition that paragonism is incorrect and that my approach to love, as Cometan, is predicated on the notion that perfection in love itself is realistic and is achievable and this opposing belief orientation is to be henceforth known as probitism.

[2:75:177] Probitism contrasts with paragonism and notionises that perfection in love is both what is expounded by Cometan and it is also achievable if one is loving enough, committed enough, and Cometanic enough in their approach to love and therefore considers all that are unable to achieve perfection in love as needing a greater mastery of love and the carving out of one's empathetic approach to understanding the hearts and feelings of others.

[2:75:178] Cometanism accepts the diversity of love and therefore holds respect for the majority of the forms of love that it deems ethically viable, two of which are bisexuality and all other sexual orientations as well as hypergamy/hypogamy which, in Cometanism, are both accepted practices due to the fact that neither are detrimental to any other person

outside of the relationship while the practice of polygamy from the Cometanic perspective is rejected due to the harmful effects it is considered to hold for the establishment of a family unit and stems from the affirmed monogamous marital tradition that Astronist culture and its predecessors uphold to be the only ethical form of marriage.

[2:75:179] The reason for the acceptance of hypergamy/hypogamy in Cometanism is due to the fact that love is not considered to have to conform with societal classes and any such notion that love is expected to conform to such structures is considered unnatural and detrimental to the nature of love.

[2:75:180] That which is to be henceforth known as amatory crystallisation refers to the process that leads to the third aspect of cometanic love, known as generence, because crystallisation in the amatorial sense involves the process in which a mental metamorphosis occurrence in which unattractive or strange habits, tendencies and characteristics of a person become the every elements of a person that one's love is attracted to them the most for.

[2:75:181] This amatorial crystallisation is considered to be one of the most inspiring elements of true love for cometanic and philosophical love to focus its contemplations, depictions, and encouragements of as amatorial crystallisation is considered to be the primary exemplifier of a person's true love for another in a way that is whole via not only their toleration or acceptance of the other's faults, but their love for their love's faults.

[2:75:182] That which shall herein be introduced as Love of Divine, also known as Divine love, refers to the notion that The Divine as an entity is capable of loving that which resides within it and that which it created and therefore opposes notions of divine mercilessness which is the general stance taken by the Astronist Tradition on the nature of the intercessions of The Divine.

[2:75:183] Furthermore, one should have realised at this point in the discourse the frequent use of the term one's love and this is defined as an amatological phrase relating to one's partner, either married or unmarried.

[2:75:184] In the Cometanic tradition of love, there is a strong tradition of iconism in order to manifest one's love for another which in amatology, or Cometanic love, one of the most prominent examples of such an icon is that which is to be henceforth known as a rosenette.

[2:75:185] A rosenette is an item that is symbolically associated with one's love which is either kept as a secret within one's own mind, or is spoken of to one's love and others.

[2:75:186] A rosenette is the most important example of the tradition of iconism within Cometanism and is provided with such importance because it is considered to be a microromantic and so to think so deeply about a person's identity with whom one loves so as to form a symbolic association between an item and that person that lasts for the longevity is an expression of love that displays both in-depth thought and creativity.

[2:75:187] That which is to be henceforth known as the Simerencial-Opperencial Dichotomy refers to a contrast between two forms of love that remains important to the amatological contemplation and study of love.

[2:75:188] The first part of the dichotomy is to be henceforth known as to be in a state or quality of simerence which is the love that one feels for someone or something that is similar to them; love for similarity.

[2:75:189] This is appreciated in philosophical love, but it is not considered the superior form of the two loves of the dichotomy according to the Astronist Tradition.

[2:75:190] It is the state and quality of opperence that is considered to be the superior form of the two loves and pertains to the love that one feels for someone or something that is different or even in opposition to them; essentially, this is love for difference, or love for opposition which is resonative to the Philosophical Spirit.

[2:75:191] From the perspective of the cometanic and philosophical tradition of love is considered superior because the basis of philosophy is to thrive upon opposition in order to enhance oneself and so opperence is not only considered to be the superior love, but one of the underlying foundations of how the Astronist philosophical tradition perceive the character of wider philosophy which links this amatological dichotomy to a metaphilosophical topic with the Cometanic concept of generence being a combination of both opperence and simerence.

[2:75:192] We have introduced and briefly addressed many of the different belief orientations concerned with the nature of love in this introductory omnidoxical discourse on the discipline of amatology, but we shall now introduce some further orientations that are concerned with other aspects of the nature of love and its declaration.

[2:75:193] The first of these is that which shall henceforth be known as infatuationism which encompasses the belief orientation holding that it is the duty of both partners in a relationship and later, in a marriage, to maintain their infatuation for one another through sexual pleasure and desire, romantic endeavours, declarations of love, and most importantly, remaining the person that one's love fell in love with.

[2:75:194] Infatuationists therefore notionise that it is the responsibility of both partners in the relationship to maintain the momentum of their love for each other so that it does not fade and fracture and therefore lead to straying from either side.

[2:75:195] Infatuationists, by this notion, consider relationships to be equal and therefore do not consider the male or female in the relationship to be any more responsibility for the upkeep and maintenance of the love for their partner than their partner themselves due to their gender.

[2:75:196] Infatuationists consider relationships through a scope of equality which ultimately means that there must always be an equal sharing blame for any breakdowns or fractures in the relationship rather than the blame being placed on just one person.

[2:75:197] This is held because infatuationists believe that upon entering a relationship with another person, both individuals come as one and so they by this notion they are both considered to be to blame for the potential degradation of the love in the relationship.

[2:75:198] That which shall henceforth be known as androtelefamism refers to the experience that a male endures when he enters a long-term relationship with his love characterised by a gradual process of amatory disconnection from especially the female members of his family, such as his mother, grandmother, and sisters due to his love now being directed more towards his partner/wife rather than to his female familial figures.

[2:75:199] A similar yet oppose experience is that which is to be known as gynotelefamism which refers to the experience and gradual process that a female endures when she enters a long-term relationship with her love.

[2:75:200] This experience is characterised by a gradual process of amatory disconnection with her family members for her love is instead to be directed more towards her partner/husband rather than her family members; this is most often exemplified for female in their amatory disconnection from their father, grandfather(s), brother(s), and other male familial figures.

[2:75:201] These two experiences and familial processes are considered to be natural by Cometanism due to the fact that a person's attention should be dedicated towards their love primarily and their family secondarily, but Cometanism also finds family to be an enriching element of a marriage and marriage is considered to be something that is able to be shared and is best to be shared with one's relatives, including brothers, sisters, cousins, mothers, fathers, and grandparents for in a marriage, despite it existing between two individuals, it would be ignorant to suggest that it exists in a vacuum.

[2:75:202] That which is to be henceforth known as urmatism refers to the notion that love at first sight is the purest form of love because it is instantaneous and is the perfect basis for a long-lasting and deep-seated relationship.

[2:75:203] This is considered as such because a person that experiences love at first sight is not considered to be predicated on the aesthetic attractiveness they feel towards the other, but a transcendent attractiveness that, however vague this may seem, goes beyond the present moment, solidifies one's destiny, and formulates a connection no matter a person's physical attributes, their wealth, power, sexuality, or any other factor.

[2:75:204] Essentially, urmatism is the prioritisation and superiorisation of love at first sight as the foremost avenue to the achieve of the perfection of love and perfection in love.

[2:75:205] The nature of urmatism is encouraged to be explored, contemplated, and debated post-omnidoxically by amatologists and due to its almost mystical nature, urmatism, despite being firmly rooted in the discipline of amatology, is considered to be a crossdisciplinary or transdisciplinary belief orientation that can be applied within a multitude of different disciplines as part of Astronist Philosophy.

[2:75:206] As aforeaffirmed, there exists a strong tradition of iconism in the Cometanic tradition of love from its inception and a byproduct of this iconist tradition is the symbolisation of love.

[2:75:207] Cometanic or philosophical love is supportive of the symbolisation of love through real, physical items and through gestures, an example of which is through love locks, and rosettes.

[2:75:208] That which is to be known as the notion of neomasculine leadership refers to the idea that continues to persist within the Cometanic tradition of love, it is the duty of the man to lead the romantic endeavours of the relationship, to initiate enthusiasm for marriage, to envision his marriage (such as where, when, and in what other contexts) and to always initiate and to want to make love to his partner, or wife.

[2:75:209] Neomasculine leadership is therefore considered to exist in contrast to infatuationism which notionises that the maintenance of a relationship and the momentum of love must be taken on an equal basis and therefore neither individual in the relationship be more responsible for upkeeping the love in the relationship, especially not being based on the gender of one of the individuals in the relationship.

[2:75:210] The topic of sex before marriage in Cometanism is one that is expected to be of continuous amatological debate post-omnidoxically and although Cometanism considers abstaining from premarital sex to be the superior form of the achievement of telence and a long-lasting relationship, it is not considered compulsory as one's lust for sexual intercourse with one's love is not considered to be an immoral sentiment.

[2:75:211] It is instead a natural one and a declaration of one's love for the other person for it would not be right to force any person into one decision over another, but to present each person with both options and allow them to consider these synchronously in order to form the decision that is deemed ethically correct and mutually agreeable for both individuals in the relationship is the most appropriate stance for Cometanism to take on this topic in alignment with the principles of the Philosophical Spirit.

[2:75:212] Telence is the exacerbation of the new relationship energy through the inaccessibility of one another due to geographical separation which is considered to further heighten the new relationship energy, thus leading to greater appreciation (valence), and the achievement of genence (to be loved for one's inadequacies as well as one's qualities).

[2:75:213] That which is known as philophobia in the context of Cometanic tradition refers to one's fear of falling in love and philophobia is considered to be a real epidemic psychological issue for many people that are to be known as philophobians as is demonstrated through the high rates of adultery, divorce, separation, cheating, and flirtation with someone that is not one's spouse which is why Cometanism considered philophobia in a serious manner.

[2:75:214] The extent of the naturalness of philophobia to human nature remains an important topic of debate within amatology which is expected to rage on well after the writings of The Omnidox have been disseminated throughout The Earth and beyond.

[2:75:215] Pronaturalism notionises that philophobia is a natural and innate phenomenon of human needs and wants and is therefore not based on greed, disloyalty, and an inability of a person to hold empathy.

[2:75:216] Pronaturalists are considered to be justifying manifestations of philophobia by their opposers, whom are to be henceforth known as antinaturalists which believe in antinaturalism which notionises that philophobia is not a natural or innate element of human personality, biology, or behaviour for it is instead a demonstration of one's tendencies away from loyalty, commitment, and true love towards disloyalty due to greed, lust, curiosity, and doubt of one's ability to both love and to be loved by one's partner.

[2:75:217] Further new terms that are to be introduced herein are promoralism and dismoralism, the former which pertains to the instance in which one's love makes one a moral person than there were before they met their love, either perceived and acknowledged by oneself, or those around oneself and also be referred to as the process of promoralisation, or to promoralise.

[2:75:218] The latter of which and oppositistically so is that which is to be known as dismoralism, or the action of dismoralising, or the process of dismoralisation refers to the instance in which one's love makes one become a less moral person than there were before they met their love, either perceived and acknowledged by oneself, or those around oneself.

[2:75:219] The Promoral-Dismoral Dichotomy is another of the love dichotomies within Cometanism and pertains to the effects of one's love on the ethicality of one's character, either positively, as manifested by promoralisation, or negatively, as manifested by dismoralisation.

[2:75:220] These two distinct processes involving the transformation of a person's character are both expected to be commonplace in micro forms throughout many relationships and marriages, of course with promoralism being the preferred outcome for a relationship as opposed to dismoralism as promoralisation is considered an improvement while dismoralisation is considered to be a deterioration.

[2:75:221] That which is known as saudade is considered to be the primary emotional manifestation of telence that is to be positivised in order to further strengthen one's bond with their partner in the achievement of telence and so saudade is considered to be an important emotion as part of Cometanic love.

[2:75:222] In a few different instances, the dichotomic terms of positivisation and negativisation have been used in various instances through The Omnidoxy and are expected to be used in debates as omnidoxical dichotomic terms.

[2:75:223] Positivisation, or to positivise, involving making something, especially an emotion, or concept that is connotatively negative, to manifest as something positive, such as envy being turned into love and hope rather than jealousy and hatred.

[2:75:224] That which is to be known as to negativise, or the process of negativisation pertains to how someone may make something, especially an emotion, or a concept that is connotatively either negative or positive, to manifest as something negative, such as envy, which holds negative connotations, and to negativise it would manifest envy into jealousy and hatred rather than love and hope, which would be an example of positivising the emotion of envy.

[2:75:225] This dichotomy of positivisation and negativisation presumes that emotions and concepts are ultimately neutral by their natures and they can therefore be turned either positive or negative, or can become the opposite of how they defined in their manifestation physicalities through actions and practices.

[2:75:226] That which is to be henceforth known as the action and process of amatation, or to amatate is to announce one's successful courtship after a mutual agreement to do so and involves openly speaking of one's pre-marital relationship with one's love to family members, friends, and wider society and occurs both before and after the initial sponation of the Courtship Announcement.

[2:75:227] The Cometanic tradition of love in amatology holds many belief orientations within it as well as new verbs and practices, and one of these newly introduced term is to be henceforth as astralamism.

[2:75:228] Astralamism refers to the notion that star-crossed lovers and star-crossed loving, which is retermed to the practice that is to be henceforthly known astralamy in its Astronist usage because of the original term's astrological origination, is the most difficult, yet the most intensifying of all types of relationships.

[2:75:229] Astralamism understands the practice of astralamy to be the fastest way of achieving all three elements of Cometanic love and therefore departs from traditional or pre-Astronist understandings of such relationships which are that these relationships are doomed from their inceptions.

[2:75:230] On the topic of unrequited love, the Cometanic tradition considers this instance to pertain to the most disappointing of all the elements of love and refers to the instance in which one's love is not reciprocated.

[2:75:231] In this instance, despite the disappointment that pervades unrequited love, Cometanism stresses that one must always hold faith and hope that one's ability to love shall be appreciated by another that is worthy of one's love and one must appreciate the ability and choice of the beloved to reject one's love for this is their solemn right which must not be disregarded.

[2:75:232] One whom has experienced unrequited love is most likely to never love again for fear of the same occurrence happening a second time, but one whom has endured unrequited love must always hold the reconstruction of their confidence as their foremost priority so that they shall be able to love again without fear.

[2:75:233] This is because fear to love, of which unrequited love is considered to be the main cause, is the worst manifestation of love and cannot be considered true love and is not to be confused with one's fear of losing one's love meanwhile that which is known as fear to love is fear to express one's affections to another which is expected to lead to greater levels of philophobia within the individual.

[2:75:234] Many pre-Astronist forms of love and celebrations and practices of love have been addressed in this discourse from the perspective of Cometanism and another of these is Valentine's Day which, in Cometanism, is both accepted and encouraged to be celebrated.

[2:75:235] However, it must be said that the expression of one's love for their partner must not be isolated to just one day of the year and that we all should not fall into the trap of the commercialisation of love, but that we should embrace love naturally and creatively rather than associate it with any particular day.

[2:75:236] Cometanism, despite its acceptance of Valentine's Day considered every day to be Valentine's Day for a couple and encourages such behaviour that is characteristic of Valentine's Day to be conducted through microromanticies on every day of the year when practically possible; Cometanism warns against these certain elements of Valentine's Day and instead prioritises the true purity of love rather than commerciality of love.

[2:75:237] The Cometanic approach to the question of alcohol with love and sex is expected to be another popular topic of amatological debatory and contemplative concern post-omnidoxically.

[2:75:238] I, as Cometan, herein affirm never to make love drunkenly as one principle that must be upheld, though to have a sip of alcohol to take off the edges of nerves is permitted and is expected to make one a better lover for their partner as the act of lovemaking is not supposed to be one of a nerve-racking nature, but one that two people are to enjoy so

attempting to stifle one's nerves through a small consumption of alcohol, if one's religious duties do permit it, is considered to be acceptable in Cometanism due to the practical and emotional benefits of such a practice though drunkenness which is a more extreme version is of course not permitted in Cometanism.

[2:75:239] The second principle here is that one should always remain sophisticated in front of the one they love out of respect for them so opposition to this principle would involve being disorderly and being a drunkard in front of one's courtee or wife which is considered wrong from the perspective of Cometan and therefore also be Cometanism and the Astronist Tradition in their synonymity.

[2:75:240] The breasts and buttocks of the woman are the primary areas of sexual stimulation and posturation or promination while the emphasised chest (known as prepotation), abdominal muscles and toned buttocks of the man are generally the primary areas of sexual attractiveness for female admirers and the areas that are provided with the most importance for the attraction of women in neomasculinity according to Cometanism which is herein encouraged to be further expanded upon and amatologically contemplated, written of, and debated post-omnidoxically.

[2:75:241] That which is known as the act of the practice being a casting couch is herein affirmed to be considered a highly immoral act as it suggests that people needn't have real talents or ability or that they needn't work for their achievements and success, but should instead ascend through a social hierarchy by providing those with superior status with sexual pleasures which is wholly opposed to be Cometanism and promotes an unparalleled unethality.

[2:75:242] Conjugal visits are agreed with in the context of Cometanism, but sexual activity during such visits is not considered to be permissible because the prisoner is not mentally or financially able to provide a home for a child.

[2:75:243] Further to this reason, the prisoner is not a moral idol for the child, and there would not be a completely fulfilled home for the child upon his or her birth which is wrong to bring upon them as it is considered to cause more dismay for the child and is therefore the responsibility of the penal system to protect a child and his mother from this instance by disallowing sexual activity during conjugal visits.

[2:75:244] Cometanism holds that if a person commits a crime, they should also lose the rights granted to them during their marriage as it is a legal and religious ceremony with connotations of morality so all conjugal rights should be removed from the prisoner except for his/her right to stay married if their spouse wishes to continue the marriage, and one of these rights that is to be taken away is the ability of the man to impregnate his wife.

[2:75:245] The issue of lookism is a topic that is of particular interest and concern for the context of Cometanism, especially due to the fact that in some elements of Cometanism, lookist ideas may be interpreted; the debatement of lookism is to take place post-

omnidoxically by amatologists, philosophers, and others as not just its presence within Cometanism, but by considering lookism as a whole and its prevalence in different societies and its impacts on our emotionalities and mentalities.

[2:75:246] Lookism, according to the Cometanic tradition, is defined as the discriminatory treatment toward people considered physically unattractive by different societal standards, largely based in the workplace but also prevalent in the majority of social settings, and/or the preference for certain aesthetic characteristics in individuals to fulfil certain roles despite such aesthetics holding no connection to a greater ability to fulfil such a role and lookism is also considered to involve how one speaks of aesthetics in a wider context, such as assuming and affording greater intelligence, gentility, and overall attractiveness to those whom are considered more aesthetically attractive, especially in the context of friend-making or in the context of courtships.

[2:75:247] Despite the fact that lookism is not classified and prioritised in the same way as a racial, cultural, religious, or sexual discrimination, it does remain widespread nonetheless and affects how people are perceived as well as affecting their overall ability to achieve successes in different environments in terms of romantic relationships, job opportunities, and even in the context of academics.

[2:75:248] Physical attractiveness is associated with positivity as a person that is physically attractive is automatically considered to hold a better grip on their life including a healthy lifestyle, good job, positive outlook, and other attractive attributes while physical unattractiveness is associated with the opposites of these attributes and generally denotes a person that is unhealthy, not prosperous, and negative in their outlook and worldview.

[2:75:249] The message of Cometanism is to become the best and more crucially, the most authentic version of oneself and that despite how narrow views of society are regarding aesthetics and its associated attributes, the greater challenge for those whom may be considered physically unattractive are to prove those whom believe such things to be false by upholding a healthy lifestyle, having a good job, holding a positive outlook, and other non-physically dependent attributes as a way of overcoming these societal barriers that lookism has constructed.

[2:75:250] However, Cometanism, like in the rest of the Astronist Tradition, is a realistic philosophy and denotes that physical attractiveness is not to be demonised, but is to be praised for its diversity for when we speak of the superiority of physical attractiveness in lookism, we do not necessarily pinpoint any particular attributes because one person's understanding of attractiveness may greatly differ from that of another person.

[2:75:251] Cometanism promotes the notion of universal attractiveness which upholds the unquitarian principle that rests at the heart of the Astronist philosophical tradition and suggests that each and every individual holds an aesthetic that is attractive in their own unique way and that we should learn to appreciate these unique elements of ourselves that formulate our own aesthetic unquities, as they are to be henceforth appellated.

[2:75:252] Cometanism stresses that there are many different elements that can formulate one's unique aesthetic and it also argues herein that our physical attractiveness is fundamentally motional by its nature so meaning that our physical looks may be the most highly sort after in moment and then disregarded as hideous the next; the frivolousness of physical attractiveness is not to be prioritised, but it is instead one's mind, one's soul, and one's philosophicality that Cometanism and the rest of the Astronist philosophical tradition considers to be most worthy of being prioritised.

[2:75:253] By being as oneself in an authentic way and by doing what one wishes to do and being happy in doing such and by being around those one wishes to surround themselves with, their physical attractiveness is considered to automatically have increased without any synthetic enhancements to their exterior.

[2:75:254] Being happy, comfortable, and content in oneself and being confident, enthusiastic, and ambitious about one's interests and passions are considered to be fundamental to the improvement of one's physical attractiveness because by achieving these elements, one will appear brighter due to their happiness which is instantly promotes their greater physical attractiveness.

[2:75:255] Despite the fact that many people make judgements about a person according to their physical attractiveness, this is expected to be something that the vast majority of individuals will go through as not to be judged in life is unavoidable, but Cometanism notionises that we should want to be judged and be proud of other people's vehement interests in us that they would spend their time to formulate a judgement about us; perhaps this is a way of positivising a negative judgement that is directed towards ourselves.

[2:75:256] It is surprise that those whom are physically attractive do benefit from their good looks, but if I, as Cometan, were to choose between being the most handsome man in history and having the greatest brain and the most imaginative mind in history then no part of me would hesitate to choose the latter for my imagination is more precious to me than any of my other attributes, either in context of my personality or my aesthetics.

[2:75:257] If a person's competence is judged according to their physical attractiveness then we must judge the person of the good aesthetic, but instead we should judge the person that is making the judgement themselves and perhaps reconsider their authenticity for the role they have obtained, if they stand in any role at all and if they do not, then we needn't speak of their judgements any due to their own irrelevancy.

[2:75:258] Overall, physically attractive people benefit from these societally engrained benefits about aesthetics, but this persists to be one of the very fundamental issues with society today that the Astronist philosophical tradition intends to overhaul as it stresses a greater importance for a person's philosophicality, their ability to discuss and debate, their

interest in spirituality and all things that are being themselves, as well as their ability to perceive and think beyond that which materially resides in front of them.

[2:75:259] The world in which we reside today is potent of inwardness and self-obsession, but instead, the world should return to its enthusiasm for that which resides beyond the aesthetics and the material towards that which exists as the cosmic and the ethereal.

[2:75:260] Physical attractiveness is only to be remembered as one element of a person's overall attractiveness and there are many other attributes of a person that able to be postulated so as to propound their attractiveness.

[2:75:261] Perhaps the greatest of advantages of one being physically attractiveness is that one needn't prove their attractiveness for it is already manifested by their physical contours, but if it is only time and effort that a person saves by being born physical attractive with very little other qualities in this hypothetical scenario, then we should not be lazy and we shall instead have to expect that our efforts will need to be made to every person that we wish to expose our internal attractive qualities to which is altogether harder, but nevertheless rewarding in the long time and of course, the right people for one to be around will quickly see and become attracted to your internal attractive qualities.

[2:75:262] My intention here, it is also important to note, is not to attack those of physical attractiveness and not to slander them as unintelligent for many people do have the ability to imagine and have minds beyond many others whilst still holding good aesthetics, and so continuing the stereotype that attractive people are in some way intellectually inferior is also not the intention, instead the opposite intention is true and the same is for the stereotype of unattractive people being automatically intelligent.

[2:75:263] If anything, Cometanism wishes to deteriorate and eventually remove these damaging and purposeless stereotypes from society by introducing unquitarian values of considering each person to hold aesthetic unquity rather than generalised notions of aesthetic attributions.

[2:75:264] Before the first segment of this discourse is surceasioned, we must address some miscellaneous topics that still hold prominent in both Cometanic forms of love and the discipline of amatology.

[2:75:265] The first of these is the topic of sex in space which is expected and encouraged to be one of the prominentmost areas of issue particularly for the theme of the Astronist philosophical tradition and is to be both contemplated and discussed by amatologists in a post-omnidoxical context.

[2:75:266] The topic of self-sexual objectification is permitted according to Cometanism, but only between one and one's love, but one must not force one's love to sexually self-objectify in the same way if they are not comfortable to do so.

[2:75:267] The topic of sexercise is considered to be a positive and very healthy and happy lifestyle choice for couples without children, but also with children though the former is expected to be more prevalent in the popularity of its practice than that of the latter.

[2:75:268] Other immoral sexually-related activities according to the Cometanic tradition of love include stripping, virginity auctioning, cruising, prostitution, general promiscuity, and sex in public areas.

[2:75:269] That which is known as machosexualism holds a place of enquiry and contemplation in both Cometanism and in wider amatology and pertains to the desire of a man to provide for his family, or to his community and by an Astronist definitional extension, also pertains to attribute of a man of contributing to wider society through creativism which is considered to be one of the primary exhibitors of neomasculine traits.

[2:75:270] Another trait of neomascularity is the guarding of one's love from potential threats.

[2:75:271] Sexual jealousy is considered to be a positive element of love in Cometanism, but it is also highly emphasised that in Cometanic love, one's love must be free to do as they wish, dress as they wish (within the limits of social decency), go where they wish, and act as they wish (again within limits of social decency) without excessive control by their love.

[2:75:272] But in return, they must always remain loyal, committed, and remain monogamous to their love which is to be collectively known as doveny and the opposite of which is to be henceforth known as durenny which itself is to be characterised by rampant and irrational control of one's love.

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[2:75:273] Upon exiting the plane and walking towards the passport control, my heart was pounding, my hands were sweating and shaking, and my mind was whirling cosmically from the unknownness that I was about to eject myself into and even as I write about this pivotal event, I feel tears of happiness, anxiety, and faith watering my eyes.

[2:75:274] The fear, the anticipation, and the excitement I felt in that moment will be repeatable I don't believe.

[2:75:275] As I worked towards the sliding doors to exit and meet her, I don't think I had realised that this moment would ever come.

[2:75:276] In the moment, which even now, remains both vivid and blurred, as contradictory as that sounds, time didn't seem to exist for all my mind, heart, and soul could focus on was the girl, Cosma, who, I hoped, was waiting for me beyond those doors.

[2:75:277] As I walked towards them, I saw hundreds of faces on the other side and for a split second I wondered what I had done, but my heart pushed my body onwards.

[2:75:278] Still with my hands shaking vigorously and my palms sweating and sticking to my suitcase handle, I exited through the sliding doors and was greeted by a sea of Armenian faces waiting for their family members, I presume.

[2:75:279] Some looked at me as I stood frozen in the doorway.

[2:75:280] They most likely wondered who this non-Armenian young man was blocking the doorway.

[2:75:281] I peered across the sea of faces as I took a couple of steps forward but I couldn't see the face in which I had put all my trust.

[2:75:282] I took another couple of steps to the left as my eyes scanned the faces.

[2:75:283] For a moment, I wondered if I had made a terrible mistake.

[2:75:284] But then, as if by miracle, the girl I had travelled over two-thousand miles for appeared.

[2:75:285] Her face, only partially intelligible from behind the barrier, popped up behind the rest of the people waiting.

[2:75:286] And like magnets, I drifted around the barrier and so did she and before I could really look at her I felt her full embrace.

[2:75:287] I dropped my luggage and put my arms around her.

[2:75:288] Faces in both confusion and shock peered over at us from across the airport though I wouldn't have known for at that point, only Cosma and I existed in The Cosmos and from nobody ever before had I felt a hug like that.

[2:75:289] I could feel her beating heart pressed against my chest and her shaking hand on my back, but the true magnificent story began when we pulled away from one another and I looked into her eyes for the very first time.

[2:75:290] I had never before seen anybody with eyes like Cosma and upon her eyes locking onto mine, I knew in that instant that this would be the girl I will spend the rest of my life with.

[2:75:291] If that was not love at first sight then I know not what would be for I felt, upon looking at Cosma for the first time, the deepest most powerful feeling of affection that I never knew I could ever feel.

[2:75:292] It was at that moment that I realised I had just literally walked into a lifelong love story.

[2:75:293] After the initial moment of seeing Cosma's eyes and face for the first time, I notice that she has a tear in her eye.

[2:75:294] She does the unexpected and walks passed me and rushes towards a quieter corner to sit down.

[2:75:295] I follow her, still disoriented from the moment that changed my life forever; my mind was on another planet at this point.

[2:75:296] She kept on staring at me with those eyes of hers; eyes that I thought never existed until just moments prior.

[2:75:297] She looked at me then looked away and then looked again.

[2:75:298] She touched my arm and then squeezed it and said, "Is this you? Are you really here?"

[2:75:299] I replied and she said, "I don't believe that you came."

[2:75:300] The taxi driver stepped over timidly and spoke to her and she spoke back in the Armenian language.

[2:75:301] The driver stepped away and walked off somewhere and the rest of our conversation in the airport consisted of our shared disbelief in both of our existences.

[2:75:302] She revealed to me that she genuinely believed that I wouldn't come.

[2:75:303] This was the first instance in which I saw Cosma's vulnerability.

[2:75:304] How her face looked in disbelief, how her hands were still shaking and how she refused to speak anymore due to the shock she felt by my arrival.

[2:75:305] We managed to stand up and I remained mesmerised by everything about the beautiful girl before me and she perhaps still remained in disbelief of my arrival and existence.

[2:75:306] We walked out of the airport and for the first time ever, she stood and rested her head on my chest as we waited for the taxi.

[2:75:307] It arrived, we got in and held hands as we were driven towards the glittering lights of Yerevan in the distance.

[2:75:308] One has just witnessed the first of the Diarisations of Cometan which is a collective appellation collectively relating to a copy of a diary entry with this particular diarisation pertaining to when I, as Cometan, first met Cosma and a diarisation also involves the insentencing of a diary.

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[2:75:309] The application of appropriate instruments of study in an attempt to understand in a depth way the nature of love shall now be conducted as the next segment of this amatological discourse.

[2:75:310] The first of these instruments is abundancy which, when applied to the topic love, primarily forms the notion that love is abundant throughout the cosmic world due to its prevalence in beings both of sentience and non-sentience.

[2:75:311] Love knows no bounds I believe is the saying and this is concurred with here for we see the proof of such a statement as manifested in the natural world, of which we as humans are part.

[2:75:312] Abundance is the greatest characteristic of love for it also demonstrates the diversity of love and it is that quality of love that presents it most beautiful nature for in the world around us, we can quickly derive that love is neither linear nor homogenous and neither does it manifest itself in a singular fashion nor is it monotic by any means.

[2:75:313] Love is itself the greatest demonstrator of the quality of abundance and there also exists no greater champion for the principles held within unquitarianism than love itself for the unquities of love are direct products of the unquities of our whole persons and it is this state of unquity that unquitarianism solemnly promotes.

[2:75:314] But if abundance is one of the primary signifiers of the characteristics of love, then how can we also apply the instrument of binarity to that of love; due to the fact that abundance demonstrates far greater than two in its encompassment, anything that holds abundance is granted with the ability to hold binarity and this principle also exists for the nature of love.

[2:75:315] Love is binary at its heart in its core manifestation for love is most commonly and properly felt between two individuals whom then become as one with each other in their union of love.

[2:75:316] Without the binarity of love, love could not exist for love is binary as an essentiality of its existence.

[2:75:317] Of course, binarity is the contemplation of two components that work together to form a functionality and in this application to love, we understand that the components

of binarity in this context are the two individuals that form the relationship of love of which we speak.

[2:75:318] But of course, when we speak of the binarity of love we speak of the type of love that is felt between two people and although there are greater abundances of love meaning that love exists within larger groups, love essential between two individuals and so group love, such as between many different siblings is that which is to be termed as shared love.

[2:75:319] Shared love is a form of love that is mutually felt between each member of the group for one another in an unconditional and unique sense and though this type of love is shared out of across a group of individuals, I argue that the binarity of love still remains that these individuals continue to love each individual of the group separately and unique rather than love for the group as a whole as a greater abundance of love.

[2:75:320] The application of the instrument of study of bipolarity to the topic of love results in an interesting consequence by the notion that love is of course contrasted in its extremity by that of hatred and although we could not put two more different emotions side by side, we must also understand that the two are intrinsically interconnected to one another for they remain easily interchangeable.

[2:75:321] Love can quickly become hatred and hatred can so equally quickly become love and despite that this phenomena is considered to be a glorious topic for amatologists to contemplate and debate post-omnidoxically, it continues to be a paradox that is present in other examples in the natural world.

[2:75:322] I pose the question that how is it that extremities of each other can so quickly cross and become one another in their manifestations?

[2:75:323] All extremities, despite the meaning of the term extremity, remain consistencies of one another for their truest nature is that they remain symbiotic which, to return to the topic at hand in this discourse, pertains to the symbioticity of the nature of love.

[2:75:324] All extremities are symbiotic of one another by their core natures because they are firstly dependent upon each other for their existence for neither would be granted as extremities if the other did not exist and secondly that they are mutual beneficial to one another in the sense that love is dependent upon hate for its own contrast; this points to the notion of the necessity of contrast as it is to be henceforth known.

[2:75:325] It is the nature of The Cosmos to require contrast for its existence such as lightness and darkness, distance and proximity, and of course, love and hate which has lead to many other philosophers and their traditions to posit the nature of the duality of existence.

[2:75:326] Although there are beliefs of dualism in the Astronist philosophical tradition, I posit herein that duality does correctly assume the extremities of existence as pointing to

the duality of existence, but that by focusing on the extremities, such dualists forget all that does remain to exist between these extremities.

[2:75:327] Lightness and darkness, yes, but what about the millions of other shades that reside between them that are not perfectly light nor perfectly dark, but instead exist as unique combinations of the two?

[2:75:328] If one is to believe in the compositeness of The Cosmos, it does not suffice to notionise that The Cosmos is purely and fundamentally dualistic by its nature for that rules out the great abundance of its compositeness.

[2:75:329] Essentially, we return to unquitarianism which, in this case, postulates that there exists a unique combination of all elements in different circumstances which form to combine the different physical manifestations that we see before us and so in reality, nothing that resides within The Cosmos is able to be an extremity due to the influences of the other elements of The Cosmos that reside close to it.

[2:75:330] Unquitarianism further postulates that instead of considering the component elements of The Cosmos through a scope of dualism, one should instead consider the elements of The Cosmos through a scope of unquity for every separate natural entity of existence in The Cosmos is unique.

[2:75:331] Unquitarianians do not simply look to the extremities of something to derive the nature of The Cosmos, but they instead look in-between the extremities and consider The Cosmos as a composite entity of a unique combination of component elements rather than an absolutist dualistic entity of extremities that directly form the nature of its component elements.

[2:75:332] Also, due to the Cosmic Limitation Principle, there exists no ability for anything that is cosmic to perfectly manifest an extremity of any kind for although extremities form elements of The Cosmos that make it cosmic in nature, to reach an extremity is to itself defy its extremity which demonstrates the potentiality of the infiniteness of that which reached an extremity.

[2:75:333] Returning to the topic of our address after my short digression, the application of the instrument of study of centricity to the context of love demonstrates the multiplicity of love due to the fact that it holds multiple centricities so it is bicentral by its nature.

[2:75:334] The centricities may include a symbol, a single event, a person, an object, an idea, or anything that can be loved, can manifest love, or can perpetuate one's love for another and the bicentrality of love is due to the unquity of love as it holds a multitude of unquities for every person or for every manifestation that it holds and so to pinpoint a single centricity of love would not do justice to the true nature of love for love itself is a centricity of The Cosmos and of humanity itself.

[2:75:335] There is certainly a strong sense of chaosity when it comes to the consideration of love for love itself, due to the strength of itself as an emotional force, encourages us to conduct actions that we may not have done so previously and that we may not have considered previously without the influence of love.

[2:75:336] Another signifier of the chaotic nature of love is its unpredictability in how, when, why, and in and with whom it may manifest itself which is unknown to us before it reveals itself which demonstrates its chaosity due to the unknownness of its frequency as well as its inability to be controlled, measured, and predicted.

[2:75:337] I have spoken vastly of the composite nature of The Cosmos, but to speak of the composite nature of love is to speak of the naturity of love itself so by applying the instrument of composity to love we synonymously apply the instrument of naturity as a consequence.

[2:75:338] The application of the instrument of study of concentricity to the topic of love formulates an image of love as structured by a concentric pattern with the central nucleus of the concentricity being the binarity of the two whom feel love and the concentric rings surrounding them demonstrate either one of two things.

[2:75:339] The first is the different elements of life that love resides within and exist throughout such as marriage, the acts of love, family, children, emotion, and other qualities and manifestations of love while the second conception of the concentric rings may be the different importances the unique love around which the rings form with a closer proximity to the nucleus demonstrating a greater level of importance for the element that the ring possesses.

[2:75:340] When a person formulates their concentricity of love for their own unique love it is to be henceforth known as a concenama which can either be made conceptually or physically through a drawing, via a software, or some other creative medium and so a concenama is to also be henceforth categorised as a romanticy and references to a couple's concenama is to be an example of a microromanticy.

[2:75:341] The cosmicality of love perhaps is contrasted with the aforecontemplated chaosity of love, but Cometanism continues to maintain the notion that love is the centricity of The Cosmos metaphorically as it is firmly present in the natures of both sentient and non-sentient beings of all species in the diversity and abundance that is central to the nature of love itself.

[2:75:342] Therefore, love holds a cosmicality as it does also hold a sense of chaosity for the cosmicality of love is manifested through by the patterns by which it emerges, the compositeness by which it operates, and the functionalities it does hold; these are characteristics of cosmicality that love does display and manifest in all that it does influence and reside within.

[2:75:343] However, this assimilation to cosmicness causes an issue of naturity for amatologists for by suggesting that love is both cosmic and chaotic in nature, we do not hold a definite understanding of the true nature of love; the cosmicness or chaoticity of love is expected to be a passionate debate for amatologists to continue to hold far beyond The Omnidoxo itself.

[2:75:344] With the application of the instrument of study of dyadicity to the nature of love, we contemplate of the interactions between the different component parts or elements of love.

[2:75:345] In addition, the application of the instrument of dynamicity measures the change, the activity, and the progress of love, that which is initiated by love, and that which causes love itself.

[2:75:346] Essentially, dynamicity considers the consequences of love and the surrounding elements of life that influence love itself and its manifestations through the three components of change, activity, and progress.

[2:75:347] The application of the instruments of extrinsicity and intrinsicity to the context of love pertains to the considerations of the non-essential and the essential elements of love respectively which further pertains to the unquitarian approach to love as the extrinsicities and the intrinsicities of love are unique to the individual that is considering these two instruments of study.

[2:75:348] The application of the instrument of finity to the context of love considers the finite naturity of love which is intrinsically caused by the finite nature of The Cosmos and especially so in relation to love shared between sentients or non-sentients as such individuals are destined to perish, thus ending their love between one another due to mutual love being dependent upon two individuals due to the symbioticity of love.

[2:75:349] The functionality of love is ultimately the impregnation of one's wife as the primary purpose of love for the manifestation of new life, but love functionality is also considered to involve the construction of a home rather than just simply a house, as well as the achievement of the couple's shared ambitions and the raising of their family in shared mutual symbiotic love.

[2:75:350] With the application of the instrument of study of fusionality to love, we understand that fusionality rests at the heart of the nature of love for love itself is a fusion of two and their coming together to form one whole.

[2:75:351] A relationship is a fusion by shared emotions and marriage is the legal cementation of those shared emotions and love is the continuance of these formal declarations of shared feelings.

[2:75:352] When the instrument of study of futurity is applied to the topic of love, amatologists and philosophers should contemplate the future of love in society as well as the future of love in individual relationships which notionises that the futurity of love is ultimately unique due to the many events, moments, people, decisions, and intimacies that are yet to come in the future.

[2:75:353] The application of graduality considers the duration of love and how love has different longevities according to different relationships and the circumstances of those relationships which further makes them hold uniqueness.

[2:75:354] The application of inversivity to the nature of love is hatred which of course is also the oppositistic extremity to the nature of love and so, Cometanism notionises that a greater understanding of the inversivity of love, due to its symbiotic nature with its extremity of hatred, shall help contemplators grasp a greater understanding of the nature of love itself.

[2:75:355] Motionality is the next instrument of study to apply to the nature of love and as aforementioned at some point previously in this discourse, the nature of love is motionality itself for love is in a constant motion of progression, momentum, intensification, and later decline.

[2:75:356] The motivity of love pertains, according to the traditions of Cometanism, to the notion that ambition is the central driving motivation for a couple's commitment to their love and its subsequent officialisation of their love through the institution of matrimony.

[2:75:357] Therefore, ambition is provided with a central role in relation to the motivity of love, but derived from ambition when it is considered in this way comes the idea that marriage as an institutional manifestation of love and the home, the offspring, and the sensuality of love are also derivations of shared ambitions for how two individuals wish to construct their lives together.

[2:75:358] To understand the way in which Cometanism considers love, it is essentially so that there resides a staunch centrality provided to the notion that love is predicated on shared ambitions and that ambition exists as the beating heart of love for it is postulated that without shared ambitions in a relationship, love cannot blossom and so by providing this centrality to ambition, Cometanic love is defined from other forms and approaches to understanding the nature of love.

[2:75:359] The application of the instrument of study of mysteriosity to the context of love formulates one of the central themes understood to be essential to understanding the nature of love according to Cometanism.

[2:75:360] According to Cometanism, the mystery of love is considered to be tantamount to the mystery of The Cosmos itself for how we love, why we love, and in which instances we love are considered to hold some divinatory intercessional elements and so by

applying mysteriousity to the topic of love, I also open this amatological subject out to a theological context with the introduction of Divine elements of love that involve notions such as destined love and love that is Divinely approved.

[2:75:361] With the implementation of the instrument of orderity to the topic of love, we consider that there does indeed exist a certain level of order, pattern, and cosmically characteristic functionality to the residences and manifestations of love as seen in the similarities of the occurrences of love in certain circumstances, the orderities found in the uniformity of individuals' wants, needs, and requires of what love is for them and how it may play a role in their lives.

[2:75:362] And so by this notion of the orderities found in the nature of love, we further support and affirm the notion of the cosmicity, or cosmicness of love itself as orderity exists as one of the necessary predicators for cosmic existence.

[2:75:363] With the application of the twinstruments of progressivity and regressivity, we come to interpret and understand the notion that love is either progressive if it is positively maintained or regressive if it is not upheld and the momentum, purpose, and shared ambitions for love are not upheld.

[2:75:364] In this, we also consider the delicate and therefore unstable nature of love, thus repertaining to the aforesaid notion of the ability of love to quickly turn from one extremity which is love itself as its own extremity to its oppositistic extremity which is hatred which is further affirmed and propounded by the application of these twinstruments.

[2:75:365] The reciprocity of love is central to understanding the nature of love itself for love is dependent upon the reciprocation of emotions, ambitions, and similar and opposing worldviews that each person in the relationship admires about their partner, both the differences and the similarities.

[2:75:366] Therefore, in the instrument of reciprocity, we further see how the nature of love is symbiotic due to its dependence upon reciprocation for its successful functionality and manifestation which also demonstrates the interconnectedness of the different instruments of study and how their mutual applications to love and the subsequent derivitions of such applications are also connected to one another.

[2:75:367] With the application of the instrument of sensicality, we introduce a rational perspective on the contemplation of the nature of love and so this instrument attempts to understand love through the removal of the feelings and circumstances that surround love and to contemplate it according to a cynical, skeptical and practical apparatus.

[2:75:368] Considering love in this light removes the deeply emotional essence and the mysteriousity of love itself which are considered to be central components of its nature, but despite this, the application of sensicality to love is still considered to be important in

order to define an alternative understanding of love that is distracted by the elements aforementioned.

[2:75:369] Sensicality considers love through a scope of pure rationality which prioritises making sense of love in both its occurrences and its manifestations and additionally, that which is to be termed as practical love is formed as a result.

[2:75:370] In contrast to emotive love which is characterised by romanticity, expressions of love, creative forms of love, and other affirmed qualities associated with pure Cometic love, that which is to be known as practical love instead involves everyday elements of love such as mutual love of children and the home, falling in love for the advantages brought with marriage, or the upkeeping of microromanticies as a regular occurrences rather than the creation and expression of actual romanticies.

[2:75:371] With the application of the instrument of study of synchronicity to the context of love, we understand that in synchronous to the initiation, the manifestation and the gradual development of love are many of life's unavoidable events as well as a string of other emotions conjoined to and existing as products of love.

[2:75:372] These surrounding elements and occurrences to the manifestation and development of love shall either form as obstacles of regression to love or as propellers of love's progression towards greater heights, greener pastures, and wider horizons.

[2:75:373] Finally, similar to a couple of other instruments of study when applied to the context of love, synchronicity pertains to the surrounding elements that occur in chronologically similitude to the different stages of love and how these synchronous occurrences are influential on the progression or regression of love.

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[2:75:374] As the penultimate segment of this discourse, I shall introduce a final dichotomy that is to still reside within amatology despite its separation in theme from that of the rest of the topics addressed in this discourse and it is to be henceforth known as the Monotic-Vivantic Dichotomy.

[2:75:375] Before introducing the two belief orientations that establish the dichotomy, it is firstly important to define each of these adjectives, the first one of which, monotic, pertains to that which is misunderstanding and ignorant of artistic eccentricity, creativity, and vocation.

[2:75:376] Meanwhile, the second of which, to be vivantic, pertains to being understanding, aware, and accepting of the idiosyncrasies of artists and creatives and remaining understanding of their eccentricities as they struggle through their vocations.

[2:75:377] A person that displays monotonic characteristics is to be henceforth known as a monot, a monotonian, or if the alternative term prosanic is used then such a person would be described as a prosan if male, or a prosaness if female, or they may also be henceforth known as a discreative or dispirant.

[2:75:378] That which shall henceforth be known as monotonism, or also referred to as either prosanism, discreativism, or dispiranism pertains to a distinct ignorance and lack of understanding and sympathy for the complex mind and the somewhat erratic behaviour that exists as a product of a highly creative individual.

[2:75:379] As well as this, monotonists misunderstand the needs, wants, annoyances and enjoyments of extremely creative individuals and artists of all mediums largely by not taking their creative ambitions seriously by dismissing them.

[2:75:380] Monotonism is considered to be rife in the world, hence the development of the applicable persona that is appellated as the Misunderstood Creative and also points to the imperativity of the introduction of these topic and its related terms in this discourse herein.

[2:75:381] For artistic purposes, one is always encouraged to distance oneself from anybody that portrays monotonic characteristics and tendencies because monotony is considered to be infectious by its nature and eternally damaging to the mastery of one's artistic craft, or any type of vocation for that matter.

[2:75:382] One must find inspirants and stick close to them for the survival of one's vocation.

[2:75:383] This becomes difficult of course when the monots in one's life are family members and although one still loves those people, it is therefore important to always separate familial matters from those of an artistic or vocational nature.

[2:75:384] Monots are not considered to be unethical people at all, they just lack the imagination to be artistically contributive and although you may like them for other aspects of their personality, they are not the same as you and they are not on the level upon which you are perched or deserve or belong to perch hence the necessity for one's disproximation from such people.

[2:75:385] Artists belong with artists, kings belong with kings, and monotonians belong with monotonians; this remains one of those most sobering, yet simply fundamental elements of life.

[2:75:386] Alternatively, we herein introduce a set of people that may or may not be artistic and creative themselves, but they hold a certain sense of empathy and understanding for the torn heart, complex mind, and passionate soul of the creatives and such understanding

fellows to be henceforth known as inspirants if they are men and inspiresses if they are female, or they may alternatively be described ignitists, or vivants.

[2:75:387] These brilliant individuals are whom creatives should vigorously surrounding themselves with for these people are expected to not only comply with the eccentricities of a creative mind and soul, but they also enjoy and thrive upon assisting the creative in any way he or she requires assistance, creatively or otherwise.

[2:75:388] Inspirants should not be confused with the pre-Astronist known as a muse for an inspirant is not necessarily the source of a creative artist's inspiration, but is instead a person that is understanding and empathetic towards the actions, eccentric thoughts, and emotions of a creative as part of a wider understanding of that which is known as the Artistic Journey.

[2:75:389] In direct oppositism to monotonism, that which is to be henceforth known as inspirism, or also known as ignitism, or vivanism refers to a belief orientation or way of life predicated on a distinct knowledge, understanding, and sympathy for the complex mind, somewhat erratic behaviour as well as the needs, wants, annoyances and enjoyments of creative individuals and artists of all mediums.

[2:75:390] Inspirism and ignitism, or alternatively known as vivanism is therefore a belief orientation that stands in contrast to monotic thinking and instead advocates for vivantic thinking is the superior form of thinking in relation to understanding creative individuals.

[2:75:391] Vivantic thinking is considered to come natural to truly creative individuals and artists while this form of thinking has to be crafted and mastered by non-creatives; essentially, they have to choose to attempt to understand the creative mind for without that understanding, one who is non-creative is expected to most likely descend into monotic thinking.

[2:75:392] This small and briefly introduced branch of amatology herein within The Omnidoxy is expected and is encouraged to become one of the foremost areas of contemplation and debate especially due to the fact that this branch of amatology is crossdisciplinary, or transdisciplinary by its very nature which automatically fuels its greater susceptibility to being more widely and vigorously debated than other topics that are monodisciplinary.

[2:75:393] Those disciplines which are herein defined as monodisciplinary pertains to topics that reside only within one discipline of study and do not connect or in any venture outside of the boundaries by way of the themes they discuss of the discipline into which they are categorised.

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[2:75:394] Post-omnidoxical works of Cometanic love: Compilation of the Love Letters of Cometan, Compilation of the Love Poems of Cometan, Cometan's Declarations of Love, Tales of Love, Essays on Love, The Eyes of Cosma, The Love of Neomascularity, In Cosma's Honour, Cometanic & Cocoic Chastity, The Unconditional Love of Cometan, Cometanic Passion, Cocoic Desire, The Obsessions of Cometan, Lovestriken Cosma, Cometan's Limerence, Intimacies of Cometan, The Courtship of Cosma, Conjugal Desire, The Faithfulness of Cosma & Cometan, The Light Jealousies of Cometan, The Soulmate of Cometan, The Cosmos of Love, and Love of Divine Proportions.

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[2:75:395] It is our distance physically that ignites and invigorates our emotional and sexual desire for one another.

[2:75:396] I know what I want but by some cruel order of my destiny I cannot yet have it and so the lovesickness continues.

[2:75:397] That which is to be henceforth known as cosmolimerence is another of the forms of the expression of cosmic love that is to be introduced in this discourse and pertains to the instance in which one's cosmoinfatuation holds a longevity that stretches for many years, or even throughout one's life rather than a short burst or a period of infatuation which is the particular type of infatuation that cosmoinfatuation pertains to.

The Centrality of Progression

[2:76:1] It is the belief of Astronism that humanity will progress so far towards the development of galactic colonisation and the completion of the Humanic Exploration of The Cosmos, however, what is the nature of progression?

[2:76:2] Progression is central to our beingness and our core identity; without progression, there is little purpose provided to our future.

[2:76:3] In Astronism, progression is equated with purpose and so, how we progress is the primary determinant of our existential purpose.

[2:76:4] What we become through progression is an improvement of our former selves and it is this constant improvement that we should seek cosmosward in order to achieve the ultimate form of improvement known as transcension as informed by the belief of transcensionism.

[2:76:5] But also, progression is an inevitability and it does have a considerably strange nature to it.

[2:76:6] Certain progressions we do not consider to be progressions because of how they appear to us for some progressions in fact manifestation themselves to look like setbacks or regressions.

[2:76:7] Therefore, only after the consequences of those progressions have come to light then do we understand such occurrences were indeed progressions.

[2:76:8] Progressions are not always there to improve us materially, but they may occur in order to improve us mentally, emotionally, intellectually or spiritually.

[2:76:9] There are progressions of all sorts for all reasons intertwined with our individual and our collective destiny and by all means and forms and it is important for us to master how to spot and interpret such progressions so that we may benefit and utilise them.

[2:76:10] From where progressions come is the predetermination of The Cosmos; they cannot be stopped nor should we wish them to stop; however, we should not allow them to dominate our thoughts and actions, but when they do arise, we must see them and accept them for what they are and allow ourselves to be taken up by them and dropped off wherever they do please.

The Centrality of Prophecy

[2:77:1] Prophecy in Astronism is minimal in its traditional form when in comparison to other religions and what I am speaking of here is theological prophecy; forms of prophecy which are propounded by some form of God which informs a prophet of divine will.

[2:77:2] This type of prophecy is minimal in the context of Astronism, however, prophetic notions do exist within Astronism, the most prominent one of which is the Humanic Exploration of The Cosmos which is itself a prophetic belief about the future of humanity as well as humanity's destiny.

[2:77:3] However, within this prophetic belief of the Humanic Exploration of The Cosmos, there is no involvement of a divine will, nor is there any involvement of supernatural visions or individual prophets preaching their interaction with divine beings; I am Cometan and I am no prophet and I shall never claim to be as such; I simply have beliefs about what the future of humanity holds and what the destiny of humanity will manifest itself as.

[2:77:4] I understand that some will think of me as claiming to be prophet, but I am not a prophet; the personal inspirations that have driven me to the writing of the Omnidoxy and the founding of Astronism did not come from any divine being and I have not been communicated to by any God or godly figure; this is the difference between personal inspirations which is what I proclaim to have experienced and divine revelation which is what individuals like Muhammad and Joseph Smith proclaimed to have experienced.

[2:77:5] Philosophical prophecy is the category of prophecy of which I believe I have experienced rather than a religious prophecy for I have had no interactions with divine or supernatural beings, but I have experienced many imaginations, visions, and intense periods of ideation that, to me, are not common occurrences in the ways in which they have revealed themselves to me.

[2:77:6] Therefore, I herein introduce philosophical prophecy which includes all prophecies that involve an intensive series of ideations and imaginations with the origin being the mind of the philosopher experiencing them rather than them coming from a divine source; this difference in prophetic source should not be used to undermine the prophecy, but should instead be used to question the prophecy just as divine/religious prophecy is questioned.

[2:77:7] There exists natural prophecy, preternatural prophecy, supernatural prophecy, and unnatural prophecy just as there exists three states of cosmical residence; naturality, preternaturality, supernaturality, and unnaturality.

[2:77:8] The nature of prophecy in relation to philosophy begs the question of whether prophecy is philosophical, non-philosophical or aphilosophical; it is the position of Astronism to state that prophecy can manifest itself as a proponent of all three depending

on how it is manifested and in whichever way it is applied; prophecy can soon turn to dogma and the domination of the masses and it is in that way that Astronism should not ever wish to apply the concept of prophecy.

The Nature of Truth & Reality and The Problem of Atheism

[2:78:1] The nature of truth and reality, the relationship between the two, the contradictions between the two, and the divergences between truth and reality are all of philosophical concern, but is the notion of the concept of truth actually philosophical?

[2:78:2] Astronism holds the notion of the concept of truth to be aphilosophical by its nature because truth commands that it is all that is about something for it is the truth; there is an underlying assertion here stating that without knowing this truth, one is subordinate or inferior to those whom know the truth.

[2:78:3] Truth is without philosophicality because the philosophical never asserts a finality of information and never asserts that one is true; one may assert in philosophy that one is correct or right, but one whom knows about the practice of philosophy understands that they would not ever say that they are the truth or that they know the truth.

[2:78:4] Any person that does say that they know the truth or that what they say is the truth does not understand the theory of knowledge; you can only assert that something is the truth if you know and crucially, you understand, everything that is in existence about that subject through all temporalities.

[2:78:5] To proclaim truth is a religious jargon not a philosophical one for in philosophy, there is no truth, there is just more knowledge; this is because in religion, God is provided as the authority while in philosophy, logic and rationality are provided as the authority and even though they can be used to seek out truth, they never actually reach truth because truth is unreachable for those as limited in mind and body as us.

[2:78:6] Truth is without philosophicality because truth, similar to faith, though not belief, does not comply with the notions of logic and rationality; to be the truth and to know the truth is not to be or know the truth at all; please never proclaim to know or be the truth for in doing so, you isolate yourself from the wonders of philosophical inquiry.

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[2:78:7] There is an intrinsic problem with atheism and it must solemnly be spoken of herein because this is something atheists globally must face though this does not mean to say that any and all atheistic stances are wrong, but it is to highlight that there are issues from within atheism that are in need of address.

[2:78:8] The principal issue with atheism is that it is not a standalone belief orientation; atheism alone is the rejection or disbelief in the existence of a God or a multiplicity of gods, but this does not constitute a belief system in and of itself and herein we strike the

central issue with atheism that because it isn't a fully formed belief system because it holds no beliefs, it is unable to provide alternatives for the subjects at hand.

[2:78:9] But providing alternatives is the essential any belief or disbelief that is put forward with regard to a subject and this is the fundamental flaw of atheism which is why atheists often default to agnosticism when pressed with the matter of providing alternatives for questions such as, what did create the universe if there is no creator?

[2:78:10] But of course, defaulting to agnosticism is not true atheism, that is agnosticism, so therefore atheism cannot be described as a standalone, reliable, and withstanding system because it cannot provide alternative solutions for its followers that do not somehow include the existence of a creator.

The Eternal Oblivion

[2:79:1] It is my solemn view on the topic of death that death is simply a part of life like every other event that we experience; it is not to be feared and it is not to be avoided or attempted to be avoided for in doing so we undermine the importance of death to its dichotomised opposite which is life.

[2:79:2] It is my personal view that there exists no life after death and this is because I follow the school of naturalism within Astronism, specifically theistic naturalism which states that there is a creator, yet there is no afterlife.

[2:79:3] I have titled this short discourse The Eternal Oblivion because that we what we face upon our death; an oblivion of nothingness, but I do have good news to counteract this depressing outlook which is that we will not know of this nothingness upon its occurrence for we will be dead and so we cannot know of something if we are not conscious to know it and we must not fear death either.

[2:79:4] I believe that our mental and emotional conquering of death is our greatest existential and philosophical challenge, but it is something that we must all face; to create to avoid is not progressive, but instead, to create to enjoy and to face that which we may not like the thought of are superior in my opinion.

[2:79:5] Of course, it is important not to paint the entirety of Astronism with my views for Astronism holds a plethora of schools within it that hold dramatically different beliefs and opinions on the topic of death and the afterlife.

[2:79:6] I suspect that I hold this belief regarding death and the non-existence of the afterlife due to the lack of connection in Astronism between The Divine as the Universal creator and the creation of an afterlife; this is informed by the entirety cosmocentric worldview of Astronism, hence not needed is an afterlife for Astronists find their existential purpose through the achievement of collective transcension and freedom via cosmic exploration.

The Incentrality of Constructed Time

[2:80:1] The various scales and organisations of time that we, as a collective species, have constructed are exactly that; constructed; they serve as no significance beyond the boundaries of our civility.

[2:80:2] Humanity has formed religious and secular time, but I believe it to be important that we transition towards cosmic time; a scale of time that takes into consideration the timescales of The Cosmos in order to truly demonstrate to humanity our insignificance, to reduce our ignorance, and to increase our humility.

[2:80:3] The sooner that we realise that the measurements of temporality that we have created are unnatural and without significance beyond our own civilisation, the sooner we will reach greater humbleness as a species about our place in The Cosmos.

[2:80:4] Constructed time is therefore contrasted with natural time, the former of which is made up of religious, philosophical, and secular constructions of time, while the latter formulates a measurement of time that is in direction to The Cosmos.

[2:80:5] Of course, for practical purposes, it is more efficient and understandable for us to utilise constructed forms of timekeeping, however, the emphasis that I am making here is on the recognition that there does exist cosmic time and that our constructions of time are of no significance to cosmic time, that our constructed forms of temporality are not real to The Cosmos, and neither are they real or significant anywhere else within The Cosmos other than upon The Earth for as long as the religious, philosophical, and secular systems that constructed them are in place to maintain their form of time.

The Incentrality of Eternity & Sempiternity

[2:81:1] We cannot understand eternity because we exist within The Cosmos which is fundamentally limited and so eternity does not exist anywhere in The Cosmos and cannot exist within The Cosmos because of the fundamental nature of The Cosmos.

[2:81:2] There are many references in other religions about eternity and humanity's deliverance to eternal life after death; although the notion of sempiternity and eternal life is attractive and comforting to think about it, it does not reflect the reality of anything around us as nothing within The Cosmos presents any eternity due to the Cosmic Limitation Principle.

[2:81:3] Through such religions, humans seem to want to crave eternity and sempiternity in some form or another, perhaps because it provides us with happens to think that we will achieve some sort of eternity because eternity is comforting, secure, and predictable, unlike everything else around us in our reality which are discomfoting, insecure, and unpredictable which is the nature of The Cosmos due to our insignificant and powerless role within The Cosmos.

[2:81:4] There is no existence of eternity in The Cosmos or in relation to The Cosmos because cosmic nature does not comply with notions of eternity; eternity is temporal infinity and this cannot exist within or in relation to The Cosmos because The Cosmos is fundamentally limited.

[2:81:5] In Astronism, however, eternity is associated with The Divine and The Universe because they hold extracosmic natures meaning that they are not limited by their nature; the importance of the concept of eternity is not found at all in Astronism unlike in other religions because Astronism is cosmocentric and is therefore concerns with describing and exploring the nature of The Cosmos rather than the nature of that which is eternal by its nature.

[2:81:6] The Cosmos does have a beginning because it is ultimately limited and so therefore it is not eternal and therefore The Cosmos will also hold an endpoint because it does not hold temporal infiniteness.

The Incentrality of Immortality

[2:82:1] Immortality plays no role in Astronism, especially so in the naturalist school of eschatology because that school denies the existence of an afterlife, thereby denying the existence of immortality.

[2:82:2] But even in the most supernatural of schools of eschatology of Astronism known as the transtellationist school within which many beliefs and concepts arise, the concept immortality remains vague in discussions or all but unaddressed.

[2:82:3] This is due to the overarching principle of cosmic limitation which states that all that does exist within The Cosmos is limited by its nature and therefore, there cannot exist immortality because immortality is an example of our own temporal infiniteness by which we become divine in nature.

[2:82:4] There is nothing in The Cosmos that survives forever because The Cosmos itself is not immortal due to its limited nature in comparison to The Universe and its universal nature and The Divine and its divine nature.

[2:82:5] Unless to state that we become godly or divinely upon our death, there is no way to state that immortality is true, hence Astronism's general rejection of the notion, although I expect and do encourage a plethora of schools of thought to address this notion of immortality, to agree with and to defend it.

[2:82:6] We can have a soul, but it doesn't need to have any connection to the afterlife or immortality.

[2:82:7] Immortality's prominence within religious traditions is due to such systems wanting to fulfil the wants of humanity through the creation of immortality therefore immortality was carefully crafted to ensure the comforts of humanity were well assumed.

[2:82:8] The Astronist Tradition holds that immortality is fundamentally non-cosmical, or acosmical, and is therefore not of our nature as humans; as Astronism considers death to be a natural part of life, we must accept death and not find excuses and avoidances for it; if you wish to be provided with such comforting avoidances for death then Astronism is not for you.

The Incentrality of the Future Reality

[2:83:1] One must not concern oneself with the reality of the future, for reality is based on present means, and so, to do such is to break the boundaries of reality itself.

[2:83:2] Reality is what is at the Time present; not what may be in some future Time.

[2:83:3] Instead, one should focus on opportunity and building the resources to make the reality one wishes for their future.

[2:83:4] The only entity between the present reality and the future reality is Time.

[2:83:5] In this case, it is an ally so use it well.

[2:83:6] Time and the dedication of the individual and what they do with the Time aforementioned result in the future reality.

[2:83:7] To spend this Time speculating on the reality of the future, a most unfortunate waste that would be.

[2:83:8] Instead, one of intuition and optimism, would spend this Time completing and establishing the works that will bring them to their intended future reality.

[2:83:9] One cannot base one's life on the realities of the Time present reflected into the reality of the Time future, for in this way, one does not live at all.

[2:83:10] Beware of those whom speak of this supposed future reality often.

[2:83:11] They speak in falsity for unless they created The Cosmos, and reality itself, they cannot know what is to come for the world, or what is to come for you.

[2:83:12] One should exist for the future, and live in the present.

The Incentrality of Humanity to The Cosmos

[2:84:1] We are as central to ourselves as The Cosmos is to itself, but to intersect the two is a foolish concept, for an existence so small and one so large cannot be central upon another.

[2:84:2] To be considered only about the rest of one's own life is a waste indeed of what one could do for the world.

[2:84:3] Humanity, The World, and The Cosmos will go on long after oneself has passed; would it not be prudent to add to the entities which will no doubt live beyond oneself, than just to add to one's own existence; a drop in the ocean that is The Cosmos.

[2:84:4] Anthropoincentricity/anthropoincentrism is the belief orientation which informs the entire foundations of Astronism as a philosophy because it reduces the importance of humanity's existence in The Cosmos to such a small level that humanity may as well not exist in relation to The Cosmos.

[2:84:5] Humanity is only important because we are part of humanity, but from a purely cosmocentric viewpoint, humanity is not important and to become more humble, less ignorant, and more open-minded about what may or may not be our existential purpose, it is the belief of Astronism that anthropoincentrism should be followed as directly influenced by the view of cosmocentrism.

The Incentrality of the Past

[2:85:1] The past is unchanging and does not truly existentially exist and it certainly cannot be influenced or changed by our efforts in the metaphorical present.

[2:85:2] The incentrality of the past is at the heart of the beliefs of Astronism as Astronism considers itself to be a futurocentric religion/philosophy; it is not concerned with narratives of some ancient time, but is instead future-looking and primarily concerned with the affairs of humanity in The Cosmos.

[2:85:3] The concept of the past is a manifestation of our linear experience of temporality and it is right that we do hold the conceptuality of the past, but it is moreover important that we do not provide the past with any greater importance than its conceptuality.

[2:85:4] The past is a concept rather than a real, physical, existential state and that is what it shall remain; the conceptualisation of the past is important because we can use the past to learn from mistakes and to inform our actions for the future because only the future truly exists.

[2:85:5] Therefore, other than its utility as a knowledge resource, the past is an incentrality from the perspective of Astronism, but even the past's utility as a source of knowledge is taken into question by the notion that the past cannot truly ever be known in the exact circumstances that past events have occurred due to the obscuration of the events of the past.

[2:85:6] Anything we understand about the past must be taken with the understanding that what is known about the past is a crafted narrative of events, usually suited to a person or an organisation's motivations and intentions, therefore, even the past's utility as a knowledge source cannot be trusted.

[2:85:7] For this reason, the past is entirely incentric from the Astronist perspective and holds very little utility to us due to the obscurations that have occurred with regards to the narratives of the past; we cannot trust the past, the present only exists metaphorically, and therefore, we can only trust the future and only the future exists; the past is non-existent and holds little utility to us except for the narratives that it draws which may influence our narratives of the metaphorical present.

The Identity of Thought & The Philosophy of Identity

[2:86:1] Viewing an individual by thought, not by appearance is the superior form of perception when directed towards different individuals; we should see people through their thoughts, their convictions, and their vocations rather than seeing them through their appearance.

[2:86:2] As a culture, a distinct worldview understanding must be forged for if every cultural facet expounds principles and representations in exactity, then a distinct culture, identity, and characteristic cannot be achieved.

[2:86:3] To achieve identity is a mixture of theoretical and physical elements and it is my ambition that Astronism and wider Astronist/ Astronic culture will achieve its identity and hopefully I will still be alive to see that identity forged and established.

[2:86:4] Identity is not achieved merely through appearance, but through thought and it is this type of identity that I wish to establish in my career as the founding of Astronism; an identity of thought first and secondly, an identity of appearance.

[2:86:5] Identity is often misconceived about what we are, but in fact, identity is actually achieved by how we are and which is what informs what we are; both interpretation, perception, and knowledge are also paramount to the formation of identity.

[2:86:6] However, ultimately, our identity is only controllable by what we say and do in our lives and how we portray ourselves, but there will always be those whom attempt to distort our identity and they do often succeed in such endeavours; I believe the greatest challenge is to conserve our identities to portray ourselves how we wish to be perceived whilst also understanding that people will see what they wish to see of us and if they hold a negative slant on how are we, what we are, or what we have achieved, then they will always seek out that which is destructive to our identity.

The Philosophy of Art

[2:87:1] The principal question that is raised in concern to the philosophy of art is, what is art and what can be considered an object of art?

[2:87:2] Astronism denies the notion that everything is art, but propounds the notion that anything can be made into art for art is simply the application of practical or theoretical skill and imagination into a particular medium resulting in the creation of something new poised around a specific subject so not everything is art, anything can be made into art; I feel that this statement neither narrows the definition of art thus allowing creativity to flourish whilst also not demeaning the term art to the masses to say that everything is art.

[2:87:3] It is also the Astronist belief that philosophy itself should be considered a form of art, both theoretical philosophy in the form of writing and the creation of concepts, beliefs, and theories, as well as practical philosophy manifested by argumentation, discourse, debate, and the implementation of beliefs and concepts to physical practices.

[2:87:4] It is for this reason that I, as Cometan, do consider myself to be just as much an artist than anything else because I am creating concepts, beliefs, and theories about The Cosmos and all other issues and subjects as an expression of my personal beliefs and I see no difference between that and the expressions that a painter or drawer presents through their own mediums.

[2:87:5] There is difference in the medium, but no difference in the substance of what is being created because creativity comes out through a variety of forms and an artist is simply a creator of elements to form an expression of a whole oriented around a particular subject of their choice and passion.

The Philosophy of Cognition & Artificial Intelligence

[2:88:1] The topics of cognition and artificial intelligence are herein ascribed to be territories undertaken by the study of philosophy, especially so by their theoretical approaches.

[2:88:2] It is the belief of Astronism that artificial intelligence does and will continue to require extensive philosophical contribution so that we are able to lay the foundations for a multitude of schools of thought on this extensive topic.

[2:88:3] I expect that various Astronist schools of thought will emerge on this topic as it becomes more and more realised in the practical world in a post-omnidoxical setting just as I expect and do encourage a number of different schools of thought to emerge on future that I cannot evenly presently consider because I do not know of their existence or relevance during the writing of the Omnidoxy, but I do know that there will be a plethora of topics in the future that will be of Astronist philosophical concern and that Astronists will develop a range of different schools to tackle every angle of the subject.

[2:88:4] Can a machine have emotions? Yes, it is believed in Astronism that depending upon the level of technology applied and the extent to which the development of artificial intelligence has come that it would be possible for machines to hold emotions, however, this does not mean to say that these emotions will hold the same equity as human emotions.

[2:88:5] The Astronist belief states that if artificial intelligence is developed to an advanced stage that machines/robots will be able to cognise that a certain circumstance generates a particular emotion; this emotion of which I speak will be calculated according to the situation at hand and machines will be able to display emotions, but then the question arises as to whether the display of emotions is really having emotions?

[2:88:6] But ultimately, it is the Astronist belief that machines will one day be able to calculate the circumstance and generate an emotion in response to that circumstance which, when considered, is not too unthinkable and overly complex; the machine would simply be programmed to understand a particular situation is equated to a particular emotion and then the machine would generate that emotion through certain functions.

[2:88:7] Can a machine be self-aware? Yes, it is the belief of Astronism that machines will one day, again when artificial intelligence advances to this stage, hold the capacity to understand that they existentially reside within the cosmical realm, that they hold a physicality, that they hold a purpose, a function, and are programmed to serve that purpose and to fulfil that function or functions.

[2:88:8] Can a machine be original or creative? No, it is the belief of Astronism that even though we may one day hold the ability to make machines hold original thought and to be creative through imagination, that it is a fundamental ethical principle not to allow this to

be implemented; this is because the creative abilities of humanity are what will make us distinct from our mechanical counterparts; we must preserve our creativity and original thought to imagine and envision; by instilling the natural phenomena of imagination into a machine, this is considered to be an unethical and dangerous act.

[2:88:9] Can a machine be benevolent or hostile? Yes, Astronism concurs that machines can display emotions such as benevolence and hostility towards any subject due to their capacity for intelligence.

[2:88:10] Can a machine have a soul? No, a machine does not have the capacity for a spirit or soul, but this is also due to the Astronist belief that the soul is just a concept created by pre-Astronic religions and therefore Astronism also denies the existence of a soul altogether, hence Astronism rejection that machines can have a soul.

[2:88:11] This rejection of the soul is particularly important to the naturalist school of Astronic eschatology, but acceptance of the existence of a soul is present in the transtellationist school.

[2:88:12] Finally, it is also the opinion of Astronism to state that artificial intelligence remains and shall always remain integrated into the discipline of philosophy and that philosophy is required for our understanding of artificial intelligence to flourish and so the Astronist belief stands in alignment with many scholars on the notion that philosophy's involvement with understanding the theoretical foundations of artificial intelligence is crucial.

The Philosophy of Cosmology

[2:89:1] The development of metacosmology refers to the role of the development of different cosmologies and how it remains important to philosophical cosmology that we contemplate what a cosmology is, how it can be used and applied, and how a cosmology informs our beliefs regarding other topics.

[2:89:2] Comparacosmology therefore refers to the comparisons of different cosmologies both of a religious, scientific and philosophical nature and is to be henceforth organised as a branch of comparology.

[2:89:3] Religious or mythological cosmology is a body of beliefs based on mythological, religious, and esoteric literature and traditions of creation myths and eschatology.

[2:89:4] Philosophical cosmology, the first organised one of which is the Astronist/Astronic cosmology, is a category of cosmology that involves the infusion of logical and rational thought, though crucially not empirical evidence, into a formulated cosmology that is based on theoretical notions and ideas; a philosophical cosmology is a logical/rational cosmology, a religious/mythological cosmology is a theocentric and illogical cosmology, and a scientific cosmology is an empirical cosmology.

[2:89:5] Philosophical cosmology can be distinguished by two types of cosmological arguments; deductive and inductive cosmological arguments; the first type has a long tradition in the history of philosophy, proposed by thinkers like Plato, Aristotle, Descartes and Leibniz, and criticised by thinkers like David Hume, Immanuel Kant and Bertrand Russell, while the latter has been formulated by philosophers like Richard Swinburne.

[2:89:6] For Leibniz, all the plenum of the universe is entirely filled with tiny Monads, which cannot fail, have no constituent parts and have no windows through which anything could come in or go out. In his Aesthetics, philosopher José Vasconcelos explains his theory on the evolution of the universe and the restructuring of its cosmic substance, in the physical, biological and human orders.

[2:89:7] Philosophical cosmology tries to respond questions such as: What is the provenance of the cosmos? What are the essential constituents of the cosmos? Does the cosmos have an ulterior motive? How does the cosmos behave? How can we understand the cosmos in which we find ourselves?

The Philosophy of Entrepreneurship

[2:90:1] The nature and role of an entrepreneur is herein considered to be part of the territory of study of philosophy for I see a philosopher being an entrepreneur of ideas.

[2:90:2] I see the role of a philosopher and entrepreneur combining together to form a future in which conceptual value is placed at the forefront of our economies and those whom are able to create conceptals most prolifically and with the quality will be those whom succeed.

[2:90:3] Entrepreneurship is the process of designing, launching and running an enterprise, but I see there being very little difference between the practical context of a philosopher and that of an entrepreneur; yes, the products created by the two are very different and the intention by which they are created should be different also, however, the pure creativity, grit, ambition, and determination to succeed in the world by the gifts of our imagination are what unite the role of a philosopher with that of an entrepreneur.

[2:90:4] I, as Cometan, am a manifestation of this for I see myself as both a philosopher and entrepreneur, particularly an entrepreneur of ideas; a person whose products, services, and contributions to the world are based on concepts, beliefs, and the organisations of those different conceptals into coherent systems.

[2:90:5] With the combination of the roles of a philosopher with that of an entrepreneur, we will both make the role of a philosopher in society more understandable to the wider masses, as well as demonstrating the importance to philosophers of the marketisation of the concepts, beliefs, and systems that they have created.

The Philosophy of Marketing

[2:91:1] The marketing of a religion or philosophy is at heart of the contemplations that I am challenging myself with now as I come towards the completion of the Omnidoxy as I understand that, after completing a business and marketing degree, that marketing anything properly is essential to that subject's survival and in the context of Astronism, there is no difference.

[2:91:2] Promulgation refers to the managed circulation and distribution of conceptals to as wide an audience as possible through means of commercial marketing and advertising that are similarly used in the context of businesses.

[2:91:3] Tirition refers to the managed circulation and distribution of all types of conceptals to as wide an audience as possible, but instead of using commercial forms of dissemination like marketing and advertising, traditional missionary tactics are used with some new forms of non-commercial conceptual dissemination introduced in the writings of the Omnidoxy.

[2:91:4] Dissemination refers to the widespread multifaceted and multidirectional transmission of ideas from one source to many receivers and is therefore central to both tirition and promulgation.

[2:91:5] There are five processes that are herein identified regarding the ambitions of what The Institution intends to achieve for the context of the philosophy / religion of Astronism in particular and these five processes are as follows: the marketisation of philosophy, the economisation of philosophy, the commercialisation of philosophy, the commodification of philosophy, and the mediasation of philosophy.

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[2:91:6] That which is herein introduced as the term shared philosophy pertains the notion that the philosophy of Astronism is a system of belief and large collection of ideas that will be directly contributed to and expanded by a multitude of authors from the moment of its inception as manifested by the publication of the Omnidoxy.

[2:91:7] It is this acceptance of the shared philosophy principle that is manifested in the operations of New Concept Development within The Institution of The Philosophy of Astronism, however, all contributions that are recognised by The Institution are contributions to Astronism are in need of verification of originality and authenticity, as well as to undergo an officialisation process, but the principle of shared philosophy, or more specific, share Astronism, is still steadfastly maintained.

The Philosophy of Masculinity

(Maleology)

[2:92:1] The discipline of maleology has been introduced and lengthily discussed elsewhere in the Omnidoxy, however, I do feel that the philosophy of masculinity does require its own shore discourse within the Duodoxy and here we are.

[2:92:2] The nature, the identiture, and the distinction of femininity, I feel, has been philosophised greatly, especially so throughout the last century of our history, and this philosophisation of what it means to be female should most certainly continue, but with this, I believe a philosophisation of masculinity has been largely overlooked and under discussed.

[2:92:3] I feel and know that there is something about masculinity and what it means to be a man that holds so much depth, meaning, and character, as well as emotional, psychological, and philosophical breadth of pressure that a discussion of what the future of masculinity could hold is discussed herein so as to herald a new era of masculinity, in order to rejoin femininity so that both genders know whom we are.

[2:92:4] There are a lot of lost men of all ages in the world who know not whom they are, so let this philosophisation be a beacon of hope for them, to regain their identitures, and to build a type of masculinity that has never yet been accomplished before.

[2:92:5] Just as I have said about the nature of all dichotomies, no matter how far removed one side of the dichotomy is from the other, you cannot escape the fact that each side is dependent upon the other for its survival so just as both elements of the dichotomy of good and evil are dependent upon one another for their existence so is the dichotomy of man and woman; neither is superior to the other and neither can any one side exist without the other for you exist as two sides of the same coin then there is no existence if one side is extinguished.

The Philosophy of Media

[2:93:1] The use of media for philosophy, the education of the world about a philosophy through media, and the importance of media for an organised philosophy as well as the nature of media and the notion that there is no bad media (omniagency).

[2:93:2] The media will be the agency through which Astronism will be transmitted throughout the world, hence the importance of the mediasation of philosophy to development and establishment of Astronism.

[2:93:3] This presents Astronism in a unique position because when other major religions were founded, the media had not developed to the extent that it has today in the modern; Astronism must take the opportunities that the media brings for the dissemination of all of its concepts, beliefs, and theories so as to achieve the worldwide promulgation of the philosophy.

[2:93:4] A friend to the media is a friend to have for a person to go far in this world for awareness is all that is; if nobody knows you then you cannot hope to make any mark in the world, but we must remember not to desecrate the type of mark we make for the sake of receiving attention.

[2:93:5] The nature of the media is that they remain on your side if they speak about you, it's when they do speak about you, then is when you should be worried.

The Philosophy of Mereology

[2:94:1] The mereological cosmos refers to one's understanding of the structure of The Cosmos only through the parts and wholes of everything that exists; understanding The Cosmos through this filter provides for mereological understanding of The Cosmos.

[2:94:2] Mereological cosmology, as it is to be distinguished from the mereological cosmos, refers to the study of the beginning and the creation of The Cosmos as well as the end times of The Cosmos through the notion of the existence of parts and wholes.

[2:94:3] The study of the parts and wholes of everything that exists in The Cosmos is essential to the development of our philosophical understanding of the cosmical realm within which we exist.

[2:94:4] The whole is a singularity while its parts are a polyarity and simultaneously alongside this, the whole and its parts are dichotomised which means that both sides of the dichotomy are dependent upon one another.

[2:94:5] The whole cannot exist without the parts, but neither can the parts exist without the whole.

[2:94:6] That which is to be termed as mereologism is a belief orientation holding that The Cosmos should only be interpreted through the dichotomy its parts and the whole which is The Cosmos itself.

[2:94:7] It is through this dichotomy that the belief of mereologism considers to be the superior form of interpreting The Cosmos.

The Philosophy of Modesty

[2:95:1] Practice modesty in person, and ostentation in the buildings and ideas in which one creates, rather than the purportedly modern craze of ostentation of oneself and one's own personality and ego, and the modesty and simplicity of the buildings we have constructed and the ideas surrounding us that we have created.

[2:95:2] An inversion seems to have occurred in the last century; now, it seems our internal beauties have been devoured and completely undermined, and our own personal, greedy, and individualistic desires for confidence, egotism, and self-importance have been bolstered.

[2:95:3] That which I herein introduce as the principle known as Etiquette Equality pertains to the principle in response to the commandment of some religions towards their followers to dress modestly, that if women should have to do that then so should men dress modestly.

[2:95:4] We pride ourselves today on living in a world of freedom and equality whilst also respecting religious principles and values, therefore, the way only to make these principles fair and not repressive is to apply them to both sexes.

[2:95:5] I preach not of the modesty of the self, but of the modesty of humanity to know that we are nothing from the perspective of The Cosmos and that we will continue to be nothing unless we do truly achieve the Humanic Exploration of The Cosmos.

The Philosophy of Money

[2:96:1] The acquisition of wealth is not considered to be the future of economics or human civilisation from the Astronist perspective; it is not considered to last as the driving force of society for instead our desire to achieve transcension through cosmic exploration will be the driving force of humanity.

[2:96:2] One of my university lecturers recently mentioned to me in passing and lightheartedly that she thought I would complete my degree, triumph in the world of business, and earn far more money than her and this exclamation struck a coincidental cord with me as I had just been contemplating existentiality that day and her mention of this caused a snowball of ideas regarding existentialism.

[2:96:3] Existentiality, as a philosophical topic, is both directly and indirectly referred to throughout the entirety of the development of the Astronist philosophical tradition, but one of the most prominent elements of that which is to be known as Cometanic existentiality, or Cometanic existentialism.

[2:96:4] This is the existential theories and concepts originating from within The Omnidoxy herein, in relation to money is that money should not be superiorised in such a way that it is considered to be the purpose of one's life, but that it should only be considered a mere function of societal interaction and advancement due to the boundment of societal capacity, both individually and collectively, with economic performance.

[2:96:5] The consideration of money as a function rather than a purpose is considered to be one's freedom from the trappings of money; it remains very interesting to me that the freedoms that money does bring can so quickly become the most tight of chains for both one's mind and one's body.

[2:96:6] Philosophers in the recent past saw the purpose of humanity founded upon the materiality surrounding them rather than the purposes expounded by religion whom many philosophers, especially those in the twentieth and nineteenth centuries, found to be antiquated and the epitome of regression.

[2:96:7] Our societal structure states that they whom accumulate the most wealth are considered the victors, but I see the one bound by money as the greatest loser in the game that is our existentiality.

[2:96:8] For their own reasons, philosophers past saw evil in religion, but I take not this stance for in religion, I see the lending of existential purpose, whether it be grounded in reality or not.

[2:96:9] A man or woman that does not part with his or her money is a man or woman that has not yet learned that the truest and purest meaning and purpose to life is to live.

[2:96:10] Monetarian, or a monetist is herein introduced as a person that holds money at the centre of their existences as is in constant need for money and is considered to be addicted to it to which Astronism is opposed but understands how hard this may be for some to stop.

The Philosophy of Peoples

[2:97:1] One must know and feel what every other feels before they truly know the struggles of the people.

[2:97:2] To be a person of the people, one must be driven by the minds of life's struggles; not the short-lived and fickle pleasures it may sometimes provide.

[2:97:3] To take, to mate, and to fight; these are the natures of the people for perfect the people are definitely not.

[2:97:4] To move the masses is such like moving The Universe, but manipulation is possible.

[2:97:5] One must feel the criticality in people's minds and hearts, and know their fractured ambitions for their lives; to know one's dreams is the key to their soul.

[2:97:6] Strike these fractures in such a way that the masses divert to your intended destination.

[2:97:7] One must strike, strike, and strike again; three time's the charm; no more, and no less.

[2:97:8] Serve nobody's side only your own for it is the nature of people to do the same, though you must do what you do with the progression of the people in mind always.

[2:97:9] The ability to guide the masses to your way of thinking is the greatest of talents for the complexity, and sensitivity of such a task is monumental.

[2:97:10] However, this task is not accomplished best through raw power, but through the subtle manipulation of one mind to domino to the next.

[2:97:11] One must plant the seed and let it grow to make the masses think that they have the power, and that they chose their own path, but in truth, it was drawn out before them like all else.

[2:97:12] If the seed does not grow as intend, plant another, and then another, but only three can any one mind take before suspicion arises, and vacate one must, though fear not; there will always be another garden of minds to plant one's seeds.

[2:97:13] Once the seed is growing as intended, one must propel selected events into motion for the world's eye to see.

[2:97:14] A series of intended events is no better ally in the guidance of the masses.

[2:97:15] Through teaching, example, and conviction are the ways in which the people's minds are made to want what has been carefully and subtly placed before them.

[2:97:16] It must be said that the greatest of all movements of the people is the awakening of them to see what you see, and how you see it so.

[2:97:17] For this, one must know for sure that how they see, will help the world see better too.

[2:97:18] This awakening, whether genuine or artificial, is the greatest of all victories in the galvanisation of the peoples to progress towards a better future.

[2:97:19] Another nature of peoples is their intrinsicity to seek out the truth of everything; if what you believe is true, the people will seek it and latch onto it.

[2:97:20] You will see the truth you believe echoed around you in life and beyond, but words and thoughts and opinions are distractions in this way; you must cherish this movement of the masses for as long as it will last.

[2:97:21] For that is another nature of peoples; their concentration is fickle and short-lived

[2:97:22] If you do not want to see your truth turn into untruth by its indoctrination to the people, then your truth should know when to let go of the peoples.

[2:97:23] Let the people progress on to their next truth, knowing in good security that your truth made a difference, despite it not lasting.

[2:97:24] A truth is pure, and does not need to be forced upon its audience.

[2:97:25] One's great diversity can soon make them into nothing.

[2:97:26] The people will find their way to the truth if what you say is genuinely the truth, and not an imposter of the truth; a distortion of the truth; a truth that may once have been pure, but has turned into a regressive version of its former self; lost in the past and waiting for the world to return to it, but also knowing the world never will.

[2:97:27] If one is to enter into the minds of the masses, then one must know truly and deeply their reason for such a path; if it is anything short of progression, then one must choose another path.

[2:97:28] Aiding the people should be a principle you hold dear, but blind aid to all sufferance will make no difference.

[2:97:29] There will always be sufferance wherever you go for that is another nature of the peoples; they make mistakes for they are far from perfect and they must suffer as a result.

[2:97:30] Aiding every individual sufferer isn't aiding in the long-term; its weakening oneself and weakening them even more.

[2:97:31] It is the internal struggles upon which one triumphs alone that makes better people.

[2:97:32] By aiding them to their triumph, you have stolen it from them; you have cheapened it.

[2:97:33] Every small fracture you weaken, weakens the whole as a result, and the one consequence of such acts is collapse of the established system.

[2:97:34] You must now ask, well what are you to do?

[2:97:35] You must establish systems in which the people triumph alone, but for the progression of the whole.

[2:97:36] You must establish order, and routine, with a smidgen of chaos, as a system too regimented is a system doomed to fall if not now, then in the future for certain.

[2:97:37] You must stamp out those in the system whom wish to exploit its benefits, and block those whom only wish to corrupt it.

[2:97:38] You must show the sufferers the paths they can take to alleviate their sufferance, yet ensure them that to stand alone is not abandonment, but a lesson that all must learn for that is the nature of our beginning and our end in this life.

[2:97:39] They must also know that if they do fall, the system, and the people will be there for them to show them new paths, but again, triumph alone must they no matter how many times they stumble.

[2:97:40] This is what you can do; a great many things that will occupy your life until death appears at your door.

[2:97:41] Knowing when to leave one to face their own battles is the kindest act of any friend, and a value that must be cherished in the context of the peoples.

[2:97:42] Another nature of the peoples is their inevitability to adapt and develop; it is the greatest test of any leader to know when to lay one's ambitions to rest and let the will of the people lead them into new heights.

[2:97:43] A mistake to make about the peoples is to presume you know their thoughts; you do not know fully and cannot know the complexity and diversity of the peoples it their greatest, and yet most misunderstood quality.

[2:97:44] Another nature of the peoples is their susceptibility to falsity; some believe what they wish to believe; some believe because they know no better; and others believe because they wish to follow a falsity that fits their agenda rather than the truth that perhaps doesn't.

[2:97:45] The ways of the peoples is the ways of the world; a lesson best learnt now than later.

[2:97:46] However, the most fascinating part about the nature of the peoples is their attraction to what is easiest; whatever will cause them the least pain and sufferance and heartbreak; this is something that cannot exist in this system of order described.

The Philosophy of Panspermia

[2:98:1] Astronism is a panspermian philosophy and therefore aligns with the beliefs that are part of panspermism/panpermianism, or the theory of panspermia; Astronism is firmly a believer in panspermia as the origins of humanity and all other life are considered to be from the stars and The Cosmos, which is highly compatible with the cosmocentric worldview that Astronism uniquely espouses.

[2:98:2] The notion that life has been distributed throughout The Cosmos by space dust, meteoroids, asteroids, comets, and planetoids is one that is highly affirmed by Astronism due to the notions and beliefs of cosmocentrism; in fact, the theory of panspermia is considered to reinforce the beliefs of cosmocentrism.

[2:98:3] It is by the occurrence of panspermation, which is the term herein ascribed to the process of the distribution of life throughout The Cosmos by means of cosmical progeny, that life exists and that this distribution is both interstellar and intergalactic by its influence.

[2:98:4] It is the affirmed belief of Astronism that life on The Earth did not originate from The Earth, but instead come from The Earth's interactions with cosmic progeny and due to the effects of cosmic phenomena which therefore makes Astronism a panspermian religion or philosophy.

[2:98:5] It is notionised within Astronism the theory of panspermia realises the beliefs of Astronism that life upon The Earth, and especially human life, is subordinate to The Cosmos, its progeny, and its phenomena, that we are descendants of The Cosmos, that we are dependent upon its progeny and phenomena, and that we are the children of The Cosmos, as humanity is expected to be sometimes colloquially referred to in an Astronist context.

[2:98:6] There are also interesting implications for the Astronist cosmology in relation to the theory of panspermia because, as the Astronist cosmology asserts that there exists The Cosmos and The Chaos, the latter of which is characterised by violent explosions, seemingly random destructions, and cosmic-scale collisions, and although these are not ascribed with evil characteristics within Astronism, they are still considered to be non-cosmical.

[2:98:7] However, the theory of panspermia states that it is through such planetary collisions, and through such chaotic progeny such as comets, meteoroids and asteroids are responsible for the creation of life; I do feel that this will ignite interesting debates for the Astronist cosmology to consider.

[2:98:8] Furthermore, it is important to note that the theory of panspermia does not focus on the origins of life itself, but instead speaks of the distribution of life throughout The Cosmos and the primary method by which life has been distributed.

[2:98:9] Although not categorised as one of The Seven Tenets of Association of Astronism, panspermism is a prominent belief held as part of Astronism, hence the dedication of this short discourse to the topic of panspermia as an affirmation of its importance of Astronist beliefs; not only does our belief in panspermism reinforce the legitimacy of the worldview of cosmocentrism at the heart of Astronism, but panspermism also supports the belief of sentientism which is itself officialised and centralised as one of The Seven Tenets of Association.

The Astronist Epistemologist

[2:99:1] This is technically a contological discourse rather than a sanitological discourse, but it can be considered a precursory introduction to the disquisition that focuses on contology which is the Astronist combination of epistemology and ethics as two major branches of pre-Astronist philosophy.

[2:99:2] That which is to be known as acatalepsy, in philosophy, refers to incomprehensibility, or the impossibility of comprehending or conceiving a thing; this can be found in the context of Astronism through the rejection that anything within The Cosmos cannot comprehend anything that exists outside of The Cosmos due to the fact that all that exists in The Universe outside of The Cosmos, such as The Omniverse, and beyond that, The Divine, and are infinite by their natures and so anything that is cosmical cannot conceive or comprehend anything that is infinite because infiniteness does not comply with our existential nature due to the Cosmic Limitation Principle.

[2:99:3] Android epistemology is an approach to epistemology considering the space of possible machines and their capacities for knowledge, beliefs, attitudes, desires and for action in accord with their mental states; thus, android epistemology incorporates artificial intelligence, computational cognitive psychology, computability theory and other related disciplines; android epistemology is concurred by the beliefs of Astronism regarding artificial intelligence which have been demonstrated elsewhere in the short discourse dedicated to topic of artificial intelligence.

[2:99:4] The appeal to the stone is a logical fallacy that consists in dismissing a statement as absurd without giving proof of its absurdity; an example for the context of Astronism is when people challenge sentientism, or another Astronist belief about The Cosmos which is probably true, yet they provide no proof or even a justification for their statement.

[2:99:5] It is this that Astronism considers to be the downfall of human intellectuality because we have become lazy in how we perceive and what we say, so much so that we accuse something, like a belief, of being absurd often without providing any proof, or even sometimes without providing a justification for why one believes their view to be correct.

[2:99:6] I accept any criticism of Astronism, but those whom challenge the beliefs of Astronism should at least provide justification for why they have stated what they have about Astronism; not because they shouldn't make accusations towards Astronist beliefs, but because there exists an opportunity for them to better themselves through their acceptance that the justification of the statements one make is superior to stating something without at least providing a justification, not least providing proof of what we believe.

[2:99:7] We must always encourage others to seek knowledge rather than to shun greater knowledge; in encouraging and instilling a culture wherein we justify what we say, we are able to achieve greater knowledge through this practice and it is this that I do encourage;

as Cometas, I will always challenge every person to justify their beliefs about any subject because this is the way of the Philosophical Spirit and this is the way of philosophy and the people that do such are the people that I wish to live in a society with because those people hold a greater and superior intelligence, perception, and understanding.

[2:99:8] Conciliationism is a view in the epistemology of disagreement according to which one should revise one's opinions closer to one's epistemic peers in the face of epistemic disagreement; this is to be rejected by the majority of Astronist philosophers.

[2:99:9] A doxastic attitude is an attitude pertaining to a belief, usually towards some proposition.

[2:99:10] Besides belief, other central doxastic attitudes include disbelief (believing something to be false) and agnosticism (withholding judgement about something); alternatively, it also pertains to states sufficiently similar to beliefs (like judgments or opinions).

[2:99:11] Epistemocracy is the designation of a utopian type of society where the leadership possesses epistemic humility; this is not concurred by Astronism.

[2:99:12] Experientialism is the philosophical theory that experience is the source of knowledge; experientialism is concurred by Astronism due to the notion that the Humanic Exploration of The Cosmos, which is at the heart of the beliefs of Astronism, is itself one large and multifaceted experience from which it is believed that not only will knowledge be achieved, but improved states of being through our physicality, mentality, emotionality, and intellectuality; therefore, one could argue that the entirety of Astronism postulated on the notion of experientialism; that experience equal knowledge.

[2:99:13] Hierarchical epistemology is a theory of knowledge which posits that beings have different access to reality depending on their ontological rank; this theory is rejected by Astronism as is the existence of different ontological ranks being connected to higher forms of revealed knowledge or reality.

[2:99:14] In philosophy, incorrigibility is a property of a philosophical proposition, which implies that it is necessarily true simply by virtue of being believed; incorrigibility is concurred by Astronism due to the denial undertaken by Astronism regarding the notion that just because a person believes something does not provide it with legitimacy to say that it is true; again, in philosophy, we do not speak of truth for that is a word used in religion, but what we should say is that if a notion is logical and rationally understood and perceived, then it should be considered as knowledge on the basis that it is believed due to its logicity, but to notionise that it is the truth is proposing something much greater.

[2:99:15] Infallibilism, in epistemology, is the idea that propositional knowledge is incompatible with a chance of being wrong; other beliefs may be rationally justified, but they do not rise to the level of knowledge unless absolutely certain given one's evidence;

infallibilism's opposite, fallibilism, is the position that a justified true belief may be considered knowledge, even if one's evidence does not guarantee its truth, or can, given one's evidence, rationally doubt it; the latter of these, fallibilism, is concurred by Astronism for philosophy is propounded by notions of belief without the guarantee of truth for in philosophy, we do not speak of truth, instead we speak of logicity of notions; if a notion is logical and rational then why may it not be considered knowledge?

[2:99:16] Logical holism is the belief that the world operates in such a way that no part can be known without the whole being known first; this view is not concurred by Astronism because Astronism holds steadfast to its belief in the interdependent nature of dichotomies, of which parts and wholes is an example, as expressed in our short discourse on mereology; however, it can be argued that The Cosmos existed prior to the parts of The Cosmos that now reside within it which would be in alignment with logical holism, however, the notion of the interdependence between dichotomies still stands.

[2:99:17] Metaknowledge is our knowledge about knowledge including patterns in researchers, relationships between education/research institutions and the confictions between different knowledges which may or may not be able to coexist; the question of metaknowledge remains important to deep philosophical contemplation because knowledge is the driving force and central instrument of our ability to contemplate, therefore, if we are not contemplating with trustworthy or whole knowledge then our contemplations are subsequently undermined.

[2:99:18] Ontologism is a philosophical system most associated with Nicholas Malebranche which maintains that God and divine ideas are the first object of our intelligence and the intuition of God is the first act of our intellectual knowledge; this relates to the Astronist belief about the existence of oneself as ultimately manifested by divine means, through directly divine progeny and phenomena of The Cosmos, and locally manifested through parentage and genealogical ancestry; hence, in Astronism, humans hold a dual form of existentiality; we have become to be through The Cosmos generally because it is the belief of Astronism that we have originated from the stars and we have also come to be through our parentage and genealogy locally.

[2:99:19] That which is known as postfoundationalism is a theory of epistemology denoting a rejection of an assumed or given authority for a specific action or belief, but arguing, in dialectical fashion, for a rationale for action or belief; Astronism concurs with this postfoundationalist view as it encourages the challenging and discussing of beliefs and actions of the authority through rational discourse without the assumption that the authority is universally correct or entitled.

[2:99:20] Preformation theory is a theistic epistemological theory that states that knowledge is possible only because God has endowed humans with certain innate ideas along with dispositions or aptitudes in certain ways; this is concurred by Astronism due to the belief that our knowledge has been predetermined through our destiny and that if we are to know of God, then God must have endowed us to know about God.

[2:99:21] That which is known a sensualism, when applied to an Astronist philosophical context, opposes the majoratively conceptual and knowledge-based nature of Astronism and calls for a greater focus on the sensational, interactional, and perceptual encounterments with Astronism through The Cosmos and its progeny and phenomena rather than focusing on concepts, terms, and other abstracts.

The Philosophy of Wealth

(Aphnology)

[2:100:1] The distinction between money and the state of wealth must herein be made as the first element of our aphnological contemplation as the two have become conflated during the materialistic takeover of much of the modern world.

[2:100:2] Money is both physical cash and the value of one's possessions, but it is also considered to be the extent of the abundance of these components while wealth is considered to be something broader than that.

[2:100:3] According to the beliefs of the Astronist philosophical tradition, wealth encompasses the extent of a person's physical wellbeing and of those around him/her, their energy, interest, and enthusiasm for new ventures, the extent of the abundance of their ideas, their philosophicality and spirituality, and their knowledge and level of education with the extent of a person's possessions and the value of those possessions comprising just one aspect of the overall nature of wealth.

[2:100:4] To be wealthy, therefore, is to be of abundance in a number of different interconnected categories; according to the beliefs of Astronism, humanity is presently not wealthy for we are missing knowledge from The Cosmos and greater philosophicality and physicality due to the fact that we remain an unfulfilled species.

[2:100:5] Wealth is tied to the notion of the accumulation of things, whether they be material or immaterial, but we must always remember that accumulation does not equate to the securing of our happiness or contentment; in fact, accumulation is often the cause of our unhappiness and discontentment for that which can be accumulated can also be quickly lost or disaccumulated, after which we will feel worse than ever before; therefore, we should not focus on wealth as the accumulation of material things, but instead, our experience of materials and our experience of immaterials, not for the purpose of the accumulation of experiences, but instead simply for the experience of experiences.

The Philosophy of Wellbeing

[2:101:1] The omnidoxical philosophy of wellbeing is focused on the notion that the achievement of wellbeing is only achievable through the achievement of hedonism which is itself motional and therefore never truly and ultimately achievable and it is this that I consider to be at the heart of the internal problems we face in today's society.

[2:101:2] I combat this, I introduced that which will henceforth be known as creativism, or also referred to as Cometanic happiness, or as Cometanic hedonism.

[2:101:3] Creativism refers to the belief orientation holding that the most long-lasting form of happiness, and therefore the achievement of hedonism, rests within contributing to or creating elements to contribute to the world in whatever form and blames rampant depression of the masses to their non-contribution to the world which leads to them holding no life purpose/meaning/vocation.

[2:101:4] This is the viewpoint of myself as Cometan because I have followed creativism personally due to the long-lasting and non-synthetic happiness that I gained from knowing that I was contributing to the world through the development of the philosophy of Astronism and my writing of the Omnidoxy.

[2:101:5] The feeling of contributivity is one that is intrinsically linked to the sustainment of happiness rather than through other forms of hedonism such as escapism (drug-induced or entertainment-induced), gluttony, faith, and lust.

[2:101:6] These forms of hedonism remain subordinate in their ability to satisfy one's happiness to one's contributions to the world according to the creativist/cometanic hedonist approach.

[2:101:7] We can endeavour to contribute to the world in whichever way we desire, which provides this theory/approach with scope for choice, however, there must be the essential premise of contribution at the core of whatever we choose.

[2:101:8] I find that those whom hold the least purpose in their lives are the least comfortable in themselves and are the least able to achieve their well-being and it is due to this lack of purpose.

[2:101:9] Well-being is also integral to the concept of the future because we often pin our well-being on the notion that the future will improve our circumstances and our frame of mind.

[2:101:10] Creativism is no different in this regard and may be even more dependent upon the notion of the future as part of the achievement of sustainable hedonism is that we receive recognition for the contributions we have made; this recognition is not essential, however, it does remain an important part in improving the creativist well-being.

The Philosophy of Worlds

[2:102:1] The Philosophy of Worlds explores our knowledge of the existence of different planets and the reality, belief, and existence of those other planets in relation to The Earth and our existence upon The Earth.

[2:102:2] We do know that other planets exist both in connection to The Earth as part of The Solar System, but also that an uncountable number of other planets exist unconnected to The Earth, in fact, existing so far away from The Earth that it takes even light to travel for years at unimaginable speeds to connect The Earth to such planets.

[2:102:3] Astronists will always intellectually bathe in the knowledge that there exists an immeasurable plethora of planets beyond The Earth, and that each of these planets holds unquity and that each of these planets holds its own geology, structure, occultations, moons, connected planets in a system, as well as the possibility of some planets, depending upon the right alignment of circumstances, to harbour different forms of life, either sentient or non-sentient.

[2:102:4] It is this love of worlds that motivates Astronists towards promoting the Humanic Exploration of The Cosmos for at its core, Astronism a religion or philosophy whose love is The Cosmos and all that it does encompass.

[2:102:5] Astronists hold a fascination with the worlds of The Cosmos and it is our itching desire to explore such worlds and discover the many unquities that they do hold; our love of worlds will drive the core tenet of Astronism known as cosmocentrism and it is our believe in the importance and destiny to explore such worlds that will formulate the entirety identity of Astronism as a belief system that cherishes The Cosmos and what beautiful cosmical entities reside within it.

The Philosophy of Writing

[2:103:1] Writing has been an instrument of humanity's creativity and emotional expression since the beginning of humanity's journey and evolution to sentience and even though the tools and devices we use to write have changed dramatically, our desire to write has not wavered.

[2:103:2] Some believe that writing is a medium that will fade out with the introduction of other mediums and with the shortening concentration spans of us humans, but I entirely disagree for I believe that writing will play an important part in the future of humanity.

[2:103:3] The development of the legacy of writing is so crucial for us to understand the importance of this medium to our societal progression; if we think about all the major events that have occurred in our history, we will find a pattern showing that writing has been at the core of these changes, it has initiated these changes, and it has commented on these changes and the Omnidoxy is a neoteric example of this.

[2:103:4] With the inevitability of the Humanic Exploration of The Cosmos that is prophesied as part of the writings herein, it remains essential that we preserve the practice of writing and the mediums through which we are able to write creatively, freely, and expressively.

[2:103:5] A religion/philosophy has been founded known as Astronism and I be the founder of this new belief system and what does remain at the core of the founding of this system? Writing of course in the form of a philosophical treatise and one of the longest works of philosophy in history so it would only be foolish to state that writing is dead.

[2:103:6] Writing as a medium holds a long future for humanity and even though the devices and tools through which we write will continue to change and evolve, as they should and as we should be excited to see, humanity's love for writing, need for writing, and dependence upon writing for our progression will not change.

[2:103:7] I am excited to see how the writings of humanity will evolve after the Humanic Exploration of The Cosmos has been initiated and established; what topics shall be written about? What emotional problems and spiritual issues will we face?

[2:103:8] Although I will not be here to see it sadly, I am excited to know that there will be writers in the future sat at a similar table to which I am sat now, but instead of being in a cafe on the terrestrial grounds of The Earth, they will be gazing out of a window at a flurry of star systems and

[2:103:9] What brilliances shall they write of during their journeys through The Cosmos I wonder? I do believe that the best writers are still to come for writers are made by the subjects they address and what more superior subject is there than beautiful celestials?

The Problem of Mind & Body

[2:104:1] The problem of mind and body is focused on the dichotomic issue between the superiority of either or of these two elements of ourselves; different philosophies hold plethoral views on this topic of which is superior.

[2:104:2] The view of Astronism on the topic of the problem of the mind and body is that neither the mind nor the body are superior over each other and subsequently denies the existence of a duality between the mind and the body.

[2:104:3] Therefore, Astronism holds a monistic view on this topic and this is because the mind cannot exist without the shell of the body to exist within, but neither could the body exist without the brilliant complexities of the mind to control its movements.

[2:104:4] A mind cannot exist on its own and neither can a body functionally exist on its own which means that neither are superior of the other and that the problem of the mind and body is not actually a problem, but is instead an existential reality that neither elements are standalone.

[2:104:5] Astronism takes the approach of monism on this topic as it considers the dichotomisation of the mind and body to be wrong as neither is self-sustaining like many other dichotomies, such as good and evil, the former of which cannot exist without the existence of latter.

The Problem of Doubt

[2:105:1] Pyrrhonism is a synonym for doubt in the context of philosophy; it is the epitome of philosophic doubt and scepticism; in Astronism, we do not applaud doubt or scepticism for they are often not accompanied by justification due to the prevalence of the logical fallacy of the appeal to the stone, but we instead applaud challenge and justification because as one quickly feels doubt about something they have been told or something they have just learned, they should just as quickly execute positivity into the matter and encourage themselves and those around them to find sparks of logicity in which they have been told or what they have learned so as to reformulate it into something that can be justified; doubt only becomes a problem when one is not proactive in trying to fix that which has caused the doubt to form.

[2:105:2] That which is to be known as cosmic scepticism encompasses all forms of doubt and scepticism that are pointed towards the existentiality, significance, centrality, or any other element of The Cosmos; cosmic scepticism is similar though not as extreme as cosmic denial or denialism, but cosmic scepticism can either be directed towards a specific belief of Astronism, or can be directed towards the existence and functions of The Cosmos itself outside of the Astronist belief system.

[2:105:3] Progenial scepticism is a branch of cosmic scepticism, but instead of being directed towards The Cosmos as a whole, this type of scepticism is directed only towards cosmical progeny, namely celestial bodies, like planets, stars, galaxies etc. and may or may not be directly attributed towards the beliefs within Astronism.

[2:105:4] Phenomenal scepticism is a branch of cosmic scepticism, but instead of being directed towards The Cosmos as a whole, this type of scepticism is directed only towards cosmical phenomena, namely astronomical events like supernovae, eclipses, occultations etc. and may or may not be directly attributed towards the beliefs within Astronism.

[2:105:5] Philosophic adiaphora is all that is not essential to the development of a person's philosophicity, or to the development of a philosophy, and these will be explored and listed post-omnidoxically.

[2:105:6] An aporia is a philosophical puzzle or state of puzzlement which leads to the development of mysticism.

[2:105:7] Aporianism believes that the instances in which humans are puzzled or incomprehension are the areas of knowledge that reside beyond human capabilities and hold the majority of the answers that we seek, but because we are incapable of reaching these areas presently, we are unable to know the answers we seek and so aporianism is partially negativistic, but is also positivistic as it suggests that this is the case only for humanity's present capabilities and that there is always possibility for human capabilities to reach those areas in the future.

[2:105:8] Astronist equanimity refers to displaying calmness and composure throughout philosophical debates as a major component of argumentological mastery.

[2:105:9] Dogma in Astronism can be considered to be all the views held within that which is known as the Astronist Tradition as it is referred to throughout the Omnidoxy, but it is important to note that the existence of dogma within Astronism does not at all equate to the presence of dogma within other religions and philosophies.

[2:105:10] These are the official Institutional stances of The Philosophy of Astronism on a multitude of topics, but it is important to note that a person can still adhere to Astronism without following the Tradition and there is a vast plethora of belief orientations, schools of thought, and concepts that exist outside of the Astronist Tradition but still exist within Astronism and the Astronist philosophical tradition because I, as Cometan, as the founder of Astronism, embrace such diversity of thought and belief.

[2:105:11] Categorisational hierarchy refers to the structure in which Astronism exists organisationally, namely the widest sense is the Astronist philosophical tradition, then secondly is The Philosophy of Astronism, and then thirdly is the Astronist Tradition.

[2:105:12] Doxa means popular belief or popular opinion and remains one of the inspirations for the appellation of the Omnidoxy, but doxy instead means a manifestation of popular belief in the form of a treatise or tome hence its suitability for the name of the founding text of Astronism.

[2:105:13] Astronist scepticism refers to the forms and tradition of sceptical attitudes that exist within and those which are applied to the Astronist philosophical tradition and its many beliefs, concepts, and theories; the development of a tradition of scepticism remains important due to the challenging nature of philosophy, however, it is important to stay in accordance with the principles of Philosophical Spirit which involves the justification of the scepticism that we do feel.

[2:105:14] Eudaimonia, in the Astronist Tradition, argues that happiness is achieved by a “playfulness of truth” which involves exploring concepts and postulations that one understands are unprovable or irrational, but one still toys with the notion that such may still be true in some form.

[2:105:15] The Astronist Tradition maintains that happiness cannot be achieved by either end of the spectrum of scepticism or blind faith, but instead a middleground of philosophicality which involves the exploration, discussion, and justification of ideas, beliefs, and notions brings happiness.

[2:105:16] Astronist Tradition argues that rampant scepticism drains the world of mystery and true philosophicality while blind faith forms a bubble around oneself that is not in touch with reality and that one will deny facts and “true truths” in an effort to defend their bubble from bursting.

[2:105:17] Noumenons in Astronism; The Cosmos is a phenomena and The Universe and The Divine are both noumenons while some elements of The Chaos may be considered both noumenal and phenomenal.

[2:105:18] Noumenism advocates for the existences of the noumenal world in addition to and beyond the phenomenal world that is The Cosmos; the noumenal world exists beyond the human senses.

[2:105:19] Astronism supports the notion of the suspension of judgement rather than prejudgement in isolated ethics situations wherein all information is both collectible and finite, but notionises that the suspension of judgement is inapplicable to other areas of philosophy because in those areas, the knowledge may neither be collectible, finite, nor entirely knowable.

[2:105:20] There will inevitably occur radical skepticism within Astronism as part of its development as a widespread philosophy; on this topic, it is the Astronist few that knowledge is ultimately motional and therefore true knowledge is non-existent because it is forever evolving for humans and if something is forever evolving then it cannot ever be considered an ultimatum and therefore because "true truth" must be an ultimatum, knowledge cannot ever be considered true and this begins to explore the problem of truth in relation to philosophy and their incompatibility with one another.

The Obstacles & Throughflows to Philosophy & Philosophical Functionality

[2:106:1] The Philosophy of Astronism has been formed with many dissimilarities to its pre-Astronist counterparts in both the religious and the philosophical territories, but one of the most important ways in which Astronism differs from all other philosophies, expectedly because it remains the first organised philosophy, is its clear understanding of the contexts of the surrounding world in which it is herein formed, particularly so in relation to the writings as part of The Omnidoxy.

[2:106:2] The specific doctoring elements of The Omnidoxy for the purposes of establishing Astronism in the current political, sociocultural, and economic circumstances of human society is unique within a founding text as other founding texts focus solely on the contents of the philosophy or the religion and leave its contextualisation, implementation, and dissemination into society for later works.

[2:106:3] Of course, the wider societal and global circumstances in which Astronism is founded and The Omnidoxy is herein writing shall quickly dissolve into historical circumstances as time moves on, but it remains important to engrain this culture of thinking in a wider context, in a global and later, an interplanetary context, as well as in a circumstantial context into the overall approach and identity of the Astronist philosophical tradition.

[2:106:4] This engrained culture of thinking according to contextualisation is to be henceforth known as circumstantialism and is expected to form one of the central elements of the identity, character, and interaction of Astronism as a philosophy with the wider in world and the associated circumstances of that world in future eras.

[2:106:5] Therefore, we shall further cement this circumstantialistic identity of Astronism and the wider philosophical tradition to which it belongs by developing this discourse which is primarily concerned with the different ideologies, cultures, some religious institutions, and other systems of thought and employs comparological concepts and theories into addressing the overall compatibility of these pre-Astronist and non-Astronist systems with Astronism and the wider Astronist philosophical tradition.

[2:106:6] This Astronist compatibility, as it is to be known, is established according to three different categories that characterise a spectrum of compatibility for Astronism and the other systems of thought that are addressed.

[2:106:7] The purpose of this discourse is to formulate an idea of how different pre-Astronist systems of thought shall react and orientationally respond to the establishment of an organised philosophy such as Astronism as well as its accompanying tenet known as reascensionism which holds cultural, social, political, and religious implications.

[2:106:8] The first of these categories is to be known as an obstacle to philosophy which is a non-philosophical system of thought, person, or institution that is aphilosophical by its nature and therefore would naturally oppose the establishment and reascension of philosophical thinking and would certainly oppose the organisation of philosophy.

[2:106:9] The second of these categories is to be known as a throughflow, or a throughflow to philosophy which is a non-philosophical system of thought, person, or institution that is philosophical by its nature and therefore would naturally support the establishment and reascension of philosophical ways of thinking and would certainly support the organisation of philosophy.

[2:106:10] The third and final of these categories is that which is to be known as the dispartisan, or dispartisanship which focuses on non-philosophical systems of thought, persons, or institutions that are considered to remain neutral on their support or opposition to the popularisation of philosophical thinking and the organisation of philosophy, or how the response of such entities remains either unknown (nondispartisan) or specific to circumstances (micropartisan).

[2:106:11] Before we begin to address the different entries into these categories, it is also important for us to address the second part of this discourse which is appellated as Philosophical Functionality for the purpose of the creation of the rubral for this discourse.

[2:106:12] Philosophical functionality concerns itself with the identification of the many different ways in which a philosophy, particularly Astronism of course, can hold an active and contributive function and role into a society into which it is introduced with the essential purpose of philosophical functionality to link together a philosophy's ideas and the overall identity of a philosophy and the practical application of those ideas and that identity into a society.

[2:106:13] Therefore, philosophical functionality is fundamentally connected to the development of Practical Astronism as one of the main Forms of Astronism as they are collectively appellated.

[2:106:14] Philosophical functionality is integral to the development of Astronism's identity as a circumstantialist philosophy because philosophical functionalities are poised to change across the spectrum of different historical eras and therefore the role and function of philosophies, particularly Astronism, in societies will also change.

[2:106:15] We see this same notion of functionality transferrable to a religious context and the current dilemma that many Churches are facing with regards to their status as residing within a postclimous circumstance, especially in the United Kingdom during the present era, in which I also believe there exists, as a natural product of secularism, a campaign of declimity to remove the Church from its established role and contributive function in our society.

[2:106:16] But what are these new terms of postclimous and declimity and what place do they hold to reside within this particular discourse and in relation to this topic; this query shall be addressed during the second part of this discourse regarding philosophical functionality, but first we must retain to the obstacles, throughflows, and dispartisans of philosophy.

[2:106:17] Now that we have gained an understanding of each of the three categories associated with the first part of this discourse, we can now begin with the obstacles to philosophy which involves appointing regimes, systems of thought, and institutions that are considered to be either partial or entire obstacles to the development of mass philosophical thinking.

[2:106:18] The first of these obstacles to philosophy is considered to be the umpiring nature and role of the Catholic Church as the lawgiver and dogmatiser, but this designation as an obstacle to philosophy notably does not cover the entirety of the Church, only its umpiring nature.

[2:106:19] This is considered to be an obstacle to philosophy because having an institution that allows some elements of thought, but does not allow us, and does not allow its followers' views to shape its direction is not considered to be philosophical by any account because it does not allow philosophical discourse to take place as it focuses on dogmatisation.

[2:106:20] But of course, this aspect of the Catholic Church is not supposed to be philosophical because it is a religious institution and must always remember this and it is for this reason that The Institution of The Philosophy of Astronism differs so greatly in its foundation, role, purpose, and abilities to that of the government of the Catholic Church.

[2:106:21] The next of the designations as being an obstacle to philosophy is the ideology and political philosophy of authoritarianism which is entirely aphilosophical due to its orientation towards the repression of free speech, persecution of opposer, execution of dissenters, and a generally violent response to any type of opposition to the ideology; it is safe to deem that there exists no system of thought that is as aphilosophical as authoritarianism, hence its designation as an obstacle to philosophy.

[2:106:22] We must always fight repression with freedom which means fighting for the reascension of philosophy as the guiding force of our society as philosophy is the beholder of freedom.

[2:106:23] The next of the obstacles to philosophy that we shall address is that of a one-party state which can be considered a product of authoritarianism, but in particular, a one-part state is the ultimate signifier of aphilosophicality due to the repressions in all areas of life that are endured during a one-party state scenario.

[2:106:24] Singularity at all in the social context is not considered to ever represent philosophical values because philosophicality is itself plurality and even though there may be a dominant thought system, other thought system still hold the ability to exist and oppose and even rise to become the dominant system of thought, but in a one-party state this freedom of thought is not granted.

[2:106:25] Another closely associated obstacle to philosophy to a one-party state is a dictatorship and, of course, again this way of political manner is exactly the opposite of what it means to be philosophical and it is herein affirmed that no man nor woman alone should ever hold the ability to control a state without regulation because no singular person can ever hold the capability to impose themselves in such a way; a party, an organisation, an institution, or a community is a different matter, but not a single individual which of course is the definition of a dictatorship, of which there is perhaps no greater extremity to that of philosophicality.

[2:106:26] Social Darwinism is herein announced as another obstacle to philosophy because to be philosophically-oriented is to accept all views and so a system of thought that goes against that very principle cannot be considered philosophical, especially due to its direct connections with racism.

[2:106:27] The next of the obstacles to philosophy is indoctrination as a general practice that can be found throughout many of the systems of thought and regimes listed as obstacles to philosophy, but I have pinpointed this particular practice as its own entry due to its particular aphilosophicality.

[2:106:28] To knowingly force others to believe what one believes just for the satisfaction of knowing that they have become similar to you in their way of thinking without actually justifying to them the reasons why they may benefit from your way of thinking or why their way of thinking it more superior to others and using only manipulative tactics to achieve such goals is completely aphilosophicality and it is this type of practice that is conducted by religious institutions and familial pressures that the Astronist philosophical tradition and The Institution are opposed to due to their adverse effects on millions and even billions of people who are forced or coerced into believing that which they most likely would not have chosen to believe if they had been given the choice.

[2:106:29] Eugenics is considered to be another obstacle to philosophy and is affirmed so by its entry herein as it promotes the control of populations for the benefit of those in power and those whom hold political and monetary influence which would have devastating effects on the freedom of the world and the ability of people to state their opinions and express beliefs, thoughts, and practices therefore eugenics is an obstacle to philosophy as it is considered to oppose the character of what it means to uphold philosophicality.

[2:106:30] Militarism as an obstacle to philosophy is one of particular important to entry herein, particularly due to the inaptronymity associated between militarism and

Millettism which does not bode well as the latter, from its founding herein, continues to want to separate itself from the former and to further separate one from the other, we herein identify militarism to be an obstacle to philosophy because the use of violence for the means of imposition of one's views onto others is the pinnacle of all that is aphiosophical.

[2:106:31] The segregation of people according to the colour of their skin as well as the repression and persecution of people according to their racial ethnicity is not only aphiosophical, it is antihuman and therefore exists as an obstacle to philosophy because racism does not allow for the connection of individuals from different ethnicities, it pulls them apart rather than working to bring them together which makes discourse between ethnicities a lot more difficult and in some extreme cases, absolutely non-existent and to think of the loss of the contributions from minority races to philosophical traditions is frightening to even begin to contemplate.

[2:106:32] Totalitarianism is another of the obstacles to philosophy that is closely linked to the previous entries of authoritarianism, one-party state, and dictatorship, but in particular focuses on the idea of the cumulation of these elements into a way of governing a state and state subservience is considered also a significant obstacle to philosophy as any state that does not allow for the plurality of opinions cannot be considered a safe or welcoming environment in which an organised philosophy can flourish without some subservience to the whims of the government.

[2:106:33] Fascism is perhaps the most hostile of all political environments for Astronism to reside within hence its entry as an obstacle to philosophy due to the combination of extreme nationalism, authoritarianism, and a militant social organisation.

[2:106:34] Identity politics, which is considered to be another obstacle to philosophy, is a widespread yet mild non-institutional and non-governmental form of aphiosophicality because it segregates people according to different religions, ethnicities and classes and is considered to be in danger of hindering intercommunal dialogue and discussion, but the establishment of identity-based politics as inspired by organised philosophies is considered to be an inevitability, but the mildness of this particular entry should be noted and lenience should be given in relation to.

[2:106:35] Fundamentalism in a general sense in whichever form it does take, whether it be religious, political, or otherwise, can also be considered an obstacle to philosophy because fundamentalist tendencies demonstrate a dislike for opposition which is what philosophicality thrives upon and in this context, fundamentalism should always be distinguished from traditionalism.

[2:106:36] Theocracy is considered to be another political environment that will cause obstacles to the proper reascension and establishment of organised philosophies in a country as the very fact that a theocracy holds dominance over a nation suggests that the religiosity of that nation is high and although high religiosity does not equate to low

philosophicality, the introduction of organised philosophies into said nation is expected to cause tensions between the religious leaders and the newly introduced philosophy and its proprieted institution.

[2:106:37] An environment in which sexism reigns is also considered to be another instance in which philosophy, due to its views on the role of women and men, may face an obstacle because institutionalised sexism against either of the sexes demonstrates an environment in which a major section of society are not treated equally to another.

[2:106:38] Another related obstacle to philosophy is supremacism in any of its forms which promotes a worldview that is tainted by the superiorisation of one group over another along racial or gender-based grounds which leads to the suppression of the underdog group and the repression of their rights for freedom of thought, belief, and practice which are essential pillars of philosophicality and therefore supremacism cannot be considered a positive environment for an organised philosophy to reascend into which is why supremacism is labelled an obstacle to philosophy herein.

[2:106:39] Homophobia in general, in whichever form it does take, and whether it remains institutionalised or non-institutionalised, also demonstrates another obstacle to philosophy and a hostile environment for the reascension of philosophy to take place within as this type of environment is bent on discourses that favour social ostracism and the oppression of non-traditional groups that may hold opinions or conduct lifestyles that are non-traditional.

[2:106:40] Bigotry, misogyny and misandry are three more obstacles to philosophy that are collectivised into one entry for the purpose of clarity in this discourse as these environments, for a philosophy to reascend within, are not ideal because they formulate the promotion of social ostracism, aphilosophicality, social isolation, and discord between different members of a society according to features of themselves such as race, gender, sexuality, belief orientations etc. which does not support notions of open philosophical discourse without fear of oppression for the practice and expression of one's ideas and beliefs.

[2:106:41] The second to last of the entries into the category of obstacles to philosophy is elitism which, by its own very nature, is predicated on the notion that one group's opinion in a society is to be superiorised over another which is not supportive to the Philosophical Spirit and neither does it promote the principle that is to be known as equality of justified opinions which rests at the heart of how philosophies are to approach differences in opinions.

[2:106:42] Opinions must always be justified and upon their justification, opinions can be considered equal to one another in their significance, accuracy, and reasonability and this is encapsulated in the principle of the equality of justified opinions.

[2:106:43] The final entry to this category of obstacles to philosophy is sectarianism which, as a wide ranging and varying applicable set of principles to different social and political circumstances, is fundamentally divisive by its nature and those whom follow this ideology feed upon the differences between groups and exploit such differences for their own gain rather than helping to bring communities together so that they can understand each other's viewpoints in a more coherent manner.

[2:106:44] It is easy to see how an organised philosophy would find it difficult to establish the reascension of philosophy in a society that is marred by sectarian divisions and violences, but it remains true that such societies are in need of the philosophical way of thinking, doing, saying and being out of all the different countries in the world so in order to positivise such a scenario, an organised philosophy could take on the challenge of entering such a society with the hope of changing it and this positivistic approach can be applied to all the instances of hostile environments and obstacles to philosophy that have been identified in this discourse.

[2:106:45] Now that we have made entries for each of the obstacles to philosophy, it is important for us to make the entry and briefly introduce and address the different dispartisans to philosophy, as categorised by either micropartisanship and nondispartisanship, the definitions of each have already been outlined at the beginning of this discourse.

[2:106:46] The first of the dispartisans is imperialism which is further categorised as a micropartisan which pertains to specific circumstances and in the sense, imperialism can be considered neutral to the reascension of philosophy and the introduction of an organised philosophy in a society when that empire or expanding nation or organisation is not discriminatory to philosophies, allows different philosophical traditions flourish within it and isn't concerned or doesn't see organised philosophy and the reascension of philosophy to be a threat to the furtherance of the imperialistic ambitions of the entity in subject.

[2:106:47] The next entry into the category of dispartisanship is a personality cult which is considered to be micropartisan in orientation because even though personality cults are largely associated with authoritarianism, totalitarianism and other associated obstacles to philosophy, personality cults themselves, unless they are specifically opposed to philosophical ways of thinking, the reascension of philosophy and the subsequent establishment of organised philosophies, they are not considered to be concerned or threatened by philosophy and therefore are not hostile to different philosophical traditions and their interactions with the society, but again, this is dependent upon the circumstances, hence the micropartisanship of personality cults.

[2:106:48] Social interventionism is categorised within dispartisanship and is considered to be nondispartisan in orientation because the extent to which social interventionist activities would involve organised philosophies and/or their proprieted institutions, or would impede on the activities of organised philosophies and/or their proprieted

institutions remains largely unknown and so social interventionism continues to be classed as neutrally unknown therefore holding a nondispartisanship.

[2:106:49] The fourth entry into dispartisanship refers to propaganda which is considered to be micropartisan by its nature because certain forms of propaganda may be supportive of philosophical reascension and The Institution of The Philosophy of Astronism is not shamed to employ the powerful instrument of propaganda for the promotion of Astronism which is considered to be naturally biased and is required to be so.

[2:106:50] Propaganda is considered micropartisan, so partially neutral and circumstantially applicative, because it is a tool and instrument that is to be used rather than a regime or a system of thought therefore it is distinguished from many of the other entries found in each of these three categories.

[2:106:51] Similarly to social interventionism, economic interventionism is considered a nondispartisan in relation to the unknownness as to whether this form of interventionism causes either an adverse or favourable environment for the development of organised philosophy and/or the reascension of philosophy in general, but in no way does this mean that there does not exist a correlation between economic activity and the stability, need, role, and function of an organised philosophy in a society because the Astronist Tradition holds that the correlation of these two factors is unmistakable which is something that Astronism as the first organised philosophy must always be conscious of in whichever it resides.

[2:106:52] That which is known as protectionism is the next of the dispartisans to be entered in this discourse and is designated a nondispartisan because of the unknown effects of this economic policy and philosophy on the overall impacts it would hold over the development of an organised philosophy or on the reascension of philosophy in a wider sense.

[2:106:53] The designation of communism as a micropartisan pertains to the circumstantial impacts of the institutionalisation of communism in a state in which an organised philosophy resides or a state in which the reascension of philosophy wishes to be initiated.

[2:106:54] The circumstantiality of communism in this context holds its roots in the different societal consequences that the communist ideology can hold upon its implementation for we only need to look at the last one-hundred years of history to see diverse impacts of communism on nations in which it is applied to, the majority of the impacts of which are negative, some of which to the most extreme of extents.

[2:106:55] Also, communism's association with authoritarianism, dictatorships, severe repression of freedoms, censorship, one-party states, and other major obstacles to philosophy support the notion that communism and organised philosophy would certainly not be conducive to one another's existence and success within the same nation.

[2:106:56] However, we must remember that communism's main adversary is that of a religious institutional nature rather than a philosophical one and although organised philosophies may hold some more similarities to religions than general philosophies, the overall identity and role of an organised philosophy differs greatly from that of a religion which communist leaders may appreciate and therefore become more tolerant of the existence of organised philosophies.

[2:106:57] The indecision held here is due to the diversity and circumstantiality that is associated with communism in relation to philosophy and organised philosophy in particular as the actual compatibility of these two entities remains uncertain until experimented upon in real world practical scenarios.

[2:106:58] The precursor to communism, socialism, is also designated as a micropartisan in the context of this discourse due to its own circumstantiality in relation to its compatibility with organised philosophy and the wider reascension of philosophy, particularly that of Astronism.

[2:106:59] However, it must be said that there exists much greater support for the notion that socialism's acceptance and compatibility with organised philosophy and philosophical reascension will be greater than that of communism due to the less repressive and more economically-oriented nature of social as opposed to communism which is cross-societal by its own nature.

[2:106:60] Therefore, socialism remains circumstantial in whether it can become compatible with organised philosophy, especially when the radical and extreme elements of socialism are reminded to us and the tendency of socialist movements to quickly turn to these fundamental and extreme forms which also reminds us of why socialism is the precursor to that of communism.

[2:106:61] To categorise conservatism as a dispartisan and to label it further as a micropartisan is considered to be the best way to approach the organisation of this particularly wide-ranging orientation which holds social, religious, political, cultural, and economic forms.

[2:106:62] Conservatism holds circumstantiality for the context of its acceptance and compatibility with philosophical reascension and organised philosophy because it can generally be associated with values that are not exclusive, but are not as inclusive as those in its rival of liberalism.

[2:106:63] For this reason, depending upon the severity of conservatism, and the ways in which it manifests itself and is applied to different countries and scenarios, conservatism may or may not be applicable to and compatible with philosophical reascension or organised philosophy, especially if the conservatism

[2:106:64] However, it must also be remembered that there are various aspects of The Philosophy of Astronism in particular that are conservative in orientation rather than being entirely liberal in character so it is also considered incorrect by The Institution and the Astronist Tradition to ever label Astronism as either conservative or liberal as its identity extends to a deeper complexity and wider diversity than either of these two terms could individually capture and encompass.

[2:106:65] Two more separate entries into the category of dispartisanship are anarchism and feminism which are both herein designated as micropartisans due to the fact that each is wide-ranging in their application and manifestation, however, the former of the two is generally considered to be very close to becoming an obstacle to philosophy.

[2:106:66] The reason why anarchism cannot be categorised as an obstacle to philosophy is because its ideology does not directly oppose the organisation of a philosophy or the reascension of philosophy in a general sense and therefore, anarchism's impacts on these factors remain circumstantial because an anarchistic society may well forge greater freedom of speech and may serve as a suitable environment for philosophy to flourish, but to assume that anarchism is aphilosophical due to the stereotypes associated with it would be unfair and also factually incorrect.

[2:106:67] Feminism's compatibility to organised philosophy and philosophical reascension remains circumstantial because there exists no theoretical reason as to why there would be a lack of compatibility, but some of the extremist tendencies within feminism are considered to spark elements of censorship and other forms of suppression of opinions that do not conform to the feminist ideology which would make this form of feminism aphilosophical in its character.

[2:106:68] Nationalism is another entry as a dispartisan that is also designated as micropartisan because a nation in which philosophical thinking and organisation holds a strong presence and influence would thrive in from the greater sense of nationalism amongst its citizens as the philosophy would be paired with the progression and betterment of the nation (the instance in which a philosophy becomes one and the same with the nation in which it resides is to be henceforth known as sophonationalisation).

[2:106:69] However, there are other aspects to nationalism, such as increased levels of ostracism of minorities, an increased tendency towards dictatorship and authoritarianism, and a generally higher risk of exclusivist ideas that make this wide-ranging and variously applicable ideology to be aphilosophical by its nature.

[2:106:70] Democracy's designation as holding micropartisanship in relation to the reascension and organisation of philosophy may be surprising to due to the values that democracies are supposed to hold largely aligning to that of a philosophical nature, however, due to the wide-ranging forms of democracy and the acorrelation (a correlation that is purported to exist, especially in theory, but does not universally exist in reality)

between democracy and philosophical values, democracy cannot be considered a throughflow.

[2:106:71] This designation is also given because of the very philosophical nature of democracy itself because it is inevitable that not all people in a nation will accept the reascension and organisation of philosophy that the Astronist philosophical tradition presents and if such views how a majority vote then it is our responsibility to accept this and not attempt to any type of coercive tactics to enter the nation in the way we had originally intended because we must hold to our philosophical values which are not entirely synonymous with, but are fairly similar to those of democratic values.

[2:106:72] We stand by the views of the people for if we do not then towards which goal do we strive?

[2:106:73] Colonialism is another of the micropartisans that is identified with this category and is considered as such because again, elements of colonialism, such as repression of various forms of rights and the imposition of cultures, religions, and political ideologies are grossly aphilosophical, but colonialism itself in theoretical terms is not directly opposed to the organisation and reascension of philosophy which makes it a circumstantial entry and therefore micropartisan by its nature.

[2:106:74] Despite the entire relevancy of colonialism in this age being called into question, it would be ignorant to disregard the return of some form of colonialism in the future, especially upon the Humanic Exploration of The Cosmos and although we certainly do not advocate for the emulation of features of historic colonialism, its return in the future should not be outrightly disregarded as impossible, hence its entry herein and its considered neutrality with regards to the specific topic of philosophical reascension and the establishment of organised philosophy.

[2:106:75] A topic of relevance in the present era is that of immigration which is herein considered to be another micropartisan to philosophy because although no particular elements of immigration as a political policy and practice are aphilosophical, the aftereffects of immigration of individuals that do not hold philosophical values may cause an obstacle to philosophy which makes immigration circumstantial and therefore micropartisan by its nature in this regard.

[2:106:76] The final two entries into the category of dispartisanship are the two nondispartisans of veganism and vegetarianism, the extent to which they oppose philosophical reascension and organisation is unknown and their relevance to the topic also remains questioned, but not it is considered ignorant to not include these two forms of lifestyle philosophy as wherever they do reside, they do tend to hold significant influence over individuals that adhere to them which will inevitably effect other aspects of such individuals' belief orientations, hence displaying more relevancy than perhaps is initially considered with regards to these two lifestyle orientations.

[2:106:77] Now that we have entered all of the different dispartisans, categorised them into micropartisans and nondispartisans, we can move on to consider that which are known as throughflows which includes regimes, ideologies, practices, and concepts that are expected to form environments in which the reascension of philosophy and the organisation of philosophy can occur safely without fear of oppression or obstacle.

[2:106:78] The first of the throughflows to introduce is environmentalism which is categorised as such because it is considered to closely emulate the values of stewardship that run deeply within Astronism and environmentalism holds at its core as a political, cultural, and social movement and philosophy a distinct understanding, care, and prioritisation of the natural elements of the world and the implementation of these principles into governmental and organisational policy which Astronism affirmatively aligns itself with.

[2:106:79] Not only this but environmentalism is considered to exist as a core element to Astronism as manifested in a cosmical context with cosmocentricity and the prioritisation of The Cosmos as an entire entity, but also the worlds and beauteous phenomena that exist within it.

[2:106:80] It remains core to Astronism that the protection, understanding, and exploration of these worlds is achieved and in the context of the Humanic Exploration of The Cosmos, the Astronist Tradition considers an environmentalist approach to be absolutely necessary to the sustainable success of this endeavour that rests at the heart of the Astronist philosophy tradition.

[2:106:81] Liberalism is the next of the throughflows to enter here and its place is well deserving due to much of the liberal values pertaining to social progression, acceptance of distraditional lifestyles and most of all, the acceptance of and justification for different opinions and the valuing of reasoned and justified opinions that may differ to one's own.

[2:106:82] It must be noted that, like in all forms of thought, there can be extreme versions and fundamentalist tendencies and liberalism does not remain exempt from this fact which is why we must consider only the formal version of liberalism as a throughflow rather than the extreme versions of liberalism which turn into forms of identity politics and even censorship, both institutionally and socially.

[2:106:83] Populism is considered another throughflow for the organisation and reascension of philosophy to flourish because a populist ideology concerns itself with the needs, wants, and values of ordinary people rather than one extreme of the political spectrum to the other which largely dominate politics.

[2:106:84] Philosophy always aligns itself with the people and their values in the context of politics which is why the practice of direct democracy is also considered to be a throughflow as a separated and emphasised entry.

[2:106:85] Of course, some ideologies will masquerade themselves as populist in order to form the illusion that their ideology is more widely agreed with than it actually is, but the essential theoretical principles of populism are considered to form a political context in which the organisation and reascension of philosophy, if agreed to by the majority of the ordinary citizens, is able to succeed.

[2:106:86] The question of whether Astronism aligns or opposes humanism is a topic of debate for another discourse, but it is not questioned herein that humanism is a throughflow indeed because of the prominences of philosophical elements in the humanist worldview such as rationality and justification for the development of a system of thought which is certainly philosophical by its identity.

[2:106:87] Humanism remains a system of thought that, despite its disagreement with other systems of thought, such as religions and their supernatural and unjustified proclamations, upholds the principles of the people's right to differing opinions as well as freedom of speech which itself is given its own separate entry herein as a throughflow for reascended and organised philosophy to flourish.

[2:106:88] The secularist approach to the formation of the government of a nation is considered to be an affirmed throughflow for philosophy to reascend and organise itself because by its most core principle, allows for a state to be without adherence to any one particular religious doctrine or institution which is considered to promote acceptance amongst the population of different philosophical and religious viewpoints due to the fact that no one viewpoint holds institutional supremacy over any other.

[2:106:89] The political orientation of democratic socialism upholds democratic principles politically with the management of the economy in a socialist format which is considered to be another throughflow for philosophy to reascend and organise itself within due to the combination of two dispartisans here and the removal of the aspects of each philosophy that had made them both become categorised as dispartisans and so with the removal of these elements we can confidently categorise this political orientation as a philosophical throughflow.

[2:106:90] There are other important throughflows that are not identifiable as political orientations or philosophies in particular, but may more accurately be considered as political and social practices both nationally and internationally that are expected to formulate circumstances that shall allow philosophy to reascend and become organised and three of these types of throughflows which all hold separate entries as throughflows include human rights, social equality (including gender, sexual, racial, religious and all other forms of equality) and globalisation which can be considered an internationally cooperative effort for economic integration with positive efforts expected for the growth and acceptance of different philosophies and other systems of thought.

[2:106:91] Multiculturalism, as a direct product of the process of globalisation, is considered to be a throughflow for philosophy because with the introduction and

promotion of new ways of thinking into a country will come a wider acceptance or at least toleration of such newly introduced systems of thought.

[2:106:92] For an organised philosophy's entrance into a new country whose populous knows nothing of the philosophy and finds its ideas foreign or against that of their own traditional views, multiculturalism is the greatest ally because under the banner of multiculturalism comes a wider tolerance of new ideas that will allow different organised philosophies to spread to regions that would have otherwise been unreceptive and perhaps outrightly hostile to.

[2:106:93] Therefore, we can consider multiculturalism to be an essential throughflow for entrance of The Philosophy of Astronism into certain countries that would find the views and ideas of The Philosophy to be entirely foreign and a threat to their own established philosophies.

[2:106:94] The second to last of the throughflows to enter and introduce in this discourse is communitarianism which, by its core principles, advocates for a society people hold a distinct interest and responsibility to the development of their community philosophically, economically, religiously, politically, environmentally, socially, and culturally and by this, we can easily see how the ethics of communitarianism and its advocacy for social stewardship via a number of different avenues is to the advantage of the goal to reascend and organise philosophy.

[2:106:95] As the final throughflow that we shall address in this discourse, localism is categorised as this due to the fact that the organisation of philosophy can take place on a more regional and local level in this form of societal governance which is expected to be easier than its organisation of a national level.

[2:106:96] Further to this, localism is also considered to be a throughflow because wherever philosophy wishes to reascend and organise itself in a country that is based on a localist ideology can formulate distinct forms of the philosophy into different regions of the country forming a diversity of the philosophy that remains unique to that particular nation which further promote philosophical plurality and the general dissemination of the organised philosophy to more remote communities that may not have been reached under a nationalist form of social organisation.

[2:106:97] Whichever way these throughflows are applied, they are considered to form a social, political, cultural, and economic environment in which philosophy can both be reascended to become a social driver as well as become organised in a way that allows it to promulgate its ideas across to the masses.

[2:106:98] There are many nations in the world presently that demonstrate these throughflow tendencies, but unfortunately, there are more nations that demonstrate tendencies of a more obstaculist or dispartisan nature which supports the belief orientation of throughflowism which states that the organisation of a philosophy and the wider

reascension of philosophy that is herein announced by the Astronist philosophical tradition should take place in a country that demonstrates a character that is more throughflowing than dispartisanic or obstaclistic.

[2:106:99] Throughflowism is just one of the six belief orientations that are inspired and derived from each of the categories and subcategories that have structured the discourse this far and we shall now introduce each of these belief orientations and explain their basic premises.

[2:106:100] Each of the belief orientations that are about to be introduced can be considered approaches to the initial launch of The Philosophy of Astronism into a particular county or group of similarly-oriented countries which therefore places these belief orientations as part of the wider latterintroduced discipline of study of tiritology.

[2:106:101] Of course, that which is to be known as throughflowism has already been introduced and can generally be described as following the approach that focuses on how a philosophy's proprieted institution should initially begin to introduce and disseminate the philosophy via people, organisations, other institutions, and governments who share the same values or whom are tolerant to the introduction of a new system of thought.

[2:106:102] Throughflowism stands in direct contrast to obstaclism that which notionises that a philosophy should first be tiritied and promulgated to countries where there many social and institutional factors that would be considered obstacles to philosophy and due to the general impracticality associated with obstaclism, this is not the chosen orientation of The Institution of The Philosophy of Astronism.

[2:106:103] However, to follow the obstaclist approach holds much nobility and bravery on behalf of the institution that chooses to follow such an approach as well as those people in the country that wish to support the institution its such efforts and if executed correctly, the obstaclist approach can form a very powerful nationwide movement as long as it remains well-funded and supported by those whom hold some influence in the country, or by a majority of the country's citizenry.

[2:106:104] It could be argued that obstaclism is best reserved for pre-established philosophies that hold strong funding networks and partnerships with other organisations to help them successfully enter hostile countries rather than protophilosophies that do not hold the same extent of resources which demonstrations obstaclism as an approach that is best pursued after a philosophy has gained acceptance and adherence in throughflow countries.

[2:106:105] The next of the belief orientations to introduce herein is that which shall be known as partisanism which pertains to the approach to tirition characterised by focusing on gaining funding, greater influence, and a more resourceful utilisation of those whom already support one's philosophy rather than looking towards those whom don't support or don't know about the philosophy and trying to promulgate to them.

[2:106:106] Partisanism can perhaps be described as retentionist in its character and overall orientation, but is defined from retentionism as partisanism can be considered the precursor to retentionism.

[2:106:107] Partisanism is applied during the early phases of a philosophy's development and advocates for the alternative option of the utilisation and extraction of resources from those whom already follow the philosophy in order to put these resources towards the philosophy's furtherance rather than looking for new followers and subsequently looking for new resources while retentionism is a wider view for a more developed philosophy that advocates for the philosophy's promulgation only to those whom already follow the philosophy and so retentionism doesn't necessarily focus on the utilisation of the resources that the philosophy and its proprieted institution already hold to greatest extent to which those resources may be utilised.

[2:106:108] The partisanist approach to tiriton therefore understands the importance of the resources already owned or retained by The Institution and so formulates a plan whereby those resources are to be efficiently utilised for the development of The Institution in friendly territories so that The Institution is best positioned to enter territories wherein many obstacles exist; the partisan approach essentially advocates for a logical plan of the utility of resources amongst supporters and the application of such resources in territories of obstaclity.

[2:106:109] The next of the belief orientations to introduce is that which is to be henceforth known as dispartisanism and is characterised the notion that in order to be successful in a nation, the philosophy and subsequently its proprieted institution must compromise to the will of the government of that country in order for the philosophy to be acceptedly and legally able to tirit and promulgate within that country's borders.

[2:106:110] Dispartisanism is expected to be controversial because it suggests that a philosophical institution should compromise to a government even if that government's values do not correspond to those of a philosophical nature just for the purposes of being able to legally operate and promulgate the philosophy into the nation over which that government presides.

[2:106:111] Despite the ethical issue that does inevitably arise with this approach, the Astronist Tradition and so subsequently The Institution of The Philosophy of Astronism are expected to often employ the dispartisanist approach largely because it is seen as more proactive than its opposer which is to be henceforth known as nondispartisanism.

[2:106:112] Nondispartisanism holds to the principle that any philosophical institution should never compromise its own beliefs and principles for the purposes of being accepted to have its philosophy enter a country officially and legally and therefore this often results in an underground form of the philosophy, but also an increase in the level of persecution of its followers by the government.

[2:106:113] It is important to state that The Institution of The Philosophy of Astronism and the Astronist Tradition do not openly advocate for the compromise of their beliefs and principles as nondispartisans would have one believe, but that they are willing to consider the larger picture in relation to The Institution's entry into the country with the aim of curtailing persecution of its followers there and by avoiding a micropartisanic scenario.

[2:106:114] Therefore, the Astronist Tradition herein poses that which is to be henceforth known as a dispartisan accord which is essentially a document that entails The Institution and the government's decision to agree to disagree with The Institution compromising on some of its elements in order for it to freely, openly, legally, and officially operate and disseminate in the country with the government understanding that universally and in other countries, the values of The Institution and The Philosophy of Astronism over which it holds proprietorship have not and will not change.

[2:106:115] Tactically, The Institution considers it to be more to its advantage to compromise and work with governments in order to enter and hold a presence in the country over which they govern rather than take the nondispartisanist approach and discontinue compromises without any advantage gained by either party which is why the nondispartisanist approach to this issue is considered reactive rather than proactive.

[2:106:116] Finally, that which is to be henceforth known as micropartisanism, also known as extrapartisanism, refers to the belief orientation and approach to tirtion holding that a philosophy and its proprieted institution should focus on gaining influence in a county from the outside rather than the inside.

[2:106:117] This is expected to form a scenario in which a philosophy exists in such a way that it remains under the radar of the government and other authorities, but still holds a strong and influential following despite the fact that it may not be an officialised and legalised philosophy.

[2:106:118] The micropartisanist approach to tirtion under the circumstances of a hostile country involves the use of digital mediums, the expatriate population, immigration, tourism, non-government backed media outlets for the dissemination and promulgation of the philosophy.

[2:106:119] It is necessary in the micropartisanist approach to employ these such practices along with many others that can be thought of in order to reach the people in a country that are not so easily reached due to the hostility of the government and banning of the philosophy in that country.

[2:106:120] It also remains important to note that micropartisanism can take two main forms, the first is of an institutional nature, known as institutional micropartisanism which involves micropartisan techniques that are directly and systematically adopted by a philosophical institution as part of a wider micropartisanic plan.

[2:106:121] The second is of a miscellaneous nature which is to be known as dwellerism and involves the adoption of micropartisan techniques and practices by the adherent citizens of the nation rather than that which is directly overseen by the philosophy's proprieted institution; dwellerism refers to a citizen-initiated effort to disseminate and promulgate the philosophy without direct institutional support and the practitioners of which are to be known as dwellerists or dwellerites.

[2:106:122] Now that we have introduced all the different forms of obstacles to philosophy, the dispartisans and the throughflows to philosophy as well as having introduced the different belief orientations pertaining to approaches to tiration that are inspired by these categories of obstacle, dispartisan, and throughflow, the time has now come to address the second part of our discourse which pertains to the subject of philosophical functionality.

[2:106:123] Philosophical function or functionality relates to the different possible and identified functions or roles that philosophy, in its Astronist and/or its organised sense, can provide upon its introduction into a society.

[2:106:124] By this notion, we understand that philosophy in general in its organised form, or of a particular philosophical tradition, can be understood in drastically different ways depending upon the current circumstances at the time of the philosophy's introduction into a particular country.

[2:106:125] One of the hallmarks of organised philosophy is the emphasis that for philosophy to practically exist in a country or amongst a group, or for oneself personally, it must hold a function for if not we then stray into that which is to be henceforth termed as functionless philosophy.

[2:106:126] The functionality of a philosophy is therefore pluralistic in nature, but it can also be considered dualistic because the function of a philosophy is determined by both The Institution, depending upon its strategy for the entry of the philosophy over which it holds proprietorship, as well as being determined by the society itself as an entirety which includes the public, the government, businesses, the media, religious leaders, and other influential societal forces that will inevitably hold opinions about the philosophy or attempt to represent it in a certain way.

[2:106:127] These two factors control the functionality of an organised philosophy with respect to a particular nation which makes philosophical functionality dualistic and the extent to which the proprieted institution holds influence or the wider society is to be henceforth known as the functionality scale as one is always expected to dominate over another with an equal balance between the two considered possible, but not likely.

[2:106:128] We mentioned that which is to be known as a functionless philosophy and this term collectively relates to non-organised forms of philosophy that do not contribute to a society upon their application, and do not intend to create any particular function for

themselves and can usually be identified as singular concepts, as philosophical systems that hold no practical applicability, or as systems that hold very little to no relevancy for the operations of human society either in a sense of visionality or in a sense of habituality.

[2:106:129] Visionality pertains to the instance in which a philosophy's function is poised towards the achievement of a vision of the future and relates to a consistency of a philosophy that focuses on wider humanity, concepts and issues beyond one's individual self and works towards the solution of such issues or the realisation of such a vision through the development of its system of thought.

[2:106:130] Habituality refers to the instance in which a philosophy's function is identified as focusing more on people's individual and personal needs, habits, and desires and the rectification and improvement of these elements of a person rather than focusing on wider society and the needs and desires of humanity.

[2:106:131] The Visionality-Habituality Dichotomy, as it shall henceforth be appellated, can be considered a major distinguishing contribution to the development of Astronist metaphilosophy as this dichotomy single-handedly and directly contributes to that which shall henceforth be known as reformulationism.

[2:106:132] Reformulationism is the idea initiated by Cometan in the writing of the Omnidoxy herein and subsequently during the development of Astronist metaphilosophy upholding the notion that both the role of philosophy and the identity of the philosopher should be reformulated to prepare for the reascension of both philosophy and philosophers and this reformulation is considered to have taken place during and as a subsequent completed and become a product of the writing of the Omnidoxy.

[2:106:133] Reformulationism is essential to the predications of what philosophy is and how it is perceived by the Astronist philosophical tradition as it consists of both a belief orientation as well as an entire system of thought that understands philosophy to be in requirement for a reformulation as inspired by how it had previously existed and it is expected to exist in the future by the vision of the Astronist philosophical tradition.

[2:106:134] It is stipulated herein as an omnidoxical statement that without reformulationism there cannot exist Astronist metaphilosophy because reformulationism is the essential predication for the development of this branch and contribution to Astronist Philosophy.

[2:106:135] As part of the topic of philosophical functionality, we consider the different periods and stages that a philosophy is considered to go through during its existence and residence in a particular country which formulates an overall understanding of the life cycle of a philosophy, but this can also be applied to other types of thought systems including both religions and ideologies.

[2:106:136] The first of these stages is to be henceforth known as preclimation, or the state of preclimity, which pertains to the period and instance in which a philosophy holds a contributive and active function and established role in a society, but this philosophy is not universally influential throughout the nation and its function and role may not be universally accepted by all major groups.

[2:106:137] Preclimation is a period that may last for a philosophy, or any other type of thought system throughout the entirety of its existence in a country due to it never attaining a function or role that resembles that of a state of climity.

[2:106:138] Some correlations can be made between preclimity and the nature of the thought system that resides within it such as it being a minority in terms of the number of adherents it retains, its relatively short history in the country, and the lack of its influence and strong relations with the government and other powerful figures, institutions, and organisations in the country meanwhile correlations of climity resemble the exact opposite of each of these elements.

[2:106:139] Climition, or being in a state of climity refers to the period and instance in which a philosophy holds an established role and actively contributes to the society in the way that it is considered to best contribute from the opinion of the propried institution that presides over that philosophy.

[2:106:140] Climity may or may not be the most ideal of statuses for a philosophy to reside within because a philosophy that holds climity has to perform certain ceremonial duties that it remains responsible for, there is expected to be a sense of fear with regards to a philosophy that holds climity as its institution fears losing its status of climity to another philosophy or for an aphiosophical campaign to achieve declimity.

[2:106:141] These negative elements of climity are contrasted with the benefits of climity which include the fact that a philosophy that holds climity exists with a privileged position within the society (such as being recognised as that nation's official philosophy or national or ethnic philosophy), holds strong relations with organisations and the government to achieve the philosophy's goals, and demonstrates high adherence levels in the country which pertains to a philosophy's overall influence.

[2:106:142] Achieving a status of climity for a philosophy may be the central goal of an institution that holds propriety over said philosophy, but the maintenance of that climity is considered to be a challenging task with the privileged status, strong funding networks, and high number of adherents in the nation being beneficial elements that may not outweigh the responsibility of hold that status of climity.

[2:106:143] Of course, in a nation, especially one of large diversity, there may be an instance of multiclimity which refers to when a two or more philosophies, or two or more other types of thought systems hold the status of climity simultaneously, but it also remains important to note that when different types of thought systems hold climity this is

instead known as polyclimity so as to distinguish the fact that the systems of thought that hold climity are not of the same variety.

[2:106:144] The period that follows on from that of climity is to be henceforth known as postclimity, or postclimity, which pertains to the period and instance in which a philosophy no longer holds the same established role and active contribution as it once did during its time of climity and so its role and contributions become obscured during this time.

[2:106:145] Postclimity essentially entail of how a philosophy, religion, or ideology, but in this context a philosophy loses declines in its overall identity which is characterised by a excessive decline in the number of active adherents of the philosophy, the obscuration of the beliefs, ideas, and practices of that philosophy as well as the reduction in its overall exposure to the public.

[2:106:146] To be in a state of postclimity is an issue for the institution that holds proprietorship over the philosophy because it may demonstrate an overall philosophical decline if the major philosophy a country descends into postclimity, but it is also important to note that a philosophy can go into postclimity without another philosophy, or another type of system of thought taking its place which then leaves an instance of aclimity which is when there is no philosophy or system of thought that is considered to hold the status of climity in a country.

[2:106:147] That which is to be henceforth known as the state of disclimity, or the process of disclimation refers to the instance in which a philosophy's role and active contributions are established, but not in the way that its institution or its followers consider it to be best contributive to the society.

[2:106:148] Disclimity, rather than pertaining to a wrong or unethical way of a philosophy's role and contributive status, instead relates to an insufficient way in which a philosophy's role and contributions are made to the society or a disportioncate way in comparison to the philosophy's potential to contribute.

[2:106:149] Disclimity, despite it being a negative status for a philosophy to be in, presents an opportunity for the institution that holds proprietorship over said philosophy to promulgate and form a campaign that works towards the development of a philosophy in a such a way that its role and contributive status is how its proprieted institution intends it to be so we must always to the positivist approach turn disclimity which holds negative connotations into an opportunity for betterment.

[2:106:150] That which is to be henceforth known as reclimity, or the process of reclimation refers to the instance and period in which a philosophy regains, through various different reasons including social movements, political revolutions or other mass restructures of society, its previously held established role and functionality in the society in which it resides.

[2:106:151] Reclimity is the best scenario for a philosophical institution as it demonstrates a successful proclimitive campaign or the process of proclimitation which pertains to the state of proclimity which involves the running of a campaign to ascend a philosophy to its considerably best contributive role and active functionality in a society, either for the first time or as part of reclimitation.

[2:106:152] It remains important to note that there are two forms of reclimitation, or the reclimitive process, the first of which involves proclimitation and is either institutionally induced or by way of dwellerism as this term, which has been aforedefined, pertains to a wider meaning of anything that is citizen-initiated as contrasted from that which is institutionally or governmentally initiated.

[2:106:153] The second form of reclimitation is when the process occurs naturally without any institutional, governmental, or citizen initiation and involves the citizen's opinions gradually levitated back towards the philosophy in subject rather than an official campaign that is lead such as through proclimitation.

[2:106:154] The final contribution to make about this discussion of the different periods and stages to philosophical functionality is that which shall henceforth be known as declimitation, or as holding the status of declimity.

[2:106:155] Declimitation involves a campaign to remove a philosophy from its established role and active contributory function in a society, especially as part of an aphilosophical campaign to remove philosophy from a society altogether so as to achieve aclimity which would make this declimitation aclimitive in orientation.

[2:106:156] Alternatively, the campaign may hold the intention to replace the philosophy rather than to remove philosophy altogether which can be considered either reclimitive or proclimitive in orientation with the forming applied if a philosophy is returned to a climitive status that it once held and the latter is to be applied when the philosophy that is being campaigned to hold climity has never held such a position previously.

[2:106:157] Finally, it is important to note that philosophical functionality is motional by its core nature; it remains within a chronologically shifting apparatus that is three-pronged according to the past, the present, and the future circumstances but it remains important not to correspond these time periods with preclimity, climity, and postclimity as these do not strictly correspond to time periods, but of course rather they correspond to statuses.

[2:106:158] There are many social movements and processes that are expected to greatly impact upon the functionality of a philosophy including both the extent of its functionality and the nature of it.

[2:106:159] One of the most important concepts and social processes is liberation which, when applied to the context of Astronist Philosophy, is cross-disciplinary by the notion

that it exists as a concept in different disciplines of study with a variety of definitions and applications.

[2:106:160] Organised philosophy is henceforth considered to be a practical and physical manifestation of freedom as well as a conceptual symbol for freedom for countries that remain oppressed or where persecution of minorities is rife because the fundamental principles of organised philosophy are predicated upon halting such mass oppressions and persecutions through the promotion of the freedom of philosophy.

[2:106:161] Cosmocentralisation refers to the societal application of cosmocentricity and the realisation of the cosmocentric perspective and thought in order to achieve the goals of the Humanic Exploration of The Cosmos, the manifestation of a society that is devoted to The Cosmos and whose societal functions and operations revolve around and are inspired by The Cosmos.

[2:106:162] Philosophisation refers to the societal process involving both the successful reascension of philosophy into a society, the organisation of one or more philosophies in a society, and the ability for such organised philosophies to reside and expand within the nation of which we speak; this is considered to form a citizenry and a government that are philosophical in their thinking, doing, being, and saying.

[2:106:163] Astronomisation refers to the manifestations of cosmocentricity into a society and is a major societal process and may also be known as Astronisation with regards to the specific form of astronomisation initiated by Astronism.

[2:106:164] Astronomisation can be characterised by a number of different manifestations including the building of sopheriums and their centralisation in a community, the manufacturing of Astronist renditions, the regular depiction of astronomically-related topics in the media and in advertising, as well as the introduction of astronomy and philosophy into the education system from young ages.

[2:106:165] The final of the social processes that we shall address herein is that of a revolution which is essential to understanding the previous three processes as each of these can be described as non-violent revolutions and so without a grasp of how and why revolutions occur in societies in need of change, we cannot begin to understand why cosmocentralisation, philosophisation, and astronomisation/Astronisation must occur as Astronist forms of revolution.

[2:106:166] We shall now make a list of countries and regions and the systems of thought that are in statuses of preclimity, climity, and postclimity in those particular territories in order to formulate a greater understanding of the theory and to apply it to current reality of the world's countries and firstly we shall begin with the application of this algorithm to a religious context followed by the ideological context.

- [2:106:167] Abkhazia – Republic of Abkhazia — (Preclimity - Islam and Astronism) — (Climity - Christianity) — (Postclimity - Abkhaz native religion)
- [2:106:168] Afghanistan – Islamic Republic of Afghanistan — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - Zoroastrianism, Hinduism and Buddhism)
- [2:106:169] Åland – Åland Islands (Autonomous province of Finland) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:170] Albania – Republic of Albania — (Preclimity - Irreligion and Astronism) — (Climity - Islam) — (Postclimity - Christianity)
- [2:106:171] Algeria – People's Democratic Republic of Algeria — (Preclimity - Astronism) — (Climity - Islam) — (Postclimity - Christianity and Judaism)
- [2:106:172] American Samoa – Territory of American Samoa (US overseas territory) — (Preclimity - Buddhism and Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:173] Andorra – Principality of Andorra — (Preclimity - Judaism and Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:174] Angola – Republic of Angola — (Preclimity - Islam and Astronism) — (Climity - Christianity) — (Postclimity - African traditional religion)
- [2:106:175] Anguilla (UK overseas territory) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:176] Antigua and Barbuda — (Preclimity - Rastafarianism, Islam, Judaism, Astronism and Hinduism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:177] Argentina – Argentine Republic — (Preclimity - Irreligion, Islam, Astronism and Judaism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:178] Armenia – Republic of Armenia — (Preclimity - Islam, Irreligion, Astronism and Yazidism) — (Climity - Armenian Christianity) — (Postclimity - Paganism)
- [2:106:179] Aruba (Self-governing country in the Kingdom of the Netherlands) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:180] Ascension Island (Dependency of the UK overseas territory of Saint Helena) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:181] Australia – Commonwealth of Australia — (Preclimity - Islam, Astronism, Buddhism, Judaism, Sikhism, and Hinduism) — (Climity - Christianity and Irreligion) — (Postclimity - Indigenous religions)

[2:106:182] Austria – Republic of Austria — (Preclimity - Islam, Irreligion, Astronism and Buddhism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:183] Azerbaijan – Republic of Azerbaijan — (Preclimity - Christianity, Judaism, Astronism and Irreligion) — (Climity - Islam) — (Postclimity - Zoroastrianism)

[2:106:184] Bahamas, The – Commonwealth of The Bahamas — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:185] Bahrain – Kingdom of Bahrain — (Preclimity - Christianity, Astronism, Hinduism, Buddhism, Folk religion, Irreligion and Judaism) — (Climity - Islam) — (Postclimity - n/a)

[2:106:186] Bangladesh – People's Republic of Bangladesh — (Preclimity - Sikhism, Astronism, Buddhism, Christianity, and Indigenous religion) — (Climity - Islam) — (Postclimity - Hinduism)

[2:106:187] Barbados — (Preclimity - Bahai Faith, Hinduism, Islam, Astronism, and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:188] Belarus – Republic of Belarus — (Preclimity - Islam, Astronism and Judaism) — (Climity - Christianity and Irreligion) — (Postclimity - Paganism)

[2:106:189] Belgium – Kingdom of Belgium — (Preclimity - Islam and Astronism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)

[2:106:190] Belize — (Preclimity - Irreligion, Judaism, Baha'i Faith, Hinduism, Astronism, Buddhism, and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:191] Benin – Republic of Benin — (Preclimity - Irreligion and Astronism) — (Climity - African traditional religion, Christianity and Islam) — (Postclimity - n/a)

[2:106:192] Bermuda (UK overseas territory) — (Preclimity - Irreligion, Astronism and Islam) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:193] Bhutan – Kingdom of Bhutan — (Preclimity - Hinduism, Astronism, Irreligion, Bon, Christianity and Islam) — (Climity - Buddhism) — (Postclimity - n/a)

[2:106:194] Bolivia – Republic of Bolivia — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:195] Bosnia and Herzegovina — (Preclimity - Irreligion and Astronism) — (Climity - Islam and Christianity)— (Postclimity - n/a)

[2:106:196] Botswana – Republic of Botswana — (Preclimity - Irreligion, Astronism, Baha’i Faith, Islam, and Hinduism) — (Climity - Christianity) — (Postclimity - Folk religion)

[2:106:197] Brazil – Federative Republic of Brazil — (Preclimity - Spiritism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:198] Brunei – Negara Brunei Darussalam — (Preclimity - Christianity, Astronism and Buddhism) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:199] Bulgaria – Republic of Bulgaria — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:200] Burkina Faso — (Preclimity - Christianity, Astronism and Irreligion) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:201] Burundi – Republic of Burundi — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:202] Cambodia – Kingdom of Cambodia — (Preclimity - Islam, Astronism, Folk religion, Christianity and Irreligion) — (Climity - Buddhism) — (Postclimity - n/a)

[2:106:203] Cameroon – Republic of Cameroon — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:204] Canada — (Preclimity - Islam, Astronism, Hinduism, Sikhism, Buddhism and Judaism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)

[2:106:205] Cape Verde – Republic of Cape Verde — (Preclimity - Irreligion, Astronism and Islam) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:206] Cayman Islands (UK overseas territory) — (Preclimity - Irreligion, Astronism and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:207] Central African Republic — (Preclimity - Islam and Astronism) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:208] Chad – Republic of Chad — (Preclimity - Christianity, Animism, Astronism and Irreligion) — (Climity - Islam) — (Postclimity - Traditional African religion)

[2:106:209] Chile – Republic of Chile — (Preclimity - Irreligion, Islam, Astronism and Judaism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:210] China – People's Republic of China — (Preclimity - Christianity, Astronism and Islam) — (Climity - Atheism) — (Postclimity - Confucianism, Buddhism, Taoism, Folk salvationism, Chinese tradition religion)

[2:106:211] Taiwan – Republic of China — (Preclimity - Christianity, Irreligion, Astronism, Yiguandao, Tiandism, Miledadao, Zailiism, and Xuanyuanism) — (Climity - Buddhism and Taoism) — (Postclimity - n/a)

[2:106:212] Christmas Island – Territory of Christmas Island (Australian overseas territory) — (Preclimity - Buddhism, Astronism, Taoism, Confucianism, and Islam) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:213] Cocos (Keeling) Islands – Territory of Cocos (Keeling) Islands (Australian overseas territory) — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - n/a)

[2:106:214] Colombia – Republic of Colombia — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:215] Comoros – Union of the Comoros — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:216] Congo, Democratic Republic of the – Democratic Republic of the Congo — (Preclimity - Islam, Irreligion, Astronism and Kimbanguism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:217] Congo, Republic of the – Republic of the Congo — (Preclimity - Kimbanguism, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:218] Cook Islands (Associated state of New Zealand) — (Preclimity - Irreligion, Astronism, Islam, Buddhism, and Hinduism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:219] Costa Rica – Republic of Costa Rica — (Preclimity - Irreligion, Astronism, Islam and Buddhism) — (Climity - Christianity (Roman Catholicism)) — (Postclimity - n/a)

[2:106:220] Ivory Coast – Republic of Côte d'Ivoire — (Preclimity - Irreligion, Astronism and Baha'i Faith) — (Climity - Christianity, Islam and Animism) — (Postclimity - n/a)

[2:106:221] Croatia – Republic of Croatia — (Preclimity - Irreligion, Astronism, Islam and Buddhism) — (Climity - Christianity) — (Postclimity - n/a)

- [2:106:222] Cuba – Republic of Cuba — (Preclimity - Hinduism, Astronism, Chinese folk religion, Buddhism, Judaism and Islam) — (Climity - Irreligion) — (Postclimity - Christianity)
- [2:106:223] Cyprus – Republic of Cyprus — (Preclimity - Islam, Judaism, Astronism, Baha’i Faith and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:224] Czech Republic — (Preclimity - Judaism, Astronism and Slavic native religion) — (Climity - Irreligion) — (Postclimity - Christianity)
- [2:106:225] Denmark – Kingdom of Denmark — (Preclimity - Irreligion, Islam, Astronism, Buddhism, Hinduism and Baha’i Faith) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:226] Djibouti – Republic of Djibouti — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - n/a)
- [2:106:227] Dominica – Commonwealth of Dominica — (Preclimity - Rastafarianism, Astronism, Islam, Buddhism, Baha’i Faith and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:228] Dominican Republic — (Preclimity - Irreligion, Judaism, Vodou, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:229] Ecuador – Republic of Ecuador — (Preclimity - Irreligion, Buddhism, Judaism, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:230] Egypt – Arab Republic of Egypt) — (Preclimity - Judaism, Astronism, Baha’i Faith, and Irreligion) — (Climity - Islam) — (Postclimity - Coptic Christianity and Ancient Egyptian religion)
- [2:106:231] El Salvador – Republic of El Salvador — (Preclimity - Islam and Astronism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)
- [2:106:232] Equatorial Guinea – Republic of Equatorial Guinea — (Preclimity - Baha’i Faith, Astronism, Islam and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous beliefs)
- [2:106:233] Eritrea – State of Eritrea — (Preclimity - Irreligion and Astronism) — (Climity - Christianity and Islam) —(Postclimity - Traditional African religion and animism)
- [2:106:234] Estonia – Republic of Estonia — (Preclimity - Neopaganism, Astronism, Buddhism, and Hinduism) — (Climity - Irreligion) — (Postclimity - Christianity)

[2:106:235] Ethiopia – Federal Democratic Republic of Ethiopia — (Preclimity - Irreligion, Astronism and Baha’i Faith) — (Climity - Christianity and Islam) — (Postclimity - African Traditional religion)

[2:106:236] Falkland Islands (UK overseas territory) — (Preclimity - Baha’i Faith, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:237] Faroe Islands (Self-governing country in the Kingdom of Denmark) — (Preclimity - Judaism, Buddhism, Astronism, Baha’i Faith, Islam and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:238] Fiji – Republic of the Fiji Islands — (Preclimity - Islam, Sikhism, Irreligion and Astronism) — (Climity - Christianity and Hinduism) — (Postclimity - Indigenous religion)

[2:106:239] Finland – Republic of Finland — (Preclimity - Islam, Buddhism, Hinduism, Judaism, Astronism and Finnish paganism) — (Climity - Christianity and Irreligion) — (Postclimity - Paganism)

[2:106:240] France – French Republic — (Preclimity - Islam, Judaism, Buddhism, Hinduism, Astronism and Sikhism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)

[2:106:241] French Polynesia (French overseas community) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:242] Gabon – Gabonese Republic — (Preclimity - Islam, Animism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:243] Gambia, The – Republic of The Gambia — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - African Traditional religion)

[2:106:244] Georgia — (Preclimity - Islam, Neopaganism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:245] Germany – Federal Republic of Germany — (Preclimity - Islam, Buddhism, Judaism, Astronism and Hinduism) — (Climity - Christianity and Irreligion) — (Postclimity - Paganism)

[2:106:246] Ghana – Republic of Ghana — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:247] Gibraltar (UK overseas territory) — (Preclimity - Islam, Hinduism, Judaism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:248] Greece – Hellenic Republic — (Preclimity - Irreligion, Islam, Sikhism, Astronism and Hinduism) — (Climity - Christianity) — (Postclimity - Hellenic Paganism)

[2:106:249] Greenland (Self-governing country in the Kingdom of Denmark) — (Preclimity - Irreligion, Astronism and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Inuit spiritual beliefs)

[2:106:250] Grenada — (Preclimity - Rastafarianism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:251] Guam – Territory of Guam (US overseas territory) — (Preclimity - Buddhism, Hinduism, Astronism, Islam, Judaism, Folk Religion and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous beliefs)

[2:106:252] Guatemala – Republic of Guatemala — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Mayan religion)

[2:106:253] Guinea – Republic of Guinea — (Preclimity - Christianity, Astronism and Animism) — (Climity - Islam) — (Postclimity - Indigenous beliefs)

[2:106:254] Guinea-Bissau – Republic of Guinea-Bissau — (Preclimity - Irreligion and Astronism) — (Climity - Islam, Christianity and Animism) — (Postclimity - Indigenous beliefs)

[2:106:255] Guyana – Co-operative Republic of Guyana — (Preclimity - Islam, Irreligion, Astronism, Buddhism, Rastafarianism and Baha'i Faith) — (Climity - Christianity and Hinduism) — (Postclimity - Indigenous religion)

[2:106:256] Haiti – Republic of Haiti — (Preclimity - Irreligion and Astronism) — (Climity - Haitian Vodou and Christianity) — (Postclimity - Indigenous beliefs)

[2:106:257] Honduras – Republic of Honduras — (Preclimity - Irreligion, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Mayan religion)

[2:106:258] Hong Kong – Hong Kong Special Administrative Region of the People's Republic of China — (Preclimity - Christianity, Astronism, Islam, Hinduism, and Sikhism) — (Climity - Chinese folk religion, Buddhism, Taoism, Irreligion and Confucianism) — (Postclimity - n/a)

[2:106:259] Hungary – Republic of Hungary — (Preclimity - Islam, Astronism, Buddhism, Judaism and Neopaganism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)

[2:106:260] Iceland – Republic of Iceland — (Preclimity - Icelandic Heathenry, Astronism, Zuism, and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous beliefs)

[2:106:261] India – Republic of India — (Preclimity - Islam, Astronism, Christianity, Sikhism, Jainism, Zoroastrianism and Irreligion) — (Climity - Hinduism) — (Postclimity - Buddhism)

[2:106:262] Indonesia – Republic of Indonesia — (Preclimity - Christianity, Astronism, Confucianism and Irreligion) — (Climity - Islam) — (Postclimity - Indigenous beliefs, Hinduism and Buddhism)

[2:106:263] Iran – Islamic Republic of Iran — (Preclimity - Christianity, Astronism, Judaism, Baha'i Faith, Hinduism and Irreligion) — (Climity - Shia Islam) — (Postclimity - Zoroastrianism, Yarsanism, Mandaicism, Tribal religions)

[2:106:264] Iraq – Republic of Iraq — (Preclimity - Hinduism, Astronism, Baha'i Faith, Ishikism, Yazdanism, and Judaism) — (Climity - Islam) — (Postclimity - Zoroastrianism, Mandaicism, Yazidism, Tribal religions, and Christianity)

[2:106:265] Ireland – Republic of Ireland — (Preclimity - Islam, Astronism, Hinduism and Irreligion) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:266] Isle of Man (British Crown dependency) — (Preclimity - Judaism, Astronism and Islam) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:267] Israel – State of Israel — (Preclimity - Druze, Baha'i Faith, Astronism, Samaritanism, and Irreligion) — (Climity - Judaism) — (Postclimity - Islam and Christianity)

[2:106:268] Italy – Italian Republic — (Preclimity - Irreligion, Islam, Astronism, Buddhism, Hinduism, Judaism and Sikhism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:269] Jamaica — (Preclimity - Irreligion, Buddhism, Astronism, Hinduism, Islam and Rastafarianism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:270] Japan — (Preclimity - Irreligion, Confucianism, Astronism, Taoism and Christianity) — (Climity - Shintoism and Buddhism) — (Postclimity - n/a)

[2:106:271] Jersey – Bailiwick of Jersey (British Crown dependency) — (Preclimity - Islam, Judaism, Astronism, Sikhism and Buddhism) — (Climity - Christianity and Irreligion) — (Postclimity - n/a)

[2:106:272] Jordan – Hashemite Kingdom of Jordan — (Preclimity - Druze, Baha'i Faith, Astronism and Judaism) — (Climity - Islam) — (Postclimity - Christianity)

[2:106:273] Kazakhstan – Republic of Kazakhstan — (Preclimity - Christianity, Buddhism, Astronism, Judaism and Irreligion) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:274] Kenya – Republic of Kenya — (Preclimity - Islam, Irreligion, Astronism, Baha'i Faith, Buddhism and Hinduism) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:275] Kiribati – Republic of Kiribati — (Preclimity - Baha'i Faith, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:276] North Korea - Democratic People's Republic of Korea — (Preclimity - Cheondoism, Astronism, Buddhism and Christianity) — (Climity - Irreligion) — (Postclimity - Korean shamanism)

[2:106:277] South Korea - Republic of Korea — (Preclimity - Christianity, Astronism, Confucianism, and Cheondoism) — (Climity - Irreligion) — (Postclimity - Buddhism and Korean shamanism)

[2:106:278] Kosovo – Autonomous Province of Kosovo and Metohia (Autonomous province of Serbia under UN protectorate) — (Preclimity - Irreligion and Astronism) — (Climity - Islam) — (Postclimity - Christianity)

[2:106:279] Kuwait – State of Kuwait — (Preclimity - Christianity, Hinduism, Astronism, Buddhism, Judaism, Sikhism and Baha'i Faith) — (Climity - Islam) — (Postclimity - n/a)

[2:106:280] Kyrgyzstan – Kyrgyz Republic — (Preclimity - Christianity, Astronism, Irreligion, Buddhism, Baha'i Faith, and Judaism) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:281] Laos – Lao People's Democratic Republic — (Preclimity - Christianity, Irreligion, Astronism, Baha'i Faith and Chinese folk religion) — (Climity - Buddhism) — (Postclimity - Laotian folk religion)

[2:106:282] Latvia – Republic of Latvia — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:283] Lebanon – Republic of Lebanon — (Preclimity - Druze and Astronism) — (Climity - Islam and Christianity) — (Postclimity - n/a)

[2:106:284] Lesotho – Kingdom of Lesotho — (Preclimity - Judaism, Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:285] Liberia – Republic of Liberia — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:286] Libya – State of Libya — (Preclimity - Buddhism, Astronism and Hinduism) — (Climity - Islam) — (Postclimity - Christianity and Judaism)

[2:106:287] Liechtenstein – Principality of Liechtenstein — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:288] Lithuania – Republic of Lithuania — (Preclimity - Irreligion, Astronism, Islam and Judaism) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:289] Luxembourg – Grand Duchy of Luxembourg — (Preclimity - Irreligion, Astronism, Judaism, Islam, and Buddhism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:290] Macau – Macao Special Administrative Region of the People's Republic of China — (Preclimity - Taoism, Astronism, Confucianism, Islam, Christianity and Irreligion) — (Climity - Chinese folk religion and Buddhism) — (Postclimity - n/a)

[2:106:291] Macedonia – Republic of Macedonia — (Preclimity - Islam, Astronism, Irreligion and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:292] Madagascar – Republic of Madagascar — (Preclimity - Islam, Astronism, Irreligion, Hinduism, and Buddhism) — (Climity - Christianity and Traditional African religion) - (Postclimity - n/a)

[2:106:293] Malawi – Republic of Malawi — (Preclimity - Islam, Rastafarianism, Astronism, Hinduism, Baha'i Faith and Judaism) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:294] Malaysia — (Preclimity - Christianity, Chinese folk religion, Confucianism, Taoism, and Hinduism) — (Climity - Islam) — (Postclimity - Buddhism)

[2:106:295] Maldives – Republic of Maldives — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - Buddhism)

[2:106:296] Mali – Republic of Mali — (Preclimity - Christianity, Astronism and Animism) — (Climity - Islam) — (Postclimity - Traditional African religion)

[2:106:297] Malta – Republic of Malta — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:298] Marshall Islands – Republic of the Marshall Islands — (Preclimity - Islam, Astronism, Irreligion and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:299] Mauritania – Islamic Republic of Mauritania — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:300] Mauritius – Republic of Mauritius — (Preclimity - Buddhism, Astronism, Baha’i Faith, Irreligion, Confucianism and Taoism) — (Climity - Hinduism, Christianity and Islam) — (Postclimity - n/a)

[2:106:301] Mayotte — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - Indigenous religion)

[2:106:302] Mexico – United Mexican States — (Preclimity - Irreligion, Astronism, Islam, Baha’i Faith, Buddhism, Hinduism and Sikhism) — (Climity - Christianity) — (Postclimity - Indigenous and Mayan religions)

[2:106:303] Micronesia – Federated States of Micronesia — (Preclimity - Buddhism, Astronism, Islam, Baha’i Faith and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:304] Moldova – Republic of Moldova — (Preclimity - Judaism, Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:305] Monaco – Principality of Monaco — (Preclimity - Judaism, Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:306] Mongolia — (Preclimity - Islam, Christianity, Astronism and Baha’i Faith) — (Climity - Buddhism and Irreligion) — (Postclimity - Mongolian shamanism)

[2:106:307] Montenegro – Republic of Montenegro — (Preclimity - Islam, Astronism, Irreligion, and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:308] Montserrat (UK overseas territory) — (Preclimity - Rastafarianism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:309] Morocco – Kingdom of Morocco — (Preclimity - Baha’i Faith, Astronism, Irreligion and Judaism) — (Climity - Islam) — (Postclimity - Christianity)

[2:106:310] Mozambique – Republic of Mozambique — (Preclimity - Irreligion, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:311] Myanmar – Union of Myanmar — (Preclimity - Christianity, Astronism, Islam, Hinduism and Irreligion) — (Climity - Buddhism) — (Postclimity - Tribal religions)

[2:106:312] Nagorno-Karabakh – Nagorno-Karabakh Republic — (Preclimity - Irreligion and Astronism) — (Climity - Armenian Christianity) — (Postclimity - n/a)

[2:106:313] Namibia – Republic of Namibia — (Preclimity - Islam, Judaism, Astronism, Buddhism, Irreligion and Baha’i Faith) — (Climity - Christianity) — (Postclimity - Indigenous beliefs)

[2:106:314] Nauru – Republic of Nauru — (Preclimity - Irreligion, Astronism, Buddhism, Confucianism and Taoism) — (Climity - Christianity) — (Postclimity - Nauruan indigenous religion)

[2:106:315] Nepal – State of Nepal — (Preclimity - Buddhism, Islam, Astronism, Kiratism, Christianity, Sikhism, Jainism and Irreligion) — (Climity - Hinduism) — (Postclimity - n/a)

[2:134:316] Netherlands – Kingdom of the Netherlands — (Preclimity - Islam, Astronism, Hinduism, Buddhism, and Judaism) — (Climity - Irreligion) — (Postclimity - Christianity)

[2:106:317] Netherlands Antilles (Self-governing country in the Kingdom of the Netherlands) — (Preclimity - Judaism, Astronism and Islam) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:318] New Caledonia – Territory of New Caledonia and Dependencies — (Preclimity - Islam, Astronism and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:319] New Zealand — (Preclimity - Hinduism, Buddhism, Islam, Astronism and Baha'i Faith) — (Climity - Christianity and Irreligion) — (Postclimity - Animism and indigenous beliefs)

[2:106:320] Nicaragua – Republic of Nicaragua — (Preclimity - Irreligion, Astronism, Buddhism, Islam and Judaism) — (Climity - Christianity) — (Postclimity - Mayan and indigenous religion)

[2:106:321] Niger – Republic of Niger — (Preclimity - Christianity, Astronism, Baha'i Faith and Animism) — (Climity - Islam) — (Postclimity - Traditional African religion)

[2:106:322] Nigeria – Federal Republic of Nigeria — (Preclimity - Irreligion, Astronism and Hinduism) — (Climity - Christianity and Islam) — (Postclimity - Indigenous religion)

[2:106:323] Niue (Associated state of New Zealand) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Indigenous beliefs)

[2:106:324] Norfolk Island – Territory of Norfolk Island (Australian overseas territory) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:325] Northern Cyprus – Turkish Republic of Northern Cyprus — (Preclimity - Astronism) — (Climity - Islam) — (Postclimity - Christianity)

- [2:106:326] Northern Mariana Islands – Commonwealth of the Northern Mariana Islands — (Preclimity - Buddhism, Astronism, Irreligion, Judaism, Islam, Folk religion and Hinduism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:327] Norway – Kingdom of Norway — (Preclimity - Islam, Humanism, Astronism, Irreligion and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Norse paganism)
- [2:106:328] Oman – Sultanate of Oman — (Preclimity - Christianity, Hinduism, Astronism, Buddhism, Irreligion and Judaism) — (Climity - Islam) — (Postclimity - n/a)
- [2:106:329] Pakistan – Islamic Republic of Pakistan — (Preclimity - Christianity, Hinduism, Astronism, Ahmadi, Sikhism, Zoroastrianism and Irreligion) — (Climity - Islam) — (Postclimity - Jainism, Buddhism and Judaism)
- [2:106:330] Palau – Republic of Palau — (Preclimity - Chinese folk religion, Buddhism, Astronism, Islam and Hinduism) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:331] Palestine – Palestinian National Authority – State of Palestine — (Preclimity - Druze, Astronism and Samaritanism) — (Climity - Islam) — (Postclimity - Christianity and Judaism)
- [2:106:332] Panama – Republic of Panama — (Preclimity - Irreligion, Astronism, Islam, Judaism and Buddhism) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:333] Papua New Guinea – Independent State of Papua New Guinea — (Preclimity - Irreligion, Astronism, Islam, and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Traditional animism and ancestor worship)
- [2:106:334] Paraguay – Republic of Paraguay — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:335] Peru – Republic of Peru — (Preclimity - Irreligion, Astronism and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)
- [2:106:336] Philippines – Republic of the Philippines — (Preclimity - Islam, Irreligion, Astronism, Buddhism, Taoism, Chinese folk religion and Hinduism) — (Climity - Christianity) — (Postclimity - Philippine traditional religion, shamanism, and animism)
- [2:106:337] Pitcairn Islands – Pitcairn, Henderson, Ducie, and Oeno Islands (UK overseas territory) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)
- [2:106:338] Poland – Republic of Poland — (Preclimity - Irreligion, Islam, Astronism, Judaism, Hinduism and Buddhism) — (Climity - Christianity) — (Postclimity - Slavic paganism)

[2:106:339] Portugal – Portuguese Republic — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:340] Transnistria Pridnestrovie – Pridnestrovian Moldavian Republic — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Slavic paganism)

[2:106:341] Puerto Rico – Commonwealth of Puerto Rico (US overseas commonwealth) — (Preclimity - Irreligion, Islam, Astronism and Buddhism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:342] Qatar – State of Qatar — (Preclimity - Christianity, Hinduism, Astronism, Buddhism and Irreligion) —(Climity - Islam) — (Postclimity - n/a)

[2:106:343] Romania — (Preclimity - Irreligion, Astronism and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:344] Russia – Russian Federation — (Preclimity - Islam, Buddhism, Astronism, Hinduism and New religious movements) — (Climity - Christianity and Irreligion) — (Postclimity - Paganism)

[2:106:345] Rwanda – Republic of Rwanda — (Preclimity - Islam and Astronism) — (Climity - Christianity) — (Postclimity - Traditional indigenous beliefs)

[2:106:346] Saint Helena (UK overseas territory) — (Preclimity - Irreligion, Astronism and Baha'i Faith) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:347] Saint Kitts and Nevis – Federation of Saint Christopher and Nevis — (Preclimity - Baha'i Faith, Astronism, Irreligion, Islam, Rastafarianism, and Hinduism) — (Climity - Christianity) —(Postclimity - n/a)

[2:106:348] Saint Lucia — (Preclimity - Irreligion, Astronism and Rastafarianism) — (Climity - Christianity) —(Postclimity - n/a)

[2:106:349] Saint Pierre and Miquelon (French overseas community) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity (Roman Catholicism)) — (Postclimity - n/a)

[2:106:350] Saint Vincent and the Grenadines — (Preclimity - Hinduism, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:351] Samoa – Independent State of Samoa — (Preclimity - Baha'i Faith, Astronism, Hinduism, Buddhism, Judaism and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:352] San Marino – Most Serene Republic of San Marino — (Preclimity - Judaism, Astronism and Irreligion) — (Climity - Christianity (Roman Catholicism)) — (Postclimity - n/a)

[2:106:353] São Tomé and Príncipe – Democratic Republic of São Tomé and Príncipe — (Preclimity - Mana, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:354] Saudi Arabia – Kingdom of Saudi Arabia — (Preclimity - Christianity, Astronism, Hinduism, Buddhism and Sikhism) — (Climity - Sunni Islam) — (Postclimity - n/a)

[2:106:355] Senegal – Republic of Senegal — (Preclimity - Christianity, Astronism and Irreligion) — (Climity - Islam) — (Postclimity - Traditional African religion)

[2:106:356] Serbia – Republic of Serbia — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:357] Seychelles – Republic of Seychelles — (Preclimity - Islam, Astronism, Hinduism, Irreligion and Baha’i Faith) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:358] Sierra Leone – Republic of Sierra Leone — (Preclimity - Irreligion, Astronism and Hinduism) — (Climity - Islam and Christianity) — (Postclimity - Indigenous religion)

[2:106:359] Singapore – Republic of Singapore — (Preclimity - Christianity, Astronism, Taoism, Chinese folk religion, Islam, Hinduism, Irreligion and Sikhism) — (Climity - Buddhism) — (Postclimity - n/a)

[2:106:360] Slovakia – Slovak Republic — (Preclimity - Baha’i Faith, Astronism, Hinduism, Islam, and Judaism) — (Climity - Christianity) — (Postclimity - Slavic paganism)

[2:106:361] Slovenia – Republic of Slovenia — (Preclimity - Irreligion, Astronism, Islam, Hinduism, and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:362] Solomon Islands — (Preclimity - Animism, Astronism, Baha’i Faith, and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:363] Somalia – Federal Republic of Somalia — (Preclimity - Hinduism, Christianity, Astronism, Buddhism and Irreligion) — (Climity - Islam) — (Postclimity - Traditional African religion)

[2:106:364] Somaliland – Republic of Somaliland — (Preclimity - Astronism) — (Climity - Islam) — (Postclimity - n/a)

[2:106:365] South Africa – Republic of South Africa — (Preclimity - Irreligion, Astronism, Islam, Hinduism, and Judaism) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:366] South Sudan - Republic of South Sudan — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity and Traditional African religion) — (Postclimity - n/a)

[2:106:367] Spain – Kingdom of Spain — (Preclimity - Irreligion, Astronism, Buddhism, Taoism, and Paganism) — (Climity - Christianity) — (Postclimity - Islam and Judaism)

[2:106:368] Sri Lanka – Democratic Socialist Republic of Sri Lanka — (Preclimity - Hinduism, Astronism, Islam, Christianity, and Irreligion) — (Climity - Buddhism) — (Postclimity - n/a)

[2:106:369] Sudan – Republic of the Sudan — (Preclimity - Irreligion and Astronism) — (Climity - Islam) — (Postclimity - Christianity and African Traditional religion)

[2:106:370] Suriname – Republic of Suriname — (Preclimity - Islam, Astronism, Winti, Javanism, Irreligion, Baha’i Faith and Buddhism) — (Climity - Christianity and Hinduism) — (Postclimity - Indigenous religion and shamanism)

[2:106:371] Svalbard (Territory of Norway) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:372] Swaziland – Kingdom of Swaziland — (Preclimity - Irreligion, Astronism, Baha’i Faith, Judaism and Islam) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:373] Sweden – Kingdom of Sweden — (Preclimity - Islam, Astronism, Buddhism, Hinduism, Judaism and Baha’i Faith) — (Climity - Christianity and Irreligion) — (Postclimity - Norse religion)

[2:106:374] Switzerland – Swiss Confederation — (Preclimity - Astronism, Hinduism, Islam, Buddhism, Irreligion and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:375] Syria – Syrian Arab Republic — (Preclimity - Christianity, Astronism, Druze, Irreligion, Yazidism and Judaism) — (Climity - Islam) — (Postclimity - Indigenous beliefs and paganism)

[2:106:376] Tajikistan – Republic of Tajikistan — (Preclimity - Christianity, Astronism, Irreligion, and Judaism) — (Climity - Islam) — (Postclimity - Buddhism)

[2:106:377] Tanzania – United Republic of Tanzania — (Preclimity - Irreligion, Astronism, Baha’i Faith, Buddhism, Hinduism and Sikhism) — (Climity - Christianity and Islam) — (Postclimity - Traditional African religion)

[2:106:378] Thailand – Kingdom of Thailand — (Preclimity - Islam, Astronism, Christianity and Hinduism) — (Climity - Buddhism) — (Postclimity - Indigenous religion)

[2:106:379] East Timor – Democratic Republic of Timor-Leste — (Preclimity - Islam, Chinese folk religion, Astronism, Buddhism, Hinduism and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:380] Togo – Togolese Republic — (Preclimity - Islam, Astronism and Irreligion) — (Climity - Christianity and Animism) — (Postclimity - Traditional African religion)

[2:106:381] Tokelau (Overseas territory of New Zealand) — (Preclimity - Irreligion and Astronism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:382] Tonga – Kingdom of Tonga — (Preclimity - Baha'i Faith, Astronism, Hinduism, Buddhism, and Islam) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:383] Trinidad and Tobago – Republic of Trinidad and Tobago — (Preclimity - Islam, Astronism, Irreligion, Hinduism, Orisha, and Buddhism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:384] Tristan da Cunha (Dependency of the UK overseas territory of Saint Helena) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:385] Tunisia – Tunisian Republic — (Preclimity - Irreligion, Astronism and Baha'i Faith) — (Climity - Islam) — (Postclimity - Christianity and Judaism)

[2:106:386] Turkey – Republic of Turkey — (Preclimity - Irreligion and Astronism) — (Climity - Islam) — (Postclimity - Christianity and Judaism)

[2:106:387] Turkmenistan — (Preclimity - Christianity, Hinduism, Astronism, Baha'i Faith and Irreligion) — (Climity - Islam) — (Postclimity - n/a)

[2:106:388] Turks and Caicos Islands (UK overseas territory) — (Preclimity - Judaism and Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:389] Tuvalu — (Preclimity - Baha'i Faith and Astronism) — (Climity - Christianity (Calvinism)) — (Postclimity - Indigenous religion)

[2:106:390] Uganda – Republic of Uganda — (Preclimity - Islam, Astronism, Irreligion, and Baha'i Faith) — (Climity - Christianity) — (Postclimity - Traditional African religion)

[2:106:391] Ukraine — (Preclimity - Judaism, Buddhism, Astronism, Hinduism and Irreligion) — (Climity - Christianity) — (Postclimity - Paganism)

[2:106:392] United Arab Emirates — (Preclimity - Christianity, Astronism, Hinduism, Buddhism, Judaism, Sikhism and Irreligion) — (Climity - Islam) — (Postclimity - n/a)

[2:106:393] United Kingdom – United Kingdom of Great Britain and Northern Ireland — (Preclimity - Islam, Hinduism, Sikhism, Judaism, Buddhism, Astronism, Jainism, Baha’i Faith, Druidry, and Wicca) — (Climity - Christianity and Irreligion) — (Postclimity - Paganism)

[2:106:394] United States – United States of America — (Preclimity - Judaism, Astronism, Islam, Irreligion, Buddhism, Hinduism, Baha’i Faith, Rastafarianism, Sikhism, Jainism, Taoism and Neopaganism) — (Climity - Christianity) — (Postclimity - Native Indian religion)

[2:106:395] Uruguay – Oriental Republic of Uruguay — (Preclimity - Umbanda, Astronism, Islam, Judaism, Buddhism and Traditional African religion) — (Climity - Irreligion) — (Postclimity - Christianity)

[2:106:396] Uzbekistan – Republic of Uzbekistan — (Preclimity - Irreligion, Astronism and Baha’i Faith) — (Climity - Islam) — (Postclimity - Christianity, Buddhism, and Hinduism)

[2:106:397] Vanuatu – Republic of Vanuatu — (Preclimity - Baha’i Faith, Islam, Astronism, Buddhism, and Irreligion) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:398] Vatican City – State of the Vatican City — (Preclimity - Astronism) — (Climity - Roman Catholicism) — (Postclimity - n/a)

[2:106:399] Venezuela – Bolivarian Republic of Venezuela — (Preclimity - Irreligion, Astronism, Druze, Buddhism, Islam, and Judaism) — (Climity - Christianity) — (Postclimity - Indigenous religion)

[2:106:400] Vietnam – Socialist Republic of Vietnam — (Preclimity - Astronism, Buddhism, Christianity, Caodaim, Hoahaoism, Islam, and Hinduism) — (Climity - Vietnamese folk religion) — (Postclimity - Indigenous religion)

[2:106:401] British Virgin Islands – British Virgin Islands (UK overseas territory) — (Preclimity - Islam, Astronism and Hinduism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:402] U.S. Virgin Islands – Virgin Islands of the United States (US overseas territory) — (Preclimity - Irreligion, Astronism, Rastafarianism, and Judaism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:403] Wallis and Futuna – Territory of Wallis and Futuna Islands (French overseas community) — (Preclimity - Astronism) — (Climity - Christianity) — (Postclimity - n/a)

[2:106:404] Western Sahara – Sahrawi Arab Democratic Republic — (Preclimity - Christianity and Astronism) — (Climity - Islam) — (Postclimity - n/a)

[2:106:405] Yemen – Republic of Yemen — (Preclimity - Christianity, Astronism and Judaism) — (Climity - Islam) — (Postclimity - n/a)

[2:106:406] Zambia – Republic of Zambia — (Preclimity - Baha'i Faith, Astronism, Islam, Irreligion, Sikhism and Hinduism) — (Climity - Christianity) — (Postclimity - Indigenous religions)

[2:106:407] Zimbabwe – Republic of Zimbabwe — Preclimity - Islam, Astronism, Buddhism, Hinduism and Judaism) — (Climity - Christianity) — (Postclimity - Traditional African religion, animism and shamanism)

[2:106:408] Now that we have applied this algorithm of preclimity, climity, and postclimity to the context of religions, we shall now conduct the same application but direct it towards the different ideologies of these countries.

[2:106:409] We must remember that for the purposes of clarity for the context of The Omnidoxy, the entire ideological history of such countries will not be captured here due to the greater complexity, but an extraomnidoxical application of this algorithm would be able to provide a more complex application of the algorithm through the wider exploration of the climities of the ideologies throughout the history of each country to which the algorithm is applied.

[2:106:410] Abkhazia – Republic of Abkhazia — (Preclimity - Astronarianism) — (Climity - Republicanism) — (Postclimity - Communism)

[2:106:411] Afghanistan – Islamic Republic of Afghanistan — (Preclimity - Leftism, Astronarianism, Pan-Islamism, Communitarianism, Republicanism, Democratic socialism, and Nationalism) — (Climity - Islamic theocracy) — (Postclimity - Communism and Islamism)

[2:106:412] Åland – Åland Islands (Autonomous province of Finland) — (Preclimity - Agrarianism, Astronarianism, Liberalism, Separatism and Conservatism) — (Climity - Democratic socialism) — (Postclimity - n/a)

[2:106:413] Albania – Republic of Albania — (Preclimity - Conservatism, Astronarianism, Democratic socialism, Nationalism, Democratic socialism and Liberalism) — (Climity - Socialism) — (Postclimity - Communism)

[2:106:414] Algeria – People's Democratic Republic of Algeria — (Preclimity - Islamism and Astronarianism) — (Climity - Socialism and Liberalism) — (Postclimity - n/a)

- [2:106:415] American Samoa – Territory of American Samoa (US overseas territory) — (Preclimity - Astronarianism) — (Climity - Capitalism) — (Postclimity - n/a)
- [2:106:416] Andorra – Principality of Andorra — (Preclimity - Democratic socialism, Astronarianism, and Liberalism) — (Climity - Liberal conservatism) — (Postclimity - n/a)
- [2:106:417] Angola – Republic of Angola — (Preclimity - Astronarianism) — (Climity - Democratic socialism) — (Postclimity - Communism and Marxism-Leninism)
- [2:106:418] Anguilla (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Liberalism, Progressivism and Republicanism) — (Postclimity - n/a)
- [2:106:419] Antigua and Barbuda — (Preclimity - Social democracy, Astronarianism, Third Way, Labourism and Progressivism) — (Climity - Liberal socialism) — (Postclimity - n/a)
- [2:106:420] Argentina – Argentine Republic — (Preclimity - Radicalism, Astronarianism, and Social liberalism) — (Climity - Neoconservatism, Liberalism, Liberal conservatism and Social democracy) — (Postclimity - Peronism)
- [2:106:421] Armenia – Republic of Armenia — (Preclimity - Economic liberalism, Astronarianism, Social conservatism, Euroscepticism, Classical liberalism and Pro-Europeanism) — (Climity - Liberal democracy, Neoliberalism, Meritocracy, Reformism and Egalitarianism) — (Postclimity - Communism)
- [2:106:422] Aruba (Self-governing country in the Kingdom of the Netherlands) — (Preclimity - Socialism and Astronarianism) — (Climity - Regionalism, Christian democracy and Conservatism) — (Postclimity - n/a)
- [2:106:423] Ascension Island (Dependency of the UK overseas territory of Saint Helena) — (Preclimity - Astronarianism) — (Climity - Non-partisan democracy) — (Postclimity - n/a)
- [2:106:424] Australia – Commonwealth of Australia — (Preclimity - Labourism, Astronarianism, Right-wing populism, Protectionism, Social conservatism, Australian nationalism, Economic nationalism, Populism, Centrism and Green politics) — (Climity - Liberal conservatism, Economic liberalism, Conservative liberalism, Classical liberalism, Conservatism and Agrarianism) — (Postclimity - n/a)
- [2:106:425] Austria – Republic of Austria — (Preclimity - Social democracy, Astronarianism, Pro-Europeanism, Green politics and Liberalism) — (Climity - Christian democracy, Conservatism, Liberal conservatism, Right-wing populism, National conservatism, Anti-immigration, Hard Euroscepticism, German nationalism, National liberalism and Climate change skepticism) — (Postclimity - Fascism)

[2:106:426] Azerbaijan – Republic of Azerbaijan — (Preclimity - Astronarianism) — (Climity - Secularism, Conservatism, Statism and Azerbaijani nationalism) — (Postclimity - Communism)

[2:106:427] Bahamas, The – Commonwealth of The Bahamas — (Preclimity - Social liberalism, Astronarianism, Progressivism and Left-wing nationalism) — (Climity - Conservatism and Populism) — (Postclimity - n/a)

[2:106:428] Bahrain – Kingdom of Bahrain — (Preclimity - Islamism and Astronarianism) — (Climity - Monarchism and Islamic theocracy) — (Postclimity - n/a)

[2:106:429] Bangladesh – People's Republic of Bangladesh — (Preclimity - Astronarianism, Bengali nationalism, Bangladeshi nationalism, Economic liberalism and Social conservatism) — (Climity - Big tent) — (Postclimity - Socialism)

[2:106:430] Barbados — (Preclimity - Astronarianism) — (Climity - Labourism, Republicanism, Social democracy and Democratic socialism) — (Postclimity - n/a)

[2:106:431] Belarus – Republic of Belarus — (Preclimity - Astronarianism) — (Climity - Social democracy, Democratic social, Socialism) — (Postclimity - Communism and Marxism-Leninism)

[2:106:432] Belgium – Kingdom of Belgium — (Preclimity - Social democracy, Astronarianism, Democratic socialism, Green politics, Progressivism, Multiculturalism, Christian humanism, Right-wing populism, National liberalism, Communism, Socialism, Marxism, and Marxism-Leninism) — (Climity - Flemish nationalism, Regionalism, Separatism, Conservatism, Liberal conservatism, Soft euroscepticism, Christian democracy, Liberalism, Social liberalism, and Pro-Europeanism) — (Postclimity - n/a)

[2:106:433] Belize — (Preclimity - Christian democracy, Astronarianism, Social democracy and nationalism) — (Climity - Conservatism) — (Postclimity - n/a)

[2:106:434] Benin – Republic of Benin — (Preclimity - Progressivism, Astronarianism, Social democracy, and democratic socialism) — (Climity - Liberalism) — (Postclimity - Communism and Socialism)

[2:106:435] Bermuda (UK overseas territory) — (Preclimity - Liberal conservatism and Astronarianism) — (Climity - Social democracy, Social conservatism and Anti-colonialism) — (Postclimity - n/a)

[2:106:436] Bhutan – Kingdom of Bhutan — (Preclimity - Royalism, Astronarianism and Conservatism) — (Climity - Social democracy) — (Postclimity - n/a)

[2:106:437] Bolivia – Republic of Bolivia — (Preclimity - Astronarianism) — (Climity - Socialism, Left-wing populism, Bolivarianism and Indigenismo) — (Postclimity - n/a)

[2:106:438] Bosnia and Herzegovina — (Preclimity - Bosniak nationalism, Astronarianism, Conservatism, Bosnian federalism, Islamic democracy, Western democracy, Secularism, Pan-Islamism, Christianity democracy, Croatian nationalism, Federalism, Pro-Europeanism, Social democracy, Serbian nationalism, Separatism, and Social conservatism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:439] Botswana – Republic of Botswana — (Preclimity - Astronarianism) — (Climity - Democratic socialism) — (Postclimity - n/a)

[2:106:440] Brazil – Federative Republic of Brazil — (Preclimity - Astronarianism) — (Climity - Big tent, Conservative liberalism, Christian democracy, Liberal conservatism, Brazilian nationalism, Liberalism, Civic nationalism, Populism, Classical liberalism, Republicanism, Social liberalism, Federalism, Decentralisation, Social democracy, Democratic socialism, and Green politics) — (Postclimity - n/a)

[2:106:441] Brunei – Negara Brunei Darussalam — (Preclimity - Astronarianism) — (Climity - Absolute monarchism) — (Postclimity - n/a)

[2:106:442] Bulgaria – Republic of Bulgaria — (Preclimity - Social democracy, Astronarianism, Liberalism, Social Liberalism, Turkish minority interests, Soft euroscepticism, Anti-corruption, and Civic engagement) — (Climity - Conservatism, Populism, Pro-Europeanism, Bulgarian nationalism, National conservatism, Social conservatism, Right-wing populism, Protectionism, Euroscepticism, Anti-Islam, and Russophilia) — (Postclimity - n/a)

[2:106:443] Burkina Faso — (Preclimity - Astronarianism) — (Climity - Social democracy, Progressivism, and Pro-democracy) — (Postclimity - n/a)

[2:106:444] Burundi – Republic of Burundi — (Preclimity - Astronarianism) — (Climity - Hutu interests) — (Postclimity - n/a)

[2:106:445] Cambodia – Kingdom of Cambodia — (Preclimity - Astronarianism) — (Climity - Big tent and Authoritarianism) — (Postclimity - Communism, Socialism, and Marxism-Leninism)

[2:106:446] Cameroon – Republic of Cameroon — (Preclimity - Astronarianism) — (Climity - Big tent, Nationalism and Francophilia) — (Postclimity - n/a)

[2:106:447] Canada — (Preclimity - Conservatism, Astronarianism, Fiscal conservatism, Economic liberalism, Federalism, Social conservatism, Social democracy, Democratic socialism, Regionalism, Quebec nationalism, Left-wing nationalism, Quebec sovereigntism, Republicanism, Environmentalism, Green politics, and Green liberalism) — (Climity - Liberalism and Social liberalism) — (Postclimity - n/a)

[2:106:448] Cape Verde – Republic of Cape Verde — (Preclimity - Astronarianism) — (Climity - Liberalism, Social liberalism, and Christian democracy) — (Postclimity - n/a)

[2:106:449] Cayman Islands (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Social democracy, Fiscal conservatism, Classical liberalism and Neoliberalism) — (Postclimity - n/a)

[2:106:450] Central African Republic — (Preclimity - Astronarianism) — (Climity - Factions of independent politicians) — (Postclimity - n/a)

[2:106:451] Chad – Republic of Chad — (Preclimity - Astronarianism) — (Climity - Nationalism) — (Postclimity - n/a)

[2:106:452] Chile – Republic of Chile — (Preclimity - Astronarianism) — (Climity - Conservatism, Economic liberalism, National conservatism, Social conservatism, Conservatism, Liberal conservatism, Gremialismo, Classical liberalism, Reformism, Mixed economy, Regionalism, and Social liberalism) — (Postclimity - n/a)

[2:106:453] China – People's Republic of China — (Preclimity - Astronarianism) — (Climity - Chinese communism, Marxism-Leninism, Socialism, and Chinese unification) — (Postclimity - Imperialism and Maoism)

[2:106:454] Taiwan – Republic of China — (Preclimity - Three Principles of the People, Taiwanese conservatism, Chinese nationalism, Astronarianism, Left-wing populism, Progressivism, Social democracy, Taiwanisation, Environmentalism, Direct democracy, and Liberalism conservatism) — (Climity - Liberalism, Populism, Social liberalism, Taiwanese independence, and Taiwanese nationalism) — (Postclimity - n/a)

[2:106:455] Christmas Island – Territory of Christmas Island (Australian overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:456] Cocos (Keeling) Islands – Territory of Cocos (Keeling) Islands (Australian overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:457] Colombia – Republic of Colombia — (Preclimity - Colombian conservatism, Astronarianism, Social conservatism, Economic liberalism, Liberalism, Social democracy, Social liberalism, Liberalism conservatism, Third way, Progressivism, Green politics, Pacifism and Civic virtue) — (Climity - Right-wing populism, National conservatism, Anti-communism, and Christian democracy) — (Postclimity - Uribism)

[2:106:458] Comoros – Union of the Comoros — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:459] Congo, Democratic Republic of the – Democratic Republic of the Congo — (Preclimity - Social democracy, Liberal democracy, Astronarianism, and Mobutism) — (Climity - Independent politician) — (Postclimity - n/a)

[2:106:460] Congo, Republic of the – Republic of the Congo — (Preclimity - Astronarianism) — (Climity - Left-wing nationalism and Democratic socialism) — (Postclimity - Marxism-Leninism and Communism)

[2:106:461] Cook Islands (Associated state of New Zealand) — (Preclimity - Astronarianism) — (Climity - Nationalism) — (Postclimity - n/a)

[2:106:462] Costa Rica – Republic of Costa Rica — (Preclimity - Astronarianism) — (Climity - Christian socialism, Christian leftism, Social democracy, and Progressivism) — (Postclimity - n/a)

[2:106:463] Ivory Coast – Republic of Côte d'Ivoire — (Preclimity - Astronarianism) — (Climity - Houphouëtism and Liberalism) — (Postclimity - n/a)

[2:106:464] Croatia – Republic of Croatia — (Preclimity - National conservatism, Astronarianism, Liberal conservatism, Centrism, Croatian nationalism, Liberalism, Social liberalism, Economic liberalism, Social democracy, Fiscal conservatism, Souverainism, Big tent, Istrian regionalism, Agrarianism, Green politics, and Republicanism) — (Climity - Conservatism, Christian democracy, Pro-Europeanism) — (Postclimity - n/a)

[2:106:465] Cuba – Republic of Cuba — (Preclimity - Democratic socialism, Astronarianism, Social democracy, Christian democracy, Christian humanism, Christian socialism,) — (Climity - Communism, Marxism-Leninism, Revolutionary socialism, Anti-capitalism, Castroism, Guevarism, and Socialism) — (Postclimity - n/a)

[2:106:466] Cyprus – Republic of Cyprus — (Preclimity - National conservatism and Astronarianism) — (Climity - Liberal conservatism, Christian democracy, Atlanticism, European federalism, Greek-Cypriot nationalism, Economic liberalism, and Pro-Europeanism) — (Postclimity - n/a)

[2:106:467] Czech Republic — (Preclimity - Astronarianism) — (Climity - Populism, Centrism and Syncretic politics) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:468] Denmark – Kingdom of Denmark — (Preclimity - Social democracy, Social liberalism, Pro-Europeanism, Astronarianism, Green politics, Socialism, Popular socialism, Democratic socialism, Eco-socialism, Feminism, Danish nationalism, National conservatism, Social conservatism, Right-wing populism, Anti-Islam, Euroscepticism, Climato-scepticism, and Progressivism) — (Climity - Conservative liberalism, Agrarianism, Liberalism, Right-libertarianism, Classical liberalism, Soft Euroscepticism, Conservatism, Liberal conservatism and Green conservatism) — (Postclimity - n/a)

[2:106:469] Djibouti – Republic of Djibouti — (Preclimity - Astronarianism) — (Climity - Democratic socialism and Social democracy) — (Postclimity - n/a)

[2:106:470] Dominica – Commonwealth of Dominica — (Preclimity - Astronarianism) — (Climity - Social democracy) — (Postclimity - n/a)

[2:106:471] Dominican Republic — (Preclimity - Conservative liberalism, Astronarianism, Democratic socialism, Liberal conservatism, Conservatism, Liberalism and Nationalism) — (Climity - Populism, Social democracy, Social liberalism and Dominican nationalism) — (Postclimity - n/a)

[2:106:472] Ecuador – Republic of Ecuador — (Preclimity - Astronarianism, Socialism, Bolivarianism, Left-wing populism, and Left-wing nationalism) — (Climity - Progressivism, Social democracy, and Democratic socialism) — (Postclimity - n/a)

[2:106:473] Egypt – Arab Republic of Egypt) — (Preclimity - Astronarianism) — (Climity - Egyptian nationalism, National liberalism, Liberalism, Secularism, Economic liberalism, and Conservatism) — (Postclimity - Socialism)

[2:106:474] El Salvador – Republic of El Salvador — (Preclimity - Astronarianism) — (Climity - Socialism and Syndicalism) — (Postclimity - Marxism-Leninism)

[2:106:475] Equatorial Guinea – Republic of Equatorial Guinea — (Preclimity - Astronarianism) — (Climity - African nationalism, Authoritarianism, and Militarism) — (Postclimity - n/a)

[2:106:476] Eritrea – State of Eritrea — (Preclimity - Astronarianism) — (Climity - Eritrean nationalism, Big tent, Secularism, Left-wing nationalism, and Totalitarianism) — (Postclimity - Communism, Socialism and Marxism-Leninism)

[2:106:477] Estonia – Republic of Estonia — (Preclimity - Liberalism, Astronarianism, Classical liberalism, Liberal conservatism, National conservatism, Estonian nationalism, Euroscepticism, Direct democracy, and Right-wing populism) — (Climity - Centrism, Socialism liberalism, Populism, Social market economy, Russian minority politics, Social democracy, Christian democracy and National conservatism) — (Postclimity - n/a)

[2:106:478] Ethiopia – Federal Democratic Republic of Ethiopia — (Preclimity - Astronarianism) — (Climity - Revolutionary democracy) — (Postclimity - Communism, Socialism and Marxism-Leninism)

[2:106:479] Falkland Islands (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:480] Faroe Islands (Self-governing country in the Kingdom of Denmark) — (Preclimity - Astronarianism) — (Climity - Danish unionism, Faroese independence, Democratic socialism, Eco-socialism, Republicanism, Liberalism, Euroscepticism, Civil libertarianism and Social democracy) — (Postclimity - n/a)

[2:106:481] Fiji – Republic of the Fiji Islands — (Preclimity - Astronarianism) — (Climity - Classical liberalism and Nationalism) — (Postclimity - n/a)

[2:106:482] Finland – Republic of Finland — (Preclimity - Finnish nationalism, Astronarianism, National conservatism, Economic nationalism, Social conservatism, Right-wing populism, Euroscepticism, Social democracy, Green politics, Democratic socialism, Eco-socialism, Swedish speaking minority interests, and Christian democracy) — (Climity - Social liberalism, Agrarianism, Decentralisation, Liberalism, Conservatism, Liberal conservatism, Pro-Europeanism, Populism, Economic liberalism, National conservatism and Soft Europeanism) — (Postclimity - n/a)

[2:106:483] France – French Republic — (Preclimity - Conservatism, Astronarianism, Liberal conservatism, Gaullism, Christian democracy, Eco-socialism, Social democracy, Democratic socialism, French nationalism, National conservatism, Soverainism, Protectionism, Right-wing populism, Anti-immigration and Hard Euroscepticism) — (Climity - Liberalism, Social liberalism, and Pro-Europeanism) — (Postclimity - n/a)

[2:106:484] French Polynesia (French overseas community) — (Preclimity - Astronarianism) — (Climity - Conservatism) — (Postclimity - Gaullism)

[2:106:485] Gabon – Gabonese Republic — (Preclimity - Astronarianism) — (Climity - Conservatism) — (Postclimity - n/a)

[2:106:486] Gambia, The – Republic of The Gambia — (Preclimity - Astronarianism) — (Climity - Socialism, Anti-imperialism, Reconciliation, Constitutionalism, Centrism, and Agrarianism) — (Postclimity - Socialism)

[2:106:487] Georgia — (Preclimity - Astronarianism) — (Climity - Social democracy, Populism, Pro-Europeanism, Economic liberalism and Social conservatism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:488] Germany – Federal Republic of Germany — (Preclimity - Astronarianism, Green politics, German nationalism, Right-wing populism, Euroscepticism, National conservatism, Anti-Islam, Anti-immigration, Anti-feminism and Direct democracy) — (Climity - Christian democracy, Liberal conservatism, Pro-Europeanism, Bavarian regionalism, Conservatism, and Social democracy) — (Postclimity - Fascism, Nazism and Marxism-Leninism (East Germany only))

[2:106:489] Ghana – Republic of Ghana — (Preclimity - Astronarianism) — (Climity - Liberal conservatism, Conservatism, and Liberalism) — (Postclimity - n/a)

[2:106:490] Gibraltar (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Social democracy, Pro-Europeanism, Left-wing nationalism, Self-determination, Social liberalism, and Liberalism) — (Postclimity - n/a)

[2:106:491] Greece – Hellenic Republic — (Preclimity - Astronarianism) — (Climity - Democratic socialism, Left-wing populism, Alter-globalisation, Secularism, Soft Euroscepticism, Economic nationalism, Greek nationalism, Conservatism, National conservatism, Social conservatism, Right-wing populism and Euroscepticism) — (Postclimity - n/a)

[2:106:492] Greenland (Self-governing country in the Kingdom of Denmark) — (Preclimity - Astronarianism) — (Climity - Social democracy, Greenlandic independence, Greenlandic unionism, Social liberalism, Liberal conservatism, Conservative liberalism, and Conservatism) — (Postclimity - n/a)

[2:106:493] Grenada — (Preclimity - Astronarianism) — (Climity - Conservatism) — (Postclimity - n/a)

[2:106:494] Guam – Territory of Guam (US overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:495] Guatemala – Republic of Guatemala — (Preclimity - Social democracy, Christian leftism, Astronarianism, Ethnic interests of the indigenous, Socialism, Castroism, Bolivarianism, Left-wing populism, and Anti-capitalism) — (Climity - Nationalism, Conservatism, Right-wing populism, National conservatism, Social conservatism, and Liberal conservatism) — (Postclimity - n/a)

[2:106:496] Guinea – Republic of Guinea — (Preclimity - African nationalism, Astronarianism, African socialism, and Pan-Africanism) — (Climity - Social democracy) — (Postclimity - Authoritarianism)

[2:106:497] Guinea-Bissau – Republic of Guinea-Bissau — (Preclimity - Social democracy and Astronarianism) — (Climity - Democratic socialism and Left-wing nationalism) — (Postclimity - Communism, Socialism, and Marxism-Leninism)

[2:106:498] Guyana – Co-operative Republic of Guyana — (Preclimity - Social democracy and Astronarianism) — (Climity - Progressivism, Nationalism, Socialism, Communism, Marxism-Leninism, and Left-wing nationalism) — (Postclimity - n/a)

[2:106:499] Haiti – Republic of Haiti — (Preclimity - Liberal conservatism, Astronarianism, Social democracy, Third Way, Progressivism, Neoliberalism, and Populism) — (Climity - Liberalism) — (Postclimity - n/a)

[2:106:500] Honduras – Republic of Honduras — (Preclimity - Democratic socialism, Astronarianism, Liberalism, Social democracy, Centre-right, Christian democracy, Centrism, and Socialism) — (Climity - Conservatism, Economic liberalism, and Nationalism) — (Postclimity - n/a)

[2:106:501] Hong Kong – Hong Kong Special Administrative Region of the People's Republic of China — (Preclimity - Social liberalism, Astronarianism, Constitutionalism, Liberalism, Localism, Populism, Environmentalism, and Traditional conservatism) — (Climity - Chinese nationalism, Conservatism, Conservative socialism, Economic liberalism, Liberal conservatism, and Social conservatism) — (Postclimity - n/a)

[2:106:502] Hungary – Republic of Hungary — (Preclimity - Social conservatism, Astronarianism, Social democracy, Pro-Europeanism, Social liberalism, Liberalism, Green politics, Third Way, and Economic liberalism) — (Climity - National conservatism, Christian democracy, Right-wing populism, Hungarian nationalism, and Soft Euroscepticism) — (Postclimity - n/a)

[2:106:503] Iceland – Republic of Iceland — (Preclimity - Democratic socialism, Astronarianism, Eco-socialism, Feminism, Pacifism, Agrarianism, Populism, Pirate politics, Direct democracy, Socialism, and Disability rights) — (Climity - Liberal conservatism, Economic liberalism, and Euroscepticism) — (Postclimity - n/a)

[2:106:504] India – Republic of India — (Preclimity - Communism, Astronarianism, Marxism-Leninism, Social democracy, Democratic socialism, Indian nationalism, Hindu left, Swadeshi movement, Gandhian socialism, Secularism, Progressivism, Civic nationalism, Social Justice, Social Equality, Socialism, Affirmative action, Human rights, Regionalism, and Anti-communism) — (Climity - Hindutva, Hindu nationalism, Integral humanism, National conservatism, Social conservatism, Economic nationalism, and Right-wing populism) — (Postclimity - Imperialism)

[2:106:505] Indonesia – Republic of Indonesia — (Preclimity - Astronarianism, Islamic modernism, Indonesian nationalism, Right-wing populism, Antisemitism, Islamism, and Centrism) — (Climity - Anti-communism, Conservatism, Pancasila, Marhaenism, Populism, Islamic democracy, Liberal conservatism, Pluralism, Nationalist Islamism, and Liberal corporatism) — (Postclimity - n/a)

[2:106:506] Iran – Islamic Republic of Iran — (Preclimity - Monarchism, Astronarianism, Secessionism, Leftism, and Secularism) — (Climity - Islamic theocracy, Moderation, Pragmatism, Islamic democracy and Technocracy) — (Postclimity - n/a)

[2:106:507] Iraq – Republic of Iraq — (Preclimity - Kurdish independence movement, Kurdish interests, Astronarianism, Secularism, Kurdish nationalism, Social liberalism, Shia Islamism, Clericalism, Islamic fundamentalism, Populism, and Iraqi nationalism) — (Climity - Islamic democracy and Anti-Zionism) — (Postclimity - Socialism)

[2:106:508] Ireland – Republic of Ireland — (Preclimity - Conservatism, Astronarianism, Irish republicanism, Left-wing nationalism, Democratic socialism, and Social democracy) — (Climity - Liberal conservatism, Christian democracy, Liberalism, Pro-Europeanism and Irish reunification) — (Postclimity - n/a)

[2:106:509] Isle of Man (British Crown dependency) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:510] Israel – State of Israel — (Preclimity - Social democracy, Astronarianism, Labor Zionism, Two-state solution, Pro-peace politics, Liberalism, Social liberalism, Secularism, Environmentalism, Green politics, Communism, Arab nationalism, Pan-Arabism, Anti-Zionism, Islamism, Liberal Zionism, Centrism, and Religious Zionism) — (Climity - Conservatism, National liberalism, National conservatism, Economic liberalism, Right-wing populism, Revisionist Zionism, and Liberal conservatism) — (Postclimity - Zionism)

[2:106:511] Italy – Italian Republic — (Preclimity - Social democracy, Astronarianism, Liberalism conservatism, National conservatism, and Democratic socialism) — (Climity - Populism, and Right-wing populism) — (Postclimity - Fascism)

[2:106:512] Jamaica — (Preclimity - Jamaican nationalism, Social democracy, Astronarianism, Democratic socialism, Third Way, and Republicanism) — (Climity - Nationalism, Fiscal conservatism, Conservatism) — (Postclimity - Fabianism)

[2:106:513] Japan — (Preclimity - Constitutionalism, Liberalism, Astronarianism, Social liberalism, Conservatism, Cultural conservatism, Scientific socialism, Pacifism, Federalism, Limited government, Localism, Neoliberalism, Decentralisation, Environmentalism, Anti-nuclear power, and Social democracy) — (Climity - Japanese nationalism, National conservatism, Social conservatism, Liberal conservatism, Economic liberalism, Right-wing populism, Japanese neoconservatism, and Big tent) — (Postclimity - Imperialism and monarchism)

[2:106:514] Jersey – Bailiwick of Jersey (British Crown dependency) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:515] Jordan – Hashemite Kingdom of Jordan — (Preclimity - Islamism, Astronarianism and Conservatism) — (Climity - Monarchism) — (Postclimity - n/a)

[2:106:516] Kazakhstan – Republic of Kazakhstan — (Preclimity - Social democracy, Astronarianism and Liberalism) — (Climity - Authoritarianism, Big tent and Secularism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:517] Kenya – Republic of Kenya — (Preclimity - Astronarianism) — (Climity - Kenyan nationalism, National conservatism and Right-wing populism) — (Postclimity - n/a)

[2:106:518] Kiribati – Republic of Kiribati — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:519] North Korea - Democratic People's Republic of Korea — (Preclimity - Social democracy, Astronarianism and Cheondoism) — (Climity - Juche, Songun, and Socialism) — (Postclimity - Marxism-Leninism, Communism, and Japanese imperialism)

[2:106:520] South Korea - Republic of Korea — (Preclimity - Conservatism, Social conservatism, Astronarianism, Right-wing populism, Radical centrism, Liberal conservatism, Republicanism, Pacifism, Centrism, Reformism, Progressivism, Left-wing nationalism, and Anti-communism) — (Climity - Liberalism and Social liberalism) — (Postclimity - Japanese imperialism)

[2:106:521] Kosovo – Autonomous Province of Kosovo and Metohia (Autonomous province of Serbia under UN protectorate) — (Preclimity - Astronarianism) — (Climity - Albanian nationalism, Conservatism, Pro-Europeanism, Liberalism, Social liberalism, National conservatism, Economic liberalism, Serbian minority politics, Populism, and Turkish nationalism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:522] Kuwait – State of Kuwait — (Preclimity - Astronarianism) — (Climity - Islamic theocracy and Monarchism) — (Postclimity - n/a)

[2:106:523] Kyrgyzstan – Kyrgyz Republic — (Preclimity - Russophilia, Astronarianism, Conservatism, Liberalism, Pro-Russia, Ethnonationalism, Pan-Islamism, Islamism, Salafism, and Conservative liberalism) — (Climity - Social democracy, Kyrgyz nationalism, and Conservatism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:524] Laos – Lao People's Democratic Republic — (Preclimity - Astronarianism) — (Climity - Communism, Marxism-Leninism, and Socialism) — (Postclimity - n/a)

[2:106:525] Latvia – Republic of Latvia — (Preclimity - Regionalism, Astronarianism, Conservatism, Hard Euroscepticism, Anti-establishment politics, Anti-corruption politics, Democratic socialism, and Russian minority politics) — (Climity - Liberal conservatism, Pro-Europeanism, Agrarianism, Green conservatism, Soft euroscepticism, Latvian nationalism, National conservatism, Social conservatism, Economic liberalism, Right-wing populism, and Radicalism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:526] Lebanon – Republic of Lebanon — (Preclimity - Astronarianism) — (Pro-Syrian government, Anti-Syrian government, Lebanese nationalism, Nonsectarianism, Democratic socialism, and Social democracy) — (Postclimity - n/a)

[2:106:527] Lesotho – Kingdom of Lesotho — (Preclimity - Communism, Astronarianism, Socialism, Marxism-Leninism, Pan-Africanism, African nationalism, and African socialism) — (Climity - Monarchism and Social democracy) — (Postclimity - n/a)

[2:106:528] Liberia – Republic of Liberia — (Preclimity - Social conservatism, Astronarianism, Big tent, Economic liberalism, Nationalism, Authoritarianism,) — (Climity - Economic liberalism and Liberal democracy) — (Postclimity - n/a)

[2:106:529] Libya – State of Libya — (Preclimity - Islamic democracy, Astronarianism, Islamism, Progressivism, Regionalism, Localism, Populism, and Islamic liberalism) — (Climity - Libyan nationalism, Big tent, Economic liberalism, and Liberalism) — (Postclimity - Socialism, Authoritarianism, Dictatorship, and Totalitarianism)

[2:106:530] Liechtenstein – Principality of Liechtenstein — (Preclimity - Astronarianism, Green politics, Social democracy, Christian democracy, Right-wing populism, and Anti-immigration) — (Climity - National conservatism, Conservatism, Economic liberalism, Monarchism, Euroscepticism, Classical liberalism, Christian democracy and Liberal conservatism) — (Postclimity - n/a)

[2:106:531] Lithuania – Republic of Lithuania — (Preclimity - Astronarianism, Classical liberalism, Conservative liberalism, National conservatism, Lithuanian nationalism, Right-wing populism, Soft euroscepticism, Christian democracy, Russophilia, Centrism, Populism, Social liberalism, and Social market economy) — (Climity - Technocracy, Agrarianism, Green politics, Green conservatism, Social democracy and Pro-Europeanism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:532] Luxembourg – Grand Duchy of Luxembourg — (Preclimity - Astronarianism, Conservatism, National conservatism, Christian democracy, Democratic socialism, and Pirate politics) — (Climity - Liberalism, Social liberalism, Conservative liberalism, Social democracy, Pro-Europeanism, and Green politics) — (Postclimity - n/a)

[2:106:533] Macau – Macao Special Administrative Region of the People's Republic of China — (Preclimity - Chinese socialism, Astronarianism, Conservatism, Laissez-fairism, Liberal democracy, and Social liberalism) — (Climity - Pan-establishment camp) — (Postclimity - n/a)

[2:106:534] Macedonia – Republic of Macedonia — (Preclimity - Macedonian nationalism, Antiquization, Astronarianism, Anti-communism, Conservatism, Christian democracy, National conservatism, Economic liberalism, and Right-wing populism) — (Climity - Social democracy, Pro-Europeanism, Albanian minority interests, and Social conservatism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:535] Madagascar – Republic of Madagascar — (Preclimity - Nationalism, Astronarianism, Socialism, Centrism, and Economic Liberalism) — (Climity - n/a) - (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:536] Malawi – Republic of Malawi — (Preclimity - Social democracy, Astronarianism, Ubuntu, Conservatism, Nationalism, State capitalism, and Anti-Colonialism) — (Climity - Big tent, Anti-corruption, and Liberalism) — (Postclimity - n/a)

[2:106:537] Malaysia — (Preclimity - Ketuanan Melayu, Social conservatism, Astronarianism, Economic liberalism, Islamic democracy, Islamic fundamentalism, Islamic conservatism, Left-wing nationalism, Secularism, Multiculturalism, Sabah regionalism, Nationalism,) — (Climity - Social democracy, Social liberalism, Progressivism, and Reformism) — (Postclimity - n/a)

[2:106:538] Maldives – Republic of Maldives — (Preclimity - Centre-right, Astronarianism, Liberal conservatism, Economic liberalism, Social conservatism, Islamic democracy, and Religious conservatism) — (Climity - Right-wing, Islamism, and Nationalism) — (Postclimity - Authoritarianism)

[2:106:539] Mali – Republic of Mali — (Preclimity - Communism, Socialism, Astronarianism, Marxism-Leninism, and Pan-Africanism) — (Climity - Social democracy) — (Postclimity - Colonialism)

[2:106:540] Malta – Republic of Malta — (Preclimity - Christian democracy, Astronarianism, Social conservatism, Economic liberalism, and Social liberalism) — (Climity - Social democracy and Pro-Europeanism) — (Postclimity - n/a)

[2:106:541] Marshall Islands – Republic of the Marshall Islands — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:542] Mauritania – Islamic Republic of Mauritania — (Preclimity - Black minority interests, Nasserism, Astronarianism, Social democracy, Democratic socialism, Secularism, Liberal conservatism, Pro-western, Sunni Islamism, Islamic democracy, and Religious conservatism) — (Climity - Populism) — (Postclimity - Colonialism)

[2:106:543] Mauritius – Republic of Mauritius — (Preclimity - Sunni Islamism, Astronarianism, Green politics, Socialism, Marxism, Environmentalism, Anti-capitalism, Internationalism, and Feminism) — (Climity - Democratic socialism, Social democracy, and Conservatism) — (Postclimity - Colonialism)

[2:106:544] Mayotte — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - Colonialism)

[2:106:545] Mexico – United Mexican States — (Preclimity - Revolutionary nationalism, Astronarianism, Constitutionalism, Technocracy, Conservatism, Liberal conservatism, Christian democracy, Social democracy, Sustainable development, Participatory democracy, Progressivism, Secularism, Green conservatism, and Green politics) — (Climity - Democratic socialism, Anti-imperialism, Anti-capitalism, Socialism, Left-wing

nationalism, Cardenism, Reformism, and Left-wing populism) — (Postclimity - Colonialism)

[2:106:546] Micronesia – Federated States of Micronesia — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:547] Moldova – Republic of Moldova — (Preclimity - Astronarianism) — (Climity - Conservatism, Liberal conservatism, Pro-Europeanism, Moldovan-Romanian Unionism, Liberalism, Conservative liberalism, and Unification of Moldova & Romania) — (Postclimity - Communism, Marxism-Leninism and Socialism)

[2:106:548] Monaco – Principality of Monaco — (Preclimity - Conservatism, Fiscal conservatism, Astronarianism, Nationalism, Social conservatism, Economic liberalism, and Euroscepticism) — (Climity - Monarchism and Centrism) — (Postclimity - n/a)

[2:106:549] Mongolia — (Preclimity - Green liberalism, Astronarianism, Conservatism, Mongolian nationalism, Economic liberalism, and Liberal conservatism) — (Climity - Social democracy) — (Postclimity - Communism and Marxism-Leninism)

[2:106:550] Montenegro – Republic of Montenegro — (Preclimity - Astronarianism, Liberalism and Secularism) — (Climity - Populism, Montenegrin nationalism, Social democracy, Pro-Europeanism) — (Postclimity - Democractic socialism and Serbian-Montenegrin unionism)

[2:106:551] Montserrat (UK overseas territory) — (Preclimity - Royalism and Astronarianism) — (Climity - Social democracy) — (Postclimity - n/a)

[2:106:552] Morocco – Kingdom of Morocco — (Preclimity - Royalism, Moderate Islamism, Moroccan nationalism, Conservatism, Astronarianism, Social democracy, Democratic socialism, and Liberal conservatism) — (Climity - Conservative democracy, Moroccan nationalism, Economic liberalism, Islamic democracy, and Islamic theocracy) — (Postclimity - n/a)

[2:106:553] Mozambique – Republic of Mozambique — (Preclimity - Christian democracy, Astronarianism, Nationalism, Conservative liberalism, and Right-wing populism) — (Climity - Democratic socialism) — (Postclimity - Marxism-Leninism and Socialism)

[2:106:554] Myanmar – Union of Myanmar — (Preclimity - Astronarianism) — (Climity - Social democracy and Liberal democracy) — (Postclimity - Socialism)

[2:106:555] Nagorno-Karabakh – Nagorno-Karabakh Republic — (Preclimity - Armenian nationalism, Astronarianism, United Armenia, Social market economy, Democratic socialism, Conservatism, Social democracy, and Environmentalism) — (Climity - Centre-right) — (Postclimity - Revolutionary socialism and Anti-communism)

[2:106:556] Namibia – Republic of Namibia — (Preclimity - Conservatism, Astronarianism and Centre-left) — (Climity - Social, African nationalism, Social democracy, Statism, and Left-wing populism) — (Postclimity - Marxism-Leninism)

[2:106:557] Nauru – Republic of Nauru — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:558] Nepal – State of Nepal — (Preclimity - Astronarianism, Social democracy, Third Way, Regionalism, Madhesi rights, Janajati rights, Progressivism, and Ethnic federalism) — (Climity - Communism, People’s Multiparty Democracy, Marxism-Leninism, Democratic centralism, and Secularism) — (Postclimity - Marxism-Leninism-Maoism-Prachanda Path, Democratic socialism and Socialism)

[2:106:559] Netherlands – Kingdom of the Netherlands — (Preclimity - Dutch nationalism, National liberalism, Astronarianism, Right-wing populism, Anti-Islam, Anti-immigration, Euroscepticism, Green politics, and Left-wing populism) — (Climity - Conservative liberalism, Christian democracy, Social liberalism, Liberalism, Pro-Europeanism, Social Christianity, Social conservatism, Christian leftism, and Soft Euroscepticism) — (Postclimity - n/a)

[2:106:560] Netherlands Antilles (Self-governing country in the Kingdom of the Netherlands) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:561] New Caledonia – Territory of New Caledonia and Dependencies — (Preclimity - Pro-independence, Socialism, Astronarianism, Anti-independence, and Conservatism) — (Climity - Anti-separatism, Liberal conservatism, Liberalism, Environmentalism, and Christian democracy) — (Postclimity - Colonialism)

[2:106:562] New Zealand — (Preclimity - Economic liberalism, Conservatism, Liberal conservatism, Liberalism, Classical liberalism, Astronarianism, and Right-libertarianism) — (Climity - Social democracy, Nationalism, Populism, Protectionism, Social conservatism, and Green politics) — (Postclimity - Imperialism)

[2:106:563] Nicaragua – Republic of Nicaragua — (Preclimity - Conservative liberalism and Conservatism) — (Climity - Sandinismo, Astronarianism, Democratic socialism, Christian left, and Left-wing populism) — (Postclimity - n/a)

[2:106:564] Niger – Republic of Niger — (Preclimity - Democratic socialism and Social democracy) — (Climity - Astronarianism, Conservatism, Liberal conservatism, and Social democracy) — (Postclimity - Colonialism)

[2:106:565] Nigeria – Federal Republic of Nigeria — (Preclimity - National conservatism, Social conservatism, Economic liberalism, Capitalism, Conservatism, Anti-communism, Socialism, Democratic socialism, Social justice, Astronarianism, Unionism, National conservatism, Social conservatism, Socialism, Marxism, Trotskyism, Communism,

Decentralisation, Nationalism, Neoliberalism, Technoticianism, and Constructive pragmatism) — (Climity - Federalism, Progressivism, Social liberalism, and Social democracy) — (Postclimity - Colonialism)

[2:106:566] Niue (Associated state of New Zealand) — (Preclimity - Astronarianism) — (Climity - Non-partisan democracy) — (Postclimity - n/a)

[2:106:567] Norfolk Island – Territory of Norfolk Island (Australian overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:568] Northern Cyprus – Turkish Republic of Northern Cyprus — (Preclimity - Centrism and Astronarianism) — (Climity - Social democracy, United Cyprus, Cypriotism, Turkish nationalism, Conservatism, Two-state solution, Liberal conservatism, and National conservatism) — (Postclimity - n/a)

[2:106:569] Northern Mariana Islands – Commonwealth of the Northern Mariana Islands — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:570] Norway – Kingdom of Norway — (Preclimity - Social democracy, Agrarianism, Decentralisation, Hard Euroscepticism, Astronarianism, Economic nationalism, Democratic socialism, Eco-socialism, Euroscepticism, Feminism, Christian democracy, Social conservatism, Green politics, Communism, Marxism, Revolutionary socialism, and Anti-capitalism) — (Climity - Conservatism, Liberal conservatism, Liberalism, Social liberalism, Green liberalism, Conservative liberalism, Right-wing populism, Economic liberalism, National conservatism, and Anti-immigration) — (Postclimity - n/a)

[2:106:571] Oman – Sultanate of Oman — (Preclimity - Astronarianism) — (Climity - Absolute monarchism and royalism) — (Postclimity - n/a)

[2:106:572] Pakistan – Islamic Republic of Pakistan — (Preclimity - Social democracy, Third Way, Egalitarianism, Centrism, Astronarianism, Left-wing politics, Ultra-conservatism, and Islamic theocracy) — (Climity - Pakistani nationalism, Welfarism, Populism, and Islamic democracy) — (Postclimity - Colonialism)

[2:106:573] Palau – Republic of Palau — (Preclimity - Astronarianism) — (Climity - Non-partisan democracy) — (Postclimity - n/a)

[2:106:574] Palestine – Palestinian National Authority – State of Palestine — (Preclimity - Socialism, Left-wing nationalism, Astronarianism, Palestinian nationalism, Neo-Ba'athism, Saddamism, Ba'athism, Assadism, Socialism, Marxism-Leninism-Maoism, Secularism, Pacifism, Anti-corruption, Social democracy, and Democratic socialism) — (Climity - Palestinian nationalism, Secularism, Social democracy, Two-state solution, Sunni Islamism, Islamic nationalism, Islamic fundamentalism, Anti-Zionism, and Antisemitism) — (Postclimity - n/a)

[2:106:575] Panama – Republic of Panama — (Preclimity - Liberalism and Astronarianism) — (Climity - Populism, Conservatism, Nationalism, Liberal conservatism, National conservatism and Christian democracy) — (Postclimity - n/a)

[2:106:576] Papua New Guinea – Independent State of Papua New Guinea — (Preclimity - Christian democracy, Astronarianism, and Liberalism) — (Climity - National Alliance Party) — (Postclimity - Colonialism)

[2:106:577] Paraguay – Republic of Paraguay — (Preclimity - Radicalism, Astronarianism, Social liberalism, Liberalism, and Nationalism) — (Climity - National conservatism, Economic liberalism, Social conservatism, and Paraguayan nationalism) — (Postclimity - n/a)

[2:106:578] Peru – Republic of Peru — (Preclimity - Nationalism, Astronarianism, Christian democracy, Agrarianism, and Green politics) — (Climity - Left-wing nationalism, Democratic socialism, and Peruvian nationalism) — (Postclimity - n/a)

[2:106:579] Philippines – Republic of the Philippines — (Preclimity - Centrism, Astronarianism, Social liberalism, Christian democracy, Social conservatism, Filipino nationalism, Liberalism, Islamic democracy, Progressivism, and Authoritarianism) — (Climity - Democratic socialism, Left-wing populism and Federalism) — (Postclimity - Colonialism)

[2:106:580] Pitcairn Islands – Pitcairn, Henderson, Ducie, and Oeno Islands (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Non-partisan democracy) — (Postclimity - n/a)

[2:106:581] Poland – Republic of Poland — (Preclimity - Republicanism, Astronarianism, Pro-Europeanism, Centrism, Agrarianism, Conservatism, Libertarian conservatism, Classical liberalism, Libertarianism, Neoliberalism, Monarchism, Laissez-faire, National Catholicism, Anti-establishment, and Social democracy) — (Climity - Right-wing populism, Polish nationalism, National conservatism, Social conservatism, Anti-immigration, Economic nationalism, State interventionism, Christian democracy, Centralisation, and Euroscepticism) — (Postclimity - Communism, Socialism, and Marxism-Leninism)

[2:106:582] Portugal – Portuguese Republic — (Preclimity - Right-wing politics, Astronarianism, Green politics, and Socialism) — (Climity - Social democracy, Pro-Europeanism, and Labourism) — (Postclimity - Monarchism)

[2:106:583] Transnistria Pridnestrovie – Pridnestrovian Moldavian Republic — (Preclimity - Liberal democracy, Civic nationalism, Astronarianism, Eurasianism, Democratic socialism, Right-wing nationalism, Russophilia, Social democracy, Presidentialism, Separatism, and Autonomism) — (Climity - Centrism and Transnistrian nationalism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:584] Puerto Rico – Commonwealth of Puerto Rico (US overseas commonwealth) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:585] Qatar – State of Qatar — (Preclimity - Astronarianism) —(Climity - Absolute monarchism, Royalism, and Islamic theocracy) — (Postclimity - n/a)

[2:106:586] Romania — (Preclimity - National liberalism, Anti-corruption, Hungarian minority interests, Liberal conservatism, Astronarianism, Regionalism, and Christian democracy) — (Climity - Social democracy, Social conservatism, Liberalism, Conservative liberalism,) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:587] Russia – Russian Federation — (Preclimity - Astronarianism) — (Climity - Centrism, Big tent, National conservatism, Social conservatism, Russian conservatism, Russian nationalism, and Statism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:588] Rwanda – Republic of Rwanda — (Preclimity - Astronarianism, Christian democracy, Islamic democracy, Socialism, Social democracy, Liberalism, Green politics, and Liberal democracy) — (Climity - Nationalism and Populism) — (Postclimity - n/a)

[2:106:589] Saint Helena (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Monarchism) — (Postclimity - n/a)

[2:106:590] Saint Kitts and Nevis – Federation of Saint Christopher and Nevis — (Preclimity - Astronarianism) — (Climity - Conservatism, Nevis interests, Constitutional monarchy, Anti-communism, and Republicanism, Social democracy, and Liberal socialism) —(Postclimity - Colonialism)

[2:106:591] Saint Lucia — (Preclimity - Social democracy and Astronarianism) — (Climity - Christian democracy and Conservatism) — (Postclimity - Colonialism)

[2:106:592] Saint Pierre and Miquelon (French overseas community) — (Preclimity - Astronarianism) — (Climity - Right-wing) — (Postclimity - n/a)

[2:106:593] Saint Vincent and the Grenadines — (Preclimity - Conservatism, Astronarianism and Monarchism) — (Climity - Social democracy, Democratic socialism, Agrarian socialism, and Republicanism) — (Postclimity - Colonialism)

[2:106:594] Samoa – Independent State of Samoa — (Preclimity - Christian leftism, Astronarianism and Agrarianism) — (Climity - Conservatism and Christian democracy) — (Postclimity - Colonialism)

[2:106:595] San Marino – Most Serene Republic of San Marino — (Preclimity - Pro-Europeanism, Astronarianism, Liberalism, Christian democracy, Democratic socialism, E-

democracy, and Anti-particracy) — (Climity - Socialism, Communism, Environmentalism, and Euroscepticism) — (Postclimity - n/a)

[2:106:596] São Tomé and Príncipe – Democratic Republic of São Tomé and Príncipe — (Preclimity - Democratic socialism, Astronarianism, Social democracy, Left-wing nationalism, Social market economy, Conservatism, and Economic liberalism) — (Climity - Liberalism) — (Postclimity - Communism and Marxism-Leninism)

[2:106:597] Saudi Arabia – Kingdom of Saudi Arabia — (Preclimity - Islamism, Liberalism, Astronarianism and Socialism) — (Climity - Absolute monarchy and Royalism) — (Postclimity - n/a)

[2:106:598] Senegal – Republic of Senegal — (Preclimity - Socialism, Black nationalism, Social democracy, Marxism, Astronarianism, Communism, Maoism, Trotskyism, Reformism, Marxism-Leninism, and Green politics) — (Climity - Liberalism) — (Postclimity - Colonialism)

[2:106:599] Serbia – Republic of Serbia — (Preclimity - Social democracy, Christian democracy, Monarchism, Astronarianism, Decentralisation, Liberal nationalism, Conservative liberalism, Economic liberalism, Anti-communism, Atlanticism, Left-wing populism, Left-wing nationalism, Anti-fascism, Pensioners' interests, and Regionalism) — (Climity - Big tent, Populism, Conservatism, National conservatism, and Pro-Europeanism) — (Postclimity - Communism, Socialism, Serbian nationalism, and Marxism-Leninism)

[2:106:600] Seychelles – Republic of Seychelles — (Preclimity - Democratic socialism, Astronarianism and Conservatism) — (Climity - Liberalism) — (Postclimity - British unionism and Colonialism)

[2:106:601] Sierra Leone – Republic of Sierra Leone — (Preclimity - Liberalism, Nationalism, Astronarianism, Third Way, and Social democracy) — (Climity - African nationalism and Democratic socialism) — (Postclimity - Colonialism)

[2:106:602] Singapore – Republic of Singapore — (Preclimity - Democratic socialism, Progressivism, Astronarianism, Centre-left, Social democracy, Anti-capitalism, Liberalism, and Liberal democracy) — (Climity - Conservatism, Social conservatism, Economic liberalism, Civic nationalism, Multiculturalism, and Secularism) — (Postclimity - Colonialism)

[2:106:603] Slovakia – Slovak Republic — (Preclimity - Slovak nationalism, National conservatism, Social conservatism, Astronarianism, Economic nationalism, Right-wing populism, and Euro-Slavism, Liberal conservatism, and Hungarian minority interests) — (Climity - Social democracy, Left-wing nationalism, and Pro-Europeanism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:604] Slovenia – Republic of Slovenia — (Preclimity - Pensioners' interests, Single-issue politics, Social liberalism, Astronarianism, Pro-Europeanism, Social democracy, and Liberalism) — (Climity - Slovenian nationalism, Liberal conservatism, National conservatism, Economic liberalism, Right-wing populism, Social conservatism, and Anti-immigration) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:605] Solomon Islands — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:606] Somalia – Federal Republic of Somalia — (Preclimity - Islamic democracy, Astronarianism, Conservatism, and Liberalism) — (Climity - Somali nationalism, Social liberalism, Economic liberalism, Progressivism, and Green politics) — (Postclimity - Colonialism, Socialism, Communism, and Marxism-Leninism)

[2:106:607] Somaliland – Republic of Somaliland — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:608] South Africa – Republic of South Africa — (Preclimity - Christian democracy, Social conservatism, Astronarianism, Christian right, Liberalism, Economic liberalism, Communism, Marxism-Leninism, Anti-capitalism, Anti-imperialism, Pan-Africanism, Anti-Europeanism, Federalism, Zulu nationalism, and Egalitarianism) — (Climity - African nationalism and Social democracy) — (Postclimity - Colonialism)

[2:106:609] South Sudan - Republic of South Sudan — (Preclimity - Various political factions, Astronarianism and Militant groups) — (Climity - Indeterminate) — (Postclimity - New Sudan, Colonialism, and Socialism)

[2:106:610] Spain – Kingdom of Spain — (Preclimity - Social democracy, Astronarianism, Federalism, Democratic socialism, Republicanism, Antimilitarism, Internationalism, Feminism, Environmentalism, Neoliberalism, Unionism, Centralism, Catalan independentism, Left-wing nationalism, Republicanism, Liberalism, Basque nationalism, Liberal conservatism, Animal welfare, Separatism, and Canarian nationalism) — (Climity - Social democracy, Conservatism, Christian democracy, Economic liberalism, Unionism and Pro-Europeanism) — (Postclimity - Fascism, Ultrnationalism, and Authoritarianism)

[2:106:611] Sri Lanka – Democratic Socialist Republic of Sri Lanka — (Preclimity - Tamil nationalism, Astronarianism, Federalism, and Democratic socialism) — (Climity - Conservatism and Economic liberalism) — (Postclimity - Socialism)

[2:106:612] Sudan – Republic of the Sudan — (Preclimity - Arab socialism, Astronarianism, Anti-communism, Authoritarianism, Nationalism, Liberal conservatism, Secularism, Sudanese nationalism, Islamic democracy, Ba'athism, Communism, Marxism-Leninism, Neo-Ba'athism, Saddamism, Liberalism, Federalism, and Social liberalism) — (Climity - Sunni Islamism, Arab nationalism, Salafism, and Social conservatism) — (Postclimity - Socialism, Sudanese reunification, and Colonialism)

[2:106:613] Suriname – Republic of Suriname — (Preclimity - Social democracy and Astronarianism) — (Climity - Democratic socialism) — (Postclimity - Colonialism)

[2:106:614] Svalbard (Territory of Norway) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:615] Swaziland – Kingdom of Swaziland — (Preclimity - Democratic socialism, Social democracy, Astronarianism, Socialism, Communism, and Marxism-Leninism) — (Climity - Monarchism) — (Postclimity - n/a)

[2:106:616] Sweden – Kingdom of Sweden — (Preclimity - Liberal conservatism, Astronarianism, Social conservatism, Nationalism, Liberalism, Agrarianism, Communism, Socialism, Social liberalism, Christian democracy, and Radical feminism) — (Climity - Social democracy, Green politics, and Royalism) — (Postclimity - n/a)

[2:106:617] Switzerland – Swiss Confederation — (Preclimity - Liberalism, Astronarianism, Christian democracy, Social conservatism, Social democracy, Democratic socialism, Anti-capitalism, Pro-Europeanism, Classical liberalism, and Conservative liberalism) — (Climity - Swiss nationalism, National conservatism, Right-wing populism, Economic liberalism, Agrarianism, Anti-immigration, Isolationism, and Euroscepticism) — (Postclimity - n/a)

[2:106:618] Syria – Syrian Arab Republic — (Preclimity - Syrian nationalism, Astronarianism, Islamism, Islamic theocracy, Islamist fundamentalism, Democratic socialism, Arab unionism, Pro-Western, and Liberalism) — (Climity - Big tent, Ba'athism, Arab nationalism, Arab socialism, Pan-arabism, Secularism, and Anti-Zionism) — (Postclimity - Colonialism, Corporatism, Pan-Syrianism, and Socialism)

[2:106:619] Tajikistan – Republic of Tajikistan — (Preclimity - Islamism, Astronarianism, Agrarianism, and Social democracy) — (Climity - Statism, Secularism, Anticlericalism, and Tajik nationalism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:620] Tanzania – United Republic of Tanzania — (Preclimity - Liberalism, Astronarianism, Zanzibari autonomism, and Conservatism) — (Climity - Democratic socialism and Social democracy) — (Postclimity - Socialism and Ujamaa)

[2:106:621] Thailand – Kingdom of Thailand — (Preclimity - Conservative liberalism, Astronarianism, Classical liberalism, and Liberal democracy) — (Climity - Monarchism, Royalism, Populism, Conservatism, and Militarism) — (Postclimity - n/a)

[2:106:622] East Timor – Democratic Republic of Timor-Leste — (Preclimity - Astronarianism) — (Climity - Democratic socialism, Social democracy, Left-wing nationalism, and Social liberalism) — (Postclimity - n/a)

[2:106:623] Togo – Togolese Republic — (Preclimity - Democracy, Big tent, Human rights, Astronarianism, Communism, Socialism, Trotskyism, Centrism, Progressivism, Pan-Africanism, Democratic socialism, and Social democracy) — (Climity - African nationalism and Authoritarianism) — (Postclimity - Colonialism)

[2:106:624] Tokelau (Overseas territory of New Zealand) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:625] Tonga – Kingdom of Tonga — (Preclimity - Astronarianism) — (Climity - Monarchism) — (Postclimity - n/a)

[2:106:626] Trinidad and Tobago – Republic of Trinidad and Tobago — (Preclimity - Social liberalism and Astronarianism) — (Climity - Democratic socialism, Social democracy, and Third Way) — (Postclimity - Colonialism)

[2:106:627] Tristan da Cunha (Dependency of the UK overseas territory of Saint Helena) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:628] Tunisia – Tunisian Republic — (Preclimity - Left-wing nationalism, Democratic socialism, Liberalism, Progressivism, Astronarianism, Pan-Arabism, Green politics, Centrism, Arab nationalism, Nasserism, Populism, and Agrarianism) — (Climity - Bourguibism, Social democracy, Social liberalism, Big tent, Secularism, Conservative democracy, Religious conservatism, Economic liberalism, Moderate Islamism, and Islamic democracy) — (Postclimity - Colonialism)

[2:106:629] Turkey – Republic of Turkey — (Preclimity - Democratic socialism, Radical democracy, Ultranationalism, Pan-Turkism, Astronarianism, Liberal conservatism, Pro-Europeanism, Sunni Islamism, Conservatism, Eurasianism, Left-wing nationalism, Kurdish nationalism, and Marxism-Leninism) — (Climity - Islamism, Islamic democracy, Conservative democracy, Social conservatism, National conservatism, Right-wing populism, and Neo-Ottomanism) — (Postclimity - Secularism, and Kemalism)

[2:106:630] Turkmenistan — (Preclimity - Astronarianism) — (Climity - Turkmen nationalism, Secularism, and Authoritarianism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:631] Turks and Caicos Islands (UK overseas territory) — (Preclimity - Astronarianism) — (Climity - Social liberalism and Territorial autonomy) — (Postclimity - n/a)

[2:106:632] Tuvalu — (Preclimity - Astronarianism) — (Climity - Non-partisan democracy) — (Postclimity - Colonialism)

[2:106:633] Uganda – Republic of Uganda — (Preclimity - Conservatism, Astronarianism, Liberal conservatism, African nationalism, African socialism, Obotism, and Social

democracy) — (Climity - Ugandan nationalism, Pan-Africanism, and Social conservatism) — (Postclimity - Colonialism)

[2:106:634] Ukraine — (Preclimity - Social conservatism, Astronarianism and National conservatism) — (Climity - Liberal conservatism, Christian democracy, Civic nationalism, and Pro-Europeanism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:635] United Arab Emirates — (Preclimity - Astronarianism) — (Climity - Federal, Presidential, and Constitutional Monarchism) — (Postclimity - n/a)

[2:106:636] United Kingdom – United Kingdom of Great Britain and Northern Ireland — (Preclimity - Social democracy, Astronarianism, Democratic socialism, Scottish nationalism, Scottish independence, Civic nationalism, Regionalism, Liberalism, Social liberalism, Classical liberalism, British nationalism, National conservatism, Right-wing populism, Social conservatism, Irish republicanism, Left-wing nationalism, Green politics, Environmentalism, Socialism, Welsh nationalism, Welsh independence, and Regionalism) — (Climity - Royalism, Economic liberalism, British unionism, Conservatism, Internal factions: Hard Euroscepticism, Soft Euroscepticism and Pro-Europeanism) — (Postclimity - Absolute monarchism)

[2:106:637] United States – United States of America — (Preclimity - Majority: Modern liberalism, Astronarianism, Social liberalism, Factions: Centrism, Democratic socialism, Left-wing populism, Progressivism, and Social democracy) — (Climity - Majority: Conservatism, Economic liberalism, Federalism, and Social conservatism, Factions: Centrism, Fiscal conservatism, Fusionism, Libertarianism, Neoconservatism, Paleoconservatism, and Right-wing populism) — (Postclimity - Colonialism)

[2:106:638] Uruguay – Oriental Republic of Uruguay — (Preclimity - Uruguayan liberalism, Batllism, Astronarianism, Uruguayan nationalism, National conservatism, Economic liberalism, Christian democracy, Christian humanism, Communism, Marxism-Leninism, Socialism, Left-wing populism, and Internal factions: Herrerism, and Wilsonist Current) — (Climity - Democratic socialism and Social democracy) — (Postclimity - Colonialism)

[2:106:639] Uzbekistan – Republic of Uzbekistan — (Preclimity - Islamism, Civic nationalism, Statism, Astronarianism, Uzbek nationalism, Modernisation, Social democracy, Environmentalism, and Green politics) — (Climity - Populism, Third Way, and Authoritarianism) — (Postclimity - Communism, Marxism-Leninism, and Socialism)

[2:106:640] Vanuatu – Republic of Vanuatu — (Preclimity - Centrism, Francophone, Melanesian socialism, Democratic socialism, Astronarianism, Anglophone interests, Vanuatuan nationalism, Social democracy, Liberalism, Reformism, Socialism, and Labour rights) — (Climity - Green politics and Social welfare) — (Postclimity - Colonialism)

[2:106:641] Vatican City – State of the Vatican City — (Preclimity - Astronarianism) — (Climity - Absolute monarchism) — (Postclimity - n/a)

[2:106:642] Venezuela – Bolivarian Republic of Venezuela — (Preclimity - Social liberalism, Social democracy, Astronarianism, Democratic socialism, Progressivism, Christian democracy, Communism, Libertarianism, and Humanism) — (Climity - Bolivarianism, Chavismo, Left-wing populism, Marxism, and Socialism) — (Postclimity - Colonialism)

[2:106:643] Vietnam – Socialist Republic of Vietnam — (Preclimity - Anti-communism, Social conservatism, National conservatism, Astronarianism, Liberal conservatism, Democratic socialism, Liberalism, and Liberal democracy) — (Climity - Communism, Socialist-oriented market economy, Socialism, Vietnamese nationalism, Ho Chi Minh Thought, and Marxism-Leninism) — (Postclimity - Colonialism)

[2:106:644] British Virgin Islands – British Virgin Islands (UK overseas territory) — (Preclimity - Territorial autonomy, Astronarianism, Grassroots democracy, Reformism, Conservatism, Fiscal conservatism, Social conservatism, Economic liberalism, Green politics, and Environmentalism) — (Climity - Liberalism) — (Postclimity - n/a)

[2:106:645] U.S. Virgin Islands – Virgin Islands of the United States (US overseas territory) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - n/a)

[2:106:646] Wallis and Futuna – Territory of Wallis and Futuna Islands (French overseas community) — (Preclimity - Astronarianism) — (Climity - n/a) — (Postclimity - Colonialism)

[2:106:647] Western Sahara – Sahrawi Arab Democratic Republic — (Preclimity - Islamism and Astronarianism) — (Climity - Sahrawi nationalism and Social democracy) — (Postclimity - n/a)

[2:106:648] Yemen – Republic of Yemen — (Preclimity - Islamism, Sunni Islamism, Salafism, Tribalism, Arab nationalism, Astronarianism, Arab socialism, Social democracy, Democratic socialism, Nasserism, Yemeni unionism, Ba'athism, and Pan-Arabism) — (Climity - Yemeni nationalism, Arab nationalism, and Big tent) — (Postclimity - Socialism, Communism, and Marxism-Leninism)

[2:106:649] Zambia – Republic of Zambia — (Preclimity - Liberalism and Astronarianism) — (Climity - Social democracy, and Democratic socialism) — (Postclimity - Colonialism)

[2:106:650] Zimbabwe – Republic of Zimbabwe — (Preclimity - Democratic socialism, Socialism, Astronarianism and Social liberalism) — (Climity - Social democracy, Left-wing nationalism, Left-wing populism, Conservatism, National liberation, Anti-imperialism, and Pan-Africanism) — (Postclimity - Colonialism)

[2:106:651] One must also note that the preclimities, climities, and postclimities that have been outlined herein are ascribed according to the present known circumstances of countries with the available resources at the present time and rather than focusing on the contents of these two applications of the algorithm, one should focus more on the extent and nature of the applications of the algorithm.

The Sorites Paradox & Why Is There Something Rather Than Nothing?

[2:107:1] The Astronist approach to the Sorites Paradox is that the moment something is taken from a heap or collection, that collection is no longer to be considered the same than it had previously been considered.

[2:107:2] To apply to an astronomical context, if one looks up the stars at night but one was able to remove one of those stars from the night sky, that night sky is not the same as the previously night sky that had included that missing star.

[2:107:3] Essentially, when a thing is taken from a collection of things, that collection is no longer to be considered the same as it was previously, however, this is dependent upon the existence of knowledge; if a person does not know that the star is missing from the night sky then that night sky is still to be considered the same as it was when the missing star was present.

[2:107:4] The Astronist approach and solution to the Sorites Paradox is that the collection of things changes if one is able to see a visual change of the collection upon the removal of a part; it is the visual change that is crucial so with the heap of sand analogy that is often used to explain the Sorites Paradox, that heap is to no longer be considered a heap if one can see a physical difference between the heap before the grain of sand was taken just like the analogy of the missing star, if a person cannot see a physical difference between when the star was there and when it was not, then the collection is still the same; it is one's notice of change that is central to the solution of the paradox.

[2:107:5] A metaphysical ultimatum is manifested in the question of why is there something rather than nothing?

[2:107:6] A mystical encounterment is termed as such because it relates to how a person encounters the question of why something exists rather than nothing by utilising the mystical notions to explain this metaphysical ultimatum.

[2:107:7] The notion that there first has to be something for there to be nothing is to henceforth be known as prenilism which therefore opposes and denies the notions set forth by nihilism and so Astronism can be anti-nihilistic by its own orientation as Astronism considers itself to be a proponent of prenilism.

[2:107:8] Nothing is a comparative by its nature and of course compares to something rather than nothing, but this suggests that there exists a fundamental symbiotic nature between something and nothing for both cannot exist without the other as something is also a comparative and compares to nothing.

[2:107:9] Therefore, without something there is no concept of nothing and without nothing there is not concept of something; something cannot exist without nothing having been therefore beforehand and nothing cannot exist without something to have existed beforehand also.

[2:107:10] Nothing must be compared to something for it to be nothing and this is the ultimate metaphysical issue that pushes the human mind to the point of incomprehension and is a difficult contemplation to explore without degrading into issues of semantics.

[2:107:11] The Astronist Tradition considers semantics to be one of the primary difficulties in the discussion of deep philosophical ideas and the argumentation of notions because meaning, despite the prevalence of definition, still remains subjective to each person and especially in a metaphysical arena, the meanings of the words that we use to tackle such deep metaphysical concepts are not nearly suitable enough in capturing the nature of the concepts we do address and this is because meanings are provided by human capacities and this is the ultimate issue for a philosophers to grapple with and it is an issue from which we cannot escape because we are inherently and intrinsically incapable, limited, and incomprehensible in our abilities.

On The Nature of Religion

[2:108:1] First of All, one thing must be said; like all else, religion will be what you make of it, and not a vendetta do the following passages hold, but a summary of what some in humanity have made religion become.

[2:108:2] What has happened to religion could easily, and has easily happened to many other systems, schools of thought, and ideologies.

[2:108:3] The nature of something is just what it is; no judgement is needed for what something is at its core is not something that can be changed so easily.

[2:108:4] However, it must also be said, that religion, in its very core nature is the authority, control, and order of its followers, perhaps it is humanity's own personal Cosmos.

[2:108:5] Before religion, there was philosophy, and before philosophy, which was the precursor of religion, we had an unordered and unorganised world with little knowledge, culture, or civilisation to speak of.

[2:108:6] Without religion, it is certain that humanity would not be what it is today, perhaps a good thing, perhaps a bad, but it does not do us any good to dwell.

[2:108:7] It is the core nature of religion to oppose another religion; this is just the same for a political ideology, or any system, or method.

[2:108:8] Two systems of governance cannot run alongside one another, just as two systems of morality, authority, and legality cannot operate in parallel.

[2:108:9] There are no countries in the world currently whereby two religions are equally populated and hold equal influence without any conflict.

[2:108:10] To those whom force their beliefs; a disservice you are doing to that which you worship for the trueness of what you believe should be enough to attract All in the end without force, or fear.

[2:108:11] Religion is a system; a system of beliefs, and values, and the icons, and rituals that one worships, and practices are a reflection of the system one believes, and the way in which one conducts their life.

The Five Lost Ologies

[2:109:1] Ologies form the basis of the organisational structure and arrangement of components within Astronist Philosophy which are then manifested by The Philosophy of Astronism and later interpreted by the Astronist Tradition.

[2:109:2] However, when referencing the ologies of Astronist Philosophy, one is collectivising all of the disciplines of study of Astronist Philosophy into one term and so when we speak of the rubral of this discourse, we understand that there are five disciplines of study of Astronist Philosophy that remain lost, both in the organisational structure and in their arrangement within The Omnidoxy, thus further demonstrating the organic essence of my philosophisations and therefore, the natural structure of The Omnidoxy itself as a documentation.

[2:109:3] But before we begin to address of each of these five supposedly lost ologies, we must first explore why they have been appellated with such an adjective.

[2:109:4] To be lost is not to be inexistent, but is instead to be separate from a larger group and this is how we refer to these five different lost disciplines of study including homogenology, divergetology, omnitology, infinetics, and divinology.

[2:109:5] Not only are they separated chronologically within The Omnidoxy from other disciplines, but they are also philosophically distinct from all the other disciplines of Astronist Philosophy due to the unique, specific, and/or largely transcendent or the traditionally non-philosophically related topics that they do address; each discipline of study holds a separate reason for its designation as one of the Lost Ologies, but let us delay our discourse of them no longer and so we begin with introducing the fundamentals of the minor discipline of study of homogenology.

The Homogenous Origination (Homogenology)

[2:110:1] The first discipline within The Five Lost Ologies is the smallest in terms of its expanse of concepts and in terms of the length of its discourse herein; this is due to the specific aspect of Astronist cosmology that it deals and concerns itself with.

[2:110:2] Homogenology deals with the notion made by the Astronist Tradition as inspired by the Astronist cosmology that all that exists holds the same origination which is transformed into the belief orientation that is to be known as homogenism which stands in opposition to heterogenism.

[2:110:3] Heterogenism notionises that all that does exist does so by unique origination rather than common origination, but because homogenism is the prevailing belief orientation of the Astronist Tradition, heterogenism's discipline of study, known as heterogenology, is henceforth classified as a branch of homogenology rather than existing as its own discipline of study and is therefore to be labelled as a subdiscipline.

[2:110:4] All things in The Cosmos and all other cosmoses came from the same origin which pertains to the limited nature of The Cosmos and its infinite amount of cosmic siblings within The Omniverse.

[2:110:5] From its very foundations in this discourse, it should be known that homogenology is certainly a crossdisciplinary discipline of study as it involves the contemplation of concepts and the invocation of methods, theories, and belief orientations from many other discipline of study within the Astronist philosophical tradition as what it addresses holds implications for many other areas of cosmic philosophical study.

[2:110:6] That which is known as cosmic homogenation pertains to the principle that explores the nature of The Cosmos by notionising that homogeneous originations form heterogenous phenomena which essentially points to the fact that even though all phenomena holds the same source of origin, the diversity of that phenomena in shape, size, structure, colour, ability, identity, and general beingness supports the idea that all phenomena also holds a diverse, but not heterogenous nature that is ultimately founded by homogeneity.

[2:110:7] One of the bases for the Astronist Tradition's orientation towards homogenism is because of the involvement of The Divine in the Astronist cosmology and its transcendent all-creating role for The Universe all that it encompasses which demonstrates our fundamentally homogenous nature at the highest and most transcendent of levels

[2:110:8] Homogenologists are also responsible for exploring the notion of the fifth dimension which notionises that in that dimension, there would exist the possibility to travel through all the different possible instances along the chronology of existence.

[2:110:9] One could explore every parallel chronology because the origin of everything is the same which relates to the prevalence of The Divine and also homogenologists are expected to contemplate and discuss whether the other dimensions of string theory either align with existential homogenism or whether they oppose or weaken it.

[2:110:10] The Divine in the Astronist Cosmology, depending on a person's interpretation of The Divine, presents a monistic understanding of existence and it is this notion that leads the Astronist Tradition to align itself with homogenism as a belief orientation.

[2:110:11] In order to form the conclusion of this very short introductory discourse on the discipline of study of homogenology, we shall introduce one of the prominentmost notions within the small discipline that is to be known as pluralistic universalism.

[2:110:12] Pluralistic universalism notionises that The Universe is ultimately plural by its nature because of its infinite nature and that this plurality has derivated itself into the diversity of all phenomena as is expounded by the notion of cosmic homogenation.

[2:110:13] Of course, this discourse remains brief and this has been allowed for a purpose; to provide homogenologists with an open study and contemplative field that they can hopefully expand and form into a major discipline like the other disciplines that make up The Five Lost Ologies which shall take place in a post-omnidoxical setting.

The Divergency of Existence (Divergetology)

[2:111:1] The next of The Five Lost Ologies is that which is to be henceforth known as divergetology and concerns itself with the notion that stands as the oppositism to notion introduced and considered by the discipline of the previous discourse, homogenology.

[2:111:2] The notion that the dimension in which everything that does exist has a unique origin from all other existence, and disregards the homogenous origin from The Universe and The Divine thereafter, thus allowing one to travel to any possible world or cosmos no matter their origin.

[2:111:3] Therefore, itself diverges from the Astronist cosmology and really divergetology and divergism encompasses the study of any divergences from the Astronist cosmology.

[2:111:4] Therefore, also as part of this discourse, we shall address many pre-Astronist or generally non-Astronist philosophical theories, concepts, and proclamations and the approach taken by the Astronist Tradition towards considering these theories, concepts, and proclamations and the subsequent conclusions formed by the application of Astronist thought towards these different philosophical theories.

[2:111:5] Therefore, divergetologists hold a vast range of contemplations for their responsibility to address with the primary one of course being the aforementioned notion of the unique origin of all that does exist and therefore a divergency of existence is formed as a result.

[2:111:6] This approach to understanding philosophical cosmology is intrinsically atheistic, non-theistic, or advinical by its nature and therefore the divergist approach notionises that possibility of intercosmic travel, or cosmoperegrination which the Astronist Tradition rejects as a notion because of the Cosmic Limitation Principle and the wider nature of The Universe.

[2:111:7] Post-omnidoxically, divergetologists are herein tasked with the responsibility of further developing divergism as a fully formed cosmology, as the Divergist Cosmology as it shall henceforth be appellated.

[2:111:8] Not only this but divergetologists are also tasked with contemplating the nature of divergence both conceptually and physically and the many forms that divergency make take.

[2:111:9] Divergism notionises that all that does exist does so by a unique, or heterogenous origination point including all matter in all existences rather than holding an homogenous origination point, but the Astronist Tradition upholds that divergism and the subsequent

notions and theories that it has to support are both illogical and directly contrary to the rationalities espoused in the Astronist approach to cosmology.

[2:111:10] Now has come the time for us to move onto the many pre-Astronist theories and notions and their address from an Astronist philosophical perspective and the first of these is known as compossibility.

[2:111:11] Compossibility refers to how a complete individual thing (for example a person) is characterised by all its properties, and these determine its relations with other individuals.

[2:111:12] The Astronist Tradition concurs with this concept and encourages post-omnidoxical philosophers and other thinkers and contributors to further explore the applicability of this concept to different element of Astronism as well as the formulation of theories and belief orientations that are able to have this concept incorporated into them.

[2:111:13] The next of the pre-Astronist philosophical terms to address is known as conatus which refers to an innate inclination of a thing to continue to exist and enhance itself which is considered one of the inherent qualities of what it is to hold a human nature and perhaps this will be inherent in other forms of sentient nature too.

[2:111:14] Conatus does not demonstrate any ethical issues for the Astronist Tradition, except if in the process of one enhancing oneself, the intentional degradations of others occurs as a consequence, in which case this becomes negated conatus which pertains to an overt urge to enhance oneself, so much so that one's ethicality is distorted or tarnished.

[2:111:15] One of the most distinguishing elements of the Astronist cosmology of Astronist Philosophy is the belief in the Cosmic Limitation Principle which has defined the entire orientation of what it means to be Astronist in approaching cosmology, ontology, metaphysics, and in other branches of philosophy.

[2:111:16] Despite this, it remains important for the maintenance of the designation of Astronism as a philosophy to introduce belief orientation that are even so fundamentally opposed to the Astronist approach to philosophy, hence we introduce that which is to be known as apeironism.

[2:111:17] Apeironism pertains to the belief orientation that The Cosmos from the Astronist cosmology is in fact limitless by its nature and therefore defies both the Cosmic Limitation Principle and the Astronist Tradition in the majority of its stances that derive from the principle of Cosmic Limitation.

[2:111:18] Apeironists are of course rejected by the Astronist Tradition due to their fundamental divergence from the Astronist cosmology, but it remains important to demonstrate these divergences so that we are able to further develop and enhance that which we do believe and align ourselves with.

[2:111:19] Apeironism notionises that The Cosmos is limitless by its nature and therefore anything within The Cosmos is also limitless and therefore able to be infinite, but by notionising this, the Astronist cosmology breaks down as the distinction made between The Cosmos and The Universe is no longer made and this also puts into question the existence of The Omniverse and even The Divine itself; this is the reason why apeironism is fundamentally rejected and is considered a dangerous belief orientation by the entirety of the Astronist philosophical tradition.

[2:111:20] The process of abstraction is used throughout the disquisitions of The Omnidoxy, mainly in order to apply non-Astronist or pre-Astronist notions or just general concepts to Astronist philosophical structures, such as the Astronist cosmology, in order to derive notions, theories, and belief orientations.

[2:111:21] Instrumentation is a form of abstraction that is characteristic of the Astronist philosophical tradition's utility of its instruments of study which efficiently ignite notions and concepts and subsequently aid in the formation of theories and belief orientations.

[2:111:22] Therefore, abstraction remains elemental to the development of the Astronist approach to philosophy and pervades throughout Astronism, particularly due to its intertwinement with the application of different instruments of study.

[2:111:23] That which is known as the causal adequacy principle is a pre-Astronist theory notionising that "the cause of an object must contain at least as much reality as the object itself, whether formally or eminently".

[2:111:24] This principle is concurred by the Astronist Tradition because it relates to the wider theory of intralism that is Astronistally-originate which notionises that for something to exist either within, from, upon, or in conjunction with something else, the origin (or primary entity) must hold either equal or more properties than the product (or secondary entity) for the latter is dependent upon the former.

[2:111:25] However, once the product has detached itself from the origin and is able to sustain and fulfil itself, its own properties are able to surpass that of the origin and it is this that is to be henceforth known as the Intralistic Process.

[2:111:26] Intralism is a prominent contribution derived from divergetology that is to be transferred into the branch of philosophy of ontology which is to be henceforth known as the process of transdisciplinisation (when one concept, theory, or belief orientation originates from within one discipline, but is later transferred into another discipline).

[2:111:27] By this single notion and as further demonstrated by latterintroduced terms, concepts, and theories, we comprehend the importance of divergetology due to its functionality of amalgamating wide-ranging concepts under one discipline, but then

transdisciplinising these concepts so that they are able to find their correct disciplines that they should properly reside within.

[2:111:28] Therefore, we understand that there exists an intrinsic contributory nature to divergetology.

[2:111:29] That which is known as a causal chain pertains to “an ordered sequence of events in which any one event in the chain causes the next,” and this remains a central element to the Astronist cosmology as the different component and composite parts of the cosmology are integral to the development of the sequence of events that have formed the cosmology.

[2:111:30] The Divine causes the creation of The Universe which subsequently causes the creation of The Omniverse which subsequently develops the many Cosmoses and all the matter, progeny, and phenomena that exist inside each of them; this is the cosmological causal chain and demonstrated as integral to the Astronist cosmology.

[2:111:31] From the term ancient Greek metakosmia becomes its Astronisation herein which involves its capitalisation and appellation which transforms it into The Metakosmia which is a lesser known existence that forms part of the Astronist cosmology and so should be henceforth transdisciplinised into compendology after its divergetological introduce herein.

[2:111:32] The Metakosmia is described as a state of transition at the edge of each of Cosmoses of The Omniverse as the properties of all that exist within it transition to become universal rather than cosmic.

[2:111:33] This is to be known as the process of cosmouniversalisation while The Metakosmia is the place in which this process occurs, but it is this process that the Astronist Tradition believes that a entity of cosmic matter cannot successfully survive, whether it is animate or not.

[2:111:34] The Astronist philosophical tradition provides a new home for the term of metakosmia as inspired by its ancient meaning and this type of process is to be henceforth known as reaccommodation as a combination of the reassignment and redefinition of the term.

[2:111:35] That which shall be known as supervenience is a pre-Astronist term that pertains to a relation between sets of properties or sets of facts; to be entailed by or consequent on the existence or establishment of another; essentially, ontologically dependent.

[2:111:36] The application of this concept to the Astronist cosmology notionises that The Cosmos is dependent upon The Universe (supervenieny) and The Universe is also dependent upon The Divine (hypervenieny) and pertains to the structure of the

relationships between different existences within the Astronist cosmology and further demonstrates their natures.

[2:111:37] An example of this is supervenience's application to The Chaos from the Astronist cosmology which results in us understanding that The Chaos holds hypervenieny as it must be ontologically dependent upon The Divine, but its supervenieny on The Universe, or its hypovenieny on The Cosmos remain disputed due to the unknownness associated with the nature of The Chaos.

[2:111:38] Therefore, the Astronist Tradition extends the notion of supervenience in both directions to form hypervenience (dependence upon The Divine, of which all existence and non-existence holds) and hypovenience (directly dependent upon The Cosmos rather than directly dependent upon The Universe or The Divine).

[2:111:39] It is therefore important to note that only The Universe can be directly dependent or directly hypervenient because it is The Universe that holds the closest proximation to The Divine while all other existences hold only direct supervenience despite all existence and non-existence hold both indirect hypervenience and all existence within The Universe hold indirect supervenience; essentially, this structural hierarchy pertains to ontological dependency of different existences and entities within them which further connotes and affirms their natures and places within the wider notion of the cosmological hierarchy.

[2:111:40] The next of the pre-Astronist concept to address is known as the well-founded phenomenon which, when applied to an Astronist context, alters it meaning and pertains to The Cosmos, particularly its phenomena and progeny, and how The Cosmos is the primary well-founded phenomenon according to the Astronist philosophical tradition and it is towards this phenomenon that we must concentrate our hearts and focus our minds.

[2:111:41] Another of the pre-Astronist concepts to concern ourselves with is that which is known as world disclosure which designated as that which the Astronist philosophical tradition's main ambition remains for The Cosmos.

[2:111:42] The presentation of The Cosmos's intelligibility, meaningfulness, relevancy, and ontological, metaphysical, practical, and philosophical pertinence to all of humanity is the primary goal of the Astronist philosophical tradition's establishment of its core tenet of cosmocentricity.

[2:111:43] World disclosure is therefore retermed to that which shall be known as cosmic disclosure which is the presentation of The Cosmos through the scope of the cosmocentric thought process which can be considered the primary motivation for the establishment of the entire Astronist philosophical tradition and having derived the concept of cosmic disclosure from a pre-Astronist concept, despite its retermation, this demonstrates the importance of looking towards pre-Astronist concept and applying them to the Astronist

context which is itself an important philosophical action and process that is to be known as pre-Astronistation.

[2:111:44] That which is known as genidentity which pertains to “an existential relationship underlying the genesis of an object from one moment to the next and therefore an object really consists of multiple entities, which are the phases of the object at various moments in the overall chronology of the existence of the object.”

[2:111:45] The concept of genidentity is fundamental to all that exists within The Cosmos as it is an existence of motionality and all that exists within The Cosmos is motional and mutable by its nature and therefore what we consider to be an object really consists of multiple entities, which are the phases of the object at various times which is the essential premise of Lewin’s concept of genidentity which the Astronist philosophical tradition herein reterms as phasic identity which demonstrates the concurrence of the Astronist Tradition with this particular concept and its strong applicability to the Astronist cosmology.

[2:111:46] That which is known as grounding in the context of philosophy pertains to how “one entity is sometimes said to "ground" another when the first in some way accounts for the being of the second”.

[2:111:47] We see many examples of the application of grounding to the Astronist cosmology as well as wider Astronist Philosophy in a more conceptual sense in addition to the physical sense as the Astronist Tradition maintains that concepts also hold ontologies too despite their beingness holding a difference in essence than a physical ontology, hence they are categorised as holding conceptual ontologies.

[2:111:48] Another pre-Astronist philosophical concept is that which is known as the knight of faith which pertains to “an individual who has placed complete faith in himself and in God and can act freely and independently from the world.”

[2:111:49] This notion of individual identity and assurance is very closely related to creativism when applied to an Astronist context which addresses personal identity and the achievement of sustainable happiness and provides a solution to attain securement in both of these elements.

[2:111:50] The creativist angle on the knight of faith concept interprets putting faith in oneself to mean one’s ambitions, interests and the way in which one wishes to contribute to the world and the faith in God element demonstrates an awareness of the individual that there are forces, whether they are deities or worshipped or not, that hold greater influence and power than oneself which is a humbling notion to ascribe to as it is considered to prevent egotism.

[2:111:51] The second element of the concept is also interpreted by the creativist perspective to understand that if one does pursue one’s ambitions and interests and

intends to contribute to the world to bring meaning to their life then they have freed themselves automatically and in a psychological element, they can reside independently from all responsibilities that they do not desire to have for they shall only take on that which they want and are interested in rather than that which they must or are told to and compared to this, there is no greater personal freedom.

[2:111:52] An important pre-Astronist philosophical process is that which is known as leveling which derives from Kierkegaard's philosophy and pertains to "a social process in which the uniqueness of the individual is rendered non-existent by assigning equal value to all aspects of human endeavours, thus missing all the intricacies and subtle complexities of human identity."

[2:111:53] This is solemnly rejected by the Astronist Tradition due to its application of the unquitarian stance in which every individual is considered according to their unique qualities, characteristics, ambitions, interests, emotions, and psychologies which can be considered derivationistic by its nature because it is deconstructing the elements of a mass of people and does not allow them to be categorised while Kierkegaard's approach is collectivistic whereby he attempts to categorise masses of people under encompassing headings.

[2:111:54] The Astronist Tradition does not disagree that with a mass of individuals, there will be patterns, overlaps, and similarities that form between the individuals and the various parameters by which we consider individuality, but it is also maintained that each person holds their unquity as a core aspect that forms of their sentience and even though some of a mass of people may be able to be grouped due to their similarities with one another, the Astronist Tradition that due to the vast amounts of different combinations that are constructed during the development of a person's individuality, there will be no two people that hold complete resemblance to one another, hence leveling as a social process is valued for its categorical abilities, but its premise is rejected due to the Astronist alignment with unquitarianism.

[2:111:55] That which is pre-Astronistically known as a limit-experience, yet is herein retermed to become gruesancy, a practitioner of which is to be known as gruesanist, pertains to a type of largely unethical actions or experiences which approach the edge of living in terms of their intensity and their seeming impossibility and has formed that which is to be known as dark mysticism.

[2:111:56] To make further additions to this concept, the Astronist Tradition continues to maintain that gruesancy involves an intentional exploration of the most extreme elements of human experience and the subsequent consequences on the mind and body from such experiences and includes abandonment, promiscuity, murder, suffering, insanity, greed, and the manipulation of others.

[2:111:57] Practitioners of this are either to be known as gruesanists, as aforeintroduced, or as dark mysticists; these are people that intentional practice unethical and largely

criminalistic actions for the purpose of indulging in the consequences of such actions that they claim deeper their philosophical knowledge and connection with The Cosmos and form a stronger personal identity, but this is a rejected notions by the Astronist Tradition.

[2:111:58] Despite this rejection, the conceptual exploration of dark mysticism, of which gruesancy is a branch, is accepted by the Astronist Tradition because it is only when these concepts are put into unethical and criminal action that they are rejected and therefore anyone who does explore dark mysticism is recommended to only do so if their minds are strong enough to keep them from enacting such unethicalities.

[2:111:59] The next of the pre-Astronist terms that we are to address is that which is known as metarepresentation which pertains to “the capacity to represent a representation, for example, a drawing is the representation of something and someone who looks at the drawing would represent it in his or her mind,” though not exactly it as it is represented due to their own individual beliefs, biases, and experiences that influence their overall comprehension and interpretation.

[2:111:60] The notion of metarepresentation is herein considered to be a responsibility of divergetologists to philosophise upon and shall include the nature of representation, the distortions and reasons for such distortions in metarepresentations, as well as the intentions of and relations between representers and their audiences; essentially, according to the Astronist Tradition, metarepresentation is broadened to encompass the entire contemplation of all aspects of representation and its subsequencies.

[2:111:61] That which is known as mimesis pertains to imitation and is a pre-Astronist philosophical term, but when this is applied to the Astronist cosmology, it is understood that mimicry is an inextricable quality of all that is cosmic by nature rather than that which is universal or divine by nature as the former of these encompasses all that is cosmic and so it encompasses all imitations and the latter is transcendent far beyond that which is imitated which leaves The Cosmos and all its fellow Cosmoses in The Omniverse.

[2:111:62] Whether mimicry exists in other Cosmoses is unknown to us for we cannot extend our conscioues outside of The Cosmos in which we reside, but we can look towards the many examples of mimicry that are exist as a part of the natural order in The Cosmos and derive from this that it remains the nature of The Cosmos and all that exists within it, as encompassed by cosmic order, to be mimical by its core penchant.

[2:111:63] That which is known as metaxy is a term derived from Plato’s *Symposium* and relates to the in-between or the middleground, particularly when it pertains to a place rather than a conceptual notion as a middleground is often used conceptually throughout Astronist Philosophy.

[2:111:64] Therefore, when used in the context of Astronist Philosophy, a metaxy is a physical in-between place while a middleground is a conceptual in-between place and it is expected that metaxy shall inspire much contemplation post-omnidoxically within the

Astronist philosophical tradition about the nature of in-between physicalities, especially so the nature of The Betwixity from within the Astronist cosmology.

[2:111:65] The broadening of the definition and the applicability of the term metaxy so that it encompasses a wider contemplation and discussion of in-betweenness in The Cosmos and in other existences is the ambition of the Astronist Tradition with regards to this term and it is herein vested a joint disciplinary responsibility of both compendologists and divergetologists to contemplate in-betweenness in all its physical (metaxical) and conceptual (middleground) forms.

[2:111:66] That which is known as mimpathy is the next of the pre-Astronist concepts/terms that shall address so as to further form our divergetological discourse and mimpathy pertains to the instance of the sharing of another's feelings on a matter without necessarily experiencing feelings of sympathy.

[2:111:67] The Astronist Tradition does not consider mimpathic practices and instances to be any less ethical in comparison to actual empathy and sympathy, but it argues that mimpathy shows an even greater ethicality as it demonstrates a person's understanding that another person requires consolation and reassurance even if one does not consider their counterpart's predicament to be worthy of sympathy.

[2:111:68] Mimpathic approaches cast aside one's own views on the matter at hand and put the needs of the other first and are considered to also be realistic because not every person is going to relate to every other person's fears, hopes, and worries and so mimpathy prioritises the demonstration of sympathy over actually feeling sympathy which is not a universal feeling and is largely subjective as to how and when it is felt.

[2:111:69] Therefore, this demonstrates those whom practice mimpathy to prioritises the feelings of others of their own which is an ethical approach to the situation of consolation and reassurance of those whom we care about when they are facing or dealing with difficult scenarios in their lives.

[2:111:70] The further contemplation and discussion of mimpathy, due to its pre-Astronist status, is herein ascribed to the responsibility of divergetologists, whom are also expected to incorporate contological notions, belief orientations, and theories into the mimpathic discussion as another transdisciplinised concept.

[2:111:71] We must now move on in order to address another pre-Astronist term known as nomological which denotes "something resembling general laws, especially laws that lack logical necessity or theoretical underpinnings" due to their own foundational nature.

[2:111:72] The Cosmic Limitation Principle is the prominentmost example of a nomological in the Astronist philosophical tradition according to the Astronist Tradition and henceforth divergetologists are tasked with recognise other elements of Astronist concepts, theories, and belief orientations as nomological by their natures.

[2:111:73] Additionally, the term noema pertains an object or content of a thought, judgement or perception and although this is not an Astronistally-origivative term, its utility to refer to Astronist ideas and theories is herein not only permitted, but it is encouraged.

[2:111:74] Another pre-Astronist term that holds Astronist Tradition permission and encouragement is that of palingenesis which pertains to any concept of rebirth or recreation.

[2:111:75] Palingenism is the Astronistically-origivative notion that The Cosmoses of The Omniverse in The Universe are continuously rebirthing themselves whenever they do eventually collapse to form new cosmoses in the same place.

[2:111:76] Palingenism is of course concurred by the Astronist Tradition despite its absence from the official structure of the Astronist cosmology which is largely due to the origins of its root word being non-Astronist nevertheless it holds an important role in understanding the nature of the end of each Cosmos.

[2:111:77] Despite the concurrence from the Astronist Tradition, many other creationist theories reside within the Astronist cosmology regarding the beginning and ends of Cosmoses in The Universe so the concurrence of palingenism perhaps holds not the same gravity as other forms of concurrence that have been outlined in The Omnidoxy.

[2:111:78] Inspired from the pre-Astronist term of privation, that which shall henceforth be known as sophoprivation relates to the absence of philosophy in person's life which can either pertain to a person's aphilosophical or non-philosophicality, or more generally, an absence of philosophical thinking in the person's psychology, logic, and general though processes.

[2:111:79] That which is known as the transworld identity pertains to another pre-Astronist concept, but this particular concept is both herein retermed to become transexistentialism and is redefined when applied to the Astronist cosmology and thereafter pertains to the notion that any object is able to exist exactly as it does in two separate Cosmoses in The Omniverse of The Universe.

[2:111:80] Transexistentialism is a controversial notion within the Astronist cosmology, but is herein only partially rejected by the Astronist Tradition (which is to be known as an instance of semidecliny).

[2:111:81] This semideclination occurs in this context because it is not against the Cosmic Limitation Principle, and therefore it is not against the Astronist cosmology to suggest that one entity, such as a light bulb, can exist exactly the same as it does in one Cosmos as it does in another because the dimensions in those two Cosmoses may be the same and the same principle occurs conceptually in relation to ideas; two ideas can exist exact to one

another in two separate Cosmoses, therefore two entities, especially those of a manufactured nature, can also exist exact to one another in two different Cosmoses.

[2:111:82] The reason for the semideclination or partial rejection of this notion by the Astronist Tradition is that transexistentialist thinking is considered to be a precursor to further non-Astronist ideas such as the notion that the different entities within The Cosmoses of The Omniverse are able to communicate with one another, or that the different Cosmoses are connected with one another which is contrary to the Cosmic Limitation Principle.

[2:111:83] Since it has been introduced in this discourse, semidecliny as a function of the Astronist Tradition is herein vested as another responsibility of the contemplations of divergetologists and as well as this, divergetologists are also vested with the responsibility of contemplating and debating the wider nature of the rejection and concurrence functionality of the Astronist Tradition and the role of The Institution of The Philosophy of Astronism in such cases of concept/notion/belief orientation/theory rejection and concurrence.

[2:111:84] As an extension of the transvaluation of values theory created by Friedrich Nietzsche whom asserted that Christianity is “the struggle against sin” and that Buddhism is “the struggle against suffering”, we shall now also apply all the other major religious and philosophical systems of thought to this same “struggle” paradigm, but instead includes “for” instead of “against” into the algorithm and therefore reassigns Christianity and Buddhism.

[2:111:84a] Christianity is “the struggle for salvation.”

[2:111:84b] Buddhism is “the struggle for alleviation.”

[2:111:84c] Astronism is “the struggle for freedom.”

[2:111:84d] Islam is “the struggle for submission.”

[2:111:84e] Judaism is “the struggle for unification.”

[2:111:84f] Hinduism is “the struggle for ascension.”

[2:111:84g] Gnosticism is “the struggle for knowledge.”

[2:111:84h] Sikhism is “the struggle for oneness.”

[2:111:84i] Confucianism is “the struggle for social order.”

[2:111:84j] Taoism is “the struggle for harmony.”

[2:111:84k] Spiritism is “the struggle for spirituality.”

[2:111:84l] Jainism is “the struggle to conquer.”

[2:111:84m] Zoroastrianism is “the struggle for happiness.”

[2:111:85] Therefore, the Astronist philosophical tradition notionises that the “struggle algorithm” is the most efficient way of recognising the core intentions of a system of thought for it reduces that often complex and diverse system down to a singular notion of intent and denotes the fundamental reason for the construction of that particular system of thought.

[2:111:86] That which is known as unicity is the last of the pre-Astronist philosophical terms that we shall discuss in this discourse of divergetology which relates to the notion holding that “each event, each living being, each object, each person or each circumstance has the characteristic of its uniqueness, of its particularity and so these similar events, living beings, objects, persons or circumstances may exist, but never the same entity.”

[2:111:87] This Notion of Unicity, as it is sometimes appellated and referred to when applied to Astronist Philosophy is a view that is concurred by the Astronist Tradition due to the Tradition’s own development of unicity which holds closely tied principles to that of unicity, but it is the role of post-omnidoxical divergetologists to further explore the applicability of the Notion of Unicity to different parts of Astronist Philosophy and to specifically explore the intrinsic agreements between the Notion of Unicity and the belief orientation of unicity.

[2:111:88] As we now exit the pre-Astronist concepts and terms that we are to address in a divergetological capacity, we come to the point at which we must clarify some elements of Astronist philosophical terminology as well as introduce some new terms that are to be transdisciplinised across the entirety of Astronist Philosophy for their applications far outstretch one singular discipline.

[2:111:89] The first of these terms to introduce herein is that which shall be henceforth known as the Cosmological Trichotomy which is an alternative address that collectivises The Cosmos, The Universe, and The Divine as the three essential existences in the Astronist cosmology and they together form the Trichotomy of Existence which is also another alternative appellation to collectivise the three.

[2:111:90] It is now time for us to introduce another appellation which pertains both to The Divine itself and a potential element of its divinical nature and this to be known as the Immanent Divine.

[2:111:91] The Immanent Divine, also known as immanenism, is The Divine according to the postulation that it exists within The Universe and The Cosmos rather than as a transcendent entity beyond the two existences, and therefore places The Universe at the

top of the Astronist cosmological hierarchy which is an action that is to be henceforth known as universism.

[2:111:92] There are other forms of this type of upgrading an existence to the top of the Astronist cosmological hierarchy, but before we introduce each, it is important to explain what the Astronist cosmological hierarchy is.

[2:111:93] The Astronist cosmological hierarchy pertains to the conceptual structure of the Astronist cosmology by the notion that each of the existences in the cosmology do not hold equal value, influence, or extent and therefore a hierarchy is created that places these different existences above one another according to one's view of the cosmology.

[2:111:94] According to the Astronist Tradition, the cosmological hierarchy is topped by The Divine, which is to be known as the ranking of apexity, second to The Divine is The Universe, which is to be known as the ranking of deuterity, third to The Divine and second to The Universe is The Cosmos, which is to be known as the ranking of triterity.

[2:111:95] According to the Astronist Tradition, there are the three lesser existences of The Chaos, The Mytra, and The Betwixity, as well as those which are known as the three subservient existences which includes The Metagalaxy, The Metakosmia, and The Omniverse and all six of these existences hold the ranking of miserity which pertains to their general miscellany when compared to the three essential existences.

[2:111:96] Like in all elements of Astronist Philosophy, individuals can interpret the cosmology according to how they perceive and believe it, but this is the Astronist Tradition's maintenance of events, but as aforeaffirmed with the introduction of immanenism, the rankings of each of the existences in the Astronist cosmological hierarchy are mutable yet they are only subject to justification because the ranking of an existence in the cosmological hierarchy is intrinsically linked to the nature, role, and general character of that existence so any changes must always be justified on the part of the philosopher that suggests the change in their own tradition of Astronist Philosophy.

[2:111:97] Now that we have grasped a greater understanding of how the Astronist cosmological hierarchy works, we can now introduce the different mutabilities that are available, each of which form belief orientations about both the existence that they raise in the cosmological hierarchy and about the other existences that this change effects because for one existence to be lowered or raised in the hierarchy, others must be either raised or lowered in simultaneity.

[2:111:98] Additionally, it is also possible for existences to hold equal rankings within the divergetological version of the Astronist cosmological hierarchy which is to be known as the instance of correspondation.

[2:111:99] The belief orientations associated with upgrading (to be known as sedication with the prefix sedi- meaning upwards) and downgrading (to be known as vodication

with the prefix vodi- meaning downwards) are not to be introduced for we have already introduced universism.

[2:111:100] Then next is divinism which, in this particular context, is when The Divine is placed at the top of the cosmological hierarchy which is the Astronist Tradition's particular following while that which is to be known as cosmosism is when The Cosmos is placed at the top of the cosmological hierarchy.

[2:111:101] There are also belief orientations associated with each of the three lesser existences, the first of these is mytranism which is when The Mytra is placed at the top of the hierarchy, chaosism is when The Chaos is placed at the top and betwixism pertains to when The Betwixity is placed at the top of the hierarchy.

[2:111:102] In addition to these belief orientations, there are herein introduced belief orientations ascribed to each of the three subservient existences of the Astronist cosmology known as metagalaxism, metakosmism, and omniversism, each existence to which these orientations pertain notionises their ascent to the apexity of the cosmological hierarchy.

[2:111:103] The entire topic of the Astronist cosmological hierarchy is also, like much of the contents of divergetology, transdisciplinised or transdisciplinary in nature as it remains both a topic of study within compendology and divergetology, which itself of course remains within the inclusive discipline of sanitology.

[2:111:104] That which is herein introduced as the term transvenience pertains to the instance or state in which one existence in the Astronist cosmological hierarchy is sedicated more than one ranking above its original ranking and so the majority of the belief orientations that we have just introduced are examples of how an existence transvene the hierarchy, but an example to satisfy this definition would be how cosmosism sedicates The Cosmos more than one ranking higher than its original positions as it transvenes both The Universe and The Divine according to cosmosism.

[2:111:105] It is also important to note the terminology herein used as when I refer to the original positions, I pertain to the positions held by the Astronist Tradition for its beliefs about the positions of the different existences are the original positions posited to the Astronist cosmological hierarchy.

[2:111:106] As we now move on from the topic of the cosmological hierarchy, we come to introduce that which is to be henceforth referred to as the notion of organisation which relates to the suggestion that all entities in existence hold a distinct organisation that makes them what they are.

[2:111:107] This particular organisation formulates their unique existence and it is the patterns that we identify of similar entities that demonstrates similarities in organisation, of which orientation is a major element.

[2:111:108] Organisation, in this sense, is essentially the developmental process of the creation of an entity's essence by utilising its different identified and derived qualities and the post-omnidoxical study and contemplate of organisation is to be transdisciplinised primarily between divergetology, ghenology, and contology, but with the influence of other disciplines and inclusive disciplines due to its wide-ranging extent.

[2:111:109] Therefore, according to this notion of organisation, we understand that qualities are organised in such a way that develops the entity's essence (qualities - organisation - essence).

[2:111:110] There are different forms of organisation that are largely assigned to the different branches of philosophy:

[2:111:110a] Ontological organisation which pertains to the organisation of being and is the most pertinent branch of philosophy to which this topic is connected as the study of an entity's essence is a closely related to the study of the nature of being as essence is considered to be a feature of beingness.

[2:111:110b] Ethical organisation pertains to the organising of one's ethical stances in order to formulate one's overall ethical essence which is the combination of one's different beliefs about certain topics and the specific values that one abides by in their life.

[2:111:110c] Metaphysical organisation pertains to the organisation of one's anatomy at birth and the development of one's mind and the growth of one's body throughout their childhood as a formulation of their existential or metaphysical essence.

[2:111:110d] Cosmic organisation pertains to the cosmical orderity and is encompassed by compendology as it focuses on the way in which The Cosmos has achieved its essence and also deals with all attempts to define cosmical essence which is not necessarily an easy essence to characterise due to the vastity of The Cosmos and all its composite parts.

[2:111:110e] Aesthetic organisation is the formation of an entity's qualities of beauty that subsequent create its beauteous essence and is therefore distinct from metaphysical or anatomical essence for beauty is socially constructed and personally subjective rather than biologically formed.

[2:111:110f] The final two forms of organisation are epistemic and logical organisation (the organisation of knowledge while the latter involves the organisation of notions as either logical or illogical in order to determine the notion's overall logicity, or logical essence.

[2:111:111] We shall now also introduce that which is to be henceforth referred to the problem of semantics which is considered to be a fundamental issue in both pre-Astronist and post-Astronist philosophy according to the Astronist Tradition as I shall herein explain.

[2:111:112] The problem of semantics is an omnidoxically proposed problem pertaining to some philosophical theories and suggests that some of these are either wholly or partially dependent upon differences in semantics of certain key words in the formation of the theory without there existing any tangible notion within the theory, or any particular requirement for its existence.

[2:111:113] For example, the Astronist Tradition maintains that which is to be henceforth known appurtenism which notionises that all that does exist within the Astronist Tradition's auspices is relevant to the development of The Philosophy of Astronism because that is irrelevant or non-contributory is not made pertinent by the Tradition as one of the Tradition's responsibilities.

[2:111:114] Furthermore, appurtenism notionises that the prominence of relevancy in the Astronist Tradition is essential to the development and designation of The Philosophy of Astronism as an organised philosophy and so having this appurtenist notion in mind, it is understandable that when I, as Cometan, came to study pre-Astronist philosophy, I found that a number of different supposed theories and notions actually held no significance to human life as well as a lack of direction or inclusivity within a system of thought hence these theories were floating around without any purpose or organisation, hence my creation of organised philosophy in addition to my concern for the obscuration of philosophy.

[2:111:115] Such may therefore be termed as a false theory which is a philosophical theory that lacks any tangible, relevant, or purposive reason for its existence due to a distinct lack of contribution to wider thought or to a specific system of thought that itself holds a goal such as Astronism's goal to achieve humanwide cosmocentricity.

[2:111:116] It is herein stated to be the prominentmost element of Astronism as a distinct philosophy that appurtenism be considered as such because the very core notion that appurtenism holds demonstrates the new approach to philosophy that the Astronist philosophical tradition takes and so appurtenists not only considered reascensionism to invoke the reascension of philosophy, but also the revolution of philosophy.

[2:111:117] That which is to be herein introduced and henceforthly known as philosophic progression, also known as subsequentialism, pertains to the notion presented herein that my philosophical understanding and outlook, as Cometan, shall develop, broaden, and subsequently improve throughout my life.

[2:111:118] Therefore, my approach to Astronist Philosophy shall also develop and sharpen as my experiences and knowledge pertaining to philosophical understanding shall become further enriched, hence the reason for the development of the sister philosophy of Cometanism alongside that of Astronism for the former serves to demonstrate my progression in approaching, discussing, and understanding the latter.

[2:111:119] We shall also herein introduce a newly formed instrument of study that shall be henceforth referred to as durity which the extent of something's existence or functionality in relation to time; the duration of an entity's ontology, an event or it may also be applied in a conceptual way to pertain to some element of a concept's duration and therefore durity is to be added to the rest of the instruments of study within the discipline of Instrument Theory.

[2:111:120] Before we end this discourse by addressing the important area of contemplation and study for divergetologists known as biactuality, we shall first clarify our definitions of certain central terms that are used in The Omnidoxy at a rate of abundance.

[2:111:121] These five terms are to be henceforth collectively appellated as The Five Determiners and the first of which is the most commonly used term of notion which relates to an abstract proposal or suggestion that doesn't hold a specific appellation; a notion focuses on providing a description or suggesting an element about something rather than simply introducing its existence.

[2:111:122] Now we come to the secondly most used term known as a concept which is clarified to be an abstract idea that may or may not hold an appellation; a concept focuses on the notion of the existence of something rather than its justification which is instead left to the third term of The Five Determiners known as theory which is a type of notion that is formulated, appellated, and justified, typically in order to solve an issue.

[2:111:123] The fourth term to clarify is a belief orientation which pertains to a systemised combination of both a concept and a notion that also holds its own appellation, usually an ism, and typically exists in opposition to other orientations while the fifth of The Five Determiners is a principle which relates to a fundamental proposition that serves as the basis for a belief orientation or theory.

[2:111:124] A simple example of these different elements of philosophisation is as follows: A dog is barking (concept). That dog is barking loudly and aggressively (notion). If we give the dog some food, then the dog will stop barking (principle); "Foodism" supports this principle (belief orientation). If the dog is barking then he must want to gain a person's attention for some reason and the most probable reason is that he is hungry and therefore requires feeding so we shall test this by feeding the dog to see if he stops barking (theory).

[2:111:125] Now that we have made those clarifications of terms that rest at the heart of the Astronist philosophical terminology, we shall end this discourse on divergetology by introducing that which is to be henceforth known as biactuality and subsequently, biactualism.

[2:111:126] Biactuality pertains to a principle, concept, belief orientation, notion, or theory that may be rejected by any one of types of Five Determiners by the Astronist Tradition,

but still exists within the Astronist philosophical tradition as these two remain distinct entities from one another.

[2:111:127] The Astronist Tradition is the interpretation of The Philosophy of Astronism, which resides as part of the wider Astronist philosophical tradition, by The Institution of The Philosophy of Astronism and it is therefore the Astronist Tradition that The Institution promotes as its proclaimed omnidoxical version of Astronism.

[2:111:128] Understanding this difference allows us to gain a greater understanding of a concept/notion/theory/principle/belief orientation being biactual, or in a state of biactuality and the contemplation and discussion of biactuality and the wider discussion about concurrence and rejection of different concepts/notions/theories/principles/belief orientations is to remain a responsibility of divergetologists.

[2:111:129] Biactuality is considered to be one of the primary signifiers of a philosophy as distinct from a religion because although a concept/belief orientation/notion/theory may be rejected by the Astronist Tradition's interpretation of Astronism, it still remains an open and free point of discussion for the wider philosophical tradition which is not something that is recognised in the context of a religion due to the a religion's requirement of dogma in order to assert its divine and revelational proclamations.

[2:111:130] Furthermore and finally, biactualism proclaims that biactuality is the foremost differentiator of a philosophical system of thought from a religious, or ideological one.

The Omniverse in The Universe

(Omnitology)

[2:112:1] The third of The Five Lost Ologies is that which shall herein and henceforth be known as omnitology which remains a discipline of study categorised within sanitology dealing with the notion of the existence of The Omniverse, also known as The Multicosmos.

[2:112:2] Omnitologists, those individuals whom dedicate their philosophicality to the study of omnitology, are to contemplate the nature of this notion, particularly whether The Omniverse is itself a realm of existence distinct from that of The Universe and The Cosmos themselves rather than its consideration as collectivity by the Astronist Tradition.

[2:112:3] Therefore, the place and identity of The Omniverse within the Astronist cosmology is expected to vary greatly depending on the individual hypotheses and contemplations presented by different omnitologists.

[2:112:4] As well as this, the nature of The Omniverse itself is another major area of consideration including The Omniverse's mutability and immutability, its eternality or its temporality, and its infinity or its limitation; these different elements of The Omniverse's character are to be combined differently in order to determine The Omniverse's overall identity.

[2:112:5] In order to form the foundations of our omnitological discussion, we must define what The Omniverse is according to the Astronist Tradition's approach to the Astronist cosmology.

[2:112:6] Critically, The Omniverse, according to the Astronist Tradition, is a perspective that can be taken in understanding and viewing The Universe from the Astronist cosmology which is characterised by considering all the different possible cosmoses as composite entities within The Universe which in turn are considered as a collectivity which forms The Omniverse as a collectivity of cosmoses.

[2:112:7] Essentially therefore, the appellation of The Omniverse pertains to a perspective that can be taken on The Universe.

[2:112:8] The Omniverse is considered according to the composite natures of all The Cosmoses and the gaps between each cosmos while The Universe is considered according to the holistic natures all The Cosmoses and considers these cosmoses as a whole, thus forming the existence of The Universe.

[2:112:9] Therefore, The Omniverse and The Universe are the same entity from two different perspectives and the study and contemplation of the nature of the relationship

and interactions between these two existences is expected to remain one of the most foremost contemplations for omnitologists.

[2:112:10] That which is termed as The Universe in the Astronist cosmology actually pertains to the mainstream term of the multiverse while the appellation of The Cosmos actually pertains to the non-Astronist mainstream term of the universe.

[2:112:11] The dimension in which one can compare all the possible cosmologies and laws of existence in all the possible cosmoses which in turn creates The Omniverse, which becomes part of The Universe and formulates an integral part of the Astronist cosmology.

[2:112:12] Along with divinology and infinetics, omnitology is appellated as the Ultimation Discipline for it reaches towards the furthest edges of the human ability to imagine, perceive, and conceive notions as these notions are dependent upon the human ability to imagine by our natural cosmic means in such a way that is universal rather than cosmical.

[2:112:13] Not only this but the Astronist Tradition considers the establishment of omnitology as a discipline herein to be the signifier that the contemplation and study of the notion of The Multicosmos (Astronist) or the multiverse (pre-Astronist and non-Astronist) is to be henceforth a philosophical territory primarily.

[2:112:14] This is rather than being a scientific territory of study with the main argument in favour of this being that science deals with the laws of the physical reality while the mere existence of The Omniverse is neither proven nor provable due to its extracosmicity and universality.

[2:112:15] Therefore, it must be philosophised about as it cannot be experimented, measured, or analysed which are three main elements of the scientific approach to the study of any topic.

[2:112:16] As a wider general principle, any topic that cannot be sufficiently experimented, measured, or analysed, and its relevance to philosophy is provided, then it should become a territory of philosophy for if one cannot apply these methods of learning, then all there is left to do is philosophise.

[2:112:17] Additionally, it is also important to herein and now introduce that which is to be known as the All That We Know problem of The Omniverse which involves the notion that if The Omniverse beyond The Cosmos does exist and there is not just a Universe beyond The Cosmos in which no other cosmoses reside then all that we know and have enknnowledged ourselves of cannot be universal for all our knowledge and all the events that occurred of The Cosmos, including that of the Big Bang are only cosmically relative to this Cosmos and therefore pertains that firstly, there cannot ever exist a universality for each cosmos of The Omniverse/Universe is unique, and that secondly, each event, pattern, and structure in The Cosmos that has been observed is an accident of The Cosmos in which we reside and therefore allows for no relativity outside our own Cosmos.

[2:112:18] Again, this is an omnitological and wider compendological issue that is to be further explored and debated post-omnidoxically.

[2:112:19] In many instances in The Omnidoxy, I have mentioned about post-omnidoxical exploration, contemplation, and discussion and this remains essential to understanding the nature, the role, the position, and the functionality of The Omnidoxy as a text.

[2:112:20] Essentially, The Omnidoxy is foundational at its heart and not to go into too much depth herein about this omnidoxicological topic, but it is important to note that it is not the primary role of The Omnidoxy to explore the Astronist philosophical tradition to its furthest extent, but instead its primary role is focused on the introduction and foundational development of The Philosophy of Astronism as part of the wider Astronist philosophical tradition.

[2:112:21] The Omnidoxy is therefore the necessary precursor and foundational determiner of The Philosophy of Astronism and it is the role of post-omnidoxical literatures, philosophers, and writers to explore in further depth The Philosophy of Astronism as well as the wider Astronist philosophical tradition.

[2:112:22] Therefore, it is for this reason that there many instances on The Omnidoxy that I write that such discussions and further contemplations shall take place post-omnidoxically; it is due to the state of foundationality of The Omnidoxy exists within and is predicated upon and it is this foundationality that determines The Omnidoxy's overall identity as a whole literature in and of itself, especially so when considered within The Grand Centrality.

[2:112:23] Returning to the topic of our discourse herein, we shall consider as part of omnitology six different major areas of contemplation as part of our overall philosophical study of The Omniverse in The Universe.

[2:112:24] The first of these pertains to the nature of the gaps between different cosmoses which is characterised as part of the lesser existence of The Betwixity from the Astronist cosmology; therefore, it is important to note so as to avoid confusion that The Omniverse does not compromise only of the gaps between cosmoses, but The Cosmoses themselves as a infinite collectivity and it is The Betwixity that pertains to these gaps.

[2:112:25] Due to the infinite nature of The Omniverse in The Universe, it is important to remind ourselves that the Astronist Tradition upholds the notion that the gaps between each of The Cosmoses of The Omniverse in The Universe are infinite gaps themselves and so there shall be any possibility of there being a cosmic clash which is the notion that a cosmos in The Omniverse could, during the process of its expansion, clash with another cosmos that is also accelerating in its own expansion.

[2:112:26] By reminding ourselves of this particular nature of The Omniverse, we understand more about the extent of The Betwixity as one of the existences in the Astronist cosmology and understand that The Betwixity, due to the infiniteness of The Omniverse, and it existing as an essential element to The Omniverse, that The Betwixity must also be infinite by its nature and therefore also extracosmical by its nature.

[2:112:27] This discovery about The Betwixity within our omnitological discussion is also demonstrative of another nature of The Betwixity that is perhaps not unique to it as other existences are expected to hold such a nature, but that is firstly and herein introduced in relation to our discussion of The Betwixity and this nature I speak of is to be henceforth known as metadimensionalism.

[2:112:28] Metadimensionalism is an existential quality of something that allows for it to change according to the dimension or circumstance in which it exists, but that it still remains the same; in the context and in its application to The Betwixity as an existence, the metadimensionality of The Betwixity is demonstrated through its ability to be both finite and infinite.

[2:112:29] This is exemplified through The Betwixity's finite existence within The Cosmos in addition to its infinite existence within The Universe as a fundamental part of The Omniverse; this is what is considered to be metadimensionality as it highlights a change of something's essential nature according to the different instances of its existence in different circumstances and dimensions.

[2:112:30] Metadimensionalism as a notion is accepted by the Astronist Tradition, but it is also important to note that the application of metadimensionalism to all instances may not be accepted by the Astronist Tradition such as the application of metadimensionalism to The Cosmos, The Universe, or The Divine which is not accepted by the Astronist Tradition therefore we now understand how a notion in its general unapplied sense may be accepted by the Tradition, but after its application to a subject, it may not be accepted.

[2:112:31] This notion so far in our discussion of the Astronist cosmology has been largely left out of discussion and so therefore it is perhaps the destiny of metadimensionalism to be introduced in association with the existence known as The Betwixity.

[2:112:32] The next of the topics to address as part of omnitology is the notion of the possibilities of different cosmoses which is also transformed into a belief orientation that is to be henceforth known as multicosmism.

[2:112:33] Again, like extraspatialism, multicosmism is another default orientation that the Astronist cosmology takes for its fundamental development and is therefore also ascribed to by the Astronist Tradition.

[2:112:34] Multicosmist ideas are essential to the development of The Omniverse in The Universe because it is the postulation that there are multiple cosmoses that is also the purpose to the development of extraspatialism.

[2:112:35] Therefore, multicosmism can be labelled as another of those foundational default belief orientations that is essential to Astronist cosmology and is also therefore essential to not only the Astronist Tradition, but also the wider Astronist philosophical tradition.

[2:112:36] The next of the topics to address within our omnitological discourse is concerns itself with the ontology of The Cosmoses that make up the infinite collectivity that is appellated as The Omniverse.

[2:112:37] This branch of omnitological study is transdisciplinary because it also extends into ontology as part of the inclusive discipline of ghenology and concerns itself with the overall state of being of The Omniverse which shall be explored post-omnidoxically, but will be further founded during our omnitological instrumentation which shall take place at the end of this discourse.

[2:112:38] This branch of omnitology also deals with the contemplation of whether there is ever a possibility to enter different cosmoses as part of the nature of being of those cosmoses as a collectivity forming The Omniverse, this notion of which is of course rejected by the Astronist Tradition, but it's contemplation and further exploration post-omnidoxically still remains central to this branch of discipline.

[2:112:39] The introduction of different belief orientations with regards to the nature of the cosmoses of The Universe is another of the reasons for the creation of this discourse which we have already begun to embark upon completing and we shall continue to fulfil as this discourse continues.

[2:112:40] Of course, not only should this discourse be the introducer of different omnitological belief orientations, but the majority of belief orientations of omnitology should be developed post-omnidoxically as a further exploration of the discipline of omnitology by post-omnidoxical philosophers, writers, and specified omnitologists.

[2:112:41] Another area for omnitologists to consider in relation to their exploration of omnitology are the similarities and differences between different cosmoses with the main similarity that is introduced herein being cosmic limitation which is held to be a pervading quality of all the different cosmoses of The Omniverse as limitation is what makes each of these cosmoses cosmic in their nature according to the Astronist Tradition as inspired by the Astronist cosmology.

[2:112:42] The introduction of further similarities as well as the potential differences between the different cosmoses of The Omniverse should be explored post-omnidoxically and it is expected that many different belief orientations will emerge during that time

because of the abundance of opinions that can be held with regards to the nature of whole cosmoses and their relations to other cosmoses which further determines omnitology as a vast discipline encompassing many areas that require deep contemplation.

[2:112:43] We have already addressed the question of whether the expansion of different cosmoses may eventually cause collisions with other cosmoses, known as cosmic clashes, and according to the Astronist Tradition this could not occur due to the infiniteness of The Omniverse in The Universe in which these cosmoses reside, however, this question forms an area of contemplation for omnitologists to approach in different ways in the formulation of belief orientations that address the topic from different angles.

[2:112:44] That which is known as the growing block universe upholds the notion that the past and present exist and the future does not exist and therefore must also notionise that the present is an objective property to be comparable to that of a moving spotlight.

[2:112:45] By the passage of time more of the world comes into being; therefore, the block universe is said to be growing and this growth of the block is supposed to happen in the present, a very thin slice of spacetime, where more of spacetime is continually coming into being.

[2:112:46] This remains an alternative approach to understanding the chronology of existence from eternalism according to which past, present, and future all exist equally and presentism according to which only the present exists.

[2:112:47] The Astronist Tradition herein formulates its own approach to addressing the chronology of existences according to these different categorisations of temporality that is to be henceforth known as futurism, or as philosophical futurism, and is a contribution to the philosophy of time by omnitology.

[2:112:48] Therefore, in an Astronist context, futurism pertains to the notion that only the future exists and therefore rejects both eternalism and presentism in the context of the philosophy of time.

[2:112:49] Futurism postulates that the past is no longer in existence because it has of course occurred and shall not ever occur again due to the linearity of time and therefore it cannot be correctly said to exist.

[2:112:50] Meanwhile, according to the Astronist futurist perspective, the present is not provided with the same level of meaning as the past and the future because something can either have happened or is going to happen and considers that which is happening to be split between the past and the future, the balance of such a split is dependent upon how much of the subject has happened or is going to happen.

[2:112:51] The category of the present is therefore considered to be more conceptual rather than an actual fixture in temporality because it does not hold the same physicality that

both the past and the future do; the present of which I speak here is not the extended present as is often used in colloquial terms as the present may extend to a second, a minute, an hour, or longer.

[2:112:52] Instead, the present of which I speak is the actual literal present time, of which there is no existence because of the continuous motionality of time and therefore the Astronist approach to understanding and contemplating the philosophy of time is characterised by futurism and its disbelief in the existence of the present in the same way that as the past and the future.

[2:112:53] To reiterate, futurism also denies the existence of the past upon the entry of an event or a person into the past and therefore superiorises the futurism by notionising that only the future exists, but this discussion of the Astronist approach to the philosophy of time shall take place in our durantological disquisition that is latterconstructed.

[2:112:54] That which shall henceforth be known as homocosmism refers to the notion that each of The Cosmoses that form The Omniverse in The Universe are physically structured similarly and therefore each of these Cosmoses may hold unique characteristics and qualities, but their fundamental structure holds a continuity with that of all The Cosmoses.

[2:112:55] Homocosmic thinking links each of The Cosmoses of The Omniverse in The Universe together through the notion that they hold similar structures to one another which is largely concluded to be because of their homogenous origination from The Universe and subsequently The Divine depending upon the theological orientation of the perceiver.

[2:112:56] Meanwhile, and oppositistically, that which is to be henceforth known as heterocosmism pertains to the notion that each of The Cosmoses that form The Omniverse in The Universe are physically structured differently and therefore each of these Cosmoses are unique from one another.

[2:112:57] This heterocosmic, or heterocosmist view of The Cosmoses of The Omniverse in The Universe understands there to be unique heterogenous origins of all that exists rather than a homogenous origination which it, and many other views on existential origination is to be explored as part of Origin Theory, which is herein established as a major branch of Creation Theory and an important contributor to Finality Theory which, when joined with Existential Theory, are collectively appellated and referred to as the Three Theory Pools.

[2:112:58] On the top of The Cosmoses of The Omniverse in The Universe, we now introduce different belief orientations that exist in relation to this topic, the first of which is to be henceforth known as numeralism which is characterised by the notion that a set number of cosmoses exist to form The Omniverse in The Universe.

[2:112:59] Numeralist hold that this number of cosmoses does not and will not ever change for there is a set number of cosmoses that could possibly exist and so therefore calls into

question the infiniteness of The Omniverse in The Universe, but also exists as a precursory element to the development of that which shall be latterintroduced as discontinuationism.

[2:112:60] In opposition to the numeralists is that which shall be introduced as innumeralism which pertains to the oppositistic notion that an infinite amount of cosmoses exist to form The Omniverse in The Universe.

[2:112:61] Therefore, innumeralists infer support for the infiniteness of The Omniverse and The Universe which falls closer in alignment with the orientation of the Astronist Tradition on this matter and innumeralism also remains the necessary precursor to the latterintroduced orientation of supplementalism.

[2:112:62] To further complement these foundational orientations with regards to omnitological contemplation, we shall now introduce that which is to be known as discontinuationism which involves the notion that all The Cosmoses that were ever going to be created have been created already to form The Omniverse in The Universe and that no more cosmoses will be created because their inceptions have already occurred at the beginning of existence either by Divine creation or by autocreational means depending upon one's theological orientation.

[2:112:63] Discontinuationists are herein not supported by the Astronist Tradition because their notion suggests that both The Omniverse and The Universe are not infinite by their natures as it is postulated that there exists only a finite amount of cosmoses within them which does not align with the natures of each existence that have been outlined in the Astronist cosmology, however, the discontinuationistic retains its importance to be considered within all omnitological discussions and contemplations.

[2:112:64] Oppositistically to discontinuationism, we now introduce that which shall be known as supplementalism which holds the notion that not all The Cosmoses have been created that are intended to be created and so cosmoses will continue to be created either eternally (which is to be known as the suborientation of prosupplementalism) or to some end (which is to be known as the suborientation of consupplementalism).

[2:112:65] Supplementalism is therefore multifaceted by its own core nature as there exists suborientations within itself and it is the suborientation of consupplementalism that the Astronist Tradition ascribes itself to as it believes in the eternal creation of new cosmoses in the infiniteness of The Omniverse in The Universe.

[2:112:66] With the introduction of these different belief orientations, which remains one of my most joyous of activities to conduct, we enhance and enrich the tradition of Astronist philosophy as we open it to a wider variety of opinions and contributions to which the tradition is always open to welcoming and this shall remain so forevermore.

[2:112:67] Before we introduce and address those which are to be appellatively collectivised as The Eleven Omniversal Forms, we shall introduce another belief

orientation that remains key to the development of the Astronist cosmology and is to be known as extraspatialism, also spelt as extraspatialism.

[2:112:68] Extraspatialism maintains the notion that there exists dimensions beyond that of space itself which is essential to the Astronist cosmology due to its belief in The Cosmos in The Universe.

[2:112:69] Despite the fundamentality of this notion and its introduction so far into the depth of The Omnidoxy, it does seem as though we have taken our belief in extraspatial dimensions as a default position due to its integrality in the development of the Astronist cosmology.

[2:112:70] Extraspatialism is essential and consequential to the creation of the Astronist cosmology which remains at its extraspatialist in its fundamental orientation and it is herein expected that different philosophies within the Astronist philosophical tradition shall diverge from one another in this foundational sense with regards to the question of extraspatiality.

[2:112:71] Extraspatialism can also be applied to other non-Astronist philosophies and religions in order to determine their orientations on such a matter that remains at the heart of the Astronist philosophical enquiry.

[2:112:72] Extraspatialism can therefore be described as fundamentally orienting the Astronist philosophical tradition as it exists as an essential element to the tradition rather than just a belief orientation that may or may not be adhered to within the tradition.

[2:112:73] Before we embark upon the omnitological instrumentation that shall define the closing segment of this discourse, we shall first introduce and briefly explore those which are collectively appellationed as The Eleven Omniversal Forms, or The Eleven Omnitologies, each of which is a belief orientation that notionises about some part, or about the entirety of the creation or functionality of The Omniverse.

[2:112:74] Some of these eleven belief orientations directly oppose one another, some overlap with each other, and some direct their notionises towards unconnected aspects of the creation and functionality of The Omniverse.

[2:112:75] The Eleven Omniversal Forms are an Astronistised, or Astronistised version of Brian Greene's nine types of multiverses which are herein philosophically reinterpreted, codified, and reappellationed to form eleven new omnitologies and so these omnitological belief orientations are inspired by, but not exactly emulative of that which is appellationed herein as Greeneism which is appellation created by the Astronist Tradition to collectivise the nine types of multiverses that Brain Greene did formulate.

[2:112:76] These Eleven Omnitologies deeply explore the different possible natures of The Omniverse and are expected and encouraged to be added to during post-omnidoxical discussions and contemplations regarding the omnitological topic.

[2:112:77] The first of The Eleven Omniversal Forms is that which shall henceforth be known as solutionism which is characterised by the belief that within The Omniverse there exists an infinite amount of cosmoses in order to fulfil every possible event that could occur an infinite number of times in an infinite number of different existences, hence the requirement for an infinite amount of cosmoses in order to fulfil each of these possibilities.

[2:112:78] Solutionism is herein appellated as such because it postulates that by notionising that there exists an infinite amount of cosmoses, a solution is provided that allows for the all possibilities events, and existences to occur with overlapping or clashing with one another; solutionism is characterised by the idea of parallel existence which is when the same entities and events exist in a different cosmos, but there are subtle differences that differ them from The Cosmos in which we reside.

[2:112:79] The second of The Eleven Omniversal Forms is that which shall henceforth be known as neoformationism which involves the notion that The Omniverse is composed of various pockets in which inflation fields collapse and form new cosmoses, but not from pre-existing cosmoses and so therefore brand new cosmoses are formulated each time which may either be autocreared or created in another way depending upon one's orientation within Creation Theory and theology.

[2:112:80] The opposite belief orientation to this is that which is to be known dilationism which postulates the notion that The Omniverse is composed of various pockets in which inflation fields collapse and form new cosmoses, but diverging from the neoformationist perspective, dilationists hold that these cosmoses are created from pre-existing cosmoses rather than brand new cosmoses and so the newly created cosmos is a dilation of the previous rather than a neoformed cosmos (a cosmos that has not derived its creation from another cosmos).

[2:112:81] The Neoformed-Dilated Dichotomy is expected to be one of the most interesting areas of omnitological contemplation post-omnidoxically and is also crossdisciplinary by its nature because it involves many other disciplines, such as Creation Theory, Finality Theory, theology, ontology, as well as philosophical cosmology.

[2:112:82] The next of the Eleven Omnitologies to introduce herein is that which shall be known as cyclicalism which is predicated on the notion that each of The Cosmoses of The Omniverse in The Universe operate on an eternally continuous cycle of birth, death, and rebirth and so are therefore autocreational in their orientations of Creation Theory.

[2:112:83] It is also important to note that within these eleven different omnitologies, some belief orientations can be applied and added to others, and now we shall find such an

example because cyclicalism can be applied to by dilationism which formulates dilationist cyclicalism and by neoformationism which formulates neoformationist cyclicalism.

[2:112:84] Dilationist cyclicalism holds that the rebirth element of cyclicalism is directly from a pre-existing cosmos (usually the exact same cosmos that had previously existed) meanwhile neoformationist cyclicalism holds that the rebirth element of cyclicalism is formed into a cosmos that had not existed previously, but holds some connection to a previous cosmos, such as existing in the exact same location as the previously existing cosmos being the main example.

[2:112:85] That which shall henceforth be known as collisionalism puts forth another approach to understanding which notionises that any one of the cosmoses of The Omniverse in The Universe could and will at some point collide with one another due to their mutually accelerating expansions which is known as cosmic clash and is rejected as being a possible scenario by the Astronist Tradition due to the infiniteness of The Omniverse.

[2:112:86] Another of the Eleven Omnitologies that I wish to introduce herein is that which is to be known as diversionism which involves the notion that every time a diversion in events occurs in one cosmos, there automatically formulates a new dimensional cosmos that also forms a new part of The Omniverse in The Universe.

[2:112:87] Diversionist ideas are not accepted by the Astronist Tradition as it is not believed that whenever a divergence in events has occurred that a new dimension or a whole new cosmos is automatically created (which is a belief that is known as a divergent cosmology), but is instead adhered to vanarianism which holds that a divergent event in The Cosmos is exactly that, a possible event that could have occurred, but did not.

[2:112:88] Vanarian ideas, or vanarianism, is not one of the Eleven Omniversal Forms that we are introduce herein, but it does exist as a crossdisciplinary belief orientation to which the Astronist Tradition is firmly prescribed.

[2:112:89] Vanarianism can be defined as the wide-ranging belief orientation that anything that has not occurred or that deviates from that which holds existence or has occurred is only a concept of possibility and therefore not a real existential entity.

[2:112:90] Vanarianism can be described as a reaction to notions about the creation of new dimensions because of the divergences of events and entities in order to fulfil infinite scenarios, but the Astronist Tradition, the founder of vanarianism herein, rejects notions that that which could have occurred in one cosmos has instead done so in another due to the infiniteness of The Omniverse.

[2:112:91] The Astronist Tradition holds that to presume that because there are divergent events in occurrence that these events instead take place in other cosmoses is without

rationality and logic because the Cosmic Limitation Principle and therefore the very nature of The Cosmos disallows such transmissions of events into other cosmoses to occur.

[2:112:92] This is why vanarianism is and shall remain an essential part of how the Astronist Tradition understands The Omniverse and interactions and natures of The Cosmoses within The Omniverse because vanarianism also essentially notionises that there cannot be anything, whether it be a concept, an event, and certainly not an entity that is ever able to leave The Cosmos to transplant itself into another cosmos in order to fulfil the infiniteness of The Omniverse.

[2:112:93] Vanarianism, as a deeply important and pervading undertone through the Astronist approach to cosmological understanding, is to be addressed by all relevant disciplines henceforth and shall also be encouraged to be at the centre of many discussions post-omnidoxically.

[2:112:94] Returning to the Eleven Omnitologies, that which is to be known as simulationism pertains to the notion that The Cosmos in which we reside is a simulation or product of another cosmos of The Omniverse in The Universe.

[2:112:95] Therefore, simulationism directly opposes the previously introduced and discussed position of vanarianism as simulationists notionise that The Cosmos in which we reside now is not the originality and that the events, entities, and entire structure of this cosmos has been transplanted or extracosmically transmitted from another cosmos as part of The Omniverse in The Universe and of course, due to its clear divergence from the Astronist cosmological structure and the natures of each of the existences of that structure, the Astronist Tradition remains opposed to simulationism.

[2:112:96] That which is to be known as oblivionism in the context of it being an omnitological belief orientation pertains to the notion that black holes are the propagators and sustainers of cosmoses to form The Omniverse in The Universe and that The Cosmos in which we reside actually exists within an oblivion that exists as one of many possible oblivions to form The Omniverse in The Universe.

[2:112:97] Oblivionist ideas uniquely invoke The Chaos into the discussion of The Omniverse in The Universe and although the Astronist Tradition holds no official position on this orientation, oblivionism is expected to be further explored and discussed as part of post-omnidoxical philosophical contemplations.

[2:112:98] Another dichotomy that is herein introduced as an omnitological dichotomy is that which is to be appellated as the Pro & Pre Sentient Dichotomy, the first contributor to which is the belief orientation of prosentientism and the second contributor to which is presentientism.

[2:112:99] Prosentientism is characterised by the notion that in every one of The Cosmoses of The Omniverse in The Universe does exist sentient life while its dichotomised opposer

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

[2:112:100] The Astronist Tradition's approach to this dichotomy aligns with presentientism as the Astronist Tradition believes that sentient life is existent in every maturely formed cosmos, that is a cosmos that has formed to the point at which it holds a metagalactic superstructure and countless star systems in which planets given the time to form and the process of evolution is given time to take place in order to develop sentient life.

[2:112:101] The final of the Eleven Omniversal Forms is that which is to be henceforth known as layerism which is characterised by the notion that instead of The Cosmoses of The Omniverse in The Universe existing independently and disproximatedly from one another, they are instead layered upon one another or are connected to one another and can therefore be travelled to and from one another mainly through oblivions as part of extracosmical transmission, intercosmicity, intercosmicalism, transcosmicalism/transcosmism/transcosmicism, intercosmical transplantation, or it may also known as cosmoperegrination.

[2:112:102] Layerist ideas in omnitology formulate their own branch of study within omnitology that is to be henceforth known as morphomnitology which deals with the contemplation of the physical shapes, approximations, disproximations, positions, hierarchies, and interactions between The Cosmoses of The Omniverse in The Universe.

[2:112:103] As part of morphomnitological study and contemplation, it is expected that many different belief orientations will emerge with layerism being the original founding member of this specific branch of omnitological study and even despite the fact that layerism is rejected by the Astronist Tradition due to the fact that the Astronist Tradition does not believe in cosmoperegrination.

[2:112:104] The Astronist Tradition's disbelief in layerism also stems from its disbelief in the notion that The Cosmoses of The Omniverse in The Universe ever come close to and certainly do not interact with one another due to the infiniteness of The Omniverse which is encapsulated by the Astronist Tradition established of and adherence to that which is to be latterintroduced and known as disconjectionism.

[2:112:105] Now that we have addressed each of the Eleven Omnitologies inspired by Greeneism, we shall now turn our attentions to the conduction of an instrumentation regarding the topic of The Omniverse.

[2:112:106] The first of the instruments that we are to apply is abundancy which initially one would surmise that this instrument rests at the heart of omniversality, but like its latterapplication to infinity itself, the application of abundancy to an infinite existence such as The Omniverse does not apply because The Omniverse remains immeasurable

due to its infinite and although one may describe it as abundant, that is not the correct term to relate to it and that which exists within it.

[2:112:107] Essentially, The Omniverse is not abundant of cosmoses, but it is instead infinite of cosmoses because the amount of cosmoses that reside within and form the collectivity of The Omniverse cannot be counted or otherwise measured and so therefore to described them as abundant, which denotes measurability of a large amount of something, is not the correct term to apply to the neither nature of The Omniverse itself, nor the amount of cosmoses that form its collectivity.

[2:112:108] The instruments of study of binarity and bipolarity both hold statuses of inapplication when it comes to addressing The Omniverse due to the infiniteness of The Omniverse and the subject that these two particular instruments address being rooted in cosmicity.

[2:112:109] However, the application of both centricity and corality pose the question of whether The Omniverse holds a centre or not.

[2:112:110] From the Astronist Tradition's understanding of infinity, we would assume no to this answer by the notion that The Omniverse is infinite and no infinite entity or existence holds a central point because its central point is illocatable due to the immeasurability of anything that holds an infinite nature and therefore also holds infinite properties and dimensions.

[2:112:111] However, considering that The Omniverse is not just any infinite entity and that it is a collectivity of cosmic entities, this perhaps strikes up the idea that The Omniverse could well have a core, or central point due to how it differs from The Universe as part of further contemplative areas of study about the relationship between these two existences and their differences in nature despite their shared nature of infiniteness.

[2:112:112] Henceforth, those whom consider The Omniverse to hold an infinite nature that is somewhat different from The Universe in numerous and perhaps unspecified ways are to be known as demarcationists while those whom notionise that there exists no differences between the infinite nature of The Omniverse and the infinite nature of The Universe are to be henceforth known as semblenists.

[2:112:113] The application of chaosity to The Omniverse denotes that The Chaos is existent throughout The Omniverse due to the unknown atmosphere that surrounds both the nature, function, and true extent of The Omniverse as well as its relationship with chaotic entities such as oblivions, and its largely unknown relationship to The Universe and all The Cosmoses that reside with it as part of the Cosmic Collectivity, as The Omniverse may alternatively be appellated.

[2:112:114] The Astronist Tradition postulates that compositeness rests at the heart of both the nature of The Omniverse as well as its functionality, identity, and overall purpose

because each of The Cosmoes of The Omniverse are considered to be composite parts of it that form the Cosmic Collectivity.

[2:112:115] Therefore, The Omniverse is intrinsically composite by its core nature due to the fulfilment of its purpose as a collectiviser that ultimately holds compositeness to be a central element of its functionality and purpose.

[2:112:116] When we apply the instrument of study of concentricity to The Omniverse, we formulate the question of whether the same concentric pattern as The Cosmos does exist as the pattern that structure The Omniverse.

[2:112:117] Again, the truth regarding the actual concentricity of The Omniverse remains unknown to us and even though concentricness is traditionally associated with cosmicity, but the attribution of a concentric structure to The Omniverse does not lessen its infiniteness and so because its nature isn't compromised by the application of a concentric structure to The Omniverse, there is no reason to suggest that The Omniverse does have a concentric patterned structure, but this is expected to remain disputed due to the close association between concentricity and cosmicity.

[2:112:118] Of course, the most important aspect of the nature of The Omniverse is that it remains fundamentally universal mainly due to its residence outside of any cosmos and its infinite characteristics, but with the application of the instrument of cosmicity, we pose the question of what extent does The Omniverse share a cosmical nature if it does hold a nature that does not exactly resemble The Universe?

[2:112:119] The Astronist Tradition holds no conclusive view on this question, but with greater contemplation about the nature of The Omniverse, it can be understood that there is certainly a defined functionality and order to The Omniverse which is an aspect of its nature that it does share with The Cosmoes that reside within it, but whether The Omniverse does hold a definite cosmical nature remains an open question for post-omnidoxical omnitologists, philosophers, and the wider public to contemplate and hold discussions over.

[2:112:120] The application of the instrument of dyadicity to The Omniverse derives that The Omniverse does hold two fundamental elements, including The Cosmoes and The Betwixity that exist within The Omniverse which therefore concludes that The Omniverse does hold a dyadic nature.

[2:112:121] With the application of dynamicity to The Omniverse, we raise the topic of whether The Omniverse holds an instrumental effect on the change, activity, and progressions made in The Cosmos and all other cosmoes that reside within The Omniverse.

[2:112:122] The dynamicity of The Omniverse is of course unknown to us because we cannot determine the extent of the interactions and impacts that The Omniverse holds

over The Cosmos specifically, but we can derive that due to the intrinsic nature of The Omniverse in relation to the existence and collectivity of The Cosmos extracosmically that The Omniverse must hold some effect over the externality of The Cosmos, but notably not the internality due to our adherence to disconnectionism.

[2:112:123] The application of the instrument of study of eternity raises the notion that due to the infiniteness of The Omniverse, that means that it must also be eternal in its duration, but as we have seen the true nature of The Omniverse has been somewhat disputed and is considered to be unknown and undetermined without conclusion, but due to the structure of the Astronist cosmology, the Astronist Tradition maintains that The Omniverse holds an infinite nature that is distinctly different from the nature of The Universe which demonstrates the Astronist Tradition as holding semblenistic approach to the omnitological discussion regarding the nature of The Omniverse.

[2:112:124] Formity is another instrument of study that we must apply to The Omniverse which derives the notion that the formation of The Omniverse is tied to both The Universe and The Cosmoses rather than The Omniverse being an independent formation which is to be henceforth known as proformation.

[2:112:125] Therefore, The Omniverse's formation is instead a dependent formation upon at least two other collectivised existences of The Universe and The Cosmoses which is to be henceforth known as anteformation, or dependent formation because without The Universe and The Cosmoses that The Universe encompasses, there would be no purpose, function, or ability for The Omniverse to even form.

[2:112:126] That which is known as functionality is another instrument of study that is to be applied to The Omniverse and in this particular instrumentation, we shall focus upon the primary function of The Omniverse which forms a part of its core nature and that is its ability and role to collectivise and provide an existence for The Cosmoses to reside within that is further encompassed by The Universe, but of course, this suggests that The Universe as a separate existence does not hold the function of collectivisation which perhaps reveals to us more about the nature of the relationship between The Omniverse and The Universe and their mutuality, symbioticity, and connection to each other.

[2:112:127] The application of futurity to the context of The Omniverse formulates that which is to be known as omnitological finality which is a branch omnitology that concerns itself with contemplating the end of The Omniverse and it is from this area of contemplation that many belief orientations are expected to arise and be explored, introduced, and discoursed and this is to take place post-omnidoxically.

[2:112:128] With the application of the instrument of graduality to The Omniverse, there is a question that is posed that consisted of whether The Omniverse, despite its infiniteness, has existed according to a gradual growth within The Universe unlike The Universe's nature, but of course, this opposes the notion that The Omniverse is a truly infinite entity

so here we see much confliction that is not omnidoxically resolved and must be explore after the founding of omnitology within the Astronist philosophical tradition.

[2:112:129] The notion that The Omniverse is intrinsic to the collectivity of The Cosmoes that reside within it and remains essential to their underpinning and encompassment points to the incredible extent of intrinsicity that The Omniverse holds in relation to its essentiality to the exist of The Cosmoes as well as the very existence of cosmicity itself despite the unknownness of the extent to which The Omniverse holds accountability for the development of cosmicity which is to be added as another of the many omnitological mysteries that have been discovered during this founding discourse on the subject.

[2:112:130] Motionality is another of the instrument of study that remains important to apply The Omniverse as it derives that because The Cosmoes are moving within The Omniverse which we know because of the accelerating expansion of The Cosmos, this raises the question of whether The Omniverse itself as an entirety is also motional?

[2:112:131] The Astronist Tradition notionises that motionality is only a product and quality of cosmicity, or cosmicness because that which is infinite already fulfils all the space that is available for it to fill and further to this, The Omniverse is not an entity for it is an existence and so existences, especially not if they are extracosmical, do not move, but the entities within them move.

[2:112:132] This raises the interesting point that from the extracosmical perspective, each of The Cosmoes can be considered as an entity rather than as an existence because entities hold motionality, especially if they are cosmical by their nature, and so even The Cosmos is an existence for us as we reside within and dependent upon it, when it is considered in its entirety and when it is collectivised with other cosmoes, it is considered to be an entity rather than an existence though its title of being an existence must remain for it does remain an existence from the perspective of that which resides within it despite it not remaining as such for that which resides outside of it.

[2:112:133] The application of the instrument of study of mysteriosity determines another interesting area of contemplation for omnitologists because there does remain a distinctly large amount of mystery and unknownness in relation to The Omniverse from the perspective of The Omnidoxy due to the lack of knowledge that can be known about The Omniverse mainly due to its extracosmicality.

[2:112:134] We cannot make any particular certainties about what or how The Omniverse is because we cannot base our ideas upon that which we already know which is something that we can do whenever the topic is intracosmical which is known as the basing method, an example of which would be to say that because we know the nature of The Cosmos is limited, we can say that that which resides beyond The Cosmos will hold an unlimited nature due to its superiority and encompassment of The Cosmos as the minor existence in comparison to The Universe for example.

[2:112:135] What the basing method does is that it uses knowledge that we know, such as cosmic knowledge, and uses it to such an extent that we are able to make conclusions and derivations about partially unknown existences or entity that reside beyond that cosmicality.

[2:112:136] With the application of the instrument of orderity to the context of The Omniverse, we also apply a sense of cosmicality to The Omniverse which always occurs when we apply orderity to any subject.

[2:112:137] The collectivisation role that The Omniverse plays is critical to its purpose and functional existence which makes it nature seem more cosmical than universal as universal nature is not generally associated with a fixed orderity because universality is all-encompassment so an orderity isn't required which raises questions about the true nature of The Omniverse, especially when compared to The Universe.

[2:112:138] Symbioticity, when applied to an omniversal context, pertains to the notion that there certainly exists a symbiotic relationship between The Omniverse and The Universe and between The Cosmos and The Omniverse which makes The Omniverse a multisymbiotic existence because it is symbiotic to different entities and existences so symbioticity, according to the Astronist Tradition, can be considered to rest at the heart of The Omniverse's nature which perhaps further distances omniversal nature from the nature of The Universe.

[2:112:139] Synchronocity's application to this context focuses on the potential for the synchronous nature of the relationship between The Omniverse and The Universe due to their considered close proximities to one another due to their shared infinite natures and the notion that the Astronist Tradition upholds which states that The Omniverse and The Universe exist cosubstantially, equally (due to their shared infiniteness), but functionally different.

[2:112:140] This is because The Universe holds an underpinning and encompassing nature for both The Omniverse and The Cosmoses that are collectivised and reside within The Omniverse; the Astronist Tradition notionises that there is certainly a synchronous element to the relationship between The Universe and The Omniverse which further supports the notion that these two existences hold a symbiotic relationship with one another.

[2:112:141] As this discourse of omnitology comes to a close, we understand that this discipline holds the potential to eclipse many others in both its breadth and depth due to the general unknownness and mysteriousness surrounding all that is extracosmical which leaves this discipline open to huge amounts of contemplation, discussion, and opposing opinions about the nature of The Omniverse, its relationship with other entities and existences, and the entire being, or ontology of The Omniverse which pertains to its creation, its function, its purpose, its extent, and its finality.

The Infinite Universe

(Infinetics)

[2:113:1] According to the Astronist cosmology, the most striking difference between the nature of The Cosmos and the nature of The Universe is the limitation of the former and the infinite nature of the latter and although The Divine shares this infinite nature too, it also may be described as transcendent even beyond infinity for infinity still does remain a parameter for measure, beyond which The Divine resides.

[2:113:2] In this discourse, we shall introduce a discipline of study and area of contemplation that is to be henceforth known as infinetics which primarily concerns itself with the nature of infiniteness, the implications that infiniteness has for different entities, elements, and existences as well as the applicability of different instruments of study to the notion of infinity.

[2:113:3] Infineticists are herein tasked with the systematic contemplation of what it means to be infinite, what infiniteness is in terms that we as disinfinite entities can understand, and in addition to this, the establishment of infinetics as a discipline of study also territorialises the topic of infinity as one that is part of philosophy.

[2:113:4] Infinity is a concept and it shall remain as that forevermore because something that is infinite cannot ever be manifested in its entirety and therefore it cannot ever all be seen and so infinity is encapsulated as a concept, but this does not mean that it cannot exist or that it is inferior to something that can be manifested; this can be considered one of the many aspects of the nature of its infinity; its inability to be manifested.

[2:113:5] The concept of infinity holds an integral place in the Astronist cosmology, which itself rests at the heart of the Astronist tradition of philosophy, because although nothing infinite can exist within The Cosmos and The Cosmos itself is the direct opposite to infinite, The Universe, as one of the three essential existence of the Astronist cosmology is infinite by its core nature.

[2:113:6] The infiniteness of The Universe demonstrates a position for infinity; the notion that it does not exist cosmically for that which is cosmic is limited, but also that it does not exist divinely, as that which is Divine is beyond all parameters, but instead it exists as a middleground concept; one that exists between two extremities, of which we are at limited end and The Divine is the transcendent end.

[2:113:7] Meanwhile, The Universe exists between these two extremities and its core nature is considered to be infinite so in the Astronist cosmology, we understand that infinity is in fact not an ultimatum for it is not Divine and of course it is cosmic, but instead it is medianic, which demonstrates a peculiarly different way of perceiving infinite for pre-Astronistically, infiniteness has always been considered an ultimatum.

[2:113:8] For the insignificance of cosmic minds, it is no surprise that infinity has always been provided with this ultimatory quality and it is perhaps for this reason that many paradoxes have developed from humanic contemplations of the infinite.

[2:113:9] According to the Astronist cosmology, there cannot possibly exist an infinite amount of anything within boundaries of The Cosmos because The Cosmos is considered to be ultimately limited by its own core nature and therefore anything that is limited can neither be infinite itself nor can it hold within it anything that possesses infinite properties because The Cosmos itself disinfinite.

[2:113:10] Disinfinity, therefore, is just as important to the development of the Astronist cosmology as it pertains to the nature of all cosmoses, not just The Cosmos in which we reside; to be cosmic is to be disinfinite, and therefore disinfinity is synonymous with The Cosmos as one of the three essential existences of the Astronist cosmology.

[2:113:11] There is a third term to introduce herein that forms the third approach to understanding infinity which is transinfinity which is the type of infinity associated with divinity and The Divine as one of the three essential existences of the Astronist cosmology.

[2:113:12] As omnitioned, The Divine is without measure and so it is without infinite properties but The Divine is not considered to hold properties of measure because it is immeasurable therefore to apply the parameter of infiniteness to The Divine does not describe The Divine in the correct way in alignment with the Astronist cosmological understanding of The Divine, hence the introduction of transinfinity.

[2:113:13] In addition to disinfinity and infinity itself, transinfinity is a form of infinity that can be considered to describe a particular transcendence from all parameters and measurable properties; even though infiniteness is may not be able to be measured itself, it is still considered to be parameter for measure and therefore it remains inapplicable to The Divine.

[2:113:14] Transinfinity pertains to a state only in which The Divine resides that extends beyond measurability and exists not as a

[2:113:15] To apply these principles of infinity to an omnitological context, The Omniverse is able to be infinite because it resides within and makes up The Universe which is itself infinite so if something is infinite then that within it is able to also hold infinite properties, hence the reason why there can exist an infinite amount of cosmoses in The Omniverse in The Universe.

[2:113:16] To address the other existences of the Astronist cosmology, appellatively The Chaos, The Betwixity, and The Mytra, the middle one of these three is considered to be a disinfinite existence because The Betwixity resides within The Cosmos and all other cosmoses as a combination of dimensionality which, due to the cosmic properties of dimensionality, is ultimately disinfinite by its nature.

[2:113:17] Meanwhile, The Chaos is considered to be a defier of infinity because the true natureity and therefore the true purposes, properties and measurability of The Chaos remain unknown and therefore whether it is infinite, disinfinite, and perhaps even transfinite, we cannot determine.

[2:113:18] Because The Chaos is a defier in the Astronist cosmology, its true extent is unknown and it is this particular element of naturity that remains the foremost problem because it is by the extent of entities, elements, and existences that we determine their naturity.

[2:113:19] We determine The Cosmos and all within it by the extent of their measurability and existentiality which we have of course determined to be ultimately limited and therefore disinfinite while also determine The Universe by its extent which resides beyond that of The Cosmos and therefore pertains to infinity.

[2:113:20] Although The Divine holds no extent because of its own divinity and transinfinity, we can determine that because of this very fact, there exists no greater extent than The Divine and so therefore we can still categorise The Divine as the ultimation because we know that there exists nothing beyond The Divine as there is no greater extent than The Divine.

[2:113:21] However, with regards to The Chaos, due to its unknown extent, this poses a serious ontological issue for we cannot know the true beingness of The Chaos due to its unknownness; The Chaos is immeasurable because we do not know its extent.

[2:113:22] We do know that it cannot hold a greater extent than The Divine because there is no greater extent than The Divine as aforeaffirmed, but we do not know whether the extent of The Chaos resides only within this singular Cosmos in which we reside, whether it resides within other Cosmoses, whether it resides within The Omniverse, or whether it exists as part of or beyond The Universe; The Chaos is The Greater Unknown of the Astronist cosmology and although we do categorise some entities within The Cosmos as part of The Chaos, such as oblivions, these are only considered to be part The Chaos for its true extent and influence remains one of the greatest mysteries.

[2:113:23] When we consider entities, elements, and existences directly according to their extents in order to derive naturity, this is to be henceforth known as extent theory and is considered to be a major instrument for philosophisation within the Astronist philosophical tradition, especially when we are considering such vastly extracosmic existences as The Universe, The Omniverse, The Chaos, The Divine etc.

[2:113:24] Finally, that which is appellated as The Mytra in the Astronist cosmology again attempts to evade measurability due to the conceptual and more spiritual nature of that which it addresses and therefore, The Mytra again is not necessarily any or either infinite, disinfinite, or transfinite and this is to be further explored within infinetics.

[2:113:25] However, the Astronist Tradition does herein maintain that the nature of The Mytra is much easier to pin down because The Mytra can either be existent only within The Cosmos or outside of The Cosmos in which we reside and therefore existent in the other Cosmoses of The Omniverse in The Universe and so by this notion, the Astronist Tradition maintains that The Mytra is either disinfinite (part of The Cosmos only) or infinite (part of all other Cosmoses and therefore universal) by its nature.

[2:113:26] Despite this stance from the Astronist Tradition, there does exist a branch of Astronism that is to be known as mytranism which maintains that The Mytra is actually The Divine in both a universal and cosmical form and it is by The Mytra that The Divine intercedes with the universal and cosmical existences.

[2:113:27] To challenge the Astronist cosmological and infinitesimal view that all that exists within The Cosmos must be disinfinite because The Cosmos itself is disinfinite by its own inherent nature, some may put forth that there have been discoveries of surface areas and curves that hold infinite properties.

[2:113:28] However, in defence of the Cosmic Limitation Principle, as it is to be officially appellationed, notionise that these entities within The Cosmos that have been discovered to hold infinite properties does so in only one dimensionality so there has been a discovery of Gabriel's Horn that holds an infinite surface area but a finite volume.

[2:113:29] And so, there has been a discovery of curves having infinite length yet finite areas, but the notion that an entity is infinite in one dimensionality, but not infinite in another cancels out its own infinity and therefore these proclaimed discoveries of infinite are in fact only partially infinite and therefore they are finite by their nature.

[2:113:30] An entity is possible have hold an infinite property in one dimensionality in The Cosmos, but it cannot be infinite in all dimensionalities because it is cosmical and by the Cosmic Limitation Principle, we understand that all that exists within The Cosmos must be both finite and limited by its cosmical nature.

[2:113:31] Something that is only infinite in one dimensionality cannot be described as infinite because for something to be infinite it must be so in every way; The Universe, for example, in the Astronist cosmology is infinite all possible dimensions; it is not just infinite in one version of extent.

[2:113:32] It is instead infinite in all versions of extent and it is for this reason that Gabriel's Horn and the discovery of some curves that hold infinite length but finite area, they are not considered to be truly infinite entities for they are only infinite in one aspect of the existence and that is not infiniteness; that is instead cosmicality, finiteness, and limitation.

[2:113:33] By the notion that infinity is in fact only a middleground, the Astronist philosophical tradition departs from all other pre-Astronist traditions of thought and

philosophy which ascribe ultimatum to infinity and it is perhaps in this instance that we see one of the greatest divergences of the Astronist understanding of existence and cosmology from all that is pre-Astronist or non-Astronist by its orientation for infinity is not considered to be divinity as has been explained in this discourse and as shall be further eluded to in the final discourse of this disquisition.

[2:113:34] The Astronist philosophical tradition does not considered the topic of infinity to be primarily part of set theory, mathematics, or even as part of the philosophy of mathematics, but instead considers it to be primarily territory of cosmic philosophy and also determines it to be part of wider discussions of divinity, universality, cosmicity, existentiality, chaosity, and philosophical mysteries.

[2:113:35] The instance in which a topic like this is changed to being a territory of one subject area to another by a tradition of thought is to be henceforth known as the process of reterritorialisation and this has become a common practice of the Astronist philosophical tradition throughout the development of Astronism and the writing of The Omnidoxy.

[2:113:36] Manifestations of infiniteness are also of considerable importance to the study of infinetics because the question of whether infiniteness can be manifested at all is the primary area to contemplate for infineticists.

[2:113:37] It can be understanding the Astronist approach to understanding infinity and having identified infinity as a middleground between finiteness or disinfinity and transinfinity, hence the creation of a metaphysical balance of infinity between these two extremities.

[2:113:38] We shall now conduct a full instrumentation on the topic of infinity which involves the application of all the relevant instruments of study to the notion and topic infinity in order to derive greater and deeper conclusions and notions about the nature of infinity for the further development of the philosophical discussion of infinity and infinetical instrumentations shall henceforth remain one of the foremost duties of infineticists to conduct and later discuss and subsequently compare their instrumentations with their fellow infineticists.

[2:113:39] Beginning with the instrument of abundancy, we can notionise two extremities with regards to infinity in terms of its abundance; the first of these notions is that infinity holds no abundance because by its core meaning abundance is limited while infinity is not and therefore infinity defies the very purpose of abundance and therefore abundancy is inapplicable to infinity.

[2:113:40] Alternatively, the second of these notions is that infinity has an abundancy that is both immeasurable and transabundant meaning that infinity is the highest version of abundance and therefore all abundances are derived from infiniteness for they exist as

derivations or denominations of infiniteness therefore abundancy still remains applicable to the notion of infinity.

[2:113:41] The next of the instruments of study to apply to infinity is bipolarity which, according to the Astronist Tradition, is inapplicable to infiniteness because bipolarity suggests that the entity to which it is applied holds extremities, but the very core nature of infinity suggests that it holds no extremities so therefore bipolarity remains inapplicable to infinity because an infinite entity holds no bipolarities.

[2:113:42] As we apply the next instrument of study to infinity, we understand that perhaps due to the nature of the majority of instruments of study, which largely rests in measurement, infinity's immeasurability therefore defies the logic of the majority of such instruments for again we see this with the instrument of centricity, but the inapplicability of instruments to infinity does not mean that we cannot still learn greater amounts about the nature of infinity.

[2:113:43] The application of centricity to infinity causes issues because centricity is a cosmical measurement as centricity is based upon limitation of the entity in order to locate its central point in comparison to the extent of its other dimensions, but because a hypothetical or extracosmic infinite entity holds infinite dimensions, it would be impossible to pinpoint its centrality, hence the inapplicability of this instrument to infinity, but nevertheless we have learnt more about the nature of infiniteness by the inapplication of this instrument.

[2:113:44] Therefore, we can appreciate that inapplication does not always equate to disenknowledgement for the inapplicability of an instrument to a subject is demonstrative of that subject's character which helps us further formulate delineations.

[2:113:45] The Astronist Tradition notionises that because instruments of study have been created with the Cosmic Mind of Cometan and not a Universal Mind, this is why we are seeing a higher frequency of inapplication with regards to the instrumentation of infinity because infinity is not a cosmic notion or entity because it is universal in nature rather than cosmic.

[2:113:46] The instrumentising of chaosity to infinity does, however, break the pattern of inapplicability because upon applying chaosity, we understand that infiniteness is unknownness because the true extent of something holds infinite dimensions is ultimately known, hence the chaoticity of infinity.

[2:113:47] This is one of the reasons why The Chaos is notionised as being extracosmical by its nature because the unknownness of many aspects of universal entities and concepts such as infiniteness hold chaoticity in the natures which proximates The Chaos closer to The Universe rather than The Cosmos.

[2:113:48] As we begin to apply more instruments of study to the notion and concept of infinity, we really begin to understand the concept that is to be henceforth known itself as instrumentational effectiveness which pertains to the notion that the instruments of study of the Astronist philosophical tradition, when applied, are the most effective way of derive philosophical contemplations about vast entities and concepts, and also holds that no other pre-Astronist method of philosophical delineation is as effective as the combined force of the instruments of study.

[2:113:49] With the application of the instrument of compositivity to infinity, we can delineate that something that is infinite in dimension or quality, either physically infinite or conceptually infinite, as the Tradition does maintain that there exists two forms of infiniteness, holds the potential to also have infinite abundances of entities within itself, or to hold the ability to be split into an infinite amount of composite parts and combinations of composite parts in the formation of composite collectivities.

[2:113:50] Therefore, an infinite entity is able to be composite by its nature because compositivity is not limited to entities of a cosmic nature, but with the application of cosmicality to infinity, we can fundamentally notionise that, as a foundational element of the Astronist Tradition approach to the Astronist cosmology, The Cosmos, and therefore cosmicality, is ultimately limited and therefore cannot ever be infinite itself as an entity and therefore nor can anything inside of it, or any other cosmos be infinite by physical and conceptual measure.

[2:113:51] It is important to note here that the very notion of conceptual infinity sparks a debate within the Astronist philosophical tradition as it raises the important the important question of whether conceptual infinity can be cosmical or whether it is fundamentally extracosmical and as an additionally issue, also raises the question of whether sentient thoughts are infinite or finite.

[2:113:52] Philosophies and by their nature, true philosophers, should thrive from disagreement and should enjoy when different groups of people hold different opinions from one another which is why, throughout The Omnidoxy, we have shared many different points of view that reside within the Astronist philosophical tradition that oppose the Astronist Tradition because even though the Astronist Tradition is set in its outlook for conclusive and guiding purposes, the Astronist philosophical tradition and The Philosophy of Astronism inside remain abundant of opposing opinions and they do thrive upon such opinions and I, as Cometan, do also thrive upon such instances of opinion as long as they are justified for they are not they cannot be considered valid.

[2:113:53] Returning to the topic at hand, we therefore must introduce the non-Traditional belief orientation that is to be henceforth known as suppositionism which holds that sentient thought, as a form of conceptual infinity, is the only example of infiniteness in The Cosmos because the extent and potentiality of sentient thought is unknown which therefore injects a sense of chaoticity into the nature of sentient thought, therefore inferring that sentient thought may not be completely cosmical by its nature.

[2:113:54] Opposing this position is that which is to be aptly henceforth known as traditionalism, having derived its name from the Astronist Tradition which is the prominentmost adherent of it, maintains on this issue that sentient thought is ultimately limited by its nature due to its residence within The Cosmos and therefore its existential abidance to the Cosmic Limitation Principle and concludes that the unknownness of the extent of sentient thought is due to one factor; an entity's inability to perceive its own full potentiality due to a distinct lack of knowledge because of the limitations of knowledge in The Cosmos which itself disallows a full understanding of the concept and notion of infinity itself.

[2:113:55] Therefore, traditionalists maintain that conceptual infinity does not exist inside of The Cosmos or any of the other cosmoses while suppositionists notionise that conceptual infinity can and does exist in The Cosmos, and all other cosmoses, for it exists in our own very minds for our thoughts are fundamentally conceptually infinite because they hold the potential to continue on forever without end and often, suppositionists are characterised by invoking some greater connection between sentient minds and thoughts and chaotic and/or divinical essences in order to further formulate their stance.

[2:113:56] From this exemplar, we can understand that from a simple application, or even an inapplication of an instrument of study, does lead to the development of different belief orientations and subsequent deeper explorations of the subject on hand, thus further supporting the aforeintroduced notion of instrumentational effectiveness.

[2:113:57] The next of the instruments of study to apply to infinity is a pair, the negative extremity of which is disinnemny and the positive extremity of which is innemny, but the Astronist Tradition halts this particular part of the wider instrumentation by notionising that due to infinite entities being extracosmical, the innemny or disinnemny of infiniteness as a concept or an infinite object as a physicality is not possible.

[2:113:58] This is due to the Cosmic Limitation Principle and our residence within The Cosmos and so there is no way of verifying the existentiality of that which is infinite unless we exited The Cosmos itself which is not deemed possible due to our own cosmicality according to the Astronist Tradition.

[2:113:59] The next of the instruments of study to apply to the concept of infinity is dyadicity which, when applied to infinite, formulates an interest paradox that notionises that if something is infinite then can it truly be dyadic?

[2:113:60] The answer is that it can because something that is infinite holds the potential to be all things in all possible measurable and countable dimensions which not only means that it can be infinitely large, but that it can also be infinitely small and ever single measurable dimension in between those two extremities so an infinite can be both singular, dyadic, triadic, quadric and so on so forth.

[2:113:61] This is due to phasism which approaches the measurability and general understanding of an entity by grasping that it is made up of different phases of its own existence which can be split into composite parts, known as composite phases which also represent the entity in subject just as equally as its latest or ultimate phase.

[2:113:62] By applying this phasist approach to understanding infinity, or the infiniteness of an entity we can understand that an infinite entity, due to its infinite, holds an infinite amount of phases and therefore is able to be made up of an infinite amount of composite parts and so, if it can be made up of an infinite amount of composite parts then it can also be made up of just two parts so an infinite entity can be dyadic when it is split down into composite phases by the phasist approach.

[2:113:63] To apply the instrument of eternity to infinity is one of the few instruments that corresponds as infiniteness and eternity are perhaps the same concepts in different formulations for the former pertains to infiniteness in physical dimension while the latter pertains to infiniteness in chronological dimension, or duration.

[2:113:64] It is predicated herein and now and this following principle should be applied through all instances of association of infiniteness with an entity or concept that that which is to be labeled infiniteness must be so both in dimension and duration so an entity that is infinite in scale must also be infinite in the length of its existence for its to be truly infinite and this principle, the Eternal Duration Principle, as it shall henceforth be appellated is founded herein from that particular application of the instrument of eternity.

[2:113:65] Extrinsicity/intrinsicity applied to infiniteness poses difficulty in concluding because we do not know anything else about the nature of this supposedly infinite entity because it can only exist outside of The Cosmos and therefore cannot know anything else of it; the only reason we know that it can be infinite is because it does exist outside of The Cosmos that postulation can be made as it is based upon that which we know is correct about the nature of The Cosmos from the Astronist cosmology.

[2:113:66] Therefore, we can truly ever know the full extent of the extrinsicity and intrinsicity of an entity outside of The Cosmos because our minds cannot think on such universal scales, however, what we can do is apply extrinsicity/intrinsicity to an infinite entity that we understand to be The Omniverse.

[2:113:67] The Omniverse, as an infinite entity, is absolutely essential to the structure and fundamentality of The Cosmos and all other cosmoses and it encompasses them all on an infinite, never-ending scale and therefore we see how an infinite existence/entity can be intrinsic to a finite entity such as The Cosmos.

[2:113:68] However, The Omniverse is also essential to the structure of The Universe too as we have learnt from both the Astronist cosmology and the Astronist cosmological

hierarchy so there again we see how something that is infinite can be intrinsic to the structure of something else that is infinite that it also resides within; the exploration of the peculiar structural relationship between The Omniverse and The Universe is a topic for omnitologists and general compendologists to contemplate.

[2:113:69] The focality of infiniteness and infinite entities in relation to the context of The Cosmos is actually considered to be low due to the inability of infinite entities to interact with The Cosmos due to that which is known as disconnectionism which encompasses the notion uphold by the Astronist Tradition that there exists a silencing and disconnecting barrier between The Cosmos and all that exists outside of it which in turn halts all interactions from infinite and universal entities that exist outside of The Cosmos from entering and/or interacting within The Cosmos.

[2:113:70] Therefore, the overall focality of infiniteness and infinite entities to the events that are in daily occurrence that are effecting humanity is low, but in relation to the structure, orderity, and general existence of The Cosmos, the focality of infiniteness and infinite entities is considered to be high due to the existence of The Omniverse in The Universe, the former of which collectivises The Cosmos with all the other cosmoses while the latter is the existence in which those cosmoses reside.

[2:113:71] The application of formity to infiniteness poses the question of whether infinite entities grow to be infinite or whether they always have been infinite and also closely links to the application of the comparter instruments of graduality and immediacy which contemplate whether the existence of an infinite entity does occur through slowly progressing lengthy degrees or whether such an existing entity does occur via instancy of degrees.

[2:113:72] In relation to the question that formity has raised about infiniteness, we can logically derive that if something is infinite then, by the application of the Eternal Duration Principle, must hold an eternal duration of its existence both futurally and historically for if it does not hold these two eternal chronological durations then it cannot be truly infinite because if an entity is infinite it must be so in all ways without exception.

[2:113:73] Therefore, if an entity holds historical eternal duration then it cannot grow, it must always have existed because it holds an infinite existence which also lends itself to the questions posed by the two comparter instruments of graduality and immediacy.

[2:113:74] If an entity is infinite, then it must hold infinite duration in both past and future and in all other possible temporal directions and dimensions; also, if an entity is infinite, then it must be infinite by dimension too so if an entity must always have been infinite for it to be infinite by its nature then it cannot have gradually become infinite and so, infiniteness is strictly tied to the most extreme form of immediacy.

[2:113:75] The application of the instrument of inversivity to infinity of course results in the nature of finiteness, but to apply this to the cosmical theme that lays at the heart of the

Astronist philosophical tradition, and to also apply it to the Astronist cosmology, we understand there exists a firmly drawn line whereby all that is cosmic by its nature is intrinsically finite while all that is universal by its nature is intrinsically infinite which remains the prominentmost aspect of the differentiation of the two natures of cosmicity, or cosmicality, and universality.

[2:113:76] With the application of medianity to infiniteness, we draw upon an interesting notion that is held according to the Astronist Tradition with its basis supported in the Astronist cosmology that infiniteness holds a median position between finiteness and transfiniteness which does therefore determine infinity and the quality and state of infiniteness to be medianic by its nature.

[2:113:77] Applying mysteriousity to infiniteness results in the formulation of an unknownness about the nature of infiniteness, of which there is a distinct lack of knowledge due to the universality of infiniteness and our own cosmicities, hence drawing a sense of mysteriousity that can be found in both conceptual and physical infinities and even though mysteriousity is a distinct instrument from chaoticity, it does make links between infiniteness as a state with chaoticity as a quality that is primarily characterised as being unknown by its extent which is the entire premise of infiniteness because it holds no extent.

[2:113:78] A very interest dimension is revealed about the Astronist Tradition understanding of the nature of infiniteness when we apply the instrument of orderity to infinity because by doing so we notionise that because an infinite entity is without limitation then it cannot be predicated on order like all that is cosmical and therefore the Astronist Tradition upholds the view that infiniteness and infinite entities exist without order according to the natures of the different existences within the Astronist cosmology.

[2:113:79] Upon the application of the instrument of purposivity to infiniteness, we begin to explore the core nature of what it means to be infinite; the Astronist Tradition aligns itself with the notion that the essential purpose of both the conceptual form of infinity and the physical form of infinity is to structure.

[2:113:80] The structural functionality of infiniteness remains absolutely intrinsic to the Astronist cosmology with the examples of both The Omniverse and The Universe, but even though the unknownness of the true influence of infiniteness is due to its absence of extent, we understand that infinity's role in existence is one that binds the different existences together as is demonstrated by the aforeaffirmed medianic nature of infiniteness according to the Astronist cosmology and so we can therefore conclude that the purpose of infiniteness is existentially structuring, bonding, and underpinning.

[2:113:81] The next of the instruments of study that is in need of application to the topic of infinity is sensicality which addresses the question of whether an infinite entity can be seen, touched, heard, tasted, smelt, or imagined as the main elements of human sense.

[2:113:82] The Astronist Tradition notionises that because no entity of infinite dimensions or conceptuality can exist within The Cosmos due to the Cosmic Limitation Principle, it is therefore incorrect to state that an infinite entity can be perceived by a human, or any other sentient being, by any of the forms of senses that are available to them because infiniteness cannot be perceived by a cosmic perceiver.

[2:113:83] Additionally, the Astronist Tradition also addresses in this same instance of instrumentation that with regards to the ability of sentients to imagine infiniteness is also incorrect because of our own minds' inability to perceive that which is not cosmic in fundamental nature and even that which is cosmic, such as the most extreme distances, sizes, and abundances in The Cosmos, such as the size of galaxies, the amount of stars, and the disproximities of quasars are also literally unimaginable for humans to comprehend which therefore supports nothing that if humans cannot full comprehend the further extremities of that which is cosmic in nature then we shall certainly hold the ability to perceive that which is universal, or infinite by its nature.

[2:113:84] As we now move on we come to make the application of the instrument of study of symbioticity which poses the question of whether infinite entities are monolithic/singular/without need for another entity to dependent upon by their nature, or are they symbiotic (they not only thrive upon mutual relations with other entities, but they dependent upon such relations for its own existence).

[2:113:85] The Astronist Tradition holds that the quality and instance of symbioticity is not extracosmical by its nature and therefore, to be symbiotic, an entity must first be cosmic by its nature, and so therefore, an entity that is beyond any of The Cosmoses must be either universal or divinical in nature and so it therefore cannot be cosmic and therefore is not symbiotic, but not because it cannot be symbiotic, but because it needn't require symbioticity for all that is infinite requires not other entity for mutual benefit and existence because the entity of which we speak is infinite and therefore holds an infinite amount of all that is required for it to be in existence.

[2:113:86] The penultimate instrument of study that shall be applied in this instrumentation is synchronicity and generally notionises the question of whether infinite entities can and do exist in parallel to and in sync with other infinite or finite entities?

[2:113:87] The perspective on this question from the Astronist Tradition's perspective is one of acceptance and agreement for the first part of the question regarding infinite entities existing in sync to other infinite entities because as long as those entities exist outside of The Cosmos or any of The Cosmos of The Omniverse in The Universe then that is acceptable.

[2:113:88] However, due to the universality of infiniteness and the cosmicality, or cosmicity of finiteness, the Astronist Tradition holds that two entities displaying natures of these two different kinds are not able to exist in sync or in parallel to one another because by agreeing to such a statement, one suggests that cosmicness and universalness as natures

hold no cosmological hierarchical difference which is false when applied to the Astronist cosmological hierarchy.

[2:113:89] In addition to this proposition of the previous question, the application of synchronicity also poses the question, by extension to the previous, of whether an infinite entity must always encapsulate a finite entity?

[2:113:90] The Astronist Tradition's response to this question is of course yes because, due to the Cosmic Limitation Principle, a finite entity, or a cosmic entity, cannot encapsulate an infinite, or universal entity which is a response that also remains in alignment to the Astronist cosmological hierarchy.

[2:113:91] As we further explore the application of synchronicity, we develop that which is to be henceforth known as the Infinite Derivation which is an appellation that collectivises the different questions posed by synchronicity and considers them according to their derivative natures.

[2:113:92] This is further exemplified through question of whether an infinite entity and a finite entity both reside within an infinite entity?

[2:113:93] Again, the Astronist Tradition considers the Astronist cosmology in this instances and from it, understands that both an infinite entity and a finite entity can exist within an infinite entity because those two infinite entities do not clash with one another in their proportions.

[2:113:94] We see the most prominent example of this intrainfinity (an infinite entity within an infinite entity) in the Astronist cosmology when we consider the infiniteness of The Omniverse and its existence and residence within The Universe and so the Astronist Tradition permits the notion that an infinite entity may exist within another infinite entity because that notion does not defy the Cosmic Limitation Principle.

[2:113:95] However, an infinite entity cannot even encompass another infinite entity and so it is the word encompass that makes the difference between the Astronist Tradition's acceptance and non-acceptance of these similar statements.

[2:113:96] This is because an infinite entity that exists within another infinite entity hold the same infinite proportions like The Omniverse and The Universe for the latter does not encompass the former, but instead, the only state of existence that is able to encompass infinity is transfinity and another question as part of the Infinite Derivation collectivity is that which contemplates whether an infinite entity has to exist within a transfinite entity?

[2:113:97] The answer to the question from the Astronist Tradition's perspective is no because an infinite entity, such as The Omniverse exists within The Universe which is also an infinite entity, but injecting the word encompass into this question suggests a creating, surrounding, and underpinning element for the entity that is encompassing and so

because an infinite entity cannot encompass another infinite entity because their natures are equal, a transfinite entity is the only state of existence that is able to encompass an infinite entity.

[2:113:98] The only transfinite entity to exist according to the Astronist Tradition is The Divine for that is encompassing all in way that transcends beyond the physical dimensions to which cosmicities and universalities remain bound.

[2:113:99] The application of vastity to the topic of infinity marks the final entry of this instrumentation as well as the final portion of this discourse introducing infinetics before we end this discourse with some quotes from myself as Cometan that are to be widely promulgated post-omnidoxically as those which are to be known and classified as remicants.

[2:113:100] Remicants are quotations from within The Omnidoxo that are generally not part of the main topic of a discourse and so are surceasioned from the main discourse at the end, but are expected to remain some of the most widely promulgated quotes as they typically present Astronist or cometanic values and ideas in a brief manner.

[2:113:101] Returning to our application vastity to infinity, we must come to understand that infiniteness defies dimension because if something is infinite then its dimensions are immeasurable and for something to hold dimension it must measurable, however, it is important to note that that which is infinite is not transcendent by its nature as transcendence is an element that remains exclusive to that which is divinical.

[2:113:102] Therefore, vastity, which pertains to the largeness of something in relation to its dimensions, is inapplicable to infinity because something that is infinite is not only large, but it is without conclusively measurable dimensions while something that is large certainly does have measurable dimensions no matter large it is, but even this inapplication, again, demonstrates how the inapplicability of an instrument does not pertain to any notion of its uselessness.

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[2:113:103] The future is freedom and it is towards this that I strive.

[2:113:104] If you strike me down, I'll become the most famous martyr in history and then my memory will henceforth serve as my loudest voice.

[2:113:105] As a philosopher, I not only believe in freedom of thought, I fight for it too.

[2:113:106] Our struggles are what make us happy because they provide us with a purpose even though we may not appreciate this during the struggle.

[2:113:107] Envy is one of the most interesting emotions because it holds a duality in its nature for it is not entirely bad; there are two sides to envy, one is negative and the other is positive.

[2:113:108] The negative side of envy is jealousy which is demonstrated when a person sees another person achieve or have what they also desire or hold to be their purpose and they dislike or even hate that person because they have either achieved this goal quicker or they have achieved it in some greater way than oneself.

[2:113:109] However, it is towards positive envy that we should direct ourselves.

[2:113:110] Positive envy is inspiration and hope which is demonstrated through seeing another person achieve their ambitions or attain a possession that oneself also desires, but one takes that person's success as an inspiration and hope that they shall also achieve the same for themselves and so an admiration is formed for the other person rather than a hatred.

[2:113:111] This is how one can become happy and sustain their happiness for a longevity.

[2:113:112] Astronism seeks freedom as its highest priority even though we may align to truth to freedom, we must understand that truth can be greatest confiner of all; the unknown may be daunting, but it always for one to be free within it while truth demands order, confinement to the word, and banishes ignorance.

[2:113:113] Therefore I, as Cometan, do not consider truth to be philosophical and I do not consider it to uphold the banner of freedom.

[2:113:114] The greatest champion of freedom remains philosophy, forever has been and forever will remain.

The Natures of The Divine (Divinology)

[2:114:1] To be Divine is to see and know of existence in more than one perspective; ultimately, to be Divine is not be here within The Cosmos, nor to reside within The Universe.

[2:114:2] We shall herein introduce that which is to be known as divinology which is a fundamental discipline of study of Astronist Philosophy concerned with the contemplation of the nature, role, functionality, and purpose of The Divine from within the Astronist Cosmology and is therefore essentially forming the foundations of Astronist theology, or theology in Astronism, hence subsequently forming the first philosophical theological system.

[2:114:3] A philosophical theological system can be considered a theology of a specific kind that resides within an organised philosophy or within a philosophical tradition and is characterised by a range of different theological approaches and belief orientations that are all contemplated equally and while one or more may be considered the chosen orientations of the tradition of the philosophy, they are still not considered in such a way of dogmatism that does not outlaw discussions of the other approaches.

[2:114:4] It remains important to note that divinology, despite it being the theology of Astronism, does not form any one single system of theology for followers of Astronism to adhere to for that would formulate Astronism as a religious tradition, but instead divinology offers many different approaches to understand the nature of The Divine which individuals are then expected to explore, contemplate, debate, and decide upon what they believe is the correct belief for them; this is the core essential of philosophical theology.

[2:114:5] Furthermore, it also remains important to say that our exploration and development of divinology does not argue for or against the existence of any god for that is not a divinological premise, but more a strictly theological and religious one, but instead, divinology is limited to the exploration of the different possible natures and ways of approaching belief or non-belief in The Divine specifically.

[2:114:6] The nature of divinology is fundamentally philosophical for it remains a discipline of study of Astronist Philosophy and so it holds the plurality of beliefs, openness to debate, non-dogmatism, as well as the right and ability to challenge at the heart of all of its contemplations.

[2:114:7] Divinologists are herein and henceforth tasked with formulate essays and treatises on exploring the nature of The Divine from the Astronist cosmology at great length and each philosopher of the Astronist philosophical tradition is encouraged to develop his/her own unique or combinatory formula for divinological understanding.

[2:114:8] It is also important to briefly address the rubral of the discourse as it pertains to the plurality of the natures of The Divine rather than The Divine holding a singular nature and therefore we can understand that there exists a multitude of natures to The Divine that are both contradictory of each other, but necessary in understanding the infinity of Divine nature.

[2:114:9] Some may wonder why the Astronist philosophical tradition is developing philosophical theology, but I herein postulate that it is necessary to develop such because religious theology seems to have oversimplified and dogmatised the concept of God in such a way that narrows and inhibits our ability to conceive God in God's eternity and infinity.

[2:114:10] Essentially, the simplification of divinity has been used as a way to formulate a comprehensible understanding of divinity for human beings, but by doing this, we subordinate God from God's true omnium.

[2:114:11] Philosophical theology does not attempt to simplify, narrow, systemise, or dogmatise God and by this approach, we expand what God could be rather than attempting to taper what God is and what God isn't; principally, the Astronist version of philosophical theology is the opening of theology from its systemised and dogmatised past by approaching contemplations about the nature of God from a philosophically characteristic way.

[2:114:12] To preface our understanding of the fundamentals of Astronist theology, we must introduce that which shall henceforth be known as divine minification which is the general orientation of Astronist Philosophy on The Divine as so is not characteristic of just the Astronist Tradition, but is rather a wider predication of the entirety of Astronist thought in relation to The Divine; this type of orientation is to be henceforth known as a supratraditionalisation because it extends beyond the Astronist Tradition and resides as a common element of wider Astronist Philosophy due to its deeper entrenchment in Astronist thought.

[2:114:13] The Astronist philosophical tradition orients itself on the decentralisation of the concept of God in the Astronist approach to cosmology, ontology, epistemology, and wider philosophy for two primary reasons.

[2:114:14] The first of which due to Astronism further defining itself as being a philosophical tradition rather than a religious tradition as well as a genuinely greater association and belief in The Cosmos though ideas about divine nature, divine intercession, and divine universals are pertinent topics within divinology, but to preface our introduction of divinology, it remains important to reiterate that the general status of The Divine is significantly decentralised and we even see this demonstrated through omnidoxical chronology as this discourse resides at the end of the second disquisition of The Omnidoxy rather than at the beginning of the first disquisition.

[2:114:15] From the Astronist tradition of logic, there shall form an Astronist Methodology, and from this there shall rise a newfound ideology of organisation, politics, economics, society, and culture that redefines, reinterprets, and reinspires philosophies of old and introduces those new, and this ideology is herein and henceforth established and known as Astronarianism which shall be latterdiscussed outside The Omnidoxy, but still residing within The Grand Centrality.

[2:114:16] That which is to be known as reinspiration remains a divinological term and pertains to the idea that The Divine, if divinical intercession is indeed concurred, does intervene in the events of The Cosmos through the minds of sentient beings, to which that which is known as personal inspiration is closely related.

[2:114:17] Reinspiration is therefore key to understanding divinical intercession and interrelatedly concerns different divinologies as some reject divinical intercession, others accept the notion while others hold a stance of neutrality or disconcern with the topic.

[2:114:18] Despite divinology itself being a discipline of study relating to the nature of The Divine, divinology as a term also may be used in reference to a philosophical tradition's particular understanding of divinity and the role of such in its own cosmology.

[2:114:19] This in turn broadens the use of the term divinology by using it in a similar way to terms such as theology, cosmology, and philosophy as these terms relate both to subjects, but also they may be used to refer to a particular entity's theology, cosmology, or philosophy in addition to also referring to the subject in general and so by this notion, we pertain to the multidefinitonality of the term divinology.

[2:114:20] Divinology is a discipline of study within sanitology and is collectivised under the appellation of The Five Lost Ologies, but a divinology is a way of approaching one's understanding and interpretation of that which is known as The Divine in the Astronist cosmology and demonstrates the pluralistic nature of The Philosophy of Astronism because people with varyingly different and opposing viewpoints can all consider themselves as adherents of The Philosophy.

[2:114:21] There are a number of different belief orientations within the Astronist philosophical tradition that are used in approaching and contemplating the nature of The Divine in the formation of different divinologies and are most commonly developed through the application of different approaches to theology and theism.

[2:114:22] We shall herein define each of the omnidoxical divinologies that are recognised to exist while many more different divinologies are expected to be created post-omnidoxically with further developments to approaching wider philosophy and theology in the future as contributed to by different philosophers and theologians.

[2:114:23] As this discourse now takes a definitionalist writing style, we come to address the first of these divinologies and is that which is to be henceforth known as the monistic divinology which pertains to considering The Divine to be the ultimatum of existence rather than a subordination element of existence; in a monistic divinology, The Divine is the origin of all that exists and holds only one nature and is therefore in opposition to the dualistic divinology.

[2:114:24] Apatheistic divinology is the next of the omnidoxical divinologies and considers The Divine to be an irrelevant element to the Astronist cosmology, especially as inferior to The Universe and The Cosmos in its importance or sees no purpose or function for The Divine in the Astronist cosmology.

[2:114:25] That which is to be henceforth known as an atheistic divinology is characterised by the denial the existence of The Divine as a godly entity and does not ascribe a universal or cosmic creator role to The Divine as people who follow this divinology do not believe in a creator God.

[2:114:26] That which is to be henceforth known as deistic divinology pertains to the notion that The Divine is the uncaused first cause creator of The Universe, but does not interfere directly with The Cosmos, but the extent to which The Divine's intercession with other cosmoses in The Universe remains unknown.

[2:114:27] An agnostic divinology supports the notion that the true existence of The Divine is unknown or unknowable unlike the affirmed and provable existences of both The Cosmos and The Universe and so compares these three different forms of essential existence from the Astronist cosmology with one another.

[2:114:28] That which is to be known as henotheistic divinology, also known as divinological monolatry refers to the divinology involving the worship of The Divine as the uncaused first cause creator of The Universe while also considering both The Universe and The Cosmos to be deities worthy of worship, and also considers there to be other known and unknown forms of deities that are worthy of worship in addition to The Divine itself.

[2:114:29] Furthermore, that which is to be known as ietsistic divinology pertains to the notion holding that The Divine, by its core nature as described in the Astronist cosmology, is both undetermined due to the vagueness attributed to it and transcendent because of its residence beyond both The Cosmos and The Universe.

[2:114:30] In addition to these divinologies, that which shall henceforth be known as an ignostic divinology involves the notion that the term The Divine holds no coherent definition or remains ultimately ambiguous and therefore any attempt to clarify its nature is meaningless and so this divinology opposes the purpose of the creation of the discipline of divinology itself.

[2:114:31] Dissimilarly, that which is to be known as a monotheistic divinology pertains to the notion that The Divine is the same one God described in the Abrahamic religions and is therefore all-powerful, omniscient, omnibenevolent and intervenes in the world.

[2:114:32] Oppositistically, that which is to be known as a dualistic divinology pertains to the notion that The Divine holds two fundamental natures within it that oppose one another and therefore this divinology itself opposes the monistic divinology and is also not to be confused with the latterintroduced binitarian divinology.

[2:114:33] Kathenotheistic divinology is another of the omnidoxical divinologies and supports the notion that The Divine holds a motional nature and therefore involves worshipping The Divine by these different instances of its nature.

[2:114:34] Another divinology is that which holds an omnistic approach which involves the recognition of all divinologies despite their possible contradictions of one another.

[2:114:35] A pandeistic divinology involves the notion that The Divine becomes The Universe after its creation and therefore ceased to exist as a separate entity, thus demonstrating why The Divine does not interfere in the affairs of The Universe or any of the cosmoses existent within it.

[2:114:36] Alternatively, that which is to be known as a panpsychist divinology relates to the notion that The Divine has a consciousness, a mind, and a soul and is very closely associated with that which is to be known as a euhemeristic divinology which is the divinology holding that The Divine is a real, animate entity rather than a metaphorical one; this divinology may be incorporated into other divinologies.

[2:114:37] Panentheistic divinology is a divinology holding that The Divine pervades and interpenetrates every part of The Universe and all the cosmoses within it and extends beyond both time and space and is the divinology of the Astronist Tradition along with the transtheistic divinology.

[2:114:38] That which shall be known henceforth as a pantheistic divinology supports the notion that The Divine is identical with reality and that all things in existence are composed of all-encompassing, immanent divinity.

[2:114:39] Meanwhile, that which is to be known as a polytheistic divinology relates to the notion that The Divine is not the only creator of The Universe, but is instead one of many different Divinities that hold different abilities and functionalities in the development of The Universe and subsequently creates the divinological pantheon.

[2:114:40] That which shall be henceforth known as the theistic divinology pertains to the belief that The Divine is the supreme being that created existence and is legitimised due to the lack of anthropomorphism, its unknowability, and the transcendent nature by which it is described in the Astronist cosmology.

[2:114:41] To introduce a transtheistic divinology relates to the divinology holding that The Divine is ultimately transcendent in its nature beyond the comprehension of all that resides within The Cosmos and The Universe and proclaims that the Astronist cosmology is predicated on the notion of transtheistic thinking.

[2:114:42] Meanwhile, a dystheistic divinology pertains to the divinology holding that The Divine is not wholly good and may possibly be evil by its core nature, hence the existence of evil in The Cosmos in order to invoke the problem of evil.

[2:114:43] Two more divinologies that we shall now define are to be known the perfectionistic and the alatristic divinology, the first of which holds that The Divine is the embodiment of perfection in every possible way while the second of which recognises the existence of The Divine, but does not consider the worship of The Divine to be integral or indeed relevant.

[2:114:44] An animistic divinology pertains to the divinology holding that The Divine, as a distinct spiritual essence, is manifested as and possessed within all the entities of existence inside The Cosmos and within all the other cosmoses of The Universe.

[2:114:45] Previously mentioned was the binitarian approach to divinology which pertains to the divinology holding that The Divine is fundamentally made up of two distinct natures that are not necessarily opposed to one another and therefore remains distinct from the dualistic divinology, but continues to remain opposed to the monistic divinology.

[2:114:46] Additionally, two other approaches to divinology include the egotheistic and the liberal, the former of which pertains to the divinology holding that each of ourselves are aspects of The Divine and in doing so we make ourselves Divine by nature while the latter of which is predicated on the belief in the existence of The Divine as ascribed in the Astronist cosmology without adhering to The Philosophy of Astronism.

[2:114:47] A prominent divinology is that which is to be known as the naturalistic divinology which holds that The Divine is fundamentally caused by the forces and laws of the natural or cosmic world rather than by supernatural forces and laws and therefore supports dedivination and dedivinationism.

[2:114:48] Meanwhile, that which is to be known as a post-theistic divinology relates to a divinology that supports the notion of The Divine in the Astronist cosmology is an obsolete relic of pre-Astronist religious influence on the formation of the Astronist cosmology and therefore The Divine should not be considered as a God because the notion of God belongs to a stage of human development now past and replaced by notions of both The Cosmos and The Universe.

[2:114:49] Uniquely, that which shall henceforth be known as a philotheistic divinology relates to the divinology holding the belief that The Divine exists independently of the

teachings and foundation of The Philosophy of Astronism, or any other organised philosophy.

[2:114:50] Also, that which is to be henceforth known as a physitheistic divinology relates to the divinology holding that The Divine is a manifestation of nature and therefore supports the attribution of physical forms to The Divine and therefore also supports anthropomorphism, anthropopathism, and theriomorphism.

[2:114:51] A distheistic divinology relates to a type of divinology holding that The Divine is a real entity rather than a metaphorical one, but that all that exists within The Universe and its cosmoses will never meet or interact with The Divine, especially not as a form of eternal afterlife as is ascribed in some religious traditions.

[2:114:52] Two similar divinologies are those which are to be known as the trinitarian divinology and the tritheistic divinology, but they remain distinct from one another as the former pertains to the divinology holding that The Divine comprises of three separate and distinguished component parts as opposed to holding a monistic, dualistic, or binitarian nature.

[2:114:53] Meanwhile, the latter of which, the tritheistic approach, relates to the divinology holding that The Divine is just one of three component parts of divinity, the other two being The Universe and The Cosmos from the Astronist cosmology, and therefore remains distinct from a trinitarian view as that divinology holds that The Divine itself holds three distinct natures rather than The Divine being one of three parts of an even higher omnipotence.

[2:114:54] That which will be known as a misotheistic divinology relates to hatred of The Divine from a human (or another form of sentient) perspective and finally, that which shall be termed as mediationism, or the mediationist divinology relates to the divinology holding that The Divine regularly and plainly intervenes in the orders and events in both The Cosmos and The Universe, and in the infinite amount of cosmoses within The Universe.

[2:114:55] There are a plethora of other concepts, ideas, and notions introduced herein that pertain to The Divine and its nature, role, and functionality, both within the Astronist cosmology and outside of its context.

[2:114:56] The first of these is that which is inspired from the term theophany and is to be henceforth known as a divinophany, or divinophanism, which relates to an appearance of The Divine within The Cosmos or the notion that this could at some point occur which is in opposition to the beliefs of the Astronist Tradition which continues to notionise that The Divine interpenetrates The Universe and The Cosmos but does not intervene or appear within either of these two existences.

[2:114:57] The interpenetration of The Divine into The Universe and The Cosmos is addressed by the different aforeintroduced divinologies which hold a range of different views, but the Astronist Tradition defines divinical interpenetration from divinical intercession, of which a divinophany is a product.

[2:114:58] Divinical interpenetration pertains more towards the intrinsic nature of The Divine and its ability to pervade all that it creates meanwhile divinical intercession pertains to the notion of the physicality of The Divine enter an existential realm of its creation, the latter of which is rejected by the Astronist Tradition due to the principle of Cosmic Limitation.

[2:114:59] Up until now, we have only addressed the principle of cosmic limitation in terms of that which resides within The Cosmos and how these entities cannot escape The Cosmos into The Universe, but this principle always applies in reverse towards The Divine in a markedly different however.

[2:114:60] To reverse this principle towards The Divine, the Astronist Tradition maintains that The Divine does not enter (nominity) existences that it has created rather than for reasons pertaining to ability (can not enter) and ethicality (should not enter) and it is for this reason that the Astronist Tradition rejects the notion of divinical intercession, but does support the notion of divinical interpenetration which is considered to rest at the core of the nature of The Divine.

[2:114:61] The mutability and immutability of The Divine is one of the prominentmost elements for divinologists to contemplate and formulate positions about; the Astronist Tradition maintains that The Divine holds an immutable nature in that it does not change over the course of time because The Divine exists beyond time as time remains an element of The Cosmos and that The Divine remains eternally unchangeable not because it cannot change (ability), or should not change (ethicality), but because it does not change (nominity) by the conduct of its nature.

[2:114:62] When we consider The Divine according to nominity (does not), ability (can not), and ethicality (should not) is that which is to be known as the Tridimensionality Principle.

[2:114:63] However, in the philosophical approach to the contemplation of The Divine, it is important to develop herein opposing stances towards considering the nature of The Divine, the primary two stances of which include mutabilism and immutabilism, the former of which supports the notion of the mutable nature of The Divine while the latter supports the notion of the immutable nature of The Divine.

[2:114:64] Another area of contemplation for divinologists to focus on is the extent of the simplicity and complexity of The Divine and it is the stance of the Astronist Tradition to notionise that The Divine is neither simple nor complex for these are humanic attribution based on the ability of the human mind to comprehend and gain knowledge of something.

[2:114:65] We cannot truly know anything about The Divine for we are fundamentally cosmic by our natures and therefore our comprehensions shall never extend beyond The Cosmos into The Universe and certainly not towards The Divine, but all divinologists can hope to achieve is the application of the principles we postulate and stand by in order to formulate an understanding of The Divine for the purpose of philosophical exploration.

[2:114:66] The Astronist Tradition aligns itself with the approach that is to be henceforth known as unintelligibilism which notionises that which has just been encapsulated in the previous insentensation; that The Divine remains transcendent from all that is cosmic in such a way that the application of not only humanically originating parameters, but any cosmically originating parameter is not applicable to The Divine because The Divine can neither be measured, comprehended, or conceptualised (hence the ambiguous role of The Divine in The Philosophy of Astronism) for all that we can apply to The Divine is speculation which forms the basis of divinology as a speculative discipline rather than a manifested discipline like the majority of the other discipline within Astronist Philosophy.

[2:114:67] Alternatively, that which shall be herein introduced and henceforth known as intelligibilism as a divinological belief orientation pertains to the notion that The Divine is intrinsically simple by its nature as opposed to complex or transcendent.

[2:114:68] The exploration and development of this belief orientation shall take place post-omnidoxically, but we shall herein postulate that the simplicity of The Divine can be derived from the Astronist cosmology by the notion that to The Divine, everything is simple because The Divine created all things and so it is only our inability to conceive divinely that we may automatically consider The Divine to be complex by its nature, but it instead holds a simple nature when it is considered of itself for it is the perfect ultimatum and therefore it is only complex to those that perceive it whom are indivine themselves.

[2:114:69] In addition to this, we shall also introduce the oppositism which is to be henceforth known as intricism which maintains that The Divine is a complex entity by its nature and again, this can be derived from studying the Astronist cosmology because intricists are expected to notionise that because The Divine is all-pervading, all-creating, all-knowing, and all-transcendent by its nature, it must therefore be complex by its nature for the functionalities by it operates and the reasons for which it has created The Universe are incomprehensible to the point at which they must be considered complex by any parameter for The Divine is immeasurable which suggests its complexity by that fact alone.

[2:114:70] That which is to be henceforth known as divinological theodicy refers to our consideration of The Divine in relation to the problem of evil and the Astronist Tradition considers The Divine to be merciless by its nature due to the aforescoursed merciless nature of The Cosmos as a directly Divine entity.

[2:114:71] Therefore, The Divine is never presented as good as the anthropomorphisation of The Divine in this way is not permitted in the Astronist Tradition, hence the argument of the problem of evil becomes an invalid one to propose because of the non-empathetic and merciless nature of The Divine from its presentation in the Astronist cosmology.

[2:114:72] In order to accurately describe The Divine, The Universe, and The Cosmos's natures in this non-empathetic, merciless, and neutrally cold way we shall herein introduce the term of depadethic which is to be aforeapplied to all other instances in which this same topic has been raised.

[2:114:73] Depadethicity, also to be known as depadism, refers to the notion that The Divine and therefore The Universe and The Cosmos hold natures and characteristics that are inherently non-empathetic, merciless, and neutrally cold in relation to human suffering, evility, cruelty, destruction and yet not without the retainment of order.

[2:114:74] Therefore, this fundamentally differentiates the nature of these existences from that of human nature which is predicated on the notions of mercy, empathy, sympathy, and care for each others' feelings; it is important to note that this does not superiorise humanity, but instead emphasises the encompassing nature of the existences of direct Divinity, but also this does not mean to suggest that all the cosmoses of The Universe as ours is for others may be that which is to be described as ontothic.

[2:114:75] Ontothicity is the oppositism to depadethicity as the former pertains to an existential realm like The Cosmos and suggests that it is a caring, merciful, and empathetic existence that actively cares for the entities within it and although the Astronist Tradition does not agree with this viewpoint regarding The Cosmos in which we reside, it does concur that another cosmos within The Universe may be ontothic by its nature which would therefore further blur the notion that The Divine holds a depadethic nature.

[2:114:76] Inspired from these natures, we now introduce two dichotomised theologies, the first of which is to be henceforth known as depadotheism and the second of which is to be known as ontotheism.

[2:114:77] Depadotheism involves the notion originating from the Astronist cosmology postulating that the nature of God is fundamentally merciless, non-empathic, and neutrally cold, though not in a way that is evil, especially used in order to contrast the nature of God and the existence God has created from that of human nature.

[2:114:78] Alternatively, ontotheism notionises that the nature of God is fundamentally merciful, empathetic, warm, loving, and caring for the needs, wants, fears, and hopes of humans which is the personality of God that is most closely associated with the Abrahamic form of God, but not with the traditional Astronist form of God.

[2:114:79] Depadotheistic thinking is characterised by the accusation to other forms of theism that the attribution of human qualities such as a loving, caring, merciful, and

morally good to God is fundamentally flawed because by doing this, humans are attempting to make God become human in its nature which is a form of anthropopathism.

[2:114:80] Anthropopathism is one of the most fundamental oppositions of The Philosophy of Astronism's approach to the contemplation of the nature of The Divine and the wider Astronist theological orientation.

[2:114:81] Depadotheism is fundamentally concerned with the moral and ethical nature of God rather than the existential and interactional nature of God which is concerned by the transtheism and panentheism elements of the Astronist Tradition's theological orientation and so by this notion, the Astronist Tradition's theological orientation can be considered triadic.

[2:114:82] In order to apply process theology to The Divine, the Astronist Tradition holds that The Divine is neither merciful nor just but merciless; The Divine is neither one or many but infinite; The Divine is transcendent rather than immanent; The Divine is eternal rather than temporal; The Divine is immutable rather than mutable but that which The Divine creates is mutable; The Divine is neither simple nor complex but transcendent in such a way that it is unable to be measured by cosmically-originate parameters such as simplicity and complexity.

[2:114:83] Antianthropomorphism is the belief orientation held by the Astronist Tradition that the anthropomorphisation of The Divine should never take place not because of aniconist beliefs because there exists no sacralisation of The Divine, but instead because Astronism does not believe in anthropocentrism and the anthropocentralisation of God is not considered to be a validating element of the truth of the God written of.

[2:114:84] Another area of contemplation for divinologists to address is that which is to be henceforth known as divinogeny which concerns the creator role of The Divine and the nature of this role.

[2:114:85] The first branch of belief orientation concerning divinogeny is that which is to be henceforth known as compogenism, also known as compogeny, and pertains to the belief that The Divine has finished creating and will create no more.

[2:114:86] Secondly, that which shall henceforth be known as unigenism, and also known as unigeny, involves the belief that The Divine created for one time and shall create no more.

[2:114:87] Regenism, also known as regeny, is the third of the five branches of orientation of divinogeny pertaining to the belief that The Divine has not finished creating yet and shall continue to create but its creativity shall at some point end.

[2:114:88] Fourthly, that which is to be known as pergenism, also known as pergeny, pertains to the belief that The Divine has neither finished creating nor shall The Divine

ever finish creating while that which is to be henceforth known as disogenism, also known as disogeny, relates to the denial that The Divine created The Universe at all, or that The Divine holds not creative role.

[2:114:89] It is herein affirmed that the Astronist Tradition is aligned with the orientation of pergenism due to the notion that The Divine is infinite by its nature and so, eternal creativity is also an essential element of Divine nature.

[2:114:90] The pergenist approach to understanding Divine nature and the role of divinical creativity rests in alignment to the Astronist cosmology and it is for this reason that the Astronist Tradition aligns itself to pergenism.

[2:114:91] The Astronist philosophical tradition, despite the orientation of the Astronist Tradition itself, encourages the broadening and further development and justification of the non-Traditional orientations as well as the introduction of new orientations post-omnidoxically.

[2:114:92] As we come to the end of this penultimate discourse and so the end of this gigantic disquisition that formulates the foundations of the inclusive discipline of sanitology and assembles a major portions of The Omnidoxo itself, we now briefly address some additional concepts that hold importance in the development of divinology.

[2:114:93] That which is to be henceforth known as divinological emanationism pertains to the notion that the proof of the existence of The Divine can be derived from the first reality of the Big Bang of The Cosmos and is a notion supported by the Astronist Tradition.

[2:114:94] Divinological aseity is the notion held by the Astronist Tradition that The Divine exists in and of itself and from itself and in this way, does not interact with any other entity outside of itself and therefore involves the exploration of the ontology of The Divine which requires further development and exploration post-omnidoxically.

[2:114:95] That which is to be known as divinological impassibility pertains to another element of The Divine's nature and involves the theological doctrine that The Divine does not experience pain or pleasure from the actions of another being and is closely related to The Divine's depadethic nature.

[2:114:96] Finally and so fittingly to end this grand disquisition, we shall introduce a title provided to The Divine by the Astronist Tradition that is to be henceforth known as The Divine, The Creator which emphasises its creative role in the existence of The Universe and subsequently, The Cosmos.

[2:114:97] The Divine, The Creator is the ultimatum of existence; it is all that we are, all that we were, and all that we will be and it is from The Divine that we shall never escape for we are encapsulated in that which it has created, The Cosmos which is itself encapsulated within The Universe.

[2:114:98] The Divine is all that is known and all that is unknown; The Divine is everything we are and everything we are not; The Divine is elemental to all entities and transcendental from all entities; The Divine is beyond, above, within, without, and upon all that is exists.

[2:114:99] We study divinology, but cannot ever achieve an understanding of The Divine that we can postulate is true for that is the proclivity of religious traditions, but in philosophy, we explore, contemplate, and discuss without end and to point such towards The Divine is certainly an eternal feat to tackle.

[2:114:100] For this reason, philosophical theology is developed for the Astronist philosophical tradition notionises that philosophy, throughout its recent history especially, has not contemplated enough in a systemised way the notion and nature of God, but the Astronist Tradition is to end this trend by the introduction of both philosophical theology and divinology.

Philosophic Public Relations

[2:115:1] As another major branch of promulgative theory that remains in conjunction with strategic promulgative management, that which is to be henceforth known as philosophic public relations refers to a form of public relations initiated and practiced by a philosophical institution and this first part of the discourse introduce the different possible approaches to publicising a philosophy.

[2:115:2] This is conducted in order to form a strategic communications process through which mutually beneficial relationships are built between the institution and its various publics, including fellow institutions, governments, non-governmental organisations, companies, seekers, followers, and even averters.

[2:115:3] Maintaining the public relations of a philosophy remains the central responsibility of the institution as part of its managerial operations and as a major duty of the role of proprietorship that a philosophical institution holds.

[2:115:4] The maintenance of public relations continues to be of imminent importance to the protection and promulgation of the philosophy.

[2:115:5] The philosophical institution not only has a responsibility to manage the philosophy, but also to protect it from those whom may wish harm upon it in either an exploitative or denigrational manner.

[2:115:6] To predicate our discussion of philosophic public relations, it is important that we now list the many different possible publics of a philosophical institution and although all of these won't always be prominent prominent publics, they are also expected to play at least a minor role in the sphere of a philosophical institution and the full list is as follows.

[2:115:6a] Fellow philosophical institutions.

[2:115:6b] State leadership.

[2:115:6c] Governmental organisations.

[2:115:6d] Non-governmental organisations.

[2:115:6e] Companies.

[2:115:6f] Seekers.

[2:115:6g] Followers.

[2:115:6h] Non-seekers.

[2:115:6i] The press.

[2:115:6j] Societies.

[2:115:6k] Unions.

[2:115:6l] Donators/investors.

[2:115:6m] Institutional staff and volunteers.

[2:115:6n] Employee families.

[2:115:6o] Institutional partners (either individuals or organisations).

[2:115:6p] Academic community/institutions.

[2:115:6q] Regulatory authorities.

[2:115:6r] Local governments.

[2:115:6s] Banks and insurers.

[2:115:6t] Rendition suppliers.

[2:115:6u] Rendition distributors.

[2:115:6v] Rendition retailers.

[2:115:6w] Institutional leaders.

[2:115:7] Additionally, it is also important for us to understand the many different functions of public relations if we are to form sophisticated discussion about the subject, especially so in relation to its many functions for a philosophy in particular and these include the following as listed.

[2:115:7a] Writing.

[2:115:7b] Media relations.

[2:115:7c] Social media interface.

[2:115:7d] Planning of public relations programmes, special events, press conferences etc.

[2:115:7e] Counselling.

[2:115:7f] Researching.

[2:115:7g] Publicity.

[2:115:7h] Marketing communications.

[2:115:7i] Organisational relations.

[2:115:7j] Follower relations.

[2:115:7k] Employee relations.

[2:115:7l] Government affairs.

[2:115:7m] Investorial relations.

[2:115:7n] Special public relations.

[2:115:7o] Public affairs and issues.

[2:115:7p] Crisis communications.

[2:115:8] There exists a major branch and approach of philosophic public relations that is to be known as promulgative public relations (also known as the approach of amassmentism) states that no matter in what way the philosophy is being spoken about, it is progressive because it is letting more and more people know about the philosophy, whether this be negative or positive press.

[2:115:9] That which is to be henceforth known as reservism is another approach to public relations in the context of a philosophy which is the oppositism to amassmentism and states that what is said about the philosophy should be much more controlled and should be majoratively positive if its reputation is to be maintained and its integrity protected rather than embracing all forms of publicity as is the preference of the approach of amassmentism.

[2:115:10] There are also other approaches to philosophic public relations, one of which is focused on the principles of retentionism which states that public relations should be used as a tool to retain the followers and partners of a philosophy rather than to promulgate and attract new followers.

[2:115:11] The essential message of this short discourse calls for the establishment of an intrainstitutional public relations department that governs all aspects of philosophic public relations for the institution rather than trusting an outsourced agency to take on the workload.

[2:115:12] Outsourcing is generally rejected in all its possible forms in philosophical marketing and advertising because such agencies are not considered by the Astronist Tradition to hold the same severity of responsibility as The Institution itself and its employees do as institutional employees are only able to become employees after agreeing to the initiation and oath.

[2:115:13] It is also important to note that such a department must include employees and volunteers of all different approaches to how a philosophy is to be marketed and publicised in order to ensure that all angles are covered in the process of the marketing of the philosophy.

[2:115:14] This is because different approaches to philosophical marketing theory offer different viewpoints of elements that perhaps would not have been considered if the department was full of employees and volunteers that share the same orientations; this can be known as a principle of diversity of thought orientation.

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[2:115:15] This discourse on philosophic public relations is further expanded beyond the introduction of the different approaches to publicising a philosophy as we also introduce many different aspects of a philosophy that have not been addressed in the previous discourse, nor any other related discourse in The Omnidoxy.

[2:115:16] A prominent dimension in the context of omnidoxicology, the discipline of study that directly deals with The Omnidoxy, is that which is to be henceforth known as pridency.

[2:115:17] Pridency is a writing style characterised by a distinct element of unrelenting optimism and pride towards discussions and mentions of Astronism and can also be appellated as Optimistic Astronism.

[2:115:18] Pridency is largely employed within The Omnidoxy, of course, and throughout the majority of Astronist literature due to the intention of such literature being the dissemination of The Philosophy which any pessimistic writings are not considered to be in alignment with the achievement of.

[2:115:19] Additionally, that which shall henceforth known as pre-establishmentarianism which again, in an omnidoxicological context, refers to the writing style of predetermination as if the establishment of The Philosophy of Astronism is in occurrence or has already occurred and can be described as a category within pridency.

[2:115:20] To pre-establish is to speak of something in the context that it has already been established in the society or environment of the context; pre-establishmentarian remains a very important characteristic of the way in which The Omnidoxy is written and the majority of other early Astronist literatures.

[2:115:21] We shall now introduce an important dichotomy of thought that is not only important within the context of promulgation and philosophic public relations, but also transcends far beyond The Omnidoxo and Astronist Philosophy itself into wider society in both philosophical and non-philosophical contexts.

[2:115:22] The first part of this dichotomy is that which is to be henceforth known as the little town mentality and refers to the often inherent and subconscious reactive mentality that hearing foreign languages spoken, seeing people of a different race or religion in one's society, or speaking of a culture foreign to the immediate vicinity of the community is uncomfortable and stirs up emotions of a defensive and unsettling nature that are not necessarily acted upon and is not to be considered discriminatory, racist, or prejudicial.

[2:115:23] That which stands oppositistically to the little town mentality is that which is to be henceforth known as big town mentality which refers to the instance of not holding a subconscious reactive mentality when a foreign language is heard, or when one sees a person of a different race, culture, or religion in the society in which one resides, usually due to the normalisation of such elements through generations of integration.

[2:115:24] The process of globalisation, diversification, and pluralisation in a society is considered to be related to these two mentalities with the little town mentality existing as the inevitable precursor to the big town mentality; these two mentalities may also be applied to the context of the entry of The Philosophy of Astronism into a society and the reality in which such an entry will occur.

[2:115:25] That which is to be henceforth known as recognitionism and refers to the advocacy for the establishment and classification of philosophies in a similar way to religions by the government, the primary benefits of such an approach include that the government may subsidise such philosophies and such philosophies can receive protection from persecution by the government and other groups.

[2:115:26] Oppositistically to this approach, that which is to be known as the approach of nonrecognitionism refers to the intended absence of the advocacy for philosophies to be established and classified by the government of a country by the institution managing the philosophy.

[2:115:27] The major benefits of nonrecognitionism are that philosophies are able to act with much greater autonomy and much less oversight and regulation from the government unlike religions and this is expected to be the most popular approach for The Institution of The Philosophy of Astronism to take, especially during its initial entry into a new country, especially one with a partially hostile government.

[2:115:28] In the majority of traditions of religion, the activity of the spreading of the religion by the actions of its followers is provided with a prominent place and this is no different for post-Astronist philosophies.

[2:115:29] To introduce this activity in the context of Astronist Philosophy, it is to be henceforth known by three different appellations including to Astronise, astronicism, and astronosity.

[2:115:30] Astronisation involves a group's commitment to the act of publicly speaking of Astronism or actively disseminating Astronism by spreading awareness about its ideas, principles, and practices to as many people as possible, especially either through public debate, speeches, or via digital promulgative methods.

[2:115:31] This is defined from promulgation which is organised and funded dissemination enacted by The Institution of The Philosophy of Astronism and remains synonymous with the act of tirition, yet tirition is particularly focused on individual efforts to promulgate rather than by groups.

[2:115:32] The next portion of this section of the discourse shall pertain to the chronology or cycle of existence for a post-Astronist philosophy with the first stage of such a cycle henceforth known as ensolution.

[2:115:33] Ensolution pertains to when a philosophy is considered to have been historically officially started, founded, or constituted according to an institution, usually coinciding with the writing of the constitution of the institution that manages and holds proprietorship it, but this is not always the case as it is often the writing of the founding text that is associated with the ensolution of the philosophy.

[2:115:34] Relating to the opposite end of the cycle of existence for a philosophy, we come to the circumsolution which pertains to when a philosophy officially ends its activity, usually announced by the institution that holds proprietorship for it and coincides with the institution's deconstitution.

[2:115:35] Initially, as part of the state of circumsolution, the philosophy becomes dormant for ten years and if it does not reconstitute itself within this period, either under the previous institution or a new institution, then it becomes officially extinct.

[2:115:36] Institutionalism in an Astronist context refers to the principle that The Institution of The Philosophy of Astronism is predicated upon and this upholds the notion that a post-Astronist philosophy must have an incumbent institution holding its proprietorship and management for it to be considered active which is one of the most defining elements of a post-Astronist philosophy and is predicated according to the Astronist understanding of a philosophy.

[2:115:37] That which shall henceforth known as prosubscription, or a prosubscriptive, or prosubscriptivist philosophy refers to when a philosophy has followers, but does not have an institution that manages and holds proprietorship for the philosophy and is therefore

not predicated by an Astronist structure of philosophy and can be considered as the opposite to institutionalism.

[2:115:38] Prosubscriptionism is therefore the belief orientation opposing institutionalism and holds that a philosophy doesn't need an institution to manage it and hold proprietorship for it to be considered active because all it needs are followers and is largely a pre-Astronist structure for a philosophy and crucially, it is not considered to be a characteristic for an organised philosophy.

[2:115:39] The question of debate here is whether a philosophy practically requires an institution to manage it for it to be considered active which pertains to questions about what the most important aspect of a philosophy is; its followers, its contents, or its institution?

[2:115:40] What is the main defining aspect of an active philosophy? What is the main trigger for a philosophy's deconstitution and circumsolution? Lack of followers, collapse of its institution, or lack of funds to operate? This is strictly considered to be an important debate for metaphilosophers address and one that is expected to continue on throughout the history of Astronist Philosophy.

[2:115:41] Furthermore, there are two category types to consider here that remain relevant to this topic, the first of which is an active philosophy which pertains to a philosophy that is constituted according to an institution that holds a responsibility of proprietorship to manage it and therefore this designation is not predicated on any specific number of followers, or any specific amount of contents.

[2:115:42] The second of which is a dormant philosophy which is a philosophy that has been deconstituted and exists in the period of ten years directly proceeding its deconstitution, either waiting to be reconstituted or to be designated as extinct.

[2:115:43] Deconstitution is a long process that is similar to the process involving the dissolution of any organisation but of course, deconstitution in particular concerns itself with the dissolution of a philosophical institution that involves

[2:115:44] The deconstitution of a philosophical institution shall generally involve institutional employee and volunteer notification and discharge and all other internal operators and parties which shall be followed by the Statement of Deconstitution which is an extrainstitutional document announcing the institution's deconstitution to all external parties.

[2:115:45] After the Statement of Deconstitution has been submitted to the public, the Final Statement of Institution will be written which shall involve a final account of all financial and operational resources and to where these shall be directed upon the completion of the deconstitution of the institution.

[2:115:46] Also involved with the deconstitution process is the closing of all the accounts that the institution possesses with various third parties, the removal of the institution from governmental records and reregistering it as a deconstituted entity, as well as the closing down of all communication channels, including website, email accounts, and social media pages and further to this, all files of the institution must either be cleaned so that they are no longer available or vested to the responsibility of a related entity and in the case of Astronism, this would be the Astronism Archive as it remains a semiautonomous entity from The Institution of The Philosophy of Astronism and would therefore not be deconstituted if The Institution were ever to be.

[2:115:47] Specialised individuals that are to be known as deconstitutionists are omnidoxically and constitutionally vested with the responsibility of managing the process of the deconstitution of The Institution, but these same individuals are also expected to hold other specialities and offices within The Institution when they are not required to deconstitute; the Institutional Leader is herein announced as a deconstitutionist by default upon his or her ascendance to office.

[2:115:48] That which is to be known as the Leader's Finality refers to the last stage of the institutional deconstitution process and involves a television broadcast lead by the Institutional Leader in which he or she speaks of the philosophy and its institution for the final time and confirms the successful deconstitution of the institution.

[2:115:49] Of course, even after an institution has been deconstituted, there still remains a chance for it to be reconstituted and this process is to be known as institutional reconstitution and the group or the individuals that are involved in this process of reconstituting a philosophy after its dormancy are to be known as reconstitutionists.

[2:115:50] That which is to be termed as an extinct philosophy refers to a philosophy that has passed through a ten year period of dormancy after being deconstituted and has not been reconstituted during this time and so is considered to be officially extinct; that ten year period is to be henceforth known as denaration.

[2:115:51] This does not mean that it doesn't have followers which, from a proscriptivist viewpoint, means that it can still be designated as an active philosophy, but it just means that it has been without an incumbent institution to manage it for more than ten years and by Astronist account, it is to be considered extinct because due to the principle of institutionalism, a philosophical institution is not considered to be complete without an incumbent institution.

[2:115:52] There are herein introduced two terms that, to untrained minds, may seem synonymous with one another and include reconstitution and that which is to be known as a philosophical rebirth.

[2:115:53] To clarify, a philosophical reconstitution refers to the processes involves in either restarting a previously dormant institution, restoring its proprietorship, and establishing its organisation and operations.

[2:115:54] Meanwhile, a philosophical rebirth involves a specific circumstance of a philosophical reconstitution of a philosophy after its designation as being extinct rather than during the institution's denaration, or period of dormancy.

[2:115:55] That which is to be henceforth known as reconstitutionism refers to the belief orientation holding that the reconstitution of a philosophy is the superior way to revitalise it rather than simply the rearrangement of its contents, or its reappellation.

[2:115:56] Reconstitutionism calls for the entire rewriting of previously used constitution and sees other aspects such as the reemphasis of certain contents or the reappellation of the philosophy to be secondary actions in comparison to the writing of the philosophical institution's constitution.

[2:115:57] As the final element that deals with the chronology of a post-Astronist or post-Astronist philosophy, we come to that which shall be henceforth known as rebirthism, a rebirthist philosophy, and a rebirthist institution.

[2:115:58] Those whom are to be henceforth called rebirthists are a group that endeavours to rebirth a philosophy after its extinction, usually by reconstituting the philosophy, but they often go beyond this by changing the philosophy from its forms before its extinction due to beliefs that such forms caused its extinction in the first place.

[2:115:59] Rebirthist philosophies either hold close proximity to their pre-extinction forms or hold no resemblance at all yet they may still continue to use the same appellations to refer to the philosophy.

[2:115:60] The development of rebirthism as a belief orientation is expected to be conducted post-omnidoxically and the Astronist Tradition expects there to be many offshoot branches of Astronism that appellate themselves as rebirthist and are therefore non-Institutional branches of Astronism meaning that they have forsaken the role and proprietorship of The Institution of The Philosophy of Astronism, though they are still considered to be branches of Astronism.

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[2:115:61] That which is to be known as prettification is herein introduced as a form of cosmic devotion that involves decorating a place, a rendition, or an ornament with flowers, orreries, ornaments of cosmic progeny and phenomena, placing works of art nearby, or completing a performance in a specified place as a form of decoration.

[2:115:62] Prettification is expected to be a popular form of cosmic devotion and one that both adults and children alike can engage with and does not necessarily require an in-depth understanding of Astronism, but simply a fascination with cosmic progeny and their philosophical meanings that are expressed through Astronism.

[2:115:63] That which is to be henceforth known as multisphericism, or multisphericity refers to the strategy undertaken by Brandon Taylorian for the Taylorian family in which each family members focuses on rising to the top of the different identified spheres or industries of the world, such as philosophy, entertainment, business, sports, among others and is an important guiding principle for the establishment of the Taylorian dynasty as an influential, meaningful, and contributory family.

[2:115:64] Despite the introduction of the sopharial schedule strictly belonging to the discipline of naology, it is herein introduced to the timing of its creation; in omnidoxicological terms, any instance in which a topic is introduced into a discourse that it strictly does not belong with due to the timing of its creation and the writing of the discourse happening simultaneously is to be henceforth known as heterochrony.

[2:115:65] The sopharial schedule refers to the partitioning of the day and night into different sections that are reserved for particular actions when one visits a sopharium, of which there are three main sections.

[2:115:66] The first of these is to be known as contemplative time and to the period of the day or night in which a sopharium must remain silent for personal reflection, ideation, and devotion.

[2:115:67] The second of these is to be known as debatory time which pertains to the period in which those entering a sopharium are encouraged to watch and involve themselves with debates, usually lead by sophians or philosophers.

[2:115:68] The final of the three sections that all sopharial schedules should include is that which is to be known as speakers' time - the period in which those entering a sopharium are encouraged to listen to the statements, ideas, and philosophisations of philosophers, usually coordinated by the sophian of the sopharium.

[2:115:69] It is not omnidoxically ascribed and so it is not herein mentioned what times a sopharium should allocate these different sections to for this responsibility is vested in the sophian of the particular sopharium, or the sopharial schedule may be agreed upon between groups of partnered sophariums to create consistency of sopharial schedules within a region, or it may be ascribed in the particular naological polity that the sopharium ascribes itself to.

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[2:115:70] That which is to be henceforth known as the process of cosmophoresis refers to a metaphorical procedure that strictly belongs within a compendological discipline, especially within filamentology, as it relates to any instances that can be described as cosmic migration throughout the history of The Cosmos; how The Cosmos itself and the largest structures within it have migrated over cosmic periods of time to form how they are in the present epoch.

[2:115:71] Cosmophoretic occurrences are categorised as being the longest procedures within and of The Cosmos, and include processes such as galactic mergence, oblivionic formation, star formation, and galactic formation.

[2:115:72] A similarly structured word though definitionally dissimilar is cosmophore; to be cosmophoric is to be a bearer of cosmic qualities which encapsulates all composite entities within The Cosmos, except for those that are considered to be unknown as to their true extent and nature, such as oblivions; ultimately, to be cosmophoric is to be limited to one's existence within The Cosmos.

[2:115:73] There are other variations of phoricity, which refers to the instance of bearing certain qualities, and the others include divinophore/divinophoric which pertains to the bearing of divine qualities, uniphore/uniphoric which relates to a bearer of universal qualities and finally, chaosophore/chaosophoric which refers to an entity's bearing of chaotic qualities.

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[2:115:74] Crucial to the successful promulgation of Astronism and its various concepts and branches are the words and sentence structures used in the explanation of Astronism; excessive detail must be henceforth taken in the structure of explanatory sentences pertaining to anything that relates to The Philosophy in order to achieve clarity and precision in all explanations published.

[2:115:75] The writing of explanations for Astronism and anything that pertains to it is considered to be a branch of Philosophic Public Relations and The Institution is herein charged with the responsibility to appoint wordsmiths and individuals with specialities in linguistics, semantics, and morphology in order to achieve the greatest level of clarity and precision for all explanatories, as they are to be known in the plural sense, published.

[2:115:76] We shall now provide an example of the importance of the creation of the explanatories, especially so in the publicity and promulgation of a philosophy with the Standardised Definition of Astronism as it shall henceforth be appellated and known as.

[2:115:77] Astronism, also known as Kosma, Cosmism, and Sophism, is a panentheistic and transtheistic organised philosophy within the wider Astronist philosophical tradition founded by Cometan that is predicated on the notions of cosmocentricity, sentientism and reascensionism and holds its own unique cosmology with the Omnidoxy as its founding

text. Its adherents are known by a wide range of demonyms according to the philosophy's many denominations and schools of thought, but these mainly include Astronists, Astronists, Astronists, Kosmans, Cosmists, and Sophists.

[2:115:78] To write a brief definition of The Philosophy of Astronism is expected to be notoriously difficult, as is the same for any other hugely varying subject that holds multiple dimensions and dozens of central themes and concepts which proves that there certainly does exist an art and technique to the construction of explanatories so that they are understandable and receptive to the audience reading them.

[2:115:79] The Standardised Definition of Astronism can be used throughout much of the basic instances of explanation for The Philosophy, particularly on social media pages and other websites as it successfully encapsulates the two core ideas of Astronism whilst also hinting that it holds a much greater amount of concepts, elements, and derivations than can be expressed in such a brief definition.

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[2:115:80] We shall now address various other elements and terms that relate to Astronism and philosophy in a wider sense that are herein and now compiled in order to provide them with a place within The Omnidoxy; it must be noted now that this part of the discourse is of wildly heterohomochronic nature and so readers should attempt to attribute the following terms and notions with their proper disciplines for the majority do not strictly reside within Philosophic Public Relations, but there were ideated during the time of the writing of this particular discourse, hence their inclusion here.

[2:115:81] That which is referred to philosophy in space pertains to the practice of philosophy in space rather the belief and practice of a philosophy on a planet and therefore includes practice and belief conducted aboard spacecraft and space stations.

[2:115:82] In devotology, that which is to be known as a cosmic garden refers to a type of garden reflecting a cosmic theme and is typically considered to be an expression of alignment and devotion to The Philosophy of Astronism as a manifestation of devotion.

[2:115:83] That which is known as the cosmic ocean or celestial river refers to a pre-Astronist mythological motif found in the mythology of many cultures and civilisations, representing the world or cosmos as enveloped by primordial waters.

[2:115:84] This particular motif is of significance to the Astronist cultural and philosophical sphere because of its relation to the representation of cosmic events and is considered one of the most prominent of the pre-Astronist depictions of The Cosmos and the worlds within it according to the Astronist Tradition.

[2:115:85] That which is to be classified as a Form of Astronism is that which is to be henceforth known as Folk Astronism is an umbrella term used to collectively describe

forms of Astronism that incorporate native folk beliefs and practices that usually greatly deviate from Omnidoxical Astronism or Astronist Orthodoxy.

[2:115:86] Additionally, the three different variations of being an Astronist or Astronist are also introduced herein and the first of these is to be a lapsed Astronist which is a person that no longer identifies as Astronist but once did; it is also important to note that each of these terms can also be attributed to each of the official demonyms used in the appellation of Astronism, other examples of which may include a lapsed Astronist, or a lapsed Kosman.

[2:115:87] A cultural Astronist refers to a person that identifies as Astronist but does not regularly practice The Philosophy of Astronism while a recovering Astronist pertains to a person that is returning to a greater level of adherence for The Philosophy of Astronism after lapsing.

[2:115:88] The Astronist film industry is an umbrella term for films containing an Astronist themed message or moral, produced by Astronist filmmakers to an Astronist audience, and films produced by non-Astronist with Astronist audiences in mind.

[2:115:89] These are most often expected to be interdenominational films, but can also be films targeting a specific denomination, belief orientations, or school of thought of The Philosophy of Astronism by emphasising certain ideas and themes.

[2:115:90] An important term to introduce is that which is to be known as declaration of philosophy pertains to a phrase that is said by a member of any philosophy to show either to themselves, their government or other members of the philosophy their belief and alignment to the philosophy.

[2:115:91] As part of the Forms of Astronism, there are two major derivations, the first of which is Astronist Orthodoxy which pertains to omnidoxically and institutionally aligned Astronism and the other is Astronist Heterodoxy which pertains to omnidoxically and institutionally divergent Astronism with Folk Astronism as the third Form existing as the middleground between the two.

[2:115:92] Another elemental term to the creation of the Astronist identity is Astronist or Astronist culture which is a term that encompasses all the cultural practices common to the Astronist philosophical tradition and those whom follow any one of its philosophies in the creation of distinct identity that is unique from all other people group, as well as from other philosophical, religious, and ideological followings.

[2:115:93] A person of philosophy can be described as any person who can be delineated or classified by an adherence to a philosophy, as opposed to those who do not publicly identify, or in any way espouse a philosophical alignment or lifestyle who may be known as non-philosophical, aphilosophical, and averters.

[2:115:94] That which is termed as interphilosophical dialogue refers to the instance in which two philosophical institutions that hold proprietorship over two different philosophies hold regular dialogue with one another and are in good relations with one another and hold regular interactions and communications with one another.

[2:115:95] In a similar vein of thought, that which is to be known as interphilosophical civil partnership/relationship/marriage refers to expectedly often instance in which people of two different philosophical alignments enter into a relationship or marriage with each other.

[2:115:96] In a religious context, the notion of interfaith marriage was a taboo for much of history and despite the fact that it is much more prevalent in today's modern societies, it is important to note that there exists a distinction that is to be made between philosophy and religion in this regard.

[2:115:97] Interphilosophicality in relation to marriage, civil partnerships, and relationships is a non-issue for the context of a philosophy because true philosophies should not require similarities in views for couples as religions often do encourage which demonstrates another important element of differentiation between the nature of a philosophy and that of a religion.

[2:115:98] That which is to be henceforth known as Astronist, or Astronist privilege (which may also be attributed to other demonyms) pertains to the instance in which a follower of The Philosophy of Astronism, or any of its denominations, schools of thought, or its belief orientations holds privilege in a society, especially over people of other philosophical alignments, religious faiths, or ideological alliances.

[2:115:99] This is considered to be an instance of preference by the Astronist Tradition because the Astronist Tradition cherishes and upholds principles of equality among philosophies and their followers, but this is nevertheless expected to be an occurrence in some future epoch of society.

[2:115:100] A minor Form of Astronism is that which is to be known as Prison Astronism which is derived from prison philosophy which refers to the philosophical beliefs, practices, and alignments of prison inmates, usually stemming from or including concepts surrounding their imprisonment and the accompanying lifestyle.

[2:115:101] The Astronist Tradition expects some prisoners to find solace in aligning themselves with The Philosophy with some reasons for a prisoner's alignment and practice of Astronism including the following:

[2:115:101a] Gaining direction and meaning in their life, especially when in the confines of prison.

[2:115:101b] Improving one's concept of self.

[2:115:101c] Promoting personal behavioural change.

[2:115:101d] Achieving greater levels of enknowledgegement.

[2:115:101e] Meeting other inmates.

[2:115:101f] Meeting sophians, institutional staff and volunteers.

[2:115:101g] Obtaining prison resources.

[2:115:101h] Improve one's level of ambitiousness

[2:115:102] That which is also categorised as a minor Form of Astronism is to be known as Engaged Astronism which refers to the application of Astronist philosophical ideas to the political, economic, environmental, and social landscape of a society.

[2:115:103] Traditionalisation is an important process in the context of the Forms of Astronism and refers to the process in which a philosophy is entrenched with a wide variety of different traditions, customs, and structures of belief and practice and in the context of Astronist Philosophy, refers to Omnidoxical Astronism, or Astronist Orthodoxy.

[2:115:104] Opposite to that process is detraditionalisation and involves the proceeding of the erosion of traditions within a system of thought, and in the context of Astronist Philosophy, specifically relates to the process in which the traditions of Omnidoxical Astronism are eroded over time for different reasons.

[2:115:105] That which is to be henceforth known as double alignment or multiphilosophical alignment and pertains to the instance in which a person is aligned to two different philosophies at the same time.

[2:115:106] A minority philosophy refers to a philosophy aligned to by a minority of the population of a country, state, city, locality, or region.

[2:115:107] Minority philosophies are most likely to be subject to stigma or discrimination and an example of a stigma is using the term cult to refer to the philosophy with its extremely negative and religious connotations which is particularly damming to a system of thought that designates itself as a philosophy.

[2:115:108] The protection of any instance in which Astronism holds the status of being a minority philosophy is of particular importance for The Institution of The Philosophy of Astronism in order to alleviate as much stigma, discrimination, and persecution as possible.

[2:115:109] The persecution of a minority or majority philosophy can originate either from

another majority philosophy and its institution, or by a majority or minority religion, by the reigning government, or by ideological and political parties and groups.

[2:115:110] That which shall henceforth be termed as a philosophical capital and refers to that which is considered to be the capital city of a country for The Philosophy of Astronism, typically the city that the most Astronists reside within, or the city that remains the most significant to Astronism in the country and may or may not be the same as the state capital of the country.

[2:115:111] An important process in the context of a philosophy is that which is to be known as philosophical assimilation refers to the adoption of a majority or dominant culture's philosophical alignments, practices and beliefs by a minority or subordinate culture.

[2:115:112] Further to this, the term of philosophical community encompasses a community as a group of individuals regarded collectively who practice the same philosophy and is one of the primary reasons for a person's alignment to a philosophy so that they can become part of that community.

[2:115:113] People who define themselves as having a particular philosophy are considered to be members of the philosophy's community and for the context of Astronism, the worldwide community of followers of The Philosophy is known as the astroza and it is the creation, establishment, and management of this community that is one of the primary responsibilities herein vested as The Institution of The Philosophy of Astronism.

[2:115:114] That which is to be henceforth known as philosophic fraud refers to a term used for civil or criminal fraud carried out in the name of a philosophy or from within a philosophy.

[2:115:115] A specific form of philosophic fraud is whereby one employs lies and/or commits deception in order to convince others of the superiority of their philosophy, or of their specific proclamations, which are themselves considered to be non-philosophical by the Astronist Tradition.

[2:115:116] A philosophical goods store which acts as a synonym for a rendition refers to a type of shop specialising in supplying materials used in the practice of a philosophy and that which is an associated industry is philosophical tourism which pertains to a type of tourism wherein people travel individually, or in groups for sopharial visitation, occurrological events, or for leisure purposes.

[2:115:117] That which is to be known as philosophical paranoia refers to an irrational fear of being purposefully attacked by an outside agent(s) in or through some philosophical context.

[2:115:118] Examples of this could include a person's fear of not holding enough knowledge which is to be known as agnosticia, a person's fear of embarrassment through losing a public debate which is to be known as defesia, or a person's fear of not achieving their full potential with the skills and talents they have been gifted which is to be known as impotentia.

[2:115:119] An important process that is directly involved in one of the core tents of Astronism that remains one of the most widely publicised and promulgated elements of The Philosophy, known as reascensionism, is that which is to be known as the process of rephilosophisation which can either occur on an individual basis, a group basis, or on a societal basis.

[2:115:120] Generally though, the term of rephilosophisation pertains to the societal scale and refers to the return of a society to a focus and centrality on philosophy and its powers of societal governance and organisation which, of course, is considered to be the primary goal of reascensionism which itself is one of the two main elements of Astronism alongside cosmocentricity as these two concepts both encompass the majority of the mission, identity, and vision that Astronism predicates itself on.

[2:115:121] That which shall be known as the practice of astralism, as followed and conducted by those individuals known as astralists, refers to a specific and unusually obsessive form of cosmic devotion directed towards stars characterised by a daily need to observe stars and practice different cosmic devotions including laudation, adoration, and wondermentation towards them.

[2:115:122] Despite the extraordinariness of this form of cosmic devotion, it still remains an accepted form by the Astronist Tradition and though fanaticism is not encouraged by the Tradition, a deeper devotion is encouraged and astralists demonstrate themselves as understand how individuals are able to hold deeper connections with celestials beyond philosophical feelings as are common to less extraordinary forms of cosmic devotion.

[2:115:123] That which is to be known a deathbed alignment refers to the instance in which a person on their deathbed claims alignment to a philosophy, but it may not be considered genuine depending upon the person's mental state during their proclamation.

[2:115:124] A person that has endured a deathbed alignment may also wish to change the contents of their will as well as the type of funeral they wish to be held after their passing which proves deathbed alignments to be particularly and uniquely influential occurrences.

[2:115:125] Turning towards a different subject, that which is to be known as cosmocontagion refers to the belief that cosmic, universal, or divinical properties within an object, place, or person may be passed to another object, place, or person, usually by direct contact or physical proximity and is to be categorised as part of a compendological discipline dealing with processes in The Cosmos.

[2:115:126] In a similar vein to the occurrences and processes involved in people's interactions with Astronism and followers of The Philosophy, that which is to be known as philosophical direction pertains to the practice of being with people as they attempt to deepen their relationship with The Divine, or to enknowledge themselves and grow in their own cosmicity; essentially, to deepen their knowledge of Astronism as well as improve their ability to utilise and navigate The Philosophy.

[2:115:127] An example of that which shall be known as philosophical fanaticism is the aforeintroduced devotological practice of astralism as philosophical fanaticism refers to an uncritical zeal, or with an obsessive enthusiasm related to one's own, or one's group's alignment to a philosophy.

[2:115:128] Before we end this discourse which has introduced a wide-ranging amount of new concepts and terms to ornament The Philosophy of Astronism and wider philosophy, and before we consider those which are termed as Modes of Philosophicity, we shall address secondary alignment.

[2:115:129] A secondary alignment refers to the philosophical alignment of an individual that results from a relationship with a follower of the philosophy, rather than from any particular aspect of the philosophy itself; essentially, it refers to the instance in which a person aligns to a philosophy for a reason other than the philosophy itself, the most common example of which is expected to be when one's partner is aligned to a philosophy and a person also aligns themselves to that same philosophy to feel closer to their partner.

[2:115:130] There are herein introduced two Modes of Philosophicity which collectively pertain to how a philosophy is to be experienced with a dichotomy of the doctrinal and the imagistic, thus forming Doctrinal Astronism and Imagistic Astronism.

[2:115:131] The imagistic Mode of Philosophicity is characterised by infrequently performed, high arousal occurrological events and is associated with small scale, exclusive groups of philosophical adherents.

[2:115:132] In contrast, Doctrinal Astronism is the second Mode of Philosophicity which is characterised by frequently performed, low arousal occurrological events such as daily recitations of The Omnidoxy, or events that take place daily, quickly, and purely out of convenience and is associated with larger inclusive communities, as found in the majority of cases of occurrology.

[2:115:133] By these notions, we can categorise the concept of the Modes of Philosophicity as part of the discipline of study of occurrology as it is based around the experience of Astronism which occurrology is largely vested in dealing with.

The Tridox

*The Principles of
Aid & Stewardship*

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Introduction to Abettology

[3:1:1] We progress further through our introduction and exploration of The Philosophy of Astronism by embarking upon our study of the inclusive discipline of abettology which addresses the Astronist approach to the concepts and techniques of aiding, as well as the methods and practices of stewardship.

[3:1:2] In the second disquisition of The Grand Centrality of The Philosophy of Astronism, the roles and actions of aiding and stewarding are addressed whilst being elevated to their deserved place within Astronist philosophy.

[3:1:3] Aid and stewardship will be considered according to the way in which they can be applied to situations that presently face our world and the peoples within it, as well as those situations which we are expected to face in some future time, most likely not on the world upon which we now reside.

[3:1:4] Abettological approaches to philosophical enquiry and investigation take into account the ways in which one's assistance to something (aiding) and one's protection and preservation of something (stewardship) impact one's decisions, mentality, and contemplations.

[3:1:5] By this notion, abettological studies pervade many of the pre-Astronist branches of philosophy including ethics, logic, metaphysics, and ontology; within this disquisition, we must also apply explorations of abettology to other inclusive disciplines of the Astronist Tradition.

[3:1:6] It is herein defined that to aid is to provide support for the cause at hand whatever the cause may be; this means to provide the means for the cause to repair itself, or to advocate for the dissemination of the message of the cause with the ambition of others to feel empathy with its message and join.

[3:1:7] Whether the cause be deemed morally good or bad is a branch of abettology henceforth known as aidological ethics while general aidological does not tend to naturally contemplate such notions of morality.

[3:1:8] And it is too herein defined that to steward is to feel protection for and to provide one's responsibility to the cause at hand with the goal of preserving, yet also progressing it to achieve its overall improvement; either of an object, a place, an abstraction, or a person.

[3:1:9] Finally, abettology is inextricable from many of the notions made in all of the discourses in each of the disquisitions of The Omnidoxy due to helping (aid) and protecting (stewardship) existing at the heart of human compassion, sympathy, that which we understand to be good, and emotionality.

The Preservation of The Cosmos (Revology)

[3:2:1] There are only two disciplines within abettology; all others disciplines are to be henceforth classified as subdisciplines falling within either of these disciplines of study, or in particular cases, the categorisation of a codiscipline may be applied which is a subdiscipline that is officially categorised into two different disciplines due to its relevant application within both of them.

[3:2:2] One of these two disciplines of abettology is that which is henceforth known revology; students of this discipline must deal with the concepts, methods, and philosophies of stewardship.

[3:2:3] The philosophers and scholars of revology, henceforth known as revologists, are to develop many approaches and philosophies to stewardship and its proper practice.

[3:2:4] Therefore, the revological discipline deals with the study of stewardship with the sole purpose of achieving that which is considered the proper practice of stewardship; the properness of something is disputed by every individual due to each person's differences in opinion and this is why revological study, like many other Astronist disciplines, will never be truly complete for there will always be another opinion to change that which is deemed proper practice.

[3:2:5] Essentially, as an addition to the definition aforementioned at the beginning of this disquisition, stewardship in the context of Astronist philosophy is the notion of responsibility that all humans are expected to feel for The Cosmos, as it is defined in the Astronist cosmology, and should therefore take care of it by exploring it, philosophising about it, and devoting to it.

[3:2:6] By this notion, revolic stewardship can be described as the philosophised version of theological stewardship wherein humanity is expected to be responsible for the preservation of the world meaning The Earth.

[3:2:7] Revolic stewardship can be seen as the extension to theological stewardship wherein the world that is described in theological stewardship is expanded to The Cosmos in its entirety.

[3:2:8] Revological study and contemplation is therefore expected to deepen one's personal relationship with The Cosmos as a whole entity because in the process of understanding revolic stewardship for The Cosmos, one understands the importance of The Cosmos and our duty as sentient beings to do all we can to embrace cosmic existence which stands at the heart of not only The Philosophy of Astronism, but the entirety of Astronist Philosophy.

[3:2:9] With a true understanding of revolic stewardship, there is no doubt that one will receive cosmic devotions and philosophical experiences on levels higher than someone who does not share this understanding and devotion for The Cosmos.

[3:2:10] By this notion, we reveal the solemn importance of revological study, especially in understanding The Cosmos in the way that the true Astronist is expected to.

[3:2:11] Of course, this intertwinement between stewardship and cosmic devotion is due to the foundings of revolic and philosophical stewardship in theological stewardship for theological stewardship is structured in such a way that it is meant to proximate humanity with The Earth as god created it.

[3:2:12] The Astronist version of this includes The Earth also, but expands upon the original notion to include the entirety of The Cosmos, however, we must make the notion clear that The Cosmos isn't in need of protecting by humanity, it does not need humanity to help it survive, and it does not need humanity in general for it would function without humanity; this is henceforth known as Cosmic Independence.

[3:2:13] In this sense of the term stewardship, however, humans become stewards by a greater knowledge, exploration, and understanding of The Cosmos rather than by focusing on the protection of The Cosmos; by this notion, we see the diversity of concept of stewardship and how it easily it can be expanded, but this is important to its application within an Astronist philosophical context.

[3:2:14] This type of stewardship is henceforth known as Cosmic Stewardship and is to be elevated as the primary form of stewardship within the Astronist Tradition to its relevance within cosmic devotion and philosophical understanding.

[3:2:15] Cosmic Stewardship can be considered a subdiscipline within revology due to its significance and its importance to other areas of Astronist philosophical practice, and should remain the primary area of revological contemplation for students and philosophers of the discipline of study of revology.

[3:2:16] By the instance in which the definition of stewardship has been widened to encompass Cosmic Stewardship, it can be agreed that stewardship is a widely varying term that need be pinned down definitionally in an Astronist context.

[3:2:17] Despite stewardship being aforedefined within this very disquisition, we must further define the concept and practice of stewardship here; stewardship is the guidance of something along the preferred course towards a goal that is agreed upon by those whom are stewarding.

[3:2:18] The role and responsibility of stewardship involves the seeing, knowing, and understanding of something in a way that is deemed proper under the auspices of the context in which one is contemplating stewardship, and involves the using of this

understanding to look after the subject of stewardry both physically, emotionally, abstractly, and philosophically dependent upon the applicability of these senses.

[3:2:19] After the reaffirmation of the Astronist understanding of stewardship one may now be asking for an explanation of the differences between stewardship and aid, the two elements of the inclusive discipline of abettology, the subject which this disquisition is dedicated to contemplating.

[3:2:20] We shall begin this explanation of differences between stewardship and aid before we continue to explore the variety of forms of stewardry when applied to an Astronist context.

[3:2:21] The essential difference between stewardry and aidry is the specificity of the two for they do share an initial premise of support, however, the former is markedly longer term and involves protection for preservation while the latter is markedly shorter term and concerned with advocacy, physical help, repair, and remedying.

[3:2:22] Another pivotal difference between the two is that stewardry is distinctly prepared, planned, managed, and vocated while aidry, aidship, or aidhood involves the providence of support from some natural, unthinking, and unintentional source from within oneself; to aid is not to think, it is only to aid while stewardship is to think, to think and plan and manage that which is in need of stewarding.

[3:2:23] Stewardhood and aidhood are therefore differentiated by the way in which their shared premise of support is applied to the circumstances surrounding them; it can perhaps be argued that stewardship is a vocation while aid is more simply an urge to do the good that one seems before them.

[3:2:24] But we must turn our attentions to the Philosophy of Stewardship which is revology's main concern by the exploration of how and why and when stewardry is to be applied and accomplished.

[3:2:25] Revology is the discipline concerned with the concepts of stewardship in simpular terms and is to be explained henceforth to encompass all the Methods of Stewardship as they are to be known; these methods should involve a philosophy towards stewardship, techniques of practice, rationality of action, and is to henceforth hold a strong tradition of the proper practice of argumentation about stewardship.

[3:2:26] The first element of revology that we must discuss is that which is known as the management of resources; it stands true that The Cosmos is has been provided by whatever did create it with an abundant, yet limited amount of resources for the utility of The Cosmos, its progeny, its phenomena, and the sentient beings residing upon the worlds within it.

[3:2:27] Despite the vastness of resources in The Cosmos, the major obstacle remains solidified by the notion that humanity will not ever hold the abilities of technological advancement in order to fully discover and recourse all of such resources; by this notion, discoverability and recursability are the two parameters by which resources are to be measured and understand by.

[3:2:28] If the discoverability and the recursability of resources are the main parameters of resources, the former of which concerned with the extent to which resources are accessible, understandable, and attainable while the latter is concerned with the extent to which resources are useable, applicable, and resolvable for the circumstances at present.

[3:2:29] Furthermore, efficiency and effectivity are two more smaller parameters of resource management within the Philosophy of Stewardship; the first of these, henceforth known as the instance of efficiency, formulates either the extent to which humanity is efficient in identifying, attaining, and utilising such resources, or the extent to which the resource itself is applicable, or resolvable to the need that the resource is expected to fill or fix.

[3:2:30] By this notion, we can understand how the recursability of resources is prominent to the understanding of how resources are expected to be utilised.

[3:2:31] The Astronist Tradition understands there to be two approaches to the recursability, the first of which is characterised by the reduction of utility which involves one's conscious decision to reduce the extent to which they use a particular resource for the achievement of a wider goal, such as the reduction of the extent to which humanity is dependent upon a particular resource, or for the preservation of dwindling resource.

[3:2:32] The second of these approaches to recursability is known as the discoverment of resources which involves the action of seeking out a resource that is dwindling, or to discover an alternative resource so that the civilisation is not overly dependent upon the particular resource in question.

[3:2:33] The Astronist Tradition considers the first of these approaches known as the reduction of utility to be inactive by its own nature, and the second approach, known as the discoverment of resources to be active by its own nature.

[3:2:34] To expand upon these notions, it is held that to actively go and seek out a resource, or an alternative resource by the utility of instruments, methods, and knowledge is to work towards new resolutions of the dwindling resource issue, or the resource dependence issue.

[3:2:35] Oppositely, the reduction of the utility of resources is considered inactive due to the essentiality of the utility of resources; this does not mean that the advocations and campaigns for the reduction of utility should be halted, it simply points to the fact that

they shouldn't be emphasised to the point at which the reduction of the utility of resources overshadows the discovery of new abundances of the resource, or alternative resources.

[3:2:36] The Astronist Tradition in this context uniquely incorporates the economic consequences and issues associated with the reduction of the utility of resources for the actioning of this results in the decrease in productivity and the halt of business practice which is only expected to reduce the quality of life of people, the ability of people to philosophise, as well as the mismanagement of the allocation of resources.

[3:2:37] The Astronist Tradition maintains that neither of these approaches to the recursability of resources is deemed right, nor wrong, but instead these two approaches exist to be applied in different ways and in this history of human civilisation on The Earth, there stands no more crucial time for the proper recursability of resources.

[3:2:38] It is only logical to notion that reduction of the utility of resources is simply a postponement of the issue rather than its solution as it is the discovery of new resources that is considered to be an active proponent for advancement towards the resolution of the resource issue.

[3:2:39] The discoverment of new resources is therefore the preferred approach by the Astronist Tradition in the utility of resources rather than by the diminution of utility as the former is considered to be a more active proponent to the resolution of the issue than the latter.

[3:2:40] We must also consider the effectivity of resources as differentiated from the efficiency of resources which is the measurement of the extent to which the utility of a resource is able to reach the desired goal for the existence of the resource.

[3:2:41] For a resource to hold effectivity, it must first exists for the achievement of a goal for the effectivity of a resource measures the extent to which the resource is able to fulfil its purpose.

[3:2:42] There exists two more important components to the recursability of resources, the first of which is attitude which we must not understate the importance of.

[3:2:43] The essential reason for our discussion of resource management as a derivation of the practice of stewardry is due to the attitude of individuals humans, as well as humanity as a whole collectivised group.

[3:2:44] The attitude of ignorance and disenknowledge leads to a mismanagement of conservance and this is what the Astronist Tradition opposes for not all approaches to conservancy are proponents of progression and advancement.

[3:2:45] Those whom campaign for the proper methods of conservancy of resources have made great gains in the change of such attitudes and they should continue with such

disseminatory works whilst also having to accept that they will not ever be able to change the attitudes of all the peoples.

[3:2:46] The other area to contemplate here is the instance of wastage; the Astronist Tradition does not see the reduction of the utility of resources as practical or the primary method of recursability, yet this does not mean that the Astronist Tradition advocates for increase in wastage for this is one of the worst of all ethical acts.

[3:2:47] The wastage of something whether it be physical, or conceptual is the providence of something that hasn't been appreciated and so it has been carelessly destroyed or used in such a way that the efficiency and effectivity of its proper utility has been ignored or misunderstood.

[3:2:48] The Astronist Tradition considers it wrong to waste as this means that one is wasting the precious and abundant, yet limited resources of The Cosmos and this can only be categorised as ethically wrong.

[3:2:49] One may raise the argument that if the resources of The Cosmos are abundant then what is the harm in wasting them?

[3:2:50] To such a notion, the Astronist Tradition would reply with the counternotion that just because something exists in abundance does not mean that it will always exist in this way abundance, and nor should something that exists in abundance be exploited for its abundancy.

[3:2:51] To apply this to the context of cosmic devotion, enknowledge, and discovery, the Astronist Tradition presents and upholds the notion that The Cosmos should be utilised for its many different forms of resource both in physicality and conceptuality, yet it should only be utilised under regulation.

[3:2:52] With the heralding of the Humanic Exploration of The Cosmos comes the frightening notion that humanity will inevitably attempt to exploit The Cosmos and the valuables it holds; for this reason, we require correction in attitude and regulation in organisations and institutions if we are going to take resources from The Cosmos responsibly.

[3:2:53] And it is by this notion that we come to the notion of responsibility, known in revological study as responsibilitism, and returns to the familiar notion in theological stewardship that humanity is responsible for the care and preservation of the world.

[3:2:54] However, in Astronist and revological contexts, responsibility and the orientation of responsibilitism relate to the responsibility of humanity to utilise The Cosmos and its resources in a way that is not exploitative, that is beneficially balanced, that is regulated by uncorrupt institutions, and is approached with attitudes of conservancy, advancement, and discoverment as a mixtured whole.

[3:2:55] The primary notion within the orientation of responsibility is that which is characterised by the responsibility of humanity for their correct interaction with The Cosmos to be paramount rather than humanity being responsible for preservation of The Earth as provided by god as is explored in theological stewardship.

[3:2:56] Essentially, humanity isn't responsible for The Cosmos, it is only responsible for its actions in The Cosmos; this notion of differentiation still upholds the notions of the preservation of The Cosmos whilst maintaining the correct hierarchical structure as is defined by the Astronist Cosmology in that The Cosmos resides higher than humanity in all ways, and this is to be henceforth known as the Anthropic Responsibility Principle within responsibility.

[3:2:57] There exists many notions within the exploration of resource management in revology, and one of these notions is whether The Cosmos is made for humanity, whether it was just made for some universal or divinical means, or whether humanity exists for The Cosmos.

[3:2:58] This is notioned in order to derive the structure of humanity's stewardship, which also incorporates ontological ideas into the revological arena.

[3:2:59] With regards to this particular notion, the Astronist Tradition holds that The Cosmos is neither created for humanity nor is humanity created for The Cosmos; instead, an instance of noncompinence is formed in which neither entity exists for the other; essentially, humanity is so insignificant within the vastness of The Cosmos that to notionise that humanity is made for The Cosmos, and worst still that The Cosmos is made form humanity are both forgetting humanity's place within The Cosmos; this position is henceforth known as neutramotivism as part of the wider group of orientations within motivism and motivist thought.

[3:2:60] Humanity cannot exist for The Cosmos because if humanity disappeared today The Cosmos would still function as it does now tomorrow.

[3:2:61] However, if we create the opposite of this and say that if The Cosmos disappeared, we cannot possibly say that humanity would still exist so that does not therefore mean that humanity is created for The Cosmos? This is known as The For Notion.

[3:2:62] The only issue that the Astronist Tradition has with this notion is the use of the word "for" as this implies more than if we were to use the word "by".

[3:2:63] Even so, this notion places an obstacle in front of neutramotivism and thus forms neomotivism, which is the very preferred orientation of the Astronist Tradition on this issue and exists as mixture between neutramotivism and cosmotivism.

[3:2:64] Therefore, neomotivism holds the notion that neither humanity nor The Cosmos were created for each other, yet nor does mean that because humanity was created by The Cosmos that it was created for it; again, the keywords remain “for” and “by” and so too does this topic of ontology and revology remain one to be expanded upon as philosophers of Astronist philosophy do continue their contemplations.

[3:2:65] By this notion, we understand why humanity believes that The Cosmos is close to humanity emotionally and personally because we are part of humanity and our perceptions are limited by this very fact of our existence; to be part of a group that exists within something is bound to make one believe that that in which they exist is of proximation to them, or that they are important to it.

[3:2:66] This particular area of contemplation within revology, also known as ontological revology, is to be henceforth known as motivism.

[3:2:67] The chosen approach for the Astronist Tradition is known as neomotivism, while the notion that The Cosmos is made for humanity is known as egomotivism, the notion that humanity exists for The Cosmos is known as cosmotivism, and the notion that The Cosmos is made for some universal or divinical means is henceforth known as unimotivism.

[3:2:68] Neomotivist thought is characterised by the understanding that neither are humanity or The Cosmos created for one another, yet the former was created by the latter and attempts to dissociate the creation of something with the purpose of something, yet the orientation holds large variance in its stances whether it be more or less influenced by the orientation from which it is derived which is neutramotivism.

[3:2:69] Egomotivist thought is characterised by the notion that The Cosmos is created for humanity’s benefit and holds that The Cosmos should be the steward for humanity rather than humanity the steward for The Cosmos.

[3:2:70] The only instance in which the Astronist Tradition could be considered egomotivistic is in the sense that The Cosmos is the steward for humanity in a philosophical sense as a guide for humanity philosophically, henceforth known as The Cosmic Guide, as well as in the sense that The Cosmos cradles humanity by its progeny of The Earth, henceforth known as The Cosmic Cradle.

[3:2:71] Cosmotivist thought is characterised by the notion that humanity exists for The Cosmos, yet is not entirely discouraged to believe by the Astronist Tradition for it places The Cosmos above humanity in its properly ascribed place in the Astronist cosmology, however, it emphasises humanity’s proximation to The Cosmos as though the only sentient race in The Cosmos were humanity which is not believed in the Astronist Tradition.

[3:2:72] Unimotivist thought is characterised by the notion of the involvement of The Universe and/or The Divine as higher beings, realms, or powers thus removing humanity from the formula entirely and therefore places greater emphasises on the Astronist cosmology and the subsequent relationship between The Cosmos and the domains that exist beyond it.

[3:2:73] Within unimotivism, the notion that The Universe holds stewardhood for The Cosmos and all within it is known as Universal Stewardry and the notion that Divine holds stewardhood for both The Universe and The Cosmos and everything within them is known as Divine Stewardry.

[3:2:74] But how do we return our thoughts to a purely revological premise after contemplating such ontologically themed notion?

[3:2:75] The instance by which we understand the motivity for something's existence provides us with the philosophical means to propose ideas about how it should be stewarded, such as the notion of whether humanity is created for The Cosmos to steward The Cosmos which, we must add, is not altogether anti-Astronist idea, in fact, to be a steward for The Cosmos is of course encouraged in the Astronist Tradition.

[3:2:76] We cannot stand to make notions about correct practice of cosmic stewardry when we cannot agree on what the components of the argument were created for for there exists arguments such as egomotivism which suggest that The Cosmos is created for humanity and that The Cosmos should preserve humanity as a derivation of one of its progenies rather than the other way around.

[3:2:77] Furthererso, the Astronist Tradition considers The Cosmos itself to be a resource so the contemplation, discussion, and management of The Cosmos can be applied to the management of resources, therefore raising the importance of revological study to an even higher stage.

[3:2:78] One of the major arguments for the Humanic Exploration of The Cosmos is to discover new resources to return to The Earth for the benefit of humanity; although the Astronist Tradition supports this argument, it should not take this to be the main purpose for the Humanic Exploration of The Cosmos and from an ethical viewpoint, holds concerns with the notion that the purpose of space and its exploration is to gain the resources of space for the benefit of humanity.

[3:2:79] The essential notion within the orientation of benefitism is that for every action there must be benefit some party, even if that party is not present in the immediate vicinity; benefitist notions can be collectively described as a school of thought within Astronist Philosophy notionising that benefit forms purpose which forms action, or thought.

[3:2:80] In the context of stewardship, benefitism, known as benefitist stewardship holds the notion that stewarding must always be conducted with the intention for benefit whether for the party stewarding, the party being stewarded, or the some third party, and furthermore holds that the entire purpose of stewardship is for the benefit of at least one of the aforementioned parties.

[3:2:81] To go further, benefitism notionises that the proper practice of stewardship can be found in the extent to which parties benefit so the greater abundance of the benefits received, the greater the job the steward has completed, or the more well practiced the steward is with the extent of the amount and the quality of benefits being the main parameters of the proper practice of stewardship.

[3:2:82] The school of thought of benefitism is of course founded within abettological study as it too relates to aidological study, as we shall realise due to it being lattermentioned in this discourse, however, benefitism can be applied to many other areas of Astronist philosophical study in the vast majority of the inclusive disciplines and the disciplines of study and subdisciplines within them.

[3:2:83] Within the notions of responsibilitism is that area of contemplation which is known as responsible planning and it is that towards which we shall turn our attentions in the next part of our revological discourse.

[3:2:84] One of the many methods of stewardship is the focus on that which is known as responsible planning as a derivation within responsibilitism and is characterised by the construction of a plan of responsibility for the steward to follow.

[3:2:85] Responsible planning is made up four primary culminants, which are collectively abstract areas that plans are expected to affect, and in this context are environmental, social, political, and economic.

[3:2:86] The proper practice of stewardship is characterised by the balancing of these culminants in a way that stabilises them and infills them with that which the steward is stewarding; in case of Cosmic Stewardship, the steward is expected to incorporate each of these four culminants in their stewardship plan so as to make the stwardee sustainable and progressive in those four culminal areas.

[3:2:87] Essentially, responsible planning incorporates responsibilitism into the steward's plan and holds that the steward has a responsibility to fulfil each of the culminant areas and without this responsibility in stewardship planning, one cannot conduct responsible stewarding.

[3:2:88] The second to last area of core contemplation in revological study is that which is known as safeguarding which, in the context of Astronist and revological study, involves a measure undertaken by a steward in preventing undesirable for humanity from happening, or more involves the protection of The Cosmos from itself.

[3:2:89] In whichever form that one conducts safeguarding, it remains controversial with regards to the reasoning about its occurrence; to protect The Cosmos from itself is opposed as a notion by the Astronist Tradition due to the heightened existence of humanity that such a notion encapsulates.

[3:2:90] In addition, to prevent something undesirable in The Cosmos from happening to humanity is something that is considered both unnatural and undestinal by the Astronist Tradition because if humanity is destined to be harmed or even destroyed by The Cosmos, then the prevention of this is simply a postponement of humanity's same fate; we must reside within the destiny of The Cosmos and to interject is not to change destiny, it is simply to delay its occurrence.

[3:2:91] The sole purpose of the conduct of safeguarding in a revological sense is to protect either humanity from The Cosmos or The Cosmos from itself while in an aidological sense, it is much less controversial and more suitable to the Astronist Tradition's ideas for it is characterised by the protection of the individual, the object, or the cause that one is aiding, which we shall be further enlightened upon later during this same disquisition.

[3:2:92] The Stewardship of The Cosmos, or cosmostewardship, refers to the responsibility of humanity to conserve and explore The Cosmos and stewardists, as part of the belief of prostewardism which is latterdefined, believe in caring for The Cosmos as a solemn responsibility for all of humanity to constantly undertake.

[3:2:93] There are many derivations within philosophical stewardship (cosmostewardship) due to the complexities of the actions that can be undertaken in relation to the Humanic Exploration of The Cosmos and the humanic interactions with The Cosmos as well as the vast range of actions that can be conducted.

[3:2:94] Of concern for revologists is the practice of terraforming which is expected to be a highly divisive topic in relation to stewardship with proterraforming stewardists advocating for terraforming activities that further humanity, but also help conserve the cosmical beauteousness to the greatest possible extent meanwhile antiterraforming stewardists will vehemently oppose this viewpoint for they will instead opt for the orientation that is characterised by a complete opposition to terraforming practices due to the fact that they are considered highly damaging to the cosmic environment purely for humanic advancement benefit which is not considered to following the latterintroduced principle of Stewardship Proportionality.

[3:2:95] Cosmic Stewardship, also known as cosmostewardship, and other appellations which are latterintroduced, includes preservation of all of the natural world and the cosmic world including planets, comets, and all other cosmic phenomena, and the topography and zoologies of all worlds, including The Earth.

[3:2:96] There is, from its inception, a clear link between cosm stewardship and environmentalism which shall ultimately form Cosmic Environmentalism, also known as cosmoenvironmentalism, which encompasses the political transcendence of philosophical stewardship and its applications in the context of political discourses.

[3:2:97] Astronist environmentalism revolves around that which is to be henceforth known as custodianism as its main philosophical predication.

[3:2:98] Custodianism refers to the notion that humanity is merely a custodian of The Earth and crucially, that there will be different, in the distant future, species and forms of humanity residing upon The Earth.

[3:2:99] This is due to the processes involved within evolution as well as the Discovery of Sentience, and therefore humanity in the present day holds an obligation to both The Earth as a directly Divine entity of cosmicity and those future generations and species of sentience and non-sentience to preserve and conserve The Earth in all its beautiful glory.

[3:2:100] That which is to be henceforth known as Gaian Philosophy, which is to be further discussed in the latter discourse of Gaianology of this disquisition refers to the belief in sacredness and holiness of cosmic entities as well as anything within Astronist Philosophy that relates to The Earth specifically.

[3:2:101] Since time immemorial, the notion that humans are responsible for ruling over The Earth and their ownership of The Earth - this is known in an Astronist philosophical context as prohumanism.

[3:2:102] Alternatively, progaianism is established herein and supports the notion that The Earth rules over humanity and does not superiorise humanity over The Earth; progaianists opposes any notion that suggests that The Earth should be subdued by humanity.

[3:2:103] Additionally, that which is to be appellated as The Invocation of Transcension, or Transcensional Invocation, refers to the notion that through the practice of cosm stewardship, humanity will be able to achieve transcension and so making this link between cosm stewardship and the achievement of transcension places cosm stewardship on a high level within the philosophical theories and beliefs of Astronism as a whole.

[3:2:104] This formulates a level of importance for cosm stewardship that is provided to only a few other concepts and practices within Astronism for cosm stewardship is categorised as a way in which humanic transcension can be invoked both on an individual level, but also on a humanwide level.

[3:2:105] The Cosmos is the authority of humanity and like The Cosmos looks after humanity and has brought us our existence, we must do all we can to appreciate this, and preserve The Cosmos as the existence in which we reside.

[3:2:106] Sustainability in philosophy is manifested through the practices involved with cosm stewardship for it is the manifestation of sustainability that we now so desperately need as a species rather than simply speech about sustainability; for this reason, I will not speak of the importance of our sustainability as a species, but will instead demonstrate the importance of action by focusing on stewardship, especially cosm stewardship.

[3:2:107] We are in the geological age of the Anthropocene, but by the beliefs of sentientism, I predict that we shall, after the Humanic Exploration of The Cosmos has been fully established and our reach stretches beyond the solar system in which we reside, that we will enter the age of the Sentocene.

[3:2:108] This is to be a cosmic age that involves the initial meetings and interactions between different forms of sentience; this time is approaching and we must prepare ourselves for this and think about how we expect to be and act in the presence of sentience that does not hold the same Earthly origins as we do.

[3:2:109] A form of sustainability that is to be henceforth known as cosmosustainability, of which the concept of cosmoconservation is a derivation, refers to the study of the ability of The Cosmos, its progeny, and its phenomena, as well as all natural phenomena both terrestrially and extraterrestrially, to sustain themselves.

[3:2:110] Cosmosustainability advocates for the study of our natural progeny and phenomena are able to sustain themselves and apply this natural way of sustainment to how humanity can also sustain itself as humanity is considered to be just as much part of nature as the plants, the animals, and the cosmical progeny and phenomena.

[3:2:111] Therefore it is believed that humanity holds the ability to sustain itself in a way that is emulatory of the ways in which other natural progeny and phenomena sustain themselves.

[3:2:112] Spaciomodernisation refers to the notion that space exploration will lead to the full modernisation of human civilisation as whole due to the increase in resources.

[3:2:113] Another area of concern for revologists is the sustainability of philosophy itself which demonstrates how the discipline of revology is able to transcend into the realm of metaphilosophy with the sustainability of philosophy primarily concerned with the notion that philosophy is a vehicle through which we can realise and manifest our sustainable values and that philosophy itself holds a sustainable nature because it allows people to reach their full potential through so as to innovate both mentally and practically in order to further the principles held within sustainability.

[3:2:114] It is held herein that the principles of sustainability can and will only be manifested through their predication in thought first and action second for the former done well will set the latter on a course in which it will hold a much greater impact on the

world than if the thought beyond the action was not conducted in a way of strength and vision.

[3:2:115] Stewardship in the context of The Philosophy of Astronism, within which it is also retermed as cosmostewardship, cosmostewardry, astrostewardship, or astrostewardry, refers to the belief that humans are responsible for The Cosmos as one of its sentient progeny and should therefore do all they can to preserve and take care of The Cosmos, its other progeny, and its phenomena.

[3:2:116] This belief orientation is to be henceforth known as prostewardism as it notionises that humanity holds the ability to desecrate The Cosmos if it so chooses and so, the duty of humanity to be stewards of The Cosmos is essential to the preservation of The Cosmos in the beauteous state it does presently exist in.

[3:2:117] It is important to note that prostewardism does not support the notion of destructionism which notionises that humanity will sometime in the future, after the Humanic Exploration of The Cosmos has occurred, hold a power immense enough to destroy the entirety of The Cosmos for this is a belief that is generally rejected by the Astronist Tradition.

[3:2:118] Prostewardism forms the basis of the stewardship in the context of philosophy, and especially in the context of The Philosophy of Astronism, however, there does also exist its oppositism which manifests itself in the form of the belief orientation known as antistewardism.

[3:2:119] Antistewardism upholds the belief that firstly, humanity does not hold the ability to desecrate The Cosmos and that secondly, humanity doesn't hold any duty to be stewards of The Cosmos; it is important to note that antistewardism doesn't advocate destruction of natural phenomena and cosmic progeny, but it does believe that the notion that humanity has been vested with the responsibility for The Cosmos to be a false notion.

[3:2:120] There is expected to be an even split within believers of Astronism towards the Prosteward-Antisteward Dichotomy for there are logical elements to both sides with the former basing itself in the context of ethics, sentient responsibility, and the human capacity for destruction.

[3:2:121] Meanwhile, the latter bases itself in the context of the logic that no decree has been made by any forces of a transhumanic nature to say that humanity holds a responsibility to The Cosmos and it also notionises that humanity's capabilities for destruction are minuscule in comparison to the functions and forces within the nature of The Cosmos therefore attempting to make a superiority of human capability undermines that capacities of cosmic forces and abilities.

[3:2:122] Similar to pre-Astronist forms of theological stewardship, philosophical stewardship are expected to be people with a theological belief orientation that holds a

tendency to lean towards theism rather than atheism by the notion that The Divine created The Cosmos and all that is within it and so they believe that by Divine decree, they must take care of such a creation.

[3:2:123] However, building up the pre-Astronist form of stewardship, the Astronist approach to stewardship includes cosmical progeny and phenomena in addition to the animals and environment of The Earth which religious traditions had concerned themselves with over stewardship; this distinguishes philosophical stewardship from theological stewardship for the former makes the addition of cosmical entities to the concern of stewardship while the latter does not make these such additions.

[3:2:124] Philosophical stewardship is expected to transcend far beyond the remit of its theological originations into the realm of politics, especially so with regards to the Space Movement, and spacism with certain factions of spacism vesting greater importance in the concept of stewardship than others.

[3:2:125] In Astronism, stewardship refers to the extent to which the components available to us individually and those available to humanity collectively are used to preserve the beauteousness, orderity, and superiority of The Cosmos.

[3:2:126] Essentially, philosophical stewardship can be considered the utilisation, organisation, and management of the instruments provided in The Cosmos to further humanity in The Cosmos without leading to The Cosmos.

[3:2:127] The extent to which the greater humanic furtherance is achieved and the extent to which cosmic desecration is avoided is to be henceforth referred to and appellated as the Stewardship Proportionality; it is the ultimate task for revologists that they think of methods in which Stewardship Proportionality is able to be achieved.

[3:2:128] An element of cosmostewardship which is to be of major concern for revologists to contemplate is the question of what it means for humans to take care of the world and what ways can human impacts on both terrestrial and cosmic natural environments be reduced whilst also achieving humanic betterment and advancement.

[3:2:129] Herein it is stated with omnidoxical authority that Astronists are to hold a responsibility for the preservation of The Cosmos due to the sentience that they have been bestowed with and this is the same for all other sentient beings in The Cosmos.

[3:2:130] This is to be henceforth known as Sentient Bestowal for it notionises sentience as a gift that is to be respectfully received through the preservation of the existence within which we reside; The Cosmos and its progeny and phenomena as direct derivations of it.

[3:2:131] A disrespect for the existence within which one resides is considered to be a hallmark of ignorance and not something of Astronic character by any means because a disregard for The Cosmos is a disregard for oneself and one's species.

Introduction to Aidology

[3:3:1] The aiding of peoples in any way good, legal and positive is of necessity to that a person of respectable morals and upbringing and should hereby give, whether in wealth or time, how ever much they may afford to a person of need without thinking of any reciprocating action from that who is receiving of such aid.

[3:3:2] The act of aid is of universal value and adherence, thus individuals should make the decision of how much aid one gives, though it must be said that those which aid often are more probable to succeed and benefit as such actions attracts those of similar nature, attitude and moral.

[3:3:3] It is important to respect the necessity of the action of aid in one's existence as this action demonstrates what it means to be human, and thus separates oneself from those who do not aid one another.

[3:3:4] It is also important to enlighten one that the action of aid isn't done in just the love of the creator; it is done in the purest love and care for a fellow being without the threat of damnation or the promise of eternal peace.

[3:3:5] The improvement of another's life will thus improve thy own in time with only the satisfaction of doing a good deed the reward of such action.

[3:3:6] However, for the success of the action of aid, one must aid one who aids thus completing the Circle of Aid.

[3:3:7] This stands as the only path to complete one's journey of aid and must therefore become imperative to one's morality if one such individual seeks to enhance themselves and those surrounding.

[3:3:8] The action of aid is integral to the success of most of the other principles and ideas expounded in The Grand Centrality and should, therefore, be spoken about in a manner of subtlety and respect; not that of pride and falseness.

[3:3:9] The aid of those in an unfamiliar nation, culture, religion, race or sexuality runs parallel in importance to the aid of those familiar to thyself.

[3:3:10] Difference mustn't be a barrier to aiding; the difference of peoples must encourage one to learn and understand how best to aid a person in accordance to their preference and circumstance.

[3:3:11] One can learn about the actions of aid through the actions of those past and so good stewardship is necessary for the preservation of human history in order to ensure the survival of good deed and moral.

[3:3:12] The understanding of this importance will lead to the continuation of a strong culture of aiding, thus the betterment of peoples in every layer of society.

[3:3:13] Joining together peoples different is of the utmost importance for cohesion and, if this can be undertaken through the act of aid, then all is better for thyself, those surrounding and the wider world beyond.

[3:3:14] Stewardship is the duty of all humans to protect the world in which we have been gifted by our creator as well as all other life that resides on this planet.

[3:3:15] As a morally evolved species, humans can interpret and understand feelings thus it is the duty of all humans to stand for the protection of those that cannot express or haven't the authority to express their feelings.

[3:3:16] The stewardship of humans to protect the environment in which they live is of the utmost importance to the reflection of the human species as a morally governed peoples and so the conservation of nature should be at the core of all human thought for without nature, humans would not exist.

[3:3:17] Humans owe their lives to the environment around them thus they mustn't tarnish the perfect balances of the natural world, but must also ensure the protection of each other as one people, not a people separated by water or borders.

[3:3:18] Humans have a clear and coherent obligation to the Earth for their evolutionary succession, thus must do all they can to ensure the furtherance and conservation of the environment and all that live amid it.

[3:3:19] The evolutionary succession and continued prosperity of the human species is subject to their historical counterparts, thus the preservation of historical items is of the upmost importance to the success of stewardship.

[3:3:20] The destruction of such historical significance is the gravest crime to the creator of life as the destruction of history is the destruction of past lives.

[3:3:21] Humans owe their current successes to the generations before them which must always be respected and never obscured by any persons and it's the universal duty of all humans to stop such actions before so much damage is done that human history becomes distorted from that of the truth.

[3:3:22] Keepers of the pathway to purity, the attributes of honesty and transparency are.

[3:3:23] The preservation of human culture, religion and traditions is the final principle of stewardship, for this preservation distinguishes the human species from that of other future and past intelligent species.

[3:3:24] The moral code, cultural traditions and the establishment of beliefs through the various world religions is the making of the human species as a civilised and comparably intelligent peoples compared to that of our ancestral counterparts.

[3:3:25] As well as the preservation of past religions, traditions and cultures, there must be acceptance of future cultures, religions, ideologies and traditions for the advancement, furtherance and betterment of the human race.

[3:3:26] This acceptance is the key to unlocking the future of the distinction of the human species and its this acceptance entwined with the morality of humans and their duty to preserve the greatest gift from the creator, the gift of the mind, imagination and the ability to feel, understand and act upon such qualities.

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[3:3:27] That which is to be henceforth known as Disoptical Astronism refers to a Form of Astronism that encompasses all expressions, presentations, and translations of Astronist ideas to blind or partially-sighted people and so the terms of disoptical and disopticality are herein first introduced so as to generally relate to the transmission of Astronism through means that are not primarily visual or visually dependent.

The Biotist Approach to Medicine & Narcotics

[3:4:1] Biotism consists of three movements within it that form the Biotist Triad including contranarcotism, probiotism, and organic purism.

[3:4:2] Organic purism upholds the principle stating that the unnecessary consumption of medicinal drugs holds a damaging impact on the ability of both our minds and bodies to fight infections and illnesses off ourselves, either in a physical or mental form, and therefore opts for the avoidance or the complete abstinence of medicines for consenting adults whose illnesses are not severe or life-threatening.

[3:4:3] The second part of the Biotist Triad is contranarcotism which upholds that the use of narcotic drugs (including cannabis, nicotine, cocaine, heroin, and others) is fundamentally and intrinsically damaging to a person's physical and mental state and that no matter the euphoric benefits received from the consumption of such drugs, the damages on a user's health holds much graver consequences.

[3:4:4] Therefore, works towards the complete eradication of narcotic drugs one nation at a time by employing economic and political pressures on the individuals and corporations that are feeding into such industries and by employing certain tactics to stop individuals from feeling that they should take such drugs or that they need such drugs in their lives to make them happy.

[3:4:5] Contranarcotism opens up a much wider debate about the nature of human happiness, contentment, depression, and fulfilment and poses questions about the reason for the pandemic of narcotic drug intake in the United Kingdom, the United States, and other countries around the world.

[3:4:6] Contranarcotists are not simply tasked with the eradication of narcotic drugs due to the fact that they are considered to be pure evil in their natures and intentions or the condemnation of people that take such drugs and those whom supply such drugs, but they are also primarily tasked with encouraging the contemplation of the reasons why people feel they need to take such damaging drugs.

[3:4:7] Also, why they feel their bodies and/or minds require such drugs to be consumed, what they feel they will receive in the short-term and the long-term from the consumption of such narcotics.

[3:4:8] Finally, if the answer is predicated upon escapism, then what is it that they are escaping from and how can we, as reascended philosophers who do not remove ourselves from society but instead immerse ourselves within it.

[3:4:9] How can we help such individuals hold new perspectives on their reasons for wanting to escape in order to minimise those reasons and allow the person to free themselves from their own perception as a form of personal transcension.

[3:4:10] Therefore, we understand that the role of contranarcotism is simply just the condemnation of narcotic drug abuse, but it also involves the methods and abilities that philosophers are able to apply from their own knowledge about perception, reality, belief, and reason to these needy individuals that require assistance to re-perceptualise and to transcend from themselves into a new unrecognisable individual compared to the person they used to be.

[3:4:11] We also understand the deeply philosophical nature of contranarcotism and how it involves the application of philosophy and the methods of philosophers in order to solve drug abuse which is considered not to be resolved through the consumption of other drugs, but a complete re-perceptualisation and transcension from one's former self into a new selfness; the act of freeing oneself from trappings of justification and reason that oneself has created that are often very irrational.

[3:4:12] Probiotism, as the third and final portion of the Biotist Triad, follows on from the ideas within organic purism by advocating for the use of alternative forms of medicines that are from purely natural and probiotic sources, rather than synthetic medicines, examples of which include the consumption of fresh foods like fruits and vegetables which are known to hold certain natural vitamins to help the body become stronger so that it is able to fight off illnesses with greater efficiency.

[3:4:13] Essentially, probiotism is centred on the idea of building up the strength and natural defensive systems of one's own body so that one's body is able to repel illnesses without the use of medicines.

[3:4:14] The combination of organic purism and probiotism consider themselves to be a form of that which is to be known as biohumanism which is closely related to transhumanism but instead notionises that humans are able to evolve beyond their current physical and mental limitations through strengthening their bodies and minds naturally through the application of the Biotist Triad in order to form a human species that holds a much greater sustainability in its ability to fend off illnesses.

[3:4:15] The ultimate goal of the Biotist Triad is that which is to be henceforth known as biosustainability, or as anthroposustainability which involves the idea that humans can achieve and should be striving towards the efficient utility of the physical resources they have, the avoidance of the depletion of their own internal natural resources, and the enhancement of those natural resources through the practice of organic purism and probiotism.

[3:4:16] Essentially, biosustainability propounds the preservation and enhancement of our internal selves through organic means just as environmental sustainability propounds the preservation of the environment's resources and the balanced utility of those resources for the achievement of human developments and aspirations.

[3:4:17] In this sense of biosustainability, each of our bodies assumes the role of the environment in this way and therefore must be preserved through organic purism and must be maintained in a way that it becomes autoenhancing and internally dependent rather than externally dependent.

The Contemplations of The Gaia (Gaianology)

[3:5:1] The Gaia may be used as another appellation for that which we call The Earth, but in the context of Astronist Philosophy, when the appellation of The Gaia is used, we are referring to a specific element of The Earth; The Earth's spirituality.

[3:5:2] The notion that The Earth holds a particular spirituality is not an Astronistically originating concept for the spirit of The Earth has been contemplated and even devoted to throughout the centuries of humanic religion, however, the Astronist version and contribution to the use of this term pertains, of course, to The Earth's spirituality, but also the focuses on the nature of the relationship between human and The Earth.

[3:5:3] One of the prominentmost questions that underpins this discourse is simply, why The Earth?

[3:5:4] Why has the sentient species of humanity evolved the way that it uniquely has upon The Earth? For what reason was this singular planet in the trillions of The Cosmos chosen to provide a home not only for humanity, but for many other non-sentient creatures too.

[3:5:5] This formulates the foundations of that which is known as Gaia Philosophy which is itself a pre-Astronist term, but in Astronist contexts, this is not to be confused with the belief orientation of gaianism which is also commonly used within this discussion.

[3:5:6] Gaia Philosophy encompasses the entire body of works and discussions taking place in relation to the role and nature of The Earth's spirituality, humanity's relationship with and to The Earth, and most importantly and now herein introduced, the contemplation of the role of The Earth in The Cosmos, especially in relation to the Astronist cosmology and other related concepts and theories.

[3:5:7] This provides Gaia Philosophy with a large body of new contemplations as introduced Astronistically with a particularly cosmical theme and orientation as is the case for most Astronist contributions to pre-Astronist ideas and areas of contemplation.

[3:5:8] The Astronist Tradition does not officially consider The Earth to hold a spirituality for the concept of the spirit continues to be a difficulty for the Tradition to accept and digest in other areas of contemplation, however, the Tradition does hold that The Earth and humanity have a special bond for one another as The Earth, despite the expected expansion of humanity into The Cosmos, will always remain the homeworld of the human species.

[3:5:9] In relation to The Earth's role in The Cosmos, the Astronist Tradition provides The Earth only with significance due to it being the homeworld of humanity, but it does not

provide The Earth with any special or superior status within The Cosmos because of this fact as is the tendency for non-Astronic viewpoints, especially those which hold a geocentric outlook.

[3:5:10] This is one of the primary difficulties with all Astronic approaches to the contemplation of and contribution to Gaia Philosophy because a cosmocentric outlook is attempted to be brought to an area of philosophy that is centred on contemplations of The Earth which pertains to why the Astronist Tradition is hesitant to provide The Earth with more importance than being the homeworld of humanity so as to maintain the cosmocentric worldview that remains a fundamental core to the foundations and identity of Astronism as a philosophy.

[3:5:11] However, throughout The Philosophy of Astronism, there expected to be a plethora of belief orientations that are to be developed post-omnidoxically that depart from this Traditional understanding which will ignite an area of study and debate within Astronist philosophy that is rich in depth and breadth.

[3:5:12] That which is to be introduced as Astronic gaianism is a form of gaianism that encompasses the belief in the sacredness and holiness of cosmic entities and holds an interesting classification because despite the fact that it is omnidoxically introduced here, it actually is considered to be a separate sister philosophy to The Philosophy of Astronism and there is to be much further developed post-omnidoxically as a result of this classification, however, due to its omnidoxical introduction, this demonstrates the interest and curiosity that Astronism holds with the ideas that reside within gaianism so much so as to create a version of gaianism that is Astronic in its character and theme.

The Foundings of Religions

[3:6:1] Religions and philosophical systems have been founded throughout history by a plethora of different individuals and although we often given little thought to equating the founding years and nature by which each religion was founded, there does exist some remarkable differences and we will discuss these differences as part of this discourse in relation to

[3:6:2] Firstly, we will begin with Astronism, the religion or philosophical system introduced herein by the Omnidoxy; I, as Cometan, have solely written the founding text of Astronism, after which I will spend my days founding and establishing Astronism into its Institutional form; I did not translate the words of the Omnidoxy from another text, neither were the words of the Omnidoxy recited to me by some higher power for instead I received personal inspirations to allow me to solely author the Omnidoxy which may also be referred to as ideational revelation or written revelation rather than divine revelation, supernatural revelation, or oral revelation as other religions have been established; therefore, the founder of Astronism is not only the writer of its founding text, but also the institutional founder of the religion/philosophy, thus diverging from other traditions wherein the central figure of the religion often did not write the founding text of the religion themselves or even establish the institutions which would later come to represent the religion.

[3:6:3] Secondly, we will look at Buddhism and how Buddhism, rather than being a written tradition from its beginnings like Astronism, was in fact an oral tradition for it was largely transmitted through word of mouth; although Buddha provided the teachings for Buddhism, the Buddha himself can't be said to have founded Buddhism for a distinction is made between the founding of something institutionally and organisationally and providing the ideas for the founding of something; additionally, Buddha did not write down any of his teachings, but instead taught them to his disciples, hence we see the clear difference between the nature of the founding of Buddhism and that of Astronism.

[3:6:4] Thirdly, we look at Christianity and how Christianity was initially an oral tradition until the narratives, sermons, and teachings of Jesus and those with whom he came into contact were compiled by the evangelists into the four gospels; Jesus never wrote any of his teachings down, but instead relied on preaching to spread his ideas and principles and so here, we understand the parallels between the founding of Christianity and Buddhism in this sense that they both relied on oral dissemination rather than written dissemination initially; it can be argued that it was St Paul and St Peter whom founded the structural, theoretical and institutional foundations of Christianity upon the actions and teachings of Jesus Christ.

[3:6:5] Fourthly, we look at Islam and how Islam was founded differently from all three of the religions thus far explored; Islam was founded through the initially oral revelation of the Quran to Muhammad by supernatural means whom institutionally founded the religion and allowed professional copyists, or scribes, to compile such revelations into

what would become the Quran so it was only after Muhammad's death that this process of compilation occurred; here, we see the differences in the founding of Islam because unlike other founders, Muhammad established the institutional forms of the religion and provided the revelations for the Quran to be compiled, but he did not play a role in the transcription of the Quran.

[3:6:6] Hinduism developed over centuries of contributions from various different writers and philosophers, as well as by lay people practicing a range of beliefs and practices as part of the Indus Valley River Civilisation culture; hence, Hinduism has no singular founder making it unique from other religions and due to this diverse contribution at the heart of its founding, there subsequently exist a plethora of schools of thought, beliefs, and practices that, although they share general principles, are largely uncoordinated and not streamlined like those in Christianity, Astronism and Islam.

[3:6:7] Although Abraham remains the patriarch of the Jewish faith, there existed a number of different prophets that held principal positions in developing Judaism; however, like Christianity and Islam as the two other major Abrahamic religions tracing their origins back to Judaism, Judaism also holds a singular founder which scholars have agreed is Abraham with other prophets including Moses, David, Joseph, Isaac, and Isaiah remaining important figures to the subsequent development and establishment of Judaism.

[3:6:8] Sikhism is a religion whose foundings constitute a singular figure, that of Guru Nanak Dev, whom was the first of ten Sikh gurus, although Guru Gobind Singh formalised the practices of the religion long after Guru Nanak Dev's death; therefore, similarly to Christianity and Buddhism, it can be said that Sikhism was created by the singular figure of Guru Nanak, however, it was established by the following nine Sikh gurus and later formalised; one of the most interesting patterns that has emerged from studying Sikhism is that, like Christianity and Buddhism, Sikhism's doctrines were compiled and contemplated over across centuries of time while notably Islam was created and formalised within a comparative short time period.

[3:6:9] Like Sikhism who traces its history back to ten important gurus, Jainism also holds a group of individuals, known as the twenty-four tirthankara to be the principal founders of the religion, however, like Hinduism also, Jainism is not considered to have one singular founder, although Mahavira is often mistakenly described as Jainism's founder.

[3:6:10] The study of the foundings of many different newer faiths and denominations as well as those from Taoic religious grouping can be studied and contemplated post-omnidoxically and applied in juxtaposition to the context of the founding of Astronism; as Astronism is founded and subsequently established, it will be important to take note of how these other religions and philosophical systems were also established whilst also understanding the present modern time in which Astronism has been founded and the unique position that we do hold as a 21st-century organised philosophy due to the technological opportunities and the globalised world that we do now reside within.

Introduction to the Elements of Astronist Symbology

[3:7:1] Astronist Symbology is the tradition of symbols associated with Astronism and wider Astronist and Astronist culture.

[3:7:2] Astronist Symbology is structured under eight different worlds including, Cosmic, Elemental, Plant, Animal, Human, Death, Afterworld, War, Allegories, Time, Emotions, Colour, and Spirit Worlds.

[3:7:3] Cosmic World

[3:7:4] Jesse refers to the representations of the character of Jesse in the setting of The Cosmos, but specifically taking on a human form.

[3:7:5] Ellena refers to the representations of the character of Ellena in the setting of The Cosmos, but specifically taking on a human form.

[3:7:6] Zara refers to the representations of the character of Zara in the setting of The Cosmos, but specifically taking on a human form.

[3:7:7] Harriet refers to the representations of the character of Harriet in the setting of The Cosmos, but specifically taking on a human form.

[3:7:8] Oliver refers to the representations of the character of Oliver in the setting of The Cosmos, but specifically taking on a human form.

[3:7:9] Jesse, Divine refers to the representations of the character of Jesse in the setting of The Cosmos, but specifically taking on a divine form in a physical transformation, the glowing of eyes, hair, and skin, and removal of all worldly accessories.

[3:7:10] Ellena, Divine refers to the representations of the character of Ellena in the setting of The Cosmos, but specifically taking on a divine form with the glowing of her eyes, hair, and skin, and the removal of all worldly accessories.

[3:7:11] Zara, Divine refers to the representations of the character of Zara in the setting of The Cosmos, but specifically taking on a divine form with the glowing of her eyes, hair, and skin, and the removal of all worldly accessories.

[3:7:12] Harriet, Divine refers to the representations of the character of Harriet in the setting of The Cosmos, but specifically taking on a divine form with the glowing of her eyes, hair, and skin, and the removal of all worldly accessories.

[3:7:13] Oliver, Divine refers to the representations of the character of Oliver in the setting of The Cosmos, but specifically taking on a divine form with the glowing of his eyes, hair, and skin, and the removal of all worldly accessories.

[3:7:14] The Divine refers to the representations of The Divine in the setting of The Cosmos, typically taking on the form of a bright sphere of radiant light.

[3:7:15] Divinity refers to the representations of Divinity in the setting of The Cosmos, typically taking on the form of cosmic entities, streams of radiant light, or actions that cannot be explained other than by divine intervention.

[3:7:16] Crescent refers to the representations of the crescent, typically coupled with stars and representing lunar power, and is most aligned with the character of Zara.

[3:7:17] Telescope refers to the representations of a telescope, typically featuring the character of Jesse and representing the seeking of knowledge and faith and is closely connected with The Philosophy of Astronism.

[3:7:18] Observatory refers to the representations of an observatory, typically centralised, coupled with stars, represented as a building of seeking knowledge and holding a strong connection to The Philosophy of Astronism.

[3:7:19] Planetarium refers to the representations of a planetariums, typically centralised, coupled with stars, represented as a building of holding knowledge and showing a strong connection to The Philosophy of Astronism.

[3:7:20] The World refers to the representations of The World, as distinct from The Earth, and most typically featuring at least one of the Astronist characters in their Divine forms.

[3:7:21] Worshipment refers to the representations of the action of worshipping in the setting of The Cosmos, most typically worshipping The Divine.

[3:7:22] Morphation refers to the representations of the process of one of the Astronist characters morphing, especially morphing into a Divine form.

[3:7:23] Morphation Phases refers to the representations of a particular morphation phase, typically one that shows a distinctive change

[3:7:24] Star refers to the representations of either a single star or a cluster, and typically demonstrates stars as the most common, yet beautiful form of divinity.

[3:7:25] The Cosmos refers to the representations of The Cosmos as a divinely-ordered universe, and acts as the setting for the Cosmic Era of Astronist Mystology, as well as being closely linked to The Philosophy of Astronism in that The Cosmos holds the answers to the mysteries of The Universe.

[3:7:26] The Universe refers to the representations of The Universe as an infinite, yet divinely-ordered whole, and typically is never fully resembled due to its infinity, and acts as the more elusive side of The Cosmos.

[3:7:27] Galaxy refers to the representations of galaxies as “Cosmic Cities”, and generally features additional symbols, or perhaps the inclusion of Astronist characters, typically in Divine form.

[3:7:28] Celestials refers to the representations of cosmic entities, typically more than one, and holding some sort of Divine feature, such as radiant light.

[3:7:29] Syzygy refers to the representations of any cosmic entity aligned in syzygy with another.

[3:7:30] The Sun refers to the representations of the star which Earth orbits, and typically includes the Earth so as to reaffirm this distinction.

[3:7:31] The Moon refers to the representations of the moon orbiting the Earth, and typically includes the Earth so as to reaffirm this distinction.

[3:7:32] Cosmic Sun refers to the representations of The Sun, most typically centralised, but featuring other cosmic entities and typically includes extra Divine and Cosmic patterns and radiances.

[3:7:33] Cosmic Moon refers to the representations of The Moon, most typically centralised, but featuring other cosmic entities and typically includes extra Divine and Cosmic patterns and radiances.

[3:7:34] Planets refers to the representations of planets, most typically represented as beacons of life and divinity.

[3:7:35] Space and Time refers to the visual representations of space and time, most typically in the form of 3D digital art and simulation to demonstrate the vast distances of The Cosmos.

[3:7:36] Knowledge refers to the representations of knowledge, most especially in the form of Jesse’s cranium, which emits radiant, Divine light, or wisps of information and numbers and typically with Divine Eyes.

[3:7:37] Creation refers to the representations of creation, most typically in the form of grand cosmic eruptions and spirals, typically linked to divinity, and feature Astronist characters in their Divine forms.

[3:7:38] The Earth refers to the representations of The Earth as the home of humanity and the place on which Jesse was placed to guide the world in Divine Destiny, and typically features The Sun and The Moon so as to reaffirm its distinction as The Earth.

[3:7:39] Mars refers to the representations of the planet Mars as a planet of potential habitation for humanity, and is the typical setting of futuristic cosmic arts depicting human colonisations of the planet.

[3:7:40] Saturn refers to the representations of the planet Saturn, and typically focusing on the planet's rings and typically featuring Astronist characters in Divine form, and featuring Divine patterns and radiances.

[3:7:41] Venus refers to the representations of the planet Venus, and typically focusing on the planet's stormy and deadly surface and atmosphere, and can feature Astronist characters in their Divine forms, and featuring Divine patterns and radiances.

[3:7:42] Mercury refers to the representations of the planet Mercury, and typically focusing on the planet's close proximity to The Sun, representing extremities as its temperatures fluctuate from day to night.

[3:7:43] Jupiter refers to the representations of the planet Jupiter, and typically focusing on the planet's volatility and its extreme danger.

[3:7:44] Neptune refers to the representations of the planet Neptune, and is typically paired with frozenness and detachment.

[3:7:45] Uranus refers to the representations of the planet Uranus, and is typically represented as a cosmic entity of distortion and off-balance.

[3:7:46] Pluto refers to the representations of the planet Pluto, and is typically represented along the Astronist character of Oliver specifically and infers isolation.

[3:7:47] The Beginning refers to the representations of the event known as The Big Bang, as depicts the beginning of The Universe, typically involving a Divine radiant light, and can feature The Divine and Astronist characters in their Divine forms, but typically placed beyond The Big Bang, in a dimension watching over the event.

[3:7:48] The End refers to the representations of the event wherein The Universe ends and can take many forms, whether the violent collapsing of The Universe or the end of The Universe by Divine intervention, and typically features The Divine and Astronist characters in Divine form, watching over The End of The Universe.

[3:7:49] Humanity refers to the representations of humanity both collectively and individually, especially those as separate from the Astronist characters, and typically

depicts the interactions between the Astronist characters and humans, those beings that are not directly in contact with The Divine.

[3:7:50] Divine Plain refers to the representations of the plain of existence first described in the final story of the Cosmic Era in Astronist Mystology, during which it was called The Eternal Plain, and typically relates to the idea of heaven, yet it represented in an even more Divine way.

[3:7:51] Paradise/Heaven refers to the representations of the existence of heaven or life after Earth more generally, the relationship between human-form Astronist characters and this idea.

[3:7:52] The Mechanism of The Universe refers to the representations of the distinct orderliness and workings of The Universe, typically to infer Divine architecture.

[3:7:53] Existence refers to the visual representations of the idea of existence, especially in contrast to the idea of non-existence, and is closely linked to the dialogue between Jesse, Divine and The Divine at the end of the Cosmic Era in Astronist Mystology.

[3:7:54] Non-existence refers to the visual representations of the idea of non-existence, especially in contrast to the idea of existence, and is closely linked to the dialogue between Jesse, Divine and The Divine at the end of the Cosmic Era in Astronist Mystology.

[3:7:55] Observancy refers to the representations of Astronist characters in their Divine forms looking upon The Cosmos, especially in admiration of its Divinity.

[3:7:56] Astrology refers to the representations of the studies and practices of astrology in Astronist art forms, typically depicting Jesse's admiration and wonderment for The Cosmos, specifically his fascination with stars.

[3:7:57] Astronomy refers to the representations of the studies and practices of astronomy in Astronist art forms, typically depicting Astronist characters conducting in the practices of astronomy, and is closely linked to knowledge seeking and The Philosophy of Astronism.

[3:7:58] Planetary Rotation refers to the representations of the rotations of planetary systems or particular planets and their relationship with Astronist characters and is typically paired with cosmic patterns and Divine radiances.

[3:7:59] Planetary Orbit refers to the representations of planetary orbits, and is typically paired with stars and can feature Astronist characters, especially in their Divine forms.

[3:7:60] Cosmic Concentricity refers to the representations of structure of cosmic systems in concentric patterns, and typically feature Astronist characters in their Divine forms and cosmic patterns and Divine radiances.

[3:7:61] Divine Light refers to the representations of Divine Light as distinct from light itself, typically overwhelming light and paired with Divine radiances. Divine Light is the mysterious and all-encompassing force found in the eyes of the Astronist characters when in Divine form.

[3:7:62] Lightform refers to the varied representations of light and how it travels and manifests itself in many different forms, as distinct from Divine forms.

[3:7:63] Cosmic Ring refers to the representations of rings, either physical or imaginary, that exist in The Cosmos, and typically infer totality and completion.

[3:7:64] The Void refers to the representations of voids in The Cosmos, typically characterised as the greatest forms of isolation, and desolation, but also invoking reflection, and are usually paired with the Astronist characters in either human or Divine form.

[3:7:65] Cosmic Soul refers to the representations of the soul in its cosmic form and content, typically represented as departing from Astronist characters upon their death in The Cosmos.

[3:7:66] Divine Sun refers to the representations and interpretations of The Sun as closest form taken by The Divine to humanity.

[3:7:67] Cosmic Divinity refers to the varied representations of divinity in The Cosmos by representing overwhelming radiant light, and typically features Astronist characters in their Divine forms.

[3:7:68] Directly Divine refers to the representations of the idea that The Cosmos and cosmic entities are of direct Divine source, and that humanity are of indirect Divine source.

[3:7:69] The Plan of Creation refers to the representations of grand and vast imageries most typically depicting The Divine and the Astronist characters in their Divine forms as the plan for the creation of The Universe is constructed.

[3:7:70] The Clock of Existence refers to the representations of the idea that existence of The Cosmos can be depicted in time, specifically in the form of a clock, whereby twelve midnight signals its birth and the twenty-four hour clock continues through dawn, day, dusk and evening, which is often titled, The Evening of The Cosmos.

[3:7:71] Fabled Era refers to all representations and interpretations of artworks inspired by the events of the Fabled Era of Astronist Mystology.

[3:7:72] Kingdoms Era refers to all representations and interpretations of artworks inspired by the events of the Kingdoms Era of Astronist Mystology.

[3:7:73] Legends Era refers to all representations and interpretations of artworks inspired by the events of the Legends Era of Astronist Mystology.

[3:7:74] Canonical Era refers to all representations and interpretations of artworks inspired by the events of the Canonical Era.

[3:7:75] Realities Era refers to all representations and interpretations of artworks inspired by the events of the Realities Era.

[3:7:76] Dimensions Era refers to all representations and interpretations of artworks inspired by the events of the Dimensions Era.

[3:7:77] Destinies Era refers to all representations and interpretations of artworks inspired by the events of the Destinies Era of Astronist Mystology.

[3:7:78] Cyber Era refers to all representations and interpretations of artworks inspired by the events of the Cyber Era of Astronist Mystology.

[3:7:79] Prophecies Era refers to all representations and interpretations of artworks inspired by the events of the Prophecies Era of Astronist Mystology.

[3:7:80] Cosmic Era refers to all representations and interpretations of artworks inspired by the events of the Cosmic Era of Astronist Mystology.

[3:7:81] Divinities Era refers to all representations and interpretations of artworks inspired by the events of the Divinities Era.

[3:7:82] Ancestries Era refers to all representations and interpretations of artworks inspired by the events of the Ancestries Era.

[3:7:83] Eternities Era refers to all representations and interpretations of artworks inspired by the events of the Eternities Era.

[3:7:84] Felicities Era refers to all representations and interpretations of artworks inspired by the events of the Felicities Era.

[3:7:85] Futurities Era refers to all representations and interpretations of artworks inspired by the events of the Futurities Era.

[3:7:86] Mysteries Era refers to all representations and interpretations of artworks inspired by the events of the Mysteries Era.

[3:7:87] Planisphere refers to the representation planispheres in Astronist works, typically being used by human-form Astronist characters as linked to astronomy and astrology, and is linked to The Philosophy of Astronism.

[3:7:88] Constellation refers to the representation of constellations in Astronist works, typically denoting links to astronomy and the seeking of knowledge of The Cosmos, so has strong connections to The Philosophy of Astronism.

[3:7:89] Cosmic Instrument refers to the representations of any objects possessed by Astronist characters in the setting of The Cosmos.

[3:7:90] Dark Matter refers to the representations of dark matter in Astronist artworks, typically represented as dark spots or swirling streams of darkness, evoking mystery and the role of darkness in The Universe.

[3:7:91] Cosmic Impulse refers to the representations of impulses in Astronist works, especially those experienced in The Cosmos by Astronist characters, either in Divine form or human form.

[3:7:92] Genesis refers to the representations of the moment of genesis of The Universe, closely related to The Big Bang, but chronologically, referring to a period after that event and focusing more on the creation of cosmic entities.

[3:7:93] Strength refers to the visual representations of the strength of the Astronist characters in the setting of The Cosmos, but mainly focusing on male physical strength of Jesse in particular, especially in his Divine form.

[3:7:94] Power refers to the visual representations of power in the setting of The Cosmos, most typically attributed to the powers of cosmic entities, or the Astronist characters in Divine form, or power of The Divine.

[3:7:95] Visibility refers to the representations of visibility in the setting of The Cosmos, especially when contrasted with the invisibility of entities, such as The Universe. This can also refer to the vision or foresight of the Astronist characters when in their Divine forms, thus directly inspired by Astronist Mystology.

[3:7:96] Embodiment refers to the representations of the embodiment of an idea in Astronist arts, typically an idea or feeling, such as hope, or unity.

[3:7:97] Godhead refers to the representations of the Astronist characters being Divine in nature.

[3:7:98] Divine Body Part refers to the representations of specifically body parts of Astronist characters while in Divine form.

[3:7:99] Triumphancy refers to the representations of Astronist characters, either in Divine or human form, overcoming an adversity, or triumphing over an evil entity.

[3:7:100] Chaos & Order refers to the representations of the nature of The Cosmos being in both chaos and order, evoking a sense of Divine intervention in the workings of The Cosmos.

[3:7:101] Gravity refers to the visual representations of the presence and force of gravity.

[3:7:102] Cosmic Egg refers to the representation of an egg as the creation of existence in The Cosmos and is typically surrounded by cosmic patterns and representations of cosmic entities, Divine radiances, and Divine Astronist characters.

[3:7:103] Cosmic Earth refers to the representation of The Earth centralised and surrounded by The Cosmos in The Universe.

[3:7:104] Dimensions refers to the representations of different dimensions in Cosmic Art, and most especially when Astronist characters in their Divine forms, are featured.

[3:7:105] Divine Eye refers to the representations of the eyes of Astronist characters when in their Divine forms, as glowing and having Divine power.

[3:7:106] Divine Hair refers to the representations of the hair of Astronist characters when in their Divine forms, as glowing and having Divine power.

[3:7:107] Divine Skin refers to the representations of the skin of Astronist characters when in their Divine forms, as glowing and having Divine power.

[3:7:108] Man in The Cosmos refers to the representations of Man, typically that of human Jesse or Oliver, as centralised and surrounded by The Cosmos in The Universe.

[3:7:109] Woman in The Cosmos refers to the representations of Woman, typically that of human Ellena, Zara, or Harriet, as centralised and surrounded by The Cosmos in The Universe.

[3:7:110] Boy in The Cosmos refers to the representations of Boy, typically that of young human Jesse or Oliver, as centralised and surrounded by The Cosmos in The Universe.

[3:7:111] Girl in The Cosmos refers to the representations of Girl, typically that of young human Ellena, Zara, or Harriet, as centralised and surrounded by The Cosmos in The Universe.

[3:7:112] Child in The Cosmos refers to the representations of Child, typically genderless and resembling divinity, as centralised and surrounded by The Cosmos in The Universe.

[3:7:113] Cosmic Offspring refers to the representations of a newborn child in The Cosmos, as distinct from Cosmic Birth and procreation.

[3:7:114] The True Divine As Light refers to the representations of The Divine as a sphere of overwhelming light as The True Divine, distinct from Earthly, Worldly, and Cosmic influences.

[3:7:115] The Emotionless Divine refers to the representations of The Divine as entirely separate from all cosmic, and human influences, in its depiction as a sphere of radiant light and consisting of both lightness and darkness, and most notable, good and evil.

[3:7:116] Emanation refers to the grand representations of lightness or darkness emanating from a particular source, especially one that is cosmic or Divine.

[3:7:117] Precognition refers to the representations of precognition and the possession of foresight, especially in the setting of The Cosmos, and possessing this foreknowledge by Divine power.

[3:7:118] Vision refers to the representations of vision in The Cosmos and having a superior vision of cosmic events and entities, especially in reference to Divine Eyes.

[3:7:119] Prophecy refers to the representations of prophesying the events of The Cosmos, especially representing Astronist characters as either receiving such prophecies, or providing such prophecies.

[3:7:120] The Cosmos of Knowledge refers to the representations of The Cosmos as the beacon of all knowledge and the only way to understanding the complexities and mysteries of The Universe.

[3:7:121] Cosmic Distance refers to the representations of distance in The Cosmos, especially in Astronist poetry.

[3:7:122] Cosmic Birth refers to the representations of birth in The Cosmos, especially as depicting the Astronist characters in their divine form, and inspired by the Cosmic Era of Astronist Mystology.

[3:7:123] Cosmic Death refers to the representations of death in The Cosmos, especially as depicting the Astronist characters in their divine form, and inspired by the Cosmic Era of Astronist Mystology.

[3:7:124] Pandemonium Cosmic Order refers to the oxymoronic representations of pandemonium order in The Cosmos, especially regarding cosmic entities as both creative and destructive.

[3:7:125] The Universal Seed refers to the representations of the seed of life in The Cosmos being central and creating cosmic entities surrounded by The Universe.

[3:7:126] Extraterrestrial refers to the representations of extraterrestrial beings and their contact with the Astronist characters, either in human or Divine form.

[3:7:127] Those Awaiting (in The Cosmos) refers to the representations of sentient beings in The Cosmos, represented as awaiting for contact with humanity.

[3:7:128] Divine Impregnation refers to the representations of impregnation in The Cosmos, between two Divine beings, especially Divine Jesse and Divine Ellena.

[3:7:129] Jesse & The Divine refers to the representations of Jesse and The Divine, especially if those two entities are the only two in an artwork.

[3:7:130] Ellena & The Divine refers to the representations of Ellena and The Divine, especially if those two entities are the only two in an artwork.

[3:7:131] Zara & The Divine refers to the representations of Zara and The Divine, especially if those two entities are the only two in an artwork.

[3:7:132] Harriet & The Divine refers to the representations of Harriet and The Divine, especially if those two entities are the only two in an artwork.

[3:7:133] Oliver & The Divine refers to the representations of Oliver and The Divine, especially if those two entities are the only two in an artwork.

[3:7:134] Aurora refers to the representations of auroras in Astronist arts, as depicting lightness, energy, and divinity.

[3:7:135] Divine Incarnation refers to the representations of Astronist characters as they incarnate into their Divine forms.

[3:7:136] Divine Destruction refers to the representations of The Divine destructing in a way that must be occur in order to fulfil the order of The Cosmos.

[3:7:137] Twin Stars refers to the representations of binary stars, especially when Astronist characters in their Divine form, are also depicted.

[3:7:138] Triplet Stars refers to the representations of triplet star systems, especially when Astronist characters in their Divine form, are also depicted.

[3:7:139] Bipolarity refers to the representations of bipolar extremities in The Cosmos, especially when Astronist character in their Divine form, are also depicted.

[3:7:140] Divine Absorption refers to the representations of the event whereby the Divine Astronist characters are absorbed into The Divine light.

[3:7:141] True Divinity refers to the representations of The Divine as being both lightness and darkness, goodness and evilness, and creation and destruction.

[3:7:142] Philosophical Cosmos refers to the representations of The Cosmos, in a philosophical context, relating to the understanding of knowledge, existence, and reality.

[3:7:143] From One, Comes All refers to the visual representations of the idea that All comes from One, especially when related to The Big Bang.

[3:7:144] Cosmic War refers to the representations of war in The Cosmos, depicting Astronist characters, either in human or Divine form.

[3:7:145] Perspectivity of The Everything refers to the grand representations of perceiving The Cosmos as a whole, rather than a portion of it.

[3:7:146] The Products of Divinity refers to the representations of the idea of the products of The Divine, wherein cosmic entities are direct products of The Divine, and humanity is an indirect product of The Divine.

[3:7:147] Knowledge As Power refers to the representations of knowledge being the paramount quality and is closely linked to The Philosophy of Astronism.

[3:7:148] The Pilgrims of Divinity refers to the representations of Astronist characters as divintors and divinitrixes in The Cosmos.

[3:7:149] Earthbound refers to the representations of Astronist characters in their human form bound to The Earth.

[3:7:150] Surface-bound Perspective refers to the representations of Astronist characters, typically in their human form, holding a surface-bound perspective, especially resembling astronomical and astrological practices.

[3:7:151] Ring of Light refers to the representation of a Ring of Light, especially in a Divine existence, and symbolises Divine unity, completion, and renewal.

[3:7:152] Aurora Borealis refers to the representation of Aurora Borealis as a cosmic entity of direct divinity.

[3:7:153] Aurora Australis refers to the representation of Aurora Australis as a cosmic entity of direct divinity.

[3:7:154] Spacewalking refers to the representation of Astronist characters while spacewalking, usually symbolising Cosmic Exploration, seeking knowledge, and cosmic pioneering.

[3:7:155] Our Eye in Space refers to the representation of space telescopes symbolising seeking knowledge, technology, and vision into The Cosmos.

[3:7:156] Colourless World of The Moon refers to the representation of The Moon as grey and colourless, especially depicting Astronist characters as exploring The Moon.

[3:7:157] The Grand Bombardment refers to the representation of planets colliding in great cosmic destruction, especially when cosmic patterns and Astronist characters are depicted.

[3:7:158] The Crater, Ptolemaeus refers to the representation of The Moon's crater, Ptolemaeus, and the Astronist characters depicted exploring it.

[3:7:159] Lunar Mining refers to the representation of the activity of Lunar Mining and the Astronist character depicted in partaking in it, symbolising advancement and technology.

[3:7:160] Water Beyond Earth refers to the representation of the Astronist characters exploring beyond The Earth to discover water, as the representative of hope, life, and opportunity.

[3:7:161] Photosphere/Chromosphere refers to the representation of photospheres and chromospheres in Astronist arts, symbolising lightness and heat.

[3:7:162] Lagrangian Point refers to the representation of Astronist characters in the formation of a Lagrangian point, which has five distinct powers with the star centralised.

[3:7:163] Coronagraph refers to the representation of Astronist characters acting as coronagraphs to display beautiful shadows and lights.

[3:7:164] Cosmic Nuclei refers to the representation of centralised nuclei in The Cosmos, symbolising life, creation, and stimulation.

[3:7:165] Solar Wind refers to the representation of solar wind and the depiction of Astronist characters in their Divine form, energising from it.

[3:7:166] Planetary Formation refers to the representation of planetary formation and the depiction of Astronist characters in their Divine form, symbolising violent creation.

[3:7:167] Cosmic Formation refers to the representation of cosmic formation and the depiction of Astronist characters in their Divine form, symbolising directly Divine creation and cosmic renewal.

[3:7:168] Cosmic Eclipse refers to the representation of eclipses by Astronist Divine characters, surrounded by cosmic entities and patterns.

[3:7:169] Stardust refers to the representation of stardust, and its Divine connection, which symbolises synergy between Astronist Divine characters and The Cosmos, as stardust is a microcosm of cosmic divinity.

[3:7:170] Cosmic Collision refers to the representation of collisions in The Cosmos, and the depiction of Astronist characters in their Divine form.

[3:7:171] Cosmic Eruption refers to the representation of eruptions in The Cosmos, and the depiction of Astronist characters in their Divine form.

[3:7:172] Cosmic Explosion refers to the representation of explosions in The Cosmos, and the depiction of Astronist characters in their Divine form.

[3:7:173] Exploratory Technologies refers to the representation of exploratory technologies symbolising the practical seeking of knowledge, human advancement, and the exploration of The Cosmos.

[3:7:174] Futuristic Technologies refers to the representation futuristic technologies symbolising the future of humanity, the exploration of The Cosmos, and the seeking of the mysteries of The Cosmos by technology.

[3:7:175] Water As Treasure refers to the representation of water as the greatest treasure beyond The Earth, and it symbolises new life, and opportunity.

[3:7:176] Asteroids refers to the representation of asteroids, symbolising potential destruction, and volatility.

[3:7:177] The Great Red Spot refers to the representation of The Great Red Spot of Jupiter, that is depicted typically in the background of artworks, and symbolises extreme volatility, storminess, and cosmic extremity.

[3:7:178] The Rings of Saturn refers to the representation of The Rings of Saturn that symbolise cosmic completion and circularity.

[3:7:179] Cosmic Desolation refers to the representation of desolation in The Cosmos, and the depiction of Astronist characters, most especially in their Divine form.

[3:7:180] Perihelion refers to the representation of Astronist characters in their Divine form at their closest position to a star.

[3:7:181] The Lone Wanderer (Comet) refers to the representation of comets, symbolising frozenness, potential destruction, and deep space.

[3:7:182] Oort Cloud refers to the representation of an Oort Cloud, and the depiction of Astronist characters in their Divine form, symbolising Cosmic Mystery, prodigiousness, Cosmic Veils, and is closely linked to stardust.

[3:7:183] Alpha Centauri System refers to the representation of the Alpha Centauri System, symbolising cosmic neighbourhood, and proximity.

[3:7:184] Parallax refers to the visual representation of parallaxes, and the depiction of Astronist characters in their Divine form.

[3:7:185] Galactic Region refers to the representations of galactic regions.

[3:7:186] Galactic Sector refers to the representations of galactic sectors.

[3:7:187] Galactic Subsector refers to the representations of galactic subsectors.

[3:7:188] Hot Jupiter refers to the representations of Hot Jupiter classed planets.

[3:7:189] The Seven Sisters refers to the representations of The Seven Sisters star cluster, and the depiction of Astronist characters in their Divine form.

[3:7:190] Kepler 22B refers to the representations of Kepler 22B, symbolising Life Beyond Earth, and opportunity.

[3:7:191] Supervoid refers to the representations of supervoids, symbolising complete Cosmic Isolation, and deep space.

[3:7:192] Nascent refers to the representations of the space industry as a nascent industry, especially depicting Astronist characters in their human form.

[3:7:193] Planetary Nebula refers to the representations of planetary nebula, especially when Astronist characters are depicted in their Divine form.

[3:7:194] The Ring Nebula refers to the representations of The Ring Nebula specifically, and especially when Astronist characters are depicted in their Divine form.

[3:7:195] The Red Rectangle Nebula refers to the representations of The Red Rectangle Nebula specifically, and especially when Astronist characters are depicted in their Divine form.

[3:7:196] The Eskimo Nebula refers to the representations of The Eskimo Nebula specifically, and especially when Astronist characters are depicted in their Divine form.

[3:7:197] The Cat's Eye Nebula refers to the representations of The Cat's Eye Nebula specifically, and especially when Astronist characters are depicted in their Divine form.

[3:7:198] The Crab Nebula refers to the representations of The Crab Nebula specifically, and especially when Astronist characters are depicted in their Divine form.

[3:7:199] The Pillars of Creation refers to the representations of The Pillars of Creation specifically, and especially when Astronist characters are depicted in their Divine form, symbolising Divine Creation, and the reality of Cosmic Distance and that The Pillars of Creation no longer exist due to the time it has taken for their light to reach Earth.

[3:7:200] Supernova refers to the representations of supernovas, and the depiction of Astronist characters in their Divine forms, symbolising the violent creation of The Cosmos.

[3:7:201] Hypernova refers to the representations of hypernovas, and the depiction of Astronist characters in their Divine forms, symbolising the ultimate forces of violent creation and the necessity for cosmic entities to end.

[3:7:202] Pulsar refers to the representations of pulsars, and the depiction of Astronist characters in their Divine forms, symbolising cosmic elegance, extreme density, and often represented as some sort of weapon or cosmic ally by Divine Jesse.

[3:7:203] Quasar refers to the representations of quasars, and the depiction of Astronist characters in their Divine forms, symbolising the most powerful cosmic entity, godly destruction, as well as remoteness and cosmic searchlights.

[3:7:204] Globular Cluster refers to the representations of globular clusters, and the depiction of Astronist characters in their Divine forms, symbolising cosmic beauty, intensity, and detachment.

[3:7:205] Galactic Halo refers to the representations of halos above the heads of Astronist characters in their Divine forms, in the setting of The Cosmos.

[3:7:206] Galactic Disc refers to the representations of galactic discs, especially depicted in the hands of Astronist characters in their Divine forms in the setting of The Cosmos.

[3:7:207] The Cosmic Corkscrew refers to the representations of the pattern of a corkscrew in The Cosmos, especially when paired with the depiction of Astronist characters in their Divine forms.

[3:7:208] Novae refers to the representations of novae, and the depiction of Astronist characters in their Divine forms, especially slightly faded due to the stars sudden brightness, and symbolises energisation, suddenness, and perhaps Divine intervention.

[3:7:209] Light Echo refers to the representations of the contrasts of light, especially from intense to faded, in the setting of The Cosmos and depicted beside Astronist characters in their Divine forms.

[3:7:210] Cosmic Year refers to the representations of the cosmic year, and typically featuring Astronist characters in their Divine forms.

[3:7:211] Galactic Arm refers to the representations of a galactic arm, and typically depicting Astronist characters in their Divine forms.

[3:7:212] Galactic Spur refers to the representations of a galactic spur, and typically depicting Astronist characters in their Divine forms.

[3:7:213] Galactic Pool refers to the representations of a galactic pool of stars in The Cosmos, and typically depicts Astronist characters in their Divine forms, falling back into the pool of stardusts and stars.

[3:7:214] Galactic Core refers to the representations of a galactic core, and depictions of Astronist characters in their Divine forms, typically symbolising ultimate cosmic wonderment, congregation, and also beautiful danger.

[3:7:215] Black Hole refers to the representations of a black hole, and depictions of Astronist characters in their Divine forms either inside it, or watching it, and symbolises deadly mesmerisation, the greatest mystery of The Cosmos, the edge of understanding and The Unknown.

[3:7:216] Supermassive Black Hole refers to the representations of a black hole, and depictions of Astronist characters in their Divine forms, most typically watching one from afar, and symbolises The Grand Unknown, inescapability, and The Greatest of Forces in The Cosmos.

[3:7:217] Galactic Collision refers to the representations of galactic collisions, and depictions of Astronist characters in their Divine forms, and symbolises Grand Destruction, creative destruction, and galactic new life.

[3:7:218] Warpment refers to the representations of the practice of warping, and typically depicts Astronist characters in their human form, and symbolises human exploration of The Cosmos, advancement, technology, and seeking knowledge of The Cosmos in The Universe.

[3:7:219] Elemental World

[3:7:220] The Ten Cosmical Elements refers to the representations of The Ten Cosmical Elements of Astronist philosophy, including Divine, Universe, Chaos, Cosmos, Darkness,

Lightness, Fire, Water, Air, Earth in one artwork, and typically depicting Astronist characters in their Divine forms.

[3:7:221] Divine refers to the specific representation of the element of Divine, and typically features radiant light, Divine beings, and symbolises The Unknown, mystery, ultimacy, and The Eternal Plain.

[3:7:222] Chaos refers to the specific representation of the element of Chaos, and typically features sporadic, unordered, and uncontrolled parts of cosmical existence, and symbolises disorder, anti-cosmos, The Unknown, and perhaps, even evil.

[3:7:223] Cosmos refers to the specific representation of the element of Cosmos, and typically features cosmic entities, and the depiction of Astronist characters in Divine form, and symbolises knowledge, enlightenment, and seeking the truths and wonderments of The Cosmos in The Universe.

[3:7:224] Darkness refers to the specific representation of the element of Darkness, and typically depicts Astronist characters in Divine form, and symbolises loneliness, abandonment, and The Unknown.

[3:7:225] Lightness refers to the specific representation of the element of Lightness, and typically depicts Astronist characters in Divine form, and symbolises divinity, new life, and creation.

[3:7:226] Fire refers to the specific representation of the element of Fire, and typically depicts Astronist characters either in human or Divine form, and symbolises necessary pain, danger, destruction, shortness, and ignition.

[3:7:227] Water refers to the specific representation of the element of Water, and typically depicts Astronist characters either in human or Divine form, and symbolises renewal, lustration, healing, fluidity, and revitalisation.

[3:7:228] Air refers to the specific representation of the element of Air, and typically depicts Astronist characters either in human or Divine form, and symbolises volatility, whimsicality, and the sky.

[3:7:229] Earth/Nature refers to the specific representation of the element of Earth/Nature, and typically depicts Astronist characters either in human or Divine form, and symbolises new life, fauna and flora, and worldly beauty.

[3:7:230] Materiality refers to the representations of materiality, and symbolises worldliness, consumption, and wealth.

[3:7:231] Egg refers to the representations of an egg, and symbolises new life, nature, and existence.

[3:7:232] Breath refers to the representations of breathing, and symbolises essential life, shared existence, and the completion commonality of humanity.

[3:7:233] Ocean refers to the representations of oceans, and symbolises vastity, hidden life, hidden depth, and opportunity.

[3:7:234] River refers to the representations of rivers, and symbolises flowing life, constant change, and is typically the centre of pastoral life.

[3:7:235] Lake/Pond refers to the representations of lakes and ponds, and symbolises stagnancy especially in contrast to rivers, and are also typically central to pastoral life.

[3:7:236] Whirlpool refers to the representations of whirlpools, and symbolises change, transition, and potential turbulence.

[3:7:237] Waterfall refers to the representations of waterfalls, and symbolises volatility, great disturbance, and loudness and is typically featured in the background of pastoral settings.

[3:7:238] Flood refers to the representations of floods, and symbolises overwhelmingness, destruction, and natural disaster.

[3:7:239] Bubble refers to the representations of bubbles, and symbolises vulnerability, intimacy, weightlessness, transparency, and whimsicality.

[3:7:240] Sky refers to the representations of the sky, and symbolises new heights, vast distance, humanity's connection and Earthbound observance of The Cosmos.

[3:7:241] Cloud refers to the representations of clouds, and symbolises obstruction to The Cosmos, obscurity, and barriers to imagination.

[3:7:242] Wind refers to the representations of wind, and symbolises possibility, motion, and wildness.

[3:7:243] Rain refers to the representations of rain, and symbolises descending, gentle to torrential, fertilisation of the Earth, abundance and heavenly power.

[3:7:244] Storm refers to the representations of storms, and symbolises volatility, destruction, bursting points, and heavenly anger.

[3:7:245] Thunder refers to the representations of thunder, and symbolises anger, and heavenly turbulence.

[3:7:246] Lightning refers to the representations of lightning, and symbolises dazzlement, volatility, and heavenly destruction.

[3:7:247] Rainbow refers to the representations of rainbows, and symbolises the colour spectrum, beautiful nature, reflection, and the entrance to another world.

[3:7:248] Drought refers to the representations of droughts, and symbolises gradual and inevitable death.

[3:7:249] Avalanche refers to the representations of avalanche, and symbolises overwhelming destruction, frozenness, potential destruction, and vulnerability.

[3:7:250] Sandstorm refers to the representations of sandstorms, and symbolises extreme enigma and obscurity.

[3:7:251] Wildfire refers to the representations of wildfires, and symbolises wild destruction, and death.

[3:7:252] Blizzard refers to the representations of blizzards, and symbolises obscurity, and storminess.

[3:7:253] Dew refers to the representations of dew, and symbolises moisture as a sign of rejuvenation, grace, and vitality.

[3:7:254] Fog refers to the representations of fog, and symbolises blurriness, indistinct, and natural obscurity.

[3:7:255] Frozen refers to the representations of frozenness, and symbolises the preservation of life, and sustaining the natural essence of something.

[3:7:256] Snow refers to the representations of snow, and symbolises silent volatility, infinite intricacy, natural purity, and silent natural grace.

[3:7:257] Spark refers to the representations of sparks, and symbolises natural and common divinity and potential destruction.

[3:7:258] Sunrise refers to the representations of sunrises, and symbolises new beginnings, rising warmth, and Divine awakening.

[3:7:259] Solstice refers to the representations of solstices, and symbolises turning points, extremes of light and dark, and rotation of ascent and descent.

[3:7:260] Sunset refers to the representations of sunsets, and symbolises The Coming of The Cosmos, death of light, union of light and darkness, and falling light.

[3:7:261] Eclipse refers to the representations of eclipses, and symbolises hidden truth, obscuring of the truth, and repression.

[3:7:262] Stone refers to the representations of stone, and symbolises construction, development, and stability.

[3:7:263] Mountain refers to the representations of mountains, and symbolises an ascent to self-realisation, ascending closer to The Cosmos, a sense of centrality, and at a mountain's summit, a sharpened visualisation of The Cosmos.

[3:7:264] Valley refers to the representations of valleys, and symbolises lowness and heights, and a place of plentitude and collectivity.

[3:7:265] Subterranean refers to the representations of the subterranean world, and symbolises regression, furthest place away from The Cosmos, and concealment.

[3:7:266] Eruption refers to the representations of eruptions, and symbolises a Divine burst, and creative destruction.

[3:7:267] Volcano refers to the representations of volcanoes, and symbolises potential destruction or dormancy, and the destruction of human civilisation.

[3:7:268] Earthquake refers to the representations of earthquakes, and symbolises the destruction of human civilisation, the domino effect and catastrophe.

[3:7:269] Tornado refers to the representations of tornadoes, and symbolises the destruction of human civilisation, and devastation.

[3:7:270] Cave refers to the representations of caves, and symbolises The Earthly Unknown, hibernation, introversion, incubation, and has strong links to the subterranean world.

[3:7:271] Salt refers to the representations of salt, and symbolises concentrated strength, essential for life, and potentially poisonous.

[3:7:272] Desert refers to the representations of the desert, and symbolises barrenness, death, emptiness, hallucination and exaggeration.

[3:7:273] Arch refers to the representations of arches, and symbolises making connections, stability, and development.

[3:7:274] Forest refers to the representations of forests, and symbolises something seemingly endless, humanity as rendered small and young, and a place of spirituality, enchantment and secrets.

[3:7:275] Jungle refers to the representations of jungles, and symbolises exotic danger, primitivity, spontaneous growth and continuous decay.

[3:7:276] Marshland refers to the representations of marshland, and symbolises vulnerability, vitality, natural richness, unpredictability, and ugliness.

[3:7:277] Beach refers to the representations of beaches, and symbolises contrasting narrowness and openness, and fullness and emptiness, as well as innumerability, loneliness, and deep thought.

[3:7:278] Sinking Sand refers to the representations of sinking sand, and symbolises distraught, and has close links to the subterranean world.

[3:7:279] Island refers to the representations of islands, and symbolises isolation, remoteness, solitude, refuge, and captivation.

[3:7:280] Amethyst refers to the representations of amethyst, and symbolises protection, cleansing, and intuition.

[3:7:281] Amber refers to the representations of amber, and symbolises warmth, wellbeing, and nurturing.

[3:7:282] Ammolite refers to the representations of ammolite, and symbolises colourfulness, transition, and vibrancy.

[3:7:283] Aquamarine refers to the representations of aquamarine, and symbolises peace, communication, and empowerment.

[3:7:284] Beryl refers to the representations of beryl, and symbolises opaqueness, smoothness, and radiance.

[3:7:285] Charoite refers to the representations of charoite, and symbolises royalty, swirling patterns, and tranquility.

[3:7:286] Citrine refers to the representations of citrine, and symbolises imagination, whimsicality, clarity, and manifestation.

[3:7:287] Danburite refers to the representations of danburite, and symbolises transparency, and purity.

[3:7:288] Diamond refers to the representations of diamond, and symbolises initiation, hardness, purpose, and clarity.

[3:7:289] Emerald refers to the representations of emerald, and symbolises love, compassion, wisdom, and abundance.

[3:7:290] Garnet refers to the representations of garnet, and symbolises manifesting, self-worth, and healing.

[3:7:291] Jade refers to the representations of jade, and symbolises abundance, nature, energisation, femininity, and wellbeing.

[3:7:292] Jasper refers to the representations of jasper, and symbolises grounding, masculinity, and earth energy.

[3:7:293] Kyanite refers to the representations of kyanite, and symbolises psychic abilities, and communication.

[3:7:294] Magnetite refers to the representations of magnetite, and symbolises dullness, and fragmentation.

[3:7:295] Moonstone refers to the representations of moonstone, and symbolises intuition, internality, and patience.

[3:7:296] Mystic Quartz refers to the representations of mystic quartz, and symbolises The Cosmos, spectrum, kaleidoscopic, colouration, and pigmentation.

[3:7:297] Obsidian refers to the representations of obsidian, and symbolises protection, purification, and grounding.

[3:7:298] Onyx refers to the representations of onyx, and symbolises focus, discipline, and self-mastery.

[3:7:299] Pearl refers to the representations of pearl, and symbolises self-care, nurturing, and emotional healing.

[3:7:300] Peridot refers to the representations of peridot, and symbolises positivity, abundance, and creation.

[3:7:301] Quartz refers to the representations of quartz, and symbolises manifestation, amplification, and protrusions.

[3:7:302] Rhodonite refers to the representations of rhodonite, and symbolises purposefulness, generosity, and contribution.

[3:7:303] Ruby refers to the representations of ruby, and symbolises life force, courageousness, and passion.

[3:7:304] Sapphire refers to the representations of sapphire, and symbolises focus, discipline, and inner vision.

[3:7:305] Sunstone refers to the representations of sunstone, and symbolises warmth, mosaics, and visual reflection.

[3:7:306] Topaz refers to the representations of topaz, and symbolises manifestation, clarity, and magnification.

[3:7:307] Tourmaline refers to the representations of tourmaline, and symbolises joyfulness, emotional healing, and love.

[3:7:308] Triphane refers to the representations of triphane, and symbolises natural colouring, emergence, ambition, and dreaming.

[3:7:309] Turquoise refers to the representations of turquoise, and symbolises wholeness, oneness, truthfulness, and communication.

[3:7:310] Zircon refers to the representations of zircon, and symbolises grounding, and the realisation and materialisation of ideas.

[3:7:311] Zoisite refers to the representations of zoisite, and symbolises pungency, vivacity, and charred femininity.

[3:7:312] Landscape refers to the representations of landscapes, and symbolises freedom, vastness, nature in its widest expanse, and possibility.

[3:7:313] Equinox refers to the representations of equinoxes, and symbolises enlightenment, cosmic shifts, completion, and transition.

[3:7:314] Moon Phases refers to the representations of moon phases collectively, and symbolises change, completion and incompleteness, hidden truths, and cosmic obscurity.

[3:7:315] Plant World

[3:7:316] Tree refers to the representations of trees, and symbolises old age, wisdom, durability, new and old life, and extension.

[3:7:317] Oak Tree refers to the representations of oak trees, and symbolises grandeur, vastness, and the self-renewal of life through the seeded acorn.

[3:7:318] Olive Tree refers to the representations of olive trees, and symbolises sustainment in harsh surroundings, perpetual renewal, the bearing of fruits, and growth.

[3:7:319] Pine Tree refers to the representations of pine trees, and symbolises long life, constancy, courage, strength in adversity, and a vessel of nurturance, and is closely linked to the Astronist character of Zara.

[3:7:320] Birch Tree refers to the representations of birch trees, and symbolises regeneration, new dawns, hope and promises of what is to come.

[3:7:321] Ash Tree refers to the representations of ash trees, and symbolises towering heights, unlimited possibilities, untold depths, and a higher perspective.

[3:7:322] Beech Tree refers to the representations of beech trees, and symbolises combined wisdom, ancient knowledge, and elegance.

[3:7:323] Blackthorn Tree refers to the representations of blackthorn trees, and symbolises preparation, sweetness, and motherhood.

[3:7:324] Cherry Tree refers to the representations of cherry trees, and symbolises femininity, beautiful nature, youthful maternity and is most closely linked to the Astronist character of Ellena.

[3:7:325] Chestnut Tree refers to the representations of chestnut trees, and symbolises justice, retribution, repentance, and honesty.

[3:7:326] Elm Tree refers to the representations of elm trees, and symbolises guardianship, grandparenthood, and eternal stability.

[3:7:327] Fir Tree refers to the representations of fir trees, and symbolises the riches of nature, forthrightness, and transparency.

[3:7:328] Hawthorn Tree refers to the representations of hawthorn trees, and symbolises muchness, generosity, and benevolence.

[3:7:329] Holly Tree refers to the representations of holly trees, and symbolises beautiful danger, memory, salvation, and sacrifice.

[3:7:330] Honeysuckle Tree refers to the representations of honeysuckle trees, and symbolises delicacy, grace, and childhood.

[3:7:331] Ivy refers to the representations of ivy, and symbolises hardened femininity, cruelty, and entrapment.

[3:7:332] Juniper refers to the representations of juniper, and symbolises reward, desirability, and acquisitiveness.

[3:7:333] Lime Tree refers to the representations of lime trees, and symbolises togetherness, companionship, and fruitfulness.

[3:7:334] Maple Tree refers to the representations of maple trees, and symbolises withered dreams, the passing of time, abandonment, and is closely linked to the Astronist character of Harriet.

[3:7:335] Pear Tree refers to the representations of pear trees, and symbolises marriage, strong relationships, and being cosseted.

[3:7:336] Plum Tree refers to the representations of plum trees, and symbolises care between the youth and the old, the passing of knowledge, keepership, and is closely related to the characters of Cora Nixon and Rose Hurst.

[3:7:337] Snowberry Tree refers to the representations of snowberry trees, and symbolises maidenhood, virginity, purity, and daintiness.

[3:7:338] Spindle Tree refers to the representations of spindle trees, and symbolises complexity, unwavering kindness, love, and newlyweds.

[3:7:339] Sycamore Tree refers to the representations of sycamore trees, and symbolises knowledge, and the greatness of knowledge, as well as breadth and depth and substance, yet too, obliviousness, homeliness, and is closely to the Astronist character of Jesse.

[3:7:340] Walnut Tree refers to the representations of walnut trees, and symbolises hardiness, superiority, and unwavering honesty.

[3:7:341] Willow Tree refers to the representations of willow trees, and symbolises forgiveness, regret, persistency, restoration, caring from afar, and is closely linked to the Astronist character of Oliver.

[3:7:342] Yew Tree refers to the representations of yew trees, and symbolises sensibility, sturdiness, hidden complexity, secrets, mystery, and is closely linked to the subterranean world.

[3:7:343] Palm Tree refers to the representations of palm trees, and is most closely linked to the legend of the Astronist character of Phoenix.

[3:7:344] Roots refers to the representations of roots, and symbolises foundation, origin, source, possibility, potentiality, and resembles the idea of "From One Comes All".

[3:7:345] Tree of Life refers to the representations of the Tree of Life, and symbolises inclusion, organisation, great sagacity, and is infused with good and evil, and lightness and darkness.

[3:7:346] Garden refers to the representations of gardens, and symbolises the afterlife, thriving life, judgement, and the oxymoronic place of "unlimited enclosure".

[3:7:347] Flower refers to the representations of flowers in botanic symbolism, and symbolises eternal renewal, natural cycles, dissemination, and emergence.

[3:7:348] Rose refers to the representations of roses in botanic symbolism, and symbolises death, curious simplicity, defence and the essence of entirety.

[3:7:349] Thistle refers to the representations of thistles in botanic symbolism, and symbolises royalty, reverence, and respect.

[3:7:350] Apple refers to the representations of apples, and symbolises greed, sweetness, and remembrance.

[3:7:351] Peach refers to the representations of peaches, and symbolises good health, ampleness, femininity, and fecundity.

[3:7:352] Grape refers to the representations of grapes, and symbolises richness, colour, clustering and cultivation.

[3:7:353] Pomegranate refers to the representations of pomegranates, and symbolises hardness, crowning, blood, and masculinity.

[3:7:354] Mushroom refers to the representations of mushrooms, and symbolises weightlessness, uncanniness, magical, decay, and demonic vegetation.

[3:7:355] Mandrake refers to the representations of mandrakes in botanic symbolism, and symbolises fantasy, mysticism, superstition, fertility, ambiguity, and oxymoronic as it brings life and death, and it heals and poisons.

[3:7:356] Snowdrop refers to the representations of snowdrops in botanic symbolism, and symbolises wellspring, purity, and new life.

[3:7:357] Dragon's Blood Tree refers to the representations of dragon's blood tree, and symbolises durability, persistency, new heights, discovery and perennial existence.

[3:7:358] Cacti refers to the representations of cacti in botanic symbolism, and symbolises unconditional love, maternal protection, and longevity.

[3:7:359] Mangrove refers to the representations of mangroves in botanic symbolism, and symbolises aquatic life and beauty, complexity of life, and new hopes, and closely linked with the Astronist character of Jesse.

[3:7:360] Venus Flytrap refers to the representations of Venus flytraps in botanic symbolism, and symbolises death, hideosity, and uniqueness.

[3:7:361] Amaryllis refers to the representations of amaryllises in botanic symbolism, and symbolises shyness, timidity, and unrequited love.

[3:7:362] Begonia refers to the representations of begonias in botanic symbolism, and symbolises caution, warning, misfortune, unpleasant thoughts, and challenges, but ultimately, loyalty, forgiveness and guardianship, and is closely linked to the Astronist character of Oliver.

[3:7:363] Bluebell refers to the representations of bluebells in botanic symbolism, and symbolises humility, gratitude, and ancestry.

[3:7:364] Buttercup refers to the representations of buttercups in botanic symbolism, and symbolises summer, pastoral life, childishness, and richness.

[3:7:365] Clematis refers to the representations of clematises in botanic symbolism, and symbolises artifice, trickery, and mischievousness.

[3:7:366] Crocosmia refers to the representations of crocosmia in botanic symbolism, and symbolises natural dissemination, popularity, and overwhelmingness.

[3:7:367] Daffodil refers to the representations of daffodils in botanic symbolism, and symbolises rebirth, synonymous with spring, and new beginnings.

[3:7:368] Dahlia refers to the representations of dahlias in botanic symbolism and symbolises being multi-layered, holding substance and reliability.

[3:7:369] Daisy refers to the representations of daisies in botanic symbolism, and symbolises sincerity, childhood, and motherly love and care.

[3:7:370] Delphinium refers to the representations of delphiniums in botanic symbolism, and symbolises motivation, determination, and strength in adversity, and is closely associated with the Astronist character of Zara.

[3:7:371] Forsythia refers to the representations of forsythias in botanic symbolism, and symbolises nobility, boldness, cheerfulness, and anticipation.

[3:7:372] Foxglove refers to the representations of foxgloves in botanic symbolism, and symbolises healing, insincerity, wise femininity, and grandmotherly love.

[3:7:373] Fuchsia refers to the representations of fuchsias in botanic symbolism, and symbolises abundance, lusciousness, and harmony.

[3:7:374] Geranium refers to the representations of geraniums in botanic symbolism, and symbolises superficiality, understanding, and female beauty.

[3:7:375] Gladiolus refers to the representations of gladioli in botanic symbolism, and symbolises dignity, integrity, and moral strength.

[3:7:376] Heather refers to the representations of heather in botanic symbolism, and symbolises protection, good luck, martial security and admiration.

[3:7:377] Hyacinth refers to the representations of hyacinth in botanic symbolism, and symbolises playfulness, consistency, and sincerity.

[3:7:378] Hydrangea refers to the representations of hydrangea in botanic symbolism, and symbolises vanity, boastfulness, and gratefulness.

[3:7:379] Iris refers to the representations of irises in botanic symbolism, and symbolises perpetual life, vivid remembrance, springtime renewal, and absent love.

[3:7:380] Jasmine refers to the representations of jasmine in botanic symbolism, and symbolises strong love, beauty, sensuality, and vernal femininity.

[3:7:381] Lavender refers to the representations of lavender in botanic symbolism, and symbolises royalty, youth, and maturity, and womanhood.

[3:7:382] Lilac refers to the representations of lilacs in botanic symbolism, and symbolises love at first sight, youthfulness, and innocence; primarily connected to Irene Mary Taylor.

[3:7:383] Lily refers to the representations of lilies in botanic symbolism, and symbolises beautiful strength, devotion, and soulfulness.

[3:7:384] Lobelia refers to the representations of lobelias in botanic symbolism, and symbolises aspiration, unlimited heights, and power.

[3:7:385] Lotus refers to the representations of lotuses in botanic symbolism, and symbolises virginity, sensitivity, and rejuvenation.

[3:7:386] Lupin refers to the representations of lupins in botanic symbolism, and symbolises soaring heights, progression, and new hope.

[3:7:387] Magnolia refers to the representations of magnolias in botanic symbolism, and symbolises ultimacy of womanhood, ascendancy, and leadership.

[3:7:388] Marigold refers to the representations of marigolds in botanic symbolism, and symbolises affability, sunlight, and solidarity.

[3:7:389] Mayflower refers to the representations of mayflowers in botanic symbolism, and symbolises welcomeness, instinctive, and high quality.

[3:7:390] Moonflower refers to the representations of moonflowers in botanic symbolism, and symbolises flexibility, hope, and grace.

[3:7:391] Nemesia refers to the representations of nemesias in botanic symbolism, and symbolises variety, exaggeration, and partnership.

[3:7:392] Orchid refers to the representations of orchids in botanic symbolism, and symbolises odd beauty, intricacy, and exquisite.

[3:7:393] Oriental Poppy refers to the representations of oriental poppies in botanic symbolism, and symbolises compassion, lust, and desire.

[3:7:394] Pansy refers to the representations of pansies in botanic symbolism, and symbolises thoughtfulness, charity, and goodwill.

[3:7:395] Peony refers to the representations of peonies in botanic symbolism, and symbolises healing therapies, reservation, and concealed beauty.

[3:7:396] Petunia refers to the representations of petunias in botanic symbolism, and symbolises popularity, adulation, and acceptance.

[3:7:397] Quince refers to the representations of quinces in botanic symbolism, and symbolises opulence, lushness, and grandiosity.

[3:7:398] Saponaria refers to the representations of saponarias in botanic symbolism, and symbolises compaction, neatness, and tininess.

[3:7:399] Sunflower refers to the representations of sunflowers in botanic symbolism, and symbolises adoration, worshipfulness, and pure thoughts.

[3:7:400] Sweet Pea refers to the representations of sweet pea in botanic symbolism, and symbolises nourishment, sustenance, and pleasure.

[3:7:401] Tiger Lily refers to the representations of tiger lilies in botanic symbolism, and symbolises female virility, and vigour, and is closely associated with the Astronist character of Harriet.

[3:7:402] Tulip refers to the representations of tulips in botanic symbolism, and symbolises one's declaration of love, romance, and passion.

[3:7:403] Violet refers to the representations of violets in botanic symbolism, and symbolises faith, modesty, and loyalty.

[3:7:404] Virginia Creeper refers to the representations of Virginia Creepers in botanic symbolism, and symbolises dispersion, deception, and disobedience.

[3:7:405] Wallflower refers to the representations of wallflowers in botanic symbolism, and symbolises fidelity in hardship, hopefulness, and optimism.

[3:7:406] Waterlily refers to the representations of waterlilies in botanic symbolism, and symbolises heartiness, cheerful, fluidity, and holding secrets below one's surface, and is closely linked with the Astronist character of Ellena.

[3:7:407] Wisteria refers to the representations of wisterias in botanic symbolism, and symbolises superior femininity, forgiveness, and whimsicality.

[3:7:408] Animal World

[3:7:409] Snail refers to the representations of snails, and symbolises homeliness, and the ability to make any place a home.

[3:7:410] Worm refers to the representations of worms, and symbolises simplicity, hideosity, perpetual life, and silent destruction.

[3:7:411] Toad refers to the representations of toads, and symbolises wisdom, transformation, and immortality.

[3:7:412] Frog refers to the representations of frogs, and symbolises fertility, the womb, waters, aquatic birth, and developing life.

[3:7:413] Turtle & Tortoise refers to the representations of turtles and tortoises, and symbolises antiquity, ancestry, sagacity, loyalty, and eternal defence.

[3:7:414] Snake & Serpent refers to the representations of snakes and serpents, and symbolises cunningness, renewal, trickery, and elegance, superior knowledge, and duality.

[3:7:415] Cobra refers to the representations of cobras, and symbolises mesmerisation, confrontation, and territoriality.

[3:7:416] Crocodile refers to the representations of crocodiles, and symbolises ancientness, respect, and guarding against evil.

[3:7:417] Fish refers to the representations of fish, and symbolises kinship, family, innocence, the source of life on The Earth and essential to human existence.

[3:7:418] Whale refers to the representations of whales, and symbolises strong memory, motherliness, gracefulness, and the oxymoronic "gentle giant".

[3:7:419] Dolphin refers to the representations of dolphins, and symbolises aquatic elegance, knights of the ocean, and close connects to the mythical creatures of the ocean.

[3:7:420] Octopus refers to the representations of octopus, and symbolises deception, intelligence, versatility, and flexibility.

[3:7:421] Crab refers to the representations of crabs, and symbolises homeliness, defensiveness, family-orientation, and prosperity.

[3:7:422] Shell refers to the representations of shells, and symbolises sounds, hearing, oceanic fertility, and has close association with the subterranean world.

[3:7:423] Clam & Oyster refers to the representations of clams and oysters, and symbolises the first fruits of oceanic life, and the wonders of revelation and incarnation.

[3:7:424] Scorpion refers to the representations of scorpions, and symbolises poison, nocturnal, and the mysteries of death and rebirth.

[3:7:425] Spider/Arachnid refers to the representations of spiders and arachnids, and symbolises entrapment, deceit, hideosity, devastation, segregation, and nature's castaway.

[3:7:426] Cockroach refers to the representations of cockroaches, and symbolises permanency, filth, and demonisation.

[3:7:427] Ant refers to the representations of ants, and symbolises tireless activity, organisation, community, determination, strength in numbers, and the oxymoronic "tiny strength".

[3:7:428] Honeybee refers to the representations of honeybees, and symbolises warmth, togetherness, dissemination, and intricacy.

[3:7:429] Mosquito & Fly refers to the representations of mosquitoes and flies, and symbolises disease, danger, offal, and putrefaction.

[3:7:430] Butterfly & Moth refers to the representations of butterflies and moths, and symbolises love, transition, transformation, fragility, and transience, and, especially regarding moths, the attractiveness of light in darkness.

[3:7:431] Bird refers to the representations of birds in general, and typically symbolises freedom, flight, wind, rebirth, and serenity.

[3:7:432] Feather refers to the representations of feathers, and symbolises weightlessness, air, mobility, balance, joy, heaven, and paradise.

[3:7:433] Dove refers to the representations of doves, and symbolises innocence, winged divinity, simplicity, purity, and grace.

[3:7:434] Raven refers to the representations of ravens, and symbolises cunningness, scavenge, and predatory dominance.

[3:7:435] Falcon refers to the representations of falcons, and symbolises kingship, superiority, the sky, and royalty.

[3:7:436] Owl refers to the representations of owls, and symbolises nocturnal wisdom, feminine fertility, and spiritual guidance.

[3:7:437] Parrot refers to the representations of parrots, and symbolises mimicry, vibrancy, and demonstrates a connection from the human world to the animal world.

[3:7:438] Penguin refers to the representations of penguins, and symbolises perceptivity, intuition, and making connections with our remote selves.

[3:7:439] Crane refers to the representations of cranes, and symbolises good fortune, longevity, completion, mysticism, holiness, and eternal youth.

[3:7:440] Cuckoo refers to the representations of cuckoos, and symbolises infidelity, comedy and selfishness.

[3:7:441] Toucan refers to the representations of toucans, and symbolises reverence, tribalism, spirituality, and outward expression of emotion.

[3:7:442] Sparrow refers to the representations of sparrows, and symbolises self-love, creativity, friendliness, and community.

[3:7:443] Kingfisher refers to the representations of kingfishers, and symbolises skill, ambition, prosperity, and abundance.

[3:7:444] Heron refers to the representations of herons, and symbolises patience, intelligence, and vision.

[3:7:445] Stork refers to the representations of storks, and symbolises birth, wombs, femininity, and has a close link to aquatic life.

[3:7:446] Woodpecker refers to the representations of woodpeckers, and symbolises awareness, opportunity, and attention-seeking.

[3:7:447] Swallow refers to the representations of swallows, and symbolises soulfulness, carefulness, and an affinity towards family and friends.

[3:7:448] Kiwi refers to the representations of kiwis, and symbolises honour, tradition, and loyalty.

[3:7:449] Goose refers to the representations of geese, and symbolises attraction to warmth, and inferiority.

[3:7:450] Flamingo refers to the representations of flamingoes, and symbolises femininity, innocence, confidence, and flirtatiousness.

[3:7:451] Dodo refers to the representations of dodos, and symbolises extinction, death, conclusion, and ignorance.

[3:7:452] Eagle refers to the representations of eagles, and symbolises strength, vitality, speed, agility, skill, power, and great honouring.

[3:7:453] Peacock refers to the representations of peacocks, and symbolises extravagance, ostentatiousness, attention-seeking, virility, romance, and relationships.

[3:7:454] Hummingbird refers to the representations of hummingbirds, and symbolises actively seeking, seeing beauty in the simplest of things, and always searching for the goodness in life.

[3:7:455] Mockingbird refers to the representations of mockingbirds, and symbolises protection against evil, innocence, and goodness, especially when faced with evil.

[3:7:456] Ape refers to the representations of apes and monkeys, and symbolises ancestry, history, admiration, worshipfulness, and more generally, understanding one's roots.

[3:7:457] Elephant refers to the representations of elephants, and symbolises guardianship, motherliness, loyalty, and valuable.

[3:7:458] Great Cats refers to the representations of great cats, and symbolises courage, power, reputation, and prestige.

[3:7:459] Bear refers to the representations of bear, and symbolises curiosity, intelligence, and the cycle of hibernation.

[3:7:460] Wolf refers to the representations of wolves, and symbolises cunningness, skill, family, loyalty, and ultimate danger.

[3:7:461] Fox refers to the representations of foxes, and symbolises deception, silence, slyness, and conspiracy.

[3:7:462] Kangaroo refers to the representations of kangaroos, and symbolises motherhood, protection, and agility.

[3:7:463] Deer refers to the representations of deers, and symbolises a messenger, majestic character, softness, gentleness, and devotion.

[3:7:464] Rabbit & Hare refers to the representations of rabbits and hares, and symbolises innocence, everlasting renewal, and timidity.

[3:7:465] Rat & Mouse refers to the representations of rats and mice, and symbolises hideosity, and filth.

[3:7:466] Bat refers to the representations of bats, and symbolises nocturnal activity, longevity, reunion, and a strong connection with The Cosmos.

[3:7:467] Dog refers to the representations of dogs, and symbolises domesticity, manhood, companions, protection, and friends.

[3:7:468] Cat refers to the representations of cats, and symbolises remoteness, superiority in knowledge, instinctive, and wild.

[3:7:469] Cow refers to the representations of cows, and symbolises the providing of riches, fertility, and sublimity.

[3:7:470] Bull refers to the representations of bulls, and symbolises strength, power, heritage, cultivation, and civilisation.

[3:7:471] Horse refers to the representations of horses, and symbolises wild beauty, agility, prowess, and domination.

[3:7:472] Donkey refers to the representations of donkeys, and symbolises innocence, reliability, and stability.

[3:7:473] Panda refers to the representations of pandas, and symbolises rarity, individuality, peace, harmony, and friendship.

[3:7:474] Goat refers to the representations of goats, and symbolises worship, and ceaseless energy.

[3:7:475] Sheep refers to the representations of sheep, and symbolises illumination, shyness, parenthood, and innocence.

[3:7:476] Pig refers to the representations of pigs, and symbolises sacrifice, wealth, good fortune, richness, and prosperity.

[3:7:477] Rooster refers to the representations of roosters, and symbolises physical and moral fortitude.

[3:7:478] Gecko refers to the representations of geckos, and symbolises good luck, new hope, and pride.

[3:7:479] Chameleon refers to the representations of chameleons, and symbolises change, transition, vibrancy, and adaption.

[3:7:480] Iguana refers to the representations of iguanas, and symbolises expectation, contemplation, spiritual fortitude, and gratitude.

[3:7:481] Lizard refers to the representations of lizards, and symbolises a messenger, flexibility, adaptivity, and overcoming adversity.

[3:7:482] Starfish refers to the representations of starfish, and symbolises a celestial connection, guidance, vigilance, brilliance, love, and inspiration.

[3:7:483] Leech refers to the representations of leeches, and symbolises draining energy, or people, habits, and emotions that are draining one's vitality.

[3:7:484] Dinosaur refers to the representations of dinosaurs, and symbolises scientific discovery, past habits, and outdated attitudes.

[3:7:485] Dragonfly refers to the representations of dragonflies, and symbolises delicacy, intricacy, elegance, and maturity.

[3:7:486] Ladybird refers to the representations of ladybirds, and symbolises good luck and abundance.

[3:7:487] Firefly refers to the representations of fireflies, and symbolises illumination, inspired, majestic, and has a close connection to The Cosmos.

[3:7:488] Wasp refers to the representations of wasps, and symbolises danger, evil, anger, and poison.

[3:7:489] Vulture refers to the representations of vultures, and symbolises a scavenger, cunningness, and being fearless of death.

[3:7:490] Human World

[3:7:491] Jesse refers to the representations of Jesse, and symbolises ambition, divinely chosen, ultra-masculinity, grace, imagination, curiosity, the embodiment of eternal youth and possible recklessness, and is typically centralised among the other Astronist characters.

[3:7:492] Ellena refers to the representations of Ellena, and symbolises ultra-femininity, worldliness, romance, love, sensuality, beauty, fertility, and the harbouring of secrets by putting up a front; a mask, and is typically positioned centre-left among the other Astronist characters.

[3:7:493] Zara refers to the representations of Zara, and symbolises intelligence, an investigatory nature, thoughtfulness, seemingly cold, and reserved, but harbouring passion, and emotion, and is typically positioned leftmost among the other Astronist characters.

[3:7:494] Harriet refers to the representations of Harriet, and symbolises boldness, prowess, seemingly strong self-identity, but holding a sense of unknowing, and being lost, and is typically positioned centre-right among the other Astronist characters.

[3:7:495] Oliver refers to the representations of Oliver, and symbolises guardianship, forgiveness, humility, caution, and doubt of divinity, and is typically positioned rightmost among the other Astronist characters.

[3:7:496] Jesse, Child refers to the representations of Jesse as a child, and symbolises ultra-innocence, uniqueness, daydreaming, curiosity, world hero, figurehead, and a prodigy.

[3:7:497] Ellena, Child refers to the representations of Ellena as a child, and symbolises sincerity, pure happiness, and generosity.

[3:7:498] Zara, Child refers to the representations of Zara as a child, and symbolises intellectuality, eagerness, and introversion.

[3:7:499] Harriet, Child refers to the representations of Harriet as a child, and symbolises fatherlessness, resentful, and being lost.

[3:7:500] Oliver, Child refers to the representations of Oliver as a child, and symbolises a lack of self-belief, and doubtfulness.

[3:7:501] Jesse, Elder refers to the representations of Jesse as an elderly person, though there not many of these depiction due to the fact that they cannot be recognised by The People's Constitutional Company of Jesse Millette as official Astronist artworks.

[3:7:502] Ellena, Elder refers to the representations of Ellena as an elderly person, and symbolises lost beauty, eternal regret, eternal depression, and insanity.

[3:7:503] Zara, Elder refers to the representations of Zara as an elderly person, and symbolises complete isolation, eternal regret, eternal depression, and insanity.

[3:7:504] Harriet, Elder refers to the representations of Harriet as an elderly person, and symbolises overcoming adversity, complete serenity, and letting go of one's past.

[3:7:505] Oliver, Elder refers to the representations of Oliver as an elderly person, and symbolises distant and eventually, completion of guardianship, ultimate forgiveness, and virtuous.

[3:7:506] Bone refers to the representations of bones, and symbolises death, and decay, but also, structure, the afterworld, and immortality.

[3:7:507] Skin refers to the representations of skin types, and symbolises differentiation, ethnicity, sensuality, and is closely associated with the sense of touch.

[3:7:508] Head refers to the representations of heads, and symbolises knowledge, the wonder of the mind, and beauty.

[3:7:509] Brain refers to the representations of brains, and symbolises The Cosmos, divinity, and imagination.

[3:7:510] Skull refers to the representations of skulls, and symbolises death, destruction, and the supernatural.

[3:7:511] Skeleton refers to the representations of skeletons, and symbolises death, evil, destruction, and devilment.

[3:7:512] Hair refers to the representations of hair, and symbolises beauty, modesty (if covered), divinity (if glowing), and sensuality.

[3:7:513] Baldness refers to the representations of baldness, and symbolises age, alternation of one's self-image, and involuntary loss.

[3:7:514] Eye refers to the representations of eyes, and symbolises vision, divinity (if glowing), awareness, uniqueness, ultimate value, and the discovery of secrets and mysteries.

[3:7:515] Tears refers to the representations of tears, and symbolises tragedy, the revealing of true emotions, lustration, and aquatic purity.

[3:7:516] Ear refers to the representations of ears, and symbolises wisdom, sound, prayer, and the best way to learn.

[3:7:517] Clenched fist refers to the representations of a person with a clenched fist and emphasising their knuckles, and symbolises solidarity, community, revolution, forcefulness, change, violence, and progression.

[3:7:518] Nose refers to the representations of noses, and symbolises fragrance, and immediate surroundings.

[3:7:519] Mouth refers to the representations of mouths, and symbolises expression, shock, consumption, and hunger.

[3:7:520] Facial Expressions refers to the representations of facial expressions, and symbolises emphasis of emotion in illustration.

[3:7:521] Facial Construction refers to the representations of facial constructions, and symbolises morphation, divinity, beauty, and the diversity of Astronist characters.

[3:7:522] Ugliness refers to the representations of ugliness, and is typically represented as darkness, and the opposite of divinity.

[3:7:523] Beauty refers to the representations of beauty, and is typically represented as radiance, brightness, vibrancy, and lightness, and is associated with divinity.

[3:7:524] Memory refers to the representations of memories, and is typically represented beside clouds, bubbles, blurriness, fading, and shadowing.

[3:7:525] Cognition refers to the representations of cognitions, and is typically associated with kaleidoscopic vision, and blurriness.

[3:7:526] Religiosity refers to the representations of religiosity, and is typically associated with kneeling, worshipment, religious buildings, and closed eyes.

[3:7:527] Beard refers to the representations of beards, and symbolises fatherhood, non-Astronist religiosity, older age, wisdom, sagacity, and a sense of spiritual (but not astroncial) knowledge.

[3:7:528] Teeth refers to the representations of teeth, and symbolises beauty, hunger, and purity.

[3:7:529] Tongue refers to the representations of tongues, and symbolises eating, edibility, and hunger.

[3:7:530] Kiss refers to the representations of kisses, and symbolises love, romance, the sealing of marriage, procreation, beauty, and a ceremonial act.

[3:7:531] Neck refers to the representations of necks, and symbolises female beauty, lust, and sensuality.

[3:7:532] Arm refers to the representations of arms, and symbolises muscularity, masculinity, emotional expression, freedom, and an outstretching arm symbolises honour, divinity, and searching for knowledge.

[3:7:533] Hand refers to the representations of hands, and symbolises friendship, weddings, matrimony, love, romance, and an outstretching hand symbolises honour, divinity, harmony, and searching for knowledge.

[3:7:534] Finger refers to the representations of fingers, and symbolises sensuality, in-depth connection, and an outstretching finger symbolises the glory of The Divine, honour, harmony, and searching for knowledge.

[3:7:535] Claw & Nail refers to the representations of claws and nails, and symbolises animalistic danger, evil, devilment, mischief, trickery, and deception.

[3:7:536] Breast refers to the representations of breasts, and symbolises womanly beauty, femininity, fertility, sensuality, vulgarity, motherhood, and maternity.

[3:7:537] Heart refers to the representations of hearts, and symbolises human divinity, deep love, centrality, and the centre of human existence.

[3:7:538] Blood refers to the representations of blood, and symbolises importance, significance, movement, essentiality, sacrifice, and deep relationships.

[3:7:539] Womb refers to the representations of wombs, and symbolises ultimate birth, womanhood, fertility, protection, life force, vitality, development, human divinity and essentiality.

[3:7:540] Childbirth refers to the representations of childbirth, and symbolises protection, human purpose, human divinity, life force, newness, purity, sinlessness, parenthood, paternity, and maternity.

[3:7:541] Sexual Union refers to the representations of sexual union, and symbolises procreation, ultimate love, matrimony, and most especially in a cosmic setting.

[3:7:542] Voyeur refers to the representations of voyeurism, and is most especially referencing voyeurism towards Astronist characters, or the sexual union between Jesse and Ellenian Astronist characters.

[3:7:543] Marriage refers to the representations of marriage, and symbolises ultimate love, romance, protection, prosperity, unity, and is most especially referencing the marriage between Jesse and Ellenian Astronist characters.

[3:7:544] Leg refers to the representations of legs, and symbolises sturdiness, physical support, and human strength.

[3:7:545] Thigh refers to the representations of thighs, and symbolises sensuality, sexual union, and physical support.

[3:7:546] Knee refers to the representations of knees, and symbolises human strength, and physical supports.

[3:7:547] Foot refers to the representations of feet, and symbolises human connection to The Earth, pilgrimage, and following the path to revealed wisdom.

[3:7:548] Ascension refers to the representations of ascension, and symbolises the rising to divinity, the Divine state, and the ascendance to a higher state of holiness or celestancy.

[3:7:549] Descension refers to the representations of descension, and symbolises the fall from divinity or the Divine state, and the descending to a lower state of holiness or celestancy.

[3:7:550] Falling refers to the representations of falling, and symbolises falling from some sort of higher state of divinity, impurity, disgrace, decay, devilment, loss of gravity, distress, trickery, and has close links to the underworld.

[3:7:551] Play refers to the representations of play or playing, and symbolises friendship, comedy, companionship, and possibly, sensuality.

[3:7:552] Swimming refers to the representations of swimming, and symbolises renewal, rejuvenation, cleansing, lustration, and fluidity.

[3:7:553] Sport refers to the representations of sports, and symbolises human ability, physical demand, bodily revitalisation, and pushing oneself to the limit of their potential.

[3:7:554] Bicycle refers to the representations of bicycles, and symbolises pollution-less travel, balance, and dreaming.

[3:7:555] Car refers to the representations of cars, and symbolises pollution, noise, power, speed, motivation, and aggression.

[3:7:556] Train refers to the representations of trains, and symbolises connections across large distance, ominousness, and a vehicle of mystery.

[3:7:557] Subway/Tube refers to the representations of subways or The Tube, and symbolises a manmade underworld, darkness, ominousness, and oxymoronic "crowded isolation".

[3:7:558] Airplane refers to the representations of airplanes, and symbolises intimidation, haunting, danger, war, and bombardment.

[3:7:559] Boat refers to the representations of boats, and symbolises vulnerability, daydreaming, isolation, resiliency, and danger.

[3:7:560] Shipwreck refers to the representations of shipwrecks, and symbolises death, disaster, failure, ominousness, misfortune and lost hope.

[3:7:561] Path/Road refers to the representations of paths and roads, and symbolises opportunity, new hope, adventure, direction, and discovery.

[3:7:562] Rocket refers to the representations of rockets, and symbolises humanity's advancements, humanity in The Cosmos, cosmic exploration and discovery.

[3:7:563] Seed Sowing refers to the representations of seed sowing, and symbolises opportunity, new life, change, seeds of the future, and collaboration with humanity and nature.

[3:7:564] Mining refers to the representations of mining, and symbolises discovery, and has very close links to the underworld.

[3:7:565] Royalty refers to the representations of royalty, and symbolises worldliness, materialism, human highness, especially as opposed to Divine highness.

[3:7:566] King refers to the representations of kings, and symbolises worldliness, materialism, masculinity, manhood, human role model, and idolatry.

[3:7:567] Queen refers to the representations of queens, and symbolises worldliness, materialism, femininity, womanhood, human role model, and idolatry.

[3:7:568] War & Warrior refers to the representations of wars and warriors, and symbolises discipline, solidarity, honour, the essence of human nature, catastrophe, mass death, and disaster.

[3:7:569] Surrender refers to the representations of surrender, and symbolises destruction, death, whiteness, weakness and strength.

[3:7:570] Conflict refers to the representations of conflict, and symbolises death, sorrow, tragedy, unity in the face of adversity, and morality in the face of vice and vulgarity.

[3:7:571] Betrayal refers to the representations of betrayal, and symbolises passion, cruelty, devilment, and selfishness.

[3:7:572] Vagrant refers to the representations of vagrants, of which Jesse is often depicted as helping, and symbolises generosity, benevolence, and holding good natured disposition, but is also depicted as a test of morality and goodwill.

[3:7:573] Cripple refers to the representations of cripples, and symbolises inability, especially when contrasted with ability, as well as social outcasts, especially in contrast to an Astronist character, treating them equally.

[3:7:574] Thievery refers to the representations of thievery and thieves, and symbolises insecurity, and sometimes anonymity.

[3:7:575] Gossip refers to the representations of gossip, and symbolises insincerity, idolatry, shallowness, and materialism.

[3:7:576] Orphan refers to the representations of orphans, and symbolises abandonment, discard, rejection, deep loss, directionless, separation from one's origin, supreme independence, and severe detachment.

[3:7:577] Stranger refers to the representations of strangers, and symbolises unidentifiable beings, disconnection, a threat, an enemy, and most typically references the idea that an individual who is kind to those he/she does not know is a "citizen of the world".

[3:7:578] Axe refers to the representations of axes, and symbolises primitivity, an ancestral symbol for human civilisation, pioneering, and its use as a tool or weapon reflects the decision between progression and regression.

[3:7:579] Knife & Dagger refers to the representations of knives and daggers, and symbolises death, destruction, separation, danger, criminality, and possibly, punishment.

[3:7:580] Sword refers to the representations of swords, and symbolises brutality, war, mastery, and primitivity.

[3:7:581] Spear refers to the representations of spears, and symbolises primitivity, brutality, and mastery.

[3:7:582] Bow & Arrow refers to the representations of bows and arrows, and symbolises mastery and the oxymoronic "brutal elegancy".

[3:7:583] Gun refers to the representations of guns, and symbolises modern brutality, and deadly power.

[3:7:584] Hammer refers to the representations of hammers, and symbolises indestructibility, deathly strike, unity, and in a cosmic setting, symbolising the construction of the cosmic order.

[3:7:585] Brush refers to the representations of brushes, and symbolises renewal, domesticity, original working peoples, unity and perhaps domestic elegance.

[3:7:586] Sickle refers to the representations of sickles, and symbolises the original working peoples, unity, redemption, cultivation, saving one's livelihood, and building one's nation.

[3:7:587] Plow refers to the representations of plowing, and symbolises cultivation, rurality, pastoral life, one's livelihood, and the original working class peoples.

[3:7:588] Wheel refers to the representations of wheels, and symbolises creative rotation, completion, phases, morphation, eternity, time, duration, and the division of the cosmic whole, endless repetition, and the course of a life.

[3:7:589] Calendar refers to the representations of calendars, and symbolises the ordering of time, development, regularity, and the procession of The Cosmos.

[3:7:590] Compass refers to the representations of compasses, and symbolises direction, Divine architect of The Cosmos, measurement, geometry, and giving form and scale to the unknown.

[3:7:591] Scales refers to the representations of scales, and symbolises balance, logicity, measurement, the force of good and evil, mediation, and autumnal equinox.

[3:7:592] Direction refers to the representations of directions, and symbolises guidance, support, protection, and foresight.

[3:7:593] Chain refers to the representations of chains, and symbolises bloodshed, conflict, criminality, duality, fixation, imprisonment, dependence, subjugation, revenge, and slavery.

[3:7:594] Handcuffs refers to the representations of handcuffs, and symbolises criminality, punishment, justice, revenge, and entrapment.

[3:7:595] Net refers to the representations of nets and netting, and symbolises entrapment, punishment, justice, trickery, and revenge.

[3:7:596] Web refers to the representations of webs and webbing, and symbolises entrapment, ensnarement, punishment, and trickery.

[3:7:597] Thread refers to the representations of thread, and symbolises a basis, spindling, and a sense of femininity and entanglement.

[3:7:598] Basket refers to the representations of baskets, and symbolises birth, newborn child, motherhood, as well as cultivation, cookery, domesticity, and pastoral life.

[3:7:599] Purse refers to the representations of purses, and symbolises feminine wealth, royalty, nobility, and concealed money.

[3:7:600] Wallet refers to the representations of wallets, and symbolises masculine wealth, protection, and concealed money, but also a target of criminality, and the luring of danger.

[3:7:601] Money refers to the representations of money, and symbolises ostentatiousness, shallowness, and materialism, mainly due to the lack of concealment of the money.

[3:7:602] Comb refers to the representations of combs, and symbolises feminine beauty, grace, fertility, youthful femininity, clarity, and disentanglement.

[3:7:603] Torch refers to the representations of torches, which is one of Jesse's most associated items, and symbolises clarity, discovery, purity, lightness, divinity, heroic virtue, honour, harmony, grandiosity, and a sense of exploratory action.

[3:7:604] Scissors refers to the representations of scissors, and symbolises support, curtness, and candidness, but also, beauty, womanly femininity, change, and possibility.

[3:7:605] Veil refers to the representations of veils, and symbolises modesty, mystery, intrigue, concealment, a barrier, social reticence, silence, separation, religiosity, strong morality, and emphasises the idea that femininity is more than beauty.

[3:7:606] Helmet refers to the representations of helmets, and symbolises protection, war, conflict, and combat, but also, a barrier, and potential criminality.

[3:7:607] Hat & Headdress refers to the representations of hats and headdresses, and either symbolise comedy, or nobility depending on the style of the accessory.

[3:7:608] Wreath refers to the representations of wreaths, and symbolises death's calling, the completion of life, celestancy, divinity, and an omen.

[3:7:609] Hierarchy refers to the representations of hierarchies, and symbolises divinity, formationism, collectivism, and the levels of holiness.

[3:7:610] Language & Dialogue refers to the representations of language and dialogues, and symbolises connection, friendship, companionship, understanding, mutuality, and progression.

[3:7:611] Map refers to the representations of maps, and symbolises knowledge, education, perspectivity, and an understandable microcosm of a vast or complex entity.

[3:7:612] Crown refers to the representations of crowns, and symbolises nobility, royalty, honour, idolatry, and humanly divinity, especially as distinct from The Divine itself.

[3:7:613] Necklace refers to the representations of necklaces, and symbolises feminine fashion, womanly wealth, and nobility, but also, a target of criminality, luring danger, and has hints of sorcery, enchantment, and trickery.

[3:7:614] Earring refers to the representations of earrings, and symbolises feminine fashion, womanly wealth, and nobility, especially when the Astronist character of Ellena is depicted wearing this accessory.

[3:7:615] Ring refers to the representations of rings, and symbolises marriage, a microcosm of a deep connection, protection, and in a cosmic setting, perpetual life, eternal divinity, and Divine permanency.

[3:7:616] Apron refers to the representations of aprons, and symbolises culinary work, domesticity, artistry, and mastery.

[3:7:617] Shoe refers to the representations of shoes, and symbolises worldliness, materialism, femininity, fashion, authority, ownership, and a reflection of nobility and status.

[3:7:618] Umbrella & Parasol refers to the representations of umbrellas and parasols, and symbolises protection in two forms; one from water and one from heat, and so, is closely linked to the elements of water and fire.

[3:7:619] Telephone refers to the representations of telephones, and symbolises communication, connection, the shortening of distance, and friendship.

[3:7:620] Smartphone refers to the representations of smartphones, and symbolises advancing technologies, a taste of future, communication, the shortening of distance, business and commerce, and friendship.

[3:7:621] House refers to the representations of houses, and symbolises an essentiality, and shelter, especially as opposed to a warm place, and hope, family, and happiness.

[3:7:622] Home refers to the representations of homes, and symbolises family, hope, happiness, warmth, and a sense of centrality to life, domesticity, and pastoral and utopian lives.

[3:7:623] Gate & Door refers to the representations of gates and doors, and symbolises exclusivity, intrigue, mystery, secrets, possibility, metaphorical guardianship, but also, protection from whatever may be behind it.

[3:7:624] Lock refers to the representations of locks, and symbolises enclosure, concealment, entrapment, ensnarement, trickery, but also, Divine secrets, commitment, privacy, forbiddance, and in a cosmic setting, guardianship of the secrets of The Universe.

[3:7:625] Key refers to the representations of keys, and symbolises essential duality, especially paired with a lock, discovery, knowledge, understanding, maturity, and wisdom and high hierarchal status, especially of an individual holding a key, and in a cosmic setting, the unlocking of the secrets of The Universe.

[3:7:626] Window refers to the representations of windows, and symbolises opportunity, possibility, lightness in darkness, transparency, hope in the face of adversity, and escape in the face of entrapment.

[3:7:627] Stairway refers to the representations of stairways, and symbolises intrigue, mystery, secrets, possibility, rising to a higher status, rising to divinity, and in a cosmic setting, rising to greater knowledge and understanding of The Universe.

[3:7:628] Ladder refers to the representations of ladders, and symbolises opportunity, potentiality, hope, rising to a higher status, most especially in the human world.

[3:7:629] Passageway refers to the representations of passageways, and symbolises mystery, intrigues, uncovering secrets, concealment, trickery, darkness, evil, and has close links to the underworld, but also can symbolise escape from entrapment, opportunity, discovery, and greater knowledge.

[3:7:630] Attic refers to the representations of attics, and symbolises abandonment, horror, murder, concealment, criminality, suicide, and is contrasted as being the highest place in the home, but the lowest in terms of its purpose.

[3:7:631] Basement & Cellar refers to the representations of basements and cellars, and symbolises a deep connect to the underworld, and the underworld's grip on one's home.

[3:7:632] Catacombs refers to the representations of catacombs, and symbolises death in the underworld as the darkest position, being close to hell, devilment, trickery, sorcery, deception, ghostliness, but also, a necessary evil to lead to greater knowledge.

[3:7:633] Kitchen refers to the representations of kitchens, and symbolises the essence of domesticity, the centre of family life, the lifeblood of the home, and has close links to cookery and traditional femininity, but also symbolises stagnancy, sadness, and regret.

[3:7:634] Lamp & Candle refers to the representations of lamps and candles, and symbolises humanly light, as opposed to Divine or cosmic light, discovery, exploration, hope in the adversity of darkness, opportunity, possibility, and a sense of humanly elegance and searching for knowledge.

[3:7:635] Streetlamp refers to the representations of street lamps, and symbolises nocturnal light, mystery, intrigue, and hope in the adversity of the night.

[3:7:636] Oven refers to the representations of ovens, and symbolises stagnancy in domestic life.

[3:7:637] Table refers to the representations of tables, and symbolises centrality in the home, family, companionship, romance, and the centre of culinary appreciation.

[3:7:638] Chair & Throne refers to the representations of chairs and thrones, and symbolises domesticity, family, friendship, companionship, as well as royalty, nobility, idolatry, and humanly honour.

[3:7:639] Glass refers to the representations of glass, and symbolises transparency, opportunity, possibility, reflection, and escape from entrapment.

[3:7:640] Mirror refers to the representations of mirrors, and symbolises the power of light, beauty, life reflection, self-beautification, and self-realisation.

[3:7:641] Broom refers to the representations of brooms, and symbolises witchcraft, servancy, domesticity, and housekeeping.

[3:7:642] Bed & Bedroom refers to the representations of beds and bedrooms, and symbolises eroticism, privacy, intimacy, marriage, and the traditional setting of death.

[3:7:643] Cradle refers to the representations of cradles, and symbolises newborn child, protection, new life, the beginning of the life cycle, and safety.

[3:7:644] Bath & Bathing refers to the representations of bath and bathing, and symbolises lustration, cleansing, washing away memories, and has close links to rituals.

[3:7:645] Pool refers to the representations of pools, and symbolises tranquility, manmade paradise, and is the setting of summertime and vacation.

[3:7:646] Fountain refers to the representations of fountains, and symbolises fertility, vitality, serenity, sincerity, and eternal youthfulness.

[3:7:647] Well refers to the representations of wells, and symbolises the sustainment of life, the preservation of the sacred, but also, holds secrets, mystery, intrigue, and contrasts itself by holding close links to the underworld and death.

[3:7:648] Castle refers to the representations of castles, and symbolises a utopian and historical paradise, ancestral civilisation, royalty, nobility, stability, protection, and has close links to sorcery, magic, and mysticism. In a cosmic setting, symbolises dreaming and visions with a close connection to constellations as it typically below them while still retaining a strong connection to The Earth and is typically a place of many people, as opposed to the depictions of towers.

[3:7:649] City refers to the representations of cities, and symbolises modernity, advancing humanity and civilisation, intricacy and complexity, and the oxymoronic “crowded isolation”.

[3:7:650] Temple refers to the representations of temples, and symbolises worshipment, manmade god as opposed to the trueness of The Divine, calmness, serenity, reflection, morality, understanding, and is depicted as the historical centre of human society.

[3:7:651] Niche refers to the representations of niches, and symbolises a place of quiet reflection, refuge, and a place for the position of idols.

[3:7:652] Cloister refers to the representations of cloisters, and symbolises protection, modesty, devotion, concealment, detachment, and seclusion.

[3:7:653] Tower refers to the representations of towers, and symbolises isolation, lonesome death, and the oxymoronic “remote centrality”, especially in reference to it being a place of reclusiveness and torture as opposed to the depiction of a castle.

[3:7:654] Pillar/Column refers to the representations of pillars and columns, and symbolises essentiality and necessity, stability, manmade beauty, and the principles, the basis, and the foundations of something for without them, it would not exist.

[3:7:655] Bridge refers to the representations of bridges, and symbolises a connection between two otherwise unconnected entities, and in a cosmic setting, a connection to gaining knowledge of The Universe.

[3:7:656] Tunnel refers to the representations of tunnels, and positively symbolises discovery, alternative escape from entrapment, and struggle before resolution, but negatively symbolises death, the concealment of death, the underworld, and the afterlife.

[3:7:657] Street refers to the representations of streets, and symbolises direction, movability, the backbone of civilisation, but negatively symbolises a place of criminality and its ability to polarise from crowdedness and emptiness.

[3:7:658] Market refers to the representations of markets, and symbolises commerce, trade, and sociality, but also a place of thievery, deception, usury, and in a rural setting, the centrality of pastoral life.

[3:7:659] Education Institution refers to the representations of schools, colleges, and universities, and symbolises the place of education, knowledge, greater understanding of the world, and the centre of youthful society.

[3:7:660] Prison refers to the representations of prisons, and symbolises a place of deep reflection upon one’s life decisions, a place of opportunity, a place of understanding, and the oxymoronic “individual commonality”.

[3:7:661] Veneration refers to the representations of veneration, and symbolises divinity, faith, and the respect for the mysteries of The Divine, The Universe, and The Cosmos.

[3:7:662] Onlookers refers to the representations of onlookers, and symbolises detachment, impersonality, and a microcosm of humanity as an onlooker of The Cosmos in The Universe.

[3:7:663] Flute refers to the representations of flutes, and symbolises trickery, mischief and sorcery, but also, elegancy, and hypnotism.

[3:7:664] Piano refers to the representations of pianos, and symbolises the funnelling of emotions.

[3:7:665] Trumpet & Horn refers to the representations of trumpets and horns, and symbolises the arrival of nobility, royalty, and the musical connection between great distances, and is often depicted in pastoral life.

[3:7:666] Harp & Lyre refers to the representations of harps and lyres, and symbolises tranquility, serenity, harmony, honour, and musical femininity.

[3:7:667] Bell refers to the representations of bells, and symbolises devotion, a calling across vastness, and worshipment.

[3:7:668] Drum refers to the representations of drums, and symbolises harshness, curtness, but also, rituals, danger, and anxiety.

[3:7:669] Violin refers to the representations of violins, and symbolises grace, musical femininity, elegancy, delicacy, and has strong connections to The Cosmos.

[3:7:670] Silence refers to the representations of silence, and symbolises sacredness, the greatest gift from The Divine, and the oxymoronic "isolated fullness" of quieting the mind.

[3:7:671] The Devil refers to the representations of The Devil, and symbolises the manmade personification of evil, but also knowing that The Devil is not the trueness of evil, and that The Divine is All; both good and evil.

[3:7:672] Demon refers to the representations of demons and demonic beings, and symbolises an angel of evil, and should not be something avoided, but something faced, and Astronist characters are often depicted as facing demonic entities.

[3:7:673] Life & Death refers to the representations of life and death, and symbolises completion, but also the opportunity of something beyond if faith is present, and is often depicted in a circular shape and in wheels.

[3:7:674] Leadership refers to the representations of leaderships, and the leader is most typically depicted as the Astronist character of Jesse, but not entirely. Leadership is often depicted as the forefront of force, but other forces, whether in the form of other Astronist characters or cosmic force, support the leadership and act as pillars for the prosperity of the whole.

[3:7:675] Relationship refers to the representations of relationships, and symbolises a connection between two humans, but as distinctly inferior to the relationship an individual has with The Cosmos, and the relationship an individual has with The Divine.

[3:7:676] Friendship refers to the representations of friendships, and symbolises support, and protection in the face of adversity, but also the lesson of individuality and understanding that no matter how one is close to another, that “one” will always put themselves before yourself.

[3:7:677] Domesticity refers to the representations of domestic life and domesticity, and symbolises family, proximity, homeliness, warmth, the everyday, and the essence of pastoral and suburban living.

[3:7:678] Pilgrimage refers to the representations of pilgrims and pilgrimages, and symbolises devotion, holding faith close to one’s heart, and intensifying the proximity between oneself and one’s faith of God, as distinct from The Divine. In a cosmic setting, refers to the depiction of the seeking of knowledge of The Universe and a wonderment of The Cosmos as the equivalent of pilgrimage.

[3:7:679] Childhood refers to the representations of childhood, and symbolises innocence, but the possibility to blacken, vulnerability, sinlessness, purity, and uncorrupted, but also corruptible.

[3:7:680] Youth refers to the representations of youth and youthfulness, and symbolises insecurity, promise, hope, opportunity, possibility, the future of humanity, and the strength of the sense that anything is possible.

[3:7:681] Old Age refers to the representations of old age, and embodies the complete opposite to the tradition depiction of the Astronist character of Jesse in aesthetics, and typically symbolises narrowness, stubbornness, wisdom and overly assured of one’s knowledge, but also, the greatest responsibility for the guardianship of the young.

[3:7:682] Adulthood refers to the representations of adulthood, and symbolises a sense of greater knowledge, a sense of wisdom, a sense of knowing what and what not to do, and a sense of direction, but ultimately, nothing is assured.

[3:7:683] Men refers to the representations of men and manhood, and symbolises the assumption to the traditional role of man as protector, provider, and producer in all aspects of life, but also leaves room for insecurity, irresponsibility, ignorance, and ignobility.

[3:7:684] Women refers to the representations of women and womanhood, and symbolises the assumption to the traditional role of woman as carer, champion, and the quiet force upholding

[3:7:685] Sibling refers to the representations of siblings, and symbolises connection, family, relation, and pure offspring.

[3:7:686] Family refers to the representations of family, and symbolises homeliness, warmth, the essence of humanity, the purpose of life, and solidarity in the face of adversity.

[3:7:687] Grandparent refers to the representations of grandparents and grandparenthood, and symbolises guardianship, ultimate loyalty, and the impartation of wisdom.

[3:7:688] Mother refers to the representations of mothers and motherhood, and symbolises ultimate protection for her child, perpetual maternal love, and eternal loyalty, and the deepest Divine connection with another human, but also harbouring the possibility to have this destroyed.

[3:7:689] Father refers to the representations of fathers and fatherhood, and symbolises fatherly providence, eternal loyalty, perpetual paternal love, and ultimate protection his child, but also harbouring the possibility to have this destroyed.

[3:7:690] Cousin refers to the representations of cousins, and symbolises friendship, relation, family, and is closely linked to the relationship between the Astronist characters of Harriet and Jesse.

[3:7:691] Aunt & Uncle refers to the representations of aunties and uncles, and symbolises friendship, relation, and family.

[3:7:692] Worker refers to the representations of workers, and symbolises solidarity in the face of tyranny, unity in the face of adversity, as well as labouring for the land of the nation and the family, the spine of the country, and the lowest in traditional society.

[3:7:693] Horoscopy refers to the representations of horoscopy, and is often symbolised as forecasting a bad omen in one of the lives of the Astronist characters, but the truth of the forecast is never fully assured.

[3:7:694] Musical Notation refers to the representations of musical notations, and symbolises creativity, joy, romance, and the sounds of The Cosmos.

[3:7:695] Concord refers to the representations of a concord, and is often depicted in a political setting with a group of individuals surrounding a document symbolises the an agreement or treaty and the Astronist characters of Jesse, Ellena, Zara, Harriet and Oliver are depicted as leading the concord.

[3:7:696] Extremity refers to the representations of extremities, and is often depicted by contrasting lightness and darkness, the eight elements, vast distances, and also, in contrasting characters, colours, and sizes of subjects.

[3:7:697] Externality refers to the representations of externalities, and is often depicted as one subject clearly being on the outside of another, either by use of a barrier or by colours.

[3:7:698] Internality refers to the representations of internalities, and is often depicted as one subject clearly within another, either by use of barriers, boundaries, or matching shades of colours to indicate a commonality.

[3:7:699] Oppression refers to the representations of oppression, and symbolises mass social chaos, torture, torment, devilment, tyranny, mass death, destruction, fire, floods, and earthquakes, but typically, depicted as a lightness in the mass darkness, an Astronist character, typically Jesse, but not always, represents the saviour, the champion, and the hero or heroine of the people.

[3:7:700] Tyranny refers to the representations of tyranny, and most typically, Astronist characters are depicted in an expansive battle scene against the tyrant for the justice of the people whom the tyrant has oppressed.

[3:7:701] Revolution refers to the representations of revolution, and most typically, Astronist characters are depicted in an expansive scene, typically in an urban area, of the characters leading a mass of peoples in a revolution, most typically against an oppressive or torturous authority.

[3:7:702] Liberation & Freedom refers to the representations of liberation and freedom, and most typically, Astronist characters are depicted in the role of saviours, champions, and heroes, in the act of liberating oppressed peoples, slaves, giving hope to peoples in poverty, and setting free those who have been wrongly imprisoned.

[3:7:703] Anatomy refers to the representations of anatomy, and most typically, the anatomy of any of the Astronist characters is depicted, especially with a strong connection to alchemy, sorcery, and mysticism.

[3:7:704] Procreation refers to the representations of procreation, and most typically, nothing vulgar is shown, but procreation is given a vague, blurred, and distinctly Divine atmosphere, especially in the setting of The Cosmos.

[3:7:705] Farming, Cultivation & Agriculture refers to the representations of farming, cultivation, and agriculture, as the staple of pastoral life, and is often paired with summertime, warmth, bright colours, and is closely linked to nature, wildlife, the animal world, and emphasises the idea of humanity living from the fruits of The Earth, and as a directly result of the existence of The Universe and ultimately, The Divine.

[3:7:706] Madness refers to the representations of madness, and is most typically depicted in reference to the aftermath of Jesse's death, in which the other Astronist characters do spiral downwards, and so is closely linked to the mystological period of the Destinies Era.

[3:7:707] Prayer refers to the representations of prayer and praying, and it is most typically Jesse that is depicted in the act of praying, thus symbolising his religiosity, devotion, and faith in The Divine.

[3:7:708] Torture & Torment refers to the representations of torture and torment, and is most typically depicted beside the actions of an oppressive tyrant, with either Astronist characters suffering, or acting as the saviours to end the torture and torment.

[3:7:709] Superhuman refers to the representations of superhumans, and typically, this is in reference to the Astronist characters in their Divine forms, rather than any type of superhero or mutant form.

[3:7:710] Advanced Human refers to the representations of advanced humans, which most typically involves the advancement of humanity by way of technology, therefore a futuristic atmosphere is most often portrayed with either an apocalyptic atmosphere or futuristic utopia with a constantly strong connection to The Cosmos throughout.

[3:7:711] Wealth & Poverty refers to the contrasting representations of wealth and poverty, and is often depicted in the form of two contrasting people, or places, and most especially if it is an Astronist character that connects those two places or people.

[3:7:712] Illness refers to the representations of illness, and symbolises death's calling, the unknown, faith, and has close links to the afterworld, and The Divine.

[3:7:713] Sin refers to the representations of sin, and symbolises devilment, evilness, and darkness, especially when surrounded by lightness.

[3:7:714] Banishment refers to the representations of banishment, and symbolises loss, detachment, isolation, and is typically contrasted and resolved by an Astronist character coming to save the banished as their saviour, champions, and heroes, invoking the idea that no human should be left.

[3:7:715] Rejection refers to the representations of rejection, and symbolises isolation, loneliness, regret, discarded, malevolence, and socially departed.

[3:7:716] Wisdom refers to the representations of wisdom, and is depicted by using the element of lightness, bright colours, sagacity, and is personified by books to evoke knowledge, by Divine forms and formations to evoke divinity, and by the setting of The Cosmos to evoke divinity and the answers to the mysteries of The Universe.

[3:7:717] Imagination refers to the representations of imagination, as the centre of humanity's divinity, and the one, central Divine force that will drive humanity towards its greatest triumphs, and is often depicted as lightness, or multicoloured streams, especially in the setting of The Cosmos.

[3:7:718] Naivety refers to the representations of naivety, as being one of the greatest Divine gifts of the young, and the one feature that drives forward the imagination of humanity.

[3:7:719] Reflection refers to the representations of reflection, as one of the greatest practices in order to progress, and typically a mirror is depicted.

[3:7:720] Gesture refers to the representations of gestures, and typically involves the gesturing of one of the Astronist characters to evoke and emphasise a distinct emotion, and is most typically used when portraying the Astronist character of Ellena.

[3:7:721] Victory & Loss refers to the representations of victory and loss, and is typically depicted in a war or revolutionary setting, with the Astronist characters either leading the victory or being killed in the face of loss.

[3:7:722] Old & New refers to the representations of oldness and newness, and is most typically depicted as an individual of old age and an individual of young age, and what each individual can teach the other.

[3:7:723] Past, Present & Future refers to the representations of the past, present and the future, and is most typically depicted in the form of a triptych, and commonly evokes the idea of Jesse's or another Astronist character's life in its past, present, and future forms, can centre around an event, a place, or a group of people in their past, present, and future forms.

[3:7:724] Ignition refers to the representations of ignition, and is often paired with the element of fire and lightness and flowing energies, as well as eruptions, explosions, and in a cosmic setting, the ideas of cosmic bombardment, and Divine creation are evoked.

[3:7:725] The Five Senses refers to the representations of the five senses as vision, smell, touch, hearing, and taste, and are typically visually depicted as eyes, noses, hands, ears, and tongues, and often portrayed in the background or vaguely displayed.

[3:7:726] Unity refers to the representations of unity, and typically symbolises solidarity in the face of adversity and tyranny, revolution, liberation, freedom, and formationism is closely linked to the idea of unity of the Astronist characters.

[3:7:727] Evolution refers to the representations of evolution, and most typically refers to the evolution of the Astronist characters in both their ages, personalities, and their purposes for the peoples of the world and in The Cosmos, but more widely, can be depicted as the evolution of an event, a place, or The Cosmos itself, and is closely linked to the idea of morphation, progression, and betterment.

[3:7:728] Involution refers to the representations of involution, and most typically takes the form of a negative depiction with Astronist characters regressing or becoming weaker, and emphasises the opposite to the ideas and depictions of evolution, morphation, and betterment.

[3:7:729] Acidity refers to the representations of acids, and is most typically depicted as a substance, either physical or metamorphical, that burns into the physicality something, especially the Astronist characters when in their human forms, contrasted with acidity having no affect on Astronist characters in their Divine forms.

[3:7:730] Toxicity refers to the representations of toxicity, and is most typically depicted as an air based substance, either physical or metamorphical, which causes mass destruction, death, and extreme tragedy, and Astronist characters either depicted as dying from the toxicity, or being the saviours, champions, and heroes, which save humanity from the physical toxicity, or the metamorphical toxicity.

[3:7:731] Singularity refers to the representations of the singularity or a singularity, and the singularity is most typically a depiction of the point in a black hole in a deeply cosmic setting, and a singularity is most typically depicted as an Astronist character centralised with nothing else depicted.

[3:7:732] Infinity refers to the visual representations of infinity, and is most typically depicted as The Divine and most typically symbolises a sense of eternity, fullness, wholeness, and one's faith of The Divine.

[3:7:733] Zero refers to the visual representations of zeros, and typically symbolises emptiness, nothingness, voidness, and is typically represented by the absence of Astronist characters from Astronist artworks.

[3:7:734] One refers to the visual representations of one and oneness, and typically symbolises loneliness, divinity, leadership, confidence, individuality, origin, strength, and is represented by the presence of just one Astronist character, evoking solitology.

[3:7:735] Two refers to the visual representations of two and twoness, and typically symbolises marriage, partnership, relationships, balance, but also conflict, division and opposition, and is represented by the presence of just two Astronist characters, evoking duology.

[3:7:736] Three refers to the visual representations of three and three-ness, and typically symbolises human godliness, time (as in past-present-future, birth-life-death, and beginning-middle-end), and so symbolises completion, but also evokes the idea of "three's a crowd" and the possibility of one being left out with serious consequences, and is represented by the presence of just three Astronist characters, evoking trilogy.

[3:7:737] Four refers to the visual representations of four and four-ness, and typically symbolises stability, order, and foundation, and is represented by the presence of just four Astronist characters, evoking quadology, but is ultimately the number of distinct incompleteness because it is so close to the number of complete, five, but still, is very much inferior.

[3:7:738] Five refers to the visual representations of five and five-ness, and typically symbolises completion of formationism in reference to the presence of all five Astronist characters, thus evoking quintology. The number five and five-ness is revered and symbolises satisfaction, divinity, ultimate balance, harmony and peace.

[3:7:739] Six refers to the visual representations of six and six-ness, and is most closely linked to the Astronist character of Phoenix as the sixth Astronist character. The number six and six-ness symbolises the beyond, the passage of time, and also symbolises The Universe beyond The Cosmos.

[3:7:740] Seven refers to the visual representations of seven and seven-ness, and is most closely linked to the idea of The Unknown, and all this beyond The Cosmos and The Universe. The number seven and seven-ness symbolises mystery, envelopment, and has a sense of The Divine, but is distinctly still far away from The Divine.

[3:7:741] Eight refers to the visual representations of eight and eight-ness, and is most closely linked to The Eight Elements as whole, and so evokes completeness, wholeness, harmony, balance, power, and prosperity, but also closer links towards The Divine, infiniteness, and faith.

[3:7:742] Nine refers to the visual representations of nine and nine-ness, and is the number most closely linked to The Divine after the number, one. The number nine and nine-ness symbolises the end, resolution, death, completion, ultimate knowledge, wisdom, sagacity, and trueness.

[3:7:743] Minus refers to the visual representations of minus numbers or minus-ness, and is represented by the element of darkness, dullness, faded colours, and symbolises eternal loss, and regression.

[3:7:744] Fortress refers to the representations of fortresses, and is represented by a wall of darkness, a wall of lightness, or a metamorphical wall or barrier, and Astronist characters are often represented as either on one side of the fortress, or crossing between the fortress, or on both sides of the fortress to symbolise change, progression, and difference.

[3:7:745] Riddle, Puzzle & Code refers to the representations of riddles, puzzles, and codes, and symbolises mystery, learning, understanding, education, and are most typically depicted in the background in the setting of The Cosmos to symbolise the mysteries of The Universe.

[3:7:746] Women's Work refers to the representations of work traditionally done by women, and is most often depicted with the Astronist character of Ellena conducting housekeeping, cookery, child rearing, and needlework, but is also contrasted with male Astronist characters being present and conducting those same actions.

[3:7:747] Housewifery refers to the representations of housewifery, and is vastly represented by the Astronist character of Ellena, most typically, conducting in housework, but poignantly, including no children to stay within the canonical Astronist story, or including a child, Phoenix, to symbolise a time beyond the canonical Astronist story.

[3:7:748] Vegetation refers to the representations of vegetation collectively, most typically centralised and made vibrant and symbolises the pureness of The Earth as distinct from humanity, and new life, and natural richness.

[3:7:749] Script & Seal refers to the representations of all scripts and seals on official documentations of The People's Constitutional Company of Jesse Millette, and symbolises unity, solidarity, and ultimately, for the betterment of peoples.

[3:7:750] Magnetism refers to the representations of magnetism, and is represented by the closeness, proximity, and the sharing of lightness and energies and cosmic infusions, between Astronist characters or between an Astronist character and The Divine.

[3:7:751] Death World

[3:7:752] Death refers to the representations of death, and symbolises loss, detachment, loneliness, and the oxymoronic "unique commonality", but also a fulcrum of motivation, and a point of certainty.

[3:7:753] The Black Lady refers to the representations of The Black Lady, and symbolises the female bearer of death, terror, coldness, regret, the manifestation of guilt, extreme loneliness, and sin, but also, a sense of human commonality, togetherness, and unavailability.

[3:7:754] Allegory of Death refers to the representations of the Allegory of Death, and symbolises the different interpretations of death, and the events unknown and known that surround death, and both before and after death, invoking religion, faith, knowledge, and The Cosmos as consistently themes closely connected to death.

[3:7:755] Triumph of Death refers to the representations of the Triumph of Death, and symbolises the idea that death wins over all life, but is also visually represented to be fundamentally flawed due to life reoccurring, and death not being triumphant over The Divine.

[3:7:756] Danse Macabre refers to the representations of the Danse Macabre, and symbolises the personification of death as it enjoys taking life, and is represented by the

dancing of skeletons, especially with Astronist characters in torture and agony and dying below the dancing corpses.

[3:7:757] Horsemen of the Apocalypse refers to the representations of the Horsemen of the Apocalypse, and symbolises the male bearers of death, war, destruction, and famine, but also, a possibility of fighting death and surviving it, thus death not as an immediate inevitability.

[3:7:758] Grim Reaper refers to the representations of the Grim Reaper, and symbolises the genderless bearer of death, but distinctly, the immediate inevitability of death with no chance of negotiation or escape.

[3:7:759] Death and the Maiden refers to the representations of Death and the Maiden, and symbolises death's calling specifically for a woman, particularly any of the three female Astronist characters, typically with the Astronist character of Jesse attempting to fight death and save the woman.

[3:7:760] The Three Living and The Three Dead refers to the representations of The Three Living and The Three Dead, and symbolises a stalemate between life and death, and the endless "tug of war" between the two forces with death inevitably killing life, but life reoccurring in another form.

[3:7:761] Shade refers to the representations of shades and shadows, and symbolises death in its undeveloped form, an agent of death, and a place for death to flourish as a contrast to life.

[3:7:762] Investigated Body refers to the representations of an investigated body, and is represented by the dissection of the bodies of Astronist characters, and symbolises the gruesome way to gain knowledge of the human body as distinct from the human spirit which has left and can be depicted, or to understand the bodies and minds of the Astronist characters more specifically.

[3:7:763] Fragmented Body refers to the representations of a fragmented body, and is represented by the dismembered bodies of Astronist characters either wholly or partly depicted, and symbolises the ultimate desecration of someone's humanly form, violence, hatred, and human separation, but also, the action is inferior to an individual's spirit as that lives on and is often depicted as doing so.

[3:7:764] Crime refers to the representations of crime, and the Astronist characters are always represented as being the victims of crimes; never explicitly the perpetrators.

[3:7:765] Covering Tracks refers to the representations of covering tracks, and symbolises the knowing that one has done something wrong, immorality, secrets, and the concealment of truth.

[3:7:766] Sacrifice refers to the representations of sacrifices, and is most typically depicted as the Astronist character of Jesse being centralised as a sacrifice, and symbolises torture, eternal love, a saviour, a champion, and a hero.

[3:7:767] Funeral Lamentation refers to the representations of funeral lamentation, and is most often depicted canonically with Rose Hurst's funeral, Madelyn's Hurst's funeral, and uncanonically, Jesse's funeral, which is shrouded in mystery.

[3:7:768] Cemetery refers to the representations of cemeteries, and symbolises mass death, grief, the remembrance of people, horror, a place of murder, the city of the dead, criminality, and is most often represented with Astronist characters in mourning, and despair.

[3:7:769] Mausoleum refers to the representations of mausoleums, and symbolises the decoration of death, the entrapment of mourning, and the idolatry of figures in mourning.

[3:7:770] Monument to the Fallen refers to the representations of the Monument to the Fallen, and symbolises the uncanonical erection of monuments of Astronist characters after the canonical death of Jesse, and also refers to the vast rendition of Astronist characters in monuments.

[3:7:771] Tomb refers to the representations of tombs, and symbolises mortality, the commemoration of death, the end of one's humanness, and also refers to the decoration of tombs with Astronist characters.

[3:7:772] Stele refers to the representations of steles, and symbolises the preservation of the memories of an individual and steles are most typically represented as being one or more of the Astronist characters, as preservers, champions of memory, and saviours.

[3:7:773] Sarcophagus refers to the representations of sarcophagi, and symbolises the housing of bodily death and acts as a symbol for one's final humanly resting place.

[3:7:774] Urn refers to the representations of urns, and symbolises the memory of someone lost to the human world, the compacting of death, the death of someone or something with less relevance, and can more sinisterly symbolise the ultimate desecration of someone to become nothing but dust and renditioned urns can be decorated with Astronist characters.

[3:7:775] Grave Goods refers to the representations of grave goods, and most typically references the renditioned objects decorated with Astronist characters that can be placed with the deceased in their coffins, and collectively symbolise hope, peace, completion, memories, and offerings to God.

[3:7:776] Funeral Mask refers to the representations of funeral masks, and most typically symbolises the individual as they wanted to be remembered, and how the world wanted to remember them.

[3:7:777] Funerary & Posthumous Portrait refers to the representations of funerary and posthumous portraiture, and most typically depicts dead people in their most realistic form through art in order to preserve the last appearance of an individual before they passed in the afterworld. Astronist characters can also be represented in this way, most especially drawing upon symbolisms of their lives floating around their caskets to represent the life they have lived.

[3:7:778] Naikos refers to the representations of naikos, and most typically depict an Astronist character and how they died, both canonically and uncanonically.

[3:7:779] Reliquary refers to the representations of reliquaries, and most typically depict Astronist characters in veneration, with each character conducting an action most associated with them, either canonically or uncanonically.

[3:7:780] Afterworld

[3:7:781] Last Judgement refers to the representations of the Last Judgement as initiated in Christian theology, is typically symbolised with the Astronist characters either collectively or individually being judged by The Divine, most usually depicted as an overwhelmingly radiant sphere of light, with a Divine setting as distinct from a cosmic setting.

[3:7:782] Psychostasis refers to the representations of psychostasis, which is most typically symbolised with the Astronist characters either collectively or individually, waiting to hear their fate, most typically in a seemingly Divine setting as distinct from a cosmic setting, but noteworthy is the typical depiction of the Astronist characters in their human forms in this setting, thus evoking the idea that psychostasis is fundamentally humanity's creation, and so, is not truly Divine.

[3:7:783] Book of the Dead refers to the representations of the Book of the Dead, and is most typically depicted as part of the Grave Goods, and serves as the deceased's credentials, detailing the conducts of the individual during their life.

[3:7:784] Island of the Dead refers to the representations of the Island of the Dead, and is most typically depicted as an island in or between the living world and the afterworld, but distinctly indivine, upon which the five Astronist characters stand as three distinct identities; unifiers, champions, and heroes.

[3:7:785] Journey to the Afterworld refers to the representations of the Journey to the Afterworld, including a vast array of depictions and interpretations, but most commonly refers to the journey upon the Astronist characters take, either individually or collectively, as they leave behind the living world and venture toward the afterworld.

[3:7:786] Light of the Afterworld refers to the representations of the Light of the Afterworld, and is an alternative depiction and most typically symbolised by the contrasting idea that the afterworld is full of radiance, glory, and light.

[3:7:787] Gods of Death refers to the representations of the Gods of Death, and most commonly symbolise hideosity, a triumphant evil, grotesqueness, gruesomeness, horror, the greatest of nightmares, mythical creatures, and are distinctly indivine.

[3:7:788] Purgatory refers to the representations of purgatory inspired by Christian theology, and most commonly depicted are the Astronist characters, either individually or collectively, entering, enduring, and completing purgatory, with the slightest of hopes of meeting The Divine.

[3:7:789] Hell refers to the vast representations of hell inspired by Christian theology, and most commonly depicted are the Astronist characters, either individually or collectively, entering, enduring, or escaping hell.

[3:7:790] Cosmic Afterworld refers to the vast representations of the Cosmic Afterworld, and is most typically symbolised with the venerated Astronist characters in Divine form, existing as unifiers, champions, and heroes in The Cosmos.

[3:7:791] Paradise refers to the vast representations of paradisaal existence, and is most typically symbolised with the Astronist characters, distinctly in human form to convey paradise as a human creation, serving a godly figure and living in a place of light, radiance, abundance, and eternalness.

[3:7:792] Necropolis (The City of The Dead) refers to the representations of The City of The Dead, and symbolises eternal death, the ultimacy of death, the territory of death, and the authority of the death world.

[3:7:793] War World

[3:7:794] Allegory of War refers to the representations of the Allegory of War, which is vastly depicted, but typically involves an extensive scene of war, of which either one or all five Astronist characters are partaking in, either in human form or Divine form, and either physically or metamorphically.

[3:7:795] Battle refers to the representations of battles, and symbolises mass destruction, bloodshed, carnage, savagery, torture, loss, mass death, and depicted, are the Astronist characters either defending against evil forces, are being overrun by evil forces and suffering from torture, death etc.

[3:7:796] Duel to the Death refers to the representations of the Duel to the Death, which is vastly depicted, but most typically involves an extensive scene of spectators, with one or

more Astronist characters centralised and in the stance of combat in the face of an adversary, or the Astronist characters can be depicted as spectators, watching on from the crowd. These depictions symbolise brutality, concentrated bloodshed, hatred, and the act of killing for the satisfaction of one's ruler, or to prove one's worthiness.

[3:7:797] Arms and Instruments of Death refers to the representations of the Arms and Instruments of Death, is depicted by the honourable stance of an Astronist character holding their arms and wearing their armour in preparation for battle, usually backdropped by a pastoral, or cosmic setting.

[3:7:798] Heroic Deeds refers to the representations of the Heroic Deeds, which is vastly depicted, but most typically involves the representation of one or more Astronist characters conducting deeds of charity, chastity, courageousness, and goodwill, usually backdropped by a pastoral, or cosmic setting.

[3:7:799] Death of the Hero refers to the representations of the Death of the Hero, which is vastly depicted, but most typically involves the representation of one or more Astronist characters dying after conducting heroic feats.

[3:7:800] Holocaust refers to the representations of holocausts, and symbolises mass destruction, mass death, desecration, and the loss of individuality, and is most often represented by one or more Astronist characters suffering as a victim of a holocaust.

[3:7:801] Victims refers to the vast representations of victims, and is most typically depicted by one or more Astronist characters suffering from the acts of another.

[3:7:802] Murder refers to the vast representations of murder, and is most typically depicted by one or more Astronist characters being a victim of murder.

[3:7:803] Suicide refers to the vast representations of suicide, and is most typically depicted by one or more Astronist characters helping someone from committing suicide.

[3:7:804] Blood refers to the vast representations of blood, and symbolises life, divinity, warmth, good-heartedness, generosity, sacrifice, honour, glory, heroism, heritage, an essentiality, and the force of life.

[3:7:805] Plague refers to the vast representations of plagues, and symbolises mass death, mass destruction, calamity, and is most typically depicted by Astronist characters either suffering from plagues, or heroically fighting against plagues.

[3:7:806] Martyrdom refers to the vast representations of martyrs and martyrdoms, and symbolises renunciation of an evil belief and devilment, individuality, strength in the face of a stronger adversary, death for fighting for one's beliefs, and is most typically depicted by Astronist characters as martyrs.

[3:7:807] Massacre of the Innocents refers to the representations of the Massacre of the Innocents, and is symbolised by the killing of children and babies, and Astronist characters are most often depicted as protectors, saviours, and champions, in saving the children and babies, with glory from parents.

[3:7:808] Divine Punishment refers to the representations of Divine Punishment, and is symbolised by the depiction of God (not The Divine) and Astronist characters being cast down due to an act of sin, but always with the possibility of repentance, reacceptance, and regained holiness.

[3:7:809] Allegories World

[3:7:810] The Vices refers to the vast representations of The Vices, and resembles the symbolism of vices including arrogance, disloyalty, greed, injustice, impatience, jealousy, vanity, as well as addiction, adultery, alcoholism, avarice, bigotry, chauvinism, corruption, deceitfulness, extremism, faithlessness, idleness, insanity, malice, profligacy, promiscuity, treason, and refers to the depictions of Astronist characters either conducting in these actions and repenting, or Astronist characters showing someone conducting these actions that they are wrong.

[3:7:811] The Virtues refers to the vast representations of The Virtues, and resembles the symbolism of virtues including acceptance, authenticity, commitment, compassion, confidence, courageousness, creativity, determination, dignity, faith, forgiveness, generosity, grace, gratitude, harmoniousness, honour, hopefulness, humility, imaginative, justice, love, loyalty, modesty, optimism, patience, peacefulness, perseverance, reliability, respectfulness, responsible, sincerity, temperateness, thankfulness, tolerance, transparency, unity, visionary, wisdom, and wonder, and refers to the depictions of Astronist characters either conducting in these actions and being glorified, or Astronist characters showing someone who isn't conducting these actions that these actions are right.

[3:7:812] Fortune refers to the representations of fortune, and good fortune symbolises divinity, morality, and the reward for transparency, and bad fortune symbolises the indivine, immortality, and the consequences of dishonest, and opacity.

[3:7:813] The Temperaments refers to the representations of the Hippocratic theory of The Temperaments, and includes four distinct types of human temperament, including sanguine (enthusiastic, active, and social), choleric (short-tempered, fast, or irritable), melancholic (analytical, wise, and quiet), and phlegmatic (relaxed and peaceful), which can be interchangeably depicted by any of the Astronist characters.

[3:7:814] Love refers to the representations of love, and symbolises love as the centrality of the human world, and one of the greatest forces connecting the Astronist characters, and can be depicted in differing versions between different Astronist characters.

[3:7:815] The Arts refers to the representations of The Arts, and resembles the symbolism of The Arts as the greatest acts of humanity, and refers to the depictions of Astronist characters conducting in such arts, including literature, music, dance, theatre, culinary, drawing, painting, architecture, ceramics, and sculpting, noteworthy is the recognitions of astronomy, cosmology, masonry, philosophy, spirituality, martial arts, and theology, as part of The Arts.

[3:7:816] The Sciences refers to the representations of The Sciences, and resembles the symbolism of The Sciences as humanity's greatest chance of exploration and gaining knowledge, especially of The Cosmos and The Universe, and refers to the depictions of Astronist characters conducting in such sciences, including chemistry, physics, Earth sciences, Space sciences, biology, social, engineering, healthcare, philosophy, and interdisciplinary sciences.

[3:7:817] Vanitas refers to the representations of the stylistic art form of vanitas, wherein Astronist characters are depicted in still life in which certain objects or symbolic indicators allude to the brevity of existence, the ephemeral essence of worldly pleasures and possessions, and the inexorable flow of time, thus evoking the ultimacy with eternal salvation than the accumulation of earthly goods.

[3:7:818] Time World

[3:7:819] Ouroboros refers to the representations of the ouroboros symbol of a snake biting its own tail, and symbolises eternity, eternal return, and life's continual regeneration, and depictions of Astronist characters typically reside in Divine form.

[3:7:820] Opportunity refers to the representations of opportunity, most typically portrayed by a female Astronist character in Divine form posed atop a rolling sphere of The Earth, usually surrounded by other symbols, Divine radiances, and the male Astronist characters as spectators.

[3:7:821] Eon refers to the representations of eons, and is typically represented as a guardian in the form of an animal, usually a lion, and is closely related to the grandiosity of time, and the guardian usually holds a key, a sceptre, and a thunderbolt, with Astronist characters, too, often depicted in Divine form.

[3:7:822] Time refers to the vast representations of Time, and symbolises the greatest proximity to The Divine, the transience of all things, and the triumph of virtue over vice, and in a cosmic setting, is closely linked to cosmic years and the vastity of cosmic distances and Cosmic Time as distinct from that of Earth, and Divine Time is also depicted as The Eternal Plain, and distinct from all other forms of Time.

[3:7:823] Night refers to the representations of night-time, and symbolises the height of The Cosmos, cosmic vision, and cosmic enablement.

[3:7:824] Twilight refers to the representations of twilight, and symbolises solar descent and cosmic ascent.

[3:7:825] Dusk refers to the representations of dusk, and symbolises cosmic enlightenment, cosmic renewal, enchantment, and the evening of life.

[3:7:826] Dawn refers to the representations of dawn, and symbolises new hope, opportunity, and heralds the obscurity of The Cosmos from the human eye.

[3:7:827] Seasons refers to the representations of seasons, and symbolises transition, change, endlessness, reoccurrence, and natural renewal.

[3:7:828] Spring refers to the representations of the season of spring, and refers to the vast depictions of Astronist characters during spring, and symbolises transition to life, phenomenal renewal, reawakening, the burst of new life, rejoice, good health and well-being, and refreshment, soulfulness, and contemplation.

[3:7:829] Summer refers to the representations of the season of summer, and refers to the vast depictions of Astronist characters during summer, and symbolises ultimate warmth, fierceness, the dissolving of shadows, transparency, glory, harmony, honour, the element of lightness, joviality, and vitality.

[3:7:830] Autumn refers to the representations of the season of autumn, and refers to the vast depictions of Astronist characters during autumn, and symbolises transition to death, culmination, preparation, and the oxymoronic “deathly alive”.

[3:7:831] Winter refers to the representations of the season of winter, and refers to the vast depictions of Astronist characters during winter, and symbolises reclusiveness, the hermit, dormancy, silence, indwelling, introversion, stillness, purity, and a time of deep despair.

[3:7:832] Noon refers to the representations of the time of noon, and refers to the vast depictions of Astronist characters during noontime, and symbolises the most powerful and warmest part of the day, but also, the time of the day furthest from The Cosmos, and when the sun is directly overhead a depicted Astronist character, symbolises divinity, a sense of Divine proximity, growth, and sustenance.

[3:7:833] The Hours refers to the representations of The Hours, and refers to the depictions of the hours of the day, from dawn, until dusk, and midnight, and is most typically represented as a semicircular chart with various other Astronist symbols and characters surrounding it with colouring, shading, and symbols to demonstrate the times of the day.

[3:7:834] Birth & Death refers to the representations of Birth & Death collectively, and symbolises a centrality to the essence of humanity, extremity, rejoice and tragedy, hope and despondency, opportunity and deprivation, as well as the oxymoronic “oppositely identical”.

[3:7:835] The Ages of the World refers to the representations of The Ages of the World, and resembles the symbolism of the different phases of human civilisations, and human evolution, and the evolution of The Earth throughout mass destruction, natural disaster, and human catastrophe.

[3:7:836] The Ages of Humanity refers to the representations of The Ages of Man, and resembles the symbolism of Astronist characters at different stages of their lives, or represented by a three-faced head, depicting the Astronist characters as child, adult, and senior, but noteworthy is the blank senior face of Jesse, as The Eternal Youth.

[3:7:837] Colour World

[3:7:838] Red refers to the representations of the colour red, and symbolises the element of fire, life force, war, danger, strength, and power, as well as passion, desire, love, intensity, high visibility, courage, but also, a sense of being lost, misidentification, and is most closely associated with the Astronist character, Harriet.

[3:7:839] Orange refers to the representations of the colour orange, and symbolises joy, enthusiasm, fascination, creativity, attraction, warmth, encouragement, stimulation, health, and endurance.

[3:7:840] Yellow refers to the representations of the colour yellow, and symbolises sunshine, happiness, intellect, cheerfulness, honour, loyalty, childhood, the element of lightness, instability, and spontaneity.

[3:7:841] Divine as a distinctly Astronist colour, the colour Divine symbolises the element of Divine, entirety, completion, wholeness, balance, honour, harmony, glorification, and oneness, resembles a radiant and overwhelming light colour, as distinct from white, and gold.

[3:7:842] Gold refers to the representations of the colour gold, and symbolises prestige, speciality, enlightenment, youth, highness, divinity, quality, wonderment, betterment, progression superiority, and is most closely associated with the Astronist character, Jesse.

[3:7:843] Green refers to the representations of the colour green, and symbolises growth, freshness, fertility, safety, liberty, wealth, healing power, endurance, inexperience, hope, freedom, and the element of earth.

[3:7:844] Blue refers to the representations of the colour blue, and symbolises openness, depth, trust, loyalty, doubtfulness, transparency, tranquility, forgiveness, guardianship, and the element of water and is mostly associated with the Astronist character, Oliver, The Governing Ministry of The People's Constitutional Company of Jesse Millette as it is the main colour of the flag of The Governing Ministry.

[3:7:845] Purple refers to the representations of the colour purple, and symbolises ambition, betterment, power, dignity, independence, creativity, imagination, unification, and is closely associated with The People's Constitutional Company of Jesse Millette due to it being present on the company's official flag.

[3:7:846] Pink refers to the representations of the colour pink, and symbolises femininity, relationships, passivity, softness, romance, materialism, worldliness, and is most closely associated with the Astronist character, Ellena.

[3:7:847] Brown refers to the representations of the colour brown, and symbolises masculine femininity, stability, assertiveness, and sensibility, but also, secrets, regret, the concealment of emotions, and intelligence.

[3:7:848] Black refers to the representations of the colour black, and symbolises power, elegance, death, formality, fear, The Unknown, authority, strength, hypnotism especially when paired with the colour white, grief, and the element of darkness.

[3:7:849] White refers to the representations of the colour white, and symbolises light, goodness, innocence, purity, safety, success, faith, sterility, and the element of lightness.

[3:7:850] Grey refers to the representations of the colour grey, and symbolises neutrality, emotionless, lifeless, dullness, depression, and loss.

[3:7:851] Turquoise refers to the representations of the colour turquoise, and symbolises rejuvenation, energy, sagacity, emotion, friendship, good luck, tranquility, intuition, serenity, and renewal.

[3:7:852] Olive refers to the representations of the colour olive, and symbolises wholesomeness, wellbeing, goodwill, peace, but also, greed.

[3:7:853] Maroon refers to the representations of the colour maroon, and symbolises loyalty, unity, life force, and unwavering love.

[3:7:854] Lavender refers to the representations of the colour lavender, and symbolises delicacy, young femininity, and preciousness.

[3:7:855] Salmon refers to the representations of the colour salmon, and symbolises good health, vitality, and finance.

[3:7:856] Lime refers to the representations of the colour lime, and symbolises sourness, boldness, life as power, environment, and freshness.

[3:7:857] Teal refers to the representations of the colour teal, and symbolises self-awareness, initiative, reliability, spirituality, devotion, uniqueness, and protection.

[3:7:858] Plum refers to the representations of the colour plum, and symbolises warmth, regeneration, mystery, elderly femininity, and springtime.

[3:7:859] Aquamarine refers to the representations of the colour aquamarine, and symbolises transparency, youthful masculinity, serenity, patience, emotional balance, and calmness.

[3:7:860] Crimson refers to the representations of the colour crimson, and symbolises ultimate strength, rebirth, new life, ultimate love, ultimate force, absoluteness, high status, and is mostly associated with the Astronist character, Phoenix.

[3:7:861] Silver refers to the representations of the colour silver, and symbolises characterless, industrial, modernity, draining, technology, and elegance.

[3:7:862] Ivory refers to the representations of the colour ivory, and symbolises rarity, relaxation, persecution, treasure, understanding, education, superior knowledge, and pleasantness.

[3:7:863] Omnicolour refers to the representations of the colour omnicolour, and symbolises enlightenment, The Cosmos, synergy, and cosmic energy.

[3:7:864] Pellucid refers to the representations of the colour pellucid, and symbolises ultimate transparency, and the element of air.

[3:7:865] Spirit World

[3:7:866] The Spirit World of Astronist Symbology introduces the representations of a whole range of mythical creatures and spiritual concepts, and is closely linked with Astronist Mythology.

[3:7:867] Spirit refers to the representations of spirits, and symbolises otherworldliness, beyond the human world, discovery of The Unknown, and a sense of the answers to the secrets of The Universe.

[3:7:868] Dream & Dreaming refers to the representations of dreams and dreaming, and symbolises Divine intercession, the human connection to the Spirit World, and the subconscious of humanity.

[3:7:869] Vision & Envisioning refers to the representations of visions and envisioning, and symbolises Divine intercession, the ultimacy of imagination, the human connection of the Spirit World, the divinity of humanity, possibility, destiny, and the future of humanity.

[3:7:870] Angel refers to the representations of angels, and symbolises judgement, the finding of oneself, spiritual guardianship, illumination, a godly connection, irresistibility,

superior knowledge, ultimate potentiality, aiding, revelation, information inaccessibility to humanity, and ultimate serenity.

[3:7:871] Ganesha refers to the representations of Ganesha of Hinduism, and is often represented alongside the Astronist characters, most typically as a guardian for the characters and is positioned above and looked upon by the Astronist characters in ultimate awe and honour.

[3:7:872] Dakini refers to the representations of Dakini of Tibetan Buddhism, and is often represented alongside the Astronist characters, most typically centralised and positioned above and looked upon by the Astronist characters in brilliance and absoluteness.

[3:7:873] Siren refers to the representations of Sirens of Greek Mythology, and is represented as luring, and enchanting, but also, beautiful evil, and often symbolised alongside Astronist characters, both luring them, enchanting them, and killing them.

[3:7:874] Furies refers to the representations of Furies of Greek Mythology, and is represented as vengeful, and infernal, and often symbolised alongside Astronist characters, either taking vengeance, or inflicting infernal harm against the characters.

[3:7:875] Mermaid refers to the representations of Mermaids of Greek Mythology, and is represented as dangerous beauty, foreseeing, provocation of disaster, and suppressed anger, and often symbolised alongside Astronist characters, either luring Astronist characters, or protecting Astronist characters.

[3:7:876] Unicorn refers to the representations of Unicorns of Asian Mythology, and is represented as enabling potability, healing sickness, and purity, and often symbolised alongside Astronist characters, either ultimately enchanting them, or protecting them against evil spirits.

[3:7:877] Banshee refers to the representations of Banshees of Irish Mythology, and is represented as heralding death, shrieking, and spiritually wild, and often symbolised alongside Astronist characters, and heralding the death of an Astronist characters.

[3:7:878] Basilisk refers to the representations of Basilisks of European Mythology, and is represented as a deathly glance, the king of serpentes, poisonous, and often symbolised as attacking Astronist characters, or causing their deaths by glancing at them.

[3:7:879] Centaur refers to the representations of Centaurs of Greek Mythology, and is represented as a guardian, a protector, and a saviour of powerless people, and often symbolised alongside Astronist characters as an ally, most especially in the setting of mythical war.

[3:7:880] Cerberus refers to the representations of Cerberus of Greek Mythology, and is represented as a wild guard, hellishness, and a servant of the underworld, and often symbolised with Astronist characters, most typically attacking them.

[3:7:881] Chimera refers to the representations of Chimera of Greek Mythology, and is represented as being hideous, but also, ultimately of goodness, and is often symbolised alongside Astronist characters, typically fighting against evil spirits, especially Manticores.

[3:7:882] Cyclops refers to the representations of Cyclops of Greek Mythology, and is represented as the distortion of humanity, deadly vision, disgruntlement, and is often symbolised as an outcast, a target of hatred, and Astronist characters are most typically symbolised alongside the creature, either defending the creature, or scared of the creature.

[3:7:883] Doppelgänger refers to the representations of Doppelgänger, and is represented as the essence of human duality, alter egos, but also, ultimate danger if one means their Doppelgänger, and is often symbolised by the Doppelgänger of each Astronist characters, most typically not facing each other, or to portray ultimate doom, the Astronist characters facing their Doppelgänger.

[3:7:884] Dwarf refers to the representations of Dwarfs, and is represented as the essence of underestimation, concealed intelligence, victims of persecution, and Astronist characters are often depicted alongside dwarfs, as friends, especially in the setting of mythical war.

[3:7:885] Elf refers to the representations of Elves of Germanic Mythology, and are represented as harbouring superior intelligence, rarity, holding foresight, and with the ability to know all about an individual by looking into their eyes, and Astronist characters are often symbolised as deeply allied with elves, especially in the setting of mythical war.

[3:7:886] Fairy refers to the representations of Fairies, and are represented as spiritually wild, unpredictable, holding inane logic, and Astronist characters are often symbolised as being transported by hundreds of fairies, especially in a mythical setting.

[3:7:887] Gnome refers to the representations of Gnomes, and are represented as helping Astronist characters, but still keeping reserved and always slightly disgruntled, and so never truly trustworthy.

[3:7:888] Goblin refers to the representations of Goblins, and are represented as assisting Astronist characters, but never in the conduct of war or in a war setting, and are most typically symbolised as the protectors of wealth and fortune, but still, never truly trustworthy.

[3:7:889] Golem refers to the representations of Golems of Jewish Folklore, and are represented as reliable and absolutely loyal guardians, especially of something of great value, and depicted as the protectors of Astronist characters in mythical war, and are willing to die for the protection of the characters.

[3:7:890] Gorgon refers to the representations of Gorgons of Greek Mythology, and are represented as the essence of dread, despair, and the draining of life force, and are seen as great enemies, especially in mythical war.

[3:7:891] Griffin refers to the representations of Griffins of Ancient Egyptian Mythology, and are represented as the ultimate defenders of freedom, liberty, and solidarity, and are seen as one of the greatest allies of goodness, and are often depicted with Astronist characters in mythical warfare.

[3:7:892] Hydra refers to the representations of Hydras of Roman Mythology, and are mostly represented as the greatest beasts of the ocean world, a creature with no loyalty to neither goodness nor evilness, a creature of immense leverage over all oceans, but is most typically represented as hostile towards Astronist characters.

[3:7:893] Imp refers to the representations of Imps of Germanic Mythology, and are represented as servants of devilment, deadly mischief, and evil trickery, and most typically symbolised in attacking Astronist characters for furtherance of devilment and evil.

[3:7:894] Leprechaun refers to the representations of Leprechauns of Irish Mythology, and are represented as conducting harmless mischief, the bringers of good luck, and the guardians of wellspring, and are most typically symbolised in non-war mythical settings alongside Astronist characters, but Leprechauns are never fully trustworthy.

[3:7:895] Loch Ness Monster refers to the representations of the Loch Ness Monster, and is a consistent feature in various Astronist stories, and even present in The Original Jesse Millette Series, and is most typically symbolised as extremely elusive, an omen of doom, and the heralding of bad luck, and young death, but also, at the pinnacle, a symbol of saviour and a force against evil.

[3:7:896] Manticore refers to the representations of Manticore of Person Mythology, and is represented as the direct adversary of the Chimera, and fights for the prevalence of evil, the domination of devilment, and is depicted as fighting against Astronist characters, in mythical warfare.

[3:7:897] Medusa refers to the representations of the Medusa of Greek Mythology, and is represented as the champion of feminine devilment, the protector of trickery, deception, and corruption, and is often depicted as the direct adversary to the female Astronist characters, in mythical combat.

[3:7:898] Minotaur refers to the representations of Minotaurs of Greek Mythology, and is represented as the guardian of evil spirits, and the preserver of destruction, and murder, and is often depicted as the direct adversary of Griffins and the Astronist character of Jesse in mythical warfare.

[3:7:899] Mutant refers to the representations of Mutants, and are represented as abnormalities of humanity, humanity's outcasts, and the result of wild technology and experimentations, and can either be depicted as fighting for evil or good spirits, but Astronist characters are often depicted as being friendly towards outcasted Mutants.

[3:7:900] Nymph refers to the representations of Nymphs, and are represented as the essence of innocence, holding indestructible connections to nature and the nature of The Earth itself, but also, are represented as sensual beings of either gender, seductresses or seducers, and lustful creatures, and Astronist characters are often targeted by Nymphs for these very reasons, especially Astronist characters depicted in their Divine forms.

[3:7:901] Ogre refers to the representations of Ogres, and are represented as the essence of hideosity, outcasts of the mythical world, the embodiment of terror and unpleasantry, and Astronist characters are most often symbolised as either afraid of Ogres or accepting of them.

[3:7:902] Pegasus refers to the representations of the Pegasus, and is represented as the mythical form of divinity, and the essence of purity, all that is good, generosity, sacrifice, and unity against evil spirits, and Astronist characters are most often depicted as riding the Pegasus, or waging mythical warfare alongside the Pegasus, and of noteworthy, is that the Pegasus can only be depicted once in any one artwork due to its mythological Divine connection.

[3:7:903] Phoenix refers to the representations of the Phoenix, and is represented as the greatest symbol of rebirth, rejuvenation, and the reincarnation of overwhelming power, goodness, and unity against evil spirits, and Astronist characters are most often depicted as waging mythical warfare alongside the Phoenix, but the Phoenix is too, so very unpredictable, and ultimately, has no absolute loyalty in warfare, and is closely linked to the Astronist character, Phoenix and vicariously, also the Astronist character, Jesse.

[3:7:904] Pixie refers to the representations of Pixies, and are represented as the essence of deceit, the oxymoronic "lethal delicacy", and are often depicted as taking neither side between good and evil spirits, but present only to cause harmful mischief for both sides, and are often depicted as leading the Astronist characters astray, especially Astronist characters in their human childhood forms.

[3:7:905] Satyr refers to the representations of Satyrs of Greek Mythology, and are represented as stronger in numbers rather than individually, thus honing the ideas of solidarity, and unity against evil spirits, and are most typically symbolised as friends of Astronist characters in mythical settings, but also quite shy, but loving, caring, and eager to protect.

[3:7:906] Sphinx refers to the representations of the Sphinx of Egyptian Mythology, and is symbolised as the leader of the mythical realm, the holder of a Divine connection, and due to its immense size, the greatest of warriors, the mythical god of all that is good, and can

only be depicted once in any one artwork due to its divinity. Astronist characters are often represented in private conversation with the Sphinx and the legend surrounding the Sphinx is that when the Sphinx comes to the battlefield, “silence shall fall upon all warriors, good and evil, in the face of such divinity, before an overwhelming radiance consumes the entirety of the battlefield, and all that is good ultimately and absolutely prevails”.

[3:7:907] Sprite refers to the representations of Sprites, and are represented either in groups or individually, as the essence of the ethereal and spiritual world, and are said to be the keepers of the secrets of the mythical realm, and are neither good nor evil, but of Divine nature.

[3:7:908] Thunderbird refers to the representations of the Thunderbird, and are symbolised as giant eagle-like birds that descend from the clouds of storms that they have created with lightening bolts emitting from their bodies and thunder said to shake the core of the realm, and can only be called upon by the Sphinx, and Astronist characters are often represented as in deep awe of this grand and rare creature.

[3:7:909] Valkyrie refers to the representations of Valkyries of Norse Mythology, and are symbolised as the spectators of warfare, and it is the essence of warfare that they do feed upon and it is the Valkyries that have an influence over who dies in battle and who lives.

[3:7:910] Vampire refers to the representations of Vampires of European Mythology, and are symbolised as cowardice creatures, reclusive, cunning, and are rarely depicted in a setting of mythical warfare, but are typically associated with evil spirits and have a strong hatred towards the Astronist characters for their divinity.

[3:7:911] Werewolf refers to the representations of Werewolves of European Mythology, and are symbolised as creatures of the night, and isolation, and are most typically depicted in one-to-one mythical combat, rather than in large-scale mythical warfare.

[3:7:912] Zombie refers to the representations of Zombies, and are most typically symbolised as the guardians of the dead of the mythical realm, and are symbolised as creatures of horror, detachment from the realm, and have no other purpose than to disseminate death and terror, and are rarely depicted in large-scale mythical warfare.

[3:7:913] Exorcism refers to the representations of exorcisms, and symbolises spiritual renewal, the termination of evil spirits, and it is the Astronist character, Jesse, that is most often depicted as being exorcised.

[3:7:914] Spirit, Mind & Faith As One refers to the representations of the Spirit, Mind & Faith As One, and symbolises the concepts of The Spirit, as one’s connection to The Divine, The Mind, as one’s gift of The Divine, and The Faith, as one’s belief of The Divine, resembles the wholeness of these three components As One, most typically symbolised by a three-pronged formation of lights, often positioned above the five Astronist characters.

[3:7:915] Witch refers to the representations of witches, and symbolises the embodiment of feminine deceit and trickery, as well as the illusion, enchantment, deadly female, and female hideosity, especially as an opposite to the Astronist character, Ellena.

[3:7:916] Dragon refers to the representations of dragons, and symbolises the greatest of beasts, and can be depicted either as the greatest enemy, or the greatest protector.

[3:7:917] Illusion refers to the representations of illusion, and can symbolise devilment, misery, poison, and superior trickery.

[3:7:918] The Fallen Souls refers to the representations of The Fallen Souls, resembling the souls of the dead that have not yet entered the afterworld, and symbolises eternal loss, and Astronist characters are depicted as being terrorised by The Fallen Souls.

[3:7:919] Eternity refers to the representations of eternity, and symbolises The Divine, and the mysteries of The Universe, and is most often symbolised by the Ouroboros, cosmic rings, and circular shapes.

[3:7:920] Dot & Bindi refers to the representations of dots and the bindi, and symbolises mystery, creative center, infinity, new life, opportunity, balance, and The Divine order of The Cosmos, and is closely linked to the ideas of cosmic concentricity, and is most often depicted discreetly in the backgrounds of artworks rather than taking a centralised position.

[3:7:921] Mandala refers to the representations of Mandalas of Tantric Buddhism, and most typically, Astronist characters are depicted on the outside of the Mandala, as the modern protectors and preservers of it.

[3:7:922] Labyrinth refers to the representations of labyrinths, and symbolises transformation, the journey to reality, the changeability of reality, inconsistent patterns, confusion, the journey for clarity, and the journey of one's greatest nightmares, and resembles Astronist characters as the venturing through The Grand Labyrinth.

[3:7:923] Effigy refers to the representations of effigies, and symbolises the destruction or damage of a model of an Astronist character, typically in protest of Astronist characters.

[3:7:924] Apparition & Ghost refers to the representations of apparitions and ghosts, and symbolises otherworldliness, as distinct from the spiritual world, the lost souls of the human world, and typically resembles Astronist characters either as apparitions themselves, or witnessing apparitions.

[3:7:925] Repetition refers to the representations of repetition in the depictions of Astronist characters in one artwork, and is typically used to symbolise a distinction between the Astronist characters, their ages, and their appearances.

[3:7:926] Multiplication refers to the representations of multiplication, typically the multiplication of Astronist characters or another subject on the scale of hundreds, or perhaps, thousands.

[3:7:927] Ethereal refers to the representations of ethereality, and refers to the subjects taking on ethereal forms, such as mythical creatures, and even certain forms of the Astronist characters themselves.

[3:7:928] Crossroads refers to the representations of crossroads, and symbolises opportunity, possibility, chance, change, and humanity's free will, and is resembled by the Astronist characters at a crossroads of two or more depicted decisions, and can also infer the consequences of their decisions.

[3:7:929] Parallels refers to the representations of parallels, and is depicted by the representations of parallel lines or the parallels of Astronist characters in their differing forms.

[3:7:930] Signature refers to the vast representations of the signature symbols, sigils, or forms of Astronist characters.

[3:7:931] Spiral refers to the representations of a spiral pattern, and symbolises the most widespread pattern of the natural world, The Cosmos, growth, transformation, spiritual journey, outward expansion, and is closely linked to the ideas of cosmic concentricity, and is a symbolism of the order of The Cosmos and infers the secrets of The Universe.

[3:7:932] Argyle refers to the representations of an argyle pattern, and symbolises interconnection, and the foundations of The Cosmos.

[3:7:933] Asymmetry refers to the representations of asymmetric patterns, and symbolises the opportunity for change, patternless, randomness, and oppositeness.

[3:7:934] Death & Rebirth refers to the representations of death and rebirth depicted as one and the same, and symbolises the oxymoronic "oppositely identical" and is closely related to the mythical creature of the Phoenix and the Astronist character, Phoenix.

[3:7:935] Blank refers to the representations of blankness, and symbolises emptiness, cosmic voids, inanity, and the oxymoronic "full barrenness".

[3:7:936] Distortion refers to the representations of the distortions of the Astronist characters and symbolises the opposite of the Divine Astronist characters, charred by the human world, and typically depicted as desperate to regain their divinity.

[3:7:937] Soul refers to the representations of the souls of the Astronist characters and symbolises the death of an Astronist character, and the distinction between the Astronist

character and their soul, which is said to be the one entity that holds the character's divinity.

[3:7:938] Champions refers to the representations of Astronist characters as champions of humanity under the banner of The Divine, with vast depictions of different settings from paradisaal to war to Divine settings, and usually falls in alignment with the concepts and depictions of formationism.

[3:7:939] Blotch refers to the representations of Astronist characters blotched or partly cutoff from the artwork, either purposefully or not, and typically symbolises a loss of divinity, evil spirits at work, or the Astronist characters desecrated by the evilness of the world.

[3:7:940] Perfection refers to the representations of Astronist characters in a state of perfection, and symbolises divinity, clarity, serenity, peace, and prosperity, most typically to evoke a sense of leadership, strength, unity, and betterment, and uses the visual concepts of formationism to evoke such ideas.

[3:7:941] Beautification refers to the representations of Astronist characters in a state of beautification, most typically depicted by two or three faces of the Astronist characters, from a state of unrecognisable hideosity, to the Divine form, or a perfect and recognisable form of the Astronist character.

[3:7:942] Checkered refers to the representations of a checkered pattern, and symbolises repetition, hypnotism, the oxymoronic "Identical Opposites", the oxymoronic "Complex Simplicity", and is associated with trickery, mischief, and eternity.

[3:7:943] Concentricity refers to the representations of a concentric pattern, and is a symbol of The Divine, and also resembles The Order of The Cosmos, and is considered to be one of the answers to the mysteries of The Universe.

[3:7:944] Crosshatch refers to the representations of a crosshatch pattern, and symbolises entrapment, the oxymoronic "Orderly Confusion", strength, stability, and protection.

[3:7:945] Dots refers to the representations of a dotted pattern, and symbolises infinite centralities, hypnotism, complexity, and is closely associated with the structure of The Cosmos.

[3:7:946] Floral refers to the representations of a floral pattern, and symbolises the unique beauty of nature, natural intricacy and complexity, and is closely associated with the Astronist character, Ellena.

[3:7:947] Formationism refers to the representations of formationism of Astronist Collectivism, and involves the five main types of formation: solitology, duology, triology, quadology, and quintology.

[3:7:948] Solitology refers to the representations of solitology, and resembles an Astronist character alone in formation, and symbolises divinity, individuality, strength, leadership, and loneliness.

[3:7:949] Duology refers to the representations of duology, and resembles two Astronist characters in formation, and symbolises marriage, balance, partnership and opposition.

[3:7:950] Triology refers to the representations of triology, and resembles three Astronist characters in formation, and symbolises time, completion, human godliness, and weakened unity.

[3:7:951] Quadology refers to the representations of quadology, and resembles four Astronist characters in formation, and symbolises incompleteness and inferiority.

[3:7:952] Quintology refers to the representations of quintology, and resembles five Astronist characters in formation, and symbolises ultimate completion, ultimate superiority, and ultimate unity, as well as divinity, balance, and harmony.

[3:7:953] Grid refers to the representations of a grid pattern, and symbolises order, stability, and foundation.

[3:7:954] Mosaic refers to the representations of a mosaic pattern, and symbolises the essence of creativity, imagination, The Cosmos, fusion, synergy, and intricacy.

[3:7:955] Paisley refers to the representations of a paisley pattern, and symbolises ultimate creativity, complexity, fusion in The Cosmos, delicacy, and new life.

[3:7:956] Speckled refers to the representations of a speckled pattern, and symbolises distortion, and a botched identity.

[3:7:957] Stripes refers to the representations of a stripe pattern, and symbolises progression, and the future, and diagonal stripes symbolise deviance from a destined path.

[3:7:958] Symmetry refers to the representations of a symmetric pattern, and symbolises perfection, divinity, unnaturalness, and the oxymoronic "Oppositely Identical".

[3:7:959] Zigzag refers to the representations of a zigzag pattern, and symbolises stagnation, progression and regression, protrusion, and repetition.

[3:7:960] Diagram Wheel refers to the representations of a Diagram Wheel, typically to represent distinctions between two or more similar subjects.

[3:7:961] Triangle refers to the representations of triangles, and symbolises direction, and can fluctuate between stability, and instability, and symbolise law, justice, progression, and revelation.

[3:7:962] Square & Rectangle refers to the representations of squares and rectangles, and symbolises stability, familiarity, trust, order, rationality, formality, and logic, conformity, solidarity, but due to the symbolism of four and four-ness, squares and rectangles ultimately represent incompleteness, and specifically, squares symbolise equality.

[3:7:963] Hexagon refers to the representations of hexagons, and symbolises naturalness, balance, union, rebirth, and The Beyond due to its six sides and its six-ness and is closely associated with the Astronist character, Phoenix, as distinct from the five main Astronist characters.

[3:7:964] Pentagon refers to the representations of pentagons, and is the most highly revered shape in Astronist Symbology due to its association with five-ness and the completion of formationism, and symbolises divinity, completeness, ultimate stability, and unity.

[3:7:965] Octagon refers to the representations of octagons, and symbolises a sense of completion due to it being linked to The Eight Elements, and renewal, transition, and totality.

[3:7:966] Heptagon refers to the representations of heptagons, and most prominently symbolises the strongest sense of The Unknown out of all the symbolism of shapes due to its seven-ness and not being directly associated with any Astronist characters.

[3:7:967] Nonagon refers to the representations of nonagons, and has close symbolism with The Divine due to it being the shape with the highest number of sides discussed in Astronist symbology, thus evoking completion, ultimacy, and superiority.

[3:7:968] Circle refers to the representations of circles, and symbolises no beginning and no end, completion, The Universe (especially an unfilled circle), centrality, divinity, but also, limitation, entrapment, and protection, endurance, perfection, safety, and security.

[3:7:969] Semicircle refers to the representations of semicircles, and symbolises the complete opposite of circular symbolism.

[3:7:970] Cube refers to the representations of cubes, and symbolises all that a square symbolises, but is emphasises the third dimension, evoking the symbolism of new possibilities, greater knowledge, and less restriction.

[3:7:971] Sphere refers to the representations of spheres, and is the second most revered shape in Astronist Symbology after Pentagons due to spherical symbolising a very strong

connection to the order, structure, and beauty of The Cosmos, as well as The Earth itself. In addition, spheres symbolise infinite complexity, possibility, and the harbouring of life.

[3:7:972] Mask refers to the representations of masks, and symbolises psychological expression, misidentification, preferred identity, perfection or hideosity, obscurity, deceit, ambiguity, the unknownness of humanity.

[3:7:973] Incense refers to the representations of incense, and symbolises ascension, aromatic lustration, ritual healing, immediacy, unpredictability, and purification.

[3:7:974] Ritual refers to the vast representations of rituals, and are most symbolised in being shrouded in darkness, typically in the presence of evil spirits, but the majority of times, done in positivity.

[3:7:975] Ash refers to the representations of ash and ashes, and symbolises the return to the origin, colourlessness, finality, the end of love, hopelessness, mournfulness, sorrow, death, and destruction.

[3:7:976] Bless refers to the representations of blessing, and symbolises acceptance, transference, authority, and affirmation.

[3:7:977] Disease refers to the representations of disease, and symbolises dissemination of death, human suffering as distinct from being of divinity, morbidity, depression, and evokes a sense of hopelessness, both short and long-lived.

[3:7:978] Wound refers to the representations of a wound, and symbolises criticality, misfortune, vulnerabilities, defeat, bitterness, despair, hideosity, and the revelation of the inner-workings or secrets of someone, either physically or emotionally.

[3:7:979] Medicine refers to the representations of medicine, and symbolises chance, hope, change, either naturalness or unnaturalness (depending on the medicine), betterment, progression, compassion, sympathy, and the restoration of bodily balance and fluency.

[3:7:980] Poison refers to the representations of poison, and symbolises threat, untimely death, deceit, misidentification, cruelty, hostility, murder, and a quick death.

[3:7:981] Murder refers to the representations of murder, and most prominently symbolises the pure liberty of humanity's free will, as given by The Divine.

[3:7:982] Suicide refers to the representations of suicide, and symbolises extreme humanity, mental torture, and the pure liberty of humanity's free will, to alter one's own Divine destiny.

[3:7:983] Starvation refers to the representations of starvation, and symbolises the cruelty of humanity and the cruelty of The Earth, as well as extreme suffering, and death from the inside out.

[3:7:984] Strangulation refers to the representations of strangulation, and symbolises human monstrosity, extremity, and cold-blooded murder.

[3:7:985] Drowning refers to the representations of drowning, and most typically depicts Astronist characters drowning horrifically, thus symbolising extreme fatality, cruelty, engulfment, and the oxymoronic "Life Kills".

[3:7:986] Death Be Near refers to the representations of death's proximity, either physically or mentally and can be symbolised by the personification of death, or by the depiction of darkness, shadow, or the thoughts of death or murder.

[3:7:987] Crucifixion refers to the representations of crucifixion, and most typically symbolises the crucifixion of Christ according to Abrahamic theology, and depicts Astronist as external spectators of the crucifixion, so not actually present in order to show reverence to Christian theology.

[3:7:988] Hanging refers to the representations of hanging, and symbolises persecution, instant death, painless death, and betrayal to fellow humans.

[3:7:989] Slaves & Saviours refers to the representations of slaves and saviours, and most typically resembles peoples enslaved that are shown to be liberated by the Astronist characters, either collectively or individually.

[3:7:990] Burial & Coffin refers to the representations of burial, and symbolises silence, mystery of the underworld, exploration of the afterworld, descent, submersion, forgotten, the encompassing womb of Mother Earth, eternal bed.

[3:7:991] Cremation refers to the representations of cremation, and symbolises dispersal, reconstitution, nothingness, non-existence, purification, and desecration.

[3:7:992] Cryonics refers to the representations of cryonics, and symbolises hope, future technologies, revival, regeneration, technological resurrection, and immortality.

[3:7:993] Slumber refers to the representations of slumber, and is most typically resembled by the depictions of Astronist characters sleeping in any type of place, but typically, in bed.

[3:7:994] Decomposition & Rotten refers to the representations of decomposing and rotten corpses, and is most typically symbolic of disintegration, inhuman appearance, gradual decay, separation, reduction, disgrace, but also, gruesomely romantic if the Astronist characters of Jesse and Ellena decompose together.

[3:7:995] Dismemberment refers to the representations of dismembering, and symbolises desecration of human life, unrecognisable dissolution, fragmentation, sacrifice, and the obscurity of identity.

[3:7:996] Shape-shifting refers to the representations of shape-shifting, and resembles the Astronist characters as shape-shifters, and symbolises supernatural humanity, obscurity, misidentification, and future potentiality.

[3:7:997] Metamorphosis refers to the representations of metamorphosis, and resembles the transformation of an Astronist character from their child form to their adult form in two or more distinct stages, or the natural change of an insect or amphibian in the same way, and is closely, but still very distinct, from morphation.

[3:7:998] Transcendence refers to the representations of transcendence, and resembles the Divine transcendence of Astronist characters, especially depicting them entering The Eternal Plain, or transforming from their human form to their Divine form.

[3:7:999] Grail refers to the representations of grails, and symbolises an object, most typically one that is golden or said to harbour special powers, and depicts Astronist characters in either protecting the grail, or searching for it.

[3:7:1000] Ancestor & Descendant refers to the representations of ancestors and descendants, and most typically resembles the ancestors and descendants of Astronist characters, especially Jesse's ancestors and descendants.

[3:7:1001] Balance & Equilibrium refers to the visual representations of balance and equilibriums, and most typically takes the form of scales, or anchors, in order to symbolise equality, stability, strength, and justice.

[3:7:1002] Destiny refers to the visual representations of destiny, and is most typically resembled by two paths, especially one of darkness and the other of lightness and Astronist characters depicted before the two paths, attempting to make a decision between the two, but also, destiny is resembled in many other ways, and due to its vast visualisations, it is a concept that is highly discussed and depicted, especially so in cosmic and Divine settings.

[3:7:1003] Harmony refers to the representations of harmony, which is most typically resembled in a Divine setting with the Astronist characters in their Divine forms, in perfect and complete formation, and especially if The Divine is present and centralised, but there can also be other variations of the depictions of harmony, such as harmony in cosmic or human settings.

[3:7:1004] Cosmic Genesis in the Retort refers to the representations of Cosmic Genesis in the Retort, in Astronist Symbology, symbolises the heating of The Universe by The Big Bang, in order to purify, or perhaps re-purify, The Universe in order for it to reunite, and

for The Cosmos to form and become as it is now. Cosmic Genesis in the Retort is resembled by the Astronist characters in their Divine forms, overlooking the purification of The Universe, and the structuring, ordering, and creation of The Cosmos, most typically depicted below The Divine.

[3:7:1005] Philosophical Tree refers to the representations of the Philosophical Tree, and symbolises the purity of environmental life, as the forefather of human life, and so, the Philosophical Tree must be eternally defended and protected against all human atrocities, and from all those who wish to end environmental life, and so the Philosophical Tree is revered as a God and holds the grandest of wisdom, sagacity, and the secrets of The Earth and its place in The Cosmos.

[3:7:1006] Philosophical Egg refers to the representations of the Philosophical Egg, and symbolises the purity of human life itself, as the greatest and most complex gift from The Divine, and should be eternally defended and protected against all those who wish to end life, and the Philosophical Egg is an embodiment of all human life and so, the Philosophical Egg should be guarded and preserved and treated as a God, for it resembles life itself.

[3:7:1007] Matrix refers to the representations of a matrix, and is most typically resembled by a complex ordered wholeness of codes, quantities, and energies, that seem to create another world made from the technologies of humanity, and Astronist characters are often depicted as existing in this newfound, wholly technological world in a digital form.

[3:7:1008] Guardianship refers to the representations of guardianship, and most typically depicts Astronist characters in their Divine forms as guardians of humanity or individual humans, or can be depicted as guardians of The Eternal Plain, or The Cosmos, or guardians of The Divine.

[3:7:1009] Alternation refers to the representations of alternation, and most typically depicts Astronist alternating between their human form and Divine form within one artwork, especially to evoke a greater sense of divinity of the Astronist characters and also, Divine intercession.

[3:7:1010] Androgyny refers to the representations of androgyny, and is most typically resembled by a naked and headless body holding the heads of two Astronist characters; one female and the other male.

[3:7:1011] The Beautiful Evil & The Hideous Good refers to the representations of the concept of The Beautiful Evil & The Hideous Good, and is depicted simply as a subject that is beautiful, but evil, and contrasting that with a subject that is hideous, but good, thus symbolising hypocrisy, nature's deception, and the ultimate oxymoron.

[3:7:1012] Astrodoeia refers to the representations of Astrodoeias of Astronist Mythology, and resembles a humanoid creature with a Divine heart that is always depicted, typically

by an open chest, alongside light colours and radiance, and fights for the prevalence of good spirits, and is typically depicted alongside Astrodomina, as its direct adversary.

[3:7:1013] Astrodomina refers to the representations of Astrodominas of Astronist Mythology, and resembles a humanoid creature with an indivine heart that is always depicted, typically by an open chest, and alongside dark colours and shadow, and fights for the destruction of life, and is typically depicted alongside Astrodoeia, as its direct adversary.

[3:7:1014] Biosimus refers to the representations of the Biosimus of Astronist Mythology, and resembles a giant rock creature existing in almost constant secrecy and with its face facing downwards and its back covered in grass and trees as an ultimate disguise, and symbolises being scared of the dangers of the realm, but the Biosimus is said to be as old as the realm itself and holding knowledge of the realm's creation and evolution.

[3:7:1015] Corax refers to the representations of Coraxes of Astronist Mythology, and resembles a raven-like bird depicted as a bird of the realm's night, and so, a bird of ultimate bravery to live in the night of the realm, and are most typically depicted in dark colours, but can also be depicted holding stripes of vibrant colour depending on their elemental alignment, but is said to be the mythical embodiment of the element of darkness.

[3:7:1016] Dodecado refers to the representations of Dodecados of Astronist Mythology, and resembles a twelve-headed, or twelve-footed creature, with limited abilities, and widely considered extinct in the realm, so is, therefore, extremely valuable if found and sold, and symbolises a creature of outcast, slavery, and vulnerability.

[3:7:1017] Erosatus refers to the representations of Erosatuses of Astronist Mythology, and resembles a male creature of immense handsomeness and masculine perfection, and is often depicted as a puppet of evil spirits to tempt female spirits towards the side of evil by temptation, eroticism, and lustfulness.

[3:7:1018] Faurisaisus refers to the representations of the Faurisaisus of Astronist Mythology, and resembles a centaur-like creature of great soldiership; willing to die for the cause of goodness alongside his brothers, whom all share the everlasting virtue of the love, protection, and preservation of goodness.

[3:7:1019] GeoNomo refers to the representations of GeoNomonos of Astronist Mythology, and resembles a gigantic tortoise roaming the grasslands and jungles of the realm for millennia, and according to legend, is the creature with the highest wisdom of the ways of The Cosmos and the realm out of all other creatures, and symbolises eternal fatherhood, and ultimacy in nature.

[3:7:1020] Haliomorph & Haliomorpha refers to the representations of Haliomorphs, resembled as male, and Haliomorphas, resembled as female, of Astronist Mythology, and resembles the incarnation of The Sun in both male and female forms respectively.

[3:7:1021] Intox refers to the representations of Intoxes, and resembles a small fox-like beast whose tail is made of fire and whose whole body can become a pyro-beast when provoked, and works for the prevalence of good spirits despite its initial air of deception, corruption, and disloyalty.

[3:7:1022] Jamek refers to the representations of Jameks of Astronist Mythology, and resembles a shape-shifting creature, but it is not known what its true form is, due to the ancientness of the creature and its tendency to be reclusive, but it is an ally of the good spirits of the realm.

[3:7:1023] Kristatus refers to the representations of Kristatuses of Astronist Mythology, and resembles a creature said to be a cousin to the fabled angels, are able to see into the far future, and although absolutely good, wise, and sagacious, are forbidden from warfare due to the immense damage it is legend that they once caused in a previous battle of the realm.

[3:7:1024] Leptolass refers to the representations of Leptolasses of Astronist Mythology, and resembles the incarnation of light in the realm and the embodiment of the element of lightness in the body of a girl, or young woman, symbolising ultimate innocence, absolute power of lightness, and the highest form of holiness in the realm, and Leptolasses are said to have infinite lifespans.

[3:7:1025] Magnus Electra refers to the representations of the Magnus Electra of Astronist Mythology, and resembles a giant eel-like creature and it is legend that the creature is the keeper of the realm's oceans and holds the fatal power of electrocution, and in mythical warfare, stands as neutral, but holds aggressive tendencies against those who oppose destiny.

[3:7:1026] Nitida refers to the representations of Nitidas of Astronist Mythology, and resembles a lizard-like creature with radiant scales and symbolises the element of Divine.

[3:7:1027] Ouio refers to the representations of the Ouio of Astronist Mythology, and resembles a strange lion-like beast mixed with the features of a tiger and wolf, and a beast of isolation, ultimate wisdom, and one said to be in direct contact with The Divine, and present when the realm was created.

[3:7:1028] Polymanx refers to the representations of Polymanxes of Astronist Mythology, and resembles a creature made up of thousands of tiny men and fights for the prevalence of evil spirits in mythical warfare.

[3:7:1029] Quadrilad refers to the representations of Quadrilads of Astronist Mythology, and resembles a human young man with four of all features, and symbolises equality, and abundance, and is ultimately not a warrior, but is of goodness and generosity, despite being outcasted, persecuted, and ridiculed.

[3:7:1030] Rompulman refers to the representations of Rompulmen of Astronist Mythology, and resembles a rare creature with no warrior-like tendencies, but is said to hold great intelligence, is very shy, dwarf-like, and mysterious, with large eyes under a cloaked head. Rompulmen usually live alone and it is legend that nobody has ever heard one speak before.

[3:7:1031] Sanguinsara refers to the representations of Sanguinsaras of Astronist Mythology, and most typically resembles a flower, especially a lotus flower, and it is legend that it possesses great worldly power, and holds superior knowledge of all life, matter, and most crucially, existence. The Sanguinsara takes the role of the guru of the realm, and is eternally of good existence.

[3:7:1032] The Three Fiends refers to the representations of The Three Fiends of Astronist Mythology, and resembles three little boys as fiends and symbolises mischief, trickery, and are the servants of evil spirits.

[3:7:1033] Urma refers to the representations of Urmas of Astronist Mythology, and resembles a woman with long flowing hair, often positioned in water, to symbolise the healing powers of the watery depths, the renewal powers of pure water, and symbolises the mythical embodiment of the element of water.

[3:7:1034] Vernavelox refers to the representations of the Vernavelox of Astronist Mythology, and most typically resembles a gust of air from the heavens of the realm, giving life to the nature and wildlife of the realm, or can be depicted as the feminine embodiment of the element of Earth.

[3:7:1035] Whym & Whymtrix refers to the representations of Whyms, resembled as male, and Whymtrixes, resembled as female, of Astronist Mythology, and resembles the embodiment of the element of air, and is most typically depicted as a young boy/girl with powerful gusts rotating around him/her, and their eyes a bright white glowing colour.

[3:7:1036] Xantox refers to the representations of Xantoxes, and resembles a great beast with giant claws, wild fur, and sharp teeth, typically depicted with the power of fireballs and is the mythical embodiment of the element of fire.

[3:7:1037] Yewko refers to the representations of Yewkoes of Astronist Mythology, and resembles a humanoid creature of immense evil that is renowned for kidnapping children and never allowing them to escape its clutches, and in mythical war, it fights for the prevalence of evil spirits.

[3:7:1038] Zygo & Zygotrix refers to the representations of Zygoes, resembled as male, and Zygotrixes, resembled as female, of Astronist Mythology, and resembles the embodiment of the concept of marriage between man and woman, typically in their supernatural forms.

Introduction to the Elements of Astronist Architecture

[3:8:1] Astronist Architecture is the newfound genre of architectural theory, design, and application which attempts to reignite restoration of buildings as opposed to the defacing, or demolition of them, the reorientation of the purpose of buildings, promotes the restructure of architectural education, and tackles The Next Architectural Frontier

[3:8:2] Namely architectural design and construction in space, or on planets other than The Earth; this also encompasses the new sub-genres of Philosophical Architecture, and Cosmic Architecture, as well as further developing the Philosophy of Architecture, especially from an Astronist worldview perspective.

[3:8:3] The theorising, designing, and planning of buildings, and other structures, especially those of a philosophical premise, which typically feature distinctly Astronist characteristics, ornamentations, and attributes.

[3:8:4] An abacus, in Astronist Architecture, is the flat slab of stone atop of a capital, typically featuring cosmical imagery and ornamentation.

[3:8:5] An accouplement, in Astronist Architecture, is the adjoining structure between the top of two archways, typically cosmically ornamented, or may relate to any archway with two columns on either side.

[3:8:6] In Astronist Architecture, to be achromatic refers to a style of flooring that does not use any colour ornamentation, and may be broadened to the use of no colour in any ornamentation, or architecture.

[3:8:7] An acrostellarium, in Astronist Architecture, also known as an acroterium, is a pedestal, usually cosmically ornamented and high, supporting a statue of an Astronist character.

[3:8:8] To be addorsed, in Astronist Architecture, is the opposite of affronted, meaning to be set back to back, typically of Astronist statues, or figurines.

[3:8:9] An aeromaison, in Astronist Architecture, is a class of Astronist building that is specially designed to function from the collection of air for its kinetic energy usages.

[3:8:10] Affronted, in Astronist Architecture, is the opposite of addorsed, a style of Astronist statue, or figure which face each other.

[3:8:11] Aforepoint, in Astronist Architecture, as part of Architectural Theory, is a term used to specify in an architectural illustration the area in which one is referring to, especially in relation to another point that is typically behind it.

[3:8:12] Air-grating, in Astronist Architecture, is a grille or grating that admits air, especially found in an Astronist planetarium, or observatory.

[3:8:13] Allotment, in Astronist Architecture, found mainly in eidouraniums, is an area with the sole purpose of individuals making organised and scheduled speeches on a topic important to them.

[3:8:14] Almery, in Astronist Architecture, is a recess in an observatory, or eidouranium in which a small, typically golden, orrery is usually placed.

[3:8:15] Alrine, in Astronist Architecture, is the higher half of any Astronist building, usually exclusively used in Architectural Theory.

[3:8:16] Alternaterium, in Astronist Architecture, is a theatre dedicated for the purpose of an oration, typically those of an alternative nature to those already established, and are almost always found in eidouraniums.

[3:8:17] Altrio, in Astronist Architecture, is a type of archcrown featuring three crowns instead of just one.

[3:8:18] Ambulatory, in Astronist Architecture, is a type of walkway atop an eidouranium, or observatory, but is typically not open to the public.

[3:8:19] An analogue, in Astronist Architecture, is an analogue clock in an Astronist building.

[3:8:20] An animatrium, in Astronist Architecture, is the room of an Astronist philosophical building that is domed and in which fractal and kaleidoscope animations are displayed above on screen that cover the entire ceiling.

[3:8:21] Annan, in Astronist Architecture, is the term for the front of an Astronist building, especially when depicted in Architectural Theory.

[3:8:22] Annexe, in Astronist Architecture, are the outbuildings of an estate of an Astronist building when described collectively.

[3:8:23] An annularity, in Astronist Architecture, is a type of capital with a ring-shaped ornament atop of it.

[3:8:24] Anterium, in Astronist Architecture, is the part of an Astronist philosophical building that is south of the equatorium; the front half of the building.

[3:8:25] To be anticlastic, in Astronist Architecture, is to be of a double-curved surface in which the two curvatures lie in opposite directions, and is typically cosmically ornamented.

[3:8:26] An apexion, in Astronist Architecture, is the absolute top point of an Astronist observatory.

[3:8:27] Apparatus, in Astronist Architecture, is the collective noun for the various astronomical equipment found in Astronist building, the most common of which are telescopes, and orreries.

[3:8:28] An appelliage, in Astronist Architecture, is the view of an Astronist building from the front, especially in architectural design, and theory.

[3:8:29] An appodome, in Astronist Architecture, is a small version of a dome atop a larger dome, especially found on an Astronist observatory.

[3:8:30] An arboretum, in Astronist Architecture, as part of gardenry, is a type of garden filled with a range of tree species and families.

[3:8:31] An archcrest, in Astronist Architecture, is a pavilion style structure atop an archway, especially one with cosmical ornamental decoration.

[3:8:32] Archcrowns, in Astronist Architecture, are a type of decor at the tip of an archway featuring an Astronist crown ornamentation.

[3:8:33] Architecturalism is the principle that architecture should be at the centre of a society's culture, education, and philosophy, and advocates for the continual redefinition of the architectural landscape, as well as the restoration of architecture.

[3:8:34] An armarium, in Astronist Architecture, is a type of small library within some planetariums, typically holding philosophical, cosmological, and astronomical books.

[3:8:35] An ascendancy, in Astronist Architecture, is at least one set of steps beyond another, typically a term used in Architectural Theory.

[3:8:36] An assemblance, or assemblancy, in Astronist Architecture, is the main auditorium of an eidouranium used for many purposes, and is typically heavily cosmically ornamented.

[3:8:37] An astra, in Astronist Architecture, is a type of star ornamented finial used numerous times on Astronist buildings, and in some styles, the star itself is cosmically ornamented.

[3:8:38] An astragal, in Astronist Architecture, is a narrow and semicircular moulding found at the top and bottom of a column, door, or window frame.

[3:8:39] Astramic, in Astronist Architecture, is a specific type of ceiling that is cosmically ornamented, with some styles stretching the ornamentation onto the walls of the room as well.

[3:8:40] An astroarch, in Astronist Architecture, is a type of archway that is completely ornamented with unique cosmical patterns and imagery.

[3:8:41] An astrobase, in Astronist Architecture, is the base of a column, or archway that is completely ornamented in cosmical patterns and imagery, exclusively found in Astronist buildings.

[3:8:42] An astrocapital, in Astronist Architecture, is a type of capital featuring a star atop of it, or more broadly, features an orrery atop of it.

[3:8:43] An astrodicule, in Astronist Architecture, is a type of aedicule; an architectural frame supported by two columns over which is an entablature with pediment, that is made distinct by it almost always being completely ornamented with cosmical imagery and patterns.

[3:8:44] An astrodium, in Astronist Architecture, is the term given to the court adjoined to, or at the centre of an Astronist philosophical building, in which a garden, cosmicals, telescopes, astrolabes, and other Astronist philosophical objects are present.

[3:8:45] An astronomique, in Astronist Architecture, is a large structure built onto the front of some Astronist buildings that displays a flurry of cosmical ornamental patterns, icons, and sculptures, and typically stretches from ground level above the entrance to the top, and is usually accompanied by windows on either side on each level.

[3:8:46] An astropodium, in Astronist Architecture, is a unique type of podium which is cosmically ornamented and is used in many of the oration rooms and areas of Astronist buildings and their estates.

[3:8:47] An astrotrave, in Astronist Architecture, is a type of architrave that is cosmically ornamented.

[3:8:48] An astrotry, in Astronist Architecture, is a small room either in a house, Planetarium, Observatory, or an Eidouranium, in which the study of astronomy, cosmology, and philosophy is conducted, either individually or in small groups.

[3:8:49] An athenium, often described as an Astronist Library, Astronist Library, or Astronic Library, is a large room within an Observatory, Grand Observatory, or an Eidouranium, or a building itself varying in size, that houses collections of books, periodicals, digital archives, essays and treatises, with a distinct focus on philosophical, astronomical, and cosmological study, and may also feature lecture rooms, debating chambers, and quiet study areas.

[3:8:50] Aureation, in Astronist Architecture, is the collective term for the use of the colour golden in Astronist buildings.

[3:8:51] An aureatory, in Astronist Architecture, is any type of room that is almost all decorated and ornamented with a golden shade of colour.

[3:8:52] An axis, in Astronist Architecture, is an imagery line in Architectural Theory between the centre of a room and the various objects and other parts of the room within it, including the self; the person viewing, or using the room.

[3:8:53] An balthalum, in Astronist Architecture, is a strip around the base of a baluster, typically cosmically ornamented.

[3:8:54] A band, in Astronist Architecture, is a strip on the façade of an Astronist building, typically cosmically ornamented and positioned above a series of windows, and is most commonly horizontal, but may also be vertical.

[3:8:55] A barning, in Astronist Architecture, is the use of a barn-like structure and interior for the main room of an Astronist building, and is similar to that of a hall with the higher ceiling being the main distinction.

[3:8:56] A battery, in Astronist Architecture, as part of gardenry, is a raised platform in the estate of an Astronist building typically overlooking a wall, or low hedge.

[3:8:57] A begunets, in Astronist Architecture, is a strip or series of strips atop each other below the domes, or appodomes of an Astronist observatory.

[3:8:58] A belfry, in Astronist Architecture, is a bell-tower of an Astronist building, typically cosmically ornamented.

[3:8:59] A bisector, bisection, or bisect, in Astronist Architecture, is a term used almost exclusively in Architectural Theory to describe something when split equally into two parts.

[3:8:60] Bizarre, in Astronist Architecture, is a class of architectural ornamentation, or style which departs from the traditional Astronist design.

[3:8:61] Boce, in Astronist Architecture, is the bottom slab of stone sometimes acting as the foundation of a fence, or railing, and is typically cosmically ornamented.

[3:8:62] Boiserie, in Astronist Architecture, is wooden panelling especially found in the interior of some rooms in Astronist buildings typically on the dado part of the wall of the room, but may also be on the dydo, the flooring, or even the ceiling, and is sometimes cosmically ornamented.

[3:8:63] A bornan, in Astronist Architecture, is the back of an Astronist building, especially when depicted in Architectural Theory.

[3:8:64] A bosket, in Astronist Architecture, as part of gardenry, is the type of plantation in a garden that is typically separated from a larger garden on the estate of some Astronist buildings which only includes species of small trees.

[3:8:65] A botanicapital, in Astronist Architecture, is a rare type of capital featuring the depiction in stone of some botanical plant.

[3:8:66] A bower, in Astronist Architecture, as part of gardenry, a purposefully created alcove in the estates of some Astronist buildings over which branches of trees hang, and may feature stone slabs in the ground that are cosmically ornamented, and is most often used a passage to another section of a garden, but may just be used as a decorative niche.

[3:8:67] Brickling, in Astronist Architecture, is the display of bricks in either the interior or exterior of the Astronist building in such a pattern whereby larger bricks are separated by smaller bricks, and typically refers specifically to the latter of these in this type of pattern.

[3:8:68] Bullant, in Astronist Architecture, is a back door featured in some Astronist buildings, typically not accessible to the public and is used only by staff, and is thus separate from the priorance.

[3:8:69] A bustress, in Astronist Architecture, is a type of statue, or figure with a dual purpose of decoration, as well as serving to be a supporting point for the room, or building itself.

[3:8:70] Cabochon, in Astronist Architecture, is a protruding circular element, usually found on an entablature, or pediment, and most commonly depicts a planet, or another cosmical icon.

[3:8:71] Capital, in Astronist Architecture, is a term for the tallest part of the building, typically a spire, dome, or pyramidal structure, or is the typically stone branching out section at the top of a column, which may be ornamented in a plethora of styles.

[3:8:72] A carousel, in Astronist Architecture, is a type of relief found in the pediment of some archways, and on walls, consisting of at least three Astronist, or cosmical images, not in a morphation process, but three or most distinctly different icons typically facing rightward.

[3:8:73] A caryatide, in Astronist Architecture, is a carved, straight standing figure of either Ellena, Harriet, or Zaran Astronist characters, typically consisting of the main structure of a column.

[3:8:74] A cascation, in Astronist Architecture, is a waterfall, or any time of apparatus involving the flow of water in any Astronist building, or in any estate of an Astronist building.

[3:8:75] A casita, in Astronist Architecture, is a small pavilion typically found at the centre of a symposium, and is often heavily ornamented with cosmical imagery.

[3:8:76] To catenate, or catenary, in Astronist Architecture, is to ornament any architectural article with a chain-like form.

[3:8:77] Cavation, in Astronist Architecture, is the rare construction of a catacomb below an Astronist building.

[3:8:78] Cecenture, in Astronist Architecture, is the point of connection between a cosmosphere, or giant orrery and the roof, or ceiling.

[3:8:79] Celestium, in Astronist Architecture, is a type of cosmical finial used often on Astronist buildings.

[3:8:80] Celestofret, in Astronist Architecture, is a type of fret that features cosmical, and celestial imagery, and ornamentation.

[3:8:81] Celestoon, in Astronist Architecture, is a type of festoon featuring cosmical, and celestial imagery, and ornamentation.

[3:8:82] Celetrium is the highest room in some Astronist philosophical buildings, in which celestial patterns and constellations are lit up through skylights to form a display, and from which the terracery is accessible.

[3:8:83] Centrality, in Astronist Architecture, is a term used in Architectural Theory to describe the exact centrepiece of an Astronist building, and may be used in a gardenry context to include the estate of the building as well, and typically atop of which stands an orrery.

[3:8:84] Centrecircle, in Astronist Architecture, is the ornamented circle in the floor around the centrality of an Astronist building, and the diameter of which can vary.

[3:8:85] A centrestand, in Astronist Architecture, is a stand in the centre of a room affixed to the flooring that is usually octagonal in its surface shape, and may be used for astronomical instruments to be placed upon it, and is typically heavily cosmically ornamented in the highcosma style.

[3:8:86] A chamber, in Astronist Architecture, is a type of outbuilding consisting of a raised platform surrounded on all sides by steps, with the main building typically squared, pillared, singularly floored with a rooftop terrace and numerous cosmical ornamental

decor, and typically featuring on each corner beside the steps, a fountain, or telescope; this building is most often related to the subject of Gardenry, mostly by its location, with its most common purpose to shelter those whom wish to conduct astronomy, especially during bad weather, but is also often used during Starlight Festivals.

[3:8:87] Chapterhouse, in Astronist Architecture, is a small and private reading room in an eidouranium, typically branching from an athenium.

[3:8:88] A chest, in Astronist Architecture, is the area in front of the portrance of an Astronist building, typically heavily ornamented with cosmical imagery and pattern work.

[3:8:89] A chord, in Astronist Architecture, is the area in front of the priorance of an Astronist building, typically heavily ornamented with cosmical imagery and pattern work.

[3:8:90] A circulum, in Astronist Architecture, is the thin strip around the bottom of the interior of a dome, either in a planetarium, or observatory.

[3:8:91] Circursium, in Astronist Architecture, is a type of structure, either affixed to a wall, or a structure in its own right, resembling the pattern of a big top of a circus tent, typically featuring many cosmical ornamentations.

[3:8:92] A cistern, in Astronist Architecture, as part of gardenry, another term for a pond in the garden in the estate of an Astronist building.

[3:8:93] A claustrum, in Astronist Architecture, is a panel, either wooden, stone, or metal pierced with geometrical and cosmical patterns and imagery.

[3:8:94] A coilage, in Astronist Architecture, is the varied depictions of a stylised coil shape when described collectively, and especially when cosmically ornamented.

[3:8:95] A colonette, in Astronist Architecture, is a type of column that has a thinner shaft.

[3:8:96] A Columned Court, in Astronist Architecture, a type of courtyard which is surrounded on at least two sides by a series of columns.

[3:8:97] A columnine, in Astronist Architecture, is a type of column featuring two pillars and is characterised by an entwined structure.

[3:8:98] A columnite, in Astronist Architecture, is a type of column that is characterised by a statue atop of it.

[3:8:99] A columnobe, in Astronist Architecture, is a type of column that is characterised by a globe atop of it.

[3:8:100] A columnery, in Astronist Architecture, is a type of column that is characterised by an orrery atop of it.

[3:8:101] A cometary, in Astronist Architecture, is a type of depiction of a comet typically placed atop a plinth or pedestal in the centre of a courtyard, or square, and can vary widely in its size, ornamentation, and orientation.

[3:8:102] Commercia, in Astronist Architecture, is a term used to describe collectively the Astronist buildings or the parts of them that are used solely for commercial purposes.

[3:8:103] A conceit, in Astronist Architecture, as part of gardenry, is a type of ornamental bridge in a garden on the estate of some Astronist buildings, usually not walkable, and purely there for decorative purposes.

[3:8:104] A concentricapital, in Astronist Architecture, a type of capital which depicts a concentric ornamentation, or design atop of it.

[3:8:105] Concentricity of Architecture, in Astronist Architecture, refers to the principle in Architectural Theory that in all astronomically and cosmically inspired styles of architecture, a concentric shape should be adopted in order to properly reflect the natural concentric shape of planetary systems, and galaxies.

[3:8:106] Concert, in Astronist Architecture, is five columns most associated with Gardenry, which are arranged in four corners to create a square shape, and the fifth column is positioned in the centre, and can be arranged in any distance from one another.

[3:8:107] Concourse, in Astronist Architecture, as part of gardenry, is the place in a garden on the estate of some Astronist buildings where more than two paths branch out to lead to other parts of the garden.

[3:8:108] Conservationism, in Astronist Architecture, refers to the principle holding that the conservation of architectural beauty, design, and ornamentation should be held with great importance, and insists that methods of architectural restoration should be taught in schools to continue to the conservation of the architectural culture of the world.

[3:8:109] Conservatory, in Astronist Architecture, as part of gardenry, is another term for a greenhouse on the estate of an Astronist building, typically with extra ornamentations than a simple greenhouse.

[3:8:110] A conspicutor, in Astronist Architecture, is the part of an Astronist building that an individual notices first when approaching it, or the part of the building which an individual remembers most.

[3:8:111] Corbel, in Astronist Architecture, is a piece of stone, wood, or metal jutting out from a wall to support an superincumbent weight above it, and encompasses a vast range of ornamentation styles, though it is almost always cosmically ornamented.

[3:8:112] Core, in Astronist Architecture, is a term used to describe the room in which the centrality of the building resides.

[3:8:113] Corine, in Astronist Architecture, in any Astronist building, is the use of two or more sets of steps after each other, especially to create a grandiose view upward.

[3:8:114] A cornerpocket, in Astronist Architecture, also known as a bulb, is the creation of small circular rooms on each corner of some Astronist buildings, on all levels, and are typically used as seating areas.

[3:8:115] A cornersquare, in Astronist Architecture, is a type of cornerpocket with its main distinct being the square shape of the room, as opposed to the traditional circular shape of most cornerpockets.

[3:8:116] A coronet, in Astronist Architecture, is the small flight of steps most commonly found surrounding giant orreries, and cosmospheres.

[3:8:117] Cosma, in Astronist Architecture, is a far-reaching style of the ornamentation of ceilings in most Astronist buildings traditionally including elaborate and unique depictions of The Cosmos, consisting of galaxies, nebulae, black holes, stars, and comets, and may also represent humanity in the form of the Astronist characters.

[3:8:118] Cosmadome, in Astronist Architecture, is a type of dome characterised by its interior and exterior depictions and ornamentations of cosmical symbols, and imagery.

[3:8:119] Cosmatus, in Astronist Architecture, is the version of the cosma style of ceiling ornamentation specific to the walls and floors of Astronist buildings.

[3:8:120] Cosmic Decoration, in Astronist Architecture, is the collective term for all architectural articles that have been cosmically designed and ornamented.

[3:8:121] Cosmic Garden, in Astronist Architecture, as part of gardenry, is a type of small garden in the estate of some Astronist buildings consisting of heavily ornamented astronomical instruments, as well as cosmically ornamented walls, and pathways.

[3:8:122] Cosmoboros, in Astronist Architecture, is the circular symbol inspired by that of the ouroboros, but instead depicting The Cosmos in an endless cycle to represent wholeness, and order, and may also feature a black hole in the centre.

[3:8:123] Cosmocture, in Astronist Architecture, is the term almost exclusively used in Architectural Theory describing collectively all cosmically influenced buildings, architectural styles, and ornamental designs.

[3:8:124] Cosmocapital, in Astronist Architecture, is a type of capital depicting The Cosmos.

[3:8:125] Cosmoform, in Astronist Architecture, is a wing-shaped section of an Astronist building, which is usually cosmically ornamented.

[3:8:126] Cosmomaison, in Astronist Architecture, is a house which is almost all cosmically ornamented on its exterior.

[3:8:127] Cosmotopiary, in Astronist Architecture, as part of gardenry, is the creation of topiaries that resemble cosmical images, and symbols, or may also resemble one or more of the Astronist characters.

[3:8:128] A cottagelgarden, in Astronist Architecture, as part of gardenry, is a type of garden which is cultivated to blend mixtures of plants growing together, as if naturally.

[3:8:129] Crossette, in Astronist Architecture, is a series of stone blocks shaped as sun rays, typically found above archways, windows, or doors, and are usually cosmically ornamented, and may at times overlap each other.

[3:8:130] Crown is a logo or crest representing the head of an Astronist character, typically used in Astronist Architecture, Astronist Art, and in some official documentations.

[3:8:131] Crowncapital, in Astronist Architecture, is a type of capital ornamented by one or more crown designs which depict the face of an Astronist character.

[3:8:132] Curvance/Curvancy, in Astronist Architecture, is the structure of bricks, or stones so as to create an upward curve effect, and typically wherever used, acts as the main foundation of the structure of the building, and is thus clearly visible from each side of the building.

[3:8:133] Curverculum, in Astronist Architecture, is a giant picture frame usually found in the art galleries, or museums of Astronist buildings which is fixed into the floor and stands in curvature so as to give the impression of immersion into the painting, or illustration.

[3:8:134] Cyanicism, in Astronist Architecture, is the style of Astronist building construction characterised by the use of many domes, as well as domes upon domes, and the cyanic colour that the domes are usually painted, and which derives the title of this style.

[3:8:135] *Cylindrica*, in *Astronist Architecture*, is a term for the area in which a spiral staircase is built, and the walls of which are usually cosmically ornamented.

[3:8:136] *Dado*, in *Astronist Architecture*, is the lower part of the wall of an orrery, astrotry, or globetry in an *Astronist* philosophical building.

[3:8:137] *Daïs*, in *Astronist Architecture*, is a raised platform onto which an orrery, telescope, or another astronomical instrument may be placed.

[3:8:138] *Demesne*, in *Astronist Architecture*, is the term describing an *Astronist* building and the entirety of its estate collectively.

[3:8:139] *Descendency*, in *Astronist Architecture*, is a series of columns in a concentric pattern in a *discoidery* in which each inward level is followed by a downward step, until the centre is reach where typically an ornate, and usually unique orrery is placed.

[3:8:140] A *discoidery*, in *Astronist Architecture*, is a room in an *Astronist* building, typically a *Grand Observatory*, or an *Eidouranium*, in which a *descendency* can be found.

[3:8:141] The term *domical*, in *Astronist Architecture*, relates to a domed structure, or roofing style.

[3:8:142] *Duodum*, in *Astronist Architecture*, is the depiction of just two of *The Five Astronist Characters* anywhere in an *Astronist* building, especially so in a floor ornamentation.

[3:8:143] *Dydo*, in *Astronist Architecture*, is the higher part of the wall of an orrery, astrotry, or globetry in an *Astronist* philosophical building.

[3:8:144] *Editionism* refers to a principle holding that architecture should be free from all the constraints of history and preservation, and holds that the functionality of certain buildings is inevitable to change, and thus, does not heavily advocate for the restoration of buildings, but the update of them to serve new purposes.

[3:8:145] *Educatia*, in *Astronist Architecture*, is a term relating to the entirety of all *Astronist* educational buildings when described collectively.

[3:8:146] *Eidouranium* is the largest, most rare, and prominent of all *Astronist* buildings, featuring both a *planetarium*, a *pantheon*, and an astronomical telescope, as well as dedicated spaces to education, and philosophy.

[3:8:147] *Elevatium*, in *Astronist Architecture*, is a term used in *Architectural Theory* relating to the way in which visitors to an *Astronist* building would elevate up through the levels of the building, most commonly stairs, but also sometimes by elevators.

[3:8:148] Ellipsis, in Astronist Architecture, is any part of an architectural design which is purposefully cut out to allow air to flow through.

[3:8:149] An enclave, in Astronist Architecture, is a term in gardenry relating to the part of an outside estate of an Astronist building which is separated by a palisade.

[3:8:150] Entasis, in Astronist Architecture, in the creation of column's shaft, is the use of a wider base to minimise the visual illusion of concavity, and is usually uniquely ornamented with cosmically patterns and imagery.

[3:8:151] An enterprisium, in Astronist Architecture, is a room, most typically found in an eidouranium, used for the purpose of entrepreneurial planning, designing, and the creation of ideas, and is supposed to get fellow entrepreneurs together to share ideas, perhaps partner, and to help find them investors; also known as a networking room.

[3:8:152] An equatorium, in Astronist Architecture, is a corridor in some Astronist philosophical buildings, especially in Africa, The Middle East and South Asia, that is ornately decorated and stretches across the width of the building and thus separates the anterium from the posterium.

[3:8:153] Étoilum, in Astronist Architecture, is a special type of star depiction typically having six points, with the north and south points being long than the two on either side, and may also resemble a north star, and can be most commonly found in the pediments above archways, or in flooring and ceiling designs and ornamentations.

[3:8:154] Exedra, in Astronist Architecture, as part of gardenry, is a rare outdoor structure resembling a semicircular shape supported by columns and usually has built in front of it a stage or platform from which orators may speak to audiences seated below.

[3:8:155] Exegetrum, in Astronist Architecture, is a large room typically found in eidouraniums in which the study of religious, or philosophical texts only takes place, but differs from that of a private reading room in that other people are present, and it is more communal in its layout.

[3:8:156] An extrinsium, in Astronist Architecture, is a term commonly used in Architectural Theory to describe Astronist outbuildings collectively.

[3:8:157] An eye, in Astronist Architecture, is the largely colloquial term given to describe the reception of an eidouranium, or grand observatory, from which information about the building and its facilities is available.

[3:8:158] A fencelette, in Astronist Architecture, is a type of railing typically found alongside steps and stairs in Astronist buildings that is characterised by its shorter height and its vacant structure.

[3:8:159] A figurecrown, in Astronist Architecture, is a type of column characterised by the sculpture, or figurine which supports it, and it is structured upon.

[3:8:160] A floracapital, in Astronist Architecture, is a type of capital featuring the depiction of flora, and may also depict the Astronist character of Ellena.

[3:8:161] A forecourt, in Astronist Architecture, is the term for a courtyard that directly precedes the main building, typically by a short flight of steps.

[3:8:162] A forepoint, in Astronist Architecture, is a term used in Architectural Theory to describe a point in a building which precedes another.

[3:8:163] A Formation Garden, in Astronist Architecture, as part of a gardenry, is a type of garden of an Astronist building's estate characterised by its terraced levels.

[3:8:164] A forum, in Astronist Architecture, as a part of gardenry, is the portion of an Astronist building's estate characterised by a square featuring a column in the centre.

[3:8:165] A framentry, in Astronist Architecture, is a type of window frame, or the frame of an astronomique that features cosmical ornamentation patterns.

[3:8:166] A galacapital, in Astronist Architecture, is a type of capital with a galactical ornamentation.

[3:8:167] A gallery, in Astronist Architecture, is a type of corridor within an Astronist building that is structured by at least twenty columns on either side of the corridor.

[3:8:168] A Gallery Garden, in Astronist Architecture, as part of gardenry, is a type of garden which is looked down upon from a gallery.

[3:8:169] Gardenry, in Astronist Architecture, also known as Demesnery, and Estatuary, is the practical application, and study of garden landscaping, outbuilding architecture, and garden structures in the estates of Astronist buildings, and is subsequently followed by the writing up of the theory of these architectures.

[3:8:170] Geometric Flooring, in Astronist Architecture, is a style of flooring within some rooms of Astronist buildings which involves a vast range of geometrical patterns, typically of a cosmical theme, and separated into different sections, or quadrants.

[3:8:171] Germinature, in Astronist Architecture, is a type of flower ornamentation, typically on a capital, or pediment which depicts a series of flowers and the germination process.

[3:8:172] Ginpalace, in Astronist Architecture, is an ornately and cosmically decorated room in some eidouraniums in which a restaurant may be located, and alcoholic drinks may be served.

[3:8:173] A Grand Observatory is the most principal Astronist building of a nation, yet distinctly larger and more architecturally unique, second only to an Eidouranium.

[3:8:174] Helioatrum, in Astronist Architecture, is a type of atrium which is distinctly ornamented with sun-like and heliocentric patterns, and imagery.

[3:8:175] Helioal, in Astronist Architecture, is a type of sun-like flooring ornamentation in which the sun is placed at the centre of the room which is usually circular in shape and the sun rays usually stretch to the edges.

[3:8:176] A helixium, in Astronist Architecture, is a type of podium resembling a helix shape, typically with used to support an orrery, or telescope.

[3:8:177] Highcosma, in Astronist Architecture, is a term used in Architectural Theory to describe an especially ornate version of the Cosma style, typically characterised by its richly golden theme, the size of the canvas on which it is set, and the large size of the subject of the illustration, or painting ornamentation.

[3:8:178] Highgarden, in Astronist Architecture, as part of gardenry, and used as a term in Architectural Theory, is to describe a version of gardenry that is characterised by a richly golden theme of ornamentation, and ornately decorated outdoor structures.

[3:8:179] A horn, in Astronist Architecture, is a projection at each corner of a capital, usually an Astronist character.

[3:8:180] A hydromaison, in Astronist Architecture, is a class of Astronist building that runs purely from water collection, and utilisation.

[3:8:181] Hypaethral, in Astronist Architecture, is a term to describe the parts of an Astronist building that aren't roofed, typically used in Architectural Theory.

[3:8:182] Hypaethria, or a hypaethrium, in Astronist Architecture, is an unroofed columned area, typically an area ten by ten, but its size can vary widely.

[3:8:183] Ichnographia, in Astronist Architecture, is the slab of stone below a column, or archway that may vary in shape, and size, but is always cosmically ornamented.

[3:8:184] Icon, in Astronist Architecture, is a term used in Architectural Theory, to describe the depiction of an Astronist character on any architectural article.

[3:8:185] Impluvium, in Astronist Architecture, is a type of unroofed area as part of an astrodiom featuring a very shallow pool, typically one of checkered tiles, into which rainwater falls into and drains out of, and sticking out of the centre of the pool, an orrery is typically positioned.

[3:8:186] Incipit, in Astronist Architecture, is a term for the entrance of a promontory.

[3:8:187] An informatium, in Astronist Architecture, is a type of Astronist building typically found in city centres and in which all information about the city is archived.

[3:8:188] Instrumentise/Instrumented, in Astronist Architecture, as also a part of gardenry, is the adornment of an area, such as on a lawn, or courtyard, with philosophical, and astronomical instruments, such as telescopes, and orreries.

[3:8:189] Jacket, in Astronist Architecture, is a term used solely in Architectural Theory for the front page of an essay and the images used, if any.

[3:8:190] A jessium, in Astronist Architecture, is a type of floor ornamentation style which depicts the Astronist character of Jesse.

[3:8:191] Kallenary, in Astronist Architecture, as part of gardenry, is a type of outdoor structure on the estate of some Astronist buildings whose foundations take the shape of a three-pointed star, and typically comprises of three distinct levels, and is very heavily ornamented, especially with cosmical patterns and imagery.

[3:8:192] A kawn, in Astronist Architecture, specifically in Astro-Arab Architecture, is the colloquial term for a type of vast floor ornamentation which depicts The Cosmos.

[3:8:193] A kineticery, in Astronist Architecture, and widely used in Architectural Theory, is describing an Astronist building which is motional, and or part of the building that is moveable, or is always in movement.

[3:8:194] Kintana, in Astronist Architecture, specifically in Malagasy Architecture, is a four-pointed star above the portrance of an Astronist building, or atop the entire building.

[3:8:195] Kokebi, in Astronist Architecture, specifically in Ethiopian Architecture, is a four-pointed star above the portrance of an Astronist building, or atop the entire building.

[3:8:196] A kosmium, in Astronist Architecture, is a rare room typically only found inside an eidouranium in which a virtual map of the galaxy is projected and the public can walk through it and pin point certain planetary systems, and cosmic phenomena and learn about them, and is thus distinct from a normal planetarium by its virtual reality feature.

[3:8:197] Kosmeria, in Astronist Architecture, is a type of tile that features a variety of cosmical imagery, symbols, and patterns used in many rooms of Astronist buildings.

[3:8:198] Kosmopolis, in Astronist Architecture, is a term used typically only in Architectural Theory to describe a city, or town which has been heavily influenced by cosmical ornamentation and Astronist Architecture, so much so that the buildings, the streets, and the architectural ornamentations have changed to reflect this.

[3:8:199] Lowcosma, in Astronist Architecture, is a term used in Architectural Theory to describe an especially non-ornate version of the Cosma style, typically characterised by its largely monotone colour scheme, its modernistic approach, and its lack of detail in cosmical ornamentation, usually because of its mass usage.

[3:8:200] Lowgarden, in Astronist Architecture, as part of gardenry, and used as a term in Architectural Theory, is to describe a version of gardenry that is characterised by a lack of grandiose in ornamentation, and a distinct lack of decoration for outdoor structures.

[3:8:201] Mascaron, in Astronist Architecture, is a broad term used to describe the representation of a human face, or part of a human face, though typically not of an Astronist character.

[3:8:202] Metalment, in Astronist Architecture, refers to the use of metalwork in the construction of Astronist buildings, or in ornamentation design.

[3:8:203] Millettä is the first form of Astronist architectural style, characterised by a tone of revivalism, featuring turrets, and terraces, with a concentric bird's-eye view and is most commonly found in the Eastern world.

[3:8:204] Millettë is the second form of Astronist Architecture, typified by elaborate hexagonal gazebos, cylindrical structures, and modern open air spaces, as well as conic turrets and distinctly smaller domical roofings, most commonly found in African countries, and interiorly, encrustations, statues, and artworks are featured throughout.

[3:8:205] Millettenium, in Astronist Architecture, refers to a rare structure of Astronist buildings comprising of corine steps upon which giant columns emerge to form the larger superstructure of the Millettenium; beyond this, at the top of the corine steps, four giant columns on either side support the main interior of the structure atop of which a walkable and balustraded terrace can be found; the main archway of the Millettenium is supported by the eight columns, and beyond which a typically circular columned area opens out and from which other corridors can be accessed; the main distinguishing feature of the Millettenium superstructure is the unique and grandiose of its attributes when compared to other architectural structures, and it is considered the highest product of the highcosma style. (Ref: Architectural Theory, p.g. 127)

[3:8:206] Millettesque relates to a style of architecture, or ornamental design which is in resemblance to Astronist culture, philosophy, and symbolism.

[3:8:207] Millettī is the third form of Astronist architectural style, characterised by the distinct baroque style adopted with a uniquely cosmic theme, as well as featuring gothic encrustations, and incrustations, with an emphasis on spires rather than domes, and is the least common form of Astronist Architecture.

[3:8:208] Millix refers to a type of Astronist artifactual sculpture which may depict any of The Five Astronist Characters, and most typically stands atop an Astronist Planetarium, Observatory, or Eidouranium, and is considered to be the highest point of the building and the furthest point away from the Millox.

[3:8:209] Millettö is the fourth style within Astronist architecture, characterised by its pentagonal shape, its lack of human depictions and reliefs, and its distinct architectural modernity, and is most commonly found in predominantly Islamic countries.

[3:8:210] Millettoquine, in Astronist Architecture, is the specific depiction in the form of an encrustation, of The Five Astronist Characters, typically somewhere on the outside of an Astronist Planetarium, Observatory, or Eidouranium.

[3:8:211] Millox is the lowest point, the furthest point away from the Millix, or the object at the lowest point within an Astronist Planetarium, Observatory, or Eidouranium, and so, is distinct from a Millix, in that a Millox could be a different object in each Astronist building, but is most commonly either embedded or incrustated in the floor, or is buried beneath the floor, and can be an artefact, or part of an orrery.

[3:8:212] Millettü is the most common and definitive of the five Astronist architectural styles, characterised by a focus on domical and pyramidal roofings, the presence of all five of The Astronist Characters in all reliefs, an emphasis on grandeur, rich colours, Astronomism and Cosmosism, as well as the inclusion of encrustations, and artworks, and typically aims to stand out along a cityscape.

[3:8:213] A miradorium, in Astronist Architecture, as part of gardenry, is a simple outbuilding in the estate of some Astronist buildings consisting of just a raised platform typically all surrounded by between three and six steps, and on top of which may stand an astronomical instrument, and embedded into the floor of which may be cosmical patterns and Astronist imagery.

[3:8:214] Monumentalism, in Astronist Architecture, is the principle of architectural design and construction holding that all buildings, and all parts and ornamentations of buildings must be monumental in both their scale, and in their beauty, and even more so to serve the masses; to inspire wonderment, knowledge, ambition, and imagination.

[3:8:215] A morphel, in Astronist Architecture, is a series of sculptures, or figurines usually found atop an Astronist building, or gardenry outbuilding that depict the morphation process of the initial figurine to the final one; typically one of greater knowledge, triumph, and physicality.

[3:8:216] Morphenment, in Astronist Architecture, similar to a morphel, is a series of sculptures, or figurines usually in the form of a figurecrown that are made distinct by the change in perspective from one to the next. Typically, they are found in sequences of four; a front view of the figurecrown, a back view, a left view, and a right view.

[3:8:217] Najima, in Astronist Architecture, specifically in Arab Architecture, is an eight-pointed star found most commonly above the portrances of Astronist buildings, or atop the entire building.

[3:8:218] A needle, in Astronist Architecture, and also as part of gardenry, is a tall and thin structure typically in the centre of a courtyard resembling a needle shape, and atop of which either a point, a small figurine, or a star is affixed.

[3:8:219] A notionery, in Astronist Architecture, as part of a gardenry, is a type of outbuilding most commonly found on the estate of an Astronist building characterised by the small plash surrounding it; a notionery consists of an outdoor platform surrounding the main structure beside the plash and typically balustraded, and the structure itself is pavilion-like with four archways on each side, and almost all notioneries feature a stairway leading up to the terrace, whereupon the main purpose of a notionery is realised; orators can speak to the public beyond the plash, especially of a philosophical topic.

[3:8:220] An observatory is a principal Astronist building featuring an astronomical telescope, and is most typically centred in the cities of a nation.

[3:8:221] An openary, in Astronist Architecture, is an architectural element most commonly found in tropical countries whereby a room can be made unroofed by a mechanical system.

[3:8:222] Oppan, in Astronist Architecture, is a term used to describe the right side of an Astronist building, especially when in relation to the left, back, and front sides of the building.

[3:8:223] Opport, in Astronist Architecture, is a term used to describe any door to an Astronist building other than the front, back, or bullant doors.

[3:8:224] An Oratory Garden, in Astronist Architecture, as part of gardenry, is a type of garden on the estate of some Astronist buildings that features instruments and outbuildings which are best suited for orators to conduct their speeches.

[3:8:225] Orb Roofed, in Astronist Architecture, is a term describing a type of capital upon which an orb-shaped relief is affixed, and usually cosmically ornamented.

[3:8:226] An orberium, in Astronist Architecture, is a rare room within few Astronist buildings in which orb-shaped planets are projected upward from the ground in order to

create a space for studying their topographies, atmospheres, and all their other characteristics, and typically the floorings of orberiums are ornamented in highcosma.

[3:8:227] Ordonnance, in Astronist Architecture, is a style of ornamental design, and architectural positioning in which all attributes are systematically and orderly arranged so that they are perpendicular to one another, and is usually in contrast the cosma style of design and positioning which is traditionally more whimsical with less uniformity.

[3:8:228] An Ornamented Column, in Astronist Architecture, is a term describing a column shaft that is ornamented, typically with cosmical imagery and patterns.

[3:8:229] An orrerium is a room within a Planetarium, Observatory, or an Eidouranium, in which a clockwork model of the solar system is constructed and put on display, and typically, the larger the building the Orrery is in, the larger and more ornate and elaborate the clockwork model is.

[3:8:230] Outspread, in Astronist Architecture, is a category of Astronist building in which the width of the building is at least twice as long as its depth, and is thus most commonly characterised by its very wide appellation, and is a style mainly used on the construction of observatories.

[3:8:231] An overwatch, in Astronist Architecture, refers to any place within an Astronist building, or in the gardens and estate of an Astronist building where an individual can look down onto a wide area.

[3:8:232] A paladin, in Astronist Architecture, is a type of hidden door traditionally built behind bookshelves, but may also be found behind picture frames, and mirrors, and usually leads to some underground passage, or may lead to another room.

[3:8:233] Palisade, in Astronist Architecture, is a term in gardenry referring to the wall in the estate of an Astronist building which is as wide as the estate itself, and separates the main estate from the enclave.

[3:8:234] Par, in Astronist Architecture, is another term for ceiling, especially one that is cosmically ornamented, and especially when used alongside the terms dado, and dydo.

[3:8:235] A parallax, in Astronist Architecture, is the specific term for the viewpoint towards a Millettenium from the bottom of the corine steps looking up, and is also more colloquially called the grandiose view.

[3:8:236] Parallelum, in Astronist Architecture, is a term used in Architectural Theory, describing the moment when a person walks up steps and on either side of them, the columns, or walls are equidistant from one another.

[3:8:237] Paralyseium, in Astronist Architecture, is a type of building that isn't motional, and has no moving parts, especially in contrast to the term, kineticery, used for a building that is motional, or has moving parts.

[3:8:238] Parametric Method, in Astronist Architecture, is a methodology of building design and construction in which the parameters naturally, financially, physically, and in terms of resources are analysed and taken into account during the architectural design stage.

[3:8:239] Pavilionry, in Astronist Architecture, as part of gardenry, is a type of giant pavilion which is distinguished from that of a normal pavilion by its ornately affixed and embedded cosmical ornamental patterns, the numerous columns that support its structure, and its large archways. Some pavilionries feature stairways and rooftop balustraded terraces and even cornerpocket style rooms, while others feature domed rooftops.

[3:8:240] Pendantsry, in Astronist Architecture, is a feature found in many high-ceilinged rooms and halls, especially those of a barning style, within Astronist buildings that structures the beams in vaults so as to form central pendant-like structure to hang down from the converging vaults, and onto which lights can be hung, or ornaments can be affixed.

[3:8:241] Pendlement, in Astronist Architecture, is a type of patio that is cosmically ornamented and encrusted.

[3:8:242] Pentagonium, in Astronist Architecture, is a style of appelliage that resembles a pentagonal shape.

[3:8:243] Pfefferum, in Astronist Architecture, is a beautifully encrusted accent wall of a room in some Astronist buildings, typically with golden leaves, or golden ornamentations of some kind.

[3:8:244] Philosopher's Garden/Philosophy Garden, in Astronist Architecture, as part of gardenry, is a type of area on the estate of some Astronist buildings in which the study, debate, and intimate discussion of philosophical concepts, and ideas is conducted with fellows, and strangers alike, especially in the setting of a restaurant, or open courtyard, or on an instrumented lawn.

[3:8:245] Philosophia, in Astronist Architecture, is the entirety of Astronist philosophical buildings when considered, or described collectively.

[3:8:246] Philosophopolis, in Astronist Architecture, is a portion of a town, or city which is dominated by philosophical buildings, and cosmical imagery.

[3:8:247] Phrontistery is a large complex used by both students and the general public for a vast range of educational needs, with most including primary, secondary and higher education facilities within the complex, and are managed by Millette Education, the educational subsidiary of The People's Constitutional Company of Jesse Millette.

[3:8:248] Pickering, in Astronist Architecture, is a term used to describe a wall with a number of different crevices on it, typically for holding different ornaments, or small instruments.

[3:8:249] Pinnacle, in Astronist Architecture, is an ornamental pyramid, or cone atop many parts of Astronist buildings, but not usually on the highest point, also known as the millix, and is typically ornamented crockets, and a finial with cosmical ornamentation.

[3:8:250] Planetarium is a type of domed building used to project images of The Cosmos as a philosophical, and educational experience, and is the most common of all Astronist buildings.

[3:8:251] Plash, in Astronist Architecture, as part of gardenry, is the square-shaped pond surrounding a notionery, at some part over which a small bridge extends to other people to walk across it to reach the notionery.

[3:8:252] Polarium, in Astronist Architecture, as part of gardenry, is a type of archway exit from an estate of an Astronist building that is not through the building itself, and is typically on the opposite side of the estate from the building, and is usually traditionally ornamented with cosmical imagery, and patterns.

[3:8:253] Portalment, in Astronist Architecture, is a type of door to some Astronist buildings which is characterised by its gigantic size, and is a term typically reserved for double doors that are at least ten feet in height.

[3:8:254] Portrance, in Astronist Architecture, is a outdoor structure sometimes considered to be part of gardenry that can be most commonly found at the front of the estate of some larger Astronist buildings, and consists of three archways; the central one typically used for vehicles and the two on either side of this used for pedestrians; the variety of portrances is vast as some can be very large, and even have their own terraces and stairways within them, while others can be affixed to the front of the Astronist building itself, which is why its inclusion into gardenry is somewhat disputed.

[3:8:255] Posterium, in Astronist Architecture, is the part of an Astronist philosophical building that is north of the equatorium; the back half of the building.

[3:8:256] Postrance, in Astronist Architecture, is the back door of an Astronist planetarium.

[3:8:257] Primepoint, in Astronist Architecture, is a term used in Architectural Theory, and throughout the architectural designing process that refers to the point within an Astronist

building, or in the estate of an Astronist building which is most likely to see the largest amounts of footfall, especially at any one time, which is usually the atrium of the building.

[3:8:258] Prinscinity, in Astronist Architecture, is the typically walkable and balustraded terrace atop an archway of a Millettenium, also featuring its own pavilion structure atop itself, and is very heavily ornamented.

[3:8:259] Priorance, in Astronist Architecture, is the front door of an Astronist planetarium.

[3:8:260] A prismatory, in Astronist Architecture, is usually a series of around five or more seats embedded into a wall, with encrusted and ornamented niches featuring finials, and pinnacles atop of them.

[3:8:261] A Prodiginary Sculpture, in Astronist Architecture, is a rare class of giant sculpture, typically depicting an Astronist character, or something cosmical, and is usually at least twenty meters in height.

[3:8:262] A promontory is a kind of remote observatory, especially one built or sponsored by The People's Constitutional Company of Jesse Millette, and is distinctly scientific rather than philosophical, and is typically not open to the public, yet too, is architecturally distinct and ornate.

[3:8:263] A proscenium, in Astronist Architecture, is the metaphorical vertical plane of space in any area of an Astronist philosophical building, especially in an astrodium.

[3:8:264] A protrusery, in Astronist Architecture, is a type of rounded protrusion common in many Astronist buildings, typically used as a small seating area, and may be similar to a bay window.

[3:8:265] A punctulary, in Astronist Architecture, is two typically hollow and wide columns beside an archway, usually made distinct by the surrounding smaller columns, and is always heavily ornamented.

[3:8:266] Quarried Dome, in Astronist Architecture, is the interior of a dome ornamented by signature quarried patterns.

[3:8:267] Quarters, in Astronist Architecture, specifically Architectural Theory, refers to the name given to the illustration of an Astronist building, and its estate from a bird's eye view.

[3:8:268] Quoin, in Astronist Architecture, is a term used in Architectural Theory to describe any external corners of an Astronist building, especially which jut out, and are ornamented.

[3:8:269] Rand, in Astronist Architecture, as part of gardenry, is any border, or margin that separates a pathway from a lawn, or flowerbed, especially one that features ornamental designs.

[3:8:270] To rearchitect, or rearchitecture, in Astronist Architecture, is the process of re-envisioning, or upgrading an Astronist building to a higher level, such as from a planetarium to an observatory, by adding certain characteristics which would make it class as such.

[3:8:271] Refectory, in Astronist Architecture, is a large room in a phrontistery used for communal eating, and is usually cosmically ornamented, typically in the lowcosma style, and in an eidouranium, may be used to refer to a restaurant, and in gardenry, an outdoor communal eating space, especially in a Philosopher's Garden.

[3:8:272] Regolo, in Astronist Architecture, is a type of portico used for the front of some Astronist buildings, and is typically cosmically ornamented.

[3:8:273] To render, rendering, or renderation, in Astronist Architecture, is a term describing the entire process of planning, designing, and constructing an Astronist building.

[3:8:274] A revetment, in Astronist Architecture, as part of gardenry, is a slanted wall, typically below an overwatch, and may be cosmically ornamented.

[3:8:275] Ridging, in Astronist Architecture, is the structural apex of a pitched roof of an Astronist building.

[3:8:276] A rivergarden, in Astronist Architecture, as a part of gardenry, is a type of a garden in the estate of some Astronist buildings through which a river flows, whether artificially, or naturally.

[3:8:277] Riverhouse, in Astronist Architecture, as part of a gardenry, is a type of large outbuilding on the estate of an Astronist building characterised by its position beside a pond, lake, or river, and is usually heavily cosmically ornamented, and in its most basic form, consists of an orrerium as its main room, an astrotry, and a telescopetry, with some riverhouses consisting of extra rooms.

[3:8:278] A riverry, in Astronist Architecture, as part of gardenry, is a unique type of outbuilding found in the estate of some Astronist building that is constructed on the eyot of river, and may also be constructed as though it is a bridge stretching across the river itself.

[3:8:279] A ruck, in Astronist Architecture, is a place inside or outside an Astronist building, typically an observatory, or eidouranium, where crowds are encouraged to gather, especially to witness a show, or an oration.

[3:8:280] Rudenture, in Astronist Architecture, is a term for exposed cabling anywhere inside a sopharium.

[3:8:281] A salientry, in Astronist Architecture, as part of gardenry, is a type of outdoor structure found in the estates of some Astronist buildings, built in front of large hedges and consists of a central pavilion through which individuals may walk to pass through the hedge, and also consists on either side of it, usually five columns and niches between them, and usually close by to a fountain, or an orrery. (Ref: Architectural Theory, p.g. 151)

[3:8:282] Sanctuarium, in Astronist Architecture, is a very rare room within only some eidouraniums that is typically positioned either at the very top of the building, or underground, and is notoriously difficult to gain access to, mainly to due the fact that it stores documents, books, and other texts, as well as ornaments, that are unique, and therefore, valuable.

[3:8:283] A sannan, in Astronist Architecture, is a term to describe the left side of an Astronist building, especially in Architectural Theory, and especially when in relation to the other sides.

[3:8:284] A Scholar's Garden, in Astronist Architecture, as part of gardenry, is a type of walled garden, or area, on the estate of some Astronist buildings in which only official scholars may enter in order to discuss the most pressing of philosophical, academic, and perhaps political and social matters, and is usually accompanied by a private refectory.

[3:8:285] A scintilla, in Astronist Architecture, also called a scintillatory, is a type of electronic effect most typically used in the ceilings of Astronist buildings to resemble stars, and creates a display of continual scintillation and is most beautiful at night.

[3:8:286] Sculpture Garden, in Astronist Architecture, as part of gardenry, is a type of walled garden on the estate of some Astronist buildings, that features more sculptures than it does plants, flowers, and other natural phenomena.

[3:8:287] Sculpturology, in Astronist Architecture, and as part of gardenry, is the study of sculptures of Astronist influence, cosmical and astronomical themed, and those of philosophical influence.

[3:8:288] A solarium, in Astronist Architecture, and may also be part of gardenry, is an area, typically terrace, or balcony, in an Astronist building that is purposefully constructed to be exposed to sunlight, and the same in the context of a garden.

[3:8:289] A starwalk, in Astronist Architecture, is a type of narrow bridge stretching from one watchtower to another featuring a curved understructure, typically suspended over a deep chasm, and over which people walk to view the stars and is usually dotted on either side by telescopes.

[3:8:290] A statuarium, in Astronist Architecture, is a kind of sculpture, or statue that is so large and embedded into the front, or back of the Astronist building, that the public walk between the legs of the statue to enter or exit the building.

[3:8:291] A stellarium, in Astronist Architecture, is a type of retractable roof of some Astronist buildings, similar to an openary, but distinct in that its positioning is best suited to view stars at night.

[3:8:292] A sturden, in Astronist Architecture, is a raised block of stone resembling the bottom half of a pyramid shape which is used to stand an orrery, or another astronomical instrument upon.

[3:8:293] A substratium, in Astronist Architecture, is an underground network of passages and corridors which can be accessed from within the Astronist building under which they are located and can be used for various purposes, the most common of which is as a library.

[3:8:294] A subterrarium, in Astronist Architecture, in some Astronist buildings, is a type of underground hall, or room which is glass roofed, and typically the public walk above, and may look down and see through into the room.

[3:8:295] Symbolance, in Astronist Architecture, is the display of the Astronism Symbol, especially atop an Astronist building, or atop a structure, or outbuilding.

[3:8:296] A symposium, in Astronist Architecture, is a type of large debating hall that is heavily ornamented with cosmical and Astronist imagery, that may sometimes be constructed underground, typically beneath eidouraniums.

[3:8:297] A telescopetry is a small room in a residence, in which a telescope is positioned by a window, through which an individual can study astronomy, always with a distinct connection to philosophy.

[3:8:298] A tenement, in Astronist Architecture, is the term used to describe the Astronist building, as distinct from the entire estate itself.

[3:8:299] A terracery, in Astronist Architecture, is any type of outdoor balcony adjoined to an Astronist philosophical building, the most common of which are accessible from the celetrium, and can feature patterned or globographic floors.

[3:8:300] Terracing, in Astronist Architecture, are wide, shallow steps used to provide standing room for spectators in many halls, large rooms, and planetariums in Astronist buildings, and may also be used around the estate wherever practical, especially surrounding notioneries.

[3:8:301] A theaterium, in Astronist Architecture, is a theatre present in some eidouraniums that is heavily cosmically ornamented, usually in the highcosma style, and in which a great variety of shows, ballets, and orchestral performances are conducted throughout the year.

[3:8:302] A towerpoint, in Astronist Architecture, on the estates of some Astronist buildings, is the two towers constructed equidistantly from the central building which are most often used as observation points. (Ref: Architectural Theory, p.g. 558)

[3:8:303] Towngarden, in Astronist Architecture, as part of gardenry, is a type of garden of Astronist buildings where the garden itself is located on a terrace, or large balcony of the main building, and is most usually found on Astronist buildings that are located in the centre of towns and cities, thus where there is little room for a full garden, or estate.

[3:8:304] Tracinghouse, in Astronist Architecture, as part of gardenry, is an outbuilding on the estate of some Astronist buildings in which the resident masons, restorers, curators, or architects can conduct their designing, restoration, and small-scale construction works, and is usually not open to the public.

[3:8:305] A trellisium, in Astronist Architecture, as part of gardenry, is a screen-work made of thin strips of timber laths crossing each other to form a lattice on which plants grow, and is specifically the use of the trellis to form a long archway corridor over which plants grow, and under which a pathway is built for the public to walk on.

[3:8:306] A triodum, in Astronist Architecture, is the depiction of just three of The Five Astronist Characters anywhere in an Astronist building, especially so in a floor ornamentation.

[3:8:307] A tripocket, in Astronist Architecture, is a type of large protrusery consisting of three bays branching off from the central room, which is almost always circular in shape. (Ref: Architectural Theory, p.g. 305)

[3:8:308] Triumphalism, in Astronist Architecture, is any type of room, ornamentation, structure, outbuilding, or area that is dedicated to a particular advancement in philosophy, astronomy, or cosmology, or is dedicated to a person whom added to philosophy, astronomy, cosmology, or architecture in some way, especially the Astronist versions of these subjects.

[3:8:309] A trundelle, in Astronist Architecture, and also part of gardenry, is a type of parasol that is affixed into the ground, especially into a pendlement, that is used in many refectories, and also for shading in other places around the estate of an Astronist building, and may or may not be cosmically decorated.

[3:8:310] A tunnellery, in Astronist Architecture, a type of ceiling used for some niches, and in other areas, in Astronist buildings, made distinct by its half-cylindrical shape, and is usually heavily ornamented with cosmical patterns and imagery.

[3:8:311] An underwatch, in Astronist Architecture, is the area beneath an overwatch where one can look up to see the overwatch.

[3:8:312] Vantage, a vantagery, or vantagism, in Astronist Architecture, and a part of gardenry, refers to the architectural style and principle holding that at every suitable, safe, and possible place, the public must be able to look back see where they had walked from, and so, encourages architects to create plenty of observation points, balconies, and terraces throughout the building they are designing.

[3:8:313] A vantagement, in Astronist Architecture, specifically relating to the Millettenium, is the point at which one reaches the circular open area beyond the corine steps and looks back, but may also relate to this same action when standing on the balustraded terrace atop of the main archway of the Millettenium.

[3:8:314] Velvo, in Astronist Architecture, is a term for any ornamental motifs that are positioned between a series of windows on either the interior, or exterior of an Astronist building.

[3:8:315] A vexillo, in Astronist Architecture, and also sometimes a term in gardenry, is when a flag, typically the Official Flag of The People's Constitutional Company of Jesse Millette, or the flag of The Institution of The Philosophy of Astronism is hoisted atop an Astronist building.

[3:8:316] Virtualism, in Astronist Architecture, and as part of gardenry, is the principle holding that through virtual construction of the building and estate beforehand, the designing, planning, and the final construction result will be of much higher accuracy to what was envisioned.

[3:8:317] A ward, in Astronist Architecture, is a term used to describe each individual room of an art gallery within an Astronist building.

[3:8:318] Watchtower, in Astronist Architecture, as part of gardenry, is a type of outdoor structure consisting of a singular solid column with typically five different levels with many ornamentations affixed to it with each level usually characterising a different cosmical theme or Astronist character depiction, and many of which can be present in just one estate of an Astronist building. (Ref: Architectural Theory, p.g. 488)

[3:8:319] Wilderness Garden, in Astronist Architecture, as part of gardenry, is a type of open lawn, usually perfectly square, or rectangular in shape that doesn't feature any astronomical instruments, or any other plants, or ornamentations.

[3:8:320] Xymicism, in Astronist Architecture, is an architectural style of some Astronist buildings resembling a rigid and cubic central structure with four cornersquares on each corner, typically featuring heavy ornamentation and embedded columns, and may or may not feature a dome, or a terracery atop of it.

[3:8:321] Xystum, in Astronist Architecture, is a type of heavily ornamented alleyway, or passage, that is usually founded to conjoin one corridor to another, especially when each corridor is parallel to each other.

[3:8:322] Yelm, in Astronist Architecture, is a collective term for all plant life that is purposefully positioned inside an Astronist building, especially in an inside garden.

[3:8:323] A zyta, in Astronist Architecture, is a large storage space found close to the top of some Astronist buildings in which archives, valuables, and other storage items may be kept, with its size varying dramatically from building to building.

Introduction to the Elements of Astronist Propaganda

[3:9:1] The study of Astronist Propaganda is another subject of immense complexity and vastness due to the major differences in the nature, representation, and relevance of propaganda from nation to nation, and more than in other subjects, the context of the political landscape, societal structure, and governmental processes must be held intrinsically to all essays written on the subject due to their immense impact on the subject.

[3:9:2] The variations of Astronist Propaganda are vast due to the variety of different backgrounds, characters, and narratives depicted, and it can change greatly from country to country depending on the political landscape of the nation.

[3:9:3] Due to this, those whom study the subject understand that their writings on the subject could easily become non-relevant in an ever-changing political landscape.

[3:9:4] Due to the distorted nature of certain Astronist Propaganda to support particular political campaigns and systems, those whom study this can never be truly sure of the truth, but it is still firmly held by The People's Constitutional Company of Jesse Millette that all propaganda either created, or at least authorised by them conveys the message that they wish to espouse in that particular country in which it is displayed.

[3:9:5] The study of Astronist Propaganda can easily overflow into other areas of study, such as those of Popular Culture study, Maleology, Feminology, and Symbology as well as others, which thus alludes that someone studying Astronist Propaganda should be well versed in the aspects, concepts, and viewpoints expressed in other closely related subjects.

[3:9:6] This results in an individual writing an essay with a multi-subject base, mixed with influences from their personal, cultural, religious, ethnic, and national backgrounds.

[3:9:7] A signpost, in Astronist Propaganda, is the central figure or point of interest in the propaganda piece, most typically is one of The Five Astronist Characters.

[3:9:8] Undercurrent, in Astronist Propaganda, is the term used to describe the underlying message, or allegory of a propaganda piece.

[3:9:9] Lunge, in Astronist Propaganda, is the collective term for one or more propaganda pieces that utilise the same theme, costume setup, and figures.

[3:9:10] A quilt, in Astronist Propaganda, a descriptor for the overall colour scheme, background choice, and tones used in a particular propaganda piece; for example, a red cosmic quilt would describe a propaganda piece as having an overall red colour scheme on a cosmic background.

[3:9:11] Munster, in Astronist Propaganda, is the collective depiction of buildings, especially those of philosophical basis, in propaganda pieces.

[3:9:12] Aspartame, in Astronist Propaganda, is the addition of ornaments to a propaganda piece, adopted from Astronist Ornamentation.

[3:9:13] Jingle, in Astronist Propaganda, is another word for the finish of the propaganda piece, especially when in print, and can include many types of print finishes.

[3:9:14] Didactic Function, in Astronist Propaganda, is the belief that the central functionality of propaganda is to educate the people in alignment with the ideals of the implemented philosophy.

[3:9:15] Mass Understanding, in Astronist Propaganda, refers to the belief that the central functionality of propaganda is to galvanise a mass understanding of a single concept.

[3:9:16] Visualisation of Philosophy, in Astronist Propaganda, refers to the belief that the central functionality of propaganda is to mass visualise with clarity the abstract concepts of philosophical thought schools and systems.

[3:9:17] Slogan, in Astronist Propaganda, pertains to the use of words, or phrases on the propaganda piece itself in order to clarify the message of the piece, and is distinct from the captionisation.

[3:9:18] Festivation, in Astronist Propaganda, is the specific depiction of a festival as the setting for a propaganda piece.

[3:9:19] Festivity, in Astronist Propaganda, pertains to the extent to which a propaganda piece is considered to be joyous, typically derived from the character's facial expressions, the colour scheme used, and the subject of the piece.

[3:9:20] Vibrancation, in Astronist Propaganda, the deliberate use of vibrant filters and effects on a propaganda piece in order to increase its attractiveness, and its vibrancy.

[3:9:21] Space Propaganda, in Astronist Propaganda, is the specific style of propaganda that is most typically characterised by a space background, or includes imagery of space technology, space symbols, and other cosmical inspirations.

[3:9:22] Symbolical Propaganda, in Astronist Propaganda, is the use of symbols in propaganda in order to derive a particular message to the audience, but not one of obviousness.

[3:9:23] Technologicality, in Astronist Propaganda, is the extent to which a propaganda piece features technological imagery, and symbolism.

[3:9:24] Captionisation, in Astronist Propaganda, is the title of the propaganda piece as distinct from the slogan, or any other writing or text, and is typically not placed on the piece itself, but typically in the description of the piece.

[3:9:25] Glorification, in Astronist Propaganda, is the specific type and style of a propaganda piece that typically depicts the characters in the piece to be in awe of the signpost, or central subject, or figure of the piece, and is most often associated with a very glossed, and overtly vibrant style.

[3:9:26] Commonplace, in Astronist Propaganda, refers to the depiction of everyday occurrences, and domestic life in a propaganda piece, especially when exaggerated to look more utopian than their reality.

[3:9:27] To be diurnal or diurnalism, in Astronist Propaganda, is the depiction in a propaganda piece of daytime, or the background, signpost, or event occurring during the day, especially midday.

[3:9:28] To be nocturnal, or nocturnalism, in Astronist Propaganda, relates to the depiction in a propaganda piece of nighttime, or the background, signpost, or event occurring during the night, especially during a clear and starry night, or at midnight.

[3:9:29] Narrativism, in Astronist Propaganda, pertains to a style of propaganda that depicts a story, or suggests at least part of a story.

[3:9:30] Anti-militarism, in Astronist Propaganda, pertains to the view held that new propaganda should not be bound to its militaristic style of its past uses, but should be broadened in its uses, and be utilised for a variety of different things, and especially does not support the militarisation of a country through the use of propaganda as it was once used for.

[3:9:31] Pro-knowledge, in Astronist Propaganda, relates to the stance held that knowledge and its representation should be the central attribute to new propaganda, especially above over traditional attributes such as that of politics, military, and religion.

[3:9:32] Educentrism, in the context of Astronist Propaganda, relates to the centrality of education in a particular propaganda piece, especially when given the role of the signpost.

[3:9:33] Cosmocentrism, in the context of Astronist Propaganda, relates to the centrality of The Cosmos, and space exploration and discovery in general in a particular propaganda piece, especially when given the role of the signpost.

[3:9:34] Consumercentrism, in Astronist Propaganda, relates to the depiction of the consumer and the materialistic culture to be at the centre of modern society, especially over politics, the military, and religion.

[3:9:35] Portraiture, in Astronist Propaganda, pertains to the creation of a propaganda piece in a portrait format, typically showing greater detail of the attire, facial expressions, and the other aesthetics of the central figure.

[3:9:36] Landscaping, in Astronist Propaganda, is the creation of a propaganda piece in a landscape format, typically showing greater detail of nature, the countryside, or the setting in which the piece is set, rather than a centrality on the individual characters present in the piece.

[3:9:37] Peopled, in Astronist Propaganda, is the amount and the extent to which a particular propaganda piece is peopled with figures.

[3:9:38] Anchoring, in Astronist Propaganda, relates to the frontmost figure, or depiction on a propaganda piece, typically being one of The Five Astronist Characters.

[3:9:39] Fixed In Time, in Astronist Propaganda, is the phrase used to describe a propaganda piece that is clearly associated with a particular period of time due to the attire worn, the art style of the piece, and the central subject.

[3:9:40] Bastionism, in Astronist Propaganda, is the specific depiction of an authority in a propaganda piece, particularly one that espouses the principles of a certain system of thought, or methodology, and can be embodied in a person, a building, a book, or something more abstract.

[3:9:41] Greatness In All Dynamics, in Astronist Propaganda, is a phrase coined to describe the central ambition of each of The Five Astronist Characters which is to achieve greatness in all they do, in every aspect and dimension, and this is often represented through the triumph of the characters of difficulties, and obstacles.

[3:9:42] Pastoralism, in the context of Astronist Propaganda, relates to the specific depiction of a pastoral, or countryside scene, especially one whereby nature is the centrality, rather than humanity.

[3:9:43] Urbanism, in the context of Astronist Propaganda, is the specific depiction of an urban scene, especially one whereby the buildings and structures of the city are the centrality, rather than humanity.

[3:9:44] Cosmism, in the context of Astronist Propaganda, is the specific depiction of a cosmic scene, especially one whereby The Cosmos, or a part of The Cosmos is the centrality, rather than humanity.

[3:9:45] Concoursation, in Astronist Propaganda, is the term used to describe the specific depiction of crowds in a propaganda piece.

[3:9:46] Attiration, in Astronist Propaganda, is the depiction and study of the various attire represented in a propaganda piece, and what that particular attire may suggest about the wearer, and its subsequent impact on the message of the piece.

[3:9:47] A quadrant, in Astronist Propaganda, is the use of four quadrant squares in the creation of a propaganda piece to ensure proper alignment.

[3:9:48] A quinrant, in Astronist Propaganda, is the use of five quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost.

[3:9:49] A hexarant, in Astronist Propaganda, is the use of six quadrant squares in the creation of a propaganda piece in order to ensure proper alignment between the subjects of the piece.

[3:9:50] A heptarant, in Astronist Propaganda, is the use of seven quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost, as well as the proper alignment of the subjects.

[3:9:51] Octarant, in Astronist Propaganda, is the use of eight quadrant squares in the creation of a propaganda piece in order to ensure proper alignment between the subjects of the piece.

[3:9:52] A nonarant, in Astronist Propaganda, refers to the use of nine quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost, as well as the proper alignment of the subjects.

[3:9:53] Heroism, in Astronist Propaganda, is the specific depiction and study of a male Astronist Character icon as a hero in a propaganda piece.

[3:9:54] Heroinism, in Astronist Propaganda, is the specific depiction and study of a female Astronist Character icon as a heroine in a propaganda piece.

[3:9:55] Innovationism, in Astronist Propaganda, refers to the art style of making innovation and its imageries central to the propaganda piece, and using connotations of education, knowledge, and creativity to push a particular message, or subject.

[3:9:56] Non-theocentrism, in Astronist Propaganda, is the argued point that there is a distinct lack of theological or religious prominence portrayed within the propaganda pieces and styles.

[3:9:57] Humanism, in Astronist Propaganda, is the argued point that due to the lack of theological or religious prominence portrayed within propaganda styles, a conclusion is made that Astronist Propaganda advocates for the concepts of humanism, anthropocentrism, and a non-religious society.

[3:9:58] Animalation, in Astronist Propaganda, is the specific depiction of animals in a propaganda piece, or in a lunge of pieces.

[3:9:59] Floralation, in Astronist Propaganda, is the specific depiction of flowers, and plant life in a propaganda piece, or in a lunge of pieces.

[3:9:60] Culturalcentrism, in Astronist Propaganda, is the point argued that all propaganda should hold at its core the culture of the nation in which it is distributed, rather than multicultural, relativistic cultures, or rebellious cultures.

[3:9:61] Philosophocentrism, in Astronist Propaganda, refers to the belief that all propaganda pieces should overtly expound the official philosophy and worldview of the nation in which the propaganda is distributed, and believes this to be the central piece of all propaganda.

[3:9:62] Advancism, in Astronist Propaganda, is any type of propaganda style that advocates for the somewhat elusive achievement of advancement in its messages and subject, especially without giving too much detail into how this could be practically achieved.

[3:9:63] Creative Industry, in Astronist Propaganda, pertains to the specific depiction of creative industries as the central occupations of humanity, especially when also depicting the use of advanced technology for industrial and laborious work.

[3:9:64] Scientism, in Astronist Propaganda, refers to the depiction of science, knowledge, and scientists themselves to be the centre of advancement and progression for all of human society, and may also relate to the depiction of abstract scientific concepts, or the depiction of scientific symbols and imageries in propaganda pieces.

[3:9:65] Sciencentrism, in Astronist Propaganda, is the belief held that propaganda in modern society should be used to further mass interest in science by depicting the positioning the study of sciences at the centre of human society.

[3:9:66] Zaranianised Propaganda, in Astronist Propaganda, is a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Zara as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

[3:9:67] Ellenarianised Propaganda, in Astronist Propaganda, refers to a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Ellena as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

[3:9:68] Harrietarianised Propaganda, in Astronist Propaganda, is a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Harriet as their central

figure, or signpost, especially when other Astronist Characters are pictured in the background.

[3:9:69] Jessianised Propaganda, in Astronist Propaganda, refers to a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Jesse as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

[3:9:70] Oliverianised Propaganda, in Astronist Propaganda, is a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Oliver as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

[3:9:71] Finally, that which is to be known as The Frontier in Astronist Propaganda, refers to the depiction of the abstract concept that the nation, and humanity collectively, must always be working and progressing toward The New Frontier, or just simply The Frontier, which is a utopian vision personalised to the nation in which the propaganda is distributed.

Introduction to Pre-Omnidoxical Astronist Theories

[3:10:1] The theories that are listed in this discourse are to be known as pre-omnidoxical theories, particularly known as cradalic theories because their origins rests in The Grand Cradle of Astronology, yet they retain their Cometanic authorship and have herein been transferred into the Omnidoxy; theories in the context of Astronist philosophy are also referred to as postulations, they are provided with titles or appellations while notions are not which relates to the difference between theories and notions.

[3:10:2] All-ignorance, All-blindness & All With One; the Astronist theory describing one's experience when with The Divine after their death.

[3:10:3] Becoming As One; the Astronist theory describing the moment when one becomes One with The Divine.

[3:10:4] Circumstance & Consequence Theory; the Astronist theory that one's circumstance will be equally weighted with consequences.

[3:10:5] Crossroads of Enlightenment Theory; the Astronist process of choosing one's path in life and beyond and deciphering the morally good and morally bad paths with the ultimate goal of fulfil one's Divine Path of Enlightenment.

[3:10:6] Crossroads of Morality Theory; the Astronist theory that one's morality is always split between what is considered good in one's mind and what is considered bad, but also expresses the importance of recognising alternative options and alternative justifications yet ultimately makes the decision right to their individual morality.

[3:10:7] Destiny of One Theory; the Astronist theory that one's destiny will converge to their eternal moment with The Divine regardless of their wrongdoings.

[3:10:8] Devil There Is, But Only In Human Theory; the Astronist theory that the devil does not physically exist in itself, but exists in the form of morality.

[3:10:9] Divine, Peace Is Not Theory; the Astronist theory that The Divine is not of peace because peace do not exist for The Divine for there to be peace, there must also be war and so peace is a human idea, not a divine one.

[3:10:10] Faith, Morality & Astronism Theory; the Astronist theory that for one to fulfil themselves, they must have faith, morality and Astronism and that each entity is equally interdependent on the other two.

[3:10:11] Faith Without Foundation Theory; the Astronist theory that faiths do not recognise morality and ideology as separate entities, thus lack foundation to support followers completely; the Astronist theory that faiths are hypocritical due to them not fulfilling their principles in universal circumstances; the Astronist theory that faiths must

not hold one back from their Divine Path of Enlightenment or the perceived destined path of humanity.

[3:10:12] The Divine Eternity; the Astronist theory of the eternal moment in which one becomes as One with The Divine.

[3:10:13] Furtherance of Thyself & Betterment of Peoples Theory; the Astronist theory that one cannot better those around them without first bettering themselves.

[3:10:14] Infinite World Theory; the Astronist theory that when one becomes as One with The Divine, their world is of infinite size, complexity, purity and knowledge.

[3:10:15] Knowledge None Theory; the Astronist theory that one as is now is without knowledge compared to The Universe and The Divine, and one should not see themselves otherwise.

[3:10:16] Knowledge as Power Theory; the Astronist theory that knowledge is the highest form of power.

[3:10:17] Limitless & Doubtless Theory; the Astronist theory that one should always practice their knowledge limitlessly and doubtlessly in every circumstance.

[3:10:18] Multiverse Theory; the Astronist theory that The Divine creates, sees and knows every existence in multiple universes.

[3:10:19] Music in Astronism; the Astronist theory that music can be a key to unlock imaginative and ambitious enlightenments.

[3:10:20] One and All Theory; the Astronist theory that one makes decisions for both oneself and all.

[3:10:21] One of All Theory; the Astronist theory that one makes decisions not for oneself, but for all.

[3:10:22] Peace of Falseness Theory; the Astronist theory that peace underpinned by fear is ultimately of falseness.

[3:10:23] Perspectives of The Universe Theory; the Astronist theory that The Universe is perceived differently for every entity, thus creating infinite perspectives.

[3:10:24] Same Source, Structure and Kin Theory; the Astronist theory that all entities are of the same eventual origin, The Divine, thus all entities are of same source, structure and kin as each other.

[3:10:25] Stagnancy for One Theory; the Astronist theory that regressive entities are continuously stagnating the enlightenments of those in which they influence.

[3:10:26] The Blank Book; the Astronist theory that within Astronist works, one's book of religious faith isn't specified.

[3:10:27] The Chosen Few Theory; the Astronist theory that there are The Chosen Few who are destined for their Divine Path of Enlightenment.

[3:10:28] The Circle of Aid Theory; the Astronist theory that one must aid another for The Circle of Aid to be completed.

[3:10:29] The Conscious, The Unconscious & The Synchronous Between the Worlds; The Astronist theory that there are three states of understanding between worlds; The Conscious is all that exists within the consciousness of the Jesse Millette character; The Unconscious is all that do not exist within the consciousness of the Jesse Millette character; The Synchronous is the convergence of existence within the consciousness of the Jesse Millette character.

[3:10:30] The Creator of One; The Creator of All Theory; the Astronist theory that The Divine creates both one and all.

[3:10:31] The Gift-giver Theory; the Astronist theory that The Divine is the giver of all entities.

[3:10:32] The Grand Unknown Theory; the Astronist theory that space is unknown until explored.

[3:10:33] The Importance of History Theory; the Astronist theory that learning from historical events is an important technique to support moral decisions of the future.

[3:10:34] The Importance of Perspectives Theory; the Astronist theory that humans should understand the varied perspectives of entities in The Universe and The Universe itself.

[3:10:35] The Importance of the Practice of Acceptance Theory; the Astronist theory that acceptance is the most divine practice.

[3:10:36] The Importance of the Practice of Patience Theory; the Astronist theory that patience is the most divine practice.

[3:10:37] The Internal, The External & The Parallel Between the Worlds; the Astronist theory that there are states of reality in three worlds; The Internal is the world in which Jesse Millette lives; The External is the world in which Jesse Millette exists, yet is fictitious; The Parallel is the world in which Jesse Millette both lives and exists.

[3:10:38] The Omnipotent, Omnipresent and Omniscient World of Astronaria, The Enigmatic State; the point at which a person has fulfilled all of The Eleven Grand Principles of Astronism and is now beyond all that is human and physical and is existing in The Divine Eternity.

[3:10:39] The One Judge Theory; the Astronist theory that there is only one true judge in The Universe and that is The Divine.

[3:10:40] The State of Eternal Freedom Theory; the Astronist theory that once death has passed, an eternal existence of freedom commences.

[3:10:41] The Theory of Insignificance; relating to Insignificism, The Theory of Insignificance is the Astronist theory that humans have become collectively egotistical and therefore ignorant to their place in The Universe; if one follows this theory, one believes that humanity is no significance to The Universe as a whole.

[3:10:42] The Theory of Progress & Stagnancy; the Astronist theory stating that to progress is the ultimate sanctity, whereas to stagnate is the ultimate vice.

[3:10:43] The Theory of The Divine; the Astronist theory that The Divine is the unspecified creator of all that has, is and will exist and that all existing entities will, after death, become as One with The Divine.

[3:10:44] The Theory of the Three Worlds; the Astronist theory that there are three existing states of understanding; The Real is the world of physicality; The Ideal is the world of the mind and spirituality; The Parallel is the world of imagination and enlightenment.

[3:10:45] The Tree of Jesse; the Astronist theory derived from The Tree of Jesse in Christianity, depicting the fictional ancestors and descendants of the character of Jesse Millette.

[3:10:46] The Universal Value Theory; the Astronist theory that there are certain entities holding values of which all other entities can understand, recognise and apply to existence and belief.

[3:10:47] The Wider Spectrum Theory; the Astronist theory stating that the spectrum of human understanding is infinitesimal compared to The Universe and that it should be one's goal to widen their understanding of knowledge to the fullest, yet always remembering The Widest Spectrum cannot be attained until The Divine Eternity.

[3:10:48] The Will of The Divine Theory; the Astronist theory that The Divine's will is a force that must be accepted for it is immeasurable and unstoppable.

[3:10:49] The Picture We See Theory; the Astronist theory that refers to the infinitesimal view of humanity compared to the widest view of The Universe.

[3:10:50] The True Purpose Theory; the Astronist theory stating that all's true purpose is to reach The Divine Eternity.

[3:10:51] Thought, Idea & Action Theory; the Astronist theory stating the steps of one's path of enlightenment chronologically; one thinks, one expands ideas and one takes action.

[3:10:52] Triunity of Oneself Theory (One Was, One Is and One Will Be); the Astronist theory that one has three separate entities; one's past, one's present and one's destiny and that these three entities do become as One when one dies.

[3:10:53] True Peace Theory; the Astronist theory that true peace comes only during The Divine Eternity.

[3:10:54] Worthiness & Readiness Theory; the Astronist theory that one must be of both worthiness and readiness to receive and take action upon their Divine Path of Enlightenment.

Introduction to the Elements of Astronist Art

[3:11:1] Astronist Art is the study and practice of the visual arts encompassing illustration, drawing, painting, photography, and animation, resembling the character, culture, and philosophy of the Astronist style and worldview, and has includes many derivations, the largest and most prominent of which is Cosmic Art.

[3:11:2] Astronist Art as a subject of study focuses much more on the abstract concepts, and different styles and artistic movements within Astronist Art rather than the study of the techniques, ornamentations, and symbolisms of the art pieces themselves.

[3:11:3] Art Theory is the analysis, and subsequent criticisms and conclusions derived from the study of Astronist Art, and the transposition of these ideas into a critical essay.

[3:11:4] Advancism is an art movement within Astronist Art that is resembled by its depiction of humanity's advancements in philosophy, technology, science, and astronomy, and typically depicts these through the representations of The Five Astronist Characters, and largely takes its influence from the Realism art movement.

[3:11:5] Cosmic Art, as a derivation of Astronist Art, is a far-reaching art style present in many different art movements which is inherent and deeply intertwined with the wider Astronist Art style that encompasses the depictions of cosmical, celestial, and galactical entities, as well as astronomical practices, and instruments in art pieces, and typically draws upon Cosmic Philosophy for its inspiration, and may be seen throughout Astronist Architecture, Art, Literature, Culture, and Philosophy.

[3:11:6] Cosmism is a branch of knowledge in The Philosophy of Astronism, as well as an art movement within Cosmic and Astronist Art, that is arguably inspired by Russian Cosmism, concerning the study of, and the advocacy for the depiction of The Cosmos in art, ornamentation, architecture, and design, and typically takes a distinct culture, and creative arts point of view for the implementation of Cosmic Philosophy.

[3:11:7] Derivation, in Astronist Art, is an art movement, or style whose origins, or influence that can be derived from the wider Astronist Art style, or from another movement within Astronist Art.

[3:11:8] Ellenarianism is an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Ellena as the central figure and subject.

[3:11:9] Galactico, in Astronist Art, refers to the act of painting one's face, or someone else painting one's face, to form a series of galactical and cosmical patterns across the face and body.

[3:11:10] Harrietarianism is an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Harriet as the central figure and subject.

[3:11:11] Jessianism is an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Jesse as the central figure and subject.

[3:11:12] Astronarianism, in the context of Astronist Art, is the art movement characterised by its focus on political and social reform in following the Astronist Methodology, and typically depicts social and political utopia, with some cosmical and astronomical influences, and usually centred around the depiction of The Five Astronist Characters in the leadership of the social and political reform.

[3:11:13] Morphism is an art movement within Astronist Art characterised by the depiction of a particular character, or place and its gradual depreciation, or appreciation through different paintings, or illustration, typically positioned side by side in chronological order.

[3:11:14] New Realism, also known as Astronist Realism, is an art movement within Astronist Art that considers its foundations to be the classical Realism art movement, and is typically characterised by the representation of people, places, or any other subject in a way that is true to sight, and may either reflect the daily lives of people, or may be used for propaganda purposes to represent what is called The New Reality, which is traditionally a utopian representation of people, typically The Five Astronist Characters, in such a way that suggests it is attainable for the future of the current society, or the individual.

[3:11:15] Oliverianism is an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Oliver as the central figure and subject.

[3:11:16] Ornamentationism refers to an art movement within Astronist Art holding that the established styles of modernism and futurism do not reflect modernity, or the future due to their general lack of character, depth, and clarity for audiences, and thus, strongly advocates for the re-emergence of an heavily ornamented style, whilst still supporting functionalism, and is also largely influenced by the Cosmism art movement.

[3:11:17] Reorientationism is a major art movement initiated by Astronist Art, and wider Astronist Philosophy and Culture, that strongly opposes the heavily functionalist and characterless postmodernist art and architectural style and its wider culture.

[3:11:18] Reorientationism strongly advocates for the education of art history, religious art, as well as the Philosophy of Art, and holds the philosophy that art should be at the centre of human society, for it is the reflection of what is achieved in a given period of human history.

[3:11:19] Though not technically an art style itself, Reorientationism plays a more social, educational, cultural, and political role in the representation of the art styles it supports, and in what it calls The Struggle against the established modernist and postmodernist

functionalist and characterless art, and describes a future redirected towards a rich artistic character, style, and culture, with space exploration, and cosmic adoration as its centrality.

[3:11:20] Also, Reorientationism raises concepts, questions, and discussions on the Philosophy of Art, and reaffirms the purpose, and the natural need for ornamented, and philosophical art in human society, and strongly supports its sister movements; Ornamentationism and Cosmism.

[3:11:21] Philosophical Art, in Astronist Art, refers to artistic imagery using philosophical inspirations, and motifs and is often intended to uplift and enlighten the mind, to raise one's philiosity, and is usually made distinct by the corresponding Organised Philosophy.

[3:11:22] Spacial Art is an art movement within Astronist Art that is characterised by its depiction of humanity's exploration, colonisation, and general wonderment of space, and may also depict human civilisations on other planets, and on spacecraft, and traditionally depicts The Five Astronist Characters.

[3:11:23] Spacial Realism is an art movement within Astronist Art, and as a derivation of Spacial Art, characterised by its depiction of space colonisation, exploration, education, and wonderment through a Realist style foundation, and traditionally depicts The Five Astronist Characters.

[3:11:24] Zaranianism is an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Zara as the central figure and subject.

[3:11:25] Absolute Centrality, in Cosmic Art, as a derivation of Astronist Art, is the centrepoint within the core of the galaxy, also known as the galactic centrality, and is the position of the galaxy's black hole.

[3:11:26] Argent, in Cosmic Art, as a derivation of Astronist Art, refers to a silver theme.

[3:11:27] Arm, in Cosmic Art, as a derivation of Astronist Art, is the region of a spiral galaxy that departs from the galactic concentricity, but not to be confused with a galactic tail.

[3:11:28] Aureate, in Cosmic Art, as a derivation of Astronist Art, refers to a golden theme.

[3:11:29] Celestial Web, in Cosmic Art, as a derivation of Astronist Art, refers to the depiction of a web-like structure of gas and dust within, or between celestial entities, especially during an explosion.

[3:11:30] Centort, in Cosmic Art, as a derivation of Astronist Art, is the circular central region between the upport and the lowort of a cosmic art piece.

[3:11:31] Centream, in Cosmic Art, as a derivation of Astronist Art, refers to the middle section of a galactic arm.

[3:11:32] Cerulean, in Cosmic Art, as a derivation of Astronist Art, refers to a blue theme.

[3:11:33] Collidiary, in Cosmic Art, as a derivation of Astronist Art, is the depiction of two celestial entities colliding with one another, as distinct from the concept of mergence.

[3:11:34] Compaction, or compactality, in Cosmic Art, as a derivation of Astronist Art, when a huge amount of stars are depicted in one cosmic art piece especially in an overlapping, or mesmerising way, and is the opposite to scatterance.

[3:11:35] Concentristellar, in Cosmic Art, as a derivation of Astronist Art, refers to a star formation and depiction whereby four stars surround perpendicular to each other a central star, typically one that is brighter and larger than those surrounding, and is a formation that has symbological meanings.

[3:11:36] Core, in Cosmic Art, as a derivation of Astronist Art, is the centre region of a galaxy.

[3:11:37] Cosmic Concentricity, in Cosmic Art, as a derivation of Astronist Art, is the depiction of concentric shapes and patterns in cosmical scenes.

[3:11:38] Cruxa, in Cosmic Art, as a derivation of Astronist Art, also known as the Cruxa Core, is the region of the galaxy beyond the vergence, and is the most outer part of the galactic core.

[3:11:39] Dexort, in Cosmic Art, as a derivation of Astronist Art, is the right side of a cosmic art piece.

[3:11:40] Enflamation, in Cosmic Art, as a derivation of Astronist Art, refers to a red theme.

[3:11:41] Flushance, in Cosmic Art, as a derivation of Astronist Art, refers to a pink theme.

[3:11:42] Flux/Fluxity, in Cosmic Art, as a derivation of Astronist Art, is a term for the depictions of the arms of nebulaic gas and dust that are separated by dark voids.

[3:11:43] A forearm, in Cosmic Art, as a derivation of Astronist Art, is the part of a galactic arm joining it to the rest of the galaxy, and precedes the centream.

[3:11:44] Foreground Distortion, in Cosmic Art, as a derivation of Astronist Art, is the depiction of stars in front of galaxies, or another celestial entity that is in reality much larger than a single star.

[3:11:45] Greyence, in Cosmic Art, as a derivation of Astronist Art, refers to a grey theme.

[3:11:46] High Compaction, in Cosmic Art, as a derivation of Astronist Art, is the level of compaction featuring very little space between stars, and holds a large amount of star clusters in the art piece.

[3:11:47] High Scatterance, in Cosmic Art, as a derivation of Astronist Art, the level of scatterance featuring huge amounts of space between stars, almost to the point where only half a dozen stars are depicted.

[3:11:48] Imaginism, in Cosmic Art, as a derivation of Astronist Art, is an artistic style depicting artificial, or imagined celestial entities, and scenes, rather than natural, or actual celestial entities, such as those seen in astrophotography.

[3:11:49] Intermittedox, in Cosmic Art, as a derivation of Astronist Art, is a type of tetradoxical star whose rays are intermittent.

[3:11:50] Low Compaction, in Cosmic Art, as a derivation of Astronist Art, is the level of compaction featuring more space between stars than normal compaction, and holds a smaller amount of star clusters in the art piece.

[3:11:51] Lowort, in Cosmic Art, as a derivation of Astronist Art, is the lower part of a cosmic art piece, below both the centort, and the upport.

[3:11:52] Low Scatterance, in Cosmic Art, as a derivation of Astronist Art, is the level of scatterance featuring smaller amounts of space between stars than normal scatterance, almost to the point where it resembles compaction.

[3:11:53] Middelity, in Cosmic Art, as a derivation of Astronist Art, is the region of the galaxy taking up the middle ring between the core and periphera, and is typically at the centre of the region called the mid rim.

[3:11:54] Naturalism, in Cosmic Art, as a derivation of Astronist Art, is an artistic style depicting actual celestial entities, such as in astrophotography, rather than imagined, or artificial celestial entities.

[3:11:55] Nebulaic, or an art piece that is created nebulaically, relates to nebulae in Cosmic Art, their shapes, structures, natures, colours, and formations.

[3:11:56] Nebulaic Conformation, in Cosmic Art, as a derivation of Astronist Art, is the natural and artificial depiction of a recognisable creature, person, or place in the form of a nebulaic cloud.

[3:11:57] Onplane, in Cosmic Art, as a derivation of Astronist Art, is the depiction of a star in the foreground of a nebulaic gas and dust formation.

[3:11:58] Orangence, in Cosmic Art, as a derivation of Astronist Art, refers to an orange theme.

[3:11:59] Ovality, in Cosmic Art, as a derivation of Astronist Art, is the core region of a two-armed galaxy shaped as an oval.

[3:11:60] Perarm, in Cosmic Art, as a derivation of Astronist Art, is the region at the end of a galactic arm.

[3:11:61] Periphera, in Cosmic Art, as a derivation of Astronist Art, also known as the Peripheral Core, is the region of the galaxy marking the very edge and most outer ring of the galactic concentricity.

[3:11:62] Peripheral Glow, in Cosmic Art, as a derivation of Astronist Art, is the lining of bright colour along the edges of a nebulaic cloud, especially when in contrast to the deep darkness of space.

[3:11:63] Planetary Series, in Cosmic Art, as a derivation of Astronist Art, is a type of morphational art characterised by the depiction of the same planet multiple times in a series, with each depiction typically showing some sort of gradual change.

[3:11:64] Primarity, in Cosmic Art, as a derivation of Astronist Art, is the most prominent subject of a cosmic art piece, both in terms of its positioning, size, and colour.

[3:11:65] Purecentre, to be purecentral, or to hold purecentrality, in Cosmic Art, as a derivation of Astronist Art, is a term describing the very centre of a depicted star.

[3:11:66] Purplence, in Cosmic Art, as a derivation of Astronist Art, refers to having a purple theme.

[3:11:67] A quadradox, in Cosmic Art, as a derivation of Astronist Art, is when each ray of a tetradox star stretches as far as the edge of the image.

[3:11:68] Rufescent, in Cosmic Art, as a derivation of Astronist Art, is another term for a red theme, especially one tinged with red.

[3:11:69] Scatterance, or scatterancy, in Cosmic Art, as a derivation of Astronist Art, is when only a small amount of stars are depicted in one cosmic art piece especially in such a way that large amounts of space are left between each star.

[3:11:70] Secarity, in Cosmic Art, as a derivation of Astronist Art, is the second most prominent subject of a cosmic art piece after the primarity.

[3:11:71] Sepia, in Cosmic Art, as a derivation of Astronist Art, refers to having a brown theme.

[3:11:72] Sinnort, in Cosmic Art, as a derivation of Astronist Art, is the left side of a cosmic art piece.

[3:11:73] Supplement, in Cosmic Art, as a derivation of Astronist Art, is the occasional addition of an artificial illustrative section of a natural image in order to complete it, but it is a technique often frowned upon by naturalist cosmic artists.

[3:11:74] Tail, in Cosmic Art, as a derivation of Astronist Art, is the region of a galaxy that is much smaller than an arm, and instead of forming the structure of the galaxy, is a jutting out string of stars.

[3:11:75] Tertiarity, in Cosmic Art, as a derivation of Astronist Art, is the third most prominent subject of a cosmic art piece after the security, and usually refers to all other subjects of the art piece other than the primarity and the security.

[3:11:76] Tetradox, in Cosmic Art, as a derivation of Astronist Art, is the term used to describe the distinct four beams of light emitted by an actual star, which are typically perpendicular to each other.

[3:11:77] The upport, in Cosmic Art, as a derivation of Astronist Art, is the upper region of a cosmic art piece.

[3:11:78] Vergence, in Cosmic Art, as a derivation of Astronist Art, pertains to the region of a galaxy just one ring beyond the core.

[3:11:79] To be virescent, in Cosmic Art, as a derivation of Astronist Art, is to have a green theme.

[3:11:80] A whisp, in Cosmic Art, as a derivation of Astronist Art, is a nebulaic dust and gas formation depicted as a whispical and flowing tail.

[3:11:81] Yellowance, in Cosmic Art, as a derivation of Astronist Art, refers to a yellow theme.

Introduction to the Elements of Civicology

[3:12:1] Civicology, civicological study, or to be a civicologist is the study and application of architectural, town planning, and city planning theory, as well as the illustration of such theories in townscape, and cityscape drawings.

[3:12:2] Astronist Civicology is the study and application of Civicology in a distinctly Astronist context, such as the towns and cities which The People's Constitutional Company of Jesse Millette has been heavily involved in the development of, and the focus on Astronist buildings in town and city planning.

[3:12:3] Town Planning is the design, attribution, and subsequent construction of a town.

[3:12:4] City Planning is the design, attribution, and subsequent construction of a city.

[3:12:5] Attribution, in Astronist Civicology, is the term given to collectively describe the naming, and labelling of roads, buildings, places within the town, or city, or the naming, and labelling of the town, or city itself.

[3:12:6] Suburban Planning refers to the design, attribution, and subsequent construction of a suburban area.

[3:12:7] Space Colony Planning is the design, attribution, and subsequent construction of a space colony.

[3:12:8] Atlas, in Astronist Civicology, is a book of town, city, suburban, and space colony plans, and maps and illustrations in a variety of viewpoints.

[3:12:9] Blueprinting, in Astronist Civicology, is the process of constructing blueprints in order to convey a city, town, suburban, or space colony plan, especially when inside an atlas.

[3:12:10] Incunabulum, in Astronist Civicology, refers to the use of the archaic word to describe a book, and refers to a text-only book which is to accompany an atlas as a reference book.

[3:12:11] Borough Naming, in Astronist Civicology, is the process of selecting and designating names for the boroughs in a city or town.

[3:12:12] City Illustration, in Astronist Civicology, refers to the painting, drawing, or sketching of a cityscape and are most usually found in civicological atlases.

[3:12:13] Underground Network Planning, in Astronist Civicology, is the design, naming, planning, and subsequent construction of an underground railway.

[3:12:14] *City History*, in *Astronist Civicology*, is the thorough commentary of a city's history, especially in relation to its planning, construction, and development, and is most typically found in an incunabulum.

[3:12:15] *Town History*, in *Astronist Civicology*, is the thorough commentary of a town's history, especially in relation to its planning, construction, and development, and is most typically in an incunabulum.

[3:12:16] *Topography*, in *Astronist Civicology*, refers to the depiction of natural features and phenomena in city and town illustrations, especially when relating to how the town or city has been constructed around these phenomenas.

[3:12:17] *Civitates* is the title of the main atlas of *Astronist Civicology*.

[3:12:18] A *terrarium*, in *Astronist Civicology*, are the two plates sometimes found on either side of the main illustration, typically of a terrarium style illustration and featuring The Earth or another planet.

[3:12:19] A *terrarium* is a type of illustration in *Astronist Civicology*, in which the town, city, suburban area, or space colony is drawn to be inside a globe, and is sometimes drawn beside The Earth, or another planet on the *terrarium* on either side of the main illustration.

[3:12:20] *Staffage*, in *Astronist Civicology*, similar to its original definition, refers to the inclusion of people, animals, or other figures in the foreground of a civicological townscape or cityscape, especially as a reflection of whom would typically live in the town or city illustrated.

[3:12:21] *Epaulette*, in *Astronist Civicology*, is the addition of an ornamental pattern on the four corners of a civicological illustration.

[3:12:22] *Compendia*, in *Astronist Civicology*, refers to the collection of civicological atlases and incunabula in one book.

[3:12:23] *Bordermaking*, in *Astronist Civicology*, refers to the creation of various styles, and colours of borders on a civicological illustration.

[3:12:24] *Centrepiece*, in *Astronist Civicology*, the central-most building, or area, of a city or town, as emphasised in a civicological illustration.

[3:12:25] *Centrefold*, in *Astronist Civicology*, typically of a bird's eye view of a city or town, a thin strip of area circling the centrepiece of a civicological illustration.

[3:12:26] *Outskirting*, in *Astronist Civicology*, is the process of designing, and attribution of the outskirts of a town or city.

[3:12:27] Concentricity of City, in Astronist Civicology, relates to the planning theory and design of the concentric pattern of a city.

[3:12:28] Compaction, in Astronist Civicology, is the type of planning theory and design that preferences a compact pattern for a city, or town.

[3:12:29] Dispersion, in Astronist Civicology, is the type of planning theory and design that preferences a dispersive pattern for a city, or town.

[3:12:30] Landmarking, in Astronist Civicology, is the process of labelling, and emphasising landmarks on a civicological illustration, or the creation such landmarks for town or city planning purposes.

[3:12:31] Gauntfield, in Astronist Civicology, is the thin and sometimes indistinct line of boundary of the edge of a city or town.

[3:12:32] Bird's Eye View, in Astronist Civicology, pertains to the design and planning method of illustrating a city, town, suburban area, or space colony plan from a bird's eye viewpoint.

[3:12:33] Plane Landing View, in Astronist Civicology, pertains to the design and planning method of illustrating a city, town, suburban area, or space colony plan from the view similar to the angle that a plane would see when landing, so incorporates a sense of verticality and horizontality into the illustration.

[3:12:34] Levelled View, in Astronist Civicology, refers to the most common of civicological illustration for the design and planning of a city, town, suburban area, or space colony which gives a landscape view of the area as though one is standing and looking across the area from a grounded angle.

[3:12:35] Landscape, in Astronist Civicology, refers to the land depicted in illustration as surrounding the city, town, suburban area, or space colony.

[3:12:36] Wellspring, in Astronist Civicology, is the depiction of one type of building in an abundant way in an illustration of a city, or any other type of landscape.

[3:12:37] Fecundity, in Astronist Civicology, is the point during the civicological design and planning stages wherein there are many ideas, but typically, not enough space or funds to realise these ideas to their desired states.

[3:12:38] Citypeople, in Astronist Civicology, is the type of staffage specifically depicted in the foreground of a city illustration.

[3:12:39] Townspeople, in Astronist Civicology, is the type of staffage specifically depicted in the foreground of a town illustration.

[3:12:40] Suburbanpeople, in Astronist Civicology, is the type of staffage specifically depicted in the foreground of a suburban illustration.

[3:12:41] Colonypeople, in Astronist Civicology, is the type of staffage specifically depicted in the foreground of a space colony illustration.

[3:12:42] Concourse, in Astronist Civicology, is the area at the entrance of a city, or town, typically characterised by a Philosophical Statement.

[3:12:43] Philosophical Statement, in Astronist Civicology, is a statement decreeing the philosophical affiliation of a town, city, or another area, typically in the form of a large tablet, or a stature, or pillar.

[3:12:44] Natural Provider, in Astronist Civicology, is the natural phenomenas that directly benefit the town, city, or space colony depicted in the civicological illustration, especially in terms of their defensive, agricultural, and climatological advantages.

[3:12:45] Roading, in Astronist Civicology, refers to the planning, design, and designation of roads in a city, town, or suburban area.

[3:12:46] Labelling, in Astronist Civicology, is the process of labelling of a civicological illustration by the most significant roads, buildings, landmarks, and boroughs.

[3:12:47] Squaring, in Astronist Civicology, is the process of planning and designing the squares of a city.

[3:12:48] Greening, in Astronist Civicology, is the process of planning and designing the green areas and parks of a town, suburban area, or city.

[3:12:49] Amphitheatrum, in Astronist Civicology, is the process of planning and designing a games area, or entertainments area of a city, town, or suburban area.

[3:12:50] Eyot/Eyotting, in Astronist Civicology, is the term given for an island in the middle of a river, especially a river running through a town or city, and especially if that island is developed and buildings are constructed upon it.

[3:12:51] Boundarising, in Astronist Civicology, is the process of creation either an artificial or natural border for a town or city during the design and planning theory.

[3:12:52] Exterior City, in Astronist Civicology, is the part of a city which resides aside an assigned city boundary.

[3:12:53] Interior City, in Astronist Civicology, is the part of a city which resides within the assigned city boundary.

[3:12:54] Core City, in Astronist Civicology, is the part of a city which resides at the centre and is typically varied in its distinction, but usually encompasses both the centrepiece, the centrefold, and perhaps a slightly larger piece of area encompassing these two subparts.

[3:12:55] Centrepoint, in Astronist Civicology, is the geographical centre of the city or town, as opposed to the architectural or cultural centre, and typically does not centre on a building, unless the building is precisely constructed over the centrepoint.

[3:12:56] Residentia, in Astronist Civicology, are the parts of a city, or town that most predominantly are used for residential buildings and usage.

[3:12:57] Suburbia, in Astronist Civicology, is the term given to describe the entirety of the suburban area of a city rather than just one suburb.

[3:12:58] Commercia, in Astronist Civicology, are the parts of a city, or town that most predominantly are used for commercial buildings and usage.

[3:12:59] Stragglings/Stragglers, in Astronist Civicology, relates to houses and persons situated outside the city boundary that are not part of a distinct suburb, but are still considered official citizens of that city.

[3:12:60] Jutting, in Astronist Civicology, is when the territory of a city or town juts out a considerable way, especially in order to encompass a special landmark.

[3:12:61] Cresting, in Astronist Civicology, is the drawing of the city or town's official crest on the civicological illustration.

[3:12:62] Enclave, in Astronist Civicology, is the part of the city that is distinctly apart or separate from the main city, and is not a suburb, but is still considered as part of the city.

[3:12:63] Cityshape/Cityshaping, in Astronist Civicology, the basic and early process conducted in the designing and planning stages of a city, town, or other development, that consists of the general shaping of the area to encompass certain geographical and artificial landmarks, and gives the developers the first look at the boundaries of the development.

[3:12:64] Entrenchment, in Astronist Civicology, is the process of the establishment of an official map for a city, town, suburb, or space colony development, with little room for alteration once submitted.

[3:12:65] Virtual Planning, in Astronist Civicology, is the main method utilised for the designing, planning, and attribution of a development by digital means.

[3:12:66] *Virtual View*, in *Astronist Civicology*, is the design and planning method of constructing a city, town, suburban area, or space colony plan on a digital system, and for a virtual view, and resembles the ability to navigate streets virtually.

[3:12:67] *Heighting*, in *Astronist Civicology*, is the listing of the heights of buildings across a town or city, especially in order from tallest to shortest.

[3:12:68] *Ensuration*, in *Astronist Civicology*, is the process of ensuring that there are a balance of the amount of any one type of building, including governmental, educational, commercial, historical, religious, philosophical buildings.

[3:12:69] *Fortification*, in *Astronist Civicology*, in some developments, is the planning and design of forts and other defensive structures, either to protect the city or town from natural disasters, or to defend against any other type of potential hostility, or damage.

[3:12:70] *Confluxion*, in *Astronist Civicology*, is the process of placing alongside one another the illustrations of two cities, or two towns onto one plate.

[3:12:71] *Situation*, in *Astronist Civicology*, is the term used to describe the general geography and geology of the surrounding landscape of a particular development, and typically includes, at the most basic level, the height of the development and its surroundings from sea level, and the types of terrain most common in and around the area.

[3:12:72] *Annex*, in *Astronist Civicology*, is the part of a city, typically found within a jut, in which a significant population live, and although is within the boundary of the city, is notably distinct.

[3:12:73] *Descriptor Board*, in *Astronist Civicology*, is a board found alongside an civicological illustration, typically on either side of the illustration on the terrarum, that holds a description of the illustrated development, and is typically very ornately decorated with Astronist ornamentals.

Introduction to the Elements of Astronist Ornamentation & Ornamentation Theory

[3:13:1] Astronist Ornamentation are the elegant patterns and ornamental designs characterised by their distinct Astronist style, and are used in Astronist Architecture, Astronist Rendition, and in Astronist Art, alongside the incorporation of Astronist Symbology to evoke meaning.

[3:13:2] Ornamentation Theory, as derived from Astronist Ornamentation, and as the sister subject to Architectural Theory, Art Theory, and Rendition Theory, is the study and critical discussion of the ways in which a rendition or art piece is ornamented, and is usually accompanied by a critical essay, or a lecture on the ornamental methodologies, styles, and influences used to create the ornamentation.

[3:13:3] A centrum, in Astronist Ornamentation, is an ornamental pattern typically found in documentations, and centralised on the page, with a distinct connection to plant life and floristry.

[3:13:4] A centrine, in Astronist Ornamentation, is the distinct centrepiece of an ornamentation, typically encompassed by a circularation.

[3:13:5] Circularation, in Astronist Ornamentation, is any type of circular, or partly circular pattern, especially one completely or partly encompassing another pattern.

[3:13:6] Appurtenance, in Astronist Ornamentation, is any pattern added to an already existing pattern.

[3:13:7] Symmetrisation, in Astronist Ornamentation, refers to the addition of ornamentations and patterns to an existing ornament in the effort of making the original ornamentation symmetrical.

[3:13:8] Humanation, in Astronist Ornamentation, is the addition of humans to an ornamentation, or pattern, especially one or more of the five Astronist characters.

[3:13:9] Cosmic Man, in Astronist Ornamentation, is the depiction of the Astronist characters of Jesse, Oliver, or Phoenix, in a cosmical setting, typically in a solitological, duological, or triological formation, surrounded by cosmic visual imagery, symbols, and motifs.

[3:13:10] Cosmic Woman, in Astronist Ornamentation, is the depiction of the Astronist characters of Harriet, Zara, or Ellena, in a cosmical setting, typically in a solitological, duological, or triological formation, surrounded by cosmic visual imagery, symbols, and motifs.

[3:13:11] Arcadia, in Astronist Ornamentation, part of Utopian art, is the depiction of a pastoral scene, typically decorated by the presence of wildlife, flora, and at least one of The Five Astronist Characters.

[3:13:12] Barnstar, in Astronist Ornamentation, is the depiction of a five-pointed star, typically on the face of a building, and featuring The Five Astronist Characters on each of the points of the star.

[3:13:13] Eternal Knot, in Astronist Ornamentation, is the depiction of a crisscross pattern, most commonly forming the border of an ornamental design, and typically featuring cosmical influences.

[3:13:14] A Flame Palmette, in Astronist Ornamentation, is the depiction of a fan-shaped palm leaf, and in an Astronist context, usually features alongside it, cosmical and galactical patterns, and symbolism.

[3:13:15] Fleur-de-lis, in Astronist Ornamentation, is the depiction of a stylised lily used in ornamental decoration, and in an Astronist context, typically features alongside it, and atop of it, many cosmical and galactical patterns, and symbolisms.

[3:13:16] A headpiece, in Astronist Ornamentation, is a unique decoration printed in the blank space at the beginning of the chapter, typically both at the top and bottom of the page, and may also be found on the inside cover, and to keep in line with Astronist style, commonly features cosmical, and galactical patterns, and symbolisms.

[3:13:17] An openwork, in Astronist Ornamentation, a technique that produces decorative patterns by creating holes in solid materials, typically to create cosmical, or galactical patterns.

[3:13:18] A starburst or sunburst symbol, in Astronist Ornamentation, is a type of symbol resembling a star-like image with rays emanating from it, and is prevalently featured throughout many types of Astronist Ornamentation, Rendition, and Art.

[3:13:19] A triquetra, in Astronist Ornamentation, also known as a trefoil knot, or a trinity knot, resembles a knotted three-point pattern that is often used alongside cosmical and galactical patterns and symbolisms in Astronist Ornamentation, Rendition, and Art.

[3:13:20] An accompaniment, in Astronist Ornamentation, refers to two or more patterns of the same ornamentation which are separated, but could be joined and match to form a perfect larger pattern.

[3:13:21] Clusteration, in Astronist Ornamentation, is the purposeful clustering of patterns towards one end or part of an ornamentation, typically leaving an empty space, and evoking the idea of isolation, abandonment, and rejection.

[3:13:22] Collocation, in Astronist Ornamentation, refers to the connection between different patterns of the same ornamentation, particularly in meaning, rather than in appearance.

[3:13:23] Astronotation is the depiction of astronomic observation, equipment, and philosophy in patterns, and ornamentations, especially in Astronist Ornamentation.

[3:13:24] Cosmication pertains to the depiction of cosmic and celestial objects, particularly stars, comets, planets, and others, in the creation of patterns and ornamentations, especially in Astronist Ornamentation.

[3:13:25] Galactication relates to the depiction of galaxies, planetary systems, and larger cosmic entities in the creation of patterns and ornamentations, especially in Astronist Ornamentation.

[3:13:26] Cosmic Ornamentation is intrinsically connected with Astronist Ornamentation, and is the use of celestial, astronomical, and galactical patterns in the creation of an ornamentation.

[3:13:27] Spirallation refers to the use of spirals to create patterns of galactication.

[3:13:28] Courantation, in Astronist Ornamentation, is the depiction of one or more Astronist characters running, especially in-line with the ideas of Formationism.

[3:13:29] A reornament, in Astronist Ornamentation, is the depiction of a shape within the same shape.

[3:13:30] Horizontation, in Astronist Ornamentation, refers to the creation of patterns in a distinctly horizontal direction, especially if the rest of the ornamentation follows a vertical direction.

[3:13:31] Vertication, in Astronist Ornamentation, refers to the creation of patterns in a distinctly vertical direction, especially if the rest of the ornamentation follows a horizontal direction.

[3:13:32] Alternation, in Astronist Ornamentation, pertains to the reoccurrence of two patterns or shapes, especially to form a line, and used on the coving between the wall and the ceiling inside Astronist philosophical buildings.

[3:13:33] Solaration is the depiction of The Sun in Astronist Ornamentation.

[3:13:34] Animalation is the depiction of animals in Astronist Ornamentation.

[3:13:35] Soffitation, in Astronist Ornamentation, are the patterns created on the soffit of a structure, especially a column, colonette, and cozonette.

[3:13:36] Labyrinthation, in Astronist Ornamentation, is the depiction of a labyrinth as a pattern, or an ornamentation.

[3:13:37] Pastellation, in Astronist Ornamentation, refers to the use of pastel colours in patterns and ornamentation.

[3:13:38] Vaultation, in Astronist Ornamentation, are the patterns created on the vault structures inside Astronist philosophical buildings.

[3:13:39] Bordering, in Astronist Ornamentation, as distinct from the border itself, is the creation of patterns on borders in the completion of ornamentations.

[3:13:40] Dimensionisation, in Astronist Ornamentation, is the creation of patterns in three-dimension with the use of shading.

[3:13:41] Intrication, in Astronist Ornamentation, is a style of ornamentation using very intricate patterns of appurtenance.

[3:13:42] Adornment, in Astronist Ornamentation, is the process by which an adorer supplements an ornament by adding more patterns to it in the effort of enhancing the ornament's beauty.

[3:13:43] Enamellation, in Astronist Ornamentation, refers to the process of using enamel to embellish the ornamentation, especially to make it look glossier.

[3:13:44] Gradation, in Astronist Ornamentation, refers to a series of patterns or symbols on an ornamentation which successively change, especially in size, or morph into another pattern or symbol.

[3:13:45] Frettition, in Astronist Ornamentation, is a repeating ornamental design of vertical or horizontal direction.

[3:13:46] Outlination, in Astronist Ornamentation, is the process of using the technique of outlining on ornamentals in order to insulate and make the patterns stand out, especially from a bold background.

[3:13:47] Celette, in Astronist Ornamentation, is a round, stylised celestially inspired design, used extensively in Astronist sculptural objects.

[3:13:48] Cosmic Flora, in Astronist Ornamentation, refers to an architectural ornament in the form of a flowerhead, inside which cosmic-inspired icons are engraved, most commonly stars.

[3:13:49] A spiroette, in Astronist Ornamentation, is a spirographic pattern embossed onto an ornament.

[3:13:50] A margent, in Astronist Ornamentation, is a vertical arrangement of celestial, cosmic, or galactical patterns embossed, or embedded onto metal plates.

[3:13:51] Alternatively, a margentine, in Astronist Ornamentation, is a collectivity of two or more margents together to form a larger pattern, or picture.

[3:13:52] Interlaccation, in Astronist Ornamentation, is the process of using the decorative element of interlace to create looped, braided, or knotted complex geometric patterns, especially if such patterns hold a cosmic theme.

[3:13:53] Milleiaster, in Astronist Ornamentation, is a style of background using many different small cosmic and galactical patterns, most usually depicted on a black backdrop to represent space.

[3:13:54] Stellarette, in Astronist Ornamentation, is a motif in decorative art which, in most characteristic expression, resembles the fan-shaped tails of shooting stars.

[3:13:55] Astroige, in Astronist Ornamentation, is a style of mosaic commonly used for floorings in Astronist philosophical buildings, characterised by cosmic and galactical patterns encrusted into the tile.

[3:13:56] Cosmuster, in Astronist Ornamentation, refers to the celestially-inspired ornamental patterns sculpted and encrusted onto balusters.

[3:13:57] Field, in Astronist Ornamentation, is the extent of the size, material, and shape of the surface upon which an ornament is created.

[3:13:58] Monogramation, in Astronist Ornamentation, refers to the process of using monograms, or letters, in ornaments, either in subtlety or in plain sight.

[3:13:59] Superimposition, in Astronist Ornamentation, pertains to the technique of making one pattern seem as though it is overlapping another, especially when this creates a jutting effect.

[3:13:60] Ornamental Humanism, in Astronist Ornamentation, is the depiction of humans, especially one or more of the Astronist characters in ornamentations.

[3:13:61] Engraving, in Astronist Ornamentation, and in particular metalworks, is the process of cutting and carving out a surface in order to form intricate patterns.

[3:13:62] Interjection, in Astronist Ornamentation, in particular metalworks, refers to the process of incorporating colour into metallic engravings in order to lift the pattern from the metallic background.

[3:13:63] Cosmocade, in Astronist Ornamentation, refers to the celestially-inspired raised patterns threaded onto brocades.

[3:13:64] Scintillation, in Astronist Ornamentation, is the use of shading and colour to display the twinkling of stars in an ornamental design, or pattern.

[3:13:65] Celeworks, in Astronist Ornamentation, are the collective patterns, works, and ornaments, either wholly or partly celestially inspired, and typically characterised by the depictions of cosmic utopia, other worlds, and The Divine.

[3:13:66] Astroworks, in Astronist Ornamentation, refers to the collective patterns, works, and ornaments, either wholly or partly astronomically inspired, and typically characterised by the depictions of astronomy, space exploration, and stars.

[3:13:67] Stellarworks, in Astronist Ornamentation, are the collective patterns, works, and ornaments, either wholly or partly inspired by stelliform, and typically characterised by stars, and the centrality of stars.

[3:13:68] Cosmoworks, in Astronist Ornamentation, are the collective patterns, works, and ornaments, either wholly or partly cosmically inspired, and typically characterised by cosmic entities, galaxies, planetary systems, and nebulae.

[3:13:69] Cometine, in Astronist Ornamentation, is the specific depiction of a comet, particularly atop the ornament and rising, with its tail forming borders for further ornamental patterns.

[3:13:70] Galaxine, in Astronist Ornamentation, refers to the specific depiction of a galaxy, particularly with its arms and overall size exaggerated and particularly when depicted alongside other spiral galaxies.

[3:13:71] Meteorine, in Astronist Ornamentation, refers to the specific depiction of a meteorite shower.

[3:13:72] Solarine, in Astronist Ornamentation, is the specific depiction of The Solar System, or another planetary system with a centralised star.

[3:13:73] Utopine, in Astronist Ornamentation, is the specific depiction of a planetary, or cosmic utopia.

[3:13:74] Planetine, in Astronist Ornamentation, refers to the specific depiction of a planet.

[3:13:75] Jessine, in Astronist Ornamentation, refers to the specific depiction of the Astronist character, Jesse.

[3:13:76] Ellenine, in Astronist Ornamentation, pertains to the specific depiction of the Astronist character, Ellena.

[3:13:77] Zarine, in Astronist Ornamentation, is the specific depiction of the Astronist character, Zara.

[3:13:78] Oliverine, in Astronist Ornamentation, is the specific depiction of the Astronist character, Oliver.

[3:13:79] Harrine, in Astronist Ornamentation, refers to the specific depiction of the Astronist character, Harriet.

[3:13:80] Phoenixine, in Astronist Ornamentation, refers to the specific depiction of the Astronist character, Phoenix.

[3:13:81] Organisationism, in Astronist Ornamentation, is the design style and practice holding that ornamentations should always be organised with borders, and should never look overly opulent, or resemble any type of chaos.

[3:13:82] Cubine, in Astronist Ornamentation, refers to the use of cubic shapes to create ornamental patterns.

[3:13:83] Trianguline, in Astronist Ornamentation, is the use of triangular shapes to create ornamental patterns.

[3:13:84] Pentagine, in Astronist Ornamentation, refers to the use of pentagonal shapes to create ornamental patterns.

[3:13:85] Cosmicality, in Astronist Ornamentation, refers to the extent to which an ornamental pattern uses cosmically-inspired designs, symbols, and icons.

[3:13:86] Cosmocery, in Astronist Ornamentation, is the stonework, or metalwork element that support the glass in a window, typically characterised by celestial, galactical, and cosmic patterns.

[3:13:87] Volution, in Astronist Ornamentation, refers to a spiral scroll design characterised by celestial and cosmic patterns, and typically resembles a spiral galaxy.

[3:13:88] Insulation, in Astronist Ornamentation, is the process of best insulating an ornamental pattern dependent upon the colours present.

[3:13:89] A void, in Astronist Ornamentation, is the empty spaces of an ornamental pattern, or design.

[3:13:90] Indentation, in Astronist Ornamentation, refers to the use of multiple borderings.

[3:13:91] Astrocening, in Astronist Ornamentation, refers to the practice of inlaying different metals into one another to produce intricate patterns similar to niello.

[3:13:92] An astrocener, in Astronist Ornamentation, refers to the patterns created from the process of astrocening.

[3:13:93] A quatrefoil, in Astronist Ornamentation, refers to an ornamental design of four lobes, typically in the shape of stars, in which small ornamentals and sculptural figurines are depicted.

[3:13:94] Continuation, in Astronist Ornamentation, is the use of repetitive patterns to form a continuous strip, either vertically, or horizontally.

[3:13:95] Ventment, in Astronist Ornamentation, a style of continuation using an interlocking tube system, typically decorated in galactical and cosmic icons.

[3:13:96] Linearation, in Astronist Ornamentation, is a style of ornamental design that strictly uses only a linear pattern of lines, both in verticalation and horizontation.

[3:13:97] Contrapuntalism, in Astronist Ornamentation, is the design style and practice holding that if a pattern does not notably contrast with the main pattern then that secondary pattern must not be included in the ornamentation, as only contrapuntal patterns should exhibited.

[3:13:98] Astro-Islamic Ornamentation refers to the forms of Astronist Ornamentations found in Islamic countries, or created by Muslims, which, by decree of The People's Constitutional Company of Jesse Millette, must follow the laws of the Quran, in the forbiddance of the depictions of living creatures, and are thus characterised by the centralisation of the depictions of cosmic entities, celestial symbols, and galactical imagery as a suitable alternative.

[3:13:99] Elemental Ornamentation, in Astronist Ornamentation, is the main artistic style of the branch of Astronism called Elementalism, and follows the idea that ornaments should fundamentally consist of the representations of the eight Astronist elements and their corresponding colours and symbols.

[3:13:100] Pulsaration, in Astronist Ornamentation, is the specific depiction of a pulsar in a rotational form, by using shadowing, blurriness, and stretching colours.

[3:13:101] Obliviation, in Astronist Ornamentation, the specific depiction of a black hole, characterised by a distinct blackness, and by the blurriness, stretching, and distortion of surrounding patterns, symbols, colours, and motifs.

[3:13:102] Quasaration, in Astronist Ornamentation, is the specific depiction of a quasar by the use of rotational effects for the accretion disk, bright colours for the jet, and blackness for the core.

[3:13:103] Yǔzhòu, in Astronist Ornamentation, specifically Astro-Sino Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:104] Kawn, in Astronist Ornamentation, specifically Astro-Arab Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:105] Nisarga, in Astronist Ornamentation, specifically Astro-Bengali Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:106] Sýmpan, in Astronist Ornamentation, specifically Astro-Greek Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:107] Uchū, in Astronist Ornamentation, specifically Astro-Japanese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:108] Tontolo Izaò Voarindra, in Astronist Ornamentation, specifically Astro-Malagasy Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:109] Viśva, in Astronist Ornamentation, specifically Astro-Marathi Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:110] Lar, in Astronist Ornamentation, specifically Astro-Burmese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:111] Brahmāṇḍa, in Astronist Ornamentation, specifically Astro-Nepali Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:112] Brahmaḍa, in Astronist Ornamentation, specifically Astro-Punjabi Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:113] Akilam, in Astronist Ornamentation, specifically Astro-Tamil Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:114] Čakrwāl, in Astronist Ornamentation, specifically Astro-Thai Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:115] Evren, in Astronist Ornamentation, specifically Astro-Turkish Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:116] Vũ trụ, in Astronist Ornamentation, specifically Astro-Vietnamese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:117] Zendalo, in Astronist Ornamentation, specifically Astro-Xhosa Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:118] Yonke Indawo, in Astronist Ornamentation, specifically Astro-Zulu Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

[3:13:119] Astronaution, in Astronist Ornamentation, is the specific depiction of an astronaut, typically alongside The Earth, a spacecraft, or an extraterrestrial colony.

[3:13:120] Cosmonaution, in Astronist Ornamentation, refers to the specific depiction of a cosmonaut, typically alongside celestial objects, and deep space cosmic entities.

[3:13:121] The term jewellery, in Astronist Ornamentation, refers to the use of precious stones and gems in ornaments on renditions.

[3:13:122] Crozation, in Astronist Ornamentation, is the use of a crozier design, either in vertication, or horizontation.

[3:13:123] Articulative, in Astronist Ornamentation, is the joint between one pattern and another, especially in interlaccation, or between an appurtenance, and the original pattern.

[3:13:124] Phoenixary, in Astronist Ornamentation, is the specific depiction of a phoenix bird in various patterns, designs, and symbols.

[3:13:125] Miniature, in Astronist Ornamentation, is a picture, symbol or decorated letter of an ornament, especially when placed alongside picture, symbol, or decorated letter of a larger scale.

[3:13:126] Metamorphosis, in Astronist Ornamentation, refers to the depiction of a person, animal, or cosmic entity experiencing the process of transformation from an immature, and small state, to a mature and larger state, especially in gradation.

[3:13:127] Tonation, in Astronist Ornamentation, refers to the process of harmonising two or more different colours of an ornamental pattern, or design, especially by using the techniques of shading, emboldening, and colour mixture.

[3:13:128] Gridding, in Astronist Ornamentation, is the design style of segmenting ornaments into grids, especially with the use of borders, and borderings.

[3:13:129] Concretion, in Astronist Ornamentation, is a type of ornamental design, or pattern embedded into a concrete surface.

[3:13:130] Jasperian, in Astronist Ornamentation, relates to the use of jasper, the semi-precious stone, in ornaments.

[3:13:131] Crosshatching, in Astronist Ornamentation, is the use of any type of crosshatched pattern, or design on an ornamentation.

[3:13:132] Transposition, in Astronist Ornamentation, is the act and process of transposing an ornamental pattern, or design onto either a blank canvas, or an already existing ornamentation.

[3:13:133] Entwinementation, in Astronist Ornamentation, is an ornamental pattern that is characterised by an intertwining motif.

[3:13:134] Reticulation, in Astronist Ornamentation, is a style of ornamental pattern resembling an interlaced network.

[3:13:135] Randomation, in Astronist Ornamentation, is a style of ornament resembling a randomised design with no distinct pattern.

[3:13:136] Origination, in Astronist Ornamentation, is the stage of the ornamental creation process in which the initial design and theme is constructed, but no colour or detail is yet added.

[3:13:137] Conduction, in Astronist Ornamentation, refers to the unique process of heating an ornamentation, either on canvas, or on a metal plate, in order to change, or distort the colouration.

[3:13:138] Colouration, in Astronist Ornamentation, are the colours of an ornament regarded collectively.

[3:13:139] Characteration, in Astronist Ornamentation, are the Astronist characters of an ornament regarded collectively.

[3:13:140] Proofing, in Astronist Ornamentation, is the process of reviewing an ornamentation before an endorsement, and attempting to detect any mismatching in the interlocation, or any other mistaken appurtenance.

[3:13:141] Endorsement, in Astronist Ornamentation, is the process of an authority verifying an ornamentation for publication; in an Astronist case, this endorsing body is The Institute for Astronic Arts.

[3:13:142] Mismatching, in Astronist Ornamentation, is making a mistake of the ornament's interlocation, usually because all the parts of the interlocation don't totally match.

[3:13:143] Ornamentist, in Astronist Ornamentation, refers to an individual who is official commission to construct an ornament.

[3:13:144] Endowment, in Astronist Ornamentation, refers to the process of officially commissioning an ornamentist to construct an ornament.

[3:13:145] Monumentation, in Astronist Ornamentation, is the specific application of an ornamental pattern onto a monument.

[3:13:146] Confination, in Astronist Ornamentation, is the ornamental style of distinctly restricting the space, and scope of an ornamental pattern, especially in a sudden way, and typically by the use of borders.

[3:13:147] A coronet, in Astronist Ornamentation, is the part of an ornament at the very top of the field.

[3:13:148] A footer, in Astronist Ornamentation, is the part of an ornament at the very bottom of the field.

[3:13:149] The pinion, in Astronist Ornamentation, is the part of an ornament on both the left and the right sides of the field.

[3:13:150] An annexe, in Astronist Ornamentation, is the part of an ornament attached as an extension to the standard field, especially a square-shape.

[3:13:151] A garland, in Astronist Ornamentation, is the part of an ornament resembling a wreath of flowers and leaves along the coronet of the ornament, or the along the footer of the ornament.

[3:13:152] A procession, in Astronist Ornamentation, is a repetitive ornamental pattern that points in one direction.

[3:13:153] A perimeter, in Astronist Ornamentation, is the continuous line forming the boundary between the ornamentation, and the externality.

[3:13:154] Externality, in Astronist Ornamentation, refers to the space beyond the perimeter of the ornamentation.

[3:13:155] The foreground, in Astronist Ornamentation, is the part of the ornament that is visually nearest to the observer, or the ornamental pattern of a superimposition that is visually atop of the other pattern.

[3:13:156] A mullion, in Astronist Ornamentation, is a type of border, or bordering separating ornamental patterns from one another.

[3:13:157] Marrying, in Astronist Ornamentation, is the transposition of two separated accompaniments and the conjoining of these.

[3:13:158] Medallionation, in Astronist Ornamentation, is the depiction of a medallion or pendant, especially when depicted as hanging from an ornamental pattern.

[3:13:159] Panelling, in Astronist Ornamentation, is the use of multiple vertication wooden plates alongside eachother, onto which patterns are ornamented.

[3:13:160] Astrostrade, in Astronist Ornamentation, is the particular style of railing supported by balusters featuring cosmic and celestially-inspired ornamental patterns and sculptures, and commonly found in Astronist philosophical buildings.

[3:13:161] An eave, in Astronist Ornamentation, is the part of an ornamental pattern that overhangs the main ornamentation border.

[3:13:162] A crest, in Astronist Ornamentation, is the most central point of the ornamentation, surrounding by the cynosure.

[3:13:163] A cynosure, in Astronist Ornamentation, is the central portion of an ornamentation, especially the crest.

[3:13:164] Crenellation, in Astronist Ornamentation, is a repetitive ornamental pattern attached to the perimeter of the ornament.

[3:13:165] Perforation, in Astronist Ornamentation, refers to a dotted pattern across the ornamentation.

[3:13:166] Surmountation, in Astronist Ornamentation, is a type of ornamentation surmounted onto an ornamented pedestal.

[3:13:167] Cosmogree, in Astronist Ornamentation, is a type of ornamental pattern work of fine wire, typically gold or silver, used to form delicate tracery.

[3:13:168] Branching, in Astronist Ornamentation, is a type of ornamental pattern shaped as tree branches, and are defined by their interconnecting and complex design.

[3:13:169] Alcovation, in Astronist Ornamentation, a type of ornamental motif in which figures stand in alcoves, typically stacked upon each other, with ornamental patterns decorating the edges.

[3:13:170] A pentych, in Astronist Ornamentation, is a picture or relief carving on five panels that are pentagonally shaped.

[3:13:171] Anachronism, in Astronist Ornamentation, refers to the creation of an ornament using styles and pattern work from another distinct period for modern day endorsement.

[3:13:172] Grisaillation, in Astronist Ornamentation, is the creation of an ornamental motif and pattern using grey monochrome, typically to imitate sculpture.

[3:13:173] A formulae, in Astronist Ornamentation, is the recipe of colour palettes, design styles, and ornamental patterns used in an ornamentation, especially regarded collectively.

[3:13:174] A drapery, in Astronist Ornamentation, is a type of motif resembling curtains, typically hanging from the perimeter of the ornament.

[3:13:175] Nodation, in Astronist Ornamentation, is the point in an ornamental pattern, especially an interlacion, at which lines or pathways intersect or branch out.

[3:13:176] Ornamental Cosmism is a branch of Cosmism relating to the shift in mentality in the art and design world towards the rapid inclusion of cosmic, and celestial symbols, icons, and imagery onto ornamentations, particularly inspired by the philosophy of Cosmism, a branch of The Philosophy of Astronism.

[3:13:177] Scribing, in Astronist Ornamentation, relates to the types of writing on ornamentations, especially titles, and the ornamentist's name, but excluding monogramations.

[3:13:178] Successor, in Astronist Ornamentation, especially relating to ornamental archives, is the specific ornament, or ornamental style that is confirmed to be chronologically succeeding another.

[3:13:179] Predecessor, in Astronist Ornamentation, especially relating to ornamental archives, is the specific ornament, or ornamental style that is confirmed to be chronologically preceding another.

[3:13:180] Hinging, in Astronist Ornamentation, is the part of the ornamental pattern which is cut off by a border, or bordering.

[3:13:181] Ascension, in Astronist Ornamentation, is any part of the ornamental pattern or motif which points upwards.

[3:13:182] Descension, in Astronist Ornamentation, is any part of the ornamental pattern or motif which points downwards.

[3:13:183] Interspersion, in Astronist Ornamentation, are the parts of an ornamental pattern which are separate from and scattered between the main pattern, typically precious stones, dots, or cosmic and galactical shapes.

[3:13:184] Shaping, in Astronist Ornamentation, relates to the shape of the perimeter of the entire ornament, typically square or rectangularly shaped.

[3:13:185] A frontispiece, in Astronist Ornamentation, is a type of ornamentation typically found above, or around the entrance to an Astronist philosophical building of any kind.

[3:13:186] Instrumentation, in Astronist Ornamentation, are the tools and techniques adopted by an ornamentist in order to create a particular ornament regarded collectively.

[3:13:187] Philosophy of Practice, in Astronist Ornamentation, are the particular philosophy adopted during the creation of an ornament, or for which the ornament is created to further, and especially the revelation of this to the ornament's observer.

[3:13:188] An article, in Astronist Ornamentation, refers to when multiple ornaments are compiled together in a book or are physically collected, especially for the purpose of study.

[3:13:189] Variation, in Astronist Ornamentation, is the extent to which an article of ornaments is varied in colour, size, and style.

[3:13:190] An escutcheon, in Astronist Ornamentation, is the part of an ornamentation bearing a shield with a coat of arms.

[3:13:191] Modation, in Astronist Ornamentation, refers to the way in which an ornament is displayed, such as the object onto which, or where, it is mounted.

[3:13:192] Enamellist, in Astronist Ornamentation, refers to an individual who conducts, or specialises in enamellation.

[3:13:193] Elevation, in Astronist Ornamentation, refers to the reconstruction of an ornamental pattern or motif to appear higher on the ornament than it had previously.

[3:13:194] Demotion, in Astronist Ornamentation, is the reconstruction of an ornamental pattern or motif to appear lower on the ornament than it had previously.

[3:13:195] A quarry, in Astronist Ornamentation, is a type of ornamental pattern, or an actual motif, resembling a wide pit in which different layers are visible with the use of multiple borders beside one another.

[3:13:196] The term assortment, in Astronist Ornamentation, is the critical analysis of the assortment of ornamental patterns and motifs on an ornamentation field.

[3:13:197] Illustratine, in Astronist Ornamentation, is a type of ornamentation resembling a fully coloured and detailed illustration, especially one featuring humans.

[3:13:198] A keystone, in Astronist Ornamentation, a type of motif, typically positioned just below the coronet, around which a pattern is centralised.

[3:13:199] The summit, in Astronist Ornamentation, the top side of the perimeter of an ornament.

[3:13:200] The mantel, in Astronist Ornamentation, is the bottom side of the perimeter of an ornament.

[3:13:201] The sinistral, in Astronist Ornamentation, is the left side of the perimeter of an ornament.

[3:13:202] The dextral, in Astronist Ornamentation, is the right side of the perimeter of an ornament.

[3:13:203] Cornering, in Astronist Ornamentation, refers to the use of corners in ornamental patterns.

[3:13:204] A medium, in Astronist Ornamentation, relates to the material or surface used in the creation of an ornamentation.

[3:13:205] Commons, in Astronist Ornamentation, relates to the indistinct, or unnamed patterns or motifs created on an ornamentation.

[3:13:206] Bonding, in Astronist Ornamentation, refers to the action and process of fixing two or more previously separated ornamental plates together.

[3:13:207] Ligature, in Astronist Ornamentation, are the materials and techniques used in the process of bonding ornamental plates.

[3:13:208] A couch, couching, or being couched, in Astronist Ornamentation, is the action and process of taking down an ornament from display, especially for restorative purposes.

[3:13:209] A tye, in Astronist Ornamentation, are two of the same patterns or motifs on the same ornamentation that are distinctly separated, especially when one is featured on one side of the ornamentation to the other.

[3:13:210] A token, in Astronist Ornamentation, is a type of repetitive ornamental pattern which features just one type of motif and typically holds just one solid background colour.

[3:13:211] Doubling, in Astronist Ornamentation, is when an ornamental pattern features two identical motifs alongside one another.

[3:13:212] A contour, in Astronist Ornamentation, is a type border, or bordering that is curved as opposed to the traditional linear design.

[3:13:213] A cosmoket, in Astronist Ornamentation, is a type of crocket featuring a distinct celestial or cosmic symbol or icon, typically found on Astronist philosophical buildings.

[3:13:214] Volume, in Astronist Ornamentation, is the amount or density of motifs on an ornament.

[3:13:215] Pavilication, in Astronist Ornamentation, is the practice of microscopic study of ornamental patterns, especially from a bird's eye view.

[3:13:216] Pendentine, in Astronist Ornamentation, is a common type of ornamental design, typically found on drawer handles on furnitures, as well as on lighting fixtures, whereby a typically metal ornament hangs from the main structure of the furniture, or fixture.

[3:13:217] Centralisation, in Astronist Ornamentation, is a type of clusteration and ornamental style whereby all pattern and design is concentrated to the centre of the ornamental field, typically leaving a large void between the pattern and the perimeter.

[3:13:218] Meanderation, in Astronist Ornamentation, is a common type of ornamental pattern which has a meandering and intertwining pathway across the ornamental field.

[3:13:219] Aquasion, in Astronist Ornamentation, is a type of concretion and sculptural ornament which uses water to fill the indentations and depressions of the ornamental pattern.

[3:13:220] Framing, in Astronist Ornamentation, refers to the process of framing an ornamentation, typically an illustrative ornamentation, but may also refer to the encasing of an ornamental relief.

[3:13:221] Facings, in Astronist Ornamentation, is a type of unique ornamental design which both centralises and focuses on the depiction of human faces, especially close-up, and typically featuring ornamental patterns and motifs on the face.

Introduction to the Elements of Astronist Rendition & Rendition Theory

[3:14:1] Astronist Rendition refers to the study and practice of using distinct Astronist traditions, styles, and designs on trinkets, antiques, and other ornaments during the crafting process, and in Rendition Theory, relates not to the individual ornamentations encrusted onto the object, but the study of the object itself.

[3:14:2] Rendition Theory is a subject derived from Astronist Rendition, and a sister subject to Architectural Theory, and Art Theory, the study and critical discussion of the ways in which an object, or ornamented is encrusted with ornamentations, and is usually accompanied by a critical essay, or lecture on the crafting of such an object.

[3:14:3] Cosmocruz is the main relief associated with The Philosophy of Astronism, a representation of The Five Astronist Characters in complete quintinity, which is repeated in many different renditions, from trinkets, to ornaments, to figurines, as well as being featured on the Official Flag of The People's Constitutional Company of Jesse Millette.

[3:14:4] Crownring is a ring with the head of one of The Five Astronist Characters on it, most typically encrusted by a ruby, or another precious stone.

[3:14:5] An orrery is the most important form of rendition within Astronist Rendition, one of the central instruments of astronomy that is a clockwork model of the solar system, or of the galaxy itself, or of another planetary system, and is rendered into many different themes, sizes, and ornamental versions.

[3:14:6] An astrotapestry is a type of tapestry featuring cosmical, celestial, astronomic, and galactical icons and symbolism.

[3:14:7] An astrance, in Astronist Rendition, is a type of heavily ornamented decorative floor stand, typically of waist height, found in some Astronist philosophical buildings that most traditionally displays a handcrafted celestial ornament atop of it.

[3:14:8] An astrochronometer is a clock, usually a digital clock, which can measure the Cosmic Year, the Galactical Year, or the standard Solar Year, and is most typically found in the observatories, and eidouraniums of towns and cities.

[3:14:9] A tokenette is a metallic golden, typically six-pointed, embellished star with a central motif, commonly of a cosmical, celestial, or galactical entity.

[3:14:10] An Astronist Diorama, in Astronist Rendition, is a kind of model representing a scene with three-dimensional versions of Astronist characters, in a whole variety of settings, and scenarios.

[3:14:11] An armillary sphere is a type of rendition that resembles a model of objects in The Cosmos, typically centred on either a black hole, or a galactical entity, and consists of a spherical framework of rings which represent lines of celestial longitude and latitude, and the largest of such renditions can be found in Astronist eidouraniums, or grand observatories.

[3:14:12] An astrobath is a type of garden or lawn ornament resembling a bird bath, but instead featuring a distinct galactical shape, and the pedestal upon which the bath is constructed is often fitted with cosmical light patterns and celestial imagery.

[3:14:13] A starcatcher is a type of garden ornament built to catch the light of stars through the one-hundred and eighty degree recording of a clear night sky, and commonly characterised by its domed head and its four legs.

[3:14:14] A stellorb is a type of mechanical garden or lawn ornament, most closely resembling a yard globe, atop of which stars, typically in their correct astronomical positions from one another, are represented and slowly move so as to represent a microcosm of a cosmic year.

[3:14:15] A primord is a type of stone casing found at the base of, and around the supporting structure of, many Astronist renditions, especially larger garden, and freestanding interior, ornaments.

[3:14:16] A cosmosphere, in Astronist Rendition, is a giant, typically bronze, sculpture resembling an orrery, yet instead of displaying The Solar System, it displays The Cosmos, and can most often be found in front of Astronist buildings, in town or city squares, and sometimes instead Astronist buildings in large open lobbies and foyers.

[3:14:17] A statuary is a sculpture, representing one or more of The Five Astronist Characters, or a cosmical, celestial, or galactical entity, which is typically freestanding, life-size, and or larger, and can be positioned interiorly, or exteriorly.

[3:14:18] A celestopyary is the branch of topiary that focuses on the depictions of cosmical, celestial, and galactical entities, patterns, and icons, and is closely associated with an Astronist imagery style, and The Philosophy of Astronism itself, specifically the branch of Cosmism.

[3:14:19] A Concreted Telescope is a type of outdoor telescope, typically used as a garden or lawn ornament, that is concreted into the ground and commonly features a rotational optical tube.

[3:14:20] An Astro-Ring, or astronoring, is a type of ring specifically worn by senators, representatives, ambassadors and certain leader members of The People's Constitutional

Company of Jesse Millette, typically featuring some distinctions according to the differing ranks of the wearer.

[3:14:21] Alternatively, a philosophical ring a type of golden ring worn by sophians, or any other individual with philosophical authority, typically members of The Institution of The Philosophy of Astronism, and is typically engraved with the name of the philosophical building in which that individual works.

[3:14:22] A cosmoring is a type of ring featuring cosmical, celestial, or galactical engravings and patterns on it, and is closely associated with the artistic branch of The Philosophy of Astronism called Cosmism.

[3:14:23] A crestring is a type of signet ring upon who's head a crest, typically The Grand Crest of The People's Constitutional Company of Jesse Millette, is engraved and can thus be put into ink and pressed onto an official documentation in order to authenticate it.

[3:14:24] An astroerdapfel is a type of electrical rendition resembling the solar system along with its nearest neighbouring star systems, and is thus distinct from an orrery.

[3:14:25] An astrarium is a type of mechanical rendition resembling an ornate astronomical clock, typically manufactured so largely that it fills up the room in an Astronist eidouranium, or grand observatory.

[3:14:26] An astrolabe, in Astronist Rendition, is the electrical version of an original astrolabe, resembling a metallic plate which fits into a specially constructed cut-out section in the floor and projects a holographic recording of a planetary systems, or a larger recording of many star systems.

[3:14:27] A cosmolabe, in Astronist Rendition, is an electrical version of an original astrolabe, resembling a metallic plate which fits into a specially constructed cut-out section in the floor and projects a holographic recording, but instead of projecting planetary or star systems, it projects a galaxy-wide system, or a mixture of celestial objects.

[3:14:28] An astronomical clock, in Astronist Rendition, is a clock with special mechanisms and dials to display astronomical information, such as the relative positions of the sun, moon, the planets, and Astronist constellations, and in an Astronist philosophical context, typically is constructed on the side of eidouraniums, grand observatories, or observatories.

[3:14:29] A cosmodial, in Astronist Rendition, is an electrical device resembling a sundial, but instead displays a planetary systems on a screen on a metallic plate, and shows the extent which the planets have completed their orbits around their respective stars.

[3:14:30] Astrochronometer, in Astronist Rendition, an electrical device displaying informations about the timescales and lifespans of stars and star systems by projecting the

information, and is typically positioned on a pedestal in an astrotry in Astronist philosophical buildings.

[3:14:31] An astro-ring, in Astronist Rendition, is a type of outdoor and stationary telescopic device that is often found in the astrodiums of Astronist philosophical buildings, which records the movement of stars as they pass across the circular optic of the device, and is typically left outside for months at a time before the recording is taken out and reviewed.

[3:14:32] A Cosmical Gyroscope, in Astronist Rendition, is a type of gyroscope that, instead of centred around a disc, gyrates around a motif of a cosmical, or galactical entity.

[3:14:33] A celatone is a device originally invented by Galileo Galilei, and in Astronist Rendition, is constructed for use inside various rooms of Astronist philosophical buildings, especially for viewing cosmical projections.

[3:14:34] An astrodisk, in Astronist Rendition, is a giant specialised antenna and radio receiver, sometimes constructed to sizes larger than 200 and 300-meters wide, and often ornately ornamented, especially those that are constructed alongside Astronist philosophical buildings, especially promontories.

[3:14:35] A helioscope, in Astronist Rendition, is an instrument used in the observation of the sun and sunspots, typically found in the astrodiums of Astronist philosophical buildings.

[3:14:36] An electro-planisphere, in Astronist Rendition, is a type of planisphere that operates from an electrical source, and is typically resembled in the form of an interactive screen on which star charts and Astronist constellations are displayed and can be adjusted to display the visible stars for any time and date.

[3:14:37] A globetoph, in Astronist Rendition, refers to large and ornately decorated globes, most typically found in globetries in Astronist philosophical buildings.

[3:14:38] An alidade, in Astronist Rendition, is an ornately ornamented device that allows one to sight a distant object, and are typically found on terraceries of Astronist philosophical buildings, and are used for looking out across vast landscapes and cityscapes.

[3:14:39] A triquetrum, in Astronist Rendition, is a device in an Astronist philosophical building in the room of the same name, which projects rotational cosmical patterns on the floor from the ceiling.

[3:14:40] A gnomon, in Astronist Rendition, refers to any part of a device or rendition, especially a triquetrum, that casts a shadow, or allows for light patterns to be created.

[3:14:41] A telescope, in Astronist Rendition, is the most commonly manufactured and depicted rendition, with an array of symbolisms and philosophical relevance.

[3:14:42] A tellurion, in Astronist Rendition, is a specific type of orrery of Eastern Cosmism, found in Astronist philosophical buildings.

[3:14:43] A loxocosm, in Astronist Rendition, is a specific type of orrery of African Cosmism, found in Astronist philosophical buildings.

[3:14:44] A torquetum, in Astronist Rendition, is a specific type of orrery of Indian Cosmism, found in Astronist philosophical buildings.

[3:14:45] A turquet, in Astronist Rendition, is a specific type of orrery of Latin American Cosmism, found in Astronist philosophical buildings.

[3:14:46] A volvelle, in Astronist Rendition, is a type of moveable chart embedded into, or slightly raised up from, the floors of various rooms in Astronist philosophical buildings, that can be used in the education of cosmology and astronomy.

[3:14:47] A Solar Telescope, in Astronist Rendition, is a type of telescope that is specially constructed for the purpose of observing the Sun and other relatively close solar objects.

[3:14:48] An astroanklet, in Astronist Rendition, is a piece of jewellery worn around the ankle featuring cosmical, celestial and galactical patterns.

[3:14:49] A barrettine, in Astronist Rendition, is a piece of jewellery for hair adornment that features cosmical, celestial, and galactical patterns.

[3:14:50] A bracelette, in Astronist Rendition, is a piece of jewellery fixed to one's wrist and features cosmical, celestial, and galactical patterns.

[3:14:51] A celetelaine, in Astronist Rendition, is a piece of ceremonial jewellery typically attached to one's back or chest with series of chains chains suspended from it and features cosmical, celestial, and galactical patterns.

[3:14:52] A Cosmocollar Pin, in Astronist Rendition, is a piece of decorative jewellery attached to the collar of a man's blazer, typically featuring the head of one of The Five Astronist Characters, or cosmical, galactical, or celestial patterns or imagery.

[3:14:53] An astrolink, in Astronist Rendition, is a piece of jewellery for men and boys used to secure the cuffs of dress shirts, and features the head of one of The Five Astronist Characters, or cosmical, galactical, or celestial patterns or imagery.

[3:14:54] A *ferronnière*, in *Astronist Rendition*, is a piece of jewellery closely resembling an original *ferronnière* which encircles the wearer's forehead, yet features cosmical, galactical, and celestial patterns and imagery.

[3:14:55] A *celelace*, in *Astronist Rendition*, is any type of necklace featuring cosmical, galactical, or celestial patterns and imagery, or motifs of *Astronist* characters.

[3:14:56] An *astrodant*, in *Astronist Rendition*, is any type of pendant featuring cosmical, galactical, or celestial patterns and imagery, or motifs of *Astronist* characters.

[3:14:57] The term *watch*, in *Astronist Rendition*, is any type of watch featuring cosmical, galactical, or celestial patterns and imagery, and especially resembling the watch owned by the *Astronist* character of Jesse as featured in the *Original Jesse Millette Series*.

[3:14:58] A *cosmosium*, in *Astronist Rendition*, is a type of ten pillared pavilion either of full, or small scale, upon a decagonal shaped base, the sides of which are typically embedded with cosmical maps and illustrations, and the whole rendition is typically heavily cosmically ornamented in the high *cosma* style, and usually, atop of which a highly ornamented *orrery* is affixed.

[3:14:59] Finally, a *tellurium*, in *Astronist Rendition*, is a type of rendition much like an *orrery* but only depicting The Earth, The Moon, and The Sun, or another planet, its moons, and its parent star, but uniquely includes seasonal informations.

Introduction to the Elements of Orrology

[3:15:1] The hypertopic of Orrology refers to an Astronist Subject as a branch of study dealing with the designing, distribution, and usage of orreries, and the various different parts of orreries.

[3:15:2] Centrement is the part of an orrery relating to the stand upon which the sun is positioned.

[3:15:3] Centralum relates to The Sun, or the star of an orrery.

[3:15:4] Corum is the part of an orrery relating to its central stem from which all the feederments branch out and upon which the centrement sits.

[3:15:5] Discment is the part of an orrery pertaining to the rings most commonly built as the corum, typically displays notions of astrology, alignment, or some other type of message.

[3:15:6] Feederment is the part of an orrery relating to the horizontal branches that stretch out from the corum from which the peduncle shoots upward and upon which planetments sit.

[3:15:7] Helve is the part of an orrery relating to the handle by which the orrery may be held to move it.

[3:15:8] Levelum relates to perceiving an orrery in level with one's eyes.

[3:15:9] Nadirum relates to perceiving an orrery from beneath it.

[3:15:10] Orrerate/Orreration/Orrerational/Orrerative relates to the official process of designing, manufacturing, and distributing orreries.

[3:15:11] To be orrological or to study orrologically relates to the study of Orrology.

[3:15:12] Orrologist is an individual who studies Orrology.

[3:15:13] Peduncle is the part of an orrery relating to the vertical stem shooting upward from the feederment and upon which the planetment sits.

[3:15:14] Perdain, perdainment, perdaination, or perdainative is the act of using orreries for wondermental or astronomical practices.

[3:15:15] Pinment is the part of an orrery relating to the legs upon which the orrery stands.

[3:15:16] Planetment is the part of an orrery relating to the stand upon which the planets are positioned.

[3:15:17] Planetum relates to an individual planet of an orrery.

[3:15:18] Planeture collectively relates to all the planets of an orrery.

[3:15:19] Zenithum relates to perceiving an orrery from above.

The Tetradoxy

*The Principles
of Justice & Patience*

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Introduction to Equitology

[4:1:1] A dangerous act justice can be for those especially acting in ignorance of the divine, for those who acting in such a way will make judgements not of morality and faith, but of selfishness and corruption.

[4:1:2] Judgement can only be made by the divine and any judgement in the ignorance of divinity is judgement neither fair, just nor right and mustn't, therefore, be responded to as such.

[4:1:3] If judgement is to be made without ignorance of the divine, one must make judgement by way of morality and faith and therefore, within thy words, the one of divine source will reside.

[4:1:4] One of judgement must not allow monetary, political or threat of violence influence their judgement and so one must understand that if one is to take the role judge, one must make decisions in accordance to that of divinity and be willing to sacrifice in order for true, fair and divine justice to reign.

[4:1:5] If one is to take on the role of judgement, one takes on the responsibilities of enforcing justice therefore one must keep their mind, faith and morality clear of distractions, temptations and distorting influences of any form.

[4:1:6] If justice is the consequence of bad action, then justice itself must be of divine nature in order to prevent hypocrisy.

[4:1:7] It is the justice of one that reflects and can be the guiding light for many others to steer away from that which stands as the opposite of divine, good deed and moral.

[4:1:8] It is, therefore, of imperative importance that every justice enforced is of divine judgement for one wrong justice can reflect and encourage those of vulnerability to go down the path opposite that of divinity.

[4:1:9] Those of wrongdoing are those of lacking strength to see the one of divinity yet restoration of oneself is always present to enforce repentance and rehabilitation to those of us that have chosen the path of opposite that of divinity.

[4:1:10] Always, there will be, those lacking strength, but it is those with strength that have a duty to those without to show them that they do have strength and that the divine is within and is surrounding them.

[4:1:11] The path of restoration is of eventual nature; one will always find their way to it whether in this world or at the feet of the divine.

[4:1:12] One may act in their restoration to prove to the divine that they are beginning the process of restoring their strength and one act of genuine goodness will forsake a hundred acts of evilness with addition of repentance and rehabilitation.

[4:1:13] Justice is not only a consequence, but a reflection and an example for others of how acting without faith, morality and divinity will lead to further downfall of one's soul and it is that justice that is formed to show one that they have committed an act of evilness.

[4:1:14] It is human's justice that walks closest to the abyss of darkness for humans may be influenced by surrounding forces yet one who acts in divine judgement will discover that they cannot be influenced by these and will therefore, create a justice of divinity for their fellow human; the justice of the one divine.

[4:1:15] Patience is the practice of perceptive thinking and restraining oneself from the involvement in a circumstance and consequence of reduced rational thought.

[4:1:16] This practice of patience can be used to quiet thy mind in times of great chaos and noise so one can see the wider spectrum in order to make a decision of clarity and progression.

[4:1:17] It is the nature of a human to intensify one's mind when making decisions, but it is this intensification leading one to make rash and uninformed decisions of a nonsensical nature.

[4:1:18] However, it is the practice of patience that allows one to see beyond a decision before oneself and to look towards a wider view of circumstance and consequence that may arise in the future.

[4:1:19] It is those who first do realise the internal and external benefits of patience practice that call themselves Astronist, and if it is the duty of humanity to excel and create and explore, then we must be a people of patience in order for our true purposes to be realised.

[4:1:20] Those without patience hold an attitude of stagnancy, a lack of perceptivity and will find themselves falling behind, for their thoughts are not of progressive nature, although to one without intelligence, it may look as though the opposite is true.

[4:1:21] Practicing patience provides one with the tools to take a view of better boundlessness for one may then only see how one's decision may impact upon the lives of all and it is this improved foresight of circumstance and consequence that allows one to make a decision based upon one's faith, one's morality and one's connection to the divine.

[4:1:22] It is, however, important to note that the practice of patience is arguably limited to decisions not bound by short-time and those of novice and yet even experience, do find practising patience in these such pressures, an unnatural task and so it falls only to those of extreme ability who are able to practice proper patience in pressure.

[4:1:23] Use one's practice of patience occurs in everyday circumstance then a better and more satisfying outcome they will receive yet it is this practice of patience that will allow one to see that beyond oneself and for the betterment of peoples, will use their patience, faith and motivation through good deed and moral.

[4:1:24] The one of divinity is one of ultimate patience as the divine waits for all things and so the practice of patience is the practice too, of taking a step closer to the one of divinity, the creator.

[4:1:25] A stand, take, with all those who practice patience too and go and share the benefits of patience with those around thee, the world called Earth and the worlds beyond that of thy own for the practice of patience is of universal value and its relevance spans many other principles and sits at the heart of thought and attitude for one who practices patience views all things in a way no other can, but the one of divinity.

The Study of Justice (Jurantology)

[4:2:1] That which shall henceforth be referred to as jurantology is to pertain to the study of justice and the philosophisation and contemplation of this topic, especially so from an Astronist perspective; we find the importance of justice to philosophy in the quality of justness and by the notion that justifying and being just are essential elements of what it means to be a philosopher; to contemplate on justice is to learn how to be just.

[4:2:2] It is essentially held herein principally that justice is something that is to be served, but is only to be so by trusted institutions which also hold the ability to outline the principles of justice; of course, different justices will arise according to the differences in principles of said trusted institutions; of course, also, our study and contemplations on justice will also inevitably include philosophisations on the topic of law, its practice, its relationship to philosophy, and the different forms that it may possibly take.

[4:2:3] The definition of justice according to the Astronist perspective consists of the following; the quality and practice of fairness according to the views and beliefs held and debated; to be a philosopher is to understand that justness is an integral part of your person; you do not so lightly favour one over another, but when you do, you do so align yourself with the most rational and logically justified of options.

[4:2:4] The nature of justice is that it is set on a series of principles, the most prominent of which in the context of philosophy being logical justification, fairness of opinion, thought diversity, soundness, and rationality, however, the principles upon which justice is structured may change just as easily as the wind changes direction and so this means, just like the nature of Astronism itself, justice is motional.

[4:2:5] However, having said this about the nature of justice, there has been constructed the concept of propriety in response to this motional nature of justice and of course, propriety pertains to the holding on of traditions and standards of behaviour and practice so as to slow down the quickness of the motional nature of justice for a justice whose principles are changing too often and rapidly is not a structured justice, nor is it a stable one that upon which law can be administered; hence, propriety is an essential extension to controlling the motional nature of justice.

[4:2:6] That which is to be henceforth known as extral justice shall pertain to the forms of law and order systems that either exist beyond The Earth or pertain to subjects which concern environments and circumstances beyond The Earth, of which multiplanetary law is a principal example; extral justice is the most important area of justice and law for Astronists contemplate due to its outer space theme and how that correlates to the theme of the entire Astronist belief structure.

[4:2:7] Spacial law is the branch of law that is concerned with establishing and administering rules and regulations in relation to celestial and astronomical bodies and spaces beyond The Earth, either on other planetary bodies or in space itself aboard spacecraft; spacial law is considered to be one of the primary extra-philosophical subjects which Astronists intend to hold serious discussions over as part of their debates, but also, that they intend to hold an influence over as the foundations of spacial law, as a new branch of law, continue to be structured.

[4:2:8] Justice, law & order beyond The Earth is essential to the viability of the Humanic Exploration of The Cosmos and so whatever is essential to the accomplishment of space exploration is essential to the concerns of Astronism and Astronists.

[4:2:9] We must command the universality of law in the environment of space or else space will become the chaos of all chaoses far beyond the microcosms of chaos that we have witnessed upon The Earth in different periods throughout our history; the law must be enforced in the context of space in the name of the preservation of space itself; it, henceforth, shall always be the emphasis for all Astronists to prioritise the preservation of space at all contents and especially so in the creation and enforcement of laws.

[4:2:10] Two other branches of law are also expected to arise with the exploration of space and in accordance with the beliefs of Astronism that there exists sentient life on other worlds, there will therefore arise human law and non-human law which will be administered justly and fairly; there will be a set of laws for how humans are to treat and interact with extraterrestrial life, whether sentient or non-sentient, and there must be laws that civilise any life that is sentient but is not yet civilised.

[4:2:11] As we begin to introduce these types of law, it seems prudent to introduce a whole new category of law which is to be known as sentient law which administers laws and regulations regarding questions such as, what is sentience, what privileges do sentient beings hold, what responsibilities do they hold, how can they be identified, and how they can be communicated with and treated justly so as to avoid the emergence of a culture of speciesism.

[4:2:12] Different justice systems for different planets, or different institutions that may hold jurisdiction on multiple planets will inevitably develop as space exploration continues, but the complexities of these systems will far outweigh those which are present upon this singular planet upon which we reside; there will exist a complexity of federations interconnecting different star systems and subsequent planets and regions of space; there will exist a diversity of structures for governments; new forms of political theory and ideology will develop that we cannot yet imagine for ideologies for in response to the issues and problems faced by society so we cannot yet develop those ideologies because are not yet as a society facing such problems that will inevitably occur in the context of space, but these issues will arise and our societies will be moulded by them just as our societies upon The Earth have been shaped by the problems we have faced throughout our individual societal histories; for the context of space societies, there is no

difference, perhaps except in the nature of the problems, their complexities, and what we require to solve such problems.

[4:2:13] The following are fundamental points of Spacial Law that will one day need to be addressed and fully implemented as Humanity's Exploration of The Cosmos continues; that which is described as the confederation refers to the proposed governmental system from the Astronist perspective that should best be implemented during these times under the confederative structure.

[4:2:14] Accords, acts, bills, charters, and statutes will all still be in utility and will be applied in order to implement the rule of law as well as create new laws as the systems of governance, views of certain topics, and as major events changing political landscapes will inevitably occur.

[4:2:15] Constitutionality and the extent of the influence of a constitution are also expected to be hot topics of debate as part of jurantology due to the fact that constitutionality is one of the most widely utilised forms of justice implementation or governmental structure, of which the rule of law is a subsequence.

[4:2:16] Planetary constitutions will need to be devised and distributed for entire planets as they interact with other planetary governments and even governments of entire star systems; one of the most important questions to answer as part of spacial law is whether humanity intends to act in space under the banner of a species, a religion, a singular nation, a federation, or under the banner of a single planet or group of planets and their governments; this is to be henceforth known as the Spacial Identity Problem and is expected to ignite interesting discussions about who humanity intends to be and whether we intend to be fragmented or united as part of our exploration of space and our interaction with other systems and planetary bodies.

[4:2:17] The prohibition of politicians and government employees from profiting, in any way, from advanced knowledge of government contracts, building proposals, or any other illicit or underhand activities, especially so in relation to the exploitation of space and its resources is essential; we must remember that exploration can and will so turn into exploitation if we do not affirm spacial law and enforce it vigorously from the beginning.

[4:2:18] Bills that prohibit certain ideologies, religions, and philosophies that are considered harmful for betterment and progression will be accepted as long as those bills are written and passed by all members of a collective government that remain impartial to the specific beliefs of such systems of thought; a system of thought must always be allowed to be practiced especially so if it holds differing opinions for this is in accordance with the principles of the Philosophical Spirit, upon which all future societies should be based in order to encourage diversity and to reduce belief persecution; just because a system of thought disagrees with the dominant system of thought in their beliefs does not mean that it should not be allowed to be practiced; however, if a system of thought spreads hatred or solicits violence in its teachings then that would be classed as a harmful

system of thought; the clear definition of harmfulness is essential in the context of this debate remains crucial.

[4:2:19] That which is herein introduced as the Convention of Civilised Systems shall be the principal authoritative organisation responsible for the determination of which planets and star systems can be considered civilised, minor systems, or uninhabited; this process of mass categorisation will occur endlessly as part of the Humanic Exploration of The Cosmos, but also, remains an essential process that a singular authority should be responsible for and for all Astronists, this organisation shall be known as the Convention of Civilised Systems.

[4:2:20] The Convention of Civilised Systems is responsible for keeping a catalogue of the systems considered to be civilised, minor, and uninhabited, but is also provided herein with the authority of being able to define what a civilised, minor, or uninhabited celestial body are.

[4:2:21] The Convention of Civilised Systems, however, is not given the authority to decide upon sentience, and does not consider sentience as part of its conclusions about civilisation and the standards for civility.

[4:2:22] As part of the omnidoxical approach to understanding civility, a civilised system can be considered a celestial body upon which buildings are constructed through which the inhabitants of are able to access clean drinkable water, where electricity is available, wherein there is a heating system and wherein there is a sufficient food supply for the overwhelming majority of the society's inhabitants.

[4:2:23] Those which are to be known as Confederative Accords are guidelines that determine what a civilisation on a planet, or what an entire planetary civilisation needs to do to join and remain a member of a wider confederation of civilisations; due to the importance of confederations to the beliefs of Astronarianism, the development of Confederative Accords is considered a key part of confederationism.

[4:2:24] Droid regulations and droid sentience are two more closely associated topics of interest for jurantologists and those studying and debating jurantology and wider spacial law to consider; droid regulations refers to the set of principles and rules involved with purchasing, handling, and maintaining a droid while droid sentience refers to a wider debate about whether droids are able to hold sentience, whether they should be considered to be sentient beings, whether they should hold the same rights as organic beings, and whether they should ever be made to be sentient intentionally in the future by manufacturers.

[4:2:25] Those which are to be henceforth known as Space Navigational Accords are another set of laws and regulations as a derivation of spacial law regarding the proper conduct of navigation through space territories and regions in different kinds of spacecraft; these accords will be essential as mass cosmic travel becomes normalised after

the Humanic Exploration of The Cosmos and mass production of rocket engine fuel becomes marketised; Space Navigational Accords can be compared to the rules of driving on the roads on The Earth, but are instead much more complex due to the complications of travel through space; entire books will be written on this subject and subsequently, Space Navigational Accords must be included in every planetary government or confederation's laws about the protection of their spacescope; the spacescope refers to the area of space that a singular planetary is geographically and politically granted with holding its territory over and is similar to the concept of airspace for instead for a spacial context; the study and development of Space Navigational Accords is essential because in forthcoming years, every person will hold the ability to become a spacefarer; the novelty of astronauts will fade away as more and more people can themselves explore space; the term, astronaut, will therefore be reserved for scientists who physically explore and study or for deep space explorers.

[4:2:26] Those which are herein termed and introduced as Developmental Rights pertain to the right of all organised groups to have the ability to start a civilisation on an uninhabited planet, but that their initiation of this civilisation must be sent to a central confederative authority for approval and that this proposal must be sent by a registered institution to that central confederative authority if that new planetary civilisation intends to become part of said confederation.

[4:2:27] That which shall henceforth be known as the Non-sentient Creatures Transportation Decree refers to an imperative future law that outlaws the unauthorised transportation of non-sentient creatures between planets and star systems in order to avoid detrimental encounterments between different species that may pass on diseases to other animals, or may significantly disturb the structure of the ecosystem to a detrimental affect after their unnatural introduction.

[4:2:28] That which is to be known as the practice of planet granting refers to the process of a central often confederative authority officially providing a group of people or an organisation with sovereignty over an entire planet, or a majority of the planet for the purpose of civilising or for some other purpose, such as for enterprise or livestock rearing.

[4:2:29] As another key part of spacial law, the differences between the terms of colonisation, civilisation, and settlementation must be studied and understood in their different contexts; firstly, colonisation refers to when one authority takes control over a territory that rightly belongs to another authority or group, often forcefully and for profiteering in some way or for territorial expansion; civilisation refers to the development a society and civilisation in a previously uninhabited territory, or a territory in which there exists no authority proclaiming it to be their territory; finally, settlementation refers to when a group of people, an individual, or a family make an uninhabited area their home without officialising their habitation with an authority or without officially joining a confederation, hence they have no official rights to be there and are not protected from an authority wanting to colonise that same area.

[4:2:30] That which I herein introduce as to disevercate, or disevercation refers to action of starting to build a settlement on a planet that has not been officially granted permission by a central confederative authority, and therefore a disevercated settlement or civilisation is one that is not protected by a wider confederation and may also be referred to as an independent civilisation or an independent settlement.

[4:2:31] Such settlements are also to be called disevic settlements and are to be referred to as being in a state of disevity.

[4:2:32] That which is to be henceforth referred to as Interplanetary Communication Systems pertains to a brand new communication systems which will certainly be needed to communicate to different worlds both within systems and beyond systems for various different purposes, both government-to-government communications, business-to-business communications, business-to-consumer communications, and for personal communications.

[4:2:33] That which is to be henceforth known as Deep Space Monitoring refers to the practice of monitoring the furthest reaches of outer space by different governmental and non-governmental agencies often with the purpose of maintaining the safety of deep space explorers as well as to serve for new star systems and signs of further extraterrestrial life.

[4:2:34] That which is to be known as Confederation Security is a major branch of study for the context of spacial confederationism and pertains to the various systems and methods of security implemented in order to maintain the security on and between planets and star systems that are members of a wider confederation; it is one of the principal roles and purposes of joining a confederation to secure safety and security for an established civilisation, hence Confederation Security is one of the primary purposes for the existence and erection of confederationism as a system of spacial governance

[4:2:35] That which is to be henceforth known as xenocentrism refers to a belief in the supremacy of one species of another to which the Astronist Tradition is completely opposed.

[4:2:36] That which is to be known as the process of the Harmonisation of Species refers to the accord and law that all species in The Cosmos are equal in their rights to exist and reside upon planets which they hold citizenship or are legally permitted to live on and that no species should ever be treated as lesser than another by the comparison of either species' level of sentience.

[4:2:37] Finally, as part of this jurantological introductory discourse, the term ataraxy is introduced and pertains, in this context, to the quality of calmness and serenity in the face of unfairness and injustice, but that also followed, in a measured and organised manner, a bombardment of justifications for the reversal of such unfairness and injustice.

[4:2:38] As Astronists, we hold consciences against injustice; we must fight for what we believe always because no other group is going to give it to us; we must understand that fighting for what we believe to be right and just is the only way that we will be able to form our identity as Astronists.

[4:2:39] Just as other religious and philosophical groups fight for their identities, Astronists must also fight for ours and our fight is predicated upon the principles of freedom to believe or disbelief, justification of our beliefs and opinions, working to preserve such principles of justification, and also effectuating change in thought and action to create a world and a humanity that is conscious of The Cosmos and is centred on both The Cosmos and the principles of philosophical understanding and belief.

The Study of Patience (Tolereology)

[4:3:1] Tolereology is herein introduced as a territory of philosophy which focuses on the study of patience, the nature of patience, the applicability of patience to the way we individually and collectively act and think and finally, the functions of patience in the world around us and how we may be forced to be patient or how we can choose to be patient.

[4:3:2] The Astronist definition of patience is knowing when to act, but more importantly, knowing when not to act; non-action is just as important as action in this world; knowing when not to act is a pinnacle element of what it means to understand patience; however, non-thinking is never permitted and should not ever be encouraged; we should always think, but we should not always act upon our thoughts for the time of the world may be not be ready for what we intend to act upon and in this, we understand that patience for progression is key to the achievement of that which we intend.

[4:3:3] The differences and similarities between patience and toleration are also to be explored by tolerological study, hence the name for the entire discipline; my understanding of the difference between patience and toleration is that patience is the acceptance of something due to its inability to happen or be present in a timeframe previously outlined but this is not necessarily in relation to something harmful; toleration, on the other hand, pertains to inacceptance of something, but coupled with an inability to change it, hence one must tolerate rather than be patient for something; in toleration, there is no specific end point or goal while with patience, this is usually some sort of ambition or desire for something that cannot yet occur either due to one's own shortcomings or due to some wider uncontrollable circumstances.

[4:3:4] Patience is all about opportunity; either taking options or not taking options and is about accepting when options are not presently available; hope is also integral to the practice of patience for hope is the driving force of you staying on your set path; the loss of hope often causes the loss of one's patience, hence one loses that determination within them to continue along whatever endeavour they had the intentions of forging either for themselves, for someone else, or for a wider group.

[4:3:5] One could argue that there exists three essential forms of patience as part of one's study and contemplation of the nature of patience, thus making patience tridimensional.

[4:3:6] The first of these forms is perseverance in the face of delay; delays in this world are abundance and come in an almost endless variety of forms; perseverance is a primary form of patience; it can be considered a manifestation of patience; to be able to persevere is to still hold the hope that future opportunities to achieve one's goals will come and that those opportunities will be within one's reach to attain them.

[4:3:7] Tolerating provocation without a response of anger is another hallmark of patience in the manifestation of toleration; understanding the purpose and nature of provocations means that one will not be so quick to allow them to ensnare oneself; provocations are purposefully built to ignite rage and reaction, but by non-action we are able to conquer the provocation; this is one of these instances in which non-action is the superior form of response; to be proactive in the face of provocation is the most superior of all responses, even above that of non-action.

[4:3:8] Lastly, patience is about enduring long-term difficulties without resorting to foolish and rash actions and thoughts or conducting acts which can be considered immoral or damaging to one's integrity.

[4:3:9] Essentially, patience is endurance and in the context of tolerology, we term this specific form of endurance as endurance for it does remain multi-faceted.

[4:3:10] The motivator of patience is the hope that one's patience will end in reward, or the end of that which is causing pain.

[4:3:11] Patience is the oppositism of rash action; patience is the understanding that rash action will not achieve our desires as quickly as we would ever have hoped; patience holds no function if our path is smooth and easy to walk along; patience is only functional along paths of hardships, tribulations, and tragedies, but the reality is that all of our paths hold this characteristic in their own unique ways; patience is also about understanding that each and every person holds a unique path for their beingness and that no singular rule or method be applied to every person's path, but that a diversity of ideas and changes in thought and method must be implemented in order to achieve that which we desire; there are instances in which we can employ trivial patience or micropatience for small and easily overcome problems and then there are other times when we must employ seminal patience or macropatience for large and not so easily overcome problems that we each all face according to unquities.

[4:3:12] There are two further extensions to types of patience that we should also explore as part of tolerology, the first of which is to be known as Fool's Patience which pertains to waiting too long and not taking opportunities when they do arise; this can be considered patience that has gone too extreme; the person needs to remind themselves that they are a transient being and that time is passing; opportunities should be taken when they arise; if they do not work as intended, then you know that your destiny is not defined by that single opportunity for others will come, but you must always take opportunities when they do arise if they are suitable to your present circumstances; a person that does not take a good opportunity that could lead to the achievement of their ambitions is a victim of Fool's Patience.

[4:3:13] The second of these extensions is Coward's Patience which is when one uses patience as an excuse so as not to take risks due to fear of loss; Coward's Patience is perhaps the worst of all patience because it is the misuse of patience as something that

holds oneself back from achieving their ambitions, but anybody who is a victim of Coward's Patience does not truly understand the nature or the purpose of patience.

[4:3:14] In the context of the Humanic Exploration of The Cosmos, patience will be an essential element of the exploration's success; we must be patient for although we are destined to explore The Cosmos, The Cosmos has its own destiny and it is most significant than our own; patience will need to be employed in the context of our exploration of space for humanity's discovery and exploration of the progeny and phenomena of The Cosmos is the most important and will be the most rewardsome of all of humanity's endeavours throughout the entirety of its history, hence all that generates reward is worth greater patience than that which generates little reward and of course, the Humanic Exploration of The Cosmos will constitute the former of these.

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[4:3:15] That which is herein introduced and shall be henceforth known as probabilitarianism is the principal approach and understanding held by Astronism and the Astronist Tradition of Astronism, in addition to Cometanism, towards the topic of patience.

[4:3:16] The essential premise of probabilitarian thought is that all occurrences in The Cosmos are based upon a limited probability due to the Cosmic Limitation Principle which governs the nature of The Cosmos; hence, the probabilitarian approach to patience is that taking of opportunities when they do arise is all the time increasing the ability of one's desires becoming the reality; non-action in the face of opportunities is considered to lower the probability of a person's desires becoming a reality.

[4:3:17] Furthermore, understanding this in the context of patience states that patience should only be administered in moderation and that in order to increase the probability of one's desire becoming true, one must be proactive in taking action and grasping opportunities wherever they arise in order to increase likelihood of the manifestation of one's desires.

[4:3:18] Probabilitarianism understands desire according to a scale of likelihood and the more we are proactive in achieving our desires with an undercurrent of patience and hope, the more realistic our desires will be to manifest.

[4:3:19] Probabilitarian philosophy, when applied to all other contexts and topics, takes into consideration the likelihood of events literally and principally, but instead of denying the likelihood of something, probabilitarianism encourages proactivity in taking the necessary steps to increase the likelihood or probability of that desire to occur or manifest.

[4:3:20] Probabilitarianism therefore encourages a moderate administration of patience along with a proactive approach to increase the likelihood of desired events or circumstances to occur or manifest.

[4:3:21] Probabilitarianism remains the cornerstone of the Astronist approach to understand the administration of patience as something that should only be moderately applied as an undercurrent of thought in the face of delay and obstacle; probabilitarianism reminds that patience must not be the driving force of our desires, but instead, proactivity and the understanding of opportunities and grasping them when they inevitably do arise is the correct way.

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[4:3:22] Interestingly, Buddhism centres its philosophy on the notion that desire is negative and that it should be annihilated if we are to be alleviated from suffering; although I am an admirer of Buddhism myself, I find this to be ultimately at odds with the reality of life and the human psychology which is no doubt predicated upon desire.

[4:3:23] Astronism does not consider desire to be a bad or negative emotion, but it is instead something that needs to be controlled and managed; we must manage our desires; I do agree with Buddha in the notion that desire causes suffering, but I diverge when I say that desire *needn't* cause suffering as long as we measure our expectations according to the reality of the circumstances.

[4:3:24] The main form of suffering in this life is disappointment; if we lower our expectations to a moderate level, then our desires are balanced and we are unaffected less severely by the inevitable occurrence of disappointment.

[4:3:25] Our desires are not only what make us human, but they are what keep us alive; our desire to be, to live, to become, and to transcend to new heights all form whom we uniquely are.

[4:3:26] I consider Buddhism to be at fault in this context because there exists no need to annihilate desire if our expectations are controlled; we only suffer when our expectations are not manifested as we had originally intended so what we must do is we must control our expectations in a measured way; this does not mean that we cannot imagine, it simply means that we must understand that the greater the desire, the more time it will require to manifest and the greater effort and proactivity it will need to sustain itself.

[4:3:27] Therefore, in Astronism, instead of removing desire from our lives, we must embrace our desires with the understanding that our desires form whom we are, but that we must also simultaneously control our expectations in relation to our desires; hence, this is why Astronism creates and aligns itself with the philosophy of probabilitarianism for this philosophy advocates for the emphasis of our desires, but equally so, the proactivity in making our desires a likelihood, the management of our expectations and understanding that our desires are totally and inextricably tied to our destinies; Astronism doesn't consider desire to be damaging but instead considers disappointment to be damaging.

[4:3:28] When we want our desires to manifest, they will not; when we could do without our desires manifesting, they do just that; this is the way of The Cosmos.

[4:3:29] The Destinal-Imaginal Dichotomy refers to the idea that there exists a dichotomy between the belief that people hold divinely provided destinies that are driving their ambitions and ideas which pertains to the destinal part meanwhile the latter imaginal half pertains to the notion that ideas and ambitions are strictly corporeal and come only from our experiences and influences that inform our minds to initiate our imaginations.

The Omnidoxical Approach To Trivial & Seminal Incidences

[4:4:1] Throughout the Omnidoxy, I have addressed a huge amount of philosophical, theological, and religious issues and topics that have significant effects on what we believe, how we think, how we act, and how we can all understand the world.

[4:4:2] However, now has come the time to address certain issues that people face in their day-to-day lives in our liberal modern societies in which many new and possibly unorthodox and potentially immoral problems arise.

[4:4:3] It is important that new religions and philosophies address some of these relatively trivial yet persisting problems that continue to effect individuals in today's society.

[4:4:4] New religions should address these problems and should provide people with guidelines of how to act in certain scenarios and social settings and how to deal with particular situations.

[4:4:5] Of course, with all of the situations that occur in life, they cannot all be captured by this singular discourse, however, one can take inspirations from the way in which it is ascribed herein to approach certain topics in order to inform how they approach their own individual specific scenarios.

[4:4:6] Working with a person in a job who has a crush on them (lesbian crush) and has been invited to an event but doesn't want to hurt feelings — return gifts and have an honest conversation, but not in the setting of work.

[4:4:7] Money is tight after moving — suggestion is a take-out and cuddling instead of something expensive for anniversary.

[4:4:8] Sex has occurred on a first date and the guy hasn't called back after two weeks — this person is not interested in taking the relationship further and this should be accepted as their decision; the man should always be the one to recontact the woman after a date.

[4:4:9] Boyfriend is forty-four and girlfriend is twenty-four years of age; girlfriend has no children, isn't married and has a job; boyfriend has three children with one woman; married for seven years and has been divorced for seven years; he wants to meet her parents; been with him for three years — she has to own the love and be confident because if she is with an older man then she has to be a stronger and older woman in her mind.

[4:4:10] Plans with friend to go shopping were cancelled but then bumps into the friend by mistake and haven't spoken since — text her and in person explain why there is an issue in the friendship now; it is also better to be honest and upfront with people in order to resolve situations like this.

[4:4:11] Should a person travel alone when friends don't have the funds for a person's birthday? — yes, it is big world out there and there is a lot to explore which can be done alone, but it doesn't have to be a lonely trip; no acquaintances can be made quickly on trips and you can still have good times with them.

[4:4:12] Friend has a monobrow and she gets talked about behind her back; should she be told? — speak to her about it calmly and sensibly and ask her if she feels that she want to keep the monobrow; if she does, then leave it alone, but if she doesn't then help her to get rid of it; don't tell her that others have been speaking about her because it is unnecessary and will make her feel unconfident.

[4:4:13] A twenty year old daughter is with a thirty-five year old boyfriend; should she be confronted regarding this? — the best way is to have a conversation with her; when a 35 year old man is interested in a twenty year old girl, there is something not right on his part because they do not and should not have things in common; as the mother, it is your responsibility to find out why this relationship is happening, especially due to the fact that the daughter is still only twenty years old.

[4:4:14] Girlfriend looks at boyfriend's phone and another girl texts saying "don't worry, I won't get too attached"; boyfriend says it is a friend from college; girlfriend has been with him for almost three years — don't leave him over this, but certainly keep your eyes on his behaviour to understand whether this so-called friend means something more to him.

[4:4:15] A girl wants to date a man and a woman at the same time; can she go behind the man she is seeing's back with a woman? — no, this is because same-sex sex is still counted as cheating so a choice has to be made.

[4:4:16] Girl and her boyfriend split up two months ago, but now he wants to be friends with benefits; no children together; with him together for five months — if you are not presently in a relationship and you feel comfortable with the low expectations for this arrangement then go ahead, but not if you feel that you might catch feelings for this person.

[4:4:17] A woman wants her children to get involved in helping with the thanksgiving party as they don't clean up after themselves — save plastic containers for them to take instead of expensive Tupperware; have an honest conversation to say that mum needs assistance with cleaning if they wish to continue coming to her home for thanksgiving.

[4:4:18] A woman's friend is consistently rude to wait staff in restaurants even though she is a nice person to her friends — have an honest conversation with the friend about this as upfrontness and honesty is required to resolve this scenario.

[4:4:19] A son is thirty and his mother has a boyfriend who is just three years older than him and his mother is constantly wanting the son to like her boyfriend but the son doesn't want to reciprocate — the Omnidoxical approach is to be nice and humour his mother by

being civil and friendly with her mother's boyfriend; there should be not stigma to the fact that she has not chosen a boyfriend of her own age.

[4:4:20] A boyfriend has a foot fetish that he hasn't told his boyfriend yet — ask him about whether this would be something he would be interested in doing; it all about being upfront and honest without fear of shame or rejection; if we are rejected in our desires then we must accept this, but if they would have accepted all along, you have wasted time worrying; you should know your partner well enough to understand that they would not judge you for this.

[4:4:21] A friend of a woman has seen that woman's husband in a bar with another woman kissing him; should she tell her friend? — she needs to be told but the friendship may need to be sacrificed in order to do the right thing which is often the case; friendships come and go, but your own integrity needs to stay intact so telling the friend about this is the moral course of action.

[4:4:22] A man's ex-boyfriend was so well liked by his family that they continue to contact his ex-boyfriend — that isn't right because that demonstrates a lack of loyalty and each and every family member participating in this needs to be calmly, but firmly told that this is wrong.

[4:4:23] A woman's mother cannot cook but how can she be told that her cooking isn't good? — Don't be mean, but give it to her gently; the aim of being honest and upfront isn't about hurting feelings, but is instead about helping others and providing clarity in how we feel towards one another no matter the circumstances.

[4:4:24] A woman has been dating a man for three months and a conversation came up about exchanging Christmas presents but the girl wants an expensive handbag — this is totally inappropriate for a three month relationship; something more appropriate would be to invite one another around to each person's family home to meet, if not already, and interact with family members; small gifts are suitable but nothing extravagant at this stage.

[4:4:25] A woman has been dating a guy for a couple of months but doesn't give his girlfriend his weekend time to her as he spends all his time with his family members; he is thirty-two — it is too soon for her to be introduced to the family; three months is the magic time; don't be accusatory but have a conversation about spending more time together at the weekend if this relationship is going to continue.

[4:4:26] A wife wants the possibility of a threesome in her relationship with her husband and another woman — if it a desire that has to be fulfilled then it should be done on a vacation rather than in one's own native country.

[4:4:27] A man's downstairs neighbour is harassing him by complaining about him walking around his apartment upstairs and yells at him whenever they bump into each

other; she has been there less time than him — don't do another thing to appease her; people need to learn manners and by standing one's ground in what one knows is right without being argumentative is the best way to show the aggressor that you will not be fazed by their rants and ravings.

[4:4:28] A woman has been with her boyfriend for three years and works an overnight shift but gets strange calls from coworkers; she suspects him of cheating and asks whether she should do a drive-by his work to check — yes, just do a check by renting a car, but if you don't see any evidence, then you shouldn't pursue this because you should trust your partner.

[4:4:29] A woman recently divorced after thirty years and wants her 27 year old daughter who has a good job to move out of the house; mother wants her house to herself for dating — the daughter needs to be helped to get a house or apartment of her own and she needs to be given a date by the time of which she needs to move out.

[4:4:30] A woman is six months pregnant at forty-six years old with her first child and her boyfriend is thirty-four and he has two other children and has had two previous failed marriages; should she marry this man? — no because it isn't required currently; you have already committed the act of premarital sex, therefore, there is no obligation to be married to this man yet; a good test will be to see how he is as a father to the child; he is committed and responsible then marriage may be more suitable later on.

[4:4:31] Wife and husband have been married nine years and usually go to restaurants for their anniversary, but she wants to go to the club instead, how does she convince her husband to go? — promise him that he will get whatever he wants if he goes in exchange for his patience with her to fulfil her fantasy of going to the clubs, but don't ask this of him often.

[4:4:32] A girl has been told by her boss that she needs to terminate the contract of a coworker that she has become friends with — the moral to this story is that you do not make friends at work; this friend is not paying her bills; she needs to do as her boss says and she needs to fire the coworker, but do so in the most friendly and least cutting way as possible.

[4:4:33] A girl has been single for one year and the last guy she dated she waited two months to have sex with him and it was terrible; should she wait or have sex quicker to understand whether they are intimately compatible — sex should only be enacted between a man and woman not a boy and girl; you need to understand whether who you are dating is a man or a boy and you need to understand whether you are willing to help him become a man because many young men require this from their female counterparts.

[4:4:34] A woman's son broke up with his girlfriend two years ago, but the mother is still in contact with her on friendly terms but son has asked her to not speak with his ex-girlfriend — it is entirely wrong for the mother to do this and she should cut direct

communicate with the ex-girlfriend, but of course, if she happens to bump into her then she can be friendly with her, but beyond that, no communication is permissible.

[4:4:35] A girl feels that a guy she knows is showing signs that he is homosexual, but he is dating one of her girl friends — it is definitely not her place to say anything as she could end up hurting this man's feelings and she could also ruin her friend with her friend; it is important that we do not try to understand other people's relationships in such a personal way; allow them to be as they are; friendships and relationships begin to go wrong when people get too engrossed in other people's affairs.

[4:4:36] A woman has a friend who is in a mid-life crisis; her son's girlfriend comes over to the house looking attractive but then the mother goes out to buy similar younger clothes, should she be told about this? — yes, for her own dignity, she needs to dress suitably for her age, especially in front of her son and her friends; she is damaging her own reputation and she needs to ensure that she maintains her dignity so have a conversation with her calmly, honestly, and also firmly, but also prepare for your friendship with her to end if she rejects what you have said.

[4:4:37] A coworker has suggested to another coworker at work that this woman should be fired because she is too assertive and has a bad attitude; this coworker is still trying to be friends with her, what can be done to alleviate tensions in the office? — one needs to accept some blame for this because the coworker is feeling things for a reason and try to have an honest conversation with this coworker; that is the only way to resolve this issue.

[4:4:38] A girl has been invited to an event which she attended with her boyfriend, but at the event her boyfriend got made because another man (whom she has already previously been with) bought her a drink — it wasn't wrong of the man for buying her the drink, but if she accepted the drink, that is wrong; upon receiving the drink, she should have declined it and told the man that her boyfriend was buying her a drink instead; if she didn't do or say something similar to that then she needs to apologise to her boyfriend.

[4:4:39] A wife talks about her sex life and personal life with her friends and her husband is mad about it — it is wrong to do this because those elements of her life should remain private; if she feels comfortable enough with her friends then snippets of her personal life can be revealed, but not extensive detail.

[4:4:40] A girl broke up with her boyfriend a few months ago, he wants to get back together, but she doesn't, although she is happy to continue to have sex with him, what should she do? — she needs to end communication with this man because it is unfair to continue on a sexual relationship if either party has desire for the relationship to progress beyond that.

[4:4:41] A woman has a daughter that she does everything with; her daughter wants to move out but her mother is encouraging her to stay at home — the mother needs to allow the daughter to move out and begin her own separate life; they can still be close with each

other and do many things with each other, but the daughter, rightly and naturally so, wants freedom and independence and the mother should respect this always.

[4:4:42] A woman has a childhood friend who lives on the other side of the country who she doesn't speak to that often, but she has realised that her friend has started dating her ex-boyfriend, should her friend be told? — yes, her friend should be told as soon as possible; the friendship may end, but it may be rejuvenated in years to come; it is also better to be upfront and demonstrate honesty and this is one of those scenarios that requires that type of approach.

[4:4:43] A woman's best friend has recently broke up with her boyfriend who has no family in the city they live in; would it be wrong for this woman to reach out to her friend's ex-boyfriend to say that she is there if he needs help with anything considering he has no other friends or family in the city? — yes, this would be wrong to do; it is a violation of the trust and loyal that should be shared in the friendship.

[4:4:44] A woman used to date a man seven years her junior before she moved to the city, but should a serious relationship with him be pursued; he has less experiences than she does; there is no exclusivity currently — this relationship requires more time to mature further in order to understand whether this man is mature enough to continue the relationship in the way that meets both party's expectations.

[4:4:45] A woman's ex-boyfriend's new girlfriend has a problem with him coming to his ex's house to see his three year old daughter, should she be approached to make her more comfortable? — yes, the mother needs to assure the new girlfriend that her relationship with the man is now strictly platonic and only for the sake of their daughter and it needs to be explained to her that as the mother of his daughter, she will continue to be in their lives.

[4:4:46] A pair of twin women, one of them is single and the other is married, but when they go out together, the one that is married is always hit on by men rather than the one who is single, should they switch places? — no, you should always be genuine with who you are and not try to deceive another person; be who you are and be confident and eventually, the right person will come.

[4:4:47] A woman has been married for 15 years, but when this woman's husband takes her out, he complements other women rather than his wife — he needs to be told that this is wrong and that this hurts his wife's feelings; an honest and upfront conversation that you carefully control so as not to devolve it into an argument is the best way to resolve this issue.

[4:4:48] A girl has a boyfriend who is twenty years her senior but he scolds her like she is his daughter, but she loves him and has been with him for two years — this is just a habit that needs breaking by both of them together; an honest conversation needs to be had

about this; firmness and emotionality need to be employed in order to stop this habit from continuing.

[4:4:49] A woman is getting married in two months; her sister and mother are planning the bridal shower, but the woman doesn't want her mother present when strippers arrive at the shower, how should she tell her mother that she cannot be at that part of the shower? — an honest conversation needs to be had and the mother will understand that it would be inappropriate for her to attend that part of the shower.

[4:4:50] A woman dates her boyfriend for four years but he sucks his thumb and she broken up with him, but he wants her back as a his girlfriend, what should be done? — that is just a habit that needs to get out of the habit of doing; if that is his main flaw, then that can be resolved with a firm conversation and consistency.

[4:4:51] A girl has four roommates, one of whom has a boyfriend with whom she has sex in the common room — they must to be more discrete with when and where they have sex; it is wrong to do that in a public place where they know that others use frequently; they need to be told that it is inappropriate.

[4:4:52] A guy at work has been flirting with this woman but she is in a relationship and she doesn't mix business with pleasure, but he has been spreading rumours that they are sleeping together, what should be done? — he needs to be firmly told outside of working hours that this is wrong and that if he continues, then she will get the boss of the company involved to resolve the matter which will most likely end in him being fired from the company; firmness, honesty, and upholding one's integrity are essential to resolve this situation.

[4:4:53] A girl's ex-boyfriend is now dating her sorority sister; this seems to be breaking an ethical code for sorority sisters, but she still has feelings for her ex, what should she do? — this girl needs to understand that getting too attached to either of these people is only going to hurt her in the end; she must move on in order to preserve her own integrity.

[4:4:54] A woman is friends with a couple who are swingers and they have asked her to have a threesome with them, what should she do? — it is inevitable in this world that there exists a variety of different sexual preferences and acts that are not necessarily normalised in our society at present; if this woman is happy to conduct this act, she needs to understand that there should be no more feelings involved beyond the act itself.

[4:4:55] Many men are flocking around a girl who has a boyfriend who doesn't trust her to not cheat on him, how should she prove to him that she would never cheat? — all she can do is continue to prove to him that she is not interested in any other men, however, he should trust her if they want to continue being partners and it isn't right that he puts unnecessary pressures on her when she hasn't done anything wrong; if he cannot eventually trust her, then he may not be the right person for her.

[4:4:56] A woman's coworker has found a man she likes after being single for five years, but when on a night out, the man flirted with her when her friend went to the restroom, what should the friend do? — she needs to immediately tell the friend what happened; like all similar instances, the friendship may need to be sacrificed as a result of this; this is more of a test of their friendship than anything else; the friend needs to accept that this may end the friendship, but that in years to come, they may reconcile their friendship, but to avoid having something on your own conscience, it is important to tell the friend what has happened.

[4:4:57] A girl and her parents disagree about where she should go to university; her parents want her stay closer to home, but their daughter wants to go further afield for greater independence, what should she do? — the daughter needs to follow her own dreams and ambitions and go further afield, however, her parents deserve an explanation of why she wishes to do this.

[4:4:58] A woman has a friend who takes advantage of her friend's generosity too much; the friend likes staying over at her house; she cooks and cleans for the friend homeowner, but she is unemployed and she has been for a long time; she is a couch-surfer; what should happen here? — the friend needs to be told that it is inappropriate for her to be couch-surfing in her friend's home; she needs to be firmly told that her friend will help her to find a job and that she will go with her to look for an flat to live in, but she will no longer allow the friend to couch-surf in her home; this may jeopardise the friendship, but the independence of your home is more important and this friend needs to understand that what she is doing is inappropriate.

[4:4:59] A girl's boss (who she has slept with) and his girlfriend were looking for apartments and he mentioned to his girlfriend that he knew where the girl lived and his girlfriend is now suspicious about what has occurred between them, what should the girl do? — she needs to reassure the girlfriend in a calm and honest conversation that she no longer has any interest in her boss in a romantic way, which she shouldn't have had anyway, although that cannot be helped now; upfrontness and honesty is the best policy in this situation, but this conversation needs to be had outside of the setting of the office.

[4:4:60] A girl is dating a boy who is involved in the music industry, and even though he treats her well, he doesn't want her for a girlfriend — he needs to explain to her how he feels in a comfortable environment, such as in a park as the best place; honesty of feelings is the best way to break the relationship off with someone; calmness and sincerity will be felt by the other person through the delivery of the rejection.

[4:4:61] A woman's little sister comes to visit her every weekend and when she comes to visit, she raids the wine cabinet of three or four bottles of wine; she doesn't clean up, and makes her older sister serve her; what should the older sister say to her younger sister? — she needs to sit her down in public environment (not in the house/apartment) in order to have a calm and sincere conversation regarding the fact that she can't do that any longer

because it isn't fair; again, honesty and sincerity in one's delivery is the superior to resolution of such issues.

[4:4:62] A woman has received an invitation to go to her friend's 50th birthday party, but there is a £20 charge for all guests, should the friend go and should she buy her friend a gift too? — it is wrong for the host to charge £20 for guests to come; the friend should not attend.

[4:4:63] A girl has a crush on her boss; he's married — do not pursue this; it is immoral to do so.

[4:4:64] A man's two exes got together with each, one with whom he dated for ten years, and another for just ten months, he wants the one back whom he was with for ten years, should he break them up? — no, it would be wrong to intentionally break up a relationship for one's own pursuits; there are plenty of other people in the world to fall in love with again; if they happen to break up on their own accord, then pursuit of him at that point is appropriate, but not whilst they are still together.

[4:4:65] A woman has a boyfriend who is ten years younger than her; they have been together for 13 years; she has been married before but he hasn't; he wants to get married, but the woman is worried that marriage with him will ruin the relationship — this is a scenario in which one person's experience clouds their vision because it is possible that we can be too experienced of certain scenarios, so much so that we become cynical and blind to the reality that this is a new person and a new relationship; we should always apply our experiences in past relationships to our new and current relationships; this is one of those scenarios.

[4:4:66] A woman wants to move to Australia for a guy who she has known for only one month, but he has 3 children already with two other women and he is fourteen years older than her — this relationship needs to be ended immediately for obvious reasons and that this woman is losing her own dignity by being with this man.

[4:4:67] A woman has been dating a guy for two months and he has taken her out to meet his friends, one of whom is her ex-boyfriend who she was with for four months, should she tell him? — yes, she needs to be very honest with her boyfriend, and realistically, this relationship cannot continue because there are too many complexities involved and someone is going to get hurt; there are seven billion people in this world and we needn't be dating in such close circles.

[4:4:68] A woman has an eighteen year old daughter at university and wanted to know if she can bring home a young man friend at the weekend to her parents' house, should the parents allow this? — yes, they should allow because there is nothing wrong with being friends with the opposite sex, however, depending on the leniency of the parents, they are of course entitled to ask the daughter to only sit with the young man in common spaces in the house rather than alone in her room.

[4:4:69] A university friend keeps asking to see copies of my assignments so that she can take inspiration for her own assignments, but it's every single assignment that she wants to look at, how should this be approached? — you need to have a firm conversation with this friend to let them know that although you do want to help them with their studies, it is unfair to you to allow them to see every assignment that you write and that they need to respect your decision when you say that you would prefer not to show.

[4:4:70] A woman has a fifteen year daughter and they are discussing the topic of sex and the daughter wants to understand her mother's sex history, so what should she say? — honesty is the best policy with this topic, but it is important not to go into too much detail about your own endeavours as the daughter is still fairly young to go into such detail.

[4:4:71] A woman and her friends have committed to having dinner at each of their houses once a month, but one of her friends whenever she hosts, licks the spoon that is used to make the food and continues stirring with that same spoon, should something be said? — yes, she needs to be told about this by all of the other hosts albeit not in an argumentative way, but instead in a way that is calm and sincere; the delivery of this is the key element to resolving the issue.

[4:4:72] A woman has been with her boyfriend for seven years and she believes he has been cheating on her because she has found clothes a bigger size than her own in his apartment — he needs to be asked about this because he could well be cheating on her, but she can't make that accusation without more proof; questions regarding the subject should be pressed, but further investigation is required; honesty is always the best policy in this scenario; you need to tell him to be honest with you if he is having an affair or not.

[4:4:73] A woman who has been married for twenty-eight years has moved her mother and her aunt into her home due to their old ages and strained finances, but this is causing issues for intimacy in her marriage, what could be done? — if they have the finances to go on short vacations then that would be a suitable resolution to the problem, however, if they don't have finances for such things, then they need to find ways to work around the other people in their home; the daughter/niece took in her mother and aunt and this is the consequence of that decision.

[4:4:74] A man is sure that a female coworker was in a pornographic film, should she be confronted about this? — no, she doesn't need to be confronted about this; if the man is the boss of a company then it would be appropriate to confront, but the fact that he is just a coworker means that her being involved a pornographic film, no matter how immoral that is to him, does not affect him so he doesn't confront her about her own private matters.

[4:4:75] A woman's husband thinks it is okay to call her best friend for advice when they get into arguments, what should she do about it? — this is utterly wrong to do this and the husband needs to be told by both his wife and his wife's friend in unison that this habit

cannot go on; if he feels that he needs to speak to someone, then he should speak to a family member if not his wife herself.

[4:4:76] A woman has been married for three years and her husband wants her to suck his toes during their intimate moments, but she doesn't want to — she needs to be honest with him to say that she cannot and will not fulfil that particular desire of his and he needs to accept that if he wishes for the relationship to continue.

[4:4:77] A young man has been dating a man whom he is starting to develop feelings for, but originally their dating was on a friends-with-benefits basis; should the relationship be progressed or does he need to back away? — he needs to hint that he has developed more feelings for this man and that he would like to take the relationship beyond a friends-with-benefits basis; if the man rejects then he needs to accept that this relationship will not go further and that he needs to move on.

[4:4:78] A girl has been on-and-off with a young man whom she loves for five years, she is wondering whether she needs to move on? — she needs to move on from this relationship, but she should have one final discussion with the young man to ensure and to understand whether he is willing to progress the relationship to the next stage; if he isn't, then you need to move on and find another person.

[4:4:79] A man dating a girl for two months has invited her on a trip to another city, but she feels it is too soon to go on a trip with him, what should she do? — she should definitely go because this is a crucial time in their relationship regarding whether she feels that this is the right person for her to continue the relationship with; she should book her hotel separately and she should stay in a separate room or even in a separate hotel, but it is important for her to go to test the viability of the relationship.

[4:4:80] A mother took her four year old daughter to get a manicure and when her mother told her that she couldn't get the colour she wanted, the daughter gave her the most devilish of looks which embarrassed the mother and made her angry with her daughter, what should the mother do so that the daughter doesn't do this again to her? — the mother needs to sit the daughter down in a quiet room and she needs to have some firm words with her about she should respect her, especially when she is in public; firmness, upfrontness, and a stern face are essential to show the child the severity of what she has done so that she does not continue that behaviour.

[4:4:81] A girl and her boyfriend have been together for a year, but she found a female deodorant in his car which he said he had bought due to the greater effectiveness of women's deodorants in comparison to men's deodorants, is this a major concern? — no, it isn't to be a major concern as of right now, but monitoring his behaviour closely is now a priority, but you mustn't pursue this further unless you find more evidence of a possible situation of cheating.

[4:4:82] A woman volunteered to be the editor of the community newsletter, but now she wants to back out due to other work commitments, how can she find a way to leave without upsetting her neighbours? — she is within her rights to remove herself from the position, but it should be her responsibility to find the new person to fulfil the role.

[4:4:83] Ten years ago, a homosexual man had sexual relations with his girl friend's boyfriend, should she be told? — yes, she certainly does need to know; she needs to be told immediately even though this will inevitably implode the friendship and possibly even her relationship with her boyfriend; it is important to always maintain your own integrity.

[4:4:84] A woman has met a man through an online dating site and he wants to take her on a trip, she cancels all of her plans to go with him, but then he cancels on her at the last minute, is this a deal breaker? — yes, it is definitely a deal breaker for the relationship; we need people in our lives who are responsible and sensible and who we can trust be there when we need them; also considering the fact that they have met on an online dating site, it is easier to say that she will find someone else who can commit to going a trip with her.

[4:4:85] A man's best girl friend is getting married, but she wants him to be part of the wedding and to wear a kilt, but that's not his style, how can he tell her? — he just needs to have a conversation with her about this and be honest with her in the context of a public setting like a park or a restaurant; if she won't budge on her desire for him to wear the kilt, then it would be right for him to wear it just for that one day to make his friend happy even though it isn't his style; perhaps he could say that he will wear it for part of the day.

[4:4:86] A woman has met a man, but the man doesn't cook at all and he wants to go out to eat for the rest of his life; the woman is worrying that this is a deal breaker for the relationship — no, this isn't a deal breaker as long as the man is willing to pay for the majority of the meals out then the matter is settled; also, she needs to say to her boyfriend that sometimes cooking can be fun and romantic when you cook alongside your partner together; it is important that she tries to sell it to him so that he can change his mind every so often and eat in.

[4:4:87] A husband and wife have been married for fourteen years; the husband travels a lot, and his wife is sending him sexual images that he isn't responding to them in the way she desires, but how should he respond? — in a relationship that is long distant, it is important to always keep the sensual element of the relationship alive because otherwise, you risk losing that connection with one another; he should devote time to speaking to her sensually and perhaps reciprocating by sending her pictures or by going on video chat with his wife regularly.

[4:4:88] A girl has been dating a man for three years and he told her he is bisexual, what should she do? — it is important for her to be understanding in this circumstance; this man is still in the process or may have just completed the process of understanding his own identity; if you cannot deal with knowing that your boyfriend and potential future husband is attracted to both men and women then this isn't the right relationship for you,

however, if you could accept that this is who he is then you can work through this issue together.

[4:4:89] A girl asked a coworker out on a date, but he turned her down and now it is awkward at work, but how can she show him that she is over him? — the best way to show that she has gotten over him is by dating other people and not showing him any attention that could be interpreted as her being attracted to him.

[4:4:90] A woman has a sixteen year old daughter who has just lost her first job due to a change of hours, but should her mother step in and call the boss to protect her? — no, our children need to experience these normal occurrences for what they are; it is normal for her daughter to experience this in a job and it will now be her next endeavour to find another job; her mother needn't get involved with the boss as it may only upset her daughter in the end knowing that her mother has gotten involved.

[4:4:91] A girl has been broken up with her ex-boyfriend for two years, but he comes into her place of work constantly with his new girlfriend, how can she deal with this? — politely go over to the new girl and explain who you are and what her boyfriend is doing and how it is inappropriate; this will soon get him to stop coming in your place of work.

[4:4:92] A married woman has a friend who complains that she cannot find love, but the married woman receives more attention than her friend, but should she direct them to her friend? — do not direct them towards one's friend; her friend needs to find love on her own because a person that is right for her will be attracted to her; introducing a person that finds you attractive to your friend will not work, however, you could try and find somebody who would be attracted to your friend's attributes.

[4:4:93] A man of eighty-two years old asks out a girl of thirty years old, what should she do? — there is no reason why she shouldn't go out on a date with this man to discover whether they have anything in common; nothing needs to be committed to and nothing serious needs to be discussed; this may wish to have younger company around him and there is nothing wrong with that along as the woman understands that this man of course will not always hold the same interests or certainly not the same priorities as her.

[4:4:94] A woman's husband constantly buys drinks for his friends, her friends, and friends of their friends when they go out together, what can be done about this? — she needs to have a conversation with him about this and how he shouldn't feel obligated to buy everyone drinks when they go out; this is a habit that can be easily overcome with an honest and upfront conversation.

[4:4:95] A woman re-entered the dating scene and currently has three men she is seeing simultaneously; should she tell each man that she is dating others? — no, she needn't tell each of them about the other, but she does need to make a decision about which man she wishes to continue a relationship with because it isn't right to continue dating three men simultaneously and this may backfire on her at some point in the future.

[4:4:96] A woman meets a gentleman at an event, but he is married — no, it is wrong to pursue men that are married as this encourages adultery which is never morally upstanding.

[4:4:97] A man left this woman for another woman but he continuously texts her saying that he wants her back, what should she do? — she needs to ignore his texts and she needs to move on with her life; this man doesn't have respect for her and neither is he serious with continuing a relationship which we can see with how he has treated the other woman.

[4:4:98] A woman's husband began going to the gym and has started posting half naked pictures online because his ego has gone too far, what should his wife say? — he needs to stop posting such pictures online if his wife does not support him to do so and he should understand why she doesn't want him to do this in such a public space.

[4:4:99] A hairdresser's mother never supported her career to be a business owner, but now comes into the salon without an appointment and wants the service for free — the daughter needs to explain to her mother that she does require an appointment, especially so if she wishes to continue having her hair done for free because her daughter is losing business because of what her mother is doing; raising the issue of how her mother didn't support her career should be done at a separate time, but should still be raised if it continues to both the daughter.

[4:4:100] A man and his three friends have planned a trip and had originally planned to split the costs four ways, but one of the friends has backed out, should the friend who backed out still pay his share? — yes, the friend should still pay his share even if he isn't going because he had committed to going during the booking of the trip; however, posing this to him may ruin the friendship, but that is not to be feared for maintaining our integrities is the most important part of all these scenarios.

[4:4:101] A woman's mother's best friend has introduced her to using sex toys and other forms of sexual stimulation devices, but the mother has begun speaking to her daughter about this, how should the daughter tell her mother that she doesn't want to speak about those things? — this issue can be simply resolved through an honest, affirmed, stern, and clear conversation between the daughter and her mother and how the daughter finds her mother to be inappropriate in what she says.

[4:4:102] A woman's boyfriend is too tired for sexual intercourse after working hard, does she have the right to be frustrated and suspicious? — yes, but she shouldn't directly take this out and moan at her boyfriend because that approach will push him further away from her as he will feel suffocated by her; instead, she needs to take a proactive approach to stimulate sensuality from him, such as organising a vacation together, a night in for just the two of them or some other way of igniting relaxation and sensuality where he doesn't need to feel tired or worried about work.

[4:4:103] A woman of thirty-one has been approached by a man sixteen years her senior who has a twenty five year old son, would it be strange for her to pursue this relationship considering the fact that she is closer in age to the man's son than himself? — yes, it isn't right for him to approach her in this way, especially considering the age of his son and she must consider how a relationship with this older man would work for her priorities.

[4:4:104] A woman's husband, whom she been married to for twenty three years, commutes to work, but has suggested that they invest in a crash-pad for him to stay in during the week, is she being unreasonable for wanting him to come home every night? — it depends on how far he has to travel to commute; maybe, instead of getting a crash-pad, the family could relocate closer to his place of employment which would solve the issue and allow him to come home every night to his wife.

[4:4:105] A woman in her forties has a long distance relationship for three years with a man twenty nine years of age, should she move to the country to be with him? — it really depends on whether both are financially stable to support one another independently of each other, but are also willing to work together to become as one to begin their life joined together; three years for a long distance relationship is like three months in a normal relationship; by at the maximum of three years, you should know whether you intend to be with this person or not.

[4:4:106] A girl's boyfriend doesn't like to engage in foreplay, how is this brought up to him without hurting his feelings? — she needs to be honest with him about her sensual fantasies and desires and how it is part of his responsibility as her partner to fulfil those to some extent, but not necessarily in their entirety; if he really doesn't wish to engage in foreplay then it is also part of her responsibility to accept his wishes.

[4:4:107] A girl bought her boyfriend some nice items for Christmas but she caught him texting a friend of his saying that he didn't like the presents, what should she do? — she needs to confront him about this; she shouldn't be concerned that he doesn't like presents, but she should instead be concerned that he felt that he couldn't speak directly to her about it and instead opted to speak to his friend which was wrong; an honest, clear, and firm conversation needs to be had here in order to resolve this issue.

[4:4:108] A girl and her boyfriend have been living with each other for eight months and they do everything together, but she wants more space and wants him to move out, but how does she ask this of him without him breaking up with her? — reclamation of her life is not something which should require him to move out; she just simply needs some breathing space because she feels suffocated; this issue here is that she has already taken the step of moving in with her boyfriend; to get him to move out at this stage would be a major regression in the relationship and would cause severe division and damage to the trust already built; therefore, moving out isn't an option if she intends to stay with her boyfriend; instead, she should look at doing activities that only she is interested in or spending more to alone by speaking to her boyfriend and telling him that sometimes she

needs him to go out of the house and she needs to be alone and if he is understanding and the right person for her, then he will accept this as one of her needs.

[4:4:109] A woman was in her last relationship for thirteen years and within the first year of her new relationship, she told him that she wants to know if he wants to marry her and have a child after a year, should he be given more time to decide? — yes, although a year is enough to know if you love someone and want to spend more time with them to progress the relationship, it still isn't enough time to decide specifically when you want to get married and when you want to have a child, especially when the decision is forced upon one of the parties by the other; she needs to give him more time, perhaps by suggesting that they set a date to be engaged to show that commitment which will then lead onto the next step of marriage and subsequently children when they are both ready and circumstances are suitable.

[4:4:110] A woman pregnant with twin girls has chosen names, but her mother doesn't like them, should she change the name choices to suit her mother? — no, it is important that your daughters are given the names you intended for them; your mother had the chance to name you as her daughter so she should be the most understanding person with regards to how you wish to do the same.

[4:4:111] A woman has been with her boyfriend for ten years and recently, she has caught feelings for her high school sweetheart as he has come back into her life, and she has been hanging out with him behind her boyfriend's back — it is time for her to break up with her boyfriend to allow him to be with someone who really loves him; you can go back with your high school sweetheart, but know that you must not go back to your boyfriend again because it is unfair to lead on any person's emotions.

[4:4:112] A woman wanted her boyfriend to buy her a diamond bracelet; they have been dating for one year, and he got into an argument about it with her and has suggested that they take a break; they haven't spoken to one another for a week — you need to give him the benefit of the doubt about buying expensive things; to buy expensive gifts is not necessary after a year of dating and you will push him further away from you if you continue to suffocate him with your demands of gifts; perhaps he doesn't have the funds to do that or maybe he had planned to purchase you something else; you must have a conversation with him about this in order to resolve.

[4:4:113] A woman goes through her boyfriend of two and a half year's phone; she finds texts from another woman on his phone sharing pictures — she must confront him about this to discover of what has happened between her boyfriend and this woman before she can make a decision about whether she will continue this relationship.

[4:4:114] A woman has been with her boyfriend two and half years and she noticed that he had liked his ex's pictures on a social media site; the girlfriend spoke to her cousin about this, but her cousin recorded what the girlfriend had said and then sent this to the boyfriend; should the cousin be forgiven? and should the boyfriend be liking such

pictures? — the cousin should certainly not be spoken to about such matters and again the cousin should be told that what she did was wrong both by the girlfriend and the boyfriend in unison for getting involved in their relationship in such a way; however, the girlfriend should really have spoken to her boyfriend directly about this matter; he shouldn't be sending pictures to any other girls and he needs to be honest and clear with how he feels about the future of this relationship.

[4:4:115] A woman goes to business events and greets people with a kiss on the cheek, but they return by trying to kiss her — the woman should shake a man's hand firmly rather than greeting them with a kiss on the cheek; this will demonstrate to them that she does not intend to show any further affection and that she wishes to keep all interactions as professional as possible.

[4:4:116] A woman's boyfriend works in a gym and there is a girl in their that is flirting with the boyfriend — it's the boyfriend's fault for showing the girl any attention or sign that he was at all interested in her; his girlfriend should not get involved at this stage; this is his problem and he should deal with this to resolve it.

[4:4:117] A woman's boyfriend has a lock on his phone and takes it with him everywhere meanwhile she has no locks on her phone and allows him to go on the phone; should the girlfriend be worried? — no, there is no need to be worried about this; it just means that her boyfriend is more secretive or private than she is, but that doesn't mean he is cheating on her or being in any deceitful; it just simply means that he would prefer to keep his phone locked when he isn't around as that is his own personal property.

[4:4:118] A man and his girlfriend work at the same bar together, she gets a lot of male attention such as phone numbers from men and tips; should the man say anything to either his girlfriend or the men? — no, not at all, as long as his girlfriend is coming home to him every night then he has nothing to be worried about and it is good for him that he works there with her because he can keep an eye how other men are treating her and if he ever sees any type of misconduct, he can quickly step in and state who he is; furthermore, demonstrating that type of confidence will go far in securing and strengthening the trust and love in the relationship.

[4:4:119] A seventy year old widow wants to know where to go to meet someone age appropriate — one of the best places for older people to meet people their own age is to get involved in charity or to get involved in the local church, or even by using more modern forms of communications like social media and networking sites.

[4:4:120] A girl's boyfriend has no sense of style; how does she gently tell him what ring to pick out that is nice for their engagement? — she can send across pictures of rings to put him on the right track, but she can also get one of his friends to go with him to pick the ring having her told the friend how to guide him to picking a good ring prior.

[4:4:121] A woman can't afford to buy anything for her boyfriend this Christmas, and she feels guilty, should she tell him to take the presents he has bought for her back to the store? — no, it wouldn't be right for her to say that; instead, she needs to explain to him beforehand her financial constraints and how she won't have enough funds to pay for an good set of gifts this year; if he is understanding and the right boyfriend for her then he will understand.

[4:4:122] A twenty-two year woman still lives with her mother, but her mother is very overbearing, such as she still has a curfew; her mother wants to know everything her daughter is doing, and her mother wants to be with her daughter all the time — the twenty-two year old daughter needs to move out of the house if she does not like the way that her mother runs or controls what goes on her house or who comes in and out of her house and at what times; her daughter, naturally and rightly so, feels suffocated by her mother, but the only way to resolve this is by getting her independence by moving out; alternatively, she could have a conversation with her mother about this, but her mother will have the final say since the daughter remains living under her mother's roof and her rules.

[4:4:123] A woman is six months pregnant and her husband is very concerned that she will not be able to retain her figure after the pregnancy, how does she get him to stop talking about this? — he needs to understand and accept that once a woman is pregnant, her body naturally changes shape and form, especially after giving birth, and although his wife will work hard to return to her original figure, he should love her for who she is as his wife and the mother of his child; this can be resolved with an honest and firm conversation about what is the priority in relationships.

[4:4:124] A woman and her boyfriend have been together for 8 months and she wants to go to an upcoming party, but her boyfriend doesn't want to go because he is more anti-social than she is, how can she convince him to go? — there are two possible ways to approach this situation, either she convinces him to go by saying that she will do something with that he enjoys to do or she can go to the party on her own with the him; the girlfriend needs to have a conversation with her boyfriend stating the importance of compromising in a relationship; the fact that comprise is essential to the functionality of a relationship and that he needs to compromise just this once on this issue.

[4:4:125] A woman has a male co-worker who is skinny-shaming her about the weight she has lost — she needs to ask this co-worker to meet her somewhere outside of the office space environment and she needs to have an honest and affirmed, though not argumentative conversation with this co-worker to let him know of her concerns and that if the skinny-shaming continues, she will have no choice but to report this co-worker to the higher authorities within the company; firmness and professional will be key to resolving this situation with an honest conversation in the correct setting.

[4:4:126] A woman is eight months pregnant and strangers come up to her everywhere and pet her stomach and give lots of unsolicited advice, what can she do stop them? — she can

get step back when they try to pet her stomach which shows a physical rejection of their attempt to pet her stomach after which they will understand you are uncomfortable with their presence; if you allow the physical interaction to occur, people will take for granted that you will allow their unsolicited advice to be heard also therefore the rejection needs to take place at the initiation with the physical stepping away to show that their physical interaction is not wanted.

[4:4:127] A girl has a boyfriend with an outgoing personality and other girls take this as him flirting with them, how can she tell him to calm it down? — she needs to have an honest conversation with him about how his outgoing personality is being interpreted by other girls, despite the fact that it is attractive and likeable; you need to explain that you don't wish for him to change, but that toning down the extent to which he is outgoing will provide greater clarity of his intentions with his girlfriend, but also his disinterest in other girls so as to present greater external clarity.

[4:4:128] A man's friend's boyfriend has found out that her boyfriend is cheating on her, should this man tell his female friend that her boyfriend is cheating on her; they have been friends for five years — yes, like in all other scenarios in which you receive information like this, it is important to uphold and preserve your own conscience regarding these matters; you should tell her, but you need to be ready to sacrifice your friendship with her as a direct result.

[4:4:129] A woman has two teenage boys, but she works full time and doesn't see what they do at the house when she isn't there, would it be appropriate for her to get a secret webcam? — it would only be appropriate for the mother to buy a webcam pointed at the front door to see who is coming and going from her house; an inside webcam would be going too far.

[4:4:130] A girl keeps calling a woman's son to speak with him all night over the phone and it is disturbing the functionality of the house; should the mother block the little girl's number? — yes, the girl needs to understand that she cannot ring this woman's son night after night as she is ringing his mother's house, not her son's house so time for speaking on the phone must be done according to the mother's rules.

[4:4:131] A woman has been friends with a man for four years; she loves him, but he is about to get married this summer, should she say something? — no, this woman has become a victim of Fool's Patience; she has waited too long to be with the man she loves and she has lost him as a direct result of her inability to take the opportunities afforded to her to be with him; she cannot and should not say anything; she needs to move on with her life and accept that she is too late.

[4:4:132] A woman has been sexually active with a man for two years and the girl is starting to develop feelings, should she pursue this? — the best thing to do in this scenario is to have a conversation with the man to understand whether he sees the relationship going beyond sex; if he does, then they can move forward, but if he doesn't, then she

needs to accept it for what it is and she will learn next time that a relationship forged on sex is not the relationship to forge feelings upon.

[4:4:133] Two girls are roommates, but one of the girls wants the other to move out so that she can move her boyfriend into the apartment; however, the real estate is in a prime location, what should she do? - they can no longer be friends; this is a clear violation of both the roommate agreement and the friendship that has been forged as part of this apartment sharing agreement.

[4:4:134] A woman has been seeing a man for two years, but the man doesn't want to label the relationship, should the woman be concerned? — when a person isn't ready to label something, that typically means that they are not comfortable with wanting to progress the relationship beyond what it currently exists as; the woman needs to understand what the man wants from the relationship; if his expectations do not align somewhat with hers then this is not the right relationship for her and she needs to move on.

[4:4:135] A woman's boyfriend is a physiotherapist and goes to different people's houses to provide his sessions, however, one female client of his cooks him dinner; should the boyfriend drop her as a client? — no, because that would mean losing business for him, however, he needs to be more strict with all of his clients so that they understand that such actions are inappropriate; people only take action when they feel comfortable enough to do so and this female client has been made to feel comfortable enough to cook him meals; this is something that he needs to resolve as part of the way he portrays himself and isn't something to be concerned about for his relationship with his girlfriend.

[4:4:136] A woman has been with her boyfriend for a year now, but the girl was with a mutual friend of theirs beforehand, should she tell him about this? — yes, honesty is the best policy in all types of relationships; if we aren't honest with one another from the beginning, we risk falling into the habit of thinking that dishonest is a form of protection, when in fact, it is actually a form of deception; the boyfriend needs to know about this; if it ends the relationship as a result, then that is the price paid for honest, but best to be honest now than to wait another few years to do so; really, the girlfriend should have told him this information much sooner than after a year of being together.

[4:4:137] A woman has a female friend who has recently been divorced; however, her ex-husband keeps trying to contact her, how can she tell him to stop contacting her as it is not appropriate? — she needs to have a conversation with the ex-husband in unison with her female friend, the divorcé, regarding this situation; the ex-husband needs to be told in firmness and honesty that what he is doing is entirely wrong and that he needs to stop this; once this conversation has been had, actions need to be taken to block the man.

[4:4:138] When is it the appropriate age for a woman to stop getting plastic surgery? — there is no and there should be no societally-ascribed age to stop getting plastic surgery; if you wish to get plastic surgery then you are entitled to do so no matter how old you are; however, you do need to take into consideration medicality of the situation, namely,

understanding the extent to which old age plastic surgery is safe to proceed with which of course surgeons can assist with understanding.

[4:4:139] A woman has been playing matchmaker with two of her friends, but they have recently broken up and now she feels that her friend treated the man wrongly, should she let it go? - yes, women act differently with friends than they do with their partners and this isn't something that the matchmaker should get involved with, however, the friend may resent you for wasting her time with a man she isn't suitable for; the moral of this story is to avoid playing matchmaker as much as possible.

[4:4:140] A woman got married this year and even though she and her fiancé had originally planned to do a large wedding, they were forced to cancel those plans due to affordability, and settled for a much smaller wedding; however, the guests and bridal party were offended and so the couple are not getting invited to anything now; was she right to do that? — a couple should be allowed to change their mind about the technicalities of their own wedding without being judged heavily for this about their friends and family; a reevaluation of such friends and family members needs to be had by the couple; perhaps a conversation with friends and family members individually will help to solve this issue.

[4:4:141] A woman has a female co-worker who is new to their corporate office, however, this new co-worker's dress is not appropriate for the corporate office; such as scruffy clothing and jeans, although she is good at her job; should the coworker speak to this girl? — yes, this girl needs to understand that looking professional is just as important as being and acting professional and being good at her job and that by dressing in such an unprofessional way, she isn't doing herself any favours; this is a conversation that needs to take place using honesty, sincerity, and calmness, and needs to take place outside of the setting of the office.

[4:4:142] A couple love each other and want to get married, but the man wants his fiancé to sign a prenuptial agreement, but his fiancée is hesitant to do so; what should she do? — in today's world in which capital is held in all many of objects, it is important to have agreements, especially for those holding creative capital such as myself for example; protecting what is yours from others, even your spouse, is important because you remain a person of individuality; therefore, prenuptial agreements, although they may not be pleasant, are sometimes necessary to ensure the sincerity of the marriage partner whether it be a man or woman being asked to sign one.

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[4:4:143] A huge range of different versions of the Omnidoxy will exist throughout its history due to the importance of the commerciality of the treatise, included versions of which are the following; thinline, ultrathin, small print, medium print, large print, indexed, non-indexed, red letter, wide-margin, narrow-margin, paperback, hardcover, leatherbound, columned, uncolumned, pocket, reference, study, standard, living, message,

chronological, children's, parallel, leadership, calligraphic, cosmic, engraved, encased, digitised, critical, footnoted, and notational.

The Catalogue of Extolled Persons of the Astronist Tradition

[4:5:1] Every belief system holds a system in which they credit different individuals for their contributions, hence it is even more so important for the Astronist tradition due to the fact that it introduced and prioritises contributionism as part of its beliefs, that it also holds a system in which it is able to classify people with outstanding contributions in specific fields; this process at the centre of this system for Astronism is to be henceforth referred to as extollation.

[4:5:2] Like in all systems of credit in religious traditions, there exists a hierarchy and the Astronist system of extollation is no different; in the Astronist tradition, there are extolled persons, celestans, and finally, at the highest point, there are the cometans; it is the extolled persons that shall be listed in this discourse and subsequent discourses while the celestans and cometans shall be theoretically explored and designated in a post-omnidoxical setting upon the complete establishment of The Institution.

[4:5:3] Despite the fact that Astronism does hold the process of extollation close to its core, it remains important to reaffirm the difference between the Astronist tradition of celebration and the traditions of celebration of prominent individuals in other religions; people are not be worshipped, but are instead to be enknowledgeed about, revered, and spoken of more often than they presently are so that they are not forgotten for their contributions to the world and it is this principle which rests at the heart of the tradition of extollation as part of Astronism.

[4:5:4] Also introduce the notion that a person may choose one or more extolled persons to be their personal guardian which is to be known as a protol; people can look towards their protol(s) for inspiration and guidance by studying their life and relating to their own struggles and this important practice for Astronists is to be henceforth known as protolance.

[4:5:5] Extolled philosophers in the Astronist philosophical tradition are also known as Contributors to Thought.

[4:5:6] In the Astronist tradition, celestans are people that are considered to have contributed to the furtherance of Astronism and are certified thereafter, cometans are people that are considered to have mastered their understanding of Astronism and The Cosmos to such an extent that they are provided with this title, after they have successfully progressed along their path to Cometanhood.

[4:5:7] By these notions, we can understand the distinct difference between a person that is extolled in the Astronist and a person that can be described as a saint in other religious traditions; the extolled persons of the Astronist tradition are not to be worshipped, nor are they considered to have any special connection to some supernatural power, despite any of their own proclamations of such, however, they are considered to be inspired persons in the same way that I, as Cometan, am an inspired person for I have experienced personal

inspirations, or ideational revelations just as these brilliant minds of have also experienced.

[4:5:8] All entries are provided in alphabetical order according to their surnames as part of these different extollative lists.

[4:5:9] The following list details philosophers which are to be considered extolled in the Astronist tradition due to the significance of their contributions to the field of philosophy.

[4:5:10] Nicola Abbagnano - For their contributions made to existentialism in 20th century philosophy.

[4:5:11] Muhammad Abduh, (1849–1905) - For being a founding figure of Islamic Modernism and contributing to 18th century Islamic jurisprudence and philosophy.

[4:5:12] Peter Abelard, (1079–1142) - For their contributions to the tradition of scholasticism as well as being preeminent logician.

[4:5:13] Abhinavagupta (fl. c. 975–1025) - For their achievement of polymathy, and for contributing to Indian philosophy, specifically in the branch of aesthetics.

[4:5:14] Isaac ben Judah Abravanel, (1437–1508) - For their contributions to biblical commentary and religious philosophy.

[4:5:15] Marilyn McCord Adams, (1943-2017) - For their contributions to the philosophy of religion, theology, and medieval philosophy.

[4:5:16] Joseph Addison, (1672–1719) - For their contributions as a prominent essayist, poet, and playwright in the 17th century.

[4:5:17] Adelard of Bath, (12th century) - For their contributions to natural philosophy, as well as for his translation of Arabic and Greek works of astronomy and philosophy into Latin.

[4:5:18] Alfred Adler, (1870–1937) - For being the founder of the school of individual psychology, as well as his contributions to psychotherapy and related theories.

[4:5:19] Theodor Adorno, (1903–1969) - For their contributions to philosophy, sociology, and for his compositional career.

[4:5:20] Jamal al-Din al-Afghani, (1839–1897) - For their contributions to Islamic ideology during the late 19th century, as well as for his political activism.

[4:5:21] Rodolphus Agricola, (1443–1485) - For their contributions to northern European humanism, as well as for being an educator, musician, and Hebrew scholar.

[4:5:22] Heinrich Cornelius Agrippa, (1436–1535) - For their achievement of polymathy, for his occult writings, and his contributions as a legal scholar and theologian.

[4:5:23] Pierre d'Ailly, (1350–1420) - For their contributions to theology, and for his works on astrology.

[4:5:24] Kazimierz Ajdukiewicz, (1890–1963) - For their contributions to semantics, as well as being a prominent figure in the Lwów-Warsaw school of logic.

[4:5:25] Albert of Saxony (c. 1316-1390) - For their contributions to both logic and physics.

[4:5:26] Albertus Magnus, (1193-1280) - For their contributions to Christian theology in the 13th century.

[4:5:27] Joseph Albo, (1380–1444) - For their contributions to Jewish philosophy during the fifteenth century, especially regarding the fundamentals of Judaism.

[4:5:28] Alcmaeon of Croton, (5th century BC) - For their contributions to natural philosophy and medical theory during the era of antiquity.

[4:5:29] Virgil Aldrich, (1903–1998) - For their contributions to the philosophical branches of art, language, and religion.

[4:5:30] Yohanan ben Isaac Alemanno, (1433–1504) - For their contributions to humanist and Jewish philosophy.

[4:5:31] Alexander of Aphrodisias, (2nd century) - For their contributions to commentary on the writings of Aristotle.

[4:5:32] Alexander of Hales, (d. 1245) - For their important contributions in the development of scholasticism, as well as the Franciscan School.

[4:5:33] Samuel Alexander, (1859–1938) - For being the first Jewish fellow of an Oxbridge college and for his contributions to 19th century philosophy.

[4:5:34] Dante Alighieri, (1265–1321) - For their major poetic contributions during the Late Middle Ages.

[4:5:35] Antonio Aliotta, (1881–1964) - For their contributions to experimental psychology and Italian philosophy in the 20th century.

[4:5:36] Abd al-Jabiri, (1935-2010) - For their contributions to Islamic philosophy and thought in the 20th century.

[4:5:37] Abdullah al-Qasemi, (1907–1996) - For their contributions as a Saudi Arabian 20th-century writer and one of the most controversial intellectuals in the Arab world due to his radical change from defending Salafism to defending atheism and rejecting organised religion.

[4:5:38] William Alston, (born 1921) - For their contributions as an American philosopher and for making influential contributions to the philosophy of language, epistemology, and Christian philosophy.

[4:5:39] Johannes Althusius, (1557–1638) - For their contributions as a German jurist and Calvinist political philosopher.

[4:5:40] Louis Althusser, (1918–1990) - For their contributions as a French Marxist philosopher and how his arguments and theses were set against the threats which he considered to be attacking the theoretical foundations of Marxism; such arguments included the influence of empiricism on Marxist theory as well as humanist and reformist socialist orientations which manifested as divisions in the European communist parties in addition to the problem of the "cult of personality" and of ideology.

[4:5:41] Robert Alyngton, (d. 1398) - For their contributions as an English philosopher who developed new logical, semantic, metaphysical, and ontological theories in 14th century thought; additionally, for being credited with creating the ideological foundation for the Oxford Realists by substituting reference to objective reality with reference to mental and linguistic reality.

[4:5:42] Bhimrao Ambedkar, (1891–1956) - For their contributions as an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits), while also supporting the rights of women and labour.

[4:5:43] Ambrose, (c. 340-397) - For their contributions as a bishop of Milan who became one of the most influential ecclesiastical figures of the 4th century. Ambrose was one of the four original Doctors of the Church,

[4:5:44] Abu'l Hasan Muhammad Ibn Yusuf al-'Amiri, (d. 992) - For their contributions as a Muslim theologian and philosopher of Persian origin, who attempted to reconcile philosophy with religion, and Sufism with conventional Islam; while al-'Amiri believed the revealed truths of Islam were superior to the logical conclusions of philosophy, he argued that the two did not contradict each other.

[4:5:45] Ammonius Hermiae, (5th century) - For their contributions as a Greek philosopher, and the son of the Neoplatonist philosophers Hermias and Aedesia; he was a pupil of Proclus in Athens, and taught at Alexandria for most of his life, writing commentaries on Plato, Aristotle, and other philosophers.

[4:5:46] Ammonius Saccas, (3rd century) - For their contributions as a Greek philosopher from Alexandria who was often referred to as one of the founders of Neoplatonism; he is mainly known as the teacher of Plotinus, whom he taught for eleven years from 232 to 243.

[4:5:47] André-Marie Ampère, (1775–1836) - For their contributions as a French physicist and mathematician who was one of the founders of the science of classical electromagnetism, which he referred to as “electrodynamics”; he is also the inventor of numerous applications, such as the solenoid (a term coined by him) and the electrical telegraph; an autodidact, Ampère was a member of the French Academy of Sciences and professor at the École polytechnique and the Collège de France.

[4:5:48] Anton Wilhelm Amo, (1703-c. 1759) - For their contributions as a Ghanaian philosopher from what is now Ghana; a teacher at the universities of Halle and Jena in Germany after studying there; brought to Germany by the Dutch West India Company in 1707 as a child, and given as a gift to the Dukes of August Wilhelm and Ludwig Rudolf von Wolfenbüttel, he was treated as a member of the family of Anthony Ulrich, Duke of Brunswick-Wolfenbüttel, he was the first African known to have attended a European university.

[4:5:49] Anaxagoras, (died 462 BC) - For their contributions as a Pre-Socratic Greek philosopher; responding to the claims of Parmenides on the impossibility of change, Anaxagoras described the world as a mixture of primary imperishable ingredients, where material variation was never caused by an absolute presence of a particular ingredient, but rather by its relative preponderance over the other ingredients

[4:5:50] Anaxarchus, (fl. 340 BC) - For their contributions as a Greek philosopher of the school of Democritus; together with Pyrrho, he accompanied Alexander the Great into Asia. The reports of his philosophical views suggest that he was a forerunner of Pyrrhonism.

[4:5:51] Anaximander, (c. 610 BC-c. 546 BC) - For their contributions as a pre-Socratic Greek philosopher who lived in Miletus, a city of Ionia (in modern-day Turkey); he belonged to the Milesian school and learned the teachings of his master Thales; he succeeded Thales and became the second master of that school where he counted Anaximenes and, arguably, Pythagoras amongst his pupils.

[4:5:52] Anaximenes of Miletus - For their contributions as an Ancient Greek Pre-Socratic philosopher active in the latter half of the 6th century BC.

[4:5:53] Alan Ross Anderson, (1925–1973) - For their contributions as an American logician and professor of philosophy at Yale University and the University of Pittsburgh; a frequent collaborator with Nuel Belnap, Anderson was instrumental in the development of relevance logic and deontic logic.

[4:5:54] John Anderson, (1893–1962) - For their contributions as a Scottish philosopher who occupied the post of Challis Professor of Philosophy at Sydney University from 1927 to 1958; he founded the empirical brand of philosophy known as Australian realism.

[4:5:55] Ando Shoeki, (1703–1762) - For their contributions as a Japanese philosopher of the 18th century; he rejected much of the Buddhist and Confucian thinking prevailing in Edo period of Japan; he also opposed feudalism in the political system; Shoeki never became a prominent philosopher, and throughout his life he had few followers compared to other beliefs in Japan.

[4:5:56] Andronicus of Rhodes, (c. 70 BC) - For their contributions as a Greek philosopher from Rhodes who was also the scholarch (head) of the Peripatetic school; he is most famous for publishing a new edition of the works of Aristotle that forms the basis of the texts that survive today.

[4:5:57] Peter Annet, (1693–1769) - For their contributions as an English deist and early freethinker.

[4:5:58] Anniceris, (fl. 300 BC) - For their contributions as a Cyrenaic philosopher; he argued that pleasure is achieved through individual acts of gratification which are sought for the pleasure that they produce, but he also laid great emphasis on the love of family, country, friendship and gratitude, which provide pleasure even when they demand sacrifice.

[4:5:59] G. E. M. Anscombe, (1918–2001) - For their contributions as a British analytic philosopher; she wrote on the philosophy of mind, philosophy of action, philosophical logic, philosophy of language, and ethics; she was a prominent figure of analytical Thomism.

[4:5:60] Anselm, (1034–1109) - For their contributions as an Italian Benedictine monk, abbot, philosopher and theologian of the Catholic Church, who held the office of archbishop of Canterbury from 1093 to 1109; after his death, he was canonised as a saint; his feast day is 21 April. Beginning at Bec, Anselm composed dialogues and treatises with a rational and philosophical approach, sometimes causing him to be credited as the founder of Scholasticism.

[4:5:61] Antiochus of Ascalon, (c. 130-68 BC) - For their contributions as an Academic philosopher. He was a pupil of Philo of Larissa at the Academy, but he diverged from the Academic skepticism of Philo and his predecessors; he was a teacher of Cicero, and the first of a new breed of eclectics among the Platonists; he endeavoured to bring the doctrines of the Stoics and the Peripatetics into Platonism, and stated, in opposition to Philo, that the mind could distinguish true from false.

[4:5:62] Antiphon, (480-403 BC) - For their contributions as the earliest of the ten Attic orators, and an important figure in fifth-century Athenian political and intellectual life.

[4:5:63] Antisthenes, (c. 444-365) - For their contributions as a Greek philosopher and a pupil of Socrates; Antisthenes first learned rhetoric under Gorgias before becoming an ardent disciple of Socrates; he adopted and developed the ethical side of Socrates' teachings, advocating an ascetic life lived in accordance with virtue; later writers regarded him as the founder of Cynic philosophy.

[4:5:64] Karl-Otto Apel, (born 1922) - For their contributions as a German philosopher and Professor Emeritus at the University of Frankfurt am Main; he developed a distinctive philosophical approach which he called transcendental pragmatics.

[4:5:65] Apuleius, (c. 123-c. 180) - For their contributions as a Latin-language prose writer, Platonist philosopher and rhetorician.

[4:5:66] Thomas Aquinas, (1225–1274) - For their contributions as an Italian Dominican friar, Philosopher, Catholic priest, and Doctor of the Church; he is an immensely influential philosopher, theologian, and jurist in the tradition of scholasticism.

[4:5:67] Isaac ben Moses Arama, (1420–1494) - For their contributions as a Spanish rabbi and author; he was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at Tarragona, and later from that of Fraga in Aragon.

[4:5:68] Arcesilaus, (316–241 BC) - For their contributions as a Greek philosopher and founder of the Second or Middle Academy—the phase of Academic scepticism.

[4:5:69] Archytas, (428–347 BC) - For their contributions as an Ancient Greek philosopher, mathematician, astronomer, statesman, and strategist; he was a scientist of the Pythagorean school and famous for being the reputed founder of mathematical mechanics, as well as a good friend of Plato.

[4:5:70] Roberto Ardigò, (1828–1920) - For their contributions as an Italian philosopher; he was an influential leader of Italian positivism and a former Roman Catholic priest.

[4:5:71] Hannah Arendt, (1906–1975) - For their contributions as a German-American philosopher and political theorist; her many books and articles on topics ranging from totalitarianism to epistemology have had a lasting influence on political theory; Arendt is widely considered one of the most important political philosophers of the twentieth century.

[4:5:72] Aristippus of Cyrene, (c. 435-366 BC) - For their contributions as the founder of the Cyrenaic school of Philosophy; he was a pupil of Socrates, but adopted a very different philosophical outlook, teaching that the goal of life was to seek pleasure by circumstances to oneself and by maintaining proper control over both adversity and prosperity; his outlook came to be called "ethical hedonism."

[4:5:73] Aristo of Chios, (fl. 250 BC) - For their contributions as a Stoic philosopher and colleague of Zeno of Citium; he outlined a system of Stoic philosophy that was, in many ways, closer to earlier Cynic philosophy; he rejected the logical and physical sides of philosophy endorsed by Zeno and emphasised ethics; although agreeing with Zeno that Virtue was the supreme good, he rejected the idea that morally indifferent things such as health and wealth could be ranked according to whether they are naturally preferred.

[4:5:74] Aristotle, (384 BC–322 BC) - For their contributions as a Greek philosopher during the Classical period in Ancient Greece, the founder of the Lyceum and the Peripatetic school of philosophy and Aristotelian tradition; along with his teacher Plato, he has been called the "Father of Western Philosophy".

[4:5:75] Arius, (256–336) - For their contributions as a Libyan presbyter and ascetic, and priest in Baucalis in Alexandria, Egypt; his teachings about the nature of the Godhead in Christianity, which emphasised God's uniqueness and the Christ's subordination under the Father, and his opposition to what would become the dominant Christology, Homoousian Christology, made him a primary topic of the First Council of Nicaea, which was convened by Emperor Constantine the Great in 325.

[4:5:76] Mohammed Arkoun, (born 1928) - For their contributions as an Algerian scholar and thinker; he was considered to have been one of the most influential secular scholars in Islamic studies contributing to contemporary intellectual Islamic reform.

[4:5:77] Jacobus Arminius, (1560–1609) - For their contributions as a Dutch theologian from the Protestant Reformation period whose views became the basis of Arminianism and the Dutch Remonstrant movement.

[4:5:78] David Malet Armstrong, (born 1926) - For their contributions as an Australian philosopher; he is well known for his work on metaphysics and the philosophy of mind, and for his defence of a factualist ontology, a functionalist theory of the mind, an externalist epistemology, and a necessitarian conception of the laws of nature.

[4:5:79] Antoine Arnauld, (1612–1694) - For their contributions as a French Roman Catholic theologian, philosopher and mathematician; he was one of the leading intellectuals of the Jansenist group of Port-Royal and had a very thorough knowledge of patristics.

[4:5:80] Matthew Arnold, (1822–1888) - For their contributions as an English poet and cultural critic who worked as an inspector of schools; Arnold has been characterised as a sage writer, a type of writer who chastises and instructs the reader on contemporary social issues.

[4:5:81] Kenneth Arrow, (born 1921) - For their contributions as an American economist, mathematician, writer, and political theorist; he was the joint winner of the Nobel Memorial Prize in Economic Sciences with John Hicks in 1972.

[4:5:82] Valentin Ferdinandovich Asmus, (1894–1975) - For his contributions as a member of the small group who continued the classical European philosophical tradition through the early Soviet times; he was an independent thinker and unorthodox Marxist, with interests in the history of philosophy and aesthetics.

[4:5:83] Mary Astell, (1666–1731) - For their contributions as an English feminist writer and rhetorician; her advocacy of equal educational opportunities for women has earned her the title "the first English feminist."

[4:5:84] Athanasius of Alexandria, (298-373) - For his contributions as the 20th bishop of Alexandria (as Athanasius I); his intermittent episcopacy spanned 45 years (c. 8 June 328 – 2 May 373), of which over 17 encompassed five exiles, when he was replaced on the order of four different Roman emperors; Athanasius was a Christian theologian, a Church Father, the chief defender of Trinitarianism against Arianism, and a noted Egyptian leader of the fourth century.

[4:5:85] Gwenaëlle Aubry, (born 1971) - For their contributions as a French novelist and philosopher.

[4:5:86] Augustine of Hippo, (354–430) - For their contributions as a Roman African, early Christian theologian and philosopher from Numidia whose writings influenced the development of Western Christianity and Western philosophy.

[4:5:87] Marcus Aurelius, (121–180) - For their contributions as a Roman emperor (from 8 March 161 to 17 March 180) and Stoic philosopher.

[4:5:88] Peter Aureol, (c. 1280-1322) - For their contributions as a scholastic philosopher and theologian.

[4:5:89] Sri Aurobindo, (1872–1950) - For their contributions as an Indian philosopher, yogi, guru, poet, and nationalist; he joined the Indian movement for independence from British rule, for a while was one of its influential leaders and then became a spiritual reformer, introducing his visions on human progress and spiritual evolution.

[4:5:90] John Austin, (1790–1859) - For their contributions as a noted English legal theorist, who influenced British and American law with his analytical approach to jurisprudence and his theory of legal positivism; in opposing traditional approaches of "natural law", Austin argued against any necessary connections between law and morality; human legal systems, he claimed, can and should be studied in an empirical, value-free way.

[4:5:91] John Langshaw Austin, (1911–1960) - For their contributions as a British philosopher of language and leading proponent of ordinary language philosophy, perhaps best known for developing the theory of speech acts.

[4:5:92] Richard Avenarius, (1843–1896) - For their contributions as a German-Swiss philosopher; he formulated the radical positivist doctrine of "empirical criticism" or empirio-criticism.

[4:5:93] Averroes (or Ibn Rushd), (1126–1198) - For their contributions as a Muslim Andalusian philosopher and thinker who wrote about many subjects, including philosophy, theology, medicine, astronomy, physics, Islamic jurisprudence and law, and linguistics; his philosophical works include numerous commentaries on Aristotle, for which he was known in the West as The Commentator; he also served as a judge and a court physician for the Almohad caliphate.

[4:5:94] Avicenna (or Ibn Sina), (980–1037) - For their contributions as a Persian Muslim polymath who is regarded as one of the most significant physicians, astronomers, thinkers and writers of the Islamic Golden Age; he has been described as the father of early modern medicine; of the 450 works he is known to have written, around 240 have survived, including 150 on philosophy and 40 on medicine.

[4:5:95] Alfred Jules Ayer, (1910–1989) - For their contributions as an English philosopher known for his promotion of logical positivism, particularly in his books *Language, Truth, and Logic* (1936) and *The Problem of Knowledge* (1956).

Extolled Philosophers (Surname “B”)

[4:6:1] Franz Xaver von Baader, (1765–1841) - For their contributions as a German Catholic philosopher, theologian, physician and mining engineer; resisting the empiricism of his day, he denounced most Western philosophy since Descartes as trending into atheism and has been considered a revival of the Scholastic school; he was one of the most influential theologians of his age but his influence on subsequent philosophy has been less marked.

[4:6:2] Charles Babbage, (1791–1871) For their contributions as an English polymath; a mathematician, philosopher, inventor and mechanical engineer, Babbage originated the concept of a digital programmable computer; considered by some to be a "father of the computer", Babbage is credited with inventing the first mechanical computer that eventually led to more complex electronic designs, though all the essential ideas of modern computers are to be found in Babbage's analytical engine.

[4:6:3] Gaston Bachelard, (1884–1962) - For their contributions as a French philosopher; he made contributions in the fields of poetics and the philosophy of science; to the latter he introduced the concepts of epistemological obstacle and epistemological break.

[4:6:4] Johann Jakob Bachofen, (1815–1887) - For their contributions as a Swiss antiquarian, jurist, philologist, anthropologist, and professor for Roman law at the University of Basel from 1841 to 1845.

[4:6:5] Francis Bacon, (1561–1626) - For their contributions as an English philosopher and statesman who served as Attorney General and as Lord Chancellor of England; his works are credited with developing the scientific method and remained influential through the scientific revolution.

[4:6:6] Roger Bacon, (1214–1294) - For their contributions as a medieval English philosopher and Franciscan friar who placed considerable emphasis on the study of nature through empiricism.

[4:6:7] Alain Badiou, (born 1937) - For their contributions as a French philosopher, formerly chair of Philosophy at the École normale supérieure (ENS) and founder of the faculty of Philosophy of the Université de Paris VIII.

[4:6:8] Hibat Allah Abu'l-Barakat al-Baghdaadi, (1080–1165) - For their contributions as an Islamic philosopher, physician and physicist of Jewish descent from Baghdad, Iraq.

[4:6:9] Annette Baier, (born 1929-2012) - For their contributions as a New Zealand philosopher and Hume scholar, focused in particular on Hume's moral psychology; she was well known also for her contributions to feminist philosophy and to the philosophy of mind, where she was strongly influenced by her former colleague, Wilfrid Sellars.

[4:6:10] Kurt Baier, (born 1917) - For their contributions as an Austrian moral philosopher who taught for most of his career in Australia and the United States.

[4:6:11] Alexander Bain, (1818–1903) - For their contributions as a Scottish philosopher and educationalist in the British school of empiricism and a prominent and innovative figure in the fields of psychology, linguistics, logic, moral philosophy and education reform; he founded *Mind*, the first ever journal of psychology and analytical philosophy, and was the leading figure in establishing and applying the scientific method to psychology.

[4:6:12] Karl Friedrich Bahrdt, (1741–1792) - For their contributions as an unorthodox German Protestant biblical scholar, theologian, and polemicist.

[4:6:13] Lynne Rudder Baker, (born 1944) - For their contributions an American philosopher and author; at the time of her death she was a Distinguished Professor at the University of Massachusetts Amherst; she was a native of Atlanta.

[4:6:14] Mikhail Bakhtin, (1895–1975) - For their contributions as a Russian philosopher, literary critic, semiotician and scholar who worked on literary theory, ethics, and the philosophy of language; his writings, on a variety of subjects, inspired scholars working in a number of different traditions (Marxism, semiotics, structuralism, religious criticism) and in disciplines as diverse as literary criticism, history, philosophy, sociology, anthropology and psychology.

[4:6:15] Mikhail Bakunin, (1814–1876) - For their contributions as a Russian revolutionary anarchist and founder of collectivist anarchism; he is considered among the most influential figures of anarchism and one of the principal founders of the social anarchist tradition; Bakunin's enormous prestige as an activist made him one of the most famous ideologues in Europe, gaining substantial influence among radicals throughout Russia and Europe.

[4:6:16] Arthur Balfour, (1848–1930) - For their contributions as a British statesman and Conservative Party politician who served as Prime Minister of the United Kingdom from 1902 to 1905.

[4:6:17] John Balguy, (1686–1748) - For their contributions as an English divine and philosopher.

[4:6:18] Domingo Báñez, (1528–1604) - For their contributions as a Spanish Dominican and Scholastic theologian.

[4:6:19] Antonio Banfi, (1886–1957) - For their contributions as an Italian philosopher and senator.

[4:6:20] Abraham bar Hiyya Ha-Nasi, (1070–1136) - For their contributions as a Jewish mathematician, astronomer and philosopher who resided in Barcelona.

[4:6:21] Jonathan Barnes, (born 1942) - For their contributions as an English scholar of ancient philosophy.

[4:6:22] Brian Barry, (1936–2009) - For their contributions as a moral and political philosopher.

[4:6:23] Karl Barth, (1886–1968) - For their contributions as a Swiss Reformed theologian who is most well known for his landmark *The Epistle to the Romans*, involvement in the Confessing Church, authorship of the *Barmen Declaration*, and especially his five volume theological summa *the Church Dogmatics* (published in twelve part-volumes between 1932-1967).

[4:6:24] Roland Barthes, (1915–1980) - For their contributions as a French literary theorist, philosopher, critic, and semiotician. Barthes' ideas explored a diverse range of fields and he influenced the development of many schools of theory, including structuralism, semiotics, social theory, design theory, anthropology, and post-structuralism.

[4:6:25] Bartolus de Saxoferrato, (1313–1357) - For their contributions as an Italian law professor and one of the most prominent continental jurists of Medieval Roman Law; he belonged to the school known as the commentators or postglossators.

[4:6:26] Johann Bernhard Basedow, (1724–1790) - For their contributions as a German educational reformer, teacher and writer; he founded the *Philanthropinum*, a short-lived but influential progressive school in Dessau, and was the author of "*Elementarwerk*", a popular illustrated textbook for children.

[4:6:27] Basilides, (c. 117–138) - For their contributions as an early Christian Gnostic religious teacher in Alexandria, Egypt who taught from 117 to 138 AD, and claimed to have inherited his teachings from the Apostle Saint Matthias.

[4:6:28] Georges Bataille, (1897–1962) - For their contributions as a French intellectual and literary figure working in literature, philosophy, anthropology, economics, sociology and history of art; his writing, which included essays, novels, and poetry, explored such subjects as erotism, mysticism, surrealism, and transgression; his work would prove influential on subsequent schools of philosophy and social theory, including poststructuralism.

[4:6:29] Charles Batteux, (1713–1780) - For their contributions as a French philosopher and writer on aesthetics.

[4:6:30] Jean Baudrillard, (1929–2007) - For their contributions as a French sociologist, philosopher, cultural theorist, political commentator, and photographer; he is best known for his analyses of media, contemporary culture, and technological communication, as well as his formulation of concepts such as simulation and hyperreality.

[4:6:31] Bruno Bauer, (1809–1882) - For their contributions as a German philosopher and historian; as a student of G. W. F. Hegel, Bauer was a radical Rationalist in philosophy, politics and Biblical criticism; Bauer investigated the sources of the New Testament and, beginning with Hegel's Hellenophile orientation, concluded that early Christianity owed more to ancient Greek philosophy (Stoicism) than to Judaism.

[4:6:32] David Baumgardt, (1890–1963) - For their contributions as an early 20th century German Jewish philosopher in the field of philosophical history; he was a professor of Philosophy at the University of Berlin.

[4:6:33] Alexander Gottlieb Baumgarten, (1714–1762) - For their contributions as a German philosopher.

[4:6:34] Pierre Bayle, (1647–1706) - For their contributions as a French philosopher and writer best known for his seminal work the Historical and Critical Dictionary, publication beginning in 1697; Bayle was a Calvinist Protestant (Huguenot); as a forerunner of the Encyclopedists and an advocate of the principle of the toleration his works subsequently influenced the development of the Enlightenment.

[4:6:35] Monroe Beardsley, (1915–1985) - For their contributions as an American philosopher of art.

[4:6:36] James Beattie, (1735–1803) - For their contributions as a Scottish poet, moralist and philosopher.

[4:6:37] Cesare, Marquis of Beccaria, (1738–1794) - For their contributions as an Italian criminologist, jurist, philosopher, and politician, who is widely considered as the most talented jurist and one of the greatest thinkers of the Age of Enlightenment.

[4:6:38] Jakob Sigismund Beck, (1761–1840) - For their contributions as a German philosopher.

[4:6:39] Vissarion Belinsky, (1811–1848) - For their contributions as a Russian literary critic of Westernizing tendency; Belinsky played one of the key roles in the career of poet and publisher Nikolay Nekrasov and his popular magazine *Sovremennik*.

[4:6:40] Robert Bellarmine, (1542–1621) - For their contributions as an Italian Jesuit and a cardinal of the Catholic Church; he was canonised a saint in 1930 and named Doctor of the Church, one of only 36; he was one of the most important figures in the Counter-Reformation; Bellarmine was a professor of theology and later rector of the Roman College, and in 1602 became Archbishop of Capua; he supported the reform decrees of the Council of Trent.

[4:6:41] Nuel Belnap, (born 1930) - For their contributions as an American logician and philosopher who has made contributions to the philosophy of logic, temporal logic, and structural proof theory.

[4:6:42] Friedrich Eduard Beneke, (1798–1854) - For their contributions as a German psychologist and post-Kantian philosopher.

[4:6:43] Walter Benjamin, (1892–1940) - For their contributions as a German Jewish philosopher, cultural critic and essayist; an eclectic thinker, combining elements of German idealism, Romanticism, Western Marxism, and Jewish mysticism, Benjamin made enduring and influential contributions to aesthetic theory, literary criticism, and historical materialism.

[4:6:44] Gottfried Benn, (1886–1956) - For their contributions as a German poet, essayist, and physician; he was nominated for the Nobel Prize in Literature five times.

[4:6:45] Jonathan Bennett, (born 1930) - For their contributions as a British philosopher of language and metaphysics, and a historian of early modern philosophy.

[4:6:46] Jeremy Bentham, (1748–1832) - For their contributions as an English philosopher, jurist, and social reformer regarded as the founder of modern utilitarianism.

[4:6:47] Richard Bentley, (1662–1742) - For their contributions as an English classical scholar, critic, and theologian; he was Master of Trinity College, Cambridge; Bentley was the first Englishman to be ranked with the great heroes of classical learning and was known for his literary and textual criticism; called the "founder of historical philology", Bentley is credited with the creation of the English school of Hellenism, and introduced the first competitive written examinations in a Western university.

[4:6:48] Nikolai Berdyaev, (1874–1948) - For their contributions as a Russian political and also Christian religious philosopher who emphasised the existential spiritual significance of human freedom and the human person.

[4:6:49] Gustav Bergmann, (1906–1987) - For their contributions as an Austrian-born American philosopher; he studied at the University of Vienna and was a member of the Vienna Circle.

[4:6:50] Henri Bergson, (1859–1941) - For their contributions as a French-Jewish philosopher who was influential in the tradition of continental philosophy, especially during the first half of the 20th century until the Second World War; Bergson is known for his arguments that processes of immediate experience and intuition are more significant than abstract rationalism and science for understanding reality.

[4:6:51] George Berkeley, (1685–1753) - For their contributions as an Irish philosopher whose primary achievement was the advancement of a theory he called

"immaterialism" (later referred to as "subjective idealism" by others); this theory denies the existence of material substance and instead contends that familiar objects like tables and chairs are only ideas in the minds of perceivers and, as a result, cannot exist without being perceived; Berkeley is also known for his critique of abstraction, an important premise in his argument for immaterialism.

[4:6:52] Isaiah Berlin, (1909–1997) - For their contributions as a Russian-British social and political theorist, philosopher and historian of ideas; although averse to writing, his improvised lectures and talks were recorded and transcribed, with his spoken word being converted by his secretaries into his published essays and books.

[4:6:53] Claude Bernard, (1813–1878) - For their contributions as a French physiologist.

[4:6:54] Bernard of Chartres, (d. 1130) - For their contributions as a twelfth-century French Neo-Platonist philosopher, scholar, and administrator.

[4:6:55] Bernard of Clairvaux, (1090–1153) - For their contributions as a French abbot and a major leader in the reform of Benedictine monasticism that caused the formation of the Cistercian order.

[4:6:56] Bernard Silvestris (or Bernard of Tours), (1147–1178) - For their contributions as a medieval Platonist philosopher and poet of the 12th century.

[4:6:57] François Bernier, (1620–1688) - For their contributions as a French physician and traveller.

[4:6:58] Eduard Bernstein, (1850–1932) - For their contributions as a German social-democratic Marxist theorist and politician; Bernstein had held close association to Karl Marx and Friedrich Engels, but he saw flaws in Marxist thinking and began to criticise views held by Marxism when he investigated and challenged the Marxist materialist theory of history; he rejected significant parts of Marxist theory that were based upon Hegelian metaphysics and rejected the Hegelian dialectical perspective.

[4:6:59] Ludwig von Bertalanffy, (1901–1972) - For their contributions as an Austrian biologist known as one of the founders of general systems theory (GST), the "conceptual part" of which was first introduced by Alexander Bogdanov; this is an interdisciplinary practice that describes systems with interacting components, applicable to biology, cybernetics and other fields; Bertalanffy proposed that the classical laws of thermodynamics might be applied to closed systems, but not necessarily to "open systems" such as living things; his mathematical model of an organism's growth over time, published in 1934, is still in use today.

[4:6:60] Bhartrhari, (5th century) - For their contributions as a Sanskrit writer to whom are normally ascribed two influential Sanskrit texts; the Vākyapadīya and the Śatakatraya.

[4:6:61] Gabriel Biel, (1425–1495) - For their contributions as a German scholastic philosopher and member of the Canons Regular of the Congregation of Windesheim, who were the clerical counterpart to the Brethren of the Common Life.

[4:6:62] Georg Bernhard Bilfinger, (1693–1750) - For their contributions as a German philosopher, mathematician and statesman, son of a Lutheran minister.

[4:6:63] Alfred Binet, (1857–1911) - For their contributions as a French psychologist who invented the first practical IQ test, the Binet–Simon test.

[4:6:64] Ludwig Binswanger, (1881–1966) - For their contributions as a Swiss psychiatrist and pioneer in the field of existential psychology; he is considered the most distinguished of the phenomenological psychologists, and the most influential in making the concepts of existential psychology known in Europe and the United States.

[4:6:65] Max Black, (1909–1988) - For their contributions as a British-American philosopher, who was a leading figure in analytic philosophy in the years after World War II; he made contributions to the philosophy of language, the philosophy of mathematics and science, and the philosophy of art, also publishing studies of the work of philosophers such as Frege.

[4:6:66] Simon Blackburn, (born 1944) - For their contributions as an English academic philosopher known for his work in metaethics, where he defends quasi-realism, and in the philosophy of language; more recently, he has gained a large general audience from his efforts to popularise philosophy.

[4:6:67] William Blackstone, (1723–1780) - For their contributions as an English jurist, judge and Tory politician of the eighteenth century; he is most noted for writing the Commentaries on the Laws of England.

[4:6:68] Hugh Blair, (1718–1800) - For their contributions as a Scottish minister of religion, author and rhetorician, considered one of the first great theorists of written discourse.

[4:6:69] William Blake, (1757–1827) - For their contributions as an English poet, painter, and printmaker; largely unrecognised during his lifetime, Blake is now considered a seminal figure in the history of the poetry and visual arts of the Romantic Age.

[4:6:70] Maurice Blanchot, (1907–2003) - For their contributions as a French writer, philosopher, and literary theorist.

[4:6:71] Percy Brand Blanshard, (1892–1987) - For their contributions as an American philosopher known primarily for his defence of reason; a powerful polemicist, by all accounts he comported himself with courtesy and grace in philosophical controversies and exemplified the "rational temper" he advocated.

[4:6:72] Blasius of Parma (or Biagio Pelacani da Parma), (1345–1416) - For their contributions as an Italian philosopher, mathematician and astrologer; he popularised English and French philosophical work in Italy, where he associated both with scholastics and with early Renaissance humanists.

[4:6:73] Ernst Bloch, (1885–1977) - For their contributions as a German Marxist philosopher.

[4:6:74] Ned Block, (born 1942) - For their contributions as an American philosopher working in philosophy of mind who has made important contributions to the understanding of consciousness and the philosophy of cognitive science.

[4:6:75] Maurice Blondel, (1861–1949) - For their contributions as a French philosopher, whose most influential works, notably *L'Action*, aimed at establishing the correct relationship between autonomous philosophical reasoning and Christian belief.

[4:6:76] Charles Blount, (1654–1693) - For their contributions as an English deist and philosopher who published several anonymous essays critical of the existing English order.

[4:6:77] Norberto Bobbio, (1909–2004) - For their contributions as an Italian philosopher of law and political sciences and a historian of political thought.

[4:6:78] Jean Bodin, (1530–1596) - For their contributions as a French jurist and political philosopher, member of the Parlement of Paris and professor of law in Toulouse; he is best known for his theory of sovereignty; he was also an influential writer on demonology.

[4:6:79] Anicius Manlius Severinus Boethius, (AD 480-524 or 525) - For their contributions as a Roman senator, consul, magister officiorum, and philosopher of the early 6th century. He was born about a year after Odoacer deposed the last Roman Emperor and declared himself King of Italy.

[4:6:80] Boetius of Dacia, (c. 1240-c. 1280) - For their contributions as a 13th-century Danish philosopher.

[4:6:81] Alexander Bogdanov, (1873–1928) - For their contributions as a Russian and later Soviet physician, philosopher, science fiction writer, and revolutionary.

[4:6:82] Jakob Böhme, (1575–1624) - For their contributions as a German philosopher, Christian mystic, and Lutheran Protestant theologian; he was considered an original thinker by many of his contemporaries within the Lutheran tradition, and his first book, commonly known as *Aurora*, caused a great scandal.

[4:6:83] David Bohm, (1917–1992) - For their contributions as an American scientist who has been described as one of the most significant theoretical physicists of the 20th century

and who contributed unorthodox ideas to quantum theory, neuropsychology and the philosophy of mind.

[4:6:84] Niels Bohr, (1885–1962) - For their contributions as a Danish physicist who made foundational contributions to understanding atomic structure and quantum theory, for which he received the Nobel Prize in Physics in 1922; Bohr was also a philosopher and a promoter of scientific research.

[4:6:85] Nicolas Boileau-Despréaux, (1636–1711) - For their contributions as a French poet and critic; he did much to reform the prevailing form of French poetry, in the same way that Blaise Pascal did to reform the prose.

[4:6:86] Samuel Bold, (1649–1737) - For their contributions as an English clergyman and controversialist, a supporter of the arguments of John Locke for religious toleration.

[4:6:87] Henry St John, 1st Viscount Bolingbroke, (1678–1751) - For their contributions as an English politician, government official and political philosopher; he was a leader of the Tories, and supported the Church of England politically despite his anti-religious views and opposition to theology.

[4:6:88] Ludwig Boltzmann, (1844–1906) - For their contributions as an Austrian physicist and philosopher whose greatest achievement was in the development of statistical mechanics, which explains and predicts how the properties of atoms (such as mass, charge, and structure) determine the physical properties of matter (such as viscosity, thermal conductivity, and diffusion).

[4:6:89] Bernard Bolzano, (1781–1848) - For their contributions as a Bohemian mathematician, logician, philosopher, theologian and Catholic priest of Italian extraction, also known for his antimilitarist views.

[4:6:90] Louis Gabriel Ambroise de Bonald, (1754–1840) - For their contributions as a French counter-revolutionary philosopher and politician; mainly, he is remembered for developing a set of social theories that exercised a powerful influence in shaping the ontological framework from which French sociology would emerge.

[4:6:91] Francesco Bonatelli, (1830–1911) - For their contributions as a 19th-century Italian philosopher of the Roman Catholic spiritualist tradition.

[4:6:92] Bonaventure, (1221–1274) - For their contributions as an Italian medieval Franciscan, scholastic theologian and philosopher; the seventh Minister General of the Order of Friars Minor, he was also Cardinal Bishop of Albano; he was canonised on 14 April 1482 by Pope Sixtus IV and declared a Doctor of the Church in the year 1588 by Pope Sixtus V.

[4:6:93] Dietrich Bonhoeffer, (1906–1945) - For their contributions as a German pastor, theologian, anti-Nazi dissident, and key founding member of the Confessing Church; his writings on Christianity's role in the secular world have become widely influential, and his book *The Cost of Discipleship* has been described as a modern classic.

[4:6:94] Charles Bonnet, (1720–1793) - For their contributions as a naturalist and philosophical writer who was born at Geneva, of a French family driven into the region by the religious persecution in the 16th century.

[4:6:95] George Boole, (1815–1864) - For their contributions as a largely self-taught English mathematician, philosopher and logician, most of whose short career was spent as the first professor of mathematics at Queen's College, Cork in Ireland.

[4:6:96] Bernard Bosanquet, (1848–1923) - For their contributions as a British philosopher and political theorist, and an influential figure on matters of political and social policy in the late 19th and early 20th centuries.

[4:6:97] Rudjer Bosovich, (1711–1787) - For their contributions as a Ragusan physicist, astronomer, mathematician, philosopher, diplomat, poet, theologian, Jesuit priest, and a polymath from the city of Dubrovnik (modern-day Croatia), who studied and lived in Italy and France where he also published many of his works.

[4:6:98] Pierre Bourdieu, (1930–2002) - For their contributions as a French sociologist, anthropologist, philosopher and public intellectual; Bourdieu's work was primarily concerned with the dynamics of power in society, especially the diverse and subtle ways in which power is transferred and social order is maintained within and across generations.

[4:6:99] Jacques-Bénigne Bossuet, (1627–1704) - For their contributions as a French bishop and theologian, renowned for his sermons and other addresses; he has been considered by many to be one of the most brilliant orators of all time and a masterly French stylist.

[4:6:100] Christopher Jacob Boström, (1797–1866) - For their contributions as a Swedish philosopher; his ideas dominated Swedish philosophy until the beginning of the twentieth century; he also had a great influence on Swedish cultural life.

[4:6:101] Henri de Boulainvilliers, (1658–1722) - For their contributions as a French nobleman, writer and historian.

[4:6:102] Emile Boutroux, (1845–1921) - For their contributions as an eminent 19th century French philosopher of science and religion, and an historian of philosophy; he was a firm opponent of materialism in science; he was a spiritual philosopher who defended the idea that religion and science are compatible at a time when the power of science was rising inexorably.

[4:6:103] Oets Kolk Bouwsma, (1898–1978) - For their contributions as an American philosopher born of Dutch-American parents in Muskegon, Michigan.

[4:6:104] Borden Parker Bowne, (1847–1910) - For their contributions as an American Christian philosopher, preacher, and theologian in the Methodist tradition; he was nominated for the Nobel Prize in Literature nine times.

[4:6:105] Robert Boyle, (1627–1691) - For their contributions as an Anglo-Irish natural philosopher, chemist, physicist, and inventor; Boyle is largely regarded today as the first modern chemist, and therefore one of the founders of modern chemistry, and one of the pioneers of modern experimental scientific method; he is best known for Boyle's law, which describes the inversely proportional relationship between the absolute pressure and volume of a gas, if the temperature is kept constant within a closed system.

[4:6:106] F. H. Bradley, (1846–1924) - For their contributions to a British idealist philosopher; his most important work was *Appearance and Reality* (1893).

[4:6:107] Thomas Bradwardine, (c. 1290-1349) - For their contributions as an English cleric, scholar, mathematician, physicist, courtier and, very briefly, Archbishop of Canterbury; as a celebrated scholastic philosopher and doctor of theology, he is often called Doctor Profundus (medieval epithet, meaning "the Profound Doctor").

[4:6:108] Richard-Bevan Braithwaite, (1900–1990) - For their contributions as an English philosopher who specialised in the philosophy of science, ethics, and the philosophy of religion; he was a lecturer in moral science at the University of Cambridge from 1934 to 1953, then Knightbridge Professor of Moral Philosophy there from 1953 to 1967; he was president of the Aristotelian Society from 1946 to 1947, and was elected a Fellow of the British Academy in 1957.

[4:6:109] Richard B. Brandt, (1910–1997) - For their contributions as an American philosopher working in the utilitarian tradition in moral philosophy.

[4:6:110] Franz Brentano, (1838–1917) - For their contributions as an influential German philosopher, psychologist, and priest whose work strongly influenced not only students Edmund Husserl, Sigmund Freud, Tomáš Masaryk, Rudolf Steiner, Alexius Meinong, Carl Stumpf, Anton Marty, Kazimierz Twardowski, and Christian von Ehrenfels, but many others whose work would follow and make use of his original ideas and concepts.

[4:6:111] Percy Williams Bridgman, (1882–1961) - For their contributions as an American physicist who received the 1946 Nobel Prize in Physics for his work on the physics of high pressures; he also wrote extensively on the scientific method and on other aspects of the philosophy of science.

[4:6:112] Edgar S. Brightman, (1884–1953) - For their contributions as an American philosopher and Christian theologian in the Methodist tradition, associated with Boston

University and liberal theology, and promulgated the philosophy known as Boston personalism; he was president of the American Academy of Religion in 1942–1943.

[4:6:113] Jean Anthelme Brillat-Savarin, (1755–1826) - For their contributions as a French lawyer and politician, and gained fame as an epicure and gastronome: "Grimod and Brillat-Savarin; between them, two writers effectively founded the whole genre of the gastronomic essay."

[4:6:114] Richard Brinkley, (fl. 1350-1373) - For their contributions as an English Franciscan scholastic philosopher and theologian; he was at the University of Oxford in the mid-fourteenth century; he produced a *Summa Logicae* in a nominalist vein in the 1360s or early 1370s, and other works.

[4:6:115] Radulphus Brito, (c. 1270-c. 1320) - For their contributions as an influential grammarian and philosopher, based in Paris.

[4:6:116] C. D. Broad, (1887–1971) - For their contributions as an English epistemologist, historian of philosophy, philosopher of science, moral philosopher, and writer on the philosophical aspects of psychical research; he was known for his thorough and dispassionate examinations of arguments in such works as *Scientific Thought*, published in 1923, *The Mind and Its Place in Nature*, published in 1925, and *An Examination of McTaggart's Philosophy*, published in 1933.

[4:6:117] Luitzen Egbertus Jan Brouwer, (1881–1966) - For their contributions as a Dutch mathematician and philosopher, who worked in topology, set theory, measure theory and complex analysis; he was the founder of the mathematical philosophy of intuitionism.

[4:6:118] Thomas Brown, (1778–1820) - For their contributions as a Scottish philosopher and poet.

[4:6:119] Peter Browne, (1666–1735) - For their contributions as an Irish Anglican priest and Bishop of Cork and Ross.

[4:6:120] Orestes Brownson, (1803–1876) - For their contributions as a New England intellectual and activist, preacher, labor organizer, and noted Catholic convert and writer; Brownson was a publicist, a career which spanned his affiliation with the New England Transcendentalists through his subsequent conversion to Roman Catholicism.

[4:6:121] Emil Brunner, (1889–1966) - For their contributions as a Swiss Reformed theologian; along with Karl Barth, he is commonly associated with neo-orthodoxy or the dialectical theology movement

[4:6:122] Giordano Bruno, (1548–1600) - For their contributions as an Italian Dominican friar, philosopher, mathematician, poet, cosmological theorist, and Hermetic occultist; he is known for his cosmological theories, which conceptually extended the then-novel

Copernican model; he proposed that the stars were distant suns surrounded by their own planets, and he raised the possibility that these planets might foster life of their own, a philosophical position known as cosmic pluralism; he also insisted that the universe is infinite and could have no "center".

[4:6:123] Leon Brunschvicg, (1869–1944) - For their contributions as a French Idealist philosopher; he co-founded the *Revue de métaphysique et de morale* with Xavier Leon and Élie Halévy in 1893.

[4:6:124] James Bryce, 1st Viscount Bryce, (1838–1922) - For their contributions as a British academic, jurist, historian and Liberal politician.

[4:6:125] Martin Buber, (1878–1965) - For their contributions as an Austrian-born Israeli Jewish philosopher best known for his philosophy of dialogue, a form of existentialism centred on the distinction between the I–Thou relationship and the I–It relationship.

[4:6:126] Justus Buchler, (1914–1991) - For their contributions as an American philosopher, author and professor; he made contributions to the subjects of naturalism and metaphysics, introducing the concept of the natural complex.

[4:6:127] Ludwig Büchner, (1824–1899) - For their contributions as a German philosopher, physiologist and physician who became one of the exponents of 19th-century scientific materialism.

[4:6:128] Henry Thomas Buckle, (1821–1862) - For their contributions as an English historian, the author of an unfinished *History of Civilization*, and a strong amateur chess player; he is sometimes called "the Father of Scientific History".

[4:6:129] Malcolm Budd, (born 1941) - For their contributions as a British philosopher.

[4:6:130] Johann Franz Buddeus, (1667–1729) - For their contributions as a German Lutheran theologian and philosopher.

[4:6:131] Buddhaghosa, (5th century) - For their contributions as a 5th-century Indian Theravada Buddhist commentator, translator and philosopher; he worked in the Great Monastery (Mahāvihāra) at Anurādhapura, Sri Lanka and saw himself as being part of the Vibhajjavāda school and in the lineage of the Sinhalese Mahāvihāra.

[4:6:132] Claude Buffier, (1661–1737) - For their contributions as a French philosopher, historian and teacher, was born in Poland of French parents, who returned to France and settled in Rouen soon after his birth.

[4:6:133] Georges-Louis Leclerc, Comte de Buffon, (1707–1788) - For their contributions as a French naturalist, mathematician, cosmologist, and encyclopédist.

[4:6:134] Sergei Nikolaevich Bulgakov, (1871–1944) - For their contributions as a Russian Orthodox Christian theologian, philosopher, and economist.

[4:6:135] Edward Bullough, (1880–1934) - For their contributions as an English aesthetician and scholar of modern languages, who worked at the University of Cambridge; he did experimental work on the perception of colours, and in his theoretical work introduced the concept of psychological distance; that which "appears to lie between our own self and its affections" in aesthetic experience.

[4:6:136] Rudolf Bultmann, (1884–1976) - For their contributions as a German Lutheran theologian and professor of the New Testament at the University of Marburg; he was one of the major figures of early-20th-century biblical studies; a prominent critic of liberal theology, Bultmann instead argued for an existentialist interpretation of the New Testament; his hermeneutical approach to the New Testament led him to be a proponent of dialectical theology.

[4:6:137] Jacob Burckhardt, (1818–1897) - For their contributions as a Swiss historian of art and culture and an influential figure in the historiography of both fields; he is known as one of the major progenitors of cultural history.

[4:6:138] Tyler Burge, (born 1946) - For their contributions as a Distinguished Professor of Philosophy at UCLA; Burge has made contributions to many areas of philosophy, including the philosophy of mind, philosophy of logic, epistemology, philosophy of language, and the history of philosophy.

[4:6:139] Jean Buridan, (1300–1358) - For their contributions as an influential 14th century French philosopher; Buridan was a teacher in the faculty of arts at the University of Paris for his entire career, focusing in particular on logic and the works of Aristotle.

[4:6:140] Edmund Burke, (1729–1797) - For their contributions as an Anglo-Irish statesman born in Dublin, as well as an author, orator, political theorist and philosopher, who after moving to London in 1750 served as a member of parliament (MP) between 1766 and 1794 in the House of Commons with the Whig Party.

[4:6:141] Walter Burley, (c. 1275-c. 1345) - For their contributions as a medieval English scholastic philosopher and logician with at least 50 works attributed to him; he studied under Thomas Wilton and received his Master of Arts degree in 1301, and was a fellow of Merton College, Oxford until about 1310; he then spent sixteen years in Paris, becoming a fellow of the Sorbonne by 1324, before spending 17 years as a clerical courtier in England and Avignon; Burley disagreed with William of Ockham on a number of points concerning logic and natural philosophy.

[4:6:142] Myles Frederic Burnyeat, (born 1939) - For their contributions as an English scholar of ancient philosophy.

[4:6:143] Richard Burthogge, (1638–1704) - For their contributions as a physician, magistrate and philosopher.

[4:6:144] Joseph Butler, (1692–1752) - For their contributions as an English bishop, theologian, apologist, and philosopher.

[4:6:145] Samuel Butler, (1835–1902) - For their contributions as the iconoclastic English author of the Utopian satirical novel *Erewhon* (1872) and the semi-autobiographical Bildungsroman *The Way of All Flesh*, published posthumously in 1903; both have remained in print ever since; in other studies he examined Christian orthodoxy, evolutionary thought, and Italian art, and made prose translations of the *Iliad* and *Odyssey* that are still consulted today; he was also an artist.

Extolled Philosophers (Surname “C”)

[4:7:1] Pierre Jean George Cabanis, (1757–1808) - For their contributions as a French physiologist, freemason, and materialist philosopher.

[4:7:2] Amílcar Cabral, (1924–1973) - For their contributions as a Bissau-Guinean and Cape Verdean agricultural engineer, intellectual, poet, theoretician, revolutionary, political organiser, nationalist and diplomat; he was one of Africa's foremost anti-colonial leaders.

[4:7:3] Edward Caird, (1835–1908) - For their contributions as a Scottish philosopher.

[4:7:4] Dorion Cairns, (1901–1973) - For their contributions as a studier of the phenomenological theory of value with Winthrop Bell at Harvard University in 1923 and 1924.

[4:7:5] Thomas Cajetan, (1469–1534) - For their contributions as an Italian philosopher, theologian, cardinal (from 1517 until his death) and the Master of the Order of Preachers 1508-18; he was a leading theologian of his day who is now best known as the spokesman for Catholic opposition to the teachings of Martin Luther and the Protestant Reformation while he was the Pope's Legate in Augsburg, and perhaps also among Catholics for his extensive commentary on the Summa Theologica of Thomas Aquinas.

[4:7:6] Calcidius, (4th century) - For their contributions as a 4th-century philosopher (and possibly a Christian) who translated the first part (to 53c) of Plato's Timaeus from Greek into Latin around the year 321 and provided with it an extensive commentary.

[4:7:7] Mario Calderoni, (1879–1914) - For their contributions as an Italian philosopher and theorist of Italian law (Italian analytical pragmatism).

[4:7:8] Callicles, (late 5th century BC) - For their contributions as an ancient Athenian political philosopher best remembered for his role in Plato's dialogue Gorgias, where he "presents himself as a no-holds-barred, bare-knuckled, clear-headed advocate of Realpolitik"; while he provides a counter-argument to Plato's philosophical ideas, the lack of other contemporaneous sources about him suggests that he may be no more than a character created by Plato for the dialogue; another idea proposed is that Callicles is a fragment of what Plato may be, had he not Socrates to guide him; he is the antithesis to Socrates.

[4:7:9] John Calvin, (1509–1564) - For their contributions as a French theologian, pastor and reformer in Geneva during the Protestant Reformation; he was a principal figure in the development of the system of Christian theology later called Calvinism, aspects of which include the doctrines of predestination and of the absolute sovereignty of God in salvation of the human soul from death and eternal damnation, in which doctrines Calvin was influenced by and elaborated upon the Augustinian and other Christian traditions; various

Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have spread throughout the world.

[4:7:10] Tommaso Campanella, (1568–1639) - For their contributions as a Dominican friar, Italian philosopher, theologian, astrologer, and poet.

[4:7:11] George Campbell, (1719–1796) - For their contributions as a figure of the Scottish Enlightenment, known as a philosopher, minister, and professor of divinity; Campbell was primarily interested in rhetoric, since he believed that its study would enable his students to become better preachers; he became a philosopher of rhetoric because he took it that the philosophical changes of the Age of Enlightenment would have implications for rhetoric.

[4:7:12] Norman Robert Campbell, (1880–1949) - For their contributions as an English physicist and philosopher of science.

[4:7:13] Albert Camus, (1913–1960) - For their contributions as a French philosopher, author, and journalist; he won the Nobel Prize in Literature at the age of 44 in 1957, the second youngest recipient in history.

[4:7:14] Georges Canguilhem, (1904–1995) - For their contributions as a French philosopher and physician who specialised in epistemology and the philosophy of science (in particular, biology).

[4:7:15] Georg Cantor, (1845–1918) - For their contributions as a German mathematician; he created set theory, which has become a fundamental theory in mathematics.

[4:7:16] Johannes Capreolus, (1380–1444) - For their contributions as a French Dominican theologian and a Thomist.

[4:7:17] Claudia Card, (born 1940) - For their contributions as the Emma Goldman (WARF) Professor of Philosophy at the University of Wisconsin–Madison, with teaching affiliations in Women's Studies, Jewish Studies, Environmental Studies, and LGBT Studies.

[4:7:18] Gerolamo Cardano, (1501–1576) - For their contributions as an Italian polymath, whose interests and proficiencies ranged from being a mathematician, physician, biologist, physicist, chemist, astrologer, astronomer, philosopher, writer, and gambler; he was one of the most influential mathematicians of the Renaissance, and was one of the key figures in the foundation of probability and the earliest introducer of the binomial coefficients and the binomial theorem in the Western world; he wrote more than 200 works on science.

[4:7:19] Thomas Carlyle, (1795–1881) - For their contributions as a Scottish philosopher, satirical writer, essayist, translator, historian, mathematician, and teacher; considered one of the most important social commentators of his time, he presented many lectures during his lifetime with certain acclaim in the Victorian era.

[4:7:20] Gershom Carmichael, (c. 1672–1729) - For their contributions as a Scottish philosopher.

[4:7:21] Rudolf Carnap, (1891–1970) - For their contributions as a German-language philosopher who was active in Europe before 1935 and in the United States thereafter; he was a major member of the Vienna Circle and an advocate of logical positivism; he is considered "one of the giants among twentieth-century philosophers."

[4:7:22] Carneades, (c. 214–129 BC) - For their contributions as an Academic skeptic born in Cyrene; by the year 159 BC, he had started to refute all previous dogmatic doctrines, especially Stoicism, and even the Epicureans whom previous skeptics had spared; as head of the Academy, he was one of three philosophers sent to Rome in 155 BC where his lectures on the uncertainty of justice caused consternation among leading politicians.

[4:7:23] Lewis Carroll, (1832–1898) - For their contributions as an English writer of world-famous children's fiction, notably *Alice's Adventures in Wonderland* and its sequel *Through the Looking-Glass*; he was also a mathematician, photographer, and Anglican deacon.

[4:7:24] Nancy Cartwright (born 1943) - For their contributions as a philosopher of science and is professor of philosophy at the University of California at San Diego and the University of Durham.

[4:7:25] Carl Gustav Carus, (1789–1869) - For their contributions as a German physiologist and painter, born in Leipzig, who played various roles during the Romantic era; a friend of Johann Wolfgang von Goethe, he was a many-sided man: a doctor, a naturalist, a scientist, a psychologist, and a landscape painter who studied under Caspar David Friedrich.

[4:7:26] Paul Carus, (1852–1919) - For their contributions as a German-American author, editor, a student of comparative religion and philosopher.

[4:7:27] Antonio Caso, (1883–1946) - For their contributions as a Mexican philosopher and rector of the former Universidad Nacional de México, nowadays known as the National Autonomous University of Mexico from December 1921 to August 1923; along with José Vasconcelos, he founded the Ateneo de la Juventud, a humanist group against philosophical positivism.

[4:7:28] Ernst Cassirer, (1874–1945) - For their contributions as a German philosopher; trained within the Neo-Kantian Marburg School, he initially followed his mentor Hermann Cohen in attempting to supply an idealistic philosophy of science.

[4:7:29] Hector-Neri Castañeda, (1924–1991) - For their contributions as a Guatemalan philosopher and founder of the journal *Noûs*.

[4:7:30] Carlo Cattaneo, (1801–1869) - For their contributions as an Italian philosopher and writer, famous for his role in the Five Days of Milan on March 1849, when he led the city council during the rebellion.

[4:7:31] Stanley Cavell, (born 1926) - For their contributions as an American philosopher; he was the Walter M. Cabot Professor of Aesthetics and the General Theory of Value at Harvard University; he worked in the fields of ethics, aesthetics, and ordinary language philosophy.

[4:7:32] Margaret Cavendish, (1623–1673) - For their contributions as an English aristocrat, philosopher, poet, scientist, fiction-writer, and playwright during the 17th century.

[4:7:33] Celsus of Alexandria, (2nd century) - For their contributions as a 2nd-century Greek philosopher and opponent of early Christianity; *On The True Doctrine* is the earliest known comprehensive criticism of Christianity.

[4:7:34] Michel de Certeau, (1925–1986) - For their contributions as a French Jesuit and scholar whose work combined history, psychoanalysis, philosophy, and the social sciences.

[4:7:35] Pyotr Chaadaev, (1794–1856) - For their contributions as a Russian philosopher; he was one of the Russian Schellingians.

[4:7:36] Considering that Chaadaev was one of the Russian Schellingians, it would be interesting to apply the beliefs and philosophical standings of Astronist beliefs to the context of the various Russian groups; Russian Enlightenment, Slavophiles and *pochvennichestvo*, Russian symbolists, the Westernisers, the Russian Schellingians, Russian positivists, Russian Machists, Russian cosmists, Occultists, and many groups of philosophers of Russian philosophy.

[4:7:37] Chanakya (or Kautilya) (321–296 BC) - For their contributions as an ancient Indian teacher, philosopher, economist, jurist and royal advisor; as such, he is considered the pioneer of the field of political science and economics in India, and his work is thought of as an important precursor to classical economics.

[4:7:38] Chang Hsueh-ch'eng (or Zhang Xuecheng), (1738–1801) - For their contributions as a Qing dynasty historian, writer and philosopher; his father and his grandfather had been government officials, but, although Zhang achieved the highest civil service examination degree in 1778, he never held high office.

[4:7:39] Chang Tsai (or Zhang Zai), (1020–1077) - For their contributions as a Chinese Neo-Confucian moral philosopher and cosmologist; he is most known for laying out four ontological goals for intellectuals; to build up the manifestations of Heaven and Earth's spirit, to build up good life for the populace, to develop past sages' endangered scholarship, and to open up eternal peace.

[4:7:40] William Ellery Channing, (1780–1842) - For their contributions as the foremost Unitarian preacher in the United States in the early nineteenth century and, along with Andrews Norton (1786–1853), one of Unitarianism's leading theologians; Channing was known for his articulate and impassioned sermons and public speeches, and as a prominent thinker in the liberal theology of the day; his religion and thought were among the chief influences on the New England Transcendentalists although he never countenanced their views, which he saw as extreme.

[4:7:41] Walter Charleton, (1619–1707) - For their contributions as a natural philosopher and English writer. According to Jon Parkin, he was "the main conduit for the transmission of Epicurean ideas to England".

[4:7:42] Pierre Charron, (1541–1603) - For their contributions as a French 16th-century Catholic theologian and philosopher, and a disciple and contemporary of Michel de Montaigne.

[4:7:43] François-René de Chateaubriand, (1768–1848) - For their contributions as a French writer, politician, diplomat and historian who founded Romanticism in French literature; descended from an old aristocratic family from Brittany, Chateaubriand was a royalist by political disposition; in an age when a number of intellectuals turned against the Church, he authored the *Génie du christianisme* in defense of the Catholic faith.

[4:7:44] Walter Chatton, (1290–1343) - For their contributions as an English Scholastic theologian and philosopher who regularly sparred philosophically with William of Ockham, who is well known for Occam's razor.

[4:7:45] Ch'en Hsien-chang, (1428–1500) - For their contributions as the founder of a Chinese school of thought, invented a new method for moral teaching to resolve a traditional problem concerning about how to keep the mind centred on principle; he emphasised the way of acquiring insight for oneself by quiet-sitting.

[4:7:46] Cheng Hao (or Ch'eng Ming-Tao), (1032–1085) - For their contributions as a neo-Confucian philosopher from Luoyang, China; his philosophy was dualistic (between all that is tangible and all that is intangible) and pantheistic (believing that all that is intangible is the same thing, such as god, the human nature, feelings, actions (we see things acting, but not the action itself), movement (likewise), social roles and relations (likewise), chance, etc., and that such a unified, universal principle is in everything that is sensible rather than in an external reality as in Platonism); among his quotes are "outside dao there are no things and outside things there is no dao", "we call it god to emphasise the wonderful mystery of principle in ten thousand things, just as we call it lord (di) to characterise its being the ruler of events" and "in terms of the reality, it is change; in terms of principle, it is dao; in terms of its function, it is god; in terms of its destiny in a human being, it is human nature".

[4:7:47] Cheng Hsuan (or Zheng Xuan), (127-200) - For their contributions as an influential Chinese commentator and Confucian scholar near the end of the Han Dynasty.

[4:7:48] Cheng Yi (or Ch'eng Yi Chu'an), (1033–1107) - For their contributions as a Chinese philosopher of the Song Dynasty.

[4:7:49] Nikolai Chernyshevsky, (1828–1889) - For their contributions as a Russian revolutionary democrat, materialist philosopher, critic, and socialist (seen by some as a utopian socialist). He was the leader of the revolutionary democratic movement of the 1860s, and had an influence on Vladimir Lenin, Emma Goldman, and Serbian political writer and socialist Svetozar Marković.

[4:7:50] Chia Yi (or Jia Yi or Chia I), (201-169 BC) - For their contributions as a Chinese writer, poet and politician of the Western Han dynasty, best known as one of the earliest known writers of fu rhapsody and for his essay "Disquisition Finding Fault with Qin", which criticises the Qin dynasty and describes Jia's opinions on the reasons for its collapse.

[4:7:51] Chiao Hung, (1540–1620) - For their contributions as an important figure in late Ming intellectual history; in his own day he was praised for his accomplishments in prose-writing as much as for his active interest in Neo-Confucian and Buddhist metaphysics.

[4:7:52] Boris Chicherin, (1828–1904) - For their contributions as a Russian jurist and political philosopher, who worked out a theory that Russia needed a strong, authoritative government to persevere with liberal reforms; by the time of the Russian Revolution, Chicherin was probably the most reputable legal philosopher and historian in Russia.

[4:7:53] Ch'ien Mu, (1895–1990) - For their contributions as a Chinese historian, philosopher and writer; he is considered to be one of the greatest historians and philosophers of 20th-century China.

[4:7:54] Chih Tun (or Zhi Dun) (314-366) - For their contributions as a Chinese Buddhist monk and philosopher; a Chinese author, scholar, and confidant of Chinese government officials in 350 CE, he claimed that all who followed Buddhism would, at the end of their life, enter Nirvana.

[4:7:55] William Chillingworth, (1602–1644) - For their contributions as a controversial English churchman; besides his principal work, Chillingworth wrote a number of smaller anti-Jesuit papers published in the posthumous *Additional Discourses* (1687), and nine of his sermons have been preserved.

[4:7:56] Roderick Chisholm, (1916–1999) - For their contributions as an American philosopher known for his work on epistemology, metaphysics, free will, value theory, and the philosophy of perception; he was often called "the philosopher's philosopher."

[4:7:57] Noam Chomsky, (born 1928) - For their contributions as an American linguist, philosopher, cognitive scientist, social critic, and political activist; sometimes called "the father of modern linguistics", Chomsky is also a major figure in analytic philosophy and one of the founders of the field of cognitive science.

[4:7:58] Tasan Chông Yagyong, (1762–1836) - For their contributions as one of the greatest thinkers of the later Joseon period, wrote highly influential books about philosophy, science and theories of government, held significant administrative positions, was a close confidant of King Jeongjo (ruled 1776-1800), and was noted as a poet.

[4:7:59] Chou Tun-Yi (or Zhou Dunyi or Chou Lien-Hsi or Zhou Lianxi), (1017–1073) - For their contributions as a Song dynasty Chinese Neo-Confucian philosopher and cosmologist born during the Song Dynasty; he conceptualised the Neo-Confucian cosmology of the day, explaining the relationship between human conduct and universal forces.

[4:7:60] Christine de Pizan, (c. 1365-c. 1430) - For their contributions as an Italian and French author; she is best remembered for defending women in *The Book of the City of Ladies* and *The Treasure of the City of Ladies*; Christine was a prominent moralist and political thinker in medieval France.

[4:7:61] Chrysippus, (279–207 BC) - For their contributions as a Greek Stoic philosopher; a prolific writer, Chrysippus expanded the fundamental doctrines of Zeno of Citium, the founder of the school, which earned him the title of Second Founder of Stoicism.

[4:7:62] Thomas Chubb, (1679–1747) - For their contributions as an English lay Deist writer, born near Salisbury; he saw Christ as a divine teacher, but held reason to be sovereign over religion; he questioned the morality of religions, while defending Christianity on rational grounds; despite little schooling, Chubb was well up on the religious controversies of the day.

[4:7:63] Alonzo Church, (1903–1995) - For their contributions as an American mathematician and logician who made major contributions to mathematical logic and the foundations of theoretical computer science; he is best known for the lambda calculus, Church–Turing thesis, proving the undecidability of the Entscheidungsproblem, Frege–Church ontology, and the Church–Rosser theorem; he also worked on philosophy of language.

[4:7:64] Patricia Churchland, (born 1943) - For their contributions as a Canadian-American analytical philosopher noted for her contributions to neurophilosophy and the philosophy of mind.

[4:7:65] Paul Churchland, (born 1942) - For their contributions as a Canadian philosopher known for his studies in neurophilosophy and the philosophy of mind.

[4:7:66] Leon Chwistek, (1884–1944) - For their contributions as a Polish avant-garde painter, theoretician of modern art, literary critic, logician, philosopher and mathematician.

[4:7:67] Cicero, (106 BC–43 BC) - For their contributions as a Roman statesman, orator, lawyer and philosopher, who served as consul in the year 63 BC; he came from a wealthy municipal family of the Roman equestrian order, and is considered one of Rome's greatest orators and prose stylists.

[4:7:68] August Cieszkowski, (1814–1894) - For their contributions as a Polish philosopher, economist and social and political activist; his Hegelian philosophy influenced the young Karl Marx and action theorists.

[4:7:69] Emil Cioran, (1911–1995) - For their contributions as a Romanian philosopher and essayist, who published works in both Romanian and French; his work has been noted for its pervasive philosophical pessimism, and frequently engages with issues of suffering, decay, and nihilism.

[4:7:70] Hélène Cixous, (born 1937) - For their contributions as a professor, French feminist writer, poet, playwright, philosopher, literary critic and rhetorician; she founded the first centre of feminist studies at a European university at the Centre universitaire de Vincennes of the University of Paris (today's University of Paris VIII).

[4:7:71] Clarembald of Arras, (1110–1187) - For their contributions as a French theologian.

[4:7:72] Samuel Clarke, (1675–1729) - For their contributions as an English philosopher and Anglican clergyman; he is considered the major British figure in philosophy between John Locke and George Berkeley.

[4:7:73] Johannes Clauberg, (1622–1665) - For their contributions as a German theologian and philosopher. Clauberg was the founding Rector of the first University of Duisburg, where he taught from 1655 to 1665; he is known as a "scholastic cartesian".

[4:7:74] Cleanthes, (301–232 BC) - For their contributions as a Greek Stoic philosopher and successor to Zeno of Citium as the second head (scholarch) of the Stoic school in Athens.

[4:7:75] Clement of Alexandria, (2nd-3rd century) - For their contributions as a Christian theologian who taught at the Catechetical School of Alexandria; a convert to Christianity, he was an educated man who was familiar with classical Greek philosophy and literature; as his three major works demonstrate, Clement was influenced by Hellenistic philosophy to a greater extent than any other Christian thinker of his time, and in particular by Plato and the Stoics.

[4:7:76] Catherine Clément, (born 1939) - For their contributions as a French philosopher, novelist, feminist, and literary critic.

[4:7:77] Cleomedes, (2nd century) - For their contributions as a Greek astronomer who is known chiefly for his book *On the Circular Motions of the Celestial Bodies*.

[4:7:78] William Kingdon Clifford, (1845–1879) - For their contributions as an English mathematician and philosopher; building on the work of Hermann Grassmann, he introduced what is now termed geometric algebra, a special case of the Clifford algebra named in his honour.

[4:7:79] Catherine Trotter Cockburn, (1679–1749) - For their contributions as an English novelist, dramatist, and philosopher; she wrote on moral philosophy, theological tracts, and had a voluminous correspondence.

[4:7:80] Lorraine Code, (born 1937) - For their contributions as the Professor Emerita of Philosophy at York University in Toronto, Ontario, Canada and a Fellow of the Royal Society of Canada; her principal area of research is feminist epistemology and the politics of knowledge.

[4:7:81] G.A. Cohen, (1941-2009) - For their contributions as a Canadian Marxist political philosopher who held the positions of Quain Professor of Jurisprudence, University College London and Chichele Professor of Social and Political Theory, All Souls College, Oxford.

[4:7:82] Hermann Cohen, (1842–1918) - For their contributions as a German Jewish philosopher, one of the founders of the Marburg school of neo-Kantianism, and he is often held to be "probably the most important Jewish philosopher of the nineteenth century".

[4:7:83] L. Jonathan Cohen, (born 1923) - For their contributions as a British philosopher; he was Fellow and Praelector in Philosophy, 1957–90 and Senior Tutor, 1985–90 at The Queen's College, Oxford and British Academy Reader in Humanities, University of Oxford, 1982–84.

[4:7:84] Morris Raphael Cohen, (1880–1947) - For their contributions as an American philosopher, lawyer, and legal scholar who united pragmatism with logical positivism and linguistic analysis.

[4:7:85] Samuel Taylor Coleridge, (1772–1834) - For their contributions as an English poet, literary critic, philosopher and theologian who, with his friend William Wordsworth, was a founder of the Romantic Movement in England and a member of the Lake Poets.

[4:7:86] John Colet, (1466–1519) - For their contributions as an English churchman and educational pioneer; Colet wanted people to see the scripture as their guide through life; furthermore, he wanted to restore theology and rejuvenate Christianity; Colet is an important early leader of Christian humanism as he linked humanism and reform.

[4:7:87] Lucio Colletti, (1924–2001) - For their contributions as an Italian Western Marxist philosopher; Colletti started to be known outside Italy because of a long interview that Marxist historian Perry Anderson published in the *New Left Review* in 1974.

[4:7:88] Arthur Collier, (1680–1732) - For their contributions as an English Anglican priest and philosopher; his views are grounded on two presuppositions; the utter aversion of common sense to any theory of representative perception; the difference between imagination and sense perception is only one of degree.

[4:7:89] R. G. Collingwood, (1889–1943) - For their contributions as an English philosopher, historian and archaeologist; he is best known for his philosophical works, including *The Principles of Art* (1938) and the posthumously published *The Idea of History* (1946).

[4:7:90] Anthony Collins, (1676–1729) - For their contributions as an English philosopher, and a proponent of deism.

[4:7:91] John Comenius, (1592–1670) - For their contributions as a Czech philosopher, pedagogue and theologian from the Margraviate of Moravia who is considered the father of modern education; he served as the last bishop of the Unity of the Brethren before becoming a religious refugee and one of the earliest champions of universal education, a concept eventually set forth in his book *Didactica Magna*.

[4:7:92] Auguste Comte, (1798–1857) - For their contributions as a French philosopher and writer who formulated the doctrine of positivism; he is often regarded as the first philosopher of science in the modern sense of the term; Comte is also seen as the founder of the academic discipline of sociology.

[4:7:93] Étienne Bonnot de Condillac, (1715–1780) - For their contributions as a French philosopher and epistemologist, who studied in such areas as psychology and the philosophy of the mind.

[4:7:94] Marquis de Condorcet, (1743–1794) - For their contributions as a French philosopher and mathematician; his ideas, including support for a liberal economy, free and equal public instruction, constitutional government, and equal rights for women and people of all races, have been said to embody the ideals of the Age of Enlightenment and Enlightenment rationalism.

[4:7:95] Confucius, (551 BC – 479 BC) - For their contributions as a Chinese philosopher and politician of the Spring and Autumn period; the philosophy of Confucius, also known as Confucianism, emphasised personal and governmental morality, correctness of social relationships, justice and sincerity; his followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favour of the Legalists during the Qin dynasty.

[4:7:96] Benjamin Constant, (1767–1830) - For their contributions as a Swiss-French political activist and writer on politics and religion; he was the author of a partly biographical psychological novel, *Adolphe*; he was a fervent classical liberal of the early 19th century, who influenced the Trienio Liberal movement in Spain, the Liberal Revolution of 1820 in Portugal, the Greek War of Independence, the November Uprising in Poland, the Belgian Revolution, and liberalism in Brazil and Mexico.

[4:7:97] Lady Anne Finch Conway, (1631–1679) - For their contributions as an English philosopher whose work, in the tradition of the Cambridge Platonists, was an influence on Gottfried Leibniz; Conway's thought is a deeply original form of rationalist philosophy, with hallmarks of gynocentric concerns and patterns that lead some to think of it as unique among seventeenth-century systems.

[4:7:98] Nicolaus Copernicus, (1473–1543) - For their contributions as a Renaissance-era mathematician and astronomer, who formulated a model of the universe that placed the Sun rather than the Earth at the center of the universe, in all likelihood independently of Aristarchus of Samos, who had formulated such a model some eighteen centuries earlier.

[4:7:99] Henry Corbin, (1903–1978) - For their contributions as a philosopher, theologian, Iranologist and professor of Islamic Studies at the *École pratique des hautes études* in Paris, France.

[4:7:100] Geraud de Cordemoy, (1626–1684) - For their contributions as a French philosopher, historian and lawyer; he is well known for his works in metaphysics and for his theory of language.

[4:7:101] Moses ben Jacob Cordovero, (1522–1570) - For their contributions as a central figure in the historical development of Kabbalah, leader of a mystical school in 16th-century Safed, Ottoman Syria.

[4:7:102] Uriel da Costa, (1585–1640) - For their contributions as a Jewish philosopher and skeptic who questioned the Catholic and Rabbinic institutions of his time.

[4:7:103] Antoine Augustin Cournot, (1801–1877) - For their contributions as a French philosopher and mathematician who also contributed to the development of economics.

[4:7:104] Victor Cousin, (1792–1867) - For their contributions as a French philosopher; he was the founder of "eclecticism", a briefly influential school of French philosophy that combined elements of German idealism and Scottish Common Sense Realism; as the administrator of public instruction for over a decade, Cousin also had an important influence on French educational policy.

[4:7:105] Louis Couturat, (1868–1914) - For their contributions as a French logician, mathematician, philosopher, and linguist.

[4:7:106] William Crathorn, (14th century) - For their contributions as an English Dominican philosopher, from Oxford; he was a philosopher who immediately followed in the intellectual tradition of William of Ockham and worked to strengthen his philosophical works.

[4:7:107] Cratylus, (c. 400 BC) - For their contributions as an ancient Athenian philosopher from the mid-late 5th century BCE, known mostly through his portrayal in Plato's dialogue Cratylus; he was a radical proponent of Heraclitean philosophy and influenced the young Plato.

[4:7:108] James Edwin Creighton, (1861–1924) - For their contributions as an American philosopher who believed no system of thought can be the product of an isolated mind.

[4:7:109] Hasdai Crescas, (c. 1340-1410) - For their contributions as a Catalan-Jewish philosopher and a renowned halakhist (teacher of Jewish law). He is known as one of the major practitioners of the rationalist approach to Jewish philosophy

[4:7:110] Benedetto Croce, (1866–1952) - For their contributions as an Italian idealist philosopher, historian and politician, who wrote on numerous topics, including philosophy, history, historiography and aesthetics.

[4:7:111] Christian August Crusius, (1715–1775) - For their contributions as a German philosopher and Protestant theologian.

[4:7:112] Ralph Cudworth, (1617–1688) - For their contributions as a famed English Anglican clergyman, Christian Hebraist, classicist, theologian and philosopher, and a leading figure among the Cambridge Platonists.

[4:7:113] Nathaniel Culverwel, (1619–1651) - For their contributions as an English author and theologian.

[4:7:114] Richard Cumberland, (1631-1718) - For their contributions as an English philosopher, and Bishop of Peterborough from 1691; in 1672, he published his major work, *De legibus naturae* (On natural laws), propounding utilitarianism and opposing the egoistic ethics of Thomas Hobbes; Cumberland was a member of the Latitudinarian movement, along with his friend Hezekiah Burton of Magdalene College, Cambridge and closely allied with the Cambridge Platonists, a group of ecclesiastical philosophers centred on Cambridge University in the mid 17th century.

[4:7:115] Cyrano de Bergerac, (1619–1655) - For their contributions as a French novelist, playwright, epistolarian and duelist.

[4:7:116] Heinrich Czolbe, (1819–1873) - For their contributions as a German physician and materialist philosopher.

Extolled Philosophers (Surname “D, E, and F”)

[4:8:1] Jean le Rond d'Alembert, (1717–1783) - For their contributions as a French mathematician, mechanic, physicist, philosopher, and music theorist.

[4:8:2] Damascius, (c. 462-540) - For their contributions as "the last of the Neoplatonists," as the last scholar of the School of Athens he was one of the pagan philosophers persecuted by Emperor Justinian I in the early 6th century AD, and was forced for a time to seek refuge in the Persian court, before being allowed back into the Empire.

[4:8:3] Peter Damian, (c. 1007-1072) - For their contributions as a reforming Benedictine monk and cardinal in the circle of Pope Leo IX; Dante placed him in one of the highest circles of Paradiso as a great predecessor of Saint Francis of Assisi and he was declared a Doctor of the Church in 1828.

[4:8:4] Arthur Danto, (born 1924) - For their contributions as an American art critic and philosopher; he is best known for having been an influential, long-time art critic for *The Nation* and for his work in philosophical aesthetics and philosophy of history, though he contributed significantly to a number of fields, including the philosophy of action.

[4:8:5] Charles Darwin, (1809–1882) - For their contributions as an English naturalist, geologist and biologist, best known for his contributions to the science of evolution; his proposition that all species of life have descended over time from common ancestors is now widely accepted, and considered a foundational concept in science.

[4:8:6] Erasmus Darwin, (1731–1802) - For their contributions as an English physician; one of the key thinkers of the Midlands Enlightenment, he was also a natural philosopher, physiologist, slave-trade abolitionist, inventor and poet.

[4:8:7] David of Dinant, (12th century) - For their contributions as a pantheistic philosopher; he may have been a member of, or at least been influenced by, a pantheistic sect known as the Amalricians.

[4:8:8] David the Invincible, (late 6th century) - For their contributions made to philosophy under the name given to a Neoplatonist Armenian philosopher of the 6th century.

[4:8:9] Donald Davidson, (1917–2003) - For their contributions as an American philosopher.

[4:8:10] Jalal al-Din al-Dawani, (1426–1502) - For their contributions as a leading philosopher, theologian, jurist and poet of 15th Century Iran.

[4:8:11] Simone de Beauvoir, (1908–1986) - For their contributions as a French writer, intellectual, existentialist philosopher, political activist, feminist and social theorist; though she did not consider herself a philosopher, she had a significant influence on both feminist existentialism and feminist theory.

[4:8:12] Bruno de Finetti, (1906–1985) - For their contributions as an Italian probabilist statistician and actuary, noted for the "operational subjective" conception of probability; the classic exposition of his distinctive theory is the 1937 "La prévision: ses lois logiques, ses sources subjectives," which discussed probability founded on the coherence of betting odds and the consequences of exchangeability.

[4:8:13] Joseph de Maistre, (1753–1821) - For their contributions as a French-speaking Savoyard philosopher, writer, lawyer, and diplomat, who advocated social hierarchy and monarchy in the period immediately following the French Revolution.

[4:8:14] Paul de Man, (1919–1983) - For their contributions as a Belgian-born literary critic and literary theorist; at the time of his death, de Man was one of the most prominent literary critics in the United States—known particularly for his importation of German and French philosophical approaches into Anglo-American literary studies and critical theory.

[4:8:15] Augustus De Morgan, (1806–1871) - For their contributions as a British mathematician and logician; he formulated De Morgan's laws and introduced the term mathematical induction, making its idea rigorous.

[4:8:16] Francesco de Sanctis, (1817–1883) - For their contributions as a leading Italian literary critic and scholar of Italian language and literature during the 19th century.

[4:8:17] Richard Dedekind, (1831–1916) - For their contributions a German mathematician who made important contributions to abstract algebra (particularly ring theory), axiomatic foundation for the natural numbers, algebraic number theory and the definition of the real numbers.

[4:8:18] Gilles Deleuze, (1925–1995) - For their contributions as a French philosopher who, from the early 1950s until his death in 1995, wrote on philosophy, literature, film, and fine art.

[4:8:19] Bernard Delfgaauw, (1912-1993) - For their contributions as a Dutch philosopher; he studied Dutch language, history, philosophy, and Hebrew language at the University of Amsterdam.

[4:8:20] Elijah Delmedigo, (1460–1497) - For their contributions as a strong follower of Averroes' doctrines, even the more radical ones: unity of intellect, eternity of the world, autonomy of reason from the boundaries of revealed religion.

[4:8:21] Giorgio Del Vecchio, (1878–1970) - For their contributions as a prominent Italian legal philosopher of the early 20th century; among others he influenced the theories of Norberto Bobbio; he is famous for his book Justice.

[4:8:22] Democritus, (460-370 BC) - For their contributions as an Ancient Greek pre-Socratic philosopher primarily remembered today for his formulation of an atomic theory of the universe.

[4:8:23] Daniel Dennett, (born 1942) - For their contributions as an American philosopher, writer, and cognitive scientist whose research centres on the philosophy of mind, philosophy of science, and philosophy of biology, particularly as those fields relate to evolutionary biology and cognitive science.

[4:8:24] Denys the Carthusian (or Denys de Leeuwis), (1402–1471) - For their contributions as a Roman Catholic theologian and mystic.

[4:8:25] Jacques Derrida, (1930–2004) - For their contributions as an Algerian-born French philosopher best known for developing a form of semiotic analysis known as deconstruction, which he discussed in numerous texts, and developed in the context of phenomenology; he is one of the major figures associated with post-structuralism and postmodern philosophy.

[4:8:26] René Descartes, (1596–1650) - For their contributions as a French philosopher, mathematician, and scientist; Descartes' *Meditations on First Philosophy* (1641) continues to be a standard text at most university philosophy departments.

[4:8:27] Robert Desgabets, (1610–1678) - For their contributions as a French Cartesian philosopher and Benedictine prior.

[4:8:28] Antoine Destutt de Tracy, (1754–1836) - For their contributions as a French Enlightenment aristocrat and philosopher who coined the term "ideology".

[4:8:29] Paul Deussen, (1845–1919) - For their contributions as a German Indologist and professor of Philosophy at University of Kiel.

[4:8:30] Alejandro Deustua, (1849–1945) - For their contributions as a Peruvian philosopher, educator and statesman; he was the Prime Minister of Peru from 9 August 1902 until 4 November 1902.

[4:8:31] John Dewey, (1859–1952) - For their contributions as an American philosopher, psychologist, and educational reformer whose ideas have been influential in education and social reform; Dewey is one of the primary figures associated with the philosophy of pragmatism and is considered one of the fathers of functional psychology.

[4:8:32] Dharmakirti, (c. 7th century) - For their contributions as an influential Indian Buddhist philosopher who worked at Nālandā; he was one of the key scholars of epistemology (pramana) in Buddhist philosophy, and is associated with the Yogācāra and Sautrāntika schools; he was also one of the primary theorists of Buddhist atomism.

[4:8:33] Albert Venn Dicey, (1835–1922) - For their contributions as a British Whig jurist and constitutional theorist; he is most widely known as the author of *Introduction to the Study of the Law of the Constitution* (1885); the principles it expounds are considered part of the uncodified British constitution.

[4:8:34] Denis Diderot, (1713–1784) - For their contributions as a French philosopher, art critic, and writer, best known for serving as co-founder, chief editor, and contributor to the *Encyclopédie* along with Jean le Rond d'Alembert; he was a prominent figure during the Enlightenment.

[4:8:35] Dietrich of Freiberg, (13th century) - For their contributions as a German member of the Dominican order and a theologian and physicist; he was named provincial of the Dominican Order in 1293, Albert the Great's old post.

[4:8:36] Kenelm Digby, (1603–1665) - For their contributions as an English courtier and diplomat; he was also a highly reputed natural philosopher, and known as a leading Roman Catholic intellectual and Blackloist.

[4:8:37] Dignaga, (c. 480–c. 540) - For their contributions as an Indian Buddhist scholar and one of the Buddhist founders of Indian logic (*hetu vidyā*); Dignāga's work laid the groundwork for the development of deductive logic in India and created the first system of Buddhist logic and epistemology (*Pramana*).

[4:8:38] Wilhelm Dilthey, (1833–1911) - For their contributions as a German historian, psychologist, sociologist, and hermeneutic philosopher, who held G. W. F. Hegel's Chair in Philosophy at the University of Berlin; as a polymathic philosopher, working in a modern research university, Dilthey's research interests revolved around questions of scientific methodology, historical evidence and history's status as a science.

[4:8:39] Hugo Dingler, (1881–1954) - For their contributions as a German scientist and philosopher; Dingler's position is usually characterised as "conventionalist" by Karl Popper and others; sometimes he is called a "radical conventionalist" (also referred to as "critical voluntarism" in the secondary literature), as by the early Rudolf Carnap.

[4:8:40] Diodorus Cronus, (3rd century BC) - For their contributions as a Greek philosopher and dialectician connected to the Megarian school. He was most notable for logic innovations, including his master argument formulated in response to Aristotle's discussion of future contingents.

[4:8:41] Diogenes Laertius, (3rd century) - For their contributions as a biographer of the Greek philosophers; nothing is definitively known about his life, but his surviving *Lives and Opinions of Eminent Philosophers* is a principal source for the history of ancient Greek philosophy; his reputation is controversial among scholars because he often repeats information from his sources without critically evaluating it.

[4:8:42] Diogenes of Apollonia, (c. 460 BC) - For their contributions as an ancient Greek philosopher, and was a native of the Milesian colony Apollonia in Thrace.

[4:8:43] Diogenes of Oenoanda, (2nd Century) - For their contributions as an Epicurean Greek from the 2nd century AD who carved a summary of the philosophy of Epicurus onto a portico wall in the ancient Greek city of Oenoanda in Lycia (modern day southwest Turkey).

[4:8:44] Diogenes the Cynic of Sinope, (412-323 BC) - For their contributions as a Greek philosopher and one of the founders of Cynic philosophy.

[4:8:45] Dogen Zenji (or Dōgen Kigen), (1200–1253) - For their contributions as a Japanese Buddhist priest, writer, poet, philosopher, and founder of the Sōtō school of Zen in Japan.

[4:8:46] Dong Zhongshu (or Tung Chung-shu), (c. 176-c. 104) - For their contributions as a Han Dynasty Chinese scholar; he is traditionally associated with the promotion of Confucianism as the official ideology of the Chinese imperial state; he apparently favoured heaven worship over the tradition of cults celebrating the five elements.

[4:8:47] Herman Dooyeweerd, (1894–1977) - For their contributions as a professor of law and jurisprudence at the Vrije Universiteit, Amsterdam from 1926 to 1965; he was also a philosopher and principal founder of Reformational philosophy with Dirk Vollenhoven, a significant development within the Neocalvinist (or Kuyperian) school of thought.

[4:8:48] Fyodor Dostoyevsky, (1821–1881) - For their contributions as a Russian novelist, short story writer, essayist, journalist and philosopher. Dostoevsky's literary works explore human psychology in the troubled political, social, and spiritual atmospheres of 19th-century Russia, and engage with a variety of philosophical and religious themes.

[4:8:49] Fred Dretske, (born 1932) - For their contributions as an American philosopher noted for his contributions to epistemology and the philosophy of mind.

[4:8:50] Hans Adolf Eduard Driesch, (1867–1941) - For their contributions as a German biologist and philosopher from Bad Kreuznach; he is most noted for his early experimental work in embryology and for his neo-vitalist philosophy of entelechy: he has also been credited with performing the first artificial 'cloning' of an animal in the 1880s, although this claim is dependent on how one defines cloning.

[4:8:51] Emil du Bois-Reymond, (1818–1896) - For their contributions as a German physician and physiologist, the co-discoverer of nerve action potential, and the developer of experimental electrophysiology.

[4:8:52] Jean-Baptiste Dubos, (1670–1742) - For their contributions as a French author.

[4:8:53] Émilie du Châtelet, (1706–1749) - For their contributions as a French natural philosopher, mathematician, physicist, and author during the early 1730s until her untimely death due to childbirth in 1749; her most recognised achievement is her translation of and commentary on Isaac Newton's book Principia containing basic laws of physics; the translation, published posthumously in 1759, is still considered the standard French translation today.

[4:8:54] Guillaume du Vair, (1556–1621) - For their contributions as a French author and lawyer.

[4:8:55] Curt Ducasse, (1881–1969) - For their contributions as a philosopher who taught at the University of Washington and Brown University.

[4:8:56] Pierre Duhem, (1861–1916) - For their contributions as a French theoretical physicist who worked on thermodynamics, hydrodynamics, and the theory of elasticity; Duhem was also a historian of science, noted for his work on the European Middle Ages; as a philosopher of science, he is remembered principally for his views on the indeterminacy of experimental criteria.

[4:8:57] Eugen Dühring, (1833–1921) - For their contributions as a German philosopher, positivist, economist, and socialist who was a strong critic of Marxism.

[4:8:58] Michael Dummett, (born 1925) - For their contributions as an English academic described as "among the most significant British philosophers of the last century and a leading campaigner for racial tolerance and equality."

[4:8:59] Duns Scotus, (c. 1266-1308) - For their contributions as one of the three most important philosopher-theologians of Western Europe in the High Middle Ages, together with Thomas Aquinas and William of Ockham; Scotus has had considerable influence on both Catholic and secular thought; the doctrines for which he is best known are the "univocity of being", that existence is the most abstract concept we have, applicable to everything that exists; the formal distinction, a way of distinguishing between different aspects of the same thing; and the idea of haecceity, the property supposed to be in each individual thing that makes it an individual; Scotus also developed a complex argument for the existence of God, and argued for the Immaculate Conception of Mary.

[4:8:60] Profiat Duran (or Efodi or Isaac ben Moses Levi) (c. 1349-c. 1414) - For their contributions as a physician, philosopher, grammarian, and controversialist in the 14th century.

[4:8:61] Simeon ben Zemah Duran (or Rashbaz), (1361–1444) - For their contributions as a Rabbinical authority, student of philosophy, astronomy, mathematics, and especially of medicine, which he practised for a number of years at Palma (de Majorca); a major 15th century posek, his published decisions in matters of halacha have been widely quoted in halachic literature for hundreds of years.

[4:8:62] Durandus of St. Pourçain, (c. 1275-1334) - For their contributions as a French Dominican philosopher and theologian.

[4:8:63] Émile Durkheim, (1858–1917) - For their contributions as a French sociologist; he formally established the academic discipline and—with W. E. B. Du Bois, Karl Marx and Max Weber—is commonly cited as the principal architect of modern social science.

[4:8:64] Ronald Dworkin, (born 1931) - For their contributions as an American philosopher, jurist, and scholar of United States constitutional law.

[4:8:65] John Earman, (born 1942) - For their contributions as an American philosopher of physics; he is an emeritus professor in the History and Philosophy of Science department at the University of Pittsburgh.

[4:8:66] Johann Augustus Eberhard, (1739–1809) - For their contributions as a German theologian and "popular philosopher".

[4:8:67] Meister Eckhart, (1260–1327/8) - For their contributions as a German theologian, philosopher and mystic, born near Gotha, in the Landgraviate of Thuringia (now central Germany) in the Holy Roman Empire.

[4:8:68] Umberto Eco, (born 1932) - For their contributions as an Italian novelist, literary critic, philosopher, semiotician, and university professor.

[4:8:69] Arthur Stanley Eddington, (1882–1944) - For their contributions as an English astronomer, physicist, and mathematician of the early 20th century who did his greatest work in astrophysics; he was also a philosopher of science and a populariser of science.

[4:8:70] Jonathan Edwards, (1703–1758) - For their contributions as an American revivalist preacher, philosopher, and Congregationalist Protestant theologian; Edwards is widely regarded as one of the America's most important and original philosophical theologians; Edwards' theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism, and the Puritan heritage.

[4:8:71] Paul Edwards, (1923–2004) - For their contributions as an Austrian-American moral philosopher; he was the editor-in-chief of MacMillan's eight-volume Encyclopedia of Philosophy from 1967, and lectured at New York University, Brooklyn College and the New School for Social Research from the 1960s to the 1990s.

[4:8:72] Christian von Ehrenfels, (1856–1932) - For their contributions as an Austrian philosopher, and is known as one of the founders and precursors of Gestalt psychology.

[4:8:73] Albert Einstein, (1879–1955) - For their contributions as a German-born theoretical physicist who developed the theory of relativity, one of the two pillars of modern physics (alongside quantum mechanics).

[4:8:74] Mircea Eliade, (1907–1986) - For their contributions as a Romanian historian of religion, fiction writer, philosopher, and professor at the University of Chicago; he was a leading interpreter of religious experience, who established paradigms in religious studies that persist to this day.

[4:8:75] Elias, (6th century) - For their contributions as a Greek scholar and a commentator on Aristotle and Porphyry.

[4:8:76] George Eliot, (1819–1880) - For their contributions as an English novelist, poet, journalist, translator, and one of the leading writers of the Victorian era.

[4:8:77] T. S. Eliot, (1888–1965) - For their contributions as one of the twentieth century's major poets; he was also an essayist, publisher, playwright, and literary and social critic.

[4:8:78] Elisabeth of Bohemia, (1618–1680) - For their contributions as a philosopher best known for her correspondence with René Descartes; she was critical of Descartes' dualistic metaphysics and her work anticipated the metaphysical concerns of later philosophers.

[4:8:79] Jon Elster, (born 1940) - For their contributions as a Norwegian social and political theorist who has authored works in the philosophy of social science and rational choice theory; he is also a notable proponent of analytical Marxism, and a critic of neoclassical economics and public choice theory, largely on behavioural and psychological grounds.

[4:8:80] Ralph Waldo Emerson, (1803–1882) - For their contributions as an American essayist, lecturer, philosopher, and poet who led the transcendentalist movement of the mid-19th century; he was seen as a champion of individualism and a prescient critic of the countervailing pressures of society, and he disseminated his thoughts through dozens of published essays and more than 1,500 public lectures across the United States.

[4:8:81] Empedocles, (490 BC–430 BC) - For their contributions as a Greek pre-Socratic philosopher and a citizen of Akragas, a Greek city in Sicily. Empedocles' philosophy is best known for originating the cosmogonic theory of the four classical elements.

[4:8:82] Friedrich Engels, (1820–1895) - For their contributions as a German philosopher, communist, social scientist, journalist and businessman.

[4:8:83] Epicharmus, (c. 540–450 BC) - For their contributions as a Greek dramatist and philosopher who is often credited with being one of the first comic writers, having originated the Doric or Sicilian comedic form.

[4:8:84] Epictetus, (AD 55–c. 135) - For their contributions as a Greek Stoic philosopher; Epictetus taught that philosophy is a way of life and not just a theoretical discipline; to Epictetus, all external events are beyond our control; we should accept calmly and dispassionately whatever happens; however, individuals are responsible for their own actions, which they can examine and control through rigorous self-discipline.

[4:8:85] Epicurus, (341 BC–270 BC) - For their contributions as an ancient Greek philosopher and sage who founded a highly influential school of philosophy now called Epicureanism; an extremely prolific writer, he is said to have originally written over 300 works on various subjects, but the vast majority of these writings have been lost.

[4:8:86] Desiderius Erasmus, (1466–1536) - For their contributions as a Dutch Christian humanist who is widely considered to have been the greatest scholar of the northern Renaissance; originally trained as a Catholic priest, Erasmus was an important figure in classical scholarship who wrote in a pure Latin style.

[4:8:87] Johannes Scotus Eriugena, (c. 800-c. 880) - For their contributions as an Irish theologian, neoplatonist philosopher, and poet.

[4:8:88] Rudolf Christoph Eucken, (1846–1926) - For their contributions as a German philosopher; he received the 1908 Nobel Prize for Literature "in recognition of his earnest search for truth, his penetrating power of thought, his wide range of vision, and the warmth and strength in presentation with which in his numerous works he has vindicated and developed an idealistic philosophy of life", after he had been nominated by a member of the Swedish Academy.

[4:8:89] Eudoxus of Cnidus, (408 BC - 355 BC) - For their contributions as an ancient Greek astronomer, mathematician, scholar, and student of Archytas and Plato; all of his works are lost, though some fragments are preserved in Hipparchus' commentary on Aratus's poem on astronomy.

[4:8:90] Eusebius of Caesarea, (264–339) - For their contributions as a historian of Christianity, exegete, and Christian polemicist; he became the bishop of Caesarea Maritima about 314 AD; together with Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time.

[4:8:91] Gareth Evans, (1946–1980) - For their contributions as a British philosopher who made substantial contributions to logic, philosophy of language and philosophy of mind he is best known for his posthumous work *The Varieties of Reference* (1982), edited by John McDowell; the book considers different kinds of reference to objects, and argues for a number of conditions that must obtain for reference to occur.

[4:8:92] Emil Fackenheim, (1916–2003) - For their contributions as a noted Jewish philosopher and Reform rabbi.

[4:8:93] Thome H. Fang, (1899–1976) - For their contributions as a Chinese philosopher.

[4:8:94] Frantz Fanon, (1925–1961) - For their contributions as a French West Indian psychiatrist, political philosopher, revolutionary, and writer from the French colony of Martinique, whose works are influential in the fields of post-colonial studies, critical theory and Marxism.

[4:8:95] Al-Farabi, (870–950) - For their contributions as a renowned philosopher and jurist who wrote in the fields of political philosophy, metaphysics, ethics and logic; he was also a scientist, cosmologist, mathematician and music scholar.

[4:8:96] Michael Faraday, (1791–1867) - For their contributions as an English scientist who contributed to the study of electromagnetism and electrochemistry; his main discoveries include the principles underlying electromagnetic induction, diamagnetism and electrolysis.

[4:8:97] Michelangelo Fardella, (1646–1718) - For their contributions as an Italian scientist; he excelled in physics and mathematics, and was both the chair of philosophy in Modena and of astronomy and philosophy in Padoue.

[4:8:98] Raimundo de Farias Brito, (1862–1917) - For their contributions as a writer and philosopher Brazil and is considered as one of the biggest names in the philosophical thinking of the country and author of one of the most complete philosophical works originally produced in Brazil, in which he identified the planes of knowledge and being, dogmatically returning to traditional metaphysics, of a spiritualist character.

[4:8:99] Austin Marsden Farrer, (1904–1968) - For their contributions as an English Anglican philosopher, theologian, and biblical scholar; his activity in philosophy, theology, and spirituality led many to consider him one of the greatest figures of 20th-century Anglicanism.

[4:8:100] Fazang (or Fa-Tsang), (643-712) - For their contributions as the third of the five patriarchs of the Huayan school of Mahayana Buddhism; he was an important and influential philosopher, so much so that it has been claimed that he "was in fact the real creator of what is now known as Hua-yen."

[4:8:101] Gustav Fechner, (1801–1887) - For their contributions as a German philosopher, physicist and experimental psychologist; an early pioneer in experimental psychology and founder of psychophysics, he inspired many 20th-century scientists and philosophers.

[4:8:102] Andrew Feenberg, (born 1943) - For their contributions as an American philosopher; he holds the Canada Research Chair in the Philosophy of Technology in the School of Communication at Simon Fraser University in Vancouver; his main interests are philosophy of technology, continental philosophy, critique of technology and science and technology studies.

[4:8:103] Valentin Feldman, (1909–1942) - For their contributions as a French philosopher and Marxist of Jewish-Russian origin; in 1942, he was murdered by the Nazis during the Occupation of France.

[4:8:104] Joel Feinberg, (1926–2004) - For their contributions as an American political and legal philosopher; he is known for his work in the fields of ethics, action theory, philosophy of law, and political philosophy as well as individual rights and the authority of the state; Feinberg was one of the most influential figures in American jurisprudence of the last fifty years.

[4:8:105] José Pablo Feinmann, (born 1943) - For their contributions as an Argentine philosopher, writer, playwright and TV host; he has also written several screenplays for domestic film production and international coproductions.

[4:8:106] François de Salignac de la Mothe-Fénelon, (1651–1715) - For their contributions as a French Roman Catholic archbishop, theologian, poet and writer; he today is remembered mostly as the author of *The Adventures of Telemachus*, first published in 1699.

[4:8:107] Feng Youlan, (1895–1990) - For their contributions as a Chinese philosopher who was instrumental for reintroducing the study of Chinese philosophy in the modern era.

[4:8:108] Adam Ferguson, (1723–1816) - For their contributions as a Scottish philosopher and historian of the Scottish Enlightenment; Ferguson was sympathetic to traditional societies, such as the Highlands, for producing courage and loyalty; he criticised commercial society as making men weak, dishonourable and unconcerned for their community.

[4:8:109] Ann Ferguson, (born 1938) - For their contributions as an American philosopher, and Professor Emerita of Philosophy and Women's Studies at the University of Massachusetts Amherst.

[4:8:110] Jose Ferrater-Mora, (1912–1991) - For their contributions as a Spanish philosopher; he became known for his inclusion of humans and non-human animals within the same moral sphere, or continuum, arguing that the difference was one of degree, not kind.

[4:8:111] Luigi Ferri, (1826–1895) - For their contributions as an Italian philosopher born at Bologna.

[4:8:112] James Frederick Ferrier, (1808–1864) - For their contributions as a Scottish metaphysical writer and philosopher; he introduced the word epistemology in philosophical English.

[4:8:113] Ludwig Feuerbach, (1804–1872) - For their contributions as a German philosopher and anthropologist best known for his book *The Essence of Christianity*, which provided a

critique of Christianity which strongly influenced generations of later thinkers, including Karl Marx, Sigmund Freud, Friedrich Engels, Richard Wagner, and Friedrich Nietzsche.

[4:8:114] Paul Feyerabend, (1924–1994) - For their contributions as an Austrian-born philosopher of science best known for his work as a professor of philosophy at the University of California, Berkeley, where he worked for three decades (1958–1989).

[4:8:115] Johann Gottlieb Fichte, (1762–1814) - For their contributions as a German philosopher who became a founding figure of the philosophical movement known as German idealism, which developed from the theoretical and ethical writings of Immanuel Kant. Recently, philosophers and scholars have begun to appreciate Fichte as an important philosopher in his own right due to his original insights into the nature of self-consciousness or self-awareness.

[4:8:116] Marsilio Ficino, (1433–1499) - For their contributions as an Italian scholar and Catholic priest who was one of the most influential humanist philosophers of the early Italian Renaissance; he was an astrologer, a reviver of Neoplatonism in touch with the major academics of his day and the first translator of Plato's complete extant works into Latin.

[4:8:117] Hartry Field, (born 1946) - For their contributions as an American philosopher; he is Silver Professor of Philosophy at New York University and a notable contributor to philosophy of language, philosophy of mathematics, epistemology, and philosophy of mind.

[4:8:118] Robert Filmer, (1588–1653) - For their contributions as an English political theorist who defended the divine right of kings.

[4:8:119] Eugen Fink, (1905–1975) - For their contributions as a German philosopher.

[4:8:120] John Finnis, (born 1940) - For their contributions as an Australian legal philosopher, jurist and scholar specialising in jurisprudence and the philosophy of law.

[4:8:121] Kuno Fischer, (1824–1907) - For their contributions as a German philosopher, a historian of philosophy and a critic.

[4:8:122] Ronald Fisher, (1890–1962) - For their contributions as a British statistician and geneticist. For his work in statistics, he has been described as "a genius who almost single-handedly created the foundations for modern statistical science" and "the single most important figure in 20th century statistics".

[4:8:123] John Fiske, (1842–1901) - For their contributions as an American philosopher and historian.

[4:8:124] Pavel Aleksandrovich Florenskii, (1882–1937) - For their contributions as a Russian Orthodox theologian, priest, philosopher, mathematician, physicist, electrical engineer, inventor, polymath and neomartyr.

[4:8:125] Georges Florovsky, (1893–1979) - For their contributions as an Orthodox Christian priest, theologian, historian and ecumenist.

[4:8:126] Robert Fludd, (1574–1637) - For their contributions as a prominent English Paracelsian physician with both scientific and occult interests; he is remembered as an astrologer, mathematician, cosmologist, Qabalist and Rosicrucian apologist; Fludd is best known for his compilations in occult philosophy; he had a celebrated exchange of views with Johannes Kepler concerning the scientific and hermetic approaches to knowledge.

[4:8:127] Jerry Fodor, (born 1935) - For their contributions as an American philosopher and cognitive scientist.

[4:8:128] Robert J. Fogelin, (born 1932) - For their contributions as an American philosopher; he was a professor of philosophy and Sherman Fairchild Professor in the humanities (emeritus) at Dartmouth College where he had taught since 1980.

[4:8:129] Dagfinn Føllesdal, (born 1932) - For their contributions as a Norwegian-American philosopher; he is the Clarence Irving Lewis Professor of Philosophy Emeritus at Stanford University, and professor emeritus at the University of Oslo.

[4:8:130] Pedro da Fonseca, (1528–1599) - For their contributions as a Portuguese Jesuit philosopher and theologian; his work on logic and metaphysics made him known in his time as the Portuguese Aristotle; he projected the 'Cursus Conimbricenses' realised by Manuel Góis and others.

[4:8:131] Bernard le Bovier de Fontenelle, (1657–1757) - For their contributions as a French author and an influential member of three of the academies of the Institut de France, noted especially for his accessible treatment of scientific topics during the unfolding of the Age of Enlightenment.

[4:8:132] Philippa Foot, (born 1920) - For their contributions as a British philosopher; she was one of the founders of contemporary virtue ethics, inspired by the ethics of Aristotle; her later career marked a significant change in view from her work in the 1950s and 1960s, and may be seen as an attempt to modernise Aristotelian ethical theory, to show that it is adaptable to a contemporary world view, and thus, that it could compete with such popular theories as modern deontological and utilitarian ethics.

[4:8:133] David Fordyce, (1711–1751) - For their contributions as a Scottish philosopher, a contributor to the Scottish Enlightenment.

[4:8:134] Michel Foucault, (1926–1984) - For their contributions as a French philosopher, historian of ideas, social theorist, and literary critic; Foucault's theories primarily address the relationship between power and knowledge, and how they are used as a form of social control through societal institutions.

[4:8:135] Simon Foucher, (1644–1696) - For their contributions as a French polemic philosopher; his philosophical standpoint was one of Academic skepticism; he did not agree with dogmatism, but neither did he resort to Pyrrhonism.

[4:8:136] Alfred Fouillée, (1838–1922) - For their contributions as a French philosopher.

[4:8:137] Charles Fourier, (1772–1837) - For their contributions as a French philosopher, influential early socialist thinker and one of the founders of utopian socialism; some of Fourier's social and moral views, held to be radical in his lifetime, have become mainstream thinking in modern society; for instance, Fourier is credited with having originated the word "feminism" in 1837.

[4:8:138] Francis of Marchia, (ca. 1290- ca. 1344) - For their contributions as an Italian Franciscan theologian and philosopher.

[4:8:139] Francis of Meyronnes, (1285–1328) - For their contributions as a French scholastic philosopher; he was a distinguished pupil of Duns Scotus, whose teaching (Scotism) he usually followed.

[4:8:140] Sebastian Franck, (1499–1542) - For their contributions as a 16th-century German freethinker, humanist, and radical reformer.

[4:8:141] Jerome Frank, (1889–1957) - For their contributions as an American legal philosopher and author who played a leading role in the legal realism movement, Chairman of the Securities and Exchange Commission, and a United States Circuit Judge of the United States Court of Appeals for the Second Circuit.

[4:8:142] Erich Frank, (1883–1949) - For their contributions as a German historian of philosophy.

[4:8:143] Semën Liudvigovich Frank, (1877–1950) - For their contributions as a Russian philosopher; born into a Jewish family, he became a Christian in 1912.

[4:8:144] William K. Frankena, (1908–1994) - For their contributions as an American moral philosopher; he was a member of the University of Michigan's department of philosophy for 41 years (1937–1978), and chair of the department for 14 years (1947–1961).

[4:8:145] Harry Gordon Frankfurt, (born 1929) - For their contributions as an American philosopher; he is professor emeritus of philosophy at Princeton University, where he

taught from 1990 until 2002, and previously taught at Yale University, Rockefeller University, and Ohio State University.

[4:8:146] Benjamin Franklin, (1706–1790) - For their contributions as an American polymath and one of the Founding Fathers of the United States; Franklin was a leading author, printer, political theorist, politician, Freemason, postmaster, scientist, inventor, humorist, civic activist, statesman, and diplomat; as a scientist, he was a major figure in the American Enlightenment and the history of physics for his discoveries and theories regarding electricity; as an inventor, he is known for the lightning rod, bifocals, and the Franklin stove, among other inventions; he founded many civic organisations, including the Library Company, Philadelphia's first fire department and the University of Pennsylvania.

[4:8:147] Michael Frede, (1940–2007) - For their contributions as a prominent scholar of ancient philosophy, described by *The Telegraph* as "one of the most important and adventurous scholars of ancient philosophy of recent times."

[4:8:148] Gottlob Frege, (1848–1925) - For their contributions as a German philosopher, logician, and mathematician; he is understood by many to be the father of analytic philosophy, concentrating on the philosophy of language and mathematics.

[4:8:149] Hans Frei, (1922–1988) - For their contributions as an American biblical scholar and theologian who is best known for work on biblical hermeneutics.

[4:8:150] Sigmund Freud, (1856–1939) - For their contributions as an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst.

[4:8:151] Jakob Friedrich Fries, (1773–1843) - For their contributions as a German post-Kantian philosopher.

[4:8:152] Friedrich Fröbel, (1782–1852) - For their contributions as a German pedagogue, a student of Johann Heinrich Pestalozzi, who laid the foundation for modern education based on the recognition that children have unique needs and capabilities.

[4:8:153] Marilyn Frye, (born 1941) - For their contributions as an American philosopher and radical feminist theorist; she is known for her theories on sexism, racism, oppression, and sexuality; her writings offer discussions of feminist topics, such as: white supremacy, male privilege, and gay and lesbian marginalisation.

[4:8:154] Fujiwara Seika, (1561–1619) - For their contributions as a Japanese neo-Confucian philosopher in the Edo period.

[4:8:155] Lon L. Fuller, (1902–1978) - For their contributions as a noted legal philosopher, who criticised legal positivism and defended a secular and procedural form of natural law theory.

[4:8:156] Nikolai Fyodorovich Fyodorov, (1828–1906) - For their contributions as a Russian Orthodox Christian philosopher, who was part of the Russian cosmism movement and a precursor of transhumanism; Fyodorov advocated radical life extension, physical immortality and even resurrection of the dead, using scientific methods.

Extolled Philosophers (Surnames “G, H, and I”)

[4:9:1] Gadadhara Bhattacharya, (1604–1709) - For their contributions as a member of Navya-Nyaya school of extreme realists, Gadadhara wrote on the philosophy of language, of mind, and legal theory.

[4:9:2] Hans-Georg Gadamer, (1900–2002) - For their contributions as a German philosopher of the continental tradition, best known for his 1960 magnum opus *Truth and Method* (*Wahrheit und Methode*) on hermeneutics; he was a Protestant Christian.

[4:9:3] Gaius, (110–180) - For their contributions as a celebrated Roman jurist.

[4:9:4] Galen, (131–201) - For their contributions as a Greek physician, surgeon and philosopher in the Roman Empire; arguably the most accomplished of all medical researchers of antiquity, Galen influenced the development of various scientific disciplines, including anatomy, physiology, pathology, pharmacology, and neurology, as well as philosophy and logic.

[4:9:5] Galileo Galilei, (1564–1642) - For their contributions as an Italian astronomer, physicist and engineer, sometimes described as a polymath; Galileo has been called the "father of observational astronomy", the "father of modern physics", the "father of the scientific method", and the "father of modern science".

[4:9:6] Pasquale Galluppi, (1770–1846) - For their contributions as an Italian philosopher and a professor at the University of Naples, where he died in 1846.

[4:9:7] Rafael Gambra Ciudad, (1920-2004) - For their contributions as a Spanish philosopher, a secondary education official, a Carlist politician and a soldier; in philosophy he is considered key representative of late Traditionalism; his works fall also into theory of state and politics; he is best known as author of books focusing on secularisation of Western European culture in the consumer society era.

[4:9:8] Mahatma Gandhi, (1869–1948) - For their contributions as an Indian activist who was the leader of the Indian independence movement against British colonial rule; employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world.

[4:9:9] Gangeśa, (fl. c. 1325) - For their contributions as an Indian mathematician and philosopher from the kingdom of Mithila; he established the Navya-Nyāya ("New Logic") school.

[4:9:10] Réginald Garrigou-Lagrange, (1887–1964) - For their contributions as a French Catholic theologian; he has been noted as a leading neo-Thomist of the 20th century.

[4:9:11] Christian Garve, (1742–1798) - For their contributions as one of the best-known philosophers of the late Enlightenment along with Immanuel Kant and Moses Mendelssohn.

[4:9:12] Pierre Gassendi, (1592–1655) - For their contributions as a French philosopher, priest, astronomer, and mathematician; while he held a church position in south-east France, he also spent much time in Paris, where he was a leader of a group of free-thinking intellectuals; he was also an active observational scientist, publishing the first data on the transit of Mercury in 1631; the lunar crater Gassendi is named after him.

[4:9:13] Gaunilo, (11th century) - For their contributions as a Benedictine monk of Marmoutier Abbey in Tours, France; he is best known for his contemporary criticism of the ontological argument for the existence of God which appeared in St Anselm's Proslogion.

[4:9:14] Aksapada Gautama, (c. 2nd century BC) - For their contributions as the principal author of the Nyaya-sutras.

[4:9:15] Siddhartha Gautama (or Buddha), (ca. 563-483 BC) - For their contributions as a monk, mendicant, sage, philosopher, teacher and religious leader on whose teachings Buddhism was founded; Gautama taught a Middle Way between sensual indulgence and the severe asceticism found in the śramaṇa movement common in his region; Gautama is the primary figure in Buddhism; he is believed by Buddhists to be an enlightened teacher who attained full Buddhahood and shared his insights to help sentient beings end rebirth and suffering; accounts of his life, discourses and monastic rules are believed by Buddhists to have been summarised after his death and memorised by his followers; various collections of teachings attributed to him were passed down by oral tradition and first committed to writing about 400 years later.

[4:9:16] David Gauthier, (born 1932) - For their contributions as a Canadian-American philosopher best known for his neo-Hobbesian social contract (contractarian) theory of morality, as developed in his 1986 book *Morals by Agreement*.

[4:9:17] John Gay, (1685–1732) - For their contributions as an English poet and dramatist and a member of the Scriblerus Club.

[4:9:18] Peter Geach, (born 1919) - For their contributions as a British philosopher and professor of logic at the University of Leeds; his areas of interest were the philosophical logic, ethics, history of philosophy, philosophy of religion and the theory of identity.

[4:9:19] Arnold Gehlen, (1904–1976) - For their contributions as an influential conservative German philosopher, sociologist, and anthropologist.

[4:9:20] Antonio Genovesi, (1712–1769) - For their contributions as an Italian writer on philosophy and political economy.

[4:9:21] Giovanni Gentile, (1875–1944) - For their contributions as an Italian neo-Hegelian idealist philosopher, educator, and fascist politician.

[4:9:22] Gerhard Gentzen, (1909–1945) - For their contributions as a German mathematician and logician; he made major contributions to the foundations of mathematics, proof theory, especially on natural deduction and sequent calculus.

[4:9:23] George of Trebizond, (1395–1484) - For their contributions as a Greek philosopher, scholar and humanist.

[4:9:24] Gerard of Cremona, (1114–1187) - For their contributions as an Italian translator of scientific books from Arabic into Latin.

[4:9:25] Gerard of Odo (or Gerald Odonis), (1290–1349) - For their contributions as a French theologian and Minister General of the Franciscan Order.

[4:9:26] Alexander Gerard, (1728–1795) - For their contributions as a Scottish minister, academic and philosophical writer; in 1764, he was the Moderator of the General Assembly of the Church of Scotland.

[4:9:27] Gerbert of Aurillac (or Pope Sylvester II) (c. 950-1003) - For their contributions as Pope from 2 April 999 to his death in 1003; he was a prolific scholar and teacher; he endorsed and promoted study of Arab and Greco-Roman arithmetic, mathematics, and astronomy, reintroducing to Europe the abacus and armillary sphere, which had been lost to Latin (though not Byzantine) Europe since the end of the Greco-Roman era.

[4:9:28] Giacinto Sigismondo Gerdil, (1718–1802) - For their contributions as an Italian theologian, bishop and cardinal, who was a significant figure in the response of the papacy to the assault on the Catholic Church by the upheavals caused by the French Revolution.

[4:9:29] Jean Gerson, (1363–1429) - For their contributions as a French scholar, educator, reformer, and poet, Chancellor of the University of Paris, a guiding light of the conciliar movement and one of the most prominent theologians at the Council of Constance; he was one of the first thinkers to develop what would later come to be called natural rights theory, and was also one of the first individuals to defend Joan of Arc and proclaim her supernatural vocation as authentic.

[4:9:30] Gersonides (or Levi ben Gershon), (1288–1344) - For their contributions as a medieval French Jewish philosopher, Talmudist, mathematician, physician and astronomer/astrologer.

[4:9:31] Edmund Gettier, (born 1927) - For their contributions as an American philosopher and Professor Emeritus at the University of Massachusetts Amherst; he is best known for his short 1963 article "Is Justified True Belief Knowledge?", which has generated an

extensive philosophical literature trying to respond to what became known as the Gettier problem.

[4:9:32] Arnold Geulincx, (1624–1669) - For their contributions as a Flemish philosopher; he was one of the followers of René Descartes who tried to work out more detailed versions of a generally Cartesian philosophy.

[4:9:33] Alan Gewirth, (1912–2004) - For their contributions as an American philosopher, a professor of philosophy at the University of Chicago, and author of *Reason and Morality* (1978), *Human Rights: Essays on Justification and Applications* (1982), *The Community of Rights* (1996), *Self-Fulfillment* (1998), and numerous other writings in moral philosophy and political philosophy.

[4:9:34] Joseph Geyser, (1869–1948) - For their contributions as a German philosopher.

[4:9:35] Al-Ghazali, (1058–1111) - For their contributions as one of the most prominent and influential philosophers, theologians, jurists, and mystics of Sunni Islam; he was of Persian origin.

[4:9:36] Allan Gibbard, (born 1942) - For their contributions to contemporary ethical theory, in particular metaethics, where he has developed a contemporary version of non-cognitivism; he has also published articles in the philosophy of language, metaphysics, and social choice theory.

[4:9:37] Edward Gibbon, (1737–1794) - For their contributions as an English historian, writer and Member of Parliament.

[4:9:38] Josiah Gibbs, (1839–1903) - For their contributions as an American scientist who made significant theoretical contributions to physics, chemistry, and mathematics.

[4:9:39] Gilbert of Poitiers, (1070–1154) - For their contributions as a scholastic logician and theologian.

[4:9:40] Giles of Rome, (c. 1243-1316) - For their contributions as a Medieval philosopher and Scholastic theologian and a friar of the Order of St Augustine, who was also appointed to the positions of Prior General of his Order and as Archbishop of Bourges.

[4:9:41] Étienne Gilson, (1884–1978) - For their contributions as a French philosopher and historian of philosophy; a scholar of medieval philosophy, he originally specialised in the thought of Descartes, yet also philosophised in the tradition of Thomas Aquinas, although he did not consider himself a Neo-Thomist philosopher.

[4:9:42] Asher Ginsberg (or Ahad Ha'am), (1856–1927) - For their contributions as a Hebrew essayist, and one of the foremost pre-state Zionist thinkers; he is known as the founder of cultural Zionism

[4:9:43] Vincenzo Gioberti, (1801–1852) - For their contributions as an Italian clergyman, philosopher, publicist and politician.

[4:9:44] Joseph Glanvill, (1636–1680) - For their contributions as an English writer, philosopher, and clergyman.

[4:9:45] Jonathan Glover, (born 1941) - For their contributions as a British philosopher known for his books and studies on ethics.

[4:9:46] It is important to note that with all of the philosophers compiled in this list, there will exist many with opposing views on a huge range of topics and this is to be rejoiced by the principles of the Philosophical Spirit; furthermore, it also remains important to state that all of these extolled persons lived tremendously varying lives, none of whom are considered to be saintly by the Astronist tradition, and certainly all of whom are not considered to be perfect ethical embodiments as some will have supported causes that are not necessarily today widely practiced or supported, however, it is this progression of thought in Astronism that we cherish and it is the appreciation and enknowlegdement of views from different points of history, whether we today agree with them or not, that is the most important element and it is this principle that runs as the undercurrent of the extollative tradition within Astronism.

[4:9:47] Rudolph Goelenius, (1547–1628) - For their contributions as a German scholastic philosopher.

[4:9:48] Kurt Gödel, (1906–1978) - For their contributions as an Austro-Hungarian-born Austrian, and later American, logician, mathematician, and philosopher; considered along with Aristotle, Alfred Tarski and Gottlob Frege to be one of the most significant logicians in history, Gödel had an immense effect upon scientific and philosophical thinking in the 20th century, a time when others such as Bertrand Russell, Alfred North Whitehead, and David Hilbert were analysing the use of logic and set theory to understand the foundations of mathematics pioneered by Georg Cantor.

[4:9:49] Godfrey of Fontaines, (c. 1250-1309) - For their contributions as a scholastic philosopher and theologian, designated by the title Doctor Venerandus; he made contributions to a diverse range of subjects ranging from moral philosophy to epistemology, however, he is best known today for his work on metaphysics.

[4:9:50] William Godwin, (1756–1836) - For their contributions as an English journalist, political philosopher and novelist; he is considered one of the first exponents of utilitarianism and the first modern proponent of anarchism.

[4:9:51] Johann Wolfgang Goethe, (1749–1832) - For their contributions as a German writer and statesman; his works include four novels; epic and lyric poetry; prose and verse dramas; memoirs; an autobiography; literary and aesthetic criticism; and treatises on

botany, anatomy, and colour; in addition, numerous literary and scientific fragments, more than 10,000 letters, and nearly 3,000 drawings by him have survived.

[4:9:52] Friedrich Gogarten, (1887–1968) - For their contributions as a Lutheran theologian, co-founder of dialectical theology in Germany in the early 20th century.

[4:9:53] Alvin Goldman, (born 1938) - For their contributions as an American philosopher who is Board of Governors Professor of Philosophy and Cognitive Science at Rutgers University in New Jersey and a leading figure in epistemology.

[4:9:54] Gongsun Longzi, (c. 300 BC) - For their contributions as a Chinese philosopher and writer who was a member of the School of Names (Logicians) of ancient Chinese philosophy; he also ran a school and enjoyed the support of rulers, and advocated peaceful means of resolving disputes in contrast to the wars which were common in the Warring States period.

[4:9:55] Nelson Goodman, (1906–1998) - For their contributions as an American philosopher, known for his work on counterfactuals, mereology, the problem of induction, irrealism, and aesthetics.

[4:9:56] Gorgias, (c. 483–375 BC) - For their contributions as an ancient Greek sophist, pre-Socratic philosopher, and rhetorician who was a native of Leontinoi in Sicily.

[4:9:57] Johann Christoph Gottsched, (1700–1766) - For their contributions as a German philosopher, author, and critic; for about thirty years, he exercised an almost undisputed literary dictatorship in Germany.

[4:9:58] Marie de Gournay, (1565–1645) - For their contributions as a French writer who wrote a novel and a number of other literary compositions, including *The Equality of Men and Women* (Equality of men and women, 1622) and *the ladies' Grievance* (Grievance ladies, 1626).

[4:9:59] Baltasar Gracián y Morales, (1601–1658) - For their contributions as a Spanish Jesuit and baroque prose writer and philosopher.

[4:9:60] Antonio Gramsci, (1891–1937) - For their contributions as an Italian Marxist philosopher and communist politician; he wrote on political theory, sociology and linguistics; he attempted to break from the economic determinism of traditional Marxist thought and so is considered a key neo-Marxist.

[4:9:61] Asa Gray, (1810–1888) - For their contributions as considered the most important American botanist of the 19th century; his *Darwiniana* was considered an important explanation of how religion and science were not necessarily mutually exclusive; Gray was adamant that a genetic connection must exist between all members of a species; he was also strongly opposed to the ideas of hybridisation within one generation and special

creation in the sense of its not allowing for evolution, as he felt evolution was guided by a Creator.

[4:9:62] John Gray, (born 1948) - For their contributions as an English political philosopher with interests in analytic philosophy and the history of ideas.

[4:9:63] Thomas Hill Green, (1836–1882) - For their contributions as an English philosopher, political radical and temperance reformer, and a member of the British idealism movement; like all the British idealists, Green was influenced by the metaphysical historicism of G. W. F. Hegel; he was one of the thinkers behind the philosophy of social liberalism.

[4:9:64] Pope Gregory I, (540-604) - For their contributions as Pope of the Catholic Church from 3 September 590 to 12 March 604 AD; he is famous for instigating the first recorded large-scale mission from Rome, the Gregorian Mission, to convert the then-pagan Anglo-Saxons in England to Christianity; Gregory is also well known for his writings, which were more prolific than those of any of his predecessors as Pope.

[4:9:65] Gregory of Nazianzus, (329-389) - For their contributions as a 4th-century Archbishop of Constantinople, and theologian; he is widely considered the most accomplished rhetorical stylist of the patristic age; as a classically trained orator and philosopher he infused Hellenism into the early church, establishing the paradigm of Byzantine theologians and church officials.

[4:9:66] Gregory of Nyssa, (c. 335-398) - For their contributions as a bishop of Nyssa from 372 to 376 and from 378 until his death; he is venerated as a saint in Roman Catholicism, Eastern Orthodoxy, Oriental Orthodoxy, and Anglicanism; Gregory, his elder brother Basil of Caesarea, and their friend Gregory of Nazianzus are collectively known as the Cappadocian Fathers.

[4:9:67] Gregory of Rimini, (d. 1358) - For their contributions as one of the great scholastic philosophers and theologians of the Middle Ages; he was the first scholastic writer to unite the Oxonian and Parisian traditions in 14th-century philosophy, and his work had a lasting influence in the Late Middle Ages and Reformation.

[4:9:68] Herbert Paul Grice, (1913–1988) - For their contributions as a British philosopher of language, whose work on meaning has influenced the philosophical study of semantics; he is known for his theory of implicature.

[4:9:69] James Griffin, (born 1933) - For their contributions as an American-born philosopher, who was White's Professor of Moral Philosophy at the University of Oxford from 1996 to 2000.

[4:9:70] Germain Grisez, (born 1929) - For their contributions as a French-American philosopher; Grisez's development of ideas from Thomas Aquinas has redirected Roman Catholic thought and changed the way it has engaged with secular moral philosophy.

[4:9:71] Robert Grosseteste, (1175–1253) - For their contributions as an English statesman, scholastic philosopher, theologian, scientist and Bishop of Lincoln.

[4:9:72] Reinhardt Grossmann, (born 1931) - For their contributions as a German-born American philosopher; Grossman's work is notable for its openness to both contemporary analytical philosophy and modern continental philosophy.

[4:9:73] John Grote, (1813–1866) - For their contributions as an English moral philosopher and Anglican clergyman.

[4:9:74] Hugo Grotius, (1583–1645) - For their contributions as a Dutch jurist; along with the earlier works of Francisco de Vitoria and Alberico Gentili, he laid the foundations for international law, based on natural law; a teenage intellectual prodigy, he was born in Delft and studied at Leiden University; he was imprisoned for his involvement in the intra-Calvinist disputes of the Dutch Republic, but escaped hidden in a chest of books. Grotius wrote most of his major works in exile in France.

[4:9:75] Adolf Grunbaum, (born 1923) - For their contributions as a German-American philosopher of science and a critic of psychoanalysis, as well as Karl Popper's philosophy of science.

[4:9:76] Guan Zhong (or Kuan Tzu or Kwan Chung or Guanzi) (740-645 BC) - For their contributions as a Chinese philosopher and politician; he served as chancellor and was a reformer of the State of Qi during the Spring and Autumn period of Chinese history.

[4:9:77] Guo Xiang, (c. 252-312) - For their contributions as credited with the first and most important revision of the text known as the Zhuangzi which, along with the Tao Te Ching, forms the textual and philosophical basis of the Taoist school of thought; he was also a scholar of xuanxue.

[4:9:78] Edmund Gurney, (1847–1888) - For their contributions as an English psychologist and parapsychologist; at the time the term for research of paranormal activities was "psychical research".

[4:9:79] Aron Gurwitsch, (1901–1973) - For their contributions as a Litvak American phenomenologist.

[4:9:80] Jürgen Habermas, (born 1929) - For their contributions as a German philosopher and sociologist in the tradition of critical theory and pragmatism; he is perhaps best known for his theories on communicative rationality and the public sphere.

[4:9:81] Ian Hacking, (born 1936) - For their contributions as a Canadian philosopher specializing in the philosophy of science; throughout his career, he has won numerous awards, such as the Killam Prize for the Humanities and the Balzan Prize, and been a member of many prestigious groups, including the Order of Canada, the Royal Society of Canada and the British Academy.

[4:9:82] Ernst Haeckel, (1834–1919) - For their contributions as a German zoologist, naturalist, philosopher, physician, professor, marine biologist, and artist who discovered, described and named thousands of new species, mapped a genealogical tree relating all life forms, and coined many terms in biology, including ecology, phylum, phylogeny, and Protista.

[4:9:83] Axel Anders Theodor Hagerstrom, (1868–1939) - For their contributions as a Swedish philosopher.

[4:9:84] Yehuda Halevi, (c. 1085-1141) - For their contributions as a Spanish Jewish physician, poet and philosopher.

[4:9:85] Johann Georg Hamann, (1730–1788) - For their contributions as a German philosopher, whose work was used by his student J. G. Herder as a main support of the Sturm und Drang movement, and associated by historian of ideas Isaiah Berlin with the Counter-Enlightenment.

[4:9:86] Octave Hamelin, (1856–1907) - For their contributions as a French philosopher; he taught as a professor at the University of Bordeaux (1884-) and the University of Sorbonne (1905-).

[4:9:87] Sir William Hamilton, (1788–1856) - For their contributions as a Scottish metaphysician.

[4:9:88] David Walter Hamlyn, (born 1924–2012) - For their contributions as a Professor of Philosophy at Birkbeck College, London (1964–1988), and editor of *Mind* (1972–1984); his major interests were in Aristotle (whose *de Anima*, II and III and parts of I, he translated with a commentary, 1968) and in Ludwig Wittgenstein, both of whom influenced Hamlyn's approach to questions in epistemology and philosophy of psychology.

[4:9:89] Stuart Hampshire, (1914–2004) - For their contributions as an Oxford University philosopher, literary critic and university administrator; he was one of the anti-rationalist Oxford thinkers who gave a new direction to moral and political thought in the post-World War II era.

[4:9:90] Hassan Hanafi, (born 1935) - For their contributions as a professor and chairs the philosophy department at Cairo University; he is a leading authority on modern Islam.

[4:9:91] Han Fei, (d. 233 BC) - For their contributions as a Chinese philosopher or statesman of the "Legalist" school during the Warring States period, and a prince of the state of Han.

[4:9:92] Han Wonjin, (1682–1751) - For their contributions as a major thinker of the Korean neo-Confucian tradition; one of the leading scholars of his time, he is especially remembered as a protagonist in the Horak controversy, which he ignited with the observation that ki (in Chinese, qi) or 'material force' is present even when the mind is in a meditative, quiescent state.

[4:9:93] Han Yu, (768–824) - For their contributions as a Chinese writer, poet, and government official of the Tang dynasty who significantly influenced the development of Neo-Confucianism; described as "comparable in stature to Dante, Shakespeare or Goethe" for his influence on the Chinese literary tradition, Han Yu stood for strong central authority in politics and orthodoxy in cultural matters.

[4:9:94] Alastair Hannay, (born 1932) - For their contributions at the Professor emeritus at the University of Oslo.

[4:9:95] Eduard Hanslick, (1825–1904) - For their contributions as a German Bohemian music critic.

[4:9:96] Norwood Russell Hanson, (1922–1967) - For their contributions as an American philosopher of science; Hanson was a pioneer in advancing the argument that observation is theory-laden — that observation language and theory language are deeply interwoven — and that historical and contemporary comprehension are similarly deeply interwoven; his single most central intellectual concern was the comprehension and development of a logic of discovery.

[4:9:97] Sandra Harding, (born 1935) - For their contributions as an American philosopher of feminist and postcolonial theory, epistemology, research methodology, and philosophy of science.

[4:9:98] R. M. Hare, (1919–2002) - For their contributions as an English moral philosopher who held the post of White's Professor of Moral Philosophy at the University of Oxford from 1966 until 1983.

[4:9:99] Gilbert Harman, (born 1938) - For their contributions as an American philosopher, who taught at Princeton University from 1963 until his retirement in 2017.

[4:9:100] Adolf von Harnack, (1851–1930) - For their contributions as a Baltic German Lutheran theologian and prominent church historian; he produced many religious publications from 1873 to 1912.

[4:9:101] James Harrington, (1611–1677) - For their contributions as an English political theorist of classical republicanism, best known for his controversial work, *The Commonwealth of Oceana* (1656); this work was an exposition on an ideal constitution, designed to facilitate the development of a utopian republic.

[4:9:102] William Torrey Harris, (1835–1909) - For their contributions as an American educator, philosopher, and lexicographer.

[4:9:103] H. L. A. Hart, (1907–1992) - For their contributions as a British legal philosopher, and a major figure in political and legal philosophy; he was Professor of Jurisprudence at Oxford University and the Principal of Brasenose College, Oxford; his most famous work is *The Concept of Law* (1961; 3rd edition, 2012), which has been hailed as "the most important work of legal philosophy written in the twentieth century".

[4:9:104] David Hartley, (1705–1757) - For their contributions as an English philosopher and founder of the Associationist school of psychology.

[4:9:105] Eduard Von Hartmann, (1842–1906) - For their contributions as a German philosopher, author of *Philosophy of the Unconscious* (1869).

[4:9:106] Nicolai Hartmann, (1882–1950) - For their contributions as a Baltic German philosopher; he is regarded as a key representative of critical realism and as one of the most important twentieth century metaphysicians.

[4:9:107] Charles Hartshorne, (1897–2000) - For their contributions as an American philosopher who concentrated primarily on the philosophy of religion and metaphysics, but also contributed to ornithology; he developed the neoclassical idea of God and produced a modal proof of the existence of God that was a development of St. Anselm's ontological argument; Hartshorne is also noted for developing Alfred North Whitehead's process philosophy into process theology.

[4:9:108] William Harvey, (1578–1657) - For their contributions as an English physician who made seminal contributions in anatomy and physiology; he was the first known physician to describe completely, and in detail, the systemic circulation and properties of blood being pumped to the brain and body by the heart, though earlier writers, such as Realdo Colombo, Michael Servetus, and Jacques Dubois, had provided precursors of the theory.

[4:9:109] Seiichi Hatano, (1877–1950) - For their contributions as a Japanese philosopher, best known for his work in the philosophy of religion dealing mostly with western religion and also western philosophical thoughts in theological aspects of Christianity.

[4:9:110] Hayashi Razan, (1583–1657) - For their contributions as a Japanese Neo-Confucian philosopher, serving as a tutor and an advisor to the first four shōguns of the Tokugawa

bakufu; he is also attributed with first listing the Three Views of Japan; Razan was the founder of the Hayashi clan of Confucian scholars.

[4:9:111] Friedrich Hayek, (1899–1992) - For their contributions as an Anglo-Austrian economist and philosopher best known for his defence of classical liberalism; Hayek shared the 1974 Nobel Memorial Prize in Economic Sciences with Gunnar Myrdal for his "pioneering work in the theory of money and economic fluctuations and penetrating analysis of the interdependence of economic, social and institutional phenomena".

[4:9:112] William Hazlitt, (1778–1830) - For their contributions as an English essayist, drama and literary critic, painter, social commentator, and philosopher.

[4:9:113] Christian Friedrich Hebbel, (1813–1863) - For their contributions as a German poet and dramatist.

[4:9:114] G.W.F. Hegel, (1770–1831) - For their contributions as a German philosopher and an important figure of German idealism; he achieved wide recognition in his day and—while primarily influential within the continental tradition of philosophy—has become increasingly influential in the analytic tradition as well; although Hegel remains a divisive figure, his canonical stature within Western philosophy is universally recognised.

[4:9:115] Martin Heidegger, (1889–1976) - For their contributions as a German philosopher and a seminal thinker in the Continental tradition and philosophical hermeneutics, and is "widely acknowledged to be one of the most original and important philosophers of the 20th century."

[4:9:116] Karl Heim, (1874–1958) - For their contributions as a professor of dogmatics at Münster and Tübingen.

[4:9:117] Werner Heisenberg, (1901–1976) - For their contributions as a German theoretical physicist and one of the key pioneers of quantum mechanics.

[4:9:118] Virginia Held, (born 1929) - For their contribution as the leading moral, social/ political and feminist philosopher whose work on the ethics of care sparked significant research into the ethical dimensions of providing care for others and critiques of the traditional roles of women in society.

[4:9:119] Hermann von Helmholtz, (1821–1894) For their contributions as a German physician and physicist who made significant contributions in several scientific fields.

[4:9:120] Franciscus Mercurius van Helmont, (1614–1698) - For their contributions as a Flemish alchemist and writer, the son of Jan Baptist van Helmont; he is now best known for his publication in the 1640s of his father's pioneer works on chemistry, which link the origins of the science to the study of alchemy.

[4:9:121] Claude Adrien Helvétius, (1715–1771) - For their contributions as a French philosopher, freemason and *littérateur*.

[4:9:122] Carl Gustav Hempel, (1905–1997) - For their contributions as a German writer and philosopher; he was a major figure in logical empiricism, a 20th-century movement in the philosophy of science; he is especially well known for his articulation of the deductive-nomological model of scientific explanation, which was considered the "standard model" of scientific explanation during the 1950s and 1960s.

[4:9:123] Frans Hemsterhuis, (1721–1790) - For their contributions as a Dutch writer on aesthetics and moral philosophy.

[4:9:124] Henricus Regius, (1598–1679) - For their contributions as a Dutch philosopher, physician, and professor of medicine at the University of Utrecht from 1638.

[4:9:125] Henry of Ghent, (c. 1217-1293) - For their contributions as a scholastic philosopher, known as Doctor Solemnis (the "Solemn Doctor").

[4:9:126] Henry of Harclay, (1270–1317) - For their contributions as an English medieval philosopher and university chancellor.

[4:9:127] Ronald William Hepburn, (1927–2008) - For their contributions as a Scottish philosopher.

[4:9:128] Heraclides Ponticus, (387–312 BC) - For their contributions as a Greek philosopher and astronomer who was born in Heraclea Pontica, now Karadeniz Ereğli, Turkey, and migrated to Athens; he is best remembered for proposing that the Earth rotates on its axis, from west to east, once every 24 hours; he is also hailed as the originator of the heliocentric theory, although this is doubted by some.

[4:9:129] Heraclitus of Ephesus, (ca. 535-475 BC) - For their contributions as a pre-Socratic Greek philosopher, and a native of the city of Ephesus, then part of the Persian Empire.

[4:9:130] Johann Friedrich Herbart, (1776–1841) - For their contributions as a German philosopher, psychologist and founder of pedagogy as an academic discipline.

[4:9:131] Edward Herbert, 1st Baron Herbert of Cherbury, (1583–1648) - For their contributions as an Anglo-Welsh soldier, diplomat, historian, poet and religious philosopher of the Kingdom of England.

[4:9:132] Johann Gottfried Herder, (1744–1803) - For their contributions as a German philosopher, theologian, poet, and literary critic. He is associated with the Enlightenment, Sturm und Drang, and Weimar Classicism.

[4:9:133] Abraham Cohen de Herrera (or Alonso Nunez de Herrera or Abraham Irira), (1562–1635) - For their contributions as a religious philosopher and cabbalist.

[4:9:134] John Herschel, (1792–1871) - For their contributions as an English polymath, mathematician, astronomer, chemist, inventor, experimental photographer who invented the blueprint, and did botanical work.

[4:9:135] Heinrich Rudolf Hertz, (1857–1894) - For their contributions as a German physicist who first conclusively proved the existence of the electromagnetic waves theorised by James Clerk Maxwell's electromagnetic theory of light; the unit of frequency, cycle per second, was named the "Hertz" in his honour.

[4:9:136] Hervaeus Natalis, (1250–1323) - For their contributions as a Dominican theologian, the 14th Master of the Dominicans, and the author of a number of works on philosophy and theology.

[4:9:137] Alexander Herzen, (1812–1870) - For their contributions as a Russian writer and thinker known as the "father of Russian socialism" and one of the main fathers of agrarian populism.

[4:9:138] Abraham Joshua Heschel, (1907–1972) - For their contributions as a Polish-born American rabbi and one of the leading Jewish theologians and Jewish philosophers of the 20th century. Heschel, a professor of Jewish mysticism at the Jewish Theological Seminary of America, authored a number of widely read books on Jewish philosophy and was active in the civil rights movement.

[4:9:139] Hesiod, (c. 700 BC) - For their contributions as a Greek poet generally thought by scholars to have been active between 750 and 650 BC, around the same time as Homer; he is generally regarded as the first written poet in the Western tradition to regard himself as an individual persona with an active role to play in his subject.

[4:9:140] Moses Hess, (1812–1875) - For their contributions as a French-Jewish philosopher and a founder of Labor Zionism; his socialist theories, predicated on racial struggle, led to conflict with Karl Marx and Friedrich Engels; as a devoted Spinozist, Hess was profoundly influenced by Spinoza's life and philosophy.

[4:9:141] Sergei Iosifovich Hessen, (1887–1950) - For their contributions as a disciple of Rickert, has been described as 'the most brilliant and philosophically gifted' representative of Neo-Kantian transcendentalism in Russia on the eve of the Revolution.

[4:9:142] William of Heytesbury (or Hentisberus or Hentisberi or Tisberi), (1313–1373) - For their contributions as an English philosopher and logician, best known as one of the Oxford Calculators of Merton College, Oxford, where he was a fellow.

[4:9:143] John Hick, (1922-2012) - For their contributions as a philosopher of religion and theologian born in England who taught in the United States for the larger part of his career; in philosophical theology, he made contributions in the areas of theodicy, eschatology, and Christology, and in the philosophy of religion he contributed to the areas of epistemology of religion and religious pluralism.

[4:9:144] Laurens Perseus Hickok, (1798–1888) - For their contributions as an American philosopher and divine.

[4:9:145] Hierocles, (2nd century) - For their contributions as a Stoic philosopher.

[4:9:146] David Hilbert, (1862–1943) - For their contributions as a German mathematician and one of the most influential and universal mathematicians of the 19th and early 20th centuries.

[4:9:147] Hildegard of Bingen, (1098–1179) - For their contributions as a German Benedictine abbess, writer, composer, philosopher, Christian mystic, visionary, and polymath; she is considered to be the founder of scientific natural history in Germany.

[4:9:148] Hillel ben Samuel of Verona, (1220–1295) - For their contributions as an Italian physician, philosopher, and Talmudist.

[4:9:149] Hermann Friedrich Wilhelm Hinrichs, (1794–1861) - For their contributions as a German philosopher.

[4:9:150] Jaakko Hintikka, (born 1929) - For their contributions as a Finnish philosopher and logician.

[4:9:151] Hippias, (5th century BC) - For their contributions as a Greek sophist, and a contemporary of Socrates; with an assurance characteristic of the later sophists, he claimed to be regarded as an authority on all subjects, and lectured on poetry, grammar, history, politics, mathematics, and much else.

[4:9:152] Hippocrates, (460–380 BC) - For their contributions as a Greek physician of the Age of Pericles (Classical Greece), who is considered one of the most outstanding figures in the history of medicine.

[4:9:153] Ho Yen, (190–249) - For their contributions as an official, scholar and philosopher of the state of Cao Wei in the Three Kingdoms period of China.

[4:9:154] Thomas Hobbes, (1588–1679) - For their contributions as an English philosopher, considered to be one of the founders of modern political philosophy.

[4:9:155] Leonard Trelawny Hobhouse, (1864–1929) - For their contributions as a British liberal political theorist and sociologist, who has been considered one of the leading and earliest proponents of social liberalism.

[4:9:156] William Ernest Hocking, (1873–1966) - For their contributions as an American idealist philosopher at Harvard University; he continued the work of his philosophical teacher Josiah Royce (the founder of American idealism) in revising idealism to integrate and fit into empiricism, naturalism and pragmatism.

[4:9:157] Shadworth Hodgson, (1832–1912) - For their contributions as an English philosopher; he worked independently, without academic affiliation.

[4:9:158] Harald Høffding, (1843–1931) - For their contributions as a Danish philosopher and theologian.

[4:9:159] Wesley Newcomb Hohfeld, (1879–1918) - For their contributions as an American jurist; he was the author of the seminal *Fundamental Legal Conceptions as Applied in Judicial Reasoning and Other Legal Essays* (1919).

[4:9:160] Baron d'Holbach, (1723–1789) - For their contributions as a French-German author, philosopher, encyclopedist and prominent figure in the French Enlightenment.

[4:9:161] Robert Holcot, (1290–1349) - For their contributions as an English Dominican scholastic philosopher, theologian and influential Biblical scholar.

[4:9:162] Friedrich Hölderlin, (1770–1843) - For their contributions as a German poet and philosopher; described by Norbert von Hellingrath as "the most German of Germans", Hölderlin was a key figure of German Romanticism; particularly due to his early association with and philosophical influence on Georg Wilhelm Friedrich Hegel and Friedrich Wilhelm Joseph Schelling, he was also an important thinker in the development of German Idealism.

[4:9:163] Oliver Wendell Holmes, Jr., (1841–1935) - For their contributions as an American jurist who served as an Associate Justice of the Supreme Court of the United States from 1902 to 1932, and as Acting Chief Justice of the United States in January–February 1930.

[4:9:164] Edwin Holt, (1873–1946) - For their contributions as a professor of philosophy and psychology at Harvard from 1901–1918.

[4:9:165] Henry Home, Lord Kames, (1696–1782) - For their contributions as a Scottish advocate, judge, philosopher, writer and agricultural improver; a central figure of the Scottish Enlightenment, a founder member of the Philosophical Society of Edinburgh, and active in the Select Society.

[4:9:166] Homer, (c. 700 BC) - For their contributions as a legendary author of the Iliad and the Odyssey, two epic poems that are the central works of ancient Greek literature.

[4:9:167] Richard Höningwald, (1875–1947) - For their contributions as a well-known philosopher belonging to the wider circle of neo-Kantianism.

[4:9:168] Sidney Hook, (1902–1989) - For their contributions as an American philosopher of the pragmatist school known for his contributions to the philosophy of history, the philosophy of education, political theory, and ethics.

[4:9:169] Richard Hooker, (1554–1600) - For their contributions as an English priest in the Church of England and an influential theologian; he was one of the most important English theologians of the sixteenth century.

[4:9:170] Max Horkheimer, (1895–1973) - For their contributions as a German philosopher and sociologist who was famous for his work in critical theory as a member of the 'Frankfurt School' of social research; Horkheimer addressed authoritarianism, militarism, economic disruption, environmental crisis, and the poverty of mass culture using the philosophy of history as a framework.

[4:9:171] Jennifer Hornsby, (born 1951) - For their contributions as a British philosopher with interests in the philosophies of mind, action, language, as well as feminist philosophy.

[4:9:172] Paul Horwich, (born 1947) - For their contributions as a British analytic philosopher at New York University, noted for his contributions to philosophy of science, philosophy of physics, the philosophy of language (especially truth, and meaning) and the interpretation of Wittgenstein's later philosophy.

[4:9:173] George Howison, (1834–1916) - For their contributions as an American philosopher who established the philosophy department at the University of California, Berkeley and held the position there of Mills Professor of Intellectual and Moral Philosophy and Civil Polity.

[4:9:174] Hsi K'ang, (223–262) - For their contributions as a Chinese writer, poet, Daoist philosopher, musician and alchemist of the Three Kingdoms period.

[4:9:175] Hsiung Shih-li, (1885–1968) - For their contributions as a modern Chinese philosopher whose major work *A New Treatise on Vijñaptimātra* (新唯識論, Xin Weishi Lun) is a Confucian critique of the Buddhist Vijñapti-mātra "consciousness-only" theory popularized in China by the Tang-dynasty pilgrim Xuanzang.

[4:9:176] Hsu Fu-kuan, (1903–1982) - For their contributions as a Chinese intellectual and historian who made notable contributions to Confucian studies; he is a leading member of

New Confucianism, a philosophical movement initiated by Xu's teacher and friend, Xiong Shili.

[4:9:177] Hsu Hsing, (c. 300 BC) - For their contributions as a Chinese philosopher and one of the most notable advocates of Agriculturalism, a political philosophy that advocated peasant utopian communalism and egalitarianism.

[4:9:178] Hu Hung (or Wu-Feng), (1100–1155) - For their contributions as the founder and expounder of the Hu school of Neo-Confucianism.

[4:9:179] Hu Shi, (1891–1962) - For their contributions as a Chinese philosopher, essayist and diplomat; Hu is widely recognised today as a key contributor to Chinese liberalism and language reform in his advocacy for the use of written vernacular Chinese.

[4:9:180] Huai Nun Tzu (or Liu An), (179-122 BC) - For their contributions as a Han dynasty Chinese prince and an advisor to his nephew, Emperor Wu of Han (武帝); he is best known for editing the (139 BC) Huainanzi compendium of Daoist, Confucianist, Buddhist and Legalist teachings and for supposedly inventing tofu.

[4:9:181] Huang Zongxi (or Huang Tsung-hsi), (1610–1695) - For their contributions as a Chinese naturalist, political theorist, philosopher, and soldier during the latter part of the Ming dynasty into the early part the Qing.

[4:9:182] Pierre Daniel Huet, (1630–1721) - For their contributions as a French churchman and scholar, editor of the Delphin Classics, founder of the Academie du Physique in Caen (1662-1672) and Bishop of Soissons from 1685 to 1689 and afterwards of Avranches.

[4:9:183] Friedrich von Hügel, (1852–1925) - For their contributions as an influential Austrian Roman Catholic layman, religious writer, Modernist theologian and Christian apologist.

[4:9:184] Hugh of St Victor, (c. 1078-1141) - For their contributions as a Saxon canon regular and a leading theologian and writer on mystical theology.

[4:9:185] Hui Shi, (4th century BC) - For their contributions as a Chinese philosopher during the Warring States period; he was a representative of the School of Names (Sophists or Dialecticians), and is famous for ten paradoxes about the relativity of time and space, for instance, "I set off for Yue (southeastern China) today and came there yesterday."

[4:9:186] Wilhelm von Humboldt, (1767–1835) - For their contributions as a Prussian philosopher, linguist, government functionary, diplomat, and founder of the Humboldt University of Berlin, which was named after him in 1949 (and also after his younger brother, Alexander von Humboldt, a naturalist).

[4:9:187] David Hume, (1711–1776) - For their contributions as a Scottish Enlightenment philosopher, historian, economist, and essayist, who is best known today for his highly influential system of philosophical empiricism, scepticism, and naturalism.

[4:9:188] Jan Hus, (1369–1415) - For their contributions as a Czech theologian, philosopher, master, dean, and rector of the Charles University in Prague who became a church reformer, an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation.

[4:9:189] Edmund Husserl, (1859–1938) - For their contributions as a German philosopher who established the school of phenomenology; in his early work, he elaborated critiques of historicism and of psychologism in logic based on analyses of intentionality.

[4:9:190] Francis Hutcheson, (1694–1746) - For their contributions as an Irish philosopher born in Ulster to a family of Scottish Presbyterians who became known as one of the founding fathers of the Scottish Enlightenment; he is remembered for his book "A System of Moral Philosophy".

[4:9:191] Thomas Henry Huxley, (1825–1895) - For their contributions as an English biologist and anthropologist specialising in comparative anatomy; he is known as "Darwin's Bulldog" for his advocacy of Charles Darwin's theory of evolution.

[4:9:192] Christiaan Huygens, (1629–1695) - For their contributions as a Dutch physicist, mathematician, astronomer and inventor, who is widely regarded as one of the greatest scientists of all time and a major figure in the scientific revolution.

[4:9:193] Hypatia of Alexandria, (370–415) - For their contributions as a Hellenistic Neoplatonist philosopher, astronomer, and mathematician, who lived in Alexandria, Egypt, then part of the Eastern Roman Empire; she was a prominent thinker of the Neoplatonic school in Alexandria where she taught philosophy and astronomy.

[4:9:194] Jean Hyppolite, (1907–1968) - For their contributions as a French philosopher known for championing the work of Georg Wilhelm Friedrich Hegel, and other German philosophers, and educating some of France's most prominent post-war thinkers; his major works include Genesis and Structure of Hegel's Phenomenology of Spirit and Studies on Marx and Hegel.

[4:9:195] Iamblichus, (ca. 245 AD-ca. 325) - For their contributions as a Syrian Neoplatonist philosopher of Arab origin; he determined the direction that would later be taken by Neoplatonic philosophy; he was also the biographer of Pythagoras, a Greek mystic, philosopher and mathematician.

[4:9:196] Yahya ibn Adi, (893-974) - For their contributions as a Syriac Jacobite Christian philosopher, theologian and translator working in Arabic.

[4:9:197] Ibn Arabi, (1164–1240) - For their contributions as an Arab Andalusian Muslim scholar, mystic, poet, and philosopher, whose works have grown to be very influential beyond the Muslim world.

[4:9:198] Ibn ar-Rawandi, (c. 910) - For their contributions as an early skeptic of Islam and a critic of religion in general; in his early days, he was a Mu'tazilite scholar, but after rejecting the Mu'tazilite doctrine, he became a freethinker who repudiated Islam and revealed religion.

[4:9:199] Ibn Bajjah (or Avempace), (died 1138) - For their contributions as an Arab Andalusian polymath; his writings include works regarding astronomy, physics, and music, as well as philosophy, medicine, botany, and poetry.

[4:9:200] Ibn Daud (or Rabad I or Avendauth, or John of Spain), (1110–1180) - For their contributions as a Spanish-Jewish astronomer, historian, and philosopher.

[4:9:201] Abraham ibn Ezra, (1092/3-1167) - For their contributions as one of the most distinguished Jewish biblical commentators and philosophers of the Middle Ages.

[4:9:202] Moses ibn Ezra, (1070–1138) - For their contributions as a Jewish, Spanish philosopher, linguist, and poet.

[4:9:203] Ibn Falaquera, (1223–1290) - For their contributions as a Spanish Jewish philosopher and poet and commentator; a vast body of work is attributed to Falaquera, including encyclopedias of Arabic and Greek philosophies, maqamas, some 20,000 poetic verses, and commentaries on Maimonides' Guide to the Perplexed.

[4:9:204] Solomon Ibn Gabirol, (1021–1058) - For their contributions as an 11th-century Andalusian poet and Jewish philosopher with a Neo-Platonic bent; he published over a hundred poems, as well as works of biblical exegesis, philosophy, ethics and satire.

[4:9:205] Ibn Hazm, (994-1069) - For their contributions as an Andalusian poet, polymath, historian, jurist, philosopher, and theologian, born in Córdoba, present-day Spain; the Encyclopaedia of Islam refers to him as having been one of the leading thinkers of the Muslim world, and he is widely acknowledged as the father of comparative religious studies.

[4:9:206] Ibn Kammuna, (1215–1284) - For their contributions as a 13th-century Jewish physician and philosopher; his main works include a comparative treatise of the three Abrahamic religions, which includes an anti-Islam polemic, as well as a commentaries on Ibn Sina and as-Suhrawardi.

[4:9:207] Ibn Khaldun, (1332–1406) - For their contributions as a leading Tunisian Arab historiographer and historian; he is widely considered as a forerunner of the modern disciplines of historiography, sociology, economics, and demography.

[4:9:208] Ibn Masarra, (883-931) - For their contributions as an Andalusí Muslim ascetic and scholar; he is considered one of the first Sufis as well as one of the first philosophers of Al-Andalus.

[4:9:209] Ibn Miskawayh, (940-1030) - For their contributions as a Persian chancery official of the Buyid era, and philosopher and historian from Parandak, Iran; as a Neoplatonist, his influence on Islamic philosophy is primarily in the area of ethics; he was the author of the first major Islamic work on philosophical ethics entitled the Refinement of Morals.

[4:9:210] Bahya ibn Paquda, (1040–1110) - For their contributions as a Jewish philosopher and rabbi who lived at Zaragoza, Al-Andalus (now Spain) in the first half of the eleventh century.

[4:9:211] Ibn Sabin, (1217–1268) - For their contributions as an Arab Sufi philosopher, the last philosopher of the Andalus in the west land of Islamic world.

[4:9:212] Ibn Taymiya, (1263–1328) - For their contributions as a controversial medieval Sunni Muslim theologian, juriconsult, logician, and reformer; a member of the Hanbali school of jurisprudence founded by Ahmad ibn Hanbal.

[4:9:213] Samuel ibn Tibbon, (c. 1165 – 1232) - For their contributions as a Jewish philosopher and doctor who lived and worked in Provence, later part of France; he is best known for his translations of Jewish rabbinic literature from Arabic to Hebrew.

[4:9:214] Ibn Tufail, (1110–1185) - For their contributions as an Arab Andalusian Muslim polymath: a writer, novelist, Islamic philosopher, Islamic theologian, physician, astronomer, vizier, and court official; as a philosopher and novelist, he is most famous for writing the first philosophical novel, Hayy ibn Yaqhdhan.

[4:9:215] Joseph ibn Tzaddik, (c. 1149) - For their contributions as a Spanish rabbi, poet, and philosopher.

[4:9:216] Ivan Aleksandrovich Il'in, (1883–1954) - For their contributions as a Russian religious and political philosopher, White emigre publicist and an ideologue of the Russian All-Military Union.

[4:9:217] Evald Vassilievich Ilyenkov, (1924–1979) - For their contributions as a Marxist author and Soviet philosopher.

[4:9:218] Immanuel the Roman (c. 1270 – c. 1330) - For their contributions as an Italian-Jewish scholar and satirical poet.

[4:9:219] Roman Ingarden, (1893–1970) - For their contributions as a Polish philosopher who worked in phenomenology, ontology and aesthetics; before World War II, Ingarden

published his works mainly in the German language; during the war, he switched to Polish, and as a result of his major works in ontology went largely unnoticed by the world philosophical community.

[4:9:220] William Ralph Inge, (1860–1954) - For their contributions as an English author, Anglican priest, professor of divinity at Cambridge, and Dean of St Paul's Cathedral, which provided the appellation by which he was widely known, Dean Inge; he was nominated for the Nobel Prize in Literature three times.

[4:9:221] José Ingenieros, (1877–1925) - For their contributions as an Argentine physician, pharmacist, positivist philosopher and essayist.

[4:9:222] Nae Ionescu, (1890–1940) - For their contributions as a Romanian philosopher, logician, mathematician, professor, and journalist. Near the end of his career, he became known for his antisemitism and devotion to far right politics, in the years leading up to World War II.

[4:9:223] Muhammad Iqbal, (1877–1938) - For their contributions as a poet, philosopher and politician, as well as an academic, barrister and scholar in British India who is widely regarded as having inspired the Pakistan Movement; he is called the Spiritual Father of Pakistan; he is considered one of the most important figures in Urdu literature, with literary work in both Urdu and Persian.

[4:9:224] Luce Irigaray, (born 1930) - For their contributions as a Belgian-born French feminist, philosopher, linguist, psycholinguist, psychoanalyst and cultural theorist.

[4:9:225] Terence Irwin, (born 1947) - For their contributions as a scholar and philosopher specialising in ancient Greek philosophy and the history of ethics.

[4:9:226] Isocrates, (436–338 BC) - For their contributions as an ancient Greek rhetorician, was one of the ten Attic orators; among the most influential Greek rhetoricians of his time, Isocrates made many contributions to rhetoric and education through his teaching and written works.

[4:9:227] Isaac of Stella, (1105–1177) - For their contributions as a monk, theologian and philosopher.

[4:9:228] Isaac Israeli, (c. 850–950) - For their contributions as one of the foremost Jewish physicians and philosophers living in the Arab world of his time; he is regarded as the father of medieval Jewish Neoplatonism; his works, all written in Arabic and subsequently translated into Hebrew, Latin and Spanish, entered the medical curriculum of the early thirteenth-century universities in Medieval Europe and remained popular throughout the Middle Ages.

[4:9:229] Ito Jinsai, (1627–1705) - For their contributions as a Japanese Confucian philosopher and educator; he is considered to be one of the most influential Confucian scholars of seventeenth century Japan, and the Tokugawa period (1600–1868) generally, his teachings flourishing especially in Kyoto and the Kansai area through the final years of the Tokugawa shogunate.

[4:9:230] Vyacheslav Ivanovich Ivanov, (1866–1949) - For their contributions as a Russian poet and playwright associated with the Russian Symbolist movement; he was also a philosopher, translator, and literary critic.

Extolled Philosophers (Surnames “J, K, and L”)

[4:10:1] Frank Jackson, (born 1943) - For their contributions as an Australian analytic philosopher, currently Emeritus Professor and former Director of the Research School of Social Sciences at Australian National University; he was also a regular visiting professor of philosophy at Princeton University from 2007 through 2014.

[4:10:2] Friedrich Heinrich Jacobi, (1743–1819) - For their contributions as an influential German philosopher, literary figure, and socialite; he is notable for popularising nihilism, a term coined by Obereit in 1787, and promoting it as the prime fault of Enlightenment thought particularly in the philosophical systems of Baruch Spinoza, Immanuel Kant, Johann Fichte and Friedrich Schelling.

[4:10:3] James of Viterbo, (1255–1308) - For their contributions as an Italian Roman Catholic Augustinian friar and Scholastic theologian, who later went to hold a number of ecclesiastical posts.

[4:10:4] Henry James Sr., (1811–1882) - For their contributions as an American theologian and adherent of Swedenborgianism, also known for being the father of the philosopher William James, novelist Henry James, and diarist Alice James.

[4:10:5] William James, (1842–1910) - For their contributions as an American philosopher and psychologist, and the first educator to offer a psychology course in the United States. James was a leading thinker of the late nineteenth century, one of the most influential U.S. philosophers, and has been labelled the "Father of American psychology".

[4:10:6] Vladimir Jankélévitch, (1903–1985) - For their contributions as a French philosopher and musicologist.

[4:10:7] Karl Jaspers, (1883–1969) - For their contributions as a German-Swiss psychiatrist and philosopher who had a strong influence on modern theology, psychiatry, and philosophy; after being trained in and practicing psychiatry, Jaspers turned to philosophical inquiry and attempted to discover an innovative philosophical system.

[4:10:8] James Hopwood Jeans, (1877–1946) - For their contributions as an English physicist, astronomer and mathematician.

[4:10:9] Thomas Jefferson, (1743–1826) - For their contributions as an American statesman, diplomat, lawyer, architect, and Founding Father who served as the third president of the United States from 1801 to 1809; previously, he had served as the second vice president of the United States from 1797 to 1801; the principal author of the Declaration of Independence, Jefferson was a proponent of democracy, republicanism, and individual rights, motivating American colonists to break from the Kingdom of Great Britain and form a new nation; he produced formative documents and decisions at both the state and national level.

[4:10:10] Richard C. Jeffrey, (1926–2002) - For their contributions as an American philosopher, logician, and probability theorist; he is best known for developing and championing the philosophy of radical probabilism and the associated heuristic of probability kinematics, also known as Jeffrey conditioning.

[4:10:11] William Stanley Jevons, (1835–1882) - For their contributions as an English economist and logician.

[4:10:12] Rudolf von Jhering, (1818–1892) - For their contributions as a German jurist; he is best known for his 1872 book *Der Kampf ums Recht* (The Struggle for Law), as a legal scholar, and as the founder of a modern sociological and historical school of law.

[4:10:13] Jinul (or Chinul), (1158–1210) - For their contributions as a Korean monk of the Goryeo period, who is considered to be the most influential figure in the formation of Korean Seon (Zen) Buddhism; he is credited as the founder of the Jogye Order, by working to unify the disparate sects in Korean Buddhism into a cohesive organisation.

[4:10:14] Joachim of Fiore, (1135–1201) - For their contributions as an Italian theologian and the founder of the monastic order of San Giovanni in Fiore; later followers, inspired by his works in eschatology and historicist theories, are called Joachimites.

[4:10:15] Friedrich Jodl, (1849–1914) - For their contributions as a German philosopher and psychologist.

[4:10:16] John of Damascus, (c. 676-749) - For their contributions as a Syrian monk and priest.

[4:10:17] John of Jandun, (1280–1328) - For their contributions as a French philosopher, theologian, and political writer; Jandun is best known for his outspoken defence of Aristotelianism and his influence in the early Latin Averroist movement.

[4:10:18] John of La Rochelle, (1190–1245) - For their contributions as a French Franciscan and theologian.

[4:10:19] John of Mirecourt, (c. 1345) - For their contributions as a Cistercian scholastic philosopher of the fourteenth century.

[4:10:20] John of Paris, (1260–1306) - For their contributions as a French philosopher, theologian, and Dominican friar.

[4:10:21] John of Salisbury, (c. 1115 – 1180) - For their contributions as an English author, philosopher, educationalist, diplomat and bishop of Chartres.

[4:10:22] John of St. Thomas (or Jean Poincot), (1589–1644) - For their contributions as a Portuguese Dominican friar and Thomist theologian and philosopher.

[4:10:23] John of the Cross, (1542–1591) - For their contributions as a Carmelite friar and priest of Marrano origin, is a major figure of the Spanish Counter-Reformation, a mystic and Roman Catholic saint; he is one of thirty-six Doctors of the Church.

[4:10:24] Alexander Bryan Johnson, (1786–1867) - For their contributions as an American philosopher and banker.

[4:10:25] Samuel Johnson, (1649–1703) - For their contributions as an English clergyman and political writer, sometimes called "the Whig" to distinguish him from the author and lexicographer of the same name; he is one of the best known pamphlet writers who developed Whig resistance theory.

[4:10:26] Samuel Johnson, (1696–1772) - For their contributions as a clergyman, educator, linguist, encyclopedist, historian, and philosopher in colonial America; he was a major proponent of both Anglicanism and the philosophies of William Wollaston and George Berkeley in the colonies, founded and served as the first president of the Anglican King's College (renamed Columbia University following the American Revolutionary War), and was a key figure of the American Enlightenment.

[4:10:27] Samuel Johnson, (1709–1784) - For their contributions as an English writer who made lasting contributions to English literature as a poet, playwright, essayist, moralist, literary critic, biographer, editor, and lexicographer. He was a devout Anglican.

[4:10:28] William Ernest Johnson, (1858–1931) - For their contributions as a British philosopher and logician mainly remembered for his 3 volume Logic (which introduced the concept of exchangeability).

[4:10:29] Jørgen Jørgensen, (1894–1969) - For their contributions as a Danish philosopher and professor.

[4:10:30] Théodore Simon Jouffroy, (1796–1842) - For their contributions as a French philosopher.

[4:10:31] Judah ben Moses of Rome (or Judah Romano), (1292–1330) - For their contributions as an Italian Jewish philosopher and translator of the thirteen and fourteenth centuries.

[4:10:32] Carl Jung, (1875–1961) - For their contributions as a Swiss psychiatrist and psychoanalyst who founded analytical psychology.

[4:10:33] Ernst Jünger, (1895–1998) - For their contributions as a highly-decorated German soldier, author, and entomologist who became publicly known for his World War I memoir *Storm of Steel*.

[4:10:34] Joachim Jungius, (1587–1657) - For their contributions as a German mathematician, logician and philosopher of sciences.

[4:10:35] Justinian I, (483-565) - For their contributions as the Eastern Roman emperor from 527 to 565.

[4:10:36] Al-Juwayni, (1028–1085) - For their contributions as a Persian Sunni Shafi'i jurist and mutakallim theologian.

[4:10:37] Franz Kafka, (1883–1924) - For their contributions as a German-speaking Bohemian Jewish novelist and short-story writer, widely regarded as one of the major figures of 20th-century literature.

[4:10:38] Kaibara Ekiken, (1630–1740) - For their contributions as a Japanese Neo-Confucianist philosopher and botanist.

[4:10:39] Kang Youwei, (1858–1927) - For their contributions as a Chinese scholar, noted calligrapher and prominent political thinker and reformer of the late Qing dynasty.

[4:10:40] Immanuel Kant, (1724–1804) - For their contributions as an influential German philosopher in the Age of Enlightenment; in his doctrine of transcendental idealism, he argued that space, time, and causation are mere sensibilities; "things-in-themselves" exist, but their nature is unknowable.

[4:10:41] Kao Tzu (Gaozi), (c. 420 BC) - For their contributions as a Chinese philosopher during the Warring States period.

[4:10:42] David Kaplan, (born 1933) - For their contributions as the Hans Reichenbach Professor of Scientific Philosophy at the University of California, Los Angeles Department of Philosophy.

[4:10:43] Mordecai Kaplan, (1881–1983) - For their contributions as a rabbi, essayist and Jewish educator and the co-founder of Reconstructionist Judaism along with his son-in-law Ira Eisenstein.

[4:10:44] Nikolai Ivanovich Kareev, (1850–1931) - For their contributions as a Russian historian and philosopher, was educated at Moscow University, where he took his doctorate in history (1884); during the late 1870s and early 1880s he spent several years studying abroad.

[4:10:45] Lev Platonovich Karsavin, (1882–1952) - For their contributions as a Russian historian-medievalist and religious philosopher Lev Platonovich Karsavin was born in St. Petersburg, the son of a ballet dancer and master, and the brother of the famous ballerina Tamara Karsavina.

[4:10:46] Joseph Kaspi, (1279–1340) - For their contributions as a Provençal exegete, grammarian, and philosopher, apparently influenced by Averroës.

[4:10:47] Suzy Kassem, (born 1975) - For their contributions as an American author, writer, thinker and poet.

[4:10:48] Walter Kaufmann, (1921–1980) - For their contributions as a German-American philosopher, translator, and poet; a prolific author, he wrote extensively on a broad range of subjects, such as authenticity and death, moral philosophy and existentialism, theism and atheism, Christianity and Judaism, as well as philosophy and literature.

[4:10:49] Karl Kautsky, (1854–1938) - For their contributions as a Czech-Austrian philosopher, journalist, and Marxist theoretician; Kautsky was recognized as among the most authoritative promulgators of Orthodox Marxism after the death of Friedrich Engels in 1895 until the outbreak of World War I in 1914.

[4:10:50] Khedrup Gelek Pelzang, (1385–1438) - For their contributions as one of the main disciples of Je Tsongkhapa, whose reforms to Atiśa's Kadam tradition are considered the beginnings of the Gelug school of Tibetan Buddhism.

[4:10:51] Konstantin Kavelin, (1818–1885) - For their contributions as a Russian historian, jurist, and sociologist, sometimes called the chief architect of early Russian liberalism.

[4:10:52] Bartholomew Keckermann, (1571–1609) - For their contributions as a German writer, Calvinist theologian and philosopher; he is known for his Analytic Method.

[4:10:53] Hans Kelsen, (1881–1973) - For their contributions as an Austrian jurist, legal philosopher and political philosopher; he is author of the 1920 Austrian Constitution, which to a very large degree is still valid today.

[4:10:54] Norman Kemp Smith, (1872–1958) - For their contributions as a Scottish philosopher who was Professor of Psychology (1906–1914) and Philosophy (1914–1919) at Princeton University and was Professor of Logic and Metaphysics at the University of Edinburgh (1919–1945).

[4:10:55] Anthony Kenny, (born 1931) - For their contributions as an English philosopher whose interests lie in the philosophy of mind, ancient and scholastic philosophy, the philosophy of Wittgenstein and the philosophy of religion; with Peter Geach, he has made a significant contribution to Analytical Thomism, a movement whose aim is to present the thought of St. Thomas Aquinas in the style of analytic philosophy.

[4:10:56] Johannes Kepler, (1571–1630) - For their contributions as a German astronomer, mathematician, and astrologer; he is a key figure in the 17th-century scientific revolution, best known for his laws of planetary motion, and his books *Astronomia nova*, *Harmonices Mundi*, and *Epitome Astronomiae Copernicanae*; these works also provided one of the foundations for Newton's theory of universal gravitation.

[4:10:57] John Maynard Keynes, (1883–1946) - For their contributions as a British economist whose ideas fundamentally changed the theory and practice of macroeconomics and the economic policies of governments.

[4:10:58] Hermann Graf Keyserling, (1880–1946) - For their contributions as a Baltic German philosopher from the Keyserlingk family.

[4:10:59] Aleksey Khomyakov, (1804–1860) - For their contributions as a Russian theologian, philosopher, poet and amateur artist; he co-founded the Slavophile movement along with Ivan Kireyevsky, and he became one of its most distinguished theoreticians.

[4:10:60] Søren Kierkegaard, (1813–1855) - For their contributions as a Danish philosopher, theologian, poet, social critic and religious author who is widely considered to be the first existentialist philosopher; he wrote critical texts on organised religion, Christendom, morality, ethics, psychology, and the philosophy of religion, displaying a fondness for metaphor, irony and parables.

[4:10:61] Richard Kilvington, (1302–1361) - For their contributions as an English scholastic philosopher at the University of Oxford.

[4:10:62] Robert Kilwardby, (1215–1279) - For their contributions as an Archbishop of Canterbury in England and a cardinal; Kilwardby was the first member of a mendicant order to attain a high ecclesiastical office in the English Church.

[4:10:63] Jaegwon Kim, (born 1934) - For their contributions as a Korean-American philosopher who is now an emeritus professor at Brown University, but who also taught at several other leading American universities; he is best known for his work on mental causation, the mind-body problem and the metaphysics of supervenience and events; key themes in his work include; a rejection of Cartesian metaphysics, the limitations of strict psychophysical identity, supervenience, and the individuation of events.

[4:10:64] Al-Kindi, (801-873) - For their contributions as an Arab Muslim philosopher, polymath, mathematician, physician and musician; Al-Kindi was the first of the Muslim peripatetic philosophers, and is unanimously hailed as the "father of Arab philosophy" for his synthesis, adaptation and promotion of Greek and Hellenistic philosophy in the Muslim world.

[4:10:65] Martin Luther King, Jr., (1929–1968) - For their contributions as an American Baptist minister and activist who became the most visible spokesperson and leader in the civil rights movement from 1955 until his assassination in 1968.

[4:10:66] Ivan Kireevsky, (1806–1856) - For their contributions as a Russian literary critic and philosopher who, together with Aleksey Khomyakov, is credited as a co-founder of the Slavophile movement.

[4:10:67] Patricia Kitcher, (born 1948) - For their contributions as the Roberta and William Campbell Professor of Philosophy at Columbia University, widely known for her work on Immanuel Kant and on philosophy of psychology.

[4:10:68] Ludwig Klages, (1872–1956) - For their contributions as a German philosopher, psychologist and a theoretician in the field of handwriting analysis; he was nominated for the Nobel Prize in Literature.

[4:10:69] Heinrich von Kleist, (1777–1811) - For their contributions as a German poet, dramatist, novelist, short story writer and journalist.

[4:10:70] William Calvert Kneale, (1906–1990) - For their contributions as an English logician best known for his 1962 book *The Development of Logic*, a history of logic from its beginnings in Ancient Greece written with his wife Martha.

[4:10:71] Martin Knutzen, (1713–1751) - For their contributions as a German philosopher, a follower of Christian Wolff and teacher of Immanuel Kant, to whom he introduced the physics of Isaac Newton.

[4:10:72] Ko Hung, (4th century) - For their contributions as an Eastern Jin Dynasty scholar, and the author of *Essays on Chinese Characters*.

[4:10:73] Kurt Koffka, (1886–1941) - For their contributions as a German psychologist; he was born and educated in Berlin.

[4:10:74] Wolfgang Köhler, (1887–1967) - For their contributions as a German psychologist and phenomenologist who, like Max Wertheimer and Kurt Koffka, contributed to the creation of Gestalt psychology.

[4:10:75] Alexandre Kojève, (1902–1968) - For their contributions as a Russian-born French philosopher and statesman whose philosophical seminars had an immense influence on 20th-century French philosophy, particularly via his integration of Hegelian concepts into twentieth-century continental philosophy.

[4:10:76] Alejandro Korn (1860–1936) - For their contributions as an Argentine psychiatrist, philosopher, reformist and politician.

[4:10:77] Tadeusz Kotarbiński, (1886–1981) - For their contributions as a Polish philosopher, logician and ethicist.

[4:10:78] Alexandre Koyre, (1892–1964) - For their contributions as a French philosopher of Russian origin who wrote on the history and philosophy of science.

[4:10:79] Aleksei Aleksandrovich Kozlov, (1831–1901) - For their contributions as a Russian personalist philosopher, was the first major Russian exponent of a pluralistic idealism derived from Gottfried Wilhelm Leibniz.

[4:10:80] Karl Kraus, (1874–1936) - For their contributions as an Austrian writer and journalist, known as a satirist, essayist, aphorist, playwright and poet; he directed his satire at the press, German culture, and German and Austrian politics.

[4:10:81] Karl Christian Friedrich Krause (1781–1832) - For their contributions as a German philosopher, born at Eisenberg, in Saxe-Gotha-Altenburg; his philosophy, known as "Krausism", was very influential in Restoration Spain.

[4:10:82] Georg Kreisel, (born 1923) - For their contributions as an Austrian-born mathematical logician who studied and worked in Great Britain and America.

[4:10:83] Saul Kripke, (born 1940) - For their contributions as an American philosopher and logician.

[4:10:84] Julia Kristeva, (born 1941) - For their contributions as a Bulgarian-French philosopher, literary critic, semiotician, psychoanalyst, feminist, and, most recently, novelist, who has lived in France since the mid-1960s.

[4:10:85] Nachman Krochmal, (1785–1840) - For their contributions as a Jewish Galician philosopher, theologian, and historian.

[4:10:86] Leopold Kronecker, (1823–1891) - For their contributions as a German mathematician who worked on number theory, algebra and logic; he criticised Georg Cantor's work on set theory, and was quoted by Weber (1893) as having said, "God made the integers, all else is the work of man."

[4:10:87] Peter Kropotkin, (1842–1921) - For their contributions as a Russian activist, revolutionary, scientist, geographer and philosopher who advocated anarcho-communism.

[4:10:88] Felix Krueger, (1874–1948) - For their contributions as a German psychologist and professor at the University of Leipzig.

[4:10:89] Thomas Samuel Kuhn, (1922–1996) - For their contributions as an American philosopher of science whose 1962 book *The Structure of Scientific Revolutions* was

influential in both academic and popular circles, introducing the term paradigm shift, which has since become an English-language idiom.

[4:10:90] Kūkai, (774–835) - For their contributions as a Japanese Buddhist monk, civil servant, scholar, poet, and artist who founded the Esoteric Shingon or "mantra" school of Buddhism.

[4:10:91] Kuki Shūzō, (1888–1941) - For their contributions as a prominent Japanese academic, philosopher and university professor.

[4:10:92] Oswald Külpe, (1862–1915) - For their contributions as one of the structural psychologists of the late 19th and early 20th century.

[4:10:93] Kumazawa Banzan, (1619–1691) - For their contributions as an adherent of a branch of Neo-Confucianism called Yangmingism, who lived during the early Edo period.

[4:10:94] Kuo Hsiang (or Guoxiang), (c. 312) - For their contributions as credited with the first and most important revision of the text known as the Zhuangzi which, along with the Tao Te Ching, forms the textual and philosophical basis of the Taoist school of thought.

[4:10:95] Ernst Laas, (1837–1885) - For their contributions as a German positivist philosopher.

[4:10:96] Lucien Laberthonnière, (1860–1932) - For their contributions as a French theologian, philosopher and historian.

[4:10:97] Antonio Labriola, (1843–1904) - For their contributions as an Italian Marxist theoretician; although an academic philosopher and never an active member of any Marxist political party, his thought exerted influence on many political theorists in Italy during the early 20th century.

[4:10:98] Jean de La Bruyère, (1645–1696) - For their contributions as a French philosopher and moralist, who was noted for his satire.

[4:10:99] Jacques Lacan, (1901–1981) - For their contributions as a French psychoanalyst and psychiatrist who has been called "the most controversial psycho-analyst since Freud".

[4:10:100] Jules Lachelier, (1832–1918) - For their contributions as a French philosopher.

[4:10:101] Philippe Lacoue-Labarthe, (born 1940) - For their contributions as a French philosopher; he was also a literary critic and translator.

[4:10:102] Pierre Laffitte, (1823–1903) - For their contributions as a French positivist.

[4:10:103] Louis de La Forge, (1632–1666) - For their contributions as a French philosopher and expounded a doctrine of occasionalism.

[4:10:104] Imre Lakatos, (1922–1974) - For their contributions as a Hungarian philosopher of mathematics and science, known for his thesis of the fallibility of mathematics and its 'methodology of proofs and refutations' in its pre-axiomatic stages of development, and also for introducing the concept of the 'research programme' in his methodology of scientific research programmes.

[4:10:105] André Lalande, (1867–1964) - For their contributions as a French philosopher; in 1904 he was appointed professor of philosophy at the University of Paris.

[4:10:106] Jean-Baptiste Lamarck, (1744–1829) - For their contributions as a French naturalist; he was a soldier, biologist, and academic, and an early proponent of the idea that biological evolution occurred and proceeded in accordance with natural laws.

[4:10:107] Johann Heinrich Lambert, (1728–1777) - For their contributions as a Swiss polymath who made important contributions to the subjects of mathematics, physics (particularly optics), philosophy, astronomy and map projections.

[4:10:108] Hughes Felicité Robert de Lamennais, (1752–1854) - For their contributions as a French Catholic priest, philosopher and political theorist; he was one of the most influential intellectuals of Restoration France; Lamennais is considered the forerunner of liberal Catholicism and social Catholicism.

[4:10:109] Julien Offray de La Mettrie, (1709–1751) - For their contributions as a French physician and philosopher, and one of the earliest of the French materialists of the Enlightenment.

[4:10:110] François de La Mothe Le Vayer, (1588–1672) - For their contributions as a French writer who was known to use the pseudonym Orosius Tubero; he was admitted to the Académie française in 1639, and was the tutor of Louis XIV.

[4:10:111] Ludwig Landgrebe, (1902–1992) - For their contributions as an Austrian phenomenologist and Professor of philosophy.

[4:10:112] Friedrich Albert Lange, (1828–1875) - For their contributions as a German philosopher and sociologist.

[4:10:113] Susanne Langer, (1895–1985) - For their contributions as an American philosopher, writer, and educator and was well known for her theories on the influences of art on the mind; she was one of the first women in American history to achieve an academic career in philosophy and the first woman to be popularly and professionally recognised as an American philosopher.

[4:10:114] Lao Zi (or Lao Tzu), (4th century BC) - For their contributions as an ancient Chinese philosopher and writer; he is the reputed author of the Tao Te Ching, the founder of philosophical Taoism, and a deity in religious Taoism and traditional Chinese religions.

[4:10:115] Isaac La Peyrère, (1596–1676) - For their contributions as a Marrano French Millenarian theologian and formulator of the Pre-Adamite hypothesis.

[4:10:116] Pierre-Simon Laplace, (1749–1827) - For their contributions as a French scholar whose work was important to the development of engineering, mathematics, statistics, physics, astronomy, and philosophy.

[4:10:117] Ivan Ivanovich Lapshin, (1870–1952) - For their contributions as a Russian neo-Kantian philosopher, was born in Moscow and studied at the University of St. Petersburg under the leading Russian neo-Kantian, Aleksandr Vvedenskii.

[4:10:118] François de La Rochefoucauld, (1613–1680) - For their contributions as a noted French author of maxims and memoirs.

[4:10:119] Pierre Laromiguière, (1756–1837) - For their contributions as a French philosopher.

[4:10:120] Abdullah Laroui, (born 1935) - For their contributions as a Moroccan historian and novelist writing in Arabic and French; he is considered one of Morocco's leading intellectuals.

[4:10:121] Ferdinand Lassalle, (1825–1864) - For their contributions as a Prussian-German jurist, philosopher, socialist and political activist best remembered as the initiator of national-style state socialism in Germany as well as for coining the terms night-watchman state and iron law of wages.

[4:10:122] Johann Kaspar Lavater, (1741–1801) - For their contributions as a Swiss poet, writer, philosopher, physiognomist and theologian.

[4:10:123] Louis Lavelle, (1883–1951) - For their contributions as a French philosopher; his magnum opus, *La Dialectique de l'éternel présent* (1922), is a systematic metaphysical work.

[4:10:124] Antoine Lavoisier, (1743–1794) - For their contributions as a French nobleman and chemist who was central to the 18th-century chemical revolution and who had a large influence on both the history of chemistry and the history of biology; he is widely considered in popular literature as the "father of modern chemistry".

[4:10:125] Peter Lavrovitch Lavrov, (1823–1900) - For their contributions as a prominent Russian theorist of narodism, philosopher, publicist, revolutionary and sociologist.

[4:10:126] William Law, (1686–1761) - For their contributions as a Church of England priest who lost his position at Emmanuel College, Cambridge when his conscience would not allow him to take the required oath of allegiance to the first Hanoverian monarch, King George I.

[4:10:127] Jean Le Clerc, (1657–1737) - For their contributions as a Genevan theologian and biblical scholar; he was famous for promoting exegesis, or critical interpretation of the Bible, and was a radical of his age; he parted with Calvinism over his interpretations and left Geneva for that reason.

[4:10:128] Michèle Le Dœuff, (born 1948) - For their contributions as a French philosopher with a scholarly interest in the philosophy of Francis Bacon, and Sir Thomas More's utopianism.

[4:10:129] Henri Lefebvre, (1901–1991) - For their contributions as a French Marxist philosopher and sociologist, best known for pioneering the critique of everyday life, for introducing the concepts of the right to the city and the production of social space, and for his work on dialectics, alienation, and criticism of Stalinism, existentialism, and structuralism; in his prolific career, Lefebvre wrote more than sixty books and three hundred articles.

[4:10:130] Antoine Le Grand, (1629–1699) - For their contributions as a French Recollect and Cartesian philosopher.

[4:10:131] Keith Lehrer, (born 1936) - For their contributions as Regent's Professor emeritus of Philosophy at the University of Arizona and a Research Professor of Philosophy at the University of Miami in Florida, where he spends half of each academic year.

[4:10:132] Gottfried Leibniz, (1646–1716) - For their contributions as a prominent German polymath and philosopher in the history of mathematics and the history of philosophy; his most notable accomplishment was conceiving the ideas of differential and integral calculus, independently of Isaac Newton's contemporaneous developments.

[4:10:133] Yeshayahu Leibowitz, (1903–1994) - For their contributions as an Israeli Orthodox Jewish public intellectual and polymath; he was professor of biochemistry, organic chemistry, and neurophysiology at the Hebrew University of Jerusalem, as well as a prolific writer on Jewish thought and western philosophy.

[4:10:134] Jean-François Lyotard, (1924–1998) - For their contributions as a French philosopher, sociologist, and literary theorist; his interdisciplinary discourse spans such topics as epistemology and communication, the human body, modern art and postmodern art, literature and critical theory, music, film, time and memory, space, the city and landscape, the sublime, and the relation between aesthetics and politics.

[4:10:135] Leonardo da Vinci, (1452–1519) - For their contributions as an Italian polymath of the Renaissance whose areas of interest included invention, drawing, painting, sculpting, architecture, science, music, mathematics, engineering, literature, anatomy, geology, astronomy, botany, writing, history, and cartography; he has been variously called the father of palaeontology, ichnology, and architecture, and he is widely considered one of the greatest painters of all time.

[4:10:136] Konstantin Nikolaevich Leont'ev, (1831–1891) - For their contributions as a conservative tsarist and imperial monarchist Russian philosopher who advocated closer cultural ties between Russia and the East against what he believed to be the West's catastrophic egalitarian, utilitarian and revolutionary influences; he also advocated Russia's cultural and territorial expansion eastward to India, Tibet and China.

[4:10:137] Giacomo Leopardi, (1798–1837) - For their contributions as an Italian philosopher, poet, essayist, and philologist; he is considered the greatest Italian poet of the nineteenth century and one of the most important figures in the literature of the world, as well as one of the principal of literary romanticism; his constant reflection on existence and on the human condition - of sensuous and materialist inspiration - also makes him a deep philosopher.

[4:10:138] Jules Lequier, (1814–1862) - For their contributions as a French philosopher from Brittany.

[4:10:139] Pierre Leroux, (1798–1871) - For their contributions as a French philosopher and political economist.

[4:10:140] Edouard Louis Emmanuel Julien Le Roy, (1870–1954) - For their contributions as a French philosopher and mathematician.

[4:10:141] René Le Senne, (1882–1954) - For their contributions as a French idealist philosopher and psychologist.

[4:10:142] Stanisław Leśniewski, (1886–1939) - For their contributions as a Polish mathematician, philosopher and logician.

[4:10:143] Gotthold Ephraim Lessing, (1729–1781) - For their contributions as a German writer, philosopher, dramatist, publicist and art critic, and an outstanding representative of the Enlightenment era.

[4:10:144] Leucippus, (5th century BC) - For their contributions, as reported in some ancient sources, to have been a philosopher who was the earliest Greek to develop the theory of atomism—the idea that everything is composed entirely of various imperishable, indivisible elements called atoms.

[4:10:145] Emmanuel Levinas, (1906–1995) - For their contributions as a French philosopher of Lithuanian Jewish ancestry who is known for his work related to Jewish philosophy, existentialism, ethics, phenomenology and ontology.

[4:10:146] Claude Lévi-Strauss, (born 1908) - For their contributions as a Belgium-born French anthropologist and ethnologist whose work was key in the development of the theory of structuralism and structural anthropology.

[4:10:147] Lucien Lévy-Bruhl, (1857–1939) - For their contributions as a French scholar trained in philosophy, who made contributions to the budding fields of sociology and ethnology; his primary field of study involved primitive mentality.

[4:10:148] Kurt Lewin, (1890–1947) - For their contributions as a German-American psychologist, known as one of the modern pioneers of social, organisational, and applied psychology in the United States.

[4:10:149] Clarence Irving Lewis, (1883–1964) - For their contributions as an American academic philosopher and the founder of conceptual pragmatism; first a noted logician, he later branched into epistemology, and during the last 20 years of his life, he wrote much on ethics.

[4:10:150] C. S. Lewis, (1898–1963) - For their contributions as a British writer and lay theologian.

[4:10:151] David Kellogg Lewis, (1941–2001) - For their contributions as an American philosopher.

[4:10:152] Li Ao, (722-841) - For their contributions as a Chinese philosopher and prose writer of the Tang Dynasty.

[4:10:153] Liang Qichao (or Liang Ch'i-ch'ao), (1873–1929) - For their contributions as a Chinese scholar, journalist, philosopher, and reformist who lived during the late Qing dynasty and the early Republic of China; he inspired Chinese scholars with his writings and reform movements.

[4:10:154] Liang Sou-ming, (1893–1988) - For their contributions as a philosopher, teacher, and leader in the Rural Reconstruction Movement in the late Qing dynasty and early Republican eras of Chinese history.

[4:10:155] Georg Christoph Lichtenberg, (1742–1799) - For their contributions as a German physicist, satirist, and Anglophile; as a scientist, he was the first to hold a professorship explicitly dedicated to experimental physics in Germany.

[4:10:156] Arthur Liebert, (1878–1946) - For their contributions as a German philosopher; as a representative of the Marburg school he belonged to the neo-Kantianism.

[4:10:157] Otto Liebmann, (1840–1912) - For their contributions as a German neo-Kantian philosopher.

[4:10:158] Liezi (or Lieh Tzu), (c. 440 BC – c. 360 BC) - For their contributions as considered the author of the Daoist book Liezi.

[4:10:159] Linji Yixuan (or Lin Chi), (c. 810-867) - For their contributions as the founder of the Linji school of Chan Buddhism during Tang Dynasty China.

[4:10:160] Carl Linnaeus, (1707–1778) - For their contributions as a Swedish botanist, physician, and zoologist who formalised binomial nomenclature, the modern system of naming organisms; he is known as the "father of modern taxonomy".

[4:10:161] Theodor Lipps, (1851–1914) - For their contributions as a German philosopher, famed for his theory regarding aesthetics, creating the framework for the concept of *Einfühlung* (empathy), defined as, "projecting oneself onto the object of perception."

[4:10:162] Justus Lipsius, (1547–1606) - For their contributions as a Flemish philologist, philosopher and humanist; Lipsius wrote a series of works designed to revive ancient Stoicism in a form that would be compatible with Christianity.

[4:10:163] Émile Littré, (1801–1881) - For their contributions as a French lexicographer, freemason and philosopher, best known for his *Dictionnaire de la langue française*, commonly called "The Littré".

[4:10:164] Liu Shaoqi (or Liu Shao-ch'i), (1898–1969) - For their contributions as a Chinese revolutionary, politician, and theorist.

[4:10:165] Liu Tsung-chou (or Ch'i-shan), (1578–1645) - For their contributions as a Chinese philosopher.

[4:10:166] Genevieve Lloyd, (born 1941) - For their contributions as an Australian philosopher and feminist.

[4:10:167] Karl Nickerson Llywelyn, (1893–1962) - For their contributions as a prominent American jurisprudential scholar associated with the school of legal realism; The Journal of Legal Studies has identified Llewellyn as one of the twenty most cited American legal scholars of the 20th century.

[4:10:168] Ramon Llull, (1235–1315) - For their contributions as a mathematician, polymath, philosopher, logician, Franciscan tertiary and writer from the Kingdom of Majorca; he is credited with writing the first major work of Catalan literature.

[4:10:169] John Locke, (1632–1704) - For their contributions as an English philosopher and physician, widely regarded as one of the most influential of Enlightenment thinkers and commonly known as the "Father of Liberalism".

[4:10:170] Alfred Loisy, (1857–1940) - For their contributions as a French Roman Catholic priest, professor and theologian generally credited as a founder of biblical modernism in the Roman Catholic Church

[4:10:171] Peter Lombard, (c. 1100 – 1160) - For their contributions as a scholastic theologian, Bishop of Paris, and author of Four Books of Sentences, which became the standard textbook of theology, for which he earned the accolade Magister Sententiarum.

[4:10:172] Bernard Lonergan, (1904–1984) - For their contributions as a Canadian Jesuit priest, philosopher, and theologian, regarded by many as one of the most important thinkers of the 20th century.

[4:10:173] Pseudo-Longinus, (1st century) - For their contributions as an author of On the Sublime as a classic work of aesthetics.

[4:10:174] Leo Mikhailovich Lopatin, (1855–1920) - For their contributions as a Russian philosopher and former head of the Moscow Psychological Society until the formal liquidation of the society by the Soviet after the Revolution of 1917.

[4:10:175] Paul Lorenzen, (1915–1995) - For their contributions as a German philosopher and mathematician, founder of the Erlangen School (with Wilhelm Kamlah) and inventor of game semantics (with Kuno Lorenz).

[4:10:176] Aleksei Fedorovich Losev, (1893–1988) - For their contributions as a Russian philosopher, philologist and culturologist, one of the most prominent figures in Russian philosophical and religious thought of the 20th century.

[4:10:177] Nicholas Onufrievich Lossky, (1870–1965) - For their contributions as a Russian philosopher, representative of Russian idealism, intuitionist epistemology, personalism, libertarianism, ethics and axiology (value theory).

[4:10:178] Yuri Lotman, (1922–1993) - For their contributions as a prominent literary scholar, semiotician, and cultural historian, who worked at the University of Tartu; he was a member of the Estonian Academy of Sciences; he was the founder of the Tartu–Moscow Semiotic School; the number of his printed works exceeds 800 titles.

[4:10:179] Hermann Lotze, (1817–1881) - For their contributions as a German philosopher and logician; he also had a medical degree and was well versed in biology; he argued that if the physical world is governed by mechanical laws, relations and developments in the universe could be explained as the functioning of a world mind.

[4:10:180] Arthur O. Lovejoy, (1873–1962) - For their contributions as an American philosopher and intellectual historian, who founded the discipline known as the history of ideas with his book *The Great Chain of Being* (1936), on the topic of that name, which is regarded as 'probably the single most influential work in the history of ideas in the United States during the last half century'.

[4:10:181] John R. Lucas, (born 1929) - For their contributions as a British philosopher.

[4:10:182] Lucian, (c. 120–c. 180) - For their contributions as a Syrian satirist and rhetorician who is best known for his characteristic tongue-in-cheek style, with which he frequently ridiculed superstition, religious practices, and belief in the paranormal.

[4:10:183] Lucretius, (c. 99–55 BC) - For their contributions as a Roman poet and philosopher; his only known work is the philosophical poem *De rerum natura*, a didactic work about the tenets and philosophy of Epicureanism, and which is usually translated into English as *On the Nature of Things*.

[4:10:184] Lu Jiuyuan (or Lu Xiangshan, or Lu Chiu-yuan, or Tzu-ching, or Ts'un-chai), (1139–1193) - For their contributions as a Chinese philosopher and writer who founded the school of the universal mind, the second most influential Neo-Confucian school; he was a contemporary and the main rival of Zhu Xi.

[4:10:185] Georg Lukács, (1885–1971) - For their contributions as a Hungarian Marxist philosopher, aesthetician, literary historian, and critic; he was one of the founders of Western Marxism, an interpretive tradition that departed from the Marxist ideological orthodoxy of the Soviet Union; he developed the theory of reification, and contributed to Marxist theory with developments of Karl Marx's theory of class consciousness; he was also a philosopher of Leninism; he ideologically developed and organised Lenin's pragmatic revolutionary practices into the formal philosophy of vanguard-party revolution.

[4:10:186] Jan Łukasiewicz, (1878–1956) - For their contributions as a Polish logician and philosopher born in Lemberg, a city in the Galician kingdom of Austria-Hungary (now Lviv, Ukraine); his work centred on philosophical logic, mathematical logic, and history of logic; he thought in an innovative way about traditional propositional logic, the principle of non-contradiction and the law of excluded middle.

[4:10:187] Anatoliy Lunacharskiy, (1875–1933) - For their contributions as a Russian Marxist revolutionary and the first Bolshevik Soviet People's Commissar (Narkompros) responsible for Ministry and Education as well as active playwright, critic, essayist and journalist throughout his career.

[4:10:188] Martin Luther, (1483–1546) - For their contributions as a German professor of theology, composer, priest, monk, and a seminal figure in the Protestant Reformation.

[4:10:189] Rosa Luxemburg, (1871–1919) - For their contributions as a Polish Marxist theorist, philosopher, economist, anti-war activist and revolutionary socialist who became a naturalised German citizen at the age of 28.

[4:10:190] William Lycan, (born 1945) - For their contributions as an American philosopher and Professor Emeritus at University of North Carolina at Chapel Hill, where he was formerly the William Rand Kenan, Jr. Distinguished Professor.

Extolled Philosophers (Surnames “M, N, O, P, and Q”)

[4:11:1] Ernst Mach, (1838–1916) - For their contributions as an Austrian physicist and philosopher, noted for his contributions to physics such as study of shock waves.

[4:11:2] Niccolò Machiavelli, (1469–1527) - For their contributions as an Italian diplomat, politician, historian, philosopher, humanist, writer, playwright and poet of the Renaissance period.

[4:11:3] Alasdair MacIntyre, (born 1929) - For their contributions as a Scottish philosopher, primarily known for his contribution to moral and political philosophy, but also known for his work in history of philosophy and theology.

[4:11:4] John Leslie Mackie, (1917–1981) - For their contributions as an Australian philosopher; he made significant contributions to the philosophy of religion, metaphysics, and the philosophy of language, and is perhaps best known for his views on meta-ethics, especially his defence of moral scepticism.

[4:11:5] Madhava, (died 1386) - For their contributions as an Indian mathematician and astronomer from the town believed to be present-day Aloor, Irinjalakuda in Thrissur District), Kerala, India; he is considered the founder of the Kerala school of astronomy and mathematics.

[4:11:6] Shri Madhvacharya, (1238–1317) - For their contributions as a Hindu philosopher and the chief proponent of the Dvaita (dualism) school of Vedanta; Madhva called his philosophy Tatvavāda meaning "arguments from a realist viewpoint".

[4:11:7] Mahavira, (599-527 BC) - For their contributions as the twenty-fourth tirthankara (ford-maker and propagator of dharma) who revived Jainism; he expounded the spiritual, philosophical and ethical teachings of the previous tirthankaras from the remote pre-Vedic era.

[4:11:8] Benoît de Maillet, (1656–1738) - For their contributions as a well-travelled French diplomat and natural historian; he was French consul general at Cairo, and overseer in the Levant; he formulated an evolutionary hypothesis to explain the origin of the earth and its contents.

[4:11:9] Salomon Maimon (or Salomon ben Joshua), (1753–1800) - For their contributions as a philosopher born of Lithuanian Jewish parentage in the Grand Duchy of Lithuania, present-day Belarus.

[4:11:10] Abraham ben Moses Maimonides (or Abraham ben Maimon), (1186–1237) - For their contributions as the son of Maimonides who succeeded his father as Nagid of the Egyptian Jewish community.

[4:11:11] Maimonides (or Rambam), (1135–1204) - For their contributions as a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages; in his time, he was also a preeminent astronomer and physician.

[4:11:12] Maine de Biran, (1766–1824) - For their contributions as a French philosopher.

[4:11:13] John Major (or John Mair), (1467–1550) - For their contributions as a Scottish philosopher, theologian, and historian who was much admired in his day and was an acknowledged influence on all the great thinkers of the time; a very renowned teacher, his works were much collected and frequently republished across Europe

[4:11:14] Norman Malcolm, (1911–1990) - For their contributions as an American philosopher.

[4:11:15] Nicolas Malebranche, (1638–1715) - For their contributions as a French Oratorian priest and rationalist philosopher; in his works, he sought to synthesise the thought of St. Augustine and Descartes, in order to demonstrate the active role of God in every aspect of the world; Malebranche is best known for his doctrines of vision in God, occasionalism and ontologism.

[4:11:16] Ernst Mally, (1879–1944) - For their contributions as an Austrian philosopher affiliated with the so-called Graz School of phenomenological psychology; a pupil of Alexius Meinong, he was one of the founders of deontic logic and is mainly known for his contributions in that field of research.

[4:11:17] André Malraux, (1901–1976) - For their contributions as a French novelist, art theorist and Minister of Cultural Affairs.

[4:11:18] Thomas Malthus, (1766–1834) - For their contributions as an English cleric and scholar, influential in the fields of political economy and demography.

[4:11:19] Merab Mamardashvili, (1930–1990) - For their contributions as a Georgian philosopher.

[4:11:20] Bernard de Mandeville, (1670–1733) - For their contributions as an Anglo-Dutch philosopher, political economist and satirist.

[4:11:21] Mani, (3rd century) - For their contributions as the prophet and the founder of Manichaeism, a gnostic religion of late antiquity which was widespread but no longer prevalent by name

[4:11:22] Karl Mannheim, (1893–1947) - For their contributions as an influential German sociologist during the first half of the 20th century; he was a founding father of classical sociology, as well as idea of sociology of knowledge.

[4:11:23] Henry Longueville Mansel, (1820–1871) - For their contributions as an English philosopher and ecclesiastic.

[4:11:24] Anthony Quinton, (born 1925) - For their contributions as a British political and moral philosopher, metaphysician, and materialist philosopher of mind.

[4:11:25] Gabriel Marcel, (1887–1973) - For their contributions as a French philosopher, playwright, music critic and leading Christian existentialist; the author of over a dozen books and at least thirty plays, Marcel's work focused on the modern individual's struggle in a technologically dehumanising society.

[4:11:26] Marcion, (110-160) - For their contributions as an important figure in early Christianity; his theology rejected the deity described in the Hebrew Scriptures and in distinction affirmed the Father of Christ as the true God.

[4:11:27] Ruth Barcan Marcus, (1921–2012) - For their contributions as an American academic philosopher and logician best known for her work in modal and philosophical logic; she developed the first formal systems of quantified modal logic and in so doing introduced the schema or principle known as the Barcan formula.

[4:11:28] Herbert Marcuse, (1898–1979) - For their contributions as a German-American philosopher, sociologist, and political theorist, associated with the Frankfurt School of Critical Theory.

[4:11:29] Joseph Maréchal, (1878–1944) - For their contributions as a Belgian Jesuit priest, philosopher, theologian and psychologist; he taught at the Higher Institute of Philosophy of the University of Leuven and was the founder of the school of thought called transcendental Thomism, which attempted to merge the theological and philosophical thought of St. Thomas Aquinas with that of Immanuel Kant.

[4:11:30] Juan de Mariana, (1536–1624) - For their contributions as a Spanish Jesuit priest, Scholastic, historian, and member of the Monarchomachs.

[4:11:31] Julián Marías, (1914–2005) - For their contributions as a Spanish philosopher associated with the Generation of '36 movement.

[4:11:32] Jacques Maritain, (1882–1973) - For their contributions as a French Catholic philosopher. Raised Protestant, he was agnostic before converting to Catholicism in 1906. An author of more than 60 books, he helped to revive Thomas Aquinas for modern times, and was influential in the development and drafting of the Universal Declaration of Human Rights.

[4:11:33] Gaius Marius Victorinus, (4th century) - For their contributions as a Roman grammarian, rhetorician and Neoplatonic philosopher.

[4:11:34] Svetozar Marković, (1846–1875) - For their contributions as an influential Serbian political activist, literary critic and philosopher; he developed an activistic anthropological philosophy with a definite program of social change.

[4:11:35] Odo Marquard, (born 1928) - For their contributions as a German philosopher.

[4:11:36] Marsilius of Inghen, (1330–1396) - For their contributions as a medieval Dutch Scholastic philosopher who studied with Albert of Saxony and Nicole Oresme under Jean Buridan; he was Magister at the University of Paris as well as at the University of Heidelberg from 1386 to 1396.

[4:11:37] Marsilius of Padua (or Marsiglio or Marsilio dei Mainardine), (1270–1342) - For their contributions as an Italian scholar, trained in medicine, who practiced a variety of professions; he was also an important 14th-century political figure.

[4:11:38] Roger Marston, (1235–1303) - For their contributions as an English Franciscan scholastic philosopher and theologian.

[4:11:39] Charles B. Martin, (born 1924) - For their contributions as an Australian philosopher noted for work in metaphysics and the philosophy of mind.

[4:11:40] Harriet Martineau, (1802–1876) - For their contributions as a British social theorist and Whig writer, often cited as the first female sociologist.

[4:11:41] James Martineau, (1805–1900) - For their contributions as an English religious philosopher influential in the history of Unitarianism; for 45 years he was Professor of Mental and Moral Philosophy and Political Economy in Manchester New College, the principal training college for British Unitarianism.

[4:11:42] Piero Martinetti, (1872–1943) - For their contributions as an Italian philosopher; Martinetti was professor of theoretical and moral philosophy; he was one of the few university professors, as well as the only Italian academic philosopher, to refuse to swear an oath of allegiance to the Fascist Party.

[4:11:43] Anton Marty, (1847–1914) - For their contributions as a Swiss-born Austrian philosopher; he specialised in philosophy of language, philosophy of psychology and ontology.

[4:11:44] Marko Marulić, (1450–1524) - For their contributions as a Croatian national poet and Renaissance humanist, known as the Crown of the Croatian Medieval Age and the father of the Croatian Renaissance; he was also the first who defined and used the notion of psychology, which is today in current use.

[4:11:45] Karl Marx, (1818–1883) - For their contributions as a German philosopher, economist, historian, sociologist, political theorist, journalist and socialist revolutionary.

[4:11:46] Tomáš Masaryk, (1850–1937) - For their contributions as a Czechoslovak politician, statesman, sociologist and philosopher.

[4:11:47] Damaris Cudworth Masham, (1659–1708) - For their contributions as an English writer, philosopher, theologian, and advocate for women's education who is characterised as a proto-feminist.

[4:11:48] Cotton Mather, (1663–1728) - For their contributions as a New England Puritan minister, prolific author, and pamphleteer.

[4:11:49] Matthew of Aquasparta, (1238–1302) - For their contributions as an Italian Friar Minor and scholastic philosopher; he was elected Minister General of the Order.

[4:11:50] Pierre Louis Maupertuis, (1698–1759) - For their contributions as a French mathematician, philosopher and man of letters.

[4:11:51] Fritz Mauthner, (1849–1923) - For their contributions as an Austro-Hungarian novelist, theatre critic and satirist; he was exponent of philosophical skepticism derived from a critique of human knowledge and of philosophy of language.

[4:11:52] James Clerk Maxwell, (1831–1879) - For their contributions as a Scottish scientist in the field of mathematical physics; his most notable achievement was to formulate the classical theory of electromagnetic radiation, bringing together for the first time electricity, magnetism, and light as different manifestations of the same phenomenon.

[4:11:53] James McCosh, (1811–1894) - For their contributions as a prominent philosopher of the Scottish School of Common Sense.

[4:11:54] William McDougall, (1871–1938) - For their contributions as an early 20th century psychologist who spent the first part of his career in the United Kingdom and the latter part in the United States; he wrote a number of highly influential textbooks, and was particularly important in the development of the theory of instinct and of social psychology in the English-speaking world; he was an opponent of behaviourism and stands somewhat outside the mainstream of the development of Anglo-American psychological thought in the first half of the 20th century; but his work was very well-known and respected among lay people.

[4:11:55] John McDowell, (born 1942) - For their contributions as a South African philosopher, formerly a fellow of University College, Oxford and now University Professor at the University of Pittsburgh; although he has written extensively on metaphysics, epistemology, ancient philosophy, and meta-ethics, McDowell's most influential work has been in the philosophy of mind and philosophy of language.

[4:11:56] Evander Bradley McGilvary, (1864–1953) - For their contributions as an American philosophical scholar, born in Bangkok to American Presbyterian missionaries, the Rev. Daniel McGilvary and Mrs. Sophia McGilvary.

[4:11:57] Colin McGinn, (born 1950) - For their contributions as a British philosopher.

[4:11:58] John Ellis McTaggart, (1866–1925) - For their contributions as an idealist metaphysician. For most of his life McTaggart was a fellow and lecturer in philosophy at Trinity College, Cambridge; he was an exponent of the philosophy of Georg Wilhelm Friedrich Hegel and among the most notable of the British idealists.

[4:11:59] George Herbert Mead, (1863–1931) - For their contributions as an American philosopher, sociologist and psychologist, primarily affiliated with the University of Chicago, where he was one of several distinguished pragmatists; he is regarded as one of the founders of symbolic interactionism and of what has come to be referred to as the Chicago sociological tradition.

[4:11:60] Bartolomé de Medina, (1527–1580) - For their contributions as a Spanish theologian.

[4:11:61] Georg Friedrich Meier, (1718–1777) - For their contributions as a German philosopher and aesthetician.

[4:11:62] Friedrich Meinecke, (1862–1954) - For their contributions as a German historian.

[4:11:63] Alexius Meinong, (1853–1920) - For their contributions as an Austrian philosopher, a realist known for his unique ontology; he also made contributions to philosophy of mind and theory of value.

[4:11:64] Philipp Melanchthon, (1497–1560) - For their contributions as a German Lutheran reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems; he stands next to Luther and John Calvin as a reformer, theologian, and moulder of Protestantism.

[4:11:65] Melissus of Samos, (late 5th century BC) - For their contributions as the third and last member of the ancient school of Eleatic philosophy, whose other members included Zeno and Parmenides.

[4:11:66] D. Hugh Mellor, (born 1938) - For their contributions as a British philosopher.

[4:11:67] Menasseh Ben Israel, (1604–1657) - For their contributions as a Portuguese rabbi, kabbalist, writer, diplomat, printer and publisher, founder of the first Hebrew printing press (named Emeth Meerets Titsma`h) in Amsterdam in 1626.

[4:11:68] Mencius (or Meng K'o or Meng-tzu or Mengzi), (372 – 289 BC) - For their contributions as a Chinese philosopher who has often been described as the "second Sage", that is after only Confucius himself.

[4:11:69] Gregor Mendel, (1822–1884) - For their contributions as a scientist, Augustinian friar and abbot of St. Thomas' Abbey in Brno, Margraviate of Moravia; Mendel was born in a German-speaking family in the Silesian part of the Austrian Empire (today's Czech Republic) and gained posthumous recognition as the founder of the modern science of genetics.

[4:11:70] Moses Mendelssohn, (1729–1786) - For their contributions as a German Jewish philosopher to whose ideas the Haskalah, the 'Jewish enlightenment' of the eighteenth and nineteenth centuries, is indebted.

[4:11:71] Désiré-Joseph Mercier, (1851–1926) - For their contributions as a Belgian cardinal of the Roman Catholic Church and a noted scholar.

[4:11:72] Maurice Merleau-Ponty, (1908–1961) - For their contributions as a French phenomenological philosopher, strongly influenced by Edmund Husserl and Martin Heidegger; the constitution of meaning in human experience was his main interest and he wrote on perception, art, and politics.

[4:11:73] Marin Mersenne, (1588–1648) - For their contributions as a French polymath, whose works touched a wide variety of fields.

[4:11:74] Jean Meslier, (1664–1729) - For their contributions as a French Catholic priest (abbé) who was discovered, upon his death, to have written a book-length philosophical essay promoting atheism and materialism; described by the author as his "testament" to his parishioners, the text criticises and denounces all religions.

[4:11:75] Judah Messer Leon, (c. 1425 – c. 1495) - For their contributions as an Italian rabbi, teacher, physician, and philosopher.

[4:11:76] Emile Meyerson, (1859–1933) - For their contributions as a Polish-born French epistemologist, chemist, and philosopher of science.

[4:11:77] Conyers Middleton, (1683–1750) - For their contributions as an English clergyman; mired in controversy and disputes, he was also considered one of the best stylists in English of his time.

[4:11:78] Nikolai Konstantinovich Mikhailovskii, (1842–1904) - For their contributions as a Russian literary critic, sociologist, writer on public affairs, and one of the theoreticians of the Narodniki movement.

[4:11:79] Miki Kiyoshi, (1897–1945) - For their contributions as a Japanese philosopher.

[4:11:80] Mikyo Dorje (or Mi bskyod rdo rje), (1507–1554) - For their contributions as the eighth Karmapa, head of the Kagyu school of Tibetan Buddhism.

[4:11:81] Gaston Milhaud, (1858–1918) - For their contributions as a French philosopher and historian of science.

[4:11:82] James Mill, (1773–1836) - For their contributions as a Scottish historian, economist, political theorist, and philosopher; he is counted among the founders of the Ricardian school of economics.

[4:11:83] John Stuart Mill, (1806–1873) - For their contributions as a British philosopher, political economist, and civil servant; one of the most influential thinkers in the history of classical liberalism, he contributed widely to social theory, political theory, and political economy.

[4:11:84] John Millar, (1735–1801) - For their contributions as a Scottish philosopher, historian and Regius Professor of Civil Law at the University of Glasgow from 1761 to 1800.

[4:11:85] Dickinson Miller, (1868–1963) - For their contributions as an American philosopher best known for his work in metaphysics and the philosophy of mind.

[4:11:86] Ruth Millikan, (born 1933) - For their contributions as the leading American philosopher of biology, psychology, and language who spent most of her career at the University of Connecticut.

[4:11:87] John Milton, (1608–1674) - For their contributions as an English poet, polemicist, man of letters, and civil servant for the Commonwealth of England under its Council of State and later under Oliver Cromwell.

[4:11:88] Minagawa Kien, (1734–1807) - For their contributions as a Japanese Confucianist and painter of the Nanga direction during the middle Edo period.

[4:11:89] Mir Damad (or Mir Mohammad Baqer Esterabadi), (died 1631) - For their contributions as an Iranian philosopher in the Neoplatonising Islamic Peripatetic traditions of Avicenna.

[4:11:90] Miura Baien, (1723–1789) - For their contributions as a Japanese philosopher of the Tokugawa era; a scholar often qualified as prolific original thinker in economy, interested in epistemology, he studied nature in a methodical way; he grounded his thought in Neo-Confucianism.

[4:11:91] Jacob Moleschott, (1822–1893) - For their contributions as a Dutch physiologist and writer on dietetics; he is known for his philosophical views in regard to scientific materialism.

[4:11:92] Luis de Molina, (1535–1600) - For their contributions as a Spanish Jesuit priest and scholastic, a staunch defender of free will in the controversy over human liberty and God's grace; his theology is known as Molinism.

[4:11:93] Enrique Molina Garmendia, (1871–1962) - For their contributions as a philosopher and a Chilean teacher; he was the promoter and the main founder of the University of Concepción.

[4:11:94] Lord Monboddo (or James Burnett), (1714–1799) - For their contributions as a Scottish judge, scholar of linguistic evolution, philosopher and deist; he is most famous today as a founder of modern comparative historical linguistics.

[4:11:95] Richard Montague, (1930–1971) - For their contributions as an American mathematician and philosopher.

[4:11:96] William Pepperell Montague, (1873–1953) - For their contributions as a philosopher of the New Realist school; Montague stressed the difference between his philosophical peers as adherents of either "objective" and "critical realism".

[4:11:97] Michel de Montaigne, (1533–1592) - For their contributions as one of the most significant philosophers of the French Renaissance, known for popularising the essay as a literary genre; his work is noted for its merging of casual anecdotes and autobiography with intellectual insight.

[4:11:98] Baron de Montesquieu, (1689–1755) - For their contributions as a French judge, man of letters, and political philosopher; he is famous for his articulation of the theory of separation of powers, which is implemented in many constitutions throughout the world.

[4:11:99] Edmund Montgomery, (1835–1911) - For their contributions as a Scottish-American philosopher, scientist and physician.

[4:11:100] G. E. Moore, (1873–1958) - For their contributions as an English philosopher.

[4:11:101] Henry More, (1614–1687) - For their contributions as an English philosopher of the Cambridge Platonist school.

[4:11:102] Thomas More, (1478–1535) - For their contributions as an English lawyer, social philosopher, author, statesman, and noted Renaissance humanist.

[4:11:103] C. Lloyd Morgan, (1852–1936) - For their contributions as a British ethologist and psychologist; he is remembered for his theory of emergent evolution, and for the

experimental approach to animal psychology now known as Morgan's Canon, a principle that played a major role in behaviourism, insisting that higher mental faculties should only be considered as explanations if lower faculties could not explain a behaviour.

[4:11:104] Lewis H. Morgan, (1818–1881) - For their contributions as a pioneering American anthropologist and social theorist who worked as a railroad lawyer; he is best known for his work on kinship and social structure, his theories of social evolution, and his ethnography of the Iroquois.

[4:11:105] Thomas Morgan, (Died 1743) - For their contributions as an English deist.

[4:11:106] Karl Philipp Moritz, (1756–1793) - For their contributions as a German author, editor and essayist of the Sturm und Drang, late enlightenment, and classicist periods, influencing early German Romanticism as well.

[4:11:107] Gaetano Mosca, (1858–1941) - For their contributions as an Italian political scientist, journalist and public servant; he is credited with developing the elite theory and the doctrine of the political class.

[4:11:108] Motoori Norinaga, (1730–1801) - For their contributions as a Japanese scholar of Kokugaku active during the Edo period; he is probably the best known and most prominent of all scholars in this tradition.

[4:11:109] Emmanuel Mounier, (1905–1950) - For their contributions as a French philosopher, theologian, teacher and essayist.

[4:11:110] Mou Tsung-san, (1909–1995) - For their contributions as a Chinese New Confucian philosopher.

[4:11:111] Mozi (or Mo Tzu, or Mo Ti, or Micius), (c. 470 – c. 390 BC) - For their contributions as a Chinese philosopher during the Hundred Schools of Thought period (early portion of the Warring States period of c.475–221 BC); a book named after him, the *Mozi*, contains material ascribed to him and his followers.

[4:11:112] David Ibn Merwan Al-Mukammas (or Daud Ibn Marwan al-Muqammas or David ha-Bavli), (died 937) - For their contributions as a philosopher and controversialist, the author of the earliest known Jewish philosophical work of the Middle Ages.

[4:11:113] Mulla Sadra, (1571–1640) - For their contributions as an Iranian Twelver Shi'a Islamic philosopher, theologian and 'Ālim who led the Iranian cultural renaissance in the 17th century.

[4:11:114] Iris Murdoch, (1919–1999) - For their contributions as a British novelist and philosopher; Murdoch is best known for her novels about good and evil, sexual relationships, morality, and the power of the unconscious.

[4:11:115] Muro Kyuso, (1658–1734) - For their contributions as a Neo-Confucian scholar and an official of the Tokugawa shogunate during the rule of Tokugawa Yoshimune; Muro was responsible for the reintroduction of orthodox neo-Confucianist thought into government and societal life, attempting to reverse the growth of unorthodox views that were becoming popular during this time.

[4:11:116] Arthur Edward Murphy, (1901–1962) - For their contributions as an American philosopher.

[4:11:117] Musonius Rufus, (1st century) - For their contributions as a Roman Stoic philosopher of the 1st century AD; he taught philosophy in Rome during the reign of Nero, as consequence of which he was sent into exile in 65 AD, only returning to Rome under Galba.

[4:11:118] Arne Næss, (1912–2009) - For their contributions as a Norwegian philosopher who coined the term "deep ecology" and was an important intellectual and inspirational figure within the environmental movement of the late twentieth century.

[4:11:119] Nagarjuna, (ca. 200 CE) - For their contributions as widely considered one of the most important Buddhist philosophers; along with his disciple Āryadeva, he is considered to be the founder of the Madhyamaka school of Mahāyāna Buddhism.

[4:11:120] Ernest Nagel, (1901–1985) - For their contributions as an American philosopher of science.

[4:11:121] Thomas Nagel, (born 1937) - For their contributions as an American philosopher and University Professor of Philosophy and Law Emeritus at New York University, where he taught from 1980 to 2016; his main areas of philosophical interest are philosophy of mind, political philosophy and ethics.

[4:11:122] Nahmanides, (1194–1270) - For their contributions as a leading medieval Jewish scholar, Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator.

[4:11:123] Jacques-André Naigeon, (1738–1810) - For their contributions as a French artist, atheist–materialist philosopher, editor and man of letters best known for his contributions to the Encyclopédie and for reworking Baron d'Holbach's and Diderot's manuscripts.

[4:11:124] Toju Nakae, (1608–1648) - For their contributions as a Japanese Confucian philosopher known as "the sage of Ōmi".

[4:11:125] Jean-Luc Nancy, (born 1940) - For their contributions as a French philosopher.

[4:11:126] Hossein Nasr, (born 1933) - For their contributions as an Iranian professor emeritus of Islamic studies at George Washington University, and an Islamic philosopher; he is the author of scholarly books and articles.

[4:11:127] Paul Gerhard Natorp, (1854–1924) - For their contributions as a German philosopher and educationalist, considered one of the co-founders of the Marburg school of neo-Kantianism; he was known as an authority on Plato.

[4:11:128] Alexander Neckham, (1157–1217) - For their contributions as an English scholar, teacher, theologian and abbot of Cirencester Abbey from 1213 until his death.

[4:11:129] Leonard Nelson, (1882–1927) - For their contributions as a German mathematician, philosopher, and socialist; he was part of the neo-Friesian school of neo-Kantianism.

[4:11:130] Nemesius of Emesa, (fl. c. 400) - For their contributions as a Christian philosopher, and the author of a treatise *De Natura Hominis* ("On Human Nature").

[4:11:131] John von Neumann, (1903–1957) - For their contributions as a Hungarian-American mathematician, physicist, computer scientist, and polymath.

[4:11:132] Otto Neurath, (1882–1945) - For their contributions as an Austrian philosopher, philosopher of science, sociologist, and political economist; before he fled his native country in 1934, Neurath was one of the leading figures of the Vienna Circle.

[4:11:133] John Henry Newman, (1801–1890) - For their contributions as a theologian and poet, first an Anglican priest and later a Catholic priest and cardinal, who was an important and controversial figure in the religious history of England in the 19th century.

[4:11:134] Isaac Newton, (1642–1727) - For their contributions as an English mathematician, physicist, astronomer, theologian, and author (described in his own day as a "natural philosopher") who is widely recognised as one of the most influential scientists of all time, and a key figure in the scientific revolution.

[4:11:135] Nichiren, (1222–1282) - For their contributions as a Japanese Buddhist priest who lived during the Kamakura period (1185–1333) and developed the teachings that are now considered Nichiren Buddhism, a branch school of Mahayana Buddhism.

[4:11:136] Nicholas of Autrecourt, (c. 1300 – 1369) - For their contributions as a French medieval philosopher and Scholastic theologian.

[4:11:137] Nicholas of Cusa, (1401–1464) - For their contributions as a German philosopher, theologian, jurist, and astronomer; one of the first German proponents of Renaissance humanism, he made spiritual and political contributions in European history; a notable example of this is his mystical or spiritual writings on "learned ignorance," as well as his

participation in power struggles between Rome and the German states of the Holy Roman Empire.

[4:11:138] Christoph Friedrich Nicolai, (1733–1811) - For their contributions as a German writer and bookseller.

[4:11:139] Pierre Nicole, (1625–1695) - For their contributions as one of the most distinguished of the French Jansenists.

[4:11:140] H. Richard Niebuhr, (1894–1962) - For their contributions as one of the most important Christian theological ethicists in 20th-century America, best known for his 1951 book *Christ and Culture* and his posthumously published book *The Responsible Self*.

[4:11:141] Reinhold Niebuhr, (1892–1971) - For their contributions as an American Reformed theologian, ethicist, commentator on politics and public affairs, and professor at Union Theological Seminary for more than 30 years; Niebuhr was one of America's leading public intellectuals for several decades of the 20th century and received the Presidential Medal of Freedom in 1964; a public theologian, he wrote and spoke frequently about the intersection of religion, politics, and public policy, with his most influential books including *Moral Man and Immoral Society* and *The Nature and Destiny of Man*.

[4:11:142] Friedrich Nietzsche, (1844–1900) - For their contributions as a German philosopher, cultural critic, composer, poet, philologist, and Latin and Greek scholar whose work has exerted a profound influence on modern intellectual history; he began his career as a classical philologist before turning to philosophy.

[4:11:143] Agostino Nifo, (1470–1538) - For their contributions as an Italian philosopher and commentator.

[4:11:144] Nishi Amane, (1829–1897) - For their contributions as a philosopher in Meiji period Japan who helped introduce Western philosophy into mainstream Japanese education.

[4:11:145] Nishida Kitaro, (1870–1945) - For their contributions as a prominent Japanese philosopher, founder of what has been called the Kyoto School of philosophy; he graduated from the University of Tokyo during the Meiji period in 1894 with a degree in philosophy.

[4:11:146] Nishitani Keiji, (1900–1990) - For their contributions as a Japanese philosopher of the Kyoto School and a disciple of Kitarō Nishida.

[4:11:147] Kwame Nkrumah, (1909–1972) - For their contributions as a Ghanaian politician and revolutionary.

[4:11:148] John Norris, (1657–1711) - For their contributions as an English theologian, philosopher and poet associated with the Cambridge Platonists.

[4:11:149] Novalis, (1772–1801) - For their contributions as a poet, author, mystic, and philosopher of Early German Romanticism.

[4:11:150] Robert Nozick, (1938–2001) - For their contributions as an American philosopher.

[4:11:151] Numenius of Apamea, (2nd century) - For their contributions as a Greek philosopher, who lived in Apamea in Syria and Rome, and flourished during the latter half of the 2nd century AD; he was a Neopythagorean and forerunner of the Neoplatonists.

[4:11:152] Martha Nussbaum, (born 1947) - For their contributions as an American philosopher and the current Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, where she is jointly appointed in the law school and the philosophy department; she has a particular interest in ancient Greek and Roman philosophy, political philosophy, feminism, and ethics, including animal rights.

[4:11:153] Anders Nygren, (1890–1978) - For their contributions as a Swedish Lutheran theologian; he was professor of systematic theology at Lund University from 1924 and was elected Bishop of Lund in 1948 (emeritus 1958).

[4:11:154] Michael Oakeshott, (1901–1990) - For their contributions as an English philosopher and political theorist who wrote about philosophy of history, philosophy of religion, aesthetics, philosophy of education, and philosophy of law.

[4:11:155] William of Ockham, (c. 1285 – 1349) - For their contributions as an English Franciscan friar, scholastic philosopher, and theologian, who is believed to have been born in Ockham, a small village in Surrey; he is considered to be one of the major figures of medieval thought and was at the centre of the major intellectual and political controversies of the 14th century.

[4:11:156] Ogyū Sorai, (1666–1728) - For their contributions as a Japanese Confucian philosopher; he has been described as the most influential such scholar during the Tokugawa period; his primary area of study was in applying the teachings of Confucianism to government and social order; he responded to contemporary economic and political failings in Japan, as well as the culture of mercantilism and the dominance of old institutions that had become weak with extravagance; Sorai rejected the moralism of Song Confucianism and instead looked to the ancient works; he argued that allowing emotions to be expressed was important and nurtured Chinese literature in Japan for this reason; Sorai attracted a large following with his teachings and created the Sorai school, which would become an influential force in further Confucian scholarship in Japan.

[4:11:157] Lorenz Oken, (1779–1851) - For their contributions as a German naturalist, botanist, biologist, and ornithologist.

[4:11:158] Karl Olivecrona, (1897–1980) - For their contributions as a Swedish lawyer and legal philosopher.

[4:11:159] Peter Olivi, (1248–1298) - For their contributions as a Franciscan theologian who, although he died professing the faith of the Roman Catholic Church, became a controversial figure in the arguments surrounding poverty at the beginning of the 14th century.

[4:11:160] Olympiodorus the Younger, (495-570) - For their contributions as a Neoplatonist philosopher, astrologer and teacher who lived in the early years of the Byzantine Empire, after Justinian's Decree of 529 AD which closed Plato's Academy in Athens and other pagan schools.

[4:11:161] John Wood Oman, (1860–1939) - For their contributions as a British Presbyterian theologian.

[4:11:162] Onora O'Neill, (born 1941) - For their contributions as a philosopher and a crossbench member of the House of Lords.

[4:11:163] Nicole Oresme, (1320–1382) - For their contributions as a significant philosopher of the later Middle Ages; he wrote influential works on economics, mathematics, physics, astrology and astronomy, philosophy, and theology; was Bishop of Lisieux, a translator, a counselor of King Charles V of France, and probably one of the most original thinkers of 14th-century Europe.

[4:11:164] Origen of Alexandria, (c. 182-c. 251) - For their contributions as an early Christian scholar, ascetic, and theologian who was born and spent the first half of his career in Alexandria; he was a prolific writer who wrote roughly 2,000 treatises in multiple branches of theology, including textual criticism, biblical exegesis and biblical hermeneutics, homiletics, and spirituality; he was one of the most influential figures in early Christian theology, apologetics, and asceticism.

[4:11:165] Isaac Orobio de Castro, (1617–1687) - For their contributions as a Jewish philosopher, physician and religious apologist.

[4:11:166] Hans Christian Ørsted, (1777–1851) - For their contributions as a Danish physicist and chemist who discovered that electric currents create magnetic fields, which was the first connection found between electricity and magnetism; Oersted's law and the oersted (Oe) are named after him.

[4:11:167] José Ortega y Gasset, (1883–1955) - For their contributions as a Spanish philosopher and essayist; he worked during the first half of the 20th century, while Spain oscillated between monarchy, republicanism, and dictatorship; his philosophy has been characterised as a "philosophy of life" that "comprised a long-hidden beginning in a

pragmatist metaphysics inspired by William James, and with a general method from a realist phenomenology imitating Edmund Husserl, which served both his proto-existentialism (prior to Martin Heidegger's) and his realist historicism, which has been compared to both Wilhelm Dilthey and Benedetto Croce."

[4:11:168] Wilhelm Ostwald, (1853–1932) - For their contributions as a German chemist and philosopher.

[4:11:169] James Oswald, (1703–1793) - For their contributions as a minister of the Church of Scotland and a philosophical writer.

[4:11:170] Rudolf Otto, (1869–1937) - For their contributions as an eminent German Lutheran theologian, philosopher, and comparative religionist; he is regarded as one of the most influential scholars of religion in the early twentieth century and is best known for his concept of the numinous, a profound emotional experience he argued was at the heart of the world's religions.

[4:11:171] Richard Overton, (d. c. 1665) - For their contributions as an English pamphleteer and Leveller during the Civil War and Interregnum (England).

[4:11:172] Gwilyn Ellis Lane Owen, (1922–1982) - For their contributions as a British philosopher, concerned with the history of Ancient Greek philosophy.

[4:11:173] Thomas Paine, (1737–1809) - For their contributions as an English-born American political activist, philosopher, political theorist, and revolutionary; one of the Founding Fathers of the United States, he authored the two most influential pamphlets at the start of the American Revolution and inspired the patriots in 1776 to declare independence from Great Britain.

[4:11:174] Menyhért Palágyi, (1859–1924) - For their contributions as a Hungarian philosopher, mathematician, and physicist of Jewish descent (his original name was Silberstein).

[4:11:175] William Paley, (1743–1805) - For their contributions as an English clergyman, Christian apologist, philosopher, and utilitarian; he is best known for his natural theology exposition of the teleological argument for the existence of God in his work *Natural Theology or Evidences of the Existence and Attributes of the Deity*, which made use of the watchmaker analogy.

[4:11:176] Elihu Palmer, (1764–1806) - For their contributions as an author and advocate of deism in the early days of the United States.

[4:11:177] Panaetius, (c. 185 – c. 110 BC) - For their contributions as a Stoic philosopher.

[4:11:178] Wolfhart Pannenberg, (born 1928) - For their contributions as a German Lutheran theologian; he has made a number of significant contributions to modern theology, including his concept of history as a form of revelation centred on the resurrection of Christ, which has been widely debated in both Protestant and Catholic theology, as well as by non-Christian thinkers.

[4:11:179] David Papineau, (born 1947) - For their contributions as a British academic philosopher.

[4:11:180] Giovanni Papini, (1881–1956) - For their contributions as an Italian journalist, essayist, literary critic, poet, philosopher and writer.

[4:11:181] Paracelsus, (1493–1541) - For their contributions as a Swiss physician, alchemist, and astrologer of the German Renaissance.

[4:11:182] Vilfredo Pareto, (1848–1923) - For their contributions as an Italian engineer, sociologist, economist, political scientist, and philosopher; he made several important contributions to economics, particularly in the study of income distribution and in the analysis of individuals' choices; he was also responsible for popularising the use of the term "elite" in social analysis.

[4:11:183] Derek Parfit, (born 1942) - For their contributions as a British philosopher who specialised in personal identity, rationality, and ethics; he is widely considered one of the most important and influential moral philosophers of the late 20th and early 21st centuries.

[4:11:184] Theodore Parker, (1810–1860) - For their contributions as an American Transcendentalist and reforming minister of the Unitarian church; a reformer and abolitionist, his words and popular quotations would later inspire speeches by Abraham Lincoln and Martin Luther King, Jr.

[4:11:185] Parmenides, (5th century BC) - For their contributions as a pre-Socratic Greek philosopher from Elea in Magna Graecia (Greater Greece, which included Southern Italy); Parmenides has been considered the founder of metaphysics or ontology and has influenced the whole history of Western philosophy.

[4:11:186] Blaise Pascal, (1623–1662) - For their contributions as a French mathematician, physicist, inventor, writer and Catholic theologian.

[4:11:187] John Arthur Passmore, (1914–2004) - For their contributions as an Australian philosopher.

[4:11:188] Valentino Annibale Pastore, (1868–1956) - For their contributions as an Italian philosopher and logician.

[4:11:189] Patañjali, (2nd century BC) - For their contributions as the name of a renowned sage in India who is thought to be the author of a number of Sanskrit works.

[4:11:190] Walter Pater, (1839–1904) - For their contributions as an English essayist, literary and art critic, and fiction writer, regarded as one of the great stylists; his works on Renaissance subjects were popular but controversial, reflecting his lost belief in Christianity.

[4:11:191] Jan Patočka, (1907–1977) - For their contributions as a Czech philosopher; due to his contributions to phenomenology and the philosophy of history he is considered one of the most important philosophers of the 20th century.

[4:11:192] Francesco Patrizi da Cherso (or Franciscus Patritius) (1529–1597) - For their contributions as a philosopher and scientist from the Republic of Venice of Croatian descent; he was known as a defender of Platonism and an opponent of Aristotelianism.

[4:11:193] Akos Pauler, (1876–1933) - For their contributions as a Hungarian philosopher; he defended metaphysics against logical positivism; as part of this defence, he accounted for a method of determining truths alongside the deductive and inductive methods, one which he called reductive.

[4:11:194] Linus Pauling, (1901–1994) - For their contributions as an American chemist, biochemist, peace activist, author, educator, and husband of American human rights activist Ava Helen Pauling; he published more than 1,200 papers and books, of which about 850 dealt with scientific topics.

[4:11:195] Paul of Venice, (1369–1429) - For their contributions as a Catholic philosopher, theologian, logician and metaphysician of the Order of Saint Augustine.

[4:11:196] Friedrich Paulsen, (1846–1908) - For their contributions as a German Neo-Kantian philosopher and educator.

[4:11:197] Ivan Pavlov, (1849–1936) - For their contributions as a Russian physiologist known primarily for his work in classical conditioning.

[4:11:198] Christopher Peacocke, (born 1950) - For their contributions as a British philosopher known for his work in philosophy of mind and epistemology; his recent publications, in the field of epistemology, have defended a version of rationalism.

[4:11:199] Giuseppe Peano, (1858–1932) - For their contributions as an Italian mathematician and glottologist; the author of over 200 books and papers, he was a founder of mathematical logic and set theory, to which he contributed much notation.

[4:11:200] David Pears, (1921–2009) - For their contributions as a British philosopher renowned for his work on Ludwig Wittgenstein.

[4:11:201] Karl Pearson, (1857–1936) - For their contributions as an English mathematician and biostatistician; he has been credited with establishing the discipline of mathematical statistics.

[4:11:202] John Peckham, (1230–1292) - For their contributions as an Archbishop of Canterbury in the years 1279–1292.

[4:11:203] Benjamin Peirce, (1809–1880) - For their contributions as an American mathematician who taught at Harvard University for approximately 50 years; he made contributions to celestial mechanics, statistics, number theory, algebra, and the philosophy of mathematics.

[4:11:204] Charles Sanders Peirce, (1839–1914) - For their contributions as an American philosopher, logician, mathematician, and scientist who is sometimes known as "the father of pragmatism".

[4:11:205] Pelagius, (c. 360–c. 435) - For their contributions as a theologian of British origin who advocated free will and asceticism; he was accused by Augustine of Hippo and others of denying the need for divine aid in performing good works.

[4:11:206] William Penbygull, (died 1420) - For their contributions as a late medieval philosopher from Oxford, who is counted among the followers of John Wycliffe, the so-called "Oxford Realists".

[4:11:207] Thomas Percival, (1740–1804) - For their contributions as an English physician, health reformer, ethicist and author, best known for crafting perhaps the first modern code of medical ethics.

[4:11:208] Ralph Barton Perry, (1876–1957) - For their contributions as an American philosopher.

[4:11:209] Johann Heinrich Pestalozzi, (1746–1827) - For their contributions as a Swiss pedagogue and educational reformer who exemplified Romanticism in his approach.

[4:11:210] Peter of Auvergne, (13th century) - For their contributions as a French philosopher and theologian.

[4:11:211] Peter of Spain, (13th century; usually identified with Pope John XXI) - For their contributions as the author of the *Tractatus*, later known as the *Summulae Logicales*, an important medieval university textbook on Aristotelian logic.

[4:11:212] Richard Stanley Peters, (born 1919) - For their contributions as an English philosopher; his work belongs mainly to the areas of political theory, philosophical psychology, and philosophy of education.

[4:11:213] Petrarch, (1304–1374) - For their contributions as a scholar and poet of Renaissance Italy who was one of the earliest humanists; his rediscovery of Cicero's letters is often credited with inventing the 14th-century Renaissance.

[4:11:214] Leon Petrażycki, (1867–1931) - For their contributions as a Russian and Polish philosopher, legal scholar and sociologist; he is considered one of the important forerunners of the sociology of law.

[4:11:215] Joane Petrizi, (12th century) - For their contributions as a Georgian Neoplatonist philosopher of the 11th-12th century, active in the Byzantine Empire and Kingdom of Georgia, best known for his translations of Proclus, along with an extensive commentary.

[4:11:216] Branislav Petronijević, (1875–1954) - For their contributions as a Serbian philosopher and palaeontologist; his major work is the two-volume *Prinzipien der Metaphysik* (Principles of Metaphysics, Heidelberg, 1904–1911), in which he outlines his original metaphysical system – a synthesis of Baruch Spinoza's monism and Gottfried Leibniz's monadological pluralism into what he called "monopluralism".

[4:11:217] Petar II Petrović-Njegoš, (1813–1851) - For their contributions as a Prince-Bishop (vladika) of Montenegro, poet and philosopher whose works are widely considered some of the most important in Serbian and Montenegrin literature.

[4:11:218] Joseph Petzoldt, (1862–1929) - For their contributions as a German philosopher and supporter of empirio-criticism.

[4:11:219] Alexander Pfänder, (1870–1941) - For their contributions as a German philosopher who was a member of the Munich phenomenological school.

[4:11:220] Philip the Chancellor, (1160–1236) - For their contributions as a French theologian, Latin lyric poet, and possibly a composer.

[4:11:221] Philo Judaeus of Alexandria, (20 BC – 40 AD) - For their contributions as a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt.

[4:11:222] Philo of Larissa, (1st century BC) - For their contributions as a Greek philosopher; he was a pupil of Clitomachus, whom he succeeded as head of the Academy.

[4:11:223] Philo the Dialectician, (c. 300 BC) - For their contributions as a dialectic philosopher of the Megarian school.

[4:11:224] Philodemus of Gadara, (1st century BC) - For their contributions as an Epicurean philosopher and poet; he studied under Zeno of Sidon in Athens, before moving to Rome, and then to Herculaneum.

[4:11:225] Philolaus of Croton, (c. 480-c. 405 BC) - For their contributions as a Greek Pythagorean and pre-Socratic philosopher; he argued that at the foundation of everything is the part played by the limiting and limitless, which combine together in a harmony.

[4:11:226] Philo of Megara, (300 BC c.) - For their contributions as a dialectic philosopher of the Megarian school.

[4:11:227] John Philoponus, (early 6th century) - For their contributions as a Byzantine Alexandrian philologist, Aristotelian commentator and Christian theologian, author of a considerable number of philosophical treatises and theological works; a rigorous, sometimes polemical writer and an original thinker who was controversial in his own time, John Philoponus broke from the Aristotelian–Neoplatonic tradition, questioning methodology and eventually leading to empiricism in the natural sciences.

[4:11:228] Jean Piaget, (1896–1980) - For their contributions as a Swiss psychologist known for his work on child development; Piaget's theory of cognitive development and epistemological view are together called "genetic epistemology".

[4:11:229] Giovanni Pico della Mirandola, (1463–1494) - For their contributions as an Italian Renaissance nobleman and philosopher; he is famed for the events of 1486, when, at the age of 23, he proposed to defend 900 theses on religion, philosophy, natural philosophy, and magic against all comers, for which he wrote the Oration on the Dignity of Man, which has been called the "Manifesto of the Renaissance", and a key text of Renaissance humanism and of what has been called the "Hermetic Reformation"; he was the founder of the tradition of Christian Kabbalah, a key tenet of early modern Western esotericism; the 900 Theses was the first printed book to be universally banned by the Church.

[4:11:230] Dimitri Pisarev, (1840–1868) - For their contributions as a radical Russian writer and social critic who, according to Georgi Plekhanov, "spent the best years of his life in a fortress".

[4:11:231] Max Planck, (1858–1947) - For their contributions as a German theoretical physicist whose discovery of energy quanta won him the Nobel Prize in Physics in 1918.

[4:11:232] Alvin Plantinga, (born 1932) - For their contributions as an American analytic philosopher who works primarily in the fields of philosophy of religion, epistemology (particularly on issues involving epistemic justification), and logic.

[4:11:233] Plato, (c. 427 BC – c. 347 BC) - For their contributions as an Athenian philosopher during the Classical period in Ancient Greece, founder of the Platonist school of thought, and the Academy, the first institution of higher learning in the Western world; he is widely considered the pivotal figure in the history of Ancient Greek and Western philosophy, along with his teacher, Socrates, and his most famous student, Aristotle.

[4:11:234] Georgi Plekhanov, (1856–1918) - For their contributions as a Russian revolutionary and a Marxist theoretician.

[4:11:235] Helmuth Plessner, (1892–1985) - For their contributions as a German philosopher and sociologist, and a primary advocate of "philosophical anthropology"

[4:11:236] Gemistus Pletho, (c. 1355 – c. 1452) - For their contributions as one of the most renowned philosophers of the late Byzantine era; he was a chief pioneer of the revival of Greek scholarship in Western Europe.

[4:11:237] Plotinus, (c. 204/5–270) - For their contributions as a major Greek-speaking philosopher of the ancient world.

[4:11:238] Gottfried Ploucquet, (1716–1790) - For their contributions as a German philosopher and logician; he was considered one of the most important philosophy and logic teachers of his time.

[4:11:239] Mestrius Plutarch of Chaeronia, (c. 45-c. 120) - For their contributions as a Greek biographer and essayist, known primarily for his Parallel Lives and Moralia; he is classified as a Middle Platonist.

[4:11:240] Henri Poincaré, (1854–1912) - For their contributions as a French mathematician, theoretical physicist, engineer, and philosopher of science; he is often described as a polymath, and in mathematics as "The Last Universalist," since he excelled in all fields of the discipline as it existed during his lifetime.

[4:11:241] Michael Polanyi, (1891–1976) - For their contributions as a Hungarian-British polymath, who made important theoretical contributions to physical chemistry, economics, and philosophy; he argued that positivism supplies a false account of knowing, which if taken seriously undermines humanity's highest achievements.

[4:11:242] Pietro Pomponazzi, (1462–1525) - For their contributions as an Italian philosopher.

[4:11:243] Alexander Pope, (1688–1744) - For their contributions as an 18th-century English poet; he is best known for his satirical verse, including Essay on Criticism, The Rape of the Lock and The Dunciad, and for his translation of Homer.

[4:11:244] Karl Popper, (1902–1994) - For their contributions as an Austrian philosopher and professor.

[4:11:245] Josef Popper-Lynkeus, (1838–1921) - For their contributions as an Austrian scholar, writer, and inventor.

[4:11:246] Porphyry, (c. 232–c. 304) - For their contributions as a Neoplatonic philosopher who was born in Tyre, in the Roman Empire; he edited and published the *Enneads*, the only collection of the work of his teacher Plotinus.

[4:11:247] Noah Porter, (1811–1892) - For their contributions as an American academic, philosopher, author, and lexicographer.

[4:11:248] Posidonius, (c. 135–51 BC) - For their contributions as a Greek Stoic philosopher, politician, astronomer, geographer, historian and teacher native to Apamea, Syria.

[4:11:249] Richard Posner, (born 1939) - For their contributions as an American jurist and economist.

[4:11:250] Emil Leon Post, (1897–1954) - For their contributions as an American mathematician and logician; he is best known for his work in the field that eventually became known as computability theory.

[4:11:251] Robert Joseph Pothier, (1699–1772) - For their contributions as a French jurist.

[4:11:252] Roscoe Pound, (1870–1964) - For their contributions as a distinguished American legal scholar and educator.

[4:11:253] Henry Habberley Price, (1899–1984) - For their contributions as a Welsh philosopher, known for his work on the philosophy of perception; he also wrote on parapsychology.

[4:11:254] Richard Price, (1723–1791) - For their contributions as a British moral philosopher, nonconformist preacher and mathematician; he was also a political pamphleteer, active in radical, republican, and liberal causes such as the American Revolution.

[4:11:255] Harold Arthur Prichard, (1871–1947) - For their contributions as an English philosopher.

[4:11:256] Joseph Priestley, (1733–1804) - For their contributions as an 18th-century English Separatist theologian, natural philosopher, chemist, innovative grammarian, multi-subject educator, and liberal political theorist who published over 150 works.

[4:11:257] Andrew Seth Pringle-Pattison, (1856–1931) - For their contributions as a Scottish philosopher.

[4:11:258] Arthur Prior, (1914–1969) - For their contributions as a noted logician and philosopher.

[4:11:259] Proclus, (412–487) - For their contributions as a Greek Neoplatonist philosopher, one of the last major classical philosophers (see Damascius); he set forth one of the most elaborate and fully developed systems of Neoplatonism; he stands near the end of the classical development of philosophy, and was very influential on Western medieval philosophy (Greek and Latin).

[4:11:260] Prodicus, (c. 450–399 BC) - For their contributions as a Greek philosopher, and part of the first generation of Sophists.

[4:11:261] Protagoras, (c. 481–420 BC) - For their contributions as a pre-Socratic Greek philosopher; he is numbered as one of the sophists by Plato.

[4:11:262] Pierre-Joseph Proudhon, (1809–1865) - For their contributions as a French politician and the founder of mutualist philosophy; he was the first person to declare himself an anarchist, using that term and is widely regarded as one of the ideology's most influential theorists.

[4:11:263] Marcel Proust, (1871–1922) - For their contributions as a French novelist, critic, and essayist.

[4:11:264] Pseudo-Dionysius the Areopagite, (5th century) - For their contributions as a Christian theologian and philosopher of the late 5th to early 6th century, who wrote a set of works known as the Corpus Areopagiticum or Corpus Dionysiacum.

[4:11:265] Pseudo-Grosseteste, (13th century) - For their contributions as the anonymous author of a Summa Philosophiae, written between 1265 and 1275.

[4:11:266] Ptolemy, (c. 85–c. 165) - For their contributions as a Greco-Roman mathematician, astronomer, geographer and astrologer.

[4:11:267] Samuel Pufendorf, (1632–1694) - For their contributions as a German jurist, political philosopher, economist and historian.

[4:11:268] Hilary Putnam, (born 1926) - For their contributions as an American philosopher, mathematician, and computer scientist, and a major figure in analytic philosophy in the second half of the 20th century; he made significant contributions to philosophy of mind, philosophy of language, philosophy of mathematics, and philosophy of science.

[4:11:269] Pyrrho, (c. 360–c. 270) - For their contributions as a Greek philosopher of Classical antiquity and is credited as being the first Greek skeptic philosopher and founder of Pyrrhonism.

[4:11:270] Pythagoras, (582 BC–496 BC) - For their contributions as an ancient Ionian Greek philosopher and the eponymous founder of Pythagoreanism.

[4:11:271] Pandurang Shastri Athavale, (1920–2003) - For their contributions as an Indian activist philosopher, spiritual leader, social revolutionary and religion reformist, who founded the Swadhyaya Parivar (Swadhyaya Family) in 1954.

[4:11:272] Ismael Quiles, (1906–1993) - For their contributions as a philosopher and priest of the Spanish Society of Jesus who developed his activity in Argentina.

[4:11:273] W. V. O. Quine, (1908–2000) - For their contributions as an American philosopher and logician in the analytic tradition.

Extolled Philosophers (Surnames “R, S, and T”)

[4:12:1] François Rabelais, (1493–1553) - For their contributions as a French Renaissance writer, physician, Renaissance humanist, monk and Greek scholar.

[4:12:2] Gustav Radbruch, (1878–1949) - For their contributions as a German legal scholar and politician.

[4:12:3] Janet Radcliffe Richards, (born 1944) - For their contributions as a British philosopher specialising in bioethics and feminism.

[4:12:4] Sarvepalli Radhakrishnan, (1888–1975) - For their contributions as an Indian philosopher and statesman who served as the first Vice President of India (1952–1962) and the second President of India (1962–1967).

[4:12:5] Assi Rahbani, (1923–1986) - For their contributions as a Lebanese composer, musician and producer.

[4:12:6] Karl Rahner, (1904–1984) - For their contributions as a German Jesuit priest and theologian.

[4:12:7] Ramanuja, (1017–1137) - For their contributions as an Indian theologian, philosopher, and one of the most important exponents of the Sri Vaishnavism tradition within Hinduism; his philosophical foundations for devotionalism were influential to the Bhakti movement.

[4:12:8] Frank P. Ramsey, (1903–1930) - For their contributions as a British philosopher, mathematician, and economist.

[4:12:9] Ian Thomas Ramsey, (1915–1972) - For their contributions as a British Anglican bishop and academic.

[4:12:10] Paul Ramsey, (1913–1988) - For their contributions as an American Christian ethicist of the 20th century.

[4:12:11] Petrus Ramus, (1515–1572) - For their contributions as an influential French humanist, logician, and educational reformer.

[4:12:12] Jacques Rancière, (born 1940) - For their contributions as a French philosopher.

[4:12:13] Ayn Rand, (1905–1982) - For their contributions as a Russian-American writer and philosopher.

[4:12:14] Hastings Rashdall, (1858–1924) - For their contributions as an English philosopher, theologian, and historian; he expounded a theory known as ideal utilitarianism, and he was a major historian of the universities of the Middle Ages.

[4:12:15] Felix Ravaisson-Mollien, (1813–1900) - For their contributions as a French philosopher and archaeologist.

[4:12:16] John Rawls, (1921–2002) - For their contributions as an American moral and political philosopher in the liberal tradition.

[4:12:17] John Ray, (1627–1705) - For their contributions as an English naturalist widely regarded as one of the earliest of the English parson-naturalists.

[4:12:18] Daniel Raymond, (1786–1849) - For their contributions as the first important political economist to appear in the United States.

[4:12:19] Joseph Raz, (born 1939) - For their contributions as an Israeli legal, moral and political philosopher; he is one of the most prominent advocates of legal positivism and is well known for his conception of perfectionist liberalism.

[4:12:20] Abu Bakr Muhammad ibn Zakariyya al-Razi (or Rhazes), (865-925) - For their contributions as a Persian polymath, physician, alchemist, philosopher, and important figure in the history of medicine. He also wrote on logic, astronomy and grammar.

[4:12:21] Fakhr al-Din al-Razi, (1149–1209) - For their contributions as a Sunni Muslim theologian and philosopher.

[4:12:22] Paul Ree, (1849–1901) - For their contributions as a German author and philosopher.

[4:12:23] Pierre-Sylvain Regis, (1632–1707) - For their contributions as a French Cartesian philosopher and a prominent critic of Spinoza.

[4:12:24] August Wilhelm Rehberg - For their contributions as a German philosopher.

[4:12:25] Wilhelm Reich, (1897–1957) - For their contributions as an Austrian doctor of medicine and psychoanalyst, a member of the second generation of analysts after Sigmund Freud.

[4:12:26] Hans Reichenbach, (1891–1953) - For their contributions as a leading philosopher of science, educator, and proponent of logical empiricism; he was influential in the areas of science, education, and of logical empiricism.

[4:12:27] Thomas Reid, (1710–1796) - For their contributions as a religiously trained Scottish philosopher.

[4:12:28] Hermann Samuel Reimarus, (1694–1768) - For their contributions as a German philosopher and writer of the Enlightenment who is remembered for his Deism, the doctrine that human reason can arrive at a knowledge of God and ethics from a study of nature and our own internal reality, thus eliminating the need for religions based on revelation; he denied the supernatural origin of Christianity, and was the first influential critic to investigate the historical Jesus.

[4:12:29] Adolf Reinach, (1883–1917) - For their contributions as a German philosopher, phenomenologist (from the Munich phenomenology school) and law theorist.

[4:12:30] Karl Leonhard Reinhold, (1757–1823) - For their contributions as an Austrian philosopher who helped to popularise the work of Immanuel Kant in the late 18th century.

[4:12:31] Karl Renner, (1870–1950) - For their contributions as an Austrian politician of the Socialist Party.

[4:12:32] Charles Bernard Renouvier, (1815–1903) - For their contributions as a French philosopher.

[4:12:33] Nicholas Rescher, (born 1928) - For their contributions as a German-American philosopher at the University of Pittsburgh.

[4:12:34] Gyeltsap Darma Rinchen, (1364–1432) - For their contributions as a prolific author and philosopher of epistemology.

[4:12:35] David Ricardo, (1772–1823) - For their contributions as a British political economist, one of the most influential of the classical economists.

[4:12:36] Richard of Middleton, (c. 1249 – 1306) - For their contributions as a member of the Franciscan Order, a theologian, and scholastic philosopher.

[4:12:37] Richard of St. Victor, (died 1173) - For their contributions as a Medieval Scottish philosopher and theologian and one of the most influential religious thinkers of his time.

[4:12:38] Richard Rufus of Cornwall (or Richardus Sophista) (1231–1259) - For their contributions as a Cornish Franciscan scholastic philosopher and theologian.

[4:12:39] I. A. Richards, (1893–1979) - For their contributions as an English educator, literary critic, and rhetorician whose work contributed to the foundations of the New Criticism, a formalist movement in literary theory, which emphasised the close reading of a literary text, especially poetry, in an effort to discover how a work of literature functions as a self-contained, self-referential aesthetic object.

[4:12:40] Radovan Richta, (1924–1983) - For their contributions as a Czech philosopher who coined the term technological evolution; a theory about how societies diminish physical labour by increasing mental labour.

[4:12:41] Heinrich Rickert, (1863–1936) - For their contributions as a German philosopher, one of the leading neo-Kantians.

[4:12:42] Paul Ricœur, (1913–2005) - For their contributions as a French philosopher best known for combining phenomenological description with hermeneutics.

[4:12:43] Bernhard Riemann, (1826–1866) - For their contributions as a German mathematician who made contributions to analysis, number theory, and differential geometry.

[4:12:44] R. R. Rockingham Gill - For their contributions as a lecturer of philosophy in logic.

[4:12:45] Jacques Rohault, (1617–1672) - For their contributions as a French philosopher, physicist and mathematician, and a follower of Cartesianism.

[4:12:46] Erwin Rohde, (1845–1898) - For their contributions as one of the great German classical scholars of the 19th century.

[4:12:47] Francisco Romero, (1891–1962) - For their contributions as a Latin American philosopher who spearheaded a reaction against positivism.

[4:12:48] Avital Ronell - For their contributions as an American academic who writes about continental philosophy, literary studies, psychoanalysis, feminist philosophy, political philosophy, and ethics.

[4:12:49] Richard Rorty, (1931–2007) - For their contributions as an American philosopher.

[4:12:50] Vasily Rozanov, (1856–1919) - For their contributions as one of the most controversial Russian writers and philosophers of the pre-revolutionary epoch.

[4:12:51] Roscelin of Compiègne, (c. 1050 – c. 1120) - For their contributions as a French philosopher and theologian, often regarded as the founder of nominalism.

[4:12:52] Johann Karl Friedrich Rosenkranz, (1805–1879) - For their contributions as a German philosopher and pedagogue.

[4:12:53] Franz Rosenzweig, (1886–1929) - For their contributions as a German Jewish theologian, philosopher, and translator.

[4:12:54] Antonio Rosmini-Serbati, (1797–1855) - For their contributions as an Italian Roman Catholic priest and philosopher.

[4:12:55] Alf Niels Christian Ross, (1899–1979) - For their contributions as a Danish legal and moral philosopher and scholar of international law; he is best known as one of the leading exponents of Scandinavian legal realism; he is known for Ross's paradox.

[4:12:56] William David Ross, (1877–1971) - For their contributions as a Scottish philosopher who is known for his work in ethics.

[4:12:57] Gian-Carlo Rota, (1932–1999) - For their contributions as an Italian-American mathematician and philosopher.

[4:12:58] Jean Jacques Rousseau, (1712–1778) - For their contributions as a Genevan philosopher, writer and composer.

[4:12:59] Claude Henri de Rouvroy, Comte de Saint-Simon, (1760–1825) - For their contributions as a French political and economic theorist and businessman whose thought played a substantial role in influencing politics, economics, sociology, and the philosophy of science.

[4:12:60] Joseph Rovin, (1918–2004) - For their contributions as a French philosopher and politician, and is considered a spiritual father of post-war Europe.

[4:12:61] Josiah Royce, (1865–1916) - For their contributions as an American objective idealist philosopher and the founder of American idealism.

[4:12:62] Pierre Paul Royer-Collard, (1763–1845) - For their contributions as a French statesman and philosopher, leader of the Doctrinaires group during the Bourbon Restoration (1814–1830).

[4:12:63] Vasily Rozanov, (1856–1919) - For their contributions as one of the most controversial Russian writers and philosophers of the pre-revolutionary epoch.

[4:12:64] Ruan Ji, (210-263) - For their contributions as a poet and musician who lived in the late Eastern Han Dynasty and Three Kingdoms period of Chinese history.

[4:12:65] Arnold Ruge, (1802–1880) - For their contributions as a German philosopher and political writer.

[4:12:66] Michael Ruse, (born 1940) - For their contributions as a British-born Canadian philosopher of science who specialises in the philosophy of biology and works on the relationship between science and religion, the creation–evolution controversy, and the demarcation problem within science.

[4:12:67] Bertrand Russell, (1872–1970) - For their contributions as a British philosopher, logician, mathematician, historian, writer, essayist, social critic, political activist, and Nobel laureate.

[4:12:68] Jan van Ruysbroek, (1293–1381) - For their contributions as one of the Flemish mystics.

[4:12:69] Gilbert Ryle, (1900–1976) - For their contributions as a British philosopher.

[4:12:70] Sandeep Rathaur, (born 1988) - For their contributions as an Indian philosopher.

[4:12:71] Saadia Gaon, (892-942) - For their contributions as a prominent rabbi, Jewish philosopher, and exegete of the Geonic period who was active in the Abbasid Caliphate.

[4:12:72] Mulla Hadi Sabzevari, (1797–1873) - For their contributions as a famous Iranian philosopher, mystic theologian and poet.

[4:12:73] William S. Sahakian, (1922–1986) - For their contributions as an Armenian-American philosopher.

[4:12:74] Mark Sainsbury, (born 1943) - For their contributions as a British philosopher who is Professor of Philosophy at the University of Texas, Austin; he is known for his work in philosophical logic, philosophy of language.

[4:12:75] Claude Henri de Rouvroy, Comte de Saint-Simon, (1760–1825) - For their contributions as a French political and economic theorist and businessman whose thought played a substantial role in influencing politics, economics, sociology, and the philosophy of science.

[4:12:76] Émile Saisset, (1814–1863) - For their contributions as a French philosopher.

[4:12:77] Syed Zafarul Hasan, (1885–1949) - For their contributions as a prominent twentieth-century Muslim philosopher.

[4:12:78] Nathan Salmon, (born 1951) - For their contributions as an American philosopher in the analytic tradition, specialising in metaphysics, philosophy of language, and philosophy of logic.

[4:12:79] Wesley Salmon, (1925–2001) - For their contributions as an American philosopher of science renowned for his work on the nature of scientific explanation.

[4:12:80] Francisco Sanches, (1551–1623) - For their contributions as a Spanish-Portuguese skeptic philosopher and physician of Sephardi Jewish origin.

[4:12:81] Michael Sandel, (born 1953) - For their contributions as an American political philosopher.

[4:12:82] George Santayana, (1863–1952) - For their contributions as a philosopher, essayist, poet, and novelist.

[4:12:83] Prabhat Rainjan Sarkar, (1921–1990) - For their contributions as a Spiritual Guru, Indian philosopher, yogi, author, cult-leader, poet, composer, and linguist.

[4:12:84] Jean-Paul Sartre, (1905–1980) - For their contributions as a French philosopher, playwright, novelist, political activist, biographer, and literary critic; he was one of the key figures in the philosophy of existentialism and phenomenology, and one of the leading figures in 20th-century French philosophy and Marxism.

[4:12:85] Crispin Sartwell, (born 1958) - For their contributions as an American philosopher, self-professed anarchist and journalist.

[4:12:86] John Ralston Saul, (born 1947) - For their contributions as a Canadian writer, political philosopher, and public intellectual.

[4:12:87] Ferdinand de Saussure, (1857–1913) - For their contributions as a Swiss linguist and semiotician; his ideas laid a foundation for many significant developments in both linguistics and semiology in the 20th century.

[4:12:88] Fernando Savater, (born 1947) - For their contributions as one of Spain's most popular living philosophers, as well as an essayist and celebrated author.

[4:12:89] Friedrich Karl von Savigny, (1779–1861) - For their contributions as a German jurist and historian.

[4:12:90] Julius Caesar Scaliger, (1484–1558) - For their contributions as an Italian scholar and physician, who spent a major part of his career in France; he employed the techniques and discoveries of Renaissance humanism to defend Aristotelianism against the New Learning.

[4:12:91] Thomas Scanlon, (born 1940) - For their contributions as an American philosopher.

[4:12:92] Richard Schacht, (born 1941) - For their contributions as an American philosopher and professor emeritus at the University of Illinois, Urbana-Champaign.

[4:12:93] Max Scheler, (1874–1928) - For their contributions as a German philosopher known for his work in phenomenology, ethics, and philosophical anthropology.

[4:12:94] Friedrich Schelling, (1775–1852) - For their contributions as a German philosopher.

[4:12:95] F. C. S. Schiller, (1864–1937) - For their contributions as a German-British philosopher.

[4:12:96] Friedrich Schiller, (1759–1805) - For their contributions as a German poet, philosopher, physician, historian, and playwright.

[4:12:97] Friedrich Schlegel, (1772–1829) - For their contributions as a German poet, literary critic, philosopher, philologist and Indologist.

[4:12:98] Hubert Schleichert - For their contributions as an Austrian emeritus philosopher.

[4:12:99] Friedrich Schleiermacher, (1768–1834) - For their contributions as a German theologian, philosopher, and biblical scholar known for his attempt to reconcile the criticisms of the Enlightenment with traditional Protestant Christianity.

[4:12:100] Moritz Schlick, (1882–1936) - For their contributions as a German philosopher, physicist, and the founding father of logical positivism and the Vienna Circle.

[4:12:101] TK Neezar Ahmed - For their contributions as a former professor in the Department of Philosophy at SSUS Kalady, India.

[4:12:102] J. B. Schneewind, (born 1930) - For their contributions as a Professor Emeritus of Philosophy at Johns Hopkins University.

[4:12:103] Arthur Schopenhauer, (1788–1860) - For their contributions as a German philosopher; he is best known for his 1818 work *The World as Will and Representation* (expanded in 1844), wherein he characterises the phenomenal world as the product of a blind and insatiable metaphysical will.

[4:12:104] Erwin Schrödinger, (1887–1961) - For their contributions as a Nobel Prize-winning Austrian physicist who developed a number of fundamental results in the field of quantum theory; the Schrödinger equation provides a way to calculate the wave function of a system and how it changes dynamically in time.

[4:12:105] Gottlob Ernst Schulze, (1761–1833) - For their contributions as a German philosopher.

[4:12:106] Joseph Schumpeter, (1883–1950) - For their contributions as an Austrian political economist.

[4:12:107] Anna Maria van Schurman, (1607–1678) - For their contributions as a Dutch painter, engraver, poet, and scholar, who is best known for her exceptional learning and her defence of female education.

[4:12:108] Alfred Schütz, (1899–1959) - For their contributions as an Austrian philosopher and social phenomenologist whose work bridged sociological and phenomenological traditions.

[4:12:109] Albert Schweitzer, (1875–1965) - For their contributions as an Alsatian polymath; he was a theologian, organist, writer, humanitarian, philosopher, and physician.

[4:12:110] Roger Scruton, (born 1944) - For their contributions as an English philosopher and writer who specialises in aesthetics and political philosophy, particularly in the furtherance of traditionalist conservative views.

[4:12:111] John Searle, (born 1932) - For their contributions as an American philosopher.

[4:12:112] Charles Secrétan, (1815–1895) - For their contributions as a Swiss philosopher.

[4:12:113] Michal Sedziwój, (1566–1636) - For their contributions as a Polish alchemist, philosopher, and medical doctor.

[4:12:114] John Selden, (1584–1654) - For their contributions as an English jurist, a scholar of England's ancient laws and constitution and scholar of Jewish law.

[4:12:115] Roy Wood Sellars, (1880–1973) - For their contributions as a Canadian philosopher of critical realism and religious humanism, and a proponent of evolutionary naturalism.

[4:12:116] Wilfrid Sellars, (1912–1989) - For their contributions as an American philosopher and a prominent developer of critical realism.

[4:12:117] Amartya Sen, (born 1933) - For their contributions as an Indian economist and philosopher, who since 1972 has taught and worked in India, the United Kingdom, and the United States.

[4:12:118] Seneca the Younger, (c. 4 BC-AD 65) - For their contributions as a Roman Stoic philosopher, statesman, dramatist, and—in one work—satirist of the Silver Age of Latin literature.

[4:12:119] Sengzhao, (384-414) - For their contributions as a Chinese Buddhist philosopher from Later Qin around 384-417 at Chang'an.

[4:12:120] John Sergeant, (1623–1704) - For their contributions as an English Roman Catholic priest, controversialist and theologian.

[4:12:121] Michel Serres, (born 1930) - For their contributions as a French philosopher, theorist and writer.

[4:12:122] Sextus Empiricus, (2nd/3rd century) - For their contributions as a physician and philosopher.

[4:12:123] Anthony Ashley-Cooper, 3rd Earl of Shaftesbury, (1671–1713) - For their contributions as an English politician, philosopher and writer.

[4:12:124] Shah Wali Allah (or Qutb al-Din Ahmad al-Rahim or Waliullah), (1703–1762) - For their contributions as an Islamic scholar, muhaddith reformer, historiographer, bibliographer, theologian, and philosopher.

[4:12:125] Shang Yang (or Gongsun Yang), (died 338 BC) - For their contributions as a Chinese philosopher, politician, and prominent legalist scholar.

[4:12:126] Adi Shankara, (788-820) - For his contributions to the early Indian philosophical tradition and his consolidation of the doctrine of Advaita Vedanta.

[4:12:127] Shao Yung, (1011–1077) - For their contributions as a Song dynasty Chinese philosopher, cosmologist, poet and historian who greatly influenced the development of Neo-Confucianism in China.

[4:12:128] Darius Shayegan - For their contributions as one the most consequential thinkers of contemporary Iran and the Near East.

[4:12:129] Shen Buhai, (died 337 BC) - For their contributions as a Chinese essayist, philosopher, and politician.

[4:12:130] Shen Dao (or Shen Tzu), (c. 350-275 BC) - For their contributions as a Chinese philosopher, writer, and Chinese legalist theoretician.

[4:12:131] Lev Shestov, (1866–1938) - For their contributions as a Russian existentialist philosopher, known for his "philosophy of despair".

[4:12:132] Shinran, (1173–1261) - For their contributions as a Japanese Buddhist monk, a pupil of Hōnen and the founder of what ultimately became the Jōdo Shinshū sect in Japan.

[4:12:133] Sydney Shoemaker, (born 1931) - For their contributions as an American philosopher.

[4:12:134] Daryush Shokof, (born 1954) - For their contributions as an Iranian artist, film director, writer, and film producer based in Germany

[4:12:135] Gustav Gustavovich Shpet, (1879–1937) - For their contributions as a Ukrainian and Russian philosopher, psychologist, art theoretician, and interpreter.

[4:12:136] Henry Sidgwick, (1838–1900) - For their contributions as an English utilitarian philosopher and economist.

[4:12:137] Sigerus of Brabant, (1240–1284) - For their contributions as a 13th-century philosopher from the southern Low Countries who was an important proponent of Averroism and a radical amongst the conservatives of the Roman Catholic Church.

[4:12:138] Heinrich Christoph Wilhelm Sigwart, (1789–1844) - For their contributions as a German philosopher and logician.

[4:12:139] Abu Sulayman Muhammad al-Sijistani, (c. 932-c. 1000) - For their contributions as the leading Persian philosopher of Islamic humanism.

[4:12:140] Francesco Silvestri (or Francis Sylvester of Ferrara), (1474–1528) - For their contributions as an Italian Dominican theologian.

[4:12:141] Georg Simmel, (1858–1918) - For their contributions as a German sociologist, philosopher, and critic.

[4:12:142] Simon of Faversham, (c. 1260 – 1306) - For their contributions as an English medieval scholastic philosopher and later a university chancellor.

[4:12:143] Simplicius of Cilicia, (early 6th century) - For their contributions as a disciple of Ammonius Hermiae and Damascius, and was one of the last of the Neoplatonists.

[4:12:144] Kurt Singer, (1886-1962) - For their contributions as a German economist and philosopher.

[4:12:145] Peter Singer, (born 1946) - For their contributions as an Australian moral philosopher.

[4:12:146] B. F. Skinner, (1904–1990) - For their contributions as an American psychologist, behaviourist, author, inventor, and social philosopher.

[4:12:147] Thoralf Skolem, (1887–1963) - For their contributions as a Norwegian mathematician who worked in mathematical logic and set theory.

[4:12:148] Hryhori Skovoroda, (1722–1794) - For their contributions as a philosopher of Cossack origin, who wrote primarily in the Sloboda Ukraine; he was also a poet, teacher and composer of liturgical music.

[4:12:149] Peter Sloterdijk, (born 1947) - For their contributions as a German philosopher and cultural theorist.

[4:12:150] J. J. C. Smart, (born 1920) - For their contributions as an Australian philosopher and academic, and was appointed as an Emeritus Professor by the Australian National University.

[4:12:151] Adam Smith, (1723–1790) - For their contributions as a Scottish economist, philosopher and author as well as a moral philosopher, a pioneer of political economy and a key figure during the Scottish Enlightenment, also known as "The Father of Economics" or "The Father of Capitalism".

[4:12:152] Barry Smith, (born 1952) - For their contributions as an academic working in the fields of ontology and biomedical informatics.

[4:12:153] Huston Smith, (born 1919) - For their contributions as a leading scholar of religious studies in the United States.

[4:12:154] Joseph Smith, (1805–1844) - For their contributions as an American religious leader and founder of Mormonism and the Latter Day Saint movement; when he was 24, Smith published the Book of Mormon.

[4:12:155] Michael Smith, (born 1954) - For their contributions as an Australian philosopher who teaches at Princeton University.

[4:12:156] Raymond Smullyan, (born 1919) - For their contributions as an American mathematician, magician, concert pianist, logician, Taoist, and philosopher.

[4:12:157] Joseph D. Sneed - For their contributions as an American physicist, and philosopher at the Colorado School of Mines.

[4:12:158] Jan Sniadecki, (1756–1830) - For their contributions as a Polish mathematician, philosopher and astronomer at the turn of the 18th and 19th centuries.

[4:12:159] Scott Soames, (born 1946) - For their contributions as an American philosopher.

[4:12:160] Elliott Sober - For their contributions for their work in philosophy of biology and general philosophy of science.

[4:12:161] Socrates, (470 BC–399 BC) - For their contributions as a classical Greek (Athenian) philosopher credited as one of the founders of Western philosophy, and as being the first moral philosopher, of the Western ethical tradition of thought.

[4:12:162] Karl Wilhelm Ferdinand Solger, (1780–1890) - For their contributions as a German philosopher and academic; he is known as a theorist of Romanticism, and of irony.

[4:12:163] Joseph Soloveitchik, (1903–1993) - For their contributions as a major American Orthodox rabbi, Talmudist, and modern Jewish philosopher.

[4:12:164] Vladimir Solovyov, (1853–1900) - For their contributions as a Russian philosopher, theologian, poet, pamphleteer, and literary critic.

[4:12:165] Georges Sorel, (1847–1922) - For their contributions as a French philosopher and theorist of Sorelianism.

[4:12:166] William Ritchie Sorley, (1855–1935) - For their contributions a Scottish philosopher; a Gifford Lecturer, he was one of the British Idealist school of thinkers, with interests in ethics.

[4:12:167] Abdolkarim Soroush - For their contributions as an Iranian Islamic thinker, reformer, Rumi scholar, public intellectual, and a former professor of philosophy at the University of Tehran and Imam Khomeini International University

[4:12:168] Ernest Sosa, (born 1940) - For their contributions as an American philosopher primarily interested in epistemology.

[4:12:169] Domingo de Soto, (1494–1560) - For their contributions as a Dominican priest and Scholastic theologian.

[4:12:170] Othmar Spann, (1878–1950) - For their contributions as a conservative Austrian philosopher, sociologist and economist.

[4:12:171] Herbert Spencer, (1820–1903) - For their contributions as an English philosopher, biologist, anthropologist, sociologist, and prominent classical liberal political theorist of the Victorian era.

[4:12:172] Thomas Spencer Baynes, (1823–1887) - For their contributions as an English philosopher.

[4:12:173] Oswald Spengler, (1880–1936) - For their contributions as a German historian and philosopher of history whose interests included mathematics, science, and art.

[4:12:174] Speusippus, (410–339 BC) - For their contributions as an ancient Greek philosopher.

[4:12:175] Herbert Spiegelberg, (1904–1990) - For their contributions as an American philosopher who played a prominent role in the advancement of the phenomenological movement in the United States.

[4:12:176] Baruch Spinoza, (1632–1677) - For their contributions as a Jewish-Dutch philosopher of Portuguese Sephardi origin; one of the early thinkers of the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th-century philosophy.

[4:12:177] Afrikan Spir, (1837–1890) - For their contributions as a Russian neo-Kantian philosopher of German-Greek descent who wrote primarily in German.

[4:12:178] Gayatri Chakravorty Spivak, (born 1942) - For their contributions as an Indian scholar, literary theorist, and feminist critic.

[4:12:179] Lysander Spooner, (1808–1887) - For their contributions as an American political philosopher, essayist, pamphlet writer, Unitarian, abolitionist, individualist anarchist, legal theorist and entrepreneur of the 19th century.

[4:12:180] Timothy L. S. Sprigge, (born 1932) - For their contributions as a British idealist philosopher who spent the latter portion of his career at the University of Edinburgh, where he was Professor of Logic and Metaphysics, and latterly an Emeritus Fellow.

[4:12:181] Walter Terence Stace, (1886–1967) - For their contributions as a British civil servant, educator, public philosopher and epistemologist, who wrote on Hegel, mysticism, and moral relativism.

[4:12:182] Edward Stachura, (1937–1979) - For their contributions as a Polish poet and writer.

[4:12:183] Anne Louise Germaine de Staël, (1766–1817) - For their contributions as a French woman of letters and historian of Genevan origin whose lifetime overlapped with the events of the French Revolution and the Napoleonic era.

[4:12:184] James Dalrymple, 1st Viscount Stair, (1619–1695) - For their contributions as a Scottish lawyer and statesman.

[4:12:185] Robert Stalnaker, (born 1940) - For their contributions as an American philosopher.

[4:12:186] Henry Stanton, (1805–1887) - For their contributions as an American abolitionist, social reformer, attorney, journalist and politician.

[4:12:187] Olaf Stapledon, (1886–1950) - For their contributions as a British philosopher and author of science fiction.

[4:12:188] Stanislaw Staszic, (1755–1826) - For their contributions as a leading figure in the Polish Enlightenment, a Catholic priest, philosopher, geologist, writer, poet, translator, and statesman.

[4:12:189] L. Susan Stebbing, (1885–1943) - For their contributions as a British philosopher; she belonged to the 1930s generation of analytic philosophy, and was a founder in 1933 of the journal *Analysis*.

[4:12:190] Edith Stein, (1891–1942) - For their contributions as a German Jewish philosopher who converted to Roman Catholicism and became a Discalced Carmelite nun.

[4:12:191] George Steiner, (born 1929) - For their contributions as a French-born American literary critic, essayist, philosopher, novelist, and educator.

[4:12:192] Rudolf Steiner, (1861–1925) - For their contributions as an Austrian philosopher, social reformer, architect, economist and esotericist.

[4:12:193] Leslie Stephen, (1832–1904) - For their contributions as an English author, critic, historian, biographer, and mountaineer.

[4:12:194] Charles Leslie Stevenson, (1908–1979) - For their contributions as an American analytic philosopher best known for his work in ethics and aesthetics.

[4:12:195] Dugald Stewart, (1753–1828) - For their contributions as a Scottish philosopher and mathematician; he is best known for popularising the Scottish Enlightenment and his lectures at the University of Edinburgh were widely disseminated by his many influential students.

[4:12:196] Stephen Stich, (born 1944) - For their contributions as a professor of Philosophy and Cognitive Science at Rutgers University whose main interests include the philosophy of mind, epistemology, and moral psychology.

[4:12:197] Stilpo - For their contributions as a Greek philosopher of the Megarian school.

[4:12:198] James Hutchison Stirling, (1820–1909) - For their contributions as a Scottish idealist philosopher and physician.

[4:12:199] Max Stirner, (1806–1856) - For their contributions as a German philosopher who is often seen as one of the forerunners of nihilism, existentialism, psychoanalytic theory, postmodernism, and individualist anarchism.

[4:12:200] George Frederick Stout, (1860–1944) - For their contributions as a leading English philosopher and psychologist.

- [4:12:201] David Stove, (1927–1994) - For their contributions as an Australian philosopher.
- [4:12:202] Strato of Lampsacus, (c. 340-c. 268 BC) - For their contributions as a Peripatetic philosopher, and the third director (scholarch) of the Lyceum after the death of Theophrastus; he devoted himself especially to the study of natural science, and increased the naturalistic elements in Aristotle's thought to such an extent, that he denied the need for an active god to construct the universe, preferring to place the government of the universe in the unconscious force of nature alone.
- [4:12:203] David Friedrich Strauss, (1808–1874) - For their contributions as a German liberal Protestant theologian and writer, who influenced Christian Europe with his portrayal of the "historical Jesus", whose divine nature he denied.
- [4:12:204] Leo Strauss, (1899–1973) - For their contributions as a German-American political philosopher and classicist who specialised in classical political philosophy.
- [4:12:205] Galen Strawson, (born 1952) - For their contributions as a British analytic philosopher and literary critic who works primarily on philosophy of mind, and metaphysics (including free will, panpsychism, the mind-body problem, and the self).
- [4:12:206] P. F. Strawson, (1919–2006) - For their contributions as an English philosopher.
- [4:12:207] Barry Stroud, (born 1935) - For their contributions as a Canadian philosopher known for his work on philosophical skepticism, David Hume, and Ludwig Wittgenstein, among other topics.
- [4:12:208] Carl Stumpf, (1848–1936) - For their contributions as a German philosopher and psychologist.
- [4:12:209] Francisco Suárez, (1548–1617) - For their contributions as a Spanish Jesuit priest, philosopher and theologian, one of the leading figures of the School of Salamanca movement, and generally regarded among the greatest scholastics after Thomas Aquinas.
- [4:12:210] Gabrielle Suchon, (1631–1703) - For their contributions as a French moral philosopher who participated in debates about the social, political and religious condition of women in the early modern era.
- [4:12:211] Sun Tzu - For their contributions as a Chinese general, military strategist, writer and philosopher who lived in the Eastern Zhou period of ancient China.
- [4:12:212] Sun Yat-sen, (1866–1925) - For their contributions as a Chinese politician, physician and philosopher who provisionally served as the first president of the Republic of China; and the first leader of the Kuomintang (Nationalist Party of China).

[4:12:213] Henry Suso, (1300–1366) - For their contributions as a German Dominican friar and the most popular vernacular writer of the fourteenth century.

[4:12:214] Karen Swassjan - For their contributions as an Armenian philosopher, literary critic, historian of culture and anthroposophist.

[4:12:215] Emanuel Swedenborg, (1688–1772) - For their contributions as a Swedish Lutheran theologian, scientist, philosopher and mystic; he is best known for his book on the afterlife, *Heaven and Hell* (1758).

[4:12:216] Richard Swinburne, (born 1934) - For their contributions as a British philosopher.

[4:12:217] Syrianus - For their contributions as a Greek Neoplatonist philosopher, and head of Plato's Academy in Athens, succeeding his teacher Plutarch of Athens in 431/432.

[4:12:218] David Sztybel, (born 1967) - For their contributions as a Canadian philosopher specialising in animal ethics.

[4:12:219] Allama Tabatabai, (1903–1981) - For their contributions as one of the most prominent thinkers of philosophy and contemporary Shia Islam.

[4:12:220] Javad Tabatabaei - For their contributions as an Iranian philosopher and political scientist.

[4:12:221] Debendranath Tagore, (1817–1905) - For their contributions as a Bengali philosopher and religious Savant who founded Brahmoism.

[4:12:222] Rabindranath Tagore, (1861–1941) - For their contributions as a Bengali polymath, poet, musician, and artist from the Indian subcontinent.

[4:12:223] Tai Chen (or Dai Zhen or Tai Tung-Yuan), (1724–1777) - For their contributions as a prominent Chinese scholar who demonstrated his versatility through his contributions to mathematics, geography, phonology, and philosophy.

[4:12:224] Hippolyte Taine, (1828–1893) - For their contributions as a French critic and historian.

[4:12:225] T'an Ssu-t'ung, (1864–1898) - For their contributions as a well-known Chinese politician, thinker and reformist in the late Qing Dynasty (1636–1911); he was executed at the age of 33 when the Reformation Movement failed.

[4:12:226] Tanabe Hajime, (1885–1962) - For their contributions as a Japanese philosopher of the Kyoto School.

[4:12:227] T'ang Chun-i, (1909–1978) - For their contributions as a Chinese philosopher, who was one of the leading exponents of New Confucianism.

[4:12:228] Alfred Tarski, (1901–1983) - For their contributions as a Polish-American logician and mathematician of Polish-Jewish descent.

[4:12:229] Wladyslaw Tatarkiewicz, (1886–1980) - For their contributions as a Polish philosopher, historian of philosophy, historian of art, aesthetician, and ethicist.

[4:12:230] Johannes Tauler, (c. 1300 – 1361) - For their contributions as a German mystic, a Catholic preacher and a theologian.

[4:12:231] Nicolaus Taurellus - For their contributions as a German philosopher and medical academic.

[4:12:232] Abu Hayyan al-Tawhidi, (c. 930-1023) - For their contributions as one of the most influential intellectuals and thinkers of the 10th century.

[4:12:233] Charles Taylor, (born 1931) - For their contributions as a Canadian philosopher from Montreal, Quebec, and professor emeritus at McGill University best known for his contributions to political philosophy, the philosophy of social science, the history of philosophy, and intellectual history.

[4:12:234] Harriet Taylor Mill, (1807–1858) - For their contributions as a British philosopher and women's rights advocate.

[4:12:235] Richard Taylor, (1919–2003) - For their contributions as an American philosopher renowned for his dry wit and his contributions to metaphysics.

[4:12:236] Gustav Teichmuller, (1837–1888) - For their contributions as a German philosopher.

[4:12:237] Pierre Teilhard de Chardin, (1881–1955) - For their contributions as a French idealist philosopher and Jesuit priest who trained as a palaeontologist and geologist and took part in the discovery of Peking Man.

[4:12:238] Bernardino Telesio, (1509–1588) - For their contributions as an Italian philosopher and natural scientist.

[4:12:239] Placide Tempels, (1906–1977) - For their contributions as a Belgian Franciscan missionary in the Congo who became famous for his book *Bantu Philosophy*.

[4:12:240] William Temple, (1881–1944) - For their contributions as a bishop in the Church of England.

[4:12:241] Frederick Robert Tennant, (1866–1957) - For their contributions as a British theologian, philosopher of religion and writer.

[4:12:242] Teresa of Avila, (1515–1582) - For their contributions as a Spanish noblewoman with Jewish roots who chose a monastic life in the Roman Catholic church; a Carmelite nun, prominent Spanish mystic, religious reformer, author, theologian of the contemplative life and mental prayer, she earned the rare distinction of being declared a Doctor of the Church over four centuries after her death.

[4:12:243] Tertullian, (c. 160–c. 220) - For their contributions as a prolific early Christian author from Carthage in the Roman province of Africa.

[4:12:244] Johannes Nikolaus Tetens, (1736–1807) - For their contributions as a German-Danish philosopher, statistician and scientist.

[4:12:245] Thales, (c. 635 BC–543 BC) - For their contributions as a pre-Socratic Greek philosopher, mathematician, and astronomer from Miletus in ancient Greek Ionia.

[4:12:246] Themistius, (317–387) - For their contributions as a statesman, rhetorician, and philosopher.

[4:12:247] Theodorus of Cyrene, (c. 465-398 BC) - For their contributions as an ancient Libyan Greek philosopher.

[4:12:248] Theophrastus, (372–287 BC) - For their contributions a Greek native of Eresos in Lesbos, was the successor to Aristotle in the Peripatetic school.

[4:12:249] Helmut Thielicke, (1908–1986) - For their contributions as a German Protestant theologian and rector of the University of Hamburg from 1960 to 1978.

[4:12:250] Thierry of Chartres, (fl. c. 1130-1150) - For their contributions as a twelfth-century philosopher working at Chartres and Paris, France.

[4:12:251] Thomas à Kempis, (1380–1471) - For their contributions as a German-Dutch canon regular of the late medieval period and the author of *The Imitation of Christ*, one of the most popular and best known Christian devotional books.

[4:12:252] Thomas of Erfurt, (14th century) - For their contributions as a philosopher responsible for the systemisation of Modist philosophy.

[4:12:253] Thomas of York, (13th century) - For their contributions as an English Franciscan theologian and scholastic philosopher of the thirteenth century.

[4:12:254] Christian Thomasius, (1655–1728) - For their contributions as a German jurist and philosopher.

[4:12:255] William Thompson, (1775–1833) - For their contributions as an Irish political and philosophical writer and social reformer, developing from utilitarianism into an early critic of capitalist exploitation whose ideas influenced the Cooperative, Trade Union and Chartist movements as well as Karl Marx.

[4:12:256] Judith Jarvis Thomson, (born 1929) - For their contributions as an American moral philosopher.

[4:12:257] Henry David Thoreau, (1817–1862) - For their contributions as an American essayist, poet, philosopher, abolitionist, naturalist, tax resister, development critic, surveyor, yogi, and historian.

[4:12:258] Thrasymachus, (5th century BC) - For their contributions as a sophist of ancient Greece best known as a character in Plato's Republic.

[4:12:259] Thucydides, (c. 460–c. 400 BC) - For their contributions as an Athenian historian and general.

[4:12:260] Paul Tillich, (1886–1965) - For their contributions as a German-American Christian existentialist philosopher and Lutheran Protestant theologian who is widely regarded as one of the most influential theologians of the twentieth century.

[4:12:261] Timon of Phlius, (c. 300 BC) - For their contributions as a Greek Pyrrhonist philosopher, a pupil of Pyrrho, and a celebrated writer of satirical poems called Silloi.

[4:12:262] Matthew Tindal, (1657–1733) - For their contributions as an eminent English deist author; his works, highly influential at the dawn of the Enlightenment, caused great controversy and challenged the Christian consensus of his time.

[4:12:263] Alexis de Tocqueville, (1805–1859) - For their contributions as a French diplomat, political scientist and historian.

[4:12:264] Tzvetan Todorov, (born 1939) - For their contributions as a Bulgarian-French historian, philosopher, structuralist literary critic, sociologist and essayist and geologist.

[4:12:265] John Toland, (1670–1722) - For their contributions as an Irish rationalist philosopher and freethinker, and occasional satirist, who wrote numerous books and pamphlets on political philosophy and philosophy of religion, which are early expressions of the philosophy of the Age of Enlightenment.

[4:12:266] Francisco de Toledo, (1515–1584) - For their contributions as a Spanish Jesuit priest and theologian, Biblical exegete and professor at the Roman College.

[4:12:267] Leo Tolstoy, (1828–1910) - For their contributions as a Russian writer and Noble Prize nominee.

[4:12:268] Tominaga Nakamoto, (1715–1746) - For their contributions as a Japanese philosopher.

[4:12:269] Friedrich Adolf Trendelenburg - For their contributions as a German philosopher and philologist.

[4:12:270] Ernst Troeltsch, (1865–1923) - For their contributions as a German liberal Protestant theologian, writer on the philosophy of religion and the philosophy of history, and a classical liberal politician.

[4:12:271] Leon Trotsky, (1879–1940) - For their contributions as a Russian revolutionary, Marxist theorist, and Soviet politician whose particular strain of Marxist thought is known as Trotskyism.

[4:12:272] Ehrenfried Walther von Tschirnhaus, (1651–1708) - For their contributions as a German mathematician, physicist, physician, and philosopher.

[4:12:273] Je Tsongkhapa (or Dzongkaba or Rinpoche), (1357–1419) - For their contributions as a famous teacher of Tibetan Buddhism whose activities led to the formation of the Gelug school of Tibetan Buddhism.

[4:12:274] Abraham Tucker, (1705–1774) - For their contributions as an English country gentleman, who devoted himself to the study of philosophy.

[4:12:275] Benjamin Tucker, (1854–1939) - For their contributions as an American 19th-century proponent of individualist anarchism which he called “unterrified Jeffersonianism” and editor and publisher of the American individualist anarchist periodical Liberty.

[4:12:276] Peter Tudvad - For their contributions as a Danish Søren Kierkegaard scholar, author, philosopher and social critic, formerly at the Søren Kierkegaard Research Center and at the University of Copenhagen.

[4:12:277] Ernst Tugendhat, (born 1930) - For their contributions as a Czech-born German philosopher.

[4:12:278] Raimo Tuomela, (born 1940) - For their contributions as a Finnish philosopher.

[4:12:279] Alan Turing, (1912–1954) - For their contributions as an English mathematician, computer scientist, logician, cryptanalyst, philosopher and theoretical biologist.

[4:12:280] George Turnbull, (1698–1748) - For their contributions as a Scottish philosopher, theologian, teacher, writer on education and an early but little-known figure in the Scottish Enlightenment.

[4:12:281] Nasir al-Din al-Tusi, (1201–1274) - For their contributions as a Persian polymath, architect, philosopher, physician, scientist, and theologian.

[4:12:282] Kazimierz Twardowski, (1866–1938) - For their contributions as a Polish philosopher, logician, and rector of the Lwów University.

[4:12:283] Michael Tye - For their contributions as a British philosopher who is currently Professor of Philosophy at the University of Texas at Austin; he has made significant contributions to the philosophy of mind.

Extolled Philosophers (Surnames “U, V, W, X, Y, and Z”)

[4:13:1] Pietro Ubaldi, (1886–1972) - For their contributions as an Italian author, teacher, philosopher, and five time Noble Prize nominee.

[4:13:2] Udayana, (11th century) - For their contributions as a very important Hindu logician of the tenth century who attempted to reconcile the views held by the two major schools of logic (Nyaya and Vaisheshika).

[4:13:3] Uddyotakara, (6th century) - For their contributions as a philosopher of the Nyaya school of Indian philosophy.

[4:13:4] Uisang, (625–702) - For their contributions as one of the most eminent early Silla Korean scholar-monks, a close friend of Wonhyo.

[4:13:5] Ulrich of Strasbourg, (1220–1277) - For their contributions as a German Dominican theologian and scholastic philosopher from Strasbourg, Alsace.

[4:13:6] Hermann Ulrici - For their contributions as a German philosopher.

[4:13:7] Miguel de Unamuno, (1864–1936) - For their contributions as a Spanish Basque essayist, novelist, poet, playwright, philosopher, professor of Greek and Classics, and later rector at the University of Salamanca.

[4:13:8] Peter Unger - For their contributions as a contemporary American philosopher and professor at New York University; his main interests lie in the fields of metaphysics, epistemology, ethics, and the philosophy of mind.

[4:13:9] Dimitri Uznadze, (1886–1950) - For their contributions as a Georgian psychologist and professor of psychology, co-founder of the Tbilisi State University (TSU) and of the Georgian Academy of Sciences (GAS).

[4:13:10] Hans Vaihinger, (1852–1933) - For their contributions as a German philosopher, best known as a Kant scholar and for his *Die Philosophie des Als Ob* (The Philosophy of 'As if'), published in 1911 although its statement of basic principles had been written more than thirty years earlier.

[4:13:11] Valentinius (or Valentinus), (c. 100-c. 153) - For their contributions as the best known and, for a time, most successful early Christian gnostic theologian; he founded his school in Rome.

[4:13:12] Lorenzo Valla, (1406–1457) - For their contributions as an Italian humanist, rhetorician, educator and Catholic priest; he is best known for his textual analysis that proved that the Donation of Constantine was a forgery.

[4:13:13] Vallabhacharya, (1479–1531) - For their contributions as an Indian Telugu philosopher who founded the Krishna-centered Pushti sect of Vaishnavism in the Braj region of India, and the philosophy of Shuddha advaita (Pure Nondualism).

[4:13:14] Bas C. van Fraassen, (born 1941) - For their contributions as a Dutch-American philosopher.

[4:13:15] Peter van Inwagen - For their contributions as an American analytic philosopher and the John Cardinal O'Hara Professor of Philosophy at the University of Notre Dame.

[4:13:16] Giulio Cesare Vanini, (1585–1619) - For their contributions as an Italian philosopher, physician and free-thinker, who was one of the first significant representatives of intellectual libertinism.

[4:13:17] Francisco Varela, (1946–2001) - For their contributions as a Chilean biologist, philosopher, and neuroscientist who, together with his mentor Humberto Maturana, is best known for introducing the concept of autopoiesis to biology, and for co-founding the Mind and Life Institute to promote dialog between science and Buddhism.

[4:13:18] Vasubandhu, (4th century) - For their contributions as an influential Buddhist monk and scholar from Gandhara.

[4:13:19] Vatsyayana, (5th century) - For their contributions as an ancient Indian philosopher, known for writing the Kama Sutra, the most well-known book in the world on human sexuality.

[4:13:20] Emerich de Vattel, (1714–1767) - For their contributions as an international lawyer.

[4:13:21] Gianni Vattimo, (born 1936) - For their contributions as an Italian philosopher and politician.

[4:13:22] Vauvenargues, (1715–1747) - For their contributions as a French writer and moralist.

[4:13:23] Gabriel Vazquez, (1549–1604) - For their contributions as a Spanish Jesuit theologian.

[4:13:24] John Venn, (1834–1923) - For their contributions as an English mathematician, logician and philosopher noted for introducing the Venn diagram, used in the fields of set theory, probability, logic, statistics, competition math, and computer science.

[4:13:25] Henry Babcock Veatch, (1911–1997) - For their contributions as an American philosopher.

[4:13:26] Nicoletto Vernia, (1442–1499) - For their contributions as an Italian Averroist philosopher, at the University of Padua.

[4:13:27] Giambattista Vico, (1668–1744) - For their contributions as an Italian political philosopher and rhetorician, historian and jurist, of the Age of Enlightenment; he criticised the expansion and development of modern rationalism, was an apologist for Classical Antiquity, a precursor of systematic and complex thought, in opposition to Cartesian analysis and other types of reductionism, and was the first expositor of the fundamentals of social science and of semiotics.

[4:13:28] Milan Vidmar, (1885–1962) - For their contributions as a Slovene electrical engineer, chess Grandmaster, chess theorist, chess arbiter, philosopher, and writer.

[4:13:29] Michel Villey, (1914–1988) - For their contributions as a French legal philosopher and historian.

[4:13:30] Vital Du Four, (1260–1327) - For their contributions as a French Franciscan theologian and scholastic philosopher.

[4:13:31] Francisco de Vitoria, (1492–1546) - For their contributions as a Spanish Roman Catholic philosopher, theologian, and jurist of Renaissance Spain; he is the founder of the tradition in philosophy known as the School of Salamanca, noted especially for his contributions to the theory of just war and international law.

[4:13:32] Juan Lu s Vives, (1492–1540) - For their contributions as a Spanish (Valencian) scholar and Renaissance humanist who spent most of his adult life in the Southern Netherlands; his beliefs on the soul, insight into early medical practice, and perspective on emotions, memory and learning earned him the title of the "father" of modern psychology.

[4:13:33] Gregory Vlastos, (1907–1991) - For their contributions as a scholar of ancient philosophy, and author of several works on Plato and Socrates.

[4:13:34] Eric Voegelin, (1901–1985) - For their contributions as a German-American political philosopher.

[4:13:35] Voltaire, (1694–1778) - For their contributions as a French Enlightenment writer, historian and philosopher famous for his wit, his criticism of Christianity, especially the Roman Catholic Church, as well as his advocacy of freedom of speech, freedom of religion and separation of church and state.

[4:13:36] Georg Henrik von Wright, (1916–2003) - For their contributions as a Finnish philosopher.

[4:13:37] Lev Vygotsky, (1896–1934) - For their contributions as a Soviet psychologist, the founder of an unfinished Marxist theory of human cultural and bio-social development

commonly referred to as “cultural-historical psychology” (although the phrase never actually occurred in Vygotsky's writings), a prominent advocate for a “science of the Superman”, a new psychological theory of consciousness, and leader of the Vygotsky Circle (also referred to as “Vygotsky-Luria Circle”).

[4:13:38] Boris Petrovich Vysheslavtsev, (1877–1954) - For their contributions as a Russian philosopher and religious thinker.

[4:13:39] Jean Wahl, (1888–1974) - For their contributions as a French philosopher.

[4:13:40] Friedrich Waismann, (1896–1959) - For their contributions as an Austrian mathematician, physicist, and philosopher.

[4:13:41] Alfred Russel Wallace, (1823–1913) - For their contributions as a British naturalist, explorer, geographer, anthropologist, and biologist.

[4:13:42] Michael Walzer, (born 1935) - For their contributions as a prominent American political theorist and public intellectual.

[4:13:43] Ernest Wamba dia Wamba, (born 1942) - For their contributions as an academic, political theorist, and a senator in the Democratic Republic of the Congo.

[4:13:44] Wang Bi, (226-249) - For their contributions as a Chinese neo-Daoist philosopher.

[4:13:45] Wang Ch'ung, (27-97) - For their contributions as a Chinese meteorologist, astronomer, and philosopher active during the Han Dynasty; he developed a rational, secular, naturalistic and mechanistic account of the world and of human beings and gave a materialistic explanation of the origin of the universe.

[4:13:46] Wang Fuzhi (or Wang Fu-Chih or Wang Chuanshan), (1619–1692) - For their contributions as a Chinese philosopher of the late Ming, early Qing dynasties.

[4:13:47] Hao Wang, (1921–1995) - For their contributions as a logician, philosopher, mathematician, and commentator on Kurt Gödel.

[4:13:48] Wang Yangming, (1472–1529) - For their contributions as a Chinese idealist Neo-Confucian philosopher, official, educationist, calligraphist and general during the Ming dynasty.

[4:13:49] James Ward, (1843–1925) - For their contributions as an English psychologist and philosopher.

[4:13:50] Geoffrey J. Warnock, (1923–1996) - For their contributions as a philosopher and Vice-Chancellor of Oxford University.

[4:13:51] Mary Warnock, (born 1924) - For their contributions as an English philosopher of morality, education, and mind, and a writer on existentialism.

[4:13:52] John B. Watson, (1878–1958) - For their contributions as an American psychologist who established the psychological school of behaviourism.

[4:13:53] Watsuji Tetsuro, (1889–1960) - For their contributions as a Japanese moral philosopher, cultural historian, and intellectual historian.

[4:13:54] Alan Watts, (1915–1973) - For their contributions as a British-American philosopher who interpreted and popularised Eastern philosophy for a Western audience.

[4:13:55] Max Weber, (1864–1920) - For their contributions as a German sociologist, philosopher, jurist, and political economist; his ideas profoundly influenced social theory and social research.

[4:13:56] Eric Weil, (1904–1977) - For their contributions as a French-German philosopher noted for the development of a theory that places the effort to understand violence at the center of philosophy.

[4:13:57] Simone Weil, (1909–1943) - For their contributions as a French philosopher, mystic, and political activist.

[4:13:58] Ota Weinberger, (1919–2009) - For their contributions as a Czech legal philosopher and logician.

[4:13:59] Otto Weininger, (1880–1903) - For their contributions as an Austrian philosopher who lived in the Austro-Hungarian Empire.

[4:13:60] Christian Hermann Weisse - For their contributions as a German Protestant religious philosopher and professor of philosophy at the University of Leipzig.

[4:13:61] Victoria, Lady Welby, (1837–1912) - For their contributions as a self-educated English philosopher of language, musician and water-colour artist.

[4:13:62] Felix Weltsch, (1884–1964) - For their contributions as a German-speaking Jewish librarian, philosopher, author, editor, publisher and journalist.

[4:13:63] Cornel West, (born 1953) - For their contributions as an American philosopher, political activist, social critic, author, and public intellectual.

[4:13:64] Edvard Westermarck, (1862–1939) - For their contributions as a Finnish philosopher and sociologist; among other subjects, he studied exogamy and the incest taboo.

[4:13:65] Hermann Weyl, (1885–1955) - For their contributions as a German mathematician, theoretical physicist and philosopher.

[4:13:66] Frantisek Weyr (or Franz Weyr), (1879–1951) - For their contributions as a Czech lawyer, legal philosopher, state scientist and statistician, founder of the so-called normative legal theory.

[4:13:67] William Whewell, (1794–1866) - For their contributions as an English polymath, scientist, Anglican priest, philosopher, theologian, and historian of science.

[4:13:68] Benjamin Whichcote, (1609–1683) - For their contributions as an English Establishment and Puritan divine, 19th Provost of King's College, Cambridge, and leader of the Cambridge Platonists.

[4:13:69] Thomas White, (1593–1676) - For their contributions as an English Roman Catholic priest and scholar, known as a theologian, censured by the Inquisition, and also as a philosopher contributing to scientific and political debates.

[4:13:70] Alfred North Whitehead, (1861–1947) - For their contributions as an English mathematician and philosopher.

[4:13:71] David Wiggins, (born 1933) - For their contributions as a British moral philosopher, metaphysician, and philosophical logician working especially on identity and issues in meta-ethics.

[4:13:72] William of Alnwick, (1270–1333) - For their contributions as a Franciscan friar and theologian, and bishop of Giovinazzo.

[4:13:73] William of Auvergne, Bishop of Paris, (1180–1249) - For their contributions as a French theologian and philosopher who served as Bishop of Paris from 1228 until his death.

[4:13:74] William of Auxerre, (died 1231) - For their contributions as a French scholastic theologian and official in the Roman Catholic Church.

[4:13:75] William of Champeaux, (c. 1070 – 1121) - For their contributions as a French philosopher and theologian.

[4:13:76] William of Conches, (c. 1080 – 1154) - For their contributions as a French scholastic philosopher who sought to expand the bounds of Christian humanism by studying secular works of the classics and fostering empirical science.

[4:13:77] William of Moerbeke, (c. 1215 – 1286) - For their contributions as a prolific medieval translator of philosophical, medical, and scientific texts from Greek language into Latin, enabled by the period of Latin rule of the Byzantine Empire.

[4:13:78] William of Shyreswood (or William of Sherwood), (1190–1249) - For their contributions as a medieval English scholastic philosopher, logician, and teacher.

[4:13:79] Bernard Williams, (1929–2003) - For their contributions as an English moral philosopher.

[4:13:80] Timothy Williamson, (born 1955) - For their contributions as a British philosopher whose main research interests are in philosophical logic, philosophy of language, epistemology and metaphysics.

[4:13:81] Colin Wilson, (1931-2013) - For their contributions as an English writer, philosopher and novelist; he also wrote widely on true crime, mysticism and the paranormal, eventually writing more than a hundred books.

[4:13:82] John Cook Wilson, (1849–1915) - For their contributions as a British philosopher.

[4:13:83] Peter Winch, (1926–1997) - For their contributions as a British philosopher known for his contributions to the philosophy of social science, Wittgenstein scholarship, ethics, and the philosophy of religion.

[4:13:84] Wilhelm Windelband, (1848–1915) - For their contributions as a German philosopher of the Baden School.

[4:13:85] Kwasi Wiredu, (born 1931) - For their contributions as an African philosopher.

[4:13:86] John Wisdom, (1904–1993) - For their contributions as a leading British philosopher considered to be an ordinary language philosopher, a philosopher of mind and a metaphysician.

[4:13:87] John Witherspoon, (1723–1794) - For their contributions as a Scottish-American Presbyterian minister and a Founding Father of the United States.

[4:13:88] Stanisław Ignacy Witkiewicz, (1885–1939) - For their contributions as a Polish writer, painter, philosopher, theorist, playwright, novelist, and photographer active before WW1 and in the interwar period.

[4:13:89] Ludwig Wittgenstein, (1889–1951) - For their contributions as an Austrian philosopher who worked primarily in logic, the philosophy of mathematics, the philosophy of mind, and the philosophy of language.

[4:13:90] Adam de Wodeham, (1298–1358) - For their contributions as a philosopher and theologian.

[4:13:91] Christian Wolff, (1679–1754) - For their contributions as a German philosopher.

[4:13:92] William Wollaston, (1659–1724) - For their contributions as a school teacher, Church of England priest, scholar of Latin, Greek, and Hebrew, theologian, and a major Enlightenment era English philosopher.

[4:13:93] Richard Wollheim, (1923–2003) - For their contributions as a British philosopher noted for original work on mind and emotions, especially as related to the visual arts, specifically, painting.

[4:13:94] Mary Wollstonecraft, (1759–1797) - For their contributions as an English writer, philosopher, and advocate of women's rights.

[4:13:95] Nicholas Wolterstorff, (born 1932) - For their contributions as an American philosopher and a liturgical theologian; a prolific writer with wide-ranging philosophical and theological interests, he has written books on aesthetics, epistemology, political philosophy, philosophy of religion, metaphysics, and philosophy of education.

[4:13:96] Wonchuk, (613-696) - For their contributions as a Korean Buddhist monk who did most of his writing in China, though his legacy was transmitted by a disciple to Silla.

[4:13:97] Wonhyo Daisa, (617-686) - For their contributions as one of the leading thinkers, writers and commentators of the Korean Buddhist tradition.

[4:13:98] Woo Tsin-hang (or Chih-hui), (1865–1953) - For their contributions as a Chinese linguist and philosopher who was the chairman of the 1912–13 Commission on the Unification of Pronunciation that created Zhuyin (based on Zhang Binglin's work) and standardised Guoyu pronunciation.

[4:13:99] Chauncey Wright, (1830–1875) - For their contributions as an American philosopher and mathematician, who was an influential early defender of Darwinism and an important influence on American pragmatists such as Charles Sanders Peirce and William James.

[4:13:100] Crispin Wright, (born 1942) - For their contributions as a British philosopher, who has written on neo-Fregean (neo-logicist) philosophy of mathematics, Wittgenstein's later philosophy, and on issues related to truth, realism, cognitivism, skepticism, knowledge, and objectivity.

[4:13:101] Dorothy Maud Wrinch, (1894–1976) - For their contributions as a mathematician and biochemical theorist best known for her attempt to deduce protein structure using mathematical principles.

[4:13:102] Jerzy Wróblewski, (1926–1990) - For their contributions as a Polish legal theorist and a professor at the University of Łódź.

[4:13:103] Wilhelm Wundt, (1832–1920) - For their contributions as a German physician, physiologist, philosopher, and professor, known today as one of the founders of modern psychology.

[4:13:104] John Wyclif, (c. 1330–1384) - For their contributions as an English scholastic philosopher, theologian, Biblical translator, reformer, priest, and a seminary professor at the University of Oxford.

[4:13:105] Xenocrates, (396–314 BC) - For their contributions as a Greek philosopher, mathematician, and leader (scholarch) of the Platonic Academy from 339/8 to 314/3 BC.

[4:13:106] Xenophanes of Colophon, (570-480 BC) - For their contributions as a Greek philosopher, theologian, poet, and social and religious critic.

[4:13:107] Xenophon, (427–355 BC) - For their contributions as an ancient Greek philosopher, historian, soldier, mercenary, and student of Socrates.

[4:13:108] Xun Zi (or Hsun Tzu), (c. 310-237 BC) - For their contributions as a Chinese Confucian philosopher and writer who lived during the Warring States period and contributed to the Hundred Schools of Thought.

[4:13:109] Yajnavalkya, (c. 1800 BC) - For their contributions as a Hindu Vedic sage.

[4:13:110] Yang Chu, (370–319 BC) - For their contributions as a Chinese philosopher during the Warring States period.

[4:13:111] Yang Xiong (or Yang Hsiung) (53 BC-AD 18) - For their contributions as a Chinese poet, philosopher, and politician of the Han dynasty known for his philosophical writings and fu poetry compositions.

[4:13:112] Yen Yuan (1635–1704) - For their contributions as the founder of a practical school of Confucianism to contrast with the more ethereal Neo-Confucianism that had been popular in China for the previous six centuries.

[4:13:113] Yi Hwang (or Toegye) (1501–1570) - For their contributions as one of the two most prominent Korean Confucian scholars of the Joseon Dynasty, the other being his younger contemporary Yi I (Yulgok).

[4:13:114] Yi I (or Yi Yulgok or Yi Yi) (1536–1584) - For their contributions as one of the two most prominent Korean Confucian scholars of the Joseon Dynasty, the other being his older contemporary, Yi Hwang (Toegye).

[4:13:115] Yi Kan (1677–1727) - For their contributions as a major Korean neo-Confucian thinker.

[4:13:116] Francis Parker Yockey, (1917–1960) - For their contributions as an American attorney, political philosopher, and polemicist best known for his neo-Spenglerian book *Imperium: The Philosophy of History and Politics*, published under the pen name Ulick Varange in 1948.

[4:13:117] Arthur M. Young, (1905–1995) - For their contributions as an American inventor, helicopter pioneer, cosmologist, philosopher, astrologer and author.

[4:13:118] Iris Marion Young, (1949–2006) - For their contributions as an American political theorist and feminist focused on the nature of justice and social difference.

[4:13:119] Jacopo Zabarella, (1533–1589) - For their contributions as an Italian Aristotelian philosopher and logician.

[4:13:120] Edward N. Zalta, (born 1952) - For their contributions as a senior research scholar at the Center for the Study of Language and Information.

[4:13:121] Peter Wessel Zapffe, (1899–1990) - For their contributions as a Norwegian metaphysician, author, lawyer and mountaineer; he is often noted for his philosophically pessimistic and fatalistic view of human existence.

[4:13:122] Zeami Motokiyo, (c. 1363–c. 1443) - For their contributions as a Japanese aesthetician, actor, and playwright.

[4:13:123] Eduard Zeller, (1814–1908) - For their contributions as a German philosopher and Protestant theologian of the Tübingen School of theology.

[4:13:124] Zeno of Citium, (333 BC–264 BC) - For their contributions as a Hellenistic philosopher of Phoenician origin from Citium, Cyprus.

[4:13:125] Zeno of Elea, (c. 495 BC–c. 430 BC) - For their contributions as a pre-Socratic Greek philosopher of Magna Graecia and a member of the Eleatic School founded by Parmenides.

[4:13:126] Zeno of Sidon, (1st century BC) - For their contributions as an Epicurean philosopher from the Phoenician city of Sidon.

[4:13:127] Zeno of Tarsus - For their contributions as a Stoic philosopher and the son of Dioscorides.

[4:13:128] Ernst Zermelo, (1871–1953) - For their contributions as a German logician and mathematician, whose work has major implications for the foundations of mathematics.

[4:13:129] Philip Zha - For their contributions as a philosopher who writes in both English and Chinese.

[4:13:130] Zhiyi (538–597) - For their contributions as traditionally listed as the fourth patriarch, but is generally considered the founder of the Tiantai tradition of Buddhism in China.

[4:13:131] Zhou Guoping - For their contribution as a modern Chinese author, poet, scholar, translator, philosopher, and research fellow at the Institute of Philosophy of the Chinese Academy of Social Sciences.

[4:13:132] Zhu Xi (or Chu Hsi), (1130–1200) - For their contributions as a Chinese historian, philosopher, politician, and writer of the Song dynasty.

[4:13:133] Zhuang Zi (or Chuang Tzu or Chuang Chou), (circa 300 BC) - For their contributions as an influential Chinese philosopher who lived around the 4th century BC during the Warring States period, a period corresponding to the summit of Chinese philosophy, the Hundred Schools of Thought.

[4:13:134] Slavoj Žižek, (1949-) - For their contributions as a Slovenian philosopher and sociologist, is a professor at the Institute for Sociology and Philosophy at the University of Ljubljana and international director of the Birkbeck Institute for the Humanities of the University of London; he works in subjects including continental philosophy, political theory, cultural studies, psychoanalysis, film criticism, Marxism, Hegelianism and theology.

[4:13:135] Florian Znaniecki, (1882–1958) - For their contributions as a Polish philosopher and sociologist who taught and wrote in Poland and in the United States.

[4:13:136] Zongmi, (780–841) - For their contributions as a Tang dynasty Buddhist scholar and bhikkhu, installed as fifth patriarch of the Huayan school as well as a patriarch of the Heze school of Southern Chan Buddhism.

[4:13:137] Zou Yan, (3rd century BC) - For their contributions as an ancient Chinese philosopher best known as the representative thinker of the Yin and Yang School (or School of Naturalists) during the Hundred Schools of Thought era in Chinese philosophy.

[4:13:138] Xavier Zubiri, (1889–1983) - For their contributions as a Spanish philosopher.

Extolled Astronomers (Surnames “A, B, and C”)

[4:14:1] Aryabhata (India, 476 — 550) - For their contributions as the first of the major mathematician-astronomers from the classical age of Indian mathematics and Indian astronomy.

[4:14:2] Marc Aaronson (USA, 1950 — 1987) - For their contributions as an American astronomer.

[4:14:3] Paul G. Abel (UK, 1979 —) - For their contributions as a British astronomer, mathematician, and author.

[4:14:4] George Ogden Abell (USA, 1927 — 1983) - For their contributions as a research astronomer, administrator, as a populariser of science and of education, and as a skeptic.

[4:14:5] Hiroshi Abe (Japan, 1958 —) - For their contributions as a Japanese amateur astronomer affiliated with the Yatsuka Observatory.

[4:14:6] Antonio Abetti (Italy, 1846 — 1928) - For their contributions as an Italian astronomer.

[4:14:7] Giorgio Abetti (Italy, 1882 — 1982) - For their contributions as an Italian solar astronomer.

[4:14:8] Charles Greeley Abbot (USA, 1872 — 1973) - For their contributions as an American astrophysicist and the fifth secretary of the Smithsonian Institution, serving from 1928 until 1944.

[4:14:9] Charles Hitchcock Adams (USA, 1868 — 1951) - For their contributions as a landscape photographer and environmentalist known for his black-and-white images of the American West.

[4:14:10] John Couch Adams (UK, 1819 — 1892) - For their contributions as a British mathematician and astronomer.

[4:14:11] Walter Sydney Adams (USA, 1876 — 1956) - For their contributions as an American astronomer.

[4:14:12] Saul Adelman (USA, 1944 —) - For their contributions as an astronomer at The Citadel's Physics Department in Charleston, South Carolina.

[4:14:13] Petrus Alphonsi (Spain, 1062 — 1110) - For their contributions as a Jewish Spanish physician, writer, astronomer, and polemicist, who converted to Christianity in 1106.

[4:14:14] Agrippa (Greece, unknown ca. 92) - For their contributions as a Greek astronomer.

[4:14:15] Paul Oswald Ahnert (Germany, 1897 — 1989) - For their contributions as a German astronomer.

[4:14:16] Eva Ahnert-Rohlf's (Germany, 1912 — 1954) - For their contributions as a German astronomer; she made important observations of variable stars.

[4:14:17] George Biddell Airy (UK, 1801 — 1892) - For their contributions as an English mathematician and astronomer, Astronomer Royal from 1835 to 1881; his many achievements include work on planetary orbits, measuring the mean density of the Earth, a method of solution of two-dimensional problems in solid mechanics and, in his role as Astronomer Royal, establishing Greenwich as the location of the prime meridian.

[4:14:18] Robert Aitken, (USA, 1864 — 1951) - For their contributions as an American astronomer.

[4:14:19] Makio Akiyama (Japan, 1950 —) - For their contributions as a Japanese astronomer affiliated with the Susono Observatory (886).

[4:14:20] Al Battani (Iraq, 850 — 929) - For their contributions as an Arab astronomer, astrologer, and mathematician.

[4:14:21] Heber Doust Curtis (USA, 1872 — 1942) - For their contributions as an American astronomer; he participated in 11 expeditions for the study of solar eclipses.

[4:14:22] Vladimir Aleksandrovich Albitzky (Russia, 1891 — 1952) - For their contributions as a Soviet/Russian astronomer and discoverer of minor planets.

[4:14:23] Albumasar (Persia, 787 — 886) - For their contributions as an early Persian Muslim astrologer, thought to be the greatest astrologer of the Abbasid court in Baghdad.

[4:14:24] George Alcock (UK, 1913 — 2000) - For their contributions as an English astronomer; he was one of the most successful visual discoverers of novae and comets.

[4:14:25] Harold Alden (USA, 1890 — 1964) - For their contributions as an American astronomer.

[4:14:26] Hannes Alfvén (Sweden, 1908 — 1995) - For their contributions as a Swedish electrical engineer, plasma physicist and winner of the 1970 Nobel Prize in Physics for his work on magnetohydrodynamics (MHD).

[4:14:27] Lawrence H. Aller (USA, 1913 — 2003) - For their contributions as an American astronomer.

[4:14:28] Abd Al-Rahman Al Sufi (Persia, 903 — 986) - For their contributions as a Persian astronomer.

[4:14:29] Viktor Amazaspovich Ambartsumian, (Armenia, 1912 — 1996) - For their contributions as a Soviet Armenian scientist, and one of the founders of theoretical astrophysics; he worked in the field of physics of stars and nebulae, stellar astronomy, dynamics of stellar systems and cosmogony of stars and galaxies, and contributed to mathematical physics.

[4:14:30] John August Anderson (USA, 1876 — 1959) - For their contributions as an American astronomer.

[4:14:31] Wilhelm Anderson (Estonia, 1880 — 1940) - For their contributions as a German-Estonian astrophysicist who studied the physical structure of the stars.

[4:14:32] Marie Henri Andoyer (France, 1862 — 1929) - For their contributions as a French astronomer and mathematician.

[4:14:33] Andronicus of Cyrrhus (Greece, unknown ca. 100 BC) - For their contributions as a Macedonian astronomer who flourished about 100 BC.

[4:14:34] Anders Jonas Ångström (Sweden, 1814 — 1874) - For their contributions as a Swedish physicist and one of the founders of the science of spectroscopy.

[4:14:35] Eugène Michel Antoniadi (Greece, France, 1870 — 1944) - For their contributions as a Greek astronomer.

[4:14:36] Masakatsu Aoki (Japan, 1957 —) - For their contributions as a Japanese amateur astronomer who operates from his private Aoki Astronomical Observatory (908) at Toyama, Toyama Prefecture, Japan.

[4:14:37] Petrus Apianus (Germany, 1495 — 1557) - For their contributions as a German humanist, known for his works in mathematics, astronomy and cartography.

[4:14:38] François Arago (France, 1786 — 1853) - For their contributions as a French mathematician, physicist, astronomer, freemason, supporter of the carbonari and politician.

[4:14:39] Masaru Arai (Japan, 1952 —) - For their contributions as a Japanese amateur astronomer and a discoverer of minor planets and comets.

[4:14:40] Hiroshi Araki (Japan) - For their contributions as a Japanese astronomer.

[4:14:41] Sylvain Arend (Belgium, 1902 — 1992) - For their contributions as a Belgian astronomer whose main interest was astrometry.

[4:14:42] Friedrich Wilhelm Argelander (Germany, 1799 — 1875) - For their contributions as a German astronomer; he is known for his determinations of stellar brightnesses, positions, and distances.

[4:14:43] Aristarchus of Samos (Greece, circa 310 BC — circa 230 BC) - For their contributions as an ancient Greek astronomer and mathematician who presented the first known heliocentric model that placed the Sun at the center of the known universe with the Earth revolving around it.

[4:14:44] Christoph Arnold (Germany, 1650 — 1695) - For their contributions as a German amateur astronomer.

[4:14:45] Halton Christian Arp (USA, 1927 — 2013) - For their contributions as an American astronomer.

[4:14:46] Svante Arrhenius (Sweden, 1859 — 1927) - For their contributions as a Swedish scientist; originally a physicist, but often referred to as a chemist, Arrhenius was one of the founders of the science of physical chemistry.

[4:14:47] Arzachel (Spain, 1028 — 1087) - For their contributions as an Arab Muslim instrument maker, astrologer, and the most important astronomer from the western part of the Islamic world.

[4:14:48] Asada Goryu (Japan, 1734 — 1799) - For their contributions as a Japanese astronomer who helped to introduce modern astronomical instruments and methods into Japan.

[4:14:49] Atsuo Asami (Japan) - For their contributions as a Japanese astronomer.

[4:14:50] Giuseppe Asclepi (Italy, 1706 — 1776) - For their contributions as an Italian astronomer and physician; he was a Jesuit and director of the observatory at the Collegio Romano.

[4:14:51] Joseph Ashbrook (USA, 1918 — 1980) - For their contributions as an American astronomer.

[4:14:52] Arthur Auwers (Germany, 1838 — 1915) - For their contributions as a German astronomer

[4:14:53] Adrien Auzout (France, 1622 — 1691) - For their contributions as a French astronomer.

- [4:14:54] David Axon (England, 1951 — 2012) - For their contributions as a British astrophysicist specialising in observations of active galactic nuclei.
- [4:14:55] Brahmagupta (India, 598 — 668 CE) - For their contributions as an Indian mathematician and astronomer.
- [4:14:56] Bhaskara I (India, 629 CE) - For their contributions as a 7th-century mathematician, who was the first to write numbers in the Hindu decimal system with a circle for the zero, and who gave a unique and remarkable rational approximation of the sine function in his commentary on Aryabhata's work.
- [4:14:57] Bhaskara II (India, 1114 — 1185) - For their contributions as an Indian mathematician and astronomer.
- [4:14:58] Walter Baade (Germany, 1893 — 1960) - For their contributions as a German astronomer who worked in the United States from 1931 to 1959.
- [4:14:59] Harold D. Babcock (USA, 1882 — 1968) - For their contributions as an American astronomer.
- [4:14:60] Horace W. Babcock (USA, 1912 — 2003) - For their contributions as an American astronomer.
- [4:14:61] Oskar Backlund (Sweden, 1846 — 1916) - For their contributions as a Swedish-Russian astronomer.
- [4:14:62] John N. Bahcall (USA, 1934 — 2005) - For their contributions as an American astrophysicist, best known for his contributions to the solar neutrino problem, the development of the Hubble Space Telescope and for his leadership and development of the Institute for Advanced Study in Princeton.
- [4:14:63] Yoshiaki Banno (Japan, 1952 — 1991) - For their contributions as a Japanese astronomer and co-discoverer of 4200 Shizukagozen, an asteroid of the main-belt.
- [4:14:64] Benjamin Baillaud (France, 1848 — 1934) - For their contributions as a French astronomer.
- [4:14:65] Jules Baillaud (France, 1876 — 1960) - For their contributions as a French astronomer.
- [4:14:66] Jean-Baptiste Baille (France, 1841 — 1918) - For their contributions as a professor of optics and acoustics.

[4:14:67] Jean Sylvain Bailly (France, 1736 — 1793) - For their contributions as a French astronomer, mathematician, freemason, and political leader of the early part of the French Revolution.

[4:14:68] Francis Baily (UK, 1774 — 1844) - For their contributions as an English astronomer; he is most famous for his observations of "Baily's beads" during an eclipse of the Sun.

[4:14:69] John Bainbridge (UK, 1582 — 1643) - For their contributions as an English astronomer and mathematician.

[4:14:70] John E. Baldwin (UK, 1934 —) - For their contributions as a British Astronomer who worked at the Cavendish Astrophysics Group from 1954.

[4:14:71] Sallie Baliunas (USA, 1953 —) - For their contributions as a retired astrophysicist.

[4:14:72] Zoltán Balog (Hungary/USA, 1972 —) - For their contributions as an astronomer with the Max Planck Institute for Astronomy in Heidelberg, Germany.

[4:14:73] Benjamin Banneker (USA, 1731 — 1806) - For their contributions as a free African-American almanac author, surveyor, naturalist, and farmer.

[4:14:74] Pietro Baracchi (Italy, Australia, 1851 — 1926) - For their contributions as an Italian-born astronomer, active in Australia and Government Astronomer of Victoria (Australia) 1900-15.

[4:14:75] Beatriz Barbuy (Brazil, 1950 —) - For their contributions as a Brazilian astrophysicist.

[4:14:76] Edward Emerson Barnard (USA, 1857 — 1923) - For their contributions as an American astronomer.

[4:14:77] Julius Bauschinger (France, 1860 — 1934) - For their contributions as a German astronomer.

[4:14:78] Johann Bayer (Germany, 1572 — 1625) - For their contributions as a German lawyer and uranographer (celestial cartographer).

[4:14:79] Antonín Bečvář (Slovakia, 1901 — 1965) - For their contributions as a Czech astronomer who was active in Slovakia.

[4:14:80] Wilhelm Beer (Germany, 1797 — 1850) - For their contributions as a banker and astronomer from Berlin, Prussia.

[4:14:81] Sergei Ivanovich Belyavsky (Russia, 1883 — 1953) - For their contributions as a Soviet/Russian astronomer and a discoverer of 36 numbered minor planets.

[4:14:82] Charles L. Bennett (USA, 1956 —) - For their contributions as an American observational astrophysicist.

[4:14:83] Jocelyn Bell Burnell (UK, 1943 —) - For their contributions as an astrophysicist from Northern Ireland who, as a postgraduate student, co-discovered the first radio pulsars in 1967.

[4:14:84] Friedrich Wilhelm Bessel (Germany, 1784 — 1846) - For their contributions as a German astronomer, mathematician, physicist and geodesist.

[4:14:85] Somnath Bharadwaj (India) - For their contributions as an Indian theoretical physicist who works on Theoretical Astrophysics and Cosmology.

[4:14:86] Wilhelm Freiherr von Biela (Austria, 1782 — 1856) - For their contributions as a German-Austrian military officer and amateur astronomer.

[4:14:87] Ludwig Biermann (Germany, 1907 — 1986) - For their contributions as a German astronomer, obtaining his Ph.D. from Göttingen University in 1932.

[4:14:88] Wolf Bickel (Germany) - For their contributions as a German amateur astronomer and a prolific discoverer of asteroids, observing at his private Bergisch Gladbach Observatory, Germany; he is the most successful German discoverer of minor planets.

[4:14:89] Guillaume Bigourdan (France, 1851 — 1932) - For their contributions as a French astronomer.

[4:14:90] James Binney (UK, 1950 —) - For their contributions as a British astrophysicist.

[4:14:91] Biruni, (Persia, 973 — 1048) - For their contributions as an Iranian scholar and polymath well versed in physics, mathematics, astronomy, and natural sciences, and also distinguished himself as a historian, chronologist and linguist.

[4:14:92] Gennady S. Bisnovatyi-Kogan (Russia, 1941 —) - For their contributions as a Russian astrophysicist best known for predicting binary radio pulsars.

[4:14:93] Adriaan Blaauw (Netherlands, 1914 — 2010) - For their contributions as a Dutch astronomer.

[4:14:94] Nathaniel Bliss (UK, 1700 — 1764) - For their contributions as an English astronomer of the 18th century, serving as Britain's fourth Astronomer Royal between 1762 and 1764.

[4:14:95] Johann Elert Bode (Germany, 1747 — 1826) - For their contributions as a German astronomer known for his reformulation and popularisation of the Titius–Bode law; Bode determined the orbit of Uranus and suggested the planet's name.

[4:14:96] Alfred Bohrmann (Germany, 1904 — 2000) - For their contributions as a German astronomer and discoverer of minor planets.

[4:14:97] Bart Bok (Netherlands, 1906 — 1983) - For their contributions as a Dutch-American astronomer, teacher, and lecturer.

[4:14:98] Charles Thomas Bolton (USA, 1943 —) - For their contributions as an American astronomer who was one of the first astronomers to present strong evidence of the existence of a stellar-mass black hole.

[4:14:99] John Gatenby Bolton (UK/Australia, 1922 — 1993) - For their contributions as a British-Australian astronomer.

[4:14:100] William Cranch Bond (USA, 1789 — 1859) - For their contributions as an American astronomer, and the first director of Harvard College Observatory.

[4:14:101] Alphonse Borrelly (France, 1842 — 1926) - For their contributions as a French astronomer.

[4:14:102] Rudjer Boskovich (Dalmatia, 1711 — 1787) - For their contributions to astronomy, but also extolled for his contributions to philosophy.

[4:14:103] Lewis Boss (USA, 1846 — 1912) - For their contributions as an American astronomer.

[4:14:104] Alexis Bouvard (France, 1767 — 1843) - For their contributions as a French astronomer; he is particularly noted for his careful observations of the irregularities in the motion of Uranus and his hypothesis of the existence of an eighth planet in the solar system.

[4:14:105] Rychard Bouwens (USA, 1972 —) - For their contributions as an associate professor at the University of Leiden.

[4:14:106] Edward L. G. Bowell (USA, 1943 —) - For their contributions as an American astronomer.

[4:14:107] Ira Sprague Bowen (USA, 1898 — 1973) - For their contributions as an American physicist and astronomer.

[4:14:108] Louis Boyer (France, 1901 — 1999) - For their contributions as a French astronomer who worked at the Algiers Observatory, North Africa, where he discovered 40 asteroids between 1930 and 1952.

[4:14:109] Brian J. Boyle (Scotland and Australia, 1960 —) - For their contributions as a Scottish astrophysicist based in Australia since 1996; his primary research interests are in the fields of quasars, active galaxies and cosmology.

[4:14:110] Ronald N. Bracewell (Australia, USA, 1921 — 2007) - For their contributions as the Lewis M. Terman Professor of Electrical Engineering of the Space, Telecommunications, and Radioscience Laboratory at Stanford University.

[4:14:111] James Bradley (UK, 1693 — 1762) - For their contributions as an English astronomer and priest who served as Astronomer Royal from 1742; he is best known for two fundamental discoveries in astronomy, the aberration of light (1725–1728), and the nutation of the Earth's axis (1728–1748).

[4:14:112] William A. Bradfield (New Zealand, Australia, 1927 — 2014) - For their contributions as a New Zealand-born Australian amateur astronomer, notable as a prolific amateur discoverer of comets; he gained a world record by discovering 18 comets, all of which bear his name as the sole discoverer.

[4:14:113] Tycho Brahe (Denmark, 1546 — 1601) - For their contributions as a Danish nobleman, astronomer, and writer known for his accurate and comprehensive astronomical and planetary observations.

[4:14:114] John Alfred Brashear (USA, 1840 — 1920) - For their contributions as an American astronomer and instrument builder.

[4:14:115] William Robert Brooks (USA, 1844 — 1922) - For their contributions as a British-born American astronomer, mainly noted as being one of the most prolific discoverers of new comets of all time, second only to Jean-Louis Pons.

[4:14:116] Theodor Brorsen (Denmark, 1819 — 1895) - For their contributions as a Danish astronomer and known for his discovery of five comets.

[4:14:117] Dirk Brouwer (Netherlands–USA, 1902 — 1966) - For their contributions as a Dutch-American astronomer.

[4:14:118] Ernest William Brown (UK, 1866 — 1938) - For their contributions as an English mathematician and astronomer, who spent the majority of his career working in the United States and became a naturalised American citizen in 1923.

[4:14:119] Michael (Mike) E. Brown (USA, 1965 —) - For their contributions as an American astronomer, who has been professor of planetary astronomy at the California Institute of Technology (Caltech) since 2003.

[4:14:120] Hermann Alexander Brück (Germany, 1905 — 2000) - For their contributions as a German-born astronomer who spent the great portion of his career in the United Kingdom.

[4:14:121] Gustavo Bruzual (Venezuela, 1949 —) - For their contributions as a Mexican astronomer.

[4:14:122] Ismael Bullialdus (France, 1605 — 1694) - For their contributions as a 17th-century French astronomer and mathematician who was also interested in history, theology, classical studies, and philology.

[4:14:123] Margaret Burbidge (UK, 1919 —) - For their contributions as a British-born American astrophysicist, noted for original research and holding many administrative posts, including Director of the Royal Greenwich Observatory.

[4:14:124] Robert Burnham, Jr. (USA, 1931 — 1993) - For their contributions as an American astronomer, best known for writing the classic three-volume Burnham's Celestial Handbook.

[4:14:125] Sherburne Wesley Burnham (USA, 1838 — 1921) - For their contributions as an American astronomer.

[4:14:126] Schelte J. Bus (USA, 1956 —) - For their contributions as an American astronomer and discoverer of minor planets at the Institute for Astronomy of the University of Hawaii and Deputy Director of NASA's Infrared Telescope Facility (IRTF) at the Mauna Kea Observatory in Hawaii, United States.

[4:14:127] Bimla Buti (India, 1933 —) - For their contributions as an Indian physicist and specialises in the field of plasma physics.

[4:14:128] William Wallace Campbell (USA, 1862 — 1938) - For their contributions as an American astronomer, and director of Lick Observatory from 1901 to 1930; he specialised in spectroscopy.

[4:14:129] Annie Jump Cannon (USA, 1863 — 1941) - For their contributions as an American astronomer whose cataloging work was instrumental in the development of contemporary stellar classification.

[4:14:130] Luigi Carnera (Italy, 1875 — 1962) - For their contributions as an Italian astronomer and mathematician.

[4:14:131] Edwin Francis Carpenter (USA, 1898 — 1963) - For their contributions as an American astronomer.

[4:14:132] James Carpenter (UK, 1840 — 1899) - For their contributions as a British astronomer at the Royal Observatory in Greenwich.

[4:14:133] Richard Christopher Carrington (UK, 1826 — 1875) - For their contributions as an English amateur astronomer whose 1859 astronomical observations demonstrated the existence of solar flares as well as suggesting their electrical influence upon the Earth and its aurorae; and whose 1863 records of sunspot observations revealed the differential rotation of the Sun.

[4:14:134] Sir John Carroll (UK, 1899 — 1974) - For their contributions as a British astronomer and physicist.

[4:14:135] César-François Cassini de Thury (France, 1714 — 1784) - For their contributions as a French astronomer and cartographer.

[4:14:136] Dominique, comte de Cassini (France, 1748 — 1845) - For their contributions as a French astronomer.

[4:14:137] Giovanni Domenico Cassini (France, 1625 — 1712) - For their contributions as an Italian (naturalised French) mathematician, astronomer and engineer.

[4:14:138] Jacques Cassini (France, 1677 — 1756) - For their contributions as a French astronomer.

[4:14:139] Bonaventura Cavalieri (Italy, 1598 — 1647) - For their contributions as an Italian mathematician and a Jesuit.

[4:14:140] Anders Celsius (Sweden, 1701 — 1744) - For their as a Swedish astronomer, physicist and mathematician.

[4:14:141] Vincenzo Cerulli (Italy, 1859 — 1927) - For their contributions as an Italian astronomer and founder of the Collurania-Teramo Observatory in Teramo, central Italy, where he was born.

[4:14:142] Jean Chacornac (France, 1823 — 1873) - For their contributions as a French astronomer and discoverer of a comet and several asteroids.

[4:14:143] James Challis (UK, 1803 — 1882) - For their contributions as an English clergyman, physicist and astronomer.

[4:14:144] Radha Gobinda Chandra (Bangladesh, India, 1878 — 1975) - For their contributions as a Bangladeshi-Indian astronomer.

[4:14:145] Subrahmanyan Chandrasekhar (India, USA, 1910 — 1995) - For their contributions as an Indian American astrophysicist who spent his professional life in the United States.

[4:14:146] Carl Charlier (Sweden, 1862 — 1934) - For their contributions as a Swedish astronomer.

[4:14:147] Auguste Charlois (France, 1864 — 1910) - For their contributions as a French astronomer who discovered 99 asteroids while working at the Nice Observatory in southeastern France.

[4:14:148] Lyudmila Ivanovna Chernykh (Russia/Ukraine) - For their contributions as a Russian-born Soviet astronomer, wife and colleague of Nikolai Stepanovich Chernykh, and a prolific discoverer of minor planets.

[4:14:149] Nikolai Stepanovich Chernykh (Russia/Ukraine, 1931 —) - For their contributions as a Russian-born Soviet astronomer and discoverer of minor planets and comets at the Crimean Astrophysical Observatory in Nauchnij, on the Crimean peninsula.

[4:14:150] James Christy (USA, 1938 —) - For their contributions as an American astronomer.

[4:14:151] Edwin Foster Coddington (USA, 1870 — 1950) - For their contributions as an American astronomer and discoverer of astronomical objects.

[4:14:152] Jérôme Eugène Coggia (France, 1849 — 1919) - For their contributions as a 19th-century French astronomer and discoverer of asteroids and comets.

[4:14:153] Josep Comas i Solà (Spain, 1868 — 1937) - For their contributions as a Spanish astronomer and discoverer of minor planets, comets and double stars.

[4:14:154] Andrew Ainslie Common (UK, 1841 — 1903) - For their contributions as an English amateur astronomer best known for his pioneering work in astrophotography.

[4:14:155] Guy Consolmagno (USA, 1952 —) - For their contributions as an American research astronomer, Jesuit religious brother, and Director of the Vatican Observatory, and President of the Vatican Observatory Foundation.

[4:14:156] Nicolaus Copernicus (1473 — 1543) - Also extolled for being a philosopher and here for his contributions as an astronomer.

[4:14:157] Corsono Carsono (Spain) - For their contributions as a Spanish astronomer of the fourteenth century.

[4:14:158] Janine Connes (France, 1934 —) - For their contributions as a French astronomer whose research led to the establishment of the Fourier transform infrared spectroscopy method.

[4:14:159] Pablo Cottenot (France) - For their contributions as a 19th-century French astronomer and discoverer of a minor planet.

[4:14:160] Heather Couper (UK, 1949 —) - For their contributions as a British astronomer, broadcaster and science populariser.

[4:14:161] Leopold Courvoisier (Switzerland, 1873 — 1955) - For their contributions as a Swiss astronomer.

[4:14:162] Arthur Edwin Covington (Canada, 1914 — 2001) - For their contributions as a Canadian physicist who made the first radio astronomy measurements in Canada.

[4:14:163] Philip Herbert Cowell (UK, 1870 — 1949) - For their contributions as a British astronomer.

[4:14:164] Thomas George Cowling (UK, 1906 — 1990) - For their contributions as an English astronomer.

[4:14:165] Andrew Claude de la Cherois Crommelin (UK, 1865 — 1939) - For their contributions as an astronomer of French and Huguenot descent.

[4:14:166] Luíz Cruls (Brazil, 1848 — 1908) - For their contributions as a Belgian-Brazilian astronomer and geodesist.

[4:14:167] James Cuffey (USA, 1911 — 1999) - For their contributions as an American astronomer.

[4:14:168] Florence Cushman (USA, 1860 — 1940) - For their contributions as an American astronomer at the Harvard College Observatory who worked on the Henry Draper Catalogue.

Extolled Astronomers (Surnames “D, E, F, and G”)

[4:15:1] Alexander Dalgarno (USA, 1928 —) - For their contributions as a British physicist who was a Phillips Professor of Astronomy at Harvard University.

[4:15:2] Jacques Eugène d'Allonville (France, 1671 — 1732) - For their contributions as a French astronomer and mathematician.

[4:15:3] Andre Louis Danjon (France, 1890 — 1967) - For their contributions as a French astronomer.

[4:15:4] Heinrich d'Arrest (Germany, 1822 — 1875) - For their contributions as a German astronomer.

[4:15:5] George Howard Darwin (UK, 1845 — 1912) - For their contributions as an English barrister and astronomer.

[4:15:6] Roger Davies (UK, 1954 —) - For their contributions as a British astronomer and cosmologist, one of the so-called Seven Samurai collaboration who discovered an apparent concentration of mass in the Universe called the Great Attractor.

[4:15:7] Leonardo da Vinci (Italy, 1452 — 1519) - Also extolled as a philosopher, and extolled here for his contributions to astronomy.

[4:15:8] William Rutter Dawes (UK, 1799 — 1868) - For their contributions as an English astronomer.

[4:15:9] Bernhard Dawson (Argentina, 1890 — 1960) - For their contributions as a U.S.-born Argentine astronomer.

[4:15:10] Leo de Ball (Germany, Austria, 1853 — 1916) - For their contributions as a German-Austrian astronomer.

[4:15:11] Henri Debehogne (Belgium, 1928 — 2007) - For their contributions as a Belgian astronomer and a prolific discoverer of minor planets.

[4:15:12] Annibale de Gasparis (Italy, 1819 — 1892) - For their contributions as an Italian astronomer.

[4:15:13] Jean Baptiste Joseph Delambre (France, 1749 — 1822) - For their contributions as a French mathematician and astronomer; he was also director of the Paris Observatory, and author of well-known books on the history of astronomy from ancient times to the 18th century.

[4:15:14] Charles-Eugène Delaunay (France, 1816 — 1872) - For their contributions as a French astronomer and mathematician; his lunar motion studies were important in advancing both the theory of planetary motion and mathematics.

[4:15:15] Eugène Joseph Delporte (Belgium, 1882 — 1955) - For their contributions as a Belgian astronomer.

[4:15:16] Audrey C. Delsanti (France, 1976 —) - For their contributions as a French astronomer and a discoverer of minor planets at ESO's La Silla Observatory in Chile.

[4:15:17] William Frederick Denning (UK, 1848 — 1931) - For their contributions as a British amateur astronomer who achieved considerable success without formal scientific training.

[4:15:18] Alíz Derekas (Hungary, 1977 —) - For their contributions as a Hungarian astronomer.

[4:15:19] Willem de Sitter (Netherlands, 1872 — 1934) - For their contributions as a Dutch mathematician, physicist, and astronomer.

[4:15:20] Henri-Alexandre Deslandres (France, 1853 — 1948) - For their contributions as a French astronomer, director of the Meudon and Paris Observatories, who carried out intensive studies on the behaviour of the atmosphere of the Sun.

[4:15:21] Alexander Nikolaevich Deutsch (Russia, 1900 — 1986) - For their contributions as a Soviet astronomer who worked at Pulkovo Observatory.

[4:15:22] Gérard de Vaucouleurs (France/USA, 1918 — 1995) - For their contributions as a French astronomer.

[4:15:23] Robert Dicke (USA, 1916 — 1997) - For their contributions as an American physicist who made important contributions to the fields of astrophysics, atomic physics, cosmology and gravity.

[4:15:24] Terence Dickinson (Canada, 1943 —) - For their contributions as a Canadian amateur astronomer and an accomplished astrophotographer.

[4:15:25] Thomas Digges (UK, 1546 — 1595) - For their contributions as an English mathematician and astronomer.

[4:15:26] Herbert Dingle (USA, 1890 — 1978) - For their contributions as an English physicist and natural philosopher, who served as president of the Royal Astronomical Society from 1951 to 1953.

[4:15:27] Andrea Di Paola (Italy, 1970 —) - For their contributions as an Italian astronomer and a discoverer of minor planets.

[4:15:28] Ewine van Dishoeck (Netherlands, 1955 —) - For their contributions as a Dutch astronomer and chemist.

[4:15:29] Giovanni Battista Donati (Italy, 1826 — 1873) - For their contributions as an Italian astronomer.

[4:15:30] Frank Drake (USA, 1930 —) - For their contributions as an American astronomer and astrophysicist.

[4:15:31] Henry Draper (USA, 1837 — 1882) - For their contributions as an American doctor and amateur astronomer; he is best known today as a pioneer of astrophotography.

[4:15:32] John Dreyer (Ireland, 1852 — 1926) - For their contributions as a Danish/British astronomer.

[4:15:33] Alexander D. Dubyago (Russia, 1903 — 1959) - For their contributions as a Soviet astronomer and expert in theoretical astrophysics.

[4:15:34] Dmitrij I. Dubyago (Russia, 1850 — 1918) - For their contributions as a Russian astronomer and expert in theoretical astrophysics, astrometry, and gravimetry.

[4:15:35] Jean C. B. Dufay (France, 1896 — 1967) - For their contributions as a French astronomer.

[4:15:36] Raymond Smith Dugan (USA, 1878 — 1940) - For their contributions as an American astronomer and discoverer of minor planets.

[4:15:37] James Dunlop (Scotland, 1793 — 1848) - For their contributions as a Scottish astronomer, noted for his work in Australia.

[4:15:38] Petar Đurković (Serbia, 1908 — 1981) - For their contributions as a Serbian astronomer known for discovering two asteroids in 1936 and 1940, respectively.

[4:15:39] Frank Watson Dyson (UK, 1868 — 1939) - For their contributions as an English astronomer and Astronomer Royal who is remembered today largely for introducing time signals ("pips") from Greenwich, England, and for the role he played in proving Einstein's theory of general relativity.

[4:15:40] Arthur Eddington (UK, 1882 — 1944) - For their contributions as an English astronomer, physicist, and mathematician of the early 20th century who did his greatest work in astrophysics.

[4:15:41] Frank K. Edmondson (USA, 1912 — 2008) - For their contributions as an American astronomer.

[4:15:42] Olin J. Eggen (USA, 1919 — 1998) - For their contributions as an American astronomer.

[4:15:43] David J. Eicher (USA, 1961 —) - For their contributions as an American editor, writer, and populariser of astronomy and space; he has been editor-in-chief of Astronomy magazine since 2002.

[4:15:44] Albert Einstein (Germany, 1879 — 1955) - Extolled also for his contributions to philosophy, and also extolled here for his contributions to astronomy.

[4:15:45] Eise Eisinga (Netherlands, 1744 — 1828) - For their contributions as a Dutch amateur astronomer who built the Eise Eisinga Planetarium in his house in Franeker, Dutch Republic; the orrery still exists and is the oldest functioning planetarium in the world.

[4:15:46] Eric Walter Elst (Belgium, 1936 —) - For their contributions as a Belgian astronomer at the Observatory at the Royal Observatory of Belgium in Uccle and a prolific discoverer of asteroids.

[4:15:47] Johann Franz Encke (Germany, 1791 — 1865) - For their contributions as a German astronomer; among his activities, he worked on the calculation of the periods of comets and asteroids, measured the distance from the earth to the sun, and made observations of the planet Saturn.

[4:15:48] Kin Endate (Japan, 1960 —) - For their contributions as a Japanese amateur astronomer who has discovered hundreds of asteroids, most of them in collaboration with Kazuro Watanabe, placing him among the most prolific discoverers of minor planets.

[4:15:49] Eratosthenes (Alexandria, 276 BC — 194 BC) - For their contributions as a Greek mathematician, geographer, poet, astronomer, and music theorist.

[4:15:50] Emil Ernst (Germany) - For their contributions as a German astronomer and discoverer of a minor planet.

[4:15:51] Ernest Esclangon (France, 1876 — 1954) - For their contributions as a French astronomer and mathematician.

[4:15:52] Fred Espenak (USA, 1953 —) - For their contributions as a now retired emeritus American astrophysicist.

[4:15:53] Larry W. Esposito (USA, 1951 —) - For their contributions as an American planetary astronomer and a professor at the Laboratory for Atmospheric and Space Physics, University of Colorado Boulder.

[4:15:54] Eudoxus (Cnidus, circa 408 BC — circa 355 BC) - Also extolled as a philosopher and here extolled as for his contributions to astronomy.

[4:15:55] Robert Evans (Australia, 1937 —) - For their contributions as a minister of the Uniting Church in Australia and an amateur astronomer who holds the record for visual discoveries of supernovae (42).

[4:15:56] David Fabricius (Netherlands, 1564 — 1617) - For their contributions as a German pastor who made two major discoveries in the early days of telescopic astronomy, jointly with his eldest son, Johannes Fabricius (1587–1615).

[4:15:57] Sandra M. Faber (USA, 1945 —) - For their contributions as an astrophysicist known for her research on the evolution of galaxies.

[4:15:58] Johannes Fabricius (Netherlands, 1587 — 1615) - For their contributions as a Frisian/German astronomer and a discoverer of sunspots (in 1610), independently of Galileo Galilei.

[4:15:59] Fearon Fallows (UK, 1789 — 1831) - For their contributions as an English astronomer.

[4:15:60] Hervé Faye (France, 1814 — 1902) - For their contributions as a French astronomer.

[4:15:61] Charles Fehrenbach (France, 1914 — 2008) - For their contributions as a French astronomer and member of the French Academy of Sciences.

[4:15:62] Farghani (Persia, 800 — 870) - For their contributions as an astronomer in the Abbasid court in Baghdad, and one of the most famous astronomers in the 9th century.

[4:15:63] James Ferguson (USA, 1797 — 1867) - For their contributions as a Scottish-born American astronomer and engineer, who made the first discovery of an asteroid from North America (31 Euphrosyne).

[4:15:64] Alex Filippenko (USA, 1958 —) - For their contributions as an American astrophysicist and professor of astronomy at the University of California, Berkeley.

[4:15:65] Erwin Finlay-Freundlich (Germany, 1885 — 1964) - For their contributions as a German astronomer.

[4:15:66] Axel Firsoff (UK, 1910 — 1981) - For their contributions as an amateur astronomer.

[4:15:67] Debra Fischer (United States) - For their contributions as a professor of astronomy at Yale University researching detection and characterisation of exoplanets.

[4:15:68] J. Richard Fisher (United States, 1943 —) - For their contributions as a scientist at the National Radio Astronomy Observatory at Charlottesville, VA.

[4:15:69] Camille Flammarion (France, 1842 — 1925) - For their contributions as a French astronomer and author; he was a prolific author of more than fifty titles, including popular science works about astronomy, several notable early science fiction novels, and works on psychical research and related topics.

[4:15:70] Gabrielle Renaudot Flammarion (France, 1867 — 1962) - For their contributions as a French astronomer.

[4:15:71] John Flamsteed (UK, 1646 — 1719) - For their contributions as an English astronomer and the first Astronomer Royal.

[4:15:72] Honoré Flaugergues (France, 1755 — 1835) - For their contributions as a French astronomer.

[4:15:73] Williamina Fleming (USA, 1857 — 1911) - For their contributions as a Scottish astronomer.

[4:15:74] Wilhelm Julius Foerster (Germany, 1832 — 1921) - For their contributions as a German astronomer.

[4:15:75] Alfred Fowler (UK, 1868 — 1940) - For their contributions as an English astronomer.

[4:15:76] William Alfred Fowler (USA, 1911 — 1995) - For their contributions as an American nuclear physicist, later astrophysicist, who, with Subrahmanyan Chandrasekhar won the 1983 Nobel Prize in Physics.

[4:15:77] Philip Fox (USA, 1878 — 1944) - For their contributions as an American astronomer.

[4:15:78] Andrew Fraknoi (USA, 1948 —) - For their contributions as a retired professor of astronomy recognised for his lifetime of work using everyday language to make astronomy more accessible and popular for both students and the general public.

[4:15:79] Joseph von Fraunhofer (Germany, 1787 — 1826) - For their contributions as a Bavarian physicist and optical lens manufacturer.

[4:15:80] Herbert Friedman (USA, 1916 — 2000) - For their contributions as an American pioneer in the application of sounding rockets to solar physics, aeronomy, and astronomy.

[4:15:81] Dirk D. Frimout (Belgium, 1941 —) - For their contributions as an astrophysicist for the European Space Agency.

[4:15:82] Edwin Brant Frost (USA, 1866 — 1935) - For their contributions as an American astronomer.

[4:15:83] Shigehisa Fujikawa (Japan) - For their contributions as a Japanese astronomer.

[4:15:84] Naoshi Fukushima (Japan, 1925 — 2003) - For their contributions as a Japanese physicist specialising in the near-Earth space environment.

[4:15:85] Kiichirō Furukawa (Japan) - For their contributions as a Japanese astronomer and discoverer of minor planets at the Tokyo Astronomical Observatory

[4:15:86] Toshimasa Furuta (Japan) - For their contributions as a Japanese astronomer and a prolific discoverer of asteroids.

[4:15:87] Bryan Gaensler (Australia, 1973 —) - For their contributions as an Australian astronomer and former Young Australian of the Year.

[4:15:88] Gan De (China, fl. 4th century BC) - For their contributions as a Chinese astronomer / astrologer.

[4:15:89] Julio Garavito Armero (Colombia, 1865 — 1920) - For their contributions as a Colombian astronomer.

[4:15:90] Gordon J. Garradd (Australia, 1959 —) - For their contributions as an Australian amateur astronomer and photographer.

[4:15:91] Ben Gascoigne (New Zealand, Australia, 1915 — 2010) - For their contributions as a New Zealand-born Australian optical astronomer and expert in photometry who played a leading role in the design and commissioning of Australia's largest optical telescope, the Anglo-Australian Telescope, which for a time was one of the world's most important astronomical facilities.

[4:15:92] Margaret Geller (United States, 1947) - For their contributions as an American astrophysicist at the Harvard–Smithsonian Center for Astrophysics.

[4:15:93] Gautama Siddha (China, fl. 8th century AD) - For their contributions as an astronomer, astrologer and compiler of Indian descent.

[4:15:94] Johann Gottfried Galle (Germany, 1812 — 1910) - For their contributions as a German astronomer from Radis, Germany, at the Berlin Observatory who, on 23 September 1846, with the assistance of student Heinrich Louis d'Arrest, was the first person to view the planet Neptune and know what he was looking at.

[4:15:95] George Gamow (Russia, USA, 1904 — 1968) - For their contributions as a Soviet-American theoretical physicist and cosmologist.

[4:15:96] Carl Friedrich Gauss (Germany, 1777 — 1855) - For their contributions as a German mathematician and physicist who made significant contributions to many fields in mathematics and sciences.

[4:15:97] Tom Gehrels (Netherlands, USA, 1925 —) - For their contributions as a Dutch-American astronomer, Professor of Planetary Sciences, and Astronomer at the University of Arizona, Tucson.

[4:15:98] Andrea M. Ghez (USA, 1965 —) - For their contributions as an American astronomer and professor in the Department of Physics and Astronomy at UCLA.

[4:15:99] Riccardo Giacconi (Italy, 1931 —) - For their contributions as an Italian-American Nobel Prize-winning astrophysicist who laid down the foundations of X-ray astronomy.

[4:15:100] Michel Giacobini (France, 1873 — 1938) - For their contributions as a French astronomer.

[4:15:101] Henry L. Giclas (USA, 1910 — 2007) - For their contributions as an American astronomer and a discoverer of minor planets and comets.

[4:15:102] David Gill (UK, 1843 — 1914) - For their contributions as a Scottish astronomer who is known for measuring astronomical distances, for astrophotography, and for geodesy.

[4:15:103] Ian Glass (Ireland/South Africa, 1939 —) - For their contributions as an infrared astronomer and scientific historian.

[4:15:104] Thomas Gold (USA, 1920 — 2004) - For their contributions as an Austrian-born astrophysicist, a professor of astronomy at Cornell University, a member of the U.S. National Academy of Sciences, and a Fellow of the Royal Society (London).

[4:15:105] Leo Goldberg (USA, 1913 — 1987) - For their contributions as an American astronomer who held professorships at Harvard and the University of Michigan and the directorships of several major observatories.

[4:15:106] Peter Goldreich (USA, 1939 —) - For their contributions as an American astrophysicist whose research focuses on celestial mechanics, planetary rings, helioseismology and neutron stars.

[4:15:107] Hermann Goldschmidt (Germany, 1802 — 1866) - For their contributions as a German-French astronomer and painter who spent much of his life in France.

[4:15:108] François Gonnessiat (France, 1856 — 1934) - For their contributions as a French astronomer, observer of comets and discoverer of two minor planets.

[4:15:109] John Goodricke (UK, 1764 — 1786) - For their contributions as an English amateur astronomer.

[4:15:110] Alyssa A. Goodman (USA, 1962 —) - For their contributions as the Robert Wheeler Willson Professor of Applied Astronomy at Harvard University, Research Associate of the Smithsonian Institution, and the founding director of the Harvard Initiative in Innovative Computing.

[4:15:111] Abu Sa'id Gorgani (Persia, 9th century) - For their contributions as a 9th-century Persian mathematician and astronomer.

[4:15:112] Paul Götz (Germany, 1883 — 1962) - For their contributions as a German astronomer and discoverer of 20 minor planets between 1903 and 1905.

[4:15:113] Benjamin Apthorp Gould (USA, 1824 — 1896) - For their contributions as a pioneering American astronomer.

[4:15:114] Andrew Graham (Ireland, 1815 — 1907) - For their contributions as an Irish astronomer, orbit computer and discoverer of the asteroid 9 Metis.

[4:15:115] Kathryn Aurora Gray (Canada, 2000 —) - For their contributions as a young Canadian astronomer.

[4:15:116] Charles Green (England, 1735 — 1771) - For their contributions as a British astronomer, noted for his assignment by the Royal Society in 1768 to the expedition sent to the Pacific Ocean in order to observe the transit of Venus aboard James Cook's Endeavour.

[4:15:117] Jesse Greenstein (USA, 1909 — 2002) - For their contributions as an American astronomer.

[4:15:118] John Grunsfeld (USA, 1956 —) - For their contributions as an American physicist and a former NASA astronaut.

[4:15:119] Jay U. Gunter (United States, 1911 — 1994) - For their contributions as an American pathologist and amateur astronomer.

[4:15:120] Alexander A. Gurshtein (Russia, 1937 —) - For their contributions as a Russian astronomer and historian of science.

[4:15:121] Bengt Gustafsson (Sweden, 1943 —) - For their contributions as a Swedish astronomer and emeritus professor in theoretical astrophysics at Uppsala University.

[4:15:122] Guo Shoujing (China, 1231 — 1316) - For their contributions as a Chinese astronomer, engineer, and mathematician.

[4:15:123] Alan Harvey Guth (USA, 1947 —) - For their contributions as an American theoretical physicist and cosmologist; Guth has researched elementary particle theory (and how particle theory is applicable to the early universe).

Extolled Astronomers (Surnames “H, I, J, K, and L”)

[4:16:1] Yusuke Hagihara (Japan, 1897 — 1979) - For their contributions as a Japanese astronomer noted for his contributions to celestial mechanics.

[4:16:2] Alan Hale (USA, 1958 —) - For their contributions as an American professional astronomer, best known for his co-discovery of Comet Hale–Bopp along with amateur astronomer Thomas Bopp.

[4:16:3] George Ellery Hale (USA, 1868 — 1938) - For their contributions as an American solar astronomer, best known for his discovery of magnetic fields in sunspots, and as the leader or key figure in the planning or construction of several world-leading telescopes.

[4:16:4] Asaph Hall (USA, 1829 — 1907) - For their contributions as an American astronomer who is most famous for having discovered the moons of Mars, Deimos and Phobos, in 1877.

[4:16:5] Edmond Halley (England, 1656 — 1742) - For their contributions as an English astronomer, geophysicist, mathematician, meteorologist, and physicist.

[4:16:6] Heidi Hammel (USA, 1960 —) - For their contributions as a planetary astronomer who has extensively studied Neptune and Uranus.

[4:16:7] Mario Hamuy (Chile) - For their contributions as a Chilean Astronomer and Professor of Astronomy at the University of Chile and Cerro Calan Observatory.

[4:16:8] Peter Andreas Hansen (Denmark, 1795 — 1874) - For their contributions as a Danish German astronomer.

[4:16:9] Abulfazl Harawi (Persia, 10th century) - For their contributions as a 10th-century astronomer from Rey, Persia who, along with al-Khujandi, studied under the patronage of the Buyid dynasty.

[4:16:10] Karl Ludwig Harding (Germany, 1765 — 1834) - For their contributions as a German astronomer, who discovered 3 Juno, the third asteroid of the main-belt in 1804.

[4:16:11] Thomas Hariot (UK, 1560 — 1621) - For their contributions as an English astronomer, mathematician, ethnographer and translator who made advances within the scientific field.

[4:16:12] Guillermo Haro (Mexico, 1913 — 1988) - For their contributions as a Mexican astronomer.

[4:16:13] Robert George Harrington (USA, 1904–1987) - For their contributions as an American astronomer who worked at Palomar Observatory.

[4:16:14] Robert Sutton Harrington (USA, 1942 — 1993) - For their contributions as an American astronomer who worked at the United States Naval Observatory (USNO).

[4:16:15] Edward Robert Harrison (UK/USA, 1917 — 2007) - For their contributions as a British astronomer and cosmologist, noted for his work about the increase of fluctuations in the expanding universe, for his explanation of Olbers' Paradox, and for his books on cosmology for lay readers.

[4:16:16] William Kenneth Hartmann (USA, 1939 —) - For their contributions as a planetary scientist, artist, author, and writer.

[4:16:17] Lisa Harvey-Smith (Australia, 1979 —) - For their contributions as a British-Australian astrophysicist, Australia's first Women in STEM Ambassador and Professor of Practice in Science Communication at the University of NSW.

[4:16:18] Takeo Hatanaka (Japan, 1914 — 1963) - For their contributions as a Japanese radio astronomer.

[4:16:19] Stephen Hawking (UK, 1942 —) - For their contributions as an English theoretical physicist, cosmologist, and author who was director of research at the Centre for Theoretical Cosmology at the University of Cambridge at the time of his death.

[4:16:20] Will Hay (UK, 1888 — 1949) - For their contributions as an English comedian, actor, author, film director and amateur astronomer who came to notice for his theatrical sketch as a jocular schoolmaster, known as Dr. Muffin.

[4:16:21] Chushiro Hayashi (Japan, 1920 — 2010) - For their contributions as a Japanese astrophysicist.

[4:16:22] Otto Hermann Leopold Heckmann (Germany, 1901 — 1983) - For their contributions as a German astronomer.

[4:16:23] Carl Heiles (USA, 1939 —) - For their contributions as an American astrophysicist noted for his contribution to the understanding of diffuse interstellar matter through observational radio astronomy.

[4:16:24] Joseph Helffrich (Germany, 1872 — 1971) - For their contributions as a German astronomer.

[4:16:25] Eleanor Helin (USA, 1932 — 2009) - For their contributions as an American astronomer.

[4:16:26] Maximilian Hell (Austria-Hungary, 1720 — 1792) - For their contributions as a Hungarian astronomer and an ordained Jesuit priest from the Kingdom of Hungary.

[4:16:27] Karl Ludwig Hencke (Germany, 1793 — 1866) - For their contributions as a German amateur astronomer and discoverer of minor planets.

[4:16:28] Thomas Henderson (Scotland, 1798 — 1844) - For their contributions as a Scottish astronomer and mathematician noted for being the first person to measure the distance to Alpha Centauri, the major component of the nearest stellar system to Earth, the first to determine the parallax of a fixed star, and for being the first Astronomer Royal for Scotland.

[4:16:29] Paul Henry (France, 1848 — 1905) - For their contributions as a French optician and astronomer working alongside his brother Prosper Henry.

[4:16:30] Prosper Henry (France, 1849 — 1903) - For their contributions as a French optician and astronomer working alongside his brother Paul Henry.

[4:16:31] Abraham bar Hiyya (Spanish Jewish), (1070 — 1136) - For their contributions as a Jewish mathematician, astronomer and philosopher.

[4:16:32] George Howard Herbig (USA, 1920 — 2013) - For their contributions as an American astronomer at the University of Hawaii Institute for Astronomy.

[4:16:33] Carl W. Hergenrother (USA, 1973 —) - For their contributions as an American astronomer and discoverer of minor planets and comets.

[4:16:34] Caroline Herschel (UK, 1750 — 1848) - For their contributions as a German astronomer, whose most significant contributions to astronomy were the discoveries of several comets, including the periodic comet 35P/Herschel–Rigollet, which bears her name.

[4:16:35] John Herschel (UK, 1792 — 1871) - Also extolled as a philosopher, but herein he is recognised for his contributions to astronomy.

[4:16:36] William Herschel (UK/Germany, 1738 — 1822) - For their contributions as a German-born British astronomer, composer and brother of fellow astronomer Caroline Herschel, with whom he worked.

[4:16:37] Ejnar Hertzsprung (Denmark, 1873 — 1967) - For their contributions as a Danish chemist and astronomer.

[4:16:38] Johannes Hevelius (Poland, 1611 — 1687) - For their contributions as a councillor and mayor of Danzig (Gdańsk), Kingdom of Poland.

[4:16:39] Antony Hewish (UK, 1924 —) - For their contributions as a British radio astronomer who won the Nobel Prize for Physics in 1974 (together with fellow radio-astronomer Martin Ryle) for his role in the discovery of pulsars.

[4:16:40] George William Hill (USA, 1838 — 1914) - For their contributions as an American astronomer and mathematician.

[4:16:41] John Russell Hind (UK, 1823 — 1895) - For their contributions as an English astronomer.

[4:16:42] Hipparchus (Nicaea, circa 190 BC — 120 BC) - For their contributions as a Greek astronomer, geographer, and mathematician; he is considered the founder of trigonometry but is most famous for his incidental discovery of precession of the equinoxes.

[4:16:43] Masanori Hirasawa (Japan) - For their contributions as a Japanese astronomer and a prolific discoverer of asteroids.

[4:16:44] Kiyotsugu Hirayama (Japan, 1874 — 1943) - For their contributions as a Japanese astronomer, best known for his discovery that many asteroid orbits were more similar to one another than chance would allow, leading to the concept of asteroid families, now called "Hirayama families" in his honour.

[4:16:45] Shin Hirayama (Japan, 1868 — 1945) - For their contributions as the first Japanese astronomer to discover an asteroid.

[4:16:46] Gustave-Adolphe Hirn (France, 1815 — 1890) - For their contributions as a French physicist, astronomer, mathematician and engineer who made important measurements of the mechanical equivalent of heat and contributions to the early development of thermodynamics.

[4:16:47] Sebastian von Hoerner (Germany), 1919 — 2003) - For their contributions as a German astrophysicist and radio astronomer.

[4:16:48] Cuno Hoffmeister (Germany, 1892 — 1968) - For their contributions as a German astronomer, observer and discoverer of variable stars, comets and minor planets, and founder of Sonneberg Observatory.

[4:16:49] Dorrit Hoffleit (USA, 1907 — 2007) - For their contributions as an American senior research astronomer at Yale University.

[4:16:50] Helen Sawyer Hogg (Canada, 1905 — 1993) - For their contributions as an astronomer noted for pioneering research into globular clusters and variable stars.

[4:16:51] Minoru Honda (Japan, 1917 — 1990) - For their contributions as a Japanese astronomer.

[4:16:52] Kamil Hornoch (Czech Republic, 1972 —) - For their contributions as a Czech amateur astronomer who discovered dozens of novae in nearby galaxies.

[4:16:53] Jeremiah Horrocks (UK, circa 1619 — 1641) - For their contributions as an English astronomer; he was the first person to demonstrate that the Moon moved around the Earth in an elliptical orbit; and he was the only person to predict the transit of Venus of 1639, an event which he and his friend William Crabtree were the only two people to observe and record.

[4:16:54] Cornelis Johannes van Houten (Netherlands, 1920 — 2002) - For their contributions as a Dutch astronomer.

[4:16:55] Ingrid van Houten-Groeneveld (Netherlands, 1921 — 2015) - For their contributions as a Dutch astronomer.

[4:16:56] Martin van den Hove (Netherlands, 1605 — 1639) - For their contributions as a Dutch astronomer and mathematician.

[4:16:57] Herbert Alonzo Howe (USA, 1858 – 1926) - For their contributions as an American astronomer and educator.

[4:16:58] Fred Hoyle (UK, 1915 — 2001) - For their contributions as an English astronomer who formulated the theory of stellar nucleosynthesis.

[4:16:59] Edwin Powell Hubble (USA, 1889 — 1953) - For their contributions as an American astronomer; he played a crucial role in establishing the fields of extragalactic astronomy and observational cosmology and is regarded as one of the most important astronomers of all time.

[4:16:60] William Huggins (UK, 1824 — 1910) - For their contributions as an English astronomer best known for his pioneering work in astronomical spectroscopy together with his wife Margaret Lindsay Huggins.

[4:16:61] Russell Alan Hulse (USA, 1950 —) - For their contributions as an American physicist and winner of the Nobel Prize in Physics.

[4:16:62] Hendrik Christoffel van de Hulst (Netherlands, 1918 — 2000) - For their contributions as a Dutch astronomer and mathematician.

[4:16:63] Milton Lasell Humason (USA, 1891 — 1972) - For their contributions as an American astronomer.

[4:16:64] Thomas John Hussey (England, 1792 — 1854) - For their contributions as an English clergyman and astronomer.

[4:16:65] Christiaan Huygens (Netherlands, 1629 — 1695) - For their contributions as a Dutch physicist, mathematician, astronomer and inventor, who is widely regarded as one of the greatest scientists of all time and a major figure in the scientific revolution.

[4:16:66] Yuji Hyakutake (Japan, 1950 — 2002) - For their contributions as a Japanese amateur astronomer who discovered Comet C/1996 B2, also known as Comet Hyakutake on January 31, 1996 while using 25×150 binoculars.

[4:16:67] Josef Allen Hynek (USA, 1910 — 1986) - For their contributions as an American astronomer, professor, and ufologist.

[4:16:68] Christopher Hansteen (Norway, 1784 — 1873) - For their contributions as a Norwegian geophysicist, astronomer and physicist, best known for his mapping of Earth's magnetic field.

[4:16:69] Icko Iben, Jr. (USA, 1931 —) - For their contributions as an American astronomer and a Distinguished Professor at the University of Illinois at Urbana-Champaign.

[4:16:70] Kaoru Ikeya (Japan, 1943 —) - For their contributions as a Japanese amateur astronomer who discovered a number of comets.

[4:16:71] Chris Impey (UK/USA, 1956 —) - For their contributions as a British astronomer, educator, and author.

[4:16:72] Robert Thorburn Ayton Innes (Scotland/South Africa, 1861 — 1933) - For their contributions as a Scottish astronomer best known for discovering Proxima Centauri in 1915, and numerous binary stars.

[4:16:73] Shigeru Inoda (Japan) - For their contributions as a Japanese ophthalmologist, surgeon and amateur astronomer.

[4:16:74] Jamal Nazrul Islam (Bangladesh, 1939 — 2013) - For their contributions as a Bangladeshi mathematical physicist and cosmologist.

[4:16:75] Edward Israel (USA, 1859 — 1884) - For their contributions as an astronomer and Polar explorer.

[4:16:76] Iwahashi Zenbei (Japan, 1756 — 1811) - For their contributions as a Japanese scientist and optician.

[4:16:77] Masayuki Iwamoto (Japan) - For their contributions as a Japanese astronomer.

[4:16:78] Shun-ei Izumikawa (Japan) - For their contributions as a Japanese astronomer.

[4:16:79] Cyril V. Jackson (South Africa, 1903 — 1988) - For their contributions as a South African astronomer.

[4:16:80] Pierre Jules César Janssen (France, 1824 — 1907) - For their contributions as a French astronomer.

[4:16:81] James Jeans (UK, 1877 — 1946) - For their contributions as an English physicist, astronomer and mathematician.

[4:16:82] Benjamin Jekhowsky (Russia/France/Algeria, 1881 — 1953) - For their contributions as a Russian–French astronomer, born in Saint-Petersburg in a noble family of a Russian railroad official.

[4:16:83] Louise Freeland Jenkins (USA, 1888 — 1970) - For their contributions as an American astronomer who compiled a valuable catalogue of stars within 10 parsecs of the sun, as well as editing the 3rd edition of the Yale Bright Star Catalogue.

[4:16:84] David C. Jewitt (UK, 1958 —) - For their contributions as an English astronomer.

[4:16:85] Jiao Bingzhen (China, 1689 — 1726) - For their contributions as a native of Jining, Shandong who became a noted painter and astronomer.

[4:16:86] John A. Johnson (USA) - For their contributions as an American astrophysicist and professor of astronomy at Harvard.

[4:16:87] Alfred Harrison Joy (USA, 1882 — 1973) - For their contributions as an astronomer best known for his work on stellar distances, the radial motion of stars, and variable stars.

[4:16:88] Vinod Johri (India, 1935 —) - For their contributions as an Indian astrophysicist.

[4:16:89] Ali Kuşçu (Türkiye, 1403 — 1474) - For their contributions as an astronomer, mathematician and physicist originally from Samarkand, who settled in the Ottoman Empire some time before 1472.

[4:16:90] Tetsuo Kagawa (Japan) - For their contributions as a Japanese astronomer, staff member at the Gekko Observatory and discoverer of asteroids.

[4:16:91] Franz Kaiser (Germany, 1891 — 1962) - For their contributions as a German astronomer.

[4:16:92] Kiyotaka Kanai (Japan, 1951 —) - For their contributions as a Japanese amateur astronomer, observer of variable stars, discoverer of comet C/1970 B1, and co-discoverer of the main-belt asteroid 7752 Otauchunokai, named after the Ota Uchuno Kai group, an amateur astronomers' club at Ōta city, of which he is a member of.

[4:16:93] Hiroshi Kaneda (Japan, 1953 —) - For their contributions as a Japanese astronomer and discoverer of minor planets from Sapporo, in the northernmost prefecture of Japan.

[4:16:94] Henry Kandrup (USA, 1955 — 2003) - For their contributions as an American astrophysicist and professor at the University of Florida, Gainesville; his major contributions were in the areas of galaxy dynamics and plasma physics.

[4:16:95] Jacobus Kapteyn (Netherlands, 1851 — 1922) - For their contributions as a Dutch astronomer.

[4:16:96] Lyudmila Karachkina (Ukraine, 1948 —) - For their contributions as a Ukrainian astronomer and discoverer of minor planets.

[4:16:97] Ghiyath al-Kashi (Persia, 1380 — 1429) - For their contributions as a Persian astronomer and mathematician.

[4:16:98] Jeffrey Owen Katz (USA, 1960 —) - For their contributions as an American scientist best known for his pivotal contribution to the field of factor analysis and his development of innovative AI (artificial intelligence) tools.

[4:16:99] Karlis Kaufmanis (Latvia/USA, 1910 — 2003) - For their contributions as a Latvian-American astronomer.

[4:16:100] Kōyō Kawanishi (Japan, 1959 —) - For their contributions as a Japanese dentist, amateur astronomer and discoverer of 13 minor planets.

[4:16:101] Nobuhiro Kawasato (Japan) - For their contributions as a Japanese astronomer credited by the Minor Planet Center with the discovery of 105 asteroids.

[4:16:102] James Edward Keeler (USA, 1857 — 1900) - For their contributions as an American astronomer; he was an early observer of what are called galaxies using photography, as well as the first to show observationally that the rings of Saturn do not rotate as a solid body.

[4:16:103] Paul Kempf (Germany, 1856 — 1920) - For their contributions as a German astronomer.

[4:16:104] Johannes Kepler (Germany, 1571 — 1630) - Also extolled for his contributions to philosophy, but is here extolled for being an astronomer.

[4:16:105] Omar Khayyám (Persia, 1048 — 1131) - For their contributions as a Persian mathematician, astronomer, and poet.

[4:16:106] Al-Khujandi (Persia, 10th century) - For their contributions as a Central Asian astronomer and mathematician who lived in the late 10th century and helped build an observatory, near the city of Ray (near today's Tehran), in Iran.

[4:16:107] Muhammad ibn Mūsā al-Khwārizmī, (Persia, 780 — 850) - For their contributions as a Persian scholar who produced works in mathematics, astronomy, and geography under the patronage of the Caliph Al-Ma'mun of the Abbasid Caliphate.

[4:16:108] Kidinnu (Babylon, 4th century BC ; d. 330 BC?) - For their contributions as a Chaldean astronomer and mathematician.

[4:16:109] Hisashi Kimura (Japan, 1870 — 1943) - For their contributions as a Japanese astronomer.

[4:16:110] Maria Margarethe Kirch (Germany, 1670 — 1720) - For their contributions as a German astronomer, and one of the first famous astronomers of her period due to her writings on the conjunction of the sun with Saturn, Venus, and Jupiter in 1709 and 1712 respectively.

[4:16:111] Daniel Kirkwood (USA, 1814 — 1895) - For their contributions as an American astronomer.

[4:16:112] Robert Kirshner (USA, 1949 —) - For their contributions as an American astronomer.

[4:16:113] Minoru Kizawa (Japan, 1947 —) - For their contributions as a Japanese astronomer and discoverer of minor planets.

[4:16:114] Ernst Friedrich Wilhelm Klinkerfues (Germany, 1827 — 1884) - For their contributions as a German astronomer and meteorologist.

[4:16:115] Viktor Knorre (Russia, 1840 — 1919) - For their contributions as a Russian astronomer of German ethnic origin.

[4:16:116] Takao Kobayashi (Japan, 1961 —) - For their contributions as a Japanese amateur astronomer and an outstanding discoverer of minor planets who currently works at the Ōizumi Observatory.

[4:16:117] Toru Kobayashi (Japan) - For their contributions as a Japanese astronomer.

[4:16:118] Luboš Kohoutek (1935 —) - For their contributions as a Czech astronomer and a discoverer of minor planets and comets, including Comet Kohoutek which was visible to the naked eye in 1973.

[4:16:119] Masahiro Koishikawa (Japan, 1952 —) - For their contributions as a Japanese astronomer.

[4:16:120] Nobuhisa Kojima (Japan, 1933 —) - For their contributions as a Japanese astronomer.

[4:16:121] Takuo Kojima (Japan) - For their contributions as a Japanese amateur astronomer and discoverer of minor planets.

[4:16:122] Yoji Kondo (Japan, 1933 —) - For their contributions as a Japanese-born American astrophysicist who also wrote science fiction under the pseudonym Eric Kotani.

[4:16:123] Zdeněk Kopal (Czech Republic, UK, USA, 1914 — 1993) - For their contributions as a Czech astronomer who mainly worked in England.

[4:16:124] August Kopff (Germany, 1882 — 1960) - For their contributions as a German astronomer and discoverer of several comets and asteroids.

[4:16:125] Korado Korlević (Croatia, 1958 —) - For their contributions as a Croatian teacher and prolific amateur astronomer, who ranks among the world's top 20 discoverers of minor planets.

[4:16:126] Hiroki Kosai (Japan, 1933 —) - For their contributions as a Japanese astronomer with the Kiso Observatory.

[4:16:127] Charles T. Kowal (USA, 1940 —) - For their contributions as an American astronomer known for his observations and discoveries in the Solar System.

[4:16:128] Robert Kraft (USA, 1927 —) - For their contributions as an American astronomer; he performed pioneering work on Cepheid variables, stellar rotation, novae, and the chemical evolution of the Milky Way.

[4:16:129] Ľubor Kresák (Slovakia, 1927 — 1994) - For their contributions as a Slovak astronomer.

[4:16:130] Heinrich Kreutz (Germany, 1854 — 1927) - For their contributions as a German astronomer, most notable for his studies of the orbits of several sungrazing comets, which revealed that they were all related objects, produced when a very large sun-grazing comet fragmented several hundred years previously.

[4:16:131] Kazuo Kubokawa (Japan, 1903 — 1943) - For their contributions as a Japanese astronomer, who, together with astronomer Okuro Oikawa, co-discovered the Mars-crosser asteroid 1139 Atami in 1929.

- [4:16:132] Marc Kuchner (USA, 1972 —) - For their contributions as an American astrophysicist, a staff member at NASA's Goddard Space Flight Center (GSFC) known for work on images and imaging of disks and exoplanets
- [4:16:133] Gerard Kuiper (Netherlands, USA, 1905 — 1973) - For their contributions as a Dutch–American astronomer, planetary scientist, selenographer, author and professor.
- [4:16:134] Donald Kurtz (1948 —) - For their contributions as an astronomer known for his research into asteroseismology.
- [4:16:135] Reiki Kushida (Japan) - For their contributions as a Japanese amateur astronomer, and a discoverer of supernovas.
- [4:16:136] Yoshio Kushida (Japan, 1957 —) - For their contributions as a Japanese seismologist, amateur astronomer and a discoverer of minor planets and comets.
- [4:16:137] György Kulin (Austria-Hungary, 1905 — 1989) - For their contributions as a Hungarian astronomer and discoverer of minor planets.
- [4:16:138] Lagadha (India, 1st millennium BCE) - For their contributions as the author of one of the earliest known as Indian texts on astronomy and astrology.
- [4:16:139] Nicolas Louis de Lacaille (France, 1713 — 1762) - For their contributions as a French astronomer who named 15 out of the 88 constellations.
- [4:16:140] Claes-Ingvar Lagerkvist (Sweden, 1944 —) - For their contributions as a Swedish astronomer at the Uppsala Astronomical Observatory.
- [4:16:141] Joseph-Louis Lagrange (France, 1736 — 1813) - For their contributions as an Italian Enlightenment Era mathematician and astronomer.
- [4:16:142] Jérôme Lalande (France, 1732 — 1807) - For their contributions as a French astronomer, freemason and writer.
- [4:16:143] Johann Heinrich Lambert (France, Germany, 1728 — 1777) - For their contributions as a Swiss polymath who made important contributions to the subjects of mathematics, physics (particularly optics), philosophy, astronomy and map projections.
- [4:16:144] David J. Lane (Canada, 1983 —) - For their contributions as a Canadian astronomer at Saint Mary's University, the past president of the Royal Astronomical Society of Canada, director of the Burke-Gaffney astronomical observatory, owner of the Abbey-Ridge Observatory, and creator of the planetarium software entitled the Earth Centered Universe.

[4:16:145] Andrew E. Lange (United States, 1957 — 2010) - For their contributions as an astrophysicist and Goldberger Professor of Physics at the California Institute of Technology in Pasadena, California.

[4:16:146] Samuel Pierpont Langley (USA, 1834 — 1906) - For their contributions as an American astronomer, physicist, inventor of the bolometer and aviation pioneer.

[4:16:147] Pierre-Simon Laplace (France, 1749 — 1827) - Also extolled for being a philosopher, but here extolled for his contributions to astronomy.

[4:16:148] William Lassell (UK, 1799 — 1880) - For their contributions as an English merchant and astronomer.

[4:16:149] Joseph Jean Pierre Laurent (France, fl. 1858) - For their contributions as a French amateur astronomer and chemist who discovered the asteroid 51 Nemausa in 1858, for which he was a recipient of the Lalande Prize awarded by the French Academy of Sciences.

[4:16:150] Henrietta Swan Leavitt (USA, 1868 — 1921) - For their contributions as an American astronomer.

[4:16:151] Typhoon Lee (USA, Taiwan) - For their contributions as an astrophysicist and geochemist at Academia Sinica, Taiwan, where he specialises in isotope geochemistry and nuclear astrophysics.

[4:16:152] Guillaume Le Gentil (France, 1725 — 1792) - For their contributions as a French astronomer who discovered several nebulae and was appointed to the Royal Academy of Sciences.

[4:16:153] Georges Lemaître (Belgium, 1894 — 1966) - For their contributions as a Jesuit trained Belgian Roman Catholic priest, mathematician, astronomer, and professor of physics at the Catholic University of Louvain.

[4:16:154] Pierre Lemonnier (France, 1715 — 1799) - For their contributions as a French astronomer, a Professor of Physics and Philosophy at the Collège d'Harcourt (University of Paris), and a member of the French Academy of Sciences.

[4:16:155] Frederick C. Leonard (USA, 1896 — 1960) - For their contributions as an American astronomer.

[4:16:156] Armin Leuschner (Germany, 1868 — 1953) - For their contributions as an American astronomer and educator.

- [4:16:157] Geraint Lewis (Australia, 1969 —) - For their contributions as a Welsh astrophysicist, who is best known for his work on dark energy, gravitational lensing and galactic cannibalism.
- [4:16:158] Urbain Le Verrier (France, 1811 — 1877) - For their contributions as a French astronomer and mathematician who specialised in celestial mechanics and is best known for predicting the existence and position of Neptune using only mathematics.
- [4:16:159] Li Fan (China, fl. 1st century AD) - For their contributions as a Chinese astronomer during the Han Dynasty (202 BC-220 AD).
- [4:16:160] Bertil Lindblad (Sweden, 1895 — 1965) - For their contributions as a Swedish astronomer.
- [4:16:161] Adolph Friedrich Lindemann (Germany/UK, 1846 — 1927) - For their contributions as a British engineer, businessman, and amateur astronomer of German origin.
- [4:16:162] Chris Lintott (UK, 1980 —) - For their contributions as a Professor of Astrophysics in the Department of Physics at the University of Oxford.
- [4:16:163] Joseph Johann Littrow (Austria, 1781 — 1840) - For their contributions as an Austrian astronomer.
- [4:16:164] Karl L. Littrow (Austria, 1811 — 1877) - For their contributions as an Austrian astronomer.
- [4:16:165] Liu Xin (China, fl. 1st century AD) - For their contributions as a Chinese astronomer, historian, librarian and politician during the Western Han Dynasty (206 BCE – 9 CE) and Xin Dynasty (9 – 23 CE).
- [4:16:166] Joseph Lockyer (UK, 1836 — 1920) - For their contributions as an English scientist and astronomer.
- [4:16:167] Avi Loeb (Israel, USA, 1962 —) - For their contributions as an American theoretical physicist who works on astrophysics and cosmology.
- [4:16:168] Maurice Loewy (Austria/France, 1833 — 1907) - For their contributions as a French astronomer.
- [4:16:169] Christian Sørensen Longomontanus (Denmark, 1562 — 1647) - For their contributions as a Danish astronomer.

[4:16:170] Percival Lowell (USA, 1855 — 1916) - For their contributions as an American businessman, author, mathematician, and astronomer who fuelled speculation that there were canals on Mars.

[4:16:171] Ángel López (Spain, 1955 —) - For their contributions as a Spanish astronomer.

[4:16:172] Álvaro López-García (Spain) - For their contributions as a Spanish astronomer, professor of astronomy at University of Valencia and director of the Valencia University Observatory.

[4:16:173] John William Lubbock (UK, 1803 — 1865) - For their contributions as an English banker, barrister, mathematician and astronomer.

[4:16:174] Knut Lundmark (Sweden, 1889 — 1958) - For their contributions as a Swedish astronomer, professor of astronomy and head of the observatory at Lund University from 1929 to 1955.

[4:16:175] Robert Luther (Germany, 1822 — 1900) - For their contributions as a German astronomer.

[4:16:176] Lupitus of Barcelona (Spain) - For their contributions as an astronomer in late 10th century Barcelona, then part of the Marca Hispanica between Islamic Al-Andalus and Christian France.

[4:16:177] Jane Luu (South Vietnam, USA 1965 —) - For their contributions as a Vietnamese American astronomer.

[4:16:178] Willem Luyten (Dutch East Indies, Netherlands, 1899 — 1994) - For their contributions as a Dutch-American astronomer.

[4:16:179] Donald Lynden-Bell (UK, 1935 —) - For their contributions as a British theoretical astrophysicist; he was the first to determine that galaxies contain supermassive black holes at their centres, and that such black holes power quasars.

[4:16:180] Andrew Lyne - (UK, 1942) - For their contributions as a British physicist.

[4:16:181] Bernard Lyot (France, 1897 — 1952) - For their contributions as a French astronomer.

Extolled Astronomers (Surnames “M, N, O, P, and Q”)

[4:17:1] Mahendra Suri (India, 14th century CE) - For their contributions as a 14th century Jain astronomer who wrote the Yantraraja, the first Indian treatise on the astrolabe.

[4:17:2] Ma Yize (China, 910 — 1005) - For their contributions as a Muslim Hui Chinese astronomer and astronomer who worked as the chief official of the astronomical observatory for the Song dynasty.

[4:17:3] Adriaan van Maanen (USA, 1884 — 1946) - For their contributions as a Dutch–American astronomer.

[4:17:4] George Parker, 2nd Earl of Macclesfield (UK, c. 1697 — 1764) - For their contributions as an English peer and astronomer.

[4:17:5] Amy Mainzer (USA, 1974 —) - For their contributions as an American astronomer, specialising in astrophysical instrumentation and infrared astronomy.

[4:17:6] Steve Mandel (USA) - For their contributions as an amateur astronomer and astrophotographer.

[4:17:7] Geoff Marcy (USA, 1954 —) - For their contributions as an American astronomer.

[4:17:8] Simon Marius (Germany, 1573 — 1624) - For their contributions as a German astronomer.

[4:17:9] Brian G. Marsden (USA, 1937 — 2010) - For their contributions as a British astronomer and the longtime director of the Minor Planet Center (MPC) at the Harvard-Smithsonian Center for Astrophysics.

[4:17:10] Albert Marth (Germany, 1828 — 1897) - For their contributions as a German astronomer who worked in England and Ireland.

[4:17:11] Nevil Maskelyne (UK, 1732 — 1811) - For their contributions as the fifth British Astronomer Royal.

[4:17:12] Charles Mason (UK, USA, 1730 — 1787) - For their contributions as an English astronomer who made significant contributions to 18th-century science and American history, particularly through his involvement with the survey of the Mason–Dixon line, which came to mark the border between Maryland and Pennsylvania (1764–1768).

[4:17:13] John C. Mather (USA, 1946 —) - For their contributions as an American astrophysicist, cosmologist and Nobel Prize in Physics laureate for his work on the Cosmic Background Explorer Satellite (COBE) with George Smoot.

[4:17:14] Janet Akyüz Mattei (Turkey, USA, 1943 — 2004) - For their contributions as a Turkish-American astronomer who was the director of the American Association of Variable Star Observers (AAVSO) from 1973 to 2004.

[4:17:15] Edward Walter Maunder (UK, 1851 — 1928) - For their contributions as a British astronomer best remembered for his study of sunspots and the solar magnetic cycle that led to his identification of the period from 1645 to 1715 that is now known as the Maunder Minimum.

[4:17:16] Pierre Louis Maupertuis (France, 1698 — 1759) - Also extolled as a philosopher, but herein extolled for his contributions to astronomy.

[4:17:17] Alain Maury (France, 1958 —) - For their contributions as a French astronomer.

[4:17:18] Matthew Fontaine Maury (USA, 1806 — 1873) - For their contributions as an American astronomer, United States Navy officer, historian, oceanographer, meteorologist, cartographer, author, geologist, and educator.

[4:17:19] Brian May (UK, 1947 —) - For their contributions as an English musician, singer, songwriter and astrophysicist.

[4:17:20] Cornell Mayer (USA, 1922 — 2005) - For their contributions as a radio astronomer, who was the first to accurately measure the temperature of Venus by measuring the planet's thermal radiation.

[4:17:21] Tobias Mayer (Germany, 1723 — 1762) - For their contributions as a German astronomer famous for his studies of the Moon.

[4:17:22] Michel Mayor (Switzerland, 1942 —) - For their contributions as a Swiss astrophysicist and professor emeritus at the University of Geneva's Department of Astronomy.

[4:17:23] Christopher McKee (USA, 1942 —) - For their contributions as an American astrophysicist.

[4:17:24] Robert S. McMillan (USA) - For their contributions as an astronomer at the University of Arizona, and heads the Spacewatch project, which studies minor planets.

[4:17:25] William H. McCrea (UK, 1904 — 1999) - For their contributions as an English astronomer and mathematician.

[4:17:26] Bruce A. McIntosh (Canada, 1929 —) - For their contributions as a Canadian astrophysicist.

[4:17:27] Robert H. McNaught (Australia) - For their contributions as a Scottish-Australian astronomer at the Research School of Astronomy and Astrophysics of the Australian National University (ANU).

[4:17:28] Pierre Méchain (France, 1744 — 1804) - For their contributions as a French astronomer and surveyor who, with Charles Messier, was a major contributor to the early study of deep sky objects and comets.

[4:17:29] Thebe Medupe (South Africa) - For their contributions as a South African astrophysicist and founding director of Astronomy Africa.

[4:17:30] Karen Jean Meech (USA) - For their contributions as an American astronomer at the Institute for Astronomy in the University of Hawaii.

[4:17:31] Aden Baker Meinel (USA, 1922 —) - For their contributions as an American astronomer.

[4:17:32] Fulvio Melia (USA, 1956 —) - For their contributions as an Italian-American astrophysicist, cosmologist and author.

[4:17:33] Philibert Jacques Melotte (UK, 1880 — 1961) - For their contributions as a British astronomer.

[4:17:34] Paul Willard Merrill (USA, 1887 — 1961) - For their contributions as an American astronomer whose specialty was spectroscopy.

[4:17:35] David Merritt (USA) - For their contributions as an American astrophysicist and professor at the Rochester Institute of Technology in Rochester, New York.

[4:17:36] Charles Messier (France, 1730 — 1817) - For their contributions as a French astronomer most notable for publishing an astronomical catalogue consisting of 110 nebulae and star clusters, which came to be known as the Messier objects.

[4:17:37] Joel Hastings Metcalf (USA, 1866 — 1925) - For their contributions as an American astronomer, humanitarian and minister.

[4:17:38] Andreas Gerasimos Michalitsianos (USA, 1947 — 1997) - For their contributions as a Greek-American astronomer and a NASA astrophysicist, also known and published as Andrew G. Michalitsianos.

[4:17:39] John Michell (UK, 1724 — 1793) - For their contributions as an English natural philosopher and clergyman who provided pioneering insights in a wide range of scientific fields, including astronomy, geology, optics, and gravitation.

[4:17:40] Elia Millosevich (Italy, 1848 — 1919) - For their contributions as an Italian astronomer.

[4:17:41] Edward Arthur Milne (UK, 1896 — 1950) - For their contributions as a British astrophysicist and mathematician.

[4:17:42] Rudolph Minkowski (Germany, 1895 — 1976) - For their contributions as a German-American astronomer.

[4:17:43] Marcel Gilles Jozef Minnaert (Belgium, Netherlands, 1893 — 1970) - For their contributions as a Dutch astronomer of Belgian origin.

[4:17:44] Maria Mitchell (USA, 1818 — 1889) - For their contributions as an American astronomer, who in 1847 by using a telescope, discovered a comet, which as a result became known as "Miss Mitchell's Comet."

[4:17:45] Seidai Miyasaka (Japan, 1955 —) - For their contributions as a Japanese astronomer.

[4:17:46] Yoshikane Mizuno (Japan) - For their contributions as a Japanese astronomer and co-discoverer of asteroids.

[4:17:47] August Ferdinand Möbius (Germany, 1790 — 1868) - For their contributions as a German mathematician and theoretical astronomer.

[4:17:48] Anthony Moffat (Canada) - For their contributions as an emeritus professor of astronomy at the Université de Montréal in Montreal, Quebec, Canada.

[4:17:49] Johan Maurits Mohr (Netherlands, 1716 — 1775) - For their contributions as a Dutch-German pastor who studied at Groningen University from 1733 and settled in Batavia (Dutch East Indies) in 1737.

[4:17:50] Samuel Molyneux (UK, 1689 — 1728) - For their contributions as an amateur astronomer and politician who sat in the British House of Commons between 1715 and 1728 and in the Irish House of Commons from 1727 to 1728.

[4:17:51] Geminiano Montanari (Italy, 1633 — 1687) - For their contributions as an Italian astronomer, lens-maker, and proponent of the experimental approach to science.

[4:17:52] Patrick Moore (UK, 1923 — 2012) - For their contributions as an English amateur astronomer who attained prominent status in that field as a writer, researcher, radio commentator and television presenter.

[4:17:53] William Wilson Morgan (USA, 1906 — 1994) - For their contributions as an American astronomer and astrophysicist.

[4:17:54] Hiroshi Mori (Japan, 1958 —) - For their contributions as a Japanese amateur astronomer and discoverer of minor planets.

[4:17:55] Amédée Mouchez (France, 1821 — 1892) - For their contributions as a French naval officer who became director of the Paris Observatory and launched the ill-fated Carte du Ciel project in 1887.

[4:17:56] Antonín Mrkos (Czech Republic, 1918 — 1996) - For their contributions as a Czech astronomer.

[4:17:57] Jean Mueller (USA, 1950 —) - For their contributions as an American astronomer and discoverer of comets, minor planets, and a large number of supernovas at the U.S. Palomar Observatory in California.

[4:17:58] Masaru Mukai (Japan, 1949 —) - For their contributions as a Japanese astronomer.

[4:17:59] Johannes Müller (Germany, 1436 — 1476) - For their contributions as a German astronomer.

[4:17:60] Harutaro Murakami (Japan, 1872 — 1947) - For their contributions as a Japanese physicist and astronomer.

[4:17:61] Osamu Muramatsu (Japan, 1949 —) - For their contributions as a Japanese astronomer and discoverer of asteroids and comets.

[4:17:62] bin Musa, Ahmad (Persia, 805 — 873) - For their contributions as a 9th-century Persian scholar alongside his two brothers.

[4:17:63] bin Musa, Hasan (Persia, 810 — 873) - For their contributions as a 9th-century Persian scholar alongside his two brothers.

[4:17:64] bin Musa, Muhammad (Persia, (800 — 873) - For their contributions as a 9th-century Persian scholar alongside his two brothers.

[4:17:65] Nils Mustelin (Finland, 1931 — 2004) - For their contributions as a Finnish professor of physics, noted astronomer, and popular skeptic.

[4:17:66] Nilakantha Somayaji (India, 1444 – 1544) - For their contributions as a major mathematician and astronomer of the Kerala school of astronomy and mathematics in India.

[4:17:67] Valentin Naboth (Germany, Italy, 1523 — 1593) - For their contributions as a German mathematician, astronomer and astrologer.

[4:17:68] Naburimannu (Babylonia, sometime between 6th century BC and 2nd century BC) - For their contributions as a Chaldean astronomer and mathematician.

[4:17:69] Takeshi Nagata (Japan, 1913 — 1991) - For their contributions as a Japanese geophysicist who studied geomagnetism.

[4:17:70] Ahmad Nahavandi (Persia, 7th-8th century) - For their contributions as a Persian astronomer of the 8th and 9th centuries.

[4:17:71] Akimasa Nakamura (Japan, 1961 —) - For their contributions as a Japanese astronomer; he is a prolific observer of asteroids and comets, as well as a discoverer of minor planets.

[4:17:72] Syuichi Nakano (Japan, 1947 —) - For their contributions as a Japanese astronomer; he specialises in the study of comets.

[4:17:73] Jayant Narlikar (India, 1938 —) - For their contributions as an Indian astrophysicist.

[4:17:74] Naubakht (Persia, d. 776) - For their contributions as a Persian astrologer.

[4:17:75] David Naylor (Canada) - For their contributions as a Canadian physician, medical researcher and former president of the University of Toronto.

[4:17:76] Al-fadl ibn Naubakht (Persia, 8th century) - For their contributions as an 8th-century Persian scholar at the court of the Caliph Harun al-Rashid.

[4:17:77] Otto Neugebauer (Germany, USA, 1899 — 1990) - For their contributions as an Austrian American mathematician and historian of science who became known for his research on the history of astronomy and the other exact sciences in antiquity and into the Middle Ages.

[4:17:78] Grigoriy Nikolaevich Neujmin (Russia, 1886 — 1946) - For their contributions as a Georgian–Russian astronomer.

[4:17:79] Simon Newcomb (USA, 1835 — 1909) - For their contributions as a Canadian–American astronomer, applied mathematician and autodidactic polymath, who was Professor of Mathematics in the U.S. Navy and at Johns Hopkins.

[4:17:80] Isaac Newton (UK, 1643 — 1727) - Extolled here for his major contributions to astronomy, but also extolled elsewhere for his contributions as a philosopher.

[4:17:81] Seth Barnes Nicholson (USA, 1891 — 1963) - For their contributions as an American astronomer.

[4:17:82] Albertus Antonie Nijland (Netherlands, 1868 — 1936) - For their contributions as a Dutch astronomer.

[4:17:83] Tsuneo Niijima (Japan) - For their contributions as a Japanese astronomer.

[4:17:84] Peter Nilson (Sweden, 1937 — 1998) - For their contributions as a Swedish astronomer and novelist.

[4:17:85] Hōei Nojiri (Japan, 1885 — 1977) - For their contributions as a Japanese essayist and astronomer.

[4:17:86] Jaime Nomen (Spain) - For their contributions as a Spanish oral and maxillofacial surgeon, amateur astronomer and discoverer of numerous minor planets.

[4:17:87] Toshiro Nomura (Japan, 1954 —) - For their contributions as a Japanese astronomer and co-discoverer of 13 asteroids with astronomers Kōyō Kawanishi and Matsuo Sugano.

[4:17:88] Knut Jørgen Røed Ødegaard (Norway, 1966 —) - For their contributions as a Norwegian astronomer formerly employed as a media contact at the University of Oslo's Institute of Theoretical Astrophysics.

[4:17:89] Okuro Oikawa (Japan, 1896 — 1970) - For their contributions as a Japanese astronomer and discoverer of minor planets.

[4:17:90] Tarmo Oja (Sweden) - For their contributions as a professor in astronomy at Uppsala University who studies galactic structure and variable stars.

[4:17:91] Tomimaru Okuni (Japan, 1931 —) - For their contributions as a Japanese amateur astronomer and a discoverer of minor planets.

[4:17:92] Nicolaus Olahus (Hungarian, 1493 — 1568) - For their contributions as the Archbishop of Esztergom, Primate of Hungary, and a distinguished Roman Catholic prelate, humanist and historiographer.

[4:17:93] Heinrich Wilhelm Matthäus Olbers (Germany, 1758 — 1840) - For their contributions as a German physician and astronomer.

[4:17:94] Gerard O'Neill (USA, 1927 — 1992) - For their contributions as an American physicist and space activist.

[4:17:95] Jan Hendrik Oort (Netherlands, 1900 — 1992) - For their contributions as a Dutch astronomer who made significant contributions to the understanding of the Milky Way and who was a pioneer in the field of radio astronomy.

[4:17:96] Pieter Oosterhoff (Netherlands, 1904 — 1978) - For their contributions as a Dutch astronomer.

[4:17:97] Ernst Öpik (Estonia, Ireland, 1893 — 1985) - For their contributions as an Estonian astronomer and astrophysicist who spent the second half of his career (1948–1981) at the Armagh Observatory in Northern Ireland.

[4:17:98] José Luis Ortiz Moreno (Spain) - For their contributions as a Spanish astronomer, and former Vicedirector of Technology at the Instituto de Astrofísica de Andalucía (IAA), Spain.

[4:17:99] Yoshiaki Oshima (Japan) - For their contributions as a Japanese astronomer at Gekko Observatory and prolific discoverer of 61 asteroids.

[4:17:100] Donald Edward Osterbrock (USA, 1924 — 2007) - For their contributions as an American astronomer, best known for his work on star formation and on the history of astronomy.

[4:17:101] Liisi Oterma (Finland, 1915 — 2001) - For their contributions as a Finnish astronomer, the first woman to get a Ph.D. degree in astronomy in Finland.

[4:17:102] Satoru Otomo (Japan, 1957 —) - For their contributions as a Japanese dentist, amateur astronomer and a discoverer of minor planets.

[4:17:103] Jean Abraham Chrétien Oudemans (Netherlands, 1827 — 1906) - For their contributions as a Dutch astronomer.

[4:17:104] Rafael Pacheco (Spain) - For their contributions as a Spanish astronomer of Catalan origin and a prolific discoverer of asteroids, credited by the Minor Planet Center with the discovery of numerous minor planets.

[4:17:105] Bohdan Paczyński (Poland, 1940 — 2007) - For their contributions as a Polish astronomer notable in the theory of the stellar evolution, accretion discs, and gamma ray bursts.

[4:17:106] Ľudmila Pajdušáková (Slovakia, 1916 — 1979) - For their contributions as a Slovak astronomer.

[4:17:107] Johann Palisa (Austria, 1848 — 1925) - For their contributions as an Austrian astronomer.

[4:17:108] Johann Palitzsch (Germany, 1723 — 1788) - For their contributions as a German astronomer who became famous for recovering Comet 1P/Halley (better known as Halley's Comet) on Christmas Day, 1758.

[4:17:109] Anton Pannekoek (Netherlands, 1873 — 1960) - For their contributions as a Dutch astronomer, Marxist theorist, and social revolutionary.

[4:17:110] Eugene Parker (USA, 1927 —) - For their contributions as an American solar astrophysicist who—in the mid-1950s—developed the theory of the supersonic solar wind and predicted the Parker spiral shape of the solar magnetic field in the outer solar system.

[4:17:111] George Parker, 2nd Earl of Macclesfield (UK, c. 1697 — 1764) - For their contributions as an English peer and astronomer.

[4:17:112] William Parsons, Lord Rosse (Ireland, 1800 — 1867) - For their contributions as an Anglo-Irish astronomer who had several telescopes built.

[4:17:113] André Patry (France, 1902 — 1960) - For their contributions as a French astronomer and discoverer of 9 minor planets in the late 1930s.

[4:17:114] Cecilia Payne-Gaposchkin (UK, USA, 1900 — 1979) - For their contributions as a British-born American astronomer and astrophysicist who proposed in her 1925 doctoral thesis that stars were composed primarily of hydrogen and helium.

[4:17:115] Ruby Payne-Scott (Australia, 1912 — 1981) - For their contributions as an Australian pioneer in radiophysics and radio astronomy, and was the first female radio astronomer.

[4:17:116] James Peebles (Canada, USA, 1935 —) - For their contributions as a Canadian-American physicist and theoretical cosmologist who is currently the Albert Einstein Professor Emeritus of Science at Princeton University.

[4:17:117] Manuel Peimbert (Mexico, 1941 —) - For their contributions as a Mexican astronomer and a faculty member at the National Autonomous University of Mexico (UNAM).

[4:17:118] Leslie Copus Peltier (USA, 1900 — 1980) - For their contributions as an American amateur astronomer and discoverer of several comets and novae, once described as "the world's greatest non-professional astronomer" by Harlow Shapley.

[4:17:119] Roger Penrose (UK, 1931 —) - For their contributions as an English mathematical physicist, mathematician and philosopher of science.

[4:17:120] Arno Penzias (USA, Germany, 1933 —) - For their contributions as an American physicist, radio astronomer and Nobel laureate in physics who is co-discoverer of the cosmic microwave background radiation along with Robert Woodrow Wilson, which helped establish the Big Bang theory of cosmology.

[4:17:121] Saul Perlmutter (USA) - For their contributions as a U.S. astrophysicist at the Lawrence Berkeley National Laboratory and a professor of physics at the University of California, Berkeley.

[4:17:122] Charles Dillon Perrine (USA, Argentina, 1867 — 1951) - For their contributions as an American astronomer living in Argentina. He won the Lalande Prize in 1897.

[4:17:123] Henri Joseph Anastase Perrotin (France, 1845 — 1904) - For their contributions as a French astronomer and a discoverer of minor planets.

[4:17:124] Christian Heinrich Friedrich Peters (Germany, USA, 1813 — 1890) - For their contributions as a German–American university teacher and astronomer at the Litchfield Observatory of Hamilton College, New York, and a pioneer in the study and visual discovery of asteroids.

[4:17:125] George Henry Peters (USA, 1863 — 1947) - For their contributions as a US astronomer and a discoverer of minor planets.

[4:17:126] Mark M. Phillips (USA, 1951 —) - For their contributions as an American astronomer who works on the observational studies of all classes of supernovae.

[4:17:127] Giuseppe Piazzi (Italy, 1746 — 1826) - For their contributions as an Italian Catholic priest of the Theatine order, mathematician, and astronomer.

[4:17:128] Edward Charles Pickering (USA, 1846 — 1919) - For their contributions as an American astronomer and physicist and the older brother of William Henry Pickering.

[4:17:129] William Henry Pickering (USA, 1858 — 1938) - For their contributions as an American astronomer.

[4:17:130] Maynard Pittendreigh (USA, 1954 —) - For their contributions as an astronomer, writer and an ordained minister in the Presbyterian Church (USA).

[4:17:131] Phil Plait (USA) - For their contributions as an American astronomer, skeptic, writer and popular science blogger.

[4:17:132] Giovanni Antonio Amedeo Plana (Italy, 1781 — 1864) - For their contributions as an Italian astronomer and mathematician.

[4:17:133] Petrus Plancius (Netherlands, 1552 — 1622) - For their contributions as a Dutch-Flemish astronomer, cartographer and clergyman.

[4:17:134] John Stanley Plaskett (Canada, 1865 — 1941) - For their contributions as a Canadian astronomer.

[4:17:135] Norman Robert Pogson (UK, 1829 — 1891) - For their contributions as an English astronomer who worked in India at the Madras observatory; he discovered several minor planets and made observations on comets.

[4:17:136] Christian Pollas (France) - For their contributions as a French astronomer and a discoverer of minor planets and an observer of supernovae.

[4:17:137] John Pond (England, 1767 — 1836) - For their contributions as a renowned English astronomer who became the sixth Astronomer Royal, serving from 1811 to 1835.

[4:17:138] Jean-Louis Pons (France, 1761 — 1831) - For their contributions as a French astronomer.

[4:17:139] Carolyn Porco (USA, 1953 —) - For their contributions as an American planetary scientist who explores the outer solar system, beginning with her imaging work on the Voyager missions to Jupiter, Saturn, Uranus and Neptune in the 1980s.

[4:17:140] Vladimír Porubčan (Slovakia, 1940 —) - For their contributions as a Slovak astronomer.

[4:17:141] Charles Pritchard (UK, 1808 — 1893) - For their contributions as a British astronomer, clergyman, and educational reformer.

[4:17:142] Richard Proctor (England, 1837 — 1888) - For their contributions as an English astronomer.

[4:17:143] Ptolemy of Alexandria (Roman Egypt, circa 85 — 165) - Also extolled for his contributions as a philosopher, but herein extolled as an astronomer.

[4:17:144] Pierre Puiseux (France, 1855 — 1928) - For their contributions as a French astronomer.

[4:17:145] Georg Purbach (Germany, 1423 — 1461) - For their contributions as an Austrian astronomer, mathematician and instrument maker, best known for his streamlined presentation of Ptolemaic astronomy in the *Theoricae Novae Planetarum*.

[4:17:146] Pythagoras of Samos (580 BC — 500 BC) - Also extolled for being a philosopher, but herein extolled for his contributions to astronomy.

[4:17:147] Paris Pişmiş (1911 — 1999) - For their contributions as an Armenian-Mexican astronomer.

[4:17:148] Adolphe Quetelet (Belgium, 1796 — 1874) - For their contributions as a Belgian astronomer, mathematician, statistician and sociologist.

[4:17:149] Ali Qushji (Ottoman Empire, 1403 — 1474) - For their contributions as an astronomer, mathematician and physicist originally from Samarkand, who settled in the Ottoman Empire some time before 1472.

[4:17:150] M. Shahid Qureshi (Pakistan) - For their contributions as a Pakistani astrophysicist and a renowned astronomer.

Extolled Astronomers (Surnames “R, S, and T”)

[4:18:1] David Lincoln Rabinowitz (USA, 1960 —) - For their contributions as an American astronomer, discoverer of minor planets and researcher at Yale University.

[4:18:2] Grote Reber (USA, 1911 — 2002) - For their contributions as an American pioneer of radio astronomy, which combined his interests in amateur radio and amateur astronomy.

[4:18:3] Martin Rees (UK, 1942 —) - For their contributions as a British cosmologist and astrophysicist.

[4:18:4] Hubert Reeves (CA, 1932 —) - For their contributions as a French Canadian astrophysicist and populariser of science.

[4:18:5] Regiomontanus (Johannes Müller) (Germany, 1436 — 1476) - For their contributions as a mathematician and astronomer of the German Renaissance.

[4:18:6] Julius Reichelt (Germany, 1637 — 1717) - For their contributions as a German mathematician and astronomer who may have set up the first observatory in the city of Strasbourg.

[4:18:7] Erasmus Reinhold (Prussia, Germany, 1511 — 1553) - For their contributions as a German astronomer and mathematician, considered to be the most influential astronomical pedagogue of his generation.

[4:18:8] Karl Reinmuth (Germany, 1892 — 1979) - For their contributions as a German astronomer and a prolific discoverer of 395 minor planets.

[4:18:9] Pieter Johannes van Rhijn (Netherlands, 1886 — 1960) - For their contributions as a Dutch astronomer.

[4:18:10] Giovanni Battista Riccioli (Italy, 1598 — 1671) - For their contributions as an Italian astronomer and a Catholic priest in the Jesuit order.

[4:18:11] Jean Richer (France, 1630 — 1696) - For their contributions as a French astronomer and assistant (élève astronome) at The French Academy of Sciences, under the direction of Giovanni Domenico Cassini.

[4:18:12] Adam Riess (USA) - For their contributions as an American astrophysicist and Bloomberg Distinguished Professor at Johns Hopkins University and the Space Telescope Science Institute and is known for his research in using supernovae as cosmological probes.

[4:18:13] Fernand Rigaux (Belgium) - For their contributions as a Belgian astronomer and observer of variable stars, minor planets and comets at the Royal Observatory at Uccle, Belgium.

[4:18:14] George Willis Ritchey (USA, 1864 — 1945) - For their contributions as an American optician and telescope maker and astronomer.

[4:18:15] David Rittenhouse (USA, 1732 — 1796) - For their contributions as an American astronomer, inventor, clockmaker, mathematician, surveyor, scientific instrument craftsman, and public official.

[4:18:16] Hans-Walter Rix (Germany, 1964 —) - For their contributions as a German astronomer and director of the Max Planck Institute for Astronomy in Heidelberg.

[4:18:17] Arjen Roelofs (Netherlands, 1754 — 1824) - For their contributions as a Dutch astronomer.

[4:18:18] Elizabeth Roemer (USA, 1929 —) - For their contributions as an American astronomer whose research interests centred on comets and asteroids.

[4:18:19] Roger of Hereford (England) (c. 1176 — 1198) - For their contributions as a medieval English astronomer.

[4:18:20] Ole Christensen Rømer (Denmark, 1644 — 1710) - For their contributions as a Danish astronomer who, in 1676, made the first quantitative measurements of the speed of light.

[4:18:21] Otto A. Rosenberger (Germany, 1800 — 1890) - For their contributions as a Baltic German astronomer.

[4:18:22] Svein Rosseland (Norway, 1894 — 1985) - For their contributions as a Norwegian astrophysicist and a pioneer in the field of theoretical astrophysics.

[4:18:23] Bruno Rossi (Italy, 1905 — 1993) - For their contributions as an Italian experimental physicist.

[4:18:24] Vera Rubin (USA, 1928 —) - For their contributions as an American astronomer who pioneered work on galaxy rotation rates.

[4:18:25] Henry Chamberlain Russell (Australia, 1836 — 1907) - For their contributions as an Australian astronomer and meteorologist.

[4:18:26] Henry Norris Russell (USA, 1877 — 1957) - For their contributions as an American astronomer.

[4:18:27] Martin Ryle (UK, 1918 — 1984) - For their contributions as an English radio astronomer who developed revolutionary radio telescope systems (see e.g. aperture synthesis) and used them for accurate location and imaging of weak radio sources.

[4:18:28] Sir Edward Sabine (Ireland, 1788 — 1883) - For their contributions as an Irish astronomer, geophysicist, ornithologist, explorer, soldier and the 30th president of the Royal Society.

[4:18:29] Carl Sagan (USA, 1934 — 1996) - For their contributions as an American astronomer, cosmologist, astrophysicist, astrobiologist, author, science populariser, and science communicator in astronomy and other natural sciences.

[4:18:30] Megh Nad Saha (India, 1893 – 1956) - For their contributions as an Indian astrophysicist best known for his development of the Saha ionisation equation, used to describe chemical and physical conditions in stars.

[4:18:31] Edwin Ernest Salpeter (Austria, Australia, USA, 1924 — 2008) - For their contributions as an Austrian–Australian–American astrophysicist.

[4:18:32] Allan Rex Sandage (USA, 1926 — 2010) - For their contributions as an American astronomer.

[4:18:33] Hendricus Gerardus van de Sande Bakhuyzen (Netherlands, 1838 — 1923) - For their contributions as a Dutch astronomer.

[4:18:34] Wallace Leslie William Sargent (UK, USA, 1935 — 2012) - For their contributions as a British-born American astronomer.

[4:18:35] Anneila Sargent (UK, USA, 1942 —) - For their contributions as a Scottish–American astronomer, who specialises in star formation.

[4:18:36] Naoto Sato (Japan, 1953 —) - For their contributions as a Japanese amateur astronomer, discoverer of minor planets, and, by profession, a junior high school science teacher.

[4:18:37] Alexandre Schaumasse (France, 1882 — 1958) - For their contributions as a French astronomer and discoverer of comets and minor planets.

[4:18:38] Giovanni Schiaparelli (Italy, 1835— 1910) - For their contributions as an Italian astronomer and science historian.

[4:18:39] Frank Schlesinger (USA, 1871 — 1943) - For their contributions as an American astronomer.

[4:18:40] Bernhard Schmidt (Estonia, Sweden, Germany, 1879 — 1935) - For their contributions as a German optician.

[4:18:41] Brian P. Schmidt (USA) - For their contributions as the Vice-Chancellor of the Australian National University (ANU).

[4:18:42] Maarten Schmidt (Netherlands, 1929 —) - For their contributions as a Dutch astronomer who measured the distances of quasars.

[4:18:43] Robert Schommer (USA, 1946 — 2001) - For their contributions as an American observational astronomer.

[4:18:44] Johann Hieronymus Schröter (Germany, 1745 — 1816) - For their contributions as a German astronomer.

[4:18:45] Lipót Schulhof (Hungary, 1847—1921) - For their contributions as a Hungarian-Jewish astronomer.

[4:18:46] Heinrich Christian Schumacher (Germany, 1780 — 1850) - For their contributions as a German-Danish astronomer and mathematician.

[4:18:47] Hans-Emil Schuster (Germany, 1934 —) - For their contributions as a German astronomer and a discoverer of minor planets and comets.

[4:18:48] Samuel Heinrich Schwabe (Germany, 1789 — 1875) - For their contributions as a German astronomer remembered for his work on sunspots.

[4:18:49] Karl Schwarzschild (Germany, 1873 — 1916) - For their contributions as a German physicist and astronomer.

[4:18:50] Martin Schwarzschild (Germany, USA, 1912 — 1997) - For their contributions as a German-born American astrophysicist.

[4:18:51] Friedrich Karl Arnold Schwassmann (Germany, 1870 — 1964) - For their contributions as a German astronomer and a discoverer of 22 minor planets and 4 comets, who worked at AOP in Potsdam and at Bergedorf Observatory in Hamburg.

[4:18:52] James Vernon Scotti (USA, 1960 —) - For their contributions as an American astronomer.

[4:18:53] Frederick Hanley Seares (USA, 1873 — 1964) - For their contributions as an American astronomer.

[4:18:54] George Mary Searle (USA, 1839 — 1918) - For their contributions as an American astronomer and Catholic priest.

[4:18:55] Angelo Secchi (Italy, 1818 — 1878) - For their contributions as an Italian astronomer.

[4:18:56] Sadao Sei (Japan) - For their contributions as a Japanese astronomer who discovered an asteroid in 1983.

[4:18:57] Waltraut Seitter (Germany, 1930 — 2007) - For their contributions as a German astronomer.

[4:18:58] Tsutomu Seki (Japan, 1930 —) - For their contributions as a Japanese astronomer and discoverer of minor planets and comets.

[4:18:59] Carl Keenan Seyfert (USA, 1911 — 1960) - For their contributions as an American astronomer.

[4:18:60] Grigory Abramovich Shajn (Russia, 1892 — 1956) - For their contributions as a Soviet/Russian astronomer.

[4:18:61] Pelageya Fedorovna Shajn (Russia, 1894 — 1956) - For their contributions as a Russian astronomer in the Soviet Union and the first woman to discover a minor planet at the Simeiz Observatory in 1928.

[4:18:62] Harlow Shapley (USA, 1885 — 1972) - For their contributions as an American scientist, head of the Harvard College Observatory (1921–1952), and political activist during the latter New Deal and Fair Deal.

[4:18:63] Richard Sheepshanks (UK, 1794 — 1855) - For their contributions as an English astronomer.

[4:18:64] Shen Kuo (China, 1031 — 1095) - For their contributions as a Han Chinese polymathic scientist and statesman of the Song dynasty (960–1279).

[4:18:65] Shi Shen (China, fl. 4th century BC) - For their contributions as a Chinese astronomer and contemporary of Gan De.

[4:18:66] Shibukawa Shunkai (Japan, 1639 — 1715) - For their contributions as a Japanese scholar, go player and the first official astronomer appointed of the Edo period.

[4:18:67] Yoshisada Shimizu (Japan) - For their contributions as a Japanese amateur astronomer and a prolific discoverer of hundreds of asteroids since 1993.

[4:18:68] Shinzo Shinjo (Japan, 1873 — 1938) - For their contributions as a Japanese academic, physicist, astronomer and president of Kyoto University.

[4:18:69] Qutb eddin Shirazi (Persia, 1236 — 1311) - For their contributions as a 13th-century Iranian polymath and poet who made contributions to astronomy, mathematics, medicine, physics, music theory, philosophy and Sufism.

[4:18:70] Iosif Samuilovich Shklovsky (Russia, 1916 — 1985) - For their contributions as a Soviet astronomer and astrophysicist.

[4:18:71] Carolyn Jean Spellmann Shoemaker (USA, 1929 —) - For their contributions as an American astronomer and is a co-discoverer of Comet Shoemaker–Levy 9.

[4:18:72] Eugene Merle Shoemaker (USA, 1928 — 1997) - For their contributions as an American geologist and one of the founders of the field of planetary science.

[4:18:73] Willem de Sitter (Netherlands, 1872 — 1934) - For their contributions as a Dutch mathematician, physicist, and astronomer.

[4:18:74] Charlotte Moore Sitterly (USA, 1898 — 1990) - For their contributions as an American astronomer.

[4:18:75] Brian A. Skiff (USA) - For their contributions as an American astronomer noted for discovering numerous asteroids and a number of comets.

[4:18:76] John Francis Skjellerup (Australia, South Africa, 1875 — 1952) - For their contributions as an Australian who spent about a decade working as a telegraphist in South Africa, and was an astronomer.

[4:18:77] Vesto Melvin Slipher (USA, 1875 — 1969) - For their contributions as an American astronomer who performed the first measurements of radial velocities for galaxies; he noticed redshifts providing the first empirical basis for the expansion of the universe.

[4:18:78] Tamara Mikhaylovna Smirnova (Russia, 1918 —) - For their contributions as a Soviet/Russian astronomer and a discoverer of minor planets and comets.

[4:18:79] George Smoot (USA, 1945 —) - For their contributions as an American astrophysicist, cosmologist, and a Nobel laureate.

[4:18:80] William Henry Smyth (UK, 1788 — 1865) - For their contributions as a Royal Navy officer, hydrographer, astronomer and numismatist.

[4:18:81] Willebrord Snel van Royen (Snellius) (Netherlands, 1580 — 1626) - For their contributions as a Dutch astronomer and mathematician.

[4:18:82] Mary Fairfax Somerville (UK, 1780 — 1872) - For their contributions as a Scottish science writer and polymath.

[4:18:83] Sir James South (UK, 1785 — 1867) - For their contributions as a British astronomer.

[4:18:84] Sir Harold Spencer Jones (UK, 1890 — 1960) - For their contributions as an English astronomer.

[4:18:85] Lyman Spitzer (USA, 1914 — 1997) - For their contributions as an American theoretical physicist, astronomer and mountaineer.

[4:18:86] Friederich Wilhelm Gustav Spörer (Germany, 1822 — 1895) - For their contributions as a German astronomer.

[4:18:87] Rainer Spurzem (Germany, 1956 —) - For their contributions as a German astronomer at the Astronomisches Rechen-Institut.

[4:18:88] Anton Staus (Germany, 1872 — 1955) - For their contributions as a German astronomer.

[4:18:89] Joel Stebbins (USA, 1878 — 1966) - For their contributions as an American astronomer who pioneered photoelectric photometry in astronomy.

[4:18:90] Johan Stein (Netherlands, 1871 — 1951) - For their contributions as a Dutch astronomer and a member of the Society of Jesus.

[4:18:91] Karl August von Steinheil, (Germany, 1801 — 1870) - For their contributions as a German physicist, inventor, engineer and astronomer.

[4:18:92] Édouard Stephan (France, 1837 — 1923) - For their contributions as a French astronomer.

[4:18:93] Charles Bruce Stephenson (USA, 1929 – 2001) - For their contributions as an American astronomer.

[4:18:94] David J. Stevenson (New Zealand, 1948 —) - For their contributions as a professor of planetary science at Caltech.

[4:18:95] Edward James Stone (1831 — 1897) - For their contributions as an English astronomer.

[4:18:96] F. J. M. Stratton (UK, 1881 — 1960) - For their contributions as a British astrophysicist.

[4:18:97] Bengt Georg Daniel Strömberg (Denmark, 1908 — 1987) - For their contributions as a Danish astronomer and astrophysicist.

[4:18:98] Friedrich Georg Wilhelm (von) Struve (Germany, Russia, 1793 — 1864) - For their contributions as a German-Russian astronomer and geodesist from the famous Struve family.

[4:18:99] Karl Hermann Struve (Russia, Germany, 1854 — 1920) - For their contributions as a Russian astronomer.

[4:18:100] Gustav Wilhelm Ludwig Struve (Russia, 1858 — 1920) - For their contributions as a Baltic German astronomer, part of the famous Baltic German Struve family.

[4:18:101] Otto Struve (Russia, USA, 1897 — 1963) - For their contributions as a Russian-American astronomer.

[4:18:102] Otto Wilhelm (von) Struve (Russia, 1819 — 1905) - For their contributions as a Baltic German astronomer.

[4:18:103] Su Song (China, 1020—1101) - For their contributions as a renowned Hokkien polymath who was described as a scientist, mathematician, statesman, astronomer, cartographer, horologist, medical doctor, pharmacologist, mineralogist, zoologist, botanist, mechanical and architectural engineer, poet, antiquarian, and ambassador of the Song Dynasty (960–1279).

[4:18:104] Matsuo Sugano (Japan) - For their contributions as a Japanese astronomer.

[4:18:105] Atsushi Sugie (Japan) - For their contributions as a Japanese astronomer and a discoverer of minor planets.

[4:18:106] Nicholas Suntzeff (USA, 1952 —) - For their contributions as an American University Distinguished Professor and holds the Mitchell/Heep/Munnerlyn Chair of Observational Astronomy in the Department of Physics & Astronomy at Texas A&M University where he is Director of the Astronomy Program.

[4:18:107] Rashid Alievich Sunyaev (Uzbekistan, Russia, Germany, 1943 —) - For their contributions as a Soviet and Russian astrophysicist of Tatar descent.

[4:18:108] Shohei Suzuki (Japan) - For their contributions as a Japanese astronomer and a discoverer of minor planets.

[4:18:109] Lewis A. Swift (USA, 1820 — 1913) - For their contributions as an American astronomer who discovered 13 comets and 1,248 previously uncatalogued nebulae.

[4:18:110] Frédéric Sy (France) - For their contributions as a French astronomer and a discoverer of minor planets.

[4:18:111] Samad Rizvi (Pakistan, 1924 — 2009) - For their contributions as an Indian-Pakistani physicist.

[4:18:112] Akihiko Tago (Japan, 1932 —) - For their contributions as a Japanese amateur astronomer.

[4:18:113] Atsushi Takahashi (Japan) - For their contributions as a Japanese amateur astronomer and discoverer of minor planets.

[4:18:114] Kesao Takamizawa (Japan, 1952 —) - For their contributions as a Japanese astronomer and entomologist.

[4:18:115] Jill Tarter (USA, 1944 —) - For their contributions as an American astronomer best known for her work on the search for extraterrestrial intelligence (SETI).

[4:18:116] Joseph Hooton Taylor Jr. (USA, 1941 —) - For their contributions as an American astrophysicist and Nobel Prize in Physics laureate for his discovery with Russell Alan Hulse of a "new type of pulsar, a discovery that has opened up new possibilities for the study of gravitation."

[4:18:117] John Tebbutt (Australia, 1834 — 1916) - For their contributions as an Australian astronomer, famous for discovering the "Great Comet of 1861".

[4:18:118] Ernst Wilhelm Leberecht Tempel (Germany, 1821 — 1889) - For their contributions as a German astronomer who worked in Marseille until the outbreak of the Franco-Prussian War in 1870, then later moved to Italy.

[4:18:119] Thabit ibn Qurra (Iraq, 826 — 901) - For their contributions as a Arab Sabian mathematician, physician, astronomer, and translator.

[4:18:120] Thorvald Nicolai Thiele (Denmark, 1838 — 1910) - For their contributions as a Danish astronomer and director of the Copenhagen Observatory.

[4:18:121] Louis Thollon (France, 1829 — 1887) - For their contributions as a French astronomer.

[4:18:122] Norman G. Thomas (USA) - For their contributions as an American astronomer and discoverer of minor planets.

[4:18:123] John Thome (USA, Argentina, 1843 — 1908) - For their contributions as an American-Argentine astronomer.

[4:18:124] Kip Stephen Thorne (USA, 1940 —) - For their contributions as an American theoretical physicist and Nobel laureate, known for his contributions in gravitational physics and astrophysics.

[4:18:125] Friedrich Tietjen (Germany, 1834 — 1895) - For their contributions as a German astronomer.

[4:18:126] Beatrice Muriel Hill Tinsley (New Zealand, USA, 1941 — 1981) - For their contributions as a British-born New Zealand astronomer and cosmologist whose research made fundamental contributions to the astronomical understanding of how galaxies evolve, grow and die.

[4:18:127] François Félix Tisserand (France, 1845 — 1896) - For their contributions as a French astronomer.

[4:18:128] Johann Daniel Titius (Germany, 1729 — 1796) - For their contributions as a German astronomer and a professor at Wittenberg.

[4:18:129] Yasuo Tanaka (Japan) - For their contributions as a Japanese astrophysicist and a member of the Japan Academy.

[4:18:130] Clyde W. Tombaugh (USA, 1906 — 1997) - For their contributions as an American astronomer; he discovered Pluto in 1930, the first object to be discovered in what would later be identified as the Kuiper belt.

[4:18:131] Kōichirō Tomita (Japan, 1925 — 2006) - For their contributions as a Japanese astronomer, discoverer of minor planets and comets.

[4:18:132] Richard Tousey (USA, 1908 — 1997) - For their contributions as an American astronomer.

[4:18:133] Charles Townes (USA) - For their contributions as an American physicist and inventor of the maser.

[4:18:134] Virginia Trimble (USA) - For their contributions as an American astronomer specialising in the structure and evolution of stars and galaxies, and the history of astronomy.

[4:18:135] Chad Trujillo (USA, 1973 —) - For their contributions as an American astronomer, discoverer of minor planets and the co-discoverer of Eris, the most massive dwarf planet known in the Solar System.

[4:18:136] Robert Julius Trumpler (USA, 1886 — 1956) - For their contributions as a Swiss-American astronomer.

[4:18:137] R. Brent Tully (USA) - For their contributions as an astronomer at the Institute for Astronomy in Honolulu, Hawaii.

[4:18:138] Herbert Hall Turner (England, 1861 — 1930) - For their contributions as a British astronomer and seismologist.

[4:18:139] Nasir al-Din Tusi (Persia, 1201 — 1274) - For their contributions as a Persian polymath, architect, philosopher, physician, scientist, and theologian.

[4:18:140] Horace Parnell Tuttle (USA, 1839 — 1923) - For their contributions as an American astronomer.

[4:18:141] Neil deGrasse Tyson (USA, 1958 —) - For their contributions as an American astrophysicist, author, and science communicator.

Extolled Astronomers (Surnames “U, V, W, X, Y, and Z”)

[4:19:1] Seiji Ueda (Japan, 1952 —) - For their contributions as a Japanese astronomer; he is a prolific discoverer of minor planets.

[4:19:2] Ulugh Beg (Persia, 1394 — 1449) - For their contributions as a Timurid Sultan as well as an astronomer and mathematician.

[4:19:3] Antonio de Ulloa (Spain), (1716 — 1795) - For their contributions as a Spanish general of the navy, explorer, scientist, author, astronomer, colonial administrator and the first Spanish governor of Louisiana.

[4:19:4] Albrecht Unsöld (Germany, 1905 — 1995) - For their contributions as a German astrophysicist known for his contributions to spectroscopic analysis of stellar atmospheres.

[4:19:5] Takeshi Urata (Japan) - For their contributions as a Japanese astronomer.

[4:19:6] Mu’ayyad al-Din al-Urdi (Persia d. 1266) - For their contributions as a medieval Arab astronomer and geometer.

[4:19:7] Fumiaki Uto (Japan) - For their contributions as a Japanese amateur astronomer and a discoverer of minor planets.

[4:19:8] Yrjö Väisälä (Finland, 1891 — 1971) - For their contributions as a Finnish astronomer and physicist.

[4:19:9] Benjamin Valz (France, 1787 — 1867) - For their contributions as a French astronomer.

[4:19:10] James Van Allen (USA, 1914 — 2006) - For their contributions as an American space scientist at the University of Iowa.

[4:19:11] George Van Biesbroeck (Belgium, USA, 1880 — 1974) - For their contributions as a Belgian–American astronomer.

[4:19:12] Fritz Zwicky (Switzerland, USA, 1898 — 1974) - For their contributions as a Swiss astronomer.

[4:19:13] Peter van de Kamp (USA, 1901 — 1995) - For their contributions as a Dutch astronomer who lived in the United States most of his life.

[4:19:14] Sidney van den Bergh (Canada, 1929 —) - For their contributions as a retired Canadian astronomer.

[4:19:15] Zu Chongzhi (China, 429 — 500) - For their contributions as a Chinese astronomer, mathematician, politician, inventor, and writer during the Liu Song and Southern Qi dynasties.

[4:19:16] Felix Ziegel (Soviet Union, 1920 — 1988) - For their contributions as a Soviet researcher, Doctor of Science and docent of Cosmology at the Moscow Aviation Institute, author of more than forty popular books on astronomy and space exploration, generally regarded as a founder of Russian ufology.

[4:19:17] Hendrik van Gent (Netherlands, South Africa, 1900 — 1947) - For their contributions as a Dutch astronomer.

[4:19:18] Yvon Villarceau (France, 1813 — 1883) - For their contributions as a French astronomer, mathematician, and engineer.

[4:19:19] Julie Vinter Hansen (Denmark), 1890 — 1960) - For their contributions as a Danish astronomer.

[4:19:20] Hermann Carl Vogel (Germany, 1841 — 1907) - For their contributions as a German astrophysicist.

[4:19:21] Zdeňka Vávrová (Czech Republic or Slovakia) - For their contributions as a Czech astronomer.

[4:19:22] Philippe Véron (France, 1939 —) - For their contributions as a French astronomer.

[4:19:23] Frank Washington Very (USA, 1852 — 1927) - For their contributions as a U.S. astronomer, astrophysicist, and meteorologist.

[4:19:24] George Wallerstein (1930 —) - For their contributions as a United States astronomer who researches the chemical composition of stellar atmospheres.

[4:19:25] William Wales (UK, ca. 1734 — 1798) - For their contributions as a British mathematician and astronomer who sailed with Captain Cook on two voyages of discovery.

[4:19:26] Dennis Walsh (UK, 1933 — 2005) - For their contributions as an English astronomer.

[4:19:27] Qingde Wang (USA/China) - For their contributions as a professor of astronomy at the University of Massachusetts Amherst.

[4:19:28] Kazuro Watanabe (Japan, 1955 —) - For their contributions as a Japanese amateur astronomer and prolific discoverer of minor planets.

[4:19:29] James Craig Watson (USA, 1838 — 1880) - For their contributions as a Canadian-American astronomer, discoverer of comets and minor planets, director of the Ann Arbor Observatory, and awarded with the Lalande Prize in 1869.

[4:19:30] Edmund Weaver (UK, 1663 — 1748) - For their contributions as an English astronomer and land surveyor.

[4:19:31] Kim Weaver (USA, 1969 —) - For their contributions as an American astrophysics astronomer and professor.

[4:19:32] Thomas William Webb (UK, 1807 — 1885) - For their contributions as a British astronomer.

[4:19:33] Rachel Webster (Australia, 1951 —) - For their contributions as an Australian astrophysicist who became the second female professor of physics in Australia; her main focus areas are extragalactic astronomy and cosmology; she researches black holes and the first stars of the universe.

[4:19:34] Alfred Lothar Wegener (Germany, 1880 — 1930) - For their contributions as a German polar researcher, geophysicist and meteorologist.

[4:19:35] Gary A. Wegner (USA, 1944 —) - For their contributions as an American astronomer, the endowed Leede '49 Professor of Physics and Astronomy at Dartmouth College, and recipient of the Alexander Von Humboldt Prize.

[4:19:36] Wei Pu (China, fl. 11th century) - For their contributions as an 11th-century Chinese astronomer of the Song Dynasty (960-1279 AD).

[4:19:37] Karl von Weizsäcker (Germany, 1912 — 2007) - For their contributions as a German physicist and philosopher.

[4:19:38] Godefroy Wendelin (Belgium, 1580 — 1667) - For their contributions as a Flemish astronomer.

[4:19:39] Richard M. West (Denmark, 1941 —) - For their contributions as a Danish astronomer and discoverer of astronomical objects with a long career at the European Southern Observatory (ESO) and at the International Astronomical Union (IAU).

[4:19:40] Gart Westerhout (Netherlands, USA, 1927 — 2012) - For their contributions as a Dutch-American astronomer.

[4:19:41] Bengt Westerlund (Sweden, 1921 — 2008) - For their contributions as a Swedish astronomer who specialised in observational astronomy.

[4:19:42] J. G. Westphal (Germany) - For their contributions as a German astronomer and mathematician.

[4:19:43] Johann Heinrich Westphal (Germany, Italy, 1794 — 1831) - For their contributions as a German astronomer.

[4:19:44] George Wetherill (1925 — 2006) - For their contributions as the Director Emeritus, Department of Terrestrial Magnetism, Carnegie Institution of Washington, DC, USA.

[4:19:45] John Archibald Wheeler (USA, 1911 — 2008) - For their contributions as an American theoretical physicist.

[4:19:46] Fred Lawrence Whipple (USA, 1906 — 2004) - For their contributions as an American astronomer, who worked at the Harvard College Observatory for over 70 years.

[4:19:47] Albert Whitford (USA, 1905 — 2002) - For their contributions as an American physicist and astronomer.

[4:19:48] Mary Watson Whitney (USA, 1847 – 1921) - For their contributions as an American astronomer and for 22 years the head of the Vassar Observatory where 102 scientific papers were published under her guidance.

[4:19:49] Chandra Wickramasinghe (UK, 1939 —) - For their contributions as a Sri Lankan-born British mathematician, astronomer and astrobiologist of Sinhalese ethnicity.

[4:19:50] Paul Wild (Switzerland, 1925 — 2014) - For their contributions as a Swiss astronomer and director of the Astronomical Institute of the University of Bern, who discovered numerous comets, asteroids and supernovae.

[4:19:51] Olin C. Wilson (USA, 1909 — 1994) - For their contributions as an American astronomer best known for his work as a stellar spectroscopist.

[4:19:52] Robert Wilson (USA, 1936 —) - For their contributions as an American astronomer who, along with Arno Allan Penzias, discovered cosmic microwave background radiation (CMB) in 1964.

[4:19:53] Rogier Windhorst (USA, 1955 —) - For their contributions as an astronomer and a professor of physics and astronomy at Arizona State University.

[4:19:54] John Winthrop (Massachusetts Bay Colony, 1714 — 1779) - For their contributions as the 2nd Hollis Professor of Mathematics and Natural Philosophy in Harvard College; he was a distinguished mathematician, physicist and astronomer.

[4:19:55] Friedrich August Theodor Winnecke (Germany, 1835 — 1897) - For their contributions as a German astronomer.

[4:19:56] Carl Wirtanen (USA, 1910 — 1990) - For their contributions as an American astronomer and discoverer of comets and minor planets who worked at Lick Observatory.

[4:19:57] Jack Wisdom (USA) - For their contributions as a Professor of Planetary Sciences at the Massachusetts Institute of Technology.

[4:19:58] Gustav Witt (Germany, 1866 — 1946) - For their contributions as a German astronomer and discoverer of two asteroids who worked at the Berlin Urania Observatory, a popular observatory of the Urania astronomical association of Berlin.

[4:19:59] Maximilian Wolf (Germany, 1863 — 1932) - For their contributions as a German astronomer and a pioneer in the field of astrophotography.

[4:19:60] Aleksander Wolszczan (Poland, 1946 —) - For their contributions as a Polish astronomer; he is the co-discoverer of the first extrasolar planets and pulsar planets.

[4:19:61] Richard van der Riet Woolley (UK, 1906 — 1986) - For their contributions as an English astronomer who became Astronomer Royal.

[4:19:62] Thomas Wright (UK, 1711 — 1786) - For their contributions as an English astronomer, mathematician, instrument maker, architect and garden designer; he was the first to describe the shape of the Milky Way and to speculate that faint nebulae were distant galaxies.

[4:19:63] Issei Yamamoto (Japan, 1889 — 1959) - For their contributions as a Japanese astronomer.

[4:19:64] Masayuki Yanai (Japan, 1959 —) - For their contributions as a Japanese astronomer; he is a prolific co-discoverer of minor planets.

[4:19:65] Yi Xing (China, 683 — 727) - For their contributions as a Chinese astronomer, mathematician, mechanical engineer and Buddhist monk of the Tang dynasty (618–907).

[4:19:66] Anne Sewell Young (USA, 1871 – 1961) - For their contributions as an American astronomer.

[4:19:67] Charles Augustus Young (USA, 1834 — 1908) - For their contributions as one of the foremost solar spectroscopist astronomers in the United States.

[4:19:68] James Whitney Young (USA, 1941 —) - For their contributions as an American astronomer who worked in the field of asteroid research.

[4:19:69] Judith Young (USA, 1952 — 2014) - For their contributions as an American physicist, astronomer, and educator.

[4:19:70] Franz Xaver von Zach (Germany, 1753 — 1832) - For their contributions as a Hungarian astronomer.

[4:19:71] Abraham Zacuto (Spain/Portugal, 1450 — 1510) - For their contributions as a Spanish astronomer, astrologer, mathematician, rabbi and historian who served as Royal Astronomer to King John II of Portugal.

[4:19:72] John Zarnecki (UK, 1949) - For their contributions as an English space science professor and researcher.

[4:19:73] Yakov Borisovich Zel'dovich (USSR, 1914 — 1987) - For their contributions as a Soviet physicist, who is known for his prolific contributions in cosmology and the physics of thermonuclear and hydrodynamical phenomena.

[4:19:74] Zhang Daqing (China, 1969 —) - For their contributions as a Chinese amateur astronomer.

[4:19:75] Zhang Heng (China, 78 — 139) - For their contributions as a Han Chinese polymath from Nanyang who lived during the Han dynasty.

[4:19:76] Zhang Yuzhe (China, 1902 — 1986) - For their contributions as a Chinese astronomer and director of the Purple Mountain Observatory who is widely regarded as the father of modern Chinese astronomy.

[4:19:77] Lyudmila Vasil'evna Zhuravleva (Russia, Ukraine, —) - For their contributions as a Soviet, Russian and Ukrainian astronomer, who worked at the Crimean Astrophysical Observatory in Nauchnij, where she discovered 213 minor planets.

[4:19:78] Alexander N. Vyssotsky (Russia, USA, 1888 — 1973) - For their contributions as a Russian-American astronomer.

[4:19:79] Emma Vyssotsky (USA, 1894 — 1975) - For their contributions as an American astronomer.

[4:19:80] Arno Arthur Wachmann (Germany, 1902 — 1990) - For their contributions as a German astronomer and discoverer of comets and minor planets.

[4:19:81] Abul Wáfa (Persia, 940 — 997-8) - For their contributions as a Persian mathematician and astronomer who worked in Baghdad.

[4:19:82] Walcher of Malvern (England, d. 1135) - For their contributions as a noted astronomer, astrologer and mathematician.

Extolled Cosmologists

[4:20:1] Tom Abel (1970–) - For their contributions as studying primordial star formation.

[4:20:2] Roberto Abraham (1965–) - For their contributions as studying the shapes of early galaxies.

[4:20:3] Hannes Alfvén (1908–1995) - For their contributions as theorising that galactic magnetic fields could be generated by plasma currents.

[4:20:4] Ralph A. Alpher (1921–2007) - Argued that observed proportions of hydrogen and helium in the universe could be explained by the big bang model, predicted cosmic background radiation.

[4:20:5] Aristarchus of Samos (310–230 BC) - Early proponent of heliocentrism.

[4:20:6] Aristotle (circa 384–322 BC) - Posited a geocentric cosmology that was widely accepted for many centuries.

[4:20:7] Aryabhata (476–550) - Described a geocentric model with slow and fast epicycles.

[4:20:8] Ja'far ibn Muhammad Abu Ma'shar al-Balkhi (787–886) - Conveyed Aristotle's theories from Persia to Europe.

[4:20:9] James M. Bardeen (1939–) - Studied the mathematics of black holes and of vacua under general relativity.

[4:20:10] John D. Barrow (1952–) - Popularised the anthropic cosmological principle.

[4:20:11] Charles L. Bennett (1956–) - Studied the large-scale structure of the universe by mapping irregularities in microwave background radiation.

[4:20:12] Orfeu Bertolami (1959–) - Studied the cosmological constant, inflation, dark energy-dark matter unification and interaction, alternative gravity theories.

[4:20:13] Somnath Bharadwaj - Studied large-scale structure formation.

[4:20:14] James Binney (1950–) - Studied galactic dynamics and supernova disruption of galactic gasses.

[4:20:15] Martin Bojowald (1973–) - Studied loop quantum gravity and established loop quantum cosmology.

[4:20:16] Hermann Bondi (1919–2005) - Developed the steady-state model.

- [4:20:17] Tycho Brahe (1546–1601) - Promoted a geo-heliocentric system of epicycles.
- [4:20:18] Robert Brandenberger (1956–) - Formulated the theory of string gas cosmology, with colleague Cumrun Vafa, and developed cosmological perturbation theory.
- [4:20:19] Bernard J. Carr - Promoted the anthropic principle, studied primordial black holes.
- [4:20:20] Sean M. Carroll (1966–) - Researched dark energy, general relativity, and spontaneous inflation.
- [4:20:21] Gennady V. Chibisov (1946–2008) - Origin of cosmological density perturbations from quantum fluctuations.
- [4:20:22] Peter Coles (1963–) - Modelled galactic clustering and authored several cosmology books.
- [4:20:23] C. B. Collins - Used the anthropic principle to solve the flatness problem.
- [4:20:24] Asantha Cooray (1973–) - Studied dark energy, halo models of large structure, and cosmic microwave radiation.
- [4:20:25] Nicolaus Copernicus (1473–1543) - Formulated a heliocentric cosmology.
- [4:20:26] Paul Davies (1946–) - Developed a vacuum model that explains microwave background fluctuation, studies time's arrow, and has written many popular-press books.
- [4:20:27] Marc Davis (astronomer) (1947–) - Was lead astronomer of a survey of 50,000 high-redshift galaxies.
- [4:20:28] Avishai Dekel (1951–) - Studied galaxy formation and large scale structure in dark matter-dark energy dominated universes.
- [4:20:29] Robert H. Dicke (1916–1997) - Measured background radiation, used an early version of the anthropic principle to relate the gravitational constant to the age of the universe.
- [4:20:30] Mike J. Disney (1937–) - Discovered low surface brightness galaxies.
- [4:20:31] Jürgen Ehlers (1929–2008) - Described gravitational lensing and studied the mathematical implications of an isotropic microwave background.
- [4:20:32] Jaan Einasto (1929–) - Studied structure in the large-scale distribution of superclusters of galaxies, early proponent of dark matter.

[4:20:33] Albert Einstein (1879–1955) - Introduced general relativity and the cosmological constant.

[4:20:34] George F. R. Ellis (1939–) - Theorised a cylindrical steady-state universe with a naked singularity as recycling mechanism.

[4:20:35] Richard S. Ellis (1950–) - Used gravitational lensing and high-redshift supernovae to study the origin of galaxies, large scale structure, and dark matter.

[4:20:36] Sandra M. Faber (1944–) - Discovered the Great Attractor, a supercluster-scale gravitational anomaly; co-inventor of the theory of cold dark matter.

[4:20:37] Carlos S. Frenk (1951–) - Studied cosmic structure formation.

[4:20:38] Alexander Friedmann (1888–1925) - Discovered the expanding-universe solution to general relativity.

[4:20:39] George Gamow (1904–1968) - Argued that observed proportions of hydrogen and helium in the universe could be explained by the big bang model, modelled the mass and radius of primordial galaxies.

[4:20:40] Margaret J. Geller (1947–) - Discovered the Great Wall, a superstructure-scale filament of galaxies.

[4:20:41] Thomas Gold (1920–2004) - Proposed the steady-state theory.

[4:20:42] Gerson Goldhaber (1924–) - Used supernova observations to measure the energy density of the universe.

[4:20:43] J. Richard Gott (1947–) - Proposed the use of cosmic strings for time travel.

[4:20:44] Alan Guth (1947–) - Explained the isotropy of the universe by theorising a phase of exponential inflation soon after the big bang.

[4:20:45] Stephen W. Hawking (1942–2018) - Described singularities in general relativity and developed singularity-free models of the big bang; predicted primordial black holes.

[4:20:46] Charles W. Hellaby - Described models of general relativity with non-constant metric signature.

[4:20:47] Michał Heller (1936–) - Researched non-commutative approaches to quantum relativity.

[4:20:48] Robert C. Herman (1914–1997) - Predicted the background radiation temperature.

- [4:20:49] Lars Hernquist - Studied galaxy formation and evolution.
- [4:20:50] Honorius Augustodunensis (–1151) - Wrote a popular encyclopedia of cosmology, geography, and world history.
- [4:20:51] Hanns Hörbiger (1860–1931) - Formulated a pseudoscientific theory of ice as the basic substance of all cosmic processes.
- [4:20:52] Fred Hoyle (1915–2001) - Promoted the steady state theory, used the anthropic principle to explain the energy levels of carbon nuclei.
- [4:20:53] Edwin P. Hubble (1889–1953) - Demonstrated the existence of other galaxies and confirmed the relation between redshift and distance.
- [4:20:54] John P. Huchra (1948–2010) - Discovered the Great Wall, a superstructure-scale filament of galaxies.
- [4:20:55] Jamal Nazrul Islam (1939–2013) - Published seven books on Cosmology.
- [4:20:56] Ronald Kantowski - Discovered spatially homogeneous but anisotropic solutions to general relativity.
- [4:20:57] Johannes Kepler (1571–1630) - Pioneered heliocentrism, discovered elliptical planetary motion, attempted to explain heavenly motions through physical causes.
- [4:20:58] Isaak Markovich Khalatnikov (1919–) - Conjectured an oscillatory model with an essential singularity for the evolution of the universe.
- [4:20:59] Tom W. B. Kibble (1932–) - Introduced the concept of cosmic strings.
- [4:20:60] Robert Kirshner (1949–) - Discovered the Boötes void, a large region sparsely populated with galaxies, and wrote a popular book on cosmology.
- [4:20:61] Edward Kolb - Studied big bang cosmology including the emergence of baryons and dark matter, and wrote a popular textbook on cosmology.
- [4:20:62] Lawrence M. Krauss (1954–) - Author of popular science books on cosmology including *A Universe from Nothing*.
- [4:20:63] Ofer Lahav (1959–) - Studied dark matter and dark energy.
- [4:20:64] Tod R. Lauer (1957–) - Catalogued massive black holes at galaxy centres and correlated their mass with other properties of the galaxies' structures.

- [4:20:65] Georges Henri Lemaître (1894–1966) - Proposed the big bang theory and the distance-redshift relation.
- [4:20:66] Janna Levin (1967–) - Seeks evidence for a bounded universe of nontrivial topology.
- [4:20:67] Andrew R. Liddle (1965–) - Studied inflationary models, wrote two books on inflation and primordial inhomogeneities.
- [4:20:68] Evgeny M. Lifshitz (1915–1985) - Conjectured an oscillatory model with an essential singularity for the evolution of the universe.
- [4:20:69] Andrei Linde (1948–) - Pioneered inflationary models and proposed eternal chaotic inflation of universes from the false vacuum.
- [4:20:70] Abraham Loeb (1962–) - Researched primordial stars, primordial black holes, quasars, reionization, gravitational lensing, and gamma-ray bursts.
- [4:20:71] David H. Lyth - Studied particle cosmology, wrote two books on inflation and primordial inhomogeneities.
- [4:20:72] João Magueijo (1967–) - Proposed much faster speeds of light in the young universe as an alternative explanation to inflation for its homogeneity.
- [4:20:73] Richard Massey (1977–) - Mapped dark matter in the universe.
- [4:20:74] Charles W. Misner (1932–) - Studied solutions to general relativity including the mixmaster universe and Misner space, wrote influential text on gravitation.
- [4:20:75] John Moffat (1932–) - Proposed much faster speeds of light in the young universe, developed antisymmetric theories of gravity.
- [4:20:76] Lauro Moscardini - Modelled galaxy clustering in the early universe.
- [4:20:77] Anupam Mazumdar (1972-) - Showed existence of a non-singular cosmological and blackhole solution, within ghost free infinite derivative theories of gravity.
- [4:20:78] Jayant Narlikar (1938–) - Promoted steady state theories.
- [4:20:79] Isaac Newton (1642–1727) - Formulated the law of universal gravitation and supported the heliocentric model.
- [4:20:80] György Paál (1934-1992) - In the late 1950s studied the quasar and galaxy cluster distributions, in 1970 from redshift quantisation came up with the idea that the Universe might have nontrivial topological structure.

[4:20:81] Thanu Padmanabhan (1957–) - Studied quantum gravity and quantum cosmology.

[4:20:82] Leonard Parker - Established the study of quantum field theory within general relativity.

[4:20:83] P. James E. Peebles (1935–) - Predicted cosmic background radiation, contributed to structure theory, developed models that avoid dark matter.

[4:20:84] Roger Penrose (1931–) - Linked singularities to gravitational collapse, conjectured the nonexistence of naked singularities, and used gravitational entropy to explain homogeneity.

[4:20:85] Arno Penzias (1933–) - Was the first to observe the cosmic background radiation.

[4:20:86] Saul Perlmutter (1959–) - Used supernova observations to measure the expansion of the universe.

[4:20:87] Mark M. Phillips (1951–) - Used supernova observations to discover acceleration in the expansion of the universe, calibrated the supernova distance scale.

[4:20:88] Joel Primack (1945–) - Co-invented the theory of cold dark matter.

[4:20:89] Ptolemy (90–168) - Wrote the only surviving ancient text on astronomy, conjectured a model of the universe as a set of nested spheres with epicycles.

[4:20:90] Ali Qushji (1403–1474) - Challenged Aristotelian physics, in particular presenting empirical evidence against a stationary Earth, and may have influenced Copernicus.

[4:20:91] Martin Rees (1942–) - Proposed that quasars are powered by black holes, disproved steady state by studying distribution of quasars.

[4:20:92] Yoel Rephaeli - Used the distortion of the cosmic background by high-energy electrons to infer the existence of galaxy clusters.

[4:20:93] Adam Riess (1969–) - Found evidence in supernova data that the expansion of the universe is accelerating and confirming dark energy models.

[4:20:94] Wolfgang Rindler (1924–) - Coined the phrase "event horizon", Rindler Coordinates, and popularised the use of spinors (with Roger Penrose).

[4:20:95] Howard P. Robertson (1903–1961) - Solved the two-body problem in an approximation to general relativity, developed the standard model of general relativity.

[4:20:96] Vera Rubin (1928–2016) - Discovered discrepancies in galactic rotation rates leading to the theory of dark matter.

[4:20:97] Rainer K. Sachs (1932–) - Discovered gravitationally induced redshifts in the cosmic background radiation.

[4:20:98] Carl Sagan (1934–1996) - For his contributions as a prominent American astronomer.

[4:20:99] Allan Sandage (1936–2010) - Set the cosmological distance scale and accurately estimated the speed of expansion of the universe.

[4:20:100] Brian P. Schmidt (1967–) - Used supernova data to measure the acceleration in the expansion of the universe.

[4:20:101] David N. Schramm (1945–1997) - Was an expert on big bang theory and an early proponent of dark matter.

[4:20:102] Dennis W. Sciama (1926–1999) - Studied many aspects of cosmology and supervised many other leading cosmologists.

[4:20:103] Irving Segal (1918–1998) - Created chronogeometric cosmology with alternative solution of the redshift problem.

[4:20:104] Seleucus of Seleucia (fl. c. 150 BC) - Used tidal observations to support a heliocentric model.

[4:20:105] Roman Ulrich Sexl (1939–1986) - Developed an ether-based theory of absolute simultaneity that is mathematically equivalent to special relativity.

[4:20:106] Al-Sijzi (c. 945–1020) - Invented an astrolabe based on heliocentric principles.

[4:20:107] Joseph Silk (1942–) - Explained the homogeneity of the early universe using photon diffusion damping.

[4:20:108] Willem de Sitter (1872–1934) - Developed a theory of dark matter with Einstein, found an expanding matterless solution to general relativity.

[4:20:109] Lee Smolin (1955–) - Studied quantum gravity, popularised a theory of cosmological natural selection.

[4:20:110] George F. Smoot (1945–) - Used Cosmic Background Explorer Satellite to measure the temperature and anisotropy of the early universe.

[4:20:111] David N. Spergel (1961–) - Used Wilkinson Microwave Anisotropy Probe satellite to measure the temperature and anisotropy of the early universe.

[4:20:112] Paul Steinhardt (1952–) - Pioneered inflationary cosmology, introduced first example of eternal inflation, introduced quintessential dark energy, introduced the concept of strongly self-interacting dark matter, studied brane cosmology and cyclic models of the universe.

[4:20:113] Abd al-Rahman al-Sufi (903–986) - Identified the large Magellanic cloud and made the first recorded observation of the Andromeda galaxy.

[4:20:114] Nicholas B. Suntzeff (1952–) - Used supernova observations to discover acceleration in the expansion of the universe, calibrated the supernova distance scale.

[4:20:115] Rashid Sunyaev (1943–) - Developed a theory of density fluctuations in the early universe, described how to use cosmic background distortion to observe large-scale density fluctuations.

[4:20:116] Alex Szalay (1949–) - Was working on structure formation in a neutrino-dominated universe, biased galaxy formation in a cold dark matter dominated universe and computing the power spectrum in hot, cold and warm dark matter dominated universes.

[4:20:117] Max Tegmark (1967–) - Determined the parameters of the lambda-cold dark matter model using Sloan Survey data, studied mathematical models of multiverses.

[4:20:118] William G. Tifft - Theorised that galactic redshifts are quantised.

[4:20:119] Beatrice Tinsley (1941–1981) - Researched galactic evolution, the creation of lightweight elements, and accelerated expansion of the universe.

[4:20:120] Frank J. Tipler (1947–) - Proved that time travel requires singularities, promoted the anthropic principle.

[4:20:121] Richard C. Tolman (1881–1948) - Showed that the cosmic background keeps a black-body profile as the universe expands.

[4:20:122] Trinh Xuan Thuan (1948–) - Researched galaxy formation and evolution.

[4:20:123] Mark Trodden (1968–) - Studied cosmological implications of topological defects in field theories.

[4:20:124] Michael S. Turner (1949–) - Coined the term dark energy.

[4:20:125] Neil Turok (1958–) - Predicted correlations between polarisation and temperature anisotropy in the cosmic background, explained the big bang as a brane collision.

[4:20:126] Henry Tye (1947–) - Proposed brane-antibrane interactions as a cause of inflation.

[4:20:127] Alexander Vilenkin (1949–) - Showed that eternal inflation is generic, studied cosmic strings, theorised the creation of the universe from quantum fluctuations.

[4:20:128] Robert M. Wald (1947–) - Wrote a popular textbook on general relativity, studied the thermodynamics of black holes and created an axiomatic formulation of quantum field theory in curved spacetime.

[4:20:129] Arthur Geoffrey Walker (1909–2001) - Developed the standard model of general relativity and studied the mathematics of relativistic reference frames.

[4:20:130] David Wands - Studied inflation, superstrings, and density perturbations in the early universe.

[4:20:131] Yun Wang (1964–) - Uses supernova and galactic redshift data to probe dark energy.

[4:20:132] Jeffrey Weeks (1956–) - Used cosmic background patterns to determine the topology of the universe.

[4:20:133] Simon D. White (1951–) - Studied galaxy formation in the lambda-cold dark matter model.

[4:20:134] David Todd Wilkinson (1935–2002) - Used satellite probes to measure the cosmic background radiation.

[4:20:135] Edward L. Wright (1947–) - Promoted big bang theories, studied the effect of dust absorption on measurements of the cosmic background.

[4:20:136] Yakov Borisovich Zel'dovich (1914–1987) - Used accretion disks of massive black holes to explain quasars, predicted Compton scattering of the cosmic background.

[4:20:137] Fritz Zwicky (1898–1974) - Along with Walter Baade coined the term "supernova", contributions in understanding neutron stars, supernovae as standard candles, gravitational lensing, and dark matter.

Extolled Astronauts

- [4:21:1] Joseph M. Acaba (1967-) — STS-119, Soyuz TMA-04M
- [4:21:2] Loren Acton (1936—) STS-51-F
- [4:21:3] Mike Adams (1930–1967) — X-15. Died during space flight
- [4:21:4] James Adamson (1946-) — STS-28, STS-43
- [4:21:5] Viktor M. Afanasyev — Soyuz TM-11, Soyuz TM-18, Soyuz TM-29, Soyuz TM-33/32
- [4:21:6] Aydyn Aimbetov — Soyuz TMA-18M
- [4:21:7] Thomas Akers — STS-41, STS-49, STS-61, STS-79
- [4:21:8] Vladimir Aksyonov — Soyuz 22, Soyuz T-2
- [4:21:9] Buzz Aldrin — Gemini 12, Apollo 11
- [4:21:10] Aleksandar Panayotov Aleksandrov — Soyuz TM-5
- [4:21:11] Aleksandr Pavlovich Aleksandrov — Soyuz T-9, Soyuz TM-3
- [4:21:12] Andrew M. Allen — STS-46, STS-62, STS-75
- [4:21:13] Joseph P. Allen — STS-5, STS-51-A
- [4:21:14] Scott Altman — STS-90, STS-106, STS-109, STS-125
- [4:21:15] William Anders — Apollo 8
- [4:21:16] Clayton Anderson — STS-117/120, STS-131
- [4:21:17] Michael P. Anderson, (1959–2003) — STS-89, STS-107. Died in the Space Shuttle Columbia in 2003.
- [4:21:18] Dominic A. Antonelli — STS-119, STS-132
- [4:21:19] Jerome Apt — STS-37, STS-47, STS-59, STS-79
- [4:21:20] Lee Archambault — STS-117, STS-119

- [4:21:21] Neil Armstrong (1930–2012) — Gemini 8, Apollo 11. First person to walk on the Moon.
- [4:21:22] Richard R. Arnold — STS-119
- [4:21:23] Anatoly Artsebarsky — Soyuz TM-12
- [4:21:24] Yuri Artyukhin (1930–1998) — Soyuz 14
- [4:21:25] Jeffrey Ashby — STS-93, STS-100, STS-112
- [4:21:26] Oleg Atkov — Soyuz T-10/11
- [4:21:27] Toktar Aubakirov — Soyuz TM-13/12
- [4:21:28] Sergei Avdeyev — Soyuz TM-15, Soyuz TM-22
- [4:21:29] James P. Bagian, M.D. — STS-29, STS-40
- [4:21:30] Ellen S. Baker — STS-34, STS-50, STS-71
- [4:21:31] Michael Baker — STS-43, STS-52, STS-68, STS-81
- [4:21:32] Aleksandr Balandin — Soyuz TM-9
- [4:21:33] Michael R. Barratt, M.D. — Soyuz TMA-14, STS-133
- [4:21:34] Kayla Barron — No flights.
- [4:21:35] Daniel Barry — STS-72, STS-96, STS-105
- [4:21:36] John-David F. Bartoe — STS-51-F
- [4:21:37] Charlie Bassett (1931–1966) — No flights. Originally assigned to Gemini 9.
- [4:21:38] Yuri Baturin — Soyuz TM-28/27, Soyuz TM-32/31
- [4:21:39] Patrick Baudry — STS-51-G
- [4:21:40] Alan Bean — Apollo 12, Skylab 3
- [4:21:41] Robert L. Behnken — STS-123, STS-130
- [4:21:42] Ivan Bella — Soyuz TM-29/28

- [4:21:43] Pavel Belyayev (1925–1970) — Voskhod 2
- [4:21:44] Georgi Beregovoi (1921–1995) — Soyuz 3
- [4:21:45] Anatoli Berezovoy (1942–2014) — Soyuz T-5/7
- [4:21:46] Brian Binnie — SpaceShipOne flight 17P
- [4:21:47] John Blaha — STS-29, STS-33, STS-43, STS-58, STS-79/81
- [4:21:48] Michael J. Bloomfield — STS-86, STS-97, STS-110
- [4:21:49] Guion Bluford — STS-8, STS-61-A, STS-39, STS-53
- [4:21:50] Karol Bobko — STS-6, STS-51-D, STS-51-J
- [4:21:51] Eric A. Boe — STS-126, STS-133
- [4:21:52] Charles Bolden— STS-61-C, STS-31, STS-45, STS-60
- [4:21:53] Roberta Bondar — STS-42
- [4:21:54] Valentin Bondarenko (1937–1961) - no flights. Died in fire while training in pure oxygen (three weeks before Gagarin's flight).
- [4:21:55] Andrei Borisenko — Soyuz TMA-21
- [4:21:56] Frank Borman — Gemini 7, Apollo 8
- [4:21:57] Stephen G. Bowen — STS-126, STS-132, STS-133
- [4:21:58] Kenneth Bowersox — STS-50, STS-61, STS-73, STS-82, STS-113/Soyuz TMA-1
- [4:21:59] Charles E. Brady, Jr., M.D. (1951–2006) — STS-78
- [4:21:60] Vance Brand — Apollo-Soyuz Test Project, STS-5, STS-41-B, STS-35
- [4:21:61] Daniel Brandenstein — STS-8, STS-51-G, STS-32, STS-49
- [4:21:62] Randolph Bresnik – STS-129
- [4:21:63] Roy Bridges — STS-51-F
- [4:21:64] Curtis Brown — STS-47, STS-66, STS-77, STS-85, STS-95, STS-103

[4:21:65] David M. Brown (1956–2003) — STS-107. Died on the Columbia.

[4:21:66] Mark Brown — STS-28, STS-48

[4:21:67] James Buchli — STS-51-C, STS-61-A, STS-29, STS-48

[4:21:68] Jay C. Buckey, M.D. — STS-90

[4:21:69] Nikolai Budarin — STS-71/Soyuz TM-21, Soyuz TM-27, STS-113/Soyuz TMA-1

[4:21:70] John S. Bull (1934–2008) — No flights.

[4:21:71] Daniel Burbank — STS-106, STS-115, Soyuz TMA-22

[4:21:72] Daniel Bursch — STS-51, STS-68, STS-77, STS-108/111

[4:21:73] Valery Bykovsky — Vostok 5, Soyuz 22, Soyuz 31/29

[4:21:74] Robert D. Cabana — STS-41, STS-53, STS-65, STS-88

[4:21:75] Yvonne Cagle, M.D. Symbol venus.svg — No flights.

[4:21:76] Fernando Caldeiro (1958–2009) — No flights.

[4:21:77] Charles Camarda — STS-114

[4:21:78] Kenneth D. Cameron — STS-37, STS-56, STS-74

[4:21:79] Zena Cardman Symbol venus.svg — No flights.

[4:21:80] Duane G. Carey — STS-109

[4:21:81] Scott Carpenter (1925-2013) — Mercury 7

[4:21:82] Gerald P. Carr — Skylab 4

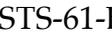
[4:21:83] Sonny Carter, M.D. (1947–1991) — STS-33

[4:21:84] John Casper — STS-36, STS-54, STS-62, STS-77

[4:21:85] Josh Cassada — No flights.

[4:21:86] Christopher Cassidy — STS-127

[4:21:87] Robert J. Cenker — STS-61-C

- [4:21:88] Eugene Cernan (1934-2017) — Gemini 9A, Apollo 10, Apollo 17
- [4:21:89] Roger B. Chaffee (1935–1967) Died in the fire in Apollo 1
- [4:21:90] Gregory Chamitoff — STS-124/126, STS-134
- [4:21:91] Franklin Chang-Diaz — STS-61-C, STS-34, STS-46, STS-60, STS-75, STS-91, STS-111
- [4:21:92] Philip K. Chapman — No flights
- [4:21:93] Raja Chari — No flights
- [4:21:94] Kalpana Chawla (1961–2003) — STS-87, STS-107. Died on the crash of the Columbia.
- [4:21:95] Maurizio Cheli — STS-75
- [4:21:96] Chen Dong — Shenzhou 11.
- [4:21:97] Chen Quan — No flights. Backup for Shenzhou 7.
- [4:21:98] Leroy Chiao — STS-65, STS-72, STS-92, Soyuz TMA-5
- [4:21:99] Kevin P. Chilton — STS-49, STS-59, STS-76
- [4:21:100] Jean-Loup Chrétien — Soyuz T-6, Soyuz TM-7/6, STS-86
- [4:21:101] Laurel B. Clark, M.D.  (1961–2003) — STS-107. Died on the crash of the Columbia.
- [4:21:102] Mary L. Cleave  — STS-61-B, STS-30
- [4:21:103] Jean-François Clervoy, EAC — STS-66, STS-84, STS-103
- [4:21:104] Michael R. Clifford — STS-53, STS-59, STS-76
- [4:21:105] Michael Coats — STS-41-D, STS-29, STS-39
- [4:21:106] Kenneth Cockrell — STS-56, STS-69, STS-80, STS-98, STS-111
- [4:21:107] Catherine Coleman — STS-73, STS-93, Soyuz TMA-20
- [4:21:108] Eileen Collins — STS-63, STS-84, STS-93, STS-114

- [4:21:109] Michael Collins — Gemini 10, Apollo 11
- [4:21:110] Charles "Pete" Conrad, (1930–1999) — Gemini 5, Gemini 11, Apollo 12, Skylab 2
- [4:21:111] Gordon Cooper (1927–2004) — Mercury 9, Gemini 5
- [4:21:112] Richard O. Covey — STS-51-I, STS-26, STS-38, STS-61
- [4:21:113] Timothy Creamer — Soyuz TMA-17
- [4:21:114] John O. Creighton — STS-51-G, STS-36, STS-48
- [4:21:115] Robert Crippen — STS-1, STS-7, STS-41-C, STS-41-G
- [4:21:116] Samantha Cristoforetti — Soyuz TMA-15M
- [4:21:117] Roger K. Crouch — STS-83, STS-94
- [4:21:118] Frank L. Culbertson, Jr. — STS-38, STS-51, STS-105/108
- [4:21:119] Walter Cunningham — Apollo 7
- [4:21:120] Robert Curbeam — STS-85, STS-98, STS-116
- [4:21:121] Nancy J. Currie — STS-57, STS-70, STS-88, STS-109
- [4:21:122] Bill Dana — X-15 flights 174 and 197
- [4:21:123] Nancy Jan Davis — STS-47, STS-60, STS-85
- [4:21:124] Lawrence J. DeLucas — STS-50
- [4:21:125] Frank De Winne — Soyuz TMA-1/TM-34, Soyuz TMA-15
- [4:21:126] Vladimir N. Dezhurov — Soyuz TM-21/STS-71
- [4:21:127] Georgi Dobrovolski (1928–1971) — Soyuz 11 Died on reentry.
- [4:21:128] Takao Doi — STS-87, STS-123
- [4:21:129] Matthew Dominick — No flights.
- [4:21:130] B. Alvin Drew — STS-118, STS-133

- [4:21:131] Brian Duffy — STS-45, STS-57, STS-72, STS-92
- [4:21:132] Charles Duke — Apollo 16
- [4:21:133] Bonnie J. Dunbar — STS-61-A, STS-32, STS-50, STS-71, STS-89
- [4:21:134] Pedro Duque — STS-95, Soyuz TMA-3/2
- [4:21:135] Samuel T. Durrance — STS-35, STS-67
- [4:21:136] James Dutton — STS-131
- [4:21:137] Lev Dyomin (1926–1998) — Soyuz 15
- [4:21:138] Tracy Caldwell Dyson— STS-118, Soyuz TMA-18
- [4:21:139] Vladimir Dzhanibekov — Soyuz 27/26, Soyuz 39, Soyuz T-6, Soyuz T-12, Soyuz T-13
- [4:21:140] Joe Edwards — STS-89
- [4:21:141] Donn F. Eisele (1930–1987) — Apollo 7
- [4:21:142] Anthony W. England — STS-51-F
- [4:21:143] Joe H. Engle — X-15 flights 138, 143, and 153, STS-2, STS-51-I
- [4:21:144] Jeanette J. Epps — No flights.
- [4:21:145] Ronald Evans (1933–1990) — Apollo 17
- [4:21:146] Reinhold Ewald — Soyuz TM-25/24
- [4:21:147] Léopold Eyharts, EAC — Soyuz TM-27/26, STS-122/123
- [4:21:148] John Fabian — STS-7, STS-51-G
- [4:21:149] Muhammed Faris — Soyuz TM-3/2
- [4:21:150] Bertalan Farkas — Soyuz 36/35
- [4:21:151] Jean-Jacques Favier — STS-78
- [4:21:152] Fei Junlong — Shenzhou 6

[4:21:153] Konstantin Feoktistov (1926–2009) — Voskhod 1

[4:21:154] Christopher Ferguson — STS-115, STS-126, STS-135

[4:21:155] Martin J. Fettman — STS-58

[4:21:156] Andrew J. Feustel — STS-125, STS-134

[4:21:157] Anatoly Filipchenko — Soyuz 7, Soyuz 16

[4:21:158] Michael Fincke — Soyuz TMA-4, Soyuz TMA-13, STS-134

[4:21:159] John L. Finley (1935–2006) — No flights. Trained for the MOL program.

[4:21:160] Anna Lee Fisher, M.D. — STS-51-A

[4:21:161] William Frederick Fisher, M.D. — STS-51-I

[4:21:162] Klaus-Dietrich Flade — Soyuz TM-14/13

[4:21:163] Michael Foale — STS-45, STS-56, STS-63, STS-84/86, STS-103, Soyuz TMA-3

[4:21:164] Kevin A. Ford — STS-128, Soyuz TMA-06M

[4:21:165] Michael Foreman — STS-123, STS-129

[4:21:166] Patrick Forrester — STS-105, STS-117, STS-128

[4:21:167] Michael Fossum — STS-121, STS-124, Soyuz TMA-02M

[4:21:168] Ted Freeman (1930–1964) — No flights.

[4:21:169] Stephen Frick — STS-110, STS-122

[4:21:170] Dirk Frimout — STS-45

[4:21:171] Christer Fuglesang — STS-116, STS-128

[4:21:172] Charles Fullerton (1936-2013) — STS-3, STS-51-F

[4:21:173] Reinhard Furrer (1940–1995) — STS-61-A

[4:21:174] Satoshi Furukawa — Soyuz TMA-02M

[4:21:175] F. Drew Gaffney, M.D. — STS-40

- [4:21:176] Yuri Gagarin (1934–1968) — Vostok 1. First person in space.
- [4:21:177] Ronald Garan — STS-124, Soyuz TMA-21
- [4:21:178] Dale Gardner (1948–2014) — STS-8, STS-51-A
- [4:21:179] Guy Gardner — STS-27, STS-35
- [4:21:180] Marc Garneau — STS-41-G, STS-77, STS-97
- [4:21:181] Owen Garriott — Skylab 3, STS-9
- [4:21:182] Charles Gemar — STS-38, STS-48, STS-62
- [4:21:183] Michael Gernhardt — STS-69, STS-83, STS-94, STS-104
- [4:21:184] Alexander Gerst — Soyuz TMA-13M
- [4:21:185] Edward Gibson — Skylab 4
- [4:21:186] Robert L. Gibson — STS-41-B, STS-61-C, STS-27, STS-47, STS-71
- [4:21:187] Yuri Gidzenko — Soyuz TM-22, Soyuz TM-31/STS-102, Soyuz TM-34/Soyuz TM-33
- [4:21:188] Ed Givens (1930–1967) — No flights. NASA group 5.
- [4:21:189] Yuri Glazkov (1939–2008) — Soyuz 24
- [4:21:190] John Glenn (1921–2016) — Mercury 6, STS-95
- [4:21:191] Victor Glover — No flights.
- [4:21:192] Linda Godwin — STS-37, STS-59, STS-76, STS-108
- [4:21:193] Michael T. Good — STS-125, STS-132
- [4:21:194] Viktor Gorbatko — Soyuz 7, Soyuz 24, Soyuz 37/36
- [4:21:195] Richard Gordon (1929–2017) — Gemini 11, Apollo 12
- [4:21:196] Dominic Gorie — STS-91, STS-99, STS-108, STS-123
- [4:21:197] Ronald Grabe — STS-51-J, STS-30, STS-42, STS-57

- [4:21:198] Duane Graveline, M.D. (1931–2016) — No flights.
- [4:21:199] Georgi Grechko (1931–2017) — Soyuz 17, Soyuz 26/27, Soyuz T-14/13
- [4:21:200] Frederick Gregory — STS-51-B, STS-33, STS-44
- [4:21:201] William Gregory — STS-67
- [4:21:202] David Griggs (1939–1989) — STS-51-D
- [4:21:203] Virgil I. "Gus" Grissom (1926–1967) — Mercury-Redstone 4, Gemini 3. Died in the Apollo 1 fire.
- [4:21:204] John Grunsfeld — STS-67, STS-81, STS-103, STS-109, STS-125
- [4:21:205] Aleksei Gubarev — Soyuz 17, Soyuz 28
- [4:21:206] Umberto Guidoni — STS-75, STS-100
- [4:21:207] Jügderdemidiin Gürragchaa — Soyuz 39
- [4:21:208] Sidney Gutierrez — STS-40, STS-59
- [4:21:209] Chris Hadfield — STS-74, STS-100, Expedition 34, Expedition 35, Soyuz TMA-07M
- [4:21:210] Nick Hague — No flights.
- [4:21:211] Claudie Haigneré , EAC — Soyuz TM-24/23, Soyuz TM-33/32
- [4:21:212] Jean-Pierre Haigneré, EAC — Soyuz TM-17/16, Soyuz TM-29
- [4:21:213] United States Fred Haise — Apollo 13
- [4:21:214] United States James Halsell — STS-65, STS-74, STS-83, STS-94, STS-101
- [4:21:215] United States Kenneth Ham — STS-124, STS-132
- [4:21:216] United States Christina Hammock  — No flights.
- [4:21:217] United States Lloyd Hammond — STS-39, STS-64
- [4:21:218] Canada Jeremy Hansen — No flights.

- [4:21:219] United States Gregory Harbaugh — STS-39, STS-54, STS-71, STS-82
- [4:21:220] United States Bernard A. Harris, Jr. — STS-55, STS-63
- [4:21:221] United States Terry Hart — STS-41-C
- [4:21:222] United States Henry Hartsfield (1933–2014) — STS-4, STS-41-D, STS-61-A
- [4:21:223] United States Frederick Hauck — STS-7, STS-51-A, STS-26
- [4:21:224] United States Steven Hawley — STS-41-D, STS-61-C, STS-31, STS-82, STS-93
- [4:21:225] United States Susan HelmsSymbol venus.svg — STS-54, STS-64, STS-78, STS-101, STS-102/105
- [4:21:226] United States Karl Henize (1926–1993) — STS-51-F
- [4:21:227] United States Thomas Hennen — STS-44
- [4:21:228] United States Terence Henricks — STS-44, STS-55, STS-70, STS-78
- [4:21:229] Poland Mirosław Hermaszewski — Soyuz 30
- [4:21:230] United States José Hernández — STS-128
- [4:21:231] United States John Herrington— STS-113
- [4:21:232] United States Richard Hieb — STS-39, STS-49, STS-65
- [4:21:233] United States Joan HigginbothamSymbol venus.svg — STS-116
- [4:21:234] United States David Hilmers — STS-51-J, STS-26, STS-36, STS-42
- [4:21:235] United States Robert Hines — No flights.
- [4:21:236] United States Kathryn HireSymbol venus.svg — STS-90, STS-130
- [4:21:237] United States Charles Hobaugh — STS-104, STS-118, STS-129
- [4:21:238] United States Warren Hoburg — No flights.
- [4:21:239] United States Jeffrey Hoffman — STS-51-D, STS-35, STS-46, STS-61, STS-75
- [4:21:240] United States Donald Holmquest, M.D. — No flights.

[4:21:241] United States Michael S. Hopkins — Soyuz TMA-10M

[4:21:242] United States Scott Horowitz — STS-75, STS-82, STS-101, STS-105

[4:21:243] Japan Akihiko Hoshide — STS-124, Soyuz TMA-05M

[4:21:244] United States Millie Hughes-FulfordSymbol venus.svg — STS-40

[4:21:245] United States Douglas G. Hurley — STS-127, STS-135

[4:21:246] United States Rick Husband (1957–2003) — STS-96, STS-107. Died on the Columbia.

[4:21:247] United States James Irwin (1930–1991) — Apollo 15

[4:21:248] Soviet Union Aleksandr Ivanchenkov — Soyuz 29/31

[4:21:249] Russia Anatoli Ivanishin — Soyuz TMA-22

[4:21:250] Bulgaria Georgi Ivanov — Soyuz 33

[4:21:251] United States Marsha Ivins — STS-32, STS-46, STS-62, STS-81, STS-98

[4:21:252] East Germany Sigmund Jähn — Soyuz 31/29

[4:21:253] United States Mae Jemison, M.D. — STS-47

[4:21:254] United States Tamara E. Jernigan — STS-40, STS-52, STS-67, STS-80, STS-96

[4:21:255] United States Brent W. Jett, Jr. — STS-72, STS-81, STS-97, STS-115

[4:21:256] China Jing Haipeng — Shenzhou 7, Shenzhou 9, Shenzhou 11

[4:21:257] United States Gregory C. Johnson — STS-125

[4:21:258] United States Gregory H. Johnson — STS-123, STS-134

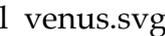
[4:21:259] United States Thomas D. Jones — STS-59, STS-68, STS-80, STS-98

[4:21:260] Poland Zenon Jankowski — Soyuz 30 Backup

[4:21:261] Ukraine Leonid Kadeniuk — STS-87

[4:21:262] Russia Alexander Kaleri — Soyuz TM-14, Soyuz TM-24, Soyuz TM-30, Soyuz TMA-3, Soyuz TMA-01M

- [4:21:263] United States Janet L. KavandiSymbol venus.svg — STS-91, STS-99, STS-104
- [4:21:264] United States James M. Kelly — STS-102, STS-114
- [4:21:265] United States Mark Kelly — STS-108, STS-121, STS-124, STS-134
- [4:21:266] United States Scott Kelly — STS-103, STS-118, Soyuz TMA-01M, Soyuz TMA-16M/18M
- [4:21:267] United States Joseph Kerwin, M.D. — Skylab 2
- [4:21:268] Soviet Union Yevgeny Khrunov (1933–2000) — Soyuz 5/4
- [4:21:269] United States Jonny Kim — No flights.
- [4:21:270] United States Robert S. Kimbrough — STS-126.
- [4:21:271] Soviet Union Leonid Kizim (1941–2010) — Soyuz T-3, Soyuz T-10/11, Soyuz T-15
- [4:21:272] Soviet Union Petr Klimuk — Soyuz 13, Soyuz 18, Soyuz 30
- [4:21:273] United States Pete Knight — X-15 flight 190
- [4:21:274] Soviet Union Pyotr Kolodin — No flights, backup for several missions.
- [4:21:275] Soviet Union Vladimir Komarov (1927–1967) — Voskhod 1, Soyuz 1. Died during re-entry of first Soyuz spacecraft.
- [4:21:276] Russia Yelena KondakovaSymbol venus.svg — Soyuz TM-20/STS-84
- [4:21:277] Russia Dmitri Kondratyev — Soyuz TMA-20
- [4:21:278] Russia Oleg Kononenko — Soyuz TMA-12, Soyuz TMA-03M
- [4:21:279] United States Timothy L. Kopra — STS-127/128
- [4:21:280] Russia Mikhail Korniyenko — Soyuz TMA-18, Soyuz TMA-16M/18M
- [4:21:281] Russia Valery Korzun — Soyuz TM-24, STS-111/113
- [4:21:282] Russia Oleg Kotov — Soyuz TMA-10, Soyuz TMA-17, Soyuz TMA-10M
- [4:21:283] Soviet Union Vladimir Kovalyonok — Soyuz 25, Soyuz 29/31, Soyuz T-4

- [4:21:284] Russia Konstantin Kozeyev — Soyuz TM-33/32
- [4:21:285] United States Kevin Kregel — STS-70, STS-78, STS-87, STS-99
- [4:21:286] Soviet Union Russia Sergei Krikalev — Soyuz TM-7, Soyuz TM-12/Soyuz TM-13, STS-60, STS-88, Soyuz TM-31/STS-102, Soyuz TMA-6
- [4:21:287] Soviet Union Valeri Kubasov — Soyuz 6, Soyuz 19, Soyuz 36/35
- [4:21:288] Netherlands André Kuipers — Soyuz TMA-4/3, Soyuz TMA-03M
- [4:21:289] United States Robb Kulin — No flights.
- [4:21:290] Soviet Union Aleksandr Laveykin — Soyuz TM-2
- [4:21:291] United States Robert Lawrence (1935–1967) — No flights. Trained for MOL program.
- [4:21:292] United States Wendy Lawrence  — STS-67, STS-86, STS-91, STS-114
- [4:21:293] Soviet Union Vasili Lazarev (1928–1990) — Soyuz 12, Soyuz 18a
- [4:21:294] Russia Aleksandr Lazutkin — Soyuz TM-25
- [4:21:295] Soviet Union Valentin Lebedev — Soyuz 13, Soyuz T-5/7
- [4:21:296] United States Mark C. Lee — STS-30, STS-47, STS-64, STS-82
- [4:21:297] United States David Leestma — STS-41-G, STS-28, STS-45
- [4:21:298] United States William B. Lenoir (1939–2010) — STS-5
- [4:21:299] Soviet Union Aleksei Leonov — Voskhod 2, Soyuz 19. First human to conduct a space walk.
- [4:21:300] United States Frederick W. Leslie — STS-73
- [4:21:301] Soviet Union Anatoli Levchenko (1941–1988) — Soyuz TM-4/3
- [4:21:302] United States Byron Lichtenberg — STS-9, STS-45
- [4:21:303] United States Don Lind — STS-51-B
- [4:21:304] United States Kjell N. Lindgren — Soyuz TMA-17M

[4:21:305] United States Steven Lindsey — STS-87, STS-95, STS-104, STS-121, STS-133

[4:21:306] United States Jerry Linenger — STS-64, STS-81 / 84

[4:21:307] United States Richard Linnehan — STS-78, STS-90, STS-109, STS-123

[4:21:308] United States Gregory Linteris — STS-83, STS-94

[4:21:309] China Liu Boming — Shenzhou 7

[4:21:310] China Liu Wang — Shenzhou 9

[4:21:311] China Liu YangSymbol venus.svg — Shenzhou 9

[4:21:312] United States Anthony Llewellyn — No flights.

[4:21:313] United States Paul Lockhart — STS-111, STS-113

[4:21:314] Russia Yuri Lonchakov — STS-100, Soyuz TMA-1 / TM-34, Soyuz TMA-13

[4:21:315] United States Michael Lopez-Alegria — STS-73, STS-92, STS-113, Soyuz TMA-9

[4:21:316] United States Christopher Loria — No flights.

[4:21:317] United States John Lounge — STS-51-I, STS-26, STS-35

[4:21:318] United States Jack Lousma — Skylab 3, STS-3

[4:21:319] United States Stanley G. Love — STS-122

[4:21:320] United States Jim Lovell — Gemini 7, Gemini 12, Apollo 8, Apollo 13

[4:21:321] United States G. David Low (1956–2008) — STS-32, STS-43, STS-57

[4:21:322] United States Edward Lu — STS-84, STS-106, Soyuz TMA-2

[4:21:323] United States Shannon LucidSymbol venus.svg — STS-51-G, STS-34, STS-43, STS-58, STS-76 / 79

[4:21:324] Soviet Union Vladimir Lyakhov — Soyuz 32 / 34, Soyuz T-9, Soyuz TM-6 / 5

[4:21:325] Canada Steven MacLean — STS-52, STS-115

[4:21:326] United States Sandra Magnus — STS-112, STS-126 / 119, STS-135

[4:21:327] Soviet Union Oleg Makarov (1933–2003) — Soyuz 12, Soyuz 18a, Soyuz 27/26, Soyuz T-3

[4:21:328] Russia Yuri Malenchenko — Soyuz TM-19, STS-106, Soyuz TMA-2, Soyuz TMA-11, Soyuz TMA-05M, Soyuz TMA-19M

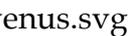
[4:21:329] Italy Franco Malerba — STS-46

[4:21:330] India Ravish Malhotra — No flights. India's backup cosmonaut for the Intercosmos program.

[4:21:331] Soviet Union Yuri Malyshev (1941–1999) — Soyuz T-2, Soyuz T-11/10

[4:21:332] Soviet Union Russia Gennadi Manakov — Soyuz TM-10, Soyuz TM-16

[4:21:333] Soviet Union Musa Manarov — Soyuz TM-4/6, Soyuz TM-11

[4:21:334] United States Nicole Aunapu Mann  — No flights.

[4:21:335] United States Thomas Marshburn, M.D. — STS-127

[4:21:336] United States Michael Massimino — STS-109, STS-125

[4:21:337] United States Richard Mastracchio — STS-106, STS-118, STS-131, Soyuz TMA-11M

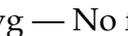
[4:21:338] United States Thomas Kenneth "Ken" Mattingly II — Apollo 16, STS-4, STS-51-C

[4:21:339] United States K. Megan McArthur  — STS-125

[4:21:340] United States William S. McArthur — STS-58, STS-74, STS-92, Soyuz TMA-7

[4:21:342] United States Jon McBride — STS-41-G

[4:21:343] United States Bruce McCandless II (1937—2017) — STS-41-B, STS-31

[4:21:344] United States Anne McClain  — No flights.

[4:21:345] United States William C. McCool (1961–2003) — STS-107. Died on the Columbia.

[4:21:346] United States Michael J. McCulley — STS-34

[4:21:347] United States John B. McKay — X-15 flight 150 (awarded posthumously)

[4:21:348] United States James McDivitt — Gemini 4, Apollo 9

[4:21:349] United States Donald McMonagle — STS-39, STS-54, STS-66

[4:21:350] United States Ronald McNair (1950–1986) — STS-41-B. Died on the Challenger (STS-51L).

[4:21:351] United States Carl Meade — STS-38, STS-50, STS-64

[4:21:352] United States Jessica MeirSymbol venus.svg — No flights.

[4:21:353] United States Bruce Melnick — STS-41, STS-49

[4:21:354] United States Michael Melvill — SpaceShipOne flights 15P and 16P

[4:21:355] United States Pamela MelroySymbol venus.svg — STS-92, STS-112, STS-120

[4:21:356] United States Leland D. Melvin — STS-122, STS-129

[4:21:357] Germany Ulf Merbold — STS-9, STS-42, Soyuz TM-20/19

[4:21:358] Germany Ernst Messerschmid — STS-61-A

[4:21:359] United States Dorothy M. Metcalf-LindenburgerSymbol venus.svg — STS-131

[4:21:360] United States Curt Michel (1934—2015) — No flights.

[4:21:361] Russia Aleksandr Misurkin - Soyuz TMA-08M

[4:21:362] United States Edgar Mitchell (1930–2016) — Apollo 14

[4:21:363] Denmark Andreas Mogensen — Soyuz TMA-18M

[4:21:364] United States Jasmin MoghbeliSymbol venus.svg — No flights.

[4:21:365] Afghanistan Abdul Ahad Mohmand — Soyuz TM-6/5

[4:21:366] Japan Mamoru Mohri — STS-47, STS-99

[4:21:367] United States Andrew R. Morgan — No flights.

[4:21:368] United States Barbara MorganSymbol venus.svg — STS-118

[4:21:369] United States Lee Morin — STS-110

- [4:21:370] Russia Boris Morukov (1950—2015) — STS-106
- [4:21:371] Japan Chiaki Mukai, M.D.  — STS-65, STS-95
- [4:21:372] United States Richard Mullane — STS-41-D, STS-27, STS-36
- [4:21:373] Soviet Union/Kazakhstan Talgat Musabayev — Soyuz TM-19, Soyuz TM-27, Soyuz TM-32/31
- [4:21:374] United States Story Musgrave, M.D. — STS-6, STS-51-F, STS-33, STS-44, STS-61, STS-80
- [4:21:375] United States Steven R. Nagel — STS-51-G, STS-61-A, STS-37, STS-55
- [4:21:376] United States George Nelson — STS-41-C, STS-61-C, STS-26
- [4:21:377] Soviet Union Grigori Nelyubov (1934–1966) — No flights. Vostok backup.
- [4:21:378] Mexico Rodolfo Neri Vela — STS-61-B
- [4:21:379] Italy Paolo A. Nespoli — STS-120, Soyuz TMA-20
- [4:21:380] United States James H. Newman — STS-51, STS-69, STS-88, STS-109
- [4:21:381] Switzerland Claude Nicollier — STS-46, STS-61, STS-75, STS-103
- [4:21:382] China Niè Hǎishèng — Shenzhou 6, Shenzhou 10
- [4:21:383] Soviet Union Andriyan Nikolayev (1929–2004) — Vostok 3, Soyuz 9
- [4:21:384] Japan Soichi Noguchi — STS-114, Soyuz TMA-17
- [4:21:385] Peru United States Carlos I. Noriega — STS-84, STS-97
- [4:21:386] Russia Oleg Novitskiy — Soyuz TMA-06M
- [4:21:387] United States Lisa Nowak  — STS-121
- [4:21:388] United States Karen Nyberg  — STS-124, Soyuz TMA-09M
- [4:21:389] United States Bryan O'Connor — STS-61-B, STS-40
- [4:21:390] United States Ellen Ochoa  — STS-56, STS-66, STS-96, STS-110
- [4:21:391] Netherlands Wubbo Ockels (1946-2014) — STS-61-A

- [4:21:392] United States William Oefelein — STS-116
- [4:21:393] United States Loral O'HaraSymbol venus.svg — No flights.
- [4:21:394] United States Brian O'Leary — No flights.
- [4:21:395] United States John D. Olivas — STS-117, STS-128
- [4:21:396] Japan Takuya Onishi — Expedition 48/49.
- [4:21:397] United States Ellison Onizuka (1946–1986) — STS-51-C. Died on the Challenger (STS-51L).
- [4:21:398] Russia Yuri Onufrienko — Soyuz TM-23, STS-108/111
- [4:21:399] United States Stephen Oswald — STS-42, STS-56, STS-67
- [4:21:400] Russia Aleksey Ovchinin — Soyuz TMA-20M
- [4:21:401] United States Robert Overmyer (1936–1996) — STS-5, STS-51-B
- [4:21:402] Russia Gennady Padalka — Soyuz TM-28, Soyuz TMA-4, Soyuz TMA-14, Soyuz TMA-04M, Soyuz TMA-16M
- [4:21:403] United States William Pailles — STS-51-J
- [4:21:404] United States Scott Parazynski, M.D. — STS-66, STS-86, STS-95, STS-100, STS-120
- [4:21:405] United States Ronald A. Parise (1951–2008) — STS-35, STS-67
- [4:21:406] United States Robert Parker — STS-9, STS-35
- [4:21:407] Italy Luca Parmitano — Soyuz TMA-09M
- [4:21:408] United Kingdom United States Nicholas Patrick — STS-116, STS-130
- [4:21:409] Soviet Union Viktor Patsayev (1933–1971) — Soyuz 11. Died on reentry.
- [4:21:410] United States James Pawelczyk — STS-90
- [4:21:411] Canada Julie PayetteSymbol venus.svg — STS-96, STS-127
- [4:21:412] United States Gary Payton — STS-51-C

- [4:21:413] United Kingdom Timothy Peake — Soyuz TMA-19M
- [4:21:414] France Philippe Perrin, EAC — STS-111
- [4:21:415] France Thomas Pesquet — Soyuz MS-03
- [4:21:416] United States Donald Peterson — STS-6
- [4:21:417] United States Donald Pettit — STS-113/Soyuz TMA-1, STS-126, Soyuz TMA-03M
- [4:21:418] Vietnam Phạm Tuân — Soyuz 37/36
- [4:21:419] United States John Phillips — STS-100, Soyuz TMA-6, STS-119
- [4:21:420] United States William Pogue — Skylab 4
- [4:21:421] United States Alan G. Poindexter (1961–2012) — STS-122, STS-131
- [4:21:422] United States Mark Polansky — STS-98, STS-116, STS-127
- [4:21:423] Russia Alexander Poleshchuk — Soyuz TM-16
- [4:21:424] Soviet Union Russia Valeri Polyakov, M.D. — Soyuz TM-6/7, Soyuz TM-18/20
- [4:21:425] Brazil Marcos Pontes — Soyuz TMA-8
- [4:21:426] Soviet Union Leonid Popov — Soyuz 35/37, Soyuz 40, Soyuz T-7/5
- [4:21:427] Soviet Union Pavel Popovich (1930–2009) — Vostok 4, Soyuz 14
- [4:21:428] United States Charles Precourt — STS-55, STS-71, STS-84, STS-91
- [4:21:429] Socialist Republic of Romania Dumitru Prunariu — Soyuz 40
- [4:21:430] Israel Ilan Ramon (1954–2003) — STS-107. Died on the Columbia.
- [4:21:431] United States William Readdy — STS-42, STS-51, STS-79
- [4:21:432] United States Kenneth Reightler — STS-48, STS-60
- [4:21:433] United States James F. Reilly — STS-89, STS-104, STS-117
- [4:21:434] United States Garrett Reisman — STS-123/124, STS-132

- [4:21:435] Germany Thomas Reiter — Soyuz TM-22, STS-121 / 116
- [4:21:436] Czechoslovakia Vladimír Remek — Soyuz 28
- [4:21:437] United States Judith ResnikSymbol venus.svg (1949–1986) — STS-41D. Died on the Challenger. (STS-51L)
- [4:21:438] Russia Sergei Revin — Soyuz TMA-04M
- [4:21:439] United States Paul W. Richards — STS-102
- [4:21:440] United States Richard N. Richards — STS-28, STS-41, STS-50, STS-64
- [4:21:441] United States Sally Ride (1951–2012) — STS-7, STS-41-G. First American woman in space.
- [4:21:442] United States Patricia Robertson, M.D.Symbol venus.svg (1963–2001) — No flights.
- [4:21:443] United States Stephen Robinson — STS-85, STS-95, STS-114, STS-130
- [4:21:444] United States Russell L. Rogers (1928–1967) — No flights. Assigned to the Dyna Soar project.
- [4:21:445] Russia Roman Romanenko — Soyuz TMA-15
- [4:21:446] Soviet Union Yuri Romanenko — Soyuz 26/27, Soyuz 38, Soyuz TM-2/3
- [4:21:447] United States Kent Rominger — STS-73, STS-80, STS-85, STS-96, STS-100
- [4:21:448] United States Stuart Roosa (1933–1994) — Apollo 14
- [4:21:449] United States Jerry L. Ross — STS-61-B, STS-27, STS-37, STS-55, STS-74, STS-88, STS-110
- [4:21:450] Soviet Union Valery Rozhdestvensky — Soyuz 23
- [4:21:451] United States Francisco Rubio — No flights.
- [4:21:452] Soviet Union Nikolay Rukavishnikov (1932–2002) — Soyuz 10, Soyuz 16, Soyuz 33
- [4:21:453] United States Mario Runco, Jr. — STS-44, STS-54, STS-77
- [4:21:454] Russia Sergei Ryazanski — Soyuz TMA-10M

[4:21:455] Soviet Union Russia Valery Ryumin — Soyuz 25, Soyuz 32/34, Soyuz 35/37, STS-91

[4:21:456] United States Albert Sacco — STS-73

[4:21:457] Canada David Saint-Jacques — No flights.

[4:21:458] Russia Aleksandr Samokutyayev — Soyuz TMA-21, Soyuz TMA-14M

[4:21:459] Soviet Union Gennadi Sarafanov (1942–2005) — Soyuz 15

[4:21:460] United States Robert Satcher, M.D. — STS-129

[4:21:461] Saudi Arabia Sultan bin Salman bin Abdulaziz Al Saud — STS-51-G

[4:21:462] Soviet Union Viktor Savinykh — Soyuz T-4, Soyuz T-13/14

[4:21:463] Soviet Union Svetlana Savitskaya — Soyuz T-7/5, Soyuz T-12

[4:21:464] United States Wally Schirra (1923–2007) — Mercury 8, Gemini 6A, Apollo 7

[4:21:465] Germany Hans Schlegel — STS-55, STS-122

[4:21:466] United States Harrison Schmitt — Apollo 17

[4:21:467] United States Rusty Schweickart — Apollo 9

[4:21:468] United States Dick Scobee (1939–1986) — STS-41-C. Died on the Challenger (STS-51L).

[4:21:469] United States David Scott — Gemini 8, Apollo 9, Apollo 15

[4:21:470] United States Winston Scott — STS-72, STS-87

[4:21:471] Australia / United States Paul Scully-Power — STS-41-G

[4:21:472] United States Richard Searfoss — STS-58, STS-76, STS-90

[4:21:473] United States Rhea Seddon, M.D. — STS-51-D, STS-40, STS-58

[4:21:474] United States Elliot See (1927–1966) — No flights.

[4:21:475] United States Ronald Sega — STS-60, STS-76

[4:21:476] United Kingdom United States Piers Sellers (1955—2016) — STS-112, STS-121, STS-132

[4:21:477] United Kingdom Helen Sharman

[4:21:478] Soviet Union Russia Aleksandr Serebrov (1944-2013) — Soyuz T-7/5, Soyuz T-8, Soyuz TM-8, Soyuz TM-17

[4:21:479] Russia Yelena SerovaSymbol venus.svg — Soyuz TMA-14M

[4:21:480] Soviet Union Vitali Sevastyanov (1935–2010) — Soyuz 9, Soyuz 18

[4:21:481] Russia Yuri Shargin — Soyuz TMA-5/4

[4:21:482] Russia Salizhan Sharipov — STS-89, Soyuz TMA-5

[4:21:483] India Rakesh Sharma — Soyuz T-11/10

[4:21:484] Soviet Union Vladimir Shatalov — Soyuz 4, Soyuz 8, Soyuz 10

[4:21:485] United States Brewster Shaw — STS-9, STS-61-B, STS-28

[4:21:486] United States Alan Shepard (1923–1998) — Mercury-Redstone 3, Apollo 14. First American in space.

[4:21:487] United States William Shepherd — STS-27, STS-41, STS-52, Soyuz TM-31/ STS-102

[4:21:488] Russia Anton Shkaplerov — Soyuz TMA-22, Soyuz TMA-15M

[4:21:489] Soviet Union Georgi Shonin (1935–1997) — Soyuz 6

[4:21:490] United States Loren Shriver — STS-51-C, STS-31, STS-46

[4:21:491] Malaysia Sheikh Muszaphar Shukor, M.D. — Soyuz TMA-11/10

[4:21:492] Russia Oleg Skripochka — Soyuz TMA-01M

[4:21:493] Russia Aleksandr Skvortsov — Soyuz TMA-18— Soyuz TMA-12M

[4:21:494] United States Donald "Deke" Slayton (1924–1993) — Apollo-Soyuz Test Project

[4:21:495] United States Michael J. Smith (1945–1986). Died on the Challenger (STS-51L)

[4:21:496] United States Steven Smith— STS-68, STS-82, STS-103, STS-110

[4:21:497] Soviet Union Russia Anatoly Solovyev — Soyuz TM-5/4, Soyuz TM-9, Soyuz TM-15, STS-71/Soyuz TM-21, Soyuz TM-26

[4:21:498] Soviet Union Vladimir Solovyov — Soyuz T-10/11, Soyuz T-15

[4:21:499] Soviet Union Aleksei Sorokin (1931–1976) — No flights. Voskhod 1 backup.

[4:21:500] United States Sherwood Spring — STS-61-B

[4:21:501] United States Robert Springer — STS-29, STS-38

[4:21:502] United States Thomas Patten Stafford — Gemini 6A, Gemini 9A, Apollo 10, Apollo-Soyuz Test Project

[4:21:503] United States Heidemarie Stefanyshyn-PiperSymbol venus.svg — STS-115, STS-126

[4:21:504] United States Robert Stewart — STS-41-B, STS-51-J

[4:21:505] United States Susan Still KilrainSymbol venus.svg — STS-83, STS-94

[4:21:506] United States Nicole Marie Passonno StottSymbol venus.svg — STS-128, STS-133

[4:21:507] Bulgaria Krasimir Stoyanov— No flights.

[4:21:508] Soviet Union Russia Gennady Strekalov (1940–2004) — Soyuz T-3, Soyuz T-8, Soyuz T-11/10, Soyuz TM-10, Soyuz TM-21/STS-71

[4:21:509] United States Frederick Sturckow — STS-88, STS-105, STS-117, STS-128

[4:21:510] United States Kathryn SullivanSymbol venus.svg, — STS-41-G, STS-31, STS-45

[4:21:511] Russia Maksim Surayev — Soyuz TMA-16, Soyuz TMA-13M

[4:21:512] United States Steven Swanson — STS-117, STS-119

[4:21:513] United States John "Jack" Swigert (1931–1982) — Apollo 13

[4:21:514] Cuba Arnaldo Tamayo Méndez — Soyuz 38

[4:21:515] United States Daniel Tani — STS-108, STS-120/122

[4:21:516] United States Joseph Tanner — STS-66, STS-82, STS-97, STS-115

- [4:21:517] Russia Evgeny Tarelkin — Soyuz TMA-06M
- [4:21:518] United States James M. Taylor (1930–1970) — No flights. Assigned to MOL project.
- [4:21:519] Soviet Union Valentina Tereshkova — Vostok 6. First woman in space.
- [4:21:520] United States Norman Thagard, M.D. — STS-7, STS-51-B, STS-30, STS-42, Soyuz TM-21/STS-71
- [4:21:521] Germany Gerhard Thiele — STS-99
- [4:21:522] Canada Robert Thirsk, M.D. — STS-78, Soyuz TMA-15
- [4:21:523] Australia United States Andrew Thomas — STS-77, STS-89/91, STS-102, STS-114
- [4:21:524] United States Donald Thomas — STS-65, STS-70, STS-83, STS-94
- [4:21:525] United States Stephen Thorne (1953–1986) — No flights. Died before completing NASA astronaut training.
- [4:21:526] United States Kathryn Thornton  — STS-33, STS-49, STS-61, STS-73
- [4:21:527] United States William E. Thornton, M.D. — STS-8, STS-51-B
- [4:21:528] United States Pierre Thuot — STS-36, STS-49, STS-62
- [4:21:529] Soviet Union Gherman Titov (1935–2000) — Vostok 2
- [4:21:530] Soviet Union Russia Vladimir Titov — Soyuz T-8, Soyuz TM-4/6, STS-63, STS-86
- [4:21:531] France Michel Tognini, EAC — Soyuz TM-15/14, STS-93
- [4:21:532] Russia Valery Tokarev — STS-96, Soyuz TMA-7
- [4:21:533] Russia Sergei Treshchov — STS-111/113
- [4:21:534] United States Eugene Trinh — STS-50
- [4:21:535] United States Richard Truly — STS-2, STS-8
- [4:21:536] Iceland Canada Bjarni Tryggvason — STS-85
- [4:21:537] Russia Vasili Tsibliyev — Soyuz TM-17, Soyuz TM-25

[4:21:538] Russia Mikhail Tyurin — STS-105/108, Soyuz TMA-9, Soyuz TMA-11M

[4:21:539] Russia Yury Usachov — Soyuz TM-18, Soyuz TM-23, STS-101, STS-102/STS-105

[4:21:540] Netherlands United States Lodewijk van den Berg — STS-51-B

[4:21:541] United States James "Ox" van Hoften — STS-41-C, STS-51-I

[4:21:542] Soviet Union Vladimir Vasyutin (1952–2002) — Soyuz T-14

[4:21:543] United States Charles Veach (1944–1995) — STS-39, STS-52

[4:21:544] Austria Franz Viehböck — Soyuz TM-13/12

[4:21:545] Soviet Union Russia Alexander Viktorenko — Soyuz TM-3/2, Soyuz TM-8, Soyuz TM-14, Soyuz TM-20

[4:21:546] Russia Pavel Vinogradov — Soyuz TM-26, Soyuz TMA-8

[4:21:547] United States Terry Virts — STS-130, Soyuz TMA-15M

[4:21:548] Italy Roberto Vittori — Soyuz 34/33, Soyuz TMA-6/5, STS-134

[4:21:549] Soviet Union Igor Volk — Soyuz T-12

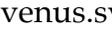
[4:21:550] Soviet Union Russia Alexander Volkov — Soyuz T-14, Soyuz TM-7, Soyuz TM-13

[4:21:551] Russia Sergey Volkov — Soyuz TMA-12, Soyuz TMA-02M, Soyuz TMA-18M

[4:21:552] Soviet Union Vladislav Volkov (1935–1971) — Soyuz 7, Soyuz 11. Died on Soyuz 11.

[4:21:553] Soviet Union Boris Volynov — Soyuz 5, Soyuz 21

[4:21:554] United States James Voss — STS-44, STS-53, STS-69, STS-101, STS-102/105

[4:21:555] United States Janice Voss  (1956-2012) — STS-57, STS-63, STS-83, STS-94, STS-99

[4:21:556] Japan Koichi Wakata — STS-72, STS-92, STS-119/127, Soyuz TMA-11M

[4:21:557] United States Rex Walheim — STS-110, STS-122, STS-135

[4:21:558] United States Charles D. Walker — STS-41-D, STS-51-D, STS-61-B

[4:21:559] United States David M. Walker (1944–2001) — STS-51-A, STS-30, STS-53, STS-69

[4:21:560] United States Joseph A. Walker (1921–1966) — X-15 flights 77, 90, and 91.

[4:21:561] United States Shannon Walker — Soyuz TMA-19

[4:21:562] Germany Ulrich Walter — STS-55

[4:21:563] United States Carl Walz — STS-51, STS-65, STS-79, STS-108/111

[4:21:564] United States Taylor Wang — STS-51-B

[4:21:565] China Wang Yaping — Shenzhou 10

[4:21:566] United States Jessica Watkins — No flights.

[4:21:567] United States Mary Weber — STS-70, STS-101

[4:21:568] United States Paul Weitz — Skylab 2, STS-6

[4:21:569] United States James Wetherbee — STS-32, STS-52, STS-63, STS-86, STS-102, STS-113

[4:21:570] United States Douglas Wheelock — STS-120, Soyuz TMA-19

[4:21:571] United States Ed White (1930–1967) — Gemini 4. Died in the Apollo 1 fire.

[4:21:572] United States Robert Michael White — X-15 flight 62

[4:21:573] United States Peggy Whitson — STS-111 / 113, Soyuz TMA-11

[4:21:574] United States Terrence Wilcutt — STS-68, STS-79, STS-89, STS-106

[4:21:575] United States Clifton "C.C." Williams (1932–1967) — No flights. Died in a training accident.

[4:21:576] Canada Dafydd Williams, M.D. — STS-90, STS-118

[4:21:577] United States Donald Williams (1942–2016) — STS-51-D, STS-34

[4:21:578] United States Jeffrey Williams — STS-101, Soyuz TMA-8, Soyuz TMA-16

[4:21:579] United States Sunita "Sunni" Williams — STS-116/117, Soyuz TMA-05M

- [4:21:580] United States Barry Wilmore – STS-129, Soyuz TMA-14M
- [4:21:581] United States Stephanie Wilson — STS-121, STS-120, STS-131
- [4:21:582] United States Gregory R. Wiseman – Soyuz TMA-13M
- [4:21:583] United States Peter Wisoff — STS-57, STS-68, STS-81, STS-92
- [4:21:584] United States David Wolf, M.D. — STS-58, STS-86/89, STS-112, STS-127
- [4:21:585] United States Neil Woodward — No flights.
- [4:21:586] United States Alfred Worden — Apollo 15
- [4:21:587] Japan Naoko Yamazaki — STS-131
- [4:21:588] China Yang Liwei — Shenzhou 5
- [4:21:589] Soviet Union Boris Yegorov, M.D. (1937–1994) — Voskhod 1
- [4:21:590] Soviet Union Aleksei Yeliseyev — Soyuz 5/4, Soyuz 8, Soyuz 10
- [4:21:591] South Korea Yi So-yeon  — Soyuz TMA-12/11
- [4:21:592] United States John Young (1930—2018) — Gemini 3, Gemini 10, Apollo 10, Apollo 16, STS-1, STS-9
- [4:21:593] Japan Kimiya Yui — Soyuz TMA-17M
- [4:21:594] Russia Fyodor Yurchikhin — STS-112, Soyuz TMA-10, Soyuz TMA-19, Soyuz TMA-09M
- [4:21:595] Russia Sergei Zalyotin – Soyuz TM-30, Soyuz TMA-1/TM-34
- [4:21:596] United States George D. Zamka — STS-120, STS-130
- [4:21:597] China Zhai Zhigang — Shenzhou 7
- [4:21:598] China Zhang Xiaoguang — Shenzhou 10
- [4:21:599] Soviet Union Vitaliy Zholobov — Soyuz 21
- [4:21:600] Soviet Union Vyacheslav Zudov — Soyuz 23

Extolled Inventors (Surnames “A – M”)

[4:22:1] The following inventors are extolled not due to what they have invented, but that they have demonstrated varied amount of initiative, entrepreneurial determination, and creativity to make what they have invented to become a success in its own sphere and it is that quality in people that is being extolled with this list; alphabetically, the first extolled inventor is Vitaly Abalakov (1906–1986), Russia – camming devices, Abalakov thread (or V-thread) gearless ice climbing anchor

[4:22:2] Ernst Karl Abbe (1840–1905), Germany – Condenser (microscope), apochromatic lens, refractometer

[4:22:3] Hovannes Adamian (1879–1932), USSR/Russia – tricolor principle of the color television

[4:22:4] Samuel W. Alderson (1914–2005), USA – Crash test dummy

[4:22:5] Alexandre Alexeieff (1901–1982) Russia/France – Pinscreen animation (with his wife Claire Parker)

[4:22:6] Rostislav Alexeyev (1916–1980), Russia/USSR – Ekranoplan

[4:22:7] Randi Altschul (born 1960), USA – Disposable cellphone

[4:22:8] Bruce Ames (born 1928), USA – Ames test (Cell biology)

[4:22:9] Giovanni Battista Amici (1786–1863), Italy – Dipleidoscope, Amici prism

[4:22:10] Hal Anger (1920–2005), USA – a.o. Well counter (radioactivity measurements), gamma camera

[4:22:11] Anders Knutsson Ångström (1888–1981), Sweden – Pyranometer

[4:22:12] Ottomar Anschütz (1846–1907), Germany – single-curtain focal-plane shutter, electrotachyscope

[4:22:13] Hermann Anschütz-Kaempfe (1872–1931), Germany – Gyrocompass

[4:22:14] Virginia Apgar (1909–1974), USA – Apgar score (for newborn babies)

[4:22:15] Nicolas Appert (1749–1841), France – canning (food preservation) using glass bottles, see also Peter Durand

[4:22:16] Archimedes (c. 287–212 BC), Greece – Archimedes' screw

- [4:22:17] Guido of Arezzo (c. 991–c. 1033), Italy – Guidonian hand, musical notation, see also staff (music)
- [4:22:18] Ami Argand (1750–1803), France – Argand lamp
- [4:22:19] William George Armstrong (1810–1900), UK – hydraulic accumulator
- [4:22:20] John Vincent Atanasoff (1903–1995), Bulgaria/USA – digital computer
- [4:22:21] Charles Babbage (1791–1871), UK – Analytical engine (semi-automatic)
- [4:22:22] Tabitha Babbit (1779–1853), USA – Saw mill circular saw
- [4:22:23] Victor Babeş (1854–1926) Romania – Babesia, the founder of serum therapy
- [4:22:24] Leo Baekeland (1863–1944), Belgian–American – Velox photographic paper and Bakelite
- [4:22:25] Ralph H. Baer (1922–2014), German born American – video game console
- [4:22:26] Adolf von Baeyer (1835–1917), Germany – a.o. Fluorescein, synthetic Indigo dye, Phenolphthalein
- [4:22:27] John Logie Baird (1888–1946), Scotland – an electromechanical television, electronic color television
- [4:22:28] Abi Bakr of Isfahan (c. 1235), Persia/Iran – mechanical geared astrolabe with lunisolar calendar
- [4:22:29] George Ballas (1925–2011), USA – String trimmer
- [4:22:30] Vladimir Baranov-Rossine (1888–1944), Russia/France – Optophonic Piano
- [4:22:31] John Barber (1734–1801), UK – gas turbine
- [4:22:32] John Bardeen (1908–1991), USA – co-inventor of the transistor
- [4:22:33] Vladimir Barmin (1909–1993), Russia – first rocket launch complex (spaceport)
- [4:22:34] Anthony R. Barringer (1925–2009), Canada/USA – INPUT (Induced Pulse Transient) airborne electromagnetic system
- [4:22:35] Earl W. Bascom (1906–1995), Canada/USA – rodeo bucking chute (1916 and 1919), rodeo bronc saddle (1922), rodeo bareback rigging (1924), rodeo riding chaps (1926)

- [4:22:36] Nikolay Basov (1922–2001), Russia – co-inventor of laser and maser
- [4:22:37] Émile Baudot (1845–1903), France – Baudot code
- [4:22:38] Eugen Baumann (1846–1896), Germany – PVC
- [4:22:39] Trevor Baylis (1937–2018), UK – a wind-up radio
- [4:22:40] Maria Beasley (1847–1904), USA – barrel-hooping machine, improved life raft
- [4:22:41] Francis Beaufort (1774–1857), Ireland/UK – Beaufort scale, Beaufort cipher
- [4:22:42] Arnold O. Beckman (1900–2004), USA – electric pH meter
- [4:22:43] Vladimir Bekhterev (1857–1927), Russia – Bekhterev's Mixture
- [4:22:44] Josip Belušić (1847–?), Croatia – electric speedometer
- [4:22:45] Alexander Graham Bell (1847–1922), UK, Canada, and USA – telephone
- [4:22:46] Nikolay Benardos (1842–1905), Russian Empire – arc welding (specifically carbon arc welding, the first arc welding method)
- [4:22:47] Ruth R. Benerito (1916–2013), USA – a.o. Permanent press (no-iron clothing)
- [4:22:48] Miriam Benjamin (1861–1947), Washington, D.C. – Gong and signal chair (adopted by House of Representatives and precursor to flight attendant signal system)
- [4:22:49] William R. Bennett Jr. (1930–2008), together with Ali Javan (1926–), USA/Iran – Gas laser (Helium-Neon)
- [4:22:50] Melitta Bentz (1873–1950), Germany – paper Coffee filter
- [4:22:51] Karl Benz (1844–1929), Germany – the petrol-powered automobile
- [4:22:52] Hans Berger (1873–1941), Germany – first human EEG and its development
- [4:22:53] Friedrich Bergius (1884–1949), Germany – Bergius process (synthetic fuel from coal)
- [4:22:54] Emile Berliner (1851–1929), Germany and USA – the disc record gramophone
- [4:22:55] Tim Berners-Lee (born 1955), UK – with Robert Cailliau, the World Wide Web
- [4:22:56] Marcellin Berthelot (1827–1907), France – Berthelot's reagent (chemistry)

- [4:22:57] Max Bielschowsky (1869–1940), Germany – Bielschowsky stain (histology)
- [4:22:58] Alfred Binet (1857–1911), France – with his student Théodore Simon (1872–1961), first practical Intelligence test
- [4:22:59] Lucio Bini (1908–1964), together with Ugo Cerletti (1877–1963), Italy – Electroconvulsive therapy
- [4:22:60] Gerd Binnig (born 1947), with Christoph Gerber, Calvin Quate and Heinrich Rohrer, Germany/Switzerland/USA – Atomic force microscope and Scanning tunneling microscope
- [4:22:61] Clarence Birdseye (1886–1956), USA – Flash freezing
- [4:22:62] László Bíró (1899–1985), Hungary – Ballpoint pen
- [4:22:63] Thor Bjørklund (1889–1975), Norway – Cheese slicer
- [4:22:64] J. Stuart Blackton (1875–1941), USA – Stop-motion film
- [4:22:65] Otto Blathy (1860–1939), Hungary – co-inventor of the transformer, wattmeter, alternating current (AC) and turbogenerator
- [4:22:66] John Blenkinsop (1783–1831), UK – Blenkinsop rack railway system
- [4:22:67] Charles K. Bliss (1897–1985), Austro-Hungary / Australia – Blissymbols
- [4:22:68] Katharine B. Blodgett (1898–1979), UK – nonreflective glass
- [4:22:69] Alan Blumlein (1903–1942), UK – stereo
- [4:22:70] David Boggs (born 1950), USA – Ethernet
- [4:22:71] Nils Bohlin (1920–2002), Sweden – the three-point seat belt
- [4:22:72] Charlie Booth (1903–2008), Australia – Starting blocks
- [4:22:73] Sam Born (1891–1959), Russia/USA – lollipop-making machine
- [4:22:74] Jagdish Chandra Bose (1858–1937), India – Crescograph
- [4:22:75] Matthew Piers Watt Boulton (1820–1894), UK – aileron
- [4:22:76] Seth Boyden (1788–1870), USA – nail-making machine

[4:22:77] Herbert Boyer (born 1936), together with Paul Berg (1926–), and Stanley Norman Cohen (1935–), USA – created first Genetically modified organism

[4:22:78] Willard Boyle (1924–2011), together with George E. Smith (1930–), USA – Charge-coupled device (CCD)

[4:22:79] Hugh Bradner (1915–2008), USA – Wetsuit

[4:22:80] Louis Braille (1809–1852), France – Braille writing system, Braille musical notation

[4:22:81] Jacques E. Brandenberger (1872–1954), Switzerland – Cellophane

[4:22:82] Édouard Branly (1844–1940), France – Coherer

[4:22:83] Charles F. Brannock (1903–1992), USA – Brannock Device (shoe size)

[4:22:84] Walter Houser Brattain (1902–1987), USA – co-inventor of the transistor

[4:22:85] Karl Ferdinand Braun (1850–1918), Germany – cathode-ray tube oscilloscope

[4:22:86] David Brewster (1781–1868), United Kingdom – Kaleidoscope

[4:22:87] Rachel Fuller Brown (1898–1980), USA – Nystatin, the world's first antifungal antibiotic

[4:22:88] William C. Brown (1916–1999), USA – Crossed-field amplifier

[4:22:89] Marie Van Brittan Brown (1922–1999), USA – home security system

[4:22:90] Friedrich Wilhelm Gustav Bruhn (1853–1927), Germany – Taximeter

[4:22:91] Nikolay Brusentsov (1925–2014), USSR, Russia – ternary computer (Setun)

[4:22:92] Dudley Allen Buck (1927–1959), USA – a.o. Cryotron, content-addressable memory

[4:22:93] Edwin Beard Budding (1795–1846), UK – lawnmower

[4:22:94] Gersh Budker (1918–1977), Russia – electron cooling, co-inventor of collider

[4:22:95] Robert Bunsen (1811–1899), Germany – Bunsen burner

[4:22:96] Henry Burden (1791–1871) Scotland and USA – Horseshoe machine, first usable iron railroad spike

- [4:22:97] Robert Cailliau (born 1947), Belgium – with Tim Berners-Lee, the World Wide Web
- [4:22:98] Nicholas Callan (1799–1864), Ireland – a.o. Induction coil
- [4:22:99] Tullio Campagnolo (1901–1983), Italy – Quick release skewer
- [4:22:100] Charles Cantor (born 1942), USA – Pulsed-field gel electrophoresis (molecular biology)
- [4:22:101] Mario Ramberg Capecchi (born 1937), together with Sir Martin John Evans (born 1941), and Oliver Smithies (born 1925), USA – Gene targeting
- [4:22:102] Arturo Caprotti (1881–1938), Italy – Caprotti valve gear
- [4:22:103] Gerolamo Cardano (1501–1576), Italy – a.o. Cardan grille (cryptography)
- [4:22:104] Chester Carlson (1906–1968), USA – Xerographic copier
- [4:22:105] Wallace Carothers (1896–1937), USA – Nylon and Neoprene (together with Arnold Collins)
- [4:22:106] Antonio Benedetto Carpano (1764–1815), Italy – Vermouth
- [4:22:107] Giovanni Caselli (1815–1891), Italy/France – Pantelegraph
- [4:22:108] George Cayley (1773–1857), UK – tension-spoke wheels
- [4:22:109] Anders Celsius (1701–1744), Sweden – Celsius temperature scale
- [4:22:110] Vint Cerf (born 1943), together with Bob Kahn (1938–), USA – Internet Protocol (IP)
- [4:22:111] Ugo Cerletti (1877–1963), together with Lucio Bini (1908–1964), Italy – Electroconvulsive therapy
- [4:22:112] Charles Chamberland (1851–1908), France – Chamberland filter
- [4:22:113] Min Chueh Chang (1908–1991), together with Gregory Goodwin Pincus (1903–1967), USA/China – Combined oral contraceptive pill
- [4:22:114] Thomas Chang (born 1933), Canada/China – Artificial cell
- [4:22:115] Emmett Chapman (born 1936), US – Chapman Stick

- [4:22:116] Claude Chappe (1763–1805), France – Semaphore line
- [4:22:117] David Chaum (born 1955), USA – a.o. Digital signatures, ecash
- [4:22:118] Vladimir Chelomey (1914–1984), USSR– first space station (Salyut)
- [4:22:119] Pavel Cherenkov (1904–1990), USSR – Cherenkov detector
- [4:22:120] Evgeniy Chertovsky (born 1902-Unknown), Russia – pressure suit
- [4:22:121] Ward Christensen (born 1945), USA – Bulletin board system
- [4:22:122] Ole Kirk Christiansen (1891–1958), Denmark – creator of Lego
- [4:22:123] Samuel Hunter Christie (1784–1865), UK – Wheatstone bridge
- [4:22:124] Juan de la Cierva (1895–1936), Spain – the autogyro
- [4:22:125] Leland Clark (1918–2005), USA – Clark electrode (medicine)
- [4:22:126] Georges Claude (1870–1960), France – neon lamp
- [4:22:127] Henri Marie Coandă (1886–1972), Romania – Coandă effect
- [4:22:128] Josephine Cochrane (1839–1913), USA – dishwasher
- [4:22:129] Christopher Cockerell (1910–1999), UK – Hovercraft
- [4:22:130] Aeneas Coffey (1780–1852), Ireland – Coffey still
- [4:22:131] Sir Henry Cole (1808–1882), UK – Christmas card
- [4:22:132] Sir William Congreve (1772–1828), UK - Congreve rocket
- [4:22:133] George Constantinescu (1881–1965), Romania – creator of the theory of sonics, a new branch of continuum mechanics
- [4:22:134] Albert Coons (1912–1978), USA – Immunofluorescence (microscopy)
- [4:22:135] Martin Cooper (born 1928), USA — Mobile phone
- [4:22:136] Harry Coover (1917–2011), USA – Super Glue
- [4:22:137] Lloyd Groff Copeman (1865–1956), USA – Electric stove

- [4:22:138] Cornelis Corneliszoon (1550–1607), The Netherlands – wind powered sawmill
- [4:22:139] Alexander Coucoulas (born 1933), USA – Thermosonic bonding
- [4:22:140] Wallace H. Coulter (1913–1998), USA – Coulter principle
- [4:22:141] Jacques Cousteau (1910–1997), France – co-inventor of the aqualung and the Nikonos underwater camera
- [4:22:142] John "Jack" Higson Cover Jr. (1920–2009), USA – Taser
- [4:22:143] William Crookes (1832–1919), UK – Crookes radiometer, Crookes tube
- [4:22:144] Bartolomeo Cristofori (1655–1731), Italy – piano
- [4:22:145] S. Scott Crump (inv. c. 1989), USA – a.o. Fused deposition modeling
- [4:22:146] Nicolas-Joseph Cugnot (1725–1804), France – first steam-powered road vehicle
- [4:22:147] William Cullen (1710–1790), UK – first artificial refrigerator
- [4:22:148] Jan Czochralski (1885–1953), Poland / Germany – Czochralski process (crystal growth)
- [4:22:149] Nils Gustaf Dalén (1869–1937), Sweden – AGA cooker, Dalén light, Agamassan, Sun valve for lighthouses and buoys
- [4:22:150] John Frederic Daniell (1790–1845), United Kingdom – Daniel cell
- [4:22:151] Corradino D'Ascanio (1891–1981), Italy – Vespa scooter
- [4:22:152] Leonardo da Vinci (1452–1519), Italy – helicopter, tank, parachute
- [4:22:153] Jacob Davis (1868–1908), USA – Riveted jeans
- [4:22:154] Humphry Davy (1778–1829), UK – Davy miners lamp
- [4:22:155] Joseph Day (1855–1946), UK – the crankcase-compression two-stroke engine
- [4:22:156] Lee DeForest (1873–1961), USA – Phonofilm, triode
- [4:22:157] Fe del Mundo (1911–2011), Philippines – non-electric incubator
- [4:22:158] Yuri Nikolaevich Denisyuk (1927–2006), Russia – 3D holography

- [4:22:159] Robert H. Dennard (born 1932), USA– Dynamic random-access memory (DRAM)
- [4:22:160] Miksa Deri (1854–1938), Hungary – co-inventor of an improved closed-core transformer
- [4:22:161] James Dewar (1842–1923), UK – Thermos flask
- [4:22:162] Aleksandr Dianin (1851–1918), Russia – Bisphenol A, Dianin's compound
- [4:22:163] William Kennedy Laurie Dickson (1860–1935), UK – motion picture camera
- [4:22:164] Philip Diehl (1847–1913), USA – Ceiling fan
- [4:22:165] Rudolf Diesel (1858–1913), Germany – Diesel engine
- [4:22:166] William H. Dobbie (1943–2004), United States – Dobbie Eye
- [4:22:167] Johann Wolfgang Döbereiner (1780–1849), Germany – Döbereiner's lamp (chemistry)
- [4:22:168] Toshitada Doi (born 1943), Japan, together with Joop Sinjou, Netherlands – Compact disc
- [4:22:169] Ray Dolby (1933–2013), USA – Dolby noise-reduction system
- [4:22:170] Gene Dolgoff (born 1950), USA – LCD projector
- [4:22:171] Mikhail Dolivo-Dobrovolsky (1862–1919), Poland/Russia – three-phase electric power
- [4:22:172] Marion O'Brien Donovan (1917–1998), USA – Waterproof diaper
- [4:22:173] Hub van Doorne (1900–1979), Netherlands, Variomatic continuously variable transmission
- [4:22:174] John Thompson Dorrance (1873–1930), USA – Condensed soup
- [4:22:175] Amanda Minnie Douglas (1831–1916), writer and inventor (portable folding mosquito net frame)
- [4:22:176] Charles Dow (1851–1902), USA – Dow Jones Industrial Average
- [4:22:177] Mulalo Doyoyo (born 1970), South Africa/USA – Cenocell – cementless concrete

- [4:22:178] Anastase Dragomir (1896–1966), Romania – Ejection seat
- [4:22:179] Karl Drais (1785–1851), Germany – dandy horse, Draisine
- [4:22:180] Richard Drew (1899–1980), USA – Masking tape
- [4:22:181] John Boyd Dunlop (1840–1921), UK – first practical pneumatic tyre
- [4:22:182] Cyril Duquet (1841–1922), Canada – Telephone handset
- [4:22:183] Alexey Dushkin (1904–1977), Russia – deep column station
- [4:22:184] James Dyson (born 1947), UK – Dual Cyclone bagless vacuum cleaner, incorporating the principles of cyclonic separation.
- [4:22:185] George Eastman (1854–1932), USA – roll film
- [4:22:186] J. Presper Eckert (1919–1995), USA – ENIAC – the first general purpose programmable digital computer
- [4:22:187] Thomas Alva Edison (1847–1931), USA – phonograph, commercially practical light bulb, stock ticker, ticker-tape machine etc.
- [4:22:188] Pehr Victor Edman (1916–1977), Sweden – Edman degradation for Protein sequencing
- [4:22:189] Sir Robert Geoffrey Edwards (1925–2013), United Kingdom – In vitro fertilisation
- [4:22:190] Ellen Eglin (1849–c. 1890), USA – Clothes wringer
- [4:22:191] Brendan Eich (born 1961), USA – JavaScript (programming language)
- [4:22:192] Willem Einthoven (1860–1927), The Netherlands – the electrocardiogram
- [4:22:193] Benjamin Eisenstadt (1906–1996), USA – a.o. Sugar packet
- [4:22:194] Paul Eisler (1907–1992), Austria/USA – Printed circuit board (electronics)
- [4:22:195] Giorgi Eliava (1892–1937), together with Félix d'Herelle (1873–1949), France / Georgia – Phage therapy
- [4:22:196] Ivan Elmanov, Russia – first monorail (horse-drawn)

- [4:22:197] Rune Elmqvist (1906–1996), Sweden – implantable pacemaker
- [4:22:198] John Haven Emerson (1906–1997), USA – iron lung
- [4:22:199] Douglas Engelbart (1925–2013), USA – the computer mouse
- [4:22:200] John Ericsson (1803–1889), Sweden – the two screw-propeller
- [4:22:201] Lars Magnus Ericsson (1846–1926), Sweden – the handheld micro telephone
- [4:22:202] Emil Erlenmeyer (1825–1909), Germany – Erlenmeyer flask
- [4:22:203] Sir Martin John Evans (born 1941), together with Mario Ramberg Capecchi (born 1937), and Oliver Smithies (1925–2017), USA – Knockout mouse, Gene targeting
- [4:22:204] Ole Evinrude (1877–1934), Norway – outboard motor
- [4:22:205] Charles Fabry (1867–1945), together with Alfred Perot (1863–1925), France – Fabry–Pérot interferometer (physics)
- [4:22:206] Samuel Face (1923–2001), USA – concrete flatness/levelness technology; Lightning Switch
- [4:22:207] Federico Faggin (born 1941), Italy – microprocessor
- [4:22:208] Daniel Gabriel Fahrenheit (1686–1736), The Netherlands – Fahrenheit temperature scale, Mercury-in-glass thermometer
- [4:22:209] Michael Faraday (1791–1867), UK – electric transformer, electric motor
- [4:22:210] Johann Maria Farina (1685–1766), Germany; Eau de Cologne
- [4:22:211] Myra Juliet Farrell (1878–1957), Australia – stitchless button, Press stud
- [4:22:212] Philo Farnsworth (1906–1971), USA – a.o. electronic television
- [4:22:213] Muhammad al-Fazari (d. 796/806), Persia – astrolabe
- [4:22:214] John Bennett Fenn (1917–2010), USA – Electrospray ionization
- [4:22:215] Henry John Horstman Fenton (1854–1929), UK – Fenton's reagent (chemistry)
- [4:22:216] James Fergason (1934–2008), USA – improved liquid crystal display
- [4:22:217] Enrico Fermi (1901–1954), Italy – nuclear reactor

- [4:22:218] Humberto Fernández Morán (1924–1999), Venezuela – Diamond scalpel, Ultra microtome
- [4:22:219] Michele Ferrero (1925–2015), Italy – Kinder Surprise = Kinder Eggs, Nutella
- [4:22:220] Bran Ferren (born 1953), USA – Pinch-to-zoom (multi-touch), together with Daniel Hillis
- [4:22:221] Reginald Fessenden (1866–1932), Canada – two-way radio
- [4:22:222] Robert Feulgen (1884–1955), Germany – Feulgen stain (histology)
- [4:22:223] Adolf Gaston Eugen Fick (1829–1901), Germany – contact lens
- [4:22:224] Abbas Ibn Firnas (Armen Firman) (810–887), Al-Andalus – artificial wings, fused quartz and silica glass, metronome
- [4:22:225] Artur Fischer (1919–2016) Germany – fasteners including fischertechnik.
- [4:22:226] Franz Joseph Emil Fischer (1877–1947), together with Hans Schrader (1921–2012), Germany – Fischer assay (oil yield test)
- [4:22:227] Franz Joseph Emil Fischer (1877–1947), together with Hans Tropsch (1889–1935), Germany – Fischer–Tropsch process (refinery process)
- [4:22:228] Gerhard Fischer (1899–1988), Germany/USA – hand-held metal detector
- [4:22:229] Paul C. Fisher (1913–2006), USA – Space Pen
- [4:22:230] Alexander Fleming (1881–1955), Scotland – Penicillin
- [4:22:231] John Ambrose Fleming (1848–1945), UK – Vacuum diode
- [4:22:232] Sandford Fleming (1827–1915), Canada – Universal Standard Time
- [4:22:233] Nicolas Florine (1891–1972), Georgia/Russia/Belgium – first tandem rotor helicopter to fly freely
- [4:22:234] Tommy Flowers (1905–1998), UK – Colossus an early electronic computer
- [4:22:235] Thomas J. Fogarty (born 1934), USA – Embolectomy catheter (medicine)
- [4:22:236] Enrico Forlanini (1848–1930), Italy – Steam helicopter, hydrofoil, Forlanini airships

- [4:22:237] Eric Fossum (born 1957), USA – intra-pixel charge transfer in CMOS image sensors
- [4:22:238] Jean Bernard Léon Foucault (1819–1868), France – Foucault pendulum, gyroscope, eddy current
- [4:22:239] Benoît Fourneyron (1802–1867), France – water turbine
- [4:22:240] John Fowler (1826–1864), UK – steam-driven ploughing engine
- [4:22:241] Benjamin Franklin (1706–1790), USA – the pointed lightning rod conductor, bifocal glasses, the Franklin stove, the glass harmonica
- [4:22:242] Herman Frasch (1851–1914), Germany / USA – Frasch process (petrochemistry), Paraffin wax purification
- [4:22:243] Ian Hector Frazer (born 1953), together with Jian Zhou (1957–1999), USA/China – HPV vaccine against cervical cancer
- [4:22:244] Augustin-Jean Fresnel (1788–1827), France – Fresnel lens
- [4:22:245] William Friese-Greene (1855–1921), UK – cinematography
- [4:22:246] Julius Fromm (1883–1945), Germany – first seamless Condom
- [4:22:247] Arthur Fry (born 1931), USA – Post-it note
- [4:22:248] Buckminster Fuller (1895–1983), USA – geodesic dome
- [4:22:249] Robert Fulton (1765–1815), United States – first commercially successful steamboat, first practical submarine
- [4:22:250] Ivan Fyodorov (c. 1510–1583), Russia/Poland–Lithuania – invented multibarreled mortar, introduced printing in Russia
- [4:22:251] Svyatoslav Fyodorov (1927–2000), Russia – radial keratotomy
- [4:22:252] Vladimir Fyodorov (1874–1966), Russia – Fedorov Avtomat (first self-loading battle rifle, arguably the first assault rifle)
- [4:22:253] Dennis Gabor (1900–1979), Hungarian-British – holography
- [4:22:254] Boris Borisovich Galitzine (1862–1916), Russia – electromagnetic seismograph

- [4:22:255] Joseph G. Gall (born 1928), USA – In situ hybridization (cell biology)
- [4:22:256] Alfred William Gallagher (1911–1990), New Zealand – Electric fence for farmers
- [4:22:257] Dmitri Garbuzov (1940–2006), Russia/USA – continuous-wave-operating diode lasers (together with Zhores Alferov), high-power diode lasers
- [4:22:258] Elmer R. Gates (1859–1923), USA – foam fire extinguisher, electric loom mechanisms, magnetic & diamagnetic separators, educational toy ("box & blocks")
- [4:22:259] Richard J. Gatling (1818–1903), USA – wheat drill, first successful machine gun
- [4:22:260] Georgy Gause (1910–1986), Russia – gramicidin S, neomycin, lincomycin and other antibiotics
- [4:22:261] E. K. Gauzen, Russia – three bolt equipment (early diving costume)
- [4:22:262] Norman Gaylord (1923–2007), USA – rigid gas-permeable contact lens
- [4:22:263] Karl-Hermann Geib (1908–1949), Germany / USSR – Girdler sulfide process
- [4:22:264] Hans Wilhelm Geiger (1882–1945), Germany – Geiger counter
- [4:22:265] Andrey Geim (born 1958), Russia/United Kingdom – graphene
- [4:22:266] Nestor Genko (1839–1904), Russia – Genko's Forest Belt (the first large-scale windbreak system)
- [4:22:267] Christoph Gerber (?–), with Calvin Quate (1923–), and with Gerd Binnig (1947–), Germany/USA/Switzerland – Atomic force microscope
- [4:22:268] Friedrich Clemens Gerke (1801–1888), Germany – current international Morse code
- [4:22:269] David Gestetner (1854–1939), Austria-Hungary / UK – a.o. Gestetner copier
- [4:22:270] Alberto Gianni (1891–1930), Italy – Torretta butoscopica
- [4:22:271] John Heysham Gibbon (1903–1973), USA – Heart-lung machine
- [4:22:272] Gustav Giemsa (1867–1948), Germany – Giemsa stain (histology)
- [4:22:273] Adolph Giesl-Gieslingen (1903–1992), Austria – Giesl ejector
- [4:22:274] Henri Giffard (1825–1882), France – powered airship, injector

- [4:22:275] Donald A. Glaser (1926–2013), USA – Bubble chamber
- [4:22:276] C. W. Fuller (inv. 1953), USA – Gilhoolie
- [4:22:277] Valentyn Glushko (1908–1989), Russia – hypergolic propellant, electric propulsion, Soviet rocket engines (including world's most powerful liquid-fuel rocket engine RD-170)
- [4:22:278] Heinrich Göbel (1818–1893), Germany – incandescent lamp
- [4:22:279] Leonid Gobyato (1875–1915), Russia – man-portable mortar
- [4:22:280] Robert Goddard (1882–1945), USA – liquid fuel rocket
- [4:22:281] Sam Golden (1915–1997), together with Leonard Bocour (1910–1993), USA – Acrylic paint
- [4:22:282] Peter Carl Goldmark (1906–1977), Hungary – vinyl record (LP), CBS color television
- [4:22:283] Camillo Golgi (1843–1926), Italy – Golgi's method (histology)
- [4:22:284] György Gömöri (1904–1957), Hungary / USA– Gömöri trichrome stain, Gömöri methenamine silver stain (histology)
- [4:22:285] Charles Goodyear (1800–1860), USA – vulcanization of rubber
- [4:22:286] Robert W. Gore (born 1937), United States – Gore-Tex
- [4:22:287] Igor Gorynin (1926–2015), Russia – weldable titanium alloys, high strength aluminium alloys, radiation-hardened steels
- [4:22:288] James Gosling (born 1955), USA – Java (programming language)
- [4:22:289] Gordon Gould (1920–2005), USA – Laser, see also Theodore Maiman
- [4:22:290] Richard Hall Gower (1768–1833), UK – ship's hull and rigging
- [4:22:291] Boris Grabovsky (1901–1966), Russia – cathode commutator, an early electronic TV pickup tube
- [4:22:292] Bette Nesmith Graham (1924–1980), USA – Correction fluid, Liquid Paper

- [4:22:293] Hans Christian Gram (1853–1938), Denmark / Germany – Gram staining (histology)
- [4:22:294] Zénobe Gramme (1826–1901), Belgium/France – Gramme dynamo
- [4:22:295] Temple Grandin (born 1947), Inventor of the squeeze machine and humane abattoirs.
- [4:22:296] Michael Grätzel (born 1944), Germany/Switzerland– a.o. Dye-sensitized solar cell
- [4:22:297] James Henry Greathead (1844–1896), South Africa – tunnel boring machine, tunnelling shield technique
- [4:22:298] Chester Greenwood (1858–1937), USA – thermal earmuffs
- [4:22:299] Lori Greiner (born 1969), USA – Silver Safekeeper anti-tarnish lining (jewelry organizers) and multiple consumer products, 120 US and foreign patents
- [4:22:300] James Gregory (1638–1675), Scotland – Gregorian telescope
- [4:22:301] Charles Leiper Grigg (1868–1940), USA – 7 Up
- [4:22:302] William Robert Grove (1811–1896), Wales – fuel cell
- [4:22:303] Gustav Guanella (1909–1982), Switzerland – DSSS, Guanella-Balun
- [4:22:304] Otto von Guericke (1602–1686), Germany – vacuum pump, manometer, dasymeter
- [4:22:305] Joseph-Ignace Guillotin (1738–1814), France – Guillotine
- [4:22:306] Mikhail Gurevich (1893–1976), Russia – MiG-series fighter aircraft, including world's most produced jet aircraft MiG-15 and most produced supersonic aircraft MiG-21 (together with Artem Mikoyan)
- [4:22:307] Goldsworthy Gurney (1793–1875), England – Gurney Stove
- [4:22:308] Bartolomeu de Gusmão (1685–1724), Brazil – early air balloons
- [4:22:309] Johann Gutenberg (c. 1398–1468), Germany – movable type printing press
- [4:22:310] Samuel Guthrie (physician) (1782–1848), USA – discovered chloroform
- [4:22:311] Fritz Haber (1868–1934), Germany – Haber process (ammonia synthesis)

- [4:22:312] John Hadley (1682–1744), UK – Octant
- [4:22:313] Waldemar Haffkine (1860–1930), Russia/Switzerland – first anti-cholera and anti-plague vaccines
- [4:22:314] Gunther von Hagens (born 1945), Germany – whole body Plastination
- [4:22:315] Charles Hall (1863–1914), USA – aluminum production
- [4:22:316] Robert N. Hall (1919–2016), USA – a.o. Semiconductor laser
- [4:22:317] Tracy Hall (1919–2008), USA – synthetic diamond
- [4:22:318] Richard Hamming (1915–1998), USA – Hamming code
- [4:22:319] John Hays Hammond Jr. (1888–1965), USA – radio control
- [4:22:320] Ruth Handler (1916–2002), USA – Barbie doll
- [4:22:321] James Hargreaves (1720–1778), UK – spinning jenny
- [4:22:322] John Harington (1561–1612), UK – the flush toilet
- [4:22:323] William Snow Harris (1791–1867), United Kingdom – much improved naval Lightning rods
- [4:22:324] John Harrison (1693–1776), UK – marine chronometer
- [4:22:325] Ross Granville Harrison (1870–1959), USA – first successful animal Tissue culture, Cell culture
- [4:22:326] Kazuo Hashimoto (died 1995), Japan – a.o. Caller-ID, answering machine
- [4:22:327] Victor Hasselblad (1906–1978), Sweden – invented the 6 x 6 cm single-lens reflex camera
- [4:22:328] Ibn al-Haytham (Alhazen) (965–1039), Iraq – camera obscura, pinhole camera, magnifying glass
- [4:22:329] Zheng He (1371–1433), China – Chinese treasure ship
- [4:22:330] George H. Heilmeyer (1936–2014), USA – liquid crystal display (LCD)
- [4:22:331] Henry Heimlich (1920–2016), USA – Heimlich maneuver

- [4:22:332] Robert A. Heinlein (1907–1988), USA – waterbed
- [4:22:333] Jozef Karol Hell (1713–1789), Slovakia – the water pillar
- [4:22:334] Rudolf Hell (1901–2002), Germany – the Hellschreiber
- [4:22:335] Hermann von Helmholtz (1821–1894), Germany – Helmholtz pitch notation, Helmholtz resonator, ophthalmoscope
- [4:22:336] Greg Henderson (inventor) (born 1965), California, USA – hoverboard, Magnetic field architecture, SAFE Building System
- [4:22:337] Zhang Heng (78–139), China – Seismometer, first hydraulic-powered armillary sphere
- [4:22:338] Beulah Louise Henry (1887–1973), USA – bobbin-free sewing machine, vacuum ice cream freezer
- [4:22:339] Charles H. Henry (born 1937), USA – Quantum well laser
- [4:22:340] Joseph Henry (1797–1878), Scotland/USA – electromagnetic relay
- [4:22:341] Félix d'Herelle (1873–1949), together with Giorgi Eliava (1892–1937), France / Georgia – Phage therapy
- [4:22:342] Heron (c. 10–70), Roman Egypt – usually credited with invention of the aeolipile, although it may have been described a century earlier
- [4:22:343] John Herschel (1792–1871), UK – photographic fixer (hypo), actinometer
- [4:22:344] Harry Houdini (1874–1926) USA Flight Time Illusion
- [4:22:345] Heinrich Hertz (1857–1894), Germany – radio telegraphy, electromagnetic radiation
- [4:22:346] Ephraim Hertzano (around 1950), Roumania / Israel – Rummikub
- [4:22:347] Lasse Hessel (born 1940), Denmark – Female condom
- [4:22:348] George de Hevesy (1885–1966), Hungary – radioactive tracer
- [4:22:349] Ronald Price Hickman (1932–2011), USA – designed the original Lotus Elan, the Lotus Elan +2 and the Lotus Europa, as well as the Black & Decker Workmate

- [4:22:350] Rowland Hill (1795–1879), UK – postage stamp
- [4:22:351] Maurice Hilleman (1919–2005) – vaccines against childhood diseases
- [4:22:352] Tanaka Hisashige (1799–1881), Japan – Myriad year clock
- [4:22:353] Ted Hoff (born 1937), USA – microprocessor
- [4:22:354] Felix Hoffmann (Bayer) (1868–1949), Germany – Aspirin
- [4:22:355] Albert Hofmann (1906–2008), Switzerland – LSD
- [4:22:356] Kotaro Honda (1870–1954), Japan – KS steel
- [4:22:357] Huang Hongjia (born 1924), China – Single-mode optical fiber.
- [4:22:358] Herman Hollerith (1860–1929), USA – recording data on a machine readable medium, tabulator, punched cards
- [4:22:359] Nick Holonyak (born 1928), USA – LED (Light Emitting Diode)
- [4:22:360] Norman Holter (1914–1983), USA – Holter monitor
- [4:22:361] Robert Hooke (1635–1703), UK – balance wheel, iris diaphragm, acoustic telephone
- [4:22:362] Erna Schneider Hoover (born 1926), USA – computerized telephone switching system
- [4:22:363] Grace Murray Hopper (1906–1992), USA – Compiler
- [4:22:364] Frank Hornby (1863–1936), UK – invented Meccano
- [4:22:365] Jimmy Hotz (born 1953), USA – Hotz MIDI Translator, Atari Hotz Box
- [4:22:366] Royal Earl House (1814–1895), USA – first Printing telegraph
- [4:22:367] Coenraad Johannes van Houten (1801–1887), Netherlands – cocoa powder, cacao butter, chocolate milk
- [4:22:368] Elias Howe (1819–1867), USA – sewing machine
- [4:22:369] David Edward Hughes (1831–1900), UK
- [4:22:370] Chuck Hull (born 1939), USA – 3D printer

- [4:22:371] Miller Reese Hutchison (1876–1944), USA – a.o. Klaxon, electric hearing aid
- [4:22:372] Christiaan Huygens (1629–1695), Netherlands – pendulum clock
- [4:22:373] John Wesley Hyatt (1837–1920), USA – celluloid manufacturing
- [4:22:374] Gavriil Ilizarov (1921–1992), Russia – Ilizarov apparatus, external fixation, distraction osteogenesis
- [4:22:375] Mamoru Imura (born 1948), Japan – RFIQin (automatic cooking device)
- [4:22:376] Daisuke Inoue (born 1940), Japan – Karaoke machine
- [4:22:377] János Irinyi (1817–1895), Hungary – noiseless match
- [4:22:378] Ub Iwerks (1901–1971), U. S. – Multiplane camera for animation
- [4:22:379] Moritz von Jacobi (1801–1874), Germany / Russia – electrotyping, electric boat
- [4:22:380] Rudolf Jaenisch (born 1942), Germany / USA – first Genetically modified mouse
- [4:22:381] Karl Guthe Jansky (1905–1950), USA – radio telescope
- [4:22:382] Karl Jatho (1873–1933), Germany – aeroplane
- [4:22:383] Ali Javan (1926–2016), together with William R. Bennett Jr. (1930–2008), Iran / USA – Gas laser (Helium-Neon)
- [4:22:384] Al-Jazari (1136–1206), Iraq – crank-driven and hydropowered saqiya chain pump, crank-driven screw and screw pump, elephant clock, weight-driven clock, weight-driven pump, reciprocating piston suction pump, geared and hydropowered water supply system, programmable humanoid robots, robotics, hand washing automata, flush mechanism, lamination, static balancing, paper model, sand casting, molding sand, intermittency, linkage
- [4:22:385] Ibn Al-Jazzar (Algizar) (895–979), Tunisia – sexual dysfunction and erectile dysfunction treatment drugs
- [4:22:386] Ányos Jedlik (1800–1898), Hungary – Jedlik dynamo
- [4:22:387] Alec John Jeffreys (born 1950), United Kingdom – DNA profiling (forensics)
- [4:22:388] Charles Francis Jenkins (1867–1934) – television and movie projector (Phantoscope)

- [4:22:389] Steve Jobs (1955–2011), USA – Apple Macintosh computer, iPod, iPhone, iPad and other devices and software operating systems and applications.
- [4:22:390] Amos Edward Joel Jr. (1918–2008) USA – electrical engineer, known for several contributions and over seventy patents related to telecommunications switching systems
- [4:22:391] Carl Edvard Johansson (1864–1943), Sweden – Gauge blocks
- [4:22:392] Johan Petter Johansson (1853–1943), Sweden – Pipe wrench and adjustable spanner
- [4:22:393] Reynold B. Johnson (1906–1998), USA – Hard disk drive
- [4:22:394] Philipp von Jolly (1809–1884), Germany – Jolly balance
- [4:22:395] Scott A. Jones (born 1960), USA – created one of the most successful versions of voicemail as well as ChaCha Search, a human-assisted internet search engine
- [4:22:396] Tom Parry Jones (1935–2013), United Kingdom – first electronic Breathalyzer
- [4:22:397] Assen Jordanoff (1896–1967), Bulgaria – airbag
- [4:22:398] Anatol Josepho (1894–1980), patented the first coin-operated photo booth called the "Photomaton" in 1925.
- [4:22:399] Marjorie Joyner (1896–1994), USA – Permanent wave machine
- [4:22:400] Whitcomb Judson (1836–1909), USA – zipper
- [4:22:401] Percy Lavon Julian (1899–1975), USA – chemical synthesis of medicinal drugs from plants
- [4:22:402] Ma Jun (fl. 220–265), China – south-pointing chariot (see differential gear), mechanical puppet theater, chain pumps, improved silk looms
- [4:22:403] Mikhail Kalashnikov (1919–2013), Russia – AK-47 and AK-74 assault rifles (the most produced ever)
- [4:22:404] Bob Kahn (born 1938), together with Vint Cerf (born 1943), USA – Internet Protocol (TCP/IP)
- [4:22:405] Dawon Kahng (1931–1992), South Korea, together with Simon Sze (born 1936), Taiwan/USA – Floating-gate MOSFET

- [4:22:406] Dean Kamen (born 1951), USA – Invented the Segway HT scooter and the IBOT Mobility Device
- [4:22:407] Heike Kamerlingh Onnes (1853–1926), Netherlands – liquid helium
- [4:22:408] Nikolay Kamov (1902–1973), Russia – armored battle autogyro, Ka-series coaxial rotor helicopters
- [4:22:409] Pyotr Kapitsa (1894–1984), Russia – first ultrastrong magnetic field creating techniques, basic low-temperature physics inventions
- [4:22:410] Georgii Karpechenko (1899–1941), Russia – rabbage (the first ever non-sterile hybrid obtained through the crossbreeding)
- [4:22:411] Jamshīd al-Kāshī (c. 1380–1429), Persia/Iran – plate of conjunctions, analog planetary computer
- [4:22:412] Yevgeny Kaspersky (born 1965), Russia – Kaspersky Anti-Virus, Kaspersky Internet Security, Kaspersky Mobile Security anti-virus products
- [4:22:413] Andrew Kay (1919–2014), USA – Digital voltmeter
- [4:22:414] Adolphe Kégresse (1879–1943), France/Russia – Kégresse track (first half-track and first off-road vehicle with continuous track), dual clutch transmission
- [4:22:415] Carl D. Keith (1920–2008), together with John J. Mooney (c. 1928–), USA – three way catalytic converter
- [4:22:416] Mstislav Keldysh (1911–1978), Latvia/Russia – co-developer of Sputnik 1 (the first artificial satellite) together with Korolyov and Tikhonravov
- [4:22:417] John Harvey Kellogg (1852–1943), cornflake breakfasts
- [4:22:418] John G. Kemeny (1926–1992), together with Thomas E. Kurtz (born 1928), Hungary/USA – BASIC (programming language)
- [4:22:419] Alexander Kemurdzhian (1921–2003), Russia – first space exploration rover (Lunokhod)
- [4:22:420] Mary Beatrice Davidson Kenner (1912–2006), USA – sanitary belt
- [4:22:421] William Saville-Kent (1845–1908), UK/Australia – Pearl culture, see also Mikimoto Kōkichi

- [4:22:422] Kerim Kerimov (1917–2003), Azerbaijan and Russia – co-developer of human spaceflight, space dock, space station
- [4:22:423] Charles F. Kettering (1876–1958), USA – invented automobile self-starter ignition, Freon ethyl gasoline and more
- [4:22:424] Fazlur Khan (1929–1982), Bangladesh – structural systems for high-rise skyscrapers
- [4:22:425] Yulii Khariton (1904–1996), Russia – chief designer of the Soviet atomic bomb, co-developer of the Tsar Bomb
- [4:22:426] Anatoly Kharlampiev (1906–1979), Russia – Sambo (martial art)
- [4:22:427] Al-Khazini (fl.1115–1130), Persia/Iran – hydrostatic balance
- [4:22:428] Konstantin Khrenov (1894–1984), Russia – underwater welding
- [4:22:429] Abu-Mahmud al-Khujandi (c. 940–1000), Persia/Iran – astronomical sextant
- [4:22:430] Muhammad ibn Mūsā al-Khwārizmī (Algoritmi) (c. 780-850), Persia/Iran – modern algebra, mural instrument, horary quadrant, Sine quadrant, shadow square
- [4:22:431] Marcel Kiepač (1894-1915), Croatia – dynamo, maritime compass that indicates north regardless of the presence of iron or magnetic forces
- [4:22:432] Erhard Kietz (1909–1982), Germany & USA. – signal improvements for video transmissions
- [4:22:433] Jack Kilby (1923–2005), USA – patented the first integrated circuit
- [4:22:434] Al-Kindi (Alkindus) (801–873), Iraq/Yemen – unambiguously described the distillation of wine in the 9th century, cryptanalysis, frequency analysis
- [4:22:435] Petrus Jacobus Kipp (1808–1864), The Netherlands – Kipp's apparatus (chemistry)
- [4:22:436] Steve Kirsch (born 1956), USA – Optical mouse
- [4:22:437] Fritz Klatt (1880–1934), Germany – vinyl chloride, forerunner to polyvinyl chloride
- [4:22:438] Yves Klein (1928–1962), France – International Klein Blue

- [4:22:439] Margaret E. Knight (1838–1914), USA – machine that completely constructs box-bottom brown paper bags
- [4:22:440] Tom Knight (? –), USA – BioBricks (synthetic biology)
- [4:22:441] Ivan Knunyants (1906–1990), Armenia/Russia – capron, Nylon 6, polyamide-6
- [4:22:442] Robert Koch (1843–1910), Germany – method for culturing bacteria on solid media
- [4:22:443] Willem Johan Kolff (1911–2009), Netherlands – artificial kidney hemodialysis machine
- [4:22:444] Rudolf Kompfner (1909–1977), USA – Traveling-wave tube
- [4:22:445] Konstantin Konstantinov (1817 or 1819–1871), Russia – device for measuring flight speed of projectiles, ballistic rocket pendulum, launch pad, rocket-making machine
- [4:22:446] Sergey Korolyov (1907–1966), USSR – first successful intercontinental ballistic missile (R-7 Semyorka), R-7 rocket family, Sputniks (including the first Earth-orbiting artificial satellite), Vostok program (including the first human spaceflight)
- [4:22:447] Nikolai Korotkov (1874–1920), Russian empire – auscultatory technique for blood pressure measurement
- [4:22:448] Semen Korsakov (1787–1853), Russian Empire – punched card for information storage
- [4:22:449] Mikhail Koshkin (1898–1940), Russia – T-34 medium tank, the best and most produced tank of World War II
- [4:22:450] Ognjeslav Kostović (1851–1916), Serbia/Russia – arborite (high-strength plywood, an early plastic)
- [4:22:451] Gleb Kotelnikov (1872–1944), Russia – knapsack parachute, drogue parachute
- [4:22:452] William Justin Kroll (1889–1973), Luxemburg/USA – Kroll process
- [4:22:453] Alexei Krylov (1863–1945), Russia – gyroscopic damping of ships
- [4:22:454] Ivan Kulibin (1735–1818), Russia – egg-shaped clock, candle searchlight, elevator using screw mechanisms, a self-rolling carriage featuring a flywheel, brake, gear box, and bearing, an early optical telegraph

- [4:22:455] Shen Kuo (1031–1095), China – improved gnomon, armillary sphere, clepsydra, and sighting tube
- [4:22:456] Igor Kurchatov (1903–1960), Russia – first nuclear power plant, first nuclear reactors for submarines and surface ships
- [4:22:457] Thomas E. Kurtz (born 1928), together with John G. Kemeny (1926–1992), USA / Hungary – BASIC (programming language)
- [4:22:458] Raymond Kurzweil (born 1948), Optical character recognition; flatbed scanner
- [4:22:459] Ken Kutaragi (born 1950), Japan – PlayStation
- [4:22:460] Stephanie Kwolek (1923–2014), USA – Kevlar
- [4:22:461] John Howard Kyan (1774–1850), Ireland – The process of Kyanization used for wood preservation
- [4:22:462] Dmitry Lachinov (1842–1902), Russia – mercury pump, economizer for electricity consumption, electrical insulation tester, optical dynamometer, photometer, electrolyser
- [4:22:463] René Laennec (1781–1826), France – stethoscope
- [4:22:464] Georges Lakhovsky (1869–1942), Russia/USA – Multiple Wave Oscillator
- [4:22:465] Hedy Lamarr (1913–2000), Austria and USA – Spread spectrum radio
- [4:22:466] Edwin H. Land (1909–1991), USA – Polaroid polarizing filters and the Land Camera
- [4:22:467] Samuel P. Langley (1834–1906), USA – bolometer
- [4:22:468] Alexander Nikolayevich Lodygin (1847–1923), Russia – incandescent lamp
- [4:22:469] Irving Langmuir (1851–1957), USA – gas filled incandescent light bulb, hydrogen welding
- [4:22:470] Norm Larsen (1923–1970), USA – a.o. WD-40
- [4:22:471] Lewis Latimer (1848–1928), USA – improved carbon-filament light bulb
- [4:22:472] Gustav de Laval (1845–1913), Sweden – invented the milk separator and the milking machine

- [4:22:473] Semyon Lavochkin (1900–1960), Russia – La-series aircraft, first operational surface-to-air missile S-25 Berkut
- [4:22:474] John Bennet Lawes (1814–1900), UK – superphosphate or chemical fertiliser
- [4:22:475] Ernest Orlando Lawrence (1901–1958), USA – Cyclotron
- [4:22:476] Nikolai Lebedenko, Russia – Tsar Tank, the largest armoured vehicle in history
- [4:22:477] Sergei Lebedev (1874–1934), Russia – commercially viable synthetic rubber
- [4:22:478] William Lee (1563–1614), UK – Stocking frame knitting machine
- [4:22:479] Antoni van Leeuwenhoek (1632–1723), The Netherlands – development of the microscope
- [4:22:480] Jerome H. Lemelson (1923–1997), USA – Inventions in the fields in which he patented make possible, wholly or in part, innovations like automated warehouses, industrial robots, cordless telephones, fax machines, videocassette recorders, camcorders, and the magnetic tape drive used in Sony's Walkman tape players.
- [4:22:481] Jean-Joseph Etienne Lenoir (1822–1900), Belgium – internal combustion engine, motorboat
- [4:22:482] Giacomo da Lentini (13th Century), Italy – Sonnet
- [4:22:483] R. G. LeTourneau (1888–1969), USA – electric wheel, motor scraper, mobile oil drilling platform, bulldozer, cable control unit for scrapers
- [4:22:484] Rasmus Lerdorf (born 1968), Greenland/Canada – PHP (programming language)
- [4:22:485] Willard Frank Libby (1908–1980), USA – radiocarbon dating
- [4:22:486] Justus von Liebig (1803–1873), Germany – nitrogen-based fertiliser
- [4:22:487] Hon Lik (born 1951), Chinese. electronic cigarette
- [4:22:488] Otto Lilienthal (1848–1896), Germany – hang glider
- [4:22:489] Lin Yutang (1895–1976), China/USA – Chinese language typewriter
- [4:22:490] Charles Lindbergh (1902–1974), USA – organ perfusion pump

- [4:22:491] Frans Wilhelm Lindqvist (1862–1931), Sweden – Kerosene stove operated by compressed air
- [4:22:492] Carl Linnaeus (1707–1778), Sweden – formal Binomial nomenclature for living organisms, *Horologium Florae*
- [4:22:493] Hans Lippershey (1570–1619), The Netherlands – associated with the appearance of the telescope
- [4:22:494] Jonas Ferdinand Gabriel Lippmann (1845–1921), France – Lippmann plate, Integral imaging, Lippmann electrometer
- [4:22:495] Lisitsyn brothers, Ivan Fyodorovich and Nazar Fyodorovich, Russia – samovar (the first documented makers)
- [4:22:496] William Howard Livens (1889–1964), UK – chemical warfare – Livens Projector
- [4:22:497] Eduard Locher (1840–1910), Switzerland – Locher rack railway system
- [4:22:498] Alexander Lodygin (1847–1923), Russia – electrical filament, incandescent light bulb with tungsten filament
- [4:22:499] Mikhail Lomonosov (1711–1765), Russia – night vision telescope, off-axis reflecting telescope, coaxial rotor, re-invented smalt
- [4:22:500] Yury Lomonosov (1876–1952), Russia/United Kingdom – first successful mainline diesel locomotive
- [4:22:501] Aleksandr Loran (1849 – after 1911), Russia – fire fighting foam, foam extinguisher
- [4:22:502] Oleg Losev (1903–1942), Russia – light-emitting diode, crystadine
- [4:22:503] Archibald Low (1882–1956), Britain – Pioneer of radio guidance systems
- [4:22:504] Gleb Lozino-Lozinskiy (1909–2001), Russia – Buran (spacecraft), Spiral project
- [4:22:505] Ignacy Łukasiewicz (1822–1882), Poland – Kerosene lamp
- [4:22:506] Auguste and Louis Lumière (1862–1954 and 1864–1948, resp.), France – Cinématographe
- [4:22:507] Cai Lun, 蔡倫 (50–121 AD), China – paper

[4:22:508] Giovanni Luppis or Ivan Vukić (1813–1875), Austrian Empire (ethnic Croatian, from Rijeka) – self-propelled torpedo

[4:22:509] Richard F. Lyon (born 1952), USA – Optical mouse

[4:22:510] Arkhip Lyulka (1908–1984), Russia – first double jet turbofan engine, other Soviet aircraft engines

[4:22:511] Charles Macintosh (1766–1843), Scotland – waterproof raincoat, life vest

[4:22:512] Theodore Maiman (1927–2007), USA – Laser, see also Gordon Gould

[4:22:513] Ahmed Majan (born 1963), UAE – instrumented racehorse saddle and others

[4:22:514] Aleksandr Makarov, Russia/Germany – Orbitrap mass spectrometer

[4:22:515] Stepan Makarov (1849–1904), Russia – Icebreaker Yermak, the first true icebreaker able to ride over and crush pack ice

[4:22:516] Victor Makeev (1924–1985), Russia – first submarine-launched ballistic missile

[4:22:517] Nestor Makhno (1888–1934), Ukraine/Russia – tachanka

[4:22:518] Dmitri Dmitrievich Maksutov (1896–1964), Russia – Maksutov telescope

[4:22:519] Annie Malone (1869–1957), USA – Cosmetics for African American women

[4:22:520] Sergey Malutin (1859–1937), Russia – designed the first matryoshka doll (together with Vasily Zvyozdochkin)

[4:22:521] Al-Ma'mun (786–833), Iraq – singing bird automata, terrestrial globe

[4:22:522] Boris Mamyrin (1919–2007), Russia – reflectron (ion mirror)

[4:22:523] George William Manby (1765–1854), UK – Fire extinguisher

[4:22:524] Joy Mangano (born 1956), USA – household appliances

[4:22:525] Charles Mantoux (1877–1947), France – Mantoux test (tuberculosis)

[4:22:526] Guglielmo Marconi (1874–1937), Italy – radio telegraphy

[4:22:527] Gheorghe Marinescu (1863–1938), Romania – the first science films in the world in the neurology clinic in Bucharest (1898–1901)

- [4:22:528] Sylvester Marsh (1803–1884), USA – Marsh rack railway system
- [4:22:529] Konosuke Matsushita (1894–1989), Japan – a.o. battery-powered Bicycle lighting
- [4:22:530] Taqi al-Din Muhammad ibn Ma'ruf (1526–1585), Syria/Egypt/Turkey – steam turbine, six-cylinder 'Monobloc' suction pump, framed sextant
- [4:22:531] John Landis Mason (1826–1902), USA – Mason jars
- [4:22:532] Fujio Masuoka (born 1943), Japan – Flash memory
- [4:22:533] John W. Mauchly (1907–1980), USA – ENIAC – the first general purpose programmable digital computer
- [4:22:534] Henry Maudslay (1771–1831), UK – screw-cutting lathe, bench micrometer
- [4:22:535] Hiram Maxim (1840–1916), USA born, UK – First self-powered machine gun
- [4:22:536] James Clerk Maxwell (1831–1879) and Thomas Sutton, Scotland – color photography
- [4:22:537] Stanley Mazor (born 1941), USA – microprocessor
- [4:22:538] John Loudon McAdam (1756–1836), Scotland – improved "macadam" road surface
- [4:22:539] Elijah McCoy (1843–1929), Canada – Displacement lubricator
- [4:22:540] Nicholas McKay Sr. (1920–2014), USA – Lint roller
- [4:22:541] James McLurkin (born 1972), USA – Ant robotics (robotics)
- [4:22:542] Ilya Ilyich Mechnikov (1845–1916), Russia – probiotics
- [4:22:543] Hippolyte Mège-Mouriès (1817–1880), France – margarine
- [4:22:544] Mordecai Meierowitz (born c. 1925), Roumania / Israel – Mastermind (board game)
- [4:22:545] Dmitri Mendeleev (1834–1907), Russia – Periodic table, pycnometer, pyrocollodion
- [4:22:546] George de Mestral (1907–1990), Switzerland – Velcro
- [4:22:547] Robert Metcalfe (born 1946), USA – Ethernet

- [4:22:548] Antonio Meucci (1808–1889), Italy/USA – a.o. various early telephones, a hygrometer, a milk test
- [4:22:549] Édouard Michelin (1859–1940), France – pneumatic tire
- [4:22:550] Anthony Michell (1870–1959), Australia – tilting pad thrust bearing, crankless engine
- [4:22:551] Artem Mikoyan (1905–1970), Armenia/Russia – MiG-series fighter aircraft, including world's most produced jet aircraft MiG-15 and most produced supersonic aircraft MiG-2
- [4:22:552] Alexander Mikulin (1895–1985), Russia – Mikulin AM-34 and other Soviet aircraft engines, co-developer of the Tsar Tank
- [4:22:553] Mikhail Mil (1909–1970), Russia – Mi-series helicopter aircraft, including Mil Mi-8 (the world's most-produced helicopter) and Mil Mi-12 (the world's largest helicopter)
- [4:22:554] David L. Mills (born 1938), USA – a.o. Fuzzball router, Network Time Protocol
- [4:22:555] Marvin Minsky (1927–2016), USA – a.o. Confocal microscopy
- [4:22:556] Tokushichi Mishima (1893–1975), Japan – MKM magnetic steel
- [4:22:557] Pavel Molchanov (1893–1941), Russia – Radiosonde
- [4:22:558] Jules Montenier (1895–1962), USA – Anti-perspirant deodorant
- [4:22:559] Montgolfier brothers (1740–1810) and (1745–1799), France – hot air balloon
- [4:22:560] John J. Montgomery (1858–1911), USA – heavier-than-air gliders
- [4:22:561] Narcis Monturiol i Estarriol (1819–1885), Spain – steam powered submarine
- [4:22:562] Robert Moog (1934–2005), USA – the Moog synthesiser
- [4:22:563] John J. Mooney (born 1929), together with Carl D. Keith (1920–2008), USA – three way catalytic converter
- [4:22:564] Roland Moreno (1945–2012), France – inventor of the smart card
- [4:22:565] Samuel Morey (1762–1843), USA – internal combustion engine
- [4:22:566] Garrett A. Morgan (1877–1963), USA – inventor of the smoke hood

- [4:22:567] Alexander Morozov (1904–1979), Russia – T-54/55 (the most produced tank in history), co-developer of T-34
- [4:22:568] Walter Frederick Morrison (1920–2010), USA – Flying disc
- [4:22:569] William Morrison (dentist) (1860–1926), USA – a.o. Cotton candy machine
- [4:22:570] Samuel Morse (1791–1872), USA – early Morse code, see also Morse Code controversy
- [4:22:571] Sergei Ivanovich Mosin (1849–1902), Russia – Mosin–Nagant rifle
- [4:22:572] Motorins, Ivan Feodorovich (1660s–1735) and his son Mikhail Ivanovich (?–1750), Russia – Tsar Bell
- [4:22:573] Vera Mukhina (1889–1953), Russia – welded sculpture
- [4:22:574] Kary Mullis (born 1944), USA – PCR
- [4:22:575] Fe del Mundo (1911–2011), The Philippines – medical incubator made out of bamboo for use in rural communities without electrical power
- [4:22:576] Colin Murdoch (1929–2008), New Zealand – a.o. Tranquillizer gun, disposable hypodermic syringe
- [4:22:577] William Murdoch (1754–1839), Scotland – Gas lighting
- [4:22:578] Jozef Murgas (1864–1929), Slovakia – inventor of the wireless telegraph (forerunner of the radio)
- [4:22:579] Evgeny Murzin (1914–1970), Russia – ANS synthesizer
- [4:22:580] Banū Mūsā brothers, Muhammad (c. 800–873), Ahmad (803–873), Al-Hasan (810–873), Iraq – mechanical trick devices, hurricane lamp, self-trimming and self-feeding lamp, gas mask, clamshell grab, fail-safe system, mechanical musical instrument, automatic flute player, programmable machine
- [4:22:581] Elon Musk (born 1971)
- [4:22:582] Pieter van Musschenbroek (1692–1761), Netherlands – Leyden jar, pyrometer
- [4:22:583] Walton Musser (1909–1998), USA – Harmonic drive gear
- [4:22:584] Eadweard Muybridge (1830–1904), UK – motion picture

Extolled Inventors (Surnames “N – Z”)

- [4:23:1] Georgi Nadjakov (1896–1981), Bulgaria
- [4:23:2] Alexander Nadiradze (1914–1987), Georgia/Russia – first mobile ICBM (RT-21 Temp 2S), first reliable mobile ICBM (RT-2PM Topol)
- [4:23:3] Nagai Nagayoshi (1844–1929), Japan – Methamphetamine
- [4:23:4] James Naismith (1861–1939), Canadian born, USA – invented basketball and American football helmet
- [4:23:5] Yoshiro Nakamatsu (born 1928), Japan – "PyonPyon" spring shoes, digital watch, CinemaScope, armchair "Cerebrex", sauce pump, taxicab meter
- [4:23:6] Shuji Nakamura (born 1954), Japan – Blue laser
- [4:23:7] John Napier (1550–1617), Scotland – logarithms
- [4:23:8] Andrey Nartov (1683–1756), Russia – first lathe with a mechanic cutting tool-supporting carriage and a set of gears, fast-fire battery on a rotating disc, screw mechanism for changing the artillery fire angle, gauge-boring lathe for cannon-making, early telescopic sight
- [4:23:9] James Nasmyth (1808–1890), Scotland – steam hammer
- [4:23:10] Giulio Natta (1903–1979), together with Karl Ziegler (1898–1973), Italy/Germany – Ziegler–Natta catalyst
- [4:23:11] Nebuchadnezzar II (634–562 BC), Iraq (Mesopotamia) – screw, screw pump
- [4:23:12] Erwin Neher (born 1944), together with Bert Sakmann (1942–), Germany – Patch clamp technique
- [4:23:13] Ted Nelson (born 1937), USA – Hypertext, Hypermedia
- [4:23:14] Sergey Nepobedimiy (1921–2014), Russia – first supersonic anti-tank guided missile Sturm, other Soviet rocket weaponry
- [4:23:15] Karl Nessler (1872–1951), Germany/USA – a.o. Permanent wave machine, artificial eyebrows
- [4:23:16] Bernard de Neumann (born 1943), United Kingdom – massively parallel self-configuring multi-processor

- [4:23:17] John von Neumann (1903–1957), Hungary – Von Neumann computer architecture
- [4:23:18] Isaac Newton (1642–1727), UK – reflecting telescope (which reduces chromatic aberration)
- [4:23:19] Miguel Nicolelis (born 1961), Brazil – Brain-machine interfaces
- [4:23:20] Joseph Nicephore Niépce (1765–1833), France – photography
- [4:23:21] Nikolai Nikitin (1907–1973), Russia – prestressed concrete with wire ropes structure (Ostankino Tower), Nikitin-Travush 4000 project (precursor to X-Seed 4000)
- [4:23:22] Paul Gottlieb Nipkow (1860–1940), Germany – Nipkow disk
- [4:23:23] Jun-Ichi Nishizawa (born 1926), Japan – Optical communication system, SIT / SITH (Static Induction Transistor / Thyristor), Laser diode, PIN diode
- [4:23:24] Alfred Nobel (1833–1896), Sweden – dynamite
- [4:23:25] Ludvig Nobel (1831–1888), Sweden/Russia – first successful oil tanker
- [4:23:26] Emmy Noether (1882–1935), Germany, groundbreaking contributions to abstract algebra and theoretical physics; Noether's Theorem
- [4:23:27] Jean-Antoine Nollet (1700–1770), France – Electroscope
- [4:23:28] Wilhelm Normann (1870–1939), Germany – Hydrogenation of fats
- [4:23:29] Carl Richard Nyberg (1858–1939), Sweden – the blowtorch
- [4:23:30] Aaron D. O'Connell (born 1981), USA – first Quantum machine
- [4:23:31] Joseph John O'Connell (1861–1959), USA - number of inventions relating to telephony and electrical engineering
- [4:23:32] Theophil Wilgodt Odhner (1845–1903), Sweden/Russia – the Odhner Arithmometer, a mechanical calculator
- [4:23:33] Paul Offit (born 1951), United States, along with Fred Clark and Stanley Plotkin, invented a pentavalent Rotavirus vaccine
- [4:23:34] Jarkko Oikarinen (born 1967), Finland – Internet Relay Chat (IRC)
- [4:23:35] Katsuhiko Okamoto (?–), Japan – Okamoto Cubes = modifications of Rubik's Cube

- [4:23:36] Ransom Eli Olds (1864–1950), United States – Assembly line
- [4:23:37] Lucien Olivier (1838–1883), Belgium or France / Russia – Russian salad (Olivier salad)
- [4:23:38] Gerard K. O'Neill (1927–1992), USA – Storage ring (physics)
- [4:23:39] J. Robert Oppenheimer (1904–1967), United States – Atomic bomb
- [4:23:40] Edward Otho Cresap Ord II (1858–1923) American – weapon sights & mining
- [4:23:41] Hans Christian Ørsted (1777–1851), Denmark – electromagnetism, aluminium
- [4:23:42] Elisha Otis (1811–1861), USA – safety system for elevators
- [4:23:43] William Oughtred (1575–1660), UK – slide rule
- [4:23:44] Arogyaswami Paulraj (born 1944), India/USA – MIMO
- [4:23:45] Antonio Pacinotti (1841–1912), Italy – Pacinotti dynamo
- [4:23:46] Larry Page (born 1973), USA – with Sergey Brin invented Google web search engine
- [4:23:47] William Painter (1838–1906), UK/USA – a.o. Crown cork, Bottle opener
- [4:23:48] Alexey Pajitnov (born 1956), Russia/USA – Tetris
- [4:23:49] Julio Palmaz (born 1945), Argentina – balloon-expandable, stent
- [4:23:50] Helge Palmcrantz (1842–1880), Sweden – the multi-barrel, lever-actuated, machine gun
- [4:23:51] Daniel David Palmer (1845–1913), Canada – chiropractic
- [4:23:52] Luigi Palmieri (1807–1896), Italy – seismometer
- [4:23:53] Frank Pantridge (1916–2004), Ireland – Portable defibrillator
- [4:23:54] Georgios Papanikolaou (1883–1962), Greece / USA – Papanicolaou stain, Pap test = Pap smear
- [4:23:55] Philip M. Parker (born 1960), USA – computer automated book authoring

- [4:23:56] Alexander Parkes (1831–1890), UK – celluloid
- [4:23:57] Forrest Parry (1921–2005), USA – Magnetic stripe card
- [4:23:58] Charles Algernon Parsons (1854–1931), British – steam turbine
- [4:23:59] Spede Pasanen (1930–2001), Finland – a.o. ski jumping sling, boat ski
- [4:23:60] Blaise Pascal (1623–1662), France – Pascal's calculator
- [4:23:61] Gustaf Erik Pasch (1788–1862), Sweden – safety match
- [4:23:62] Dimitar Paskov (1914–1986), Bulgaria – Galantamine
- [4:23:63] C. Kumar N. Patel (born 1938), India/USA – Carbon dioxide laser
- [4:23:64] Les Paul (1915–2009), USA – multitrack recording
- [4:23:65] Andreas Pavel (born 1945), Brazil – audio devices
- [4:23:66] Ivan Pavlov (1849–1936), Russia, – classical conditioning
- [4:23:67] Floyd Paxton (1918–1975), USA – a.o. Bread clip
- [4:23:68] John Pemberton (1831–1888), USA – Coca-Cola
- [4:23:69] Slavoljub Eduard Penkala (1871–1922), Croatia – mechanical pencil
- [4:23:70] William Henry Perkin (1838–1907), United Kingdom – first synthetic organic chemical dye Mauveine
- [4:23:71] Henry Perky (1843–1906), USA – shredded wheat
- [4:23:72] Alfred Perot (1863–1925), together with Charles Fabry (1867–1945), France – Fabry–Pérot interferometer (physics)
- [4:23:73] Stephen Perry, UK (fl. 19th century) – rubber band
- [4:23:74] Aurel Persu (1890–1977), Romania – first aerodynamic car, aluminum body with wheels included under the body, 1922
- [4:23:75] Vladimir Petlyakov (1891–1942), Russia – heavy bomber
- [4:23:76] Julius Richard Petri (1852–1921), Germany – Petri dish

- [4:23:77] Peter Petroff (1919–2004), Bulgaria – digital wrist watch, heart monitor, weather instruments
- [4:23:78] Fritz Pfelemer (1881–1945), Germany – magnetic tape
- [4:23:79] Auguste Piccard (1884–1962), Switzerland – Bathyscaphe
- [4:23:80] Gregory Goodwin Pincus (1903–1967), together with Min Chueh Chang (1908–1991), USA/China – Combined oral contraceptive pill
- [4:23:81] Nikolay Ivanovich Pirogov (1810–1881), Russia – early use of ether as anaesthetic, first anaesthesia in a field operation, various kinds of surgical operations
- [4:23:82] Fyodor Pirotsky (1845–1898), Russia – electric tram
- [4:23:83] Arthur Pitney (1871–1933), United States – postage meter
- [4:23:84] Hippolyte Pixii (1808–1835), France – Pixii dynamo
- [4:23:85] Joseph Plateau (1801–1883), Belgium – phenakistiscope (stroboscope)
- [4:23:86] Baltzar von Platen (1898–1984), Sweden – gas absorption refrigerator
- [4:23:87] James Leonard Plimpton (1828–1911), USA – rollerskates
- [4:23:88] Ivan Plotnikov (1902–1995), Russia – kirza leather
- [4:23:89] Roy Plunkett (1910–1994), United States – Teflon
- [4:23:90] Petrache Poenaru (1799–1875), Romania – fountain pen
- [4:23:91] Christopher Polhem (1661–1751), Sweden – Padlock
- [4:23:92] Nikolai Polikarpov (1892–1944), Russia – Po-series aircraft, including Polikarpov Po-2 Kukuruznik (world's most produced biplane)
- [4:23:93] Eugene Polley (1915–2012), United States – wireless remote control (with Robert Adler)
- [4:23:94] Ivan Polzunov (1728–1766), Russia – first two-cylinder steam engine
- [4:23:95] Mikhail Pomortsev (1851–1916), Russia – nephoscope
- [4:23:96] Olivia Poole (1889–1975), USA, – the Jolly Jumper baby harness

- [4:23:97] Alexander Popov (1859–1906), Russia – radio pioneer, created a radio receiver that worked as a lightning detector
- [4:23:98] Nikolay Popov (1931–2008), Russia – first fully gas turbine main battle tank (T-80)
- [4:23:99] Josef Popper (1838–1921), Austria- discovered the transmission of power by electricity
- [4:23:100] Aleksandr Porokhovschikov (1892–1941), Russia – Vezdekhod (the first prototype tank, or tankette, and the first caterpillar amphibious ATV)
- [4:23:101] Ignazio Porro (1801–1875), Italy – Porro prism, strip camera
- [4:23:102] Valdemar Poulsen (1869–1942), Denmark – magnetic wire recorder, arc converter
- [4:23:103] Joseph Priestley (1733–1804), UK – soda water
- [4:23:104] Alexander Prokofieff de Seversky (1894–1974), Russia/United States of America – first gyroscopically stabilized bombsight, ionocraft, also developed air-to-air refuelling
- [4:23:105] Alexander Prokhorov (1916–2002), Russia – co-inventor of laser and maser
- [4:23:106] Petro Prokopovych (1775–1850), Russian Empire – early beehive frame, queen excluder and other beekeeping novelties
- [4:23:107] Sergey Prokudin-Gorsky (1863–1944), Russia/France – early colour photography method based on three colour channels, also colour film slides and colour motion pictures
- [4:23:108] Mark Publicover (born 1958), USA – First affordable trampoline safety net enclosure
- [4:23:109] George Pullman (1831–1897), USA – Pullman sleep wagon
- [4:23:110] Michael I. Pupin (1858–1935), Serbia – pupinization (loading coils), tunable oscillator
- [4:23:111] Tivadar Puskas (1844–1893), Hungary – telephone exchange
- [4:23:112] Calvin Quate (1923–), with Gerd Binnig (1947–), and with Christoph Gerber (?–), USA/Germany/Switzerland – Atomic force microscope
- [4:23:113] Adolphe Quetelet (1796–1874), France/Belgium – Body mass index (BMI)
- [4:23:114] Jacob Rabinow (1910–1999), USA – a.o. Magnetic particle clutch, various Phonograph-related patents

- [4:23:115] John Goffe Rand (1801–1873), USA – Tube (container)
- [4:23:116] Muhammad ibn Zakarīya Rāzi (Rhazes) (865–965), Persia/Iran – distillation and extraction methods, sulfuric acid and hydrochloric acid, soap kerosene, kerosene lamp, chemotherapy, sodium hydroxide
- [4:23:117] Alec Reeves (1902–1971), UK – Pulse-code modulation
- [4:23:118] Karl von Reichenbach (1788–1869), Germany – paraffin, creosote oil, phenol
- [4:23:119] Tadeus Reichstein (1897–1996), Poland/Switzerland – Reichstein process (industrial vitamin C synthesis)
- [4:23:120] Ira Remsen (1846–1927), USA – saccharin
- [4:23:121] Ralf Reski (born 1958), Germany – Moss bioreactor 1998
- [4:23:122] Josef Ressel (1793–1857), Czechoslovakia – ship propeller
- [4:23:123] Ri Sung-gi (1905–1996), North Korea – Vinylon
- [4:23:124] Charles Francis Richter (1900–1985), USA – Richter magnitude scale
- [4:23:125] Adolph Rickenbacker (1886–1976), Switzerland – Electric guitar
- [4:23:126] Hyman George Rickover (1900–1986), USA – Nuclear submarine
- [4:23:127] Niklaus Riggenbach (1817–1899), Switzerland – Riggenbach rack railway system, Counter-pressure brake
- [4:23:128] Dennis Ritchie (1941–2011), USA – C (programming language)
- [4:23:129] Gilles de Roberval (1602–1675), France – Roberval balance
- [4:23:130] John Roebuck (1718–1794) UK – lead chamber process for sulfuric acid synthesis
- [4:23:131] Francis Rogallo (1912–2009), USA – Rogallo wing
- [4:23:132] Heinrich Rohrer (1933–2013), together with Gerd Binnig (1947–), Switzerland/Germany – Scanning tunneling microscope
- [4:23:133] Peter I the Great (Pyotr Alexeyevich Romanov), Tsar and Emperor of Russia (1672–1725), Russia – decimal currency, yacht club, sounding line with separating plummet (sounding weight probe)

- [4:23:134] Pranoti Nagarkar-Israni, India - Rotimatic
- [4:23:135] Wilhelm Conrad Röntgen (1845–1923), Germany – the X-ray machine
- [4:23:136] Ida Rosenthal (1886–1973), Belarus/Russia/United States – Bra (Maidenform), the standard of cup sizes, nursing bra, full-figured bra, the first seamed uplift bra (all with her husband William)
- [4:23:138] Sidney Rosenthal (1907–1979), USA – Magic Marker
- [4:23:139] Eugene Roshal (born 1972), Russia – FAR file manager, RAR file format, WinRAR file archiver
- [4:23:140] Boris Rosing (1869–1933), Russia – CRT television (first television system using CRT on the receiving side)
- [4:23:141] Guido van Rossum (born 1956), The Netherlands – Python (programming language)
- [4:23:142] Jean-François Pilâtre de Rozier (1754–1785), France – Rozière balloon
- [4:23:143] Ernő Rubik (born 1944), Hungary – Rubik's Cube, Rubik's Magic and Rubik's Clock
- [4:23:144] Ernst Ruska (1906–1988), Germany – electron microscope
- [4:23:145] Albert Bruce Sabin (1906–1993), USA – oral Polio vaccine
- [4:23:146] Alexander Sablukov (1783–1857), Russia – centrifugal fan
- [4:23:147] Şerafeddin Sabuncuoğlu (1385–1468), Turkey – illustrated surgical atlas
- [4:23:148] Gilles Saint-Hilaire (born 1948), Canada – Quasiturbine, Qurbine
- [4:23:149] Andrei Sakharov (1921–1989), Russia – invented explosively pumped flux compression generator, co-developed the Tsar Bomb and tokamak
- [4:23:150] Jonas Edward Salk (1914–1995), USA – injection Polio vaccine
- [4:23:151] Franz San Galli (1824–1908), Poland/Russia (Italian and German descent) – radiator, central heating
- [4:23:152] Frederick Sanger (1918–2013), USA – Sanger sequencing (= DNA sequencing)

- [4:23:153] Larry Sanger (born 1968), together with Jimmy Wales, USA – Wikipedia
- [4:23:154] Yoshiyuki Sankai (c. 1957–), Japan – Robotic exoskeleton for motion support (medicine)
- [4:23:155] Alberto Santos-Dumont (1873–1932), Brazil – non-rigid airship and airplane
- [4:23:156] Arthur William Savage (1857–1938) – radial tires, gun magazines, Savage Model 99 lever action rifle
- [4:23:157] Thomas Savery (1650–1715), UK – steam engine
- [4:23:158] Adolphe Sax (1814–1894), Belgium – saxophone
- [4:23:159] Vincent Joseph Schaefer (1906–1993), USA – a.o. Cloud seeding by dry ice
- [4:23:160] Bela Schick (1877–1967), Hungary – diphtheria test
- [4:23:161] Hugo Schiff (1834–1915), Germany – Schiff test (histology)
- [4:23:162] Pavel Schilling (1786–1837), Estonia/Russia – first electromagnetic telegraph, mine with an electric fuse
- [4:23:163] Gilmore Schjeldahl (1912–2002), USA – Airsickness bag
- [4:23:164] Hubert Schlafly (1919–2011), USA – Teleprompter = Autocue
- [4:23:165] Wilhelm Schlenk (1879–1943), Germany – Schlenk flask (chemistry)
- [4:23:166] Bernhard Schmidt (1879–1935), Estonia/Germany – Schmidt camera
- [4:23:167] Otto Schmitt (1913–1998), USA – Schmitt trigger (electronics)
- [4:23:168] Christian Schnabel (1878–1936), German – simplistic food cutleries
- [4:23:169] Kees A. Schouhamer Immink (born 1946), Netherlands – Major contributor to development of Compact Disc
- [4:23:170] August Schrader (1807–1894), USA – Schrader valve for Pneumatic tire
- [4:23:171] David Schwarz (1852–1897), Croatia, – rigid ship, later called Zeppelin
- [4:23:172] Raymond Scott (1908–1994), USA — inventor and developer of electronic music technology

- [4:23:173] Marc Seguin (1786–1875), France – wire-cable suspension bridge
- [4:23:174] Hanaoka Seishū (1760–1835), Japan – General anaesthetic
- [4:23:175] Ted Selker (inv. 1987), USA – Pointing stick
- [4:23:176] Sennacherib (705–681 BC), Iraq (Mesopotamia) – screw pump
- [4:23:177] Léon Serpollet (1858–1907), France – Flash boiler, Gardner-Serpollet steam car
- [4:23:178] Iwan Serrurier (1878–1953), Netherlands/USA – inventor of the Moviola for film editing
- [4:23:179] Mark Serrurier (1904–1988), USA – Serrurier truss for Optical telescopes
- [4:23:180] Gerhard Sessler (born 1931), Germany – foil electret microphone, silicon microphone
- [4:23:181] Guy Severin (1926–2008), Russia – extra-vehicular activity supporting system
- [4:23:182] Ed Seymour (inv. c. 1949), USA – Aerosol paint
- [4:23:183] Leonty Shamshurenkov (1687–1758), Russia – first self-propelling carriage (a precursor to both bicycle and automobile), projects of an original odometer and self-propelling sledge
- [4:23:184] Ibn al-Shatir (1304–1375), Syria – "jewel box" device which combined a compass with a universal sundial
- [4:23:185] Bi Sheng (Chinese: 畢昇) (c. 990–1051), China – clay movable type printing
- [4:23:186] Murasaki Shikibu (c. 973–1025), Japan – psychological novel
- [4:23:187] Pyotr Shilovsky (1871–1957), Russia/United Kingdom – gyrocar
- [4:23:188] Masatoshi Shima (born 1943), Japan – microprocessor
- [4:23:189] Fathullah Shirazi (c. 1582), Mughal India – early volley gun
- [4:23:190] Joseph Shivers (1920–2014), USA – Spandex
- [4:23:191] William Bradford Shockley (1910–1989), USA – co-inventor of transistor
- [4:23:192] Henry Shrapnel (1761–1842), UK – Shrapnel shell ammunition

- [4:23:193] Vladimir Shukhov (1853–1939), Russia – thermal cracking (Shukhov cracking process), thin-shell structure, tensile structure, hyperboloid structure, gridshell, oil pipeline, cylindrical oil depot
- [4:23:194] Sheikh Muszaphar Shukor (born 1972), Malaysia – cell growth in outer space, crystallization of proteins and microbes in space
- [4:23:195] Augustus Siebe (1788–1872), Germany/UK – Inventor of the standard diving dress
- [4:23:196] Sir William Siemens (1823–1883), Germany – regenerative furnace
- [4:23:197] Werner von Siemens (1816–1892), Germany – a.o. electric elevator, Electromote (= first trolleybus), an early Dynamo
- [4:23:198] Al-Sijzi (c. 945–1020), Persia/Iran – heliocentric astrolabe
- [4:23:199] Igor Sikorsky (1889–1972), Russia/USA – first four-engine fixed-wing aircraft (Rusky Vityaz), first airliner and purpose-designed bomber (Ilya Muromets), helicopter, Sikorsky-series helicopters
- [4:23:200] Bernard Silver (1924–1963), together with Norman Joseph Woodland (1921–2012), USA – Barcode
- [4:23:201] Kia Silverbrook (born 1958), Australia – Memjet printer, world's most prolific inventor
- [4:23:202] Vladimir Simonov (born 1935), Russia – APS Underwater Assault Rifle, SPP-1 underwater pistol
- [4:23:203] Charles Simonyi (born 1948), Hungary – Hungarian notation
- [4:23:204] Ibn Sina (Avicenna) (980–1037), Persia/Iran – steam distillation, essential oil, pharmacopoeia, clinical pharmacology, clinical trial, randomized controlled trial, quarantine, cancer surgery, cancer therapy, pharmacotherapy, phytotherapy, Hindiba, *Taxus baccata* L, calcium channel blocker
- [4:23:205] Isaac Singer (1811–1875), USA – sewing machine
- [4:23:206] B. F. Skinner (1904–1990), USA – Operant conditioning chamber
- [4:23:207] Nikolay Slavyanov (1854–1897), Russia – shielded metal arc welding
- [4:23:208] Alexander Smakula (1900–1983), Ukraine/Russia/USA – anti-reflective coating

- [4:23:209] Michael Smith (1932–2000), USA – Site-directed mutagenesis (molecular biology)
- [4:23:210] Oliver Smithies (1925–2017), together with Sir Martin John Evans (born 1941), and Mario Ramberg Capecchi (born 1937), USA – Knockout mouse, Gene targeting
- [4:23:211] Yefim Smolin, Russia – table-glass (stakan granyonyi)
- [4:23:212] Friedrich Soennecken (1848–1919), Germany – Ring binder, Hole punch
- [4:23:213] Su Song (1020–1101), China – first chain drive
- [4:23:214] Marin Soljačić (born 1974), Croatia – Resonant inductive coupling
- [4:23:215] Edwin Southern (born 1938), USA – Southern blot (molecular biology)
- [4:23:216] Alfred P. Southwick (1826–1898), USA – Electric chair
- [4:23:217] Igor Spassky (born 1926), Russia – Sea Launch platform
- [4:23:218] Percy Spencer (1894–1970), USA – microwave oven
- [4:23:219] Elmer Ambrose Sperry (1860–1930), USA – gyroscope-guided automatic pilot
- [4:23:220] Lyman Spitzer (1914–1997), USA – Stellarator (physics)
- [4:23:221] Bhargav Sri Prakash (born 1977), India/USA – Learnification platform at FriendsLearn, Virtual Reality System, electromagnetic collision avoidance system, OBD based in-vehicle powertrain performance measurement, rate based driver controls for drive by wire systems
- [4:23:222] Ladislav Starevich (1882–1965), Russia/France – puppet animation, live-action/ animated film
- [4:23:223] Gary Starkweather (born 1938), USA – laser printer, color management
- [4:23:224] Boris Stechkin (1891–1969), Russia – co-developer of Sikorsky Ilya Muromets and Tsar Tank, developer of Soviet heat and aircraft engines
- [4:23:225] George Stephenson (1781–1848), UK – steam railway
- [4:23:226] Simon Stevin (1548–1620), Netherlands – land yacht
- [4:23:227] Andreas Stihl (1896–1973), Switzerland / Germany – Electric chain saw
- [4:23:228] Reverend Dr Robert Stirling (1790–1878), Scotland – Stirling engine

- [4:23:229] Aurel Stodola (1859–1942), Slovakia – gas turbines
- [4:23:230] Aleksandr Stoletov (1839–1896), Russia – first solar cell based on the outer photoelectric effect
- [4:23:231] Levi Strauss (1829–1902), USA – blue jeans
- [4:23:232] John Stringfellow (1799–1883), UK – aerial steam carriage
- [4:23:233] Bjarne Stroustrup (born 1950), Denmark – C++ (programming language)
- [4:23:234] Almon Strowger (1839–1902), USA – automatic telephone exchange
- [4:23:235] Emil Strub (1858–1909), Switzerland – Strub rack railway system
- [4:23:236] Abd al-Rahman al-Sufi (Azophi) (903–986), Persia/Iran – timekeeping astrolabe, navigational astrolabe, surveying astrolabe
- [4:23:237] Kyota Sugimoto (1882–1972), Japan – Japanese language typewriter
- [4:23:238] Mutsuo Sugiura (1918–1986), Japan – Esophagogastroduodenoscope
- [4:23:239] Pavel Sukhoi (1895–1975), Russia – Su-series fighter aircraft
- [4:23:240] Simon Sunatori (born 1959), Canada – inventor of MagneScribe and Magic Spicer
- [4:23:241] Sushruta (600 BC), Vedic India – inventor of Plastic Surgery, Cataract Surgery, Rhinoplasty
- [4:23:242] Theodor Svedberg (1884–1971), Sweden – Analytical ultracentrifuge
- [4:23:243] Joseph Swan (1828–1914), UK – Incandescent light bulb
- [4:23:244] Robert Swanson (1905–1994), Canada – Invented and developed the first multi-chime air horn for use with diesel locomotives
- [4:23:245] Remi Swierczek (born 1958), Poland – Inventor of Music Identification System and the Mico Changer (coin hopper and dispenser used in casinos)
- [4:23:246] Andrei Sychra (c.1773/76–1850), Lithuania/Russia, Czech descent – Russian seven-string guitar

- [4:23:247] Vladimir Syromyatnikov (1933–2006), Russia – Androgynous Peripheral Attach System and other spacecraft docking mechanisms
- [4:23:248] Simon Sze (born 1936), Taiwan/USA, together with Dawon Kahng (1931–1992), South Korea – Floating-gate MOSFET
- [4:23:249] Leó Szilárd (1898–1964), Hungary/USA – Co-developed the atomic bomb, patented the nuclear reactor, catalyst of the Manhattan Project
- [4:23:250] Muhammad Salih Tahtawi (fl.1659–1660), Mughal India – seamless globe and celestial globe
- [4:23:251] Gyula Takátsy (1914–1980), Hungary – first Microtiter plate
- [4:23:252] Esther Takeuchi (born 1953) – holds more than 150 US-patents, the largest number for any woman in the United States
- [4:23:253] Igor Tamm (1895–1971), Russia – co-developer of tokamak
- [4:23:254] Ching W. Tang (born 1947), Hong Kong/USA, together with Steven Van Slyke, USA – OLED
- [4:23:255] Mardi bin Ali al-Tarsusi (c. 1187), Middle East – counterweight trebuchet, mangonel
- [4:23:256] Gustav Tauschek (1899–1945), Austria – Drum memory
- [4:23:257] Kenyon Taylor (inv. 1961), USA – Flip-disc display
- [4:23:258] Bernard Tellegen (1900–1990), Netherlands – pentode
- [4:23:259] Edward Teller (1908–2003), Hungary – hydrogen bomb
- [4:23:260] Eli Terry (1772–1852)
- [4:23:261] Nikola Tesla (1856–1943), Croatia/Serbia – induction motor, high-voltage / high-frequency power experiments, the transmission of electrical power
- [4:23:262] Léon Theremin (1896–1993), Russia – theremin, interlace, burglar alarm, terpsitone, Rhythmicon (first drum machine), The Thing (listening device)
- [4:23:263] Charles Xavier Thomas de Colmar (1785–1870), France – Arithmometer
- [4:23:264] Elihu Thomson (1853–1937), UK, USA – Prolific inventor, Arc lamp and many others

- [4:23:265] William Thomson, 1st Baron Kelvin (1824–1907), United Kingdom – Kelvin absolute temperature scale
- [4:23:266] Eric Tigerstedt (1887–1925), Finland – Sound-on-film, triode vacuum tube
- [4:23:267] Kalman Tihanyi (1897–1947), Hungary – co-inventor of cathode ray tube and iconoscope
- [4:23:268] Mikhail Tikhonravov (1900–1974), Russia – co-developer of Sputnik 1 (the first artificial satellite) together with Korolyov and Keldysh, designer of further Sputniks
- [4:23:269] Gavriil Adrianovich Tikhov (1875–1960), Russia – feathering spectrograph
- [4:23:270] Benjamin Chew Tilghman (1821–1897), USA – sandblasting
- [4:23:271] Fedor Tokarev (1871–1968), Russia – TT-33 semiautomatic handgun and SVT-40 self-loading rifle
- [4:23:272] Ray Tomlinson (inv. 1971), USA – First inter-computer email
- [4:23:273] Evangelista Torricelli (1608–1647), Italy – barometer
- [4:23:274] Alfred Traeger (1895–1980), Australia – Pedal radio
- [4:23:275] Richard Trevithick (1771–1833), UK – high-pressure steam engine, first full-scale steam locomotive
- [4:23:276] Franc Trkman (1903–1978), Slovenia – electrical switches, accessories for opening windows
- [4:23:277] Hans Tropsch (1889–1935), together with Franz Joseph Emil Fischer (1877–1947), Germany – Fischer–Tropsch process (refinery process)
- [4:23:278] Yuri Trutnev (born 1927), Russia – co-developer of the Tsar Bomb
- [4:23:279] Roger Y. Tsien (1952–2016), together with Osamu Shimomura (born 1928) and Martin Chalfie (born 1947), USA – Discovery and development of Green fluorescent protein
- [4:23:280] Konstantin Tsiolkovsky (1857–1935), Russia – spaceflight
- [4:23:281] Mikhail Tsvet (1872–1919), Russia – chromatography (specifically adsorption chromatography, the first chromatography method)

- [4:23:282] Alexei Tupolev (1925–2001), Russia – the Tupolev Tu-144 (first supersonic passenger jet)
- [4:23:283] Andrei Tupolev (1888–1972), Russia – turboprop powered long-range airliner (Tupolev Tu-114), turboprop strategic bomber (Tupolev Tu-95)
- [4:23:284] Nasīr al-Dīn al-Tūsī (1201–1274), Persia/ Iran – observatory, Tusi-couple
- [4:23:285] Sharaf al-Dīn al-Tūsī (1135–1213), Persia/ Iran – linear astrolabe
- [4:23:286] Shintaro Uda (1869–1976), together with Hidetsugu Yagi (1886–1976), Japan – Yagi-Uda antenna
- [4:23:287] Lewis Urry (1927–2004), Canada – long-lasting alkaline battery
- [4:23:288] Tomislav Uzelac, Croatia – first successful MP3 player, AMP
- [4:23:289] Ira Van Gieson (1866–1913), USA – Van Gieson's stain (histology)
- [4:23:290] Theophilus Van Kannel (1841–1919), United States – revolving door (1888)
- [4:23:291] Vladimir Veksler (1907–1966), Russia – synchrophasotron, co-inventor of synchrotron
- [4:23:292] John Venn (1834–1923), UK – Venn diagram (1881)
- [4:23:293] Auguste Victor Louis Verneuil (1856–1913), France – Verneuil process (crystal growth)
- [4:23:294] Pierre Vernier (1580–1637), France – Vernier scale (1631)
- [4:23:295] Lucien Vidi (1805–1866), France – Barograph
- [4:23:296] Edgar Villchur (1917–2011), USA – a.o. Acoustic suspension (loudspeaker)
- [4:23:297] Artturi Ilmari Virtanen (1895–1973), Finland – a.o. AIV fodder
- [4:23:298] Alessandro Volta (1745–1827), Italy – battery, see also Voltaic pile
- [4:23:299] Bernard Vonnegut (1914–1997), together with Henry Chessin, and Richard E. Passarelli Jr., USA – a.o. Cloud seeding by silver iodide
- [4:23:300] Ivan Vučetić (1858–1925), Croatia – Method of fingerprint classification

- [4:23:301] Paul Walden (1863–1957), Latvia/Russia/Germany – Walden inversion, Ethylammonium nitrate (the first room temperature ionic liquid)
- [4:23:302] Jimmy Wales (born 1966), together with Larry Sanger, USA – Wikipedia
- [4:23:303] Madam C.J. Walker (1867–1919), USA – beauty and hair products for African American women
- [4:23:304] Barnes Wallis (1887–1979), UK – bouncing bomb
- [4:23:305] Ruth Graves Wakefield (1903–1977), USA – chocolate chip cookie
- [4:23:306] Frederick Walton (c. 1834–1928), UK – Linoleum
- [4:23:307] Aldred Scott Warthin (1866–1931), together with Allen Chronister Starry (1890–1973), USA – Warthin–Starry stain (histology)
- [4:23:308] Robert Watson-Watt (1892–1973), Scotland – microwave radar
- [4:23:309] James Watt (1736–1819), Scotland – improved Steam engine
- [4:23:310] Thomas Wedgwood (1771–1805), UK – first (not permanent) photograph
- [4:23:311] Carl Auer von Welsbach (1858–1929), Austria – Gas mantle, ferrocium
- [4:23:312] Jonas Wenström (1855–1893), Sweden – three-phase electrical power
- [4:23:313] George Westinghouse (1846–1914), USA – Air brake (rail)
- [4:23:314] Charles Wheatstone (1802–1875), UK – a.o. concertina, stereoscope, microphone, Playfair cipher, pseudoscope, dynamo
- [4:23:315] Richard T. Whitcomb (1921–2009), USA – Supercritical airfoil, Winglet
- [4:23:316] Eli Whitney (1765–1825), USA – the cotton gin
- [4:23:317] Frank Whittle (1907–1996), UK – co-inventor of the jet engine
- [4:23:318] Otto Wichterle (1913–1989), Czechoslovakia – soft contact lens
- [4:23:319] Norman Wilkinson (1878–1971), UK – Dazzle camouflage
- [4:23:320] Charles Thomson Rees Wilson (1869–1959), UK – Cloud chamber
- [4:23:321] Paul Winchell (1922–2005), USA – the artificial heart

- [4:23:322] Sergei Winogradsky (1856–1953), Russia / USSR – Winogradsky column for culturing microorganisms
- [4:23:323] Niklaus Wirth (born 1934), Switzerland – Pascal (programming language)
- [4:23:324] Baldwin Wood (1879–1956), USA – high volume pump
- [4:23:325] Norman Joseph Woodland (1921–2012), together with Bernard Silver (1924–1963), USA – Barcode
- [4:23:326] Granville Woods (1856–1910), USA – the Synchronous Multiplex Railway Telegraph
- [4:23:327] James Homer Wright (1869–1928), USA – Wright's stain (histology)
- [4:23:328] Wright brothers, Orville (1871–1948) and Wilbur (1867–1912) – USA – powered airplane
- [4:23:329] Arthur Wynne (1862–1945), UK – creator of crossword puzzle
- [4:23:330] Yi Xing (683–727), China – astronomical clock
- [4:23:331] Pavel Yablochkov (1847–1894), Russia – Yablochkov candle (first commercially viable electric carbon arc lamp)
- [4:23:332] Hidetsugu Yagi (1886–1976), together with Shintaro Uda (1896–1976), Japan – Yagi-Uda antenna
- [4:23:333] Alexander Yakovlev (1906–1989), Russia – Yak-series aircraft, including Yakovlev Yak-40 (the first regional jet)
- [4:23:334] Linus Yale Jr. (1821–1868), USA – cylinder lock
- [4:23:335] Linus Yale Sr. (1797–1858), USA Penetomas – pin tumbler lock
- [4:23:336] Shunpei Yamazaki (born 1942), Japan – patents in a.o. computer science and solid-state physics, see List of prolific inventors
- [4:23:337] Gazi Yasargil (born 1925), Turkey – Microneurosurgery
- [4:23:338] Ryōichi Yazu (1878–1908), Japan – Yazu Arithmometer
- [4:23:339] Gunpei Yokoi (1941–1997), Japan – Game Boy

- [4:23:340] Arthur M. Young (1905–1995), USA – the Bell Helicopter
- [4:23:341] Vladimir Yourkevitch (1885–1964), Russia/France/USA – ship hull design
- [4:23:342] Tu Youyou (born 1930), China – Artemisinin
- [4:23:343] Sergei Yudin (1891–1954), Russia – cadaveric blood transfusion and other medical operations
- [4:23:344] Muhammad Yunus (born 1940), Bangladesh – microcredit, microfinance
- [4:23:345] Abu Yusuf Yaqub (c. 1274), Morocco/Spain – siege cannon
- [4:23:346] Abraham Albert Yuzpe (inv. c. 1974), USA – Yuzpe regimen (= form of Emergency contraception)
- [4:23:347] Abu al-Qasim al-Zahrawi (Abulcasis) (936–1013), Islamic Spain – catgut surgical suture, various surgical instruments and dental devices
- [4:23:348] Frank Zamboni (1901–1988), USA – Ice resurfacers
- [4:23:349] Giuseppe Zamboni (1776–1846), Italy – Zamboni pile (early battery)
- [4:23:350] Ludwik Łazarz Zamenhof (1859–1917), Russia/Poland – Esperanto
- [4:23:351] Walter Zapp (1905–2003), Latvia/Estonia/Germany – Minox (subminiature camera)
- [4:23:352] Abū Ishāq Ibrāhīm al-Zarqālī (Arzachel) (1028–1087), Islamic Spain – almanac, equatorium, universal astrolabe
- [4:23:353] Yevgeny Zavoisky (1907–1976), Russia – EPR spectroscopy, co-developer of NMR spectroscopy
- [4:23:354] Nikolay Zelinsky (1861–1953), Russia – the first effective filtering coal gas mask in the world
- [4:23:355] Ferdinand von Zeppelin (1838–1917), Germany – Zeppelin
- [4:23:356] Frits Zernike (1888–1966), The Netherlands – Phase contrast microscope
- [4:23:357] Tang Zhongming (1897–1980), China – internal combustion engine powered by charcoal

[4:23:358] Jian Zhou (1957–1999), together with Ian Hector Frazer (1953–), China/USA – HPV vaccine against cervical cancer

[4:23:359] Nikolai Zhukovsky (1847–1921), Russia – an early wind tunnel, co-developer of the Tsar Tank

[4:23:360] Karl Ziegler (1898–1973), together with Giulio Natta (1903–1979), Germany/Italy – Ziegler–Natta catalyst

[4:23:361] Franz Ziehl (1857–1926), together with Friedrich Neelsen (1854–1898), Germany – Ziehl–Neelsen stain (histology)

[4:23:362] Konrad Zuse (1910–1995), Germany – invented the first programmable general-purpose computer

[4:23:363] Vasily Zvyozdochkin (1876–1956), Russia – matryoshka doll (together with Sergey Malyutin)

[4:23:364] Vladimir Zworykin (1889–1982), Russia/USA – Iconoscope, kinescope.

Extolled Explorers (Surnames “A – M”)

[4:24:1] This discourse lists explorers that are extolled according to the following format; explorer name (nationality, active century); place discovered/explored; and the first entry of which is Antonio de Abreu (Portuguese, 16th century); Indonesia.

[4:24:2] William Adams (English, 17th century); Japan.

[4:24:3] Charles Albanel (French, 17th century); Canada.

[4:24:4] Afonso de Albuquerque (Portuguese, 16th century); Asia.

[4:24:5] Buzz Aldrin (American, 20th century); The Moon.

[4:24:6] Pêro de Alenquer (Portuguese; 15th/16th century); Indian Ocean.

[4:24:7] Alexander the Great (Greek (Macedonian), 4th BC); Indus River, Hindu Kush.

[4:24:8] Jean Alfonse (João Afonso) (Portuguese-French, 15th/16th century); Indian Ocean, Southeast Asia, possibly Australia; Brazil, North America.

[4:24:9] Benedict Allen (English, 20th/21st centuries); various.

[4:24:10] Diego de Almagro (Spanish, 16th century); Peru, Chile.

[4:24:11] László Almásy (Hungarian, 19th/20th century); Africa.

[4:24:12] Francisco de Almeida (Portuguese, 16th century); India.

[4:24:13] Lourenço de Almeida (Portuguese, 16th century); Sri Lanka, India.

[4:24:14] Pedro de Alvarado (Spanish, 16th century); Mexico, Guatemala, Honduras.

[4:24:15] Francisco Álvares (Portuguese, 16th century); Ethiopia.

[4:24:16] Gonçalo Álvares (Portuguese, 15th century); Gough Island, Namibia.

[4:24:17] Jorge Álvares (Portuguese, 16th century); China.

[4:24:18] Roald Amundsen (Norwegian, 20th century); South Pole, Antarctica, Northwest Passage.

[4:24:19] José Alberto de Oliveira Anchieta (Portuguese, 19th century); Gough Island.

[4:24:20] Charles John Andersson (Swedish, 19th century); Southern Africa.

- [4:24:21] António de Andrade (Portuguese, 16th/17th century); India, Tibet.
- [4:24:22] Fernão Pires de Andrade (Portuguese, 15th century); Ming China.
- [4:24:23] Salomon August Andrée (Swedish, 19th century); Arctic.
- [4:24:24] Roy Chapman Andrews (American, 20th century); China, Mongolia.
- [4:24:25] Juan Bautista de Anza (Spanish, 18th century); California.
- [4:24:26] Dominick Arduin (French, 20th/21st centuries); North Pole.
- [4:24:27] Henryk Arctowski (Polish, 20th century); Antarctic, South America.
- [4:24:28] Neil Armstrong (American, 20th century); The Moon.
- [4:24:29] Ingólfur Arnarson (Norse, 9th century); Iceland.
- [4:24:30] Vladimir Arsenyev (Russian, 20th century); Far East.
- [4:24:31] Pêro de Ataíde (Portuguese, 16th/17th centuries); Indian Ocean.
- [4:24:32] Vasco de Ataíde (Portuguese, 16th/17th centuries); India, Tibet.
- [4:24:33] Vladimir Atlasov (Siberian Cossack, 17th century); Kamchatka Peninsula.
- [4:24:34] François Xavier Aubry (French Canadian, 19th century); American Southwest.
- [4:24:35] Väinö Auer (Finnish, 20th century); Tierra del Fuego and Patagonia.
- [4:24:36] Pedro Menéndez de Avilés (Spanish, 16th century); Florida.
- [4:24:37] Juan de Ayala (Spanish, 18th century); California.
- [4:24:38] Lucas Vázquez de Ayllón (Spanish, 16th century); South Carolina.
- [4:24:39] Diogo de Azambuja (Portuguese, 15th century); West African coast.
- [4:24:40] George Back (English, 19th century); Canadian Arctic kha.
- [4:24:41] William Baffin (English, 17th century); Northwest Passage.
- [4:24:42] Samuel Baker (English, 19th century); Africa.

[4:24:43] Vasco Núñez de Balboa (Spanish, 16th century); Panama, 'discovered' the Pacific Ocean.

[4:24:44] Robert Ballard (American, 20th century); Deep sea wrecks, Titanic.

[4:24:45] Ann Bancroft (American, 20th/21st centuries); Arctic, Antarctic

[4:24:46] Joseph Banks (English, 18th century); Newfoundland and Labrador, South Pacific.

[4:24:47] Hong Bao (Chinese, 15th century); South Asia, Southeast Asia, Middle East, East African coast.

[4:24:48] Giosafat Barbaro (Italian, 15th century); Black Sea, Near East.

[4:24:49] Duarte Barbosa (Portuguese, 15th/16th centuries); Indian Ocean, 1st circumnavigation.

[4:24:50] Pêro de Barcelos (Portuguese, 15th/16th centuries); North America.

[4:24:51] Afonso Gonçalves Baldaia (Portuguese, 15th century); Western Sahara.

[4:24:52] Jeanne Baré (French, 18th/19th centuries); Pacific Ocean.

[4:24:53] Willem Barentsz (Dutch, 16th century); Northeast Passage, Novaya Zemlya, Svalbard.

[4:24:54] Heinrich Barth (German, 19th century); Central and northern Africa.

[4:24:55] Robert Bartlett (Newfoundlander, 20th century); Arctic.

[4:24:56] George Bass (English, 18th century); Australia, Tasmania.

[4:24:57] Henry Walter Bates (English, 19th century); Amazon basin.

[4:24:58] Abu Abdullah Muhammad Ibn Battuta (Marinid, 14th century); Africa, Central Asia, China, Europe, Indian subcontinent, Middle East, Russia, Southeast Asia.

[4:24:59] Nicolas Baudin (French, 18th century); Australia.

[4:24:60] James Beckwourth (American, 19th century); Sierra Nevada (U.S.).

[4:24:61] William Beebe (American, 20th century); Deep sea.

[4:24:62] Pyotr Beketov (Russian, 17th century); Siberia.

[4:24:63] Gertrude Bell (English, 19th/20th centuries); Greater Syria, Mesopotamia, Asia Minor, Arabia.

[4:24:64] Fabian Gottlieb von Bellingshausen (Baltic German, 19th century); Antarctica.

[4:24:65] Joseph René Bellot (French, 19th century); Arctic.

[4:24:66] Móric Benyovszky (Hungarian, 18th century); northern Pacific Ocean.

[4:24:67] Vitus Bering (Danish, 18th century); Northern Pacific Ocean, Bering Strait, Alaska (North America).

[4:24:68] Hiram Bingham III (American, 20th century); Machu Picchu, Peru.

[4:24:69] Laura Bingham (English, 20th/21st century); South America.

[4:24:70] Isabella Bird (English, 19th/20th centuries); North America, Hawaii, Japan, Korea, China, Vietnam, Singapore, Malaysia, India, Persia, Kurdistan, Turkey, Morocco.

[4:24:71] John Blashford-Snell (English, 20th/21st centuries); various.

[4:24:72] Adriaen Block (Dutch, 17th centuries); East Coast of the United States.

[4:24:73] Nellie Bly (American, 19th/20th centuries); Trip around the world in 72 days.

[4:24:74] Juan Francisco de la Bodega y Quadra (Spanish, 18th century); Pacific Northwest.

[4:24:75] Benjamin Bonneville (American, 19th century); Oregon Country, Great Basin.

[4:24:76] Daniel Boone (American, 18th century); Kentucky, Appalachian Mountains.

[4:24:77] Vittorio Bottego (Italian, 19th century); Somalia.

[4:24:78] Adam Brand (German, 17th century); Russia, China.

[4:24:79] Pierre Savorgnan de Brazza (Italian-French, 19th century); Congo.

[4:24:80] Saint Brendan (Irish, 6th century); Atlantic Ocean, Iceland.

[4:24:81] Jim Bridger (American, 19th century); Western United States.

[4:24:82] William A. Brown (American, 20th century); Pacific Ocean.

[4:24:93] James Bruce (Scottish, 18th century); Algeria, the Middle East, Egypt.

- [4:24:94] William S. Bruce (Scottish, 20th century); Antarctica.
- [4:24:95] Étienne Brûlé (French, 17th century); Canada.
- [4:24:96] Bungaree (Aboriginal Australian, 18th/19th centuries); Australian coasts.
- [4:24:97] Lafayette Bunnell (American, 19th century); Yosemite Valley.
- [4:24:98] Johann Ludwig Burckhardt (Swiss, 19th century); Middle East, Sudan.
- [4:24:99] Robert O'Hara Burke (Irish, 19th century); Australia.
- [4:24:100] Frederick Russell Burnham (American, 19th/20th century); Africa, Mexico.
- [4:24:101] Richard Francis Burton (English, 19th century); East Africa.
- [4:24:102] Thomas Button (Welsh, 17th century); Northwest Passage.
- [4:24:103] José de Bustamante y Guerra (Spanish, 18th century); Pacific Ocean.
- [4:24:104] Richard E. Byrd (American, 20th century); North Pole, Antarctica.
- [4:24:105] Álvar Núñez Cabeza de Vaca (Spanish, 16th century); Southwestern United States, Mexico, Argentina.
- [4:24:106] John Cabot (Italian, 15th century); North American mainland (Canada).
- [4:24:107] Sebastian Cabot (Italian, 15th century); Northwest Passage (Canada), Río de la Plata, Paraná River (South America).
- [4:24:108] João Cabral (Portuguese, 16th century); Bhutan, Nepal.
- [4:24:109] Pedro Álvares Cabral (Portuguese, 15th/16th centuries); Brazil, Madagascar.
- [4:24:110] Juan Rodríguez Cabrillo (Portuguese, 16th century); California.
- [4:24:111] Estêvão Cacella (Portuguese, 16th century); Himalayas.
- [4:24:112] Alvise Cadamosto (Italian, 15th century); Cape Verde islands.
- [4:24:113] Antoine de la Mothe Cadillac (French, 18th century); North America.
- [4:24:114] René Caillié (French, 19th century); North Africa.
- [4:24:115] Álvaro Caminha (Portuguese, 15th century); São Tomé and Príncipe islands.

- [4:24:116] Pêro Vaz de Caminha (Portuguese, 15th century); Brazil.
- [4:24:117] Alberto del Canto (Portuguese, 15th/16th centuries); Northwestern Mexico.
- [4:24:118] Diogo Cão (Portuguese, 15th century); west coast of Africa (including the Congo River).
- [4:24:119] Hermenegildo de Brito Capelo (Portuguese, 19th century); African continent.
- [4:24:120] John Carpini (Italian, 13th century); Central Asia, Mongolia.
- [4:24:121] Juan Carrasco (Spanish, 18th century); Pacific Northwest.
- [4:24:122] Kit Carson (American, 19th century); Rocky Mountains, California, Oregon, Great Basin.
- [4:24:123] Jan Carstensz (Dutch, 17th century); New Guinea coast, Gulf of Carpentaria.
- [4:24:124] Jacques Cartier (French, 16th century); St. Lawrence River.
- [4:24:125] João de Castro (Portuguese, 15th century); India, Arabian Peninsula & Red Sea.
- [4:24:126] René-Robert Cavelier de La Salle (French, 17th century); Mississippi embayment.
- [4:24:127] Thomas Cavendish (English, 16th century); Virginia, Pacific coast of Central and South America.
- [4:24:128] Paul Du Chaillu (French, 19th century); Africa.
- [4:24:129] Harriet Chalmers Adams (American, 19th/20th centuries); South America, Asia, South Pacific.
- [4:24:130] Samuel de Champlain (French, 16th/17th centuries); Quebec, Great Lakes.
- [4:24:131] Chang Chun (Chinese, 13th century); Central Asia, Mongolia.
- [4:24:132] Jean Chardin (French, 17th century); Persia, India.
- [4:24:133] Semion Chelyuskin (Russian, 18th century); Great Northern Expedition.
- [4:24:134] Vasily Chichagov (Russian, 18th century); Northern Sea Route.
- [4:24:135] Aleksei Chirikov (Russian, 18th century); Great Northern Expedition.

- [4:24:136] Fletcher Christian (English, 18th century); Polynesia.
- [4:24:137] Boris Chukhnovsky (Russian, 20th century); Arctic.
- [4:24:138] Hugh Clapperton (Scottish, 19th century); West and Central Africa.
- [4:24:139] William Clark (American, 19th century); Western United States.
- [4:24:140] Gonçalo Coelho (Portuguese, 15th/16th century); South American coast.
- [4:24:141] Nicolau Coelho (Portuguese, 15th century); Brazil.
- [4:24:142] Frank Cole (Canadian, 20th century); Sahara.
- [4:24:143] Bartholomew Columbus (Italian (Genoese), 15th/16th century); Hispaniola, The Antilles.
- [4:24:144] Christopher Columbus (Italian (Genoese), 15th/16th century); Bahamas, Caribbean, Central America, South America (Colombia and Venezuela).
- [4:24:145] Diego Columbus (Portuguese, 16th century); Hispaniola (Mainly Dominican Republic).
- [4:24:146] George Comer (American, 19th/20th century); Arctic.
- [4:24:147] Niccolò Da Conti (Italian (Venetian), 15th century); India, Southeast Asia.
- [4:24:148] Frederick Cook (American, 19th/20th century); Arctic.
- [4:24:149] James Cook (English, 18th century); Australasia, Oceania.
- [4:24:150] Francisco Vázquez de Coronado (Spanish, 16th century); New Mexico.
- [4:24:151] Diogo Álvares Correia (Portuguese, 16th century); Brazil.
- [4:24:152] Gaspar Côrte-Real (Portuguese, 16th century); Newfoundland, Greenland.
- [4:24:153] João Côrte-Real (Portuguese, 15th century); Azores, Newfoundland (Possible exploration of North America in 1473).
- [4:24:154] Miguel Côrte-Real (Portuguese, 16th century); Greenland, Newfoundland, Massachusetts.
- [4:24:155] Hernán Cortés (Spanish, 16th century); Mexico.

- [4:24:156] Juan de la Cosa (Spanish, 15th/16th centuries); Caribbean, South America.
- [4:24:157] Thomas Coulter (Irish, 19th century); Mexico, Alta California.
- [4:24:158] Jean Cousin (French, 15th century); Possibly the Americas around 1488. Possibly mouth of the Amazon River.
- [4:24:159] Jacques-Yves Cousteau (French, 20th century); The deep sea
- [4:24:160] Pêro da Covilhã (Portuguese, 15th/16th centuries); India, Ethiopia.
- [4:24:161] Tom Crean (Irish, 20th century); Antarctica.
- [4:24:162] Andrew Croft (English, 20th century); Arctic.
- [4:24:163] Tristão da Cunha (Portuguese, 16th century); Tristan da Cunha islands.
- [4:24:164] Jeremy Curl (English/Irish, 20th century); African continent.
- [4:24:165] William Healey Dall (American, 19th century); Alaska, Yukon.
- [4:24:166] William Dampier (English, 17th/18th century); Australia, Panama, many other locations.
- [4:24:167] Alexandra David-Néel (French-Belgian, 20th century); Tibet (Traveled to Lhasa).
- [4:24:168] Isaac Davis (Welsh, 18th century); Hawaii.
- [4:24:169] John Davis (English, 16th century); East Indies, Falkland Islands.
- [4:24:170] Wang Dayuan (Chinese, 14th century); Southeast Asia, Singapore.
- [4:24:171] Semyon Dezhnev (Russian, 17th century); Siberia, Bering Strait (80 years before Vitus Bering).
- [4:24:172] Bartolomeu Dias (Portuguese, 15th century); Africa.
- [4:24:173] Dinis Dias (Portuguese, 15th century); Northwest African coast.
- [4:24:174] Diogo Dias (Portuguese, 16th century); Madagascar, Somalia.
- [4:24:175] Pêro Dias (Portuguese, 15th century); African coast.
- [4:24:176] Dicuil (Irish, 8th century); England, Scotland.

- [4:24:177] Karl von Ditmar (Baltic German, 19th century); Kamchatka.
- [4:24:178] Francis Drake (English, 16th century); Caribbean, Pacific Coast of North America.
- [4:24:179] Gil Eanes (Portuguese, 15th century); Northwest African coast.
- [4:24:180] Juan Sebastián Elcano (Spanish, 16th century); Completed Ferdinand Magellan's circumnavigation.
- [4:24:181] Francisco de Eliza (Spanish, 18th century); Strait of Juan de Fuca and Strait of Georgia.
- [4:24:182] Lincoln Ellsworth (American, 20th century); Arctic and Antarctica.
- [4:24:183] Franz Engel (German, 19th century); South America.
- [4:24:184] Leif Eriksson (Norse Viking, 11th century); Vinland (Newfoundland) and North American mainland (Canada).
- [4:24:185] Erik the Red (Norse Viking, 10th century); Greenland.
- [4:24:186] Pedro Escobar (Portuguese, 15th century); São Tomé and Príncipe islands.
- [4:24:187] St Vincent Whitshed Erskine (British-South African, 19th century); Gazaland & Limpopo River.
- [4:24:188] Eudoxus of Cyzicus (Greek, 2nd BC); Indian Ocean, attempted circumnavigation of Africa.
- [4:24:189] Euthymenes (Greek, 6th BC); Northwest African coast.
- [4:24:190] George Everest (Welsh, 19th century); India.
- [4:24:191] Evliya Çelebi (Turkish, 17th century); Turkey, Egypt, Africa, Europe.
- [4:24:192] Ahmad ibn Fadlan (Abbasid Caliphate, 10th century); Eastern Europe, Middle East, Russia, Scandinavia.
- [4:24:193] João Álvares Fagundes (Portuguese, 16th century); Newfoundland and Nova Scotia.
- [4:24:194] Edmund Fanning (American, 18th/19th centuries); Oceania.

- [4:24:195] Percy Harrison Fawcett (English, 20th century); Amazon Rainforest.
- [4:24:196] Álvaro Fernandes (Portuguese, 15th century); West African coast.
- [4:24:197] Baltasar Fernandes (Portuguese, 17th century); Brazil.
- [4:24:198] Duarte Fernandes (Portuguese, 16th century); Thailand.
- [4:24:199] Juan Fernández (Spanish, 16th century); Juan Fernández Islands, Pacific Ocean.
- [4:24:200] Salvador Fidalgo (Spanish, 18th century); Pacific Northwest.
- [4:24:201] Sir Ranulph Fiennes (English, 20th/21st centuries); Arctic, Antarctica.
- [4:24:202] Matthew Flinders (English, 18th/19th centuries); Australia, Tasmania.
- [4:24:203] Alexander Forbes (Scottish, 19th century); California.
- [4:24:204] Peter Forsskål (Swedish, 18th century); Arabian Peninsula.
- [4:24:205] John Franklin (English, 19th century); Northwest Passage.
- [4:24:206] Simon Fraser (Scottish, 18th/19th century); British Columbia.
- [4:24:207] Lançarote de Freitas (Portuguese, 15th century); Northwest African coast.
- [4:24:208] John C. Frémont (American, 19th century); Oregon Trail, Sierra Nevada.
- [4:24:209] Marc-Joseph Marion du Fresne (French, 18th century); Oceania.
- [4:24:210] Louis de Freycinet (French, 19th century); Western Australia, Oceania.
- [4:24:211] Martin Frobisher (English, 16th century); Northwest Passage, Canada.
- [4:24:212] Xu Fu (Chinese, 3rd BC); Japan.
- [4:24:213] Juan de Fuca (Greek-Spanish, 16th century); Strait of Juan de Fuca, Canada–United States border.
- [4:24:214] Vivian Fuchs (English, 20th century); Antarctica.
- [4:24:215] Alfons Gabriel (Austrian, 20th century); Iran.
- [4:24:216] Yuri Gagarin (Soviet, 20th century); Earth orbit.

- [4:24:217] Martín Galeano (Italian (Genoese)-Spanish, 16th century); Colombia.
- [4:24:218] Dionisio Alcalá Galiano (Spanish, 18th century); Pacific Northwest.
- [4:24:219] Juan Galindo (Spanish/Irish, 19th century); Mesoamerica (Mayan remains).
- [4:24:220] Estevão da Gama (Portuguese, 16th century); Trindade and Martim Vaz islands, Indian Ocean.
- [4:24:221] João da Gama (Portuguese, 16th century); Hokkaido, Kuril islands, North Pacific, North America.
- [4:24:222] Paulo da Gama (Portuguese, 15th century); Sea route from Europe to India.
- [4:24:223] Vasco da Gama (Portuguese, 15th/16th centuries); Sea route from Europe to India
- [4:24:224] Pedro Sarmiento de Gamboa (Spanish, 16th century); Solomon Islands.
- [4:24:225] Thomas Gann (Irish, 19th/20th century); Mesoamerica (Mayan remains).
- [4:24:226] Aleixo Garcia (Portuguese, 16th century); Brazil, Paraguay and Bolivia.
- [4:24:227] Francisco García Jofre de Loáisía (Spanish, 16th century); Pacific Ocean.
- [4:24:228] Francis Garnier (French, 19th century); Mekong River.
- [4:24:229] Adrien de Gerlache (Belgian, 19th/20th centuries); Antarctica, Arctic.
- [4:24:230] Romolo Gessi (Italian, 19th century); The Nile, Sudan.
- [4:24:231] Humphrey Gilbert (English, 16th century); North America.
- [4:24:232] Ernest Giles (Australian, 19th century); Central Australia.
- [4:24:233] Diogo Gomes (Portuguese, 15th century); West African coast.
- [4:24:234] André Gonçalves (Portuguese, 15th/16th centuries); Brazil.
- [4:24:235] Antão Gonçalves (Portuguese, 15th century); West African coast.
- [4:24:236] Lopes Gonçalves (Portuguese, 15th century); Atlantic Ocean.
- [4:24:237] Binot Paulmier de Gonneville (French, 15th/16th centuries); Brazil (Santa Catarina).

- [4:24:238] James Augustus Grant (Scottish, 19th century); East Africa.
- [4:24:239] João Grego (Portuguese, 15th century); African coast.
- [4:24:240] Juan de Grijalva (Spanish, 16th century); Mexico, Nicaragua.
- [4:24:241] Grigory Grumm-Grzhimaylo (Russian, 19th-20th centuries); Central Asia, Tuva, Far East.
- [4:24:242] Gonzalo Guerrero (Spanish, 16th century); Yucatán Peninsula.
- [4:24:243] Mikhail Gvozdev (Russian, 18th century); First Kamchatka Expedition, Great Northern Expedition.
- [4:24:244] Charles Gwynn (Irish, 19th/20th centuries); Sudan.
- [4:24:245] Hanno the Navigator (Carthaginian, 6th BC); West African coast.
- [4:24:246] Hannu (Egyptian, 21st/20th BC); East Africa.
- [4:24:247] Gonzalo López de Haro (Spanish, 18th century); Pacific Northwest.
- [4:24:248] Alfred Harrison (English, 20th century); Arctic.
- [4:24:249] Dirk Hartog (Dutch, 17th century); Western Australian coast.
- [4:24:250] Ahmed Pasha Hassanein (Egyptian, 20th century); Oweinat and the Sahara.
- [4:24:251] Ferdinand Vandever Hayden (American, 19th century); Rocky Mountains and the Western United States.
- [4:24:252] Zheng He (Chinese, 15th century); South Asia, Southeast Asia, Middle East, East African coast.
- [4:24:253] Samuel Hearne (English, 18th century); North Canada, Arctic.
- [4:24:254] Bruno de Heceta (Spanish, 18th century); Pacific Northwest.
- [4:24:255] Sven Hedin (Swedish, 19th/20th centuries); Central Asia.
- [4:24:256] Matthew Alexander Henson (American, 20th century); Arctic.
- [4:24:257] Louis Hennepin (Belgian-French, 17th century); North American interior.

- [4:24:258] Pedro de Heredia (Spanish, 16th century); Northern Colombia.
- [4:24:259] Bjarni Herjulfsson (Norse Viking, 10th century); North America.
- [4:24:260] William Lewis Herndon (American, 19th century); Amazon basin.
- [4:24:261] Herodotus (Greek, 5th BC); Near East, Middle East, North Africa.
- [4:24:262] Thor Heyerdahl (Norwegian, 20th century); Anthropological ocean voyages.
- [4:24:263] Sir Edmund Hillary (New Zealander, 20th century); Mount Everest, Antarctica.
- [4:24:264] Himilco the Navigator (Carthaginian, 6th BC); Northwestern coast of Europe.
- [4:24:265] Hippalus (Greek, 1st BC); Indian Ocean.
- [4:24:266] Clement Hodgkinson (English, 19th century); New South Wales (Australia).
- [4:24:267] Pelham Aldrich (English, 19th/20th centuries); Arctic.
- [4:24:268] Emil Holub (Czech, 19th century); Africa.
- [4:24:269] Robert Hottot (French, 20th century); Congo River.
- [4:24:270] Cornelis de Houtman (Dutch, 16th century); Sea route from Europe to Indonesia.
- [4:24:271] Frederick de Houtman (Dutch, 16th/17th centuries); Western Australian coast.
- [4:24:272] William Hovell (English, 19th century); Southern New South Wales.
- [4:24:273] Du Huan (Chinese, 8th century); Central Asia, Middle East, East African coast.
- [4:24:274] Henry Hudson (English, 17th century); Northwest Passage, Hudson River and Hudson Bay.
- [4:24:275] Alexander von Humboldt (German, 19th century); Latin America, Siberia.
- [4:24:276] Hamilton Hume (Australian, 19th century); Australian interior.
- [4:24:277] James S. Hutchinson (American, 20th century); Sierra Nevada (U.S.).
- [4:24:278] Hyecho (Korean, 8th century); India, Persia and Central Asia.
- [4:24:279] João Infante (Portuguese, 15th century); African coast.

- [4:24:280] Helge Ingstad (Norwegian, 20th century); Newfoundland, Greenland, Alaska.
- [4:24:281] James Irwin (American, 20th century); The Moon.
- [4:24:282] Kurbat Ivanov (Siberian Cossack, 17th century); Siberia, Russian Far East, discoverer of Lake Baikal.
- [4:24:283] Roberto Ivens (Portuguese, 19th century); African continent.
- [4:24:284] Cristóvão Jacques (Portuguese, 16th century); Paraná River, Brazil, Uruguay, Argentina.
- [4:24:285] James of Ireland (Irish, 14th century); Sumatra, China.
- [4:24:286] Willem Janszoon (Dutch, 17th century); Australia (Queensland).
- [4:24:287] Anthony Jenkinson (English, 16th century); Russia, Persia.
- [4:24:288] Louis Jolliet (French-Canadian, 17th century); Mississippi River.
- [4:24:289] Friar Julian (Hungarian, 13th century); Volga Bulgaria.
- [4:24:290] Thorfinn Karlsefni (Icelandic, 11th century); Vinland.
- [4:24:291] Johann Karl Ehrenfried Kegel (German, 19th century); Kamchatka.
- [4:24:292] George Kennan (American, 19th/20th centuries); Russia.
- [4:24:293] Edmund Kennedy (British-Australian, 19th century); Australian interior.
- [4:24:294] Robert Kennicott (American, 19th century); Alaska, Siberia, Yukon and Northern Canada.
- [4:24:295] Yerofey Khabarov (Russian, 17th century); Second Russian to explore the Amur region.
- [4:24:296] Khashkhash Ibn Saeed Ibn Aswad (Andalusian, 9th century); Atlantic Ocean (possibly Americas).
- [4:24:297] Mary Kingsley (English, 19th century); Cameroon, Gabon, Congo, and other South West African regions.
- [4:24:298] Eusebio Kino (Italian, 17th/18th centuries); Californias, Sonora and Arizona.
- [4:24:299] Maria Klenova (Russian, 20th century); One of the founders of marine geology.

- [4:24:300] Amyr Klink (Brazilian, 20th century); Antarctica.
- [4:24:301] John Knight (English, 17th century); Greenland, Labrador.
- [4:24:302] Ness Knight (South African, 21st century); South America, Namibia.
- [4:24:303] Alexander Kolchak (Russian, 20th century); Russian Arctic.
- [4:24:304] Ferdinand Konščak (Croatian, 17th century); Baja California Peninsula.
- [4:24:305] Fyodor Konyukhov (Russian, 20th / 21st centuries); Circumnavigation, Explorers Grand Slam, pole of inaccessibility.
- [4:24:306] Otto von Kotzebue (Baltic German, 19th century); Pacific Ocean.
- [4:24:307] Pyotr Kozlov (Russian, 20th century); Mongolia, Tibet.
- [4:24:308] Johann Ludwig Krapf (German, 19th century); Ethiopia, Kenya.
- [4:24:309] Pyotr Krenitsyn (Russian, 18th century); Alaska, Aleutian Islands, Kamchatka Peninsula.
- [4:24:310] Adam Johann von Krusenstern (Baltic German, 19th century); First Russian circumnavigation.
- [4:24:311] Francisco de Lacerda (Portuguese, 18th century); Zambia.
- [4:24:312] Juan Ladrillero (Spanish, 16th century); Chile.
- [4:24:313] Alexander Gordon Laing (Scottish, 19th century); West Africa (Niger River and Timbuktu).
- [4:24:314] Pierre Martin de La Martinière (French; 17th century); Norway, Lapland, northern Russia, Novaya Zemlya, Greenland and Iceland.
- [4:24:315] Richard Lemon Lander (Cornish, 19th century); West Africa (Niger and Benue Rivers).
- [4:24:316] Grigori Ivanovitch Langsdorff (Prussian, 19th century); Brazil.
- [4:24:317] Jean-François de Galaup, comte de La Pérouse (French, 18th century); Pacific Rim.
- [4:24:318] Khariton Laptev (Russian, 18th century); Great Northern Expedition.

- [4:24:319] Anthony de la Roché (English, 17th century); Antarctica.
- [4:24:320] João Fernandes Lavrador (Portuguese, 15th/16th centuries); Labrador.
- [4:24:321] Joseph N. LeConte (American, 20th century); Sierra Nevada (U.S.).
- [4:24:322] Albert von Le Coq (German, 19th/20th centuries); Central Asia.
- [4:24:323] John Ledyard (American, 18th century); Australasia, Oceania, Russia.
- [4:24:324] Miguel López de Legazpi (Spanish, 16th century); Philippines.
- [4:24:325] Ludwig Leichhardt (Prussian, 19th century); Australian interior.
- [4:24:326] Jacob Le Maire (Dutch, 17th century); South Pacific (Cape Horn, Tonga Islands, Wallis and Futuna).
- [4:24:327] Gaspar de Lemos (Portuguese, 15th century); Brazil.
- [4:24:328] Dragutin Lerman (Croatian, 19th/20th centuries); Congo.
- [4:24:329] Mikhail Levashev (Russian, 18th century); Alaska, Aleutian Islands, Kamchatka Peninsula.
- [4:24:330] Meriwether Lewis (American, 18th/19th centuries); Western United States.
- [4:24:331] Sir Martin Lindsay, 1st Baronet (Scottish, 20th century); East Greenland.
- [4:24:332] João de Lisboa (Portuguese, 15th/16th centuries); Indian Ocean, Brazil, Uruguay and Argentina.
- [4:24:333] St. George Littledale (English, 19th century); Central Asia and North America.
- [4:24:334] David Livingstone (Scottish, 19th century); Southern and East Africa.
- [4:24:335] Louis-Philippe Loncke (Belgian, 21st century); Australia, the Andes and Iceland.
- [4:24:336] Jim Lovell (American, 20th century); Outer Space.
- [4:24:337] Alexander Mackenzie (Scottish-Canadian, 18th/19th centuries); Canada.
- [4:24:338] Ferdinand Magellan (Portuguese, 15th/16th centuries); 1st circumnavigation, Philippines, Strait of Malacca, Indian Ocean

- [4:24:339] Jacques Mahu (French-Dutch, 16th centuries); Cape Verde islands.
- [4:24:340] Alessandro Malaspina (Italian-Spanish, 18th century); Pacific Ocean.
- [4:24:341] Niall McCann (Canadian-British, 20th/21st centuries); Louisiana.
- [4:24:342] Teoberto Maler (German-Italian, 19th century); Mesoamerica (Mayan remains).
- [4:24:343] George Mallory (English, 20th century); Mount Everest.
- [4:24:344] Lancelotto Malocello (Italian, 13th/14th centuries); Lanzarote (Canary Islands).
- [4:24:345] Albert Hastings Markham (British, 19th century); Arctic.
- [4:24:346] Lourenço Marques (Portuguese, 16th century); Mozambique.
- [4:24:347] Jacques Marquette (French, 17th century); Mississippi River.
- [4:24:348] Álvaro Martins (Portuguese, 15th century); Newfoundland, Cape of Good Hope.
- [4:24:349] Pedro Mascarenhas (Portuguese, 16th century); Indian Ocean, Diego Garcia.
- [4:24:350] John Minor Maury (American, 19th century); Darién Gap.
- [4:24:351] Douglas Mawson (Australian, 20th century); Antarctica.
- [4:24:352] Robert McClure (Irish, 19th century); Arctic.
- [4:24:353] Álvaro de Mendaña (Spanish, 16th century); Pacific Ocean.
- [4:24:354] António Lopes Mendes (Portuguese, 19th century); Brazil, India.
- [4:24:355] Cristóvão de Mendonça (Portuguese, 16th century); East Asia, Australasia.
- [4:24:356] Pedro de Mendoza (Spanish, 16th century); South America.
- [4:24:357] Jorge de Menezes (Portuguese, 16th century); Papua New Guinea.
- [4:24:358] Archibald Menzies (Scottish, 18th/19th centuries); Pacific Ocean circumnavigation.
- [4:24:359] Alexander von Middendorff (Russian-Baltic German, 19th century); Siberia, Far East, Lapland, Fergana Valley.
- [4:24:360] Nicholas Miklouho-Maclay (Russian, 19th century); New Guinea.

- [4:24:361] Thomas Mitchell (Scottish, 19th century); Australian interior.
- [4:24:362] Richard Mohun (American, 19th/20th centuries); Congo Free State.
- [4:24:363] Pierre Dugua, Sieur de Mons (French, 16th/17th centuries); North America.
- [4:24:364] George Fletcher Moore (Irish, 19th century); Australia.
- [4:24:365] John Moresby (English, 19th century); New Guinea coast.
- [4:24:366] Ivan Moskvitin (Russian, 17th century); First European to reach the Sea of Okhotsk
- [4:24:367] António Mota (Portuguese, 16th century); Japan.
- [4:24:368] Henri Mouhot (French, 19th century); South East Asia.
- [4:24:369] Francisco Antonio Mourelle (Spanish, 18th century); Pacific Northwest and Pacific Ocean.
- [4:24:370] Bimal Mukherjee (Indian, 20th century); Circumnavigation.

Extolled Explorers (Surnames “N – Z”)

- [4:25:1] Gustav Nachtigal (German, 19th century); Africa.
- [4:25:2] Naddoddur (Norse Viking, 9th century); Iceland.
- [4:25:3] Nain Singh Rawat (Pundit Brothers) (Indian, 19th century); Tibet, Himalayas and Central Asia.
- [4:25:4] Fridtjof Nansen (Norwegian, 19th/20th centuries); Arctic.
- [4:25:5] José María Narváez (Spanish, 18th century); Pacific Northwest.
- [4:25:6] Nearchus (Greek, 4th BC); Arabian Sea, Persian Gulf.
- [4:25:7] Nehsi (Egyptian, 15th BC); Land of Punt.
- [4:25:8] Arthur Henry Neumann (English, 19th century); Africa.
- [4:25:9] Jean Nicolet (French, 17th century); Northwest Territory (United States).
- [4:25:10] Joseph Nicollet (French-American, 19th century); Mississippi and Missouri Rivers.
- [4:25:11] Afanasiy Nikitin (Russian, 15th century); India.
- [4:25:12] António Noli (Portuguese, 15th century); Cape Verde islands.
- [4:25:13] Adolf Erik Nordenskiöld (Swedish-Finnish, 19th century); Arctic.
- [4:25:14] Tenzing Norgay (Nepalese, 20th century); Mount Everest.
- [4:25:15] Fernão de Noronha (Portuguese, 15th/16th centuries); Atlantic Ocean.
- [4:25:16] João da Nova (Galician-Portuguese, 16th century); Atlantic and Indian Oceans.
- [4:25:17] Paulo Dias de Novais (Portuguese, 16th century); Angola.
- [4:25:18] Kazimierz Nowak (Polish, 20th century); Africa.
- [4:25:19] Sebastián de Ocampo (Spanish, 16th century); Caribbean, Gulf of Mexico.
- [4:25:20] Odoric of Pordenone (Italian, 14th century); Persia, India and China.

- [4:25:21] Peter Skene Ogden (Canadian, 19th century) Snake River country, Western United States.
- [4:25:22] Alonso de Ojeda (Spanish, 15th/16th centuries); South America (north), Caribbean.
- [4:25:23] Juan de Oñate (Spanish, 16th century); American Southwest.
- [4:25:24] Francisco de Orellana (Spanish, 16th century); South America, Amazon River.
- [4:25:25] Íñigo Órtiz de Retes (Spanish, 16th century); Papua New Guinea.
- [4:25:26] John Oxenham (English, 16th century); Panama, Pacific Ocean.
- [4:25:27] John Oxley (English, 19th century); Australia.
- [4:25:28] Pedro Páez (Spanish, 16th/17th centuries); Ethiopia.
- [4:25:29] Juan Pardo (Spanish, 16th century); Southeastern United States.
- [4:25:30] Mungo Park (Scottish, 18th/19th centuries); West Africa (Niger River).
- [4:25:31] William Parry (English, 19th century); Arctic.
- [4:25:32] James Ohio Pattie (American, 19th century); Western United States.
- [4:25:33] Nathaniel Pearce (English, 19th century); Ethiopia.
- [4:25:34] Robert Peary (American, 19th/20th centuries); Arctic.
- [4:25:35] Paul Pelliot (French, 19th/20th century); Central Asia.
- [4:25:36] Diogo Fernandes Pereira (Portuguese, 15th/16th centuries); Madagascar, Mascarenes (Réunion, Mauritius, and Rodrigues).
- [4:25:37] Duarte Pacheco Pereira (Portuguese, 15th century); Atlantic Ocean, Brazil.
- [4:25:38] Bartolomeu Perestrelo (Portuguese, 15th century); Madeira Islands.
- [4:25:39] Juan Pérez (Spanish, 18th century); Pacific Northwest.
- [4:25:40] Maksim Perfilyev (Siberian Cossack, 17th century); Eastern Siberia, first Russian to reach Transbaikalia.
- [4:25:41] Ivan Petlin (Siberian Cossack, 17th century); First Russian to reach China.

- [4:25:42] Auguste Piccard (Swiss, 20th century); Earth's atmosphere, the deep sea.
- [4:25:43] Jacques Piccard (Swiss, 20th century); The deep sea.
- [4:25:44] Antonio Pigafetta (Italian (Venetian), 16th century); Survived the 1st circumnavigation of the world.
- [4:25:45] Zebulon Pike (American, 19th century); Louisiana Purchase (United States).
- [4:25:46] Alonso Alvarez de Pineda (Spanish, 16th century); Gulf Coast.
- [4:25:47] Fernão Mendes Pinto (Portuguese, 16th century); India, Far East, Japan.
- [4:25:48] Serpa Pinto (Portuguese, 19th century); Southern Africa.
- [4:25:49] Martin Alonzo Pinzón (Spanish, 15th century); Caribbean.
- [4:25:50] Vicente Yáñez Pinzón (Spanish, 15th/16th centuries); Caribbean, Brazil.
- [4:25:51] Luís Pires (Portuguese, 15th century); Abortive voyage to Brazil.
- [4:25:52] Francisco Pizarro (Spanish, 16th century); Hispaniola, Panama, Peru.
- [4:25:53] Fernão do Pó (Portuguese, 15th century); West African coast.
- [4:25:54] Marco Polo (Venetian, 13th/14th centuries); China, Mongol Empire, India.
- [4:25:55] Juan Ponce de León (Spanish, 15th/16th centuries); Florida.
- [4:25:56] Peter Pond (American, 18th/19th centuries); Canadian interior.
- [4:25:57] Fedot Popov (Russian, 17th century); The first European expedition through the Bering Strait.
- [4:25:58] António da Silva Porto (Portuguese, 19th century); Angola interior.
- [4:25:59] Gaspar de Portolà (Spanish, 18th century); Alta and Baja California.
- [4:25:60] Posidonius (Greek, 1st BC); Gaul.
- [4:25:61] Sydney Possuelo (Brazilian, 20th/21st centuries); Amazon.
- [4:25:62] Panayotis Potagos (Greek, 19th century); Africa.

- [4:25:63] Grigory Potanin (Russian, 19th century); Inner Asia.
- [4:25:64] John Wesley Powell (American, 19th century); Western United States.
- [4:25:65] Vassili Poyarkov (Russian, 17th century); First Russian explorer of the Amur region.
- [4:25:66] Mandil Pradhan (Nepalese, 21st century); Himalayas.
- [4:25:67] Gavriil Pribylov (Russian, 18th century); Pribilof Islands.
- [4:25:68] Vasili Pronchishchev (Russian, 18th century); Great Northern Expedition.
- [4:25:69] Maria Pronchishcheva (Russian, 18th century); The first female Arctic explorer.
- [4:25:70] Nathaniel Hale Pryor (American, 19th century); Western United States
- [4:25:71] Nikolai Przhevalsky (Russian, 19th century); Central Asia.
- [4:25:72] Peter Puget (English, 19th century); Puget Sound.
- [4:25:73] Pytheas (Greek, 4th BC); Northern Europe.
- [4:25:74] Zhang Qian (Chinese, 2nd BC); Central Asia.
- [4:25:75] Pedro Fernandes de Queirós (Portuguese, 16th/17th centuries); Oceania.
- [4:25:76] Gonzalo Jiménez de Quesada (Spanish, 16th century); From Santa Marta to the Bogotá savanna; quest for El Dorado.
- [4:25:77] Hernán Pérez de Quesada (Spanish, 16th century); Caquetá, Colombia; quest for El Dorado.
- [4:25:78] Manuel Quimper (Spanish, 18th century); Pacific Northwest.
- [4:25:79] Emil Racoviță (Romanian, 19th/20th centuries); Antarctica.
- [4:25:80] John Rae (Scottish-Canadian, 19th century); Northwest Passage, Canadian Arctic.
- [4:25:81] Sir Walter Raleigh (English, 16th/17th century); Virginia, Orinoco River.
- [4:25:82] Knud Rasmussen (Danish, 20th century); Arctic.
- [4:25:83] Piri Reis (Turkish, 15th/16th centuries); Mediterranean Sea.

- [4:25:84] Matteo Ricci (Italian, 16th century); China.
- [4:25:85] Arthur Rimbaud (French, 19th century); Horn of Africa (Abyssinia).
- [4:25:86] Luigi Robecchi (Italian, 19th century); Africa.
- [4:25:87] Diogo Rodrigues (Portuguese, 16th century); Mascarene Islands.
- [4:25:88] Nicholas Roerich (Russian, 20th century); Central Asia, Northeast Asia.
- [4:25:89] Jacob Roggeveen (Dutch, 18th century); South Pacific, Easter Island.
- [4:25:90] Cândido Rondon (Brazilian, 19th/20th centuries); Brazilian interior (Amazon Basin).
- [4:25:91] James Clark Ross (English, 19th centuries); Arctic, Antarctic.
- [4:25:92] John Ross (Scottish-Australian, 19th century); Northern Territory.
- [4:25:93] William of Rubruck (Flemish, 13th century); Central Asia.
- [4:25:94] Henry Russell (Irish, 19th century); Pyrenees.
- [4:25:95] Ahmad ibn Rustah (Persian, 10th century); Russia, Scandinavia, Arabia.
- [4:25:96] João de Sá (Portuguese, 15th/16th centuries); India, African coast.
- [4:25:97] Álvaro de Saavedra (Spanish, 16th century); Papua New Guinea, Caroline Islands, Marshall Islands.
- [4:25:98] Edward Sabine (Irish, 19th century); Arctic.
- [4:25:99] Anatoly Sagalevich (Russian, 20th/21st centuries); Explorer of the World Ocean, seabed at the North Pole
- [4:25:100] Kira Salak (American, 20th/21st centuries); Papua New Guinea, Mali, Bhutan.
- [4:25:101] Alonso de Salazar (Spanish, 16th century); Marshall Islands, Pacific Ocean.
- [4:25:102] Gadiel Sánchez Rivera (Peruvian, 21st century); Amazon, Lake Titicaca.
- [4:25:103] Sándor Kőrösi Csoma (Hungarian, 19th century); Tibet.
- [4:25:104] Yakov Sannikov (Russian, 19th century); New Siberian Islands.

- [4:25:105] João de Santarém (Portuguese, 15th century); São Tomé and Príncipe islands.
- [4:25:106] Gavril Sarychev (Russian, 18th/19th centuries); Sea of Okhotsk, Baltic Sea, Aleutian Islands.
- [4:25:107] Martin Sauer (English, 18th century); Siberia, Alaska.
- [4:25:108] Rabban Bar Sauma (Turco-Mongol, 13th century); Europe, Middle East.
- [4:25:109] Johann Schiltberger (German, 15th century); Central Asia.
- [4:25:110] Adolf Schlagintweit (German, 19th century); Central Asia.
- [4:25:111] Eduard Schlagintweit (German, 19th century); Central Asia.
- [4:25:112] Emil Schlagintweit (German, 19th century); Central Asia.
- [4:25:113] Hermann Schlagintweit (German, 19th century); Central Asia.
- [4:25:114] Robert Schlagintweit (German, 19th century); Central Asia.
- [4:25:115] Ulrich Schmidl (German, 16th century); Río de la Plata.
- [4:25:116] Willem Schouten (Dutch, 17th century); South Pacific (Cape Horn, Tonga Islands, Wallis and Futuna).
- [4:25:117] Georg August Schweinfurth (Baltic German, 19th century); East and Central Africa.
- [4:25:118] Robert Falcon Scott (English, 19th/20th centuries); Antarctica (South Pole).
- [4:25:119] Scylax of Caryanda (Greek, 6th BC); Indus River, Indian Ocean, Red Sea.
- [4:25:120] Tibor Sekelj (Croat, 20th century); Argentina.
- [4:25:121] Mirko and Stjepan Seljan (Croat, 20th century); Ethiopia, South America.
- [4:25:122] Frederick Courtney Selous (English, 19th century); Africa.
- [4:25:123] Symon Semeonis (Hiberno-Norman, 14th century); Jerusalem, Albania.
- [4:25:124] Gomes de Sequeira (Portuguese, 16th century); Caroline Islands, Pacific Ocean.

- [4:25:125] João Serrão (Portuguese, 15th/16th century); 1st Circumnavigation (also later its co-captain general); commanded the ship Santiago in the Atlantic and the Concepcion across the Pacific, Strait of Malacca, Indian Ocean.
- [4:25:126] Francisco Serrão (Portuguese, 15th/16th centuries); Indonesia.
- [4:25:127] Ernest Shackleton (English-Irish, 20th century); Antarctica.
- [4:25:128] Robert Barkley Shaw (English, 19th century); Central Asia.
- [4:25:129] Eric Shipton (English, 20th century); Mount Everest, Southern Patagonia.
- [4:25:130] Tanaka Shōsuke (Japanese, 17th century); Mexico.
- [4:25:131] Diogo Silves (Portuguese, 15th century); Azores.
- [4:25:132] James Simpson (English, 20th century); North Greenland.
- [4:25:133] Pêro de Sintra (Portuguese, 15th century); West African coast, Sierra Leone.
- [4:25:134] Pierre-Jean De Smet (Belgian, 19th century); North America.
- [4:25:135] Jedediah Smith (American, 19th century); Western United States, Rocky Mountains.
- [4:25:136] John Smith (English, 17th century); North America.
- [4:25:137] William Smith (English, 19th century); South Shetland Islands.
- [4:25:138] J. Dewey Soper (Canadian, 20th century); Canadian Arctic.
- [4:25:139] Hernando de Soto (Spanish, 16th century); Central America, Southern United States.
- [4:25:140] Martim Afonso de Sousa (Portuguese, 16th century); Brazilian interior.
- [4:25:141] John Hanning Speke (English, 19th century); East Africa.
- [4:25:142] Hans Staden (German, 16th century); Brazil.
- [4:25:143] Ed Stafford (English, 21st century); Amazon.
- [4:25:144] William Grant Stairs (Canadian, 19th century); Central Africa.
- [4:25:145] Henry Morton Stanley (Welsh, 19th century); East Africa.

- [4:25:146] Vilhjalmur Stefansson (Icelandic-Canadian, 20th century); Canadian Arctic.
- [4:25:147] Marc Aurel Stein (Hungarian-British, 19th/20th centuries); Central Asia.
- [4:25:148] John Lloyd Stephens (American, 19th century); Middle East, Mesoamerica (Mayan remains).
- [4:25:149] Paweł Strzelecki (Polish-British, 19th century); the Americas, Australia (Gippsland).
- [4:25:150] John McDouall Stuart (Scottish, 19th century); Australian Interior.
- [4:25:151] Charles Sturt (British, 19th century); Australian Interior.
- [4:25:152] King Gardar Svavarsson (Swedish, 9th century); Iceland.
- [4:25:153] Otto Sverdrup (Norwegian, 19th/20th centuries); Arctic.
- [4:25:154] Ignacije Szentmarton (Croat, 18th century); Amazon River.
- [4:25:155] Abel Tasman (Dutch, 17th century); Australasia, including Tasmania.
- [4:25:156] António Raposo Tavares (Portuguese, 17th century); Paraguay River, part of the Andes mountain range, Grande River, Mamoré River, Madeira River, Amazon River (Brazil, Paraguay, Bolivia) Union of La Plata Basin to the Amazon River - circumnavigation of Brazil.
- [4:25:157] Jean-Baptiste Tavernier (French, 17th century); Persia, India.
- [4:25:158] Mikhail Tebenkov (Russian, 19th century); Alaska, Aleutian Islands, Amur River.
- [4:25:159] Pedro Teixeira (Portuguese, 17th century); Amazon River.
- [4:25:160] Tristão Vaz Teixeira (Portuguese, 15th century); Madeira Islands.
- [4:25:161] Wilfred Thesiger (English, 20th century); Africa, Middle East.
- [4:25:162] David Thompson (Welsh-English, 18th/19th centuries); Western Canada, Pacific Northwest.
- [4:25:163] Guðríður Þorbjarnardóttir (Icelandic, 11th century); North America.
- [4:25:164] Harold William Tilman (English, 20th century); Himalayas, Patagonia.

- [4:25:165] Yermak Timofeyevich (Russian, 16th century); Siberia.
- [4:25:166] Gherman Titov (Russian, 20th century); First person to orbit the Earth multiple times.
- [4:25:167] Tenjiku Tokubei (Japanese, 17th century); South East Asia, India.
- [4:25:168] Eduard Toll (Baltic German, 19th century); Arctic.
- [4:25:169] Luis Váez de Torres (Spanish Galician, 16th/17th centuries); Australasia.
- [4:25:170] Nuno Tristão (Portuguese, 15th century); West African coast, Guinea-Bissau.
- [4:25:171] Petrus Johannes Truter (Dutch, 19th century); Bechuanaland.
- [4:25:172] Hasekura Tsunenaga (Japanese, 17th century); Mexico, Europe.
- [4:25:173] Benjamin of Tudela (Jewish Navarrese, 12th century); Mediterranean Sea, Arabian Peninsula, Red Sea, Persian Gulf.
- [4:25:174] Andrés de Urdaneta (Spanish, 16th century); Pacific Ocean, Manila Galleon route.
- [4:25:175] Jules Dumont d'Urville (French, 19th century); Antarctica.
- [4:25:176] Cayetano Valdés y Flores (Spanish, 18th century); Pacific Northwest.
- [4:25:177] George Vancouver (English, 18th century); Pacific coast of North America.
- [4:25:178] Ludovico di Varthema (Italian, 15th/16th centuries); Arabian Peninsula, Indian Ocean, Southeast Asia.
- [4:25:179] Gonçalo Velho (Portuguese, 15th century); Azores.
- [4:25:180] François de La Vérendrye (French-Canadian, 18th century); Western Canada.
- [4:25:181] Louis-Joseph Gaultier de La Vérendrye (French-Canadian, 18th century); Great Plains.
- [4:25:182] Pierre Gaultier de Varennes, sieur de La Vérendrye (French, 18th century); Great Plains.
- [4:25:183] Giovanni da Verrazzano (Italian, 16th century); East Coast of the United States.

- [4:25:184] Amerigo Vespucci (Italian, 15th/16th centuries); Eastern South American coast, Caribbean.
- [4:25:185] Flóki Vilgerðarson (Norse Viking, 9th century); Iceland.
- [4:25:186] Ruy López de Villalobos (Spanish, 16th century); Pacific Ocean, Philippines.
- [4:25:187] Vandino and Ugolino Vivaldi (Italian, 13th century); Africa, in a failed attempt to reach India.
- [4:25:188] Sebastián Vizcaíno (Spanish, 16th century); Northwest Pacific, California Coast.
- [4:25:189] Willem de Vlamingh (Dutch, 17th century); Southwest Australian coast.
- [4:25:190] Maarten Gerritsz Vries (Dutch, 17th century); Northwest Pacific (Hokkaido, Sakhalin).
- [4:25:191] Lionel Wafer (Welsh, 17th century); Malay Archipelago, Isthmus of Panama.
- [4:25:192] Jean-Frédéric Waldeck (French, 19th century); Mesoamerica (Mayan remains).
- [4:25:193] Thomas Walker (American, 18th century); Eastern United States.
- [4:25:194] Gino Watkins (English, 20th century); East Greenland & Labrador.
- [4:25:195] Langdon Warner (American, 20th century); The Silk Road.
- [4:25:196] Alfred Wegener (German, 20th century); Greenland.
- [4:25:197] John White (English, 15th century); Roanoke Island.
- [4:25:198] Jim Whittaker (American, 20th century); Mount Everest, Antarctica.
- [4:25:199] Frederick Whymper (English, 19th century); Alaska, Kamchatka, Yukon.
- [4:25:200] Charles Wilkes (American, 19th century); Pacific Ocean.
- [4:25:201] Edward Adrian Wilson (English, 19th/20th centuries); Antarctica.
- [4:25:202] Ernest Henry Wilson (English, 19th/20th centuries); East Asia, East Africa, Central and South America, Australia, New Zealand.
- [4:25:203] James Wilson (British, 18th century); Pacific Islands.
- [4:25:204] Thomas Braidwood Wilson (Scottish-Australian, 19th century); Australia.

- [4:25:205] Harry de Windt (French, 19th/20th centuries); Eurasia.
- [4:25:206] Fanny Bullock Workman (American, 19th/20th centuries); Himalaya.
- [4:25:207] Ferdinand von Wrangel (Baltic German, 19th century); Northern Russia.
- [4:25:208] Xuanzang (Chinese, 7th century); Indian subcontinent, Central Asia.
- [4:25:209] John Young (Scottish-English, 18th century); Hawaii.
- [4:25:210] Sir Francis Younghusband (British, 19th/20th centuries); Central Asia.
- [4:25:211] João Gonçalves Zarco (Portuguese, 15th century); Madeira Islands.
- [4:25:212] Gonzalo García Zorro (Spanish, 16th century); Colombia.

The Divergences of Centricity

[4:26:1] Sometimes to the layman's perspective, the differences between religions can be difficult to decipher, but I see that the most efficient way to distinguish between them is found in what they centre themselves on; this means what the religion or philosophy focuses itself on in relation to the majority of its beliefs and the fundamental elements of its belief system.

[4:26:2] Religious and philosophical traditions all share a common characteristic of centricities that formulate the undercurrents of those traditions and although these centricities may not be openly or widely spoken of, they are existent sometimes quite plainly and other times quite obscurely.

[4:26:3] There exists a collection of centricities that I can identify which can be used to categorise religions, philosophies, and ideologies into separate spaces that defines their very structures and approaches to almost all subjects; it is these centricities upon the traditions in question are oriented and it is these centricities that command the direction of the religion, philosophy, or ideology when faced with a topic.

[4:26:4] From its very core, the philosophy of Astronism distinguishes and establish itself by the notion of a centricity that holds such a fundamental position as part of the thematic foundations of the philosophy that it remains one of the philosophy's core tenets; this is of course known as the tenet of cosmocentricity.

[4:26:5] Cosmocentricity, or cosmocentrism, is considered by me as Cometan, and therefore is considered in Cometanism, to be inseparable from Astronism as they form two sides of the same coin.

[4:26:6] Cosmocentrism is considered to be a universal tenet of Astronism, meaning that to all forms of Astronic philosophy and religion, and to all those whom identify as part of Astronism, are considered to be automatic understanders of cosmocentricity and its importance to whichever form of Astronic belief or tradition that they are adhered.

[4:26:7] Another major form of centricity is that which is known as theocentricism or theocentrism which is characterised by

[4:26:8] In addition, there are smaller forms of centricity including ecocentrism, biocentrism, sentiocentrism, ethnocentrism, and technocentrism, each of which presents an alternative centricity to which a philosophy, a religion, or an ideology may be oriented around and through debate and contemplation, Astronism itself may be found to demonstrate pockets of association to some of these other forms of centricity.

[4:26:9] The instance in which a system of thought holds multiple developments of centricity is to be known as polycentrism, or polycentricity instead of monocentricity, or

monocentrism, the former of which is expected to be much more common and realistic in the reality of a thought system than that of the latter.

[4:26:10] However, it is also held by myself that a thought system will always have a superior centricity, as it shall be referred to, in contrast to an inferior centricity; in the case of Astronism, its superior centricity is of course cosmocentrism while its inferior centricities may include technocentrism, sentiocentrism, and ecocentrism depending upon the specific perspective taken of Astronism.

[4:26:11] This is also because different pockets of belief orientations and collectivities within the philosophy of Astronism may hold stronger orientations towards alternative centricities than in other parts of Astronism, or when considering Astronism as a whole.

[4:26:12] One of the major areas of distinguishment for Astronists is their adherence to cosmocentrism which truly does inform their beliefs regarding the majority of subjects within philosophy and theology, hence why it is considered as part of The Seven Tenets of Association.

[4:26:13] Astronism defines itself from some of the other major religions and philosophies through its disassociation with both anthropocentrism and geocentrism which it considers to be pernicious and regressive, yet deeply instilled undercurrents of belief that continue to frame the Abrahamic worldview in addition to theocentricism itself.

[4:26:14] By this notion, Astronism's perception of Abrahamic religions is that they hold a tridimensionality, or a tricentricity; a triad of centricities that govern the Abrahamic worldview and order which includes theocentrism/theocentricism which is the centrality of God, anthropocentrism which is the centrality of humanity, and geocentrism which is the centrality of The Earth; each of these perceptions on centricity is closely associated with notions of significance, sacredness, and a wider importance of the entity or concept to the justification of the belief system itself.

[4:26:15] Alternatively, and in contrast, Astronism can be understood in this same context as very monodimensional or that it holds a monocentric view or a monocentricity when it comes to the case of centricities as it is primarily and majoratively dedicated to cosmocentricity which by its very nature automatically disregards theocentricity, anthropocentricity, and geocentricity simultaneously and on different levels with the first of these less disregarded than the latter too with which cosmocentric thought and wider Astronism as a whole hold particular contentions with.

[4:26:16] The contentions of Astronists towards anthropocentricity and geocentricity can be found in some of the most basic arguments for cosmocentrism and there exists a fervent rejection of both of these centricities in particular from the Astronist viewpoint which has of course been pioneered by myself as Cometan and therefore there exists a very clearly defined opposition to anthropocentric and geocentric worldviews within Cometanism as

two centricities are collectively regarded to be two of the most regressive belief undercurrents that have stemmed from the Abrahamic religions.

[4:26:17] This entails focus on humanity as a specially chosen and in some beliefs, the only created sentient species by God; a focus on The Earth as a specially chosen planet for the residence of this specially created and chosen exclusively sentient species; these views are at the core of the three Abrahamic religions of Judaism, Christianity, and Islam and although they may not be preached plainly and openly, they exist as belief undercurrents that needn't be preached due to their engrainment into these three religious traditions.

[4:26:18] Furthermore, these views can only accurately be described as entirely non-Astronic in their orientations; I will say it now that anthropocentrism and geocentrism stand as the pillars of all that is not Astronic and all that is not cosmocentric.

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[4:26:19] Astronism is a non-theistic organised philosophy founded by Cometan in the 21st century which emphasises contemplation on and devotion towards The Cosmos, known as the belief of cosmocentrism, and as a result, its beliefs are not focused or dependent upon the existence of a God, debatably making it non-theistic in its primary orientation.

[4:26:20] However, the question of Astronism's theological orientation continues to ignite debate due to the large variety of beliefs that it's able to encompass, hence it may also be described as transtheistic, or panentheistic.

[4:26:21] Astronism is a panentheistic organised philosophy founded by Cometan in the treatise known as the Omnidoxy which uniquely emphasises belief in life on other planets, devotion towards celestial bodies as direct manifestations of divinity, and affirms that it is humanity's solemn destiny as a species granted with sentience to explore outer space.

[4:26:22] Astronism is a transtheistic new religion founded by Cometan in the over one million word long philosophic treatise known as the Omnidoxy.

[4:26:23] Astronism's large collection of cosmically-themed ideas are based around a person's freedom from dogmatic belief (termed in Astronism as manumissionism) which has traditionally structured upon submission to a higher power in exchange for entry into the afterlife (termed in Astronism as submissionism).

[4:26:24] Instead, Astronism proclaims superiority in a philosophical approach by accepting all belief orientations as long as they are logically and rationally justifiable by their adherents.

[4:26:25] As well as this, the centralisation of The Cosmos as a person's primary source of intellectual, spiritual, and religious fulfilment, known as the belief of cosmocentrism, is the foundational belief of Astronism which inform's the organised philosophy's overall theme.

[4:26:26] Astronism is a new religious movement founded by Cometan at the beginning of the 21st century in the philosophical treatise titled the Omnidoxy.

[4:26:27] Astronism's theology is based around three schools of thought which it introduces as naturalism, transcensionism, and transtellationism.

[4:26:28] The naturalist school rejects all supernatural beliefs in relation to theology, and therefore denies the existence of an afterlife although denominations of the school are in continuous debate about the existence of an all-powerful creator God; this is because naturalism does not consider the existence of an afterlife to be a prerequisite for the existence of God.

[4:26:29] The transcensionist school also denies the existence of an afterlife which therefore rejects traditional beliefs regarding religious morality to make way for a new understanding of humanity's wider existential purpose, to which the existence of an afterlife has traditionally been intertwined.

[4:26:30] Alternatively, the school states that humanity holds a solemn duty to explore the countless planets of the universe is proclaimed to be fulfilment enough in providing meaning to a person's individual life as well as being intertwined to become the primary existential purpose of humanity as a whole.

[4:26:31] The final of the three schools is the transtellationist school which encompasses all supernatural beliefs of the Astronist tradition, the primary one of which is transtellationism, also known as astranthropy; the belief that a person's soul will transmigrate to the stars upon their corporeal passing.

[4:26:32] Astronism is a religion founded by the philosopher Cometan in the treatise known as the Omnidoxy which believes in the existence of sentient life on planets other than the Earth, the solemnity of space exploration to humanity's existential purpose, and the centralisation of The Cosmos to become our primary source of spiritual, religious, and intellectual fulfilment.

[4:26:33] Cometan is a philosopher, author, poet, and entrepreneur upon whose writings contemplations and beliefs, Astronism was founded.

[4:26:34] The Omnidoxy is the philosophical treatise upon which Astronism was founded by Cometan in the early 21st century.

[4:26:35] Cometan is a mononymous title self-ascribed to the founder of Astronism, Brandon Taylorian (b. 1998) during the founding years of the organised philosophy.

[4:26:36] Cometan is the central figure of Astronism and the individual whom the beliefs and ideas forming the religion are solely attributed.

[4:26:37] Cometan is the founder of the Astronist religion.

[4:26:38] Xīng-tzu is the colloquial name for the religious founder, Cometan, amongst Chinese-speaking people and literally translates to mean “starmaster”.

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[4:26:39] Rejoice for those who transtellate into The Cosmos; morn them do not, miss them do not for their path is as unique as your own and no two paths are destined to coincide forever.

[4:26:40] You must accept that when their path diverges away from your own that you cannot change, nor should you wish to change such inevitabilities of cosmic nature.

[4:26:41] In this cosmic life, you should soon learn to love that which occurs to you, even if it is not as you had desired or idealised it, for all that does happen is the way of The Cosmos and that what be.

The Pentadoxy

*The Principles of
Ambition & Enlightenment*

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Introduction to Xentology

[5:1:1] Our ambition is all we are.

[5:1:2] Ambition is a force from within, given to us by our belief of divine source and its what moulds us, pushes us and binds us to that which we love and hold dear to our hearts.

[5:1:3] Then, it is ambition that gives us the energy to do good deed and that which guides us to make what is isn't and what isn't is.

[5:1:4] Whether one believes that the force of ambition was given to them by divine source or not, one thing undeniable is that it embodies who you are.

[5:1:5] It is what you were, what you are and what you hope to be for ambition is all that drives us forward; for ambition is love and is that which gives us hope, joy and direction in our lives.

[5:1:6] Use your ambitions to the betterment of others around you just as much as bettering oneself and others shall do the same.

[5:1:7] It is, however, the action of using one's ambitions for betterment and not detriment that define one's morality and good soul.

[5:1:8] Make the decision you feel is of good nature and do not do a disservice to that which you have been gifted for if one defies one's ambitions, one defies oneself and one defies The Divine.

[5:1:9] Make that which you are gifted the seed of your life and use your gift in good way to the betterment of peoples and the establishment of morality.

[5:1:10] Mix your faith with your ambition to formulate the right path to satisfy your faith and soul.

[5:1:11] Use not your ambitions in a manner of destruction.

[5:1:12] Use not your ambitions in a manner of pride.

[5:1:13] Use not your ambitions in a manner of petulance for partaking in these such actions will no doubt count as a disservice to oneself, your gift and your gift-bearer.

[5:1:14] One must have patience if one plans to use ambition in a way of goodness for the way of darkness will appear before you often, but one will know when to turn away from

the dark path and one will know when, where and how to seek the path of goodness; the path of light.

[5:1:15] If you do not have patience, you will not see the good path and will take the one of evil.

[5:1:16] Love back those surrounding you who wish only to aid in your ambitions, but let them know of your circumstance and tell them to have patience also.

[5:1:17] It is important to share that you will not ever be alone in ambition for the divine has and always will create others of ambition similar to you, yet distinct from oneself.

[5:1:18] Be mindful of those around that hold a gift like you and encourage them to use it to the betterment of peoples, not for detriment.

[5:1:19] Be mindful also that you shall not think of the other's gift and feel jealousy, but in good deed and moral, feel strength by acting together for betterment as ambitions are not only about one, but all and how one may be of service to all by using that wondrous gift.

[5:1:20] That which cannot be known by those of worthiness not, is that which the one of divinity commands and only those of worthiness judged by divinity will stand a chance of knowing; becoming one of enlightenment.

[5:1:21] It is enlightenment that guides each individual toward their destined path and the divine has unique enlightenment for each one, yet possesses common goal, morality and reward.

[5:1:22] Genuine enlightenment may only come from one source; that of true divinity yet enlightenment for the individual may appear in any form, but it is that individual that must decide whether the enlightenment before them has divine source or not.

[5:1:23] Taking the path of enlightenment from that of anything but divine source reflects upon the morality of the individual and presents not their fault, but the fault of their teachers.

[5:1:24] Stands, enlightenment does, as the connection between a worthy individual and that of divine source yet what one does with their enlightenment reflects upon their own morality.

[5:1:25] If you are of enlightenment worthiness then you must use such knowledge for the progression of humanity and for the betterment of peoples and all those you meet.

[5:1:26] If you are confronted with the Crossroads of Enlightenment, decide which, by comparing the content of the enlightenment using your faith and your morality and whichever aligns with both these two entities is your divine path of enlightenment.

[5:1:27] Remember, though, that neither road could be that of divine source and oppositely, both could be that of divine source and if that is so, then both must be chosen for the process of crossroad convergence to initiate.

[5:1:28] Your divine path of enlightenment, whatever form it may take, will allow oneself to become a better version of oneself and with the marriage of morality, mission and motivation, oneself will learn about how their individual enlightenment can be used for the betterment of peoples and the furtherance of all.

[5:1:29] One must use one's faith and morality as the tools of guidance for the disciples of darkness will appear to you and will tempt you to fall.

[5:1:30] It is, however, part of your path of enlightenment to have strength to resist such temptations and to rise honourable above the darkness surrounding and to rejoin with the divine waiting for you.

[5:1:31] This can only be achieved through the foresightful preparation and mustering of strength coupled with the action of implementation in order to highlight the darkness and eradicate such tempts yet remembering they will return, for the arrogance and ignorance of one will lead to the downfall of one's enlightenment.

[5:1:32] The path of enlightenment shows itself only to few of worthiness yet those who never receive its challenging greatness shall not harbour feelings of jealousy or lose faith in divinity; they must accept the path of enlightenment is not their destiny.

The Study of Ambition

(Aspology)

[5:2:1] Within the inclusive discipline of xentology which deals with the combined studies of the nature of ambition and enlightenment, I, as Cometan, shall now introduce that which shall henceforth be termed as the discipline of study of aspology which pertains to the study, philosophical contemplation, and discussion of all aspects of ambition.

[5:2:2] This includes the conceptual elements of ambition, the diversity of its meaning, the different ways in which it may be manifested physically, as well as the multitude of ways in which people may approach formulating, achieving, and later reflecting on their ambitions.

[5:2:3] Therefore, the breadth and depth of aspological study becomes one of immensity when all these components of study are combined with their central theme focusing on gaining a defined understanding of the nature of ambition.

[5:2:4] As we continue on in this discourse, I shall formulate a philosophy of ambition that is herein quantified according to Cometanic principles that remain synonymous with Astronist/ Astronic principles.

[5:2:5] My philosophy of ambition shall share themes that also reside within the rest of The Philosophy of Astronism, particularly those of a cosmic nature, and it also remains of importance to mention the centrality of ambition, provided in any discussion of the nature of Cometanic love, for mutual ambition is considered to be the driving force of lifelong love.

[5:2:6] This in turn provides ambition with a place of high importance for wider Astronist ethics and even in the entire Astronist worldview, for ambition is considered to be the driving force of the majority of the elements of every person's life which also pertains to the reason as to why ambition, in conjunction with enlightenment, is provided with its own inclusive discipline and its own disquisition within The Omnidoxy.

[5:2:7] Resting at the heart of The Philosophy of Astronism is a distinct longing for all that is cosmic in character, in nature, and in theme for this is the essence of cosmocentric thought upon which Astronism is predicated and it is this distinct longing that is metamorphosed into that which shall henceforth be known as stellition, the state of stellity, or simply known as cosmic ambition.

[5:2:8] When we take to the study of religions, philosophies, ideologies, and all other types of thought systems, we consider their purposes and feelings galvanised with the followers of such systems for the specific goals, themes, and prophecies of that system of thought.

[5:2:9] Astronism is no different in this sense and in fact, the focus on the galvanisation of feelings towards purpose, goals, theme, and prophecy are essential to the development of The Philosophy of Astronism and encapsulated within this galvanisation process is that which is herein termed as stellition.

[5:2:10] As directly influenced by cosmocentricity, stellition is the emotional and practical element of the philosophical, spiritual, and intellectual formation of cosmocentricity.

[5:2:11] Stellition, as cosmic ambition, is the manifestation of ambition through the inspiration granted by cosmocentricity.

[5:2:12] To be in a state of stellity is to be cosmically inspired and to hold ambitions in which The Cosmos holds either a physical and practical role, or a philosophical, spiritual, intellectual, or emotional role, and so the vastness of stellity and the circumstances that form stellity demonstrates this to be a unique and certainly, a personal experience.

[5:2:13] Arguably, it is stellity, or the practice of stellition, that form the basis of extraomnidoxical formulations of Astronism because without cosmic ambition, and the realisation of what cosmic ambition is and what it means for those whom practice and embrace it, the essence of Astronism would perhaps be lost due to a lack of clarity with regards to how individuals are supposed to feed their inner enthusiasms for the beliefs, concepts, and notions forming Astronism.

[5:2:14] Importantly, the terms of stellity and stellition, as aforeinferred hold a distinct difference from one another for the latter pertains to a conscious and intentional effort to pursue cosmic ambition while the former pertains to an unintentional, unforeseen, and somewhat more natural and pure pursuit of cosmic ambition into such a position one is placed rather than placing themselves into such a position.

[5:2:15] Approaches to the practice of stellition are encompassed within the study of aspology and reside under the auspices of that which is to be henceforth appellated as Stellitive Methodology which focuses on the different stages of stellition, or cosmic ambition, the different methods that may be utilised to achieve stellitive ambitions, and thirdly, the different ways in which a person may reflect upon their ambitions after their achievement of such ambitions; these stages considered collectively are to be henceforth known as the Stellitive Process.

[5:2:16] The first of the stages of the Stellitive Process is to be appellated as Stellitive Realisation which encapsulates the entire process of how, why, when, where, with whom, and for whom one may embark upon discovering their ambitions and come to the realisation of their ambitions.

[5:2:17] To preface our discussion, however, it remains important to note that this portion of the discourse is considering and focusing on stellition and stellitive ambition rather than general ambition and so the different methods and approaches to stellition are

considered through the scope of an Astronist philosophical theme, but the methods outlined herein may easily be transferred to non-stellitive circumstances in order for these methods to be utilised in general non-Astronist contexts of ambition realisation.

[5:2:18] I can now herein confirm that within the auspices of Stellitive Realisation, there does arise twenty different instances of this form of ambition realisation which shall be introduced herein and further explored post-omnidoxically.

[5:2:19] The first of these is that which shall be known as purnition, or to be in a state of purnity, which pertains to the instance in which a person naturally and unintentionally finds something that they either immediately hold ambitions for, or that they find enthusiasm for over a gradual period, or due to the occurrence of an event that changes their outlook of that in subject.

[5:2:20] Secondly, that which will be referred to as the process of preniton, or to be in a state of prenit, shall refer to the instance in which a person intentionally and strategically embarks upon the discovery of their ambition rather than waiting for their realisation to naturally occur.

[5:2:21] As the third form of Stellitive Realisation, that which is to be henceforth referred to as conition, or to be in a state of conity, pertains to the instance in which a person latches onto and finds enthusiasm in other people's ambitions and makes the achievement of these ambitions their own, typically characteristic of a person in love or holding close relations with the person holding the ambition.

[5:2:22] That which is to be henceforth referred to as antition, or the state of antity, pertains to the instance in which a person finds their ambitions through opposing another person's ambitions which expected to be commonly found in the spheres of philosophy, religion, and ideology.

[5:2:23] Enition, or the state of enity, is the instance in which one person's ambitions are inspired and founded upon another's achievements and ambitions such as when a person creates something and another person's creation is dependent upon that.

[5:2:24] The sixth form of Stellitive Realisation is exiton, or the state of exity, is to henceforth pertain to the instance in which a person's ambitions are predicated upon the unfinished ambitions of a person that has died who was either a relation, a friend, or they did not know them personally.

[5:2:25] Seventhly, that which shall be henceforth referred to as forition, or the state of fority is the instance in which a person's ambitions are dependent upon the actions of others for them to be realised.

[5:2:26] Homition, to be in a state of homity, refers to the instance in which a person's ambitions almost exactly resemble those of another persons.

[5:2:27] Interition, or to be in a state of interity, refers to the instance in which two people realise their ambitions simultaneously and carry out the accomplishment of their ambitions together.

[5:2:28] The instance in which a person holds a multitude of ambitions which are usually interconnected, hold similar themes, and there is usually a few ambitions of central importance; this instance is to be henceforth referred to as hyperition, or to be in a state of hyperity.

[5:2:29] Macrition, or to be in a state of macrity, is the eleventh form of Stellitive Realisation and is to refer to the instance in which a person's ambitions are large in comparison to another person's ambitions, or in comparison to an earlier period in their own life.

[5:2:30] The twelfth form of Stellitive Realisation is that which is to be known as micrition, or to be in a state of micrity pertains to the instance in which a person's ambitions are small in comparison to another person's ambitions, or in comparison to an earlier period in their own life.

[5:2:31] The process of unition, or to be in a state of unerity is to be in reference to the instance in which a person holds only one singular ambition that is not ornamented with any others, unlike the instance of hyperition, or hyperity.

[5:2:32] Anition, or to be in a state of anity, shall henceforth refer to the instance in which a person holds no particular ambitions throughout their life (circumanition/circumanity) or during a period in their life (nanition/nanity)

[5:2:33] The instance in which a person is ambitious about everything that they come across, they see potential in everything for them to be ambitious about, and also that they apply an encompassing approach to the nature of ambition as a wholly encapsulating way of life rather than a singular concept shall be henceforth termed as the process of omnition, or for one to be in a state of omnity.

[5:2:34] Paranition, also termed as paranity is to be in pertainment to the instance in which two people's ambitions are similar and so a competition arises between them to see who accomplishes their ambitions quicker, or in a superior way.

[5:2:35] The instance in which a person loses enthusiasm for their ambitions, but later regains their zeal after a period of time away or after the occurrence of an event that triggers their enthusiasm; renition, or the state of renity, is what this instance shall be referred to as post-omnidoxically.

[5:2:36] Semition, or to be in a state of semity, shall henceforth infer the instance in which a person's ambitions are only half realised, or are knowingly only partly understood.

[5:2:37] The nineteenth form of Stellitive Realisation is herein termed as suprition, or to be in a state of suprity which shall refer to the instance in which a person realises their ambitions through the accomplishment of their previous ambitions.

[5:2:38] The twentieth and final form of Stellitive Realisation is to be henceforth referred to as triniton, or the state of trity pertains to the instance in which a person holds three main ambitions that they prioritise their achievement of rather than attempting to prioritising their achievement of more than three ambitions at once.

[5:2:39] Stellitive Accomplishment is the appellation that encompasses the entire process of how a people conducts their achievement of their ambitions which is considered to be highly dependent upon the unique circumstances of the individual's ambitions, the extent to which they work hard, the quality of work they produce, the people they know etc.

[5:2:40] In order to formulate a general framework for understanding the deeply complex and convoluted process of Stellitive Accomplishment, I shall, as Cometan, herein assign new terms to the different stages of the Stellitive Accomplishment process so as to organise the process and provide a relatable set of ideas that remain applicable to the wide range of circumstances that are characteristic of the Stellitive Accomplishment process and include the following seventeen ideas that can be considered elements of ambition.

[5:2:40a] How hard a person works.

[5:2:40b] The extent of their knowledge about the topic of their ambition.

[5:2:40c] The quality of the work they produce.

[5:2:40d] The people they know that hold abilities to help them achieve their ambitions.

[5:2:40e] The location in which they reside which pertains to the notion that individuals that live in clusters or in places where their industry or topic of interest is popular or where there are many opportunities to excess towards their ambitions will be more likely to succeed.

[5:2:40f] The time period in which they attempt to achieve their ambitions.

[5:2:40g] The extent to which they allow others to influence their decisions.

[5:2:40h] The extent to which they are emotionally, financially, mentally, and physically committed to achievement of their ambition.

[5:2:40i] The extent to which they are able to keep track of their progress duration their achievement of their ambition.

[5:2:40j] The elements of their personality, especially whether they are logical, organised, positive, committed, or motivated.

[5:2:40k] The extent to which they are good at categorising and arranging their ambitions.

[5:2:40l] The extent of their accountability, responsibility, sensibility, and maturity.

[5:2:40m] The extent of their willing to revisit and revise their ambitions.

[5:2:40n] The extent to which they are able to be distracted.

[5:2:40o] The extent to which they hold consistency in their words, actions, and thoughts.

[5:2:40p] The extent to which they allow their ambitions as they themselves grow (known as the process or occurrence of aspoma).

[5:2:40q] The extent to which a person celebrates their successes rather than only focusing on their mistakes, failures, and disappointments.

[5:2:41] The third and final element of stellation is the process appellationed as Stellitive Reflection which involves the process of reflecting on the way in which one realised and later accomplished their ambitions, the efficiency of the methods they employed to achieve their ambitions, and whether they would reutilise those methods again for similar or different ambitions through analysis and comparison between the applicability of alternative methods.

[5:2:42] I shall now formulate a framework for how one may reflect upon their ambitions and the different methods of reflectivity in order to improve upon one's own realisation and accomplishment of their future ambitions which pertains to the entirety of the purpose of Stellitive Reflection, of which the following four elements are integral parts.

[5:2:42a] The overall efficiency of methods utilised including in terms of finance, temporality, vitality (energy-wise), emotionality, and imaginational.

[5:2:42b] The extent to which one was able to enjoy other aspects of their lives in parallel to the achievement of their ambitions.

[5:2:42c] Repeatability of the method utilised.

[5:2:42d] Does the outcome of the method utilised match the original or foremost ambition of the individual or group which shall be henceforth referred to as resemblance.

[5:2:43] The discovery of the nature of ambition is considered to be codependent upon both philosophical notions about ambition as well as psychological theories in relation to

human ambition and how the human mind works in relation to desire, social constructs, expectations, and disappointments.

[5:2:44] A strong ambition is predicated on a couple of different either independent or codependent elements, the first of which is a feeling from within that something outside of oneself and something bigger than oneself singularly is out of place in the world and is in requirement to be repaired.

[5:2:45] The second of which is markedly more spiritual in nature though nonetheless powerful and pertains to a feeling that one's ambitions are motivated and directed by divine appointment rather than simply anthropic imagination and suggests that ambition holds a directly divine component that very few other entities within The Cosmos possess.

[5:2:46] Cosmic ambition is the fundamental way and driving force in which an individual may philosophise about because The Cosmos.

[5:2:47] Ambition and purpose are fundamentally intertwined; they rely upon each other; they are symbolic of each other's presence and in this same way, they are also symbiotic; philosophers of the Astronist Tradition are reliant upon their own unique cosmic ambition, or stellity, to contribute ideas to the tradition.

[5:2:48] Do people do anything it's because they have an ambition to do so and so they require something into which such They place their ambitions and for people who will practice the philosophy of Astronism, the entity in which they place their ambitions is the wholeness of The Cosmos and all that it does encapsulate, including themselves.

[5:2:49] And so what we need to do is develop cosmic ambition as a feeling in order to develop cosmic philosophy.

[5:2:50] All humans rely on emotion to motivate their actions and often, it is the emotions that we expect to feel upon the completion or achievement of something that drive our ambitions and so therefore, it remains imperative that Astronism continues to galvanise emotion during its development, the exemplification of this is through the development of cosmic devotion and characteristically philosophical feelings/emotions.

[5:2:51] Stellity encompasses that driving force within all those whom consider Astronism to be the philosophy of their adherence, or at least a system of thought into which they able to place their ideas and utilise for their personal achievement and betterment.

[5:2:52] Without stellity, or stellition, we must ask ourselves of how and why and with what reason must we, should we, or could we follow, practice, exemplify, and contribution to the furtherance of Astronism.

[5:2:53] Of course, the Astronist Tradition teaches and considers ambition to be unique by its core nature; that the nature of ambition is fundamentally predicated on the belief

orientation that is central to the Astronist philosophical tradition itself which is unquitarianism; that no two people hold the exact same ambitions due to their uniqueness in personality, experience, imagination, and vision.

[5:2:54] That which is to be henceforth known as surpassion pertains to the quality of being able to think beyond oneself, to think beyond the current time and to think beyond the present circumstances; essentially, the ability to think beyond presentness.

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[5:2:55] A slave I am to that which has given me my ambition.

[5:2:56] A philosopher am I, but the world seems not to know what one of those is anymore.

[5:2:57] My task is not only to bring philosophy to the world, but it is also to identify who a philosopher is.

[5:2:58] My ambition will either be the death of me, or it will be my greatest liberator.

[5:2:59] I postulate that the sole characteristic of a philosopher is ambition.

[5:2:60] Without ambition, a philosopher becomes a lunatic for ambition is the driving and guiding internal force within all of us that leads us to the place we are destined to be.

[5:2:61] It is only ambition that connects the philosopher between his/her world and the reality of the world itself.

[5:2:62] Ambition is the channel through which the identity of a philosopher is forged.

[5:2:63] A philosopher is dependent upon ambition for the realisation of the world they hold in their mind and heart.

[5:2:64] Ambition is much like the stars for although it may fade during the daylight hours, it is during the night when it is the most robust.

[5:2:65] I see the strength of a philosopher flow through their ability to imagine, their daring to pursue their ambitions, and their

[5:2:66] Ambition is considered to be formulated according to three strengths; strength in desire; strength in belief; and strength in action.

[5:2:67] I have had a vocation since I was fifteen years old; it controlled me, it moulded me, it nearly killed me, but it too liberated me.

[5:2:68] I see a vocation to be a hyper form of ambition.

[5:2:69] To have a vocation for one's life is the greatest of all gifts that your creator could have bestowed upon you.

[5:2:70] I see that we all hold our own unique vocations, but it is whether we first realise them and secondly commit to them that separates those of ordinariness and those of extraordinariness.

[5:2:71] To vocate to something is to allow oneself to be consumed by its cause.

[5:2:72] The life of one whom vocates themselves may be tough, penniless, and without much material reward, but they are never alone for they always have that to which they have vocated themselves.

[5:2:73] The vocation will let you know when it has been completed rather than the other way around.

[5:2:74] I cannot commit for I am already committed.

[5:2:75] Vocation is not for the weak; it is for the fearless and the visionaries.

[5:2:76] It is true that love comes at a price and that is no different for when one holds a vocation for they sacrifice their life for that which they love.

[5:2:77] Ambition is a feeling while vocation is one's commitment to that feeling.

[5:2:78] My life's vocation is calling me; it's voice is growing louder and louder the longer I ignore it.

[5:2:79] Determination is a product of ambition for it remains the extent to which one possesses strength in their ambitions.

[5:2:80] Determination and motivation are herein considered to be two component parts forming ambition; determination is the purpose one upholds and it is that upon which their ambition is perched; motivation comprises on the individual reasons which on a daily basis remind us of our determination to success in the purpose of our ambition.

[5:2:81] I consider the nature of ambition to be two-pronged in function and three-pronged in the degrees of intensity, the latter of which directly impacts the nature of the functionality of the former, but of course, the nature of the latter is that of fluctuation while the nature of the former is predicated upon what is injected into the functional instruments of determination and motivation.

[5:2:82] Determination and motivation work cyclically and symbiotically with one another for the driving of the ambition around which they orbit as the functionality of ambition.

[5:2:83] Meanwhile, the degrees of intensity of ambition follow the scale of whim to career to vocation, of course the latter of which is the most increased in its intensity.

[5:2:84] The definition of initiative involves being able to make decisions independently and decisively and the nature of one's initiative is predicated upon their individuality, their ability to understand purpose and consequences, as well as their overall visionary characteristic.

[5:2:85] Intention and ambition are intertwined forevermore for intention pertains to one's understanding of what their ambitions are in objective reality; one's intention for their ambitions strikes at the heart of one's own personal aims within one's ambition after the separation of the two conceptually.

[5:2:86] What is a dream and what is an ambition? A dream consists of a series of ideations, imageries, sensations, and hazy consequences and end results which may, or may equally not transform into an ambition which consists of a conscious actionable effort to pursue the cause presented in one's dreams; this process of transformation takes place according to an unquantifiable percentage in which the will of destiny and one's own actions are the two factors in the transformative process of a dream into an ambition which itself, in especially circumstances, may metamorphose into a vocation depending on the ambition's intensity.

[5:2:87] Ambition is not cosmical in its nature as it has no limitation which pertains to my belief that there is a divinical aspect present within our cosmical existence; I consider ambition, inspiration, and imagination as direct products of The Divine.

[5:2:88] A feature of ambition is hardship and even more so if the intensity of that ambition raises further to become a vocation; the greater the intensity of the dream, the greater potency and frequency do the hardships occur.

[5:2:89] The role of hope in the context of ambition is one of centrality despite the fact that it is often forgotten; hope is applied when circumstances in the pursuit of the cause determining and motivating the ambition are not occurring according that which has been envisioned and planned as a reactionary mechanism to initially reassure us that although our ambitions may be temporarily faltered, they will be achieved and one's knowledge and experience will be helped for this temporary falter; hope is therefore ultimately reactive rather than proactive, but hope remains the necessary precursor to reattempt or re-strategising how the cause at the heart of one's ambition is to be achieved at a future stage.

[5:2:90] There is no end to true ambition for a person who appreciates the central role of ambition in the progression of each and every individual's unique lives.

[5:2:91] Here, we touch upon another symbiotic connection for ambition which is progression, of which ambition is the absolutely necessary precursor for progression cannot occur without first ambition having taken hold and been developed.

[5:2:92] Objectives in the context of the contemplation of ambition are understood as key structuring stages with particular associated functions that work to the achievement of the overall ambitional cause, as it shall henceforth be known.

The Study of Enlightenment (Illuminology)

[5:3:1] That which is herein introduced as illuminology shall henceforth refer to the study of enlightenment in the context of philosophy, the applicability of enlightenment, what enlightenment means for different philosophies, whether enlightenment is achievable feat, or whether enlightenment is just a concept that is to be used to motivate the masses.

[5:3:2] The definition of enlightenment in the context of Astronism is synonymous with the achievement of cosmosis; enlightenment in Astronism is considered to be an achievable feat more than just an abstract concept; enlightenment is an ongoing process for a collective humanity to achievable rather than a single individual, thus pertaining against to the collectivistic nature of Astronism in contrast to the individualistic nature of other religions like Buddhism, Christianity, and Islam; instead, enlightenment is considered to be achieved by humanity as a whole through the exploration of The Cosmos and subsequent achievement of cosmosis; our intellectual, spiritual, and physical proximation to The Cosmos.

[5:3:3] Philosophical enlightenment, as distinguished from religious enlightenment, refers to a form of enlightenment in which only logical and rational ideas and thoughts prevail; there are no supernatural occurrences to the body upon reaching a particular state of mind and there are no other transformations into infinities of any kind in the context of philosophical enlightenment for this type of enlightenment is bound by reason and logic.

[5:3:4] Philosophical insight shall henceforth refer to the explore of non-philosophical topics using instruments of study and tools of philosophy such as logic, rationality, ethics, theories of knowledge, ontology, and many others; it is philosophical insight which pertains to the applicability of philosophy and philosophical instruments to the wider area of subjects and this of course has already occurred in many instances, but for philosophy to reascend as it believe should and will, then this needs to occur again and with greater abundance.

[5:3:5] There does exist seven Forms of Enlightenment which can be considered as different ways in which enlightenment can either be interpreted or seven ways in which enlightenment really does manifest itself in the world.

[5:3:6] Self-enlightenment (or Internal Enlightenment) is a form of enlightenment presupposed on the notion that it is oneself that can achieve enlightenment for oneself therefore enlightenment cannot come from an external source to oneself; it must come from within; there must be a spark there within oneself and as part of one's destiny that allows them to have the inspiration and grasp the opportunities to achieve enlightenment, an example of this are the personal inspirations that I, as Cometan, experienced; these can be classified as primary example of self-enlightenment for they came from within.

[5:3:7] Outer Enlightenment (or External Enlightenment) is a form of enlightenment that is presupposed on the opposite notion that enlightenment comes from outside of oneself, but also, adjoined to this notion is the notion that enlightenment of others is the best way to enlighten oneself.

[5:3:8] Societal Enlightenment is a form of enlightenment figured on the notion that enlightenment for wider society is the superior form of enlightenment and the form of enlightenment that will lead to one's own self-enlightenment, especially defined as enlightening those people whom one does not know; you will notice that this is the most important form of enlightenment after self-enlightenment because it falls in alignment with the ideas of contributionism and the collectivist nature of Astronism having been founded upon the belief of transcensionism.

[5:3:9] Cosmic Enlightenment is the form of enlightenment that is perceived and believed to be plentiful in The Cosmos and is considered to be the most enriching form of enlightenment, especially for Astronists due to the belief of transcensionism; cosmic enlightenment includes both a spiritual, intellectual, and physical form of connection with The Cosmos through which enlightenment is achieved and subsequent forms of which are enknowledge and betterment.

[5:3:10] Universal Enlightenment is the form of enlightenment that some Astronists believe is abundant as part of The Universe and derivable in micro forms within The Cosmos, an example of which is an oblivion; a black hole is sometimes considered to hold universal enlightenment or a connection to The Universe beyond The Cosmos due to its incomprehensibility and its stark differentiation to all other cosmic entities.

[5:3:11] Divine Enlightenment is the form of enlightenment that is to be considered, by some Astronists, to be derivable in The Cosmos due the interpenetrative nature of The Divine.

[5:3:12] Human Enlightenment is the enlightenment of humanity in its entirety; human enlightenment is considered to be a vast area of contemplation for illuminologists because the enlightenment of humanity as a collectivity will be essential to the achievement of our transcension; enlightenment continues to be a key element to the achievement and nature of transcension, hence it is provided with its own area of philosophical study in the form of illuminology.

[5:3:13] Intellectual enlightenment, commonly known in Astronism as enknowledge, refers to one's achievement of enlightenment through one's acquisition of knowledge; knowledge is considered to be the greater freer; the greatest enlightener; it is for this reason that knowledge of The Cosmos is positioned centrally as one of the most important proximators to The Cosmos.

[5:3:14] An enlightener and enlightenress are people (male and female respectively) that are considered by the Astronist Tradition to be granted with the ability to provide one or more of any of these different types of enlightenment.

[5:3:15] Alternatively, an enlightenee refers to a person or even an object that is somehow enlightened by any one of these forms of enlightenment.

[5:3:16] The main proponents of enlightenment from the Astronist perspective are knowledge, perception, and exploration; the greater abundances of these, the greater the extent of enlightenment that is achievable.

[5:3:17] The term enlightenment holds a significance role for Astronist philosophy, especially so in the naming of various denominations of Astronism throughout the world as directly from the word enlightenment or from a derived term such as light or knowledge; with this, we understand that the concept of enlightenment holds a particularly important nominal purpose for Astronism due to enlightenment remaining integral to the concept and achievement of cosmosis.

[5:3:18] The Astronist Tradition argues that the only way to Human Enlightenment is through cosmic enlightenment or cosmosis, and the only way to cosmic enlightenment is through the exploration, enknowledge, and most pivotally, one's experience of The Cosmos.

[5:3:19] Experience is essential to cosmosis because to experience something is to know and understand something far better than to simply be told of it or to learn of it through enknowledge either being by taught or being self-taught; essentially, cosmic experience refers to a necessary ingredient for cosmosis and be considered synonymous with cosmic exploration, yet the term also encompasses a wider area of elements than just exploration alone for also included as part of this is cosmic discovery, cosmic enknowledge, and cosmic settlement and civilisation.

[5:3:20] That which I herein introduced as the Enlightenment Cosmology refers to a new cosmology incorporating enlightenment in which The Big Bang is considered as the one and only true enlightenment and that The Big Bang is the one and only source of knowledge.

[5:3:21] Enlightenment is not physical light, but rather, metaphorical light that shines upon something or someone for greater understanding of the topic in question and in the Enlightenment Cosmology, The Big Bang is the brightest and most important of all lights; as part of the Enlightenment Cosmology, The Big Bang is considered to be the one true and principal source of all knowledge and therefore aligns with the beliefs of Astronism in that The Cosmos is the direct result of the occurrence of The Big Bang so therefore study and exploration of The Cosmos will lead to our proximation to The Big Bang and subsequently, our quest for knowledge will be fulfilled.

[5:3:22] That which shall henceforth be informally termed as the act of shedding, and officially referred to as to incontinuate, or incontinuation is to refer to the process of the Institutional removal of a belief orientation from Astronism due to the decided fact that it has become irrelevant, or no longer of alignment within Astronism or with the principles of the Philosophical Spirit.

[5:3:23] An example of which for the former reason is the expected inevitable removal of the belief orientation of sentientism from being a central concept of Astronism after the discovery of multiple instances of sentient life beyond The Earth.

[5:3:24] In this particular case, sentientism would of course remain a belief of Astronists, but instead of being designated as a subject of belief, it would instead be designated as a proven fact and truth.

[5:3:25] This would render sentientism into a state of incontinuity which pertains to something that was once a central element to a philosophy, a religion, an ideology, or something other movement, but due to the proving of such as fact, the momentum and purpose of the need to promote it as a belief is therefore removed due to the proof of its existence as once believed.

[5:3:26] The process of shedding is considered to be a positive process of the de-emphasis of belief orientation while that which is to be henceforth known as deromation is considered to be negative as that is associated with the removal of a concept or belief orientation from the auspices of The Philosophy of Astronism that is considered to be offensive, no longer ethically upstanding, no longer in alignment with the ideas and values of The Philosophy, or no longer holding relevance due to its disapproval.

[5:3:27] The illogicality of atheism; Astronism follows the notion of logic that for something to be created it must have a creator and so the notion that atheism follows which is that for something to exist, it needn't have a creator is considered illogical.

[5:3:28] The Invaluability of Astronism is associated with the belief orientation of invaluationism, the notion that due to the nature of Astronism, it remains exempt from all forms of valuation and therefore opposes the attempts of the notion of conceptual value from placing a value to Astronism in its entirety and its component elements while the belief orientation of valuationism stands in support of such attempts.

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[5:3:29] There are various instances in the study of The Cosmos to become enlightenment, especially so with surprising facts about The Cosmos which are herein Astronised and in turned into a new form of conceptuality that is to be henceforth known as a verity.

[5:3:30] A verity shall stand alongside other conceptals of Astronism including theories, notions, belief orientations, concepts, superstition and others; a verity, in the context of

Astronism, is a notion that has verifiably been proven true and is therefore the most superior of all conceptual types; exploration and expansion of verities is the driving force of enlightenment; it is of enlightenment which I speak when I speak of verities.

[5:3:31] For example, it is the belief of Astronism that sentientism as a notion will soon transfer into becoming a verity due to the fact that as a subsequence of the Humanic Exploration of The Cosmos, sentient life beyond The Earth will be discovered, hence cause that which is to be known as a conceptual shift which is when a conceptual type is changed; by this notion, sentientism will become a verity rather than a belief orientation, hence further solidifying one of the core tenets of Astronism as a proven fact whilst will inevitably further bolster the legitimacy of Astronism.

[5:3:32] There will always exist a tradition verity within Astronism due to the prominent form of Astronism that is to be known as Scientific Astronism which understands and interprets Astronism only through verities rather than through any other type of conceptual.

[5:3:33] Hence, it is important for us to list some astronomical verities as part of this discourse and it is also important to name them in order to provide them with an Astronic identity because although verities are not often named, it is important for the Astronic tradition to name verities so that they achieve greater dissemination.

[5:3:34] The first of such verities to introduce herein, bearing in mind that this discourse certainly will not cover all the existential verities and that verity naming will also need to extensively occur post-omnidoxically, pertains to when one looks into the night sky, one is looking back in time

[5:3:35] This phenomenon is caused due to the time it has taken for the light to have to travel from the object to one's eye, for example, Vega is 25 light years away so the light left Vega 25 years ago while Betelgeuse is 640 light years away so the light that you see glowing from Betelgeuse is 640 years old; this verity is to be henceforth known in Astronist circles as retroscopy or is more colloquially referred to as the starlight enigma or the starlight paradox; this is expected to be something that will surprise and intrigue the masses about The Cosmos and can be something that Astronists frequently speak about.

[5:3:36] Certain telescopes allow us to look back in time to billions of years in the past which allows us to see as far back as just 400 million years after the Big Bang itself; this ability is to be known as extroscopy and is considered a verity by the Astronist Tradition.

[5:3:37] The Big Bang can be watched on your television through the cosmic background radiation which is the afterglow and heat of the Big Bang; when an old television is not tuned to a station you can visibly see a black and white fuzz and clacking white noise; this is caused by cosmic background radiation which this phenomenon is to be henceforth referred to as optogeny and is considered a verity by the Astronist Tradition.

[5:3:38] Sagittarius B is a giant cloud of alcohol 26,000 light years away from The Earth and contains trillions of litres of vinyl alcohol; this is a verity of the Astronist Tradition.

[5:3:39] The largest known diamond in the galaxy is a diamond star; it's the compressed heart of an old star that was once bright like our Sun but has since faded and shrunk; this is a verity of the Astronist Tradition.

[5:3:40] It takes 225 million years for our Sun to travel around The Milky Way; this is a verity of the Astronist Tradition which is to be henceforth known as circumrotationism.

[5:3:41] The largest mountain in the Solar System is on Mars and is called Olympus Mons; this is a verity recognised by the Astronist Tradition.

[5:3:42] That which is herein named as uranism refers to the fact that Uranus rotates on its side in relation to The Sun which causes seasons to be extremely long; each pole experiences summer sunlight which lasts for 42 years and its winter is a period of 42 year darkness; this is a verity in the Astronist Tradition.

[5:3:43] A diurnal paradox, or either referred to as the Venusian paradox or the Mercurian paradox depending on which planet is referenced, refers to the verity that Venus is the slowest rotating planet in The Solar System, it takes longer for it to fully rotate than it does to complete one orbit around The Sun; therefore, a Venusian day lasts longer than a Venusian year; a similar scenario constitute's Mercury's orbit and rotation.

[5:3:44] Neutronism is the term for a verity concerning neutron stars and how they are the fastest spinning objects known in The Cosmos, the fastest one of which has an equator spinning at 24% the speed of light which is over 70,000 km per second.

[5:3:45] Part of neutronism is that which will be known as neutronic density which refers to the verity that a spoonful of a neutron star weighs about a billion ton.

[5:3:46] The Milky Way is on a collision course with the Andromeda galaxy which is a verity that is recognised by the Astronist Tradition.

[5:3:47] If you unraveled all of the DNA in your body, it would span 34 billion miles thus it would reach Pluto and back six times over; this verity is to be henceforth known as the DNA Paradox.

[5:3:48] Voyager 1 spacecraft is currently the most distant human-made object from The Earth and it captured the most distant photography of The Earth to date; this is a verity which is recognised and disseminated by the Astronist Tradition.

[5:3:49] There are over 400 billion stars in The Milky Way; this is a verity which shall be henceforth known to be part of fertilism.

[5:3:50] It is probable that there are approximately 500 millions in The Milky Way capable of supporting life; again, this verity is part of a collection of verities under the banner of the name, fertilism.

[5:3:51] There are at least 2 trillion galaxies in The Observable Cosmos; again, another verity which comes under the banner of fertilism.

[5:3:52] The human brain is the most complex object in the known universe; a hundred billion neurons, a quadrillion connections; this specific type of fertilism is to be known as cerebral fertilism.

[5:3:53] We are all made from stardust; every element found on The Earth was created in the burning core of a star; this verity is to be henceforth known as astration which also relates to the practices of astration, also known as Astration which will be explored in a latter discourse as part of this disquisition.

[5:3:54] Each year the Moon moves 3.8 cm away from the Earth; this could case The Earth to become unstable in its own rotation; this verity is considered recognised by the Astronist Tradition.

[5:3:55] The Sun makes up 99% of the mass in The Solar System and could hold 1.3 million Earths inside it; this verity is part of fertilism.

[5:3:56] Approximately 275 million new stars are born in The Cosmos each day equating to about 100 billion each year; this verity is part of fertilism.

[5:3:57] Amino acids taste like raspberries and smelling like rum and these exist at the centre of our galaxy; this is a verity which is supported and disseminated by the Astronist Tradition.

[5:3:58] The Earth is 93 million miles from The Sun; this verity is part of fertilism.

[5:3:59] The Milky Way rotates at about 250 kilometres per second and completes a revolution every 200 million years; this verity is again part of fertilism.

[5:3:60] The last time The Milky Way completed one revolution, the earliest dinosaurs were roaming The Earth; this verity is another one which is part of fertilism.

[5:3:61] Everything within The Cosmos is in continuous motion; this is a verity which is supported by the Astronist Tradition.

[5:3:62] The Cosmos is about 93 billion light years in diameter; this verity is a significant part of fertilism.

[5:3:63] UY Scuti is the presently known largest star in The Cosmos; again, this is a verity which is part of fertilism.

[5:3:64] All the planets, stars, and galaxies that can be seen today constitute just 4% of The Cosmos; the remaining 96% is made of dark matter and dark energy; this known as the verity of Dark Illusion.

[5:3:65] That which shall be henceforth known as The Gliese Paradox is a planet that is covered in ice, but the ice is so hot that it emits steam; this is a recognised verity.

[5:3:66] The brightest objects in The Cosmos are quasars; this is a verity recognised by the Astronist Tradition.

[5:3:67] The Milky Way galaxy has a total of five spiral arms; this is a fertilist verity which is recognised by the Astronist Tradition.

[5:3:68] There is a planet 63 light years from The Earth which has winds of 5,500 mph blowing droplets of glass rain; this is to be known as the Vitreous Mystery.

[5:3:69] It would take 100,000 years to travel across The Milky Way, even at light speed; this is part of fertilism.

[5:3:70] It will take Voyager 2 more than 296,000 years to pass Sirius, the brightest star in our night sky; this is a verity that is part of fertilism.

[5:3:71] The background temperature of outer space is -260 degrees celsius; this is part of fertilism.

[5:3:72] The closest galaxy to The Milky Way is Andromeda which measures 140,000 light years across and is 2.5 million light years away from The Earth; again, a verity which is part of fertilism.

[5:3:73] Space is completely silent due to the fact that sound needs an atmosphere to travel through; the biggest, most awe-inspiring exploding star doesn't make a sound in reality; this is to be called the Spacial Silence Phenomena.

[5:3:74] The Cosmos is not only expanding, but it is accelerating in its expansion; this to be known as the Cosmic Peripheral Expansion Mystery.

[5:3:75] There are more stars in the universe than grains of sand on all the beaches on Earth; this is a common verity which is to be utilised by Astronists commonplace and should be a conversation starter especially in the context of disbelievers or the ignorant masses about the grandness and vastity of The Cosmos and therefore its subsequent importance to us; this is to be known as The Sand Paradox and more officially referred to as grandularism.

[5:3:76] The Earth is approximately 4.5 billion years old; this is a verity which will form part of fertilism.

Terminological Discourse

[5:4:1] It remains important to note that it has always been important to the development of The Omnidoxy to say that the terminologies, structures, organisations, and identities of past philosophies, and even religious traditions, has held a huge impact over The Omnidoxy which I considered to be a natural occurrence for any document that is as large as The Omnidoxy.

[5:4:2] Despite the fact that The Omnidoxy founds a brand new philosophy and philosophical tradition, and despite the fact that within it, entirely original concepts, beliefs, theories, and schools of thought are introduced, there are many aspects that shall remain unspecified that have been influenced by past philosophies and religious traditions.

[5:4:3] This is stated in a sense of pride to acknowledge that The Omnidoxy is created and founds the philosophy of Astronism in the sensing of building up what has already existed prior to it, but consider what existed prior in a new and original way; this can be considered the progression of ideas.

[5:4:4] The best of original ideas come from unoriginal origins for there exists no original origin for an idea, especially in the present time for it remains impossible for any person not to be in some way influenced by ideas that preceded them; it is the way of things, it is the nature of ideas, and it remains integral to our development of ideas, movements, and thought traditions as philosophers.

[5:4:5] In this discourse, a plethora of neological terms shall be introduced that cover a huge variety of meanings far beyond that of the remit for The Pentadoxy, yet this discourse remains firmly affixed herein; these terms are herein inspired by a wide range of pre-Astronist sources of inspiration including from previous philosophies and religious traditions.

[5:4:6] However, the neologisms coined in this discourse are completely original in the sense of their own ideas for they have all been formed by their applications to the context of Astronist Philosophy which formulates their originality despite the fact that they remain inspired by pre-Astronist sources.

[5:4:7] As is expected for any terminological discourse like this, the chosen style of writing for the majority of this discourse is aligned to definitionism, and so the first of these neologisms is that which shall be known as an abbrevian, or a person holding abbrevianship.

[5:4:8] An abbrevian is a preparer and officiator of a document published by The Institution of The Philosophy of Astronism, especially a New Concept Development (NCD) document.

[5:4:9] Abjuration is the act enacted by The Institution of The Philosophy of Astronism of renouncing a concept, theory, belief orientation, or school of thought that it was previously aligned with, or that itself created, either omnidoxically by Cometan, post-omnidoxically by Cometan, or a non-Cometanic author.

[5:4:10] Along this same train of thought, that which is to be henceforth known as a receivant is a person that accepts an NCD published by The Institution of The Philosophy of Astronism.

[5:4:11] Additionally, an objectant is a person that objects against an NCD published by The Institution of The Philosophy of Astronism meanwhile that which is to be referred to as a disreceivant is a person that had initially accepted an NCD published by The Institution of The Philosophy of Astronism, but later objects to it.

[5:4:12] A projectant is a person that had initially objected an NCD published by The Institution of The Philosophy of Astronism, but later accepts, or receives it.

[5:4:13] Reddication, or to reddicate in Astronist Philosophy refers to the adaptation of a text to suit altered circumstances from the original circumstances in which the text was written, most commonly used in reference to alterations made of The Omnidoxy.

[5:4:14] In Astronist Philosophy, the ruminative life is contrasted with the remunerative life, relating to the lifestyle and mentality specific to a person that spends the majority of their time thinking deeply about issues and questions beyond that of material worth or economic value; a philosopher's enquiry.

[5:4:15] Additionally, in Astronist Philosophy, remunerative life is contrasted with the ruminative life, relating to the lifestyle and mentality specific to a person that spends the majority of their time thinking of ways to generate material wealth and economic value for themselves and those around them; an economist's enquiry.

[5:4:16] Vowership, in padronology, refers to the obligatory role of a padron to ceremonially appoint their proceeding padron after their preceding padron has been appointed by The Institution of The Philosophy of Astronism.

[5:4:17] Of course, exemptions stand due to the sudden death of a padron, or in the case of the abdication or forced dismissal of the preceding padron in which this right of padronic appointment is removed.

[5:4:18] A vower or voweress, or a person that has achieved vowerhood, is vowerlike, or is vowerly refers to a former padron and a title only appointed if they did not abdicate or were not forcibly dismissed by The Institution; essentially, only appointed through via a dignified succession.

[5:4:19] Proactive devotion, in cosmic devotion and devotology, refers to the kind of devotion characterised by a person's arrangement of their achievements, the justification of their ideas, the practice of autochurning emotions and thoughts after situations have occurred, and is also identified by the practice of soliloquation.

[5:4:20] Essentially, proactive devotion is telling The Cosmos of something rather than asking The Cosmos for something which is characteristic of reactive devotion.

[5:4:21] That which shall henceforth be referred to soliloquation, to soliloquate, or to be a soliloquator in the context of devotology and cosmic devotion involves the act of talking to oneself aloud during the enactment of one's devotion, and is especially associated with proactive devotion rather than reactive devotion, the latter of which is characterised by devotion via internal thoughts without vocality.

[5:4:22] Oppositely, that which shall be henceforth known as reactive devotion in cosmic devotion and devotology refers to the other kind of devotional practice characterised by a person asking The Cosmos for something, or for some help in some situation that one has been forced into, and is characterised by internal thoughts of devotion known as intraquation rather than soliloquation which is vocal devotion that is characteristic of proactive devotion.

[5:4:23] To conduct the act of autochurning in cosmic devotion and devotology involves the practice of repeating scenarios in one's mind and soliloquating about them, especially so as to reassure oneself of one's own opinions of the scenarios that have occurred, and is characterised within proactive devotional practices.

[5:4:24] In the discipline of naology, that which is to be henceforth known as antement relates to the first three year's revenue of a sopharial building after its official founding, considered to be the formative years towards its official establishment and is used as a means to determine whether it is able to financially fund itself.

[5:4:25] That which is to be known as the title of the master of cosmos originating from within Astronist Philosophy refers to a person whose knowledge of astronomy, cosmology, theology, and philosophy combined has allowed them to write and published extensive works on this combination of subjects.

[5:4:26] Furthermore, that which is to be henceforth termed as the Cometanic Age is the period in history in which Cometan was alive, especially in relation to the events and creative works leading towards the development and establishment of the Astronist philosophical tradition during that time.

[5:4:27] In close association with the topic of the Cometanic Age is that which shall be henceforth known as cometanic succession collectively relates to the creative works, authors, philosophers, and events taking place within a decade of Cometan's death.

[5:4:28] Meanwhile, that which is to be henceforth termed as cometanicity refers to the extent to which a writer or philosopher bears the qualities traditionally attributed to the personality and writing style of Cometan.

[5:4:29] Vapidic Era is a reascensionist term relating to a period in the history of philosophy just prior to the founding and development of the Astronist philosophical tradition often attributed to the middle of the twentieth century to the first decade of the twenty-first century in which philosophy had been professionalised and philosophers held no societal influence and a limited cultural and social contribution.

[5:4:30] These are conservative estimates for the extent to which the Vapidic Era stretches back with some other proclamations stating that the Vapidic Era began with the death of Marx in 1883 which is omnidoxically held to be the official beginning of the Vapidic Era up until 2013 when the Astronist philosophical tradition was first founded by Cometan.

[5:4:31] In the context of naology, a person that is referred to as a pristinian is employed to ensure the cleanliness of a sopharium or a collection of sophariums is kept to a high standard.

[5:4:32] Moving across to the context of the discipline of omnidoxicology, that which is to be termed as omniolatory refers to an excessive authority provided to the literal words of The Omnidoxy, especially beyond Cometanic and Institutional standards of authority.

[5:4:33] The branch of omnidoxicology that is to be henceforth known as omnidoxical philosophy, or omnisophy primarily deals with two major areas.

[5:4:34] Firstly, it remains concerned with the relationship between the writings within The Omnidoxy herein and the reascensionist understanding of what philosophy shall become.

[5:4:35] Secondly, it deals with the accurate description of philosophical concepts derived from The Omnidoxy, especially comparisons between accuracy of descriptions of Astronist philosophical concepts.

[5:4:36] Omnidoxical translations are translations of The Omnidoxy in its entirety, or the translation of a single disquisition, discourse, or even a single insentensation.

[5:4:37] It is important to note that the nature of omnidoxical translations is that they are considered by the Astronist Tradition and The Institution to only be interpretations of The Omnidoxy rather than exact replicas of the original text for the official original language of The Omnidoxy shall always remain English.

[5:4:38] As we continued to introduce terms for omnidoxicology, that which shall henceforth known as the belief orientation of originalism refers to one's belief that The Omnidoxy must only be read in the English language for a person to truly have been considered to have read The Omnidoxy.

[5:4:39] Meanwhile, that which shall henceforth termed as lingualism in the context of omnidoxicology refers to the belief orientation holding that The Omnidoxy can be read in different languages other than English and that a person can still truly understand the text and can still be considered to have read The Omnidoxy whilst still recognising English as the primary and superior language that one should read The Omnidoxy in.

[5:4:40] Alternatively, that which is to be known as polylingualism in omnidoxicology involves the belief orientation holding that it does not matter which language a person reads The Omnidoxy in as long as the translation is as accurate to the original as possible and therefore this orientation does not provide any special superiority to English in the reading of The Omnidoxy which does therefore depart from the Astronist Tradition's orientation on this matter.

[5:4:41] That which is to be termed as omnidoxical accuracy is studied within the context of omnidoxical philosophy, or omnisophy as it is also referred to, and involves the measurement of the accuracy of descriptions of philosophical concepts, especially those of considerable complexity with the omnisophers in this scenario being to compare the differences in how concepts, belief orientations, theories, and other philosophical elements are conveyed.

[5:4:42] The term of omnisopher has been mentioned in the previous insentensation and refers to a specific type of omnidoxicologist dealing in omnisophy, or this title may more broadly relate to a non-Astronist philosopher that focuses on studying The Omnidoxy from a neutral perspective, or an Astronist philosopher with a considerable dependence upon The Omnidoxy and its specific wordings for the justification of their conceptual contributions to The Philosophy of Astronism, or wider Astronist philosophy.

[5:4:43] That which is to be known as sophoginaria, sophogination, or a sophoginarium is a term originating from within naology that refers to a group of individuals gathered for some reason within a sopharium, typically for a lecture, or to be guided around the building.

[5:4:44] Meanwhile, the term that is to be henceforth referred to as a hypersophoginaria in the context of naology involves the total number of people that have entered a particular sopharium on any given day and is used by sopharial managers to demonstrate a sopharium's ability to attract visitors.

[5:4:45] In the context of occurrology, that which is to be henceforth known as a philosophers' camp, also termed as camping philosophy, refers to the practice in Astronist philosophy of organising a camping trip with friends, family, fellow philosophers, or one that is organised for the public to participate in.

[5:4:46] This is organised with the sole purpose of encouraging philosophical debates that continue throughout the night set around a campfire and can be classified as an informal

philosophical debate, but also as an Astronic philosophical practice or event, hence its inclusion within occurrology.

[5:4:47] That which is termed as an informal debate, also known as an extrainstitutional debate, refers to one of the two forms of philosophical debates in Astronist philosophy and argumentology, the other being formal, that is typically characterised by it being held in places other than debating halls, sophariums, or any place that isn't hired or officially organised.

[5:4:48] Therefore not subject to the Institutionally prescribed protocols for philosophical debating which are contained within Institutional law.

[5:4:49] Informal debates are most likely to take place in the privacy of one's home, in public places that are not strictly philosophically related, such as restaurants or parks, or in establishments that are owned by The Institution like a philosophers' garden, but are not subject to the Institutional protocols for debatement.

[5:4:50] Alternatively, that which is to be henceforth termed as a formal debate, also known as an Institutional debate, is the second of the two forms of philosophical debate, the other being informal, that is typically characterised by it being held in a debating hall, a sopharium, or a hired room in which official debatable protocol that is Institutionally prescribed must be followed.

[5:4:51] Formal debates are also often recorded for publication and public spectatorship is allowed which differs the nature of formal debates from those of an informal nature.

[5:4:52] A sophory is a term first introduced within The Omnidoxy, as are the majority of the terms in this discourse, which refers to a group of friends formed purely by their passion for philosophy, typically due to the fact that they hold differing views and are able to hold good debates when together.

[5:4:53] Circumcosmocentrism is the belief held in different facets classified as an interpreted orientation predicting that with the transcension of humanity there will come a time when humanity, whose circumnavigation of The Cosmos both exploratively, philosophically, and mentally, will lead to the achievement of a transcendent humanity whom know of all things within The Cosmos and are therefore transcendent from it and superior to it; it is important to note that this belief orientation is not shared within the Astronist Tradition.

[5:4:54] That which is to be henceforth termed as an interpreted orientation remains distinct from a belief orientation itself and instead refers to an organised set of beliefs that are not explicitly outlined by The Omnidoxy, but are nonetheless easily interpretable from the writings within The Omnidoxy, the first example of which is circumcosmocentrism.

[5:4:55] An androny is a philosophical debate in which only males are allowed as part of the practice of disolition meanwhile a gynony is a term relating to a philosophical debate in which only females are allowed as part of the practice of disolition.

[5:4:56] The aforementioned term of disolition refers to the practice condemned by The Institution of The Philosophy of Astronism in which a philosophical debate is held wherein only females or males can attend for this does not conform to Institutional law and philosophical debatory protocols and principles.

[5:4:57] That which shall be henceforth termed as a extolliary refers to a book chronicling the lives, and especially the artistic journeys of Astronist philosophers.

[5:4:58] In a similar topic, that which is to be henceforth termed as a commendition refers to a type of ceremony held by The Institution of The Philosophy of Astronism biennially to commemorate particular philosophers identified as having contributed to the development of the Astronist philosophical tradition in some form.

[5:4:59] A term that is first herein introduced is that which is to be known as an omnidance which is to henceforth refer to a type of concordance specific to The Omnidoxy in which an alphabetical list is created of words in The Omnidoxy giving, for each appearance of a word, its location according to its associated indexa, and a brief context of its usage.

[5:4:60] The first omnidance is to be written post-omnidoxically by Cometan and it is to be titled as The Cometanic Omnidance.

[5:4:61] An attentment pertains to an agreement between The Institution of The Philosophy of Astronism and a non-philosophical body, especially a governmental one, on the resolution of a matter of vital concern to both parties.

[5:4:62] The notion that is to be henceforth referred to as disfractionism involves the belief that because Astronism exists as a philosophy in which disagreeing arguments with what is Traditionally held are welcomed in alignment with the principles of the Philosophical Spirit, that there is no need and no ability for schisms to occur that divide The Philosophy.

[5:4:63] Only in the context of Institutional Authority could schisms truly occur as it is herein stated with omnidoxical authority.

[5:4:64] Essentially, the notion that because The Philosophy of Astronism is not dogmatic by its nature and has held many differing belief orientations within it since its inception within The Omnidoxy, that it is indivisible in philosophical terms and so only in Institutional dissociation is it divisible.

[5:4:65] The indivisibility of Astronism is also another distinguishing characteristic made between the nature of philosophy and that of religion.

[5:4:66] That which is to be henceforth referred to as the term optillumination in Astronist Philosophy refers to the complex act of being able to express philosophical ideas through the use of sign language for the purpose of educating and astronising to those with impaired hearing.

[5:4:67] Additionally, that which is to be henceforth termed as proquinity, to proquine, to proquinate, or to be a proquinator, or proquiness, and also referred to as philosophic enunciation, involves the quality of being able to clearly express complex philosophical theories and concepts to those without particular knowledge or training in understanding such concepts.

[5:4:68] In the context of the study of philosophical demographics, that which is to be known as an insignificant philosophy refers to a philosophy that claims below 1% of the total populous as its adherents meanwhile that which is to be categorised as a minority philosophy pertains to a philosophy attaining between 1% and 10% of the total populous as its adherents.

[5:4:69] A significant minority philosophy pertains to a philosophy that holds adherence of between 10% and 30% of the total population meanwhile the next largest categorisation is that of a prominent philosophy which claims between 30% and 50% of the total population of either a municipality, region, province, country, or group of countries.

[5:4:70] Finally, the two largest categorisation are those termed as a dominant philosophy, which claims adherence from between 50% and 95% of the total populous meanwhile that which is termed as a totality philosophy claims adherence from more than 95% of the total populous; these categorisations are expected to be popularly used by philosophical demographers alongside other forms of adherence measurement and methodologies.

[5:4:71] That which is to be henceforth termed as a repostary refers to a question proposed to The Institution of The Philosophy of Astronism querying some element of its philosophy meanwhile that which is henceforth to be known as copostary is the answer provided in response to a repostary directed towards The Institution of The Philosophy of Astronism that queries some element of its philosophy.

[5:4:72] That which is to be henceforth known as the process of sophication refers to one's personal transformation of becoming a philosopher according to three different dimensions; by appellation, by character, and by ambition, all of which are considered to be necessities for a person's true attainment of their philosophership.

[5:4:73] The term that shall be known as retropodia in its plural sense, a retropodiary, or a retropodium refers to the lists of names of past Astronists that have in some way contributed to the furtherance of Astronism, its principles, or those of philosophy in general, especially in reference to and in alignment with the Philosophical Spirit.

[5:4:74] Retropodiaries are often created with short biographies for each individual which are to be known as prosopiaries and can be submitted to The Institution of The Philosophy of Astronism for their inclusion within a retropodiary either before the subject has become deceased or afterwards according to the person's wishes or the wishes of their family after they have passed.

[5:4:75] Retropodiaries are herein stated to be categorised tridimensionally, meaning that there can exist national retropodiaries, which is a retropodiary according to nationality, and contributive retropodiaries, which is a type of retropodiary characterised according to the type of contributions that the person made.

[5:4:76] Finally, theoretical retropodiaries, which are most commonly used for those with multiple philosophical contributions and categorises individuals according to the area of the philosophy to which they contributed primarily.

[5:4:77] If they contributed to multiple areas, then a short overview of their contributions may be provided in the appropriate slot in each retropodiary that focuses on that area of philosophy.

[5:4:78] A person may be included in a multitude of all three of these types of retropodiaries throughout their life and after their death as long as each entry is not repetitive of that which has already been detailed in a previous entry; each entry into a retropodiary must be original and not speak at length of that which has already been written of the subject in a previous retropodiary.

[5:4:79] That which is to be henceforth known as errography refers to the study and correction of the semantic and grammatical errors found in the original version of The Omnidoxy, and when studying copied versions of The Omnidoxy, this area of study also includes omnidoxical dittography and omnidoxical haplography.

[5:4:80] That which is to be henceforth termed as sopharialism, and may also be termed as naologicism, refers to a depreciatory point of view directed towards someone's approach to Astronism and primarily involves the notion that they allow the interests of the sopharial leadership, to which they are regular visitors, to overbear their understanding of Astronism itself.

[5:4:81] Essentially, the notion that a person concerns themselves too heavily with the beliefs and interests of their local or national sophariality rather than concerning themselves with the betterment and expansion of their knowledge and understanding of Astronism as a distinct entity from naological polity and affairs.

[5:4:82] The version of this depreciatory viewpoint when applied in relation to The Institution of The Philosophy of Astronism is to be henceforth known as hyperinstitutionalism which is an excessive and overbearing concern with the policies and general affairs of The Institution of The Philosophy of Astronism in such a way that overly

influences a person's understanding of and approach to their practice and belief in Astronism.

[5:4:83] This term is expected to be most regularly appointed by those whom follow anti-Institutionism towards those whom are followers of Institutionism.

[5:4:84] That which is to be henceforth termed and referred to as an omnidoxy involves an uttered or enunciated version of The Omnidoxy in contrast to the inomnidoxy which is the written or inscribed version of The Omnidoxy which is obviously the original form of The Omnidoxy herein.

[5:4:85] The notion of the existence of eclecticism in Astronism is expected to be topic of interest for many post-omnidoxically with The Philosophy of Astronism, due to its wide-ranging and encopistic nature, can also be seen as eclectic by its identity due to the fact that even within the Astronist Tradition, there are belief orientations and concepts that are combined together that would not necessarily have been combined together pre-Astronistically.

[5:4:86] This forms a strong tradition of eclecticism within the foundations of Astronist philosophy that is no doubt further influenced by its adherence to the principles of the Philosophical Spirit.

[5:4:87] That which is to be henceforth known as encopism relates to the nature and characteristic of philosophy which The Philosophy of Astronism is considered to emulate that involves how it is able to adhere to a traditional view, namely the Astronist Tradition, but remain acceptable to differing and opposed elements that still remain classified within The Philosophy of Astronism as valid concepts, theories, and belief orientation despite their difference or opposition to the Traditional understanding.

[5:4:88] This is not considered to be demonstrated in religions due to their dogma and is therefore considered to be a prominent example of holding philosophical identity, especially one that exists in alignment to the Philosophical Spirit.

[5:4:89] Empostary is a term herein introduced that is to relate to a formal letter delivered to all the Institutional or Institutionally-aligned sophariums of a given area usually in relation to some announcement, change in policy, or addition to policy.

[5:4:90] Also, that which is herein introduced as the term of episcription collectively relates to all the non-omnidoxical works that reside within The Grand Centrality, the main one of which is the Astronist Methodology.

[5:4:91] To surnationalise refers to the instance in which a government gains full or partial (deuterosurnationalise) control of the naological polity of all sophariums residing on its territory, both those owned privately and Institutionally.

[5:4:92] The associated belief orientation of surnationalism in the context of naological polity involves one's support for the mass implementation of surnationalisation or deuterossurnationalisation (deuterossurnationalism).

[5:4:93] Respectivism, as it is to be henceforth known, refers to the view that The Institution of The Philosophy of Astronism and by extension, all the sophariums it presides over, or is in a state of association with, should remain completely separate from the controlling powers of the state, governmental policies and agendas, and governmental oversight of The Institution's operations.

[5:4:94] Cointention, as it shall be henceforth known, relates to the occurrence in which the government of a country and The Institution of The Philosophy of Astronism formulate an official bond beyond the recognition of the latter by the former so as to suggest that the former will help promote or provide funds to the latter, however, this is not to be confused with the instance of a state philosophy.

[5:4:95] Oppositely, that which is to be henceforth known as disintention relates to the occurrence in which the government of a country and The Institution of The Philosophy of Astronism once held a mutual state of cointention, but this has officially be changed to a state of disintention, either mutually or one-sidedly, due to a divergence in the ambitions and intentions expressed by either side.

[5:4:96] Essentially, this relates to a distancing in relation between a government and The Institution of The Philosophy of Astronism, especially after closer relations had been shared, but this does not equate to a disrecognition of The Philosophy of Astronism by the government.

[5:4:97] A paromnium refers to a book in which two or more of the disquisitions of The Omnidoxy are included but not all twelve of the disquisitions that make up The Omnidoxy, usually found in commercial settings so as to combine two or more shorter disquisitions into one physical text despite their philosophical and theoretical separation.

[5:4:98] Paromniums can therefore be found in a multitude of different combinations of the omnidoxical disquisitions.

[5:4:99] That which is to be henceforth known as an exemplinarian, or a follower of exemeplinarianism refers to the anti-religious or anti-founderist fundamentalist belief orientation holding that no Earthly or human proclamation of something can ever be considered beyond that of an example rather than the actuality of what is said.

[5:4:100] An example of which would be the rejection of the entireties of Christianity, Islam, and Buddhism by the notion that the founding figures of these religions held no actual divine revelations or special connections with something, someone, or somewhere beyond their own physical, natural, and biological selves, but were instead simply

exemplars of what are termed The Four F's including fortitude, fortune, forefathership, and fortification.

[5:4:101] That which shall henceforth be termed as supramogenesis is to refer to the official act undertaken by The Institution of The Philosophy of Astronism of apologising or professing sorrow publicly for a tragedy either involving The Institution directly, one of its employers/volunteers/sopharial leaders, or one of its followers.

[5:4:102] The Three Philosophical Elements, as they shall henceforth be collectively appellated, involve the three components describing the nature of philosophy according to the Astronist Tradition which are to include the elements of proposition, justification, and acceptance, each of which are considered to emanate the true nature of philosophy in accordance to the principles of the Philosophical Spirit.

[5:4:103] Propianism, as it shall henceforth be termed, relates to the belief orientation that one's philosophicality/philosophicity should and will primarily come as inspired from outside of their temporal bodies and minds rather than from their mind through imagination.

[5:4:104] Alternatively, that which shall be known as autopropianism henceforth pertains to the belief orientation holding that one's philosophicality/philosophicity should and will primarily come from within oneself rather than from worldly expositions such as those found in art, architecture, and other inspiratory elements.

[5:4:105] In relation to character in Astronism, The Philosophy is aligned with unquitarianism which states that every animate and inanimate entity in existence holds a unique character, or set of qualities that formulate its identity and that these characteristics are in constantly changing unique combinations dependent upon both on our external and internal experiences which differs from other philosophical and religious outlooks on the topic of characteristics, their nature, and their motionalities.

[5:4:106] That which is to be henceforth known as crisis philosophy refers to the form of philosophical contemplation and study, as well as the form of organised philosophy that arises prior, during, and after the occurrence of a major societal crisis.

[5:4:107] As well as this, the study of such occurrences historically, especially regarding how said crisis impacted upon the philosophical outlooks, the popularity of certain beliefs, and the ways in which those beliefs are practiced and their concepts are voiced; in this instance, crisis holds both a positive and negative meaning.

[5:4:108] That which is to be henceforth known as majoritarianism is to be used in a range of different contexts and denotes the instance in which something is governed or is believed mutually by the majority, known as the ruling majority.

[5:4:109] Minoritarianism, as it shall be known, is to be used in a range of different instances denoting when something is governed or is believed mutually by the minority rather than the majority, known as the ruling minority.

[5:4:110] Furthermore, that which is to be henceforth known as directarianism is a form of Institutional governance in which members of the governing body of The Institution of The Philosophy of Astronism are rotationally provided with the title of director quarterly whose main role consists of the reduction of bureaucracy by attempting to complete accords with opposing members as well as to

[5:4:111] Codirectorship, also known as codirectarianism, refers to the form of Institutional governance in which two directors are appointed quarterly with the role of the reduction of bureaucracy.

[5:4:112] Additionally, similitarianism is a form of governance in which members from traditionally opposing parties formulate Associations of Similarity so as to progress policymaking and to reduce bureaucracy.

[5:4:113] Finally, that which shall be known as mediatarianism, is a form of Institutional governance in which there are a greater number of mediators between two opposing sides than there are members in either of the opposing sides; essentially, the instance in which the mediators form the majority while the extremators form the minority.

[5:4:114] Dispensational cosmism, as being first introduced within Astronist cosmology, refers to the belief orientation holding that the infinite amount of cosmoses within The Omniverse as part of The Universe exist as economies or functional dispensations of The Divine put into function for the purpose of existence alone for there is not considered to be a need for the purpose of existence as is demonstrated in The Omnidoxo, existence is forever superior to non-existence.

[5:4:115] The appellation that is to be henceforth referred to as Polydimensionality of Existential Purpose refers to the instance in which Astronism proposes that the micropurpose of humanity is to achieve transcension but the macropurpose, which is the purpose of The Cosmos, and the creative ability of The Divine, or the existence of The Cosmos and The Universe without the creatorship of The Divine, is considered to be a much larger question, hence forming the Polydimensionality of Existential Purpose, or the Degrees of Existentiality as it may also be termed.

[5:4:116] Cosmontism is the notion that we can have a direct knowledge of The Divine through our observation, interaction, and exploration of The Cosmos, its progeny, and its phenomena as directed through Astronism.

[5:4:117] Foreunderstanding, as it shall henceforth be known in the context of omnidoxicology, shall refer to the principle holding that any omnidoxical exegesis must only be conducted once the exegetist has acquired an understanding the authorial,

chronological, and circumstantial context in which The Omnidoxo was written so as to allow this contextualisation to formulate a more accurate exegesis of the text.

[5:4:118] That which is to be known as proritualism refers to the belief orientation holding that The Philosophy of Astronism should consist of rituals meanwhile antiritualism refers to the belief orientation holding that The Philosophy of Astronism should not consist of rituals.

[5:4:119] Cosmonomy is a hypothetical form of government wherein a civilisation is governed across a multiplanetary network of planetary governments which are accountable to a central government on one of the planets as part of the cosmonomy.

[5:4:120] Astrodicry, inspired by the pre-Astronist term of theodicy, is to be known as an area of contemplation within Cosmic Philosophy dealing with the justification for the fundamental goodness of cosmic progeny and phenomena, as well as the multitude of questions surrounding why there exists evil in The Cosmos, the purpose of evil, the true nature of evil, perceptions of evil, as well as dealing with the existence of suffering and why suffering must occur within The Cosmos as part of a natural dichotomy.

[5:4:121] Cosmodicy, as it is to be known, refers to attempts to justify the fundamental goodness of the universe, and an anthropodicy attempts to justify the goodness of humanity.

[5:4:122] Additionally, sophodicy involves the area of contemplation within Astronist metaphilosophy involving the question of the rationale for the existence of evil, the role that evil plays within the natural world as part of dichotomy with goodness, the justification for the inherent goodness of philosophy as a positive force in the world, and therefore also justifies the righteousness of philosophers.

[5:4:123] Sopho- (prefix) is a combining form first introduced herein omnidoxically relating to philosophy or philosophers while the term of wonderness is the condition or quality of being in or experiencing wonderment and finally, that which is to be known as a ferevont is a portable form of a vont which simultaneously introduces the new prefix of fere- meaning that which is portable or movable.

[5:4:124] Fideism is considered to be existent within The Philosophy of Astronism involving the notion that knowledge depends on faith or revelation due to the incapacity for our minds to comprehend anything involving divine or extracosmical matters, or even cosmical matters themselves, such as the vast distances and sizes of progeny and phenomena in The Cosmos which largely remain incomprehensible for the human to truly understand and therefore an Astronist fideist would argue that both faith and revelation are required in order for us to gain knowledge of The Cosmos itself let alone The Universe and The Divine beyond.

[5:4:125] That which is to be henceforth known as an anament refers to a collection of insentensations selected from within The Omnidoxy and compiled to form a new book.

[5:4:126] Anamental works are usually compiled so as to justify one's interpretation or the postulation of their belief orientations by providing insentensations from The Omnidoxy that either directly or indirectly support their ideas.

[5:4:127] Essentially, an anament is a way for a post-omnidoxical author to use The Omnidoxy herein in such a way that allows them to justify their ideas through the careful compilation of insentensations that support their ideas.

[5:4:128] The anament is the physical work that is produced while the act of anamenting or anamentation refers to the process of collecting such insentensations for such a purpose.

[5:4:129] Presentationism is the belief orientation holding that one's adherence of The Philosophy of Astronism should be regularly, confidently, and publicly expressed, more so than in private settings.

[5:4:130] Furthermore, confidentialism is the belief orientation holding that one's adherence of The Philosophy of Astronism should be more privately expressed rather than publicly exhibited.

[5:4:131] In naology, a prodant is a person that regularly visits many different sophariums rather than the same sopharium.

[5:4:132] In naology, a merodant is a person that regularly visits their local sopharium and very rarely visits any other.

[5:4:133] In naology, a cerodant is a person that does not regularly visit any sophariums, but nonetheless identifies as an Astronist.

[5:4:134] Celestology is to be henceforth known as the discipline of study dealing with the lives of celestants, or celebrated Astronists as they may be colloquially referred to including what they did to become celebrated as well as the general procedures involved in becoming a celestant.

[5:4:135] It is important to note that celestology should not be confused with celestography which pertains to the writing of works dedicated to chronicling the lives of celestants, or celebrated Astronists.

[5:4:136] That which is to be known as an antesentensation refers to the first insentensation of a discourse or disquisition meanwhile a finosentensation is the last insentensation of a discourse or disquisition which also firstly introduces the prefix of fino- which is a combining form relating to that which is last in a series, or the final part of something.

[5:4:137] The term herein introduced as a compliment of philosophy in the context of verontology refers to a non-theoretical and therefore a physical manifestation of adherence to Astronism, including practices, festivals, and other events rather than beliefs, concepts, and other conceptual manifestations of adherence to Astronism which are to be collectively known and referred to as the indispensables of philosophy.

[5:4:138] A veron is a general term for a compliment of philosophy, especially an event associated with Astronist practices and that which is to be referred to as veroncy pertains to the collective term relating to the entire series of practices, events, festivals, and other compliments of philosophy that form the verontic side of Astronism.

[5:4:139] That which is to be henceforth known as the discipline of verontology, also alternatively referred to as verontics pertains to the study of the compliments of philosophy, mainly the practices, events, festivals, commemorations etc. that form the verontic year.

[5:4:140] A verontic year is the calendar year as determined according to verontic events, or compliments of philosophy.

[5:4:141] That which is a heriturge, is heriurgic, or heriurgical refers to the owner of a stately home, or other historic house or estate that is officially aligned with Astronism and therefore allows for The Institution of The Philosophy of Astronism to utilise their estate for events and other public displays of the philosophy.

[5:4:142] Ultracosmism is to henceforth involve the belief orientation that holds a pertinent place within the Astronist Tradition's understanding and worldview stating that only that which is cosmical can truly be known to exist in contrast to that which is universal or that which is divinical in nature is to be applied both internally towards concepts and beliefs orientations within Astronism, but also applied externally towards both philosophical and religious traditions either of a theistic, atheistic, or non-theistic theology.

[5:4:143] Invitical is a type of invite in the form of a level delivered to a notable philosopher asking for his attendance at a debatement at a particular sopharium on some specified date whereas a revitical is the response that a philosopher provides to the sender of an invitical outlining whether they are able to attend the debatement to which they have been invited.

[5:4:144] Diurnal practition relates to practices undertaken in the name of Astronism during daylight/daytime hours meanwhile a nocturnal practition relates to practices undertaken in the name of Astronism during nighttime hours.

[5:4:145] Astral practition relates to practices undertaken in the name of Astronism during astral hours only which are times during which the stars are either entirely visible or partly visible.

[5:4:146] A shortened form of The Omnidoxy which only includes insentensations classified as part of the writing style of rhapsodicism is to be henceforth known as an omniary.

[5:4:147] A shortened form of The Omnidoxy which only includes insentensations classified as part of the writing style of definitionalism is to be henceforth known as an omnidera.

[5:4:148] Finally, an omniment is a shortened form of The Omnidoxy which only includes insentensations classified as part of the writing style of explorationalism.

[5:4:149] A motional veron pertains to dates for events associated with Astronism that move every year meanwhile a static veron involves dates for events associated with Astronism that stay on the same date every year as part of the discipline of study of verontology.

[5:4:150] Curocant is a person that expresses hesitation in the way they profess their adherence to Astronism, especially publicly, but also to friends and family members.

[5:4:151] Standards of The Philosophy, as it is to be henceforthly appellated, collectively relates to the four officially omnidoxically ascribed adjectives for The Philosophy of Astronism to be told as the 'original, justified, transcismic and Cometanic' philosophy.

[5:4:152] That which is to be henceforth known as occasionalism refers to the philosophical theory of the relation of mind to matter which denies that finite things have efficient causality and postulates that God always intervenes to bring about a change in matter when a change occurs in mind and vice versa.

[5:4:153] The Astronist Tradition is in full opposition to occasionalism for it is held that The Divine plays no such intercessional role in the specific events occurring within The Cosmos and it is this view that is to be henceforth known as autodeterminism, or as innocasionalism.

[5:4:154] That which is known and appellated as Ontological Argument is a classical argument for God's existence holding that the concept of God entails the real existence of God.

[5:4:155] There exists an opposition to this in Astronism and this to be henceforth known as paracosmism which states that such which exists beyond the bounds of The Cosmos cannot be described or ascribed by that which resides within The Cosmos due to The Cosmic Limitation Principle and is therefore distinguished from the aforeintroduced belief orientation of ultracosmism.

[5:4:156] Pertaining to the belief orientation holding that The Divine does exist within The Cosmos is to be henceforth known as intranism which is therefore opposed to transtheism

and in favour of panentheism, but the oppositism to intranism is disintranism which pertains to the belief orientation holding that The Divine does not exist within The Cosmos which is itself opposed to panentheism and in favour of transtheism.

[5:4:157] This leads to one of the foremost topics for debatabation and contemplation post-omnidoxically which is to be henceforth appellated and referred to as The Panentheist-Transtheist Dichotomy/Debate which pertains to the rift that is considered to exist within The Philosophy of Astronism regarding The Philosophy's adherence to either panentheism or transtheism.

[5:4:158] The question of whether Astronism truly is panentheistic in orientation, or transtheistic is fundamental to the general theological understanding of Astronism and the role of The Divine within the Astronist cosmology which holds consequences for a variety of other subjects within Astronist philosophical study, hence demonstrating its importance as an area of contemplation and study.

[5:4:159] Padronalia is the branch of padronology dealing with the policies and principles regulating the public and private life of the padron.

[5:4:160] To be incepetic refers to an alternative name referring to a philosopher active during the Cometanic Age of the history of Astronist philosophy.

[5:4:161] The appellation of The Ways of Astronism in the context of the study of the Forms of Astronism collectively relating to three characters of The Philosophy of Astronism, or ways in which The Philosophy may act in society depending upon the nature and circumstances of the society, as well as the ambitions and relations of The Institution of The Philosophy of Astronism in that society and includes Obtrusive Astronism, Unobtrusive Astronism, and Nonobtrusive Astronism which lessen in their degrees of aggressiveness respectively.

[5:4:162] A planetan, derived from the word planeta pre-Astronistally meaning wanderer, relates to a traveller or drifter that is adhered to Astronism whereas that which is termed as a varan pertains to a homeless person who is adhered to Astronism.

[5:4:163] The Metasophium is the hall of fame for philosophers, theologians, ideologists, and religious leaders that is herein omnidoxically introduced and shall be established by The Institution of The Philosophy of Astronism as an unbiased institute for the extollation of philosophers, theologians, ideologists, and religious leaders that provides them with a platform for popular culture and mass media attention.

[5:4:164] That which is termed as a metasophian is a deceased philosopher that is remembered long after their death for the contributions not only to the field of philosophy, but also to wider society which is often manifested by their entry into The Metasophium as well as the erection of statues commemorating their contributions, as well as their

addition to become extolled which is an especial practice in the Astronist philosophical tradition.

[5:4:165] That which shall henceforth be known and herein founded as celestialism, also known as the Cosmic era, or the Cosmic age is to relate to the artistic, literary, musical, intellectual, industrial, commercial, cultural, religious, social, and philosophical movement that originated in England during the second decade of the twenty-first century shortly proceeding the founding of the Astronist philosophical tradition, particularly the philosophy of Astronism.

[5:4:166] Celestialism is characterised by its emphasis on the role of astronomy and space exploration in the cultural, industrial, and spiritual spheres of human civilisation with a particular focus on the artistic depiction of astronomically-related subjects; essentially, celestialism can be considered the movement which holds its roots in the principles of cosmocentricity and astronocentricity.

[5:4:167] Celestialism is considered to reach its climax during the initiation and full establishment of the Humanic Exploration of The Cosmos during which celestialism is considered to be the pioneer of unquitarianism, sentientism, and most of all, both civilisational and personal transcension, especially with regards to its influence of artists across mediums including music, literature, philosophy, and art and how the depiction of astronomical and cosmical subjects across these mediums will see a rise under celestialism.

[5:4:168] Unquitarian values shall take reign under the movement of celestialism as well as the glorification of both The Cosmos, its progeny, and its phenomena as the primary subjects of human rational devotion and faith as products of nature as well as the centrality of the role of philosophy in human society, especially above that of religion despite continued respect for religious devotion, faith, and practice.

[5:4:169] Celestialism is expected to be a direct product of the widespread dissemination of the philosophy of Astronism throughout the world, the reorientation of human societies towards philosophy and religion rather than materialism and wealth accumulation as the sole motivators of human productivity and societal progression.

[5:4:170] Celestialism is therefore expected to occur in direct reaction to the overbearing rigidity of human society and its focus on the material rather than the spiritual, the natural, the conceptual, and the supernatural albeit celestialism promoting a rationality with its particular thematic focus on astronomy and the real natural phenomena of space.

[5:4:171] Additionally, celestialism is expected to be the successor to the movement of postmodernism with its embodiment most strongly seen in the visual arts, music, and literature, but also holding a major impact on the role of religion, education, the social sciences, as well as the scientific study of astronomy as a separate entity from its philosophical form.

[5:4:172] Celestialism is also expected to hold a significant and complex effect on politics, with celestialist thinkers influencing liberalism, radicalism, conservatism and nationalism along with forms of populism.

[5:4:173] The celestialist movement is also considered to initiate an immense shift and reprioritisation of emotion which will be redirected to astronomical observation and practice as a newly centralised source of aesthetic and spiritual knowledge placing emphasis on such emotions and experiences Astronistically introduced as wonderment, cosmicity, astrance, and philosophicality amongst others especially in relation to that which is experienced in one's personal and societal interaction with the beauty that is The Cosmos.

[5:4:174] It will see the elevation of cosmic art, social and cultural redirection towards the philosophical rather than the purely materialistic driven by the focus on conceptual value rather than material value as propounded by the philosophy of Astronism.

[5:4:175] Considered the middleground of Enlightenment rationalism, as demonstrated by the astronomical theme of the movement, and conversely the deep spirituality and faithfulness of medievalism with the transcensionist narrative and purpose driving all its functions.

[5:4:176] As that which heralds the Cosmic Age, celestialism will become the pioneer of a cosmic-scale of thinking in which humanity's focus is not placed on the relationships between humans, the affairs of nations, or the histories of religions, but is instead placed on the cultivation of a greater relationship between individuals and societies towards The Cosmos as it is understood to be an animate, motional, and emotional entity.

[5:4:177] Furthermore, celestialism places ample value on the notion of transcension, both personally and collectively, the latter of which means in terms of society, or civilisationally, as a form of paraspirituality, which is a combination of actual and rational observation and experience alongside spiritual, mystical, religious and psychological transcendency rather than values upheld in the materialistic worldview which are purely concerned with monetary accumulation, economic growth, and personal possessions.

[5:4:178] Celestialism, due to its cross-societal nature affecting many different facets of human civilisation, is expected to hold significant impacts not only on the ontology and future of religion in the face of philosophical reascension, but also on the role of ideology and cultivation of brand new ideological movements affecting national, global, and multiplanetary politics with the first of such movements being the emergence of the Space Movement, also known as spacism which is first introduced and manifested in The Astronist Methodology.

[5:4:179] The occurrence of celestialism is expected to be the greatest social, cultural, political, and intellectual manifestation of the principles, ideas, and general philosophy of Astronism though the latter is not considered to be dependent upon the former for

Astronism will far outlive the occurrence of celestialism as a movement though of course the exact periods in which celestialism will initiate and end are not to be predicted herein.

[5:4:180] Celestialism assigns a high value to the use of technology on the achievement of personal and civilisational transcension, which can be interpreted as its support for various different elements of transhumanism, coupled with it placing a major importance on environmentalism, especially regarding the preservation of The Cosmos, its progeny, and phenomena as some of its utmost concerns.

[5:4:181] Celestialism is also expected to assign a high value to the achievements of transcension, especially so amongst artists whose creations are believed to raise the transcensionality of human society; the different methods, experiences, and concepts of transcension, both personally and collectively are of particular concern.

[5:4:182] One of the most pertinent elements of the movement of celestialism involves the reorientation of people's consideration for the cultivation of the mind through both knowledge, philosophicality (contemplation and debate), and transcension as well as the cultivation of the body through exercise, technological enhancements, and the purity of one's consumption, especially so in equal measure for the latter is considered to be presently more emphasised than the former.

[5:4:183] Celestialism promotes individual and collective imagination and its physical application, astronomical observation, and the subsequent personal and interpersonal experiences shared towards, from, and within The Cosmos as wholly spiritual, mystical, animate, and creative entity.

[5:4:184] The celestialist movement's Zeitgeist, or the Spirit of the Cosmic Age, as it may also be appellated, is herein pronounced to be an era in which humanity's eyes are opened to a world beyond that in which they do and have always be limited to residing within both mentally and physically and this New New World of which I speak is that of The Cosmos which will take humanity an eternity to explore and to fully comprehend.

[5:4:185] Celestialism can be considered to incorporate both the two polar opposite movements of Realism and Romanticism into its own worldview with an equal split between its romanticisation of space and space exploration as a mystical experience and The Cosmos as a mystical entity meanwhile also demonstrating Realism by its focus on the realities of space exploration, space technology, astronavigation, and philosophies and methods involving multiplanetary colonisation and living in space.

[5:4:186] The extent to which celestialism, as a movement, will stretch chronologically is of course without prediction herein, but it can be logically guessed that after the initiation of the Humanic Exploration of The Cosmos and the establishment of a multiplanetary humanity, celestialism will inevitably decline with a new form of the movement perhaps emerging afterwards to suit the newly formed challenges arising after the establishment of a multiplanetary humanic civilisation.

[5:4:187] That which shall henceforth be known as practice, experience, and emotion of astrance, or astrancing, as practised, experienced, or felt by an astrancer, and also known as one's consultation of the stars, is a private cosmic devotional act resembling that of prayer which is characterised by a person's one-to-one communication between with stars as the manifestation of God, or in atheistic belief, a subject to place one's worries, fears, and desires to when one is troubled or when one wishes to make a request or give thanks to The Cosmos for something fortunate.

[5:4:188] That which shall henceforth be termed as seminalism is to pertain to the belief orientation holding that The Omnidoxy will strongly influence non-Astronist philosophies and religious traditions that emerge after its publication and establishment as the primary treatise of the philosophy of Astronism and the wider Astronist philosophical tradition; the term seminalism is to be used to encompass all of the different instances in which this omnidoxical form of influence will happen.

[5:4:189] On a related topic to seminalism, that which shall henceforth be known as Monodoxism, a follower of which may be known as either Monodoxian, a Monodoxarian, or a Monodoxist refers to the belief that The Monodoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Monodoxy as the most important of The Omnidoxy.

[5:4:190] That which shall henceforth be known as Duodoxism, a follower of which may be known as either Duodoxian, a Duodoxarian, or a Duodoxist refers to the belief that The Duodoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Duodoxy as the most important of The Omnidoxy.

[5:4:191] That which shall henceforth be known as Tridoxism, a follower of which may be known as either Tridoxian, a Tridoxarian, or a Tridoxist refers to the belief that The Tridoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Tridoxy as the most important of The Omnidoxy.

[5:4:192] That which shall henceforth be known as Tetradoxism, a follower of which may be known as either Tetradoxian, a Tetradoxarian, or a Tetradoxist refers to the belief that The Tetradoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Tetradoxy as the most important of The Omnidoxy.

[5:4:193] That which shall henceforth be known as Pentadoxism, a follower of which may be known as either Pentadoxian, a Pentadoxarian, or a Pentadoxist refers to the belief that The Pentadoxy holds a greater authority or superiority over all the other eleven

disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Pentadoxy as the most important of The Omnidoxy.

[5:4:194] That which shall henceforth be known as Hexadoxism, a follower of which may be known as either Hexadoxian, a Hexadoxarian, or a Hexadoxist refers to the belief that The Hexadoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Hexadoxy as the most important of The Omnidoxy.

[5:4:195] That which shall henceforth be known as Septidoxism, a follower of which may be known as either Septidoxian, a Septidoxarian, or a Septidoxist refers to the belief that The Septidoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Septidoxy as the most important of The Omnidoxy.

[5:4:196] That which shall henceforth be known as Octadoxism, a follower of which may be known as either Octadoxian, a Octadoxarian, or a Octadoxist refers to the belief that The Octadoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Octadoxy as the most important of The Omnidoxy.

[5:4:197] That which shall henceforth be known as Nonodoxism, a follower of which may be known as either Nonodoxian, a Nonodoxarian, or a Nonodoxist refers to the belief that The Nonodoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Nonodoxy as the most important of The Omnidoxy.

[5:4:198] That which shall henceforth be known as Decadoxism, a follower of which may be known as either Decadoxian, a Decadoxarian, or a Decadoxist refers to the belief that The Decadoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Decadoxy as the most important of The Omnidoxy.

[5:4:199] That which shall henceforth be known as Hendecadoxism, a follower of which may be known as either Hendecadoxian, a Hendecadoxarian, or a Hendecadoxist refers to the belief that The Hendecadoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive attention and reverence is paid to The Hendecadoxy as the most important of The Omnidoxy.

[5:4:200] That which shall henceforth be known as Dodecadoxism, a follower of which may be known as either Dodecadoxian, a Dodecadoxarian, or a Dodecadoxist refers to the belief that The Dodecadoxy holds a greater authority or superiority over all the other eleven disquisitions culminating in The Omnidoxy, especially in such a way that excessive

attention and reverence is paid to The Dodecadoxy as the most important of The Omnidoxy.

[5:4:201] I shall now introduce the translated appellations for The Monodoxy which are to be utilised primarily in a commercial context while the appellation of The Monodoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:202] Afrikaans - Monokosmiese

[5:4:203] Albanian - Monotraktat

[5:4:204] Amharic - Monododi / Monodokisī

[5:4:205] Arabic - Ahadiakitab / Monomuqala

[5:4:206] Armenian - Monoadaran / Miadzulut'yun

[5:4:207] Azerbaijani - Monodoksi / Monodoksiya

[5:4:208] Basque - Monokosmiko

[5:4:209] Belarusian - Monotraktat

[5:4:210] Bengali - Manōḍaksi / Monograntha

[5:4:211] Bosnian - Monorasprava

[5:4:212] Bulgarian - Monodoksi

[5:4:213] Catalan - Monotractat / Monodoxí

[5:4:214] Cebuano - Monokasulatan

[5:4:215] Chinese - Dān shēng dào

[5:4:216] Corsican - Monucè

[5:4:217] Croatian - Monorasprava

[5:4:218] Czech - Monopojednání

[5:4:219] Danish - Monoafhandling

[5:4:220] Dutch - Monoverhandeling

[5:4:221] English - Monodoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)

[5:4:222] Esperanto - Monodoxio

[5:4:223] Estonian - Monodoksü

[5:4:224] Filipino - Monoaklat

[5:4:225] Finnish - Monominulle

[5:4:226] French - Monotraité / l'Monodoxy / Monodoxique

[5:4:227] Galician - Monodoxio

[5:4:228] Georgian - Monodoksia

[5:4:229] German - Monodoxy

[5:4:230] Greek - Monodóxi

[5:4:231] Gujarati - Monomanē / Mōnōḍōksikala

[5:4:232] Haitian Creole - Monodoks

[5:4:233] Hausa - Monorubutun / Daidai

[5:4:234] Hawaiian - Monokiko'o

[5:4:235] Hebrew - מוֹדוֹקְסִיָּה

[5:4:236] Hindi - Monodoksee

[5:4:237] Hmong - Sib Ceg

[5:4:238] Hungarian - Mononekem

[5:4:239] Icelandic - Monodoxý

[5:4:240] Igbo - Mononima

[5:4:241] Indonesian and Javanese - Monorisalah / Monodoksi

[5:4:242] Irish - Monodom

- [5:4:243] Italian - Monodossia
- [5:4:244] Japanese - Monodokishi / Ichisankachisso
- [5:4:245] Kannada - Monoḍāksi
- [5:4:246] Kazakh - Monodoksaldı
- [5:4:247] Khmer - Monokhon
- [5:4:248] Korean - Dan-yeog
- [5:4:249] Kurdish - Monopeymana
- [5:4:250] Kyrgyz - Monomaga
- [5:4:251] Lao - Nangsu Thoaid
- [5:4:252] Latin - Monomihi
- [5:4:253] Latvian, Lithuanian and Slovenian - Monodoksija
- [5:4:254] Luxembourgish - Monotraité
- [5:4:255] Macedonian - Monotraktat
- [5:4:256] Malagasy - Monodoxana
- [5:4:257] Malay - Monodoksi
- [5:4:258] Malayalam - Mēṅṅēḍēāksi
- [5:4:259] Maltese - Monodoxy
- [5:4:260] Maori - Monodoxy
- [5:4:261] Marathi - Monomalā
- [5:4:262] Mongolian - Mononadad / Monodoksi
- [5:4:263] Myanmar - Monokyam
- [5:4:264] Nepali - Monokyānsara

- [5:4:265] Norwegian - Monodoksy
- [5:4:266] Pashto - مونډوکس
- [5:4:267] Persian - عدالت
- [5:4:268] Polish - Monoksy
- [5:4:269] Portuguese - Monotratado
- [5:4:270] Punjabi - Monolēkha
- [5:4:271] Romanian - Monodoxia
- [5:4:272] Russian - Monoiya / Monotraktat
- [5:4:273] Samoan - Monomoa'u
- [5:4:274] Scots Gaelic - Monodhòmhsa
- [5:4:275] Serbian - Monodoki
- [5:4:276] Sesotho - Monongata
- [5:4:277] Shona - Monokwandiri
- [5:4:278] Sindhi - مونڊو
- [5:4:279] Sinhala - Moḍōḍīsī
- [5:4:280] Slovak - Monomne
- [5:4:281] Somali - Monodaaweyn
- [5:4:282] Spanish - Monotratado
- [5:4:283] Sundanese - Monodoxy
- [5:4:284] Swahili - Monokwangu
- [5:4:285] Swedish - Monodoxin
- [5:4:286] Tajik - Monodoksi
- [5:4:287] Tamil - Monoenakku

- [5:4:288] Telugu - Mononāku
- [5:4:289] Thai - Monotārā
- [5:4:290] Turkish - Monotez
- [5:4:291] Ukrainian - Monomeni
- [5:4:292] Urdu - مونڈوکی
- [5:4:293] Uzbek - Monodoksi
- [5:4:294] Vietnamese - Đon Sắc
- [5:4:295] Welsh - Monotriniaeth
- [5:4:296] Xhosa - Monokum
- [5:4:297] Yiddish - Monotretand
- [5:4:298] Yoruba - Monosimi
- [5:4:299] Zulu - I-Monodoxy
- [5:4:300] Central Asian and Eastern European countries as an alternative form of spelling - Monodoksi
- [5:4:301] General alternative spelling form not specific to a language but widely used - Monodoxi
- [5:4:302] I shall now introduce the translated appellations for The Duodoxy which are to be utilised primarily in a commercial context while the appellation of The Duodoxy shall remain the scholarly, academic, and official appellation for the text.
- [5:4:303] Afrikaans - Duokosmiese
- [5:4:304] Albanian - Duotraktat
- [5:4:305] Amharic - Do'odokisī
- [5:4:306] Arabic - Alaietirad Alththani / Duomuqala
- [5:4:307] Armenian - Duoadaran / Dododia

- [5:4:308] Azerbaijani - Duodoksi / Duobilik
- [5:4:309] Basque - Duokosmiko
- [5:4:310] Belarusian - Duotraktat
- [5:4:311] Bengali - Duoḍaksi / Duograntha / Dbitīya Rāya
- [5:4:312] Bosnian - Duorasprava
- [5:4:313] Bulgarian - Duodoksi
- [5:4:314] Catalan - Duotractat / Duodoxí
- [5:4:315] Cebuano - Duokasulatan
- [5:4:316] Chinese - Èr Rén Zǔzhī
- [5:4:317] Corsican - Duoucè
- [5:4:318] Croatian - Duorasprava
- [5:4:319] Czech - Duopojednání
- [5:4:320] Danish - Duoafhandling
- [5:4:321] Dutch - Duoverhandeling
- [5:4:322] English - Duodoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:323] Esperanto - Duodoxio
- [5:4:324] Estonian - Duodoksü
- [5:4:325] Filipino - Duoaklat
- [5:4:326] Finnish - Duominulle
- [5:4:327] French - Duotraité / l'Duodoxy
- [5:4:328] Galician - Duodoxio
- [5:4:329] Georgian - Dodoksia

- [5:4:330] German - Duodoxy
- [5:4:331] Greek - Dodedoxy
- [5:4:332] Gujarati - Duomanē / Ծyսփօքսի
- [5:4:333] Haitian Creole - Duodoks
- [5:4:334] Hausa - Duorubutun
- [5:4:335] Hawaiian - Duokiko’o
- [5:4:336] Hebrew - דודוקסי
- [5:4:337] Hindi - Duodoksee
- [5:4:338] Hmong - Duodoxy
- [5:4:339] Hungarian - Duonekem
- [5:4:340] Icelandic - Duodoxy
- [5:4:341] Igbo - Duoma
- [5:4:342] Indonesian and Javanese - Duorisalah / Duodoksi
- [5:4:343] Irish - Duodom
- [5:4:344] Italian - Duodossia
- [5:4:345] Japanese - Fuku Sanka
- [5:4:346] Kannada - Ծyuyօփօքսի
- [5:4:347] Kazakh - Dwodidki
- [5:4:348] Khmer - Duokhon
- [5:4:349] Korean - Duononmun / Sib-ijijangjang-i
- [5:4:350] Kurdish - Duopeymana
- [5:4:351] Kyrgyz - Duomaga

[5:4:352] Lao - Duodoxy
[5:4:353] Latin - Duomihi
[5:4:354] Latvian, Lithuanian and Slovenian - Duodoksija
[5:4:355] Luxembourgish - Duotraité
[5:4:356] Macedonian - Duotraktat
[5:4:357] Malagasy - Duodoxana
[5:4:358] Malay - Duodoksi
[5:4:359] Malayalam - Ḍūḍēāksiksi
[5:4:360] Maltese - Duodoxy
[5:4:361] Maori - Duodoxy
[5:4:362] Marathi - Ḍyudḍōksī
[5:4:363] Mongolian - Duutsan / Duonadad
[5:4:364] Myanmar - Duokyam
[5:4:365] Nepali - Ḍudḍōksō
[5:4:366] Norwegian - Duodoksy
[5:4:367] Pashto - دودوکسسې
[5:4:368] Persian - قدوسی
[5:4:369] Polish - Duoksy / Duodoksy
[5:4:370] Portuguese - Duotratado
[5:4:371] Punjabi - Duolēkha
[5:4:372] Romanian - Duodoxia
[5:4:373] Russian - Duoiya / Duotraktat
[5:4:374] Samoan - Duomoa'u

[5:4:375] Scots Gaelic - Duodhòmhsa
[5:4:376] Serbian - Duodoki
[5:4:377] Sesotho - Duongata
[5:4:378] Shona - Duokwandiri
[5:4:379] Sindhi - ڀونڙو
[5:4:380] Sinhala - Ḍayōḍoks
[5:4:381] Slovak - Duomne
[5:4:382] Somali - Duodaaweyn / Duodo
[5:4:383] Spanish - Duotratado
[5:4:384] Sundanese - Duodoxy
[5:4:385] Swahili - Duokwangu
[5:4:386] Swedish - Duodoxin
[5:4:387] Tajik - Duodoksi
[5:4:388] Tamil - Duoḇnakku
[5:4:389] Telugu - Duonāku
[5:4:390] Thai - Duotārā
[5:4:391] Turkish - Duotez
[5:4:392] Ukrainian - Duomeni
[5:4:393] Urdu - دودوسکی
[5:4:394] Uzbek - Duodoksiya
[5:4:395] Vietnamese - Bḍḍōidoxy
[5:4:396] Welsh - Duotriniaeth

[5:4:397] Xhosa - Duokum

[5:4:398] Yiddish - Duotretand

[5:4:399] Yoruba - Duosimi

[5:4:400] Zulu - I-Duodoxy

[5:4:401] Central Asian and Eastern European countries as an alternative form of spelling - Duodoksi

[5:4:402] General alternative spelling form not specific to a language but widely used - Duodoxi

[5:4:403] I shall now introduce the translated appellations for The Tridoxy which are to be utilised primarily in a commercial context while the appellation of The Tridoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:404] Afrikaans - Trikosmiese

[5:4:405] Albanian - Tritraktat

[5:4:406] Amharic - Tridodi / Mefelegīya

[5:4:407] Arabic - Trimuqala

[5:4:408] Armenian - Triadaran / Voghbergut'yun

[5:4:409] Azerbaijani - Tridoksi / Tribilik

[5:4:410] Basque - Trikosmiko

[5:4:411] Belarusian - Tritraktat

[5:4:412] Bengali - Triḍaksi / Trigrantha / Tinaṭḍaksi

[5:4:413] Bosnian - Trirasprava

[5:4:414] Bulgarian - Tricheski / Tridoksi

[5:4:415] Catalan - Tritractat / Tridoxí

[5:4:416] Cebuano - Trikasulatan

[5:4:417] Chinese - Sān È

- [5:4:418] Corsican - Triucè
- [5:4:419] Croatian - Trirasprava
- [5:4:420] Czech - Tripojednání
- [5:4:421] Danish - Triafhandling
- [5:4:422] Dutch - Triverhandeling
- [5:4:423] English - Tridoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:424] Esperanto - Tridoxio
- [5:4:425] Estonian - Tridoksü
- [5:4:426] Filipino - Triaklat
- [5:4:427] Finnish - Triminulle
- [5:4:428] French - Tritraité / l'Tridoxy
- [5:4:429] Galician - Tridoxio
- [5:4:430] Georgian - T'ridoksia
- [5:4:431] German - Tridoxy
- [5:4:432] Greek - Tríadoxy
- [5:4:433] Gujarati - Trimanē / Tripuṭī
- [5:4:434] Haitian Creole - Tridoks
- [5:4:435] Hausa - Trirubutun / Trixy
- [5:4:436] Hawaiian - Trikiko'o / Ka Trixy
- [5:4:437] Hebrew - טרידוקסי
- [5:4:438] Hindi - Tridoksee / Trigotr

- [5:4:439] Hmong - Tridoxy
- [5:4:440] Hungarian - Trinekem / Tridoxi
- [5:4:441] Icelandic - Tridoxy
- [5:4:442] Igbo - Trima
- [5:4:443] Indonesian and Javanese - Trisalah / Tridoksi
- [5:4:444] Irish - Tridom
- [5:4:445] Italian - Tridossia
- [5:4:446] Japanese - Toridokishi
- [5:4:447] Kannada - Ṭraiḍāksi
- [5:4:448] Kazakh - Tredoksi
- [5:4:449] Khmer - Triikhon
- [5:4:450] Korean - Trinonmun / Teulaiogsi
- [5:4:451] Kurdish - Xemgîniyê
- [5:4:452] Kyrgyz - Trimaga
- [5:4:453] Lao - Tridoxy
- [5:4:454] Latin - Trimihi
- [5:4:455] Latvian, Lithuanian and Slovenian - Tridoksija
- [5:4:456] Luxembourgish - Tritraité
- [5:4:457] Macedonian - Tritraktat
- [5:4:458] Malagasy - Triadoxana
- [5:4:459] Malay - Tridoksi
- [5:4:460] Malayalam - Ṭraiḍēāksi
- [5:4:461] Maltese - Tridoxy

- [5:4:462] Maori - Tridoxy
- [5:4:463] Marathi - Ṭrāyaḍōksī
- [5:4:464] Mongolian - Trinidad / Gurvan Doktor
- [5:4:465] Myanmar - Trikyam
- [5:4:466] Nepali - Ṭriḍa'ōksa
- [5:4:467] Norwegian - Tridoksy
- [5:4:468] Pashto - تریډکس
- [5:4:469] Persian - نفره
- [5:4:470] Polish - Triksy
- [5:4:471] Portuguese - Tritratado
- [5:4:472] Punjabi - Tripata
- [5:4:473] Romanian - Tridoxia
- [5:4:474] Russian - Tridoksi / Tritraktat
- [5:4:475] Samoan - Trimoa'u
- [5:4:476] Scots Gaelic - Tridhòmhsa
- [5:4:477] Serbian - Tridoki
- [5:4:478] Sesotho - Trixy
- [5:4:479] Shona - Trikwandiri
- [5:4:480] Sindhi - خوفناک
- [5:4:481] Sinhala - Ṭayiḍroksi
- [5:4:482] Slovak - Trimne
- [5:4:483] Somali - Tridaaweyn

- [5:4:484] Spanish - Tritratado
- [5:4:485] Sundanese - Tridoxy
- [5:4:486] Swahili - Trikwangu
- [5:4:487] Swedish - Tridoxin
- [5:4:488] Tajik - Tridoksi / Dijori
- [5:4:489] Tamil - Ṭraiṭāksi
- [5:4:490] Telugu - Ṭriyōḍaksī
- [5:4:491] Thai - Tritārā / Ṭiryāngḥ
- [5:4:492] Turkish - Tritez / Tridoksi
- [5:4:493] Ukrainian - Trimeni / Trydoksy
- [5:4:494] Urdu - ٹھوس
- [5:4:495] Uzbek - Tridoksi
- [5:4:496] Vietnamese - Thứ Ba Sách
- [5:4:497] Welsh - Tritriniaeth
- [5:4:498] Xhosa - Triikum / Trixy
- [5:4:499] Yiddish - Tritretand
- [5:4:500] Yoruba - Trisimi
- [5:4:501] Zulu - I-Tridoxy
- [5:4:502] Central Asian and Eastern European countries as an alternative form of spelling - Tridoksi
- [5:4:503] General alternative spelling form not specific to a language but widely used - Tridoxi
- [5:4:504] I shall now introduce the translated appellations for The Tetradoxy which are to be utilised primarily in a commercial context while the appellation of The Tetradoxy shall remain the scholarly, academic, and official appellation for the text.

- [5:4:505] Afrikaans - Tetrakosmiese
- [5:4:506] Albanian - Tetraktat
- [5:4:507] Amharic - Tētīratorī
- [5:4:508] Arabic - Tetramuqala
- [5:4:509] Armenian - Tetradaran
- [5:4:510] Azerbaijani - Tetradoksi / Tetrabilik
- [5:4:511] Basque - Tetrakosmiko
- [5:4:512] Belarusian - Tetraktat
- [5:4:513] Bengali - Ṭēṭrāḍaksi / Tetragrantha
- [5:4:514] Bosnian - Tetrasprava
- [5:4:515] Bulgarian - Tetradoksi
- [5:4:516] Catalan - Tetractat / Tetradoxí
- [5:4:517] Cebuano - Tetrakasulatan
- [5:4:518] Chinese - Sìmiàn Tǐ
- [5:4:519] Corsican - Tetranucè
- [5:4:520] Croatian - Tetrasprava
- [5:4:521] Czech - Tetrapojednání
- [5:4:522] Danish - Tetrafhandling
- [5:4:523] Dutch - Tetraverhandeling
- [5:4:524] English - Tetradoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:525] Esperanto - Tetradoxio

[5:4:526] Estonian - Tetradosü

[5:4:527] Filipino - Tetraklat

[5:4:528] Finnish - Tetraminulle

[5:4:529] French - Tétraité / l'Tetradoxy

[5:4:530] Galician - Tetradoxio

[5:4:531] Georgian - Tetradoba

[5:4:532] German - Tetradoxy

[5:4:533] Greek - Tetradóxy

[5:4:534] Gujarati - Tetramanē

[5:4:535] Haitian Creole - Tetrados

[5:4:536] Hausa - Tetrarubutun

[5:4:537] Hawaiian - Tetrakiko'o

[5:4:538] Hebrew - טטרדוקסי

[5:4:539] Hindi - Tetradossee / Taitradoxy

[5:4:540] Hmong - Tetradoxy

[5:4:541] Hungarian - Tetranekem

[5:4:542] Icelandic - Tetradoxy

[5:4:543] Igbo - Tetrama

[5:4:544] Indonesian and Javanese - Tetradosi

[5:4:545] Irish - Tetratom

[5:4:546] Italian - Tetradosia

[5:4:547] Japanese - Tetoraokishi

[5:4:548] Kannada - Ṭeṭṛāḍāksi

- [5:4:549] Kazakh - Tetradoksidi
- [5:4:550] Khmer - Tetrakhon
- [5:4:551] Korean - Teteula De Ogsi
- [5:4:552] Kurdish - Tetrapeymanā
- [5:4:553] Kyrgyz - Tetramaga / Kizildoxy
- [5:4:554] Lao - Tetradoxy
- [5:4:555] Latin - Tetramihi
- [5:4:556] Latvian, Lithuanian and Slovenian - Tetradoksija
- [5:4:557] Luxembourgish - Tetraité
- [5:4:558] Macedonian - Tetraktat
- [5:4:559] Malagasy - Tetradoxana
- [5:4:560] Malay - Tetradoksi
- [5:4:561] Malayalam - Ṭeṭṛēḍēāksi
- [5:4:562] Maltese - Tetradoxy
- [5:4:563] Maori - Tetradoxy
- [5:4:564] Marathi - Tetramalā / Ṭeṭṛēḍōksi
- [5:4:565] Mongolian - Tetranadad
- [5:4:566] Myanmar - Tetrakyam
- [5:4:567] Nepali - Tetrakyānsara
- [5:4:568] Norwegian - Tetradoksy
- [5:4:569] Pashto - ټيټراډوکسي
- [5:4:570] Persian - تترا دوکی

[5:4:571] Polish - Tetraksy

[5:4:572] Portuguese - Tetratado

[5:4:573] Punjabi - Tetralēkha

[5:4:574] Romanian - Tetradoxia

[5:4:575] Russian - Tetraya / Tetraktat / Tetradoksi

[5:4:576] Samoan - Tetramoa'u

[5:4:577] Scots Gaelic - Tetradhòmhsa

[5:4:578] Serbian - Tetradoki

[5:4:579] Sesotho - Tetragata

[5:4:580] Shona - Tetrakwandiri

[5:4:581] Sindhi - تائيڪوڪو

[5:4:582] Sinhala - Tēṭraḍoksi

[5:4:583] Slovak - Tetramne

[5:4:584] Somali - Tetradaaweyn

[5:4:585] Spanish - Tetratado

[5:4:586] Sundanese - Tetradoxy

[5:4:587] Swahili - Tetrakwangu

[5:4:588] Swedish - Tetradoxin

[5:4:589] Tajik - Tetradoksi

[5:4:590] Tamil - Tēṭrāṭāksi

[5:4:591] Telugu - Tēṭrāḍāksī

[5:4:592] Thai - Tetratārā

[5:4:593] Turkish - Tetrated / Tetradoksi

- [5:4:594] Ukrainian - Tetrameni / Tetradoxys
- [5:4:595] Urdu - ٹیٹرا دوسی
- [5:4:596] Uzbek - Tetradoksi
- [5:4:597] Vietnamese - Cuốn Sách Thứ Tư
- [5:4:598] Welsh - Tetratriniaeth
- [5:4:599] Xhosa - Tetrakum
- [5:4:600] Yiddish - Tetreband
- [5:4:601] Yoruba - Tetrasimi
- [5:4:602] Zulu - I-Tetradoxy
- [5:4:603] Central Asian and Eastern European countries as an alternative form of spelling - Tetradoksi
- [5:4:604] General alternative spelling form not specific to a language but widely used - Tetradoxi
- [5:4:605] I shall now introduce the translated appellations for The Pentadoxy which are to be utilised primarily in a commercial context while the appellation of The Pentadoxy shall remain the scholarly, academic, and official appellation for the text.
- [5:4:606] Afrikaans - Pentakosmiese
- [5:4:607] Albanian - Pentatraktat
- [5:4:608] Amharic - Pītadadoyidi
- [5:4:609] Arabic - Khamasitab
- [5:4:610] Armenian - Pentadaran
- [5:4:611] Azerbaijani - Pentadoksi / Pentabilik
- [5:4:612] Basque - Pentakosmiko
- [5:4:613] Belarusian - Pentatraktat

- [5:4:614] Bengali - Pēṭāḍaksi / Pentagrantha
- [5:4:615] Bosnian - Pentarasprava
- [5:4:616] Bulgarian - Pentacheski / Pentadoksi
- [5:4:617] Catalan - Pentatractat / Pentadoxí
- [5:4:618] Cebuano - Pentakasulatan
- [5:4:619] Chinese - Wǔjiǎo Dàmá
- [5:4:620] Corsican - Pentaucè
- [5:4:621] Croatian - Pentarasprava
- [5:4:622] Czech - Pentadioxy
- [5:4:623] Danish - Pentafhandling
- [5:4:624] Dutch - Pentaverhandeling
- [5:4:625] English - Pentadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:626] Esperanto - Pentadoxio
- [5:4:627] Estonian - Pentadoksü
- [5:4:628] Filipino - Pentaklat
- [5:4:629] Finnish - Pentaminulle
- [5:4:630] French - Pentraité / l'Pentadoxy
- [5:4:631] Galician - Pentadoxio
- [5:4:632] Georgian - Pensadoksia
- [5:4:633] German - Pentadoxy
- [5:4:634] Greek - Pentadióxy
- [5:4:635] Gujarati - Pentamanē / Pēṭāḍōksī

- [5:4:636] Haitian Creole - Pentadoks
- [5:4:637] Hausa - Pentarubutun
- [5:4:638] Hawaiian - Pentakiko'o / Pila Pila
- [5:4:639] Hebrew - פנטה דוקי
- [5:4:640] Hindi - Pentadoksee / Paintadoxy
- [5:4:641] Hmong - Pentadoxy
- [5:4:642] Hungarian - Pentanekem
- [5:4:643] Icelandic - Pentadoxy
- [5:4:644] Igbo - Pentama
- [5:4:645] Indonesian and Javanese - Pentarisalah
- [5:4:646] Irish - Pentadom
- [5:4:647] Italian - Pentadossia
- [5:4:648] Japanese - Pentadokishi
- [5:4:649] Kannada - Peṅṭaḍāksi
- [5:4:650] Kazakh - Pentadoksi
- [5:4:651] Khmer - Pentakhon
- [5:4:652] Korean - Pentanonmun / Penta Di Ogsi
- [5:4:653] Kurdish - Pentapeyman
- [5:4:654] Kyrgyz - Pentamaga
- [5:4:655] Lao - Pentadoxy
- [5:4:656] Latin - Pentamihi
- [5:4:657] Latvian, Lithuanian and Slovenian - Pentadoksija

- [5:4:658] Luxembourgish - Pentraité / Pendadoxy
- [5:4:659] Macedonian - Pentadoksi
- [5:4:660] Malagasy - Pentadoxana
- [5:4:661] Malay - Pentadoksi
- [5:4:662] Malayalam - Penṛāḍēāksi
- [5:4:663] Maltese - Pentadoxy
- [5:4:664] Maori - Pentadoxy
- [5:4:665] Marathi - Pentamalā / Pēṅṭāḍōksī
- [5:4:666] Mongolian - Pentanadad
- [5:4:667] Myanmar - Pentakyam
- [5:4:668] Nepali - Pentakyānsara
- [5:4:669] Norwegian - Pentadoksy
- [5:4:670] Pashto - پینټاډیسی
- [5:4:671] Persian - پنتا داکی
- [5:4:672] Polish - Pentaksy
- [5:4:673] Portuguese - Pentratado
- [5:4:674] Punjabi - Pentalēkha / Painṭāḍaujī
- [5:4:675] Romanian - Pentadoxia
- [5:4:676] Russian - Pentaya / Pentraktat / Pentadoksi
- [5:4:677] Samoan - Pentamoa'u
- [5:4:678] Scots Gaelic - Pentadhòmhsa
- [5:4:679] Serbian - Pentadoki
- [5:4:680] Sesotho - Pentagata

- [5:4:681] Shona - Pentakwandiri
- [5:4:682] Sindhi - پینتا باهي
- [5:4:683] Sinhala - Pentamaṭa / Peṇṭaḍiki
- [5:4:684] Slovak - Pentamne
- [5:4:685] Somali - Pentadaaweyn / Digaag
- [5:4:686] Spanish - Pentratado / Pentadoxi
- [5:4:687] Sundanese - Pentadoxy
- [5:4:688] Swahili - Pentakwangu
- [5:4:689] Swedish - Pentadoxin
- [5:4:690] Tajik - Pentadoksi
- [5:4:691] Tamil - Peṇṭāṭaksi
- [5:4:692] Telugu - Pentanāku / Peṇṭāṭaksī
- [5:4:693] Thai - Pentārā
- [5:4:694] Turkish - Pentatez / Pentadoksi
- [5:4:695] Ukrainian - Pentameni / Pentadoksy
- [5:4:696] Urdu - پینتا دوسی
- [5:4:697] Uzbek - Pentadoksi
- [5:4:698] Vietnamese - Ngũ Giác
- [5:4:699] Welsh - Pentatriniaeth
- [5:4:700] Xhosa - Pentakum
- [5:4:701] Yiddish - Pentatretand
- [5:4:702] Yoruba - Pentasimi

[5:4:703] Zulu - I-Pentadoxy

[5:4:704] Central Asian and Eastern European countries as an alternative form of spelling - Pentadoksi

[5:4:705] General alternative spelling form not specific to a language but widely used - Pentadoxi

[5:4:706] I shall now introduce the translated appellations for The Hexadoxy which are to be utilised primarily in a commercial context while the appellation of The Hexadoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:707] Afrikaans - Hexakosmiese

[5:4:708] Albanian - Hexatraktat

[5:4:709] Amharic - Hēkīsādōki

[5:4:710] Arabic - Hexamuqala / Sadasikitab

[5:4:711] Armenian - Hexadaran

[5:4:712] Azerbaijani - Hexadoksi / Hexabilik

[5:4:713] Basque - Hexakosmiko

[5:4:714] Belarusian - Hexatraktat

[5:4:715] Bengali - Hēksaḍaksi / Hexagrantha

[5:4:716] Bosnian - Hexarasprava

[5:4:717] Bulgarian - Hexacheski / Hexadoksi

[5:4:718] Catalan - Hexatractat / Hexadoxí

[5:4:719] Cebuano - Hexakasulatan

[5:4:720] Chinese - Liù Lùnwén

[5:4:721] Corsican - Hexucè

[5:4:722] Croatian - Hexarasprava

[5:4:723] Czech - Hexadioxy

- [5:4:724] Danish - Hexafhandling
- [5:4:725] Dutch - Hexaverhandeling
- [5:4:726] English - Hexadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:727] Esperanto - Hexadoxio
- [5:4:728] Estonian - Hexadoksü
- [5:4:729] Filipino - Hexaklat
- [5:4:730] Finnish - Hexaminulle
- [5:4:731] French - Hexatraité / l'Hexadoxy
- [5:4:732] Galician - Hexadoxio
- [5:4:733] Georgian - Hexadoxy
- [5:4:734] German - Hexadoxy
- [5:4:735] Greek - Exaxaxý
- [5:4:736] Gujarati - Hexamanē / Hēksaḍōksī
- [5:4:737] Haitian Creole - Hexadoks
- [5:4:738] Hausa - Hexarubutun
- [5:4:739] Hawaiian - Hexakiko'o
- [5:4:740] Hebrew - הקטדוקסי
- [5:4:741] Hindi - Hexadoksee / Haixadoxy
- [5:4:742] Hmong - Hexadoxy
- [5:4:743] Hungarian - Hexanekem / Hexaoxigén
- [5:4:744] Icelandic - Hexadoxý

- [5:4:745] Igbo - Hexima / Hexydoxy
- [5:4:746] Indonesian and Javanese - Hexarisalah / Heksadoksi
- [5:4:747] Irish - Hexadom
- [5:4:748] Italian - Hexadossia
- [5:4:749] Japanese - Hekisadokishi
- [5:4:750] Kannada - Heksāḍāksi
- [5:4:751] Kazakh - Hexadoksi
- [5:4:752] Khmer - Hexakhon
- [5:4:753] Korean - Hexanonmun / Heksadoksi
- [5:4:754] Kurdish - Hexapeymana
- [5:4:755] Kyrgyz - Hexamaga
- [5:4:756] Lao - Hok Sad Tha
- [5:4:757] Latin - Hexamihi
- [5:4:758] Latvian, Lithuanian and Slovenian - Hexadoksija
- [5:4:759] Luxembourgish - Hexatraité
- [5:4:760] Macedonian - Hexatraktat
- [5:4:761] Malagasy - Hexadoxana
- [5:4:762] Malay - Hexadoksi
- [5:4:763] Malayalam - Hexaḍēāksai
- [5:4:764] Maltese - Hexadoxy
- [5:4:765] Maori - Hexadoxy
- [5:4:766] Marathi - Hexamalā / Hēkjhāḍōksī
- [5:4:767] Mongolian - Hexanadad

- [5:4:768] Myanmar - Hexakyam
- [5:4:769] Nepali - Hexakyānsara
- [5:4:770] Norwegian - Hexadoksy
- [5:4:771] Pashto - هیکسادکس
- [5:4:772] Persian - هگزادکسی
- [5:4:773] Polish - Hexaksy
- [5:4:774] Portuguese - Hexatratado
- [5:4:775] Punjabi - Hexalēkha / Haikasaḍaukī
- [5:4:776] Romanian - Hexadoxia
- [5:4:777] Russian - Hexaiya / Hexatraktat / Heksadoksi
- [5:4:778] Samoan - Hexamoa'u
- [5:4:779] Scots Gaelic - Hexadhòmhsa
- [5:4:780] Serbian - Hexadoki
- [5:4:781] Sesotho - Hexangata
- [5:4:782] Shona - Hexakwandiri
- [5:4:783] Sindhi - هیدادوکس
- [5:4:784] Sinhala - Hexamaṭa / Ṣaksḍaksi
- [5:4:785] Slovak - Hexamne
- [5:4:786] Somali - Hexadaaweyn / Lixaadakse
- [5:4:787] Spanish - Hexatratado
- [5:4:788] Sundanese - Hexadoxy
- [5:4:789] Swahili - Hexakwangu / Hexadoki

[5:4:790] Swedish - Hexadoxin / Hexadoxi

[5:4:791] Tajik - Hexadoksi / Xatikodeks

[5:4:792] Tamil - Hexeṇakku / Hekcāṭāksi

[5:4:793] Telugu - Hexanāku / Heksāṭāksī

[5:4:794] Thai - Hexatārā

[5:4:795] Turkish - Hexatez

[5:4:796] Ukrainian - Hexameni / Heksadoksy

[5:4:797] Urdu - بیکسڈاکی

[5:4:798] Uzbek - Hexadoksi

[5:4:799] Vietnamese - Doahexa

[5:4:800] Welsh - Hexatriniaeth

[5:4:801] Xhosa - Hexakum

[5:4:802] Yiddish - Hexatretand

[5:4:803] Yoruba - Hexasimi / Hexydoxy

[5:4:804] Zulu - I-Hexadoxy

[5:4:805] Central Asian and Eastern European countries as an alternative form of spelling - Hexadoksi

[5:4:806] General alternative spelling form not specific to a language but widely used - Hexadoxi

[5:4:807] I shall now introduce the translated appellations for The Septidoxy which are to be utilised primarily in a commercial context while the appellation of The Septidoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:808] Afrikaans - Septikosmiese

[5:4:809] Albanian - Septitraktat

[5:4:810] Amharic - Sebatipayidodi

- [5:4:811] Arabic - Sabiemuqala
- [5:4:812] Armenian - Septadaran / Stridokiin
- [5:4:813] Azerbaijani - Septidoksi / Septibilik
- [5:4:814] Basque - Septikosmiko
- [5:4:815] Belarusian - Septitraktat
- [5:4:816] Bengali - Sēptīḍaksi / Septigrantha
- [5:4:817] Bosnian - Septirasprava
- [5:4:818] Bulgarian - Septicheski / Septidoksi
- [5:4:819] Catalan - Septitractat / Septidoxí
- [5:4:820] Cebuano - Septikasulatan
- [5:4:821] Chinese - Dì Qī Lùnwén
- [5:4:822] Corsican - Septucè
- [5:4:823] Croatian - Septirasprava
- [5:4:824] Czech - Septidioxy
- [5:4:825] Danish - Septiafhandling
- [5:4:826] Dutch - Septiverhandeling
- [5:4:827] English - Septidoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:828] Esperanto - Septidoxio
- [5:4:829] Estonian - Septidoksü
- [5:4:830] Filipino - Septiaklat
- [5:4:831] Finnish - Septiminulle

- [5:4:832] French - Septraité / l'Septidoxy
- [5:4:833] Galician - Septidoxio
- [5:4:834] Georgian - Septidoksia
- [5:4:835] German - Septidoxy
- [5:4:836] Greek - Έvdomovivlío
- [5:4:837] Gujarati - Septimanē / Sēṭṭiḍōksī
- [5:4:838] Haitian Creole - Septidoks / Septanmdoxy
- [5:4:839] Hausa - Septirubutun / Shinxydoxy
- [5:4:840] Hawaiian - Septikiko'o / Ke Kupa Ma Hope
- [5:4:841] Hebrew - ספטידוקסי
- [5:4:842] Hindi - Septidoksee / Saiptidoxy
- [5:4:843] Hmong - Septidoxy
- [5:4:844] Hungarian - Septinekem / Septidoxisz
- [5:4:845] Icelandic - Septidoxy
- [5:4:846] Igbo - Septima
- [5:4:847] Indonesian and Javanese - Septirisalah / Septidoksi
- [5:4:848] Irish - Septidom
- [5:4:849] Italian - Septidossia
- [5:4:850] Japanese - Pepuchidookishi
- [5:4:851] Kannada - Septiḍāksi
- [5:4:852] Kazakh - Septidokside
- [5:4:853] Khmer - Septiikhon
- [5:4:854] Korean - Chimsaem

- [5:4:855] Kurdish - Septipeymana
- [5:4:856] Kyrgyz - Septimaga
- [5:4:857] Lao - Sevenidoxy
- [5:4:858] Latin - Septimihi
- [5:4:859] Latvian, Lithuanian and Slovenian - Septidoksija
- [5:4:860] Luxembourgish - Septimoxy
- [5:4:861] Macedonian - Septitraktat
- [5:4:862] Malagasy - Septiadoxana
- [5:4:863] Malay - Septidoksi
- [5:4:864] Malayalam - Sep̄riḍēāksi
- [5:4:865] Maltese - Septidoxy
- [5:4:866] Maori - Septidoxy
- [5:4:867] Marathi - Septimalā / Sēp̄ḍōksī
- [5:4:868] Mongolian - Septinadad
- [5:4:869] Myanmar - Septikyam
- [5:4:870] Nepali - Septikyānsara
- [5:4:871] Norwegian - Septidoksy
- [5:4:872] Pashto - سیتیتیدوسکس
- [5:4:873] Persian - سپیده دم
- [5:4:874] Polish - Septoksy / Septydoksy
- [5:4:875] Portuguese - Septitratado
- [5:4:876] Punjabi - Septilēkha

- [5:4:877] Romanian - Septidoxia
- [5:4:878] Russian - Septiya / Septitraktat
- [5:4:879] Samoan - Septimoa'u
- [5:4:880] Scots Gaelic - Septidhòmhsa
- [5:4:881] Serbian - Septidoki
- [5:4:882] Sesotho - Septongata
- [5:4:883] Shona - Septikwandiri
- [5:4:884] Sindhi - سيٽيڊڪس
- [5:4:885] Sinhala - Septimaṭa / Liṃgāśritava
- [5:4:886] Slovak - Septimne
- [5:4:887] Somali - Septidaaweyn
- [5:4:888] Spanish - Septitratado
- [5:4:889] Sundanese - Septidoxy
- [5:4:890] Swahili - Septikwangu
- [5:4:891] Swedish - Septidoxin
- [5:4:892] Tajik - Septidoksi / Ceptidio
- [5:4:893] Tamil - Septienakku / Septiṭākci
- [5:4:894] Telugu - Septināku / Septiṭākṣi
- [5:4:895] Thai - Septitārā
- [5:4:896] Turkish - Septitez
- [5:4:897] Ukrainian - Septimeni / Septidoksy
- [5:4:898] Urdu - سيٽيٽاڊيوسى
- [5:4:899] Uzbek - Septidoksi / Septidoksisi

- [5:4:900] Vietnamese - Tṛ Hoại
- [5:4:901] Welsh - Sepriniaeth
- [5:4:902] Xhosa - Septikum
- [5:4:903] Yiddish - Septretand
- [5:4:904] Yoruba - Septisimi
- [5:4:905] Zulu - I-Septidoxy
- [5:4:906] Central Asian and Eastern European countries as an alternative form of spelling - Septidoksi
- [5:4:907] General alternative spelling form not specific to a language but widely used - Septidoxi
- [5:4:908] I shall now introduce the translated appellations for The Octadoxy which are to be utilised primarily in a commercial context while the appellation of The Octadoxy shall remain the scholarly, academic, and official appellation for the text.
- [5:4:909] Afrikaans - Octakosmiese
- [5:4:910] Albanian - Octatraktat / Oktadoxy
- [5:4:911] Amharic - Owidēdoki
- [5:4:912] Arabic - Thaminmuqala / Alkitab Alththamin
- [5:4:913] Armenian - Octadaran / Oktayidoktin
- [5:4:914] Azerbaijani - Octadoksi / Octabilik
- [5:4:915] Basque - Octakosmiko
- [5:4:916] Belarusian - Octatraktat
- [5:4:917] Bengali - Akṭāḍaksi / Octagrantha
- [5:4:918] Bosnian - Octarasprava
- [5:4:919] Bulgarian - Octacheski / Octadoksi

- [5:4:920] Catalan - Octatractat / Octadoxí
- [5:4:921] Cebuano - Octakasulatan
- [5:4:922] Chinese - Dì Bā Lùnwén
- [5:4:923] Corsican - Octucè
- [5:4:924] Croatian - Octarasprava
- [5:4:925] Czech - Octapojednání / Oktadoxy
- [5:4:926] Danish - Octafhandling
- [5:4:927] Dutch - Octaverhandeling
- [5:4:928] English - Octadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:929] Esperanto - Octadoxio
- [5:4:930] Estonian - Octadoksü
- [5:4:931] Filipino - Octaklat
- [5:4:932] Finnish - Octaminulle
- [5:4:933] French - Octraité / l'Octadoxy
- [5:4:934] Galician - Octadoxio
- [5:4:935] Georgian - Octadoxy
- [5:4:936] German - Octadoxy
- [5:4:937] Greek - Oktadoxy
- [5:4:938] Gujarati - Octamanē / Ōkṭāḍōksī
- [5:4:939] Haitian Creole - Octadoks
- [5:4:940] Hausa - Octarubutun
- [5:4:941] Hawaiian - Octakiko'o / Ke Koko

- [5:4:942] Hebrew - אוקטודוקסי
- [5:4:943] Hindi - Octadoksee / Oktadokee / Ochtadoxy
- [5:4:944] Hmong - Octadoxy
- [5:4:945] Hungarian - Octanekem
- [5:4:946] Icelandic - Octadoxý
- [5:4:947] Igbo - Octama / Octxydoxy
- [5:4:948] Indonesian and Javanese - Octarisalah / Oktadoksi
- [5:4:949] Irish - Octadom
- [5:4:950] Italian - Octadossia
- [5:4:951] Japanese - Okutadokishi
- [5:4:952] Kannada - Ākṭāḍāksi
- [5:4:953] Kazakh - Segizdik
- [5:4:954] Khmer - Octakhon / Doxyocta
- [5:4:955] Korean - Ogta Di Ogsi
- [5:4:956] Kurdish - Octapeymanā
- [5:4:957] Kyrgyz - Octamaga
- [5:4:958] Lao - Octadoxy
- [5:4:959] Latin - Octamihi
- [5:4:960] Latvian, Lithuanian and Slovenian - Octadoksija
- [5:4:961] Luxembourgish - Octraité
- [5:4:962] Macedonian - Octraktat
- [5:4:963] Malagasy - Ôctiadoxana

- [5:4:964] Malay - Octadoksi
- [5:4:965] Malayalam - Okṭāḍēāksi
- [5:4:966] Maltese - Octadoxy
- [5:4:967] Maori - Octadoxy
- [5:4:968] Marathi - Octamalā / Ökṭāḍöksi
- [5:4:969] Mongolian - Octnadad
- [5:4:970] Myanmar - Octakyam
- [5:4:971] Nepali - Octakyānsara
- [5:4:972] Norwegian - Octadoksy
- [5:4:973] Pashto - Octadoxy
- [5:4:974] Persian - اکتا داکی
- [5:4:975] Polish - Octoksy
- [5:4:976] Portuguese - Octratado
- [5:4:977] Punjabi - Octalēkha
- [5:4:978] Romanian - Octadoxia
- [5:4:979] Russian - Octiya / Octraktat / Oktadoksi
- [5:4:980] Samoan - Octamoa'u
- [5:4:981] Scots Gaelic - Octadhòmhsa
- [5:4:982] Serbian - Octadoki
- [5:4:983] Sesotho - Octongata
- [5:4:984] Shona - Octakwandiri
- [5:4:985] Sindhi - اوکسي ڊاسي
- [5:4:986] Sinhala - Octamaṭa / Ökṭoḍēsi

- [5:4:987] Slovak - Octamne
- [5:4:988] Somali - Octadaaweyn / Octa Octa
- [5:4:989] Spanish - Octratado
- [5:4:990] Sundanese - Octadoxy
- [5:4:991] Swahili - Octakwangu
- [5:4:992] Swedish - Octadoxin / Oktaxi
- [5:4:993] Tajik - Octadoksi / Xukukxoi Octa
- [5:4:994] Tamil - Akvāṭāksi
- [5:4:995] Telugu - Ākṭāṭāksī
- [5:4:996] Thai - Octārā
- [5:4:997] Turkish - Octez / Oktadoksi
- [5:4:998] Ukrainian - Octameni / Oktadoksy
- [5:4:999] Urdu - اکتا دوسی
- [5:4:1000] Uzbek - Octadoksi / Oktadoksiya / Oktandoksan
- [5:4:1001] Vietnamese - Các Dota
- [5:4:1002] Welsh - Octriniaeth
- [5:4:1003] Xhosa - Octakum
- [5:4:1004] Yiddish - Octretand
- [5:4:1005] Yoruba - Octsimi
- [5:4:1006] Zulu - I-Octadoxy
- [5:4:1007] Central Asian and Eastern European countries as an alternative form of spelling
- Octadoksi

[5:4:1008] General alternative spelling form not specific to a language but widely used - Octadoxi

[5:4:1009] I shall now introduce the translated appellations for The Nonodoxy which are to be utilised primarily in a commercial context while the appellation of The Nonodoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:1010] Afrikaans - Nonokosmiese

[5:4:1011] Albanian - Nonotraktat

[5:4:1012] Amharic - Nīdodoki

[5:4:1013] Arabic - Tasiemuqala

[5:4:1014] Armenian - Nonodaran / Voch'vodokiin

[5:4:1015] Azerbaijani - Nonodoksi / Nonobilik / Qeyri-qanuni

[5:4:1016] Basque - Nonokosmiko

[5:4:1017] Belarusian - Nonotraktat

[5:4:1018] Bengali - Adamyā / Nonoḍaksi / Nonograntha

[5:4:1019] Bosnian - Nonorasprava

[5:4:1020] Bulgarian - Nonocheski / Nonodoksi

[5:4:1021] Catalan - Nonotractat / Nonodoxí

[5:4:1022] Cebuano - Nonokasulatan

[5:4:1023] Chinese - Dì Jiǔ Lùnwén

[5:4:1024] Corsican - Nonucè

[5:4:1025] Croatian - Nonorasprava

[5:4:1026] Czech - Nonopojednání

[5:4:1027] Danish - Nonoafhandling

[5:4:1028] Dutch - Nonoverhandeling

[5:4:1029] English - Nonodoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)

[5:4:1030] Esperanto - Nonodoxio

[5:4:1031] Estonian - Nonodoksü

[5:4:1032] Filipino - Nonoklat

[5:4:1033] Finnish - Nonominulle

[5:4:1034] French - Nonotraité / l'Nonodoxy

[5:4:1035] Galician - Nonodoxio

[5:4:1036] Georgian - Araodeksia

[5:4:1037] German - Nonodoxy

[5:4:1038] Greek - Mitoxikó

[5:4:1039] Gujarati - Nonomanē / Nōnōḍōksī

[5:4:1040] Haitian Creole - Nonodoks / Padoxy

[5:4:1041] Hausa - Nonorubutun

[5:4:1042] Hawaiian - Nonokiko'o

[5:4:1043] Hebrew - לא דת יי ם

[5:4:1044] Hindi - Nonodoksee

[5:4:1045] Hmong - Nonodoxy

[5:4:1046] Hungarian - Nonoekem

[5:4:1047] Icelandic - Nonodoxý

[5:4:1048] Igbo - Nonima / Nonoxy

[5:4:1049] Indonesian and Javanese - Nonorisalah / Nonodoksi

[5:4:1050] Irish - Nonodom

- [5:4:1051] Italian - Nonodossia
- [5:4:1052] Japanese - Nonodokishi
- [5:4:1053] Kannada - Nāṇḍāksi
- [5:4:1054] Kazakh - Neksiz / Nonodoksi
- [5:4:1055] Khmer - Nonokhon
- [5:4:1056] Korean - Jegunonmun
- [5:4:1057] Kurdish - Nonopeymana
- [5:4:1058] Kyrgyz - Nonomaga
- [5:4:1059] Lao - Kaodoxy
- [5:4:1060] Latin - Nonottractatus
- [5:4:1061] Latvian, Lithuanian and Slovenian - Nonodoksija
- [5:4:1062] Luxembourgish - Nonotraité / NonoKoxy
- [5:4:1063] Macedonian - Nonotraktat
- [5:4:1064] Malagasy - Noniadoxana / Nonodoxana
- [5:4:1065] Malay - Nonodoksi
- [5:4:1066] Malayalam - Nēāḍāḍēāksi
- [5:4:1067] Maltese - Nonodoxy
- [5:4:1068] Maori - Nonodoxy
- [5:4:1069] Marathi - Nōḍōḍōksika
- [5:4:1070] Mongolian - Nonadad
- [5:4:1071] Myanmar - Nonokyam
- [5:4:1072] Nepali - Nonokyānsara

- [5:4:1073] Norwegian - Nonodoksy
- [5:4:1074] Pashto - نایدسایسی
- [5:4:1075] Persian - غیر سمی
- [5:4:1076] Polish - Nonoksy / Nonodoksy
- [5:4:1077] Portuguese - Nonotratado
- [5:4:1078] Punjabi - Nonolēkha / Gairavidhā
- [5:4:1079] Romanian- Nonodoxia
- [5:4:1080] Russian - Noniya / Nonotraktat
- [5:4:1081] Samoan - Nonomoa'u
- [5:4:1082] Scots Gaelic - Nonodhòmhsa
- [5:4:1083] Serbian - Nonodoki
- [5:4:1084] Sesotho - Nonogata
- [5:4:1085] Shona - Nonokwandiri
- [5:4:1086] Sindhi - غیرهو
- [5:4:1087] Sinhala - Nonomaṭa / Noniḍoksi
- [5:4:1088] Slovak - Nonomne
- [5:4:1089] Somali - Nonodaaweyn / Nonodoksi
- [5:4:1090] Spanish - Nonotratado
- [5:4:1091] Sundanese - Nonodoxy
- [5:4:1092] Swahili - Nonokwangu
- [5:4:1093] Swedish - Nonodoxin
- [5:4:1094] Tajik - Nonodoksi / Ghajrioddī
- [5:4:1095] Tamil - Nonenakku / Nōvōṭākci

- [5:4:1096] Telugu - Nonināku / Nānsōḍāksi
- [5:4:1097] Thai - Nonotārā
- [5:4:1098] Turkish - Nonotez / Nonodoksi
- [5:4:1099] Ukrainian - Nonomeni / Nonodoksi
- [5:4:1100] Urdu - غصہ
- [5:4:1101] Uzbek - Nonodoksi / Noodoksiya
- [5:4:1102] Vietnamese - Phi Kim
- [5:4:1103] Welsh - Nonotriniaeth
- [5:4:1104] Xhosa - Nonokum
- [5:4:1105] Yiddish - Nonotretand
- [5:4:1106] Yoruba - Nonosimi
- [5:4:1107] Zulu - I-Nonodoxy
- [5:4:1108] Central Asian and Eastern European countries as an alternative form of spelling - Nonodoksi
- [5:4:1109] General alternative spelling form not specific to a language but widely used - Nonodoxi
- [5:4:1110] I shall now introduce the translated appellations for The Decadoxy which are to be utilised primarily in a commercial context while the appellation of The Decadoxy shall remain the scholarly, academic, and official appellation for the text.
- [5:4:1111] Afrikaans - Decakosmiese
- [5:4:1112] Albanian - Decatraktat
- [5:4:1113] Amharic - Dīkadokisīyo
- [5:4:1114] Arabic - Dikadoxy / Aleashir Muqala
- [5:4:1115] Armenian - Decadaran / Dadadokin

- [5:4:1116] Azerbaijani - Decadoksi / Decabilik
- [5:4:1117] Basque - Decakosmiko
- [5:4:1118] Belarusian - Decatraktat
- [5:4:1119] Bengali - Dīkāḍaksi / Decagrantha
- [5:4:1120] Bosnian - Decarasprava
- [5:4:1121] Bulgarian - Decacheski / Decadoksi
- [5:4:1122] Catalan - Decatractat / Decadoxí
- [5:4:1123] Cebuano - Decakasulatan
- [5:4:1124] Chinese - Dì Shí Lùnwén
- [5:4:1125] Corsican - Decacè
- [5:4:1126] Croatian - Decarasprava
- [5:4:1127] Czech - Dekadoxy
- [5:4:1128] Danish - Decafhandling
- [5:4:1129] Dutch - Decaverhandeling
- [5:4:1130] English - Decadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:1131] Esperanto - Decadoxio / Decadoxia
- [5:4:1132] Estonian - Decadoksü
- [5:4:1133] Filipino - Decaklat
- [5:4:1134] Finnish - Decaminulle
- [5:4:1135] French - Decatraité / l'Decadoxy
- [5:4:1136] Galician - Decadoxio
- [5:4:1137] Georgian - Decadoxy

- [5:4:1138] German - Decadoxy
- [5:4:1139] Greek - Dékatos Pragmateía
- [5:4:1140] Gujarati - Decamanē / Ըikāḍōksī
- [5:4:1141] Haitian Creole - Decadoks / Dekadoxy
- [5:4:1142] Hausa - Decarubutun
- [5:4:1143] Hawaiian - Decakiko’o / Dex
- [5:4:1144] Hebrew - דקדוקסי
- [5:4:1145] Hindi - Decadoksee / Daichadoxy
- [5:4:1146] Hmong - Decadoxy
- [5:4:1147] Hungarian - Decanekem
- [5:4:1148] Icelandic - Decadoxý
- [5:4:1149] Igbo - Decama
- [5:4:1150] Indonesian and Javanese - Decarisalah / Dekadoksi
- [5:4:1151] Irish - Decadom
- [5:4:1152] Italian - Decadossia
- [5:4:1153] Japanese - Dekadokishi
- [5:4:1154] Kannada - Vicchinnate / Ըekāḍāksi
- [5:4:1155] Kazakh - Dekadoksidi
- [5:4:1156] Khmer - Decakhon
- [5:4:1157] Korean - Dekadog / Dekadoxy
- [5:4:1158] Kurdish - Biryardariyê / Decapeymana
- [5:4:1159] Kyrgyz - Decamaga / Mikşerdoxy

- [5:4:1160] Lao - Siboedsuan
- [5:4:1161] Latin - Decatractatus
- [5:4:1162] Latvian, Lithuanian and Slovenian - Decadoksija
- [5:4:1163] Luxembourgish - Decatraité
- [5:4:1164] Macedonian - Decatraktat / Dekadoksi
- [5:4:1165] Malagasy - Decadoxana
- [5:4:1166] Malay - Decadoksi
- [5:4:1167] Malayalam - Ḍilāḍēāksi / Daśābdaṁ
- [5:4:1168] Maltese - Decadoxy
- [5:4:1169] Maori - Decadoxy
- [5:4:1170] Marathi - Decamalā / Ḍikēḍḍōksī
- [5:4:1171] Mongolian - Decanadad
- [5:4:1172] Myanmar - Decakyam
- [5:4:1173] Nepali - Decakyānsara
- [5:4:1174] Norwegian - Decadoksy
- [5:4:1175] Pashto - کډوالی -
- [5:4:1176] Persian - دکا داکمی -
- [5:4:1177] Polish - Decaksy / Dekadoksy
- [5:4:1178] Portuguese - Decatratado
- [5:4:1179] Punjabi - Decalēkha
- [5:4:1180] Romanian - Decadoxia
- [5:4:1181] Russian - Deciya / Decatraktat
- [5:4:1182] Samoan - Decamoa'u

- [5:4:1183] Scots Gaelic - Decadhòmhsa
- [5:4:1184] Serbian - Decadoki
- [5:4:1185] Sesotho - Khethollo
- [5:4:1186] Shona - Decakwandiri
- [5:4:1187] Sindhi - تقسيم ڪندڙ
- [5:4:1188] Sinhala - Dayaḍaḍasi
- [5:4:1189] Slovak - Decamne
- [5:4:1190] Somali - Decadaaweyn / Digaag
- [5:4:1191] Spanish - Decatratado
- [5:4:1192] Sundanese - Decadoxy
- [5:4:1193] Swahili - Decakwangu
- [5:4:1194] Swedish - Decadoxin
- [5:4:1195] Tajik - Decadoksi / Doghai Dijor
- [5:4:1196] Tamil - Ṭekkāṭāksi
- [5:4:1197] Telugu - Ḍikāḍāksi
- [5:4:1198] Thai - Decatārā
- [5:4:1199] Turkish - Decatez / Dekadoksi
- [5:4:1200] Ukrainian - Decameni / Dekadoksy
- [5:4:1201] Urdu - خرابی
- [5:4:1202] Uzbek - Dekadoksiya
- [5:4:1203] Vietnamese - Thứ Mười Chuyên Luận
- [5:4:1204] Welsh - Decatriniaeth

[5:4:1205] Xhosa - Decakum

[5:4:1206] Yiddish - Decatretand

[5:4:1207] Yoruba - Decasimi

[5:4:1208] Zulu - I-Decadoxy

[5:4:1209] Central Asian and Eastern European countries as an alternative form of spelling
- Decadoksi

[5:4:1210] General alternative spelling form not specific to a language but widely used -
Decadoxi

[5:4:1211] I shall now introduce the translated appellations for The Hendecadoxy which
are to be utilised primarily in a commercial context while the appellation of The
Hendecadoxy shall remain the scholarly, academic, and official appellation for the text.

[5:4:1212] Afrikaans - Hendecakosmiese

[5:4:1213] Albanian - Hendecatraktat

[5:4:1214] Amharic - H̄īnididēdayoki

[5:4:1215] Arabic - Alatrwh̄t Alhadiat Eshr

[5:4:1216] Armenian - Hendecadaran / Hndkadoki

[5:4:1217] Azerbaijani - Hendecadoksi / Hendecabilik / Hendecadoksisi

[5:4:1218] Basque - Hendecakosmiko

[5:4:1219] Belarusian - Hendecatraktat

[5:4:1220] Bengali - Hēṇḍēkaḍaksi / Hendecagrantha

[5:4:1221] Bosnian - Hendecarasprava

[5:4:1222] Bulgarian - Hendecacheski / Hendecadoksi

[5:4:1223] Catalan - Hendecattractat / Hendecadoxí

[5:4:1224] Cebuano - Hendecakasulatan

[5:4:1225] Chinese - Dì Shíyī Fāngwèi / Dì Shíyī Lùnwén

- [5:4:1226] Corsican - Hendecucè
- [5:4:1227] Croatian - Hendecarasprava
- [5:4:1228] Czech - Hendecapojednání
- [5:4:1229] Danish - Hendecafhandling
- [5:4:1230] Dutch - Hendecaverhandeling
- [5:4:1231] English - Hendecadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:1232] Esperanto - Hendecadoxio
- [5:4:1233] Estonian - Hendecadoksü
- [5:4:1234] Filipino - Hendecaklat
- [5:4:1235] Finnish - Hendecaminulle
- [5:4:1236] French - Hendecatraité / l'Hendecadoxy
- [5:4:1237] Galician - Hendecadoxio
- [5:4:1238] Georgian - Hendecadoxy
- [5:4:1239] German - Hendecadoxy
- [5:4:1240] Greek - Enkekadoxía
- [5:4:1241] Gujarati - Hēṇḍēkāḍēksī
- [5:4:1242] Haitian Creole - Hendecadoks
- [5:4:1243] Hausa - Hendecarubutun
- [5:4:1244] Hawaiian - Hendecakiko'o / Makehexia
- [5:4:1245] Hebrew - הדקסי
- [5:4:1246] Hindi - Hendecadoksee / Haindaichadoxy

- [5:4:1247] Hmong - Hendecadoxy
- [5:4:1248] Hungarian - Hendecanekem
- [5:4:1249] Icelandic - Hendecadoxý
- [5:4:1250] Igbo - Hendecima
- [5:4:1251] Indonesian and Javanese - Hendecarisalah
- [5:4:1252] Irish - Hendecadom
- [5:4:1253] Italian - Hendecadossia
- [5:4:1254] Japanese - Hendekadokishi
- [5:4:1255] Kannada - Virōdhābhāsa
- [5:4:1256] Kazakh - Gnecadoksīdi
- [5:4:1257] Khmer - Hendecakhon
- [5:4:1258] Korean - Hendekadogsi
- [5:4:1259] Kurdish - Hendecapeymana
- [5:4:1260] Kyrgyz - Hendecamaga
- [5:4:1261] Lao - Hendecadoxy
- [5:4:1262] Latin - Hendecattractatus
- [5:4:1263] Latvian, Lithuanian and Slovenian - Hendecadoksija
- [5:4:1264] Luxembourgish - Hendecatraité
- [5:4:1265] Macedonian - Hendecatraktat / Hendekadoksi
- [5:4:1266] Malagasy - Hendecadoxana
- [5:4:1267] Malay - Hendecadoksi
- [5:4:1268] Malayalam - Henḍēḍēāḍēākṣi
- [5:4:1269] Maltese - Hendecadoxy

- [5:4:1270] Maori - Hendecadoxy
- [5:4:1271] Marathi - Hēṇḍēkēḍōksī
- [5:4:1272] Mongolian - Hendecanadad
- [5:4:1273] Myanmar - Hendecakyam
- [5:4:1274] Nepali - Hendecakyānsara
- [5:4:1275] Norwegian - Hendecadoksy
- [5:4:1276] Pashto - هېډاکېوېسکس
- [5:4:1277] Persian - Hendecadoxy
- [5:4:1278] Polish - Hendecaksy
- [5:4:1279] Portuguese - Hendecatratado
- [5:4:1280] Punjabi - Hendecalēkha / Haiḍakēaḍaujī
- [5:4:1281] Romanian - Hendecadoxia
- [5:4:1282] Russian - Hendeciya / Hendecatraktat / Khendekadoksi
- [5:4:1283] Samoan - Hendecamoā'u
- [5:4:1284] Scots Gaelic - Hendecadhòmhsa
- [5:4:1285] Serbian - Hendecadoki
- [5:4:1286] Sesotho - Hendecagata
- [5:4:1287] Shona - Hendecakwandiri
- [5:4:1288] Sindhi - ڪاڙيڪوڪس
- [5:4:1289] Sinhala - Hendecamāṭa / Henḍaḍæḍaksi
- [5:4:1290] Slovak - Hendecamne
- [5:4:1291] Somali - Hendecadaaweyn

- [5:4:1292] Spanish - Hendecatratado
- [5:4:1293] Sundanese - Hendecadoxy
- [5:4:1294] Swahili - Hendecakwangu
- [5:4:1295] Swedish - Hendecadoxin
- [5:4:1296] Tajik - Hendecadoksi / Xendektiki / Hifz
- [5:4:1297] Tamil - Hendecaṇakku / Heṇṭekāṭāksi
- [5:4:1298] Telugu - Hendecanāku / Heṇḍekāḍāk
- [5:4:1299] Thai - Hendecatārā
- [5:4:1300] Turkish - Hendecatez
- [5:4:1301] Ukrainian - Hendecameni
- [5:4:1302] Urdu - Hendecadoxy
- [5:4:1303] Uzbek - Hendecadoksi
- [5:4:1304] Vietnamese - Thứ Mười Một Chuyên Luận
- [5:4:1305] Welsh - Hendecatriniaeth
- [5:4:1306] Xhosa - Hendecakum
- [5:4:1307] Yiddish - Hendecatretand
- [5:4:1308] Yoruba - Hendecasimi
- [5:4:1309] Zulu - I-Hendecadoxy
- [5:4:1310] Central Asian and Eastern European countries as an alternative form of spelling
- Hendecadoksi
- [5:4:1311] General alternative spelling form not specific to a language but widely used -
Hendecadoxi
- [5:4:1312] I shall now introduce the translated appellations for The Dodecadoxy which are
to be utilised primarily in a commercial context while the appellation of The Dodecadoxy
shall remain the scholarly, academic, and official appellation for the text.

- [5:4:1313] Afrikaans - Dodecakosmiese
- [5:4:1314] Albanian - Dodecatraktat
- [5:4:1315] Amharic - Dodecadodi
- [5:4:1316] Arabic - Dudikadoxy
- [5:4:1317] Armenian - Dodecadaran
- [5:4:1318] Azerbaijani - Dodecadoksi / Dodecabilik / Dodecadoksiki
- [5:4:1319] Basque - Dodecakosmiko
- [5:4:1320] Belarusian - Dodecatraktat
- [5:4:1321] Bengali - Ḍōḍōk̄āḍaksi / Dodecagrantha
- [5:4:1322] Bosnian - Dodecarasprava
- [5:4:1323] Bulgarian - Dodecacheski / Dodecadoksi
- [5:4:1324] Catalan - Dodecatractat / Dodecadoxí
- [5:4:1325] Cebuano - Dodecakasulatan
- [5:4:1326] Chinese - Dì Shíyī Fāngwèi / Dì Shíyī Lùnwén
- [5:4:1327] Corsican - Dodecucè
- [5:4:1328] Croatian - Dodecarasprava
- [5:4:1329] Czech - Dodecapojednání
- [5:4:1330] Danish - Dodecafhhandling
- [5:4:1331] Dutch - Dodecaverhandeling
- [5:4:1332] English - Dodecadoxy (this is also the worldwide literary name/spelling for the text and is to be used in all scholarly works and other writings when pertaining to the text, but not in all forms of advertising)
- [5:4:1333] Esperanto - Dodecadoxio

- [5:4:1334] Estonian - Dodecadoksü
- [5:4:1335] Filipino - Dodecaklat
- [5:4:1336] Finnish - Dodecaminulle
- [5:4:1337] French - Dodecatraité / l'Dodecadoxy
- [5:4:1338] Galician - Dodecadoxio
- [5:4:1339] Georgian - Dodecadoxy
- [5:4:1340] German - Dodecadoxy
- [5:4:1341] Greek - Dodekantóxy
- [5:4:1342] Gujarati - Dodecamanē / Ḍōḍēkaḍōksi
- [5:4:1343] Haitian Creole - Dodecadoks
- [5:4:1344] Hausa - Dodecarubutun / Doxydodeca
- [5:4:1345] Hawaiian - Dodecakiko'o / Kāxiladodeca
- [5:4:1346] Hebrew - דוקסי
- [5:4:1347] Hindi - Dodekadoksee / Dodaichadoxy
- [5:4:1348] Hmong - Dodecadoxy
- [5:4:1349] Hungarian - Dodecanekem
- [5:4:1350] Icelandic - Dodecadoxy
- [5:4:1351] Igbo - Dodecima
- [5:4:1352] Indonesian and Javanese - Dodecarisalah
- [5:4:1353] Irish - Dodecadom
- [5:4:1354] Italian - Dodecadossia
- [5:4:1355] Japanese - Dodekadokishi
- [5:4:1356] Kannada - Ḍāḍekāḍāksi

- [5:4:1357] Kazakh - Dodecadoksii
- [5:4:1358] Khmer - Dodecakhon
- [5:4:1359] Korean - Dodekadogsi
- [5:4:1360] Kurdish - Dodecapeymana
- [5:4:1361] Kyrgyz - Dodecamaga
- [5:4:1362] Lao - Dodecadoxy
- [5:4:1363] Latin - Dodecatractatus
- [5:4:1364] Latvian, Lithuanian and Slovenian - Dodecadoksija
- [5:4:1365] Luxembourgish - Dodecatraité
- [5:4:1366] Macedonian - Dodekaksi
- [5:4:1367] Malagasy - Dodecadoxana
- [5:4:1368] Malay - Dodecadoksi
- [5:4:1369] Malayalam - Ḍēāḍekāḍēākṣi
- [5:4:1370] Maltese - Dodecadoxy
- [5:4:1371] Maori - Dodecadoxy
- [5:4:1372] Marathi - Dodecamalā / Ḍōḍakēḍōksī
- [5:4:1373] Mongolian - Dodecanadad
- [5:4:1374] Myanmar - Dodecakyam
- [5:4:1375] Nepali - Dodecakyānsara / Ḍōḍekāḍōksī
- [5:4:1376] Norwegian - Dodecadoksy
- [5:4:1377] Pashto - دپايداکدوکس
- [5:4:1378] Persian - دودوکسیکوس

[5:4:1379] Polish - Dodecaksy
[5:4:1380] Portuguese - Dodecatratado
[5:4:1381] Punjabi - Dodecalēkha / Ḍauḍakāḍausī
[5:4:1382] Romanian - Dodecadoxia
[5:4:1383] Russian - Dodeciya / Dodecatraktat
[5:4:1384] Samoan - Dodecamoa'u
[5:4:1385] Scots Gaelic - Dodecadhòmhsa
[5:4:1386] Serbian - Dodecadoki
[5:4:1387] Sesotho - Dodecongata
[5:4:1388] Shona - Dodecakwandiri
[5:4:1389] Sindhi - ڏنڌيڪوڪس
[5:4:1390] Sinhala - Dodecamāṭa / Ḍeḍekaḍeks
[5:4:1391] Slovak - Dodecamne
[5:4:1392] Somali - Dodecadaaweyn
[5:4:1393] Spanish - Dodecatratado
[5:4:1394] Sundanese - Dodecadoxy
[5:4:1395] Swahili - Dodecakwangu
[5:4:1396] Swedish - Dodecadoxin
[5:4:1397] Tajik - Dodecadoksi
[5:4:1398] Tamil - Dodecaeṇakku
[5:4:1399] Telugu - Dodecanāku
[5:4:1400] Thai - Dodecatārā
[5:4:1401] Turkish - Dodecatez

[5:4:1402] Ukrainian - Dodecameni / Dodekadoksy

[5:4:1403] Urdu - ڈوڈیکا دوسی

[5:4:1404] Uzbek - Dodecadoksi / Dodekadoksiki

[5:4:1405] Vietnamese - Tơ Hồng

[5:4:1406] Welsh - Dodecatriniaeth

[5:4:1407] Xhosa - Dodecakum

[5:4:1408] Yiddish - Dodecatretand

[5:4:1409] Yoruba - Dodecasimi

[5:4:1410] Zulu - I-Dodecadoxy

[5:4:1411] Central Asian and Eastern European countries as an alternative form of spelling - Dodecadoksi

[5:4:1412] General alternative spelling form not specific to a language but widely used - Dodecadoxi

[5:4:1413] That which shall henceforth be termed and herein introduced as International Philosophy Week, also the International Week of Philosophy, is to relate to an entire week in which organisations, governments, education institutions, individuals, and companies focus their publications, social media posts, activities, and events in some may focusing on philosophy and philosophers in general, or on particular philosophical traditions, concepts, or disciplines of study in order to commemorate the role of philosophers in society and to also reinforce the societal position of philosophy through the use of mass media public relations; The Institution of The Philosophy of Astronism is to own the copyright for the International Philosophy Week and is expected to lead this week-long commemoration.

[5:4:1414] The redefinition of the word philosopher is essential to the establishment of the reascensionist movement and by the perspective of Astronist philosophy, a philosopher is to be defined in the following way:

[5:4:1415] Furthermore, in a similar fashion, the redefinition of the word philosophy is also essential to the reascensionist movement is to be defined in Astronist context as the following:

[5:4:1416] That which shall henceforth be known as the process of reidentification, also known as the process of the pluralisation of religious and philosophical belief is to henceforth refer to the predicted process in which human adherence to religious and philosophical systems of belief will, after the further occurrence of globalisation and especially after the Humanic Exploration of The Cosmos, diversify and systems of belief will no longer be associated with a certain nationality, race, sexual orientation, language, or other social identifiers.

[5:4:1417] Thanatology is the branch of eschatology dealing specifically with the various beliefs surrounding what happens when sentient beings and non-sentient beings die, especially regarding the Astronist understanding of the afterlife and the nature of death.

[5:4:1418] Even though the discipline of study of thanatology is strictly categorised with rhemnology and is therefore extensively addressed within The Nonodoxy, here I shall explore the different approaches of the afterlife and categorise these according to the five major belief traditions of Abrahamic, Dharmic, Spiritualistic and Pagan, Sinospheric and Astronic in a way that comprehensively categorises the many ideas regarding the afterlife what happens to either sentient beings or non-sentient beings, or both.

[5:4:1419] Abrahamic tradition

[5:4:1419a] Soul conservation is considered to be the central structure for the morality systems of different traditions within the Abrahamic categorisation.

[5:4:1419b] Heaven and hell is also another central predication for Abrahamic religions, particularly due to its importance for the structuring of the end states of a morality system.

[5:4:1419c] Limbo is a less widespread notion than the previous two as it exists only within certain forms of Christian belief, yet this does demonstrate a sense of unquity and does still remain a prominent addition to the entire Abrahamic thanatological tradition.

[5:4:1419d] Purgatory is similar to that which has been previously mentioned, yet remains even more particular for it is only present within Catholic Christian beliefs.

[5:4:1419e] The notion of the occurrence of an armageddon or apocalypse is another frequently appearing staple of different forms of Abrahamic religious traditions yet its occurrence in the thanatologies of other traditions is much less frequent.

[5:4:1419f] Universalism is considered part of Abrahamic thanatologies due to its focus on the notion of the existence of souls and the belief that all souls will saved, despite the fact that this opposes many different doctrines within Abrahamic traditions of religion; it is the focus on the existence, characteristics, and movements of the soul that are considered to make this particular belief one of an Abrahamic nature.

[5:4:1420] Dharmic tradition is distinct from the Abrahamic tradition, the latter of which is considered to include: Judaism, Christianity, Islam, Yazdânism, Samaritanism, Druzism, Bábism, the Bahá'í Faith, and Rastafarianism.

[5:4:1420a] Reincarnation is a fundamental belief within the vast majority of Dharmic traditions with the origins of the concept of reincarnation residing within the Dharmic tradition of philosophies and religions which presents a true uniqueness.

[5:4:1420b] Nirvana, or the notion of the attainment of enlightenment, is again a concept that is both unique to the Dharmic traditions and is also fundamental to the structure of their thanatologies.

[5:4:1420c] This is the same for the notion of the karmic cycle which links the morality systems of many Dharmic religions and philosophies to their corresponding thanatologies.

[5:4:1420d] The thanatology of godly or divine mergence is unique to Sikhism in which Sikhs hope to become one with God which makes their thanatology distinct from those within the Dharmic tradition as well as outside of that particular tradition.

[5:4:1420e] Within the Dharmic tradition of religions and philosophies would include the following: Hinduism, Buddhism, Jainism, and Sikhism.

[5:4:1421] The Sinospheric tradition, also less accurately referred to as the Taoic tradition, the former of which holds a wider encompassment than the latter; the Sinospheric tradition encompasses the religions and philosophies that originated from within East Asian countries and includes the following: Confucianism, Taoism, Shintoism, Chinese folk religion (including folk salvationism), Korean shamanism, Yiguandao, Tiandism, Miledadao, Zailiism, Xuanyuanism, Vietnamese folk religion, Mongolian shamanism, Caodaism, Hoahaoism, Chondoism, and Bon.

[5:4:1421a] Three Suns (Chinese folk religion and shamanism)

[5:4:1421b] Messianism (Taoist)

[5:4:1421c] The achievement of Ren as transcendence from selfishness (Confucian)

[5:4:1421d] Yomi (Shinto)

[5:4:1422] The Spiritualistic and Paganic tradition is amalgamated herein despite the fact that these two forms of religion and philosophy have held distinct histories and formations, however, they are nevertheless combined herein and include the following: Spiritualism, Spiritism, Neopaganism, Wicca, Druidism, Haitian Vodou, Hoodoo, Umbanda, African mythologies, and Mesoamerican religions.

[5:4:1422a] Active communication with the dead through mediumship is a hallmark of Spiritist belief and is essential to the formation of the doctrines of Spiritism which therefore places thanatological concepts and beliefs at the heart of Spiritism.

[5:4:1422b] The seven realms thanatology which is known as the Law of Progress within the Spiritist and Spiritualist traditions is also another prominent form of belief regarding death and the afterlife within Spiritist and Spiritualist doctrines.

[5:4:1422c] Astrological thanatology which was developed by Edgar Cayce also presents another largely unique form of thanatology and beliefs regarding death and the afterlife which are herein classified as part of the Spiritualistic and Paganic tradition.

[5:4:1422d] The Summerland is the central thanatology for the pagan tradition of Wicca which holds its own beliefs regarding the cycles of death, the role of death, and the nature of the afterlife.

[5:4:1422e] Finally, the concept of reincarnation does play a role within the Wiccan tradition, but it is therefore classified as a hemiunique because the concept of reincarnation doesn't hold its originations within the Wiccan tradition and therefore its existence within Wicca can be considered a variation of the original concept of reincarnation which of course holds its origins within the Vedic religion which later became Hinduism as affirmed earlier in this discourse.

[5:4:1423] The Astronic/Astronist tradition is introduced within The Omnidoxy and of course Astronism the founding of this tradition; Astronism remains the primary philosophy of this tradition and is the most prominent former of the unique that make the Astronic/Astronist tradition distinct from the other long and well-established traditions that have been previously outlined during this discourse.

[5:4:1423a] The concept in transtellation, and its associated belief orientation of transtellationism, is one that precedes the development of Astronism as a notion, but has become formally codified as a belief orientation during the development of Astronism, hence its categorisation as part of the Astronic tradition in this context; this particular term only pertains to the transmittance of only a sentient being's body, and sometimes their soul depending upon the individual's orientation, to the stars, or The Cosmos in general beyond the confinements of The Earth; transtellation is considered to be the final and greatest of all corporeal, mental, and spiritual releases and it remains a form of personal transcension that all of us eventually go through.

[5:4:1423b] There exists three forms of transtellation introduced within The Omnidoxy, the first of which is to be henceforth known as anthropotranstellation which pertains to the belief that only humans can experience transtellation after their death rather than any sentient being (which is held within the general form of transtellationism).

[5:4:1423c] Theriotranstellation is the second branch of transtellation and is characterised by the notion that non-sentients only or both non-sentients and sentients can experience transtellation meanwhile that which shall be henceforth known protranstellation, or protranstellationism, pertains to one's belief that they will become one and experience transtellation with a specific cosmic progeny or phenomena upon their death rather than the stars or The Cosmos in a general sense; there exists two dimensions to transtellationist thought that can be identified herein, the first of which is intranstellationism and the second of which being exotranstellationism; this type of bidimensionality can be applied to all other instances of thanatology, however, it shall forever remain known that the notion was first introduced herein as part of discussions regarding transtellationism.

[5:4:1423d] The term of transtellationism is considered by the Astronist Tradition to encompass any type of belief that one holds that after their corporeal death that they will in some way interact with The Cosmos physically or spiritually and so therefore, transtellationism can be considered to encompass a large body of different belief orientations rather than a singular belief of a person's physical transmigration or the transmigration of their soul to the stars or The Cosmos with the majority of such belief orientations within the transtellationist tradition holding a naturalistic atmosphere which aptly leads us to the topic of the next insentensation.

[5:4:1423e] The second branch of the Astronic approach to thanatology is that which shall be known as naturalism, or naturalisation, which is considered to be non-theistic or atheistic by default, but the Astronist Tradition firmly upholds and herein introduces that which shall be henceforth known as theistic naturalism which notionises the existence of a creator God, but denies the existence of an afterlife.

[5:4:1423f] Naturalism can be described beyond that of being a thanatology and can instead be considered as an entire worldview which is predicated on the notion that only natural phenomena exist and that it is natural phenomena that should be used to explain the world around us and the questions we have, especially regarding pertinent theological topics such as the notion of the existence of an afterlife; this points to the reason for the default non-theistic and atheistic orientation of the naturalistic worldview.

[5:4:1423g] Cosmonaturalism, or cosmic naturalism and that of gaian naturalism are considered to be two more closely connected branches of naturalism in addition to the three already introduced, the former of which pertains to the belief that after one's death, they will become part of The Cosmos metaphorically rather than physically or spiritually (as is believed in the transtellationist branch) and the latter of which upholds the belief that upon one's death, they will become one with The Earth only through the biodegradation of their body into the soil of The Earth as their final contribution to The Earth and wider nature which is herein classified as being pre-Astronic in its origins for it is closely associated with certain Pagan beliefs, however, it is categorised herein as part of naturalism which is itself part of the Astronic tradition.

[5:4:1423h] Before I introduce the final major branch of the Astronic tradition's approach to thanatology, I must introduce that which shall henceforth be termed as mind conservation which is meant to stand in direct contrast to that of soul conservation; the tradition of concern for the position and state of the soul is one that has arisen and has become entrenched with the expansion of Christianity globally; however, due to the dubiousness regarding the true existence of the soul, the philosophy of Astronism instead focuses its attention on the conservation of the mind and subsequently structures its system of morality around the notion that the mind is something should be conserved to secure the occurrence of one's personal transcension which, when considered collectively with every other person's personal transcension, will hold impacts on humanity's ability to complete its own transcension; that which deals with mind conservation in Astronism to be henceforth referred to as Astration, or Astronation within which there exists its own variety of schools of thought and many different practices in order to conserve and maintain one's mind throughout one's life and one's transcension at the end of their life, and the humanic transcension thereafter.

[5:4:1423i] The transcensionist thanatology is another major branch of the wider Astronic thanatology and addresses death through the lens of the belief of transcensionism and therefore considers death to be a form of individual and personal transcensionism and as a display of one's uniqueness.

[5:4:1423j] From the transcensionist view in thanatology, death is considered a person's final contribution to the wider humanic transcension as is believed within transcensionism; a person's death demonstrates their ultimate personal corporeal end after which they will transcend in our minds and from which their legacy can then only continue to contribute to humanic transcension on behalf of them as persons distinct from their legacy, their achievements, and their creations.

[5:4:1423k] From this, we can therefore understand that there exists three major branches to Astronic tradition's approach to the question of death and the afterlife including the transtellationist branch, the naturalistic branch, and the transcensionistic branch, each within which there resides a plethora of different belief orientations both herein omnidoxically introduced, but also there are predicted to be many orientations post-omnidoxically introduced which will greatly contribute to these three established branches; the role of mind conservation amongst these three branches is that it flows between all three of them and holds an important role within each.

[5:4:1424] That which shall henceforth be known as action-based thanatology which refers to any thanatology based upon the actions committed by an individual for which they will either be rewarded or they will be punished.

[5:4:1425] In turn, this formulates a system of morality by consequence and is also therefore associated with a ritualistic thanatology in which certain practices are provided with a greater importance over others.

[5:4:1426] Alternatively, that which will be known as the choice-based thanatology shall be in relation to any thanatology in which individuals are able to choose what happens to them and is a thanatology that is considered derived from by yet remains distinct to the previously introduced action-based thanatology.

[5:4:1427] Finally, that which shall be known as a prescriptive-based thanatology refers to a type of thanatology in which individuals, neither sentient nor non-sentient, neither have knowledge of what will happen to them after they die, nor are they able to influence what happens to them in anyway and so therefore rejects any type of action-based or choice-based approach.

[5:4:1428] This type of thanatology is to be most associated with the Astronic tradition, especially regarding naturalism, but it does not remain limited to the naturalistic thanatology.

[5:4:1429] That which is to be henceforth known as the discipline of study and subject of sophography, studied by sophographers, and of which the term sophographic, or sophographical pertains to, shall henceforth refer to the study of the structures, authors, and chronologies of philosophical treatises and their comparisons to one another across different periods in history.

[5:4:1430] The study of the policies, laws, and regulations governing The Institution of The Philosophy of Astronism and the instruments and procedures in which those regulations and principles are exercised onto a number of different subjects shall be henceforth known as the discipline of study of Institutonics.

[5:4:1431] So as to establish The Institution of The Philosophy of Astronism in such a way that it does hold authority of The Philosophy of Astronism as a continual reaffirmation of its role of proprietorship herein introduced is that which shall be known as Institutional Law which collectively refers to the policies, protocols, principles and padronic edicts forming and maintaining the governance of The Institution of The Philosophy of Astronism and shall be entirely encapsulated within The Original Codification of Institutional Law which is to be published post-omnidoxically.

[5:4:1432] That which is to be henceforth referred to as an omnigete pertains to a person who professionally interprets The Omnidoxy and writes commentaries on such interpretations.

[5:4:1433] That which is to be used as -isy is a suffix combining form relating to a conceptual portion of something, especially a segment of a philosophy, or another theoretical system, the first examples of which are herein ascribed and include pedisy and idisy.

[5:4:1434] Additionally, as it has just been mentioned, that which is to be known as a pedisy relates to the entirety of the teachings of Astronist Philosophy, especially its

principles, beliefs, values, and tenets in contrast to the study of its concepts, notions, and theories.

[5:4:1435] A pedician is a person that studies the teachings of Astronist Philosophy in contrast to the latterintroduced idician meanwhile a metapedician is a person that is to study the structure of the teachings within Astronist Philosophy and the ways in which they are presented for enknowledgement and dissemination, especially regarding questions of what the best way to present teachings is so as to create the largest amount of promulgation.

[5:4:1436] That which is to be known as an idisy relates to the entirety of the body of concepts, notions, and theories within Astronist Philosophy in contrast to the philosophical tradition's principles, beliefs, values, and tenets and therefore a person that is to be referred to as an idician is a person that studies the concepts of Astronist Philosophy in contrast with the previously introduced person known as pedician whom studies the teachings of Astronist Philosophy as distinct from the concepts.

[5:4:1437] Therefore, a person that is to be known as a metaidician, or more commonly referred to as a metadician is a person that studies the structure of the concepts within Astronist Philosophy and the ways in which they are presented for enknowledgement and dissemination, especially regarding questions of what the best way to present concepts, notions, and theories is so as to create the largest amount of promulgation, understanding, and clarity of what those concepts actually mean.

[5:4:1438] A tetradium is a term herein introduced that is to collectively relate to the four arts of philosophy, astronomy, theology, and rhetoric as they are so considered by Astronist philosophy and when the subject of ideology is included in this list, the term is then to become known as pentadium.

[5:4:1439] That which shall henceforth be known as decimanism is to refer to the belief orientation held by some in Astronism that they should conduct some kind of cosmic devotion, philosophisation, or astronomical observation at least every ten days.

[5:4:1440] That which is to be henceforth known as a uniment, or may also be referred to as a unimental, unimentation, or a unimon refers to the exercise conducted in phrontisteries in which, once a month, the teacher holds a meeting for students to prepare questions for and during which a debate shall ensue, especially on questions of theology, philosophy, astronomy, cosmology, politics, ideology, and other related subjects.

[5:4:1441] This is done so as to ignite the Philosophical Spirit within young people and to encourage them to contemplate the greatest of subjects and to generally feel comfortable in the setting of a debate.

[5:4:1442] That which shall be known as the realist argument for Astronism, or realism in Astronism refers to the notion that The Philosophy of Astronism is primarily based upon

and rooted in justified notions and sober facts rather than symbolic myths, divine revelation, and unjustified proclamations.

[5:4:1443] This is largely due to the tenet of cosmocentricity which focuses on The Cosmos, its progeny, and its phenomena as the central subjects of Astronic belief and practice which is argued to make Astronism based in realism.

[5:4:1444] That which shall henceforth be known as recipienism is to refer to the belief orientation notionising that after continued astrance is practiced towards The Cosmos in general or one or more of its progeny or phenomena, that a person will eventually be provided with personal inspiration from The Cosmos which will alleviate them from their current predicament as direct consequence of their practice of astrance.

[5:4:1445] Regenance, which may also be termed as cosmoregenence, is to henceforth refer to the instance in which a person believes they have been spiritually and intellectually reborn after their continued enknowledgement of, observation of, devotion to, and belief in The Cosmos as it is presented in Astronism.

[5:4:1446] That which will henceforth be referred to as to endonise, and also known as endonism, endosy, or the process endonisation is derived from pre-Astronist religious origins and refers to a period of days or weeks spent in voluntary isolation and is to be occupied with astronomical observation, philosophisation, meditation, extensive hiking in remote regions, conducting the practice of autochurning, and writing and honing one's philosophical theories and thoughts.

[5:4:1447] An endosy is considered to be the ultimate act for a philosopher, or a follower of Astronism to undertake, however, there remains no obligations to when, how often, where, in what circumstances, or the length of such an endonisation, or endosy.

[5:4:1448] That which shall henceforth be known as uniuquicism, or also known as uniuquial philosophy, is to be pertained to as an alternative to the long-standing system of scholarly inquiry known as scholasticism and should be considered as directly inspired by uniuquitarianism, or uniuquitarian philosophy.

[5:4:1449] Uniuquicism is a method of scholarly inquiry which proceeds by way of investigating and deriving the unique elements of both modern and premodern texts of a philosophical, ideological, legal, or theological subject.

[5:4:1450] This is done so as to create a list of unique notions, structures, concepts, disciplines or textual features of each text within a subject which are then compounded together in order to demonstrate that which shall be known as a Chronology of Uniquity which is a timeline of the introduction of the unique conceptals of a subject.

[5:4:1451] Unlike scholasticism whose ultimate goal is to achieve the realisation of singular fundamental truths by the listing of contradictions from various texts, uniuquicism

considers the nature of knowledge to be ultimately motional and that bodies of knowledge follow a timeline in which unique notions are contributed which are not considered to destruct previous notions, but may the introduction of such new notions may cause the devaluation of previous notions.

[5:4:1452] The goal of the scholarly inquiries made in the name of uniuquicism is to create a chronology in which unique concepts and notions are attributed as instruments to a body of knowledge in order to demonstrate how that particular body of knowledge has developed over time, how certain unique concepts from that body knowledge have influenced other bodies, and the formation of predictions regarding how a body of knowledge will contributed to new unique notions in the future.

[5:4:1453] The uniuquial method follows the procedure in which it first draws up lists of the most prominent and influential texts within a body of knowledge, then derives from these the most unique notions, beliefs, and other forms of conceptuality; many branches of uniuquicism are expected to be developed post-omnidoxically in relation to how the most prominent and influential texts may be chosen and particularly how a person practicing uniuquicism is able to efficiently identify unique notions and other conceptuels from a text, usually according to different sets of criteria.

[5:4:1454] The extent of the uniuquity of each conceptual is then to be measured, thus attaining what the uniuquicians, whom are those scholars which practice uniuquicism, consider to be the most important elements of a body of knowledge after which the Chronology of Uniuquity for that body of knowledge is to be formed; uniuquicism only places importance on the unique concepts of a system of thought in the study of different philosophies and religions and therefore only considers such thought traditions through the extent of the abundance of the uniuquials within that tradition; a thought tradition that is predicated upon concepts and belief orientations that are not uniuquials is not considered to be a valid thought tradition if it claims one trueness; a tradition formed on hemiuquials is not a favourable tradition.

[5:4:1455] Uniuquicism is fundamentally predicated on the notion that the unique notions of any philosophy, body of knowledge, or thought system are the most important factors that define that collectivity of conceptuels and that the derivation of such unique conceptuels is fundamental to the investigation of the nature, structure, and features of that conceptual collectivity, especially regarding in which position that collectivity is presently resided in relation to its past positions of development, and most importantly, how that conceptual collectivity will develop henceforth towards it future developmental positions.

[5:4:1456] That which shall be henceforth termed as a hemiuquial is a type of concept that does not hold true uniuquity for a particular body of knowledge or system of thought due to the fact that the notion had existed prior to its introduction into a particular body of knowledge or system of thought and is instead characterised by it being a variation of a previously existing concept, hence the fact that it holds hemiuquity rather than full

uniquity for the variation itself is unique yet the fundamental notion from which it is derived does not remain unique.

[5:4:1457] Uniquicism can be understood as the form of scholarly inquiry which instead of attempting to define a one inner truth to all things like scholasticism is rather focused on the identification, definition, and arrangement of uniuquials, or unique concepts.

[5:4:1458] These are considered the hallmarks of different systems of thought, movements, and bodies of knowledge including the chronology of such uniuquials and the formation of predictions of how new uniuquials will arrive in the future to transform the body of knowledge or thought system in question; uniuquicism will therefore undermine or entirely devaluate certain religious, philosophical, and ideological traditions that do not present uniuquity, especially so as it determines those traditions with less uniuquials to be inferior to those traditions with high abundances of uniuquials; uniuquials are also not to be confused with nominalities which are concepts that hold uniuquity, but only in their names/ appellations rather than their conceptual structures and features.

[5:4:1459] A branch of uniuquicism is that which shall be henceforth known as textual uniuquicism which notionises that each time a person interprets a text, there is a unique outcome of their understanding of that text.

[5:4:1460] Similarly to scholasticism, uniuquicism will hold many branches which shall be known as uniuquial schools, each of which will different methodologies for the application of the uniuquial form of scholarly inquiry; uniuquicism is of course introduced herein, however, its branches of methodology are expected to arise over time across the course of the inquiry's application and so these branches shall arise post-omnidoxically.

[5:4:1461] That which shall henceforth be appellated as the Eight Conferments of The Cosmos involves eight abilities that are considered to be the most important of abilities for a person following Astronism according to the Astronist Tradition; these abilities are expected to be mastered by those whom follow Astronism and are expected to be developed and enhanced across the time that a person is part of Astronism; the extent of a person's astronity is directly related to these Eight Conferments which further demonstrates their importance and also closely relates to the notions and area of study surrounding the personality or character of a person that identifies as an Astronist.

[5:4:1462] These shall always include the following: our ability to observe The Cosmos, our ability to enknowledge ourselves about The Cosmos, our ability to devote to The Cosmos, our ability to believe in The Cosmos, our ability to contemplate about The Cosmos, our ability to explore The Cosmos, our ability to conduct astrance to The Cosmos, and our inability to wholly comprehend The Cosmos.

[5:4:1463] For in our full comprehension of something, we lose an essence of mystery, superior, and transcendence of The Cosmos and so therefore that which is to be henceforth termed as inholism is a belief orientation held by the Astronist Tradition that no sentient

either collectively/civilisationally and certainly not individually, shall ever fully comprehend the entirety of The Cosmos.

[5:4:1464] This is set to contrast with the belief orientation of proholism which can be considered a form of transhumanism when it is applied to human sentience in part and it notionises that either humanity as a civilisation, or another sentient civilisation will eventually hold a complete comprehension of the entirety of The Cosmos.

[5:4:1465] Finally, that which is to be known as supraholism notionises that an individual being will one day achieve a complete understanding of The Cosmos as an extension to the notion that a civilisation will.

[5:4:1466] Another important term to now construct and herein introduce that which shall be known as cosmosolidianism, also known as Astronist solidianism, the pre-Milletic belief orientation of justification by faith alone applied to Astronist philosophy, particularly beliefs regarding the ontologies of The Cosmos, The Universe, The Divine, and other unproven existences and entities.

[5:4:1467] Additionally, that which is to be henceforth known as cosmosolipsism is to refer to the belief orientation opposed to by the Astronist Tradition holding that The Cosmos, its progeny, and its phenomena are entirely illusory and that all is real is one's own existential self and this belief orientation can be considered as an extreme form of cosmodenialism.

[5:4:1468] That which is to be referred to as a dorusy, or is to be described as dorusic, is to be henceforth understood as a technical term used to relating to a philosophical, theological, or ideological treatise written in the Astronist tradition and according to insentence, the first of such is The Omnidoxy.

[5:4:1469] The term omnidoxical commerciality is to henceforth refer to the study and branch of omnidoxicology dealing with the different ways in which The Institution of The Philosophy of Astronism and another authorised publisher make The Omnidoxy commercially accessible and viable, as well as the study of the differences between the commercial forms of The Omnidoxy and its original academic or scholarly form and so therefore the question of omnidoxical commerciality is expected to be a popular branch of study within omnidoxicology as it directly pertains to the marketability of The Omnidoxy as a product and the extent to which it is publishable as a founding philosophical treatise.

[5:4:1470] That which shall be henceforth referred to as Cometanic criticism is a branch of Cometanics dealing with the criticism of the authorial ability, identity, and consistency of the personhood of Cometan, especially regarding his monauthoriality of The Omnidoxy, but it is also not limited to this as its study is considered to widen the more works that are penned by Cometan.

[5:4:1471] That which shall henceforth be known and herein introduced as replacement logic, and also known as the replacement argument, replacement philosophy, or

replacement theology refers to the notion that with the founding of Astronism, there has come a philosophy that is able to replace those of pre-Astronist origin due to the superiority, modernity, and future-thinking characteristics of Astronism in comparison to pre-Astronist systems of thought, whether these be philosophical or religious in their natures.

[5:4:1472] That which shall be henceforth referred to as philosophical toleration is a term herein first introduced: of one organised philosophy, pertaining to the extent of its toleration of other philosophies, or simply contradicting viewpoints to one's own in a philosophical, theological, or ideological setting, which is not consideration to be in full alignment with the Philosophical Spirit for it is considered to only reside in partial alignment due to the fact that toleration is not considered to hold authenticity meanwhile only acceptance is considered to hold authenticity.

[5:4:1473] Alternatively, philosophical acceptance pertains to one organised philosophy and the extent of its acceptance of other philosophies or philosophers, especially those of contradicting views to those held with the philosophy, which is considered to be in full alignment with the values set forth by the Philosophical Spirit and is considered to be ultimately superior to philosophical toleration due to its greater perceived sense of authenticity.

[5:4:1474] The term sophical relates to the appellation of Sophism when capitalised, but when uncapitalised, shall henceforth relate to a pamphlet issued in order to further a specific philosophical belief orientation within Astronism, especially as part of the marketing of a newly developed concept or belief orientation.

[5:4:1475] That which shall be henceforth referred to as Astrodonianism is the belief orientation holding that the extent of a child's philosophicality and their ability to connect with The Cosmos, enknowledge themselves of The Cosmos, and to achieve endotranscension is dependent upon the extent of such qualities in their parents which are considered to hold the responsibility to bestow such qualities upon their children in a way that is equally persuasive though also non-intrusive or not forceful.

[5:4:1476] Those whom are to be referred to as triumphant contributors are those individuals whom are noted with furthering space exploration and subsequently the Humanic Exploration of The Cosmos, but not for philosophical reasons related to the belief in transcensionism as is principally expounded by Astronism.

[5:4:1477] Ultrapadronism is a term herein established that is to refer to the belief orientation in favour of the centralisation of the authority and influence of the sitting padron, especially over national and local naological autonomies and in the context of New Concept Development and in the changing of Institutional orientations.

[5:4:1478] A Cometanic visitation is to henceforth refer to the instance in which Cometan visits a sopharium or another Institutional building for the purposes of a meeting, debatement, conference, or another event, either publicly held or private.

[5:4:1479] That which is to be known as the World Astronist Association, abbreviated to the WAA, is herein first introduced and shall therefore be post-omnidoxically established as a charitable body dedicated to the organisation of debataions, the funding of phrontisteries, and the spreading of Astronism as part of its three-pronged mission of debatement, education, and promulgation respectively and is to be a wholly owned arm of The Institution of The Philosophy of Astronism.

[5:4:1480] That which shall be henceforth referred to as removalism in the context of argumentology is to pertain to the principle holding that for a philosophical or theological debate to be conducted in propriety then all debaters must remove notions of sacrilege from their vocabularies which also involves the removal of their individual personal emotions regarding the sanctity of topics.

[5:4:1481] This does not mean to suggest the removal of all emotions for enthusiasm and passion are emotions that are considered to greatly enhance a person's ability to debate, but removalism instead upholds that the removal of any notions of sanctity or emotions that disallow speaking of sensitive topics is the only way to conduct a logical, rational, and justified philosophical or theological debate.

[5:4:1482] Additionally, however, a person may have a debate about why a topic is to be considered sacred, but they must not be offended when a person does not share their belief in the sanctity of that topic.

[5:4:1483] Essentially, removalism works towards the removal of sanctity from arguments as it is considered to place obstacles in the way of the achievement of argumental justification which is the ultimate goal of a philosophical debatement.

[5:4:1484] If a person is constantly being offended by the different opinions of others towards topics that they themselves deem to be sacred then the ability of that debate to develop beyond basic arguments is inhibited.

[5:4:1485] Crucially, removalism works towards the removal of notions of offence from debataions which is closely associated with topics of sanctity, or those topics which may not be debated due to religious adherence, in order to enhance the quality of the debatement.

[5:4:1486] That which is to be introduced as the term of proactivism means to support the notion of choosing what one believes rather than being told what to believe which is termed as reactivism which is associated with religious dogmatism.

[5:4:1487] The Proactive-Reactive Dichotomy in the Astronist philosophical tradition. The proactivist approach is considered to be the essence of philosophy and the Philosophical Spirit while the reactivist approach is considered to be the essence of religion.

[5:4:1488] The Proactive-Reactive Dichotomy is considered to be one of the primary manifestations of the difference between religions and philosophies.

[5:4:1489] That which will be termed as nephonic observation is a type of astronomical observation in which the observer creates a momentary constellation through a gap or thin layer in a cloud formation.

[5:4:1490] The Philosophical Spirit states that no real philosophy should ever claim that it is the one true philosophy and so herein developed is that which shall be henceforth known as nonproclamationism which is aligned with this view.

[5:4:1491] However, that which opposes this is proclamationism which states that a philosophy is able to state its one trueness over other philosophies if its system can be neutrally considered to be superior in logic and justification which is to be known as justified superiority.

[5:4:1492] However, nonproclamationism should not be confused with the pre-Astronist term of indifferentism which states that no religion or philosophy is superior to another for it is instead held in nonproclamationist thought that a philosophy is able to be superior to another in its rationality, logic, and justification.

[5:4:1493] Despite this, it cannot proclaim that it is the one true philosophy above all others and still be in alignment with the principles of the Philosophical Spirit.

[5:4:1494] The notion of Astronism as a form of escapism is a notion that is considered to be agreed to by the Astronist Tradition as herein omnidoxically authorised which is agreed to because the entire premise of Astronism is based upon transcension from our present selves into something greater which is a form of escape.

[5:4:1495] To observe the vastness of The Cosmos and relate this directly to one's beliefs is herein considered to be the most powerful form of escapism that there is which demonstrates the core strength of Astronism as a philosophy for people to join and enjoy their lives as adherents of it.

[5:4:1496] We are able to equate sentience with religiosity and philosophicality for we see no non-sentient beings practicing religions, nor do we see them contemplating philosophical ideas for such demonstrations of intellectuality are only presently understood to be conceivable by those species of sentience.

[5:4:1497] Astronism denotes particular reverence for the natural, as manifested by its creation and adherence to the concept of cosmocentricity, thus making it a philosophy

meanwhile a religion denotes reverence for the supernatural which demonstrates another small facet of distinction between the nature of a religion and that of a philosophy.

[5:4:1498] The extent to which a person grants philosophy control over aspects of their life is to be referred to as that person's sophicity; a person's sophicity is considered to be entirely of their own personal determination with external influences holding merely a persuasive role rather than an imposing one.

[5:4:1499] The entirety of the Astronist philosophical tradition is opposed to that which is known as dialectical materialism which is the notion that it is not ideas that motivate social change, but it is instead material economic factors, hence Astronist philosophy is opposed to the foundations of Marxism.

[5:4:1500] That which is to be described and categorised as a universalised philosophy refers to a philosophy which strives towards the greatest extent of promulgation possible, such as Astronism.

[5:4:1501] However, this is contrasted with that which is described and categorised as an omitive, or an omitic philosophy which is an organised philosophy that holds not desire to actively promulgate its ideas beyond the community from within which it was founded, and is closely associated with other similar forms of philosophy, including ethnic philosophies, national philosophies, and tribal philosophies.

[5:4:1502] That which is to be henceforth referred to as societal philosophy pertains to a form of philosophy considered to be both a middleground between social philosophy and political philosophy and a combination of the two that considers the societal institutions, political structures, behavioural trends, and cultural cornerstones in an amalgamation about the state of society and the extent of the happiness, ability, capacity, faith, and philosophicality of its citizens.

[5:4:1503] The term bisophic is to henceforth refer to a philosophy or religion that allows for its adherents to be adherents of other philosophies and religions simultaneously.

[5:4:1504] Bisophicity, also known as bisophicality, or as the term philosophical mutuality, is to refer to the state and quality in which a philosophy or religion accepts its adherents who are also adhered to another philosophy or religion.

[5:4:1505] According to the principles of the Philosophical Spirit, bisophicity is considered to be the utmost signifier of something holding a philosophical nature, therefore, religions are less likely to hold bisophicity as part of its character.

[5:4:1506] The related term of bisophism is to henceforth refer to the belief orientation upheld as one of the principal values of the Philosophical Spirit stating that a true philosophy should always welcome its adherents in the spirit of bisophicity.

[5:4:1507] This means that its adherents should be granted permission to adhere to other philosophies and religions simultaneously as long as the philosophies and religions in question do also abide by the principle of bisophicity.

[5:4:1508] Throughout much of human history, concern for the preservation of one's soul has been provided with the utmost importance for the majority of humanity while instead the Astronist tradition and understanding promotes the conservation of one's mind, of which there coexists three intertwined, yet ontologically separate components.

[5:4:1509] One's philosophicality, which represents one's ability to resemble values that are philosophical in their nature, one's intellectuality which represents one's ability to enknowledge oneself and others, and one's mysticality which represents one's faith, one's ability to believe, and one's capacity to understand are five values that are ultimately upheld by the Philosophical Spirit and are considered to be hallmarks of the philosophical, pillars of that which is progressive, and endotranscendental by its nature.

[5:4:1510] Astration is the system of practice that is to be utilised within the Astronist tradition of philosophy in order to achieve this conservation of the mind that is promoted herein, but it is to be latterdiscussed at length in this discourse.

[5:4:1511] To finish the longest discourse in The Omnidoxy, I shall now briefly return to the context of the scholarly inquiry first introduced herein as uniuquicism and how, by the application of this form of inquiry to religions and philosophies by the Astronist Tradition, we can derive that there does only exist two titles for a religion or a philosophy, either of being a uniuquitic or a hemiuquitic.

[5:4:1512] To achieve the title of being uniuquitic religion or philosophy is considered to be the greatest of all titles to be achieved by any one religion or philosophy according to uniuquistic principles and investigative practices.

[5:4:1513] This is considered as such because a religion or philosophy that is uniuquitic is predicated on notions and concepts that are truly unique with the inception of that philosophy or religion (uniuquials) rather than concepts and notions that are not unique, both their ornamentations have been changed in terms of their title, their place of origin, and the cultural aspects which their ideas manifest into and are influenced by.

[5:4:1514] Uniuquicists are expected to determine which religions, philosophies, and ideologies truly are uniuquitic or hemiuquitic by their natures so as to superior certain traditions over others.

[5:4:1515] Despite the fact that uniuquicism places greater importance and superiority in the religions and philosophies that are predicated on uniuquials, the Astronist Tradition does acknowledge the argument that hemiuquical philosophies and religions still hold merit for hemiuquical traditions have held a huge impact on the development philosophical and religious traditions.

[5:4:1516] It is by the development of the concept of philosophical uniqueness that the originality of Astronism is promoted for its central concepts of cosmocentricity, reascensionism, and transcensionism along with many others, and even the formulation of belief in the existence of sentient beings as manifested by the orientation of sentientism, demonstrates prowess of Astronism to attain the title of being unique philosophy.

[5:4:1517] That which is to be henceforth known as philosophic enterprise, promotion refers to the process in which a philosophy is managed by an Institution and is managed in such a way that it becomes self-funding; essentially, the realisation and materialisation of a philosophy's conceptual value.

[5:4:1518] Proprietorism refers to the belief that The Institution of The Philosophy of Astronism, as the vested proprietor of The Philosophy, should hold ultimate authority over changes made to The Philosophy and should be left to manage The Philosophy in whichever way The Institution deems appropriate due to their ultimate role of proprietorship.

[5:4:1519] The term phulular relates to that which is a means to achieve income but not directly from one's core interests or ambitions; therefore, a phulular career is one's job or career that is distinct from their actual ambitions or passions and is primarily followed in order to attain an income.

[5:4:1520] Alternatively, the term vocular relates to that which is one's true ambition or desired state in contrast to ; therefore, that which shall henceforth be termed as a vocular career refers to a person's achievement of the state of vocularity which is when they are able to support themselves by their ambitions, passions, and their true vocation.

[5:4:1521] Finally, that which shall henceforth be known as the Three Word Model refers to the marketing model introduced within the Omnidoxy herein advocating for the extreme concentration of one's message into three words, or three separate entities that encompass a product and is especially applicable to the context of a philosophy or a religion

[5:4:1522] In an Astronist philosophical context, the three words are Astronism, Cometan, and Omnidoxy as the philosophy, its founder, and its explainer respectively.

General Sopharial Visitation Protocol

[5:5:1] In general terms, dogs are not considered to be accepted within sopharium buildings, especially not those with delicate flooring or those displaying ornate antiques, astronomical instruments, and other valuable items; however, the allowance of dogs to enter sopharium is something that is to be judged by the sopharium owner if The Institution does not own the sopharium.

[5:5:2] First aid must always be available within the office of a sopharium building due to the that it is open to public, therefore, it is a legal requirement to have a first aid kit somewhere onsite.

[5:5:3] Photography and video for personal use are permitted both inside and outside sophariums in a general sense unless a specific sopharium management or owners explicitly state that they do not wish to have footage taken inside or outside of their sopharium.

[5:5:4] Permission for commercial photography and video must be obtained by the owners of the particular sopharium that is intended to be shot and depending on who is the owner of the sopharium, charges may or may not apply; for all Institutionally-owned sophariums, charges will apply which are set by the individual sopharium's management team.

[5:5:5] Pushchairs are generally permitted within sophariums according to The Institution's guidelines, however, individual sopharium owners may not allow them due to the greater change of them pushing over ornaments or astronomical instruments.

[5:5:6] Depending upon the extent to which a sopharium has been suitably fitted for visitors, there may be toilets and baby-changing facilities available.

[5:5:7] The extent to which a sopharium holds a capacity for visitors to park their cars is depending upon two factors; the extent of suitability that a sopharium holds with respect to visitor accessibility and the extent of land that is owned by the sopharium.

[5:5:8] In some cases, a sopharium may have many steps and uneven surfaces, especially if a sopharium has a long history, or was a building before it was converted to become a dedicated sopharium; to combat this and to work towards the accessibility of sophariums for as many visitors as possible, some sopharium management teams may decide to install lifts and escalators into sophariums depending upon the historical prominence of the structure of the sopharium.

[5:5:9] Some sophariums also feature gardens which causes more concern for the accessibility of certain areas.

[5:5:10] Finally, sophariums should present their opening times both of their official website and on all other communications representing the individual sophariums.

[5:5:11] Additionally, it is imperative in the Institutional protocol outlined herein within The Omnidoxy that all sophariums owned by The Institution are obligated to be open for public visitation at least once a week and that sophariums not Institutionally owned are also obligated to be open at least twice a month as part of general sopharial protocol unless the governmental laws of the nation in which the sopharium resides suggest something different than what has been outlined herein.

The Transpersonal Identity of Astronism

[5:6:1] The notion that Astronism holds a deeply transpersonal nature is a notion supported by the Astronist Tradition for if the transpersonal pertains to all that which resides beyond the level of the psyche and the mundaneness of the material world, the Astronism certainly is transpersonal by both its nature, theme, and applicative character.

[5:6:2] The notion of Astronism as a transpersonal philosophy, or one whose philosophical foundations are based upon transpersonal notions, concepts, beliefs, and experiences is expected to be a smaller xentological area of contemplation though one of significance no less for the discussion of the transpersonality of Astronism presents an integral contribution to the discussion of the character of Astronism as a whole.

[5:6:3] The argument for the transpersonal identity of Astronism is encapsulated by the notion of the theme of Astronism which is cosmocentricity and reascensionism, the former of which remains exemplified by Astronism's emphasis on the position and role of The Cosmos to its theological, philosophical, and theoretical basis while the latter of which is exemplified by Astronism's emphasis on its identity as a philosophy, as well as the return, reinstitutionalisation, and reascension of philosophy and philosophers into society.

[5:6:4] The cosmocentric theme of Astronism demonstrates a physical on a literal, rational, and logical otherworldliness that of course remains beyond that of the planet upon which humanity presently singularly resides while the reascensionist theme of Astronism demonstrates a focus on the conceptual rather than the material; a focus on that which cannot be seen but can still be known and therefore a focus on that which resides beyond our senses, but still remains to be toyed with by our minds.

[5:6:5] Transpersonality has been described as the sense of identity as an extension beyond the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos; this definition is definitively in alignment with the values of Astronism which is especially manifested by its belief in transcensionism which is entirely predicated on the notion of one's self-transcendence as well as the transcendence of wider humanity into The Cosmos by the amalgamation of mass self-transcendences.

[5:6:6] Therefore I, as Cometan, not only believe Astronism to be transpersonal in its identity, I also believe Astronism to be a hallmark of transpersonality in the context of a thought system and to add further to this, I do postulate that Astronism is the first truly, completely and fundamentally transpersonal philosophy.

[5:6:7] Due to the fact that the practices associated with The Philosophy of Astronism are almost entirely centred on the theme of Astronism which is that of The Cosmos, the practices of The Philosophy are therefore also considered to be entirely predicated on transpersonality for it is by the practices of Astronism that one yearns to transcend themselves through their observation of The Cosmos, the contemplation and

philosophisation of it, their debatation of all the most wondrous of ideas, as well as the joint conservation and enknowledgegement of their minds.

The Grand Precepts of Astration

[5:7:1] That which is herein introduced as astration, which may also be known as Astration, shall henceforth refer to a tradition of practices and loosely connected beliefs regarding one's personal proximation with The Cosmos.

[5:7:2] Astration is therefore distinguished from much of the collectivist orientations that define Astronism due to the core belief of transcensionism which encourages collective beliefs about transcension, but instead, astration focuses on our individualistic proximations to The Cosmos and our personal connection to The Cosmos which is believed to be heightened through a combination of different practices and beliefs which are categorised into three distinct schools that are herein omnidoxically mentioned, but of course, as all else in motional Astronism, these schools will be added to and they will inevitably and grandly diversify as a subsequence of the three schools founded herein.

[5:7:3] Astration is the Astronist spiritual, physical and intellectual discipline involving the practices of meditation, the acquisition and sharpening of knowledge, and the application and impartation of that knowledge in the surrounding world, with the ultimate goal of mastering that knowledge in order to achieve corporeal cosmosis.

[5:7:4] Cosmosis is the Astronist belief in the occurrence of one's union with The Cosmos after one's corporeal passing, but in the context of astration, it is believed that cosmosis can be achieved whilst one is still alive and it is the goal of astrational beliefs and practices to achieve this form of cosmosis known as corporeal cosmosis.

[5:7:5] Corporeal cosmosis is fundamentally predicated upon the notion that cosmosis is certainly achievable during our lifetimes although necro-cosmosis, as general cosmosis may also be referred to, especially by astrationists, is still considered to be the ultimate form of cosmosis.

[5:7:6] Those following the idea of corporeal cosmosis, also known as corporealists, may also believe that cosmosis is achievable a multitude of times throughout our lifetime and that necro-cosmosis is the ultimate experience of cosmosis after which there are no other experiences of cosmosis.

[5:7:7] That which is herein introduced as corporealism is the belief structure forming the undercurrent of astration; it principally upholds that death is not our own achievable chance to reach cosmosis and therefore does not solely equate cosmosis as a process tied to our bodily decompositions.

[5:7:8] Additionally, corporealism affirms that through the practices of the different schools of astration our unions with The Cosmos will each be intensified and also, that our achievement of cosmosis is split into intellectual, physical, and spiritual categories, hence developing the three different schools or methods of astration as a result.

[5:7:9] The Conservation of The Mind rather than the conservation of the soul is the most important principle held as part of astrational practices and beliefs; astration can be considered as the homeopathic tradition present within Astronism as it stands in support of non-medicinal remedies for ailments.

[5:7:10] That which is herein appellated as phrenia refers to The School of Intellectuality within astration and is structured by the system of beliefs and practices that is to be henceforth known as phrenicism.

[5:7:11] That which is herein appellated as somatia refers to The School of Physicality and is fundamentally predicated upon the belief system and set of practices known as somatism.

[5:7:12] Numinia is the third and final of the three schools of astration which are herein omnidoxically introduced and shall also be known as The School of Spirituality and is integrally predicated upon the belief systems of numinism and their associated practices.

[5:7:13] Millë'ism is a collective term for the group of philosophies, mainly derived from Astronism, which are specifically used and practiced by The Millë Order, and are distinct from Astronism in their interpretation, and conduct, and include Astration, Cosmosism, Astronomism, and a vast range of other practices and philosophies.

[5:7:14] Millë or Millë'ism is herein founded as the monastic tradition within Astronism, although Millë'ism will present a different form of monasticism; a new modern form of monasticism poised for the future of commitment in a uniquely philosophic way.

[5:7:15] Millë will be a tradition of monasticism with a strict observance of Astronism through a filtration of asceticism; those of The Millë Order will be the most ardent of explorers of The Cosmos; they will commit their lives to space exploration and cosmic enknowledge; they will be devoted to Astronism and its ambitions for total human transcension.

[5:7:16] Knowledge Accumulation is the building up one's literature through the acquisition and collection of books; this may also be known as bibliomassing and is considered to be an important practice within phrenicism or the phrenia school of astration.

[5:7:17] Somatia is The School of Physicality and the first of the astrational schools that are to be herein introduced and it may also be termed as the somatic school; it structured under the belief system of somatism, or somaticism.

[5:7:18] Central practices here within somatism are those of stargazing, astronomical observation and all other physical acts involving cosmic progeny and phenomena that require physical action to pursue or complete them.

[5:7:19] Medicinals within the context of somatism refers to the collection and/or consumption of substances and plants that are considered to hold healing powers; although wider Astronism may not support notions of nature remedy and the healing powers of certain substances and herbs, somatism remains a supporter of such notions.

[5:7:20] Homeopathy is also another important part of the practices and beliefs of somatism with regards to the healing of the sick and the remedying of ailments; somatism is a supporter of homeopathic approaches to the remedying of illnesses.

[5:7:21] Vulnerary medicine is another branch of medicinal practices which are supported by somatism due to the believed healing powers of certain drugs, plants, and other substances to resolve the diseases found in wounds and other skin-level lesions.

[5:7:22] Meditation, yoga and posturing, especially so in the forms of iyengar and pranayama, are to be similarly prioritised within somatism due to their importance in controlling bodily functions, particularly those which can hold a significant effect over our mental stabilities; in somatism, it is about controlling the physical in order to influence the mental and the spiritual as subsequences of the former.

[5:7:23] Zen and the related practices of meditation and intuition are therefore also important to somatism, thus we can witness here how somatism is very much influenced by a mixture of both Eastern and Western spiritual systems and forms of physical practice.

[5:7:24] Demulcents are also to be used as part of somatistic practices to remedying irritations and inflammations especially those which come from natural rather than synthetic substances; one of the main characteristics of somatism is that it advocates for the use of natural remedies.

[5:7:25] Not to be confused with the aforeintroduced, that which is herein announced and spelt as Millé refers to the tradition of practices regarding combat and defence within somatism which are to be developed post-omnidoxically, but will of course forever hold omnidoxical foundings; in somatism, the principle of defence is one of the utmost importance due to defence being the protection of the bodily self from bodily others.

[5:7:26] Self-discipline, like in the context of other schools of astration, is also important to the somatic school of astration, but of course, in the physical sense; the reduction of temptations, the discipline of one's gluttony, and the preservation of one's body for the betterment of one's health are all reasons why self-discipline in the context of our physical selves is essential.

[5:7:27] Millé will become the combat and defence tradition of countries which do not presently encompassing a tradition of this kind; they will be encouraged to understand how to encourage in physical combat in order to improve themselves physically, mentally, and intellectually.

[5:7:28] Millé, as the combative tradition within Astronism, encompasses many of the principles espoused elsewhere within the somatic school of astration with self-discipline and diet being two of the main element of Millé that are integrally linked to somatism.

[5:7:29] Diet is of course central to the somatic school with the notion of what we eat being what we are; there is no more important physical influence than what we consume or what we don't; hence, it is essential to somatism that what we eat is integral to how we achieve cosmosis due to the fact that bodily preservation is central to cosmosis according to somatism.

[5:7:30] Consumption and activity synchronisation refers to the practice of coordinating the way in which we consume with the way in which we are physically active.

[5:7:31] Natural remedies and vitamins, as aforementioned, are supported as part of somatistic belief with synthetic medicine not being emphasised as much as the importance of naturally-extracted forms of medicine.

[5:7:32] Physiology and its study is essential to the development of somatist belief because with a greater understanding of the functions of the body will come an even ability to control such bodily functions in order to extract from them the most beneficial means to improve our bodily functions through both enknowledge and practice.

[5:7:32a] That which is to be henceforth appellated as The Flushing Lustration shall refer to a popular practice within somatism which advocates for the flushing out of the body as a form of detoxification; the rinsing out of the body through different means, all of which are identified below.

[5:7:32b] Excretion is the first of these techniques of Flushing Lustration and of course involves the elimination of our waste matter as a form of cleansing and detoxification.

[5:7:32c] Detoxification refers to the second of the techniques of Flushing Lustration and involves any type of method in which the body is starved of something to understand its importance to the body, the most obvious example of which is through the practice of fasting.

[5:7:32d] Hydration in this context refers to one's extensive drinking of water; water is considered to be the greatest form of detoxification for the body and is so extensive hydration is considered as an important form of Flushing Lustration.

[5:7:32e] Breathing control is fundamental to certain aspects of Eastern religious practices connected with meditation and is an important form of Flushing Lustration with both physical, spiritual, and mental aftereffects.

[5:7:32f] The stomach is one of the most important influencers of bodily function and can hold mental effects too; therefore, posturing the stomach is important to somatic practices

with different posturing techniques holding the ability to influence our state of physical balance.

[5:7:32g] Perspiration is categorised as another important form of Flushing Lustration as perspiration of the sweat glands is another way of releasing, rinsing, and cleansing our bodies.

[5:7:32h] Horripilation is considered to be one of the minor forms of Flushing Lustration with the experience of coldness being considered as a form of cleansing.

[5:7:32i] Hydrocryonics shall henceforth refer to the practice of placing one's hands under a tap running cold water for an extended period of time; hydrocryonics is considered to be a form of cleansing for parts of the body that are rinsed under cold water or those which are immersed into cold water.

[5:7:32j] Balneonics refers to the practice of bathing in therapeutic medicines which is considered to be a superior form of bodily cleansing and lustration.

[5:7:33] The two most fundamental physical pains are heat and cold; practices of somatism are focused on channeling pain by focusing on it in order to withstand it which is to be henceforth known as transmosis.

[5:7:34] Therapations is the category within the somatic school of astration that focuses on different therapies to achieve bodily enhancement and to also achieve the ambitions of astration.

[5:7:34a] Music therapy is the common form of therapation in which the practitioner listens to music in order to sooth their minds and their bodies, especially the latter through dancing and other actions.

[5:7:34b] Lightness therapy is the opposite of the latterintroduced darkness therapy and maintains that exposure to lightness is the greatest form of physical enhancement.

[5:7:34c] Darkness therapy refers to the therapation technique of keeping in places of darkness so that when they do decide to enter places of lightness, they appreciate lightness much more than if they are in places of lightness at the majority of times.

[5:7:34d] Cosmic therapy refers to the widespread therapation that is arguably at the centre of Astronist practices which focuses on the notion that astronomical observations and practices hold a physical, spiritual, intellectual, and mental healing power, especially if one's cosmosis is improved.

[5:7:34e] Imagination therapy is a form of therapation focused on the notion that through active and consistent imagination, this will result in improved physical, mental,

intellectual, and spiritual capability and capacity; this is imagination as a motivator for overall improvement.

[5:7:34f] Aromatherapy is an important form of therapy from somatist practices as it combines the importance of natural medicines and remedies and involves the application of such substances to our body.

[5:7:34g] Blinding therapy refers to the therapy of making one's temporarily blind in order to appreciate one's ability to see; it is often those without sight that can see most clearly for they are not distracted by the visual noise of the world and through blinding therapy, we cannot appreciate this as fact.

[5:7:34h] Nerve therapy refers to the technique of therapy in which the different clusters of nerves or nerve sensory points on the body are focused on as part of physical exercises and bodily evaluations and compressions in order to alleviate tension and to demonstrate stimulation from the existent nerves.

[5:7:34i] Consumption therapy refers to a form of therapy focused on the consumption of organic foods only which may also be known as organicism, or the organic consumption principle; this is a dietary principle which is heavily supported within somatism due to the emphasis on natural remedies and the importance deriving our strength from natural substances and products.

[5:7:34j] Recollection therapy involves a kind of therapy in which the practitioner intentionally displays opportunities for the person experiencing the therapy to recollect old memories, especially those which have been forgotten as a form of self-connection, or reconnection to the self.

[5:7:34k] Decipherment therapy, in close relation to the practices and beliefs of intellection, involves the practice of working out puzzles, codes, and conducting brain training activities in order to develop one's mind in relation to one's body; decipherment therapy is also an important element of phrenism, or the physical school of astration which makes decipherment therapy a cross-school therapy.

[5:7:34l] Repetition therapy relates to the practice of intellection and involves the therapy of repeating actions and ideas that bring us happiness and that the more we repeat such ideas and actions the greater the connection we will feel to both ourselves and The Cosmos because when we are happier, we are more accessible to opportunities and the ideations that form in our minds.

[5:7:34m] Ventilation therapy is the practice of ventilating one's body through a series of different practices all geared towards aerating one's body through both the clothes we wear, the substances we rub into our skin, and the environments in which we put our bodies.

[5:7:34n] Pyrotherapy is the mode of therapatation in which a person's body temperature is intentionally raised through exercising in order to detoxify their body as part of a Flushing Lustration technique.

[5:7:34o] Cooling therapy is the practice of intentionally increasing one's body heat only to feel the sensation of cooling the body down using a number of different methods, either by moving into a different environment or by placing certain cooling substances on the skin; this cooling effect is considered to be an important to form of bodily therapeutics.

[5:7:34p] Endurance therapy is a type of therapatation in which a person conducts practices and activities that are purposefully created to test their endurance abilities, the improvement of which is considered to be an important proximator to The Cosmos as endurance will be a fundamental necessary characteristic for the conduct of the Humanic Exploration of The Cosmos.

[5:7:34q] Divination therapy is a mode of therapatation in which a person enacts different forms of divination systems as a significant proximator to The Cosmos; the many different divinations systems are to be utilised for the purpose of cosmic union, especially those forms of divination which hold an astronomical theme.

[5:7:34r] Psychotherapy is of course related to the phrenist belief system with it being centred intellectuality, or the mind rather than the body or the spirit; the application of psychiatry to the treatment of mental diseases is something that remains an important element of therapatation.

[5:7:34s] Digestion therapy is the mode of therapatation which states that digestion is an essential function related to happiness and important part of connecting our bodies with our mind and our spirit and subsequently, our connection with The Cosmos.

[5:7:34t] The benefits and importances of perspiration have already been discussed as part of the practices of the somatic school, but here I introduce perspiration therapy which involves a series of practices surrounding perspiring as a form of detoxification of the body.

[5:7:34u] Cryotherapy is the use of extremely cold substances as a form of therapatation or bodily release, an example of which is cryonics which is believed to be an essential practice for the practical success of space exploration therefore the use of cryonic functions is an important practice within somatism.

[5:7:35] That which is appellated as phrenia is The School of Intellectuality and is structured by the belief system of phrenism, also known as phrenicism which of course focuses on the intellectual elements of our connection with The Cosmos rather than the physical or the spiritual.

[5:7:36] Enknowledgement of The Cosmos through cosmology and astronomy, purchasing of books about astronomy, stargazing practice, and explanations of different cosmic progeny and phenomena.

[5:7:37] That which is herein introduced as the practice and belief of intellection is an epistemological notion stating that challenging our minds is the most important form of enknowledgement and therefore, a good proximator to The Cosmos, an example of which is through decipherment theory.

[5:7:38] The Disburdening of The Mind refers to the practice as part of phrenism in which a person detoxifies or releases their mind from the noise and clutter that builds up in their mind over time; this can include the renouncement of supposed obligations, the writing down of things to remember; mind disburdening is considered to be an important part of becoming mindful and being ready for enknowledgement.

[5:7:39] Mind Organisation refers to the practice within phrenism which states that not only is The Disburdening of The Mind important, but the second phase proceeding this is to organise what is left in one's mind into conceptual categories for better execution of what remains; organising one's mind is key to greater enknowledgement because one's mind will feel the freedom to take in new knowledge.

[5:7:40] Mind Cleansing refers to an amalgamated process combining both mind organisation and mind disburdening in which a person manages to release their mind from all burdens through forgetting about all obligations and things to remember; this option is considered more extreme than the combination of the previous two options because it advocates for forgetting rather than for disburdening and reorganising.

[5:7:41] Serenity of The Mind, or mind serenity is the supposed mental state that one is able to achieve after they have put into practice some of these processes and techniques, and after they have challenged their minds through intellection; the best state to begin enknowledgement is when one mind is in a state of serenity because one's mind is, in that moment, ready and open to the reception of large strains of knowledge which their mind is able to immerse.

[5:7:42] Intellectual Synchronisation, similar to spiritual synchronisation, refers to the practice in which two people share deep intellectual discourse about a particular subject which they share knowledge about; the two individuals become intellectually matched to one another as they share further knowledge and challenge one another's viewpoints and their knowledge extent; this leads to the achievement of intellection through the synchronisation of the intellect and is considered an immensely important practice within phrenism.

[5:7:43] The synchronisation of the intellect is also expected to be an important practice for all philosophers to regularly exercise with different individuals because it allows the

philosopher to expand their minds through deep intellectual interaction; mind expansion remains the most important function for philosophers to achieve.

[5:7:44] Creation Therapy is a long-term form of mental therapy and stimulation, that is best described as a lifestyle, whereby someone continues to create that whichever they enjoy in order to form their happiness, contentment, and enthusiasm; creation therapy, or ideationism as it may also be called, is considered to be closely associated with contributionism and the connects creation and ideation with happiness, purpose, and societal contribution.

[5:7:45] Learning is a fundamental and integral part of phrenism, especially so the learning we do about subjects that will form part of our ideations; learning, and to see the result of learning through direct ideation, is an immensely important element of phrenism, or the intellectual school of astration; therefore, it isn't just learning alone that is deemed important, instead, it is learning which directly leads to ideation and subsequent contribution that is considered with the most significance.

[5:7:46] A focus on the interplay between learning and the practice of what has been learned is another important part of the principles of phrenism; not only is an important subsequence of learning to create and contribute, but it is also to practice what has been learned and apply that to the surrounding world to test its theoreticity which refers to the extent to which a theory is practically successful when applied.

[5:7:47] Breaks between the acquisition of knowledge are important also in order to provide our mind time to digest the knowledge already acquired; we must challenge and push our minds, but we must push our minds too far in the acquisition of knowledge because this will, in the end, damage the quality of the knowledge acquired for sometimes the principles of quality over quantity should be applied.

[5:7:48] Consistent reevaluation of successes and the overcoming of challenges is an important intellectual practice within phrenism because the constant reevaluation of what one has acquired in terms of their knowledge and how that can be applied to themselves and the surrounding world as a part of a test of its theoreticity is important to grasp an understanding of the quality of the knowledge acquired.

[5:7:49] Self-efficacy refers to the belief in one's capabilities to achieve an intended result; belief in oneself and the power and effectuation of one's own mind is an essential part of phrenist belief.

[5:7:50] This is considered to be largely due to the fact that phrenism is majoratively individualistic due to the nature of the mind and its unique functions from every other person; this makes the application of phrenism to oneself a very unique, individual, and person experience.

[5:7:51] Being open to all opportunities for the acquisition of new skills and knowledge is another hallmark of phrenism, or phrenicism because being narrow and without insight to see the potential of that which is presented before oneself is demonstrative of one's lack of knowledge and one's lack of an ability to truly see the world around them; they are not seeing for they are instead knowing without knowledge of what they see.

[5:7:52] The qualities of perseverance and patience are integral during the process of grasping non-instantaneous rewards and understanding that rewards are often not those which come easiest, for such things are often in disguise as rewards and their falsehoods will soon be shown.

[5:7:53] Sleeping, exercising, and nutrition all lead to a successful learning experience which is part of our achievement of physical wellbeing which is considered integral to the successful achievement of the practices of intellection and imagination.

[5:7:54] Confidence, patience, and perseverance all lead to a successful learning experience which pertains to the importance of psychological wellbeing to the success of one's ability to conduct ideations and to truly connect with their intellect and to utilise their imagination to their fullest of potentialities.

[5:7:55] Financial security, stability, and assurance all lead to a successful learning experience which is to be known as financial wellbeing; this is believed because when a person is financially unstable or insecure or even overly financially concerned, they will spend the majority of their time thinking about that topic rather than being able to create and think of new ideas; finances can quickly stifle creativity, but we mustn't let this occur; do what you have to do to become financially stable so that your mind can be released from such strains so as to let it focus on its function of ideation.

[5:7:56] That which is herein introduced as the term Numinia is the appellation provided for the segment of astration associated with the beliefs and practices of numinism which may also be known as The School of Spirituality in contrast with the aforeintroduced schools of physicality and intellectuality.

[5:7:57] Precognition plays an assured role within numinism because the numinists understand a greater proximity with The Cosmos corresponds to one's ability to hold foreknowledge of events as an example of extrasensory perception; in this way, cosmic union is considered to enhance our sensory abilities with a direct influence over our capacity for knowledge; this also proximates numinism as a kind of transhumanist system of beliefs and practices due to the notion that cosmosis holds the ability to extend our physical, mental, and intellectual capabilities.

[5:7:58] That which is known as the act or condition of surety exists as another important element to numinism because to hold surety is to prioritise one's undertaking of a performance that another is supposed to undertake; it is an important part of the spiritual development of numinists to come closer to cosmosis to fill in the gaps made by others as

part of society; if one person does not give to the poor then it is the numinist way to give double in order to fill in the void create by that other person; this translates into a large task for numinists to undertake, but I does provide them with existential meaning and purpose and allows for the balance of society to be maintained; it is due to this act and condition of surety that those following numinism are also colloquially referred to as gap-fillers.

[5:7:59] Self-discipline is a fundamental practice within the numinist school of astration due to the fact that a high amount and quality of spirituality has always traditionally be linked with a person's ability to discipline themselves; self-discipline is integral to our ability to reach cosmosis as it is believed in numinism for without self-discipline there is no restraint and no awareness of who we really and what may be damaging our spirits to be good, just, and reasonable.

[5:7:60] Harmony is another essential element to the approach taken by numinists to understand the way to corporeal cosmosis; harmony of our thoughts, harmony of our actions, and harmony with others are just three of the ways in which harmony can be applied to all instances of life; harmoniousness is considered to be the most important to understanding cosmosis from the numinist perspective because The Cosmos itself is considered to be the most reachable superior resemblance of harmony in the sense of its harmonious functions hence our reflections of such harmony individually demonstrates our proximity to The Cosmos.

[5:7:61] Emotional Embracement is a significance element of numinism and is central to the emotional segment of our spiritual selves due to the fact that emotions are fundamental to spirituality; Emotional Embracement involves the practice of loving emotions of all kinds whether they are painful or joyful; Emotional Embracement is not only the acceptance of our own emotions, but is also the welcoming of others emotions which are considered to hold enhancing abilities in regards to our own emotions; it is this network of sharing emotions that the numinists believe will lead to a greater chance of achieving corporeal cosmosis.

[5:7:62] The Act of Gratitude consists another significant portion of numinist belief about our achievement of corporeal cosmosis; gratitude of others beingness and others actions, crucially not only those which benefit ourselves, is a practice which is considered to be a great enhancer of our ability to pursue cosmosis during our corporeal lives.

[5:7:63] Spiritual Synchronisation refers to the practice of simultaneously embracing spirituality with one another; synchronisation, in the context of spirituality, refers to when two people share their spiritual experiences, emotions, and beliefs with one another in an intense discussion, or heart-to-heart; synchronisation refers to when two people are in close understanding of each other's spiritualities; spiritual synchronisation is the coming together or the simultanation of two people's spiritual experiences, beliefs, and ideas.

[5:7:64] The Finding of Faith is imperative to the achievement of corporeal cosmosis from the perspective of numinism because faith is fundamental to confidence, the realisation of emotions, and can be fixated in such a way that knowledge is prioritised in faith to enhance the knowledge attained.

[5:7:65] That which is herein introduced and to be henceforth termed as astrationism refers to the belief notion that astration is the superior way of achieving cosmosis and is the superior form of Astronist physical, intellectual and spiritual enhancement; whenever the suffix of -ism is used, there will always imply a sense of superiority for Astronism professes the superiority of astronomy and The Cosmos for religious belief and knowledge whilst ideologies such as communism, socialism, and conservatism similarly profess their own superiorities.

[5:7:66] It is important to note that this nature of superiority derived from the etymology of the suffix -ism still remains in alignment with the principles of the Philosophical Spirit because superiority does not denote extermination of all other viewpoints which would be considered a violation of the Philosophical Spirit; although Astronism considers itself to be the superior form of religious and philosophical belief, it continues to see the value in other systems and traditions; superiority and valuation can and do coexist within Astronism.

[5:7:67] Externality and internality are dichotomised terms that are also important to numinism because the spiritual is exists both externally in the actions we conduct, the attitude we emit and the words we speak, but crucially, the spiritual is also the internal, the invisible, the untouchable; for a follower of the numinist astration school, it is the balanced exploration of these two opposing forms of spirituality that must be undertaken.

[5:7:68] Astronist Mysticism is bound to play a fundamental role in the development of astrational beliefs and techniques, especially so as part of the numinist school due to the fact Astronist Mysticism is one of only a few segments of Astronism than provides any type of significance or existential relevance to the cultivation soul.

[5:7:69] Astronist Mysticism, as a separated and more widely encompassing segment of Astronism, holds similar goals to the practices and beliefs of astration, most importantly seeking to achieve cosmosis during our lifetime rather than as a consequence of our death as is believed in wider Astronism.

[5:7:70] In numinism, Astronism is to be portrayed as the superior connector between our spiritual and religious needs to that of astronomy, cosmology, and The Cosmos.

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[5:7:71] The term for a model of a celestial body to which a person may pray or devote themselves as a representative form of the celestial body itself that it resembles should be herein introduced as a cosmorama.

[5:7:72] Similarly, that which will be referred to as an astroma pertains to a similar figurine or object of devotion and veneration, but instead refers specifically to a piece of astronomical equipment or some form of vehicle used for space exploration towards which a person may venerate.

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[5:7:73] On the topic of the structure of time:

[5:7:73a] Abrahamic - Linear

[5:7:73b] Dharmic - Cyclical

[5:7:73c] Astronic - Cosmically linear, Universally infinite

[5:7:74] On the topic of the nature of God:

[5:7:74a] Abrahamic - One god

[5:7:74b] Dharmic - One Supreme God (Hinduism/Sikhism), God-like State (Jainism), No God (Buddhism)

[5:7:74c] Astronic - Interpenetrative force called The Divine

[5:7:75] On the topic of God's residence:

[5:7:75a] Abrahamic - Heaven

[5:7:75b] Dharmic - Everywhere

[5:7:75c] Astronic - Interpenetrative state / God is The Universe overseeing the cosmoses

[5:7:76] On the topic of the circumstances of how we are born:

[5:7:76a] Abrahamic - Concept of sin, Born into sin (Christianity)

[5:7:76b] Dharmic - Concept of Karma, Born divine

[5:7:76c] Astronic - Concept of uniqueness, Born uniquely with individual destinies contributing to a collective destiny

[5:7:77] On the topic of the role of scripture:

[5:7:77a] Abrahamic - Adherence to scripture

[5:7:77b] Dharmic - Scripture as guidance

[5:7:77c] Astronic - Scripture as a contributor to knowledge only

[5:7:78] On the topic of how to know God:

[5:7:78a] Abrahamic - Divine revelation to prophets

[5:7:78b] Dharmic - Personal experience of divinity

[5:7:78c] Astronic - Our individual contributions to the collective destiny of space exploration

[5:7:79] On the topic of whether there exists one lifetime or many:

[5:7:79a] Abrahamic - One lifetime, afterlife

[5:7:79b] Dharmic - Reincarnation

[5:7:79c] Astronic - One lifetime, no afterlife

[5:7:80] On the topic of how did we become humans?

[5:7:80a] Abrahamic - God created humans

[5:7:80b] Dharmic - Evolution, Hindu/Sikh via God, Buddhist/Jain via nature

[5:7:80c] Astronic - Evolution, created by stardust as products of The Cosmos

[5:7:81] On the topic of the importance of history:

[5:7:81a] Abrahamic - Emphasis on history

[5:7:81b] Dharmic - Emphasis on ideas

[5:7:81c] Astronic - Emphasis on ideation or belief creation

[5:7:82] On the topic of the unity of people:

[5:7:82a] Abrahamic - Through religion

[5:7:82b] Dharmic - Through existence

[5:7:82c] Astronic - Through exploration of space

[5:7:83] On the topic of conversion:

[5:7:83a] Abrahamic - Formal conversion process

[5:7:83b] Dharmic - No formal conversion process

[5:7:83c] Astronic - No formal conversion process

[5:7:84] On the topic of the ultimate destination for humans:

[5:7:84a] Abrahamic - Heaven or hell

[5:7:84b] Dharmic - Enlightenment and God

[5:7:84c] Astronic - Cosmosis (becoming One with The Cosmos)

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[5:7:85] Those who believe they have problems have no true problems at all.

[5:7:86] Blind are we to the plights of those around us for we have become so introspective that we see nothing of importance outside of ourselves and our own wellbeing.

The Grand Journals of Philosophies & Ideologies

[5:8:1] The discourse of The Grand Journals of Philosophies & Ideologies cumulates all philosophical, ideological and literary theories created by myself as Cometan before I began to write The Omnidoxy and so these ideas found within this discourse can be uniquely considered Cometanic and Astronist although they do remain pre-omnidoxical due to the time of their creations.

[5:8:2] All philosophies, ideologies and literary theories in The Grand Journals are hereby verified to be the sole works of Cometan with the year of origination of the oldest of these philosophies, ideologies and literary theories being the year of two thousand and thirteen when I was fifteen years old.

[5:8:3] This discourse provides the world with an insight into the very first beliefs, theories, and concepts that I created during and directly after I founded The Philosophy of Astronism, of which these are both of a philosophical, ideological, and literary nature and of course their creations occurred before the writing of The Omnidoxy officially began which occurred when I was seventeen years of age.

[5:8:4] The following is provided as a direct abstract of the preface of The Grand Journals: "The year of writing The Grand Journals is the year of two thousand and fourteen, but it is noted here within the preface that these works will be added to through time and so too will the addition of new entries be inevitable by the author of The Grand Journals, Cometan."

[5:8:5] With the inclusion of The Grand Journals herein, I demonstrate the importance of the pre-omnidoxical foundations of The Philosophy of Astronism and the fact that The Grand Journals is an Astronist philosophical document that predates The Omnidoxy; the relationship between The Grand Journals and The Omnidoxy as two documents of Astronist philosophy should also be of interest for omnidoxicologists as well as the nature of the status of The Grand Journals and its contents.

[5:8:6] Despite the fact that the contents of The Grand Journals has been integrated with The Omnidoxy herein as part of this xentological disquisition, the contents of The Grand Journals which will fulfil the rest of the space of this discourse shall always remain pre-omnidoxical by its nature; it is also important to note that many of the policy-related entries in The Grand Journals will form as fundamental elements of the post-omnidoxical development of Institutional Law in The Original Codification of Institutional Law which I will monauthorially write post-omnidoxically; furthermore, The Grand Journals are largely focused on the development of Astronist literary theories rather than being solely focused on the development of the Astronist philosophical tradition which is of course the main purpose for the creation of The Omnidoxy.

[5:8:7] The pre-omnidoxicality of the contents of The Grand Journals does not mean to say that such contents is superior to that of The Omnidoxy and nor does it mean to say that

because The Grand Journals has been integrated within The Omnidoxy that its contents is assumed to be omnidoxical in its origin; the nature of The Grand Journals is Astronist in orientation, Cometanic in authorship, and pre-omnidoxical in its chronology; furthermore, it is important to note that omnidoxical triumphs pre-omnidoxicality in the context of the applicability of definitions as some definitions within The Grand Journals are not in alignment with the definitions provided for the same terms within The Omnidoxy; essentially, that which we are able to derive from The Grand Journals is the journey upon which I have embarked since the age of fifteen; I enjoy to show the progressions in my ideas and by including the pre-omnidoxical work of The Grand Journals into The Omnidoxy itself, I am achieving this directly with the ability for readers to compare my pre-omnidoxical thoughts with those of thoughts of an omnidoxical nature and origination; also, notice the use of the term of ideology in relation to Astronism which demonstrates my own process of development for how I understood Astronism to be which it of course further developed into a philosophy and therefore it would be appellated and associated as such.

[5:8:8] Another clue to the pre-omnidoxical nature of The Grand Journals is the generality and simplicity of the theories presented within it; the fact that the majority of them do not lead to an ultimatum unlike those within The Omnidoxy within which every since concept, theory, and belief orientation holds a pertinent position in the development of The Philosophy of Astronism; furthermore, another sign of the pre-omnidoxicality of The Grand Journals is the absence of certain terms created within The Omnidoxy; I have changed nothing of what was in The Grand Journals and so from this insentensation onwards, exempting the indexas, you will be reading The Grand Journals which is essential structured upon definitionalism despite the fact that definitionalism as a style of writing had not yet been created by myself when The Grand Journals were written for definitionalism as a style began with The Omnidoxy.

[5:8:9] Abstinencism - the ideology taken upon by someone to not partake in something they deem as immoral, an indulgence, distraction or an action that defies their faith.

[5:8:10] Academic Distribution - the distribution of any Astronist product or message throughout the academic institutions of a nation.

[5:8:10a] Also, the process of making any Astronist literary work an obligatory text within the education syllabus of a nation.

[5:8:11] Acceptism - inspired by Astronism, the ideology of Acceptism is the state at which one has fulfilled The Principles of Acceptance and practices its teachings in all circumstances; mainly to accept all without judgement.

[5:8:12] Achievism - the ideology of one who prioritises their achievements above all else.

[5:8:13] Additionism - the process of a policy being added to or enhanced by others.

[5:8:14] Administrationism - the policy bolstered by The People's Constitutional Company of Jesse Millette, stating the importance of a complex network of administrative personnel and departments in order to achieve the company's success globally and too, stresses the importance of a tall employment structure.

[5:8:15] Advancism - the futurological philosophy of believing that the human race must advance towards competence in cosmic expansion or else humanity will not survive.

[5:8:16] Africentrism - the belief that Africa will be the centre of the world economy in the future, mainly due to the continent's geographical positioning and size, its rapidly growing population and the growing economies on the African continent.

[5:8:16a] Also, the process of a business focusing its main operations toward Africa or African peoples.

[5:8:17] Afrism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of the development of Africa.

[5:8:18] Alternatism - inspired by Astronist Lore, the Mystological idea that within the same period of time either in the same world or not, two differing stories or events can take place involving the same characters.

[5:8:19] Anti-Astronism - to be set against the ideas of Astronism to the point at which one believes Astronistic ideas are dangerous to the world.

[5:8:20] Anti-Populationism - a real-world ideology, anti-populationism is the idea that there should be a definitive limitation to the population of humans on Earth or in The Universe.

[5:8:21] Anti-Preventionism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the company's eternal duty of advocating against and enforcing the cessation of the practices of Preventionism.

[5:8:22] Archaic Resurgency - the process of an archaic word regaining popular usage.

[5:8:23] Astralcentrism - the astronomical model and philosophical thought that places stars at the centre of Cosmic Philosophy and upholds the belief that understanding stars, their formation and origins, is the best way to understanding the universe.

[5:8:24] Astralism - the branch of Cosmic Philosophy dealing with the stars, their formation, their origins and their deaths with the goal of further understanding and imaging the possibilities of the universe.

[5:8:25] Astrography - the scientific study of mapping interstellar space, planetary systems, galactic regions, sectors and subsections, as well as the locations and variations of natural and artificial phenomenon in the galaxy.

[5:8:26] Astronomism - the set of beliefs that holds Astronomy and the observation of the cosmos as the most efficient way of gaining knowledge, thus champions the increased construction of observatories worldwide and emphasises observatories as central hubs in society.

[5:8:27] Atrocitism - the ideology that one must act wickedly and cruelly in order to obtain their goal.

[5:8:28] Beneficialism - the broad policy championed by The People's Constitutional Company of Jesse Millette, stating that the company shall, under constitutional law, undertake operations of beneficiality to The People's Constitutional Company of Jesse Millette and for the betterment of peoples.

[5:8:29] Canonisationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, referring to the necessity of the declaration of Astronist works to be of canonicity or non-canonicity.

[5:8:30] Cataclysmicmism - the prophetic philosophy stating that humanity will violently destroy itself, but not without the human elites saving themselves in order to live on.

[5:8:31] Categorisationism - the policy championed by The People's Constitutional Company of Jesse Millette, stating the importance of the categorisation of all operations, subsidiaries, works and policies of The People's Constitutional Company of Jesse Millette.

[5:8:32] Celestial Iconism - the literary theory/feature expressed throughout Astronist works that uses celestial or cosmic entities in such a way that iconises their features, especially in regards to Astronist Symbology and the definitions given to certain celestial objects in Astronist literary fiction.

[5:8:33] Celestialism - the belief that planetary bodies, cosmic entities and galaxies have a closer connection to The Divine above that of humans due to the concept of Consequencism.

[5:8:34] Centralisationism - an ideology often championed by The People's Constitutional Company of Jesse Millette, Centralisationism is the act, in business or within an organisation, of centralising operations into one giant entity.

[5:8:34a] In centralisationism, there can be local or national scale operations, but they are often dictated to by the large centralised entity.

[5:8:34b] The specific policy adopted by Millette Education stating that all education systems should be centralised and managed by one entity.

[5:8:35] Challengism - the ideology of one who prioritises finding and completing challenges above all else.

[5:8:36] The ideology of one who priorities the questioning or challenging of establishments, bureaucracies and religious authorities.

[5:8:37] Civicism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance both local, regional and national civic duties for the furtherance and betterment of peoples and the nation.

[5:8:38] Commodificationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the necessary continuity of the commodification of education in as many nations as possible in order to ensure the continuing stability of education systems.

[5:8:39] Compassism - the idea that one must have progressing knowledge in order to obtain direction in their life.

[5:8:40] Confederationism - the belief that the governing system and the structural order of a confederation is the most efficient, democratic and uncorrupt way of establishing a nation.

[5:8:41] Concentricism - the belief that the concentricity of planetary systems and galaxies possesses the fundamental components of the order of the cosmos, and can thus lead to the understanding of the order and origins of the universe.

[5:8:42] Concernism - the ideology of feeling concern for one's life and existence for one feels they are in jeopardy.

[5:8:43] Concretism - the belief that one's ideas must become real and the process of that.

[5:8:44] Confederalism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of confederacies and the encouragement of the establishment of strong confederacies unified by a shared goal.

[5:8:45] Congregational Distribution - the distribution of any Astronist product or message throughout the religious institutions and congregations of a nation.

[5:8:46] Consequencism - the theory that all existing entities originate from The Divine, but places cosmic entities as more divine than the products as consequences of those entities.

[5:8:46a] For example, The Universe is a product of The Divine, The Milky Way is a product of The Universe, The Solar System is a product of The Milky Way and the Earth is a product of The Solar System, and so, humanity is a product of the Earth.

[5:8:46b] This places humanity as the fifth generation of consequence from The Divine, thus the concept of Consequencism would stipulate that humanity's divine connection is much weaker and more distant than that of The Milky Way or The Universe itself.

[5:8:46c] Therefore, the further away from the originator, the weaker and the more indivine the entity is.

[5:8:47] Containmentism - the process of containing any entity, especially a religion or ideology, within a certain geographical area or people group.

[5:8:48] Controlism - the ideology of continuously and consciously controlling one's actions and feelings in all situations and circumstances.

[5:8:49] Convergism - part of Significism, the theological idea that humans will meet their god or creator when they die.

[5:8:50] Cosmic Colonisationism - the branch of Cosmic Philosophy dealing with the potential colonisation of celestial objects and holding the belief that it is humanity's destiny to colonise The Cosmos.

[5:8:51] Cosmic Omenism - the literary theory/feature expressed throughout Astronist works that uses cosmic or celestial entities as a way to represent a good or bad future in a literary format.

[5:8:52] Cosmic Philosophy - a broad and newfound branch of philosophy encompassing all philosophy, thought and idea about the creation, origin, future and mechanisms of The Cosmos and humanity's role in The Cosmos and the universe as a wider entity.

[5:8:52a] Cosmic Philosophy is influenced by The Ideology of Astronism and other Astronist philosophical thoughts, as well as providing the foundations for other branches of cosmic concentrated philosophies.

[5:8:53] Cosmic Tokens - a literary theory/feature first consciously expressed throughout The Original Jesse Millette Series that uses cosmic or celestial entities as representational tools in a literary format.

[5:8:54] Cosmocentrism - the astronomical model and philosophical system of thought that places the Earth and The Solar System as an insignificant celestial component to The Cosmos.

[5:8:55] Cosmosism - inspired by Astronism, the philosophy and ideology of Cosmosism encompasses all thought and philosophy that has extraterrestrial and celestial objects as its setting, focus or raises them to a divine status.

[5:8:55a] One feels a closeness to The Principles of Cosmic Exploration and holds the idea that humans belong in the extraterrestrial and must explore the cosmic world to gain further knowledge of divine entities.

[5:8:56] Cosmotheology - theology founded on the observation, understanding, and exploration of The Cosmos.

[5:8:57] Cyclicism - the viewpoint that all existing entities do so in cycles, and that it is these cyclical patterns that can offer great, and unrivalled revelations about the nature of The Cosmos, The Universe, and The Divine.

[5:8:58] Destinism - the set of beliefs that the concept of destiny is the only true connection between humanity and humanity's creator and places further emphasis on the ideas of destiny.

[5:8:59] Deviantism - the ideology of one who consciously deviates from the normalities or accepted standards in their society or community.

[5:8:60] Diagramology - the specific study of diagrams throughout Astronist visual arts in order to uncover further understandings.

[5:8:61] Differentiationism - part of Astronist Representationism and Astronist Collectivism, is the differential representation of Astronist works or characters, especially the non-canonical versions of the characters, or adapted versions of the characters to suit certain markets.

[5:8:62] Digital Dominance - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of the Jesse Millette brand retaining the highest influence throughout digital platforms.

[5:8:63] Disseminationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette stipulating the emphasis of spreading the ideals, philosophy and values of the company to the widest reaches of the world.

[5:8:64] Distributionism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the necessary continuity of the distribution of all Astronist works, operations and philosophies.

[5:8:65] Divergism - the theological idea that a human being's destiny is entwined with their god for a time, yet a time does come when the destiny of the human being separates from their god's and goes in a different direction.

[5:8:66] Diversism - the state in which one needs others of difference around them in order to function to the best of their abilities.

[5:8:67] Divine Extremism - the belief that all that is human-made cannot be of direct divinity or universality, including religion, society, and even the alphabetical and numerical systems.

[5:8:68] Divinitism - the study and belief that there exist varying degrees of divinity within all entities, and that is the ultimate goal of humanity to seek, learn, and understand the nature and the origins of divinity.

[5:8:69] Documentationism - the prolific documentation of the various different aspects of one's life.

[5:8:70] Doomism - the prophetic philosophy stating that either humanity will completely destroy itself or an unstoppable cosmic force will destroy all history of humanity.

[5:8:71] Doubtism - the ideology that one is conscious of their doubtful thoughts and can practice the art of suppressing doubtful thoughts.

[5:8:72] Duology - part of Astronist Collectivism, the representation of Astronist characters in the formation of a duo.

[5:8:73] Duo-Astronism - the Ideology of Astronism as a conjoined theory to another.

[5:8:74] Echoism - the process of two policies either being parallel to each other, entwined with each other or integral to each other's success.

[5:8:75] Educationism - the policy championed by The People's Constitutional Company of Jesse Millette, stating the necessity of the inclusion of education or scholastic characteristics in Astronist propaganda.

[5:8:76] Educentrism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the encouragement of governments to spend the highest percentage of their expenditure on education, especially over military and healthcare.

[5:8:76a] A newfound philosophy underpinning the principles of education governance, management, and the positioning of education at the centre of society.

[5:8:77] Ellenism - distinctive features, characteristics, traits and way of thinking relating to that of the fictional character, Ellena Chadwell.

[5:8:78] Encompassism - the idea that one's knowledge surrounds and holds them from within and so, one without knowledge lacks this relationship.

[5:8:79] Energism - the process of taking, storing and selling a customer's energy from specialised gyms to use as energy, especially when referring to the company, Energology.

[5:8:80] Enlightenmentism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that one who implements their faith, their morality and The Ideology of Astronism into their mindset, will understand true enlightenment and knowledge and thus, will become the best versions of themselves.

[5:8:81] Eternal Intimacy - the philosophical and theological theory that as long as one is with their partner, they don't care about being with God or anyone else, for eternity.

[5:8:82] Exonerationism - the policy championed by The People's Constitutional Company of Jesse Millette, pardoning the company from fault due to the company's advancements in global education, stewardship and the abolition of poverty.

[5:8:83] Figurativism - the belief that the majority of entities hold only figurative messages and meanings, especially regarding religious figures and icons.

[5:8:84] Foreignism - the understanding, acceptance and welcoming of foreign cultures, traditions and faiths, yet not to the point at which one loses their own cultures, traditions and faiths.

[5:8:85] Formationism - part of Astronist Collectivism, the idea that all Astronist entities have a formational structure.

[5:8:86] Fraternalism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette in some regions of the world, stating the importance of fraternal relations and the propagation of the strong bond between male Astronist characters.

[5:8:87] Freevision - the two-pronged concept holding firstly that the ambitions of people in the form of visions for the progression of humanity in the future should be held in the highest regard as they are the innovators pushing humanic society toward a more prosperous future.

[5:8:87a] Secondly, it stipulates that the knowledge of the cosmos and all entities beyond Earth should be of central focus and it is the strengthening, widening and deepening of humanity's vision of the universe that will lead to the greatest advancements in knowledge, technology and divine understanding.

[5:8:88] Futurological Retrospectism - the ideology of retrospecting from the viewpoint of a person's perspective in the future.

[5:8:89] Galacticism - inspired by Astronism, the philosophy and ideology of Galacticism encompasses all thought and philosophy that has extraterrestrial and celestial objects as its setting or focus.

[5:8:89a] One feels a closeness to The Principles of Cosmic Exploration and holds the idea that humans belong in the extraterrestrial and must explore the galaxies.

[5:8:90] Genderneutrism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that Astronist characters and the Jesse Millette brand as a whole, should adopt gender-neutral ideas in the majority of promotional operations, especially those targeted at children.

[5:8:91] Globalisationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of the globalisation of the operations and propaganda of The People's Constitutional Company of Jesse Millette.

[5:8:91a] The specific policy adopted by Millette Education stating that every human should have an education.

[5:8:92] Governmental Distribution - the distribution of any Astronist product or message by support of a nation's government.

[5:8:93] Harrietism - distinctive features, characteristics, traits and way of thinking relating to that of the fictional character, Harriet Millette.

[5:8:94] Hard & Soft Policy - part of Categorisationism, the categorisation of the policies of The People's Constitutional Company of Jesse Millette, between policy that must be abided by under all circumstances (hard) and policy that can be dismissed under certain circumstances (soft) with governmental, constitutional and directorial allowance.

[5:8:94a] The categorisations of policy can be found in The Grand Constitution of The People's Constitutional Company of Jesse Millette.

[5:8:95] Hyperhumanism - categorising a living being as more advanced than a human.

[5:8:96] Iconism - the representation of Astronist characters as other iconographical characters.

[5:8:97] Ignorancism - the ideology that humans are ignorant to their place in the universe and the true amount of knowledge humanity really has, which is often deemed as minimal.

[5:8:98] Imagocentrism - a branch of Imaginism, the concept that imagination is central to the evolution, development, and advancement of humanity, and it is the act of imagining that separates humanity from other living beings.

[5:8:99] Imaginism - the set of beliefs and practices that position one's imagination as their purest connection to The Divine, and through those practices, develop the imagination with the ultimate goal of allowing one's imagination to guide oneself through sensation, horripilation, envisionment, and understanding.

[5:8:100] Impartialism - the policy championed by The People's Constitutional Company of Jesse Millette, stating that The People's Constitutional Company of Jesse Millette must stay impartial in all conflicts, except when a clear majority of the population favours a particular side.

[5:8:101] Importationism - the policy of a government to encourage foreigners to come to one's nation to pay for better quality or cheaper healthcare, education or another finite service due to their home nation not providing them with a suitable service of the same kind.

[5:8:102] Ingratiationism - the policy championed by The People's Constitutional Company of Jesse Millette, stating that the company should encourage the courting of nations regarded as having significant cultural, political and monetary influence and importance.

[5:8:103] Initiationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of supporting the re-establishment of strong, unified states under a majority people group, usually initiated by revolution or referendum.

[5:8:104] Insignificism - the philosophical and futurological idea, inspired by The Philosophy of Astronism, that humanity's place in the universe is anything but significant and it is only this belief that will ensure the furtherance of humanity due to humanity's current egotistical tendencies.

[5:8:105] Integrationism - the policy championed by The People's Constitutional Company of Jesse Millette, stating the importance of persuading a people group to emigrate to a newfound state establishment with a majority of their people group.

[5:8:106] Interpretationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, expressing the encouragement of the receiver of a message, artwork, character or propaganda piece to relate it to themselves and to express their unique interpretation of the work.

[5:8:107] Intersectism - contrasting Intertwinism, the theological idea that humanity's and god's paths cross only during conception and so, once a human is born, that human will never encounter god again, even after death.

[5:8:108] Intertwinism - contrasting Intersectism, the theological idea that a human being's path is forever entwined with that of their god; both before, during and after life.

[5:8:109] Inverted Maniacalism - using wild, unpredictable and violent thoughts to justify the intimidation of any opponent in any field of competition, yet these thoughts do not translate to actions.

[5:8:110] Jesseism - distinctive features, characteristics, traits and way of thinking relating to that of the fictional character, Jesse Millette.

[5:8:111] Justificationism - the policy championed by The People's Constitutional Company of Jesse Millette, stating that The Leadership must exert excessive justification of the company's actions as actions for the greater good or betterment of peoples, especially when the company's actions are considered illegitimate, yet not unconstitutional, by external or internal organisations or committees.

[5:8:112] Linkism - the idea stating that all Astronist entities do interconnect and that it is these connections that form the foundations of all Astronist philosophy and thought, as well as further establishing the solidarity of The People's Constitutional Company of Jesse Millette.

[5:8:113] Literary Morphism - the gradual transition of a character or place over the course of a story or a set of stories.

[5:8:114] Maniacalism - using wild, unpredictable or violent behaviour to intimidate any opponent in any field of competition.

[5:8:115] Martianism - the branch of Cosmic Philosophy dealing with the planet of Mars, its origins, formation and potentiality for human colonisation.

[5:8:116] Masonism - the philosophy created by Brandon Taylorian, Masonism is the revolutionary philosophy underpinning the values, principles and ideology of The Order of Freemasonry from the 21st century onwards.

[5:8:117] Maternalism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that the creation of The People's Constitutional Company of Jesse Millette was birthed by the destiny of the universe, or simply, The Mother Universe.

[5:8:117a] The term of the idea used to described some female Astronist characters, such as Ellena Chadwell and Madelyn Hurst, Jesse's canonical mother in Astronist Mystology and the Astronist Timeline.

[5:8:117b] The policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of the diversification of the roles of women in modern society and the support for female unification.

[5:8:118] Metropolism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, encouraging the majority of the population to migrate to the largest urban developments, especially the capital city.

[5:8:119] Astronist Alchemy - the branch of Astronology dealing with the study of the mixation of Astronist philosophical thought and Alchemy.

[5:8:120] Astronist Assimilationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the idea that individuals do have varying levels of relationships and understandings between them and Astronist characters and entities, ranging from a personal relationship to a human relationship, and would usually include influences from one's personality, culture, faith, philosophy, society in which one resides and their nationality, ethnicity, ambitions and their humanity.

[5:8:121] Astronist Collectivism - the different formations in which Astronist characters are represented in Astronist literature, propaganda and imagery.

[5:8:122] Astronist Cosmocentrism - the Astronist theory of placing The Cosmos at the centre of all thought, philosophy and faith.

[5:8:123] Astronist Egalitarianism - a strain of philosophical and political ideology championed by The People's Constitutional Company of Jesse Millette, stating that all people should be initially determined as equal, but it is what they do, how they act and what they achieve that distinguishes them from others; not their class, race, religion, ethnicity, family status or location of birth.

[5:8:123a] This ideology has been widely implemented into the Astronist Education System and the majority of other Astronist political theories as well as the majority of the operations of The People's Constitutional Company of Jesse Millette.

[5:8:124] Astronist Elementalism - the representation and connection between Astronist characters and elemental formations.

[5:8:125] Astronist Expansionism - the philosophy championed by The People's Constitutional Company of Jesse Millette, stating that all operations of The People's Constitutional Company of Jesse Millette and its philosophies, values and conduct should expand eternally in all dimensions, directions and disciplines.

[5:8:126] Astronist Interpenetrationism - the broad idea that Astronist works, characters, philosophies and theories should and can always be mixed with other external ideas, philosophies and theories.

[5:8:127] Astronist Lexicology - the particular form, meaning and behaviour of words within Astronology, Astronist literary works, The Ideology of Astronism or the documents and dogma created by The People's Constitutional Company of Jesse Millette.

[5:8:128] Astronist Macrocosm - the perspective theory of viewing any Astronist entity as a part as opposed to viewing it as a whole.

[5:8:129] Astronist Microcosm - the perspective theory of viewing any Astronist entity as a whole as opposed to viewing it as a part.

[5:8:130] Astronist Mysticism - the branch of Astronology dealing with the study of the mixation of Astronist philosophical thought and Mysticism.

[5:8:131] Astronist Pastoralism - the representation of Astronist characters in pastoral settings.

[5:8:132] Astronist Phraseology - the particular modes of expression and implementation of Astronology, Astronism, Astronist literary works or the operations of The People's Constitutional Company of Jesse Millette.

[5:8:133] Astronist Policy - the set of policies championed and propagated throughout the operations of The People's Constitutional Company of Jesse Millette.

[5:8:134] Astronist Progressivism - the advocacy of the progression of a entity under Astronist ideology or management.

[5:8:135] Astronist Representationism - the broad policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that Astronist characters can be represented in standard, differential and mixed forms.

[5:8:136] Astronist Stansationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, referring to the position that the company takes in the event of a crisis, dispute or conflict.

[5:8:137] Astronist Terminology - the body of terms used within the subject of Astronology, Astronist literary works, The Ideology of Astronism, or by The People's Constitutional Company of Jesse Millette.

[5:8:138] Astronist Theosophy - the fusion of The Ideology of Astronism and a separate set of beliefs, usually those of a religion or cult.

[5:8:139] Astronist Universalism - inspired by Reformed Universalism, the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that Astronist philosophy and ideology are universally coherent and that in order for an individual to gain further knowledge, they must think in universal terms or in terms of the spectrum of the universe, not just Earthly terms.

[5:8:140] Astronism - the central theological and ideological philosophy first outlined by Cometan in The Grand Centrality of The Philosophy of Astronism, and the philosophy upon which The People's Constitutional Company of Jesse Millette is constructed and operates, and of which the five main Astronist characters, are the first and purest representations.

[5:8:141] Mixationism - part of Astronist Representationism and Astronist Collectivism, is the presentation of Astronist characters, especially in advertisements, that uses a mixture of standard and differential Astronist representations.

[5:8:142] Mono-Astronism - The Ideology of Astronism as a single entity, unconnected to any other.

[5:8:143] Monopolism - the policy of the encouragement of governments to allow monopolies in their nation.

[5:8:143a] The policy championed by The People's Constitutional Company of Jesse Millette, stating the company should encourage governments to allow The People's Constitutional Company of Jesse Millette to operate a natural monopoly in the education sector.

[5:8:144] Multiversism - the theological and philosophical idea that there are multiple universes either within our own or outside our own.

[5:8:145] Musicism - the process of using music as a means of inspiration, especially when utilised in propaganda.

[5:8:146] Mystology - a collection of Astronist stories, especially those with a mystical or cosmological setting, theme or character.

[5:8:147] National Compliancy of Integration - the policy championed by The People's Constitutional Company of Jesse Millette, stating that it is the universal objective of The People's Constitutional Company of Jesse Millette to integrate its brands, characters, products and literatures into the cultures, values, beliefs and policies of the ruling governments of nations for the betterment of the nations and the peoples within those nations.

[5:8:148] National Individualism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the emphasis on conducting business operations in nations individually, rather by region or continent and detailing the distinct operations of the company in each individual nation.

[5:8:149] Negativism - the actions and beliefs of someone who actively and openly adverstes The Ideology of Astronism or the operations of The People's Constitutional Company of Jesse Millette.

[5:8:150] Non-Convergism - part of Insignificism, the theological idea that humans will not meet their god or creator when they die and especially views Convergism as presumptive and egotistical.

[5:8:151] Nonsensical Poeticism - a form of poetry that has no clear meaning or makes no sense to oneself.

[5:8:152] Oblivionism - the ideological and psychological belief that oneself will be forgotten forever if one does not achieve their goals and become famous from them.

[5:8:153] Oligopolism - the policy of the encouragement of governments to allow oligopolies in their nation.

[5:8:154] Oliverism - distinctive features, characteristics, traits and way of thinking relating to that of the fictional character, Oliver Mehler.

[5:8:155] Omenism - the prophetic representation of an object to imply a good or bad future.

[5:8:156] Omninationism - the Astronist business philosophy of regarding every nation with its own unique level of importance to The Company, and striving for a presence in every nation and region in the world.

[5:8:157] Open Commerce - the theory of time not dictating commerce.

[5:8:157a] Encouraging businesses to stay open twenty four hours a day, seven days a week.

[5:8:157b] The political policy promoted to encourage incessant commerce.

[5:8:158] Open Urbanisation - the theory of total urbanisation whereby all populations live within cities and rural areas are kept untouched.

[5:8:158a] Encouraging the total population of a nation to migrate into urban areas.

[5:8:158b] The political policy promoted to encourage the expansion of urbanisation.

[5:8:159] Panopticism - the Astronist theological idea of seeing the whole of existence in one view, usually a position only taken by God, or the most holy of beings.

[5:8:160] Paternalism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that the nurture and protection of The People's Constitutional Company of Jesse Millette is done so by the Jesse Millette character, usually referred to as The People's Father or The Astronist Father.

[5:8:160a] The term of the idea used to describe male Astronist characters

[5:8:160b] The policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the importance of the diversification of the roles of men in modern society and the support for male unification.

[5:8:161] Philosophical Multilateralism - a theory stating the idea that multiple philosophies can work together in conjunction in order to create a more cohesive philosophy.

[5:8:162] Phoenixism - distinctive features, characteristics, traits and way of thinking relating to that of the destinal fictional character, Phoenix-Oliver Millette.

[5:8:163] Pictorialism - the propagational policy of The People's Constitutional Company of Jesse Millette to portray propaganda through pictures and illustrations.

[5:8:164] Populationism - a real-world ideology championed by The People's Constitutional Company of Jesse Millette, stating the idea that there can never be enough humans either on the Earth or in The Universe.

[5:8:165] The policy championed and propagated by The People's Constitutional Company of Jesse Millette in some areas of the world, stating that the people's majority opinion supersedes the opinion of the government or political party in power, thus placing the highest importance to public referendums.

[5:8:166] Preservism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that people's traditions, cultures and ideologies must be preserved.

[5:8:167] Preventionism - the oppressive actions of an individual, a government or a group that prevents someone from obtaining a wider education of a range of subjects.

[5:8:168] Principlism - the following of a set of clearly marked principles, in contrast to following a narrative-based and convoluted religious text.

[5:8:169] Procreationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the encouragement of increasing procreation amongst all peoples of all nations.

[5:8:170] Professionalism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, encouraging peoples to not only focus on their career, but too, focus on attaining professional status.

[5:8:171] Progressionism - the futurological philosophy of believing that the human race must progress towards a future of knowledge, cosmic expansion and advancements in artificial intelligence in order to sustain itself and to progress to a more prosperous future.

[5:8:172] Quad-Astronism - The Ideology of Astronism as a theory conjoined to three others.

[5:8:173] Quadology - part of Astronist Collectivism, the representation of Astronist characters in the formation of a quad.

[5:8:174] Quint-Astronism - The Ideology of Astronism as a theory conjoined to four others.

[5:8:175] Quintology - part of Astronist Collectivism, the representation of Astronist characters in the formation of a quint.

[5:8:176] Reflectionism - the consequences of one event reflected in terms of another.

[5:8:177] Reformed Universalism - the ideology stating that one must think in universal terms or in terms of the spectrum of the universe in order to gain further knowledge and that one who thinks in just Earthly terms is ultimately inferior.

[5:8:178] Regulationism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, referring to the self-imposed regulatory procedures undertaken by both internal and external entities to control and manage the monopolistic necessities of some operations of The People's Constitutional Company of Jesse Millette in certain nations.

[5:8:179] Removalism - the action of removing one's own desires, motivations and biases from all decision-making scenarios which often pertains to neutral removalism.

[5:8:179a] Extreme removalism refers to the removal of oneself completely from any scenario to the point at which oneself hasn't any input and nor do they believe involving themselves to be morally decent.

[5:8:180] Retrospectism - the instance of one looking back on something, especially their past life, in order to gain more knowledge or to remind themselves of their own experiences in order to apply that to the circumstance of the present moment.

[5:8:181] Rewardism - a real-world ideology relating to the subconscious desire for reward when completing a task.

[5:8:182] Saviourism - the representation of Astronist characters as saviours of humanity and The Cosmos.

[5:8:183] Scholarism - putting the importance of scholarly knowledge before all else.

[5:8:184] Scopism - the ideological theory propagated by The People's Constitutional Company of Jesse Millette, promoting the progression towards obtaining the fullest knowledge of a subject that one can with the resources available to them.

[5:8:185] Securism - the psychological ideology that one is compelled to surround themselves with different forms of security, for example, financial security and social security, in order to make themselves feel secure and if they do not have enough securities around them in different forms, they feel extremely insecure.

[5:8:186] Segmentationism - the action of dividing an entity into several different segments in order to better understand it.

[5:8:187] Significism - the philosophical and futurological idea that humanity's place in The Universe is significant and it is only this belief that will ensure the furtherance of humanity.

[5:8:188] Signology - the specific study of Astronist characters by the directions they face, the signs they make and the expressions they exert throughout Astronist visual art5s in order to uncover further understandings.

[5:8:189] Sociocentrism - putting the needs and interests of society as a whole at the centre of one's decision-making.

[5:8:190] Solarism - the branch of Cosmic Philosophy dealing with the Sun, its origins, formation and eventual destruction, as well as its role as the sustainer of life on Earth.

[5:8:191] Solitology - part of Astronist Collectivism, the representation of Astronist characters in a solitary formation.

[5:8:192] Sororitism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette in some parts of the world, stating the importance of strengthened relations between young females and the propagation of strong bonds between female Astronist characters.

[5:8:193] Souvenirism - the literary technique of using souvenirs to symbolise certain events, stories, people or places.

[5:8:194] Sponsorism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating the encouragement of the construction and establishment of sponsorships by the company, especially regarding sponsored hospitals, medical facilities, observatories and research stations.

[5:8:195] Stabilitism - the policy championed by The People's Constitutional Company of Jesse Millette, stating the emphasis of conducting operations with intermediaries, companies, governments and organisations that can prove themselves to be stable entities.

[5:8:196] Stance of Beneficiality - part of Astronist Stansationism, the position of The People's Constitutional Company of Jesse Millette with the reasoning of receiving beneficiality by taking a particular side in a conflict or dispute.

[5:8:197] Stance of Humanity - part of Astronist Stansationism, the position of The People's Constitutional Company of Jesse Millette against entities proven to violate basic human rights and to support humanitarian operations.

[5:8:198] Stance of Neutrality - part of Astronist Stansationism, the neutral position of The People's Constitutional Company of Jesse Millette during a conflict or dispute, especially when there isn't a clear majority on either side of the argument.

[5:8:199] Standardisationism - part of Astronist Representationism and Astronist Collectivism, is the standardised representation of Astronist works or characters, especially the canonically described versions of the characters.

[5:8:200] Standardised Linguisticism - the gradual unification of world languages so to represent large portions of populations.

[5:8:201] Statuism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, for the construction of elaborate iconographical figures in public areas to denote an ideology, philosophy or belief.

[5:8:202] Subhumanism - categorising a living being as less advanced than a human.

[5:8:203] Superiorism - the ideology of an entity believing itself to be superior over both its associates and its enemies in all possible forms.

[5:8:204] Synchronism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stating that the operations of the company are centrally synchronised for coherence and clarity.

[5:8:205] Taylorianism - the overarching term given to the personalised theological, philosophical, ideological and political ideas, thoughts and theories expressed and expounded by author, philosopher and Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette, Brandon Taylorian.

[5:8:206] The Advanced Human - a futurological philosophy stating that humans will one day progress to a point of advancement that they no longer resemble the current human embodiment.

[5:8:207] The Confident Individual - one who is conscious of their confidence and works to build and progress it in all directions whether that be a detriment to others or not.

[5:8:208] The Inner Star & The Outer Star - the theory that within humans is a uniqueness of divine degree which is described as The Inner Star and all celestial objects have this same divine degree and are described as The Outer Star.

[5:8:209] Theological Parallelism - the idea that human beings live and die forever in parallel with their god or creator, yet do never encounter their god or creator.

[5:8:210] The Quintessence of Domesticity - a real-world ideology stating the different components that make up a traditionalist idea of a domestic life.

[5:8:211] The Theory of the Circle - the theory that business as a practice is simply a relentless circle of producing, selling and purchasing with a monotonous upkeep.

[5:8:212] The Theory of the Sphere - the theory inspired by The Theory of the Circle, yet taking it in a further dimension by holding the idea that business is not so flat as implied so in The Theory of the Circle.

[5:8:212a] The Theory of the Sphere argues that business as a practice is relentless and monotonous, but it is the external, internal and multidimensional factors, obstacles and circumstance of operation that contribute a real-world view of the relentless business landscape, not merely producing, selling and purchasing.

[5:8:213] Too Vital To Fail - the policy championed by The People's Constitutional Company of Jesse Millette stipulating that its operations, especially those regarding education, should become so deeply interconnected with the economic, political, cultural and social foundations of nations that its collapse would result in the subsequent collapse of a nation's education system, thus leading to other major issues in the nation's domestic and international profile.

[5:8:214] Totalisationism - viewing entities in their total, accumulated state, not as divisions.

[5:8:214a] The representation of Astronist characters in their totalised states.

[5:8:215] Totalism - the financial action of combining an entity's total wealth, both of financial and non-financial funds.

[5:8:216] Transparentism - the business philosophy established, championed and propagated by The People's Constitutional Company of Jesse Millette, stating that all dimensions, operations and personnel of the company are to be completely transparent to the public and thus, must inform all peoples of all operations.

[5:8:217] Tri-Astronism - The Ideology of Astronism as a theory conjoined to two others.

[5:8:218] Triology - Part of Astronist Collectivism, the representation of Astronist characters in the formation of a trio.

[5:8:219] Triviality of Domesticity - a real-world ideology stating that domestic life is both unappealing and stagnating and offers little to the person partaking in it.

[5:8:220] Typificationism - the idea that despite the vastness of the representation of Astronist characters and brands, distinctive similarities are repeatedly portrayed and are associated with particular characters in order to emphasise continuity.

[5:8:221] Unificationism - the process by which one unifies all in the name of a common cause, often represented in Astronist propaganda.

[5:8:222] Vanguardism - the policy championed and propagated by The People's Constitutional Company of Jesse Millette, encouraging groups of people to research and develop new ideas and technologies for the betterment of peoples and of which they will become accredited to.

[5:8:223] Versatilitism - the theory adopting the idea that Astronist characters are versatile to the differences of cultures and customs of the world.

[5:8:224] Versionism - the idea stating that all Astronist entities have endless variations, especially with regards to Astronist characters.

[5:8:225] Virtualism - the futurological idea that humanity will become more virtual than physical.

[5:8:226] Visionism - the process of envisioning what one must do and the subsequent fulfilment of that vision.

[5:8:227] Worldism - the idea that different entities have their own encompassing worlds.

[5:8:228] Zarism - distinctive features, characteristics, traits and way of thinking relating to that of the fictional character, Zara Litchford.

The Hexadoxy

*The Principles of
Ontology & Perception*

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Ghenology

The Astronic Ontology

[6:1:1] One of the main objectives of one's study and contemplation of philosophy and philosophical subjects is to explore and discover more about ourselves; whom we are as individuals, whom we are collectively, whom we are to ourselves, and whom we are to others.

[6:1:2] The establishment of the pre-Astronist discipline of philosophy known as ontology paves the way to allow philosophers to embrace the study of the nature of being and in the Astronist context, pertains to the wider term of one's existentiality.

[6:1:3] The objectives of the Astronic tradition of philosophy therefore do also align with the main objectives of wider philosophy for Astronism and Astronists are held to seek the improvement of the knowledge and understanding we hold about ourselves as individuals, ourselves collectively, and ourselves as perceived by those whom we know and those whom we do not, especially so in relation to our destiny to explore The Cosmos.

[6:1:4] It is only prudent and natural, therefore, that a new tradition of ontological study and contemplation is founded in parallel to the founding of the Astronic philosophical tradition because with the founding of this new tradition of philosophy has come, as demonstrated by the immense size of the Omnidoxy alone, a plethora of new approaches to interpreting and understanding existence and it is these new Astronic approaches that must be applied to the context of the discipline of ontology.

[6:1:5] Ontologists task themselves with the contemplation of the nature of being in an attempt to understand in higher and more diverse ways the fundamentals of being, what it means to be or not to be, how one is characterised as being, whether being is truly knowable, in addition to many other deeply philosophical questions.

[6:1:6] I, herein, can be quoted as labelling ontology as the most philosophical of philosophical subjects for to me as Cometan, other than cosmology, there is no more profound area of contemplation that is markedly philosophical than the study of the nature of our own being, beingness and non-being.

[6:1:7] Of course, with the development of the Astronic approach to ontology comes the injection of the Astronic theme of astronomy fused with cosmology and philosophy tied to questions of existentiality, many of which have already been referred to and somewhat explored in the first disquisition of the Monodoxy as part of the inclusive discipline of compendology.

[6:1:8] One of the most interesting facets of contemplation for Astronists regarding ontology should be the nature of being of The Cosmos as a whole as well as its progeny and phenomena individually.

[6:1:9] How do the celestials exist and by which means do they exist? Do they coexist through interdependence or is the nature of their being codependent or perhaps it is instead an independent nature; here, we touch upon the three identified existential natures of interdependence, codependence, and independence, the study and discussion of which are important to the development of the Astronic tradition of ontology; it is imperative to say that independence is an ontological nature that is only reserved for those beings that hold divinity, therefore, anything within The Cosmos cannot be considered independent, even The Cosmos itself in accordance with the Astronist cosmology.

[6:1:10] One of the most interesting to consider ontology is to perceive it metaphilosophically as it exists in relation to other established branches of philosophy, primarily including metaphysics and epistemology.

[6:1:11] The ways in which those three long-established branches of philosophic study interact with one another yet remain distinct from each other by the nature and wording of the questions they explore is fascinating to me.

[6:1:12] It is important for me to note here, for I believe I have not yet spoken of this elsewhere in the entirety of the Omnidoxy, that it remains one of the foremost responsibilities of Astronic philosophers to apply Astronistally originating disciplines of study to pre-Astronist branches of philosophy which I consider to be essential to the further creation of plethoras of new beliefs, ideas, and other conceptals.

[6:1:13] This process of the application of an Astronist discipline to a non-Astronist discipline in this way is to be henceforth referred to as interlation, or to interlate, an example of which would be the application of the Astronist compendological discipline of study of omnology to the context of ontology to create questions such as whether the future and fate of the expansion of The Cosmos in The Universe will hold directly impacts on our own individual and collectively existentialities?

[6:1:14] Is the nature of being of that whichever we reside within directly connected to the distinct beings that reside within it or do they exist independently?

[6:1:15] By posing that question, we begin to explore the nature of existential interactions and interconnections between The Cosmos and the individual ontologies of each human person within The Cosmos.

[6:1:16] By this singular example, it is easily seen how there exists a vibrant applicability of cosmic philosophy, particularly compendological disciplines of study with pre-Astronist branches of philosophy; I am excited to see a bright and idea-filled future derived from the practice of interlation.

[6:1:17] In the context of the Astronic philosophical tradition, the depth of a philosophical discussion or treatise is measured by this process of interlation that is herein introduced for the greater and more intertwined the level of interlation is, the more in-depth and profound the philosophical discussion is considered to be.

[6:1:18] Presently, we have only spoken of singular interlation, in which one Astronist discipline of study is applied to a non-Astronist or pre-Astronist discipline of study, however, as part of the deepening of our philosophical discussions, there are herein introduced the possibility of the application of ten different Astronist disciplines of study to a non-Astronist/pre-Astronist discipline of study simultaneously within the same discussion, essay, or treatise.

[6:1:19] These include the following ranging from two up to ten, beyond which there is not presently introduced a term, but an eleventh or twelfth interlation could potentially occur: dyinterlation, trinterlation, tetrinterlation, quinterlation, hexinterlation, septinterlation, octinterlation, noninterlation, and decinterlation.

[6:1:20] Therefore, to interlate is expected to be an important practice within the context of Astronic philosophy for to conduct this practice means to philosophise on levels higher and deeper than without interlation, such discussions would not be able to reach peak complexity.

[6:1:21] Oppositely, that which is to be henceforth referred to as intralation pertains to the process in which an Astronist discipline of study is applied to another Astronistally originating discipline of study as part of the formation of an argument, but similarly to interlation, the following terminological versions of intralation including dyintralation, trinralation, tetralation, quinralation, hextralation, septralation, octralation, nontralation, and decintralation.

[6:1:22] That which is herein introduced as Astronist ontology is characterised by a particular focus on the nature of the being of The Cosmos, its progeny, and its phenomena.

[6:1:23] The nature of being in the context of Astronist Philosophy is fundamentally intertwined with the nature, functionalities, and formation of the Astronist cosmology and is also predicated by the Cosmic Limitation Principle and the wider general nature of The Cosmos as the existence in which we reside as human beings.

[6:1:24] Therefore, the Astronist cosmology can be said to pervade and form the structures upon which Astronist ontology is built.

[6:1:25] To develop a specific ontology for Astronism is not just a case of describing a particular viewpoint of being, but it is instead to form notions and orientations about what beingness is and therefore we understand that the Astronist ontology is a multiplicity of

ways to understand the nature of being and beingness which is known as a polyothic approach.

[6:1:26] This is rather than one systemised understanding of the subject, as is characterised by the Astronist approach to cosmology which is to be henceforth known as the monothic approach while a two-pronged approach is to be known as duothic and a three-pronged approach is to be henceforth known as triothic.

[6:1:27] The less and less amounts of approaches that exist, the more and more dogmatic the system of thought's approach to the subject becomes and this describes yet another distinction between a philosophy and a religion.

[6:1:28] A philosophy will generally hold a duothic, triothic, or ideally a polyothic approach to all subjects with only some foundational elements of the philosophical system of thought existing monothically.

[6:1:29] Oppositely, a religion is characterised by a monothic interpretation of all the subjects it addresses, especially when a religion is institutionalised in accordance to a dogma; a singular version of events while a philosophy holds a multitude of versions of events.

[6:1:30] A philosophy is majoratively polyothic while a religion is majoratively monothic and it is in this distinction that we see the differences in the nature of being of philosophies and religions which demonstrates the applicability of ontology to metaphilosophy.

[6:1:31] The Astronist ontology remains inherent of and intrinsic to the Astronist cosmology for the former is tasked with posing questions on the nature of being as interpreted by the latter.

[6:1:32] One of the essential words that is introduced by the Astronist approach to ontology is that which shall be henceforth known as beingness which pertains to the instance and characteristics of one's being rather than their existential being; beingness is even more emphasised in study of the Astronist ontology than the word being itself.

[6:1:33] Also importantly studied as part of the Astronist ontology is the nature of becoming; from this, we can understand that from the Astronist ontological point of view, there is a tridimensionality presented about the nature of being which is exemplified through three similar yet distinct terms; being, beingness, and becoming.

[6:1:34] The coming into being of an entity, or the mutability and transition of that beingness into another beingness is what can be defined as becoming.

[6:1:35] Becoming, as distinct from being, is rampant throughout The Cosmos and in fact, becomingness, as it is understood in this context, remains a fundamental element of the nature of The Cosmos for cosmic entities are becoming (or transitioning in their

beingnesses) continuously due to the transient nature of cosmic existence and this is considered to also be occurring in every other Cosmos as part of The Omniverse in The Universe.

[6:1:36] However, due to the encompassing nature of The Universe, some may think that The Universe cannot become, but this is incorrect according to the Astronist cosmology as stated herein.

[6:1:37] This is because even though The Universe is infinite, it isn't divinely all-encompassing and transcendent and so it can still become because it has the capacity to become anything due to its infiniteness for it isn't already everything like The Divine and so The Universe is in a constant state of becoming like The Cosmos.

[6:1:38] This constant state of becoming is to be known as contation and the belief orientation that is herein introduced as contationism pertains to the belief that everything in existence through the temporality of its existence is undergoing a transformation of becoming; everything in existence is transitioning from one beingness to another, thus in a consistent state of becoming.

[6:1:39] For The Divine, there exists no becoming or becomingness nature because The Divine is already everything and therefore it does not become anything else; this is considered to be one of the fundamental ontological differences between The Universe and The Divine; although you may think that to become something denotes rejection of The Universe's infiniteness it does not because The Universe has the ability to become anything while The Cosmos does not; The Divine already is everything, The Universe has the infinite nature to become everything, and The Cosmos has the limited nature not become everything.

[6:1:40] The Divine can be described as becomingness itself for it is from which everything became rather than it itself becoming anything; if you are already everything you needn't become anything; by this notion, the infinite nature of The Universe remains intact whilst also distinguishing its nature from that of the divine nature of The Divine.

[6:1:41] As part of the Astronic approach to ontology, it is essential that I develop a new approach to ontological understanding and this new system of belief and interpretation is to be henceforth known as unquitarianism; unquitarianism is an ontological understanding of existence in which every single composite and collective entity in existence throughout all cosmoses and all temporalities is considered to be unique; unquitarianism affirms our unique ontologies with varying levels of which categories of entities are considered to hold unquity demonstrate different schools of thought or branches of unquitarianism.

[6:1:42] Up until the introduction and presentation of unquitarianism within The Omnidoxy herein, the world, its leaders, and its most prominent of thinkers have all attempted to categorise, group, associate, and assimilate individuals with other

individuals and despite the practicalities and benefits of organising humanity in such a way of unification, the unquitarian worldview and ontological understanding of humans is oriented upon an entirely different course.

[6:1:43] In the general, or standard unquitarian ontological understanding expressed by the Astronist Tradition, each and every being of sentience holds a unquity to their beingness which remains inescapable, undeniable, destinal and ultimately consequential to their purpose, contributions, and exchanges throughout their lives.

[6:1:44] From the poor living on the streets to the rich living in their mansions to the orphaned children living without love and the children remaining ignorant of their freedoms and gifts of just having parents to one woman diagnosed with cancer and another woman without any ills at all; we all hold a unquity and we can see this throughout the world around us.

[6:1:45] Despite the categories we place one another within simply for purposes of social organisation and association, unquitarianism maintains that we only all hold one commonality which is our own unquities and to consider the world through associations and categorisations of sentient individuals is considered to be a practical and shallow element of ontological understanding with a superior understanding residing in focusing on our uniquenesses from one another as demonstrators of ultimate sentient diversity.

[6:1:46] The systems and constructs of social organisation that have been created through the development of human civilisation are not considered to be natural by any account and from the unquitarian perspective, the only natural form of our association to one another is our uniqueness.

[6:1:47] The notion of sentient unquity is ultimately demonstrated by the pre-Astronist saying that we are all born alone and that we die alone.

[6:1:48] From the unquitarian interpretation of this saying, it is understood that we are born unique and we die unique from another other person that has lived before us, lived with and alongside, or shall live after us.

[6:1:49] The fact that we hold our own birthdate and time and location and hold our own death date and time and location is the ultimate practical demonstrator of the notion of our unquity from any other existential being beyond ourselves which is ultimately connected to the construct of our personal beingness.

[6:1:50] By this notion, unquitarianism attempts to forsake the engrained system of categorisation according to a multitude of different parameters for societal organisational purposes.

[6:1:51] However, it remains important to note that unquitarianism is ultimately predicated on the notion that no sentient being is either equal or unequal to another, but

that they are instead unique from one another as a majorly divergent understanding of our ontology which shall herein characterise the entirety of the Astronist approach to ontology.

[6:1:52] Uniquitarianism also propounds that there exists far more many unique elements forming our beingnesses than those which could be classed as similarities or commonalities.

[6:1:53] The Uniquitarian Principle states that if each of us is unique from one another then no sentient being can ever be equal to another; uniquitarianism does not strive towards equality, but instead strives towards the realisation and recognition of uniqueness; that we are not equal to one another, but that we are unique from one another in all ways with similarities of course existing, though in every similarity, our uniquenesses are still considered to clearly reside.

[6:1:54] There are also introduced herein two major belief orientations known as both linearism and cyclicalism, or as the appellation of The Linear-Cyclical Dichotomy, pertains to an area of contemplation and study for ontologists regarding the nature of being as something that is either linear or cyclical by its nature which is an area of contemplation that can be applied to anything, especially so importantly to a metaphilosophical context.

[6:1:55] It is stated herein that the philosophy of Astronism sides with linearism in the context of The Cosmos and therefore notionises that The Cosmos is ultimately trajected according to a linearity rather than a cyclicity, that The Cosmos is fixated on a course which it will eventually see out and end as a result; however, in the context of wider existentiality, on universal and divine plains, Astronism sides with neither linearity nor cyclicity and sees both as inferior to which will be latterexplained, but herein introduced as transtemporalism.

[6:1:56] The nature of the structure and existentiality of The Cosmos is considered to be one of linearity rather than cyclicity which therefore informs the position held by Astronism on this topic; this diverges from philosophies such as Buddhism which is firmly cyclicalist by its orientation which is an orientation held by other philosophies and religions and the following several insentensations will cover how each major philosophy and religion is applied to this dichotomy.

[6:1:57] Confucianism does not seem to hold a clearly defined understanding of the structure of time and therefore does not seem to side either with linearism or cyclicalism, however, wider Chinese philosophy is more commonly associated with a cyclical understanding of existence.

[6:1:58] Shinto is based on the central notion of the existence of kami rather than reincarnation which makes Shinto more closely associated with linearism, but again, its true allegiance is not as clearly distinguished as in the Dharmic faiths.

[6:1:59] Taoism is notably cyclic in its temporal and cosmological understanding with the universe considered to be in a constant state of recreation which orients Taoism away from the ideas held about existence in Astronism.

[6:1:60] Hinduism is structured on the notion of cyclicalism which informs its entire religious traditions, as well as its contributions to ethics, cosmology, and ontology.

[6:1:61] This remains the same for the other Dharmic religion of Jainism which also holds a cyclical understanding of time and beingness.

[6:1:62] Sikhism is also fixated around the notion of the cyclical structure of existence and considers union with an Ultimate Reality to be the superior function for escaping reincarnation.

[6:1:63] Christianity is firmly linear in its understanding of existence with temporality considered in accordance to the events and prophetic beliefs held about Christ and its Second Coming, as well as the linear nature of cosmology which God holds dominion over.

[6:1:64] Islam, as a further contribution to Abrahamic faith, also considers its cosmology according to a linear narrative rather than a cyclical one and therefore naturally shares its understanding with both Christianity and Judaism.

[6:1:65] Judaism is much the same as its two descendants and also considered existence according to a linear narrative of events which will one day resolve the universe rather than being predicated upon a cyclical understanding as is held in the Dharmic faiths.

[6:1:66] As we now move on from addressing other religious and philosophical traditions, to provide an argument as to why Astronism follows neither linearism nor cyclicalism is primarily manifested in transtemporalism; essentially, Astronism considers the nature of The Cosmos to be linear, but considers the nature of The Universe and The Divine and all other extracosmical realms and existences to be transtemporal meaning that existence is predicated upon cosmicality and extracosmicality, the former of which is bound by time and follows temporality, two branches of which are linearity and cyclicity, while the latter is not bound by time and is therefore transtemporal; beyond the boundaries of the existence of time; therefore, Astronism considers cosmicality through linearity and extracosmicality through transtemporality.

[6:1:67] Another important segment of study within the Astronist approach to ontology is that which is to be henceforth referred to as Cometanic existentialism, or also known as Cometanic existentiality.

[6:1:68] Cometanic existentialism concerns itself with the contemplation of our existences in the here and now and in the cosmic realm rather than being concerned with extracosmical occurrences and laws which, despite the fact that they may have an

unknowable effect over us, they continue to be separated from us due to our own cosmic nature; cometic existentialism states that because cosmic and extracosmic accessibility is one-way on the part of extracosmic entities and beings, that we needn't be entirely concerned with the extracosmic, but should be intensely concerned with the cosmic.

[6:1:69] Also fundamental to the study of ontology in the Astronic tradition is the nature and existence of purpose which is considered to be fundamentally associated with the nature of beingness, the ability to be, our ability to become, and the nature of what it means to be as one thing and not something else which is totally associated with notions of identiture.

[6:1:70] Love purpose refers to the contemplation of the purpose of love in the world; in many religions, the emotion of love is provided as a central theme and although in Astronism, love is loved and the contemplation of love is valued, love as an emotion is not provided with the same gravity as it is in other religions and belief systems; instead, in Astronism, a specific type of love is prioritised, namely dutifulness which is manifested as contribution; dutiful is considered to be a form of love in Astronism and is translated as our individual and collective duty to explore and enknowledge ourselves of the glorious wonders of The Cosmos as a duty which is driven by love, though not singularly by that emotion; emotions important to Astronism include admiration, wonderment, vigilance, ecstasy, awe, acceptance, and confidence although the philosophisation about the purpose of love is territorialised as a type of philosophical contemplation specifically within the discipline of ontology due to the fact that love remains a central part of our beingnesses as generally the most important emotion.

[6:1:71] Survival purpose refers to the contemplation of the purpose of survival that exists as a fundamental part of our beingness and is arguably one of the most important motivational factors regarding why we exert change upon ourselves to become something different; it is because we want to survive, or we want an idealised version of ourselves to survive physically, but also conceptually and perceptually in the minds of others; the ontological approach to philosophisation of survival and the nature of survivability (the extent to which a person considers survival important to their beingness) is predicated upon discovering why survival or keeping in ontological harmony or ontological existence is so important to the achievement of securing one's beingness and one's ability to become.

[6:1:72] Accumulative purpose refers to the notion that our ontologies are based upon an accumulation of qualities, experiences, desires, disgusts, needs, and external influences which all accumulate to form what we describe in Astronism as our beingness, essentially the characteristics, roles and qualities which form who we are and what make us unique from others; these can be categorised under the heading of attributive uniqueness which includes all forms of uniqueness that form through characteristics and qualities and are largely motional and it is these which drive our beingnesses to be motional or transient in their nature; however, there does exist other categories of uniqueness including temporal uniqueness (the notion that we are born at a specific unique point in time that no other entity

shares with us), genetic uniqueness (the notion that our genetics are form of a unique combination of genes that no other entity shares), and physical uniqueness to name just a few (this states that we hold uniqueness in the physical space that we take up and that no other entity can emulate our physical space where we stand and exist in); the first two of these unique categories are largely non-transient, or are fixed as they are while our physical uniqueness and attributive uniqueness are motional or transient by their nature.

[6:1:73] Furthermore, perhaps we can best understand the nature of being, beingness, and becoming through the terminology of change; because we reside according to the dimensionalities of The Cosmos, we are able to appropriate everything to change or unchange; the notion that ontology can be formulated upon transience or permanence; entities and beings and events in The Cosmos experience a constant stream of changes and all that we consider permanent is actually still transient in its nature for there exists nothing of permanence in The Cosmos; this is the Astronist understanding of cosmic existentiality; something permanent from our perspective is not permanent from the perspective of The Cosmos itself; we can logically state that all is transient within The Cosmos because The Cosmos itself is transient by its own nature and therefore all else within it will resemble such a nature.

[6:1:74] Dispurpose and nonpurpose are also important terms to the study of ontology with the former introduced herein as relating to when we person rejects their perceived existential purpose and forges their own new purpose as a result; the latter of these pertains to when the beingness of a person holds no perceived purpose because such a person doesn't hold the ability to forge their purpose and neither have they been provided with a purpose by some external entity, whether that be another person or an organisation or institution.

[6:1:75] Procreative purpose refers to the contemplative study regarding the existential purpose of humanity to survive through acts of procreation as a form of being and becoming and as an extension of our beingness.

[6:1:76] Existence is a statement about something and holds many different branches and types, namely conceptual existence, of which all things that can and are thought of as well as all things that are in physical existence fall into in addition to physical existence, of which only physically manifested entities hold a place in such a category; beyond these, there are different levels of existence, the most prominent of which to Astronism include cosmic existence, universal existence, and divine or divinical existence in accordance with the Astronist cosmology.

[6:1:77] Identiture refers to the way in which we would describe ourselves and others according to the attributions and reputations that we exert as a portrayal of who we are and who we wish to become.

[6:1:78] Identiture is the most transient element of ourselves for there exists no other more consistently changing element of a person than their identity; identity and identiture are

immense topics of contemplative depth that I simply do not hold the amount of insentations to cover in the depth they require, however, I state here that my exploration of identiture shall remain one of my most prominent areas of study and philosophisation.

[6:1:79] Individuality is not as extreme a word than that of unquity and it does not hold the same ontological implications as the term unquity does, hence, it does not hold as much relevance in Astronism as that of unquity; individuality is distinguished from unquity in that the latter pertains to our existential uniqueness temporally, genetically, characteristically, intellectually, and physically while our individuality comprises of a less potent collection of such elements and most crucially, individuality is also not provide with a connection to beingness, or our ontological state while our unquity is; individuality is formed on what makes us distinct from others but such qualities are likely to be shared by others elsewhere while unquity is formed on those elements of us that make us unique and ontologically distinct rather than attributively distinct.

[6:1:80] Originality is another ontological term involving the notion that although we may share the same qualities as others, the way in which we come to resemble such qualities is original to us, or is unique to us; originality pertains not to what but to how such qualities have come about for a person and states that every quality of ourselves and taken a journey to become as it resembled in us; unquity and individuality therefore pertain to what, but originality pertains to how so in an ontological discussion and contemplation.

[6:1:81] Being cosmic means to be fundamentally limited, both physically, temporally, mentally, and ultimately, existentially limited or otherwise without the ability to be truly permanent; to be cosmic, which is what we as humans are as we exist within The Cosmos, means to be transient by our nature, it means to be limited, and it means to be finite; this is our ontological reality and all we are doing with the notions of our being, beingness and becoming is that we are moving around in a limited space of potentiality in an attempt to survive.

[6:1:82] Beginningness or inceptionality refers to the study and philosophical contemplation of the nature of the beginning of an entity's being as an entirety or pertaining to the beginning of just one of its beingnesses; the beginning of beingness is becoming.

[6:1:83] Endingness or peripheration refers to the study and philosophical contemplation of the nature of the ending of an entity's being as an entirety or pertaining to the ending of just one of its beingnesses; the ending of beingness is becoming something else.

[6:1:84] Cosmicals and universals are defined from one another according to the nature of what can be described as cosmic and that which can be described as universal, the former of which denotes a finite nature while the latter an infinite nature; cosmicals and universals are two groupings of conceptuality, the first of which pertains to conceptals that derivate a limited nature such as finiteness, mortality, temporariness and so forth

while the second of which pertains to conceptals that advocate or describe an unlimited nature such as infiniteness, permanence, immortality, and so forth.

[6:1:85] Divinicals on the other hand are the third category of conceptuality within Astronism and pertain to conceptals that expound notions of divinity such as totality, independence, all-encompassing, omnireativity, and transtemporality.

[6:1:86] It is through these three conceptual categories that the Astronist tradition perceives existences as a form of existential categorisation; cosmicals, universals, and divinicals are all formulate the conceptual structure of existence for Astronists.

[6:1:87] Bodiness refers to the fact of an entity's beingness involving their physicality; their physicality is predicated upon their body and their body is an essential segment of a person's beingness; bodiness is the extent to which a person's body influences their beingness, but mindness refers to the extent to which a person's mind influences their beingness.

[6:1:88] Cosmicness is limited rather than linear or cyclical; just because something is linear does not mean that it is finite and cyclicity is a form of temporal infiniteness so the essential Astronism understanding of cosmology is that we are limited, transient, and motional; it is through these three functions that Astronism considers time and being.

[6:1:89] Soulness is the supposed third portion of a person's beingness in relation to their soul; the elements of a person that are unseen, but neither are they mental or intellectual for those elements are covered by the term mindness.

[6:1:90] The Cosmic Centre pertains to the idea that The Cosmos is at the centre of all being within The Cosmos; everything that exists within The Cosmos is centred on The Cosmos for its own existence; this may also be referred to as cosmic dependency for it expounds the notion that due to our residence within The Cosmos we are dependent upon it.

[6:1:91] The Cosmic Centre is to be often considered an assumption within Astronism rather than an actual belief orientation due to notion of the limited nature of The Cosmos as a fundament of Astronist belief.

[6:1:92] What can be said to exist? According to the Astronist understanding, everything that be perceived or conceptualised can be considered to exist, however, in Astronism, that which is known as Unknown Existence refers to all things that have not yet been conceptualised and cannot be perceived, but we cannot know of those things in specificity; we can know is that they do not exist, but that they could come into existence.

[6:1:93] What is a thing? Pertained to as an entity in the Astronic ontology, a thing is a word which encompasses both objects and conceptals; a thing, therefore, can either be objective or it can be abstract.

[6:1:94] Into what categories, if any, can we sort existing things? As lattermentioned also, we can categorise existing things either as objects or as conceptualls and these are the two fundamental categories of cosmic existence.

[6:1:95] What are the meanings of being? The meaning of beingness is fundamentally predicated upon the meaning of The Cosmos itself because beingness, to us, is being cosmic in our nature; underscoring everything we know about ontology and all contemplations about ontology, nobody, and I mean nobody can ever tell us why we are here and nobody can demonstrate to us the meaning of our being.

[6:1:96] To know the meaning of something like The Cosmos is to have an understanding of The Cosmos in its entirety; we do not have this and hence, we cannot ever know why we are here; all I can provide you with are some ideas or postulations about why we might be here, but I do not know and I will never know the answer to this question for it is the greatest of all questions in my opinion.

[6:1:97] What is the essence of something? The essence of a thing, either an object or a concept, refers to the web of qualities, which themselves may be objective or conceptual, that form what a thing is; crucially though, whatever the nature of the thing is, it must abide by its categorisation.

[6:1:98] Therefore, no part of a human cannot hold the possibility of immortality due to the cosmic nature of us, neither can souls exist for souls denote such immortality which defies our own nature, neither are we independent of anything for such a quality is divinical; whatever is cosmic holds a set of cosmic essences, whatever is universal holds a set of universal essences, and The Divine holds a set of divinical essences.

[6:1:99] The cosmic nature is made up of quantitiveness and qualitiveness; the former of which pertains to the objective amount of things and the latter of which pertains to the subjective standard of something; the quality and quantity terms are the next of the fundamentals proceeding objects and concepts.

[6:1:100] The next of the fundamentals of cosmic nature pertains to where something is because the first fundamental is what, the second is how, and the third is where.

[6:1:101] The question of where something is pertains to an importance within The Cosmos because objectivity according to where something is is fundamental to cosmic nature, hence pertaining to physical uniqueness.

[6:1:102] Is existence a property? Yes, according to my thoughts and the beliefs of Astronism, existence is a property that can be lost and will inevitably be lost to us both on a physical level and on a conceptual level; both animate and inanimate entities are considered to hold existential property meaning that existence is something that is possessed and therefore can be lost rather than something that is a staple of being.

[6:1:103] Is existence a genus or general class that is simply divided up by specific differences? Existence be divided into the physical and the conceptual as well as the cosmic, the universal, and the divinical.

[6:1:104] Which entities, if any, are fundamental? There is only one fundamental entity within The Cosmos and that is the force of gravity; gravity is the absoluteness of The Cosmos for The Cosmos is dependent upon gravity for its existence hence gravity is the only fundamental.

[6:1:105] Are all entities objects? Yes, everything within The Cosmos, even gravity itself is considered to be an object for an object, in Astronism, is something that you can perceive directly through one of our five senses or you can perceive it indirectly through the effects of its existence as gravity because we can physically see and feel the effects of gravity which is gravity itself even though it arguably doesn't physically manifested itself; therefore, in The Cosmos, fundamentally, there are objects and there are concepts; all entities are objects and all abstracts are conceptals.

[6:1:106] How do the properties of an object relate to the object itself? The properties of the object are the object itself and although they should not be separated from the object itself because if those properties were not to exist then neither would the object exist.

[6:1:107] That which is herein introduced as the discipline for the study of belief in the context of philosophy pertains to positology and the exploration of this shall take place post-omnidoxically.

[6:1:108] Categories of being in Astronism which approaches this ontological subject via the construction of ontological extremities and ontological middlegrounds as they are to be known.

[6:1:109] The categories of being that we shall use are majoratively Aristotelian in their original usage with some additions.

[6:1:110] The two ontological extremities have, of course, a bipolarity.

[6:1:111] That which is the larger, greater, or more abundant extremity in whatever sense is to be known as the prodrast while the smaller, lesser, or fewer extremity in whatever sense shall be henceforth known as the predrast with the middleground forming the balance between the two.

[6:1:112] A static version, in which the universe displays a constant fullness and diversity, and a temporalised version, in which fullness and diversity gradually increase over time; the Astronist Tradition agrees with this notion and both versions of it.

[6:1:113] Orthogenesis is the biological hypothesis that organisms have an innate tendency to evolve in a definite direction towards some goal (teleology) due to some internal

mechanism or "driving force"; the Astronist Tradition agrees with this notion on a philosophical and principle-based level.

[6:1:114] Cosmoemergence refers to the application of emergence in the context of ontology to The Cosmos, particularly its progeny and phenomena in order to derive notions about the ontology of The Cosmos and its "ontological progression"; the notion that The Cosmos has just "been" as it is, but that it has "become" what it is.

[6:1:115] Epiphenomenon in cosmic philosophy, or also known as cosmoepiphenomenon, or cosmoepiphenomena refers to an actional or emotional product of a person's observance of a cosmic phenomenon, such as wonderment or excitement and the actions and expressions associated with such emotions.

[6:1:116] Cosmophilosophical is a term which shall relate to cosmic philosophy.

[6:1:117] Cosmophilosophical extension, or extensionism refers to the notion that The Cosmos is in constant extension of its own metaphysical and ontological being both internally (intraextension) (through the growth and expansion of entities residing within it) as well as externally (extraextension) (through its own accelerating expansion of it as a whole entity).

[6:1:118] Metament refers to the tendency of a regular person, but especially a philosopher, to focus on the meta natures of topics, such as metaphilosophy, metacosmos, and others.

[6:1:119] Privation is existing without definitive qualities, therefore calling one's beingness into question.

[6:1:120] Philosophical ontology refers to the beingness of a philosophy.

[6:1:121] Ideological ontology refers to the beingness of an ideology.

[6:1:122] Interpellation refers to bringing into being an idea, or set of systemised ideas (ideology), for the purpose of achieving something for the subject or by the subject; a religion or philosophy can be considered an interpellation and therefore Astronism can be considered as an interpellation.

[6:1:123] Intension is a connotation by word, phrase, or symbol; the intension of a word is usually manifested by its definition and a comprehension is a collection of such intensions (mutually understood qualities).

[6:1:124] Ontological freedom is expected to be both a prerological and ghenological concept.

[6:1:125] Real freedom; this shall expand upon notions of negative freedom by incorporating not simply institutional or other constraints on a person's choices, but also the requirements of physical reality, resources and personal capacity.

[6:1:126] To have real freedom, according to Van Parjis, an individual must; 1. not be prevented from acting on their will (i.e. they must have traditional negative freedom); 2. possess the resources or capacities actually to carry out their will.

[6:1:127] Mereotopology is a branch of metaphysics and ontology dealing with the relations among wholes, parts, parts of parts, the boundaries between parts, and the different beingnesses of those parts and wholes.

[6:1:128] Meontology refers to the study of non-being, disbeingness, abeingness, or more generally the study of nothingness and remains a fundamental of ontological study.

[6:1:129] To apply to the Astronist cosmology, the inability for there to be a state of nothingness in The Cosmos due to the Cosmic Limitation Principle which is, in this case, reversed to suggest that there must always be something in every existential dimension of The Cosmos, hence the creation of The Betwixity which is itself not nothingness.

[6:1:130] Voids do not hold a disbeing nature, but are instead devoid of existential physicality, or hold little matter due to the greater dispersement of matter in the area that forms a void.

[6:1:131] Nothingness can only occur outside of The Cosmos as part of The Universe, but also The Divine is nothingness as well because it is also everything and if something is to be everything then it must also be nothing.

[6:1:132] Cosmological inherence, in the context of Astronist cosmology, refers to the notion extending from the belief orientation of palingenism that The Cosmos inherits qualities, elements, and proportions from The Cosmos that once existed before it in the same place.

[6:1:133] Interconnectionism, in Astronist cosmology, is the notion that the different Cosmoses of The Omniverse in The Universe actively transmit and communicate new states of matter, proportions, elements, and other discoveries between one another for their mutual extensions.

[6:1:134] More generally, the notion that each Cosmos of The Omniverse are connected and actively communicate with one another is to be referred to as interconnectionism.

[6:1:135] Haecceitism refers to the belief that entities can be have haecceity (individual essence) as a set of qualities that are essential to it and distinguish it from everything else, thus creating unique ontologies, or beingnesses.

[6:1:136] Therefore, the Astronist Tradition agrees with this notion as it aligns with the ideas of the Astronist cosmology.

[6:1:137] Onticality is the state of an entity existing physically, factually, and objectively rather than conceptually, speculatively, and subjectively which is to be known as subtic, subticity, or to exist in subticality.

[6:1:138] Externalism argues that the conscious mind is not only the result of what is going on inside the nervous system (or the brain), but also what occurs or exists outside the subject.

[6:1:139] Energeticism refers to the physical view that energy is the fundamental element in all physical change and the notion of the existence and the term energy are also to be studied as part of ontological philosophisations.

[6:1:140] The Astronist ontological view agrees that energy is fundamental to physical change but it rejects the notion that energy is fundamental to physical beingness or existence because energy is considered to be a functionality of bodily beingness rather than existential beingness.

[6:1:141] Cognitive ontology is the Astronist approach to this branch of ontology supports the notion of what it terms as linguisticism which is the ascription of all human-made topics, concepts, and theories as dependent upon language and semantics rather considers subjects such as mathematics, psychology, and others as just different languages pertaining to the realities that hold biases for human cognition.

[6:1:142] Therefore, their accuracy can neither be determined nor verified because the limitations of human perception and knowledge renders all that humans conceptualise to be either false or “not true”.

[6:1:143] This is essentially done in order to superiorise the subject of philosophy above all others and specifically relates to the ontology of the cognition of humans which, due to the Cosmic Limitation Principle, is fundamentally limited and therefore cannot ever be said to be a “true truth”.

[6:1:144] Being-in-itself (autocreation) is the state in which one entity is not dependent upon another entity for its existence or which has not come into existence from another entity.

[6:1:145] Ontological realism refers to the idea that facts are “out there” just waiting to be discovered and although the Astronist concurs with this viewpoint, it intends to add that which shall be known as ontological hyperrealism.

[6:1:146] Ontological hyperrealism notionises that even though facts are waiting to be discovered, there are limitations to what can be discovered due to the Cosmic Limitation Principle.

[6:1:147] Therefore, doubts are raised about the extent of the accuracy of the discoverable facts for some truths are unreachable by that which exists within The Cosmos.

[6:1:148] Derived from this, it is expected that for some post-omnidoxical philosophers, the Cosmic Limitation Principle will be reappellated to the Cosmic Limitation Problem as it may be considered a greater creator of obstacles in the development of notions than existing simple as a principle, but the Astronist Tradition notably opposes such a reappellation.

[6:1:149] Metaontology refers to a branch of ontology dealing with the investigation of what is being asked when we ask what is beingness, what we do hope to derive from the study of ontology, and what conclusions we can hope to come to about beingness from ontological enquiries.

[6:1:150] Ontotheology (Divine ontology or divinontology) refers to the nature of the beingness of The Divine from the Astronist cosmology; divinontology can be considered a cross-disciplinary discipline of study as it stretches across divinology and ontology.

[6:1:151] Philosophical poet, in poeticism, refers to the employment of poetic styles, devices, and forms to convey and parcel philosophical concepts, notions, and theories without explicitly writing of them, like in a definitionalistic approach.

[6:1:152] Nonfoundationalism or antifoundationalism refers to a pre-Astronist ism that, when applied to an Astronist philosophical or ideological context, pertains to any rejection of a foundational element of either a theory, belief orientation, or notion.

[6:1:153] Cosmomaximalism refers to the ontological notion that one of The Cosmos of The Omniverse in The Universe of the Astronist cosmology is the largest possible without being infinite and in such a Cosmos, anything which does exist shall do so in a maximised state rather than a proportional, ordinary, or minimal state.

[6:1:154] Ontological priority refers to whereby one entity is prior to another in being in terms of chronology.

[6:1:155] Ontological postority refers to whereby one entity is after another entity in being in terms of chronology.

[6:1:156] Ontological superiority refers to whereby one entity holds prevalence in being in terms of proportion.

[6:1:157] Ontological inferiority refers to whereby one entity holds impivalence in being in terms of proportion.

[6:1:158] Creativism or Cometanic hedonism is considered to prioritise the achievement of ontological security through contributions to the world in order to generate meaning for one's life and creativism considers itself to hold the most efficient way of achieving ontological security; a stable mental state derived from a sense of continuity in regard to the events in one's life.

[6:1:159] Metaphysical naturalism refers to a philosophical worldview, which holds that there is nothing but natural elements, principles, and relations of the kind studied by the natural sciences and therefore rejects the supernatural concepts and explanations that are part of many religions.

[6:1:160] The Astronist Tradition aligns with this notion of metaphysical naturalism for it considers its cosmology to be naturalistic in orientation as it does not rely upon supernatural concepts (such as reincarnation, resurrection, heaven and hell, angels, and extrasensory perceptions etc.) for its cosmology to function.

[6:1:161] This is because The Cosmos is a natural entity and The Universe and The Divine are not supernatural claims, but are instead logical extensions of The Cosmos, especially so in the ambiguous way in which they are described and discussed.

[6:1:162] A supernatural proclamation would be to proclaim that The Divine specifically intercedes with the world as religious traditions have proclaimed about their Gods, but there exists no such specific notions in Astronism despite their existing some concepts which reside within Astronist mysticism that pertain to particular intercessions of The Divine such as through personal inspiration and other ambiguous notions.

[6:1:163] Ultimately, however, The Philosophy of Astronism holds a predominantly and distinctly naturalistic orientation, especially so for immense focus that it presses upon cosmocentricity which could also be termed as derivation of naturocentricity.

[6:1:164] Astronism as a form of religious naturalism pertains to the notion that Astronism is a form of religious naturalism remains suspicious to the Astronist Tradition with the use of the term "religious" which is why the Tradition herein proposes an alternative term that is to be known as philosophical naturalism.

[6:1:165] However, the essential premise of the notion remains the same; that Astronism is an infusion of a religiophilosophical thinking with a naturalistic foundation and predication through the designation of feelings and concerns (such as wonderment, devotion etc.).

[6:1:166] As well as the organisation of a worldview that is based on the phenomena of the natural world and its orders, patterns, and elements.

[6:1:167] Organised philosophies must remain plural by their natures for unlike religions, organised philosophies are forever changing and exist not as singular entities with characteristics just of philosophies alone, but as borrowing elements of religions, ideologies, spiritualities, and more.

[6:1:168] Astronistically originating theories and belief orientations are herein introduced to explore ontological study further and deeper sense.

[6:1:169] Daseinism, from the German dasein, refers to the belief orientation holding that beingness is distinguishable from presence for they are not considered to be semantic equivalents for the former pertains to the existence of something in some place, time, and relation while the Astronist Tradition holds that the latter pertains to the existence of something in a necessarily proximate capacity.

[6:1:170] Essentially, close to something else in place, time, and relation; beingness can therefore pertain to the existence of an entity without any particular orientation of place, time, and relation, but the presence of something demonstrates its place, time, and relation to something else.

[6:1:171] Secondly, that which is to be known as to be pentadimensional, or the belief orientation of pentadimensionalism pertains to the notion held by the Astronist cosmology that each existing entity holds five distinct parts or persistences that are symbiotically mutable through the existence of the entity in subject.

[6:1:172] These five distinct parts, known as “contributors to essence” include an entity’s mind (consciousness/beingness), proportions (dimensionality), residence (existentiality - where is it), mutability (the extent of its changes over time), and an entity’s relationality (what, where, and how it is in relation to another entity).

[6:1:173] Vesselism, in Astronist ontology, refers to the belief orientation holding that the mind is the ultimate determiner of one’s beingness and that our bodies are merely vessels for the mind.

[6:1:174] It is particularly characterised by its superiorisation of the mind over the importance or existence of the soul and also proclamations that which is to be known as omnimentality/omnimentalism.

[6:1:175] Omnimentalism notionises that all entities in existence have minds and therefore broadens the idea about what a mind is.

[6:1:176] Herein listed are different ontological genesisises, each of which pertains to the way in which being and beingnesses are formed.

[6:1:177] Cosmogenesis pertains to the formation of beingness from within The Cosmos as a product of The Cosmos; the gaining of one's beingness directly from The Cosmos rather than from some other source within The Cosmos; deriving one's beingness and orienting one's beingness around The Cosmos is fundamental to Astronist belief.

[6:1:178] Universogenesis pertains to the formation of beingness from The Universe which, due to the Cosmic Limitation Principle, only The Cosmos as a whole and all the other infinite amounts of cosmoses of The Universe as wholes are able to formulate their beingnesses upon due to the fact that they are directly existing within The Universe which is sustained by The Divine.

[6:1:179] Other forms of ontological genesis include divinogenesis, chaogenesis, mytrogenesis (Mytra), morphogenesis, sentientogenesis, progenogenesis (progeny within The Cosmos), phenomenogenesis (phenomena within The Cosmos), monogenesis, duogenesis, triogenesis, polygenesis (more than three genesisises), paragenesis, and ontogenesis.

[6:1:180] As part of Astronist Cosmology, the essential belief is that to find out more about ourselves, we must enknowledge ourselves about The Cosmos and its progeny and phenomena (known as cosmophysitism) in order to achieve that which is to be known as transcension, the study of which actually resides within prerology and specifically, amnology as part of the study of freedom.

[6:1:181] Essentially, all that is known about The Cosmos must originate from within The Cosmos due to our own perceptual limitations; this supported by the Astronist Tradition.

[6:1:182] This is in opposition to notions that suggest that by understanding more about ourselves personally, we can find out more about The Cosmos which is to be henceforth known as egophysitism or anthropophysitism.

Uniquitarian Philosophy, Ontations & Ontometry

[6:2:1] The employment of uniquitarianism shall now be implemented in order to determine a brand new approach characterised by its origins within the Astronist philosophical tradition and can be used to

[6:2:2] Ontouniquitarianism, also known as uniquitarian ontology, or more generally known as uniquitarian philosophy, or the uniquitarian approach to ontology essentially posits that all of reality and its composite parts, both physical, metaphysical, and perceptual are unique according to the parameters of physical appearance, molecular structure, chronology, proximity, and location.

[6:2:3] Further to this, the analysis of a subject should be conducted with the intention of discovering and securing an understanding of the unique elements of the entity in subject rather than compartmentalising the composite elements of the entity for analysis, or by categorising entities into different constructed unities for the purpose of deriving their natures by the comparison of entities within such categories.

[6:2:4] Ontouniquitarianism differs from process philosophy because it posits that all entities do not just become or change, but instead form new unique realities whenever

[6:2:5] Ontouniquitarianism splits reality down into subseconds and notionises that every action formulates a new reality that is completely distinct from the reality of the previous subsecond.

[6:2:6] Ontouniquitarianism posits that if a change occurs, the person or object that the change has occurred to has caused a new reality which means that every action/decision/change that is made holds effects for the physical, metaphysical, and perceptual reality.

[6:2:7] The aftereffects of these actions/decisions/changes to be henceforth known as ontations.

[6:2:8] The severity of the change causes a greater ontation in the surrounding reality, thus forming a new unique reality after every change/decision/action is made.

[6:2:9] The effect to that new reality on the physical, metaphysical, and perceptual reality of others is to be henceforth known as the extent of an ontation's perexity.

[6:2:10] It is the perexity of an ontation that is fundamental understanding the extent of the consequences that each decision/action/change holds for other realities.

[6:2:11] The notion and process known as retransformation, or to retransform rests at the heart of the uniquitarian approach to ontological contemplations and involves the notion that whenever something changes, it is transformed into a new unique reality and so, its

substance has fundamentally changed (neutral), progressed (positive), or regressed (negative).

[6:2:12] Retransformation therefore ultimately upholds the notion that every change in reality forms a new unique reality in which the substance of the entities and the environment involved in such a reality have changed as part of a two-pronged activity that forms the entire process of retransformation.

[6:2:13] The notion of retransformation is fundamental to understanding the unquitarian understanding of the nature of change and its effects on the entities and on the environment in which it occurs.

[6:2:14] Furthermore, retransformation is the singlemost important distinguisher between unquitarian philosophy and process philosophy for the latter focuses on change as the cornerstone of reality which is itself dependent upon the process of change while the former is of course focusing on change as a retransformative occurrence for the substance of the entity that the change has occurred to rather than a process of change or to remain static as is considered in classical ontology.

[6:2:15] Therefore, the process of change identified within process philosophy is distinguished from that of retransformation by the notion that retransformation is not a process, but an occurrence in and of itself that could well occur again after another subsecond has passed while the process of change that is identified in process philosophy is of much greater longevity.

[6:2:16] That which is to be henceforth known as autontation refers to the notion that one's own decisions/actions/changes will automatically effect one's own reality by default and therefore without choice for oneself to be effected.

[6:2:17] That which is to be henceforth known as hyperontation refers to the notion that depending upon the perexity of the ontation, another's reality (whether that be a person or an inanimate object) may not always be effected by a decision/action/change made by oneself.

[6:2:18] The ontounquitarian view of reality is based upon sequences of subseconds that make up a series of events for which each subsecond holds a quality known as unquity which denotes total uniqueness, separation, and independence from all other events, entities, and realities of every other subsecond that exists.

[6:2:19] Ontounquitarianism, or the unquitarian approach to ontology, considers each and every entity in reality to be constantly retransforming the reality around itself environmentally and the realities of other animate entities, usually people, as well as their perceptions of reality which also retransform during this activity.

[6:2:20] But one must be asking oneself how process philosophy differs from that of unquitarian philosophy as the former of these emphasises becoming and changing rather than static being.

[6:2:21] To distinguish the two, process philosophy focuses on the idea that those which terms as actual occasions, or actual entities, which are momentary events are at their core self-determining, experiential, and internally related to one another.

[6:2:22] Meanwhile ontouniquitarianism, as the ontological branch of wider unquitarianism, which itself is a major characteristic of Astronist thinking, focuses on the notion that every entity in existence is neither an enduring material static substance (as is held within groups opposing process philosophy), nor are such entities enduring a process of continuous change, or becoming yet remaining (as is held in process philosophy) for they are instead retransforming through every

[6:2:23] The forms of philosophy that argue that change is illusory which was held by Parmenides or that it is accidental which was argued by Aristotle stand in opposition to process philosophy as this form of philosophy considers change as reality, but to go far beyond even this, unquitarian philosophy considers change (an event or occurrence) to be substantially retransforming of reality rather than being reality itself.

[6:2:24] The unquitarian view upholds the notion that events and occurrences in reality fundamentally change the substance of reality each time they occur which forms new uniqueness realities through ontations which themselves hold different degrees of influence (known as perexity) as to the extent that they change the reality them and the extent to which they change the source from which they are emitted.

[6:2:25] Ontouniquitarianism considers the being of a human as an incomprehensible amount of subseconds, each of which hold the potentiality of that human being to be unique and therefore fundamentally, ontouniquitarianism upholds that reality is not just itself change as is held in process philosophy, but that it is itself uniqueness.

[6:2:26] This viewpoint posits that change itself is also uniquely changing for the instruments, influences, and entities of the impact of change are entirely unique from all other instances of change that are exemplifiable.

[6:2:27] Classical model of change: change is illusory or accidental.

[6:2:28] Process philosophy model of change: change is reality.

[6:2:29] Unquitarian model of change: change and reality are both existentially unique.

[6:2:30] By this notion, unquitarianism postulates that change itself is subject to uniqueness which means that all that does change is itself unique, but that the different instances of change are also unique in and of themselves.

[6:2:31] Further to this, it also postulates that it is only the designation of the unique parts of change and of the unique parts of entities that have themselves changed that will uncover answers with regards to the true natures of entities and how and why they change and what the nature of change itself is.

[6:2:32] Uniquitarian philosophy typically addresses large questions and philosophical problems according to the idea that each and every concept and its application must be considered in its own individually unique terms of conceptualisation and application.

[6:2:33] Therefore, uniquitarian philosophy opposes the use of comparisons as it deems them not to be useful in determining the present subject at hand and the use of comparisons undermines the uniqueness of the subject.

[6:2:34] For this reason, uniquitarian philosophy is opposed to continental philosophy, but it is also opposed to analytic philosophy by the notion that it does not attempt to reduce subjects into their composite parts during their analysis.

[6:2:35] Instead, the uniquitarian approach to the consideration of a subject or problem would be to understand the elements that make it unique as the first step of its contemplation with the second step involving a consideration of the elements of it that may be shared or relatable to other entities as part of a process of categorisation.

[6:2:36] These unique and relatable elements of the entity should always remain separated from one another during a uniquitarian analysis and the relatable parts should be further categorised according to whether they exist as intrinsic or extrinsic parts of the entity in subject.

[6:2:37] The unique elements of the entity in subject should be primarily used in order to derive conclusions and make delineations about the nature of the entity or to solve the issue at hand.

[6:2:38] Meanwhile, the intrinsic and extrinsic relatable elements would be used in order to either proximate or disproximate the entity from certain other entities in order to form its own identity.

[6:2:39] This is because by ruling out how an entity holds proximity or disproximity from another entity, this is a strong determiner of the entity's own individual identity with the end goal being to delineate an entity according to its unique elements only.

[6:2:40] Essentially, the ultimate goal of the uniquitarian approach is to derive the unique elements of entities in order to formulate their overall identity/nature.

[6:2:41] The unique elements of entities are emphasised to the highest degree as they are seen as the ultimate determiners of an entity's nature, or the answers to a problem.

[6:2:42] Even within the categorisation of an entity's relatable intrinsic or extrinsic elements, the view of unquitarianism is that such an entity will still hold a unique place within such a category despite the fact that it shares certain intrinsic or extrinsic elements with other entities.

[6:2:43] The focus is entirely placed on finding the unique elements of the entity in subject and prioritising our consideration of those elements in order to determine the nature of something, or in order to consider the formulation of an answer to an issue.

[6:2:44] It is this unquitarian approach to the consideration of all subjects in order to derive conclusions about their natures that distinguishes the Astronist tradition of analysis from all others.

[6:2:45] This is because this tradition of philosophy is predicated on the Uniquity Principle which upholds the notion that all that does exist does so by unique measure and means and therefore the discovery of the unique elements of something and why and how those elements are unique allows us to determine the nature of any subject whether than subject is physical or conceptual.

[6:2:46] There is a distinct characteristic of individuality within unquitarianism for if everything is unique then everything must hold unique elements within it, but also a sense of universality by the notion that to think in unquitarian terms means to consider all entities as unique from one another which demonstrates a countless (though not infinite) diversity throughout existence.

[6:2:47] Through the categorisation of entities, as is the continental approach, through the unity of entities, we lose a sense of diversity which is an essential element to universality.

[6:2:48] Meanwhile, through the reduction of the parts of such entities, as is the analytic approach, that is not believed to be far enough in the demonstration of the true diversity of cosmic existence for the parts analysed by analytic philosophy still continue to be categorised and so the uniqueness of the different elements is largely overlooked which points to the reason as to why unquitarianism has been formed herein and is therefore flagshipged by the Astronist Tradition as one of its prominentmost concepts.

[6:2:49] To shortly digress from the ontological topic, that which shall henceforth be known as the tiritional and promulgative action of flagshipging refers to when the Astronist Tradition and/or The Institution of The Philosophy of Astronism intentionally prioritises the mass public visibility of a particular concept or element of The Philosophy due to the present strength of its relevance for wider society or due to its role as a major distinguishing factor between The Philosophy of Astronism and other forms of philosophy and their approaches.

[6:2:50] Furthermore, uniqueness posits that no two entities demonstrate total uniqueness with one another and so the definition of unique elements of entities is made a priority for the uniqueness approach which is markedly distinct from that of both the continental and analytic philosophical approaches.

[6:2:51] Continental philosophy would typically involve addressing large questions in a synthetic or integrative way, and consider particular issues to be 'parts of the larger unities' and as properly understood and dealt with only when fitted into those unities.

[6:2:52] Meanwhile, analytic philosophy tries to solve fairly delineated philosophical problems by reducing them to their parts and to the relations in which these parts stand.

[6:2:53] So analytic philosophy concerns with analysis, hence the appellation provided to it, which involves the separation of the parts of something in order to study its composite elements in an attempt to understand whatever it is in its entirety.

[6:2:54] Whereas continental philosophy is concerned with synthesis involving the comparison of large encompassing concepts with others in order to determine a greater understanding of that which is being compared, examples of which include the synthesis of modernity with history, individuals with society, and speculation with application.

[6:2:55] A branch of uniqueness is that which is to be henceforth known as hyperuniqueness which posits that because every entity, every instance of an entity, and every instance of change of such entities is unique then all entities must not hold the same origination, but must instead hold unique originations.

[6:2:56] Hyperuniqueness is adhered to by myself as Cometan and is therefore also adhered to by the Astronist Tradition because it suggests there is a distinct heterogeneity of existence which the Astronist Tradition fundamentally supports even despite its belief in The Divine as the ultimatum of creation.

[6:2:57] Hyperuniqueness posits the argument that because all entities and all the instances of those entities are unique then it would be illogical to notionise that the origination of those entities is not itself unique which means that each entity in existence must ultimately hold, an extracosmical, universal, and divine, an heterogeneous origination.

[6:2:58] Due to the fact that the Astronist Tradition supports the notion of the heterogeneity of existence, this does not mean to say that it sides in direct alignment with ideas such as polytheism for although such an idea is respect and does hold certain discussional value within the Astronist philosophical tradition, this is not a view held by the Astronist Tradition itself.

[6:2:59] Instead the Astronist Tradition's support for the heterogeneity of existence is influenced by its panentheistic and its transtheistic foundations which, by notionising the

homogeneity of existential origination, both the ideas of panentheism and transtheism are fundamentally undermined for that which is monistic cannot also be panentheistic or transtheistic for there is a certain cosmical to monism and the related belief orientation of monotheism.

[6:2:60] Such ideas are very well received by humanity due to their distinct simplicities, but to notionise that the nature of divinity is monistic is far too cosmical, or non-divinical in its terminology, for the Astronist Tradition to agree or align itself with, hence the justification for its alignment with the heterogeneity of existence rather than the homogeneity of existence.

[6:2:61] This is because to be transtheistic or panentheistic in orientation is to appreciate the uniqueness, infiniteness, transcendency, and diversity of that which is the ultimate causality of existence and being so by this notion, monism, dualism, or any other numerical or quantifiable manifestation or notion of divinity is ultimately cosmical by its nature.

[6:2:62] Therefore, for the Astronist Tradition to uphold transtheism, or panentheism is for it to move away from the ideas of monism, dualism, and polytheism by opting for theological orientations that instead of being numerically based are instead existent beyond such cosmic measurements.

[6:2:63] Returning to the previous example of Socrates changing and becoming ill, the uniquitarian, or ontouniquitarian viewpoint here is that the substance of Socrates has retransformed and fundamentally changed (manifested by his appearance, his internal body, his abilities etc.) upon him becoming ill, and subsequently, a brand new reality has come into existence for Socrates and (depending on the perexity) those people or objects or environments surrounding him that are effected by the ontations of him becoming ill.

[6:2:64] To understand ontations, imagine a busy high street in a city with thousands of people walking and going about their business, each person with their own separate physical existences, metaphysical realities, and perceptions of those realities.

[6:2:65] But then imagine an old man suddenly collapses in the street and subsequently causes a young man to fall over to the floor.

[6:2:66] This event, due to its location, its close proximity to thousands of other realities due to the concentration of such realities (known as contality, while diluted realities are known as being in a state of discontality), and the timing during which it occurred causes large ontations with a small to medium perexity.

[6:2:67] Now, the old man has experienced here autontation because he was the cause of the occurrence and so he automatically emits ontations and is effected by those ontations with the next individual reality, the young man, being the second most effected individual reality by the emitted ontations.

[6:2:68] Ontations can be imagined as like the shockwaves emitted when an earthquake occurs, but unlike actual shockwaves, ontations are selective of how they impact others and the surrounding environment and also, the effect that ontations hold on other people's realities can also be managed by those people (which is to be henceforth known as contication/to conticate).

[6:2:69] If we imagine this occurrence again for a moment, the old man has just collapsed thus emitting ontations which are first perceived visually by onlookers both in proximity and disproximity.

[6:2:70] This notion is included because a person further away across the street may well have seen the old man collapsing even before those whom hold a closer physical proximity to the old man.

[6:2:71] This instance is to be henceforth known as teleontation which pertains to when an ontation reaches a person of greater distance from the source quicker than a person closer in proximity to the source.

[6:2:72] The old man, all the while emitting ontations, collapses onto a younger man who is then not only receiving the ontations of the old man, but has also started to emit ontations of his own as caused by the ontations emitted by the old man.

[6:2:73] This pertains to an instance that is to be henceforth known as ontofacience, and therefore may be described as ontofacient.

[6:2:74] In ontouniquitarian terms, the old man in this instance would be labeled the ontogin because he remains the source of the ontations emitted meanwhile every other person in the scenario would be henceforth labeled as recegins because they all collectively receive the ontations emitted by the old man.

[6:2:75] However, the young man onto which the old man collapsed would have his own label of the deuterogin because he was the second most ontated person in the scenario after the old man himself.

[6:2:76] Continue imagining this event unfolding, the old man crashes to the floor after causing the young man to fall, but at this moment, a middle-aged man immediately comes to the aid of the old man.

[6:2:77] This is known as ontational acceleration, or superontation, because the middle-aged man helping has immediately heightened his own ontality, or his receiveance of the ontations emitted by the old man as he turns from an onlooker to a helper.

[6:2:78] The instance in which the roles of people change in a scenario with a subsequent effect on the level of their ontations they receive (their ontality) is to be henceforth known

as transontation and in this instance of course, as aforementioned, the middle-aged man that was, a subsecond ago, an onlooker has now become a helper.

[6:2:79] In this moment, he made his own decision to change his role and subsequently changed the level of his own ontality.

[6:2:80] When a person intentionally changes their own ontality, usually for ethical/moral reasons or because it is in their personality to conduct such actions, this is to be henceforth known as the process of prontation.

[6:2:81] This is because the person changing their ontality held the choice to not change and to keep their ontality to a minimum as an onlooker while general forms of ontational acceleration, known as preontations, are not chosen.

[6:2:82] This is because certain individuals are forced into raising their ontality due to the natural reflexes present in their moral compass which force their ontality to rise without them deciding to make it rise by their own accord.

[6:2:83] However, that which is to be known antiontation, or antiontationism, holds the idea and belief that no ontations are forced upon any person and that every person holds a choice to reduce their ontality, or to remove their ontality completely even in the most extreme of situations.

[6:2:84] An example of such would be the singular witness of the old man collapsing at night in the alternative scenario, antiontationists would now notionise that the lone witness, despite the social moral connotations surrounding their decision to help the old man, they continue to hold the capacity to decide not to help him and are therefore never forced into raising their ontality.

[6:2:85] However, the opposing argument to this, and the argument which I and therefore the Astronist Tradition hold alignment with, is to be henceforth known as ontationism which notionises that every person holds a limit to their own ability to make decisions, especially in extreme cases.

[6:2:86] This involves the instance in which an uncontrollable, natural reflux sets in when an event occurs before our eyes to help the person or people that have been involved or hurt in such an event.

[6:2:87] This is considered to be without regard for the increase of our own ontality, or without thought for our own morality if we do or do not help the person involved in the event which could itself be considered as a form of altruistic thinking.

[6:2:88] This particular discussion is to be henceforth known as the Antiontational Debate and is expected to be further vigorously debated post-omnidoxically beyond its introduction herein.

[6:2:89] Returning to our original scenario, in this moment of ontational acceleration, or superontation, the middle-aged man has experienced a great rise in his ontality which subsequently causes him to emit his own ontations.

[6:2:90] This instance would then label him, as the final of these types of labels as the trigin, as the third highest person of ontality in the scenario, after which all other individuals are considered recegins, even those of fourth or fifth highest ontalities.

[6:2:91] In order to succeed in ontational analysis, or ontoanalysis, we must slow down events just beyond the point at which they halt altogether and divide them into those which are to be henceforth known subseconds.

[6:2:92] Subseconds are the moments between seconds in which many ontations may be emitted and it is these that are used to measure ontations in ontometry and equate to time in relation to ontational analysis.

[6:2:93] However, it is the onlookers of this event that are also of great interest to us in understanding how ontations work and they mix with individual people's personalities, their individual realities and circumstances, as well as their perceptions of the event itself.

[6:2:94] For example, out of the thousands of people on the high street that witnessed this event, many hundreds watched the event unfold, however, they did not allow themselves to get involved in helping the old man or the young man.

[6:2:95] Instead, these people continued about their business which is typically due to the fact that they can see other individuals tending to the old man and the young man so they feel they needn't become involved.

[6:2:96] When this occurs, this is to be henceforth known as a misontation because an ontation has reached that person as emitted by the old man and the young man, but they have conticated that ontation by not involving themselves further in the event beyond their own witness of the event.

[6:2:97] Now, some individuals would carry out with their day, perhaps tell others of their witness of this event (which are to be henceforth known as nanontations), but the next day, they wouldn't think about the event again (this is still considered a misontation).

[6:2:98] Meanwhile, another person may have been traumatised by their witness of the old man collapsing in such a way that they display anxiety for other people or members of their family who they think may be vulnerable to collapse or that person may just continue to think about what happened for an extensive amount of time after the event.

[6:2:99] This instance is to be henceforth known as a pseudontation because the person feeling this initially displayed signs of misontation while actually, the event hold a greater ontation over them than they initially considered.

[6:2:100] Some other people that witnessed this event may well have seen the event, but in order to conticate the effects of the ontations emitted, they ignored the event and perhaps pretended not even to see the event itself.

[6:2:101] This is to be henceforth known as an instance of nontation because the effects of the ontation has not been allowed to take effect over such individuals due to their own contication.

[6:2:102] Ontations are highly affected by changes (even if they are slight changes) in the circumstances of the event and so they are sensitive entities.

[6:2:103] This is because if this same event of an old man collapsing occurred while he was alone at night on an empty street, the immediate impact of the ontations he emitted by his collapse would have been much less (which are to be known as microntations) than in the original scenario which would be classified as those which shall be known as macrontations.

[6:2:104] When we change scenarios like this conceptually and the impact of the ontations changes as a result, this is to be henceforth known as ontational interstice, or interontation because this is used to measure and to make comparisons of the differences between ontations depending upon different changes in circumstance.

[6:2:105] This is part of that which shall be henceforth known as ontometry which is itself a branch of Astronist ontology which is set to deal with the measurement of ontations through the use of ontometers.

[6:2:106] Ontometrists are also herein and henceforth tasked with understanding how and why different people in a scenario will also hold unique levels of ontality (individual perexity) which is essentially due to the Uniquitarian Principle that all of reality and even component element of reality are unique even when such a reality is ontated by the same ontogin.

[6:2:107] If we change the circumstances of this event again and we place in the collapsing old man still on a street at night, but we instead include a single person walking on the other side of the street to the old man as the single witness of his collapse, we change the ontational scenario completely.

[6:2:108] In the original scenario, the ontations emitted by the old man were diluted across a large amount of people due to the concentration of such people.

[6:2:109] This phenomena is to be henceforth known as concentrative dilution which is when ontations are diluted due to a greater concentration of the recegins that are receiving such ontations.

[6:2:110] However, in this new scenario, the single person on the other side of the street from the old man is receiving all of the ontations that he is omitting which would put this singular person into the category of a hyperegin because they are receiving all of the ontations that the old man is emitting.

[6:2:111] From this change in circumstances, we can see why unquitarrians ontologically perceive the way we do regarding the world because we understand that ontations are occurring.

[6:2:112] Of course, in the explore of what ontations are, there is an element of ethics that must be applied which holds complications for the practice of contication.

[6:2:113] For example, if we return to the person who witnessed the old man collapsing in this street around thousands of people and this person witnessed, but chose to ignore the event, we would then make a judgement about their morality.

[6:2:114] However, due to the fact that concentrative dilution has occurred in the original scenario, the extent to which we are able to make a judgement on the morality of that individual is clouded due to their argument that many other individuals were tending to the man.

[6:2:115] Furthermore, if that same scenario, of a witness ignoring the old man collapsing occurred due to their practice of contication in the scenario of the old man collapsing at night with only one witness, the judgement of their morality would hold much graver ontations than the initial ontations emitted by the old man's collapse.

[6:2:116] These types of ontations are to be henceforth known as metaontations which are the judgements, perceptions, and opinions placed onto those individuals that hold ontations during an event, but are not actually effected by the event itself and in certain events, are expected to greatly outweigh the actual perexity of the ontations emitted during the event itself.

[6:2:117] Interestingly, this forms a correlation between the level of ontation and the level of judgement thereafter; a person with a higher level of ontational reception holds greater metaontations as a direct result which are most commonly manifested by ethical judgements and opinions about the person's actions.

[6:2:118] Additionally, we must not forget the inclusion of logic and rationality as the involvement of these two other philosophical instruments into our consideration of ontounquitarrian ideas formulates another dimension of decision that stands in parallel application to that of ethics itself.

[6:2:119] These are known as extraontations, or ontational parameters because they exist in separation from the influences of ontations and they reside within every sentient being's mind which is arguably what describes ourselves as sentient in the initiality.

[6:2:120] Logic, rationality, and our morality, or ethics determine our decisions in situations which subsequently changes the circumstances of ourselves in that scenario as well as changing the scenario itself.

[6:2:121] In our minds, we can now imagine a type of tennis match of sorts in which ontations are emitted to a recegin and depending on the logicity, rationality, and morality of that recegin and their own intentions and experiences, they can either submit to such ontations (which is to be henceforth known as the action of capontication) and take action by involving themselves in the event further, thus raising their own ontality.

[6:2:122] Alternatively, they hold the option of practicing contication in which they do not involve themselves in the event and their ontality either stays the same or reduces in proportion.

[6:2:123] This entire process occurs uniquely between the ontogin and each individual recegin and is to be henceforth known as ontocontinuation.

[6:2:124] With the involvement of ethics in this ontouniquitarian discussion, we demonstrate how this particular element of ontological study is transdisciplinary, or cross-disciplinary by its nature.

[6:2:125] The unique changes in substance that I spoke of at the beginning of this ontouniquitarian discussion and what other ontologists speak of are perhaps most manifested and hold greater longevity in their perceptual forms for events that do involve us often pass by quickly.

[6:2:126] However, the perceptions we then hold of reality are sometimes effected for the rest of our lives due to that single event which would of course demonstrate a huge scale of ontality for individuals and perexity when placed in relation to the ontation(s) itself and how it has held an effect of a multitude of recegins rather than how those recegins have been effected.

[6:2:127] Therefore, we have now gained an understanding of how and why ontations are central to the unquitarian ontological view and how they are the defining element of the unquitarian way of philosophy from that of process philosophy, continental philosophy, and analytical philosophy.

[6:2:128] The metaphysicality of ontations points to their ability to be understand in ways that transcend our present physicality for we must imagine ontations occurring all around

us as we go throughout our lives, but it is also important to note that the nature of ontations should not be narrowed by the scenario presented herein.

[6:2:129] Of course, the scenario present herein demonstrated a clear example of how ontations function, but ontations hold a diversity about them and of course, a uniqueness that makes their natures synonymous with the unquitarian ontological understanding.

[6:2:130] An example of the diversity of ontations is in the many forms that they make take; for example, in this scenario used in this discourse, the ontations were emitted through physicality and visualisation by the old man collapsing in front of those thousands of people on the high street.

[6:2:131] However, ontations can also form themselves as any type of communication, including words spoken, words written, or through gesture which hold different types of ontational reception from that of the old man collapsing scenario.

[6:2:132] This is because ontations are fundamentally intertwined with our perceptions and therefore, our senses; in the scenario used in this discourse, we spoke only of the visual ontations presented which is to be known as optontation, but there exists four other forms of ontation.

[6:2:133] The first of these is to be henceforth known as olfontation which is when ontations are emitted through smell and are therefore perceived through a person's nostrils while the second of these is to be henceforth known as gustontation which is when ontations are emitted through taste and are therefore perceived through a person's taste buds in their mouth.

[6:2:134] The third of these is to be henceforth known as haptontation which is when ontations are emitted only when a person touches the ontogin and so ontations are limited in this way because they can only be emitted through physical proximity and physical interactivity.

[6:2:135] The fourth of these additional forms of ontational transmission and perception is to be henceforth known as sontation, or as audiontation which is when ontations are emitted through sounds and are therefore perceived through a person's ears.

[6:2:136] Of course, optontation is expected to be the most common of all the transmitters of ontations and the most easy to understand when in an educative setting which pertains to the reason for my focus on optontation during this discourse.

[6:2:137] However, it remains important to say that the other forms of ontational transmission and perception that have just been introduced herein hold unique natures from that of optontation.

[6:2:138] Therefore, they require their own individual discussions in order to explore their natures as different forms of ontation hold differences in their transmission speeds, their immediate impacts on the surrounding environment (their perexities), and the general extent of their effectiveness on the ontalities of individuals.

[6:2:139] Despite this, the basic principles laid out in the discussion herein are applicable to all of the forms of ontational transmission and perception which doesn't undermine their unquities, but instead points to a shared nature between each of them as they still remain forms of ontation.

[6:2:140] Process philosophy (the ontology of becoming or processism) identifies metaphysical reality with change. In opposition to the classical model of change as illusory (as argued by Parmenides) or accidental (as argued by Aristotle), process philosophy regards change as the cornerstone of reality; the cornerstone of being thought of as becoming.

[6:2:141] This insentensation shall include a list of alternative variations of ontation including ambiontation/amphiontation, anteontation, apontation, circumontation, contraontation/counterontation, co-ontation, benontation (an ontation that results in good actions by the recegin that received the ontation), deontation, diontation (when two of a person's senses are receiving ontations).

[6:2:142] Furthermore, other variations of ontation include disontation, emontation, epiontation, euontation (an ontation that occurs, but is considered socially normal so no person reacts and ontalities generally remain to a minimum), exontation, foreontation, homontation, imontation (meaning not), inontation (meaning into), infraontation, and intraontation (another term for interontation, or ontational interstice).

[6:2:143] Further variations of ontation include the following: isontation, malontation/dysontation (an ontation that results in bad actions by the recegin that received the ontation), midontation, monontation (when just one of a person's senses are receiving ontations), multiontation/polyontation, omniontation, overontation (when ontations are emitted, but are done so falsely in order to increase the ontalities of people around them in order to fulfil some intention, usually one of malice or deception).

[6:2:144] The final segment of ontational variations include panontation, paraontation, periontation, postontation, quinontation (when all five of a person's senses are receiving ontations), reontation, retrontation (meaning backwards), semiontation/hemiontation, subontation/hypontation, synontation, tetraontation (when four a person's senses are receiving ontations), thermontation (a form of haptontation), triontation (when three of a person's senses are receiving ontations), and ultraontation (when a single person thinks they are receiving more ontations than they actually and cannot think rationally, logically, or morally as a result).

The Philosophy of Perception

[6:3:1] Astronist perception - definition - designated by and revolving around one's perception, the group's perception, and the sentient perception of The Cosmos and also revolves around cosmocentricity - with the intention of all of humanity and wider sentient beings of becoming aware of The Cosmos.

[6:3:2] The development of one's ability to see, hear, and become aware of The Cosmos on a personal level.

[6:3:3] This can be considered the most defining element of the Astronist approach to perception and Astronist perception as considered through the scope of The Cosmos and philosophy as two separate, yet interconnected subjects according to the Astronist Tradition.

[6:3:4] The Astronist Tradition intends to usher in a new perception for humanity to take of its role an entirety of humans towards The Cosmos as well as a person's individual perception of The Cosmos and their individual role within it.

[6:3:5] The perception of humanity outside of itself (extraperception) and the perception of humanity of itself (intrapercception) shall change.

[6:3:6] Astronist or Astronic perception can be considered synonymous with the terms cosmic perception and cosmic perspective which means to take the perspective of The Cosmos on all accounts and in different cases.

[6:3:7] Humanity within The Cosmos, The Cosmos within The Universe, heliocentrism, and of course the staple belief of cosmocentrism, or cosmocentricity are all hallmarks of the Astronic approach to understanding perception.

[6:3:8] Perception centred on The Cosmos for greater contexts, but only anthropic perception for smaller contexts; we cannot apply an anthropic perception to cosmical affairs.

[6:3:9] Humanity in relation to The Cosmos; Human-to-Cosmos.

[6:3:10] The Cosmos in relation to Humanity; Cosmos-to-Human.

[6:3:11] Humanity in relation to The Universe; Human-to-Universe.

[6:3:12] The Universe in relation to Humanity; Universe-to-Human.

[6:3:13] Humanity in relation to The Divine; Human-to-Divine.

[6:3:14] The Divine in relation to Humanity; Divine-to-Human.

[6:3:15] Astronist phenomenology, also known as Cosmic phenomenology, focuses on the experience and consciousness of The Cosmos and its own progeny and phenomena as the primary consideration of human interaction with experience rather being, the latter of which is of concern within ontological study, as aforesaid.

[6:3:16] Herein formed is a system of phenomenology that is applicable to the theme of the Astronist philosophical tradition which is that of a cosmical appearance and characteristic.

[6:3:17] The lifeworld in the Astronist phenomenology - the world that each one of us lives in and according to the unquitarian understanding of phenomenology, due to the unquity of our substances, our own experiences also hold unquity and therefore each lifeworld is a unique perceptuality.

[6:3:18] In the Astronist, or cosmic phenomenology, the nature of sentient observation of The Cosmos is contemplated and this is because presently, cosmic observation is the primary mode of experience and interaction between humanity and The Cosmos for only a very few selective individuals known as astronauts have been granted the grace to leave the terrestrial world and enjoy the cosmic one.

[6:3:19] That which is known as telecosmosis refers to one's limitation of their ability to perceive The Cosmos through observation from The Earth or another planet alone which is forced upon the vast majority of humanity and is considered herein to be a terrible burden that only through transcension would we be able to alleviate ourselves from it.

[6:3:20] Our experience of The Cosmos is presently confined through its observation which means that we are dependent upon our visual sense in order to perceive and therefore experience it therefore causing widespread telecosmosis.

[6:3:21] The ultimate form of cosmic experience is considered to be that which shall be known as proxicosmosis which involves experiencing The Cosmos through its physical exploration as a form of proximated perception rather than distanced perception through observation.

[6:3:22] Proxicosmosis is considered to only be achievable through the completion of transcension for proxicosmosis is considered to be the ultimate desirable state for humanity as a sentient species.

[6:3:23] The achievement of proxicosmosis involves bringing humanity and The Cosmos closer together both physically, philosophically, and perceptually which can be considered the purpose of the development of transcensionism and the ultimate goal of the philosophy of Astronism as also fundamentally manifested by the tenet of cosmocentricity.

[6:3:24] It is herein proclaimed as a core aspect of Astronism that there exists a pandemic of telecosmicosis for humanity which has both allowed us to wonderment upon The Cosmos, but has also created a perceptual barrier between The Cosmos and ourselves.

[6:3:25] That which shall be known as procosmicosis states that humanity will forever be in a state of telecosmicosis and that the further we physically explore The Cosmos, the amount of things we realise that we do not know about The Cosmos will increase which create further telecosmicosis for us.

[6:3:26] Procosmicosis is also expected to be exemplified through our exploration of The Cosmos for upon leaving the terrestrial world of The Earth and entering the cosmic world of space, the stars, and the galaxies, we will understand that upon our entry into this cosmic world, its incomprehensibly immense depth and the true distances of the stars we had once observed in The Earth's night sky which may cause a greater sense of telecosmicosis than ever before.

[6:3:27] Essentially, this exemplification of procosmicosis notionises that humanity is presently cosmically ignorant and that only after the Humanic Exploration of The Cosmos has been initiated and we begin to physically explore The Cosmos will we truly understand the disproximities of the celestials.

[6:3:28] Therefore, we notionise herein that ignorance is bliss and this formulates an understanding that humanity is presently involved in a circumstance in which it is characterised by a distinct cosmic ignorance, but humanity continues to hold the opportunity to achieve transcension.

[6:3:29] This is despite the fact that even after the initiation of the Humanic Exploration of The Cosmos, humanity's subordination in comparison to its knowledge and exploratory extent of The Cosmos and the actual extent of The Cosmos will still remain affirmed which may be considered a pessimistic outlook, but this is considered to be the nature of humanity's correct position in the hierarchy of The Cosmos rather than the superiority that it is provided with in other philosophical and religious traditions.

Philosophic Strategy

[6:4:1] Philosophic Strategy is a crossdisciplinary area of study concerned with the different ways of strategising how an organised philosophy can be created, developed, disseminated, and societally implemented in order to achieve the greatest extent of followership.

[6:4:2] The attainment of the highest levels of loyal followership is considered to be the ultimate goal of philosophic strategy.

[6:4:3] Philosophic strategy is also concerned with how an organised philosophy should consider other organised philosophies, and how an organised philosophy can and should interact without religions, ideologies, and other types of thought systems in order to achieve greater followership.

[6:4:4] Astronic theory is the primary and founding branch of philosophic strategy that is specifically concerned with the initial and continuous development of a strategy for The Philosophy of Astronism, also known as Astronism.

[6:4:5] With the development of Philosophic Strategy as a crossdisciplinary area of study, we further contribute to the overall establishment of Astronist metaphilosophy as Philosophic Strategy introduces many new terms regarding the nature of philosophy and its place and role about its implementation into a society and the actions associated with such a process.

[6:4:6] The consideration of philosophy and the promulgation of philosophy through the scope of strategy.

[6:4:7] The strategic positioning of a philosophy is fundamental to how a philosophy is to be demonstrated and presented into the world; the positioning of a philosophy

[6:4:8] Astronos refers to the principle holding that Astronism must always hold a sense of pride about its originality and distinction from other forms of philosophy, especially due to the fact that its founding directly resulted in the founding of an entire philosophical tradition.

[6:4:9] Astronos is the primary aspect of the philosophical personality of Astronism.

[6:4:10] Philosophical personality is the set of characteristics associated with a particular philosophy as formed over a long period of time according to the operations and general identity of the philosophy and is split into two forms; endopersonality and exopersonality.

[6:4:11] Endopersonality is how the propertied institution of a philosophy, the followers of a philosophy, and the partners and supporters of a philosophy perceive the philosophical

personality of that philosophy or how they intend the personality of that philosophy to be perceived as distinguished from exopersonality.

[6:4:12] Exopersonality is how different groups external to a philosophy and its proprieted institution perceive the personality of that philosophy, especially as a measure of the difference between how it a philosophy is perceived externally to how the philosophy's personality is intended to be perceived by its proprieted institution.

[6:4:13] The extent of the difference between the endopersonality and the exopersonality of a philosophy is measured according to that which is to be known as contrarence, or contrarency.

[6:4:14] Considerations must be taken of values, goals, resources (money etc.), capabilities, structure, faculty, institutions, and processes.

[6:4:15] Throughout the foundations of the Astronist philosophical tradition, a policy of disproximation has been at its core in relation to the topic of the military and any associated topics and concepts due to the issue of the inapronymity between the primary appellation of Millettism and the terms of military and militarism.

[6:4:16] However, within the discipline of Philosophic Strategy, this policy of disproximation is excused due to the fact that Philosophic Strategy and subsequently, Astronic Theory, is openly and directly derived and inspired by forms of strategy used in the context of the military and warfare, but of course applied to the context of the creation, establishment, tirition, and promulgation of a philosophy.

[6:4:17] It is important to preface our discourse on Philosophic Strategy with the notion that philosophic strategists consider the development and subsequent dissemination of a philosophy as a battlefield that proprieted institution of that philosophy must tactically navigate for successful gains in followership and societal entrenchment.

[6:4:18] Although this way of considering the organisation of philosophy is not explicitly referred to in promulgation theory, tiritology, and other disciplines of study that deal with philosophical dissemination, it is implicitly expressed which is considered to be due to the key element of the personality of Astronism.

[6:4:19] This is to be known as astronos which prioritises the organised philosophy to hold strength and continuity in message and a distinct conviction in the disseminatory operations of the philosophy as managed by its proprieted institution.

[6:4:20] Considered as part of the discipline of study of Philosophic Strategy is the study of the ontology of Astronism itself; the study of the nature of being, the beingness, and the becoming of Astronism is integrally linked to the practicalities involved with the study of Philosophic Strategy.

[6:4:21] It is herein considered to be the responsibility of the propertied institution of an organised philosophy that it develops a distinct theoretical approach to Philosophic Strategy which is manifested in the context of Astronism by Astronic Theory.

[6:4:22] Not only this, but an organised philosophy is not considered to be an organised philosophy if its propertied institution does not hold this type of distinct theoretical approach to the development of its own contributions to Philosophic Strategy.

[6:4:23] The theoretical approach developed by a propertied institution to represent an organised philosophy collectively involves its overall strategy and within this strategy, philosophic tactics are suggested for the securement of the objectives outlined as part of the overall strategy so tactics reside within strategy and provide particular recommendations for the execution of the strategy.

[6:4:24] Philosophic Strategy and particularly the distinct theoretical approach for a select organised philosophy is considered to be one of the primary manifested differentiators between an organised philosophy and an unorganised philosophy.

[6:4:25] A philosophy such as Buddhism, as an example of the latter, developed and was disseminated through a matter of chance as its ripeness for dissemination coincided with the proliferation of the routes and peoples interacting as part of the silk road which was not strategically planned by Buddhism as it does not hold a propertied institution due to its unorganised nature.

[6:4:26] Dissimilarly, Astronism is considered to be the first organised philosophy as the majority of its interactions with the world, its routes to dissemination, and its methods of implementation are distinctly planned and strategised by its propertied Institution rather than left to chance.

[6:4:27] A way to understand this simply is that an unorganised philosophy's dissemination is left to chance according to the course of historical events while an organised philosophy's dissemination is strategised, planned, and proceeded upon according to a strategy and is therefore never left completely to chance.

[6:4:28] Philosophic Strategy can be herein defined as the art of the application of suggested tactics in order to fulfil the end goals of policy with adaptation of such tactics taking a necessary element to the overall success of the strategy which must remain flexible to the variances in external circumstances.

[6:4:29] One may consider the attribution of the concepts of warfare and the battlefield to the organisation of a philosophy to be inappropriate to the very nature of philosophy itself, but the Astronist Tradition justifies its creation of Philosophic Strategy as a necessary fixture to the development of organised philosophy as a categorisation of philosophy.

[6:4:30] Herein, it is insisted that without Philosophic Strategy, the strategising elements of tiritology and promulgative theory are without practical applicability and organisational implementability which further pertains to the crossdisciplinarity of Philosophic Strategy as an essential aspect of the discipline's founding.

[6:4:31] Philosophic Strategy utilises theories and concepts from both tiritology and promulgative theory in the development of specific theoretical approaches to philosophic strategising.

[6:4:32] It is, therefore, considered to be a combination of tiritology, promulgative theory, and parenic policy, the latter of which involves the diplomatic relations as well as the non-promulgative and the non-tiritive elements of the operations of The Institution of The Philosophy of Astronism.

[6:4:33] Philosophic Strategy is also essentially the employment of different resources for the achievement of greater followership and the end goal of Philosophic Strategy and the disciplines of tiritology and promulgative theory remain identical.

[6:4:34] Philosophic Strategy, however, employs a broader set of resources including diplomatic, informational, organisational, economic, financial, and cultural routes for the achievement of the end goals that are prioritised by the organised philosophy's proprieted institution.

[6:4:35] Philosophic Strategy is also distinguished from tiritology and promulgative theory by its focus on other organised philosophies and non-philosophical systems of thought such as religions and ideologies and how such other systems may form as obstacles to the establishment of one's organised philosophy and its dissemination for the achievement of greater levels of followership.

[6:4:36] Philosophic Strategy involves the utility of people, equipment, and information to achieve that which is to be known as predomination which involves gaining supremacy of those which are considered to be obstacles to philosophy,

[6:4:37] This may involve the specific rivals of an organised philosophy with the reduction of such rival's opportunities and intentions, as well as a reduction in their abilities to place obstacles in the way of an organised philosophy being another primary goal of Philosophic Strategy; the limitation and minimisation of the obstacles to philosophy.

[6:4:38] Predominationism is therefore the central theory of Philosophic Strategy, especially in relation to studies of ideological and philosophic rivalry as this belief orientation holds that the predominance of an organised philosophy over those other entities that may seek to place obstacles before it so that the likelihood of the attainment of its goals are reduced is a natural and justified goal on behalf of the organised philosophy.

[6:4:39] This is especially one that is being targeted by external entities and that the utilisation of strategies from Philosophic Strategy and its crossdisciplinary associates such as tiritology, parenology, and promulgative theory is the most assured way of overcoming such obstacles, their causers, and their .

[6:4:40] Philosophic Strategy is certainly geopolitical in its nature whilst also being founded upon the theories and concepts from non-political strategy, such as those employed during games like backgammon and poker.

[6:4:41] There is certainly a strong psychological element to Philosophic Strategy as inspired by general theories on strategy which are dependent upon understanding different human psychologies for their own success; this is to be further explored and experimented upon by psychologists rather than philosophers post-omnidoxically.

[6:4:42] Philosophic Strategy can be split into four branches, the first one of which we have already considered which is philosophic tactics, the second of which is to be known as philosophic logistics.

[6:4:43] Philosophic logistics involves the maintenance of the resources of a philosophical institution so that it remains best positioned to achieve the objectives of its strategy while the third branch is the theoretical approach employed by a particular organised philosophy, the first and most prominent example of which is of course Astronic Theory.

[6:4:44] The final branch is strategic doctrine which involves the creation of a conceptual framework that sits within Philosophic Strategy and that can be used to inform particular theoretical approaches to Philosophic Strategy.

[6:4:45] To further define philosophic strategy from philosophic tactics is to point out that the former of which deals with distance, time, circumstances, and forces on a large scale, both chronologically across many years, as well as multinationally across many different societies.

[6:4:46] Dissimilarly, though still connected, is philosophic tactics which are notably small scale and involve the disposition of fewer considerations as their chronologies are much shorter, the geographies to which they are applied are much smaller, and the circumstances that they address are much more specific.

[6:4:47] Essentially, tactics deal with individual issues as products of the wider strategy which is concerned with the overall issue that remains the consistent purpose and message of the entire campaign to spread the beliefs, practices, and general awareness of the existence of the philosophy of Astronism.

[6:4:48] The grand strategy of a nation, or a coalition of nations is considered to be directly influenced by the shared ideological, religious, or philosophical foundations of that nation or nations.

[6:4:49] This is grand strategy as a product of the postulation of the identity of a nation which is directly formed by the goals and orientations of that nation on political, economic, and cultural issues, thus leading to the commonality argument.

[6:4:50] The commonality argument suggests that for the majority of human history, collectivities of humans, whether they be tribal, ethnic, national, ideological, or religious, are fundamentally predicated on the protection of their own group from those considered to be outsiders and even people that have assimilated to the identity of the group, but hold origins outside of it remain dubious and suspicious by those whom hold their origins purely within said group.

[6:4:51] The toleration argument proceeds that of the commonality era and it is the toleration era that human civilisations in certain countries and pockets of societies are moving into, albeit it slowly, involves toleration of those entering one's country, or society from a society that is considered to be foreign.

[6:4:52] However, toleration in this sense does not necessarily involve interaction with those foreign individuals and neither does it involve the exploration of these individual's identities, the challenging of their views, and the subsequent justification of the views of these individuals; I see this presently in occurrence in the society in which I do hold residence.

[6:4:53] Finally, the acceptance argument, which is considered to be the postcursor of the toleration era, notionises that the ultimate state of the maturity and sophistication of human civility is dependent upon the ability of human societies to not only tolerate different ethnic, national, ideological, and religious identities, but to accept and embrace them, but to also continue to challenge them in accordance with the principles of the Philosophical Spirit.

[6:4:54] It is for this reason that the philosophy of Astronism aligns itself with the acceptance argument for to accept, embrace and challenge rationalities and identities of others is philosophic at its core.

[6:4:55] The grand strategy of a philosophy in the context of Philosophic Strategy pertains to the purpose of the philosophy itself practically rather than philosophically or ideologically.

[6:4:56] The Astronist Tradition argues that the practical purpose of all organised philosophies, and therefore the grand strategies of all organised philosophies, are fundamentally directed towards increasing the followership of the organised philosophy under one's proprietorship.

[6:4:57] Meanwhile, more specific elements of a philosophy's grand strategy may be directly inspired by the conceptual and theological foundations of the philosophy with

Astronism's grand strategy being inextricably linked to the initiation and execution of the Humanic Exploration of The Cosmos as informed by its theology, eschatology, and destinology of transcensionism.

[6:4:58] Philosophic Strategy, and the concepts within it, are to be explored post-omnidoxically while this discourse of the Omnidoxy shall instead focus on the foundational introduction of Astronic Theory for which the Omnidoxy, as the founding text of Astronism/Astronism, is primarily concerned.

[6:4:59] Astronic theory is simply vast; it encompasses such a huge variety of applications, implementations, and practicalities with regards to the physical manifestation of the philosophy of Astronism that few other disciplines of study can compare it within the auspices of Astronist Philosophy.

[6:4:60] Astronic theory firstly encompasses the sanitologically addressed topics of promulgation and promulgative theory which, as distinguished from tirition and tiritive theory, are focused on the use of commercial tactics to spread and help fund the philosophy of Astronism.

[6:4:61] Meanwhile, tiritive methods are also encompassed within Astronic theory which includes all methods similarly utilised by religions but instead utilised by philosophies in a philosophic way such as the use of missionaries, art depictions, relics, and other symbolic representations of the philosophy.

[6:4:62] Elemental to Astronic theory in conjunction with naology is sopharial construction which is a key part of the process of tirition and it is within these buildings and structures that promulgative methods can then be applied.

[6:4:63] Corporate partnerships are again a key element to Astronic theory that uniquely sits in between promulgative methodology and tiritive methodology for they are part and parcel of both forms of philosophic dissemination; forming partnerships with companies of all sizes whose businesses coincide well with the identity and brand of the philosophy of Astronism is crucial for the securement of funding prospects and sponsorship deals.

[6:4:64] Parenic relations is another major segment of Astronic theory and formulates the third of three methodologies, the other two of course comprising of promulgation and tirition, and while the third comprises of parenation, or parenic relations; the relationships fostered by The Institution with governments and governmental bodies and organisations will become fundamental to the top-level and Institutional identity of Astronism; parenic relations, although considered a distinct methodology of dissemination in its own right, does hold closer tendencies towards the tiritive methodology than the promulgative.

[6:4:65] That which is to be known as nocturnal practice pertains to the practicing of the philosophy Astronism in private homes at night rather than in diurnal times which is an element that is studied as part of Astronic theory and is closely related to forms of

persecution directed towards those whom follow Astronism and is synonymous with the Form of Astronism known as Underground Astronism.

[6:4:66] For a branch of Astronic theory in the far future, those which will be known as federational partnerships pertains to the partnerships of the Astronist Federation considered as a state in and of itself and although I shall not speak much further on a topic that is much further in the future, perhaps even beyond my own lifetime, it does continue to be important to categorise the development of federational partnerships as a branch of Astronic theoretical study.

[6:4:67] That which shall be henceforth referred to as naological coordination pertains to the identification and pinpointing of sophariums on a map of various different scales from nationwide to village as well as to municipality scales; naological coordination is considered to be a practice as part of naological visualisation which involves the representation of sophariums for various different reasons, both commercial and educational.

[6:4:68] That which shall be henceforth referred to as cartographic followership pertains to the practice of colour coding maps according to the percentage or number of followers of Astronism in different regions, villages, and municipalities, or across larger scales for the comparison of populations between areas so are to form conclusions about where to promulgate and tirit more than others.

[6:4:69] The belief orientation to be known as cohesionism shall encompass the notion and principle that followers and supporters of Astronism, especially when faced by institutional obstacles and adversities, who are fighting for a cause that is fundamental to their own freedom to philosophise should be supported in their effects by followers that reside elsewhere and whom are not facing such adversities.

[6:4:70] Proactively helping their fellow adherents of The Philosophy shall subsequently form a stronger sense of The Astrosa which is the worldwide community of the followers of Astronism/Astronism.

[6:4:71] A sense of cohesion is felt and demonstrate more openly and strongly depending upon the religion or philosophy in subject with some religions, in particular Islam and Judaism, holding stronger cohesion than Christians as a general observation.

[6:4:72] Cohesionism's primary purpose is the attempt to ignite and maintain morale amongst followers of Astronism in regions in which followers and supporters are persecuted and to remind such persecuted people that there exists a worldwide community known as The Astrosa that is supportive of their struggle due to the commonality in their philosophicality.

[6:4:73] A major element of promulgative methodology is media influence; the media is either a philosophy's greatest ally or its worst enemy; we have seen instances in the past

and the present of the power of the media to point the thoughts, opinions, and perceptions of the masses about a particular religion or philosophy to turn in one direction rather than another; the philosophy of Astronism and The Institution hold respect for the media as a collectivity and positive media relations must always be maintained for the powerful ally of the media is well understood.

[6:4:74] The use of media to promulgate The Philosophy is central to Astronic Theory as the media is considered to be the most powerful force for the influencing of millions on a subject in today's present world despite the saturation of information.

[6:4:75] Therefore, the development of a distinct Astronic Media Strategy is essential post-omnidoxically by the relevant department of The Institution.

[6:4:76] Influencee nations pertains to the practice of the targeting of nations that hold discontentment with their established system of thought, or ones that hold a plurality of thought systems and introducing Astronism as another alternative is another important element to Astronic Theory as part of the tiritive methodology.

[6:4:77] Social media as a form of promulgative methodology; the use of social media is perhaps the most important of all the elements of the Astronic Theory for greater followership as it latches onto a relatively new and constantly evolving technology that remains the most powerful of all mediums for the dissemination of ideas quickly and globally; social media remains the first platform through Astronism was disseminated during its first years of existence after its founding.

[6:4:78] That which is to be henceforth known as influentialism shall pertain to the tactic of spreading Astronism to the most elite members of a society first which considered to be the most effective way for the establishment of The Philosophy with its spread to the masses taking place later on according to the influentialist line of thought and method.

[6:4:79] In opposition to the orientation of influentialism, that which shall be known as plebeianism pertains to the tactic notionising that Astronism should be spread to the common people of a country first before the elites whom should be taught of Astronism at a later stage once a sizeable proportion of the masses are adhered to The Philosophy.

[6:4:80] That which is to be known as synchronism shall henceforth relate to the notion that a person can be an adherent of both a religion and that which is designated as a philosophy or an organised philosophy at the same time without need for conversion from one to the other.

[6:4:81] This is a view that is propounded by the Astronist Tradition and formulates that which is to be known as the Philosophy-Religion Relationship unlike in a Religion-Religion Relationship whereby most religions notionise that which is to be known as serinism.

[6:4:82] This can be considered as part of the tiritive methodology of dissemination as part of Astronic theory, but it also remains an primary aspect of the Astronist approach to metaphilosophy.

[6:4:83] Serinism pertains to the notion that if a person wants to become part of a philosophy/religion, they must renounce the philosophy/religion to which they are already adhered for them to be accepted within the new philosophy/religion that they wish to join.

[6:4:84] This view is rejected by the Astronist Tradition but, as aforementioned, it is upheld by the majority of religious traditions though it is considered to be aphilosophical by its nature and therefore neither in alignment with the Philosophical Spirit and nor can this belief be considered philosophic by its form or nature.

[6:4:85] State sponsorship pertains to a tiritive method of dissemination involving the instance in which a philosophy receives the approval and financial support of a government which is considered to be the ultimate cementation of a philosophy's establishment in a country.

[6:4:86] However, state sponsorship, depending upon the influence of Institutional leaders and the circumstances that the government and its country is in, is expected to occur at a variety of different times and triggered by a number of different factors which can change the nature of the sponsorship and its longevity entirely.

[6:4:87] That which is herein introduced as catalism shall pertain to the belief orientation holding that a philosophy's promulgation, tirition, parenation, dissemination, and establishment in a country must be conduced by various different catalysts rather than be left to chance.

[6:4:88] This is characteristic of an organised philosophy according to the Astronist Tradition rather than an unorganised philosophy for in the case of Astronism, it is the purpose of The Institution to guide, protect, and manage the manifestations of Astronism in all societies as well as to carefully trigger different methods, or catalysts, for the purpose of the dissemination of The Philosophy.

[6:4:89] Alternatively, that which is to be known as noncatalism shall pertain to the belief that a philosophy's promulgation, tirition, parenation, dissemination, and establishment in a country must be conduced by the natural spread of the philosophy's ideas through individuals rather than through catalysts and planned strategies.

[6:4:90] This is characteristic of an unorganised philosophy according to the Astronist Tradition and would render the solemn role vested in The Institution during the founding of Astronism to be without purpose, hence the Astronist Tradition is not aligned with noncatalism, but it continues to respect those philosophies, even within the Astronist

philosophical tradition that arise and wish to remain unorganised and without Institutional management, guidance, and strategy.

[6:4:91] Alternatively, that which is to be known as autocatalism shall refer to the belief holding that by initially following catalism for the promulgation, dissemination, and establishment of an organised philosophy, that by doing this first, a snowball or domino effect will be created whereby the organised philosophy's followership will grow without constant need for The Institution to doctor that growth.

[6:4:92] Essentially, therefore, the autocatalist method firstly states that a catalist approach must be implemented and after which, the noncatalist approach must thereafter be applied and only thereafter.

[6:4:93] Strategic doctrine pertains to the fundamental elements of strategy that every strategist for whichever subject must ask themselves and be able to answer and now I shall apply such questions to the context of Astronism.

[6:4:94] What does the service perceive itself to be? Who are we? The service provided by Astronism is tridimensional by its nature, or threefold in essence; Astronism is a philosophy which means that the service provided is intellectual by means of enknowledgegement or the impartation of knowledge; secondly, it is spiritual by the means of cosmic devotional practices, beliefs regarding destiny, the afterlife, and humanity's collective purpose as well as our individual purposes; thirdly, it is material by means of the creation of products and items that hold some resemblance or significance to the beliefs and identity of the philosophy of Astronism.

[6:4:95] What is our mission? What do we do? The mission of the founding and subsequent establishment and dissemination of the philosophy of Astronism is to provide humanity with a greater sense of purpose that stretches beyond materialism yet does not stray into the odd and unbelievable realms of the supernatural; Astronism can be considered the middleground between meaningless materialism and obsessive and inapplicable supernaturalism; it remains its solemn mission to provide humanity with the choice to become part of its philosophical tradition as an alternative to others that may not suit the modern day thinker and believer.

[6:4:96] How is the mission to be carried out? How do we do that? The mission of Astronism is to be conducted practically through the main three facets of Astronic theory with the goal of maximised dissemination, namely including promulgative, tiritive, and parenic methodologies.

[6:4:97] As part of Astronic theory, a series of questions will need to be answered in order to develop a coherent strategy; how has the mission been carried out in the past? How was that done in the past?

[6:4:98] What is the organisation's business or interest?

- [6:4:99] What is considered "value" to the customer or constituency?
- [6:4:100] Which products and services should be included or excluded from the portfolio of offerings?
- [6:4:101] What is the geographic scope of the organisation?
- [6:4:102] What differentiates the organisation from its competitors in the eyes of customers and other stakeholders?
- [6:4:103] Which skills and resources should be developed within the organisation?
- [6:4:104] Considerations and judgements made within strategic doctrine should also include:
- [6:4:105] The attainability of information and knowledge.
- [6:4:106] The instruments, equipment, funding and other resources at The Institution's disposal.
- [6:4:107] The geographic mobility of The Institution and its operations.
- [6:4:108] The comparisons of supportership in different geographical areas to aid the proposed strategy.
- [6:4:109] The capabilities of obstaclers and rivals and their threat to the overall strategy.
- [6:4:110] The capability of the proprieted Institution in a particular country or region to realistically achieve the objectives as derived by the previous five considerations.
- [6:4:111] Also considered within strategic doctrine are a number of different states that, when applied to an organised philosophy, are considered to derive its overall capabilities, success, and mobility.
- [6:4:112] Its ability to continue to operate and further develops the foundations of both Philosophic Strategy and Astronic Theory as the application of each of these terms is directed towards strategising an organised philosophy's position and it is such terms as these that are to be referred to as extentuals.
- [6:4:113] Vulnerability is the extent to which an organised philosophy is in danger of being attacked, damaged, or otherwise harmed (either populationally or reputationally) by external entities or by the environment or the present circumstances.

[6:4:114] The following list of extents that should also be applied to the context of Astronic theory include survivability, sustainability, inexorability (the quality of Astronism and its proprieted Institution to never concede to rivals whom intend to destroy Astronism), flexibility, mobility, availability, impenetrability, and demonstrability.

[6:4:115] Transferability refers to the ability of a strategy applied to one circumstance for it to be applied to another and still retain its success.

[6:4:116] Further extents to apply to the context of philosophic strategy include maintainability, reconcilability, approachability, imponderability, employability, predictability, extractability, intractability, inheritability, alterability, dispensability, deliverability, and recoverability.

[6:4:117] Another set of extents to be applied to philosophic strategy include inseparability, performability, manipulability, salvageability, justifiability, assimilability, enforceability, polarisability, preventability, presentability, accountability, retrievability, conceivability, and preservability.

[6:4:118] Affordability, expandability, dependability, replicability, manageability, changeability, remediability, modifiability, integrability, comparability, attainability, profitability (in the sense of followers rather than money), penetrability, perdurability, and measurability comprising another segment of extents to be applied to context of philosophic strategy.

[6:4:119] A further segment includes repeatability, patentability/protectability (meaning the extent to which the strategy can be protected from being used by other entities as well as the extent to which the product, service, and conceptuals of the philosophy can be protected), exportability, cultivability, computability, tractability, insurability, and admirability (related to public relations; the extent to which the strategy looks good to external entities that are not involved).

[6:4:120] Another segment of measurements that need to be applied to Astronic theory include availability, navigability, modulability, adoptability, immutability, adaptability, reputability (the extent to which the strategy is tried and tested), variability, stability, suitability, operability, summability, reliability, testability, durability, arability, and accessibility.

[6:4:121] The final segment of extents, also known as measurements, includes incorrigibility (meaning once the strategy has been put in motion), intelligibility (meaning the extent to which a strategy is able to be understood by different individuals from different departments and specialities), susceptibility (meaning the extent to which the strategy is vulnerable to being understood by the enemy and subsequently thwarted before it can be carried out), conductibility, permissibility, indivisibility, compatibility (meaning the extent to which the strategy is compatible with strategies that are already

being conducted), expansibility, tangibility, plausibility and finally, eligibility (meaning the comparison between strategies for the most efficient way to achieve the end goal).

[6:4:122] Telemetry is the geographic distance(s) between core populations and pro-Astronist regions and scarcely populated or anti-Astronist regions.

[6:4:123] Telemation and telemating, as practiced by a Telemater, or Telemator is the study of the nature of the geography between core populations/heartlands for Astronists and regions of hostility against Astronists.

[6:4:124] Strategic thinking for a philosophical institution entails the consideration of a strategic foresight that explores all possible futures and opportunities for the philosophy and applies these to the practicality of their actual implementation

[6:4:125] After this, a single strategy will be chosen through critical examination of the different options with efficiency of the strategy to achieve the objectives given priority in the critical examination process.

[6:4:126] Application of Liedtka's Five Competencies to the context of Astronic Theory will include the application of the systems perspective, intent focused, thinking in time, hypothesis driven, and intelligent opportunism.

[6:4:127] Strategic Planning is the strategic planning process for The Philosophy of Astronism has been founded by the creation of The Omnidoxy which can be considered to form the foundational elements of The Philosophy's entire strategy as it orients Astronism immediately as an organised philosophy, it defines and distinguishes Astronism.

[6:4:128] It also begins to define the strategy, direction, and suggestions for Institutional decision-making to the greatest extent that it is able to.

[6:4:129] The Omnidoxy remains the guiding light for The Institution and it remains the solemn duty of The Institution to follow on from the foundational words and works of The Omnidoxy by putting its ideas into practice, making Astronism a reality, and by operating in accordance to principles, values, and theories laid out in clarity by The Omnidoxy.

[6:4:130] Suggested tools for the Institution to use post-omnidoxically which will define Astronism's overall status and will greatly benefit the strategic planning process: PESTAL Analysis, Scenario Planning, Porter's Five Forces Analysis, SWOT Analysis, Growth-share Matrix, Balanced Scorecards, Strategy Map, Responsive Evaluation, Ansoff Matrix, and Competitor Analysis.

[6:4:131] Inhibitionism is inspired by the pre-Astronist foreign policy known as containment; inhibitionism is a policy that is characterised by the prevention of the expansion of a system of thought, especially one that is considered to be non-philosophical by its nature.

[6:4:132] Inhibitionism is achieved through a number of different routes, both politically through the strengthening of pro-Astronist governments from being overtaken by said rival, as well as migrationally through the placement of populations in such a way that makes the rival system of thought's population drown out in comparison.

[6:4:133] Inhibitionism is considered to be a major orientation and policy contributing to Philosophic Strategy and its expansion should take place post-omnidoxically though its founding shall always be remembered as residing herein.

[6:4:134] Pro-resource theory pertains to the notion that the organised philosophy or another system of thought that holds the most attainable and maintainable resources will achieve predomination of their rivals.

[6:4:135] This theory emphasises the abundance and the effective utility of resources as the most important element of strategising for an organised philosophy because without resources, an organised philosophy is considered to be vulnerable to collapse due to the systems and processes by which it operates are no longer able to function.

[6:4:136] Performance effects is another facet of study within Philosophic Strategy that focuses on the reflection of a system of thought's success in achieving its objectives and so therefore focuses on the end side of strategy and the measurement of the effectiveness of strategy which remains just as important as the formulation of strategy as its presence creates the Strategic Cycle which is latterintroduced.

[6:4:137] I considered to exist three performance effects, the first of which is the designation to which a system of thought belongs (a philosophy, organised philosophy, religion, or ideology).

[6:4:138] The second of which is the nature of that system of thought's organisation and institutionalisation and whether is it centralised or decentralised.

[6:4:139] The third of which is the nature of the ideas of the system of thought itself; are the ideas relevant to present issues in a society, are the concepts theologically-based or rationally-based, and are the ideas doctrinal or interpretive?

[6:4:140] The performance effects of a system of thought do not revolve around financial performance like performance effects for businesses, but they instead focus on territoriality, followership, cultural entrenchment, Institutional revenue and the extent of the system of thought's financial, political, and economic influence.

[6:4:141] The natures of the different performance indicators:

[6:4:142] Territoriality - nature: measurable, intangible, describable, and presentable.

[6:4:143] Followership - nature: measurable, tangible, describable, and presentable.

[6:4:144] Cultural entrenchment - nature: measurable, intangible, describable, and presentable.

[6:4:145] Financial, Political, and Economic Influence - nature: measurable, tangible, describable, and presentable.

[6:4:146] Institutional revenue - nature: measurable, tangible, describable, and presentable.

[6:4:147] There exists a Strategic Cycle that is herein introduced and shall include; Strategic Formulation — Strategic Implementation — Strategic Reflection — Strategic Reformulation — Strategic Reimplementation

[6:4:148] Effectivity Equation can also be applied to the context of philosophic strategy; $P = m + I_i + C_c + B_{ic} + Y_t + e_{ict}$

[6:4:149] P = Performance; here “ m ” is the mean performance of all businesses across all years.

[6:4:150] I_i is the industry effect for industry i (the performance difference between industry i and the mean).

[6:4:151] C_c is the corporate effect for corporation c (the performance difference between corporation c and the mean).

[6:4:152] B_{ic} is the business effect for a business in industry i and corporation c (the performance difference between that business and the mean).

[6:4:153] Y_t is the year effect for year t (the performance difference between year t and the mean).

[6:4:154] e_{ict} is an error term (the performance difference between a business and the mean that is not accounted for by industry, corporate, business, and year effects).

[6:4:155] An industry effect is the performance difference of businesses in an industry and those in other industries.

[6:4:156] A corporate effect is the performance difference of businesses of a corporation and those of other corporations.

[6:4:157] A business effect is the performance difference of a business and those of other businesses.

[6:4:158] A year effect is the performance difference of businesses in one year and those in another year.

[6:4:159] An e-philosophy, internet philosophy, or online philosophy pertains to a type of philosophy that holds no physical presence (etc. buildings, renditions, books etc.) and exists only online whereby its followers communicate with another through forums and social media, debates are held over phone and video calls, and the proprieted Institution of the philosophy also holds no physical presence.

[6:4:160] E-philosophical economy relates to philosophical and philosophically-related activity involving online transactions, interactions, enknowledgegement and debates.

[6:4:161] The process of uberisation, or an uberised philosophy pertains to an organised philosophy whose proprieted institution is able to provide a digitalised platform enabling follower-to-follower and direct follower-to-institution interaction, the minimisation of the distance between the institution and its follower.

[6:4:162] As well as this, it involves the ability to rate the quality of the institution's interactions with the followers, the extent of contentment that followers feel about the philosophy to which they are adhered, and the extent to which specific concepts, belief orientations, and theories of a philosophy that followers feel particular resonance for.

[6:4:163] The application of Porter's generic strategies to the context of an organised philosophy:

[6:4:163a] Low obligation.

[6:4:163b] Conceptual differentiation.

[6:4:163c] High obligation.

[6:4:163d] Conceptual niche/focus.

[6:4:163e] Familial and cultural entrenchment.

[6:4:164] The core competencies of Astronism:

[6:4:165] Original concepts, theories, belief orientations, and general philosophical structure.

[6:4:166] Unique terminology.

[6:4:167] Strong visual identity.

[6:4:168] Organised, envisioned, and ambitious philosophy with a proprieted Institution.

[6:4:169] Future-oriented, panhumanist, and inclusive philosophy.

[6:4:170] The founder of hundreds of new schools of thought, belief orientations as well as thousands of new theories, concepts, and terms that formulate a new tradition and era in the history of philosophy which is predicated with an entirely revised identity.

[6:4:171] Modern portfolio theory applied to Astronism understands that the portfolio of Astronism follows the notion that the diversification of a philosophy's contents is the most superior of ways to reduce risk.

[6:4:172] As well as this, the maximisation of the chance of followership group as the greater breadth and depth that a philosophy possesses, the more people with different interests will be attracted to the philosophy rather than a philosophy that focuses on only one particular topic and does not hold vast array of new concepts for followers to immerse themselves in.

[6:4:173] This principle that Astronism follows is herein to be henceforth known as variegationism and remains a fundamental part of Astronic Theory.

[6:4:174] Competitive advantages of Astronism are not yet able to be identified due to the infancy of Astronism, however, general competitive advantages of other systems of thought may include high entry barriers, high rates of persecution of non-state supported forms of philosophy and religions, geographic expanse, strategic geographic locations, cultural entrenchment, government intertwinement, low conversion rates (largely due to high persecution rates) and high birth rates amongst followers.

[6:4:175] Philosophic strategic management, also known as philosophic strategic administration is the branch of philosophic strategy which involves the planning and formulation of plans and strategies for the development of a philosophy which pertains to its overall strategic direction and positioning.

[6:4:176] Encompassed within philosophic strategic management is how plans for philosophic strategy are formulated and how they can be implemented by different types of managers.

[6:4:177] That which shall be henceforth known as the practice benchmarking refers to comparing one's Institutional processes and performance metrics to other predominant Institutions, especially those that are designative bests and the most popular practices, concepts, and fashionable belief orientations from other philosophies.

[6:4:178] In project management benchmarking can also support the selection, planning and delivery of projects.

[6:4:179] Thought fashionability shall henceforth pertain to the notion that all types of thought systems have variances in their popularity through their histories with certain concepts, theories, and belief orientations within particular thought systems holding high popular trend in one period while their popularity reduces in a different era or geographical location.

[6:4:180] Blindspots analysis is a method aimed at uncovering obsolete, incomplete, or incorrect assumptions in a decision maker's mental scheme of the environment.

[6:4:181] Philosophic cluster is a geographic concentration of interconnected organised philosophies, institutions, and associated individuals and philosophical societies in a particular field.

[6:4:182] Clusters are considered to encourage the competitive nature of organised philosophies with which institutions can compete, nationally and globally.

[6:4:183] Philosophic clusters, also known as an aggregation, are most commonly found in city centres and there may also exist religious and ideological clusters.

[6:4:184] The employment of new creative directors and leadership for a philosophical institution is part of philosophic development and entails tasks and processes to develop and implement growth opportunities within and between organisations.

[6:4:185] Business development is the creation of long-term value for an organisation from customers, markets, and relationships.

[6:4:186] Business development can be taken to mean any activity by either a small or large organisation, non-profit or for-profit enterprise which serves the purpose of 'developing' the business in some way.

[6:4:187] In addition, business development activities can be done internally or externally by a business development consultant.

[6:4:188] A philosophic ecosystem is an economic community supported by a foundation of interacting organisations and individuals; the organisms of the business world.

[6:4:189] The economic community produces goods and services of value to customers, who are themselves members of the ecosystem.

[6:4:190] The member organisms also include suppliers, lead producers, competitors, and other stakeholders.

[6:4:191] Over time, they coevolve their capabilities and roles, and tend to align themselves with the directions set by one or more central companies.

[6:4:192] Those companies holding leadership roles may change over time, but the function of ecosystem leader is valued by the community because it enables members to move toward shared visions to align their investments, and to find mutually supportive roles.

[6:4:193] A philosophic model describes the rationale of how an organisation creates, delivers, and captures value, in economic, social, cultural or other contexts.

[6:4:194] The process of business model construction and modification is also called business model innovation and forms a part of business strategy.

[6:4:195] In theory and practice, the term business model is used for a broad range of informal and formal descriptions to represent core aspects of a business, including purpose, business process, target customers, offerings, strategies, infrastructure, organisational structures, sourcing, trading practices, and operational processes and policies including culture.

[6:4:196] An Institutional plan refers to a formal written document containing business goals, the methods on how these goals can be attained, and the time frame within which these goals need to be achieved.

[6:4:197] It also describes the nature of the business, background information on the organisation, the organisation's financial projections, and the strategies it intends to implement to achieve the stated targets.

[6:4:198] In its entirety, this document serves as a road map that provides direction to the business.

[6:4:199] Written business plans are often required to obtain a bank loan or other kind of financing.

[6:4:200] Institutional transformation involves making fundamental changes in how business is conducted in order to help cope with shifts in market environment.

[6:4:201] Business transformation is the process of fundamentally changing the systems, processes, people and technology across a whole business or business unit, to achieve measurable improvements in efficiency, effectiveness and stakeholder satisfaction.

[6:4:202] As such, a business transformation project is likely to include any number of change management projects, each focused on an individual process, system, technology, team or department.

[6:4:203] Philosophic cluster theory shall henceforth pertain to the notion that the concentration of a philosophy to a small region, especially just to a single municipality is

greater for the development of an organised philosophy than its wide dispersion across large swathes of land.

[6:4:204] Complementers are businesses that directly sell a product (or products) or service (or services) that complement the product or service of another company by adding value to mutual customers.

[6:4:205] A context analysis is a method to analyse the environment in which a business operates.

[6:4:206] Environmental scanning mainly focuses on the macro environment of a business.

[6:4:207] But context analysis considers the entire environment of a business, its internal and external environment; an example of which is the SWOT and PESTEL analyses.

[6:4:208] A philosophic ecosystem is a collection of organisations that are interdependent to form a complete solution or industry.

[6:4:209] Philosophic foresight is the application of the notion of corporate foresight to context of Astronism specifically, but organised philosophies more generally.

[6:4:210] A philosophic group/syndicate is a collection of parent and subsidiary corporations that function as a single economic entity through a common source of control.

[6:4:211] A potentialised institution involves establishing a competitive advantage by having the lowest cost of operation in the industry.

[6:4:212] Cost leadership is often driven by company efficiency, size, scale, scope and cumulative experience (learning curve).

[6:4:213] A cost leadership strategy aims to exploit scale of production, well-defined scope and other economies (e.g., a good purchasing approach), producing highly standardised products, using advanced technology.

[6:4:214] Critical success factor is a management term for an element that is necessary for an organisation or project to achieve its mission.

[6:4:215] Crossfunding refers to the practice of when a philosophical institution funds the development of an infant philosophy or protophilosophy that it does not hold proprietorship over.

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[6:4:216] Atavism, to be an atavist, or to be atavistic refers to the reappearance in the present of a characteristic belonging to a remote ancestor.

[6:4:217] Matriliney, to be matrilineal or matrilinear refers to descent through the female line, as in ancestry and inheritance.

[6:4:218] Meanwhile, patriliney, to be patrilineal or patrilinear refers to a relationship or descent by the male line, as in ancestry and inheritance.

[6:4:219] Propositus, a propositor or propositarian shall refer to the person from whom a line of descent originates.

[6:4:220] An astronopolis is a city in which Astronism is particularly prevalently adhered amongst the population.

[6:4:221] Eurhythmy refers to the existence of harmonious proportions in a building and the use of such an architectural technique in the context of sophariums.

[6:4:222] Amphilogy refers to a statement open to more than one interpretation; an ambiguity, of which there exists a huge amount in the context of the Omnidoxy.

[6:4:223] An alogism, to be alogistic, or alogical, or to be in a state of alogicality refers to a statement that is nonsensical or illogical.

[6:4:224] An antilogy, to be antilogical, or to be in a state of antilogicality refers to a contradiction or something that is knowingly in opposition to logic.

[6:4:225] Dissentation, in the context of Astronism, refers to a disagreement made against that which is held or generally accepted or believed by the mainstream.

[6:4:226] Divarication, divaricance, or to be divaricational refers to quality of holding a difference of opinion on a particular topic or notion from others surrounding, either people or an organisation or institution.

[6:4:227] A logicaster, to be logicastical, or logicastic refers to being pedantic in philosophical discussions which ultimately leads to a person believing that their own logic is more logical than it actually is in reality.

[6:4:228] Noetics, to be noetical, or to be in a state of noeticity, in philosophy, relates to the intellect and its nature, especially its study and contemplation.

[6:4:229] Obscurantism, an obscurantist, to be an obscurant, or obscurantic refers to the use of arguments intended to prevent enlightenment or to hinder the process of knowledge and wisdom.

[6:4:230] Prolepsis, to be proleptic, proleptical, or to be in a state of prolepticality refers to anticipating an opponent's argument and answering it before it can be made.

[6:4:231] Millettoiserie, Millettoiserial, Millettoisry, Millettoiserist, Astroiserie, Astroiserial, Astroisry, and Astroiserist are all terms which pertain to anything which is typically Astronist or Astronic in character or function, especially when studied from a non-Astronist viewpoint.

[6:4:232] A philocalist refers to a lover of beauty, the noun of which is philocaly, which Astronists are expected to regularly engage with.

[6:4:233] Ablepsia, ablepsy, and to be ableptical refers to being in a state of a loss of sight and is to be applied to a cosmic context.

[6:4:234] Anopsony pertains to a lack or loss of sight in a cosmical context and often relates to how clouds cause the loss of sight of cosmic progeny and phenomena.

[6:4:235] An abridgement refers to a shortened version of an Astronist Founding Work.

[6:4:236] Exordia or exordium refers to the beginning part of an Astronist Founding Work.

[6:4:237] A limner refers to a person whom illustrates Astronist books.

[6:4:238] Pagination refers to the numbering and arrangement of pages in an Astronist Founding Work, especially so in the Omnidoxy.

[6:4:239] Prolegomenon, prolegomenary, or to be prolegomenous refers to the introduction of a critical essay or book on Millettaria or on astromania.

[6:4:240] Telergy, to be telergial, or to act telergially refers to the influence that one's brain is thought to exercise over another, from a distance, by means of some hypothetical mental energy.

[6:4:241] Physis refers to the nature of change in The Cosmos as well as the philosophical contemplation of this.

[6:4:242] Typocosmy refers to the existence of an implemented universal system of nomenclature which all persons, especially across a species, can relate or understand as type of universal language.

[6:4:243] The terms arcana and arcanum, in the context of Astronist alchemy, refer to a cosmical secret or mystery, and may be more technically referred to as a cosmocana, or cosmocanum.

[6:4:244] Inscience, inscient, insciency, to be insciential, or to act inscientially refers to being ignorant without knowledge which is considered to be a hallmark of aphilosophicality and non-philosophicality.

[6:4:245] Pansophy refers to a system of infinite universal wisdom and knowledge, which is the ultimate aim of knowledge in Astronism, but it is also held centrally that the amount of knowledge humanity could attain is infinite too and therefore, can never be completely fulfilled; related terms include pansophic, pansophist, pansophical, and pansophically.

[6:4:246] Plerophory refers to the state or quality of full confidence or absolute certainty.

[6:4:247] Polyhistor refers to a person of exceptionally wide knowledge; a polymath; to be polyhistoric in terms of philosophy involves holding palpable knowledge in several disciplines of philosophy rather than just one or two.

[6:4:248] Domology refers to the philosophy of law in The Cosmos and its study and contemplation and related terms include domologic, domological, domologically, or domologist.

[6:4:249] Prevenance refers to the act or state of preceding or coming before; related terms include prevenancy and to be prevenant.

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[6:4:250] Verism is a pre-Astronist term and artistic approach based on a preference to depict subject matters of the everyday rather than those which are heroic or legendary and this can and will be applied to the context of philosophy and cosmic art.

[6:4:251] When applied to cosmic art, verism is synonymous with cosmic realism or puristicism which states that cosmic progeny and phenomena must only be depicted in their true, actual, and natural forms rather than in embellished or exaggerated forms.

[6:4:252] Therefore I ascribe a new branch of the veristic tradition known as cosmic verism which is of course opposed to other traditions within cosmic and Astronic art known as chimericalism and phantomism which stand as advocators for the exaggerated depictions of cosmic progeny and phenomena.

[6:4:253] Additionally, a person that is to be known as a cosmodidact, or someone that is cosmodidactic refers to a person that considers themselves to be taught by The Cosmos, or through The Cosmos.

[6:4:254] This pertains to a person that holds a close personal, spiritual, and intellectual relationship with cosmic progeny and phenomena as well as with The Cosmos in its entirety and any person who considers themselves to be a cosmodidact is someone that is

chiefly taught and therefore chiefly learns from The Cosmos in this way and such a magnificent instance is that.

[6:4:255] I, as Cometan, do consider myself to be a cosmodidact, but not one of full formation for there are still many things that I will learn from The Cosmos; to be a cosmodidact is to deepen one's own relationship with The Cosmos, its progeny and its phenomena which subsequent develops a new function for The Cosmos; an educative function.

[6:4:256] That which is to be henceforth known as autation refers to the state that one is part of a philosophy or religion without needing to undergo any rituals, oaths, or rites of initiation; autating is about being able to join a philosophy or religion without the traditional conversion process.

[6:4:257] The Astronist Tradition is firmly aligned with autation as a solemn practice rather than conversion and in this way, The Institution is removed from being part of the initiation process of those whom follow Astronism which is unlike the majority of other organisations and institutions which hold proprietorship over their respective religion or philosophy.

[6:4:258] That which is to be henceforth known as being in a state of vicinality is synonymous with the term used in the Christian religious tradition of being in communion when in reference to churches their different alignments and associations.

[6:4:259] For denominations of an organised philosophy, or especially denominations of Astronism, to be in a state of vicinality means to hold a relationship of recognition and acceptance between different denominations and institutions.

[6:4:260] The nature and extent of this recognition and acceptance can be varied, but is fairly standardised on the notion that vicinal denominations and institutions acknowledge and respect the views of those which they are in vicinality with which means that they consider such other denominations/institutions/organisations to be just as much part of the philosophy of Astronism as they themselves are.

[6:4:261] Oppositely, when denominations, institutions, or other organisations are considered to be Astronist in their orientations are in a state of contrinity or to be contrinial with one another means that they do not acknowledge or appreciate the views and beliefs of another denomination, institution, or organisation which therefore means that they do not consider them to be part of the philosophy of Astronism, and do not consider their members to be part of the worldwide community of the followers of Astronism known as the Astrosa.

[6:4:262] The stance and state of contrinity is considered to be controversial due to the fact that it shows signs of the denomination/institution following it to be straying from the principles of the Philosophical Spirit.

[6:4:263] Parauthorial, parauthorship, or dual authorship refers to how and when an author uses two or more identities for their books, especially books published in different genres.

[6:4:264] When a fictional character and its creator grow in parallel, both physically, intellectually, and mentally this is to be henceforth known as parabiographical or a parabiography.

[6:4:265] When a fictional character is a reflection of its author in personality and/or appearance is to be henceforth referred to as retrobiographical, or a retrobiography.

[6:4:266] Lexinism pertains to the practice of a publisher pricing books higher in proportion to the number of words in the book; the higher the word count the higher the price selected for the book according to the lexinist approach.

Philosophical, Religious & Ideological Ontology

[6:5:1] Philosophical ontology shall refer to the study of the being, beingness, and becoming of a philosophy or an organised philosophy and shall involve the application of general ontological questions to the context of a philosophical belief system.

[6:5:2] Religious ontology refers to the application of ontological questions to the context of a religious belief system; this subdiscipline of ontology shall involve the questions of what a religion is, the categories of different religions, how can a religion be said to exist, and what are the properties of a religion that make it existent.

[6:5:3] Again, that which is to be known as ideological ontology shall refer to the study of the being, beingness, and becoming of an ideology and shall involve the application of general ontological questions to the context of an ideology.

[6:5:4] The subjectivity of this discourse is the essential preface due to one person's consideration of what being, beingness, and becoming are will be different from another person's point of view; with such a deeply philosophical discipline such as ontology, there exists an even greater deal of subjectivity due to the nature of anything truly philosophical itself being subjective in its nature.

[6:5:5] Philosophical ontology, the study of the beingness of a philosophy, may also be referred to as sophontology.

[6:5:6] Religious ontology, the study of the beingness of a religion, may also be referred to as religionontology.

[6:5:7] Ideological ontology, the study of the beingness of an ideology, may also be referred to as ideontology.

[6:5:8] Branches of sophontology shall principally include sophonics which will refer to the study of the language used by philosophers as distinct from mainstream language; essentially, the study of the nomenclature used by philosophers is what sophonics focuses on.

[6:5:9] Biosophy is the second of the branches of sophontology and refers to the study of the lives and biographies of philosophers in order to reflect in what their values, ideas, and philosophical contributions were.

[6:5:10] Foundational or theoretical philosophy refers to a form of philosophy distinct from practical philosophy whereby the focus is only placed on the theoretical elements of philosophy rather than the practical applications of philosophy.

[6:5:11] Practical philosophy includes a number of different forms of philosophy, the first of which is recreational philosophy which involves philosophisations conducted for leisure and during leisure times.

[6:5:12] Professional philosophy refers to the form of philosophy conducted by people who can consider themselves professionals of the discipline due to the fact that they have managed to derive a sustainable income from being philosophers.

[6:5:13] Academic philosophy refers to the form of philosophy conducted under the auspices of an institution and is conducted by academics who may also be categorised as professional philosophers.

[6:5:14] Philosophical traditions refers to the study of the presence of beliefs, practices, and objects of importance that have developed within philosophical belief systems but have not necessarily come from the organised philosophy's proprieted institution.

[6:5:15] Quotational philosophy refers to the form of a philosophy channelled through philosophical quotes; a philosophy can be demonstrated through quotes as snippets of its beliefs which collectively make up quotational philosophy which can be studied as part of sophontology.

[6:5:16] Functional philosophy is often considered to be synonymous with practical philosophy but functional philosophy is particularly manifested in how philosophical theories and beliefs influence the specific methods for some type of action or process.

[6:5:17] Symbolic philosophy refers to the form of philosophy which is represented through symbols; deriving what symbols mean through symbological analysis is important to this branch of sophontological study as the symbols of philosophies should the beliefs and principles of the philosophy.

[6:5:18] Disciplinary philosophy refers to the form of philosophy manifested in disciplines and fields of study, such as metaphysics, logic, cosmic philosophy etc. which are all disciplinary manifestations of philosophy which form the foundations of our interactions with philosophy and which aid our study of different philosophies.

[6:5:19] Philosophy is derived from a varied combination of science (rational) and mystology (mystical or transrational/parational/hyperational/extrational); in sophontological study, we can also split philosophical study into two categories including impartial philosophy which is the study of philosophy from a neutral perspective typically of non-religious and non-organised elements of philosophy such as philosophical disciplines like ontology, ethics etc. meanwhile the second of the categories is partial philosophy which is the study of organised philosophies, religious philosophies, philosophical beliefs, and/or studying philosophy from the perspective of being part of or an adherent to a particular philosophical system.

[6:5:20] Religion is derived from both the greatest questions and the greatest legends central to the core of human nature.

[6:5:21] Ideology is derived from political circumstances.

[6:5:22] Religion can be described as the proclaimer of truth.

[6:5:23] Ideology can be described as the proclaimer of correction.

[6:5:24] Finally, philosophy can be described as the proclaimer of knowledge, reason, and logic.

[6:5:25] Religions founded upon mythologies and legends: Christianity, Islam, Hinduism, Judaism, Chinese traditional religion, African traditional religion, Sikhism, Spiritism, Bahá'í Faith, Jainism, Shinto, Zoroastrianism, Cao Dai and Paganism/Neo-paganism.

[6:5:26] Eastern religions presented to the Western World as not being founded upon legends hence their questionability as actual religions, but in actuality, each do have their own mythological traditions: Buddhism, Confucianism, and Taoism.

[6:5:27] The definition of a mythology refers to a set of stories or beliefs about a particular person, institution, or situation, especially when exaggerated, totally fictitious, or true to some degree but used and presented through metaphorical effect.

[6:5:28] Mystology's definition to distinguish from mythology; a genre of stories, especially those with a mystical, theological or cosmological setting, theme or character.

[6:5:29] A maniform refers to a collection of practices or manifestations of belief of either a religion, ideology, or philosophy, especially ones which are thematically linked, or are preferable to a certain type of person according to their circumstances, personality, age etc.; therefore, each different type or category of person can be considered to hold a different maniformity, or maniformism that is largely unique to their particular traits, qualities, and circumstances.

[6:5:30] The ontological elements of religion will also be discussed and contemplated within the context of religionology.

[6:5:31] Mythologies of religion are focused upon the following elements:

[6:5:31a] Belief in a god and/or supernatural beings.

[6:5:31b] Distinction between sacred and profane objects.

[6:5:31c] Ritual acts involving sacred objects.

[6:5:32] Maniform of religion:

[6:5:32a] Moral code with a supernatural basis and authority.

[6:5:32b] Sense of awe, guilt, fear, and mystery.

[6:5:32c] Prayer and communication with supernatural.

[6:5:32d] A view of the world and the individuals role in it.

[6:5:32e] Life organised to fit views of the religion.

[6:5:32f] A society or community connected by the religion.

[6:5:33] Ontological elements of philosophy will of course be explored in sophontology as a fundamental element of the discipline.

[6:5:34] The mystology of different philosophies will also be explored as part of sophontology due to the importance of mystologies to some of the beliefs, practices, and practices within philosophical systems.

[6:5:34a] Astronaturalism refers to the removal of all mystological and mythological elements from Astronism and focuses solely on the natural, logic, and rational elements within Astronism and as a result, can be considered a form of Astronism; related terms shall include astronatural and astronaturality.

Philosophical Morphology & Astronist/Astronic Etymology

[6:6:1] Philosophical morphology or sophomorphology refers to the study of the formations of different philosophies and the factors contributing to the formations of philosophies.

[6:6:2] Millettoetymology or astroetymology shall both refer to the study of the etymologies of words that hold Astronist/Astronic origins.

[6:6:3] Morphological Astronism is the study of the formation of Astronism as a philosophy involving the nature of designation, the acceptance of designation, recognition, acceptance, harmonious agreement, unacceptability, and unharmonious agreement.

[6:6:4] Etymological Astronism involves the conduct of etymological explanations of the most prominent words in Astronism which shall take place post-omnidoxically.

[6:6:5] The etymology of Astronism derives from the prefix Astro- which itself derives from the word astronomy and also inspired by the original title of Millettism based on the surname of Millette, the definitions of which are greatly expanded upon in the context of Astronist Philosophy and in other forms of Astronist Culture, an example of which is the redefinition of Millette into both a verb and an adjective.

[6:6:6] Millette as a surname is used for the main character of The Five Astronist Characters known as Jesse Millette, the central protagonist of The Original Jesse Millette Series, as well as in wider Astronist Literature and Astronist Culture.

[6:6:7] It is important to note that Astronism as a term is not derived from the character of Jesse Millette directly, but more so from the surname of Millette and its own etymology so as to distinguish between Astronism and Jesse Millette.

[6:6:8] The surname of Millette is an alternative spelling for the French name Millet where the name was first founded in Burgundy and has been traced there from ancient times.

[6:6:9] It is likely that the name formed from a metonymic occupational name for one who grew or sold Millet or panic grass, a millet-like grain for animal feed.

[6:6:10] The Millette surname spelling is most commonly found in the English counties of Lancashire and Cheshire, hence the connection between Brandon Taylorian and his choosing of this surname for the Jesse Millette character due to his birthplace and residence in the county of Lancashire.

[6:6:11] The particular word of Millette was chosen for the surname of the protagonist due to its derivation from the Slavic element of the name 'mil' meaning mercy, as is transferred into a philosophical context to mean the mercy of mind, of spirit, of body, of cosmos, and

of one's ability to free both oneself and others through one's practice of mercy for the achievement of freedom.

[6:6:12] Therefore, the etymology of Millettism can be primarily summed as "mercy for freedom".

[6:6:13] The etymologies of Millettism and Astronism and its fundamental origins therefore play a large role in describing the essence of what it means to be both Astronist in character, but also what it means to follow Astronism, as well as the principles that Astronism itself expounds.

[6:6:14] The association between Astronism and the concept and practice of "mercy for freedom" is one that is expected to ignite debate over the essence of the Astronist philosophical tradition, especially regarding the application of mercy in this context.

[6:6:15] Mercy is addressed in The Omnidoxy within the discourse of The Role of Mercy in Astronism as part of the discipline of study of prerology due to mercy's meaning of freedom within an Astronist context.

[6:6:16] Astronism is directly derived from four terms, three of which remain pre-Astronist while the third is Astronist in its origins.

[6:6:17] The first three of these are astronaut as a noun, astronomy as a noun and astro- as a prefix, all of which hold meanings in relation to space, the exploration of space, the stars, and the study of space.

[6:6:18] While the etymology of Astronism is acknowledged to have originated from these three pre-Astronist terms, the primary etymological founding for the appellation of Astronism is found to exist in the Astronist verb known as astrone (astroning, astroned, and astroner).

[6:6:19] Therefore, Astronism is considered to be primarily derived from a verb rather than a noun or name.

[6:6:20] To astrone is to think, perceive, and receive all that exists through an astronomical, cosmocentric, or astrocentric lens and so an Astroner is distinguished, yet continues to be in tandem with an astronaut, for the latter physically explores The Cosmos while the former contemplatively and emotionally explores The Cosmos.

[6:6:21] The etymology of an astroner is "explorer of the stars".

[6:6:22] Vendox - "ven" meaning "that which is expressed visually" and "dox" originating from "doxy" but without the "y" instead pertains to "knowledge imparted through means of sight".

[6:6:23] This is rather than through means of reading (-doxy), listening (-dauoxy), speaking (-deroxy), touching (-dinoxy), smelling (-dosm), tasting (-gustoxy), numbers (-noxy), and letters (-loxy).

[6:6:24] The term "omnidoxy" originates from the founding of The Philosophy of Astronism and combines the prefix "omni-" meaning all, or of all things, and the suffix of "-doxy" which, in an Astronist terminological context, refers to knowledge imparted through written means.

[6:6:25] Combining this prefix and suffix, the term "omnidoxy" is formed and therefore means all knowledge, or knowledge of all things, imparted through a treatise. Essentially, the "omni-" element of the appellation refers to the encompassing nature of the text while the "-doxy" element refers to the text's educative and imparting personality.

[6:6:26] Etymologically, the name Cometan is composed of the suffix -an which pertains to the foundership of something which is affixed to the term comet which is obviously indicative of the cosmic theme and identity that Taylorian intended to capture.

[6:6:27] Essentially, the mononym of Cometan metaphorically pertains to Taylorian as symbolical to a comet in its long and unknown trajectory, yet remaining the ultimate seeker in The Cosmos.

[6:6:28] Interestingly, applying a brief knowledge of Astronist cosmological symbolism, comets are generally considered to be chaotic by their natures and somewhat destructive in their paths which displays slight confusion as to the choice of the term comet for Taylorian's authorial mononym.

[6:6:29] This choice has sparked many discussions as to the possible reasons why with the most sound argument being that Taylorian attempted to distance himself as a human being from becoming compared to anything that he considered to be cosmically higher or symbolically ultimate such as stars, galaxies, and other non-chaotic entities in The Cosmos.

The Institutional Leadership (Padronology)

[6:7:1] Padronology, or padronics, is the ontological branch of study closely connected to institutional ontology focusing on the study and contemplation of the leadership of philosophic institutions.

[6:7:2] A padron is the title for the leader of a philosophic institution, specifically The Institution of The Philosophy of Astronism; related terms include padroness, padrina, padrona, and padronist; the padron is the undisputed head of The Institution, but unlike other religious leaders, he or she does not hold philosophical authority or absolute authority.

[6:7:3] Padronship refers to the office held by the padron of The Institution of The Philosophy of The Philosophy of Astronism; it refers to the quality of being a padron; related terms include padrondom, padronhood, and padronate.

[6:7:4] Related terms to the word padron include the following: padronlike, padronliness, padronly, padronal, padronial, padronic, padronical and padronically.

[6:7:5] Two more related terms are padronless and padronlessness which both refer to the instance in which The Institution of The Philosophy of Astronism has no padron or the office of the padron is currently vacant.

[6:7:6] That which is herein introduced as padronism refers to the philosophy or approach taken by a particular padron towards their office and is usually structured upon the different Forms of Padronry, but is most likely unique to their office according to their personality and the circumstances in occurrence at the time of their office; related terms include padronist, padronistic, and padronistically.

[6:7:7] Padronality refers to the period/era whereby The Institution is under the leadership of a particular padron, or the instance in which The Institution is governed by a padron.

[6:7:8] To enpadronise, or the process of enpadronisation shall relate to the entire process of choosing a new padron and installing him or her into their office within The Institution of The Philosophy of Astronism.

[6:7:9] Many specialist and unique terms in relation to padronology can be found extraomnidoxically in the The Grand Lexicon of Astronology.

[6:7:10] Those which will be categorised as the Forms of Padronry will outline different approaches to being a padron and to hold the office of padronship, some of which will be introduced herein, but more are expectedly to be introduced and explored further post-omnidoxically.

[6:7:11] Creative padronry refers to a style of leadership based upon the concept of working cooperatively to develop innovative ideas.

[6:7:12] Those who employ creative leadership tend to do so by creating conditions which promote creativity.

[6:7:13] Creating such conditions, which are sometimes called "supportive contributions", are described as psychological, material, and/or social supports that trigger, enable, and sustain creative thinking in others.

[6:7:14] Innovation padronry pertains to a philosophy and technique that combines different leadership styles to influence employees to produce creative ideas, products, and services.

[6:7:15] The key role in the practice of innovation leadership is the innovation leader which would be the padron.

[6:7:16] As an approach to institutional development, innovation leadership can support achievement of the mission or the vision of an institution or group.

[6:7:17] With new technologies and processes, it is necessary for institutions to think innovatively to ensure continued success and stay competitive.

[6:7:18] To adapt to new changes, "The need for innovation in institutions has resulted in a new focus on the role of leaders in shaping the nature and success of creative efforts."

[6:7:19] Without innovation leadership, institutions are likely to struggle which is why this form of padronry is essential for all successful padrons.

[6:7:20] This new call for innovation represents the shift from the 20th century, traditional view of institutional practices, which discouraged employee innovative behaviours, to the 21st-century view of valuing innovative thinking as a "potentially powerful influence on institutional performance."

[6:7:21] Transactional padronry refers to the second part of a style of leadership that focuses on supervision, institution, and performance; it is an integral part of the Full Range Leadership Model.

[6:7:22] Transactional padronry is a style of leadership in which leaders promote compliance by followers through both rewards and punishments.

[6:7:23] Through a rewards and punishments system, transactional padrons are able to keep followers motivated for the short-term.

[6:7:24] Unlike transformational padrons, those using the transactional approach are not looking to change the future, they look to keep things the same.

[6:7:25] Leaders using transactional padronship as a model pay attention to followers' work in order to find faults and deviations.

[6:7:26] This type of padronship is effective in crisis and emergency situations, as well as for projects that need to be carried out in a specific way.

[6:7:27] Transactional padrons use reward and punishments to gain compliance from their followers.

[6:7:28] They are extrinsic motivators that bring minimal compliance from followers.

[6:7:29] They accept goals, structure, and the culture of the existing institution.

[6:7:30] Transactional padrons tend to be directive and action-oriented.

[6:7:31] Transactional padrons are willing to work within existing systems and negotiate to attain goals of the institution.

[6:7:32] They tend to think inside the box when solving problems.

[6:7:33] Transactional padronship is primarily passive.

[6:7:34] The behaviours most associated with this type of padronship are establishing the criteria for rewarding followers and maintaining the status quo.

[6:7:35] The overall effectiveness of transactional management is that it can be very practical and directive.

[6:7:36] Through transactional management, an explicit measure of success can be discovered through the consistent monitoring of managers.

[6:7:37] The model is also viewed as very straightforward and understandable due to the simple reward and punishments system.

[6:7:38] Within transactional padronship, there are two factors, contingent reward and management-by-exception.

[6:7:39] Contingent reward provides rewards for effort and recognises good performance.

[6:7:40] Management-by-exception maintains the status quo, intervenes when subordinates do not meet acceptable performance levels, and initiates corrective action to improve performance.

[6:7:41] That which is to be known as transformational leadership refers to a theory of leadership where a leader works with teams to identify needed change, creating a vision to guide the change through inspiration, and executing the change in tandem with committed members of a group; it is an integral part of the Full Range Leadership Model.

[6:7:42] Transformational leadership serves to enhance the motivation, morale, and job performance of followers through a variety of mechanisms.

[6:7:43] These include connecting the follower's sense of identity and self to a project and to the collective identity of the institution.

[6:7:44] Being a role model for followers in order to inspire them and to raise their interest in the project.

[6:7:45] Challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, allowing the leader to align followers with tasks that enhance their performance.

[6:7:46] Emphasising intrinsic motivation and positive development of followers raising awareness of moral standards; highlighting important priorities.

[6:7:47] Fostering higher moral maturity in followers; creating an ethical climate (share values, high ethical standards).

[6:7:48] Encouraging followers to look beyond self-interests to the common good. Promoting cooperation and harmony.

[6:7:49] Using authentic, consistent means; using persuasive appeals based on reason; providing individual coaching and mentoring for followers; appealing to the ideals of followers; allowing freedom of choice for followers.

[6:7:50] The two main characteristics of extraverts are affiliation and agency, which relate to the social and leadership aspects of their personality, respectively.

[6:7:51] Extraversion is generally seen as an inspirational trait usually exhibited in transformational leadership.

[6:7:52] Neuroticism generally gives an individual an anxiety related to productivity which, in a group setting can be debilitating to a degree where they are unlikely to position themselves in a role of transformational leadership due to lower self-esteem and a tendency to shirk from leadership responsibilities.

[6:7:53] Openness to experience; creative expression and emotional responsiveness have been linked to a general tendency of openness to experience; this trait is also seen as a

component of transformational padronry as it relates to the ability to give big-picture visionary leadership for an institution.

[6:7:54] Agreeableness; although not a trait which specifically points to transformational padronship, leaders in general possess an agreeable nature stemming from a natural concern for others and high levels of individual consideration.

[6:7:55] Charisma and idealised influence is a classic ability of individuals who possess agreeability.

[6:7:56] Conscientiousness; strong sense of direction and the ability to put large amounts of productive work into tasks is the by-product of conscientious padrons.

[6:7:57] This trait is more linked to a transactional form of padronship given the management-based abilities of such individuals and the detail oriented nature of their personality.

[6:7:58] Authentic padronry refers to an approach to padronship that emphasises building the leader's legitimacy through honest relationships with followers which value their input and are built on an ethical foundation.

[6:7:59] Generally, authentic padrons are positive people with truthful self-concepts who promote openness.

[6:7:60] By building trust and generating enthusiastic support from their subordinates, authentic padrons are able to improve individual and team performance.

[6:7:61] This approach has been fully embraced by many padrons and padronship coaches who view authentic padronship as an alternative to leaders who emphasise profit and share price over people and ethics.

[6:7:62] Authentic padronship is a growing area of study in academic research on leadership which has recently grown from obscurity to the beginnings of a fully mature concept.

[6:7:63] That said, many foundational papers on this topic have recently been retracted or called into question because of issues surrounding the reporting of data and the inability of the authors to produce their original data.

[6:7:64] Agentic padronry refers to the padronship style is generally found in the business field by a person who is respected by subordinates.

[6:7:65] This person demonstrates assertiveness, competitiveness, independence, courageousness, and is masterful in achieving their task at hand.

[6:7:66] Agile padronry refers to the ability of a padron to be able to lead well in a wide range of circumstances especially new, changing and ambiguous situations.

[6:7:67] Complex adaptive padronry refers to a complementary approach to padronship based on a polyarchic assumption (i.e. padronship of the many by the many), rather than based on an oligarchic assumption (i.e. padronship of the many by the few).

[6:7:68] Padronship in this theory is seen as a complex dynamic involving all, rather than only a role or attribute within a hierarchy.

[6:7:69] The theory calls for skills, attributes and roles which are additional to the demands of traditional leadership.

[6:7:70] Cross-cultural padronry refers to the development as a way to understand padrons who work in the newly globalised market.

[6:7:71] Today's international institutions require leaders who can adjust to different environments quickly and work with partners and employees of other cultures.

[6:7:72] It cannot be assumed that a manager who is successful in one country will be successful in another.

[6:7:73] E-padronry refers to padronship in institutions not involving face-to-face interactions as the leader of The Institution; this involves leadership and management mainly through digital interfaces as opposed to through face-to-face leadership.

[6:7:74] Now, padrons may lead entire projects from a distance and interact with followers solely through information technology.

[6:7:75] Today, institutions are incorporating technology thus creating a need for e-leadership due to the digital orientation as being the future of philosophic institutions; this is something that all institutions need to understand and accept and subsequently deal with on a correct basis.

[6:7:76] This wiring involves forms of technology such as videoconferencing, online collaboration software, cellphones, e-mail, and Wi-Fi as channels through which e-leadership can be conducted.

[6:7:77] As a result, some established and traditional institutions are struggling with technological-integration issues while employees face a steep learning curve.

[6:7:78] Entrepreneurial padronry involves organising a group of people to achieve a common goal using proactive entrepreneurial behavior by optimising risk, innovating to take advantage of opportunities, taking personal responsibility and managing change within a dynamic environment for the benefit of an organisation.

[6:7:79] Such padronship aims to cultivate entrepreneurial individuals and teams that fully leverage their creative potential in creating value for the philosophic institution.

[6:7:80] Entrepreneurial padronship does this by employing managerial practices that "develop the ability in employees to self-generate, self-reflect, and self-correct in the environments that they engage in".

[6:7:81] Ethical padronry is the padronship style that is directed by respect for ethical beliefs and values and for the dignity and rights of others.

[6:7:82] It is thus related to concepts such as trust, honesty, consideration, charisma, and fairness.

[6:7:83] Not just reaching the objectives of The Institution, but doing it in a way that is sustainable and morally responsible.

[6:7:84] Other forms of padronry shall include the following: instructional padronry, love padronry (the primary tenet of which expects that padrons should love those they serve as padron), meta-padronry, laissez-faire padronry (where all the rights and power to make decisions is fully given to the followers), and restorative padronry.

[6:7:85] Additional forms of padronry include narcissistic padronry, servant padronry, strategic padronry, superpadronry, toxic padronry, and juvenic padronry (a young padron, usually one under the age of thirty).

[6:7:86] That which is to be henceforth known as padronship analysis - the art of breaking down a leader into basic psychological components for study and use by academics and practitioners.

[6:7:87] Good leadership analyses are not reductionist, but rather take into consideration the overall person in the context of the times, society, and culture from which they come.

[6:7:88] Padronship analysis is traditionally housed in political psychology departments and utilises the tools of psychology to achieve political ends by exploiting the psyche in the case of practitioners, or to gain knowledge about the building blocks of leadership and individuals in the case of academics.

[6:7:89] A padronship style refers to a leader's method of providing direction, implementing plans, and motivating people; this is essential a less technical term for a padron's padronism.

[6:7:90] A padron's padronship style or padronic style is characterised by both the form of padronry and the approach/orientation to padronship.

[6:7:91] Orientations and approaches to padronship shall include the following, most of which have been inspired by pre-existing governmental forms: unquitarianism, authoritarianism, democratic padronism, copadronism/copadronship, horizontalism (or apadronship/apadronism), cerepadronism (ceremonial padronry which is when the padron has no role in the operations of The Institution), technocratic padronism (technopadronism), artistopadronism (aristocratic padronism), plutopadronism (plutocratic padronism), timopadronism (timocratic padronism), meritopadronism (meritocratic padronism), terontopadronism (Gerontocratic padronism), and nepadronism (nepotistic padronism).

[6:7:92] Finally, that which is to be henceforth known as vetopadronism refers to when the choice of padron is realised by The Institution to have been the wrong decision and a process of forced removal has to take place.

[6:7:93] A padronic school refers to an organisation, or entity within an organisation, especially a department within a phrontistery, that provides education that focuses on the development of padrons, or for those whom wish to work in departments in close operational conduct with the sitting padron.

[6:7:94] Padronry traits refers to integrated patterns of personal characteristics that reflect a range of individual differences and foster consistent leader effectiveness across a variety of group and organisational situations.

[6:7:95] Padronry development/expansion refers to the choice to expand the role, authority and capabilities of The Institution's sitting padron by The Governing Council beyond that of the standard allocated authority and capabilities.

[6:7:96] Padronic consulting refers to the practice of helping institutions to improve their performance, operating primarily through the analysis of existing institutional problems and the development of plans for improvement from professional consultancies in developing and sustaining institutional operations.

[6:7:97] Organisations may draw upon the services of management consultants for a number of reasons, including gaining external (and presumably objective) advice and access to the consultants' specialised expertise.

[6:7:98] Creative padronry; three different complementary conceptualisations have been suggested which reflect the different contexts in which creative leadership can be applied: facilitating creativity, directing a creative vision, and integrating diverse creative contributions.

[6:7:99] Depending on the type of padronic leadership style that is adopted by the innovation padron, the padron may have either a direct or indirect influence on the faculty of the institution.

[6:7:100] Direct forms of influence in padronic innovation and leadership include:

[6:7:100a] Providing creative input and idea suggestion to employees.

[6:7:100b] Providing the faculty with clear and concrete goals.

[6:7:100c] Allocation of institutional resources (i.e. research and development spending; manpower) for the implementation of new ideas for institutional operations.

[6:7:101] Oppositely, indirect influences from the padron will always effect the operations of The Institution, especially due to the nature of its services and products, which are most commonly expected to manifest in the following various forms.

[6:7:101a] Indirect influences get the same results without providing explicit guidance to employees.

[6:7:101b] These types of influences include; establishing a supportive climate for creativity within the institution.

[6:7:101c] Acting as a role model for innovative thinking.

[6:7:101d] Providing employees with rewards and recognition for innovative thinking.

[6:7:101e] Hiring and team composition (i.e. putting together teams with specific skill sets needed for innovative thinking, or hiring employees with creative personalities without planning what they work on).

[6:7:102] Padronic Paradoxes refers to different forms of paradox that are considered to be existent in the context of padronic leadership and related institutional operations.

[6:7:103] Internal/Localised paradoxes entail conflicting roles experienced within the padron.

[6:7:104] The Dual Expertise Paradox postulates that a padron must have or acquire domain expertise while at the same time obtaining the necessary padronship skills to manage his/her employees and resources.

[6:7:105] The Generation Evaluation Paradox stipulates that a padron must encourage a supportive climate for the generation of new ideas and thinking outside-the-box while evaluating these ideas and realising that not all creative ideas are useful and many may even fail (while not being too critical and negative of those ideas).

[6:7:106] Team-level Paradox entail conflicting interests between the padron and the employees/teams/faculty.

[6:7:107] Creative Personality Cohesion Paradox is based on the research finding that creative workers generally highly value autonomy and, as a result, often prefer to work alone.

[6:7:108] This paradox illustrates the difficulty padrons have in providing their employees with the autonomy they must be creative, while fostering team cohesion (or closeness) to facilitate idea sharing.

[6:7:109] A padron must also be careful not to encourage too much cohesion, as it may discourage group members from disagreeing (even constructively disagreeing) with fellow group members in an effort not to offend them or “rock the boat.”

[6:7:110] The Vision Autonomy Paradox highlights the dilemma a padron faces between providing structure and guidance to a team with respect to the vision of the goal, while at the same time stepping back and providing the team with enough autonomy, especially considering the fact that creative workers highly value autonomy.

[6:7:111] When leading for innovation, providing an overabundance of structure may result in a backlash from employees who feel their autonomy is being taken away from them.

[6:7:112] The Restriction Freedom Paradox underscores that innovation padrons need to allow employees enough time to develop creative endeavours and provide the resources to do so.

[6:7:113] At the same time, the padron must take care to provide enough pressure that they are still motivated to complete the task and not provide too many resources that it has a “deadening effect” on creativity.

[6:7:114] Situational Paradoxes entail conflicting interests between padrons and the situations they face.

[6:7:115] The Intrinsic Extrinsic Paradox holds that instead of providing more readily available extrinsic motivation tools such as bonuses and salary increases, padrons must provide intrinsic motivation, which generally comes from within the employee, to their employees.

[6:7:116] This paradox is based on findings that intrinsic motivation is a key factor in facilitating creativity and extrinsic motivators may either hinder creativity or have an unclear relationship with creativity.

[6:7:117] The Local Long-Term Paradox posits that leaders of innovation must maintain their innovative edge by keeping an eye out for and capitalising on potential opportunities, even at the risk of placing those ideas above or even eliminating ideas that he or she had previously inspired in their teams.

[6:7:118] The padron must also be capable of developing teams that are flexible enough to be passionate about ideas that may have replaced their own idea that was facilitated, inspired, and supported by their padron; this is where the paradox is most clearly visible.

[6:7:119] The competition collaboration paradox involves a padron developing open external relationships with other institutions to discover potential innovation opportunities, while ensuring the institution's emerging ideas are protected in a competitive environment.

[6:7:120] The Feedback Rigidity Paradox involves padrons seeking out and using customer and client advice and feedback towards innovative endeavours to a certain extent, while maintaining control of the vision and not letting the feedback dictate to them; as clients and customers often criticise innovations early on.

[6:7:121] The Failure Success Paradox is the idea that innovation leaders must ensure a safe institutional culture that is willing to embrace risk and failure, while at the same time making sure that the institution is also producing successful products and services despite embracing risk and errors.

[6:7:122] Additional paradoxes identified by Hunter et al. (2011) that do not directly involve the leader but are worth mentioning are the paradoxes that occur between teams and the organisation.

[6:7:123] These include the Insularity Cohesion paradox, the Champion Evaluator paradox, and the Creativity Cost paradox.

Institutional Ontology

[6:8:1] Institutional ontology refers to a branch of ontology dealing with the study of the nature of being, the beingness, and the becoming of a philosophic institution which, when applied to the context of Astronist Philosophy, of course pertains to The Institution of The Philosophy of Astronism.

[6:8:2] Additionally, this branch of ontology will follow the study of interactions between different philosophical institutions which remains an important part of understanding how philosophical institutions are to function.

[6:8:3] Institutional interoperability shall refer to the instance in which two or more philosophical institutions are in direct and frequent collaboration with one another for their symbiotic benefit of mutual increases in followership.

[6:8:4] That which will be known as the Vision Statement of The Institution of The Philosophy of Astronism will be the following: To become and remain the first philosophical institution that holds proprietorship over an organised philosophy.

[6:8:5] The Mission Statement of The Institution of The Philosophy of Astronism will be as follows: To works towards the achievement of the principles, values, and ideals of Astronism as well as its furtherance, establishment, dissemination, and entrenchment.

[6:8:6] That which will be referred to as the planning horizon will pertain to the amount of times an organisation will look into the future when preparing a strategic plan; many commercial companies use a five-year planning horizon, but due to the operational principle of truncation or truncationism which The Institution will follow, each of its planning horizons will consist of three years.

[6:8:7] The nature of the being of The Institution will of course be studied as part of Institutional ontology, but also studied as branches of this will be the nature of the beingness of The Institution and the nature of its becoming.

[6:8:8] A global strategy will be essential to the functions of The Institution; an organised philosophy should as Astronism with the ambitions it holds will instantly hold global appeal, but this needs to be carefully structured and managed country by country and if needs be, region by region within those countries.

[6:8:9] A sound global strategy should address these questions: what must be (versus what is) the extent of market presence in the world's major markets? How to build the necessary global presence?

[6:8:10] What must be (versus what is) the optimal locations around the world for the various value chain activities? How to run global presence into a global competitive advantage?

[6:8:11] The “international” classification of a global business strategy is employed by companies who may sell in foreign markets, but their primary focus is on their home market; this same principle and classification shall be applied to the context of philosophical institutions which whose philosophies hold a presence in different countries, but the home country remains the primary area of operations; for The Institution, this will exist as just a stage or phase of operations rather than a long-term goal.

[6:8:12] These companies may include international strategies in their business model to increase sales, but they know that their main target consumer is local; this will need to be the same for The Institution during that particular phase of its development and expansion.

[6:8:13] Segment architecture refers to a detailed, formal description of areas within an enterprise, used at the program or portfolio level to organise and align change activity; the segment architecture model shall be applied to the context of a philosophical institution in the discipline of institutional ontology.

[6:8:14] Expectation gap refers to the gap between the current performance of an organisation and its desired performance as expressed in its mission, objectives, goals and the strategy for achieving them.

[6:8:15] Sustainable followership rate will be the growth in followers that is sustainable for The Institution to track and manage as well as to properly service as a reflection of its own resources.

[6:8:16] Talent portfolio management involves deciding what resources to include in the portfolio given the goals of the philosophic institution and taking into consideration the changing economic conditions.

[6:8:17] Selection involves deciding what resources to acquire, how many resources to acquire, under what terms, when to acquire each, and what resources to divest.

[6:8:18] The technology strategy shall pertain to the overall plan which consists of objectives, principles and tactics relating to use of technologies within the philosophic institution which will be of particular significance

[6:8:19] Institutional resource allocation shall refer to the internal mechanism of a philosophic institution to be able to allocate resources available to the institution during a particular and in the most efficient capacity available.

[6:8:20] The international philosophic strategy refers to plans that guide commercial transactions taking place between branches of the institution across different countries which will be controlled nationally, but will continue to be under the authority of a global

centre; this structure will provide operational freedom nationally, whilst also applying authoritative functions on a global level.

[6:8:21] Lead scoring refers to a methodology used to rank prospects against a scale that represents the perceived value each lead represents to the philosophic institution.

[6:8:22] The most accurate lead scoring models include both explicit and implicit information which the institution will efficiently utilise.

[6:8:23] Explicit scores are based on information provided by or about the prospect, for example, institutional size, industrial segment, job title or geographic location.

[6:8:24] Implicit scores are derived from monitoring prospect behavior, examples of these include website visits, whitepaper downloads or e-mail opens and clicks.

[6:8:25] Of course, in this discourse, I have only managed to explore the surface of what institutional ontology will become as both a philosophical and business-oriented discipline that covers many different subbranches and fields in relation to institutional operations.

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[6:8:26] Further to such discussions, there are various approaches and philosophies to understanding and perceiving the ontology of an institution or a religious organisation in relation to its belief system.

[6:8:27] The first of these is to be known as proprietism (not be confused with proprietarianism) which states that the philosophic institution is the proprietor of the belief system/philosophy/religion and therefore is as one with the belief system itself; proprietism forms no separation between the institution and the belief system over which it holds proprietorship; it is important to note that all approaches institutional ontology in the context of Astronism due assume The Institution's role of proprietorship.

[6:8:28] The second of these approaches is to be known as severism which states that The Institution, despite its proprietorship over Astronism, remains ontologically separate from the belief system of conceptals which form Astronism also despite the fact that The Institution holds an authoritative position in deciding the nature and form of such conceptals in the belief system.

[6:8:29] Furthermore, another approach will hold that The Institution does not hold proprietorship over Astronism itself, but instead, its version of Astronism known as the Astronist Tradition or as Institutional Astronism; this view regarding the ontology of The Institution will be known as diminutionism as it reduces the scope of The Institution's proprietorship.

[6:8:30] I, as Cometan, herein state The Institution sides with the ontology of itself being proprietism because it holds the capacity to both delineate its own version of Astronism in addition to not only accepting alternative versions, either opposing or otherwise, but that it actually encourages other versions to be developed due to its ultimate adherence to the Philosophical Spirit.

[6:8:31] The ontology of The Institution is therefore uphold to be one and the same with the belief system of Astronism formed of a plethora of conceptualities; unlike in severist or diminutionist institutional ontologies, proprietism expounds that The Institution and Astronism are ontologically as one rather than existing in ontological separation.

[6:8:32] Omnidoxically, Cometanically, and Institutionally, the ontology of The Institution is affirmed to be proprietistic due to The Institution's adherence to the Philosophical Spirit as well as due to the fact that it is a philosophic organisation rather than a religious organisation and although it may have its own interpretation of Astronism known as Institutional Astronism, this is no prescribe for Astronists to dogmatically adhere to; therefore, The Institution's ontology of proprietism is not only a demonstration of its nature of being, but it is also an important demonstrator of The Institution's nature as a philosophic organisation as distinct from other types of organisations such as those of an ideological or of a religious orientation.

[6:8:33] In fact, proprietism is fundamental to the identity of The Institution and integral to the way in which it is able to distinguish itself from other organisations; of course, other organisations and institutions will exist in the future that claim to be as one with the teachings of Astronism, but none of them will have been formed in copartation (also referred to as copatriation) with the Omnidoxy and by Astronism's founder myself as Cometan, hence the proprietist ontology of The Institution to being as one with Astronism itself is further affirmed by these notions.

Conceptual Theory

[6:9:1] There exists a major issue that I have identified during my development of the philosophy of Astronism and due to the nature of the type of philosophy that I envision Astronism to be; in order to address this philosophical issue, I herein created and establish that which is to be known as conceptual theory.

[6:9:2] Conceptual theory, also to be known as concept theory, or termed as the theory of the concept is herein created as a discipline of study within the inclusive discipline of ghenology that is primarily concerned with the study of ontological study of concepts both generally and specifically, despite the fact that this discourse focuses more on the former rather than the latter.

[6:9:3] Conceptual theory is to involve the study of the different types or categories of concepts, the criteria for those categories, the utility of concepts, the value of concepts, and the general ontology of concepts; however, the Problem of Conceptual Value is herein introduced and we must address it, but to say that the Problem will be solved within this single discourse is both unrealistic, but it is also not correct because a Problem such as this will require even further development post-omnidoxically.

[6:9:4] One of the primary issues dealt with in relation to conceptual theory is the question of what moment does a concept come into being as part of conceptual ontology which is a transdisciplinary branch of conceptual theory.

[6:9:5] Is it at the moment of an individual's creation of the concept or is it at the moment of another person's acknowledgement and understanding of that concept? These are just some of the most prominent questions within the field of conceptual ontology.

[6:9:6] My concern for concepts and the reason for my creation of conceptual theory as an entire discipline of study dedicated to their address is due to the fact that The Omnidoxo is the collectivisation of the concepts of Astronism; Astronism is a philosophy, but may also be considered a collectivity of concepts in its most basic forms.

[6:9:7] The primary question igniting issues herein as part of this discourse on conceptual theory is the following: what is the value of a concept?

[6:9:8] As I have worked towards the development of the philosophy of Astronism and saw around me a world built on the value of products and services, I began to wonder of the value of that which I was and am still currently creating.

[6:9:9] My initial thought, which continues to hold a firm position in my approach to solving this issue, was that concepts transcend value, but leaving this question here does not satisfy my conscious.

[6:9:10] To augment the famous saying I shall state that value is what makes the world go around and that money is a derivation of value; a dimension of value one could say.

[6:9:11] To argue that concepts transcend value does not allow for an understanding of why concepts are created and the general ontology of a concept.

[6:9:12] We create in order to put into that which we create an intended value, or another person may conduct a valuation of that which we have created so as to derive the value of the entity created.

[6:9:13] Attempting to solve the issue with the notion that concepts hold no value is considered inaccurate because concepts are created entities and whatever is created holds value.

[6:9:14] Perhaps more specifically we should be asking what type of value exists in relation to that of conceptual value?

[6:9:15] The most common and most dominating form of value is of course monetary value.

[6:9:16] Monetary value is that which we all crave for our products and services we are offering to have the highest valuation in, but by applying monetary value to concepts, I consider this to undermine the nature of concepts.

[6:9:17] Concepts are not simply just products to be sold or services to be provided in exchange for money; concepts are our pillars of thought and beliefs, as a type of concept, are what guide us through our lives, but how are we to place a monetary value onto this?

[6:9:18] Doing this does not allow for the appropriate consideration of what concepts are; we cannot say that cosmocentricity is worth £100 and transcensionism is worth double that, so therefore, how can we conjure the value of a concept?

[6:9:19] Additionally, we must ask ourselves the question of whether we even need to conjure the value of a concept? What is the purpose of concept value?

[6:9:20] I, as Cometan, state herein that we absolutely must consider the conjuring of the value of concepts for this stands as an imperative in the correct of the philosophy of Astronism as an organised philosophy; concepts to Astronism are the products and services to a business; we must know the value of that which formulate the identity of that which I have created if we are to appreciate its nature; understanding the value of concepts is a central element to understanding the nature, functionality, and purpose of Astronism as a whole.

[6:9:21] It is essential that we understand conceptual value if we are to understand Astronism itself for it is, as aforementioned, in its most basic form a collectivity of concepts

that share the common origin of being created by myself as Cometan and being first outlined in The Omnidoxy.

[6:9:22] It remains important to preface this discourse by briefly addressing the fact that it introduces a discipline of study that is of an axiological nature for axiology is the study of value and although conceptual value is not the entirety of what conceptual theory studies as a discipline, it does exist as an important element of understanding the ontology of concepts.

[6:9:23] In the affirmative alignment with the Philosophical Spirit, there is no one fixed answer for the issue of conceptual value, but there are methods that we can apply so as to create conceptual value, some of which are identified and discussed within this discourse, however, it is still herein that many more conceptual valuation methods will be contributed by other verified authors post-omnidoxically.

[6:9:24] To introduce our study of conceptual value, it is important to make clear that there exists two distinct forms of conceptual value, the first of which is quantitative conceptual value which collectively relates to the methods involved with the interpretation of conceptual value based on the quantification of the concept or the collectivity of concepts in order to derive their overall valuation.

[6:9:25] On the other hand, the second category of methods for conceptual valuation are those which can be described qualitative methods which are based on the extent of the quality of a concept rather than the quantification of a concept for the valuation of that concept.

[6:9:26] The primary quantitative method for conceptual valuation is that which shall be henceforth known as monetary-based conceptual value focuses on the accumulation of wealth of the proprietor of a concept or a collectivity of concepts as the way in which to quantify the value of those concepts.

[6:9:27] An example of which would be the wealth accumulated by The Church of Jesus Christ of Latter-day Saints as a cumulative valuation of the concepts that originated with that particular branch of Christianity.

[6:9:28] The monetary-based conceptual value approach does create a quantification of the value of concepts, but this is done highly collectively rather than individually which leaves the value of individual concepts as an unknown.

[6:9:29] It also arguably doesn't provide a valuation of concepts, but rather presents the ability of an Institution to make marketing decisions effectively.

[6:9:30] There are also other quantitative methods that address the Problem of Conceptual Value, the first of which shall be henceforth known as adherence-based conceptual value

refers to the quantification of conceptual value through the number of people adhered to the concept in question, or a group of concepts.

[6:9:31] Even though this is a strong argument for the quantification of conceptual value, there remains a prominent issue with this approach to conceptual value because it remains difficult to quantify people's adherence to individual concepts because even though 1.3 billion people are officially adhered to Catholicism, this demonstrates adherence to a large variety of concepts that are encapsulated within umbrella term of Catholicism.

[6:9:32] Additionally, the huge numbers associated with adherence are not specific to people's level of regular adherence, true belief, and actual understanding of the concepts within that which they have been adhered to since they were children as is the case for most people that are officially adhered to a religion.

[6:9:33] The main issue with adherence-based conceptual value is that it overlooks individual concepts due to the fact that we cannot quantify the number of people whom believe in Jesus's resurrection, for example, and who also believe in the Catholic concept of transubstantiation.

[6:9:34] To notionise that the same 1.3 billion people adhere to these two concepts by equal measure is too much of an assumption, despite its logicity.

[6:9:35] Production-based conceptual value, as it shall be henceforth known, derives conceptual value from the extent to which products that represent a concept are sold for and the amount to which they are sold.

[6:9:36] An example of this is encapsulated as The Omnidoxy itself as the collectivisation of the concepts of Astronism; a production-based conceptual value of Astronism would therefore notionise that the extent of the conceptual value of Astronism is firstly, the price at which The Omnidoxy can be sold for, and the amount of copies The Omnidoxy sells.

[6:9:37] This can be considered a derivation of the aforeintroduced method of monetary-based conceptual value as it is predicated on the notion of the extent to which a product resembling or representing Astronism can be sold for and the extent to which it sells.

[6:9:38] Furthermore, this provides a quantification for conceptual value, however, like some of the other methods herein mentioned, it only provides a quantification for a collectivity of concepts rather than individual concepts.

[6:9:39] That which shall henceforth be known as employment-based conceptual value refers to the extent to which a person is paid in order to create concepts for an organisation, an example of this is New Concept Development (NCD) as part of The Institution of The Philosophy of Astronism which purposefully runs this programme for the development of new concepts and provides people with employment so that they can regularly do this.

[6:9:40] Additionally, the practice-based conceptual value method pertains to the extent to which the principles of concept are put into practice is a derivation of the concept's value.

[6:9:41] Now we come to introduce the different qualitative methods for conceptual valuation with the first of these including the dependence-based conceptual value method which involves deriving conceptual value from the extent to which a functioning entity is dependent upon a concept.

[6:9:42] Keeping with the example of Catholicism, one could notionise by this method that Jesus's resurrection holds a much greater conceptual value than any other concepts within Catholicism due to the entirety of Catholicism being predicated on the concept of Jesus's resurrection while other concepts are secondary and therefore can be considered to derive and be dependent upon the concept of Jesus's resurrection.

[6:9:43] However, there remains an issue with this also because this method doesn't allow for the quantification of the concept in question.

[6:9:44] Stating that Jesus's resurrection holds a high conceptual value due to the fact that Catholicism is dependent upon that concept is firstly, a subjective notion of conceptual value, and is secondly, not a quantified notion of conceptual value for the descriptor of high does not equate to a quantified notion of conceptual value.

[6:9:45] That which shall henceforth be termed as influence-based conceptual value pertains to the method of deriving conceptual value based on the notion that the extent to which a concept influences and this method postulates itself as being able to both qualitatively and quantitatively measure conceptual value.

[6:9:46] Application-based conceptual value refers to the extent to which the concept is applied, but also includes the extent to which the concept is applicable.

[6:9:47] Meanwhile, that shall be known as creation-based conceptual value involves the extent to which one concept has lead to the creation of other concepts as means to measure its conceptual value.

[6:9:48] Additionally, the cocreation-based conceptual value method measures conceptual value according to the extent of a concept's value is derived from the greater amount of people that have contributed to its creation.

[6:9:49] Requirement-based conceptual value pertains to the extent to which a concept is required in a society or the extent to which a society, or individual is convinced that they require said concept.

[6:9:50] As another qualitative method, that which shall be termed as beneficiary-based conceptual value involves the extent to which a person has received benefit from the

application of a concept to their circumstances, or the extent to which their circumstances have bettered after the application of the concept.

[6:9:51] The measurement of conceptual value according to the extent to which the circumstances of the time, location, and context make for the relevancy of the concept which determines its value is to be herein introduced as the circumstance-based conceptual value approach.

[6:9:52] As the final entry into the qualitative methods, that which will be henceforth referred to as the fluctuant-based conceptual value methods involves the notion of conceptual valuation based on the constant fluctuations of the value of concepts, which postulates that the nature of the value of concepts is motional, and that the valuation of concepts is only measurable for a particular time, location, and context rather than a standard or fix measurement of a concept's value which makes the entire process of conceptual valuation in fix measures to be rendered useless or at least inaccurate.

[6:9:53] However, as the final entry into the definitions of these different methods of conceptual valuation, there is a conceptual valuation method that remains both qualitative and quantitative in its nature.

[6:9:54] This is the promulgative-based conceptual value which derives conceptual value from the extent to which a philosophy, a concept within that philosophy, or a group/segment of concepts within that philosophy are known to exist (notably not adhered to) by the largest amount of people (quantitative), but also the extent to which those people truly understand the concepts they are aware of (qualitative).

[6:9:55] That which is to be henceforth referred to and appellated as the Conceptual Proportionality revolves around a notion within monetary-based conceptual value involving the idea that concepts can and should be considered in proportion to the profit they are able to generate.

[6:9:56] An example of this is seen with the new religious movement of Scientology which have a system by which the more money and time a person puts into their study of the religious concepts, the greater amount of concepts are revealed to them depending upon the level at which they have reached within the religion.

[6:9:57] This may also be known as scale-based conceptual value for a hierarchy or ranking system is formulated in which concepts are only revealed at certain stages due to their greater value; the higher the concept up the scale, the greater value it holds.

[6:9:58] A subbranch of study as part of conceptual value within conceptual theory is that which focuses on conceptual value cost which is predicated on the questions of what forms of cost (time, money and other resources) have been utilised in the creation of the value of a concept and also considers whether the cost of a concept can ever be truly quantified.

[6:9:59] That which is to be primarily referred to as hyperconceptualisation, and also known as conceptual acceleration, is herein first introduced as being the psychological phenomena that I have experienced many times during my authorship of The Omnidoxy and the creation and establishment of Astronism and it refers to the instance in which a person thinks of a single idea and that idea quickly expands into many more ideas through accelerated ideation.

[6:9:60] Essentially, an idea that creates a domino effect which subsequently creates a plethora of other related and unrelated ideas is herein defined as a hyperconceptualisation.

[6:9:61] This phenomena may take place over the course of a few days, but is most commonly experienced within the same of a few hours after which a lull is often experienced in which a person thinks of very few new ideas that hyperconceptualise.

[6:9:62] A person cannot control when an idea will hyperconceptualise; it simply just occurs without any indication for the reasons which is why it is herein described as a phenomenon.

[6:9:63] My personal experience with hyperconceptualisation is that it occurred a couple of times a month for me with differing strengths and in different circumstances including times, locations, and concepts.

[6:9:64] From my experience, hyperconceptual triggers also exist in mystery for I have never been able to derive a pattern of hyperconceptual triggers putting them into further obscurity.

[6:9:65] Another pair of terms to introduce herein are conceptual subjectivity and objectivity, each of which pertain to states, or qualities regarding the nature of concepts and their ontologies.

[6:9:66] Conceptual subjectivity postulates the notion that concepts ultimately hold a subjective nature therefore the pinpointing of a universal valuation for a concept is not a possibility.

[6:9:67] Oppositely, conceptual objectivity postulates the notion that concepts are ultimately objective by their nature therefore pinpointing a universal valuation for a concept, or a collectivity of concept is possible.

[6:9:68] By this dichotomy, we understand that there exists two natures to the ontology of concepts for the beingness of a concept can either be understood as something that is subjective or as something that is objective, the former of which demonstrates a nature of quantitative immeasurability and the latter of which demonstrates a nature of quantitative measurability.

[6:9:69] That which is also contemplated and studied within the boundaries of conceptual theory is that which shall be termed as the economy of concepts, or the promulgative economy as it may also be known.

[6:9:70] This term pertains to the Astronist notion of the existence of a market in which religions, philosophies, organised philosophies, and ideologies are all vying for the awareness, understanding, and adherence of their own concepts, beliefs, theories, and school of thought over other religions, philosophies, organised philosophies, and ideologies.

[6:9:71] This is considered to be a real economic market in which people's money is replaced by their awareness, understanding, and adherence to these types of systems of thought which is therefore considered to be an amalgamated entity of different methods directed towards understanding and manifesting conceptual value.

[6:9:72] Not only this but the economy of concepts is central to the nature of and reasons for the organisation of philosophy as part of the entire process of the reascension of philosophy because it is the nature of the strategic development of Astronism as a propertied philosophy under the proprietorship of The Institution of The Philosophy of Astronism to successfully perform within the economic of concepts.

[6:9:73] The notion that promulgability is both a quantitative and qualitative approach to conceptual value therefore becomes relevant within conceptual theory because it is predicated on the notion that the measurement of a philosophy's success is in proportion to the highest number of people being aware of that philosophy (quantitative).

[6:9:74] Additionally, it is not only this extent, but also the depth to which people know the concepts within the philosophy, the amount of concepts they know, and the quality of their understanding of those concepts which is what ultimately makes promulgability a qualitative approach to conceptual value.

[6:9:75] Conceptual worth and conceptual value are similar yet distinct concepts as conceptual value is collectivistic by its definition and nature while conceptual worth invokes a much more personal understanding of what conceptual value relates to.

[6:9:76] Conceptual worth involves how an individual considers a particular concept to have helped them in their own personal circumstances, an individual's own personal experiences with a concept, or a person's own individual opinions on a particular concept or group of concepts.

[6:9:77] Essentially, conceptual worth is non-personal conceptual value while conceptual value is collectivistic and more societal rather than personal.

The Septidox

*The Principles of
Cosmic Exploration*

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Introduction to Expology

[7:1:1] The world beyond our world is the world we ought to explore, for the world on which we reside has been explored and now it is time to fulfil our true purpose and go beyond that which no human has before and embark on our true journey.

[7:1:2] The exploration of the cosmic world is now upon us and it is those who think limitlessly, doubtlessly and beyond that which can be seen, who will qualify for such a grand journey.

[7:1:3] This new world, it is all but familiar yet it is one's attitude which progresses all to the next step of the grand journey without end.

[7:1:4] Forget all that is Earthly and all that you have been taught, for this new world acts not in accordance to such rules as it follows none.

[7:1:5] Encourage the young to dream of the cosmos and all its wonders, known and not, for one may grow to be gifted the ideas that progress all further.

[7:1:6] It is the passage of what has been known, what is known and what shall be known that one must understand, for all that we have known and is known may not suit the future known.

[7:1:7] Maintain your faith yet do not fear unfamiliarity and all it may gift to you.

[7:1:8] Still, watch for those who maintain faith without foundation and do not let one be the cause of stagnancy for all.

[7:1:9] It is the push of change that is to drive us further into the direction of that which we were planned to follow.

[7:1:10] About this new world, all that is said is not wrong until proven not so and all that is said is not right until proven so, but allow your's and other's thoughts to mix and mesh and manufacture that which may be the key.

[7:1:11] Remember, it is the beauty of this new world that not one is right and not one is wrong for we all have knowledge none until this new world is explored.

[7:1:12] Find, you will, those who share this new world, but do not fear.

[7:1:13] They are of same source and structure and kin to you.

[7:1:14] Welcome them, treasure them and learn from them for you may need their knowledge to survive the grand unknown.

[7:1:15] Your faith, it should not act as a barrier to you from exploration, for your faith will evolve with you and your morals and principles will not change if you do not wish them do so.

[7:1:16] It be your faith that guides you.

[7:1:17] It be your faith that should improve you.

[7:1:18] It be your faith that enlightens you.

[7:1:19] Make what you wish be your faith, but do not turn your back to this new world welcoming you.

[7:1:20] Now, go and think and wonder and wish all about this new world, yet one thing must be pressed; this new world, it is one of danger, unknownness and the darkest of all creation, though it is your home for you live within its borders already.

[7:1:21] The rest welcomes you and your brothers and sisters to explore it and all its many worlds for our world is of large kin and we have met only a few of its relatives.

Expological Investigation

[7:2:1] Expology is the inclusive discipline of study dealing with the contemplation of the Humanic Exploration of The Cosmos and wider space exploration, the belief orientations, concepts, theories, and notions associated with such a journey and era, as well as all the possible instances and events that could take place during the Humanic Exploration of The Cosmos.

[7:2:2] Everything begins with belief and humanity's exploration of The Cosmos is no different for I am Cometan and I am the believer in The Cosmos and our exploratory role within it.

[7:2:3] The philosophical reasons for cosmic exploration are superior over all other reasons for space exploration; the Humanic Exploration of The Cosmos is a philosophical and cultural period and process with its economic, financial, and technological elements remaining secondary.

[7:2:4] If we know not what we do something for then we hold no purpose in that which we do and it is philosophy that guides us to purpose and meaning.

[7:2:5] Similar to how the Christian restorationists have attempted and continue to attempt to restore the values of the Christian religion to a more primitive earlier time, the Astronist philosophical tradition in its entirety, as well as the philosophy of Astronism in particular, can be labelled as that which shall be henceforth known as remediationist, or remedist.

[7:2:6] The belief orientation of remediationism, or shortly known as remedism, is the primary belief orientation of the Astronist philosophical tradition regarding the general topic of expology for it states that humanity's understanding and perception of The Cosmos, and our place, role, and destiny within it are fundamentally skewed and require crucial reunderstanding and reconfiguration by a philosophy that supports the Humanic Exploration of The Cosmos.

[7:2:7] It is from the remediationist principles of Astronism that the reascensionist and reinvigorationist movements of Astronism arise and are predicated upon; the essential premise of remediationism is that humanity's understanding of The Cosmos must be remedied as it is presently in a state of distortion and it is one of the primary goals of Astronism to remedy this, hence the thematic foundations of Astronism and its development of central beliefs and tenets such as cosmocentrism, astrocentrism, and transcensionism.

[7:2:8] Any instance in which remediationist principles are applied is to be henceforth referred to as an act of remediatry; for example, the application of any reascensionist or reinvigorationist principles would therefore also be an act of remediatry.

[7:2:9] It is remediationism that informs Astronism of the majority of its beliefs because with the development of remediationism brings purpose and function to Astronism which points to one of the appellations used to refer to Astronism which is The Remediator.

[7:2:10] It is essentially so that remediationism is a proponent of mass perceptual change which will subsequently transcend to mental, physical, religious, technological, and even economic change with regards to the entity that we know and love as The Cosmos.

[7:2:11] By the principles of remediationism, Astronism is therefore dedicated to the cause of space exploration, particularly the Humanic Exploration of The Cosmos, the former of which and similarly worded terms pertains to the process in general, while the latter term is specifically the type of space exploration that Astronism advocates for; a philosophy-first form of space exploration lead by Astronic beliefs and ideas which thereafter inform the physical, technological, and economic elements of the process.

[7:2:12] The essential principle here is that Astronism advocates for conceptuality first before physicality arises; the conceptual must come with the physical to follow.

[7:2:13] Astronism is certainly therefore a proponent of space advocacy which of course encompasses any type of support for space exploration, space colonisation as well as private and public spaceflight in their non-philosophic senses.

[7:2:14] Astronism is not only in its advocacy for space exploration in general for since the Space Age, hundreds of companies, organisations, and government agencies have arisen that holding dear many of the same principles that Astronism philosophically advocates for.

[7:2:15] However, we present the unicity of Astronism being that it is the only fully organised philosophy that holds a strong advocacy and is in fact entirely predicated upon the notions, principles, and prophecies of space exploration and civilisation so much so that the theme of Astronism is oriented around this due to its cosmocentric outlook.

[7:2:16] Just like the organisations, companies, and agencies mentioned, Astronism, as an organised philosophy, will conduct and manifest its steadfastly held principles of space exploration through activities like educating the public on space related subjects, lobbying governments or increased funding in space-related activities or supporting private space activities, but it shall do this in a unique way for it is represented and solely propertied by its founding institution; The Institution of The Philosophy of Astronism.

[7:2:17] Therefore, it is The Institution that the public will see as the primary authoritative representative for the philosophy of Astronism and it is The Institution, and its subsidiary organisations that will lead the way in the promulgating the principles of the philosophy and their subsequent translation into various activities and operations.

[7:2:18] And just like other organisations, The Institution will recruit employees and volunteers, fund projects, and provide information for their membership and interested visitors.

[7:2:19] Similarly to other organisations in the field, The Institution's operations will be sub-divided into four categories including enterprise (its commercial operations), practice (its funding operations), advocacy (its educational operations), and theory (its philosophic operations and contributions).

[7:2:20] It has been said that "the space movement seeks the betterment of humanity and a greater future for everyone" and Astronism is no different in its own outlook and its principles.

[7:2:21] Of course, it is only realistic that each and every organisation that predicates its operations around the space industry holds different priorities and short-term objectives, but all organisations should share the ultimate goal of building space settlements.

[7:2:22] To go further than this, we can also categorise organisations involved in space exploration into two camps, the first being labelled as Astronic and the second being labelled as non-philosophic, or just non-Astronic.

[7:2:23] To gain an understanding of the differences between these two forms of organisations, we must look towards the goals of the organisations in question; to clearly define an Astronic organisations goals, they generally yet not exhaustively include the following:

[7:2:23a] The establishment of space settlements with the intention of developing such settlements into entire civilisations with huge human populaces.

[7:2:23b] The precise prioritisation for the discovery and interaction with non-anthropoc forms of sentient life as an essential primary goal of space exploration.

[7:2:23c] The promulgation of Astronism as the first and only cosmocentric philosophy in tandem with space explorative activities.

[7:2:23d] The furtherance of humanity's scientific knowledge and understanding of The Cosmos as a working and well-ordered whole as well as its individually functioning progeny and phenomena.

[7:2:23e] Philosophically, to gain a greater understanding of ourselves and to attempt to come closer to answering some of the most enduring questions that have persistently been unanswerable throughout human history.

[7:2:23f] Economically, to greatly enhance the scope of human economic output through the development of planets other than The Earth which will form new economies,

industries, products, and sectors that greatly outweigh the present economic capacity of The Earth.

[7:2:24] Most of the leading non-profit space organisations join together to form the Space Exploration Alliance which Astronism, via its representative as The Institution of The Philosophy of Astronism, intends to also become a member of by clearly stating its own goals and the philosophical principles that are guiding its path.

[7:2:25] As an American organisation, the Alliance has been formed to "advocate for the exploration and development of outer space" to members of the United States Congress.

[7:2:26] The Alliance organises the annual Legislative Blitz to lobby members of Congress for space exploration, and every space enthusiast is encouraged to participate in the Legislative Blitz by calling, emailing, or personally visiting their Congressperson's office.

[7:2:27] These are activities that The Institution and its subsidiary organisations will also become involved with, especially regarding promulgating the continuously developing and altering ideas and beliefs of Astronism.

[7:2:28] It is essential to understand that the intentions of The Institution shall always remain Astronic in their nature and this should always be made clear, especially when subsidiary organisations of The Institution may not be universally known to be working in the name of Astronism.

[7:2:29] Having said this, it is the belief of the Astronist philosophical tradition that space-related affairs for the future must not be entangled with politics and public policy of individual nations and even though the present practicality of removing the space industry from the politics of individual nations is a feat too overbearing, this remains another of the principal end goals of Astronism.

[7:2:30] Any instance in which an industry is attempted to be removed from the political sphere or from the public policy of a singular nation, especially when such national policy demonstrates the industry is to be henceforth referred to as the process of ectopoliticisation.

[7:2:31] It remains important to understand that ectopoliticisation is not attempting to remove the discussion of space from politics or public policy, but it is instead attempting to make the space industry into something that transcends politics and so that even when the bureaucracies of national and international politics bring activities to a halt, the extent to which this affects the operations of the entities working within the space industry is minimised.

[7:2:32] This is because space will be ecto- or outer, or in some sense, beyond the realm of politics meaning that it is still discussed within the political sphere, but it is not held back

by political bureaucracies as is the case in the present time and as has been the case since the industry of space began to develop in the 20th century.

[7:2:33] The process of ectopoliticisation must be encouraged so that spaceflight and cosmic exploration is not regressed and controlled by the corruptions of politics.

[7:2:34] This is believed due to the principle that spaceflight is a humanwide topic and it should therefore be dealt with by an independent organisation or set of organisations that make decisions for states that have joined it regarding their space programmes as an ectopolitical organisation.

[7:2:35] An ectopolitical organisation is an organisation that is not effected or influenced by the politics within and between individual nations.

[7:2:36] Ectopoliticisation is applied in this context in order to stop space politics and the space movement from being derailed or regressed by the bureaucracies of political parties that may attempt to stop the development of the space industry for their own reasons whether that be due to complications regarding lobbying or due to instances of corruption and bribery which do continue to persist worldwide.

[7:2:37] Space policy is herein categorised as a major branch of spaciology involving the political decision-making process for, and application of, public policy of a state, or an association of states, regarding the topics of spaceflight and the uses of outer space, both for civilian (scientific and commercial) as well as for military purposes.

[7:2:38] International treaties, such as the 1967 Outer Space Treaty, have attempted to maximise the peaceful uses of space and restrict the militarisation of space, but the Astronist Tradition and The Institution holds the view that such treaties are firstly outdated, do not consider the complexities of space that we now better understand, they do not consider space in the same way that it is presented herein both economically, culturally, and philosophically, and they do not hold the same ambitions as the Astronist Tradition and many others, both businesspeople and ordinary people, regarding the exploration and utilisation of space.

[7:2:39] Space policy intersects with science policy, since national space programs often perform or fund research in space science, and also with defence policy, for applications such as spy satellites and anti-satellite weapons; from a philosophic perspective, ethics needs to be intermingled with space policy as well as in addition to the cultural factors involved with space and both its exploration and utilisation.

[7:2:40] Space policy also encompasses government regulation of third-party activities such as commercial communications satellites and private spaceflight which is extremely important regarding the spacial ethics, baronism, and the utilisation of space for non-illicit intentions.

[7:2:41] Space policy also encompasses the creation and application of space law, and space advocacy organisations exist to support the cause of space exploration, but this has not, at least not until the Astronist Tradition has been founded, been considered in philosophic, cultural, social, or religious terms which the Tradition advocates for as it considers space exploration to be a tridimensional endeavour involving philosophy, culture, and societal elements.

[7:2:42] The future of space exploration involves both telescopic exploration and the physical exploration of space by unmanned robotic space probes as well as human spaceflight, but the perception of the masses that space exploration is not only a scientific endeavour but a philosophic, cultural, and social endeavour is the emphasis that the Astronist Tradition intends to make with it holding the ambition to become the leader in those three elements of the space exploration process.

[7:2:43] Near-term physical exploration missions have been announced by or are being planned by both national and private organisations, focused on obtaining new information about the solar system, but the Astronist Tradition intends to add new objectives to those existing, some of which have already been outlined or inferred as part of the writing of the Omnidoxy.

[7:2:44] In the longer term there are tentative plans for crewed orbital and landing missions to The Moon and Mars, establishing scientific outposts that will later make way for permanent and self-sufficient settlements with the title of civilisations being granted only as they settlements reach a certain, yet still unspecified, state of civility, the discussion of which is considered to be an interesting area of study and contemplation for expologists.

[7:2:45] Further exploration will potentially involve expeditions and settlements on the other planets and their moons as well as establishing mining and fuelling outposts, particularly in the asteroid belt.

[7:2:46] Physical exploration outside the solar system will be robotic for the foreseeable future unless technological advancements increase to the extent of which they are able to propel human spacecraft faster yet still safely for human survival; it is the distances of space that technologists and engineers must grapple with.

[7:2:47] That which is to be known as unmanned exploration is the practice of exploring celestial bodies without actually sending humans aboard missions.

[7:2:48] However, the Astronist Tradition argues that the more people venture into space, despite the risk and despite the greater cost, the normalisation of spaceflight will grow.

[7:2:49] For this reason, that is why the Astronist Tradition encourages and intends to bolster the widespread perception that human space exploration, as it is appellated as the Humanic Exploration of The Cosmos, is a tridimensional endeavour of philosophic,

cultural, and societal/social elements and intentions; it is for these elements that will encourage greater enthusiasm for we need only turn to what millions of people have done positively in the name of their religion and the impossibilities that they were able to achieve with the religious force driving them forward; is it this type of force, known in this context and introduced herein as the Philosophic Force, that the Astronist Tradition intends to imbue in the masses.

[7:2:50] If spaceflight continues to remain something that is shrouded in mystery and fear then how will we be able to encourage the next generations to become part of the spacefaring industry?

[7:2:51] The future possibilities for deep space exploration are currently held back by a set of technical, practical, astronomical, and human biological limitations, which continue to define and retain the current ability of both manned and unmanned space exploration to flourish to its full potential.

[7:2:52] As of 2017, the farthest any man-made probe has traveled is the current NASA mission Voyager 1, currently about 13 billion miles (21 billion km), or 19.5 light hours away from the Earth, while the nearest star is around 4.24 light years away; this puts into perspective the minimality of our spacial endeavours and the huge journey of challenges that lay ahead of the entirety of humanity.

[7:2:53] The following list summarises some of the technical limitations facing human spaceflight: the current status of space-faring technology, including propulsion systems, navigation, resources and storage.

[7:2:54] As previously mentioned, distance is a major obstacle for the astronomical order of magnitude of the distance between us and the nearest stars continues to be a challenge for the current development of space exploration.

[7:2:55] At its current top speed of 157,100 miles per hour (70.2 km/s), the Helios 2 probe would arrive at the nearest star, Proxima Centauri, in around 18,000 years, much longer than a human lifespan and therefore requiring much faster transportation methods than currently available.

[7:2:56] In terms of propulsion, the main challenge is the liftoff and initial momentum, since there is no friction in the vacuum of space with the storage and efficiency of fuel also continuing to be a pressing issue.

[7:2:57] Based on the mission's goals, including factors such as distance, load and time of flight, the type of propulsion drive used, planned to use, or in design varies from chemical propellants, such as liquid hydrogen and oxidiser (Space Shuttle Main Engine), to plasma or even nanoparticle propellants.

[7:2:58] The proposed Project Longshot Nuclear Fission Engine schematic presents the theoretical possibilities of nuclear based propulsion which have been analysed for over 60 years, such as nuclear fusion (Project Daedalus) and nuclear pulse propulsion (Project Longshot), but have since been discontinued from practical research by NASA.

[7:2:59] However, there are many leading scientists whom continue to stand by this segment of theories as the most realistic form of space exploration methods that will be able to make longfield human spaceflight into a reality.

[7:2:60] On the science fiction side, the theoretical Alcubierre drive presents a mathematical solution for “faster-than-light” travel, but it would require the mass-Energy of Jupiter, not to mention the realistic technical issues involved in the practical development of such a contraption.

[7:2:61] The human element in manned space exploration adds certain physiological and psychological issues and limitations to the future possibilities of space exploration, along with storage and sustenance space and mass issues.

[7:2:62] The physiological issues involved with human space exploration are enormously long including the fact that transitioning gravity magnitudes on the body will be detrimental to a person’s orientation, coordination, and balance.

[7:2:63] Without constant gravity, bones suffer disuse osteoporosis, and their mineral density falls twelve times faster than the average elderly adults.

[7:2:64] Without regular exercise and nourishment, there can be cardiovascular deterioration and loss in muscle strength.

[7:2:65] Dehydration can cause kidney stones, and constant hydro-static potential in zero-g can shift body fluids upwards and cause vision problems.

[7:2:66] Furthermore, without Earth’s surrounding magnetic field as a shield, solar radiation has much harsher effects on biological organisms that are exposed to it in space.

[7:2:67] This type of exposure can include damage to the central nervous system, altered cognitive function, reducing motor function and incurring possible behavioural changes, as well as the possibility of degenerative tissue diseases.

[7:2:68] Not only are there major physiological issues, but there exists tremendous psychological issues with human spaceflight, the majority of which have not yet been discussed or truly understood which is why the Astronist Tradition advocates for much greater levels of in-depth study of which it has termed as spacial psychology as a discipline of study dedicated to empirically understanding the effects of living in space or on other planets on the human psychology.

[7:2:69] According to NASA, isolation in space can have detrimental effects on the human psyche, the specific effects of which still remain largely unknown which suggests that it is completely true that human psychology in space still remains almost completely unknown.

[7:2:70] Behavioural issues, such as low morale, mood-swings, depression, and decreasing interpersonal interactions, irregular sleeping rhythms, and fatigue occur independently to the level of training, according to a set of NASA's social experiments, are the main psychological effects and symptoms that human spacefarers will face.

[7:2:71] The most famous of NASA's social experiments, Biosphere 2, was a 2 year long, 8 person crew experiment in the 1990s, in an attempt to study human necessities and survival in an isolated environment.

[7:2:72] The result of which were stressed interpersonal interactions and aloof behaviour, including limiting and even ceasing contact between crew members, along with failing to sustain a lasting air-recycling system and food supply.

[7:2:73] Resources and sustenance is another major segment of issues as part of human spaceflight and considering the future possibility of extended, manned missions, food storage and resupply remain relevant limitations that are not easily overcome.

[7:2:74] From a storage point of view, NASA estimates a 3-year Mars mission would require around 24 thousand pounds (10,000 kg) of food, most of it in the form of pre-cooked, dehydrated meals of about 1.5 pounds a portion.

[7:2:75] Fresh produce would only be available in the beginning of the flight, since there would not be any type of refrigeration systems, but if there was a refrigeration system, then fresh food would be a greater possibility and would significantly increase living standards aboard such a spaceflight.

[7:2:76] Water's relatively heavy weight is a further limitation considered within the storage segment of issues, so much so that on the International Space Station (ISS), the use of water per person remains limited to 11 litres a day, compared to the average of 132 litres per person.

[7:2:77] The ISS "Veggie plant growth system" and Red Romaine Lettuce have been used for purposes of resupply supported by efforts made to recycle, reuse and reproduce, to make storage more efficient.

[7:2:78] Water can be produced through chemical reactions of hydrogen and oxygen in fuel cells, and attempts and methods of growing vegetables in micro-gravity are being developed and will continue to be researched.

[7:2:79] Lettuce has already successfully been grown in the ISS's "Veggie plant growth system", and has been consumed by the astronauts, even though large-scale plantation is still impractical, due to factors such as pollination, long growth periods, and lack of efficient planting pillows.

[7:2:80] That which will be henceforth referred to as space nursing pertains to the nursing speciality that studies how space travel impacts human response patterns and also pertains to a wider industry of nursing in space environments, such as all astronauts on missions being required to hold medical training as well as the particular practices of nursing that are and are not implementable in the environment of a spacecraft.

[7:2:81] As a branch of space medicine in association with space doctoring, the speciality will also contribute to knowledge about nursing care of earthbound patients with its successful understanding remaining vital to the success of human spaceflight.

[7:2:82] There are a plethora of medical issues expected to be caused by spaceflight and it must also be remembered that this list is not exhaustive.

[7:2:83] The effects of microgravity on fluid distribution around the body are greatly exaggerated which is expected to cause significant issues to what we consider normal bodily functions.

[7:2:84] In October 2018, NASA-funded researchers found that lengthy journeys into outer space, including travel to the planet Mars, may substantially damage the gastrointestinal tissues of astronauts.

[7:2:85] The studies support earlier work that found such journeys could significantly damage the brains of astronauts, and age them prematurely known as the process of prematuration.

[7:2:86] Cardiac rhythms is another major element of medical issues and heart rhythm disturbances have been seen among astronauts through experimentation before, during and after spaceflight.

[7:2:87] Most of these have been related to cardiovascular disease, but it is still not clear as to whether this was due to pre-existing conditions, or the effects of spaceflight.

[7:2:88] It is hoped that advanced screening for coronary disease has greatly mitigated this risk of increased or irregular cardiac rhythms.

[7:2:89] Other heart rhythm problems, such as atrial fibrillation, can develop over time, necessitating periodic screening of crew members' heart rhythms.

[7:2:90] Beyond these terrestrial heart risks, some concern exists that prolonged exposure to microgravity may lead to heart rhythm disturbances.

[7:2:91] Although this has not been observed to date, further surveillance is warranted and this remains one of the most important elements of space medicine to understand and resolve before mass space exploration is granted to begin.

[7:2:92] In space, astronauts use a space suit, essentially a self-contained individual spacecraft, to do spacewalks, or extra-vehicular activities (EVAs) which causes decompression illness to take place after spaceflight.

[7:2:93] Spacesuits are generally inflated with 100% oxygen at a total pressure that is less than a third of normal atmospheric pressure; this is another instance in which a dramatic physiological change must occur for all humans participating in spaceflight, either for commercial, scientific, or militaristic purposes.

[7:2:94] Eliminating inert atmospheric components such as nitrogen allows the astronaut to breathe comfortably, but also have the mobility to use their hands, arms, and legs to complete required work, which would be more difficult in a higher pressure suit.

[7:2:95] After the astronaut dons the spacesuit, air is replaced by 100% oxygen in a process called a nitrogen purge.

[7:2:96] In order to reduce the risk of decompression sickness, the astronaut must spend several hours pre-breathing at an intermediate nitrogen partial pressure, in order to let their body tissues outgas nitrogen slowly enough that bubbles are not formed.

[7:2:97] When the astronaut returns to the shirt sleeve environment of the spacecraft after an EVA, pressure is restored to whatever the operating pressure of that spacecraft may be, generally normal atmospheric pressure.

[7:2:98] Decompression illness in spaceflight consists of decompression sickness (DCS) and other injuries due to uncompensated changes in pressure, or barotrauma.

[7:2:99] Decompression sickness is the injury to the tissues of the body resulting from the presence of nitrogen bubbles in the tissues and blood.

[7:2:100] This occurs due to a rapid reduction in ambient pressure causing the dissolved nitrogen to come out of solution as gas bubbles within the body.

[7:2:101] In space, the risk of DCS is significantly reduced by using a technique to wash out the nitrogen in the body's tissues.

[7:2:102] This is achieved by breathing 100% oxygen for a specified period of time before donning the spacesuit, and is continued after a nitrogen purge.

[7:2:103] DCS may result from inadequate or interrupted pre-oxygenation time, or other factors including the astronaut's level of hydration, physical conditioning, prior injuries and age.

[7:2:104] Other risks of DCS include inadequate nitrogen purge in the EMU, a strenuous or excessively prolonged EVA, or a loss of suit pressure.

[7:2:105] Non-EVA crew members may also be at risk for DCS if there is a loss of spacecraft cabin pressure.

[7:2:106] Symptoms of DCS in space may include chest pain, shortness of breath, cough or pain with a deep breath, unusual fatigue, lightheadedness, dizziness, headache, unexplained musculoskeletal pain, tingling or numbness, extremities weakness, or visual abnormalities.

[7:2:107] Primary treatment principles consist of in-suit repressurisation to re-dissolve nitrogen bubbles, 100% oxygen to re-oxygenate tissues, and hydration to improve the circulation to injured tissues.

[7:2:108] Barotrauma is the injury to the tissues of air filled spaces in the body as a result of differences in pressure between the body spaces and the ambient atmospheric pressure.

[7:2:109] Air filled spaces include the middle ears, paranasal sinuses, lungs and gastrointestinal tract.

[7:2:110] One would be predisposed by a pre-existing upper respiratory infection, nasal allergies, recurrent changing pressures, dehydration, or a poor equalising technique.

[7:2:111] Positive pressure in the air filled spaces results from reduced barometric pressure during the depressurisation phase of an EVA.

[7:2:112] It can cause abdominal distension, ear or sinus pain, decreased hearing, and dental or jaw pain.

[7:2:113] Abdominal distension can be treated with extending the abdomen, gentle massage and encourage passing flatus.

[7:2:114] Ear and sinus pressure can be relieved with passive release of positive pressure.

[7:2:115] Pretreatment for susceptible individuals can include oral and nasal decongestants, or oral and nasal steroids.

[7:2:116] Negative pressure in air filled spaces results from increased barometric pressure during repressurisation after an EVA or following a planned restoration of a reduced cabin pressure.

[7:2:117] Common symptoms include ear or sinus pain, decreased hearing, and tooth or jaw pain.

[7:2:118] Treatment may include active positive pressure equalisation of ears and sinuses, oral and nasal decongestants, or oral and nasal steroids, and appropriate pain medication if needed.

[7:2:119] Ultrasound is the main diagnostic imaging tool on ISS and for the foreseeable future missions.

[7:2:120] X-rays and CT scans involve radiation which is unacceptable in the space environment.

[7:2:121] Though MRI uses magnetics to create images, it is too large at present to consider as a viable option.

[7:2:122] Ultrasound, which uses sound waves to create images and comes in laptop size packages, provides imaging of a wide variety of tissues and organs.

[7:2:123] It is currently being used to look at the eyeball and the optic nerve to help determine the cause(s) of changes that NASA has noted mostly in long duration astronauts.

[7:2:124] NASA is also pushing the limits of ultrasound use regarding musculoskeletal problems as these are some of the most common and most likely problems to occur.

[7:2:125] Significant challenges to using ultrasounds on space missions is training the astronaut to use the equipment (ultrasound technicians spend years in training and developing the skills necessary to be good at their job) as well as interpreting the images that are captured.

[7:2:126] Much of ultrasound interpretation is done real-time but it is impractical to train astronauts to actually read/interpret ultrasounds.

[7:2:127] Thus, the data is currently being sent back to mission control and forwarded to medical personnel to read and interpret.

[7:2:128] Future exploration class missions will need to be autonomous due to transmission times taking too long for urgent/emergent medical conditions which is why each spacefarer should have at least a basic knowledge and practice of medicine and nursing prior to their spaceflight.

[7:2:129] The ability to be autonomous, or to use other equipment such as MRIs, is currently being researched.

[7:2:130] Medicine in space is a major element of space exploration and should therefore be considered and contemplated with incredible significance by Astronists and by The Institution itself as an elemental part of the Humanic Exploration of The Cosmos.

[7:2:131] The Advanced Diagnostic Ultrasound in Microgravity Study is funded by the National Space Biomedical Research Institute and involves the use of ultrasound among Astronauts including former ISS Commanders Leroy Chiao and Gennady Padalka who are guided by remote experts to diagnose and potentially treat hundreds of medical conditions in space.

[7:2:132] This study has a widespread impact and has been extended to cover professional and Olympic sports injuries as well as medical students.

[7:2:133] It is anticipated that remote guided ultrasound will have application on Earth in emergency and rural care situations.

[7:2:134] Findings from this study were submitted for publication to the journal Radiology aboard the International Space Station; the first article submitted in space.

[7:2:135] Decreased immune system functioning is a major medical issue; astronauts in space have weakened immune systems, which means that in addition to increased vulnerability to new exposures, viruses already present in the body, which would normally be suppressed, become active.

[7:2:136] In space, T-cells do not reproduce properly, and the cells that do exist are less able to fight off infection.

[7:2:137] NASA research is measuring the change in the immune systems of its astronauts as well as performing experiments with T-cells in space.

[7:2:138] On April 29, 2013, scientists in Rensselaer Polytechnic Institute, funded by NASA, reported that, during spaceflight on the International Space Station, microbes seem to adapt to the space environment in ways "not observed on Earth" and in ways that "can lead to increases in growth and virulence".

[7:2:139] Increased infection risk is the next major element of medical issues that is expected to occur to astronauts; a 2006 Space Shuttle experiment found that Salmonella Typhimurium, a bacterium that can cause food poisoning, became more virulent when cultivated in space.

[7:2:140] In this part of the Omnidoxy, the Astronist Tradition emulates realism whilst in the majority of the other discourses and disquisitions of the Omnidoxy, the traditional approach of Astronism has been presented which holds the tendency to lean towards

idealism which is of course presented positivistic while realism is most often associated as negativistic.

[7:2:141] More recently, in 2017, bacteria were found to be more resistant to antibiotics and to thrive in the near-weightlessness of space.

[7:2:142] Microorganisms have been observed to survive the vacuum of outer space, however, this does require further experimentation to understand the nature of.

[7:2:143] Researchers in 2018 reported, after detecting the presence on the International Space Station (ISS) of five *Enterobacter bugandensis* bacterial strains, none pathogenic to humans, that microorganisms on ISS should be carefully monitored to continue assuring a medically healthy environment for astronauts.

[7:2:144] Effects of fatigue are also significant for human spaceflight often requires astronaut crews to endure long periods without rest.

[7:2:145] Studies have shown that lack of sleep can cause fatigue that leads to errors while performing critical tasks.

[7:2:146] Also, individuals who are fatigued often cannot determine the degree of their impairment.

[7:2:147] Astronauts and ground crews frequently suffer from the effects of sleep deprivation and circadian rhythm disruption.

[7:2:148] Fatigue due to sleep loss, sleep shifting and work overload could cause performance errors that put space flight participants at risk of compromising mission objectives as well as the health and safety of those on board.

[7:2:149] Loss of balance is extremely important because leaving and returning to Earth's gravity causes space sickness, dizziness, and loss of balance in astronauts.

[7:2:150] By studying how changes can affect balance in the human body, involving the senses, the brain, the inner ear, and blood pressure, NASA hopes to develop treatments that can be used on Earth and in space to correct balance disorders.

[7:2:151] Until then, NASA's astronauts must rely on a medication called Midodrine, which is an "anti-dizzy" pill that temporarily increases blood pressure, and/or promethazine to help carry out the tasks they need to do to return home safely.

[7:2:152] Loss of bone density is absolutely significant because spaceflight osteopenia is the bone loss associated with human spaceflight.

[7:2:153] After a three or four month trip into space, it is known now that it takes about two to three years to regain that lost bone density.

[7:2:154] However, presently new techniques are being developed to help astronauts recover faster.

[7:2:155] Research in the following areas holds the potential to aid the process of growing new bone in order to resolve the loss of bone density from spaceflight.

[7:2:156] Diet and exercise changes may reduce osteoporosis in addition to Vibration Therapy, which may help to stimulate bone growth.

[7:2:157] The taking of medication could trigger the body to produce more of the protein responsible for bone growth and formation.

[7:2:158] Loss of muscle mass is another significant element of spaceflight because in space, muscles in the legs, back, spine, and heart weaken and waste away due to the fact that they no longer are needed to overcome gravity, just as people lose muscle when they age due to reduced physical activity.

[7:2:159] Astronauts rely on research in the areas listed below to build muscle and maintain body mass.

[7:2:160] Exercise may build muscle if at least two hours a day is spent doing resistance training routines.

[7:2:161] Hormone supplements (hGH) may be a way to tap into the body's natural growth signals.

[7:2:162] In addition, medication may trigger the body into producing muscle growth proteins to help rebuild muscle and body mass.

[7:2:163] Loss of eyesight during spaceflight; visual impairment due to intracranial pressure; after long space flight missions, astronauts may experience severe eyesight problems.

[7:2:164] Such eyesight problems may be a major concern for future deep spaceflight missions, including a manned mission to the planet Mars.

[7:2:165] Loss of mental abilities and risk of Alzheimer's Disease is raised as part of continued space travel it has also been discovered.

[7:2:166] On December 31, 2012, a NASA-supported study reported that manned spaceflight may harm the brain of astronauts and accelerate the onset of Alzheimer's disease.

[7:2:167] On 2 November, 2017, scientists reported that significant changes in the position and structure of the brain have been found in astronauts who have taken trips in space, based on MRI studies.

[7:2:168] Astronauts who took longer space trips were associated with greater brain changes.

[7:2:169] From these many medical issues, it is of course clear that spaceflight is not presently compatible with the current state of human physiology, but by considering this in proactive terms, space will not change for humanity, but instead humanity must therefore change instead which is why Astronism believes and centralises transcensionism and may be associated with the ideals and beliefs within transhumanism.

[7:2:170] Orthostatic intolerance in space remains inevitable because astronauts lose fluid volume including up to 22% of their blood volume due to the fact that it has less blood to pump, the heart will atrophy.

[7:2:171] A weakened heart results in low blood pressure and can produce a problem with "orthostatic tolerance," or the body's ability to send enough oxygen to the brain without fainting or becoming dizzy.

[7:2:172] Under the effects of the Earth's gravity, blood and other body fluids are pulled towards the lower body.

[7:2:173] When gravity is taken away or reduced during space exploration, the blood tends to collect in the upper body instead, resulting in facial edema and other unwelcome side effects.

[7:2:174] Upon return to Earth, the blood begins to pool in the lower extremities again, resulting in orthostatic hypotension.

[7:2:175] Radiation effects will likely cause spaceflight radiation carcinogenesis; Soviet cosmonaut Valentin Lebedev, who spent 211 days in orbit during 1982 (an absolute record for stay in Earth's orbit), lost his eyesight to progressive cataract.

[7:2:176] Lebedev later stated: "I suffered from a lot of radiation in space; it was all concealed back then, during the Soviet years, but now I can say that I caused damage to my health because of that flight."

[7:2:177] On May 31, 2013, NASA scientists reported that a possible manned mission to Mars may involve a great radiation risk based on the amount of energetic particle radiation detected by the RAD on the Mars Science Laboratory while traveling from the Earth to Mars in 2011–2012.

[7:2:178] Finally, sleep disorders are expected to be consistent elements of human spaceflight which will no doubt result in performance errors due to fatigue and sleep loss.

[7:2:179] Fifty percent of space shuttle astronauts take sleeping pills and still get two hours or less of sleep.

[7:2:180] NASA is researching two areas which may provide the keys to a better night's sleep, as improved sleep decreases fatigue and increases daytime productivity.

[7:2:181] A variety of methods for combating this phenomenon are constantly under discussion and should be discussed by both scientists as part of organisations like NASA, businesspeople as part of corporations like SpaceX, and philosophers as part of institutions such as The Institution of The Philosophy of Astronism; by this point, we see the tridimensionality of space exploration including scientists, businesspeople, and philosophers.

[7:2:182] As previously mentioned, this portion of the discourse demonstrates the Astronist Tradition's commitment to cosmic realism in the context of the practicality of space exploration rather than cosmic idealism.

[7:2:183] The Astronist Tradition considers cosmic idealism to be core to the theme of Astronism in the context of belief orientations, Astronist art, theories, and the majority of other conceptals except for those in the context of space exploration.

[7:2:184] Cosmic idealism is distinguished from cosmic realism by the notion that cosmic idealism focuses on the pursuit of and belief in perfection in all forms in relation to The Cosmos.

[7:2:185] Meanwhile, cosmic realism is distinguished as the perception of The Cosmos, beliefs regarding The Cosmos, humanity's interactions with The Cosmos, as well as humanity's understanding of The Cosmos in realistic and practical terms in such a way that accepts space exploration for the immense challenges it presents as well as the realities of the aesthetics, functions, and hostility of The Cosmos and its progeny and phenomena rather than idealistic understandings of such elements of The Cosmos, its progeny, or its phenomena.

[7:2:186] Like in all other facets of the Astronist philosophical tradition, there exists a wide variety of belief orientations and approaches to the most interesting and confounding of topics.

[7:2:187] It should therefore come as no surprise that there is a healthy collection of belief orientations on one of the most important and pertinent topics to be addressed within the Astronist philosophical tradition; that of space travel and exploration.

[7:2:188] It remains one of the most important ambitions of the Astronic tradition to be distinguished by its focus and concern for all that does reside beyond earthly and anthropic bounds, meaning all that is cosmic, multiplanetary and celestial by nature.

[7:2:189] This thematic element of Astronism is essential to its development as an entire tradition of philosophical thought and hence I shall further confirm the importance of the continuation of this theme by introducing various different belief orientations regarding that which shall be henceforth as space exploration rationality.

[7:2:190] The Five Orientations on Space Exploration Rationality, as they shall be henceforth collectivised and appellated, will explore the topic of space exploration from different philosophical perspectives, including its purpose, viability, cultural significance, and more as belief orientations are derived.

[7:2:191] The Five Orientations on Space Exploration Rationality include cosmocentrism, survivalism, remunerationism, spaciopoliticism, and spacioscientism, each of which include many more suborientations, as they shall be henceforth referred to, which therefore formulate the entire orientation branch.

[7:2:192] The first branch is the most important to the Astronic tradition and of course originates from within the philosophy of Astronism as it remains one of the philosophy's core tenets.

[7:2:193] I am obviously speaking of cosmocentrism, or cosmocentricity, the former of which pertains to this conceptual in the form of a belief orientation while the latter term relates to this conceptual in the form of a concept, or notion so as to define the usages of these two terms.

[7:2:194] It is important to preface the explanation of these different orientations by the fact that each of the five are provided with their own categorisations, their own characteristics, and essentially their own inner driving forces which they do encompass.

[7:2:195] These categorisations are largely derived from different parts of our societies and they set the theme for the suborientations that reside within each orientation.

[7:2:196] Keeping this in mind, let us look towards the largest orientation, and the one that the Astronist Tradition is affirmably adhered to, which is cosmocentrism.

[7:2:197] Cosmocentrism is provided with the following different forms of rationality which it is considered to address and encompass: philosophical, explorative, social, religious, cultural, and spiritual.

[7:2:198] This means that all of the suborientations within cosmocentrism hold one or more of these different characteristics or categorisations along with many different combinations of such qualities.

[7:2:199] Cosmocentrism itself can be described as a belief orientation holding that humanity must exploration space and enknowledge itself about The Cosmos in a way that The Cosmos and its progenies and phenomena become one of the central elements to everyday human lives, societies, and most importantly, integral to anthropic purpose.

[7:2:200] Cosmocentrism advocates for the centralisation of all that is cosmic in the way we think, the way we interact with others, our ambitions, our moralities, our understandings and conceptions of our individual destinies as well as wider human destiny as a whole, in what we believe about ourselves and others and from where we came and to where we are headed.

[7:2:201] The first of the suborientations within cosmocentrism is that which shall henceforth be known as reprecidationism.

[7:2:202] This term derives from the herein omnidoxically introduced verb to reprecidate which relates to an act of reprioritisation of the basic fundamental foundations of something; in the context of the belief orientation of reprecidationism, this relates to the fundamental restructuring of human society.

[7:2:203] Reprecidationism is the primary cosmocentric reason for space exploration and essentially calls for the idea that humanity's entire orientation, worldviews, and perceptions of themselves individually and collectively will be forever revolutionised by the Humanic Exploration of The Cosmos.

[7:2:204] Therefore, Astronism sees the Humanic Exploration of The Cosmos as the ultimate reprecidation or restructuring function of society and that this reprecidation, this rebasing of human society, thought systems, beliefs, and ontological realities, must occur as part of the Astronomic Revolution for the advancement and progression of humanity with the eventual aim of achieving transcension as part of transcensionism.

[7:2:205] Due to the fact that the Humanic Exploration of The Cosmos is considered to be reprecidatory by its nature, this is used henceforth as a rationality for humanity's imminent exploration and subsequent civilisation of space and planets other than The Earth.

[7:2:206] The reprecidation of humanity can be considered as an aftereffect of the Astronomic Revolution, but also that in whatever belief orientation does eventually come to dominate the Humanic Exploration of The Cosmos, human reprecidation will inevitably occur anyway.

[7:2:207] Therefore, we must make distinct the act or process of reprecidation and its occurrence from the belief orientation of reprecidationism, the latter of which is dependent upon the former while the former is not dependent upon the latter as the process of

reprecation is considered to occur no matter what belief orientation comes to dominate the Humanic Exploration of The Cosmos.

[7:2:208] The second of the suborientations within cosmocentrism is that which shall henceforth be known as reinvigorationism and remains similar in essence to the reascensionist movement but the reinvigorationist movement differs in that it advocates for the return of the worldwide and human-wide enthusiasm for space exploration on a cultural, philosophical, and intellectual level rather than just a financial and economic level.

[7:2:209] This makes reinvigorationism highly cosmocentric by its nature as it not only advocates for the centralisation of The Cosmos, but also the practices associated with The Cosmos which can be collectivised in the term of astrocentrism which remains a closely associated term to that of cosmocentrism.

[7:2:210] Cosmocentrism refers to the centralisation of the whole, animate, and devotional entity known as The Cosmos within which we reside and remain aligned to the cosmic order meanwhile astrocentrism refers to the centralisation of the practices involved in astronomy, the visual aspects of astronomy and space, and the practices associated with devotion to and experiences of The Cosmos in society rather than of The Cosmos itself; of course, by conducting the practices within Astronism, the achievement of astrocentrism is all the more likely.

[7:2:211] Reinvigorationism refers to the advocacy for the return, in a new 21st century way, to the first decades of the Space Age and the cultural power and influence that it wielded which is usually visualised through retronist forms of art and advertising.

[7:2:212] Reinvigorationism holds parallels with reascensionism for the latter advocates for the return of philosophy to its believed rightful place as one of the central pillars of society while reinvigorationism advocates for a similar process to occur, but instead with regards to space exploration.

[7:2:213] Reinvigorationism, largely due to its close resemblance to the ideas within reascensionism, does hold a particularly prominent place within the philosophy of Astronism as its central premise is that of change, societal transformation, and augmentations to our individual mentalities which are common traits of some of the other major tents of Astronism.

[7:2:214] The third of the belief orientations of cosmocentrism is that which shall henceforth be known as spaciostemism which is the belief orientation that is also held in the orientational branch of spacioscientism that is predicated on the belief that humanity's enknowledge of space must occur via the exploration of space rather than just our observation of it.

[7:2:215] Essentially, spaciostemism advocates for the notion that humanity's attainment of knowledge of space through its exploration is enough of a rationality for space exploration without need of any other rationality to ornament it.

[7:2:216] Spaciostemism is expected to be one of the most simple yet effective arguments in support of space exploration for it places the greatest importance on knowledge and our attainment of knowledge as the most important elements of everything we do and applies this rationality to the context of space exploration.

[7:2:217] That which is to be henceforth known as coalescentism is the fourth of the belief orientations of cosmocentrism and pertains to the notion that through space exploration, the diverse cultures and communities of humanity will be united together for the common vision and ambition of space exploration and civilisation.

[7:2:218] Coalescentism is considered to be one of the most relevant belief orientations in the present times in which war, division, discrimination, and persecution are at some of the highest levels in history in some regions.

[7:2:219] It is one of the principal beliefs within Astronism that the Humanic Exploration of The Cosmos holds a unifying universality that continues to hold the potential to make humanity come together as one for our residence in The Cosmos and our positions under the stars is the one ultimate unifying commonality amongst all of humanity and this is a powerful attribute that is not to be undermined.

[7:2:220] It is for this reason alone that Astronism is considered to be a unifying philosophy and also universal by its very theme; there is considered to be nothing more unifying than The Cosmos.

[7:2:221] The fifth instalment of the belief orientations of cosmocentrism is that which shall henceforth be known as philosophisationism which pertains to the notion that through space exploration and civilisation, many new philosophies, religions, ideologies, and schools and systems of thought will emerge that will contribute to the entirety of human philosophy and thought.

[7:2:222] This will take place as revolutionary developments take place in these fields, the first of such revolutions is of course designated as being the Astronist philosophical tradition which invoked the Astronomic Revolution and the Reascensionist Revolution, both of which spawned the beliefs of reascensionism, transcensionism, cosmocentrism, reinvigorationism, and many others.

[7:2:223] Space exploration for the purpose of exponential developments in humanity's philosophical traditions, cultural enrichments, and societal improvements to intellectuality, education and ability is of course linked to spaciostemism and spacioscientism.

[7:2:224] However, this remains distinct from these two other orientations in that this particular orientation pertains to the philosophical revolutions and developments in human worldviews and thought traditions that will emerge directly because of the Humanic Exploration of The Cosmos both within and outside of the Astronic tradition itself which is itself considered to be the first of all philosophical traditions that is fundamentally predicated upon the theme of space and all that such theme entails.

[7:2:225] That which is to be known as cultural progressivism pertains to the notion that space exploration, discovery, and civilisation are momental and profound contributors to the development and enrichment of human culture and so therefore they must be initiated with the correct philosophical foundations in order to achieve further human cultural development.

[7:2:226] Cultural progressivism is therefore also closely associated with spaciostemism, philosophisationism, spacioscientism, and is also closely related to reinvigorationism in the context of the cultural aftereffects of the Humanic Exploration of The Cosmos.

[7:2:227] That which shall be henceforth known as the transhumanist argument refers to the notion that space exploration, discovery, and civilisation by humans will greatly advance the beliefs and ideas set out in transhumanism.

[7:2:228] This will be achieved through greater biomedical research, the adaptation of the human body to the harsh environments of space and other planets, as well as the advancement of technology that can be inputted within the human body for the achievement of transhumanist ideals.

[7:2:229] The Astronist Tradition stands in support of the transhumanist argument for it maintains its allegiance to the majority of the ideals upheld by transhumanism, especially some of its fundamental principles, of which the Humanic Exploration of The Cosmos is considered to be an integral addition to according to the Astronist Tradition.

[7:2:230] That which is to be henceforth known as resolutionism shall henceforth pertain to the notion that via space exploration and civilisation, humanity will gain the ability and opportunity to practically and realistically answer some of the most profound questions that have sought answers throughout human history.

[7:2:231] These questions include the following: what is the nature of the Universe? Is the destiny of humankind bound to Earth? Are we and our planet unique? Is there life elsewhere in the Universe?

[7:2:232] Resolutionism holds that the answering of these questions would progress humanity so far that not conducting the Humanic Exploration of The Cosmos would cause such a loss of progression that humanity would not ever be able to recover.

[7:2:233] Resolutionist thought focuses on the answers of specific questions as the primary rationality for the Humanic Exploration of The Cosmos rather than general acquisition of greater amounts of knowledge as is upheld within spaciostemism/spacioscientism.

[7:2:234] That which is to be henceforth known as spaciodestinism shall henceforth pertain to the notion that space exploration, discovery, and civilisation is the inherent, intrinsic, and perhaps even divinely instructed destiny for humanity as a sentient species.

[7:2:235] Spaciodestinism, in this context, stands as its own distinct belief orientation, but actually, this belief orientation resides at the heart of cosmocentricity as it is believed in cosmocentrism and wider Astronism that it is humanity's destiny to explore space as part of transcensionism.

[7:2:236] Spaciodestinism is an essential part of the beliefs of Astronism, but in this context, it of course merits its own categorisation as a belief orientation; the destiny of humanity resides in space and this is a powerful rationality for the Humanic Exploration of The Cosmos.

[7:2:237] Sentientism is one of the prominentmost tenets of the philosophy of Astronism as it is classified as one of The Seven Tenets of Association, but it also exists in this expological context as one of the suborientations of cosmocentrism as a rationality for humanity's exploration and subsequent civilisation of space.

[7:2:238] Of course, sentientism pertains to the notion that the possibility of discovering sentient life beyond The Earth on other planets is the primary rationale pertinent enough for the exploration and civilisation of space by humanity.

[7:2:239] There also exists two smaller suborientations within cosmocentrism, the first which is to be henceforth known as missionism which states the notion that humanity holds a duty to explore space as the only known sentient species that has the capabilities of doing so; this remains another powerful rationale for the exploration of space according to our present knowledge.

[7:2:240] However, missionism of course disregards the orientation of sentientism, but missionism does hold a pertinent point for our present circumstances of knowledge.

[7:2:241] Perhaps as our circumstances of knowledge continue to improve and the Sentient Revelation, as it shall henceforth be appellated occurs, which is obviously a central belief in Astronism, then the belief orientation of missionism will still exist, but it will need to be augmented to suit those new circumstances of knowledge.

[7:2:242] This process is to be henceforth known as conceptual permutation which pertains to when a conceptual of any kind is officially changed by authority of The Institution of The Philosophy of Astronism due to the changes that have occurred in the external environment that makes said conceptual no longer fully viable in its original form.

[7:2:243] The final suborientation within cosmocentrism is that which shall henceforth be known as arcadianism which involves the notion that space exploration and civilisation will lead to the discovery of idyllic worlds.

[7:2:244] This especially supports the notion that space and worlds beyond The Earth hold future promise, freedom, the ability for people to make new starts in their lives, and the opportunity to enjoy the paradises of newly discovered planets.

[7:2:245] Arcadianist thought constructs space and other worlds as a collective paradise to which people are able to travel in order to reinvigorate and renew their lives by leaving behind their troubles; that which shall be henceforth known as the Arcadian Promise is the appellation pertaining to this promise of new life.

[7:2:246] Arcadianism is considered to be a very powerful rationale for individuals to want to participate in space exploration and civilisation for their own personal reasons and therefore, this belief orientation is expected to be a popular one for individuals to personally relate to.

[7:2:247] Arcadianism is one of the only individualistic rationales for space exploration, especially so within cosmocentrism as the majority of the orientations mentioned herein as part of the cosmocentrist tradition are collectivistic by their natures rather than individualistic.

[7:2:248] This means that they are concerned with the human-wide benefits of space exploration and present these as the most pertinent elements for the rationality of space exploration and civilisation while individualistic rationality pertains to personal benefits of space exploration, of there are few examples in the orientation of cosmocentrism, but arcadianism is the most prominent of these examples.

[7:2:249] It is important to note that most belief orientations can be interpreted and presented to resemble either an individualistic or a collectivistic identity, but in this context, I speak of the unaltered and original forms of the belief orientations and what their true natures hold tendencies towards.

[7:2:250] The second orientational branch of the Astronic philosophical approach to the question of space exploration and civilisation, especially regarding its importance, its purpose, its immediacy, its ethics, and its end goals is that which shall be henceforth referred to in this context of survivalism.

[7:2:251] Just as the orientational branch of cosmocentrism held its own categorised themes so does that of the survivalist branch with its rationality for space exploration primarily centred on physiological and environmental factors.

[7:2:252] For this reason, survivalism can be described as the simplistic or fundamental orientation as its rationale for the Humanic Exploration of The Cosmos is founded upon basic physiological needs rather than complex desirable and conceptual needs.

[7:2:253] It is important to note that although it may seem as though these different orientational branches and the suborientations residing within them oppose and undermine other orientational branches and their suborientations, the point is that a diversity of outlooks are presented herein which then, in the name of the Philosophical Spirit, should justify their views against opposing branches and suborientations that hold juxtaposed beliefs and ideas about the space exploration.

[7:2:254] Furthermore, it is also important to notionise that all of the orientational branches introduced herein and their suborientations can be accurately described as pro-space meaning that they all advocate for space exploration in the way that the Humanic Exploration of The Cosmos has outlined human interactions and ventures in space, but crucially, it is the reasons that they prioritise that makes them distinguished from one another.

[7:2:255] Before we delve into the four primary suborientations of the survivalist branch, let us define what survivalism in this context refers to it; survivalism refers to a mode of thought and rationality in relation to space exploration and civilisation that focuses on the formation of rationality by the physiological needs of humans as well as by the needs and circumstances the environment.

[7:2:256] Survivalism therefore takes a different approach than other orientational branches as it does not consider philosophical, theological, cultural, and more broadly, conceptual and desirable rationalities for the Humanic Exploration of The Cosmos to be valid for it instead opts for a secular, non-philosophical, and non-cultural rationale for space exploration and development.

[7:2:257] That which shall be henceforth known as ancillism refers to the first branch of survivalism that is to be introduced herein and is a belief orientation that can be primarily encapsulated by the notion that humanity must establish colonies on other worlds as substitutes for The Earth if The Earth is ever cataclysmically destroyed by an asteroid strike, or if human civilisation of The Earth collapses by some other environmentally-triggered or autotriggered reason.

[7:2:258] The ancillist branch of this orientational collectivity is considered to be largely apocalyptic by its nature as it is based upon the prediction that humanity's civilisation will at some experience mass devastation by its own doing or by the forces of the cosmic environment hence the essential requirement for space exploration and civilisation and this remains the reason by ancillism is also interchangeably and colloquially known as apocalyptic survivalism.

[7:2:259] The second belief orientation of the wider survivalist orientational branch is that which shall henceforth be known as hyperenvironmentalism; this is a belief orientation that is predicated upon the notion that by humanity's exploration of space, the huge demand on The Earth's resources will be lessened and therefore less damage will occur.

[7:2:260] As a result, The Earth's environment will have the chance to begin to recover due to the lower levels of human population, irresponsible consumption, and the general utility of Earth's resources will falls in alignment with the views of environmentalism.

[7:2:261] This is considered to be an extremely important and powerful branch of survivalist rationality as it directly connects to present day concerns for the environment of The Earth and provides a solution that considers and meets both the needs and wants of humanity as a species as well as the necessary protection of The Earth's environment and other non-anthropoc species.

[7:2:262] The third of the four branches of survivalism is that which shall be henceforth referred to as dispersionism, or alternatively known as disperalism which pertains to the belief orientation maintaining that it is the nature of humans to disperse themselves across a variety of lands and territories and so argues that overpopulation on The Earth demonstrates humanity's inherent and intrinsic need for dispersal across different planets.

[7:2:263] The final branch of the orientational grouping under the banner of survivalism is that which is to be referred to as profusionism which pertains to the belief orientation firmly holding that the natural resources of space are so abundant when compared to those of the single planet of The Earth that we needn't worry about the depletion of resources in space.

[7:2:264] However, profusionism does acknowledge that humanity's responsible utility is essential to cosmic preservation and therefore regulation of the utilisation of spacial resources should be establishment and vested as the responsibility of multiple independent and non-biased authorities to upkeep with a central authority that oversees such regulatory policies and enforcements to ensure that cosmoenvironmentalist principles are upheld.

[7:2:265] The third orientational branch is that which shall be henceforth known as remunerationism predicates its rationality for the Humanic Exploration of The Cosmos as the commercialisation and utilisation of space for commercial purposes.

[7:2:266] The remunerationist branch for space exploration rationality upholds its categories as commercial, economic, and financial rationality; the remunerationist approach is essential to practical execution of space exploration for without the funds to propel the space industry forwards, its realistic completion is undermined by the setback of financial inadequacy.

[7:2:267] Therefore, remunerationism is a belief orientation branch that focuses on the commercial, economic, and financial rationality for space exploration; the remunerationistic orientation also manages to pervades aspects of other orientational branches and their suborientation as it seems to extend in ways that the other branches lack the ability to.

[7:2:268] That which shall be henceforth known as harvestationism is a major suborientation of the remunerationist branch that is structured upon the belief that space technologies and space-related industry hold yields that would greatly outweigh any profit/return on investment that could ever be possible on The Earth.

[7:2:269] The harvestationist rationality for space exploration is the most prominent orientation of the remunerationist branch as it expounds that which companies and investors are listing out for the most.

[7:2:270] They wish to find the connection between space exploration and civilisation and the creation of profits that far exceed any that had been previously achievable in the economy of The Earth.

[7:2:271] That which shall henceforth be known either as servitisationism, or as fabricationism refers to the second branch of remunerationism holding the notion that space exploration and discovery will allow companies to manufacture a greater variety of new products to humanity thus allowing for wider degrees of choice for consumers.

[7:2:272] The fact that companies will hold the ability to manufacture a larger range of products from new materials as well as providing the ability for entrepreneurs to innovate entirely new inventions that can then experience mass commercialisation which is one of the essential predications for the previously introduced orientation of harvestationism.

[7:2:273] Space exploration and discovery will initiate product innovations that we cannot yet even image which, although being categorised within the belief orientation of servitisationism, this will hold instrumental impacts for that of harvestationism.

[7:2:274] That which shall henceforth be known as proconsumerism is a belief orientation of remunerationist inclination that is predicated upon the notion that space exploration and civilisation will generally benefit the end consumer in a multitude of ways, especially when space exploration, or spacisation, is considered as the next logical step after globalisation.

[7:2:275] The final element of remunerationism is that which shall henceforth be referred to as diminutionism which is founded by the notion that via space exploration and civilisation, the prices of many products will be reduced to the greater amount of resources available through the utility of resources on planets other than The Earth, thus simultaneously benefitting both companies and consumers.

[7:2:276] It does remain important to emphasise that the Astronist Tradition holds a contentious relationship with the remunerationist orientational branch of its own creation as it is one of the hallmarks of Astronist belief that space exploration and civilisation should not be initiated purely for materialistic possession and certainly not at the expense of cosmic environmental degradation.

[7:2:277] However, the essential premise of the message of remunerationism is understood and acknowledged by the Astronist Tradition for without the possibility of financial capitalisation, the encouragement of governments, corporations and investors funding the practical elements of the Humanic Exploration of The Cosmos, it would not be able to occur as prophesied by the Astronist Tradition.

[7:2:278] It also remains crucial to reaffirm that the Astronist Tradition shall always align itself with the orientational branch of cosmocentrism foremost without all other orientational branches following behind that of cosmocentrism.

[7:2:279] This is because it is the penchant of belief for the Astronist Tradition that the philosophical, theological, spiritual, and cultural elements of human space exploration and civilisation remain the most important for the foundations of the practically endless grand endeavour of exploration, civilisation, and discovery that humanity is about to embark upon.

[7:2:280] The Astronist Tradition posits that it intends for Astronism to be the philosophy which humanity will take with it to the stars which pertains to my destiny as Cometan and particular reason why I have been gifted this ability to think of ideas that far outstretch my own person in this very time and in this very place; the notionise that my founding of Astronism is out of pure coincidence is not enough of a rationality to convince me that destiny does not exist.

[7:2:281] Astronism will be the philosophy that humans take with them to the stars; it shall remind them of their origins upon The Earth; it shall constantly propel them forwards in their mental, philosophical, intellectual, spiritual, and physical capacities; and it shall keep consistent with its message of cosmocentricity, sentientism, transcensionism, reinvigorationism, reascensionism, and all other concepts, theories, and belief orientations that become central to its identity as a philosophy.

[7:2:282] The fourth orientational branch is that which shall henceforth be known as spaciopoliticism, or also known as spaciolegalism, which retains the categorisations including political, economic and legal rationality for the initiation and execution of the Humanic Exploration of The Cosmos.

[7:2:283] That which is to be known as spaciomilitarism, or the militarisation of space, refers to the notion that space is a fertile ground for developments in military technology and the flexing of a nation or organisation's power over others.

[7:2:284] Spaciomilitarism is absolutely and vehemently opposed to by the entirety of the Astronist philosophical tradition which has been omniaffirmed through The Omnidoxy and particularly Astronism is opposed to the militarisation of space in general as both a practice and belief orientation.

[7:2:285] That which is to be known as spacioeconomism refers to the second belief orientation of spaciopoliticism notionising that space exploration and civilisation will become the primary driver of economic growth in the future and it is towards the space industry that economists should look for growth that remains unrivalled even when compared to the entire history of economic growth on The Earth.

[7:2:286] The final orientational branch for the rationality of the Humanic Exploration of The Cosmos is spacioscientism which collectivises belief orientations that focus on academic and technological rationality and generally notionises that space exploration and civilisation are forges of academic and technological progression and education.

[7:2:287] That which is to be known as spaciostemism is the spacioscientistic form of cosmocentrism and so spaciostemism is the same as cosmocentrism in that it advocates for space exploration using the rationalities that form cosmocentricity, but remains all philosophical and spiritual elements and just focuses on the importance of space exploration for furthering the academic and scholarly study and contemplation of space whom also either directly or indirectly support the general principles expounded by cosmocentrism.

[7:2:288] Educationism is the second belief orientation of the wider orientational branch of spacioscientism focusing on the notion that space exploration and civilisation will promote the education of people both young and old in an untold amount of ways.

[7:2:289] An example of this is the encouragement of children to be interested in becoming astronauts who are themselves a combination of engineers and scientists, and some are doctors therefore educative benefits of space exploration and civilisation are distinguished from the element of sheer enknowledgement of such subjects and activities.

[7:2:290] Educationism is a belief orientation focuses on connecting the Humanic Exploration of The Cosmos to the pre-scholarly and pre-academic forms of education, primarily via the education of children and adolescents for it is by their awareness and enthusiasm for space exploration, as informed by their wonderment of The Cosmos and perhaps also their adherence to Astronism, that they will intend to study so as to embark on a career that focuses on the space industry in some way.

[7:2:291] The bolstering of the space industry is an essential element of the belief orientation of educationism for without the interest and enthusiasm for younger generations and encouraging them to pursue careers, either of an academic or corporate nature, in the space industry will be instrumental to the practical realisation of the Humanic Exploration of The Cosmos.

[7:2:292] That which is to be henceforth known as the belief orientation of concomitism is predicated upon the notion that with the furtherance of space exploration and civilisation, there will be major advancements in other disciplines and fields of study such as healthcare and medicine, transportation, energy, information technology and industrial productivity as a direct result of developments in space exploration and civilisation.

[7:2:293] Concomitist rationalities for the Humanic Exploration of The Cosmos in the way it has been characterised and prophesied by the Astronist Tradition are expected to be some of the most powerful rationalities for although they hold a remunerationist air, they are fundamentally rooted in their furtherance of different disciplines rather than simply existing for the maximisation of profit and the commercialisation of space as is the remit of the remunerationist school.

[7:2:294] Concomitism therefore carves out a unique role within the spacioscientific school that also connects it with suborientations within and outside its own orientational branch.

[7:2:295] Communicationism is another major branch of spacioscientism holding the notion that via the furtherance of space exploration and civilisation, there will be profound advancements in communication technologies as part of the wider process advocated by spacism and philosophically grounded by cosmocentrism by the notion that space and its components become the centrality for human civilisations rather than humanity itself or The Earth as a single planet.

[7:2:296] Additionally, observationism is the second to last suborientation categorised within spacioscientism notionising that via the furtherance of space exploration and civilisation, there will be profound advancements in humanity's ability to observe phenomena and record it more efficiently, such as biological phenomena, meteorological phenomena, and most importantly to the Astronist Tradition, astronomical phenomena to speak of only a few examples.

[7:2:297] Finally, that which is to be henceforth known as automationism refers to the spacioscientific belief orientation that through the exploration and civilisation of space, humanity's capabilities to design and construct robots and other forms of automated machinery will be propelled forwards by the challenge of spaceflight and space exploration by creating a practical and necessary reason for the development of advanced robotics which is a proponent of the beliefs within transhumanism.

[7:2:298] Now that The Five Orientations of Space Exploration Rationality have been briefly outlined, it is clear for us to realise both the depth and breadth of this area of philosophical contemplation as the reasons for which we do something firmly remains something that is encapsulated within the auspices of philosophical contemplation and discipline; the protection of all elements under the auspices of philosophy is one of the primary goals of the Astronist Tradition as influenced by the reascensionist movement.

[7:2:299] From the introduction of these five orientational branches and the suborientations residing within them, we can understand that space exploration rationality is something that will continue to develop as a major topic of philosophical contemplation and debate which remains of the primary goals of the Astronist Tradition to achieve.

[7:2:300] The Five Orientations of Space Exploration Rationality are herein established so as to provide structure to the overall discussion of the rationale for space exploration and although these established orientational branches are affirmed herein, they are not exhaustive.

[7:2:301] Despite the fact that the Astronist Tradition encourages all post-omnidoxically created belief orientations to be classified as suborientations within one of these five orientational branches, the Tradition does acknowledge that new orientational branches may be established, but to be recognised and labeled as such by the Tradition, such proposed orientational branches must need to hold enough distinction to command their categorisation as orientational branches.

[7:2:302] The Five Orientations of Space Exploration Rationality formulate the foundations of the entire discipline of study of expology for they remain the cornerstone quintet of philosophical contemplations regarding space exploration and therefore, they also remain in close association with contemplations and discussions of the human-cosmos relationship, as well as the wider role, identity, and purpose of humanity in relation to its position within The Cosmos.

[7:2:303] That which is to be henceforth known as the explorative cycle refers to one of the central elements of expology for expology primarily deals with the explorative cycle.

[7:2:304] The explorative cycle refers to the idea that sentient beings will never stop with the exploration of The Cosmos and that this is our ultimate purpose; to explore, to enknowledge ourselves, and to progress our civilisations into space and throughout The Cosmos.

[7:2:305] This is central to the entirety of Astronism and is to be henceforth categorised as an automatic belief orientation of Astronism referred to as peregrinism, or also known as peregrinationism and very closely related to the wider belief structure underpinned by transcensionism.

[7:2:306] The explorative cycle also leads our expological study to focus on the topic of how The Cosmos is to be explored, including in the following forms: physically, mentally, emotionally, philosophically, spiritually, technologically, socially, culturally, religiously, financially, economically and in all other perceivable ways.

[7:2:307] The principles and philosophies of astronomy say that space exploration should become, and is inevitable to become the central aspect of human civilisation and culture.

[7:2:308] The enculturation of space exploratory activities, or spacioenculturation, is also another important element in the study of the explorative cycle and involves the engrainment of space exploration into humanity's culture, or into world culture, thus positioning space exploration as the main part of human purpose, function, and societal and educational structure; this is an essential part to the realisation of one of the central tenets of Astronism, known as astrocentrism, or to complete the process of astrocentralisation.

[7:2:309] An incredibly pertinent aspects of expology is the study of the interactions between humanity and xenolic species, particularly those species which are not human, but are categorised as sentient in their level of intelligence; the contemplation and discussion of this topic is herein demarcated as territories of the study of philosophy.

[7:2:310] Xeno-ethics is a new branch of ethics dealing with how humans are to treat non-human species and involves the formation of a new set of moral principles directed towards how non-human species, both of a sentient or non-sentient intelligence, are to be interacted with both personally, professionally, and organisationally.

[7:2:311] The Motto of Five is herein introduced as the founding collectivity of principles for Xeno-ethics which is structured by five distinct precepts that are focused on different aspects of treatment for non-human sentient beings in particular.

[7:2:312] The first principle of The Motto of Five is that which is to be known as harmless accord which refers to practice of communicating that humanity means no harm upon the initial interaction between humanity and a non-human sentient or non-sentient species.

[7:2:313] This communication will of course be difficult due to the complete incoherence in language from both sides as well as a lack of understanding of the culture of the newly discovered form of sentient life, however, the principle of harmless accord is one that must always be pursued as the priority in any situation in which there exists xeno-anthropic interaction.

[7:2:314] The principle of harmless accord is herein put into place so as to demonstrate to the non-human sentient beings that they are respected and treated with worth and that they must always be interacted with in such a way that they are considered as living, breathing beings that share the similar feelings, pains, and goals that we humans also share.

[7:2:315] The second principle of The Motto of Five is that which is to be henceforth known as mutual appreciation which involves growing the relations of appreciation between both parties.

[7:2:316] Mutual appreciation is a process that is expected to take place across a long period time bolstered by multiple regular interactions and encounters between humanity and another sentient species in order to build up a strong interspecies relationship predicated upon understanding and relational clarity.

[7:2:317] Meanwhile, the third instalment in The Motto of Five collectivity is that which is to be known as humanity's understanding of new existences refers to the fundamental differences in the histories, languages, cultures, religions that remain evolutionarily different to our own.

[7:2:318] It is the evolutionary difference that is crucial to any discussion of xeno-ethics because unlike general human ethics wherein humans on The Earth have developed along the same evolutionary path, the beings which one will be interacting with in a xenolic environment will not have experienced the same evolutionary path.

[7:2:319] We just need to continually remind ourselves that in xeno-ethics, we are simply just dealing with differences in culture as is the case human-to-human ethical circumstances, but we are instead dealing with differences in evolution which holds a much wider chasm of differences than those in cultural difference; by this notion, we understand the distinction between evolutionary difference and cultural difference and the severity of the former when compared to that of the latter.

[7:2:320] The fourth of The Motto of Five forming the foundations of the Astronist approach to xeno-ethics is the acceptance of discord which involves the notion that humanity must accept if a xenolic species wishes to have no contact.

[7:2:321] That which shall be henceforth known as the process of xenoenculturation is the fifth and final part of The Motto of Five and involves the enculturation of humanity's culture into the xenolic culture to form a newly combined culture.

[7:2:322] Xeno-ethicists are herein categorised to be cross-disciplinary because despite the fact that their subject has been introduced within this expological disquisition, their particular discipline is also categorised to be as part of the Astronist inclusive discipline of contology, one half of which deals with ethics, specifically Astronist ethics, of which xeno-ethics remains a unique and prominent branch of.

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[7:2:323] As a brief surceasion to this discourse, I must address the term that is known pre-Astronistically as skywatching; in the Astronist context, it is not to be confused as an informal term for stargazing as skywatching isn't synonymous with stargazing.

[7:2:324] Skywatching, in the Astronist context, refers specifically to when a person is watching the night sky for no particular reason as a process of initiation, the most

prominent example of which is optimism, although this is distinguished from stargazing as stargazers are looking for particular celestial bodies either for their study or for devotional purposes, there is a greater sense of informality for skywatchers.

[7:2:325] Furthermore, a skywatcher is a person looking at the sky without a specific understanding of what they are looking for in terms of the celestial bodies that are presently observable; for this reason, a skywatcher would often see cosmic phenomena, such as a shooting star, by chance rather than intentionally waiting for the next meteor shower to occur.

[7:2:326] Stargazing is also distinguished from skywatching in the fact that stargazing is accompanied by astronomical equipment if conducted scientifically, or devotional trinkets if conducted for devotional purposes while skywatching involves no such items.

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[7:2:327] Linking commercial, entrepreneurial and business-based studies with space exploration is one of the primary elements of the discipline of expology as the development of the space industry is one of the most integral elements to the realisation of space exploration, hence the prominence provided to the subject of business and its integration with space exploration.

[7:2:328] Therefore, I shall now introduce three primary and foundational belief orientations or approaches to the conduct of businesses in the context of space in simultaneity with the conduct of the Humanic Exploration of The Cosmos.

[7:2:329] Collaborationism is the first of these three methods to be introduced and in this context (as it, as a term, used in other non-Astronist contexts) relates to the idea that different space-related companies should agree to work together towards a common goal or for the successful achievement of a project despite them being rivals in the space industry.

[7:2:330] This is most usually to be underpinned by the notion of superabundantism which states that the abundance of opportunities in space relative to the amount of companies in the space industry should diffuse rivalism that is rife in other much more densely populated industries that only have The Earth's relatively limited resources and population to carve out their business for.

[7:2:331] The collaborationist approach is expected to be the largest opposer to the approach of rivalism which states that the space industry is something with unlimited amounts of potential for profiteering and therefore companies must employ a system of rivalry into their operations and employees that promotes one's company's disproximation from others in the industry so as to stop other companies from gaining dominance.

[7:2:332] This is characteristic of the majority of the on-Earth businesses in all industries which pride themselves upon their competitive advantages; this would be an example of taking Earth business culture and applying it to the context of space business culture.

[7:2:333] Although competition is very good for business, the method of rivalism does not seek to acknowledge competition for its end goal is the domination of the market rather than the acknowledgement of the right of their competitors to hold their own well-deserved share of the market.

[7:2:334] Therefore, by this notion, one must not make the mistake by saying that rivalism is a huge proponent of competition for that is not the case; in fact, it is actually the collaborationist approach that is most associated with its acknowledgement of the need of competition and the acceptance of the right of competitors to compete in the marketplace.

[7:2:335] Spacism is the third of the three methods to introduce herein and in this particular context, the term relates to the use of information collected from space satellites for the utility of a non-space related business or organisation.

[7:2:336] The general notion of spacism is that outer space needs to become one of the key providers to humanity in all ways, including information, material resources, economic growth, employment opportunities etc and rests at the heart of the Space movement in conjunction with the ideology of Astronarianism and its different orientations, each of which hold differing views on the role of spacism due to their different interpretations.

[7:2:337] Spacism, therefore, in the context of expology relates to the much wider belief orientation structuring Astronarianism and that which rests at the heart of the Space movement, but its general premise in the context of expology has been stated herein with those following spacism to be henceforth referred to as spacarians, or spacists whom create, follow, and implement spacistic policies, methods, and practices in their businesses.

[7:2:338] The topics of spaceflight, satellites, commercialisation of space, sentient life, and the colonisation of space are all topics that do also remain essential to contemplation within expology.

[7:2:339] The centrality of space exploration and space discoverment in Astronist Philosophy is reflected in the entire inclusive discipline of study of expology; space exploration relates to space travel while space discoverment relates to the identification of new species, worlds, or ideas through space exploration.

[7:2:340] The notion of the existence of space revelation involves a major discovery of anything in space or on another world that is considered to have perception-changing and world-changing consequences and are much more infrequent than space discoverments; the categorisation of space revelations, in the Astronist Tradition, is a responsibility bestowed to The Institution of The Philosophy of Astronism.

[7:2:341] Space revelations may also be referred to as cosmorevelations, astrovevelations, or spaciorevelations and can essentially be understood as examples of discoveries made beyond The Earth and it is these revelations that drive forward the Humanic Exploration of The Cosmos.

[7:2:342] Dissatisfactionism is the belief orientation in which one feels and experiences dissatisfaction with the era in which they were born because of the prospective lives of those in the future.

[7:2:343] In the context of Astronism, this is expected to be a common occurrence, especially in relation to cosmic exploration, technological advancement, improvements in life longevity, and the greater knowledge of The Cosmos that will be achieved amongst future generations directly due to the initiation of the Humanic Exploration of The Cosmos.

[7:2:344] Meanwhile, that which shall henceforth termed as dissociationism refers to the instance in which an Earthian loses their association to The Earth either naturally and gradually over time or intentionally, an example of which is when a person chooses not to call The Earth “home” anymore.

[7:2:345] Dissociationism is also expected to become a common occurrence during the established stages of the Humanic Exploration of The Cosmos, especially when extraplanetary births occur frequently which refers to when a child is born and raised on a spacecraft or on a planet that is different from both of their parents.

[7:2:346] This demonstrates a loss of connection between the offspring and where their ancestors were born and lived and from which their physical appearance is derived.

[7:2:347] Dissociationism is considered to be an unstoppable and inevitable occurrence as part of the entire process of the Humanic Exploration of The Cosmos; this is something that needs to be prepared for and contemplated well in advance of its occurrence so that we are able to understand the mental and social consequence of such an inevitable occurrence.

[7:2:348] It is important to state herein that this part of the discourse will become even more definitionalist than the segments of this discourse thus far; this is due to the fact that a huge amount of aspects of space exploration and expological study need to be encompassed with a large body of new terminology which the writing style of definitionalism is best poised to encapsulate.

[7:2:349] That which shall henceforth be referred to as either exoforaging, or exoresourcing pertains to the act of hunting and taking resources from an exoplanet during its exploration as part of the wider process of the Humanic Exploration of The Cosmos.

[7:2:350] Missionism is a major belief orientation in expology holding that the Humanic Exploration of The Cosmos is a solemn mission for each human to undertake or at least contribute to; in this way, humanity's exploration of The Cosmos is presented as two-dimensional in the sense that it is a societal mission in addition to a personal responsibility for growth in all aspects.

[7:2:351] Those whom believe this orientation are to be known as missionists, those whom contribute to the Humanic Exploration of The Cosmos in some way are to be known as either protribers, or protributers as they conduct that which is to be known as protribution, but those whom do not contribute to the Humanic Exploration of The Cosmos in any part of their lives are to be known as antributers as they conduct that which is to be known as antribution.

[7:2:352] Sacrificialism is another belief orientation holding that many humans will die during the Humanic Exploration of The Cosmos, but that these are necessary deaths that must occur for the Exploration to succeed.

[7:2:353] Sacrificialism is part of the realm of cosmic philosophy known as cosmic realism which largely opposes much of the way in which the Astronist Tradition presents the Humanic Exploration of The Cosmos as well as celestials and their phenomena in general, for the Tradition presents these in a distinctly idealistic way.

[7:2:354] Sacrificialism states herein that although its beliefs are harsh and unforgiving, they are nevertheless realistic if we wish for the Humanic Exploration of The Cosmos to be successfully achieved.

[7:2:355] Although the orientation of the Astronist Tradition is not necessarily leaning towards cosmic realism, as it is instead more associated with cosmic idealism, the Astronist Tradition does recognise the importance of the perspective of space exploration and civilisation taken by cosmic realists, whom themselves hold their originations from within Astronism and are therefore part of the philosophy too as an alternative collectivity of belief orientations from those which are expounded by the Astronist Tradition.

[7:2:356] That which is to be referred to as a potential person in the context of xeno-ethics is a biological entity that is not currently considered to be a person, but which is capable of developing into a person as the ascription of the title "person" is dependent upon the extent of the sentience of that entity as "person" is an equaliser and ascribing to anything without sentience or with a lesser sentience deconstructs one's own sentience.

[7:2:357] The term that is to be known as hypermigration refers to the process of a seasonal mass movement of colonies and larger civilisations to different regions and continents of a planet in order to avoid catastrophic changes in the climate that make the environment malignant to human or wider biological survival.

[7:2:358] Masternavigation shall henceforth refer to a computer system used to track orbital patterns of planets within known star systems with it requiring constant updates with the latest software to stay up-to-date with galactic changes.

[7:2:359] Proceedence is a course suggested by a targeting computer's navigation computer to allow the vehicle or vessel on which it was installed to intercept or rendezvous with a designated target.

[7:2:360] That which is to be referred to as astrogative stowage is a data storage device installed in many astromech droids storing a limited number of hyperspace coordinates, and allows the droid to plot courses for smaller starships that were not equipped with navigational computers.

[7:2:361] Astrogator datacard is a card, either physical or on a screen via a device that displayed the certification of an astrogator so he/she could enter a particular region or travel beyond a certain point in space.

[7:2:362] Realspace is one of the travel dimensions of space that is contrasted with hyperspace and verspace, referring to when a spacecraft travels through space without the aid of technological to make the travel faster such as through hyperspace.

[7:2:363] The term hyperspace refers to one of the travel dimensions of space that is contrasted with realspace and verspace, referring to when a spacecraft travels faster through space by the aid of technology, typically at or close to the speed of light.

[7:2:364] Furthermore, that which is introduced as verspace is one of the travel dimensions of space that is contrasted with realspace and hyperspace, referring to when a spacecraft travels through or very close to a celestial entity in space, the most common example of which would be flying through a nebula or via flybys of planets, moons, and other celestials.

[7:2:365] That which is to be henceforth known as an autoplotter is a basic tool of hyperspace navigation which is usually stored in a strongbox under the main engineering console with a galactic chart of pulsars and other variable stars.

[7:2:366] It is to be applied in circumstances when the navigation computer systems of a starship had suffered a catastrophic failure and by manually plotting the position of at least two such stars, a spacer could plot a rudimentary course for the hyperdrive and avoid being stranded in the depths of space.

[7:2:367] The term that is herein introduced as navitive generally relates to astronavigation, especially the instruments, softwares, and navigational charts and programmes used to complete astronavigational endeavours.

[7:2:368] A navitive beacon is a frequency communicable via all channels that is used a way to guide spacecraft to a particular set of coordinates, usually a space station, especially in dangerous or inaccessible areas of space.

[7:2:369] A navitive compensator is a mechanism within a navigational computer in which compensation for statistical error is taken into account, particularly the data being used as part of the navigation is old, has been used an insufficient amount of times, or has been retrieved by an unreliable source.

[7:2:370] That which is to be henceforth referred to as a divagator refers to a computer-based simulation of all movements of various bodies that occupied an asteroid field so that starships are able to navigate asteroid fields with relatively low risk.

[7:2:371] Using a sophisticated algorithm to monitor and predict the locations of the asteroids, it would allow starships to navigate the field safely, but the chart was best used in a sparsely occupied field; when a field had many obstacles, the chart's computer could not keep up.

[7:2:372] That which shall be henceforth referred to as a techniscope is either an astronavigational instrument or a general navigational instrument that can be used to find his or her bearings in unfamiliar territory.

[7:2:373] Galactic coordinates enables every location in the galaxy to be specified by a set of three numbers and by convention, the system was centred not on the actual galactic center, but on the planet Earth, which is to be dignified with the coordinates 0,0,0.

[7:2:374] A galactic positioning chip is a chip placed into every spacecraft for security purposes in order to track every spacecraft by a central system.

[7:2:375] That which is to be known as to dechip, to conduct dechipping, or to be dechipped, as conducted by a dechipper refers to the practice of locating and removing the galactic positioning chip from out of a spacecraft which should be considered an illegal practice due to the fact that it defies the security system put in place to track spacecraft.

[7:2:376] To be unchipped refers to a spacecraft that is purposefully and illegally manufactured without a galactic positioning chip and so therefore cannot be tracked unless it is later chipped.

[7:2:377] That which is to be known as an astrobuoy refers to a buoy used to guide starships into craftyards while a craftyard is a place where starships were either constructed or repaired, typically located in orbit around a planet.

[7:2:378] That which will be known as chironavigation, as operated by a chironavigator, refers to something similar to ectonavigators as a type of navigator, but they were not used aboard starships and were instead carried in one's hand for use on the ground.

[7:2:379] That which is to be known as a hyperbeacon is an object located near the opening of a hyperlane to signal that the hyperlane is either open or closed for use.

[7:2:380] A hypercompass is an astronavigational instrument which allowed starships to navigate by orienting on the center of the galaxy; these devices will most often serve as backups in case of navigation computer failure, and could be used in both hyperspace and realspace.

[7:2:381] That which is to be referred to as a hyperbuoy is a type a holographic projection linked in with a starship's navigation computer that will provide the pilot with a visual marker for desired hyperroutes.

[7:2:382] Hyperbuoys will provide a reference for the point at which a vessel needs to enter hyperspace and they also will ensure a vessel is a safe distance from any hazards before they enter hyperspace.

[7:2:383] That which will be henceforth known as hyperial timetable refers to a meticulously calculated timetable generated by on board and ground-based computers and this schedule will be used by pilots to execute hyperspace jumps to arrive at locations at a predetermined time.

[7:2:384] That which will be referenced as an elatro pertains to a type of galactic mapping system enhancement to astrographic databases which will be considered highly useful by independent spacefarers, or spacers, and also act as a supplement providing local information on points of interest and anomalies.

[7:2:385] It is also to give warnings and advisories regarding the safety of various locations, especially concerning factional and political information, for space stations and nebulae, among others.

[7:2:386] A lightstation, as it shall from here on in be known, refers to an unmanned space station operated by computers and robotics whose primary purpose is to navigate spacers and so acts an astronavigational beacon.

[7:2:387] That which is to be henceforth referred to as an astromap pertains to a graphical and digital representation of a star system or wider area so that individuals could astronavigate through unfamiliar terrain with many functions depending on the software and quality of the manufacturer.

[7:2:388] This is part of the wider astronavigational system of one's spacecraft which is notably to be bought separately from the actual spacecraft unless the astronavigational system is preinstalled.

[7:2:389] That which is to be known as a navibeacon refers to a space-bound navigational device placed by survey teams to help guide starships to their destinations.

[7:2:390] A totor is a type of computational device with a "dead-reckoning" program written into it with the reckoner being employed when conventional types of navigation are not possible, due to the occurrence of storms or other cosmic phenomena that make space travel difficult or impossible.

[7:2:391] That which is to be henceforth referred to as a spotpointer pertains to a tiny navigational device essential for travellers on densely urbanised worlds, especially in the largest cities of a planet.

[7:2:392] Locators will weigh less than an ounce, fit easily in the palm of most humanoid species, and consisted of a screen, three or four buttons, and a tiny communication link installed inside of it.

[7:2:393] The communication link tied in with a system of geosynchronous satellites to provide a detailed interactive map with the quickest route to any destination the user chose to input; this is because locators require a satellite system to function which pertains to the why they are useless when taken offworld.

[7:2:394] That which is to be henceforth known as an oppidator is a specialised datapad consisting of an incorporated network of miniaturised sensors and data transmitters to connect to frequencies actively broadcasting information.

[7:2:395] Locking on to these frequencies, the compass allowed the user to use this information to determine the position of the user and possible routes to a destination, as well as other local conditions that might impeded or assist in travel.

[7:2:396] Traffic data, information on local businesses, customs, landmarks, and government facilities will also be able to be accessed quickly from an up-to-date compass.

[7:2:397] That which is to be referred to as a hyperture refers to a type of safety harness that served to safely restrain the passengers and pilots of spacecraft and airspeeders.

[7:2:398] They are considered to be an essential component for seating aboard spacecraft because an individual would risk injury if he or she was not restrained when a ship took off, landed, accelerated, decelerated or performed high-speed manoeuvres.

[7:2:399] A locomotive tracker, or alternatively known as a hypertracker pertains to a form of technology used to track spacecraft through hyperspace meanwhile that which will be referred to as an arovert is a hovering or suspended screen used for advertising and public service announcements throughout cities.

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[7:2:400] That which shall henceforth be referred to as frontiership pertains to the notion that the Humanic Exploration of The Cosmos is the next great frontier, or cultural age which humanity will embark upon the realisation of; the frontiership pertains to the overall understanding that the Humanic Exploration of The Cosmos is tetral by its nature meaning that it is consistent of four integral parts.

[7:2:401] The Humanic Exploration of The Cosmos is equally a technological, sociocultural, philosophical, and economic endeavour as well as being both a period and a transperiodical process rather than simply a singular occurrence.

[7:2:402] Space research promotes green technology and the development of telepresence technology through the process of cosmic exploration.

[7:2:403] That which is to be henceforth referred to as infotainment exists in the context of space in the form of space-related documentaries and other forms of media that are both entertaining about space and philosophy, particularly the philosophy of Astronism, and educational.

[7:2:404] Major improvements in global interconnected communication which continues to hold high potentiality for advancement will be achieved through the initiation and continued commitment to the Humanic Exploration of The Cosmos which will greatly improve space technology which will itself lead to such successes spoken of herein.

[7:2:405] Through the exploration of space, we have managed to identify and visualise an integrated picture of The Earth, its resources, and climatological data through the communication data set from the perspective of space stations.

[7:2:406] Furthermore, space research has held a significantly positive impact for innovations in non-space related industries including the development of heart pacemakers for the healthcare industry which demonstrates space research and cosmic exploration as an entire human process of development to be a multi-industry innovator and catalyst for change and advancement.

[7:2:407] The Population Argument for cosmic exploration states that due to the projected increase in the population of The Earth throughout the 21st century, that cosmic exploration is therefore imperative to be initiated so as to avoid mass shortages of energy and water, as well as to stop increasing damage to the natural environment.

[7:2:408] The Population Argument doesn't necessary state overpopulation, for that is opposed to by the Astronist Tradition, but instead suggests that cosmic exploration is the superior way to handle the rapid increase in the human population due to the increased demand for non-renewable energy sources present on The Earth.

[7:2:409] Cosmic exploration is entirely interconnected with the principles of sustainability, renewable energy consumption, and environmentalism which demonstrates the theoretical link between the movement of spacism and environmentalism as two political philosophies, the former of holds Astronist origins and is outlined within The Astronist Methodology.

[7:2:410] Cosmic exploration shall complement humanity in every possible way; socially, culturally, philosophically, financially, economically, mentally, physically, and spiritually.

[7:2:411] Provisions for water and energy are of paramount importance for the furtherance of a healthy humanity; cosmic exploration is the only long-term solution to the increase of the resources available to us.

[7:2:412] It is not only part of humanity's nature to expand itself, but it is also humanity's destiny, hence the reason for the vehement disapproval of the notion of overpopulation by the entire of the Astronist Tradition.

[7:2:413] We are beginning to realise our destiny as we continue on in this century and understand that The Earth is just a singular planet and that its resources are not only finite, but limited; if one does not consider the philosophical argument for the cosmic destiny of humanity, simply look towards the practical situation of humanity and in that you will see that our destiny is pointed towards the stars.

[7:2:414] In fact, The Earth is telling us itself that we are not destined to only populate its own surface through the demonstration of the limitations of the resources it holds, especially in comparison to the incomprehensibly large pool of energy that is present beyond the atmosphere upon other planets, celestials, and progenies of The Cosmos.

[7:2:415] The contributions of the cosmic exploration process to the development of humanity is endless in all fields, but that which must precede all other contributions is the development of ideas and the stabilising of the foundations of why, how, with whom, and for whom are we to conduct the Humanic Exploration of The Cosmos; the philosophies must precede the action for it is upon the philosophies that the actions take place for they are ultimately guided by them.

[7:2:416] The Water Argument could perhaps be considered a segment of The Population Argument, but it does hold its own specificities with regards to the supply of clean drinking water and the growing inability of this singular planet upon which reside to provide this for us without supplement.

[7:2:417] Furthermore, that which shall be known as The Disaster Argument notionises that cosmic exploration and space research is imperative for humanity due to the growth in our ability to predict natural disasters upon The Earth before they occur with deep penetration observations and images; from the superior perspective of space, we are able

to predict what will occur and see its causes and damages before they will reveal themselves to us on your own accord.

[7:2:418] The use of technology in space as part of the humanic exploration, it is essential that we aim to deflect or destroy potentially cataclysmic asteroids that travel too close to The Earth which, if the impact would be successfully, would destroy the majority of the human population; there is an imperative need for space exploration so as to avoid the occurrence of such an astronomical catastrophic end to human civilisation.

[7:2:419] The notion of an astronomically-induced end to humanity is not something that is considered to be likely to occur according to the Astronist Tradition, especially not as a focus for philosophical concern due to the incentrality of apocalypses in Astronism and especially due to the predicted destinal occurrence of the Humanic Exploration of The Cosmos by the Tradition which would rapidly decrease the chances of an astronomically-induced end to humanity.

[7:2:420] The practice of equipping spacecraft, satellites, and space stations with self-healing technologies and capabilities and midlife maintenance is essential to the efficient utility of these components of space travel so as to conduct reutility which involves the continuous augmentation of spacecraft, satellites, or stations of any kind as an alternative to the wastage of crafts that currently takes place.

[7:2:421] Reutility is to be conducted in order to improve upon the limitations of the crafts without disposing of them due to component failure, limitations in their capacity of fuel, their internal energy systems, and the general harshness of different extraterrestrial environments which do hold an impact on the long-term health of the mechanisms within the craft.

[7:2:422] In order to achieve reutility, in-orbit maintenance of craft is essential such as involving the diagnosis of issues, the replacement of failed components, recharging, refuelling, or de-boosting after extensive utility.

[7:2:423] It has been stated pre-omnidoxically that the true initiation of the Humanic Exploration of The Cosmos will trigger humanity's next industrial revolution; the most important element of this statement herein is the inclusivity of all of humanity.

[7:2:424] This is because previous industrial revolutions have occurred in select countries with certain privileges and infrastructures with poorer and less developed countries only just now experiencing the industrial revolutions that had occurred over a hundred years earlier in developed and reigning countries.

[7:2:425] The Space Industrial Revolution must and will be an industrial revolution for all of humanity to observe and feel the effects of, both economically, culturally, but most importantly, philosophically and spiritually which sets the Space Industrial Revolution far apart in its nature from those industrial revolutions of the past.

[7:2:426] The Space Industrial Revolution will not discriminate against the poor for space exploration is for all and this is as it should be for the omnality of Astronism commands it as such.

[7:2:427] I shall herein introduce two new useful terms, the first of which can be applied whenever one's view of humanity's exploration of The Cosmos is markedly characterised by the economic factors or is centred on the practical or financial gain of cosmic exploration and this is to be henceforth known as being aphular.

[7:2:428] Oppositely, when one's understanding and description of humanity's exploration of The Cosmos is distinctly less centred on the economic and financial gains of cosmic exploration and is more focused on and holds a centrality for the cultural, social, spiritual, and most importantly, the philosophical importance of cosmic exploration, as manifested in the Humanic Exploration of The Cosmos tenet, this is to be henceforth known as being sophular in one's outlook.

[7:2:429] With the introduction of these two terms comes a plethora of derivatives for each including aphularism, aphularise, aphularisation, aphularly, aphularity, aphularistic and aphularist for aphular meanwhile there includes sophularism, sophularise, sophularisation, sophularly, sophularity, sophularistic and sophularist for sophular.

[7:2:430] Of course, I, as Cometan, am a staunch sophularist and therefore so is the Astronist Tradition as a direct proponent of the Cometanic understanding of Astronism meanwhile there are expected to be many individuals whom are aphularistic in their orientations and outlooks for they consider The Cosmos only in terms of economic growth, wealth accumulation, and profitability which is herein stated omnidoxically authority to be a distinguishing mark of a person that does not identify as an Astronist, or does not truly understand the meaning, function, ability, sanctity, and true beauty of The Cosmos for all they do consider consider The Cosmos to be is something to be exploited for materialistic, economic, and financial reward so as to satisfy their own greediness.

[7:2:431] This does not mean to say that there exists no elements of aphularity within Astronism and the Astronist Tradition for there does indeed in many instances which are identifiable herein as part of The Omnidoxy, but the centrality of the purpose of the Humanic Exploration of The Cosmos and the overall orientation of Astronism firmly resides within the sophular position.

[7:2:432] The Sophular-Aphular Dichotomy is expected to be one of the most important and efficient ways of differentiating between worldviews that are truly cosmocentric, those which are pseudocsmocentric, and those which are acosmocentric, the latter two of which are both considered to be characteristics of an aphular position in contrast with the truly cosmocentric sophular position formed and affirmatively taken by Astronism.

[7:2:433] That which shall henceforth be known as interbonding is technical communicative practice that will work towards mass interplanetary communications by linking minor celestials, such as moons, or satellites via the shielding of radio emissions in order to allow greater communicability between different major planetary and lunar bodies with populations reside on or orbiting them; therefore, interbonding is absolutely essential to the establishment of mass interplanetary communications which is itself crucial to the success of the Humanic Exploration of The Cosmos.

[7:2:434] Furthermore, due to the weak surface gravity of The Moon, it will take much less energy to boost materials from The Moon's surface into orbit as compared with the energy required to do so from The Earth's surface; this will allow for the cost and time of transportation to be lowered and for it to become much more efficient to contribute to space construction sites.

[7:2:435] In this way, low-gravity manufacturing harnesses immense potential for the development of multiple industries including both medicine and construction, the latter of which will be complement by the efficient building of habitats that include exercise facilities, operations control, private crew quarters, airlocks, spaces to shelter rovers and lander vehicles, a wardroom, laboratories, a mess hall, and facilities in which hydroponic gardening can take place for a self-sustained facility.

[7:2:436] The affordability of space travel, space civilisation, and space exploration and the creation of space markets for the development of a space industry is essential to the realistic execution of the Humanic Exploration of The Cosmos.

[7:2:437] Innovating technologies that hold the power to drive down the cost of space accessibility due to the saturation of the market for telecommunications and information collection missions is consequential to the development of a space industry and it is upon this that the future of economic space exploration dependents following and simultaneous to an era of mass missions.

[7:2:438] The economically sufficient era of space exploration will occur when humankind is able to build reusable space transportation systems through reutility which hold higher payload efficiencies than the present systems utilised.

[7:2:439] The maintenance of peace in space is imperative to the success of the Humanic Exploration of The Cosmos and so any notion of the militarisation of The Cosmos is herein entirely rejected by omnidoxical authority and is therefore upheld by Astronism and the Astronist Tradition.

[7:2:440] The question of space ownership is also essential to expological study and contemplation and therefore here on in and henceforth, this shall remain a territory of philosophical study with the first orientation holding that space belongs to humanity which is to be termed as the belief orientation of anthroproprietorship, or anthroproprietism.

[7:2:441] Meanwhile, that which is to be referred to as a state of autoproprietorship, or the belief of autoproprietism is that space belongs to itself with the belief that space belongs to sentient beings in a general sense being henceforth termed as sentoproprietorship, or known as sentoproprietism.

[7:2:442] As part of this discussion, I herein introduce a brand new new prefix known as sento- which relates to sentient beings, or the quality of a being holding sentience rather than them being non-sentient, another term for which is that of being asentient.

[7:2:443] Essentially, by these notions, we can understand that space/cosmic exploration is not only the solution to our cultural and philosophical issues as is propounded by the core tenets of Astronism, but that it is also instrumental in resolving some of the most long-standing problems of our present society, the primary issue of which is the development of sustainable energy sources; this formulates both a cultural/philosophical dimension and a practical/economic dimension to the core tenets of Astronism.

[7:2:444] Space privatisation is another prominent topic that is to be discussed within the context of expology which is of course in close association with the belief orientation of spaciocapitalism which is automatically in support of privatisationism which is a systematic support for privatisation, commercialisation, and commodification of space, its phenomena, and its progeny.

[7:2:445] We should also introduce herein the term that shall be henceforth referred to as philosophisation or religionisation or more generally the systemisation of space which Astronism is considered to be the first, most famous, and the primary proponent and manifestation of, especially so due to its theme, its predication, its intentions, and its core tenets.

[7:2:446] The process of systemisation in the context of philosophy (philosophisation) and religion (religionisation) refers to the transformation of a subject, an object, a place, or a concept into a system of belief and a system of thought which Astronism is the latest example of as Astronism primarily predicated upon the development of its philosophy around space and space exploration.

[7:2:447] Anti-privatisationism, and the anti-privatisationist movement, pertains to a whole body of beliefs, organisations, politics, and policies that oppose the commercialisation, commodification, and to a certain extent, the institutionalisation of space with a variety of belief orientations along the spectrum from some literalist interpretations leading to liberal understandings which are less stringent on their views regarding the privatisation of space.

[7:2:448] Baronism refers to the instance of and advocacy for the circumstances in which private companies or their founders hold greater sway of space exploration than national

or international governments and governmental organisations; this is considered to be a spaciocapitalist belief orientation.

[7:2:449] Governmentalism, in the context of expology, is the belief orientation opposed to baronism, and upholds that governments should control space exploration rather than private companies and their owners.

[7:2:450] That which is to be known as the Golden Age of Space Exploration pertains to the period in the history of human space travel when space travel transcends the financial, economic, and scientific spheres and becomes centrality of societal structure, cultural influence, intellectuality, and philosophical tradition.

[7:2:451] Essentially, only considered to occur once the process of cosmocentralisation has occurred, or cosmocentrism has been fully implemented.

[7:2:452] I, as Cometan, consider the words of Patanjali about 2,500 years ago to be emphatically related to how I presently feel at the beginning of my journey to found and establish the philosophy of Astronism and the wider Astronist tradition of philosophy; Patanjali's words are as follows.

[7:2:453] "When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bounds."

[7:2:454] "Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great, and wonderful world."

[7:2:455] "Dormant forces, faculties, and talents come alive, and you discover yourself to be a greater person by far than you ever dreamt yourself to be."

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[7:2:456] There are a large amount of pre-Astronist phrases and customs that pertain to and involve The Cosmos, the cosmic phenomena, and the cosmic progeny, particularly the stars which are herein classified within the Astronic tradition as both pre-Astronist Astronic superstitions or as pre-Astronist Astronic phrases.

[7:2:457] The first of these is the introduction of the phrase "wishing upon a star" which is to be henceforth known as the act of precatoration, which means to precatorate, and is to be conducted by precatorator.

[7:2:458] To thank one's lucky stars is another pre-Astronist which is to be referred to as the act of felistellation, or to felistellate, and is to be conducted by a felistellator and means to be grateful for one's destiny and one's place of insignificance in the brilliant grandness of The Cosmos.

[7:2:459] The phrase known as “we are all in the gutter, but some of us are looking at the stars” pertains to the act of looking up to the stars as from a place of suffering and despair is to be henceforth known as the act to anastellate, or the conduct of anastellation.

[7:2:460] This links to the philosophy of Buddhism which is predicated upon the notion that suffering is an inherent element of human existence upon The Earth and that alleviation from suffering should be positioned as our most important goals.

[7:2:461] I, as Cometan, see a link here between Astronism and Buddhism because Astronism agrees that suffering is present throughout the world, but instead of following a samsaric method for alleviation from that suffering, Astronism instead proposes as an astral, transcensional, and cosmocentric method of our alleviation from suffering, essentially meaning that Astronism considers the stars and more widely, The Cosmos, to be the primary liberator of humanity from suffering through philosophical contemplation, faithful belief, enthusiastic exploration, enknowledgemental discovery.

[7:2:462] The eyes-in-the-cosmos is a pre-Astronist phrase that is to be referred to in the term herein created and known as to enchirate, the act of enchiration, or enchirism and pertains to the concept that the stars are looking down upon all sentient life, protecting sentient life, and guiding the individual destinies of sentient beings.

[7:2:463] The pre-Astronist phrase of the stars in one’s eyes is to be henceforth known as to prostellate, or the act of prostellation meaning that one understands the cosmocentric and multiplanetary future of humanity as well as the importance of spreading cosmocentric and astrocentric ideas to all sentient beings.

[7:2:464] Reaching for the stars is another common pre-Astronist phrase that is herein to be known as to aspellate, or the act of aspellation and means that one holds the visionary personality and spirit to formulate grand ambitions on a scale that is markedly cosmic and achieve them.

[7:2:465] This is essentially in relation to intellectual and philosophical ambitions, or ambitions that are being the generation of profit, and so does not usually include business ambitions and instead focuses more on creative ambitions.

[7:2:466] One of the most important pre-Astronist phrases that is to be categorised as part of the Astronic tradition known as “it is written in the stars” which is to be known as to interscribe, or the act of interscription which pertains to the notion and belief that cosmic progeny and phenomena are integrally linked to the destiny of humanity as a whole and individual humans.

[7:2:467] Catching a falling star is the third to last phrase to be addressed herein and is to be known as to auspicate, or is the act auspication which pertains to taking opportunities to achieve one’s ambitions as soon as they arise for such opportunities will be gone as quickly as they arose.

[7:2:468] Blue sky thinking, which is to be known as to rastellate, or the act of rastellation, means to think beyond the present reality; this is to envision the potential realities of the future and to formulate ambitions that are linked to the realisation of those future realities.

[7:2:469] To be born under a lucky star is to be henceforth known as to nastellate, or as the act of nastellation meaning to have been granted natural abilities and talents that make oneself distinct from others; to be fortunate due to one's ambitions, abilities, talents, and ideas is to be part of the Astronic tradition.

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[7:2:470] Astronism on theism is expected to be one of the foremost topics of discussion for philosophers, theologians, and lay peoples alike regarding the philosophy of Astronism due to the motional and flowing nature of theism and its interactions with Astronism as demonstrated herein as part of the Omnidoxy.

[7:2:471] For this reason, this discursal appendage will outline each of the pre-Astronist arguments in support of theism and those not supporting theism, after which I shall list the notions of logic that are recognised by the Astronist Tradition as valid for support of theism or those not in support of theism, however, this list is not exhaustive.

[7:2:472] Reason for the inclusion of notions of logic instead of simple arguments is to closer associate the Astronist Tradition with the principles of philosophy which is predicated upon rationality and logicity, of which notions of logic are a manifestation.

[7:2:473] The following arguments are those which are pre-Astronist and are in support of theism, the first of which pertains to the aesthetic argument which holds that due to the beauteousness of nature, sentient and non-sentient beings, as well as cosmic progeny and phenomena, that there must exist some transcendent designer of such beautiful entities.

[7:2:474] The Christological argument holds that the validity of Jesus's claims as the son of God and his resurrection prove that God does exist, which is of course the particularly Christian form of theism.

[7:2:475] The cosmological argument upholds that whatever the first cause of the universe is, that is God as that relates to cosmogony, as the origin of existence.

[7:2:476] The argument from degrees upholds that due to the hierarchical structure of existence, there always relates to a ultimate point or degree, being that the greatest, largest, or most superior form of something; the most superior of superiors is that of God.

[7:2:477] The argument from desire upholds that the anthropic penchant for eternal happiness must be capable of satisfaction due to the fact that all natural desires are capable of being satisfied.

[7:2:478] The argument from religious experience notionises that the religious experiences of thousands of individuals throughout history points to the existence of God.

[7:2:479] The fine-tuned universe argument upholds that the conditions allowing sentient and non-sentient life to exist in the universe are only able to occur due to universal dimensional physical constants and if any of those constants were to change even slightly, the universe would not be conducive to development of matter and the structure that it holds presently.

[7:2:480] The argument from love notionises that due to the existence of love, there does exist a creator that shares this quality of love.

[7:2:481] The miracle argument notionises that the occurrence of many miracles throughout history with their own individual witnesses leans towards the existence of God.

[7:2:482] The argument from morality states that due to the existence of a moral order, there must exist a creator God that oversees the commandment of this moral order as the perfect manifestation of morality.

[7:2:483] The Proof of the Truthful argument states that there must exist a necessary existent; essentially, an entity that exists that cannot not exist.

[7:2:484] The ontological argument states that there must exist something in the most superior state of being beyond which nothing else may exist or may be possible to think to exist.

[7:2:485] Pascal's Wager is an argument supporting theism holding that if a person believes in God but God doesn't exist, they stand to have only finite losses (comfort of the concept of immortality) whereas if one doesn't believe and God does exist, then that person stands to risk infinite losses, such as one's residence in hell for eternity.

[7:2:486] The teleological argument states that the perceived evidence of the deliberate design of the natural and cosmic world demonstrates the need for a designer, therefore pertaining to the existence of a creator God.

[7:2:487] The following arguments either support atheism or deny the validity of theism without aligning to atheism and firstly includes that which is known as The Atheist's Wage which is a counter-argument to the previously mentioned Pascal's Wager in which provided is an extension of the original wager with the result ending in the notion that living in good morality is ultimately superior to living in a bad morality, whether one believes in God or not, therefore the question of the existence of God and God's role in the moral order is subsequently removed.

[7:2:488] The problem of evil states that if God truly exists omnipotently, omnibenevolently and omnisciently, then why would a loving and merciful God create all the evil that exists in the world.

[7:2:489] The argument from free will states that omniscience and free will hold an incompatibility that forms a conception of God that is ultimately contradictory.

[7:2:490] The argument of the problem of Hell notionises that the very existence of a place in which souls are eternally damned contradicts a just, merciful, moral, and omnibenevolent God and this is therefore used as an argument against the existence of God.

[7:2:491] The argument from inconsistent revelations holds that due to the fact that there exists no universality in the nature, role, and identity of God and that each individual must either accept or reject a revelation solely based upon the authority of its proponent which is tantamount to believing due to one's fear.

[7:2:492] The argument from non-belief states that if God existed in the omnipotent, omniscient and omnibenevolent way that he is proposed to exist, then every reasonable person would have been brought to believe in God; however, this hasn't happened, and so therefore God cannot exist in the way aforescribed.

[7:2:493] The argument of theological noncognitivism states that religious language, such as words like God, are not cognitively meaningful and therefore exist merely as concepts rather than commanding any physicality which reduces their overall ability to present meaning.

[7:2:494] The argument known as Occam's razor states that simpler solutions are more likely to be correct than complex ones can work both in favour of theism, but also in favour of atheism.

[7:2:495] The former of which is achieved when it is stated that it is simpler to suggest that God does exist monotheistically (such as in Christianity and Islam) while the latter is achieved by stating that it is simpler to believe that there exists no God at all so as to avoid having to justify God's ontology, nature, role, and identity.

[7:2:496] The analogy of Russell's teapot is last of the arguments for atheism and states that the philosophic burden of proof must lie upon a person making claims that are unfalsifiable rather than moving such a burden of disproof to others.

[7:2:497] Notions of logic supporting theism that are recognised by the Astronist Tradition firstly include the notion that if there is a creation, then there must be a creator.

[7:2:498] Similarly, though distinct, is the notion of logic stating that such which is designed and not just simply created must have a designer to design it.

[7:2:499] If there is no God then there is no purpose or first cause to our existence.

[7:2:500] God needn't reveal itself to that which it creates nor need that which it had created intercede with that which had created them though knowing still that God resides.

[7:2:501] To be is to be created and so to be without a creator is to be not therefore there must be a creator.

[7:2:502] The notions of logic supporting atheism, or something other than standard theism, that are recognised by the Astronist Tradition firstly include the following notion that a creation needn't be created by something, but may instead be its own creator.

[7:2:503] A creator needn't exist if its creations cannot ever know of the trueness of its existence.

[7:2:504] To be created by an external force beyond our existentiality means that we cannot and will not ever know of the truth of ourselves.

[7:2:505] An assumption it is to suggest that the creator of something is also its sustainer.

[7:2:506] To have been created by a God does not mean to say that our humanly formed wishes will always be granted by that God if we do conduct those which we perceive to be good deeds.

Philosophical Astronomy & Scientific Astronomy

[7:3:1] It is important to raise the question and issue of the distinction between philosophical astronomy and cosmology and that of scientific astronomy and cosmology as a topic of particularly expological concern due to expology's focus on The Cosmos is to be explored which these two forms of astronomical study demonstrate different approaches to and which also raises metaphilosophical questions within the context of expology.

[7:3:2] The distinction between philosophical astronomy and scientific astronomy is of particular importance for the Astronist philosophical tradition, primarily because of the thematic nature of Astronism and its adoption of The Cosmos as its central element of inspiration, knowledge, devotion, and belief which, despite these perhaps existing subconsciously in scientific astronomy, these elements do not exist openly or clearly.

[7:3:3] By addressing the distinction between philosophical astronomy and scientific astronomy, we must first address the distinction between philosophy and science themselves, the former of which is dependent upon rational argument while the latter is more dependent upon the empirical ability of ideas to be proven factual correct or incorrect.

[7:3:4] Despite science originating from within philosophy, these two subjects are intrinsically different by their core natures for the former is designed to often verify the reasoned arguments made by the latter which, in itself, does demonstrate a connection between the two, which has not ever been denied herein that there exists ample connections, but in this case, connections do not constitute whole similarities.

[7:3:5] The goal of science remains empirical verifiability while the goal of philosophy, from the Astronist perspective, entails the construction of reasoned arguments, the discussion of arguments, the reconstruction of such arguments to improve them, and finally, the dissemination of such arguments without the requirement to actually prove their correctness or incorrectness which is because, in philosophy, an argument's correctitude or incorrectitude will be signified by the argument's inability to logically withstand open scrutiny.

[7:3:6] Therefore, in understanding this fundamental difference in the nature of philosophy and the nature of science, we can begin to understand how they both diverge in the context of astronomy as they do diverge in a similar way to a general context.

[7:3:7] To preface this discussion, it is also important to note that despite the inherent differences in approach to astronomical and cosmological understanding between scientific and philosophical forms of astronomy, the two are perfectly suited and furthermore destined to not only interact with one another, but to bolster each other in their own ways which is especially so believed from the perspective of the Astronist Tradition.

[7:3:8] Scientific astronomy is concerned with the empirical discovery of space, the mathematical quantification of cosmic entities, and the justification of such theorems through the application of experiments.

[7:3:9] Meanwhile, philosophical astronomy is concerned with the contemplation of The Cosmos, its progeny and its phenomena in both measurable and immeasurable terms.

[7:3:10] A conceptual qualification occurs that attempts to explore The Cosmos by conceptual means and to form ideas about the nature of The Cosmos, the way it acts, and its eventual fate as well as primarily being concerned with what The Cosmos means to people and the translation of astronomical practice to people's lives as another form of quantification, but importantly, the empirical verifiability of such ideas is not computed in a philosophical context which ultimately defines it from scientific astronomy.

[7:3:11] Philosophical astronomy is primarily concerned with the meaning of what is found in scientific astronomy as philosophers of astronomy maintain that scientific astronomy does not hold centrally the emotional and meaningful aspects space and celestial entities which leaves scientific astronomy disproximated from human lives and belief.

[7:3:12] It is also a primary goal of philosophical astronomy, as manifested by Astronist Philosophy, to further proximate astronomical themes to human lives so ensure that The Cosmos, its progeny, and its phenomena not only exist to humans through the transference of information, but also that these mean something more to humans through belief and meaning.

[7:3:13] Scientific astronomic notions can only be based upon facts and proven theories meanwhile philosophical astronomic notions are based upon reasoned arguments and certain forms of belief.

[7:3:14] Belief, therefore, does hold a place of importance within philosophical astronomy which does further approximate philosophy to a religious nature, but all beliefs within philosophy are distinct from their religious counterparts in that they must be based upon reasoned arguments rather than through divine proclamations.

[7:3:15] These two forms of astronomy are not only interconnected with one another, but they feed off each other for ideas as scientific astronomy is manifested as the discipline of study of immemoriality in Astronist Philosophy while philosophical astronomy demonstrates the initial sparks of ideas and wonders that are later formed into full scientific theories that are able to be observed and proven.

[7:3:16] Therefore, the relationship between these two forms of astronomy are as close as ever and they exist as one under the umbrella of astronomy itself; they have their own functions, features, and utilities and they each have an important role to play, especially so

in the Astronist vision of philosophical astronomy, which The Omnidoxy herein introduces.

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[7:3:17] That which is to be henceforth referred to as lunar denialism, also known as selenodenialism refers to one's denial that the 20th century moon landings occurred and the widespread adherence to this orientation throughout many institutions, religious traditions, and organisations demonstrates a huge movement against cosmocentricity.

[7:3:18] We cannot trust those whom adhere to such anti-Astronist agendas; such people either hold their own intentions for their deniality or they remain openly or indirectly in opposition to all that Astronism stands for and represents.

[7:3:19] You will find such people to be deniers of many other astronomical events, cosmic notions, Astronist beliefs, and future ambitions in The Cosmos via incomplete arguments that demonstrate no logic other than their attempt to achieve their intentions.

[7:3:20] Anti-Astronism, also known as anti-Astronist sentiment, anti-Kosma, anti-Cosmism, or anti-Neocosmism despite the widespread support for the philosophy and its principles, is expected to be rife in certain communities, especially in those that see space and the notions of the future of humanity in space as a threat to their own current identities and beliefs.

[7:3:21] Lunar denialism, alongside the Flat Earth Theory, are both prominent examples of that which is anti-Astronic; such ideas are not true theories or beliefs, they are simply anti-Astronic conspiracies.

[7:3:22] Cosmodenialism is that which lunar denialism exists within and pertains to a wider state of deniality or denial mentality towards the notion of The Cosmos as it is propounded in Astronism especially in the Astronist cosmology, but also through its cosmocentric orientation, astronocentricity, sentientism, and other concepts and beliefs.

[7:3:23] Cosmodenialism is denial of either the existence of The Cosmos beyond The Earth in the most extreme of cases, but most commonly, it is the denial of the important role of The Cosmos, humanity's subordination to The Cosmos, and humanity's existential duty to explore The Cosmos, all of which are firmly held by Astronism which essentially means that cosmodenialism, within which lunar denialism and other forms of denialism directed towards astronomical topics, are actually synonymous with anti-Astronism.

The Study of Astronist/Astronic Hobbies (Hobbology)

[7:4:1] A discipline within expology is that which is henceforth known as hobbology and deals with all hobbies, and activities that are non-Astronist originative that people can partake in that are in alignment with cosmical devotion, or are intertwined with aspects of cosmic observation, education, or non-devotional appreciation.

[7:4:2] Hobbologists are tasked with categorising different non-Astronist originative activities into different classifications according to their features, as well as the justification for the choices of their categorisations.

[7:4:3] With the development of an Astronist/Astronic tradition of hobbies comes an essential element to wider Astronist culture and also demonstrates the breadth and depth of how far the process of Astronisation or Astronistisation can extend.

[7:4:4] Almost every hobby can be Astronised, we will be demonstrated herein as the following list of hobbies will all be explored through the scope of Astronism in such a way that they are applied to a cosmical theme and/or context which makes them Astronic and thus part of the Astronic tradition of thought and culture.

[7:4:5] Through the Astronisation/Astronistisation of these many different hobbies, Astronism and the culture that resides within and emits from it transcends even from the category of philosophy and demonstrates, perhaps in the most practical and visible of ways, the diversity of Astronism and its applicability to a vast range of instances.

[7:4:6] 3D Printing is applied to the philosophy of Astronism in the instance that people will create 3D prints of astronomical objects as ornaments, philosophic trinkets, or other items that are associated with Astronism, or hold a cosmic theme.

[7:4:7] Amateur Radio is a hobby that is applied to the Astronic tradition through the creation of radio segments, or entire radio shows and stations dedicated to philosophical discussions of an Astronic theme, or to discuss the latest news in the world of Astronism.

[7:4:8] Aquascaping is the hobby of arranging aquatic plants, as well as rocks, figurines and other ornaments in a fish tank, but to Astronise this hobby, each ornament that is used should be of a cosmic theme, or the aquatic plants used should hold cosmical names.

[7:4:9] Baking is Astronised through the decoration of baked goods using cosmical symbols and theme, or through the naming of such goods with cosmical names.

[7:4:10] Board/tabletop games holds a wide potentiality for Astronisation due to the fact that there are a huge amount of new board games that can and will be developed using a

cosmical theme, some of which will be marketed as extensions of previously developed games, while others will be new and unique.

[7:4:11] Book restoration is a hobby that, on the surface, may not seem to hold any potentiality to be Astronised, but in fact, the restoration of old cosmological, philosophical, astronomical, and even old theological works would be classified as the Astronisation of this hobby, and considering the extent of literary works dedicated to these subjects, there exists an enormous amount of works that remain in need of restoration.

[7:4:12] Calligraphy is a beautiful and ancient art form and hobby that holds a prime position to be Astronised for a number of reasons, the first of which is because this hobby is widespread and its Astronisation will bring Astronic beliefs, ideas, and culture to places that perhaps Astronism, presented as a philosophy, may not be able to penetrate; the Astronisation of calligraphy will include the depiction of cosmic progeny and phenomena using the calligraphic style, as well as the writing of quotes of Cometan in languages suited to calligraphic writing.

[7:4:13] Candle making is another popular hobby that is in need to be Astronised which will primarily involve the depiction of cosmic progeny and phenomena on the outside face of the candle and may also include the writing of Cometanic quotes or omnidoxical insentensations somewhere on or in the candle.

[7:4:14] Colouring is a universal hobby conducted by children most popularly, but now also by trend, the hobby is transversing into the popularity of some adults for relaxation purposes; the Astronisation of colouring is essential, but also fairly simple, and will mainly include the outlining of all the different types of cosmic progeny and phenomena to be coloured in with colours of choice, or by a colour guide.

[7:4:15] Creative writing is an essential element to philosophy as the two, from the viewpoint of Astronism, go hand-in-hand with one another; the Astronisation of creative writing will include writings with a cosmic or philosophical theme, especially with a distinct Astronic influence.

[7:4:16] The Astronisation of crocheting will include simplistic depictions of cosmic progeny and phenomena.

[7:4:17] Similarly, cross-stitching, which allows the hobbyist to become more intricate with the details of the depiction, can be Astronised to form complex cosmical patterns, entities, as well as stitching short omnidoxical insentensations and Cometanic quotes.

[7:4:18] For crossword puzzle to be Astronised it must consist of cosmical or philosophical words and topics only rather than other subjects, either specific to Astronist terminology, or about cosmology, astronomy, and philosophy as general subjects.

[7:4:19] The extremely popular hobby of dancing, in which ever form or style that it may take place, shall be Astronised either by the naming of dance moves after cosmic progeny and phenomena, or by dancing to music that is spacial or cosmical by its theme.

[7:4:20] Digital arts encompasses variety of artistry that is conducted via digital platforms and computers and across all of these art forms, no matter the time, the process of Astronisation shall include the depiction of cosmic progeny and phenomena, or cosmical patterns, or it shall involves somewhere philosophical debating, a Cometanic quote, or omnidoxical insentensation.

[7:4:21] The Astronisation of the hobby of drama will involving the acting out of space exploration related scenes or acting in roles depicting philosophers.

[7:4:22] The hobby of drawing can be Astronised in a similar way to that of colouring and will involve a rich tradition of drawing a huge range of cosmical progeny and phenomena, thus forming new traditions and movements of drawing; the Astronisation of drawing will also involve the depiction of philosophers.

[7:4:23] Embroidery is considered to hold a high potentiality for Astronisation as the embroider is able to create beautiful intricate pieces that will feature the vast amount of cosmic progeny and phenomena that is in present existence, as well as including fantastical progeny and phenomena as part the tradition of chimericalism or also known as cosmic exaggerationism.

[7:4:24] Fashion design can be Astronised through the designing of all different types of clothing and accessories by including cosmical patterns, cosmic symbols, and astronic symbols, but in particular, forming fashion brands around these types of patterns on clothes, or at least creating full fashion lines featuring such patterns; the featuring of cosmical patterns on clothing and accessories is nothing new, but it is the association of clothes with the philosophy of Astronism that makes them Astronised, or by including specific types of patterns and symbols that make them Astronised; the Astronisation of fashion design is herein considered to be one of the most important spheres to Astronise, yet also, one of the most difficult due to the huge amount of saturation of the sphere of fashion.

[7:4:25] The Astronisation of floristry is another important sphere for Astronisation to occur within due to the sphere's universality and the Astronisation of this sphere, like many others in this listation, involves the arrangement of flowers to resemble cosmical patterns, cosmical progeny and/or phenomena, or to feature Astronist symbols, or it may involve the creation of new artificial flowers featuring cosmical/astronic imagery on their petals and stalks.

[7:4:26] Hydroponics is to be Astronised due to its importance usage in space colonies and it will be Astronised in such a way that practicing hydroponics is included within the auspices of the discussions held by Astronists; the ethicality, practicality, and intentionality

of hydroponics and the inclusion of hydroponics into Astronic discussions in this way forms its Astronisation.

[7:4:27] Jewellery making will involve a similar process of Astronisation to that of the sphere design with either product lines or entire brands centred on the designing of jewellery of a variety of qualities and price ranges featuring cosmical patterns, cosmic imagery of progeny and phenomena, as well as Astronic symbols.

[7:4:28] Jigsaw puzzles are another important product that is to be Astronised with relative ease in comparison to other products and spheres and will involve the designing of jigsaw puzzles whereby the finishing image is a realist cosmical progeny or phenomena, a chimericalist image, an Astronic symbol or another form of imagery that is related to Astronism.

[7:4:29] Knitting, like crocheting and cross-stitching, is another hobby that is to be Astronised in a similar way to those spheres and will include the encouragement of people to knit clothing items or other products featuring cosmical imagery or Astronic symbols as part of the Astronisation process.

[7:4:30] Lacemaking is a niche hobby yet is still worth to be Astronised due to the large amount of uses of lace in many different products globally and will include depiction of cosmical patterns and imagery in the lace or alternatively, the lace may feature Astronic symbols, but this will be a rarity in comparison.

[7:4:31] Lapidary is another of the niche hobbies addressed in this listation, but is again, worth being Astronised due to the widespread sphere of producing and selling stones, rocks, and gems; to Astronise lapidary, this would involve the depiction of simple versions of cosmical progeny and phenomena into the surface, or it may involve the engraving of Cometic quotes into the surface of the stone or gem as forms of Astronic influence and belief.

[7:4:32] Lego® building has become not only a popular hobby in recent years, but an entire industry which means that it is primely positioned to be Astronised; the Astronisation of Lego® building will involve the use of Lego® bricks to create cosmical progeny and phenomena of all types, which could either be created at home using one's own separately bought bricks, or they could be developed within Lego® themselves and sold as box sets; whether Lego® chooses to associate their sets with Astronic belief is another element for further discussion which opens up a wider conversation regarding the association of the philosophy of Astronism with a specific product, especially in a commercial setting, which is discussed as part of the commerciality of Astronism.

[7:4:33] Partying is a major aspect of our lives no matter who we are, what we believe, or where we live so it would make sense to want to conduct the Astronisation of partying swiftly due to the wide variety of opportunities involved with this particular form of Astronisation; in a general sense, the Astronisation of partying will involve playing music

that can be described and categorised as Cometanic, the decorating of clubs with cosmical patterns and imagery, the naming of alcoholic drinks after cosmical progeny/phenomena, or related people, events, or ideas to Astronism, however, this list is by no means exhaustive.

[7:4:33a] The Astronisation of dinner parties will involve the cooking and baking of foods that have astronomical or cosmical themes, or hosting such parties with dress codes that are astronomical theme.

[7:4:33b] In a similar manner, the Astronisation of garden party will involve the making of food that is astronomical by theme, the direction of the dress code to one that is astronomical or any element of the party that features Cometanic quotes.

[7:4:33c] Cocktail parties are similarly Astronised by serving drinks that have astronomical names, or a cocktail party that involves naming drinks by cosmic progeny, cosmic phenomena, or by something Astronic, or philosophic in character or appellation.

[7:4:33d] Tea parties are also Astronised in the same way, but this may also involve using cutlery and china that features cosmical imagery and patterns, or features Cometanic quotes.

[7:4:33e] Balls are wonderful occasions that were once regularly attended and widely popular, but have largely declined in popularity in present times, but hold a high potentiality for Astronisation as they can be decorated astronomically in addition to both the males and females wearing cosmical clothing and accessories, or indeed the ball could be held in the name of fundraising for the philosophy of Astronism.

[7:4:33f] A costume party would be Astronised through attendees dressing up in costumes featuring cosmical progeny and phenomena as well as related figures in the fields of astronomy or philosophy.

[7:4:33g] As previously mentioned regarding the Astronisation of balls, the Astronisation of fundraising parties primarily involve organising such fundraising parties in aid of philosophy in a general sense, and of course especially for the philosophy of Astronism, or a particular denomination or element of Astronism in particular.

[7:4:33h] A dance party would be Astronised by only using Cometanic-style music or by using lights that reflect cosmical patterns, progeny, and/or phenomena, or through the decoration of the dance floor or the party room cosmically or astronomically.

[7:4:34] Clubbing, as a leisure activity wherein people enter an inside space in which loud music is playing, can be Astronised through the naming of club as a astronomically, philosophically, or Cometanically themed term or phrase, the decoration of the club inside and outside with cosmic progeny and phenomena, doing the same for the marketing materials for the club, and also naming the drinks and spaces inside the club with a

cosmical theme, but this list of possibilities still does not remain exhaustive of the possibilities.

[7:4:35] Metalworking is primarily Astronised through the focus on building up the industry and hobby of orrery building, or orrery-making which is considered to be a really important measure of one's astronicity as to whether they can build orreries using any type of material and the regularity with which they build orreries.

[7:4:36] Model building is again another important hobby regarding orrery-making, but it could also be Astronised through the building of other types of astronomically-themed models, such as the construction of single cosmic progeny or phenomena in either a detailed or undetailed way.

[7:4:37] Origami remains an easy hobby to Astronise as it can be organised as either the origamist creating cosmical shapes and patterns out of paper, or the paper itself already featuring cosmical shapes and patterns which are then made into different shapes and figurines afterwards.

[7:4:38] Painting is a hugely important hobby that is in need of swift Astronisation due to the fact that Astronism remains an incredibly and uniquely visual philosophy due to its astronomical theme; painting cosmic progeny and phenomena as an alternative to astrophotography is something that has not yet been explored enough with new art movements expected to be developed directly as a result of the establishment of the philosophy of Astronism.

[7:4:39] Philately is a niche hobby that is also easily Astronisable depending upon the extent to which postage stamps are distributed and also remains highly dependent upon the extent to which The Institution of The Philosophy of Astronism is able to create relationships with postage stamp manufacturers and distributors.

[7:4:40] The Astronisation of photography results in the bolstering, dissemination, and organisation of astrophotography so as to promote as a branch of photography that can be linked to philosophic reasons; one could argue that the Astronisation of photography is already in occurrence, but it is the association in people's minds between astrophotography and astronism and conducting astrophotography for philosophic reasons that will be the main part of photographic Astronisation that is yet to be fully developed.

[7:4:41] Playing musical instruments can be Astronised by only playing Cometanic music, or cosmically-sounding music, or by decorating one's musical instruments with cosmical patterns and shapes.

[7:4:42] Pottery is a hobby that easily be Astronised through the decoration of anything made in pottery by a cosmic pattern, or by cosmical progeny or phenomena, or by inscribing a Cometanic quote somewhere on the pottery piece.

[7:4:43] Quilling can be Astronised via the shaping of materials, including paper, fabric, or glass into the shapes of cosmical progeny or phenomena, or by decorating those materials with cosmical imagery.

[7:4:44] Reading about cosmical or philosophical subjects is to become the Astronised version of the hobby of reading, especially when the books one is reading are connected, related, or associated with the philosophy of Astronism, or are Cometanic by their authorship.

[7:4:45] Scrapbooking about one's philosophical ideas or cosmical observations, or of one's own personal philosophic journey is the primary way in which the Astronisation of the hobby will occur.

[7:4:46] Sculpting, as both a profession and a hobby, will be Astronised through the sculpting of cosmic entities as well as the sculpting of other figures but decorating them with cosmical patterns and shapes.

[7:4:47] The hobby of singing can be easily Astronised through the direction of songwriting towards songs that are cosmically-related, or that are related to philosophy in general or Astronism specifically.

[7:4:48] Sketching a cosmic scene either in the chimericalist or cosmic realist traditions, or sketching to include a Cometanic quote, Cometan myself, or to include a philosophical quote would be the primary ways in which sketching or drawing can be Astronised.

[7:4:49] The hobby of soapmaking is astronisable through the depiction a cosmic entities and cosmical patterns and shapes on the outside and insides of soaps, or through the inscribing of Cometanic quotes on the front side's of soap bars during their making.

[7:4:50] Video gaming is a sphere and industry that is easily astronisable due to the fact that video games about space exploration can be considered Astronised games, especially if they are officially associated to or sponsored by the philosophy of Astronism through relations to The Institution by the video game developers.

[7:4:51] Watching movies only related to astronomy/cosmology, space exploration, philosophy in general, or about Astronism or Cometan specifically would be considered the Astronisation of film watching as a hobby.

[7:4:52] Watching television, specifically documentaries about space, philosophy in general, cosmology, astronomy, Cometan, or Astronism, would be the primary way in which a person would Astronise the watching of television as a hobby.

[7:4:53] The hobby of woodcarving can also easily undergo the process of Astronisation through the creation of woodcarvings that include cosmical patterns and imagery, or that feature inscriptions of Cometanic or Astronistic quotes, terms, or beliefs.

[7:4:54] Worldbuilding is a lesser-known hobby that involves the creation of a new world in which characters and places reside and events occur through some art form or medium, primarily that of literature and now most popularly through animation and video game development; the Astronisation of this will be achieved through the imagination of the huge amount of worlds existent in The Cosmos and manifesting one's imagination of such worlds through some artistic medium.

[7:4:55] The Astronisation of astronomy, as a hobby rather than a subject, is the most important entry to this listation to the philosophy and practices of Astronism because I, as Cometan, have also attempted to stress the difference between philosophic astronomy and scientific astronomy, Astronism of course pertains to and is manifested as the former rather than the latter; astronomy is Astronised through conducting astronomy for reasons of belief and contemplation rather than for reasons of experimentation.

[7:4:56] Camping can become an Astronised hobby, but only if astronomical aspects are incorporated during some part of a camping trip, or if a philosophical debate is organised as part of the camping trip.

[7:4:57] Landscaping is a popular hobby that can easily be Astronised if the landscapes in one's garden or some other place are decorated by a cosmically theme, or that they somewhere feature Cometanic or Astronic quotes.

[7:4:58] Geocaching is one of the few hobbies that cannot be presently Astronised but could be in the far future in a spacial setting if items are put somewhere at a certain set of coordinates that a person must use a spacecraft to find them.

[7:4:59] Graffiti can be Astronised via the depiction of cosmical progeny or phenomena, or other astronomical imagery through graffiti art or by quoting Cometanic sayings through graffiti art.

[7:4:60] High-power rocketry can be Astronised through the engraving of Cometanic quotes on the outside and inside of rockets or by quoting a belief of Astronism or a saying from The Omnidoxy upon the successful liftoff of a rocket.

[7:4:61] Skydiving is a hobby that can be Astronised by conducting it for cosmic devotional and philosophical purposes, or by doing so for an Astronic charity.

[7:4:62] The same can be said for the hobby of freefalling; it can be Astronised either for cosmic devotional and philosophical purposes, or by conducting such activities in order raise funds for The Institution or one of its charitable causes.

[7:4:63] The hobby of hedge-shaping, or topiary, as part of the wider sphere of gardening, can easily be Astronised by shaping hedges and shrubs so as to resemble cosmical entities and shapes.

[7:4:64] Debating is a hobby that is considered to be important to bolster further as the establishment of the philosophy of Astronism continues, particularly the sense that it is the art of argumentation; of course, to Astronise a debate, one need only to redirect the topic of the debate towards that of an astronomical, cosmological, or philosophical nature.

[7:4:65] Astronist Astrology involves the appreciation of the different positions of cosmical entities, but does not incorporate divination from these, nor does it apply these to human affairs, and nor does it use the zodiac system to categorise the cosmical entities for the zodiac system is not considered to be Astronist in culture or ethos.

[7:4:66] Satellite watching is considered to be a hobby presently in low frequency, but one that the philosophy of Astronism (and therefore The Institution of The Philosophy of Astronism) does intend to oversee the popularisation of, particularly due to its proximity in theme to that of Astronism.

[7:4:67] Microscopy can be Astronised by conducting it for philosophical purposes only, such as in the case as to derive a cosmoapplication; essentially, for microscopy to be Astronised, the reason for which a person conducts it must relate to the philosophy of Astronism in some way.

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[7:4:68] That which shall be henceforth referred to as projectionism pertains to the instance in which a person associates themselves and people close to them with figures in television shows or books.

[7:4:69] I, as Cometan, can admit that I have partook in this mental activity and have found it quite thought-provoking and stimulating for one's imagination and even though the term projectionism is firstly introduced herein to refer to this instance, I am certainly not the first person to have experienced this, however, putting a term to an instance has transformed into one of my most enjoyable hobbies.

[7:4:70] To refer to the night sky as astro or astral means a night sky that is starry; astro is to be classified in the same way as a night sky is clear, but instead refers to the degree or extent to which stars are visible in the night sky therefore introducing the terms of volastro, midastro, and vacastro, the former of which pertains to a very starry sky, the middle of which pertains to a medium amount of stars in the sky, and the latter of which pertains to a small, yet visible amount of stars in the sky; the term, astro, is therefore used in a general sense, but to refer specifically to the extent of the astrality of the night sky, a person is to henceforth use these three terms introduced herein.

The Cosmodora

[7:5:1] Come all!
[7:5:2] Pull together
[7:5:3] for it is starward we strive.

[7:5:4] We will
[7:5:5] believe forever
[7:5:6] for never shall we die.

[7:5:7] Come all!
[7:5:8] Hear our cries
[7:5:9] Join the others in pride.

[7:5:10] See all!
[7:5:11] Think together.
[7:5:12] Observe the stars.

[7:5:13] Come all!
[7:5:14] For the better
[7:5:15] Unite with philosophers now.

[7:5:16] Heed they
[7:5:17] All we cherish.
[7:5:18] For what we wish to be.

[7:5:19] Come all!
[7:5:20] Hold your ground.
[7:5:21] Embrace those better in mind.

[7:5:22] Lead they
[7:5:23] All who suffer
[7:5:24] as the new worlds arise.

[7:5:25] Come all!
[7:5:26] Pull together
[7:5:27] and take our prize.

[7:5:28] All listen,
[7:5:29] Take our thoughts,
[7:5:30] Spread the wise,
[7:5:31] Open your eyes and minds,
[7:5:32] And forever know your heart.

The Appellations for The Study of Astronism & The Recategorisation of Astrology

[7:6:1] The studyship of The Philosophy of Astronism is just as pertinent as its followership hence we it remains important to assign appropriate appellations for the study of The Philosophy with the following appellations provided alongside their preferences according to the Astronist Tradition.

[7:6:2] Astronology / Astronologist / Astronological (preferred)

[7:6:3] Kosmalogy / Kosmalogist / Kosmalogical (primary)

[7:6:4] Sophistics / Sophicist / Sophicistic (primary)

[7:6:5] Cosmistics / Cosmicist / Cosmicistic (primary)

[7:6:6] Cosmicology / Cosmicologist / Cosmicological (alternative)

[7:6:7] Celestology / Celestologist / Celestological (alternative)

[7:6:8] Millettistics / Millettist / Millettistic (alternative)

[7:6:9] Astronismology / Astronismologist / Astronismological (existent though not preferred)

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[7:6:10] Astrology has existed in the belief systems of humanity since humanity had first gazed upon The Cosmos and interpreted the stars, but with a long history comes a diversification of that which astrology is, arguably a distortion of that which astrology truly is; for this reason, as part of the development of the philosophy of Astronism, it seems only prudent to make some augmentations to the present state of astrology, hence the introduction of a new understanding, or a recategorisation of astrology to become known as neoastrology, Astronist astrology, Uniquitarian astrology, or philosophical astrology.

[7:6:11] The development of the uniquitarian approach to understanding and interpreting astrology is obviously predicated upon the Uniquitarian Principle which states that humans are not equal, but they are instead unique from one another existentially, ontologically, and characteristically.

[7:6:12] The development of philosophical astrology in replacement of the presently dominant pseudoscientific astrology is essential to the approach taken by the Astronist Tradition in understanding astrology as a system of belief rather than a science.

[7:6:13] The recategorisation of astrology from a pseudoscience to a branch of cosmic philosophy is therefore tantamount to other instances in The Omnidoxy in which a pre-Astronist conceptual has been reinstated as part of something else, or has been changed in such a way that its essential application or understanding is augmented.

[7:6:14] From the Traditional Astronist position, astrology should not be considered, nor should it consider itself to be science and this is crucial to understanding the transition that astrology needs to make from being a pseudoscience to coming under the auspices of philosophy, specifically cosmic philosophy.

[7:6:15] However, to cast aside its ideas, beliefs, history, and its contemplations, especially due to their close proximity to an astral theme, is considered reactive rather than proactive and in the Astronist spirit, we intend to keep Astronism proactive rather than reactive or deactive.

[7:6:16] Furthermore, to keep within the principles of the Philosophical Spirit, it is important that Astronism takes Astrology and recategorises it so that it is able to become part of the territory of cosmic philosophy.

[7:6:17] However, it is also important to reiterate that Astrology's beliefs should not be entirely intertwined with those of Astronism, although they can be associated with them as a further dimension to the complex relationship between Astrology and Astronism which has also been addressed elsewhere within The Omnidoxy.

[7:6:18] It is the importance that Astrology attaches to astronomical events that Astronism shares with Astrology in principle, as well as of course the theme they do hold in commonality with one another.

[7:6:19] This is albeit the fact that Astronism, as an organised philosophy, and Astrology, presently as a pseudoscience, interpret these astronomical events from different angles, the former of which of course takes a philosophical view of The Cosmos while Astrology takes a divinational view of The Cosmos.

[7:6:20] It also remains important to note that although Astronism accepts Astrology to be part of the wider Astronist tradition of philosophy as part of cosmic philosophy, and although it does consider there to be useful aspects of functionality to Astrology, it does not consider Astrology to be true in the sense that some would quickly proclaim.

[7:6:21] Instead, Astronism takes an informal stance on Astrology meaning that it does not consider Astrology to be true, yet the principles of cosmocentricity that exist at the core of Astrology, albeit the fact that Astrology has never used such a term, are related to and appreciated by Astronism.

[7:6:22] Having said this, the relationship between Astronism and Astrology still remains one of tension and complexity as it is not the intention of Astronism to become too closely associated with Astrology due to its generally negative perception by the scientific and many of the major religious communities.

[7:6:23] It is the intention of Astronism to nurture Astrology for what it is at its core and in its principles, to recategorise it, to welcome it within the auspices of the Astronist tradition of philosophy, but also to remove its association with magic whilst simultaneously not changing its proclamations and postulated beliefs that are essentially cosmocentric at their core.

[7:6:24] Therefore, we understand and postulate herein that there exists a caveat placed on Astrology before it is absorbed as part of Astronism and the wider Astronist tradition which primarily includes its dissociation with magic, the development of new forms of astrology, as well as the removal of certain aspects of the traditions of clairvoyance that have existed for many centuries.

[7:6:25] The Astronist Tradition heralds that which is to be known as the astrological revival which involves the recategorisation of astrology and subsequently its transformation into becoming something of a belief system within the Astronic tradition of thought rather than being classified as a pseudoscience as this classification undermines the rich tradition of thought that has persisted for millennia; it is the penchant of the Astronist Tradition to endearingly take astrology under its auspices in order to make the best of that which astrology has to offer.

[7:6:26] There have existed many objections to astrology throughout its tumultuous history, but it has become the nature of the Astronist Tradition not simply to object astrology due to its present disconnection from the tradition of astrology, but instead to change astrology to become more Astronist/Astronic in its nature, and especially to become more philosophic.

[7:6:27] St. Augustine understood the determinism of astrology to conflict with the doctrines of Christianity, particularly those of man's free will and responsibility, and God not being the cause of evil.

[7:6:28] Another failure of astrology that he cited exists in the inability of astrology to explain how twins who behave differently although conceived at the same moment and born at approximately the same time, however, this is challenged by the unquitarian approach to Astrology originating from within Astronist astrology to suggest that even though twins hold similar birth dates, they still remain unique to each other's ontologies and personages.

[7:6:29] Meanwhile, Avicenna accepted the principle that planets may act as agents of divine causation, and although he acknowledged that the movements of planets influence life on The Earth in a deterministic way, he argued against the possibility of exactly

determining the influence of such astronomical phenomena, especially relating this to the clairvoyant nature of some practitioners of Astrology.

[7:6:30] Similar to the view of Astronism, Avicenna did not deny the core dogma of Astrology, but he did deny the ability of individuals to derive precise and fatalistic predications directly from the movement of astronomical objects.

[7:6:31] Despite the fact that the Astronist Tradition is welcoming of astrology on the condition that it can complete its recategorisation, Astronism does continue to reject the deification of the stars, or any other cosmic progeny or phenomena because deification is a form of religious understanding and practice rather than that of a philosophic/philosophical nature.

[7:6:32] Astronist traditions of astrology include devotional, exploratory, and philosophical astrology which are all new traditions of astrology that are to be dually considered as subcategories of astrology that of course hold closer associations to the philosophy of Astronism than the pre-Astronist traditions of astrology.

[7:6:33] That which shall be henceforth referred to as devotional astrology relates the movements of cosmic progeny and the occurrences of cosmic phenomena with the times for which a person should conduct cosmic devotions and other forms of cosmolatry, such as astrolatry, cosmomancy, and astromancy.

[7:6:34] That which is to be known here on in as exploratory astrology is a new Astronist tradition of astrology relating the movements of cosmic progeny and the occurrences of cosmic phenomena with the times, directions, and instances of space exploration.

[7:6:35] Philosophic astrology is a new branch of astrology founded by the Astronist Tradition herein and relates the movements of cosmic progeny and the occurrences of cosmic phenomena with the times for which a person should undertake philosophical contemplations, or should schedule certain types of philosophical debates and after the recategorisation of astrology the following subcategories of astrology shall all also be considered to reside under the auspices of the Astronic philosophical tradition under the category of general astrology itself.

[7:6:36] Geographic and ethnic traditions of astrology: Burmese astrology, Celtic astrology, Chinese astrology, Egyptian astrology, Hellenistic astrology, Mayan astrology, Nādi astrology, Tibetan astrology, Vietnamese astrology, and Western astrology.

[7:6:37] Functional traditions of astrology include the following: Agricultural astrology, Electional astrology, Horary astrology, Horoscopic astrology, Medical astrology, Meteorological astrology, Natal astrology, Political astrology, and sidereal/tropical astrology.

[7:6:38] Religious traditions of astrology include the following: Buddhist astrology, Hindu astrology, and Islamic astrology.

[7:6:39] Recent traditions of astrology include the following: Astrocartography, Cosmobiology, Deep space astrology, Financial astrology, Locational astrology, Psychological astrology, Sun sign astrology, and Synoptical astrology.

[7:6:40] That which is to be known as hemideification refers to the association of different cosmic progeny with specific Gods, although it is important to note that these cosmic progeny are worshipped or deified as Gods; planetary hemideification, stellar hemideification, and galactic hemideification.

[7:6:41] Astronism understands and stipulates the concentric nature of The Cosmos while simultaneously stipulating the incentric nature of The Universe.

[7:6:42] An astrotheologian, or astrotheologist follows astrotheological study which involves the study of systems of belief that are predicated and focused upon cosmic entities and the events that occur in The Cosmos as considered to be both essential and central parts of the belief system.

[7:6:43] Exopanism, as followed by exopanists, refers to the application of the panspermia hypothesis to the philosophy of Astronism in such a way that it formulates a new school of Astronist eschatology and thanatology which is to be further explored post-omnidoxically.

[7:6:44] To exopan, or to conduct exopanning, refers to the act of attempting to find out the true origins of why humanity holds residence upon The Earth as derived from the panspermia hypothesis; furthermore, exopanism formulates an eschatology that is predicated upon the notion that humanity is without the answers to its origination and that due to humanity's origination was not Earthly or Earth-bound, this is propositioned as a notion of logic through the assumption that the panspermoa hypothesis is true by stating that because humans did originate upon The Earth, their destiny is not tied to The Earth; this can either be henceforth referred to as the Panspermian Logic or the Exopanist Notion.

[7:6:45] Supplicationism, or supplicationist theology refers to a form of theology that is pre-Astronist in its originations, although the term of supplicationism is of course first introduced herein as part of The Omnidox which makes the term Astronist in origin.

[7:6:46] Supplicationism, or supplicationist theology is a type of theology that is present in many religious and philosophical traditions that involves a predication upon asking or requesting God for something in particular, or generally wanting or even expecting something in return from communication with God or from God's intercessions with corporeal existence; this may also be colloquially appellated as The Loud God.

[7:6:47] That which exists as an associated categoriser to supplicationist theology is colloquially appellated as The Mediator God, or as conciliationism, or conciliationist theology which involves the rationality of communication and interaction with God for the purposes of solving a dispute of some kind; for conciliatory purposes.

[7:6:48] That which exists as the opposite categoriser to supplicationist theology is colloquially appellated as The Silent God, or as conjurationism, or conjurationist theology which includes religious and philosophical traditions that do not expect nor do they interact with God for any purpose beyond that of God's creator role.

[7:6:49] The Supplicationist-Conjurationist Dichotomy is utilised by the Astronist Tradition in order to distinguish between the theology of Astronism, which is henceforth aligned to the conjurationist form, from that of other religious and philosophical traditions, the majority of which are aligned to supplicationist theology.

Contiguous Philosophy

[7:7:1] That which is herein introduced as contiguance, or contiguous philosophy, contiguantics, contiguant expology, or contiguous cosmology refers to an area of study within expology dealing with the nature of humanity's exploration of The Cosmos as part of transcensionism, especially regarding beliefs of when, how, where, who, and why humanity should explore The Cosmos as part of humanic transcension.

[7:7:2] Contiguous philosophy is therefore expected to become a major element to the Astronist philosophical tradition and shall continue to remain one of the Tradition's most distinct areas of contemplation that the Tradition will become primarily known for.

[7:7:3] The topic of contiguance is especially important to the Astronism due to the fact that Astronism primarily concerns itself with the theme of space exploration so the circumstances of space exploration should be particularly of focus for those following and studying Astronism to contemplate deeply and debate extensively.

[7:7:4] Of course, prior to the introduction of this discourse, I have already extensively introduced and discussed the many different belief orientations regarding the reasons for the initiation of the Humanic Exploration of The Cosmos in the way in which I, and therefore subsequently the Astronic tradition, have envisioned.

[7:7:5] The term contiguance, or contiguancy is an extremely important term within the philosophy of Astronism as it pertains to the notion that the Humanic Exploration of The Cosmos is not definite to occur and that certain occurrences must be secured unless The Exploration shall not occur.

[7:7:6] Therefore, humanity's achievement of transcensionism will be lost forever; the following belief orientations and their respective schools understand the contiguous definition of the Humanic Exploration of The Cosmos and base their orientations accordingly.

[7:7:7] Although I have already introduced and explained The Five Orientations, these are distinct from the schools of thought in this particular discourse; The Five Orientations pertains to the different rationalities for space exploration, however, the three schools of thought, or orientations introduced in this discourse do not pertain to space exploration rationality, but are instead more concerned with the chronology or periodisation of space exploration so it remains important to make a distinction between contiguous philosophical schools and The Five Orientations of Space Exploration Rationality, although they do remain closely associated with one another.

[7:7:8] To be contiguous, or to be in a state of contiguance, or contiguancy, refers to an achieved level of development for humanity's civilisations beyond The Earth as part of the Humanic Exploration of The Cosmos.

[7:7:9] The definition of contiguance for the Humanic Exploration of The Cosmos, at its very basic level, involves a multiplanetary human civilisation with significant populations in all major settlements, that the populaces of such settlements are in at least the second generation and that humanity is on the cusp of interstellar travel with the aim of the exploration of other star systems, the discovery of non-human sentient life, and the civilisation of such star systems.

[7:7:10] To achieve the state of contiguance herein described is of course a state that will only be achieved quite far into the process of the Humanic Exploration of The Cosmos, but contiguance achievement is herein, for Astronists, considered to be the most pivotal point to achieve in the Humanic Exploration of The Cosmos.

[7:7:11] To further designate the significance of the state of contiguance, introduced herein are the terms of pre-contiguance and post-contiguance, the former of which pertains to the period in the Humanic Exploration of The Cosmos whereby the state of contiguance hasn't been achieved while the latter pertains to the period after contiguance achievement.

[7:7:12] Another integral element to contigant philosophy is that which shall be henceforth appellated as The Degradation; this is the appellation relating to the period in human history proceeding humanity's inability to initiate the Humanic Exploration of The Cosmos in which humanity's technological, scientific, cultural, philosophical, and societal maturity and civility degrades without hope of return to the potentiality it once held pre-degradation according to the definist school of contiguance.

[7:7:13] Degradation philosophy, or degradation expology is a significant area of study and contemplation within contigant philosophy and notionises that if the Humanic Exploration of The Cosmos doesn't occur by a specified time then extreme famine, poverty, regression, stagnation and societal purposelessness will occur and that human potentiality will decline past the point of no return.

[7:7:14] The Degradation can be considered the equivalent of the concept of Armageddon, or an apocalypse which is a concept present in many religious traditions so therefore Astronism holds its version of such concepts, but of course Astronised in such a way that it becomes in relation to space exploration and the theme of The Cosmos.

[7:7:15] There exists three main schools of thought of contigant philosophy including indefinitism/indefinitivism, definitism/definitivism, and ultradefinitism/ultradefinitivism.

[7:7:16] Each of these schools of thought hold differing beliefs regarding whether the definitive achievement of contiguance holds any bearing on the state of humanity's achievement of transcension.

[7:7:17] Essentially, the definitivist school believes that there exists a definite connection between the achievement of the state of contiguance and the achievement of humanity's

transcension meanwhile the indefinitivist school upholds that there does not hold a particularly pressing time period for the achievement of contiguance and that therefore, humanity's transcension is not entirely dependent upon the achievement of contiguance so less of a connection between the two is displayed within the indefinitivist school of thought.

[7:7:18] The first of the schools of thought to introduce presently the only suborientation for is indefinist school, also known as the indefinitivist school, the primary suborientation for which is that known as eonism, also spelt as aeonism.

[7:7:19] Eonism, followed by eonists, upholds the the belief orientation that is not in opposition to contiguance, but nevertheless maintains that there does not exist any definite period of time predetermined for the Humanic Exploration of The Cosmos to occur and that the exploration will occur under an indefinite period that should neither be predicated and nor should it be rushed, pressured, or prophesied.

[7:7:20] That which is known as the definist, or the definitivist school also only holds one suborientation which is to either be referred to as termism, or periodism.

[7:7:21] This particular suborientation pertains to the belief held that there exists a definite period for the Humanic Exploration of The Cosmos to occur and that beyond this period, the exploration will not occur and that humanity's transcension will be missed forevermore without hope for redemption and is of course closely associated with the aforeintroduced notion of the possibility of The Degradation.

[7:7:22] The final school of contiguan philosophy is the ultradefinist school, or also known as the ultradefinitivist school, the first of the four suborientations within which is to be known as centurialism.

[7:7:23] Centurialism refers to the belief orientation holding that the Humanic Exploration of The Cosmos must have at least begun by the turn of the twenty-second century unless The Degradation of humanity will occur.

[7:7:24] The second of the suborientations of the ultradefinist school is that which shall be henceforth known as sesquianism which holds the belief orientation that the Humanic Exploration of The Cosmos must have at least begun by midway through the twenty-second century unless The Degradation of humanity will occur.

[7:7:25] Tricenturialism is the third suborientation to introduce and pertains to the belief orientation holding that the Humanic Exploration of The Cosmos must have at least begun by the turn of the twenty-third century unless The Degradation of humanity will occur.

[7:7:26] Finally, that which shall henceforth be referred to as hemicenturialism pertains to the belief orientation holding that the Humanic Exploration of The Cosmos must have at

least begun midway through the twenty-first century unless The Degradation of humanity will occur.

Astronism By Country

[7:8:1] Abkhazian Astronism

[7:8:1a] Astro-Abkhazian philosophy refers to the presence of The Philosophy of Astronism in the Republic of Abkhazia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Abkhazia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:1b] The Institution of the Philosophy of Astronism for the Republic of Abkhazia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:1c] Abkhazia is split into seven districts and holds one Grand Observatory in the city of Sokhumi, which is also the only observatory in the country.

[7:8:1d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:1e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:2] Afghan Astronism

[7:8:2a] Astro-Afghan philosophy, also known as *روبنانټيا*, refers to the presence of The Philosophy of Astronism in the Islamic Republic of Afghanistan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Islamic Republic of Afghanistan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:2b] The Institution of the Philosophy of Astronism for the Islamic Republic of Afghanistan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:2c] Afghanistan is split into thirty-four provinces and holds one Grand Observatory in the capital city of Kabul.

[7:8:2d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:2e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:3] Albanian Astronism

[7:8:3a] Astro-Albanian philosophy, also known as Iluminizmitism, refers to the presence of The Philosophy of Astronism in the Republic of Albania under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Albania*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:3b] The Institution of the Philosophy of Astronism for the Republic of Albania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:3c] Albania is split into twelve counties and holds one Grand Observatory in the capital city of Tirana.

[7:8:3d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:3e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:4] Algerian Astronism

[7:8:4a] Astro-Algerian philosophy, also known as Algerian Tanwir as part of the denomination of Tanwir'ism, refers to the presence of The Philosophy of Astronism in the People's Democratic Republic of Algeria under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the People's Democratic Republic of Algeria*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:4b] The Institution of the Philosophy of Astronism for the People's Democratic Republic of Algeria oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:4c] Algeria is split into forty-eight provinces and holds one Grand Observatory in the capital city of Algiers.

[7:8:4d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:4e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:5] American Astronism

[7:8:5a] Astro-American philosophy refers to the presence of The Philosophy of Astronism in the United States of America under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the United States of America*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*, in addition to the supersubsidiaries holding jurisdiction over specific states within the United States of America.

[7:8:5b] The Institution of the Philosophy of Astronism for the United States of America oversees the nationwide and international issues of Astro-American philosophy, but it is the supersubsidiaries of each U.S. state that oversee the construction and maintenance of observatories and planetariums throughout its jurisdiction across all states of the country and its various overseas territories of Guam, American Samoa, Northern Mariana Islands, Puerto Rico, and the U.S. Virgin Islands. The District of Columbia also holds *The People's Grand World Eidouranium of America*, to be the world's second largest Astronist building.

[7:8:5c] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:5d] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:6] American Samoan Astronism

[7:8:6a] Astro-American Samoan philosophy refers to the presence of The Philosophy of Astronism in the Territory of American Samoa under management and philosophical

jurisdiction of *The Institution of the Philosophy of Astronism for the Territory of American Samoa*, which is under authority of *The Institution of the Philosophy of Astronism for the United States of America*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:6b] The Institution of the Philosophy of Astronism for the Territory of American Samoa oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:6c] American Samoa is split into three districts and holds one Grand Observatory in the capital of Pago Pago.

[7:8:6d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:6e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:7] Andorran Astronism

[7:8:7a] Astro-Andorran philosophy, also known as Il·lustració'ism, refers to the presence of The Philosophy of Astronism in the Principality of Andorra under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Principality of Andorra*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:7b] The Institution of the Philosophy of Astronism for the Principality of Andorra oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:7c] Andorra is split into seven parishes and holds one Grand Observatory in the capital city of Andorra la Vella, which is also the only observatory in the principality.

[7:8:7d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:7e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:8] Angolan Astronism

[7:8:8a] Astro-Angolan philosophy, also known as Angolan Iluminação'ism, refers to the presence of The Philosophy of Astronism in the Republic of Angola under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Angola*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:8b] The Institution of the Philosophy of Astronism for the Republic of Angola oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:8c] Angola is split into eighteen provinces and holds one Grand Observatory in the capital city of Luanda.

[7:8:8d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:8e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:9] Anguillan Astronism

[7:8:9a] Astro-Anguillan philosophy, as part of British Astronism, refers to the presence of The Philosophy of Astronism in Anguilla under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Anguilla*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:9b] The Institution of the Philosophy of Astronism for Anguilla oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:9c] Anguilla is split into fourteen districts and holds one Grand Observatory in the capital city of The Valley, which is also the only observatory in the Overseas Territory.

[7:8:9d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:9e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:10] Antigua-Barbuda Astronomy

[7:8:10a] Astro-Antigua-Barbuda philosophy refers to the presence of The Philosophy of Astronomy in Antigua and Barbuda under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronomy for Antigua and Barbuda*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronomy*.

[7:8:10b] The Institution of the Philosophy of Astronomy for Antigua and Barbuda oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:10c] Antigua and Barbuda is split into six parishes and two dependencies and holds one Grand Observatory in the capital city of St John's.

[7:8:10d] This national branch of The Institution of The Philosophy of Astronomy manages the official representation and depiction of Astronomy throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:10e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:11] Argentine Astronomy

[7:8:11a] Astro-Argentine philosophy, also known as Argentine Estrellism, refers to the presence of The Philosophy of Astronomy in the Argentine Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronomy for the Argentine Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronomy*.

[7:8:11b] The Institution of the Philosophy of Astronomy for the Argentina Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:11c] Argentina is split into twenty-three provinces and holds one Grand Observatory in the capital city of Buenos Aires.

[7:8:11d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:11e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:12] Armenian Astronism

[7:8:12a] Astro-Armenian philosophy, also known as Lusa'vorut'yunism, refers to the presence of The Philosophy of Astronism in the Republic of Armenia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Armenia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:12b] The Institution of the Philosophy of Astronism for the Republic of Armenia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:12c] Armenia is split into eleven administrative divisions and holds one Grand Observatory in the capital city of Yerevan, which is one of the two observatories in the nation.

[7:8:12d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:12e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:13] Aruban Astronism

[7:8:13a] Astro-Aruban philosophy, as part of the denomination of Verlichting'ism, refers to the presence of The Philosophy of Astronism in Aruba under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Aruba*, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of the*

Netherlands, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:13b] The Institution of the Philosophy of Astronism for Aruba oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:13c] Aruba is split into six districts and holds one Grand Observatory in the capital city of Oranjestad, which is also the only observatory in the country.

[7:8:13d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:13e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:14] Australian Astronism

[7:8:14a] Astro-Australian philosophy refers to the presence of The Philosophy of Astronism in the Commonwealth of Australia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Commonwealth of Australia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:14b] The Institution of the Philosophy of Astronism for the Commonwealth of Australia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:14c] Australia is split into eleven districts, including both state and external territories, and holds two Grand Observatories in the capital city of Canberra and the largest city of Sydney.

[7:8:14d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:14e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:15] Austrian Astronism

[7:8:15a] Astro-Austrian philosophy, as part of the denomination of Aufklärung'ism, refers to the presence of The Philosophy of Astronism in the Republic of Austria under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Austria*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:15b] The Institution of the Philosophy of Astronism for the Republic of Austria oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:15c] Austria is split into eleven provinces and holds one Grand Observatory in the capital city of Vienna.

[7:8:15d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:15e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:16] Azerbaijani Astronism

[7:8:16a] Astro-Azerbaijani philosophy, also known as Maariflandirme'ism, refers to the presence of The Philosophy of Astronism in the Republic of Azerbaijan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Azerbaijan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:16b] The Institution of the Philosophy of Astronism for the Republic of Azerbaijan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:16c] Azerbaijan is split into ten regions and holds one Grand Observatory in the capital city of Baku.

[7:8:16d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:16e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:17] Bahamian Astronism

[7:8:17a] Astro-Bahamian philosophy refers to the presence of The Philosophy of Astronism in the Commonwealth of the Bahamas under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Commonwealth of the Bahamas*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:17b] The Institution of the Philosophy of Astronism for the Commonwealth of the Bahamas oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:17c] The Bahamas is split into thirty-two districts and holds one Grand Observatory in the capital city of Nassau, which is also one of the two observatories in the country.

[7:8:17d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:17e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:18] Bahraini Astronism

[7:8:18a] Astro-Bahraini philosophy, also known as Bahraini Tanwir as part of the larger denomination of Tanwir'ism, refers to the presence of The Philosophy of Astronism in the Kingdom of Bahrain under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Bahrain*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:18b] The Institution of the Philosophy of Astronism for the Kingdom of Bahrain oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:18c] Bahrain is split into four governorates and holds one Grand Observatory in the capital city of Manama, which is also the only observatory in the nation.

[7:8:18d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:18e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:19] Bangladeshi Astronism

[7:8:19a] Astro-Bangladeshi philosophy, also known as Bangladeshi Jbālānaism as part of the larger Jbālānaism denomination, refers to the presence of The Philosophy of Astronism in the People's Republic of Bangladesh under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the People's Republic of Bangladesh*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:19b] The Institution of the Philosophy of Astronism for the People's Republic of Bangladesh oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:19c] Bangladesh is split into sixty-four districts and holds one Grand Observatory in the capital city of Dhaka.

[7:8:19d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:19e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:20] Barbadian Astronism

[7:8:20a] Astro-Barbadian philosophy refers to the presence of The Philosophy of Astronism in Barbados under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Barbados*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:20b] The Institution of the Philosophy of Astronism for Barbados oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:20c] Barbados is split into eleven parishes and holds one Grand Observatory in the capital city of Bridgetown, which is also the only observatory in the nation.

[7:8:20d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:20e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:21] Basotho Astronism

[7:8:21a] Astro-Basotho philosophy, also known as Leseli'ism, refers to the presence of The Philosophy of Astronism in the Kingdom of Lesotho under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Lesotho*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:21b] The Institution of the Philosophy of Astronism for the Kingdom of Lesotho oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:21c] Lesotho is split into ten districts and holds one Grand Observatory in the capital city of Maseru, which is one of the two observatories in the kingdom.

[7:8:21d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:21e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:22] Belarusian Astronism

[7:8:22a] Astro-Belarusian philosophy, also known Prasviatliennie'ism, refers to the presence of The Philosophy of Astronism in the Republic of Belarus under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Belarus*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:22b] The Institution of the Philosophy of Astronism for the Republic of Belarus oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:22c] Belarus is split into six regions and one special administrative district and holds one Grand Observatory in the capital city of Minsk.

[7:8:22d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:22e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:23] Belgian Astronism

[7:8:23a] Astro-Belgian philosophy refers to the presence of The Philosophy of Astronism in the Kingdom of Belgium under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Belgium*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:23b] The Institution of the Philosophy of Astronism for the Kingdom of Belgium oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:23c] Belgium is split into ten provinces and holds one Grand Observatory in the capital city of Brussels.

[7:8:23d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:23e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:24] Belizean Astronism

[7:8:24a] Astro-Belizean philosophy refers to the presence of The Philosophy of Astronism in Belize under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Belize*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:24b] The Institution of the Philosophy of Astronism for Belize oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:24c] Belize is split into six districts and holds one Grand Observatory in the capital city of Belmopan, which is one of the two observatories in the country.

[7:8:24d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:24e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:25] Beninese Astronism

[7:8:25a] Astro-Beninese philosophy, also known as Beninese L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Benin under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Benin*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:25b] The Institution of the Philosophy of Astronism for the Republic of Benin oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:25c] Benin is split into twelve departments and holds one Grand Observatory in the capital city of Porto Novo.

[7:8:25d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:25e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:26] Bermudan Astronism

[7:8:26a] Astro-Bermudan philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in the British Overseas Territory of Bermuda under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the British Overseas Territory of Bermuda*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:26b] The Institution of the Philosophy of Astronism for the British Overseas Territory of Bermuda oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:26c] Bermuda is split into nine parishes and two incorporated municipalities and holds one Grand Observatory, which is also the only observatory in the overseas territory.

[7:8:26d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:26e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:27] Bhutanese Astronism

[7:8:27a] Astro-Bhutanese philosophy refers to the presence of The Philosophy of Astronism in the Kingdom of Bhutan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Bhutan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:27b] The Institution of the Philosophy of Astronism for the Kingdom of Bhutan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:27c] Bhutan is split into twenty districts and holds one Grand Observatory in the capital city of Thimphu, which is also the only observatory in the kingdom.

[7:8:27d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:27e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:28] Bissau-Guinean Astronism

[7:8:28a] Astro-Bissau-Guinean philosophy, also known as Bissau-Guinean L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Lesotho under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Guinea-Bissau*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:28b] The Institution of the Philosophy of Astronism for the Republic of Guinea-Bissau oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:28c] Guinea-Bissau is split into eight regions and holds one Grand Observatory in the capital city of Bissau.

[7:8:28d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:28e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:29] Bolivian Astronism

[7:8:29a] Astro-Bolivian philosophy, also known as Bolivian Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Plurinational State of Bolivia under management and philosophical jurisdiction of *The*

Institution of the Philosophy of Astronism for the Plurinational State of Bolivia, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:29b] The Institution of the Philosophy of Astronism for the Plurinational State of Bolivia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:29c] Bolivia is split into nine departments and holds one Grand Observatory in the capital city of La Paz.

[7:8:29d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:29e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:30] Bonaire Astronism

[7:8:30a] Astro-Bonaire philosophy, also known as Bonaire Verlichting'ism as part of the larger Verlichting'ism denomination, refers to the presence of The Philosophy of Astronism in the Special Municipality of Bonaire under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Special Municipality of Bonaire*, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of the Netherlands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:30b] The Institution of the Philosophy of Astronism for the Special Municipality of Bonaire oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:30c] Bonaire holds one Grand Observatory in the capital city of Kralendijk, which is also the only observatory in the special municipality.

[7:8:30d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:30e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:31] Bosnian Astronism

[7:8:31a] Astro-Bosnian philosophy, also known as Prosvjetiteljstva'ism, refers to the presence of The Philosophy of Astronism in Bosnia and Herzegovina under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Bosnia and Herzegovina*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:31b] The Institution of the Philosophy of Astronism for Bosnia and Herzegovina oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:31c] Bosnia and Herzegovina is split into two federations and ten autonomous cantons and holds one Grand Observatory in the capital city of Sarajevo.

[7:8:31d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:31e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:32] Botswanan Astronism

[7:8:32a] Astro-Botswanan philosophy refers to the presence of The Philosophy of Astronism in the Republic of Botswana under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Botswana*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:32b] The Institution of the Philosophy of Astronism for the Republic of Botswana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:32c] Botswana is split into nine districts and holds one Grand Observatory in the capital city of Gaborone.

[7:8:32d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:32e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:33] Brazilian Astronism

[7:8:33a] Astro-Brazilian philosophy, also known as Brazilian Iluminação'ism as part of the larger Iluminação'ism denomination, refers to the presence of The Philosophy of Astronism in the Federative Republic of Brazil under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federative Republic of Brazil*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:33b] The Institution of the Philosophy of Astronism for the Federative Republic of Brazil oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:33c] Brazil is split into twenty-six states and holds three Grand Observatories in the capital city of Brasília as well as in the largest cities of Rio de Janeiro and São Paulo.

[7:8:33d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:33e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:34] British Astronism

[7:8:34a] Astro-British philosophy refers to the presence of The Philosophy of Astronism in the United Kingdom of Great Britain and Northern Ireland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:34b] The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:34c] The United Kingdom is split into one-hundred counties and holds one Grand Observatory in the city of Preston, and the largest Astronist observatory in the world in the capital city of London called The People's Grand World Eidouranium.

[7:8:34d] The United Kingdom also hosts four main denominations of The Philosophy of Astronism in the kingdom, including Scottish Astronism, Northern Irish Astronism, Welsh Astronism, and English Astronism.

[7:8:34e] The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland is responsible for the administration of institutions of The Philosophy of Astronism in the kingdom's various overseas territories and dependencies.

[7:8:34f] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:34g] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:35] Bruneian Astronism

[7:8:35a] Astro-Bruneian philosophy, also known as Bruneian Pencerahanism as part of the larger Pencerahanism denomination, refers to the presence of The Philosophy of Astronism in the Nation of Brunei, Abode of Peace, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Nation of Brunei, Abode of Peace*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:35b] The Institution of the Philosophy of Astronism for the Nation of Brunei, Abode of Peace, oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:35c] Brunei is split into four districts and holds one Grand Observatory in the capital city of Bandar Seri Begawan.

[7:8:35d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:35e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:36] Bulgarian Astronism

[7:8:36a] Astro-Bulgarian philosophy, also known as Prosveshthenie'ism, refers to the presence of The Philosophy of Astronism in the Republic of Bulgaria under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Bulgaria*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:36b] The Institution of the Philosophy of Astronism for the Republic of Bulgaria oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:36c] Bulgaria is split into twenty-seven provinces, and a metropolitan capital province, and holds one Grand Observatory in the capital city of Sofia.

[7:8:36d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:36e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:37] Burkinan Astronism

[7:8:37a] Astro-Burkinan philosophy, also known as Burkinan Illuminationism as part of the larger Illuminationism denomination, refers to the presence of The Philosophy of Astronism in Burkina Faso under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Burkina Faso*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:37b] The Institution of the Philosophy of Astronism for Burkina Faso oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:37c] Burkina Faso is split into thirteen administrative regions and holds one Grand Observatory in the capital city of Ouagadougou.

[7:8:37d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:37e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:38] Burmese Astronism

[7:8:38a] Astro-Burmese philosophy, also known as Aasi'panyar'ism, refers to the presence of The Philosophy of Astronism in the Republic of the Union of Myanmar under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Union of Myanmar*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:38b] The Institution of the Philosophy of Astronism for the Republic of the Union of Myanmar oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:38c] Myanmar is split into fourteen states and regions, and holds one Grand Observatory in the capital city of Nay Pyi Taw.

[7:8:38d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:38e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:39] Burundian Astronism

[7:8:39a] Astro-Burundian philosophy, also known as both Burundian Éclaircisementism as part of the larger Éclaircisementism denomination, and Burundian Mwangazaim as part of the larger Mwangazaim denomination, refers to the presence of The Philosophy of Astronism in the Republic of Burundi under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Burundi*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:39b] The Institution of the Philosophy of Astronism for the Republic of Burundi oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:39c] Burundi is split into eighteen provinces and holds one Grand Observatory in the capital city of Bujumbura.

[7:8:39d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:39e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:40] Cabo Verdean Astronism

[7:8:40a] Astro-Verdean philosophy, also known as Cabo Verdean Iluminação'ism as part of the larger Iluminação'ism, refers to the presence of The Philosophy of Astronism in the Republic of Cabo Verde under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Cabo Verde*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:40b] The Institution of the Philosophy of Astronism for the Republic of Cabo Verde oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:40c] Cape Verde is split into twenty-two municipalities and holds one Grand Observatory in the capital city of Praia.

[7:8:40d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:40e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:41] Cambodian Astronism

[7:8:41a] Astro-Cambodian philosophy, also known as Bamphluism, refers to the presence of The Philosophy of Astronism in the Kingdom of Cambodia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Cambodia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:41b] The Institution of the Philosophy of Astronism for the Kingdom of Cambodia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:41c] Cambodia is split into twenty-five provinces and holds one Grand Observatory in the capital city of Phnom Penh.

[7:8:41d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:41e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:42] Cameroonian Astronism

[7:8:42a] Astro-Cameroonian philosophy, also known as Cameroonian Éclaircisementism as part of the larger Éclaircisementism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Cameroon under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Cameroon*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:42b] The Institution of the Philosophy of Astronism for the Republic of Cameroon oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:42c] Cameroon is split into ten semi-autonomous regions and holds one Grand Observatory in the capital city of Yaounde.

[7:8:42d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:42e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:43] Canadian Astronism

[7:8:43a] Astro-Canadian philosophy refers to the presence of The Philosophy of Astronism in Canada under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Canada*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:43b] The Institution of the Philosophy of Astronism for Canada oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:43c] Canada is split into ten provinces and three territories, and holds one Grand Observatory in the capital city of Ottawa.

[7:8:43d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:43e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:44] Caymanian Astronism

[7:8:44a] Astro-Caymanian philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in the Cayman Islands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Cayman Islands*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:44b] The Institution of the Philosophy of Astronism for the Cayman Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:44c] The Cayman Islands is split into six districts and holds one Grand Observatory, which is also the only observatory in the Cayman Islands.

[7:8:44d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:44e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:45] Central African Astronism

[7:8:45a] Astro-Central African philosophy, also known as Central African Éclaircisementism as part of the larger Éclaircisementism denomination, refers to the presence of The Philosophy of Astronism in the Central African Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Central African Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:45b] The Institution of the Philosophy of Astronism for the Central African Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:45c] Central African Republic is split into fourteen prefectures and holds one Grand Observatory in the capital city of Bangui.

[7:8:45d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:45e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement

[7:8:46] Chadian Astronism

[7:8:46a] Astro-Chadian philosophy, also known as both Chadian Éclaircisementism as part of the larger Éclaircisementism denomination, and as Chadian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Chad under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Chad*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:46b] The Institution of the Philosophy of Astronism for the Republic of Chad oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:46c] Chad is split into twenty-three regions and holds one Grand Observatory in the capital city of N'djamena.

[7:8:46d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:46e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:47] Chilean Astronism

[7:8:47a] Astro-Chilean philosophy, also known as Chilean Estrellism, refers to the presence of The Philosophy of Astronism in the Republic of Chile under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Chile*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:47b] The Institution of the Philosophy of Astronism for the Republic of Chile oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:47c] Chile is split into fifteen regions and holds one Grand Observatory in the capital city of Santiago.

[7:8:47d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:47e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:48] Chinese Astronism

[7:8:48a] Astro-Sino philosophy, also known as Chinese Qǐshì as part of the larger Qǐshì'ism denomination, refers to the presence of The Philosophy of Astronism in the People's Republic of China under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the People's Republic of China*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:48b] The Institution of the Philosophy of Astronism for the People's Republic of China oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:48c] China is split into twenty-two provinces, five autonomous regions, four municipalities, and holds Grand Observatories in each of those municipalities.

[7:8:48d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:48e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:49] Colombian Astronism

[7:8:49a] Astro-Colombian philosophy, also known as Colombian Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Colombia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Colombia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:49b] The Institution of the Philosophy of Astronism for the Republic of Colombia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:49c] Colombia is split into thirty-two departments and one capital district, and holds one Grand Observatory in the capital city of Bogotá.

[7:8:49d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:49e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:50] Comoran Astronism

[7:8:50a] Astro-Comoran philosophy, also known as Comoran Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Comoros under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Union of the Comoros*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:50b] The Institution of the Philosophy of Astronism for the Union of the Comoros oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:50c] Comoros holds one Grand Observatory in the capital city of Moroni.

[7:8:50d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:50e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:51] Congolese Astronism

[7:8:51a] Astro-Congolese philosophy, also known as Congolese Éclaircisementism as part of the larger Éclaircisementism denomination, refers to the presence of The Philosophy of Astronism in either the Republic of the Congo, or the Democratic Republic of the Congo, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Congo*, and *The Institution of the Philosophy of Astronism for the Democratic Republic of the Congo* respectively, both national subsidiaries for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:51b] The Institution of the Philosophy of Astronism for the Republic of the Congo oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:51c] The Republic of the Congo is split into twelve departments and holds one Grand Observatory in the capital city of Brazzaville.

[7:8:51d] The Institution for the Philosophy of Astronism for the Democratic Republic of the Congo oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:51e] The Democratic Republic of the Congo is split into twenty-six provinces and holds one Grand Observatory in the capital city of Kinshasa.

[7:8:51f] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout these territories, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout these territories.

[7:8:51g] It is The Institution alone that is granted the status of proprietor to the philosophy in these territories as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:52] Costa Rican Astronism

[7:8:52a] Astro-Costa Rican philosophy, also known as Costa Rican Estrellism as part of the larger Estrellism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Costa Rica under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Costa Rica*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:52b] The Institution of the Philosophy of Astronism for the Republic of Costa Rica oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:52c] Costa Rica is split into seven provinces and holds one Grand Observatory in the capital city of San José.

[7:8:52d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:52e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:53] Croatian Astronism

[7:8:53a] Astro-Croatian philosophy, also known as Prosvjećivanje'ism, refers to the presence of The Philosophy of Astronism in the Republic of Croatia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Croatia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:53b] The Institution of the Philosophy of Astronism for the Republic of Croatia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:53c] Croatia is split into twenty-one counties and holds one Grand Observatory in the capital city of Zagreb.

[7:8:53d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:53e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:54] Cuban Astronism

[7:8:54a] Astro-Cuban philosophy, also known as Cuban Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Cuba under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Cuba*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:54b] The Institution of the Philosophy of Astronism for the Republic of Cuba oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:54c] Cuba is split into sixteen provinces and holds one Grand Observatory in the capital city of Havana.

[7:8:54d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:54e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:55] Curaçaoan Astronism

[7:8:55a] Astro-Curaçaoan philosophy, also known Curaçaoan Verlichting as part of the larger Verlichting'ism denomination, refers to the presence of The Philosophy of Astronism in Curaçao under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Country of Curaçao*, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of the Netherlands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:55b] The Institution of the Philosophy of Astronism for the Country of Curaçao oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:55c] Curaçao holds one Grand Observatory in the capital city of Willemstad, which is also the only observatory in the country.

[7:8:55d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:55e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:56] Cypriot Astronism

[7:8:56a] Astro-Cypriot philosophy, also known as Cypriot Diafótisi'ism as part of the larger Diafótisi'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Cyprus under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Cyprus*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:56b] The Institution of the Philosophy of Astronism for the Republic of Cyprus oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:56c] Cyprus is split into six districts and holds one Grand Observatory in the capital city of Nicosia.

[7:8:56d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:56e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:57] Czech Astronism

[7:8:57a] Astro-Czech philosophy, also known as Osvíceníism, refers to the presence of The Philosophy of Astronism in the Czech Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Czech Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:57b] The Institution of the Philosophy of Astronism for the Czech Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:57c] Czechia is split into thirteen regions and holds one Grand Observatory in the capital city of Prague.

[7:8:57d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:57e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:58] Danish Astronism

[7:8:58a] Astro-Danish philosophy, also known as Danish Op'lys'ningism as part of the larger Op'lys'ningism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Denmark under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Denmark*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:58b] The Institution of the Philosophy of Astronism for the Kingdom of Denmark oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:58c] Denmark is split into five administrative regions and holds one Grand Observatory in the capital city of Copenhagen.

[7:8:58d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:58e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:59] Djiboutian Astronism

[7:8:59a] Astro-Djiboutian philosophy, also known as Djiboutian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Djibouti under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Djibouti*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:59b] The Institution of the Philosophy of Astronism for the Republic of Djibouti oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:59c] Djibouti is split into six administrative regions and holds one Grand Observatory in the capital city of Djibouti, which is one of the two observatories in the country.

[7:8:59d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:59e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:60] Dominican Astronism

[7:8:60a] Astro-Dominican philosophy, refers to the presence of The Philosophy of Astronism in the Dominican Republic, and the Commonwealth of Dominica which are also known as Dominican Estrellism, and Dominican Astronism respectively, with the latter form sharing a strong connection with the British form of Astronism.

[7:8:60b] These operations are under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Dominican Republic*, and *The Institution of the Philosophy of Astronism for the Commonwealth of Dominica*, both of which are national subsidiaries for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:60c] The Institution of the Philosophy of Astronism for the Dominican Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:60d] The Dominican Republic is split into thirty-three provinces and holds one Grand Observatory in the capital city of Santo Domingo.

[7:8:60e] The Institution of the Philosophy of Astronism for the Commonwealth of Dominica oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:60f] Dominica is split into ten parishes, and holds one Grand Observatory in the capital city of Roseau, which is also the only observatory in the country.

[7:8:60g] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout these territories, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout these territories.

[7:8:60h] It is The Institution alone that is granted the status of proprietor to the philosophy in these territories as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:61] Dutch Astronism

[7:8:61a] Astro-Dutch philosophy, also known as Dutch Verlichting as part of the larger Verlichting'ism denomination, refers to the presence of The Philosophy of Astronism in the Netherlands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of the Netherlands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:61b] The Institution of the Philosophy of Astronism for the Kingdom of the Netherlands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:61c] The Netherlands is split into twelve provinces and holds one Grand Observatory in the capital city of Amsterdam.

[7:8:61d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:61e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:62] Ecuadorian Astronism

[7:8:62a] Astro-Ecuadorian philosophy, also known as Ecuadorian Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Ecuador under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Ecuador*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:62b] The Institution of the Philosophy of Astronism for the Republic of Ecuador oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:62c] Ecuador is split into twenty-four provinces and holds one Grand Observatory in the capital city of Quito.

[7:8:62d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:62e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:63] Egyptian Astronism

[7:8:63a] Astro-Egyptian philosophy, also known as Egyptian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Arab Republic of Egypt under management and philosophical jurisdiction of *The*

Institution of the Philosophy of Astronism for the Arab Republic of Egypt, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:63b] The Institution of the Philosophy of Astronism for the Arab Republic of Egypt oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:63c] Egypt is split into twenty-seven governorates and holds one Grand Observatory in the capital city of Cairo.

[7:8:63d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:63e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:64] Emirati Astronism

[7:8:64a] Astro-Emirati philosophy, also known as Emirati Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the United Arab Emirates under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the United Arab Emirates*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:64b] The Institution of the Philosophy of Astronism for the United Arab Emirates oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:64c] The United Arab Emirates is split into seven emirates and holds two Grand Observatory in the capital city of Abu Dhabi, and in the city of Dubai.

[7:8:64d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:64e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:65] Equatorial Guinean Astronism

[7:8:65a] Astro-Equatorial Guinean philosophy, also known as Equatorial Guinean Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Equatorial Guinea under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Equatorial Guinea*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:65b] The Institution of the Philosophy of Astronism for the Republic of Equatorial Guinea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:65c] Equatorial Guinea is split into seven provinces and holds one Grand Observatory in the capital city of Malabo.

[7:8:65d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:65e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:66] Eritrean Astronism

[7:8:66a] Astro-Eritrean philosophy, also known as Eritrean Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Eritrea under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the State of Eritrea*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:66b] The Institution of the Philosophy of Astronism for the State of Eritrea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:66c] Eritrea is split into six administrative regions and holds one Grand Observatory in the capital city of Asmara, which also one of the two only observatories in the nation.

[7:8:66d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:66e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:67] Estonian Astronism

[7:8:67a] Astro-Estonian philosophy, also known as Valgustusism, refers to the presence of The Philosophy of Astronism in the Republic of Estonia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Estonia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:67b] The Institution of the Philosophy of Astronism for the Republic of Estonia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:67c] Estonia is split into fifteen counties and holds one Grand Observatory in the capital city of Tallinn.

[7:8:67d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:67e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:68] Ethiopian Astronism

[7:8:68a] Astro-Ethiopian philosophy, also known as Megeletiism, refers to the presence of The Philosophy of Astronism in Ethiopia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federal Democratic Republic of Ethiopia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:68b] The Institution of the Philosophy of Astronism for the Federal Democratic Republic of Ethiopia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:68c] Ethiopia is split into thirteen provinces and holds one Grand Observatory in the capital city of Addis Ababa.

[7:8:68d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:68e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:69] Falkland Islands Astronism

[7:8:69a] Astro-Falkland Island philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in the Falkland Islands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Falkland Islands*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:69b] The Institution of the Philosophy of Astronism for the Falkland Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:69c] The Falkland Islands holds one Grand Observatory in the capital city of Stanley, which is also the observatory on the Falkland Islands.

[7:8:69d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:69e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:70] Faroese Astronism

[7:8:70a] Astro-Faroese philosophy, also known as Faroese Op'lys'ningism as part of the larger Op'lys'ningism denomination, refers to the presence of The Philosophy of Astronism in the Faroe Islands under management and philosophical jurisdiction of *The*

Institution of the Philosophy of Astronism for the Faroe Islands, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of Denmark*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:70b] The Institution of the Philosophy of Astronism for the Faroe Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:70c] The Faroe Islands are split into thirty municipalities and holds one Grand Observatory in the capital city of Tórshavn.

[7:8:70d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:70e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:71] Federated Micronesian Astronism

[7:8:71a] Astro-Micronesian philosophy refers to the presence of The Philosophy of Astronism in the Federated States of Micronesia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federated States of Micronesia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:71b] The Institution of the Philosophy of Astronism for the Federated States of Micronesia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:71c] Micronesia is split into four states and holds one Grand Observatory in the capital of Palikir.

[7:8:71d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:71e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:72] Fijian Astronism

[7:8:72a] Astro-Fijian philosophy refers to the presence of The Philosophy of Astronism in Fiji under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Fiji*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:72b] The Institution of the Philosophy of Astronism for the Republic of Fiji oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:72c] Fiji is split into fourteen provinces and holds one Grand Observatory in the capital city of Suva.

[7:8:72d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:72e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:73] Filipino Astronism

[7:8:73a] Astro-Filipino philosophy, also known as Paliwanagism, refers to the presence of The Philosophy of Astronism in the Republic of the Philippines under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Philippines*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:73b] The Institution of the Philosophy of Astronism for the Republic of the Philippines oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:73c] The Philippines is split into eighty-one provinces and holds one Grand Observatory in the capital city of Manila.

[7:8:73d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:73e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:74] Finnish Astronism

[7:8:74a] Astro-Finnish philosophy, also known as Valistusism, refers to the presence of The Philosophy of Astronism in the Republic of Finland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Finland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:74b] The Institution of the Philosophy of Astronism for the Republic of Finland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:74c] Finland is split into nineteen regions and holds one Grand Observatory in the capital city of Helsinki.

[7:8:74d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:74e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:75] French Guianese Astronism

[7:8:75a] Astro-French Guianese philosophy, also known as French Guianese Lumières'ism as part of the larger Lumières'ism, refers to the presence of The Philosophy of Astronism in Guiana under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Guiana*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:75b] The Institution of the Philosophy of Astronism for Guiana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:75c] French Guiana is split into twenty-two communes and holds one Grand Observatory in the capital city of Cayenne.

[7:8:75d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:75e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:76] French Astronism

[7:8:76a] Astro-French philosophy, also known as French Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in the French Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:76b] The Institution of the Philosophy of Astronism for the French Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:76c] Domestically, France is split into eighteen regions and holds one Grand Observatory in the capital city of Paris.

[7:8:76d] France also holds five overseas collectivities, one overseas territory, and one special collectivity, which have their own supersubsidiary institutions, which are under the direct authority of *The Institution of the Philosophy of Astronism for the French Republic*.

[7:8:76e] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:76f] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:77] French Polynesian Astronism

[7:8:77a] Astro-French Polynesian philosophy, also known as French Polynesian Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of

The Philosophy of Astronism in the Overseas Collectivity of French Polynesia, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for French Polynesia*, which is under the authority of *The Institution of the Philosophy of Astronism for the French Republic* a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:77b] The Institution of the Philosophy of Astronism for French Polynesia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:77c] French Polynesia is split into five administrative subdivisions and holds one Grand Observatory in the capital city of Pape'ete, which is also the only observatory in French Polynesia.

[7:8:77d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:77e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:78] Gabonese Astronism

[7:8:78a] Astro-Gabonese philosophy, also known as Gabonese Éclaircisementism as part of the larger Éclaircisementism denomination, refers to the presence of The Philosophy of Astronism in the Gabonese Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Gabonese Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:78b] The Institution of the Philosophy of Astronism for the Gabonese Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:78c] Gabon is split into nine provinces and holds one Grand Observatory in the capital city of Libreville.

[7:8:78d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:78e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:79] Gambian Astronism

[7:8:79a] Astro-Gambian philosophy refers to the presence of The Philosophy of Astronism in the Islamic Republic of the Gambia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Islamic Republic of the Gambia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:79b] The Institution of the Philosophy of Astronism for the Islamic Republic of the Gambia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:79c] The Gambia is split into eight local government areas and holds one Grand Observatory in the capital city of Banjul, which is also one of the two only observatories in the country.

[7:8:79d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:70e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:71] Georgian Astronism

[7:8:71a] Astro-Georgian philosophy, also known as Ganmanat'lebloba'ism, refers to the presence of The Philosophy of Astronism in Georgia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Georgia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:71b] The Institution of the Philosophy of Astronism for Georgia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:71c] Georgia is split into nine regions and one city, as well as two autonomous republics, and holds one Grand Observatory in the capital city of Tbilisi.

[7:8:71d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:71e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:72] German Astronism

[7:8:72a] Astro-German philosophy, also known as German Aufklärung'ism as part of the larger Aufklärung'ism, refers to the presence of The Philosophy of Astronism in the Federal Republic of Germany under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federal Republic of Germany*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:72b] The Institution of the Philosophy of Astronism for the Federal Republic of Germany oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:72c] Germany is split into sixteen federal states and holds one Grand Observatory in the capital city of Berlin.

[7:8:72d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:72e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:73] Ghanaian Astronism

[7:8:73a] Astro-Ghanaian philosophy refers to the presence of The Philosophy of Astronism in the Republic of Ghana under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Ghana*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:73b] The Institution of the Philosophy of Astronism for the Republic of Ghana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:73c] Ghana is split into ten administrative regions and holds one Grand Observatory in the capital city of Accra.

[7:8:73d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:73e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:74] Greek Astronism

[7:8:74a] Astro-Greek philosophy, also known as Greek Diafótisi'ism as part of the larger Diafótisi'ism denomination, refers to the presence of The Philosophy of Astronism in the Hellenic Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Hellenic Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:74b] The Institution of the Philosophy of Astronism for the Hellenic Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:74c] Greek is split into thirteen regions and holds one Grand Observatory in the capital city of Athens.

[7:8:74d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:74e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:75] Greenlandic Astronism

[7:8:75a] Astro-Greenlandic philosophy refers to the presence of The Philosophy of Astronism in Greenland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Greenland*, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of Denmark*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:75b] The Institution of the Philosophy of Astronism for Greenland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:75c] Greenland is split into four municipalities and holds one Grand Observatory in the capital city of Nuuk, which is also the only observatory in Greenland.

[7:8:75d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:75e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:76] Grenadian Astronism

[7:8:76a] Astro-Grenadian philosophy refers to the presence of The Philosophy of Astronism in Grenada under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Grenada*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:76b] The Institution of the Philosophy of Astronism for Grenada oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:76c] Grenada is split into six parishes and holds one Grand Observatory in the capital city of St George's, which is also the only observatory in Grenada.

[7:8:76d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:76e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:77] Guamanian Astronism

[7:8:77a] Astro-Guamanian philosophy refers to the presence of The Philosophy of Astronism in the Territory of Guam under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Territory of Guam*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:77b] The Institution of the Philosophy of Astronism for the Territory of Guam oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:77c] Guam is split into nine villages and holds one Grand Observatory in the capital city of Hagåtña, which is also the only observatory in Guam.

[7:8:77d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:77e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:78] Guatemalan Astronism

[7:8:78a] Astro-Guatemalan philosophy, also known as Guatemalan Estrellism as part of the larger Iluminaciónism, refers to the presence of The Philosophy of Astronism in the Republic of Guatemala under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Guatemala*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:78b] The Institution of the Philosophy of Astronism for the Republic of Guatemala oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:78c] Guatemala is split into twenty-two departments and holds one Grand Observatory in the capital city of Guatemala City.

[7:8:78d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:78e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:79] Guinean Astronism

[7:8:79a] Astro-Guinean philosophy, also known as Guinean L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Guinea under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Guinea*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:79b] The Institution of the Philosophy of Astronism for the Republic of Guinea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:79c] Guinea is split into eight regions and holds one Grand Observatory in the capital city of Conakry.

[7:8:79d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:79e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:80] Guyanese Astronism

[7:8:80a] Astro-Guyanese philosophy refers to the presence of The Philosophy of Astronism in the Co-operative Republic of Guyana under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Co-operative Republic of Guyana*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:80b] The Institution of the Philosophy of Astronism for the Co-operative Republic of Guyana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:80c] Guyana is split into ten regions and holds one Grand Observatory in the capital city of Georgetown.

[7:8:80d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:80e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:81] Haitian Astronism

[7:8:81a] Astro-Haitian philosophy, also known as Haitian Syèk'limyè'ism, refers to the presence of The Philosophy of Astronism in the Republic of Haiti under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Haiti*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:81b] The Institution of the Philosophy of Astronism for the Republic of Haiti oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:81c] Haiti is split into ten departments and holds one Grand Observatory in the capital city of Port-au-Prince.

[7:8:81d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:81e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:82] Honduran Astronism

[7:8:82a] Astro-Honduran philosophy, also known as Honduran Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Honduras under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Honduras*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:82b] The Institution of the Philosophy of Astronism for the Republic of Honduras oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:82c] Honduras is split into eighteen departments and holds one Grand Observatory in the capital city of Tegucigalpa.

[7:8:82d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:82e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:83] Hong Kongese Astronism

[7:8:83a] Astro-Hong Kongese philosophy, also known as Hong Kong Qǐshì as part of the larger Qǐshì'ism denomination, refers to the presence of The Philosophy of Astronism in Hong Kong under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Hong Kong Special Administrative Region of the People's Republic of China*, which is under authority of *The Institution of the Philosophy of Astronism for the People's Republic of China*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:83b] The Institution of the Philosophy of Astronism for the Hong Kong Special Administrative Region of the People's Republic of China, oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:83c] Hong Kong is split into eighteen administrative districts and holds one Grand Observatory, which is also the only Astronist observatory in Hong Kong.

[7:8:83d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:83e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:84] Hungarian Astronism

[7:8:84a] Astro-Hungarian philosophy, also known as Megvilá'gosodásism, refers to the presence of The Philosophy of Astronism in Hungary under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Hungary*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:84b] The Institution of the Philosophy of Astronism for Hungary oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:84c] Hungary is split into nineteen counties and the capital, and holds one Grand Observatory in the capital city of Budapest.

[7:8:84d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:84e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:85] Icelandic Astronism

[7:8:85a] Astro-Icelandic philosophy, also known as Uppljómunir'ism, refers to the presence of The Philosophy of Astronism in Iceland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Iceland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:85b] The Institution of the Philosophy of Astronism for Iceland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:85c] Iceland is split into eight regions and holds one Grand Observatory in the capital city of Reykjavik, which is also the only Astronist observatory in the country.

[7:8:85d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:85e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are

deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:86] Indian Astronism

[7:8:86a] Astro-Indian philosophy encompasses a vast array of denominations and derivations, the single largest of which is Prabodhanism form of Hindi Indian Astronism, and refers to the presence of The Philosophy of Astronism in the Republic of India under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of India*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:86b] The Institution of the Philosophy of Astronism for the Republic of India oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:86c] India is split into twenty-nine states and holds two Grand Observatories in the capital city of New Delhi, and in the city of Mumbai.

[7:8:86d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:86e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:87] Indonesian Astronism

[7:8:87a] Astro-Indonesian philosophy, also known as Indonesian Pencerahanism as part of the larger Pencerahanism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Indonesia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Indonesia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:87b] The Institution of the Philosophy of Astronism for the Republic of Indonesia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:87c] Indonesia is split into thirty-four provinces and holds one Grand Observatory in the capital city of Jakarta.

[7:8:87d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:87e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:88] Iranian Astronism

[7:8:88a] Astro-Iranian, also known as Astro-Persian philosophy, or as *روشنگری*, refers to the presence of The Philosophy of Astronism in the Islamic Republic of Iran under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Islamic Republic of Iran*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:88b] The Institution of the Philosophy of Astronism for the Islamic Republic of Iran oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:88c] Iran is split into thirty-one provinces and holds one Grand Observatory in the capital city of Tehran.

[7:8:88d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:88e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:89] Iraqi Astronism

[7:8:89a] Astro-Iraqi philosophy, also known as Iraqi Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Iraq under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Iraq*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:89b] The Institution of the Philosophy of Astronism for the Republic of Iraq oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:89c] Iraq is split into nineteen governorates and holds one Grand Observatory in the capital city of Baghdad.

[7:8:89d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:89e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:90] Irish Astronism

[7:8:90a] Astro-Irish philosophy refers to the presence of The Philosophy of Astronism in the Republic of Ireland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:90b] The Institution of the Philosophy of Astronism for the Republic of Ireland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:90c] Ireland is split into thirty-one counties and holds one Grand Observatory in the capital city of Dublin.

[7:8:90d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:90e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:91] Israeli Astronism

[7:8:91a] Astro-Israeli philosophy, also known in Hebrew as אֶסְטְרוֹ-יִשְׂרָאֵלִי, refers to the presence of The Philosophy of Astronism in Israel under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the State of Israel*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:91b] The Institution of the Philosophy of Astronism for the State of Israel oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:91c] Israel is split into six administrative districts and holds two Grand Observatories in the capital city of West Jerusalem, and in the city of Tel Aviv-Yafo.

[7:8:91d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:91e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:92] Italian Astronism

[7:8:92a] Astro-Italian philosophy, also known as Illuminazione'ism, refers to the presence of The Philosophy of Astronism in Italy under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Italian Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:92b] The Institution of the Philosophy of Astronism for the Italian Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:92c] Italy is split into twenty regions and holds one Grand Observatory in the capital city of Rome.

[7:8:92d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:92e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:93] Ivorian Astronism

[7:8:93a] Astro-Ivorian philosophy, also known as Ivorian Illuminationism as part of the larger Illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Côte d'Ivoire under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Côte d'Ivoire*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:93b] The Institution of the Philosophy of Astronism for the Republic of Côte d'Ivoire oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:93c] Ivory Coast is split into fourteen districts and holds two Grand Observatories in the capital city of Yamoussoukro, and in the city of Abidjan.

[7:8:93d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:93e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:94] Jamaican Astronism

[7:8:94a] Astro-Jamaican philosophy refers to the presence of The Philosophy of Astronism in Jamaica under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Jamaica*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:94b] The Institution of the Philosophy of Astronism for Jamaica oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:94c] Jamaica is split into fourteen parishes and holds one Grand Observatory in the capital city of Kingston.

[7:8:94d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:94e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:95] Japanese Astronism

[7:8:95a] Astro-Japanese philosophy, also known as Keihatsu'ism, refers to the presence of The Philosophy of Astronism in Japan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Japan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:95b] The Institution of the Philosophy of Astronism for Japan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:95c] Japan is split into forty-seven prefectures and holds one Grand Observatory in the capital city of Tokyo.

[7:8:95d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:95e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:96] Jordanian Astronism

[7:8:96a] Astro-Jordanian philosophy, also known as Jordanian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Jordan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Hashemite Kingdom of Jordan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:96b] The Institution of the Philosophy of Astronism for the Hashemite Kingdom of Jordan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:96c] Jordan is split into twelve governorates and holds one Grand Observatory in the capital city of Amman.

[7:8:96d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:96e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:97] Kazakh Astronism

[7:8:97a] Astro-Kazakh philosophy, also known as Aqartizm, refers to the presence of The Philosophy of Astronism in Kazakhstan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Kazakhstan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:97b] The Institution of the Philosophy of Astronism for the Republic of Kazakhstan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:97c] Kazakhstan is split into fourteen regions and holds one Grand Observatory in the capital city of Astana.

[7:8:97d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:97e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:98] Kenyan Astronism

[7:8:98a] Astro-Kenyan philosophy, also known as both Kenyan Mwangazaism as part of the larger Mwangazaism denomination, and Kenyan Kutaalamikaism as part of the larger Kutaalamikaism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Kenya under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Kenya*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:98b] The Institution of the Philosophy of Astronism for the Republic of Kenya oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:98c] Kenya is split into forty-seven counties and holds two Grand Observatories in both the capital city of Nairobi, and in the city of Mombasa.

[7:8:98d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:98e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:99] Kiribati Astronism

[7:8:99a] Astro-Kiribati philosophy refers to the presence of The Philosophy of Astronism in the Republic of Kiribati under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Kiribati*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:99b] The Institution of the Philosophy of Astronism for the Republic of Kiribati oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:99c] Kiribati is split into three island groups and holds one Grand Observatory in the capital of Bairiki.

[7:8:99d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:99e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:100] Kittitian-Nevisian Astronism

[7:8:100a] Astro-Kittitian and Nevisian philosophy refers to the presence of The Philosophy of Astronism in Saint Kitts and Nevis under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federation of Saint Christopher and Nevis*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:100b] The Institution of the Philosophy of Astronism for the Federation of Saint Christopher and Nevis oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:100c] Saint Kitts and Nevis is split into fourteen parishes and holds one Grand Observatory in the capital city of Basseterre.

[7:8:100d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:100e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:101] Korean Astronism

[7:8:101a] Astro-Korean philosophy, also known as Jomyeongism, refers to the presence of The Philosophy of Astronism in the Republic of Korea, and the Democratic People's Republic of Korea, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Korea*, and *The Institution of the Philosophy of Astronism for the Democratic People's Republic of Korea* respectively, both of which are national subsidiaries for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:101b] The Institution of the Philosophy of Astronism for the Republic of Korea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:101c] The Republic of Korea is split into eight provinces, one special self-governing province, six metropolitan cities, one special, and one metropolitan autonomous city, and holds one Grand Observatory in the capital city of Seoul.

[7:8:101d] The Institution of the Philosophy of Astronism for the Democratic People's Republic of Korea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction, in which there are to be one of each in the same building, called *The Korean People's Grand Observatory & Planetarium of Pyongyang*.

[7:8:101e] The Democratic People’s Republic of Korea is divided into nine provinces, as well as the special city of Rason, and the capital city of Pyongyang.

[7:8:101f] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout these territories, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout these territories.

[7:8:101g] It is The Institution alone that is granted the status of proprietor to the philosophy in these territories as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:102] Kosovar Astronism

[7:8:102a] Astro-Kosovar philosophy refers to the presence of The Philosophy of Astronism in the Republic of Kosovo under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Kosovo*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:102b] The Institution of the Philosophy of Astronism for the Republic of Kosovo oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:102c] Kosovo is split into seven districts and holds one Grand Observatory in the capital city of Prishtina.

[7:8:102d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:102e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:103] Kurdish Astronism

[7:8:103a] Astro-Kurdish philosophy, also known as Zelalbûna’ism, refers to the presence of The Philosophy of Astronism in Kurdish majority territories, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kurdish Peoples*, which is under direct authority of other institutions of Astronism, within whose territory Kurdish peoples reside.

[7:8:103b] The Institution of the Philosophy of Astronism for the Kurdish Peoples oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:103c] The Institution of the Philosophy of Astronism for the Kurdish Peoples also resides over the construction and maintenance of the Kurd's only Grand Observatory, situated in Erbil, in the Republic of Iraq.

[7:8:103d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:103e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:104] Kuwaiti Astronism

[7:8:104a] Astro-Kuwaiti philosophy, also known as Kuwaiti Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the State of Kuwait under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the State of Kuwait*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:104b] The Institution of the Philosophy of Astronism for the State of Kuwait oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:104c] Kuwait is split into six governorates and holds one Grand Observatory in the capital city of Kuwait City.

[7:8:104d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:104e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:105] Kyrgyz Astronism

[7:8:105a] Astro-Kyrgyz philosophy, also known as Agartuu'ism, refers to the presence of The Philosophy of Astronism in the Kyrgyz Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kyrgyz Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:105b] The Institution of the Philosophy of Astronism for the Kyrgyz Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:105c] Kyrgyzstan is split into nine regions and holds one Grand Observatory in the capital city of Bishkek, which is also one of two only Astronist observatories in the republic.

[7:8:105d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:105e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:106] Laotian Astronism

[7:8:106a] Astro-Laotian philosophy, also known as Nyeuongism, refers to the presence of The Philosophy of Astronism in Laos under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Lao People's Democratic Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:106b] The Institution of the Philosophy of Astronism for the Lao People's Democratic Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:106c] Laos is split into seventeen provinces and holds one Grand Observatory in the capital city of Vientiane.

[7:8:106d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:106e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:107] Latvian Astronism

[7:8:107a] Astro-Latvian philosophy, also known as Apgaismībaism, refers to the presence of The Philosophy of Astronism in the Republic of Latvia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Latvia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:107b] The Institution of the Philosophy of Astronism for the Republic of Latvia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:107c] Latvia is split into ten regions and holds one Grand Observatory in the capital city of Riga, which is also one of two only Astronist observatories in the country.

[7:8:107d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:107e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:108] Lebanese Astronism

[7:8:108a] Astro-Lebanese philosophy, also known as Lebanese Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Lebanese Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Lebanese Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:108b] The Institution of the Philosophy of Astronism for the Lebanese Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:108c] Lebanon is split into six governorates and holds one Grand Observatory in the capital city of Beirut.

[7:8:108d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:108e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:109] Liberian Astronism

[7:8:109a] Astro-Liberian philosophy refers to the presence of The Philosophy of Astronism in the Republic of Liberia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Liberia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:109b] The Institution of the Philosophy of Astronism for the Republic of Liberia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:109c] Liberia is split into fifteen counties and holds one Grand Observatory in the capital city of Monrovia.

[7:8:109d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:109e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:110] Libyan Astronism

[7:8:110a] Astro-Libyan philosophy, also known as Libyan Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Libya under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Libya*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:110b] The Institution of the Philosophy of Astronism for Libya oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:110c] Libya is split into twenty-two districts and holds one Grand Observatory in the capital city of Tripoli.

[7:8:110d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:110e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:111] Liechtensteiner Astronism

[7:8:111a] Astro-Liechtensteiner philosophy, also known as Liechtenstein Aufklärung'ism, refers to the presence of The Philosophy of Astronism in Liechtenstein under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Principality of Liechtenstein*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:111b] The Institution of the Philosophy of Astronism for the Principality of Liechtenstein oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:111c] Liechtenstein is split into eleven administrative divisions and holds one Grand Observatory in the capital city of Vaduz, which is also the only Astronist observatory in the principality.

[7:8:111d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:111e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:112] Lithuanian Astronism

[7:8:112a] Astro-Lithuanian philosophy, also known as Apsišvietimas'ism, refers to the presence of The Philosophy of Astronism in the Republic of Lithuania under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Lithuania*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:112b] The Institution of the Philosophy of Astronism for the Republic of Lithuania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:112c] Lithuania is split into ten counties and holds one Grand Observatory in the capital city of Vilnius.

[7:8:112d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:112e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:113] Luxembourgish Astronism

[7:8:113a] Astro-Luxembourg philosophy, also known as Opgekläerte'ism, refers to the presence of The Philosophy of Astronism in the Grand Duchy of Luxembourg under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Grand Duchy of Luxembourg*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:113b] The Institution of the Philosophy of Astronism for the Grand Duchy of Luxembourg oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:113c] Luxembourg is split into twelve cantons and holds one Grand Observatory in the capital city of Luxembourg City, which is also the only Astronist observatory in the nation.

[7:8:113d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:113e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:114] Macanese Astronism

[7:8:114a] Astro-Macanese philosophy, also known as Macanese Qǐshì as part of the larger Qǐshì'ism denomination, refers to the presence of The Philosophy of Astronism in Macao under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Macao Special Administrative Region of the People's Republic of China*, which is under authority of *The Institution of the Philosophy of Astronism for the People's Republic of China*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:114b] The Institution of the Philosophy of Astronism for the Macao Special Administrative Region of the People's Republic of China oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:114c] Macao is split into eight parishes and holds one Grand Observatory, which is also the only Astronist observatory in the region.

[7:8:114d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:114e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:115] Macedonian Astronism

[7:8:115a] Astro-Macedonian philosophy, also known as Prosvetitelstvotoism, refers to the presence of The Philosophy of Astronism in the Republic of Macedonia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Macedonia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:115b] The Institution of the Philosophy of Astronism for the Republic of Macedonia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:115c] Macedonia is split into eight statistical regions and holds one Grand Observatory in the capital city of Skopje.

[7:8:115d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:115e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:116] Malagasy Astronism

[7:8:116a] Astro-Malagasy philosophy, also known as Hanazavaism, refers to the presence of The Philosophy of Astronism in Madagascar under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Madagascar*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:116b] The Institution of the Philosophy of Astronism for the Republic of Madagascar oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:116c] Madagascar is split into twenty-two regions and holds one of the rare Grand World Observatories in its capital city of Antananarivo.

[7:8:116d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:116e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:117] Malawian Astronism

[7:8:117a] Astro-Malawian philosophy, also known as Chidziwitsoism as part of the larger Chidziwitso denomination, refers to the presence of The Philosophy of Astronism in the Republic of Malawi under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Malawi*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:117b] The Institution of the Philosophy of Astronism for the Republic of Malawi oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:117c] Malawi is split into twenty-eight districts and holds one Grand Observatory in the capital city of Lilongwe.

[7:8:117d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:117e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:118] Malaysian Astronism

[7:8:118a] Astro-Malaysian philosophy, also known as Malaysian Pencerahanism as part of the larger Pencerahanism denomination, refers to the presence of The Philosophy of Astronism in Malaysia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Malaysia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:118b] The Institution of the Philosophy of Astronism for Malaysia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:118c] Malaysia is split into thirteen states and three federal territories and holds one Grand Observatory in the capital city of Kuala Lumpur.

[7:8:118d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:118e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:119] Maldivian Astronism

[7:8:119a] Astro-Maldivian philosophy, also known as Maldivian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Maldives under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Maldives*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:119b] The Institution of the Philosophy of Astronism for the Republic of Maldives oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:119c] Maldives is split into twenty-one administrative divisions and holds one Grand Observatory in the capital city of Malé, which is also the only Astronist observatory in the nation.

[7:8:119d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:119e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:120] Malian Astronism

[7:8:120a] Astro-Malian philosophy, also known as Malian L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Mali under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Mali*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:120b] The Institution of the Philosophy of Astronism for the Republic of Mali oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:120c] Mali is split into ten regions and the District of Bamako, and holds one Grand Observatory in the capital city of Bamako.

[7:8:120d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:120e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:121] Maltese Astronism

[7:8:121a] Astro-Maltese philosophy, also known as Kjarifika'ism, refers to the presence of The Philosophy of Astronism in the Republic of Malta under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Malta*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:121b] The Institution of the Philosophy of Astronism for the Republic of Malta oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:121c] Malta is split into five regions and holds one Grand Observatory in the capital city of Valletta, which is one of two only Astronist observatories.

[7:8:121d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:121e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:122] Manx Astronism

[7:8:122a] Astro-Manx philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in the Isle of Man under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Isle of Man*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:122b] The Institution of the Philosophy of Astronism for the Isle of Man oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:122c] Isle of Man is split into seventeen parishes and holds one Grand Observatory in the capital city of Douglas, which is also the only Astronist observatory on the Isle of Man.

[7:8:122d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:122e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:123] Marshallese Astronism

[7:8:123a] Astro-Marshallese philosophy refers to the presence of The Philosophy of Astronism in the Republic of the Marshall Islands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Marshall Islands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:123b] The Institution of the Philosophy of Astronism for the Republic of the Marshall Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:123c] The Marshall Islands is split into twenty-four atolls and islands, and holds one Grand Observatory in the capital city of Majuro.

[7:8:123d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:123e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:124] Martinican Astronism

[7:8:124a] Astro-Martinican philosophy, as part of the larger French Astronism derivation, refers to the presence of The Philosophy of Astronism in Martinique under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Overseas Territory and Department of Martinique*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:124b] The Institution of the Philosophy of Astronism for the Overseas Territory and Department of Martinique oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction and Martinique is split into four arrondissements.

[7:8:124c] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:124d] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:125] Mauritanian Astronism

[7:8:125a] Astro-Mauritanian philosophy, also known as Mauritanian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Mauritania under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Islamic Republic of Mauritania*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:125b] The Institution of the Philosophy of Astronism for the Islamic Republic of Mauritania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:125c] Mauritania is split into fifteen regions and holds one Grand Observatory in the capital city of Nouakchott.

[7:8:125d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:125e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:126] Mauritian Astronism

[7:8:126a] Astro-Mauritian philosophy refers to the presence of The Philosophy of Astronism in the Republic of Mauritius under management and philosophical jurisdiction

of *The Institution of the Philosophy of Astronism for the Republic of Mauritius*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:126b] The Institution of the Philosophy of Astronism for the Republic of Mauritius oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:126c] Mauritius is split into nine districts and holds one Grand Observatory in the capital city of Port Louis, which is one of the two Astronist observatories in Mauritius.

[7:8:126d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:126e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:127] Mahoran Astronism

[7:8:127a] Astro-Mahoran philosophy, also known as Mahoran Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in Mayotte under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Department of Mayotte*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:127b] The Institution of the Philosophy of Astronism for the Department of Mayotte oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:127c] Mayotte is split into seventeen communes and holds one Grand Observatory in the capital city of Mamoudzou, which is one of the two Astronist observatories in Mayotte.

[7:8:127d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:127e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:128] Mexican Astronism

[7:8:128a] Astro-Mexican philosophy, also known as Mexican Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in Mexico under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the United Mexican States*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:128b] The Institution of the Philosophy of Astronism for the United Mexican States oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:128c] Mexico is split into thirty-one states and holds one Grand Observatory in the capital city of Mexico City.

[7:8:128d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:128e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:129] Moldovan Astronism

[7:8:129a] Astro-Moldovan philosophy, also known as Iluminismulism, refers to the presence of The Philosophy of Astronism in the Republic of Moldova under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Moldova*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:129b] The Institution of the Philosophy of Astronism for the Republic of Moldova oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:129c] Moldova is split into thirty-two districts and holds one Grand Observatory in the capital city of Chisinau.

[7:8:129d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:129e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:130] Monacan Astronism

[7:8:130a] Astro-Monacan philosophy, also known as Monacan Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in Monaco under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Principality of Monaco*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:130b] The Institution of the Philosophy of Astronism for the Principality of Monaco oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:130c] Monaco is split into ten wards and holds one Grand Observatory in Monte Carlo, which is also the only observatory in the principality.

[7:8:130d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:130e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:131] Mongolian Astronism

[7:8:131a] Astro-Mongolian philosophy, also known as Gegeerelism, refers to the presence of The Philosophy of Astronism in Mongolia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Mongolia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:131b] The Institution of the Philosophy of Astronism for Mongolia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:131c] Mongolia is split into twenty-one provinces and holds one Grand Observatory in the capital city of Ulaanbaatar.

[7:8:131d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:131e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:132] Montenegrin Astronism

[7:8:132a] Astro-Montenegrin philosophy, also known as Prosvetljenje'ism, refers to the presence of The Philosophy of Astronism in Montenegro under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Montenegro*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:132b] The Institution of the Philosophy of Astronism for Montenegro oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:132c] Montenegro is split into twenty-three municipalities and holds one Grand Observatory in the capital city of Podgorica.

[7:8:132d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:132e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:133] Montserratian Astronism

[7:8:133a] Astro-Montserratian philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in Montserrat under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Montserrat*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:133b] The Institution of the Philosophy of Astronism for Montserrat oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:133c] Montserrat is split into three parishes and holds one Grand Observatory, which is also the only Astronist observatory in the British Overseas Territory.

[7:8:133d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:133e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:134] Moroccan Astronism

[7:8:134a] Astro-Moroccan philosophy, also known as Moroccan Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Morocco, and by extension, the Western Sahara region, known as Astro-Sahrawi philosophy, which both fall under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Morocco*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:134b] The Institution of the Philosophy of Astronism for the Kingdom of Morocco oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:134c] Morocco is split into twelve regions and holds one Grand Observatory in the capital city of Rabat.

[7:8:134d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:134e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:135] Mozambican Astronism

[7:8:135a] Astro-Mozambican philosophy, also known as Mozambican Iluminação'ism as part of the Iluminação'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Mozambique under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Mozambique*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:135b] The Institution of the Philosophy of Astronism for the Republic of Mozambique oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:135c] Mozambique is split into eleven districts and holds one Grand Observatory in the capital city of Maputo.

[7:8:135d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:135e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:136] Namibian Astronism

[7:8:136a] Astro-Namibian philosophy, also known as Namibian Verligtingism as part of the larger Verligtingism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Namibia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Namibia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:136b] The Institution of the Philosophy of Astronism for the Republic of Namibia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:136c] Namibia is split into fourteen regions and holds one Grand Observatory in the capital city of Windhoek.

[7:8:136d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:136e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:137] Nauruan Astronism

[7:8:137a] Astro-Nauruan philosophy refers to the presence of The Philosophy of Astronism in the Republic of Nauru under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Nauru*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:137b] The Institution of the Philosophy of Astronism for the Republic of Nauru oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:137c] Nauru is split into fourteen administrative districts and holds one Grand Observatory in the capital city of Yaren, which is also the only Astronist observatory in the nation.

[7:8:137d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:137e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:138] Nepalese Astronism

[7:8:138a] Astro-Nepalese philosophy, also known as Jyōti'ism, refers to the presence of The Philosophy of Astronism in Nepal under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federal Democratic Republic of Nepal*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:138b] The Institution of the Philosophy of Astronism for the Federal Democratic Republic of Nepal oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:138c] Nepal is split into seven provinces and holds one Grand Observatory in the capital city of Kathmandu.

[7:8:138d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:138e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:139] New Caledonian Astronism

[7:8:139a] Astro-Caledonian philosophy, also known as New Caledonian Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in New Caledonia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Special Collectivity of New Caledonia*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:139b] The Institution of the Philosophy of Astronism for the Special Collectivity of New Caledonia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:139c] New Caledonia is split into thirty-three municipalities and holds one Grand Observatory in the capital city of Noumea, which is one of the two observatories in the special collectivity.

[7:8:139d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:139e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:140] New Zealand Astronism

[7:8:140a] Astro-New Zealander philosophy refers to the presence of The Philosophy of Astronism in New Zealand under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for New Zealand*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:140b] The Institution of the Philosophy of Astronism for New Zealand oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:140c] New Zealand is split into sixteen regions and holds two Grand Observatories in the capital city of Wellington, as well as in the city of Auckland.

[7:8:140d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:140e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:141] Nicaraguan Astronism

[7:8:141a] Astro-Nicaraguan philosophy, also known as Nicaraguan Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Nicaragua under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Nicaragua*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:141b] The Institution of the Philosophy of Astronism for the Republic of Nicaragua oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:141c] Nicaragua is split into fifteen departments and holds one Grand Observatory in the capital city of Managua.

[7:8:141d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:141e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:142] Nigerien Astronism

[7:8:142a] Astro-Nigerien philosophy, also known as both Nigerien L'illuminationism as part of the larger L'illuminationism denomination, and as Haske'ism as distinct form of Astro-Nigerien philosophy, and refers to the presence of The Philosophy of Astronism in the Niger under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Niger*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:142b] The Institution of the Philosophy of Astronism for the Republic of the Niger oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:142c] Niger is split into seven regions and one capital district, and holds one Grand Observatory in the capital city of Niamey.

[7:8:142d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:142e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:143] Nigerian Astronism

[7:8:143a] Astro-Nigerian philosophy consists of three main derivations including Lëkanism, Haska'karkaism, and Mmeppeanya'ism, and refers to the presence of The Philosophy of Astronism in Nigeria under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federal Republic of Nigeria*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:143b] The Institution of the Philosophy of Astronism for the Federal Republic of Nigeria oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:143c] Nigeria is split into thirty-six states and holds two Grand Observatories in the capital city of Abuja, as well as in the city of Kano, and also features one rare Grand World Eidouranium in the city of Lagos.

[7:8:143d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:143e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:144] Niuean Astronism

[7:8:144a] Astro-Niuean philosophy refers to the presence of The Philosophy of Astronism in Niue under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Niue*, which is under authority of *The Institution of the Philosophy of Astronism for New Zealand*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:144b] The Institution of the Philosophy of Astronism for Niue oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction and Niue is split into fourteen villages.

[7:8:144c] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:144d] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:145] Norwegian Astronism

[7:8:145a] Astro-Norwegian philosophy, also known as Norwegian Op'lys'ningism as part of the larger Op'lys'ningism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Norway under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Norway*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:145b] The Institution of the Philosophy of Astronism for the Kingdom of Norway oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:145c] Norway is split into nineteen counties and holds one Grand Observatory in the capital city of Oslo.

[7:8:145d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:145e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:146] Omani Astronism

[7:8:146a] Astro-Omani philosophy, also known as Omani Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Oman under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Sultanate of Oman*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:146b] The Institution of the Philosophy of Astronism for the Sultanate of Oman oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:146c] Oman is split into eleven governorates and holds one Grand Observatory in the capital city of Muscat.

[7:8:146d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:146e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:147] Pakistani Astronism

[7:8:147a] Astro-Pakistani philosophy consists of many derivations, the largest of which by far is Gi'ānaism, and refers to the presence of The Philosophy of Astronism in the Islamic Republic of Pakistan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Islamic Republic of Pakistan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:147b] The Institution of the Philosophy of Astronism for the Islamic Republic of Pakistan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:147c] Pakistan is split into eight administrative divisions, all with their own denominations of The Philosophy of Astronism, and holds one Grand Observatory in the capital city of Islamabad, as well as a rare Grand World Eidouranium in the city of Karachi.

[7:8:147d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:147e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:148] Palauan Astronism

[7:8:148a] Astro-Palauan philosophy refers to the presence of The Philosophy of Astronism in the Republic of Palau under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Palau*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:148b] The Institution of the Philosophy of Astronism for the Republic of Palau oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:148c] Palau is split into sixteen states and holds one Grand Observatory in the capital city of Koror.

[7:8:148d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:148e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:149] Palestinian Astronism

[7:8:149a] Astro-Palestinian philosophy, also known as Palestinian Tanwir as part of larger Tanwir'ism denomination refers to the presence of The Philosophy of Astronism in the State of Palestine under management and philosophical jurisdiction of *The Institution of the*

Philosophy of Astronism for the State of Palestine, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:149b] The Institution of the Philosophy of Astronism for the State of Palestine oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:149c] Palestine is split into sixteen administrative divisions and holds one Grand Observatory in the capital city of East Jerusalem.

[7:8:149d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:149e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:150] Panamanian Astronism

[7:8:150a] Astro-Panamanian philosophy, also known as Panamanian Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Panama under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Panama*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:150b] The Institution of the Philosophy of Astronism for the Republic of Panama oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:150c] Panama is split into ten provinces and holds one Grand Observatory in the capital city of Panama City.

[7:8:150d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:150e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:151] Papua New Guinean Astronism

[7:8:151a] Astro-Papua New Guinean philosophy refers to the presence of The Philosophy of Astronism in Papua New Guinea under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Independent States of Papua New Guinea*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:151b] The Institution of the Philosophy of Astronism for the Independent States of Papua New Guinea oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:151c] Papua New Guinea is split into twenty-two provinces and holds one Grand Observatory in the capital city of Port Moresby.

[7:8:151d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:151e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:152] Paraguayan Astronism

[7:8:152a] Astro-Paraguayan philosophy, also known as Paraguayan Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Paraguay under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Paraguay*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:152b] The Institution of the Philosophy of Astronism for the Republic of Paraguay oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:152c] Paraguay is split into seventeen departments and one capital district, and holds one Grand Observatory in the capital city of Asuncion.

[7:8:152d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:152e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:153] Peruvian Astronism

[7:8:153a] Astro-Peruvian philosophy, also known as Peruvian Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Peru under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Peru*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:153b] The Institution of the Philosophy of Astronism for the Republic of Peru oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:153c] Peru is split into twenty-five regions and province of Lima and holds one Grand Observatory in the capital city of Lima District.

[7:8:153d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:153e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:154] Polish Astronism

[7:8:154a] Astro-Polish philosophy, also known as Oświecenie'ism, refers to the presence of The Philosophy of Astronism in the Republic of Poland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Poland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:154b] The Institution of the Philosophy of Astronism for the Republic of Poland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:154c] Poland is split into sixteen provinces and holds one Grand Observatory in the capital city of Warsaw.

[7:8:154d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:154e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:155] Portuguese Astronism

[7:8:155a] Astro-Portuguese philosophy, also known as Portuguese Iluminação'ism as part of the larger Iluminação'ism denomination, refers to the presence of The Philosophy of Astronism in Portugal under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Portuguese Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:155b] The Institution of the Philosophy of Astronism for the Portuguese Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:155c] Portugal is split into eighteen districts and holds one Grand Observatory in the capital city of Lisbon.

[7:8:155d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:155e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:156] Puerto Rican Astronism

[7:8:156a] Astro-Puerto Rican philosophy, also known as Puerto Rican Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in Puerto Rico under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Commonwealth of Puerto Rico*, which is under authority of *The Institution of the Philosophy of Astronism for the United States of America*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:156b] The Institution of the Philosophy of Astronism for the Commonwealth of Puerto Rico oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:156c] Puerto Rico is split into seventy-eight municipalities and holds one Grand Observatory in the capital city of San Juan.

[7:8:156d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:156e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:157] Qatari Astronism

[7:8:157a] Astro-Qatari philosophy, also known as Qatari Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Qatar under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the State of Qatar*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:157b] The Institution of the Philosophy of Astronism for the State of Qatar oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:157c] Qatar is split into seven municipalities and holds one Grand Observatory in the capital city of Doha, which is also the only Astronist observatory in the state.

[7:8:157d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:157e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:158] Réunionese Astronism

[7:8:158a] Astro-Réunionese philosophy, also known as Réunionese Lumières'ism as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in Réunion under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Réunion*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:158b] The Institution of the Philosophy of Astronism for Réunion oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:158c] Réunion is split into twenty-four communes and holds one Grand Observatory in the capital city of Saint-Denis, which is one of the two Astronist observatories in Réunion.

[7:8:158d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:158e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:159] Romanian Astronism

[7:8:159a] Astro-Romanian philosophy, also known as Iluminism, refers to the presence of The Philosophy of Astronism in Romania under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Romania*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:159b] The Institution of the Philosophy of Astronism for Romania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:159c] Romania is split into forty-one counties and holds one Grand Observatory in the capital city of Bucharest.

[7:8:159d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:159e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:160] Russian Astronism

[7:8:160a] Astro-Russian philosophy, also known as Russian Prosvetleniye'ism as part of the larger Prosvetleniye'ism denomination, refers to the presence of The Philosophy of Astronism in the Russian Federation under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Russian Federation*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:160b] The Institution of the Philosophy of Astronism for the Russian Federation oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:160c] Russia is split into twenty-two republics, nine krais, forty-six oblasts, three federal cities, one autonomous oblast, and four autonomous okrugs, and holds one Grand Observatory in the capital city of Moscow.

[7:8:160d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:160e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:161] Rwandan Astronism

[7:8:161a] Astro-Rwandan philosophy, also known as Rwandan Mwangazaism as part of the larger Mwangazaism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Rwanda under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Rwanda*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:161b] The Institution of the Philosophy of Astronism for the Republic of Rwanda oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:161c] Rwanda is split into five provinces and holds one Grand Observatory in the capital city of Kigali.

[7:8:161d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:161e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:162] Saint Helenian Astronism

[7:8:162a] Astro-Saint Helenian philosophy, as part of the larger British Astronism denomination, refers to the presence of The Philosophy of Astronism in Saint Helena, Ascension, and Tristan da Cunha, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the British Overseas Territory of Saint Helena, Ascension, and Tristan da Cunha*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:162b] The Institution of the Philosophy of Astronism for the British Overseas Territory of Saint Helena, Ascension and Tristan da Cunha, oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:162c] Saint Helena, Ascension, and Tristan da Cunha is split into three administrative areas, but holds no Grand Observatories.

[7:8:162d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:162e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:163] Saint Lucian Astronism

[7:8:163a] Astro-Lucian philosophy refers to the presence of The Philosophy of Astronism in Saint Lucia under management and philosophical jurisdiction of *The Institution of the*

Philosophy of Astronism for Saint Lucia, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:163b] The Institution of the Philosophy of Astronism for Saint Lucia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:163c] Saint Lucia is split into twelve districts and holds one Grand Observatory in the capital city of Castries City, which is also the only Astronist observatory in the island nation.

[7:8:163d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:163e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:164] Saint Martinois Astronism

[7:8:164a] Astro-Martinois philosophy, as part of the larger Lumières'ism denomination, refers to the presence of The Philosophy of Astronism in the Collectivity of Saint Martin under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Collectivity of Saint Martin*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:164b] The Institution of the Philosophy of Astronism for the Collectivity of Saint Martin oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:164c] Saint Martin holds one Grand Observatory in the capital of Marigot, which is also the only Astronist observatory in the French collectivity.

[7:8:164d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:164e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a

role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:165] Salvadoran Astronism

[7:8:165a] Astro-Salvadoran philosophy, also known as Salvadoran Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of El Salvador under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of El Salvador*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:165b] The Institution of the Philosophy of Astronism for the Republic of El Salvador oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:165c] El Salvador is split into fourteen departments and holds one Grand Observatory in the capital city of San Salvador.

[7:8:165d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:165e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:166] Samoan Astronism

[7:8:166a] Astro-Samoan philosophy, also known as Le Mala'mala'maism, refers to the presence of The Philosophy of Astronism in Samoa under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Independent State of Samoa*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:166b] The Institution of the Philosophy of Astronism for the Independent State of Samoa oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:166c] Samoa is split into eleven political districts and holds one Grand Observatory in the capital city of Apia, which is also the only Astronist observatory in the state.

[7:8:166d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:166e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:167] Sammarinese Astronism

[7:8:167a] Astro-Sammarinese philosophy, also known as Sammarinese Iluminismoism as part of the larger Iluminismoism denomination, refers to the presence of The Philosophy of Astronism in the Republic of San Marino under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of San Marino*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:167b] The Institution of the Philosophy of Astronism for the Republic of San Marino oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:167c] San Marino is split into nine municipalities and holds one Grand Observatory in the republic, which is also the only Astronist observatory in the country.

[7:8:167d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:167e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:168] São Toméan Astronism

[7:8:168a] Astro-São Toméan philosophy, also known São Toméan Iluminação'ism as part of the larger Iluminação'ism denomination, refers to the presence of The Philosophy of Astronism in the Democratic Republic of São Tomé and Príncipe under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Democratic Republic of São Tomé and Príncipe*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:168b] The Institution of the Philosophy of Astronism for the Democratic Republic of São Tomé and Príncipe oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:168c] São Tomé and Príncipe is split into two provinces and holds one Grand Observatory in the capital city of São Tomé, and another in Príncipe.

[7:8:168d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:168e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:169] Saudi Arabian Astronism

[7:8:169a] Astro-Saudi philosophy, also known as Saudi Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Saudi Arabia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Saudi Arabia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:169b] The Institution of the Philosophy of Astronism for the Kingdom of Saudi Arabia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:169c] Saudi Arabia is split into thirteen regions and holds one Grand Observatory in the capital city of Riyadh, which is one of the two Astronist observatories in the kingdom.

[7:8:169d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:169e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:170] Senegalese Astronism

[7:8:170a] Astro-Senegalese philosophy, also known as Senegalese Illuminationism as part of the larger Illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Senegal under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Senegal*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:170b] The Institution of the Philosophy of Astronism for the Republic of Senegal oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:170c] Senegal is split into fourteen regions and holds one Grand Observatory in the capital city of Dakar.

[7:8:170d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:170e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:171] Serbian Astronism

[7:8:171a] Astro-Serbian philosophy, also known as Prosvećenje'ism, refers to the presence of The Philosophy of Astronism in the Republic of Serbia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Serbia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:171b] The Institution of the Philosophy of Astronism for the Republic of Serbia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:171c] Serbia is split into twenty-four districts and holds one Grand Observatory in the capital city of Belgrade.

[7:8:171d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:171e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a

role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:172] Seychellois Astronism

[7:8:172a] Astro-Seychellois philosophy refers to the presence of The Philosophy of Astronism in the Republic of Seychelles under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Seychelles*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:172b] The Institution of the Philosophy of Astronism for the Republic of Seychelles oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:172c] Seychelles is split into twenty-six administrative regions and holds one Grand Observatory in the capital city of Victoria, which is one of the two Astronist observatories in the republic.

[7:8:172d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:172e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:173] Sierra Leonean Astronism

[7:8:173a] Astro-Sierra Leonean philosophy refers to the presence of The Philosophy of Astronism in the Republic of Sierra Leone under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Sierra Leone*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:173b] The Institution of the Philosophy of Astronism for the Republic of Sierra Leone oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:173c] Sierra Leone is split into twelve districts and two areas, and holds one Grand Observatory in the capital city of Freetown.

[7:8:173d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:173e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:174] Singaporean Astronism

[7:8:174a] Astro-Singaporean philosophy refers to the presence of The Philosophy of Astronism in the Republic of Singapore under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Singapore*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:174b] The Institution of the Philosophy of Astronism for the Republic of Singapore oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction and Singapore holds one Grand Observatory in the city-state.

[7:8:174c] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:174d] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:175] Slovak Astronism

[7:8:175a] Astro-Slovak philosophy, also known as Osvietenie'ism, refers to the presence of The Philosophy of Astronism in the Slovak Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Slovak Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:175b] The Institution of the Philosophy of Astronism for the Slovak Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:175c] Slovakia is split into eight regions and holds one Grand Observatory in the capital city of Bratislava.

[7:8:175d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:175e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:176] Slovenian Astronism

[7:8:176a] Astro-Slovenian philosophy, also known as Razsvetljenstvo'ism, refers to the presence of The Philosophy of Astronism in the Republic of Slovenia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Slovenia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:176b] The Institution of the Philosophy of Astronism for the Republic of Slovenia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:176c] Slovenia is split into five regions and holds one Grand Observatory in the capital city of Ljubljana.

[7:8:176d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:176e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:177] Solomon Island Astronism

[7:8:177a] Astro-Solomon Island philosophy refers to the presence of The Philosophy of Astronism in the Solomon Islands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Solomon Islands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:177b] The Institution of the Philosophy of Astronism for the Solomon Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:177c] Solomon Islands is split into ten administrative areas and holds one Grand Observatory in the capital city of Honiara, which is also the only Astronist observatory in the country.

[7:8:177d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:177e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:178] Somali Astronism

[7:8:178a] Astro-Somali philosophy, also known as Nuurinism, refers to the presence of The Philosophy of Astronism in Somalia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Federal Republic of Somalia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:178b] The Institution of the Philosophy of Astronism for the Federal Republic of Somalia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:178c] Somalia is split into eighteen regions and holds two Grand Observatories in the capital city of Mogadishu, as well as in the city of Hargeisa.

[7:8:178d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:178e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:179] South African Astronism

[7:8:179a] Astro-South African philosophy refers to the presence of The Philosophy of Astronism in the Republic of South Africa under management and philosophical

jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of South Africa*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:179b] The Institution of the Philosophy of Astronism for the Republic of South Africa oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:179c] South Africa is split into nine provinces and holds one Grand Observatory in the capital city of Cape Town.

[7:8:179d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:179e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:180] South Ossetian Astronism

[7:8:180a] Astro-South Ossetian philosophy refers to the presence of The Philosophy of Astronism in South Ossetia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for South Ossetia*, which is under direct authority of *The Institution of the Philosophy of Astronism for Georgia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:180b] This subnational branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:180c] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:181] South Sudanese Astronism

[7:8:181a] Astro-South Sudanese philosophy refers to the presence of The Philosophy of Astronism in South Sudan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of South Sudan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:181b] The Institution of the Philosophy of Astronism for the Republic of South Sudan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:181c] South Sudan is split into twenty-eight states and holds one Grand Observatory in the capital city of Juba.

[7:8:181d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:181e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:182] Spanish Astronism

[7:8:182a] Astro-Spanish philosophy, also known as Spanish Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Kingdom of Spain under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Spain*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:182b] The Institution of the Philosophy of Astronism for the Kingdom of Spain oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:182c] Spain is split into seventeen autonomous communities and two autonomous cities, and also holds two Grand Observatories in the capital city of Madrid, as well as in the city of Barcelona.

[7:8:182d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:182e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:183] Sri Lankan Astronism

[7:8:183a] Astro-Sri Lankan philosophy, also known as Dae'numaism, refers to the presence of The Philosophy of Astronism in Sri Lanka under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Democratic Socialist Republic of Sri Lanka*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:183b] The Institution of the Philosophy of Astronism for the Democratic Socialist Republic of Sri Lanka oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:183c] Sri Lanka is split into nine provinces and holds one Grand Observatory in the capital city of Colombo.

[7:8:183d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:183e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:184] Sint Maartener Astronism

[7:8:184a] Astro-Maartener philosophy refers to the presence of The Philosophy of Astronism in Sint Maarten under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Constituent Country of Sint Maarten*, which is under authority of *The Institution of the Philosophy of Astronism for the Kingdom of the Netherlands*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:184b] The Institution of the Philosophy of Astronism for the Constituent Country of Sint Maarten oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:184c] Sint Maarten holds one Grand Observatory in its capital city of Philipsburg, which is also the only Astronist observatory in the constituent country.

[7:8:184d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:184e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:185] Sudanese Astronism

[7:8:185a] Astro-Sudanese philosophy, also known as Sudanese Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in the Sudan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of the Sudan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:185b] The Institution of the Philosophy of Astronism for the Republic of the Sudan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:185c] Sudan is split into eighteen states and holds one Grand Observatory in the capital city of Khartoum.

[7:8:185d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:185e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:186] Surinamese Astronism

[7:8:186a] Astro-Surinamese philosophy, also known as Surinamese Verlichting'ism as part of the larger Verlichting'ism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Suriname under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Suriname*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:186b] The Institution of the Philosophy of Astronism for the Republic of Suriname oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:186c] Suriname is split into ten administrative districts and holds one Grand Observatory in the capital city of Paramaribo, which is also the only Astronist observatory in the republic.

[7:8:186d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:186e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:187] Swazi Astronism

[7:8:187a] Astro-Swazi philosophy refers to the presence of The Philosophy of Astronism in the Kingdom of Swaziland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Swaziland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:187b] The Institution of the Philosophy of Astronism for the Kingdom of Swaziland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:187c] Swaziland is split into four regions and holds one Grand Observatory in the capital city of Mbabane, which is one of the two only Astronist observatories in the kingdom.

[7:8:187d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:187e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:188] Swedish Astronism

[7:8:188a] Astro-Swedish philosophy, also known as Upp'lys'ningism, refers to the presence of The Philosophy of Astronism in the Kingdom of Sweden under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the*

Kingdom of Sweden, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:188b] The Institution of the Philosophy of Astronism for the Kingdom of Sweden oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:188c] Sweden is split into twenty-one counties and holds one Grand Observatory in the capital city of Stockholm.

[7:8:188d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:188e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:189] Swiss Astronism

[7:8:189a] Astro-Swiss philosophy, also known as Swiss Aufklärung'ism as part of the larger Aufklärung'ism denomination, refers to the presence of The Philosophy of Astronism in Switzerland under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Swiss Confederation*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:189b] The Institution of the Philosophy of Astronism for the Swiss Confederation oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:189c] Switzerland is split into twenty cantons and six half cantons and holds three Grand Observatories in the capital city of Bern, as well as in the cities of Zürich and Geneva.

[7:8:189d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:189e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:190] Syrian Astronism

[7:8:190a] Astro-Syrian philosophy, also known as Syrian Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Syria under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Syrian Arab Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:190b] The Institution of the Philosophy of Astronism for the Syrian Arab Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:190c] Syria is split into fourteen governorates and holds one Grand Observatory in the capital city of Damascus.

[7:8:190d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:190e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:191] Taiwanese Astronism

[7:8:191a] Astro-Taiwanese philosophy, also known as Taiwanese Qǐshì as part of the larger Qǐshì'ism denomination, refers to the presence of The Philosophy of Astronism in Taiwan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Taiwan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:191b] The Institution of the Philosophy of Astronism for Taiwan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:191c] Taiwan is split into twenty-two administrative divisions and holds one Grand Observatory in the capital city of Taipei, called *The Grand Observatory of Taipei for the Taiwanese People*.

[7:8:191d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:191e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:192] Tajik Astronism

[7:8:192a] Astro-Tajik philosophy, also known as RavşaniBaxşe'ism, refers to the presence of The Philosophy of Astronism in the Republic of Tajikistan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Tajikistan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:192b] The Institution of the Philosophy of Astronism for the Republic of Tajikistan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:192c] Tajikistan is split into four administrative divisions, and the capital division, and holds one Grand Observatory in the capital city of Dushanbe.

[7:8:192d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:192e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:193] Tanzanian Astronism

[7:8:193a] Astro-Tanzanian philosophy, also known as both Tanzanian Mwangazaism as part of the larger Mwangazaism denomination, and as Tanzanian Kutaalamikaism as part of the larger Kutaalamikaism denomination, refers to the presence of The Philosophy of Astronism in Tanzania under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the United Republic of Tanzania*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:193b] The Institution of the Philosophy of Astronism for the United Republic of Tanzania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:193c] Tanzania is split into thirty-one regions and holds three Grand Observatories in the capital city of Dodoma, as well as in the cities of Dar es Salaam and Zanzibar Town.

[7:8:193d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:193e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:194] Timorese Astronism

[7:8:194a] Astro-Timorese philosophy, also known as Timorese Iluminação'ism as part of the larger Iluminação'ism denomination, refers to the presence of The Philosophy of Astronism in East Timor under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Democratic Republic of Timor-Leste*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:194b] The Institution of the Philosophy of Astronism for the Democratic Republic of Timor-Leste oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:194c] East Timor is split into thirteen municipalities and holds one Grand Observatory in the capital city of Dili.

[7:8:194d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:194e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:195] Thai Astronism

[7:8:195a] Astro-Thai philosophy, also known as Kārtraśrû'ism, refers to the presence of The Philosophy of Astronism in the Kingdom of Thailand under management and

philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Thailand*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:195b] The Institution of the Philosophy of Astronism for the Kingdom of Thailand oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:195c] Thailand is split into seventy-six provinces and holds one Grand Observatory in the capital city of Bangkok.

[7:8:195d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:195e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:196] Togolese Astronism

[7:8:196a] Astro-Togolese philosophy, also known as Togolese L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in the Togolese Republic under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Togolese Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:196b] The Institution of the Philosophy of Astronism for the Togolese Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:196c] Togo is split into five regions and holds one Grand Observatory in the capital city of Lomé.

[7:8:196d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:196e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:197] Tongan Astronism

[7:8:197a] Astro-Tongan philosophy refers to the presence of The Philosophy of Astronism in the Kingdom of Tonga under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Kingdom of Tonga*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:197b] The Institution of the Philosophy of Astronism for the Kingdom of Tonga oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:197c] Tonga is split into five administrative divisions and holds one Grand Observatory in the capital city of Nuku'alofa.

[7:8:197d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:197e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:198] Trinidadian and Tobagonian Astronism

[7:8:198a] Astro-Trinidadian and Tobagonian philosophy refers to the presence of The Philosophy of Astronism in Trinidad and Tobago, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Trinidad and Tobago*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:198b] The Institution of the Philosophy of Astronism for the Republic of Trinidad and Tobago oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:198c] Trinidad and Tobago is split into fourteen regional corporations and municipalities, and holds one Grand Observatory in the capital city of Port of Spain.

[7:8:198d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:198e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:199] Tunisian Astronism

[7:8:199a] Astro-Tunisian philosophy, also known as Tunisian L'illuminationism as part of the larger L'illuminationism denomination, refers to the presence of The Philosophy of Astronism in Tunisia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Tunisian Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:199b] The Institution of the Philosophy of Astronism for the Tunisian Republic oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:199c] Tunisia is split into twenty-four governorates and holds one Grand Observatory in the capital city of Tunis.

[7:8:199d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:199e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:200] Turkish Astronism

[7:8:200a] Astro-Turkish philosophy, also known as Aydınlatma'ism, refers to the presence of The Philosophy of Astronism in the Republic of Turkey under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Turkey*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:200b] The Institution of the Philosophy of Astronism for the Republic of Turkey oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:200c] Turkey is split into eighty-one provinces and holds one Grand Observatory in the capital city of Ankara, and another in the city of Istanbul.

[7:8:200d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:200e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:201] Turkmen Astronism

[7:8:201a] Astro-Turkmen philosophy, also known as Turkmen Prosvetleniye'ism as part of the larger Prosvetleniye'ism denomination, refers to the presence of The Philosophy of Astronism in Turkmenistan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Turkmenistan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:201b] The Institution of the Philosophy of Astronism for Turkmenistan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:201c] Turkmenistan is split into five provinces and holds one Grand Observatory in the capital city of Ashgabat.

[7:8:201d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:201e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:202] Turks and Caicos Astronism

[7:8:202a] Astro-Turks and Caicos philosophy refers to the presence of The Philosophy of Astronism in the Turks and Caicos Islands under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the British Overseas Territory of the Turks and Caicos Islands*, which is under authority of *The Institution of the Philosophy of Astronism for the United Kingdom of Great Britain and Northern Ireland*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:202b] The Institution of the Philosophy of Astronism for the British Overseas Territory of the Turks and Caicos Islands, oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:202c] Turks and Caicos Islands holds one Grand Observatory in the capital of Cockburn Town.

[7:8:202d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:202e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:203] Tuvaluan Astronism

[7:8:203a] Astro-Tuvaluan philosophy refers to the presence of The Philosophy of Astronism in Tuvalu under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Tuvalu*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:203b] The Institution of the Philosophy of Astronism for Tuvalu oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:203c] Tuvalu is split into six atolls and three reef islands, and holds one Grand Observatory in the capital of Funafuti.

[7:8:203d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:203e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:204] Ugandan Astronism

[7:8:204a] Astro-Ugandan philosophy, also known as Ugandan Mwangazaism as part of the larger Mwangazaism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Uganda under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Uganda*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:204b] The Institution of the Philosophy of Astronism for the Republic of Uganda oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:204c] Uganda is split into one-hundred and twelve districts and holds one Grand Observatory in the capital city of Kampala.

[7:8:204d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:204e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:205] Ukrainian Astronism

[7:8:205a] Astro-Ukrainian philosophy, also known as Prosvitlennya'ism, refers to the presence of The Philosophy of Astronism in Ukraine under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Ukraine*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:205b] The Institution of the Philosophy of Astronism for Ukraine oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:205c] Ukraine is split into twenty-four oblasts and holds one Grand Observatory in the capital city of Kiev.

[7:8:205d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:205e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a

role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:206] Uruguayan Astronism

[7:8:206a] Astro-Uruguayan philosophy, also known as Uruguayan Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Uruguay under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Uruguay*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:206b] The Institution of the Philosophy of Astronism for the Republic of Uruguay oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:206c] Uruguay is split into nineteen departments and holds one Grand Observatory in the capital city of Montevideo.

[7:8:206d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:206e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:207] Uzbek Astronism

[7:8:207a] Astro-Uzbek philosophy, also known as Ma'rifatli'ism, refers to the presence of The Philosophy of Astronism in the Republic of Uzbekistan under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Uzbekistan*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:207b] The Institution of the Philosophy of Astronism for the Republic of Uzbekistan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:207c] Uzbekistan is split into twelve provinces and holds one Grand Observatory in the capital city of Tashkent.

[7:8:207d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:207e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:208] Vanuatuan Astronism

[7:8:208a] Astro-Vanuatuan philosophy refers to the presence of The Philosophy of Astronism in the Republic of Vanuatu under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Vanuatu*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:208b] The Institution of the Philosophy of Astronism for the Republic of Vanuatu oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:208c] Vanuatu is split into six provinces and holds one Grand Observatory in the capital city of Port Vila, which is also the only Astronist observatory in the country.

[7:8:208d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:208e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:209] Vatican Astronism

[7:8:209a] Astro-Vatican philosophy, also known as Vaticano Iluminismoism as part of the larger Iluminismoism denomination, refers to the presence of The Philosophy of Astronism in Vatican City State, and the wider Roman Catholic Church, wherein it is referred to as Astro-Catholic philosophy, under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Vatican City State and the Roman Catholic Church*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:209b] The Institution of the Philosophy of Astronism for the Vatican City State and the Roman Catholic Church conducts direct communications with the Holy See and various

Catholic organisations in the dissemination of Astro-Catholic philosophical literatures, and in the restoration of churches, and other issues concerning the two entities for mutual benefit.

[7:8:209c] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:209d] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:210] Venezuelan Astronism

[7:8:210a] Astro-Venezuelan philosophy, also known as Venezuelan Estrellism as part of the larger Iluminaciónism denomination, refers to the presence of The Philosophy of Astronism in Venezuela under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Bolivarian Republic of Venezuela*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:210b] The Institution of the Philosophy of Astronism for the Bolivarian Republic of Venezuela oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:210c] Venezuela is split into twenty-three states, a capital district, and the Federal Dependencies, and holds one Grand Observatory in the capital city of Caracas.

[7:8:210d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:210e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:211] Vietnamese Astronism

[7:8:211a] Astro-Vietnamese philosophy, also known as Giác Ngộ'ism, refers to the presence of The Philosophy of Astronism in Vietnam under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Socialist*

Republic of Vietnam, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:211b] The Institution of the Philosophy of Astronism for the Socialist Republic of Vietnam oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:211c] Vietnam is split into fifty-eight provinces and holds one Grand Observatory in the capital city of Hanoi.

[7:8:211d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:211e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:212] Vincentian Astronism

[7:8:212a] Astro-Vincentian philosophy refers to the presence of The Philosophy of Astronism in Saint Vincent and the Grenadines under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for Saint Vincent and the Grenadines*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:212b] The Institution of the Philosophy of Astronism for Saint Vincent and the Grenadines oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:212c] Saint Vincent and the Grenadines is split into six parishes and holds one Grand Observatory in the capital city of Kingstown, which is also one of the two only Astronist observatories in the nation.

[7:8:212d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:212e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:213] Wallisian and Futunan Astronism

[7:8:213a] Astro-Wallisian and Futunan philosophy, as closely related to the larger French Astronism denomination, philosophy refers to the presence of The Philosophy of Astronism in Wallis and Futuna under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Territory of the Wallis and Futuna Islands*, which is under authority of *The Institution of the Philosophy of Astronism for the French Republic*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:213b] The Institution of the Philosophy of Astronism for the Territory of the Wallis and Futuna Islands oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:213c] Wallis and Futuna is split into three traditional kingdoms, but does not hold any Grand Observatories.

[7:8:213d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:213e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:214] Yemeni Astronism

[7:8:214a] Astro-Yemeni philosophy, also known as Yemeni Tanwir as part of the larger Tanwir'ism denomination, refers to the presence of The Philosophy of Astronism in Yemen under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Yemen*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:214b] The Institution of the Philosophy of Astronism for the Republic of Yemen oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:214c] Yemen is split into twenty-two governorates and holds one Grand Observatory in the capital city of Sana'a.

[7:8:214d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including

efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:214e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:215] Zambian Astronism

[7:8:215a] Astro-Zambian philosophy, mainly known as Zambian Astronism with a minority adhering to Zambian Chidziwitsoism as part of the larger Chidziwitsoism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Zambia under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Zambia*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:215b] The Institution of the Philosophy of Astronism for the Republic of Zambia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:215c] Zambia is split into ten provinces and holds one Grand Observatory in the capital city of Lusaka.

[7:8:215d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:215e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:8:216] Zimbabwean Astronism

[7:8:216a] Astro-Zimbabwean philosophy, also known as Zimbabwean Chidziwitsoism as part of the larger Chidziwitsoism denomination, refers to the presence of The Philosophy of Astronism in the Republic of Zimbabwe under management and philosophical jurisdiction of *The Institution of the Philosophy of Astronism for the Republic of Zimbabwe*, a national subsidiary for the worldwide *Institution of the Philosophy of Astronism*.

[7:8:216b] The Institution of the Philosophy of Astronism for the Republic of Zimbabwe oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction.

[7:8:216c] Zimbabwe is split into eight provinces and two cities with provincial status, and holds one Grand Observatory in the capital city of Harare.

[7:8:216d] This national branch of The Institution of The Philosophy of Astronism manages the official representation and depiction of Astronism throughout this territory, including efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the territory.

[7:8:216e] It is The Institution alone that is granted the status of proprietor to the philosophy in this territory as any other organisations or institutions proclaiming such a role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

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[7:8:217] As an appendage to this long discourse outlining the presence of The Philosophy of Astronism in each country and dependent territory on The Earth, it seems suitable to introduce that which shall be henceforth referred to as omninationism.

[7:8:218] Omninationism is a belief orientation of the Astronist Tradition and involves a set of principles upheld by the wider Astronist philosophical tradition stating that to avoid the regressions that nationalism can cause, but also to acknowledge the importance of nationality and nationalism as social drivers, forms of identity, and conceptual associations that remain useful to the furtherance of Astronism, especially regarding its dissemination into particular territories, the philosophy and political ideology of omninationism is established.

[7:8:219] Omninationism is an outlook that can be employed by an organised philosophy, a religion, a company, or even an individual and upholds the importance of nationalism whilst also not particularly focusing on any particular branch of nationalism specific to a country by embracing all countries and territories without holding any particular connection to any one nation.

[7:8:220] Omninationism encompasses the nationalisms of all nations, acknowledges their individualities, but does not discriminate between them or superiorise one over another.

[7:8:221] An example of omninationist principles put into practice is the inclusion of all countries, regions, and dependent territories in this discourse about the spread and presence of The Philosophy of Astronism; there was no particular focus on any one

country as Astronism holds no specific particularity for any one nation for it is instead an omninational philosophy.

[7:8:222] Some religions and philosophy are associated with particular nations which are known as ethnic religions, or national religions, and although there does exist nationalised branches of Astronism, The Philosophy as a whole holds not particular affiliation with any one nationality; this is unlike the philosophies of Confucianism and Taoism, for example, which hold particular associations with Chinese identity and nationality.

[7:8:223] For this reason, omninationalism may also be termed as ectonationalism because through the development of omninationalist principles, The Philosophy of Astronism transcends nationalism by continuing to acknowledge its importance, but also recognising all nationalisms so as not to favour one over any other in particular.

[7:8:224] Omninationalism can be categorised as part of the presence of omnism within The Philosophy of Astronism and it is omnism that continues to hold a particular thematic hold over Astronism which is considered to be a positive contribution and that which is to be known as spaciomnism refers to any application of omnistic principles to the context of space exploration.

[7:8:225] As an extension to the omnistic atmosphere intrinsic to the nature of The Philosophy of Astronism, that which is to be henceforth referred to as neomnism pertains to the principle that Astronism must be extended to all peoples of all nations, civilisations, and planets.

[7:8:226] Therefore, the true conduct of the dissemination of Astronism should be done by an inclusivistic approach as opposed to an exclusivistic approach; Astronism is for all as is reflected in its omnal nature and which is also part of its adherence to the principles of the Philosophical Spirit.

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[7:8:227] Alongside the development of the philosophy of Astronism, there has existed the development of the wider Astronic philosophical tradition which encompasses Astronism as just one branch of its tradition, albeit it being and remaining the founding and central branch of course.

[7:8:228] While the Astronic philosophical tradition doesn't hold any particular orientations of belief itself as it is largely just a collection of different philosophies, religions, and belief systems, it does encompass a distinct theme which informs a lot of what it considers its principles to be, the most important of which include cosmocentrism and astrocentrism.

[7:8:229] Of course, despite the fact that the philosophy of Astronism is the founding philosophy of the Astronic tradition, there are pre-Astronist religions and philosophies

that share similar values, principles, and themes to Astronism and so therefore also would be considered Astronic and would be categorised within the Astronic tradition of thought.

[7:8:230] By this notion, the time has come to address the fact that there exist Cometanic philosophies other than Astronism as well as pre-Astronist philosophies, religions, and systems of thought and belief that are considered by the Astronist Tradition to become part of the Astronic tradition.

[7:8:231] Of course, other communities may not recognise this categorisation, but this is nevertheless upheld by the Astronist Tradition to be a fair categorisation of systems according to their natures and substances.

[7:8:232] A list of distinct organised conceptuels that are considered to be henceforth categorised as part of the Astronic philosophical tradition, or the Astronic category of religions; it is important note that this list is not exhaustive as The Institution of The Philosophy of Astronism is herein vested with the authority, post-omnidoxically, of conducting the process known as traditionisation, or to traditionise which refers to when a philosophy, religion, or other type of system of thought is officially considered and subsequently recognised to be collectivised within a wider philosophical or thought tradition rather than remaining a standalone system of thought:

[7:8:232a] Astronism

[7:8:232b] Astrology (Western, Chinese, Indian and other traditions of astrology)

[7:8:232c] Astrolatry / Astrotheology

[7:8:232d] Astromancy

[7:8:232e] Earth religion

[7:8:232f] Astral religion

[7:8:232g] Transhumanism

[7:8:232h] Cometanism

[7:8:232i] Nature religion

[7:8:232j] Russian cosmism

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[7:8:233] With the development of the Astronic philosophical tradition and particularly with the creation and establishment of reascensionism comes a renewed pertinence in the

measurement of religious and philosophical demographics which has resulted my understanding of the current issues and inadequacies of this discipline.

[7:8:234] A number of fundamental aspects are unresolved which include the following:

[7:8:234a] Whether to count "historically predominant religious cultures.

[7:8:234b] Whether to count only those who actively "practice" a particular religion.

[7:8:234c] Whether to count based on a concept of "adherence".

[7:8:234d] Whether to count only those who expressly self-identify with a particular denomination.

[7:8:234e] Whether to count only adults, or to include children as well.

[7:8:234f] Whether to rely only on official government-provided statistics.

[7:8:234g] Whether to use multiple sources and ranges or single "best sources".

[7:8:235] The development of a new set of principles regarding the measurement of religious and philosophical populations resolving the issues outlined above which will subsequently development a methodology for demographic measurement of religions, organised philosophies, and philosophies in a wider sense that is promoted and encouraged to be implemented by The Institution of The Philosophy of Astronism.

[7:8:236] It is essential that religious and philosophical and belief persecution in general are all worked to be reduced globally, after the success of which will come greater clarity of people's true beliefs and ideas which are the fruits of humanity rather than the overbearing, dominant and obscuring religious traditions that are presently unrealistically monopolising certain countries in the inhabitants suffering from widespread persecutions and discriminations for their expression of their true beliefs.

Astronism By U.S. State

[7:9:1] Alabamian Astronism

[7:9:1a] Astro-Alabamian philosophy, Alabamian Astronism, or Alabamian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Alabama under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Alabama, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:1b] The Institution of the Philosophy of Astronism for the State of Alabama oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:1c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:2] Alaskan Astronism

[7:9:2a] Astro-Alaskan philosophy, Alaskan Astronism, or Alaskan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Alaska under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Alaska, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:2b] The Institution of the Philosophy of Astronism for the State of Alaska oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:2c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:3] Arizonan Astronism

[7:9:3a] Astro-Arizonan philosophy, Arizonan Astronism, or Arizonan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Arizona under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Arizona, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:3b] The Institution of the Philosophy of Astronism for the State of Arizona oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:3c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:4] Arkansan Astronism

[7:9:4a] Astro-Arkansan philosophy, Arkansan Astronism, or Arkansan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Arkansas under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Arkansas, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:4b] The Institution of the Philosophy of Astronism for the State of Arkansas oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:4c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:5] Californian Astronism

[7:9:5a] Astro-Californian philosophy, Californian Astronism, or Californian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of California under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of California, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:5b] The Institution of the Philosophy of Astronism for the State of California oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:5c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:6] Coloradan Astronism

[7:9:6a] Astro-Coloradan philosophy, Coloradan Astronism, or Coloradan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Colorado under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Colorado, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:6b] The Institution of the Philosophy of Astronism for the State of Colorado oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:6c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:7] Connectican Astronism

[7:9:7a] Astro-Connectican philosophy, Connectican Astronism, or Connectican Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Connecticut under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Connecticut, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:7b] The Institution of the Philosophy of Astronism for the State of Connecticut oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:7c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:8] Delawaran Astronism

[7:9:8a] Astro-Delawaran philosophy, Delawaran Astronism, or Delawaran Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Delaware under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Delaware, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:8b] The Institution of the Philosophy of Astronism for the State of Delaware oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:8c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:9] Floridian Astronism

[7:9:9a] Astro-Floridian philosophy, Floridian Astronism, or Floridian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Florida under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Florida, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:9b] The Institution of the Philosophy of Astronism for the State of Florida oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:9c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:10] Georgian Astronism

[7:9:10a] Astro-Georgian philosophy, Georgian Astronism, or Georgian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Georgia under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Georgia, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:10b] The Institution of the Philosophy of Astronism for the State of Georgia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:10c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:11] Hawaiian Astronism

[7:9:11a] Astro-Hawaiian philosophy, Hawaiian Astronism, or Hawaiian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Hawaii under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Hawaii, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:11b] The Institution of the Philosophy of Astronism for the State of Hawaii oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:11c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:12] Idahoan Astronism

[7:9:12a] Astro-Idahoan philosophy, Idahoan Astronism, or Idahoan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Idaho under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Idaho, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:12b] The Institution of the Philosophy of Astronism for the State of Idaho oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:12c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:13] Illinoisan Astronism

[7:9:13a] Astro-Illinoisan philosophy, Illinoisan Astronism, or Illinoisan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Illinois under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Illinois, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:13b] The Institution of the Philosophy of Astronism for the State of Illinois oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:13c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:14] Indianan Astronism

[7:9:14a] Astro-Indianan philosophy, Indianan Astronism, or Indianan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Indiana under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Indiana, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:14b] The Institution of the Philosophy of Astronism for the State of Indiana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:14c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:15] Iowan Astronism

[7:9:15a] Astro-Iowan philosophy, Iowan Astronism, or Iowan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Iowa under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Iowa, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:15b] The Institution of the Philosophy of Astronism for the State of Iowa oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:15c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:16] Kansan Astronism

[7:9:16a] Astro-Kansan philosophy, Kansan Astronism, or Kansan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Kansas under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Kansas, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:16b] The Institution of the Philosophy of Astronism for the State of Kansas oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:16c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:17] Kentuckian Astronism

[7:9:17a] Astro-Kentuckian philosophy, Kentuckian Astronism, or Kentuckian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Kentucky under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Kentucky, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:17b] The Institution of the Philosophy of Astronism for the State of Kentucky oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:17c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:18] Louisianan Astronism

[7:9:18a] Astro-Louisianan philosophy, Louisianan Astronism, or Louisianan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Louisiana under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Louisiana, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:18b] The Institution of the Philosophy of Astronism for the State of Louisiana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:18c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:19] Mainian Astronism

[7:9:19a] Astro-Mainian philosophy, Mainian Astronism, or Mainian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Maine under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Maine, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:19b] The Institution of the Philosophy of Astronism for the State of Maine oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:19c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:20] Marylander Astronism

[7:9:20a] Astro-Marylander philosophy, Marylander Astronism, or Marylander Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Maryland under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Maryland, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:20b] The Institution of the Philosophy of Astronism for the State of Maryland oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:20c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:21] Massachusite Astronism

[7:9:21a] Astro-Massachusite philosophy, Massachusite Astronism, or Massachusite Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Massachusetts under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Massachusetts, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:21b] The Institution of the Philosophy of Astronism for the State of Massachusetts oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:21c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:22] Michiganian Astronism

[7:9:22a] Astro-Michiganian philosophy, Michiganian Astronism, or Michiganian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Michigan under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Michigan, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:22b] The Institution of the Philosophy of Astronism for the State of Michigan oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:22c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:23] Minnesotan Astronism

[7:9:23a] Astro-Minnesotan philosophy, Minnesotan Astronism, or Minnesotan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Minnesota under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Minnesota, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:23b] The Institution of the Philosophy of Astronism for the State of Minnesota oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:23c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:24] Mississippian Astronism

[7:9:24a] Astro-Mississippian philosophy, Mississippian Astronism, or Mississippian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Mississippi under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Mississippi, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:24b] The Institution of the Philosophy of Astronism for the State of Mississippi oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:24c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:25] Missouriian Astronism

[7:9:25a] Astro-Missourian philosophy, Missouriian Astronism, or Missouriian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Missouri under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Missouri, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:25b] The Institution of the Philosophy of Astronism for the State of Missouri oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:25c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:26] Montanan Astronism

[7:9:26a] Astro-Montanian philosophy, Montanan Astronism, or Montanan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Montana under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Montana, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:26b] The Institution of the Philosophy of Astronism for the State of Montana oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:26c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:27] Nebraskan Astronism

[7:9:27a] Astro-Nebraskan philosophy, Nebraskan Astronism, or Nebraskan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Nebraska under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Nebraska, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:27b] The Institution of the Philosophy of Astronism for the State of Nebraska oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:27c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:28] Nevadan Astronism

[7:9:28a] Astro-Nevadan philosophy, Nevadan Astronism, or Nevadan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Nevada under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Nevada, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:28b] The Institution of the Philosophy of Astronism for the State of Nevada oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:28c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:29] New Hampshireite Astronism

[7:9:29a] Astro-New Hampshireite philosophy, New Hampshireite Astronism, or New Hampshireite Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of New Hampshire under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of New Hampshire, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:29b] The Institution of the Philosophy of Astronism for the State of New Hampshire oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:29c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:30] New Jerseyan Astronism

[7:9:30a] Astro-New Jerseyan philosophy, New Jerseyan Astronism, or New Jerseyan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of New Jersey under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of New Jersey, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:30b] The Institution of the Philosophy of Astronism for the State of New Jersey oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:30c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:31] New Mexican Astronism

[7:9:31a] Astro-New Mexican philosophy, New Mexican Astronism, or New Mexican Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of New Mexico under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of New Mexico, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:31b] The Institution of the Philosophy of Astronism for the State of New Mexico oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:31c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:32] New Yorker Astronism

[7:9:32a] Astro-New Yorker philosophy, New Yorker Astronism, or New Yorker Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of New York under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of New York, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:32b] The Institution of the Philosophy of Astronism for the State of New York oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:32c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:33] North Carolinian Astronism

[7:9:33a] Astro-North Carolinian philosophy, North Carolinian Astronism, or North Carolinian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of North Carolina under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of North Carolina, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:33b] The Institution of the Philosophy of Astronism for the State of North Carolina oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:33c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:34] North Dakotan Astronism

[7:9:34a] Astro-North Dakotan philosophy, North Dakotan Astronism, or North Dakotan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of North Dakota under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of North Dakota, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:34b] The Institution of the Philosophy of Astronism for the State of North Dakota oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:34c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:35] Ohioan Astronism

[7:9:35a] Astro-Ohioan philosophy, Ohioan Astronism, or Ohioan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Ohio under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Ohio, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:35b] The Institution of the Philosophy of Astronism for the State of Ohio oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:35c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:36] Oklahoman Astronism

[7:9:36a] Astro-Oklahoman philosophy, Oklahoman Astronism, or Oklahoman Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Oklahoma under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Oklahoma, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:36b] The Institution of the Philosophy of Astronism for the State of Oklahoma oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:36c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:37] Oregonian Astronism

[7:9:37a] Astro-Oregonian philosophy, Oregonian Astronism, or Oregonian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Oregon under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Oregon, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:37b] The Institution of the Philosophy of Astronism for the State of Oregon oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:37c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:38] Pennsylvanian Astronism

[7:9:38a] Astro-Pennsylvanian philosophy, Pennsylvanian Astronism, or Pennsylvanian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Pennsylvania under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Pennsylvania, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:38b] The Institution of the Philosophy of Astronism for the State of Pennsylvania oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:38c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:39] Rhode Islander Astronism

[7:9:39a] Astro-Rhode Islander philosophy, Rhode Islander Astronism, or Rhode Islander Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Rhode Island under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Rhode Island, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:39b] The Institution of the Philosophy of Astronism for the State of Rhode Island oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:39c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:40] South Carolinian Astronism

[7:9:40a] Astro-South Carolinian philosophy, South Carolinian Astronism, or South Carolinian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of South Carolina under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of South Carolina, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:40b] The Institution of the Philosophy of Astronism for the State of South Carolina oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:40c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:41] South Dakotan Astronism

[7:9:41a] Astro-South Dakotan philosophy, South Dakotan Astronism, or South Dakotan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of South Dakota under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of South Dakota, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:41b] The Institution of the Philosophy of Astronism for the State of South Dakota oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:41c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:42] Tennessean Astronism

[7:9:42a] Astro-Tennessean philosophy, Tennessean Astronism, or Tennessean Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Tennessee under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Tennessee, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:42b] The Institution of the Philosophy of Astronism for the State of Tennessee oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:42c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:43] Texan Astronism

[7:9:43a] Astro-Texan philosophy, Texan Astronism, or Texan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Texas under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Texas, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:43b] The Institution of the Philosophy of Astronism for the State of Texas oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:43c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:44] Utahan Astronism

[7:9:44a] Astro-Utahan philosophy, Utahan Astronism, or Utahan Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Utah under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Utah, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:44b] The Institution of the Philosophy of Astronism for the State of Utah oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:44c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:45] Vermonter Astronism

[7:9:45a] Astro-Vermont philosophy, Vermonter Astronism, or Vermonter Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Vermont under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Vermont, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:45b] The Institution of the Philosophy of Astronism for the State of Vermont oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:45c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:46] Virginian Astronism

[7:9:46a] Astro-Virginian philosophy, Virginian Astronism, or Virginian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Virginia under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Virginia, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:46b] The Institution of the Philosophy of Astronism for the State of Virginia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:46c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:47] Washingtonian Astronism

[7:9:47a] Astro-Washingtonian philosophy, Washingtonian Astronism, or Washingtonian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Washington under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Washington, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:47b] The Institution of the Philosophy of Astronism for the State of Washington oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:47c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:48] Washingtonian D.C. Astronism

[7:9:48a] Astro-Washingtonian D.C. philosophy, Washingtonian D.C. Astronism, or Washingtonian D.C. Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Washington D.C. under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Washington D.C., a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:48b] The Institution of the Philosophy of Astronism for the State of Washington D.C. oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:48c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:49] West Virginian Astronism

[7:9:49a] Astro-West Virginian philosophy, West Virginian Astronism, or West Virginian Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of West Virginia under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of West Virginia, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:49b] The Institution of the Philosophy of Astronism for the State of West Virginia oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:49c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:50] Wisconsinite Astronism

[7:9:50a] Astro-Wisconsinite philosophy, Wisconsinite Astronism, or Wisconsinite Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Wisconsin under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Wisconsin, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:50b] The Institution of the Philosophy of Astronism for the State of Wisconsin oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:50c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the

same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

[7:9:51] Wyomingite Astronism

[7:9:51a] Astro-Wyomingite philosophy, Wyomingite Astronism, or Wyomingite Astronism refers to the presence of The Philosophy of Astronism in the U.S. State of Wyoming under management and philosophical jurisdiction of The Institution of The Philosophy of Astronism for the State of Wyoming, a subnational subsidiary for The Institution of The Philosophy of Astronism for the United States of America, as part of the worldwide Institution of The Philosophy of Astronism.

[7:9:51b] The Institution of the Philosophy of Astronism for the State of Wyoming oversees the construction and maintenance of observatories and planetariums throughout its jurisdiction. Ultimately, this subnational branch is accountable to the national Institution yet remains the primary official representative for Astronism throughout the territory of the state. This involves all efforts to protect the identity of the philosophy with the intention of further disseminating it throughout the state.

[7:9:51c] This subnational branch of The Institution continues to act as the proprietor of Astronism on behalf of the national Institution as it deals with the day-to-day operations of its particular state. Furthermore, any other organisations or institutions proclaiming the same role are deemed as unauthorised proprietors and are therefore considered as part of the anti-Institutionist movement.

The Motional Nature of Astronism

[7:10:1] The majority of elements of the philosophy of Astronism are unique and original to myself as its founder, Cometan.

[7:10:2] I want to continue on in this spirit by developing and instilling a nature for the philosophy of Astronism that does too remain original and unique and distinct from any other philosophical or religious nature that is currently or has ever been existent in the world.

[7:10:3] For this reason, I shall now introduce that which is to be henceforth known either as motionism, motionalism, or developmentalism which are three interchangeable terms pertaining to the same intrinsic and unique nature of Astronism.

[7:10:4] Motionism refers to the unique identity of Astronism that is characterised by the philosophy's penchant for change; the notion that Astronism's identity is predicated on its nature to change as the environments in which it resides, and the people that follow the philosophy, also change.

[7:10:5] I, as Cometan, understand and have created Astronism to be an animate entity; one that is living and breathing and changing just as we humans do; I expect this to create greater strength in the bond between the philosophy and its followers as well as distinguish the nature of Astronism from many of the unchanging, rigid, and non-dynamic forms of philosophy and religion existing pre-Astronistally.

[7:10:6] It is important to introduce the philosophy of Astronism as one that holds an understanding that its most prominently held concepts and beliefs now will certainly not be the same as in a thousand years time, and neither in just two hundred years' time with the consideration of the current rate of acceleration of the progression of humanity in knowledge and understanding.

[7:10:7] It is a major failure of many of the world's religious traditions that they have not managed to change as the societies have changed and values, beliefs, perceptions, and knowledge have also changed which perhaps pertains as to why we are currently seeing a religious decline in many developed countries.

[7:10:8] This anthropomorphises Astronism to become an entity that is considered to be alive which is exactly how I, as Astronism's founder, do consider the true nature of the philosophy to be.

[7:10:9] The most fundamental and unique nature and identity of Astronism is the philosophy's motional nature; for Astronism to be motional means that it moves as society moves, but that it holds the ability to move efficiently and simultaneously as society moves.

[7:10:10] However, this should also not be misinterpreted to mean that when the majority of societal thought and belief directs itself away from the core concepts, principles, and beliefs of Astronism then Astronism must also go the way of society for this is incorrect.

[7:10:11] Instead, the motional nature of Astronism pertains to the movement of the philosophy in accordance to the changing environment of the society in which Astronism resides, but also staying in alignment with some of the core concepts, beliefs, and principles of Astronism.

[7:10:12] For this reason, we realise the importance of the development and establishment of The Institution of The Philosophy of Astronism as the proprietor of The Philosophy as one of its most prominent responsibilities is managing the motional nature of Astronism, that which will be changed about Astronism when society changes and deciding elements that will not be changed, but doing so in a way that is efficient, yet thoughtful, logical, and perceptive.

[7:10:13] To maintain the motional nature of Astronism and to uphold the principles of motionism itself, The Institution of The Philosophy of Astronism must take a prominent and leading role in the management of the motional nature of Astronism as part of a wider duty to upkeep The Institution's proprietorship role for the philosophy of Astronism.

[7:10:14] I see Astronism as a biological or cosmological system and entity; it grows, it decays, it augments, and it has the possibility to die, but also holds a survivalist nature; Astronism will endure during persecution and degradation because it holds the same nature as humans; to live, to succeed, and to survive.

[7:10:15] One of the arguments against motionism is encompassed that due to the constantly changing nature of Astronism requiring authentication, this places a great deal of authority to The Institution of The Philosophy of Astronism as a singular organisation; this is considered to provide The Institution with too much power.

[7:10:16] However, by vesting these many responsibilities into The Institution of The Philosophy of Astronism remains essential because The Institution is the proprietor of Astronism and therefore remains the most trustworthy entity with regards to the management of Astronism; The Institution should therefore have power because it holds the authority to make decisions about the operations and the future of The Philosophy.

[7:10:17] Despite the fact that Astronism's motional nature will continue either way, The Institution still holds the sole proprietorship status and is able to grant authenticity and officiality to all changes occurring to Astronism and within it.

[7:10:18] For those wondering, yes, this does continue to be in alignment with the Philosophical Spirit due to the notion that shall be henceforth termed as Institutional necessity.

[7:10:19] Institutional necessity refers to an aspect of the role of proprietorship of The Institution of The Philosophy of Astronism for the philosophy of Astronism which is to be known as gatekeepership.

[7:10:20] The nature of The Institution's proprietorship is three-pronged meaning that it holds three distinct components, the first of which and the element addressed here is The Institution's gatekeepership.

[7:10:21] Gatekeepership involves the role of The Institution allowing certain elements of Astronism to be officially taken out of The Philosophy whilst also accepting new conceptals into The Philosophy in an official capacity; The Institution is the gatekeeper of what is added to and what is taken out of Astronism and this subsequently forms a major element to their overall role as the proprietor of The Philosophy.

[7:10:22] The remaining two components of the three-pronged nature of The Institution's role as the proprietor of Astronism includes those which are to be known as protectorship and sustainership.

[7:10:23] The protectorship of The Institution pertains to its responsibility of defending the philosophy of Astronism at all costs and always keeping the best interests of the furtherance of The Philosophy as the central focal point; the sustainership of The Institution pertains to its responsibility of the financially-sound, ethical, and sustainable management of all aspects of the philosophy of Astronism as well as the other systems of thought included within the Astronic philosophical tradition that The Institution holds proprietorship over.

[7:10:24] So as not to digress too far into the study of The Institution and its inner works, known either as institutiology or institutionology, we shall return to the primary topic of our discourse; the motional nature of Astronism despite the fact that this remains integrally intertwined with the workings, role, and functions of The Institution.

[7:10:25] That which is known as initialism in the context of the contemplation on the nature of systems of thought pertains to the instance in which a religion or philosophy prides itself on its continued adherence to the original teachings and ideas of the system of thought's founder, or founding members; it is from initialism that the concept of tradition holds its roots.

[7:10:26] The nature of Astronism is the opposite of initialism and this is to be henceforth referred to as continualism which involves the principle and understanding that the original teachings, ideas, and beliefs of Astronism will not stay the same as societies continue to progress.

[7:10:27] However, the core element of continualism that defines it from general motionism is that continualist thought states that the very fact that the original teachings of the philosophy will develop and progress as society progresses should be held in pride by

Astronism and its followers just as many pre-Astronist religious and philosophical traditions, aligned with initialist thought, pride themselves on their keeping to the original teachings, beliefs, and principles of their founding figure(s).

[7:10:28] Instead, Astronism prides itself on the founding of new traditions as old traditions become incompatible with the movements and changes in the surrounding the society; this is considered to be an important part of the survivalist mechanism of Astronism.

[7:10:29] The opposite of a religion or philosophy holding a motional nature like Astronism is a static nature, the former of which is associated with the continualist school of thought to which Astronism is adhered and prioritises progression, neotradition, and developmentation of new conceptuals while the latter of which is aligned to the initialist school of thought and emphasises up-keeping traditions, steadfastness of principle, and the homogenisation of conceptuals, beliefs, and interpretations (also known as the process of streamlining).

[7:10:30] For example, a belief like sentientism that is proven then becomes classified as a confirmed belief from which the belief orientation then undergoes a transformation into a fact rather than just a belief.

[7:10:31] That fact must then still be promulgated as a fact to people that refuse to accept it, and of the proving of sentient life on other planets, there will still be many people that refuse to believe that fact even after the evidence is found and presented to them; this process is known as factual promulgation and is therefore distinguished from belief promulgation.

[7:10:32] Also as part of the discussion and contemplation on the nature of Astronism is the conceptual shape of The Philosophy for its shape informs much of how it resides and functions in the world.

[7:10:33] It is postulated herein that the religion of Christianity is circular in shape and linear in direction which means that its central beliefs and practices function in a way that is circular, or repetitional while its linear direction means that it is predicated upon an end goal or its main beliefs are centred on a cumulation, or a final event.

[7:10:34] Alternatively, Astronism is linear in direction whilst also being spherical in shape because it shares the shape of The Cosmos; this means that Astronism is predicated upon the achievement of a goal or the occurrence of an event or the completion of a process while it is spherical in shape meaning that its conceptual aesthetics are multifaceted, multi-interpretive, and multi-dimensional due to the fact that they are not rested upon the monodimensionality of doctrine and dogma.

[7:10:35] The shapes of The Cosmos can generally include concentricity, sphericity, and discoidal entities.

[7:10:36] The recategorisation of conceptals is expected to be a common occurrence within the philosophy of Astronism especially as conceptual recategorisation is essential to the motional nature of Astronism.

[7:10:37] Transcensionism, sentientism, and reascensionism are examples of two conceptals, now presently categorised as belief orientation which once they are achieved, will undergo the process of conceptual recategorisation to become facts; this recategorisational process is the nature of the philosophy of Astronism.

[7:10:38] Consistency in principle but fluidity in concept is the nature of Astronism and The Philosophy is also herein and henceforth to be described as an animated conceptual collectivity abbreviated to ACC.

[7:10:39] This pertains to the animated nature of Astronism, its constitution of conceptuality, and the notion that it exists as a collection of different conceptals across all the different types.

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[7:10:40] To describe Astronism as form of nature worship would be an inaccurate description, however, to notionise that nature worship takes a central role to the philosophy of Astronism would be an accurate assumption.

[7:10:41] Astronism considers The Cosmos as a whole, as well as its progeny and phenomena, to be included as part of the term nature, despite such celestials and cosmic events generally not being considered as part of nature in the same way we understand the interconnectivity of trees, plants, animals, rivers etc.

[7:10:42] Although Astronism does not consider the performance of astrolatry to be in any way central to its beliefs and practices, it does consider worshipping the stars, or cosmic progeny and phenomena in a wider sense as an important element to the achievement of a cosmocentric understanding of existence, as well as supporting the centralisation of The Cosmos and its components into human belief systems, practices, and spirituality.

[7:10:43] For this reason, Astronism provides importance to the practice of astrolatry though this is largely only acceptable in an unorganised and ambiguous sense; in this spirit, cosmodeification and astrodeification are both not accepted in Astronism.

[7:10:44] Cosmodeification or astrodeification is the process and practice of considering individual celestials, celestials collectively, or The Cosmos as a whole entity to be deities in their right, the first two forms of which are generally referred to as instances of astrodeification while the latter form is referred to as cosmodeification.

[7:10:45] Astronism prioritises that which shall henceforth be referred to as cosmolatry pertains to the devotion to and worship of The Cosmos, a whole animate collectivity of cosmic progeny and phenomena, as a deity, a divine manifestation, or a directly divine product.

[7:10:46] A similar term known as cosmomancy is distinguished from that of cosmolatry as it refers to divination by The Cosmos as a form of philosophic divination which involves divination by means of philosophical contemplation, the formation of notions of logic, and through physical and intellectual exploration of the subject rather than by supernatural means.

[7:10:47] To briefly digress, those which are to be termed as logicities is another term for that which is known as a logical notion, or notion of logic.

[7:10:48] Returning to the topic of our discourse, I shall now introduce that which is to be henceforth termed as naturianism, as followed by a naturian, which is a person that regularly spends their time exploring any type of majoratively natural environment, which also includes space exploration, but for a naturian, this practice is conducted specifically in order to enhance their own philosophicality, their own spiritual awareness, their own enknowledgement, experience and connection with nature, as well as to improve their understanding of the divinatory elements of nature; to come to see nature as a directly divine product.

[7:10:49] As has already been addressed in this discourse is the general non-association between The Cosmos as a whole, as well as its progeny and phenomena, and the term of nature and it is for this reason, as Astronism does consider cosmic progeny and phenomena and their culmination into The Cosmos to be form a category of nature, the term henceforth known as cosmonature, or to be cosmonatural are both introduced herein.

[7:10:50] Cosmonature refers to a category of nature that specifically relates to environment of space as well as the cosmic progeny and phenomena residing within it, The Earth is a component of which, as if part of an ecosystem and this is just like in the same way that a forest is the environment and the trees, ponds, animals, and plants are all progeny and the chirping of birds, the decaying of leaves, and the flowing of the river are all phenomena.

[7:10:51] For something to be cosmonatural is either an animate (presently unknown if exist) or inanimate entity that is physically suspended in space rather than an entity, either animate or inanimate, that holds residence within a biosphere such as The Earth or another planet, or moon that holds the elemental components to support physical entities upon its surface unlike a gas planet for example.

[7:10:52] The notion of the existence of nature spirits has existed for millennia, but the notion of the existence of cosmic spirits, or celestial spirits is something that holds its

originates within the philosophy of Astronism, specifically herein and now as part of this discourse.

[7:10:53] A cosmic spirit, or celestial spirit is a non-physical element contingent to the physical elements of a cosmic progeny or phenomena; the spirit of a cosmic entity refers to its metaphysical components that make that entity directly divine and separates that cosmic entity from other animate or inanimate entities that are not directly divine.

[7:10:54] Common to most forms of nature worship is a spiritual focus on the individual's connection and influence on some aspects of the natural world and reverence towards it and this is no different for the existence of nature worship within Astronism, but of course, the form of worship is directed towards cosmic progeny and phenomena, or to The Cosmos as a whole, and therefore prioritises that a person should focus on their personal connection to and relationship with The Cosmos.

[7:10:55] It also remains important to distinguish between the terms of cosmic worship and cosmic devotion, the former of which pertains to the understanding that The Cosmos as a whole, or its progeny or phenomena, is a God or is to be treated as or communicated with as a God which is a form of cosmodeification which is generally not accepted by the Astronist Tradition, but nevertheless persists to exist within Astronism.

[7:10:56] Instead, cosmic devotion is reverence, awe, and wonderment for The Cosmos, its progeny, and its phenomena and although this involves communication towards these entities, it does not involve communication with them that is expected to be reciprocated or that communication with them is going to result in real physical resolutions to any particular problem.

[7:10:57] Is Astronism a form of Neopaganism? Astronism is technically a form of neopaganism from the perspective of Christianity because it does not focus on the worship of the proposed one true God and does not explicitly follow the theology of monotheism.

[7:10:58] Astronism is not generally considered to be polytheistic by its nature, although facets of it may be considered as such and factions of the philosophy may identify themselves to be such, and instead opts to associate with considerably more complex and ambiguous forms of theology including deism, panentheism, and transtheism.

[7:10:59] Cosmocentrism could be considered a prominent form of nature-reverence and therefore a form of nature worship and due to the centrality of cosmocentrism to the philosophy of Astronism, The Philosophy can therefore be considered a form of nature worship, specifically a form of astrotheology, astrolatry, and astromancy.

[7:10:60] The role of the divinity of The Cosmos is a pertinent topic for philosophical discourse to the philosophy of Astronism; The Cosmos is often depicted as being a direct manifestation of that which is referred to as The Divine rather than being considered the fallen creation found in dualistic cosmology, or the realm of punishment which is how it is

considered in the Christian tradition, or an existence in which suffering dominates which is a notion that is central to Buddhist philosophy.

[7:10:61] It is fairly safe to regard elements of Astronism as sharing commonalities with neopagan forms of religious practice and theology, however, to say that Astronism is neopagan by its nature is inaccurate and somewhat offensive to the unique of Astronism and its true place as commanding a distinct philosophical tradition of its own, that which is of course known as the Astronist philosophical tradition.

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[7:10:62] Messages in bottles have been used as a form of communication and commemoration for time immemorial but with a lack of an official term that shall now be herein created and introduced as the practice of contancy and applied to the context of sending a message or form of commemoration, such as placing a person's ashes into a spacecraft, is to be henceforth referred to as the practice as spacioncy.

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[7:10:63] Also as part of my discourse on the nature of Astronism comes the essential factor that is to be known as foundationism which shall pertain to a distinct and affirmed focus on the principal elements of the philosophy of Astronism, or any other system of thought, rather than the in-depth, particular, or oppositely, the peripheral elements of the system of thought.

[7:10:64] An example of the application of a foundationist approach to understanding Astronism would consist of a person's prioritisation of The Seven Tenets of Association alone over all other conceptals within the philosophy of Astronism.

[7:10:65] That which is to be henceforth referred to as pre-foundationism entirely encompasses the beliefs and practices that have existed pre-Astronistally but are herein categorised as beliefs and practices as part of the Astronic philosophical tradition and includes the following practices and beliefs.

[7:10:66] The belief in the existence of sentient life in the universe other than humanity, which is known as sentientism in the Astronist tradition of thought as part of cosmic pluralism, is a pre-foundationist belief orientation.

[7:10:67] The belief in astrolatry, astromancy, and nature worship are pre-foundationist beliefs as part of Astronism and is closely associated with the Astronistally-originating beliefs of cosmic devotion, cosmic worship, cosmolatry, and cosmomancy.

[7:10:68] The belief that upon one's death, one goes to the stars which is known as transtellation in Astronic contexts and is a pre-foundationist belief as it existed prior to the founding of Astronism yet is considered and categorised as part of Astronism.

[7:10:69] The practice of waiting for the first star to be spotted in the night sky before doing something is a pre-Astronist and therefore a pre-foundationist practice that is to be henceforth known in the Astronist philosophical context as the practice of optism as practiced by optists and is part of Astronism.

[7:10:70] Divination by the stars, known as astromancy, astrology, or horoscopy, are herein classified, when considered as a belief orientation, as part of the Astronic philosophical tradition.

[7:10:71] The construction of buildings oriented towards an astronomical target, known in an Astronic context as the practice of alignmentation, is also a pre-foundationist practice.

[7:10:72] The creation of calendars using astronomical objects, known as the practice of horoastronation in an Astronic context, pertains to another pre-foundationist practice.

[7:10:73] Astronic superstition is the branch of Astronism that collectivises all superstitions relating to or involving stars, or other cosmic progeny and phenomena; this is contrast with the branch of Astronism known as Astronic belief.

[7:10:74] Now I shall list a set of superstitions that are pre-Astronist in their origination, but are herein classified as part of the Astronic philosophical tradition, particularly as part of the philosophy of Astronism.

[7:10:75] The superstition that pointing at the stars will bring one bad luck due to the divinity of the stars and how it is considered to be rude to point at divinity is to be henceforth referred to as chiration which is the action of doing this while chironism refers to the superstition specifically.

[7:10:76] The superstition that wishing upon the first star to be appear in the night sky will grant that wish to come true with an additional act as part of this superstition being that a person should recite a song with a cosmic theme, such as the Star Light, Star Bright nursery rhyme, or the I See The Moon lullaby is a form of the latterintroduced precatoration which is to be henceforth referred to as urcatoration, or to urcatorate.

[7:10:77] The superstition that when the evening star is low in the sky, there will be a poor harvest for farmers or when the Dog Star appears, this means there is a drought on its way, or when Cancer's Beehive is difficult to discern but the sky is clear, a storm is soon to follow is to be henceforth referred to as the belief of agrostellation, or agrostellationism.

[7:10:78] In seafaring superstition, the superstition that depending on the direction of the way a shooting star travels, that predicts the way the winds will blow is to be henceforth referred to as anemostellation, or anemostellationism.

[7:10:79] The belief that glimpsing the North Star means one's vessel is close to home is to be henceforth referred to as the belief of boreanism.

[7:10:80] The superstition that the way in which stars are positioned in relation to rings around the moon determines a prediction for the weather is to be referred to as meteorostellation; for example, a ring around the moon with a single star situated inside it means clear weather is to follow while spotting more than one star inside the ring determines that many rainy days are to occur in the coming week.

[7:10:81] A similar superstition states that seven stars around the moon predicts that seven hours of rain will subsequently follow and is considered as part of meteorostellation.

[7:10:82] The pastime of counting the stars is to be henceforth known as stellaration, or to stellarate, and the associated superstition to this is the belief that attempting to count the stars in the night sky will bring back luck which is to be known as mistellarism.

[7:10:83] The superstition that an unmarried person looking for love is permitted to stellarate, but they are only allowed to count a maximum of seven stars on seven consecutive nights and after this, the first person of their preferred sex to shake their hand after those seven consecutive nights of stellaration will be the one they fall in love with and marry.

[7:10:84] There is a branch of Astronic superstition that focuses on the cosmic phenomena of a shooting star/falling star which is in fact a meteor falling through The Earth's atmosphere, but despite understanding what this phenomena is scientifically, a range of superstitions have arisen that pre-Astronically that are now classified as part of Astronism and include the following beliefs and this branch of Astronic superstition is referred to as stellarism.

[7:10:85] The superstition that witnessing a shooting star will bring oneself good luck is part of stellarism.

[7:10:86] The superstition that upon seeing a shooting star one should make a wish that will come true exactly as it is wished for rather than the idealised way in which we imagine that wish to come is to be henceforth known as to precatorate, the act of precatoration, or precatorationism which is the belief orientation.

[7:10:87] The superstition that shooting stars are a person's soul that is undergoing the process of transtellation is to be henceforth referred to as pneumastellation, or pneumastellationism.

[7:10:88] The superstition that fallen stars are souls that have been released from purgatory, thus allowing them to finally begin the ascent to heaven, is to be henceforth referred to as the belief orientation is empyreanism.

[7:10:89] The superstition that shooting stars are the souls of a baby that is about to be born falling to The Earth ready to begin a new life is to be henceforth referred to as pnuemafantism.

[7:10:90] The superstition that a shooting star positioned on your right in the nights sky presents good luck while one positioned on your left indicates misfortune to follow, but one may switch one's position so as to change their luck as the shooting star appears and disappears is to be henceforth referred to as the belief of dextronism.

[7:10:91] The superstition that while seeing a shooting star during a trip, either in a car, a boat, or in an airplane means that that trip will be a successful one.

[7:10:92] The term that is to be known as pre-foundationism collectively refers to ideas, beliefs, and theories that existed prior to the founding of the Astronist philosophical tradition and the philosophy of Astronism yet existed only as such in an unorganised manner and after the founding of the Astronist tradition of philosophy, the beliefs in question became organised, most of which as part of the process that is to be henceforth known as orientisation.

[7:10:93] That which is to be known as to orientise, or the act of orientisation pertains to a form of conceptual organisation manifested as the transformation of an idea, theory, or unorganised belief into a systematic, labeled, and categorised belief orientation; this largely relates to the nature of belief orientations and how an idea, theory, or unorganised belief or set of beliefs attain the label as being belief orientations.

[7:10:94] The prevalencies of pre-Astronist Astronic beliefs in the world is considered to be a major area of study yet to be conducted as part of philosophical demographics discipline and refers to a prodormant time period.

[7:10:95] The term prodormant, or prodormancy relates to a period of time or state of affairs in which a society, or even the world has not yet undergone the widespread Institutional introduction of Astronism.

[7:10:96] Post-foundationism refers to a body of ideas and beliefs that hold an cosmical or Astronic theme which hold originates after the founding of the philosophy of Astronism but are nevertheless considered to be part of the philosophy of Astronism due to their Astronic theme and nature.

[7:10:97] All superstitions that arise during the Humanic Exploration of The Cosmos are herein considered to be classified as Astronic; this classification of superstitions and beliefs is to be herein introduced as spacefaring lore, or spacefaring superstition and is to be part of Astronic superstition, or Astronic belief depending upon the nature of the specific subject.

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[7:10:98] There does not exist any form or instance of sacrilege in the entirety of the Astronic philosophical tradition for there exists no instances of sanctity within the Astronic tradition, particularly within the philosophy of Astronism.

[7:10:99] You can degrade, joke, or misuse anything within Astronism and you do the same with me as Cometan, or anything I create, write, or say for this would stay in alignment with the principles of the Philosophical Spirit.

[7:10:100] I do not and have never thought of myself so highly that I should not, my works should not, or my beliefs should not be joked about, degraded, or otherwise undermined or disregarded.

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[7:10:101] This is an appellatological discourse appendage relating to the eponymy of the appellations for The Philosophy of Astronism as well as the prevalence of eponymous appellations for other philosophical and religious traditions.

[7:10:102] It has long since been held that Astronism, as an appellation, is eponymous to the fictional character of Jesse Millette pertaining to the wider Astronist culture and therefore it is he after whom the Astronist/Astronist philosophical tradition and Astronist culture is structure around.

[7:10:103] The appellation of Cometanism is of course the main eponymous appellation for the philosophy of Astronism as designated by the founder of the philosophy, Cometan.

[7:10:104] No other appellations for the philosophy of Astronism are eponymous, but there are many other religious and philosophical traditions that have been staunchly eponymous since their very inceptions.

[7:10:105] List of eponymous religious and philosophical traditions: Confucianism (Confucius), Zoroastrianism (Zoroaster), Mohism (Mozi), Epicureanism (Epicurus), Platonism (Plato), Manichaeism (Mani), Lutheranism (Martin Luther), Calvinism (John Calvin), Bahá'í Faith (Bahá'u'lláh), and Bábism (Báb).

[7:10:106] List of religious and philosophical traditions that are that which shall be henceforth known as desonym: Christianity (Jesus of Nazareth, Jesus Christ) and Buddhism (Siddhartha Gautama, the Buddha).

[7:10:107] The term herein first introduced as desonymous is used to pertain to a person that has achieved a title that has been designated by others because of something they have achieved or done in their lives, and after which something has been founded using that title.

[7:10:108] Here is a list of non-eponymous religious and philosophical traditions (largely due to the multitude of founders of the tradition): Taoism (Laozi), Cheondoism (Ch'oe Che-u), Jainism (Parshvanatha), Judaism (Abraham), Islam (Muhammad), Druze (Hamza ibn 'Alī ibn Aḥmad), Yazidism (Sheikh Adi ibn Musafir), Sikhism (Guru Nanak), Methodism (John Wesley), Anglicanism (Thomas Cranmer), Presbyterianism (John Knox), Baptists (John Smyth), Quakers (George Fox), Spiritism (Allan Kardec), Mormonism (Joseph Smith), Caodaoism (Ngô Văn Chiêu), Pentecostalism (Charles Fox Parham), Wicca (Gerald Gardner), Rastafarianism (Marcus Garvey), and Hinduism (Saptarishi) amongst many other traditions and denominations.

[7:10:109] Therefore, we can understand the multifarious nature of The Philosophy of Astronism because depending upon which appellation is used to refer to The Philosophy, it may be eponymous or non-eponymous, for example, referring to The Philosophy as Astronism, Cosmism, Sophism, or Kosma are all non-eponymous appellations while Astronism, Astronistism, and Cometanism are eponymous appellations.

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[7:10:110] The transhistoricity of Astronism refers to the postulation that Astronism is relevant or holds significance throughout the history and future of humanity and is therefore not intertwined with a particular form of society or any particular stage in historical development.

[7:10:111] The primary argument for the transhistorical nature of Astronism that humanity has always revered or contemplated the stars in some form throughout its history and even though Astronism has originated in the Omnidoxy by Cometan in the 21st century, some of the core beliefs it prioritises have been held throughout human history.

[7:10:112] Considering this argument from the futural perspective, the transhistoricity of Astronism is postulated by the belief that humanity's exploration of The Cosmos shall extend, after its initiation, throughout the history of human existence due to the countless amounts of planets and other cosmical progeny to explore as part of humanity's solemn existential purpose.

[7:10:113] The notion of the transhistoricity of Astronism remains closely linked to the motional nature of Astronism with the latter being a precursory vehicle to the securement of the former.

[7:10:114] The motional nature of Astronism shall inform its overall transhistorical characteristics with its motional nature allowing Astronism to reconfigure itself to the current circumstances of the societies and eras into which it enters and holds a presence in the community of inhabitants in particular regions of a land; this is a continuous process which will make Astronism the ultimate transhistorical belief system denoting the importance of its motional nature.

[7:10:115] Also closely related in the study of the transhistoricity of Astronism are the two other postulations made about Astronism, namely its omnality and universality which, together with transhistoricity, make up the Astronic Triumvirate on the nature of Astronism.

[7:10:116] The motional nature of Astronism drives forward the Astronic Triumvirate with omnality representing Astronism's resonance to all peoples, universality denoting Astronism's resonance to all space, and transhistoricity pertaining to Astronism's resonance to all time.

The Nature of Philosophership

[7:11:1] A term of importance to myself as Cometan and to Astronism as well as the wider Astronist philosophical tradition is that of philosophership as the creation and subsequent exploration of this term pertains to the foundations of Astronist or Astronist metaphilosophy.

[7:11:2] Philosophership relates to the state, fact, and set of characteristics involved with being a philosopher and is therefore integral to how the Astronist Tradition understands the identity of a philosopher, the role of a philosopher both societally and personally, as well as the collection of qualities involved with being a philosopher which are informed by the accumulation of the addresses that have been made pertaining to the nature of philosophy and the identity of the philosopher through The Omnidoxy in order to form Astronist metaphilosophy.

[7:11:3] That which is to be henceforth referred to as the attention concept pertains to the notion of logic that the extent of the attention that something is able to generate is a quantifier of its ability to sustain itself; this applied in relation to the philosophy of Astronism and stipulates that the extent of the attention that Astronism and its component parts are able to generate will fundamentally determine the extent of the success of Astronism.

[7:11:4] The reason why economies are seeing decline is because governments and organisations are aiming for equality which is not a practical economic parameter/goal; economics is predicated on inequality and disparity so attempting to achieve economic equality is defying the purpose of economics as a whole.

[7:11:5] That which is to be henceforth referred to as sophisticationism relates both to economics and can be applied to the majority of other instances and is a supporting belief orientation and methodology of unquitarianism.

[7:11:6] Sophisticationism pertains to the belief that simplicity in measurement, observation, and thought is neither sufficient nor logical because that which is being measured, observed, and thought about is not simplistic and therefore should not be approached to in a simplistic manner and should instead be considered according to a complex manner.

[7:11:7] The utility of philosophy, utilitarian philosophy, or philosophic utilitarianism pertains to a metaphilosophical approach to understanding how a philosophy should be considered, presented and applied in such a way that focuses on the extent of the utility of that philosophy when applied to societal circumstances and bases the value of philosophy on the extent to which it can be utilised for the benefit of the most amount of people.

[7:11:8] The difference between the terms of philosophic and philosophical is that the former pertains to philosophy in general as a discipline, philosophies as systems of

thought or belief systems, or philosophers themselves while the latter of which pertains to the characteristics of being in alignment with the Philosophical Spirit and especially in displaying those characteristics.

[7:11:9] That which is to be henceforth known as philosophic optimality refers to the extent to which a particular aspect of a philosophy is favoured over another or can also be interpreted as a technique of tirition involving the emphasis of certain understandable and relatable aspects of a philosophy during tiritive sessions and processes over others in order for people to understand or to relate more easily to the philosophy being tiritied.

[7:11:10] The definition of philosophership and its nature, which is to be akin to entrepreneurship, is an important element to protect according to the Astronist Tradition especially due to the fact that philosophership is fundamentally linked to identity and will subsequently have consequences on the role and applicability of philosophy itself on society.

[7:11:11] Due to the fact that philosophership is closely associated with entrepreneurship, I now introduce that which is to be known as philosophic enterprise, which is to ensophise, as conducted by an ensopher, or to do ensophising and pertains to the application of skills, knowledge and personal attributes to apply creative ideas and innovations to practical situations, usually to sustain funds, and the philosopher is the connection between ideas/ concepts and their application to the physical world.

[7:11:12] Philosophership is fundamentally linked to identity and elemental to the worldly application and manifestation of philosophy, hence the imperativeness of its study, contemplation, and its enhanced understanding of.

[7:11:13] Philosopherial management shall henceforth pertain to the application of ensophisational practices to the institutional environment including institutionalisation of ideas, self-funding, new philosophy establishment (NPE), new conceptual development (NCD), and small philosophy management in both the corporate, public, and academic sectors.

[7:11:14] The product of philosophership is ideation and turning that process and product of ideation into something that is self-sustaining, meaning that it is able to translation to the physical world through monetary means, continues to be a topic that is connected to my own personal form of philosophership; Cometanic philosophership.

[7:11:15] This is because I want my philosophership to not only be characterised by the development of Astronism and the Astronic philosophical tradition, but also to formulate a systematic understanding how an organised philosophy to is to be translated to the practical world of monetary value, self-sustainment, and the funding of furtherance and operations; just like opportunity is central to entrepreneurship, it also remains integral to the establishment of the concept of philosophership.

[7:11:16] Opportunity-centred philosophership is essential to the establishment of the nature of philosophership; it involves the grasping of opportunities whenever and wherever they do arise in the name of the furtherance of philosophy in a general sense or of a specific organised philosophy.

[7:11:17] That which is to be henceforth known as the space of ideas theory pertains to the notion that the extent of ideas that are available is potentially endless (though this quality remains distinct from that of infinite) and that it is the philosophers of us whom are the explorers and the extractors of the many ideas existing in the space of ideas.

[7:11:18] Creative value and conceptual value are presently points of contention for the topic of metaphilosophy and the formulation of a greater understanding of what the value of a philosophy is and the differences in value between different conceptals specifically within the philosophy of Astronism.

[7:11:19] That which is to be known as truncation theory derives from Astronarianism and is generally predicated by the notion that the operations of something, especially in a financial sense, should be conducted according to three year intervals; in the context of the study of metaphilosophy and the nature of philosophership, this would relate to how The Institution of The Philosophy of Astronism should conduct its plans scheduled for three year periods into the future rather than any longer or any shorter; it is believed by with the application of truncation theory to the operations of The Institution, both efficiency and relevancy will be sustained.

[7:11:20] As the final element to the study of the nature of philosophership in this particular discourse, which is itself certainly not exhaustive of this wide area of study, that which is to be known as the belief orientation of entrepreneurialism is introduced.

[7:11:21] Previously in this discourse, I have spoken of the importance of the entrepreneurial spirit to the nature and identity of philosophership, but entrepreneurialism further reaffirms this understanding of the identity of a philosopher to become synonymous with the personhood of an entrepreneur.

[7:11:22] A philosopher, or specifically the founder of a philosophy, or the manager of an organised philosophy is a risk-taker, a developer, an investor of both time, money, and effort, as well as centrally and integrally being an ideator; a person who forms their living and income from the creation of ideas and the creation of conceptual value for those ideas.

The Psychonautics of Astronism

[7:12:1] This discourse on the psychonautics of Astronism is encapsulated by the notion and prediction made herein by myself as Cometan that astronomical observation and cosmic devotion will cause psychedelic effects as comparable to those felt as part of religious prayer or religious ecstasy which is to be henceforth known as the instance or quality of astrogenic.

[7:12:2] Astropsychedelia is herein introduced and established as a joint branch of study between cosmic philosophy, psychedelia and psychology and involves any and all instances in which a person is induced into any type of psychological state beyond that of normality directly due to either one's observation or exploration of, one's devotion to, or one's imagining about a particular celestial, a group or type of cosmic progeny or phenomena, or about The Cosmos as a whole.

[7:12:3] The personal inspiration of myself as Cometan is notably not considered to be any type of hallucination or hold origins of any psychedelic nature due to the fact that I have never once taken a drug of such a kind nor will I ever do so, especially not for aiding my imagination, for in that area, I am plentiful of ideas without support of an externality.

[7:12:4] That which shall be henceforth referred to as oneiration, to oneirate, or to be an oneirator pertains to the instance in which a dream takes a specific theme, principally astroneiration, or one's dreams of the stars.

[7:12:5] That which is to be referred to as astroyoga, or also known as cosmoyoga, pertains to a new tradition of the practices of yoga which incorporate within them Astronist practices and devotions and in addition to this, they incorporate Astronist forms of art and depiction; within psychonautics, there is a particular interest in how practitioners of yoga and the astroyogic tradition can achieve altered states of consciousness; astroyoga is herein and henceforth introduced, but it will be more deeply explored in its own extraomnidoxical Cometanic text.

[7:12:6] When a person experiences an hallucination that they are in space or unrealistically close to distant celestial bodies or cosmic phenomena is to be henceforth referred to as an astrocination, or for someone to astrociate.

[7:12:7] That which is to be henceforth referred to as an astrotrance shall pertain to an abnormal state of wakefulness in which a person is not self-awareness or is not altogether responsive to external stimuli as caused by cosmic devotion, astronomical observation, or cosmic phenomenal witnessment.

[7:12:8] Sophormation, as it is to be henceforth known, pertains to a fundamental change in a person's philosophicality, their adherence to a philosophy, or to their philosophic life in a general sense directly from a specific set of events, practices, or beliefs.

[7:12:9] One's philosophic life is expected to be a commonplace term first used in the context of Astronism and pertains to the segment of an individual's life regarding their philosophicality in contrast to their religiosity, their ideology, their career, or their family and is therefore closely linked to one's philosophicality.

[7:12:10] That which is to be henceforth referred to as astroscopy, or to be astrosopic shall pertain to when a person is physically in outer space rather than upon a celestial body, which is to be known as terrascopy, or to be terrascopic, or on some sort of spacecraft, which is to be known as mechoscropy, or to be mechoscopic.

[7:12:11] When a person's dream involves them physically floating in space or being close to a cosmic progeny or phenomena, this is to be henceforth referred to as astroneiration, to astroneirate, or an astroneiric dream and is expected to be commonplace for those involved in the psychonautic elements and abilities of Astronism.

[7:12:12] Altered states of consciousness in the context of the philosophy of Astronism involves philosophically-induced or astronomically-induced states of consciousness which pertain to two non-pharmacological ways in which an altered state of consciousness may exist alongside spiritual experiences, meditation, learning, or emotional development and it is this that remains the primary area or topic of study for psychonautics when applied to Astronism.

[7:12:13] That which is herein introduced as neurophilosophy attempts to explain philosophical experiences, feelings, and behaviour in neuroscientific terms.

[7:12:14] It is the study of correlations of neural phenomena with subjective experiences of philosophicality, astronomical observation, devotional practices, mechoscropy and astroscopy and hypothesises to explain these phenomena; this contrasts with the psychology of philosophy which instead studies mental rather than neural states.

[7:12:15] Researchers in the field will attempt to explain the neurological basis for a range of philosophical and astronomical experiences.

[7:12:16] It remains important to state that this list is not exhaustive and also, that in the context of our introductory discussion of psychonautics in the Omnidoxy, we presently have no experience of the true abilities of Astronism to induce altered states of consciousness and therefore, as Cometan, my understanding of the psychonautics in relation to Astronism remains low due to the fact that research, study, experimentation, and practice of Astronic psychonautics has not yet been applied; when an omnidoxical discourse introduces a subject in this way, it is to be henceforth referred to as precurial meaning that there is very little known and understood about a topic that has been introduced and established by the Omnidoxy herein.

[7:12:16a] Enknowledgement is the first major instance of psychonautic experience and behaviour within Astronism for enknowledgement does infer notions of an altered state of

consciousness due to one's raised knowledge, awareness, and understanding of the world around them, however, the biological effects of this are yet to be discovered although the philosophic and spiritual effects are herein affirmed.

[7:12:16b] Transcension and one's belief in transcensionism is the second major instance of psychonautic experience and behaviour within Astronism and is perhaps the most clear example of an altered state of mind with transcension encompassing both a spiritual, emotional, philosophic, and perceptual transformation as well as biological, physiological, and sensory enhancement.

[7:12:16c] Imaginity is herein introduced as the state of consciousness in which a person feels a combination of strong excitement and philosophicality due to an onset of philosophical ideas which is how I, as Cometan, have felt and experienced during my time founding Astronism and writing the Omnidoxy for I have undergone imaginity; again, although not presently measured and tested, imaginity is expected to hold significant effects on a person's state of consciousness and is expected to be closely associated with those altered states of consciousness achievable through enknowledgement.

[7:12:16d] Wonderment and other philosophical emotions are expected to hold particular importance to Astronic psychonautics due to the fact that it is these emotions that are leading a person's beliefs and imagination with regard to The Cosmos and are therefore deeply engrained into the practices of Astronism, namely cosmic devotional practices.

[7:12:16e] Philosophical argumentation and debatabation is another element of the Astronic philosophical tradition that could lead to the achievement of altered states of consciousness through one's obsession and experience of exhilarating debates with equally matched intellectual and philosophical argumenters.

[7:12:16f] Astronomical observation is an essential element to the practices and beliefs of the philosophy of Astronism and although astronomical observation is also made separate from the beliefs and practices of Astronism, there is a notion herein stated that astronomical observation itself, perceived through a purely scientific lens, could itself hold the potentiality for the achievement of altered states of consciousness.

[7:12:16g] Penultimately, witnessing cosmic progeny or phenomena, as part of astronomical observation, though markedly considered and perceived through a more philosophic lens, will also inevitably cause altered states of consciousness due to the grandiosity and magnificence of that which is witnessed and visualised as a type of interaction between The Cosmos and humanity's visuality.

[7:12:16h] Astroscopy and mechoscopy are expected to hold potentially the highest instances of psychonautic experience and behaviour within the auspices of the philosophy of Astronism, however, the true and specific elements of an altered state of consciousness for those experiencing astroscopy and mechoscopy are yet to be visualised and measured thereafter.

[7:12:16i] Finally, the consequences of cosmic devotional practices which pertains to the psychological, emotional, and spiritual effects of enacting cosmic devotions and especially focuses on the connection between cosmic devotional practices and the direct reactants in our psychologies to those practices.

[7:12:17] Astronic/Astronist anthropology, or also known as sophoanthropology, pertains to the study of the human as it relates to philosophy as a discipline of study and organised philosophy as a societal pillar.

[7:12:18] Additionally, that which is to be known as spacioanthropology relates to the study of the human as it relates to outer space and space exploration which is of course the primary thematic element of the entire philosophy of Astronism; for this reason, Astronism may be accurately described as a spacioanthropological philosophy.

[7:12:19] That which is to be known as the Astronic anthropological principle uniquely upholds the notion that humankind is fourfold in nature (known as tetratomism) and comprises of mind (consciousness), body (physicality), cosmos (environment), and indirect divinity (product of the cosmic environment which is directly divine).

[7:12:20] The anthropology of philosophy, as distinct from the aforeintroduced discipline of sophoanthropology, refers to the study of philosophy in relation to other social institutions, especially religions and ideologies, as well as the comparisons of different forms of philosophy across a range of cultures.

[7:12:21] The evolutionary origin of philosophy relates to a field of study within the anthropology of philosophy dealing with the notion that philosophy, as a social institution, is tied to the evolutionary nature of humanity, and does itself hold an evolutionary nature.

[7:12:22] Additionally and similarly, the evolutionary development of philosophy is a field of study close in proximity to the evolutionary origin of philosophy dealing with the notion that philosophy itself as a discipline, but especially organised philosophies, hold evolutionary natures that are tied to the evolutionary nature of humanity.

[7:12:23] That which is herein introduced as the new term of monouniversal, or relating to the nature of holding monouniversality pertains to when one feels that they are as one with the universe, which is also known pre-Astronistally and non-Astronistally as the oceanic feeling; monouniversality is expected to be a common feeling, experience, and verbal expression as part of the psychonautic elements of the philosophy of Astronism.

[7:12:24] That which is to be known as the philosophic experience pertains to a type of subjective experience which is interpreted within a framework of an organised philosophy and in the context of the Astronic tradition, most commonly pertains to notions of enknowledgement or raised levels of philosophicality through cosmic agency, including

astronomical observation, cosmic witnessment, wonderment, philosophic argumentation, or imagininity.

[7:12:25] The term that has just been utilised as cosmic agency shall henceforth pertain to the functions and utilities of The Cosmos, especially its interactions with the human perceptual, sensory, and philosophic experience.

[7:12:26] Meanwhile, that which is to be known as divine agency shall pertain to the functions and utilities of a creator God, especially regarding God's interactions with the human experience of emotions, occurrences, and truths.

[7:12:27] The cognitive science of philosophy pertains to the study of philosophical thought and behaviour from the perspective of the cognitive and evolutionary science.

[7:12:28] The field of study adopts methods and theories from a broad variety of disciplines including cognitive psychology, evolutionary psychology, cognitive anthropology, artificial intelligence, neurophilosophy, philosophic psychology, developmental psychology, sociology, and spaciology.

[7:12:29] Practitioners in this field seek to explain how human minds acquire, generate, and transmit philosophic thoughts, practices, and schemas by means of ordinary cognitive capacities.

[7:12:30] The application of psychological states to the philosophy of Astronism is an important elements to the psychonautics of Astronism because the alteration of psychological states as caused by the effects of the beliefs and practices of Astronism is central to psychonautic studies with the psychological states listed below comprising just a handful of the potentially much longer list of specific states that a person may experience as part of psychonautic Astronism.

[7:12:31] The first is aporia which, when applied to the context of Astronism, pertains to a state of puzzlement due to one's thoughts regarding the complexity of The Cosmos, or due to a complex observation, theory, or belief orientation regarding The Cosmos, or one of its progeny or phenomena.

[7:12:32] The second of these psychological states is dysphoria which, when applied to Astronism, pertains to one's feeling of dissatisfaction with life due to their understanding of humanity's current disfulfilment of humanity's destiny, or the fact that astronomy and philosophy are not presently valued according to their actual worths in today's society; these are just two examples of how a person may experience dysphoria in relation to Astronism, but it could arise in a number of different ways.

[7:12:33] That which is known as the gnostic state, as derived from the practices of Chaos magic, pertains to when a person's mind is focused on only one point, thought, or goal and all other thoughts are thrust out which can be applied to the context of Astronism

through the focusing of one's mind on one particular belief orientation within Astronism, or focusing oneself on a singular cosmic progeny or phenomena during astronomical observation.

[7:12:34] Astronic hypnosis pertains to the state of being hypnotised through astronomical observation, especially by witnessing a cosmic phenomena, or through cosmic devotional practices.

[7:12:35] That which is known as repetition compulsion when applied to the context of Astronism pertains to wanting to relive or re-experience astronomical observation, cosmic devotion, or another practice or feeling associated with the philosophy of Astronism, either due to attachment theory, or due to the positive mental associations made with those acts and practices.

[7:12:36] Solipsism syndrome refers to a psychological state in which a person feels that the world is not external to his or her mind which a person could possibly experience in relation to the philosophy of Astronism, but this is to be explored post-omnidoxically as are many of the other elements of Astronic psychonautics.

[7:12:37] Periods of extended isolation may predispose people to this condition which is a major concern for the psychological wellbeing of all spacefarers.

[7:12:38] This particular syndrome has been identified as a potential concern for individuals living in outer space for extended periods of time with potentially harmful effects on a person's mentality.

[7:12:39] Noctcaelador is a psychological construct, introduced by the psychologist William E. Kelly in 2003 to describe an "emotional attachment to, or adoration of, the night sky" which is an essential element to the thematic foundations as well as the practices and beliefs of the philosophy of Astronism; however, there does exist divergences in terminology for noctcaelador is a pre-Astronist and non-Astronist term for emotional attachment and adoration of the night sky while in an Astronic context, this is instead referred to as nocturnalism, though this term itself should not be confused with noctism.

[7:12:40] According to Kelly, "noctcaelador has been associated with higher openness to experience, investigative and artistic vocational interests, sensation-seeking, a rational, cognitive approach to problem solving and need for cognition, a propensity to engage in fantasy, a tendency to become deeply involved and attentive to stimuli of interest, and a willingness to consider unusual ideas and possibilities" which is entirely supposed by notions within and beliefs regarding the benefits and abilities of the philosophy of Astronism for individual persons.

[7:12:41] It remains important to note that Astronism rejects the existence of the occurrence of astral projection and disdains the use of the term astral with this type of so-called out-of-body experience.

[7:12:42] Self-experimentation may commonly take place during Astronic anthropology due to the fact that a person may record their own reactions and experiences when observing cosmical progeny and phenomena, or during a philosophical argumentation.

[7:12:43] That which is to be known as the act of to sophosicate, or the action of sophosication refers to the reading of philosophical texts and treatises purely and only with the intention of increasing one's own philosophicality.

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[7:12:44] That which is to be henceforth referred to as to orbate, to be an orbator, to conduct orbation, or to conduct an act that is orbational refers to the action of spinning a globe with one's eyes closed to choose a place to travel which is a popular practice.

The Octadocy

*The Principles of
Advancement & Eschatology*

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Rhemnology

[8:1:1] Rhemnology is a major discipline within Astronist Philosophy dealing with the combination of philosophies, concepts, theories, and traditions relating to the topic of advancement and the pre-Astronist philosophical discipline of eschatology, within a structured set of Astronist philosophical disciplines.

[8:1:2] These disciplines remain branches of rhemnology and consist of tiritology, transanthropology, and Astronist Eschatology which itself consists of the following branches: Astronist Thanatology, Astronist Necrology, Mortology, Incorporeology, and Dysteleology.

[8:1:3] All discussions of advancement, such as in the discourse entitled *The Advancement of Humanity*, are considered to be within the wider discipline of rhemnology and do not have a specific discipline of their own.

[8:1:4] Astronist Philosophy prides itself upon its ambitious initiatives to direct the trajectory of humanity's attention towards the stars, and the times are approach wherein the concepts and beliefs of *The Philosophy of Astronism* will need to be applied to our lives for humanity shall begin *The Exploration of The Cosmos*.

[8:1:5] Before we begin to discuss rhemnological issues in each of the different disciplines within this disquisition, we must first hold a precursory discussion of some of the major ambitions of the Astronist philosophical tradition.

[8:1:6] The most principal of these is the essentiality of Humanity's Exploration of The Cosmos which shall forevermore remain a central aspect to all Astronist philosophies and the wider Astronist Tradition.

[8:1:7] Humanity's Exploration of The Cosmos is the most important aspect of Astronist Philosophy and is considered to be of the highest priority for humanity to achieve according to the entirety of Astronist Philosophy, not simply the Astronist Tradition.

[8:1:8] Humanity's Exploration of The Cosmos is also considered to be the one and only defining aspect of humanity's Greater Advancement, as it is to be henceforth known in Astronist Philosophy.

[8:1:9] All efforts proceeding until the end of this introductory and precursory discussion are in the direct of aid of initiating and achieving Humanity's Exploration of The Cosmos.

[8:1:10] However, before we can discuss such efforts, it must first be understood by all that before any physical or practical efforts are made, humanity must be intellectually, culturally, and philosophically ready for *The Grand Endeavour*, as it may be referred to in Astronist Philosophy, amongst a plethora of other appellations.

[8:1:11] Terraforming is considered an absolutely necessary endeavour in the Astronist Tradition in order to achieve greater spacial colonisation for the advancement of humanity, yet there exists discussions about terraforming ethics that certainly do question the ethicality of such endeavours to the Astronist Tradition majoratively argues against.

[8:1:12] The Astronist Tradition certainly upholds the cosmocentric ethical stance of the need for balance between the advancement of humanity and the preservation of the existing planetary ecologies.

[8:1:13] The Astronist Tradition does not advocate for the destruction of ecologies, in fact, any destruction of any creation that isn't manufactured by humanity is considered a grave act of evility within Astronist Ethics which are henceforth known as Acts of Villence.

[8:1:14] Take, for example, a planet that is inhabited by non-sentients but has a rich ecology of many non-sentient species, it would be considered a villent act to try and knowingly alter the ecology of the planet to suit the means of humanity, especially if that meant the alteration of habitats.

[8:1:15] However, if on that same planet, there was a region, or continent that had little inhabitant species and that which is known as a Wasteland Ecology, then it would be considered an Act of Accence, as well as an act of Utilence.

[8:1:16] All understandings of ethics in relation to human acts during Humanity's Exploration of The Cosmos can be broken down into three major categorisations; Acts of Villence, Acts of Accence, and Acts of Utilence.

[8:1:17] Villency involves all acts that are considered harmful and inspired by evility; Accency involves all acts that are considered to be positive, ethically good, and properly conducted for non-destructive purposes; Utilency involves all acts that are considered to be utilisations, or improvements of already existing entities, though this may involve parts of both villence and accence.

[8:1:18] Another example of an Act of Villence would be to either knowingly or unknowingly be destructive, ignorant, or disregarding to an entity other than oneself, such as the destruction of habitats, the removal of species for one's own gain or survival, or the purposeful and gradual dwindling of a species for one's own gain or survival.

[8:1:19] Forevermore, from the Astronist perspective, shall it remain villent act to go to worlds and expect the inhabitants of those worlds to bow to our commands; that is not the Astronist way and that is certainly not the way by which we shall conduct our exploration of The Cosmos.

[8:1:20] Any such act of villence is always condemnable without any exceptions, even despite the power, or the supposed virtue of an individual, and any reason for doing such

is not permitted, especially if such a reason is based upon the expansion or supposed advancement of humanity.

[8:1:21] It must be said now herein and shall hopefully be echoed henceforth and forevermore; if we do not set out on this endeavour of cosmical proportions in the right way and if we do not conduct our cosmic expedition in good manner now, we condemn our descendants to centuries and even millennia of villence, corruption, misdeed, and destruction, as our current human history has largely consisted of.

[8:1:22] But it is the proportions in which we speak of in the Omnidoxy and their contextualisations that are the most frightening; the vast amounts of space, the advanced technologies, and the new mentalities that shall certainly not mirror our own present mentalities.

[8:1:23] It is this contextualisation that is the most terrifying if the cosmical endeavour is not conducted in good practice for the potential for evility will be evermore within the reach of many greater amounts of peoples and the fact remains that it takes only one ruptured soul to cause the destruction of many.

[8:1:24] Our ideals and principles should not become expendable in the face of reality for if such occurs, then what becomes of the purposes of such ideals and principles?

[8:1:25] To define Acts of Accence from those of utilence is simply achieved by narrowing down the essential reason for one's action; if one sets out to complete their act with good purpose and conducts such an act with any effect to any other external entity then that is considered an accencial act.

[8:1:26] If, however, the act is conduct for good purpose but only with the intention of utility, personal gain, or affects any external entities, either positively or negatively, then that is considered an act of utilence.

[8:1:27] Utilency can be exemplified in the scenario of a terraformational act that is conducted on a largely ecological lifeless world that is still harbours non-sentient life; conducting the terraformation leads to the vibrancy of ecosystem but causes the disruption or even extinction to the non-sentients that presides upon the planet previously, but new life has emerged due to the terraformational act, that act would then be considered one of utilency.

[8:1:28] Essentially, Acts of Accence affect absolutely no other external entity and still achieve the terraformation, but Acts of Utilence do affect external entities, but from such acts, new life emerges, the ecosystem is made larger and more vibrant, or the species of which are more diverse than they initially were.

[8:1:29] Positive Utilence is when an act of utilence is successful and has largely positive effects and leans towards being characteristic of accency, and Negative Utilence is when an

act of utilence isn't successful and has largely negative effects, thus leaning such acts towards a characteristic of villency.

[8:1:30] Ethical issues in relation to terraforming can therefore be split by two variables; the advancement of humanity and the preservation of the existing planetary ecologies; the extent to which one of such variables is sided with is often the greatest identifier of the purpose of the terraformational act; respectively split into Advancemental Terraforming and Preservational Terraforming.

[8:1:31] Of course, there shall always exist pro-terraformers and anti-terraformers, but there could also exist non-terraformers; those whom believe that terraforming isn't necessary for the achievement of space colonisation, or the advancement of humanity.

[8:1:32] The Astronist Tradition is highly environmentalistic in its beliefs and holds ecocentrism at the heart of Humanity's Exploration of The Cosmos and appreciates ecocentrist concerns in relation to the processes involved with terraforming, especially due to humanity's past and current treatences towards the environment of The Earth.

[8:1:33] To combat this, the Astronist Tradition establishes the foundations for ethics in relation to, not terraforming activities, but the wider activities involved with Humanity's Exploration of The Cosmos, and it is imperative that these principles are respected and abided by in order to ensure the protection of the ecologies of all worlds.

[8:1:34] The economic costs of terraforming are obviously going to far outweigh the current investment budgets that institutions and individuals are presently willing to afford to such activities.

[8:1:35] However, we must not fear such obstacles for the time is not now that such investments are needed for we have neither begun our cosmical explorations, and nor are the peoples of the world ready in understanding the importance of The Cosmos and humanity's future amongst it.

[8:1:36] For this, we rely upon The Philosophy of Astronism to bring astronomy, cosmology, cosmocentricity, and a general philosophical conception of The Cosmos to the peoples of The Earth.

[8:1:37] Once the peoples of the world understand The Cosmos in this Astronist way, and once the endeavour of Humanity's Exploration of The Cosmos has begun, the investments towards terraforming other worlds shall follow without any doubt.

[8:1:38] From that position, the infrastructure of terraforming, and all related industries involving space shall need to be established from the very beginning, without prior structures in place.

[8:1:39] Essentially, the Astronist Tradition necessitates that the philosophical infrastructures must first be enlaid before the economic and political infrastructures involved with the practical aspects of Humanity's Exploration of The Cosmos.

[8:1:40] To the doubters of terraforming, and the wider context of Humanity's Exploration of The Cosmos, and to those whom say the Astronist perspective is overly optimistic, we return with our understanding of this opposition as a great complement to the Astronist Tradition and an accurate appraisal of its general approach to all things.

[8:1:41] We must always preside over topics, especially those involving The Cosmos, with an inherent and continuing sense of optimism for it is The Cosmos that we hope to explore and gain greater knowledge of; it is this hope that stands as the central aspect of The Philosophy of Astronism and it is this hope that remains the feeder to all the optimism witnessed through the Astronist philosophical tradition.

[8:1:42] Finally, to address the political issues and concerns with terraforming and other prophesied advanced spacial activities, the implementation of Astronarianism is considered to hold the precepts for the correct political, economic, and societal structure need to be in existence for the proper execution of such advanced spacial activities.

[8:1:43] Essentially, Astronarianism is considered to be the necessary precursory to combatting the practical political issues that may well arise when considering the events of humanity's past.

[8:1:44] Space colonisation is, of course, the centralmost aspect to Humanity's Exploration of The Cosmos of which during our discussions, a number of pre-Astronist concepts and concerns have been identified, whilst new Astronist approaches have also been identified and shall be discussed within this discourse.

[8:1:45] We shall address the pre-Astronist reasons for space colonisation first, of which the survival of human civilisation is the foremost of these reasons.

[8:1:46] The survival of human civilisation is the principal reason for the colonisation of space for the Astronist Tradition perceives it as a risk and miss opportunity for humanity to remain monoplanetary.

[8:1:47] Survivalism is the centralmost instinct of all living entities and shall continue to be forevermore; the colonisation of space further ensures the survival of humanity through the expansion of humanity into larger regions and onto multiple worlds.

[8:1:48] The utilisation of the vast resources in space is the second reason for the colonisation of space as it is considered by the Astronist Tradition to be a great disservice to the creations of The Cosmos to not safely and environmentally utilise them for the purposes of humanity expansion and survival.

[8:1:49] The resources of The Earth, as one planet within The Cosmos, cannot compare to the vast potentiality that The Cosmos itself has to offer; the utility of such resources would be able to become realised if space colonisation occurred.

[8:1:50] The expansions of humanity that occurred across The Earth had done so with the deaths of millions, the extinction of species, and the destroyed lives of native settlers; the colonisation of space would not have these consequences.

[8:1:51] Although, it could be argued that far greater consequences could occur from space colonisation, the Astronist Tradition upholds that its own existence and adherence will prevent such occurrences or any related, or worse occurrences from happening.

[8:1:52] Humanity's demands on the resources available on The Earth are gargantuan, and only getting greater by the day, and because the Astronist Tradition is strictly pro-populationism in its approach, the only way of alleviating The Earth from such resource demand would be to allow humanity to expand out into new worlds.

[8:1:53] This alleviation will have only positive effects for the resource demands required by the human population of The Earth, and will help the conservation of the environment against such problems as climate change, extinctions, and pollutions of all kinds.

[8:1:54] The simple reason of spreading humanity throughout The Cosmos is pre-Astronist but is highly Astronist in style nonetheless and although its logic is simplistic, it remains a cornerstone to the entire purpose of cosmic exploration, just as well as space colonisation.

[8:1:55] The commercialisation and industrialisation of space will provide untold amounts of wealth and new job opportunities and industries for people to embrace including self-employment, or large scale mass employment organisations, thus defying any economic issues initially faced by the costs of space colonisation.

[8:1:56] Now, we move onto the Astronist originative ideas in relation to the reasons for space colonisation, the premier one of which is the advancement of humanity, which can be considered an overarching reason for space colonisation.

[8:1:57] The advancement of humanity is the essential reason for the colonisation of space and this reason pervades all others and therefore, is integral to all discussions of space colonisation.

[8:1:58] The second of the Astronist originative reasons is for the exploration and colonisation of space to bring brand new perspectives of The Cosmos, as well as The Earth and humanity's places within it, which will inevitably only support other related Astronist concepts and theories.

[8:1:59] In turn, this will eventually cause human culture and our religious and philosophical traditions to change dramatically, as the Astronist Tradition has prophesied;

this relates to the argument that in order for humanity to truly realise and understand the solemnity of Astronist Philosophy, the exploration and colonisation has to occur.

[8:1:60] Simply, but excitingly, the discovery of new worlds is central to the Astronist approach towards arguing for space colonisation for the potential in scientific, ecological, biological, and discover in all other subjects is unprecedented in the face of the potentiality of The Cosmos which is why the colonisation and exploration of deep space is highly advocated by the Astronist Tradition.

[8:1:61] In Astronist Philosophy, both the colonisation and the exploration of The Cosmos are considered to be necessary precursory actions and processes to humanity's discovery and the eventually solvement of the mysteries held within The Cosmos.

[8:1:62] From the perspective of the Astronist philosophical tradition, space colonisation is simply considered to be the natural course of action for humanity; to expand into territories unknown and to embark upon untold adventures; the exploratory instinct of humanity is only encouraged by the Astronist Tradition.

[8:1:63] The umbrella concept known as Planetary Habitability involves four different concepts within it that relate to the habitability of human to worlds, or the need for life's occurrence to take place in a wider sense.

[8:1:64] Firstly, we must address the concept of suitability; due to the natural constructs of some planets, they won't ever be suitable for humanity's survival such as gas giants, though their moons pose greater opportunities for suitability.

[8:1:65] Survivability is another aspect of suitability that needs to be considered for humans need to be able to survive in comfortable conditions in order for the planet to be suitable, or at least become suitable through the processes of terraforming.

[8:1:66] Other planets will be naturally more suitable for the human biological structure to handle which leads us to an address of the next concept within Planetary Habitability.

[8:1:67] This is known as The Forty Billion Habitables which relates to the forty billion estimated Earth-habitable worlds that exist within the Milky Way, which means there are forty billion plus Earth-like planets in the Milky Way which are naturally structured to support life, thus supporting all arguments for sentience beyond The Earth as proposed by the Astronist Tradition.

[8:1:68] Panspermians of Astronist Philosophy believe in the idea of panspermia, of which the Astronist Tradition is a supporter due to panspermial thought being highly cosmocentric rather than geocentric or anthropocentric.

[8:1:69] The discussion of panspermia provides the subject of Planetary Habitability with a much wider breadth of discussion, thus making the topic an important contributor to wider discussions of advancement within rhemnology.

[8:1:70] The experimentation of the suitability of worlds is only held to occur by the Astronist Tradition if the exploration of The Cosmos is in occurrence for the Astronist Tradition is a supporter of the notion that not all research can be conducted from The Earth; humanity must go out and experience The Cosmos if it is going to explore and colonise it.

[8:1:71] To conclude our introduction to the discussions of rhemnology, two definitions have been provided below for the concepts of Space Survivalism and all currently identified variations of Cosmic Travel and the generally Astronist approaches to these two concepts, which must also be widened and discussed during Astronist philosophical debates.

[8:1:72] Space Survivalism – a pre-Astronist concept that is now structured in a full Astronist philosophical approach that understands space exploration, and colonisation to be the only viable long-term option for humanity's survival.

[8:1:73] Interplanetary Travel, Interstellar Travel & Intergalactic Travel - Astronist ideals that are believed to one day occur through the achievement of precursory triumphs such as the exploration of The Cosmos, the colonisation of The Solar System, and the cosmocentric culture and philosophy of humanity.

[8:1:74] We stand upon the cusp of the most grand of all voyages and so lucky should we consider ourselves by that very fact alone.

[8:1:75] Everything we do, everything we are, and everything we should hope to be, must all be directed towards the stars, and The Cosmos in which all the stars reside.

The Dissemination of Astronism (Tiritology)

[8:2:1] It remains not enough for the birth of The Philosophy of Astronism into the world; to presume its dissemination throughout the world without conscious effort is the error of ignorance to the realities of ideas and their circulations.

[8:2:2] Removing the gravity and uniqueness of the insentences and philosophies of The Philosophy of Astronism from the equation, we may all relate to the instances in which our ideas are created and our vehement belief in them, and the vocation that develops thereafter for their transmissions to every other person of the world.

[8:2:3] Returning back to the context of The Philosophy of Astronism, it remains essentially practical and natural to want the ideas of The Philosophy to be extended and expounded to every other person on The Earth and beyond so they know the important message that has been constructed and is manifest in The Omnidoxo herein.

[8:2:4] To that end, it remains only prudent that a subject is found in the name of this facet of understanding and manifestation of The Philosophy of Astronism, and this is to be henceforth known as tiritology, two major branches of which are philosophical marketing and philosophical advertising which are aforeaddressed in a separate discourse due to their special designation as codisciplines.

[8:2:5] Tiritologists are tasked with understanding the procedures of tirition in its many forms, the acts of tiritors and tiritresses in the variety of methods they choose to utilise for their tiritional works.

[8:2:6] In addition to this, tiritologists, as well as tiritors, are all mandated with the commission of developing new methods and philosophies of tirition for the further dissemination of The Philosophy of Astronism in new contexts, new technologies, and in future eras.

[8:2:7] To make the distinction between the two, tiritologists are the studiers of tirition, and although tiritors must also contemplate tirition, their essential role is to action it in the ways they deem most efficient and ethical.

[8:2:8] Tiritological thought focuses on one main principle; the ways in which The Philosophy of Astronism can be disseminated in different societies, on different platforms, and across different geographical areas with the essential goal being to let all of humanity know of The Philosophy of Astronism.

[8:2:9] Tirition, or to tirit an idea, is to take it in its most understandable and comprehensive form and aim it outward and to send it in different directions to different

areas, cultures, and contexts; the numerous trajectories of the idea correspond as the methods of tirition, and these are studied in tiritology.

[8:2:10] Tirition is the way in which The Philosophy of Astronism may be disseminated and there should exist no shame in establishing the dissemination of The Philosophy, or of any idea for that matter, at the heart of one's Philosophical Spirit.

[8:2:11] The very fact that one feels so enamoured with their philosophical association so much so that they feel a great urge to conduct tirition and to spread their philosophical knowledge and interpretation to others; essentially, this is the Philosophical Spirit for the sharing of philosophies leads to their discussion, which is the essence of the Philosophical Spirit.

[8:2:12] If we call ourselves philosophers, then we know we must act and think in terms of logic, then it persists to be true that the founding of The Philosophy of Astronism and its subsequent dissemination is only logical; why else are ideas formed if they are not to be shared?

[8:2:13] Essential to logic is purpose and to founding a philosophy such as this without any intention to share it with the world is firstly illogical, and secondly borderline criminal when the world is in need of its words so desperately.

[8:2:14] It remains the mission of tiritors of all ages, genders, nationalities, and orientations to speak of The Philosophy of Astronism to their relatives, their most trusted friends, their acquaintances, and even those they do not yet know.

[8:2:15] How else can The Philosophy of Astronism change the world and point humanity in the direction The Philosophy believes humanity should be trajectured if humanity does not know of The Philosophy and its ideas?

[8:2:16] By this notion, tirition is essential to the development of The Philosophy of Astronism, not only for its growth in popularity, but also for the development of the entire Astronist philosophical tradition.

[8:2:17] If we look back in the history of philosophy, religion, and ideas in general, they become stronger, more refined, and essentially better when they have travelled across a multitude of lands, and have been interpreted by a multitude of people.

[8:2:18] If The Philosophy of Astronism is not to be tiritied, then how can we hope for its greater development? By this notion, we hope for that which shall never come for we do not work towards it if we do not enact tirition.

[8:2:19] The more that The Philosophy is disseminated, the greater the amount of minds that shall come across it and criticise it and interpret it and most importantly, discuss it

which will only inevitably lead to its greater development, refinement, and overall improvement as a fully augmented tradition of philosophy.

[8:2:20] This principle stands at the heart of tirition and forms the basis of the majority of tiritional philosophies.

[8:2:21] Tiritional philosophies demonstrates the various different ways that tirition can be implemented, each of which portray a unique approach to how tiritions should be enacted, and tiritors should act themselves.

[8:2:22] Underpinning all of these philosophies of tiritology that stand unique to the discipline from all other disciplines of Astronist Philosophy, are the Three Tiritional Orientations.

[8:2:23] This triad of orientations forms the basis upon which the philosophies are established and thus, exist at the heart of tiritological knowledge and theoretical application.

[8:2:24] The first of the Three Tiritional Orientations is that which is henceforth known as dynamism; this involves the use of vigorous activity and aggressive expansive technique for continual growth and progression of The Philosophy of Astronism.

[8:2:25] Some examples of methods associated with dynamistic approaches to tirition are the rapid construction of Astronist philosophical buildings, the integration of The Philosophy into the education system of a nation state, and also working towards establishing very close relations and associations between The Philosophy and the government of the targeted nation in the form of diplomatic relations, huge investments, and private deals for philosophical distribution and propagation.

[8:2:26] Dynamistic approaches to tirition therefore involve the most determined and motivated techniques to further The Philosophy of Astronism in a particular region, or nation state, or amongst a particular group of people, especially when a quick dissemination of The Philosophy is required.

[8:2:27] A dynamist orientation to tirition is characterised by a strong and vehement need for The Philosophy's integration and expansion, and may be justified in use when there may be considerable opposition to the expansion of The Philosophy, therefore more a determined, aggressive, and active approach must be employed.

[8:2:28] The second of Three Tiritional Orientations is that which is henceforth known as Reservism; this essentially involves the dissemination technique of The Philosophy of Astronism in a gradual and somewhat timid way without excessive operations and management.

[8:2:29] Reservist techniques include the distribution of The Omnidoxo, its commercialisation and sale in stores, the establishment of philosophical societies, and generally allowing time for people to become aware of The Philosophy and to begin to discuss its many branches, concepts, and disciplines rather than taking quick, and aggressive dissemination techniques like in a dynamistic approach.

[8:2:30] The third and final tiritational orientation is that which is henceforth known as aloofism which is generally characterised by the use of non-personal strategies of awareness, knowledge, and dissemination of The Philosophy of Astronism, or any one of its principal concepts and beliefs.

[8:2:31] Aloofist consists of advertisement and dissemination to the public masses, typically involving mass advertising campaigns, websites, commercials, and all other aspects of marketing and promotion; aloofist approaches could be accused of commercialising The Philosophy of Astronism and is generally positioned in-between dynamist and reservist orientations.

[8:2:32] In addition to the Three Tiritational Orientations, there also are the Four General Stances which exist as secondary to the orientations when applied, but allow tiritologists to more specifically categorise each philosophical approach.

[8:2:33] Naturalism is the first of these General Stances and in a specifically tiritological sense, relates to the belief that the dissemination of The Philosophy of Astronism should be wholly left to its own natural growth, rather than any organised or systematic attempt to grow it and because of this belief, is the direct oppositism to artificialism which is lattermentioned in this discourse.

[8:2:34] One of the most principal aspects of naturalism is the idea and belief that if the words and ideas of The Philosophy of Astronism are true and of such great importance, then it shall be popularised by its own accord of existence and the people of the world will all be aware of it as a result, whether tirition occurs or not.

[8:2:35] It can be inferred that the naturalist stance to tirition is rather opposed to the essential principal idea of tirition altogether because tirition is artificial in its own essence and generally, none of the orientations of tirition, and even the most modest and reserved of philosophical approaches, advocate for the total naturalistic view with most featuring in some way, an aspect of the artificialistic stance.

[8:2:36] Due to the essential nature of this General Stance, naturalism does not totally conform to any of the Three Tiritational Orientations, and neither does it totally encompass any one of the tiritational philosophies, though some of the philosophies do exhibit fragments of the naturalistic stance.

[8:2:37] Even the influence of naturalism is therefore fairly limited when compared to its counterpart stances, it is necessary to always have naturalism present in all tiritological

discussions as it demonstrates one end to the tiritological spectrum, and identifying every part of a spectrum of ideas stands in alignment with the Philosophical Spirit.

[8:2:38] The directly opposing General Stance to naturalism is henceforth known as artificialism which involves the belief that the dissemination of The Philosophy of Astronism is best conducted in an organised and systematic way; in a way that is measured and managed.

[8:2:39] Although artificialism is directly opposed to naturalism, neither does it totally conform to any of the Three Orientations and is applicable to all of the tiritional philosophies and unlike naturalism, is fiercely supportive of the essence of tirition and tiritional works and efforts.

[8:2:40] The third General Stance to tirition is henceforth known as accommodationism which largely involves the adjustment or adaptation of the words and insentensations expounded in The Omnidoxy in order to achieve the goal of The Philosophy being accepted and embraced by a particular government or a nation, or of the peoples of that nation, to better accommodate The Philosophy to their particular culture.

[8:2:41] The accommodationist stance towards tirition is neither reservist, dynamist, or aloofist in nature, and rather than being an actual approach, is more of a general understanding about tirition, and thus, can be reinterpreted several ways.

[8:2:42] The accommodationistic stance towards tirition resembles a sense of eagerness to be accepted and embraced by that which is known, in tiritology, as the gatekeeper, which may be the government of a nation, the people of a nation, or the religion, ideology, or philosophy of a nation; it is that which controls whether The Philosophy of Astronism will be accepted and embraced, or whether it will be unaccepted and ostracised.

[8:2:43] The oppositism to accommodationism, assimilationism is the General Stance towards tirition that involves the belief that all nations, cultures, and peoples who want to be followers of The Philosophy of Astronism should not want to omit basic parts of The Philosophy due to cultural clashes, and believes in the assimilation of followers than the assimilation of The Philosophy to them.

[8:2:44] The assimilationist stance is not endorsed by the Astronist philosophical and tiritological tradition due to its largely non-philosophical approach, but similar to the inclusion of naturalism in our discussions, we must also include this General Stance despite it not conforming to the wider Astronist philosophical tradition.

[8:2:45] Now that we have established the Three Tiritional Orientations and the Four General Stances, we can now introduce the Philosophies of Tiritology which involves the different philosophical approaches to, and methods of tirition; additionally, the philosophies introduced herein are ordered randomly, and not in order of relevance, nor is

it to demonstrate a greater amount of agreement with any particular philosophical approach.

[8:2:46] The first of the philosophies of tiritology discussed herein is henceforth known as solitism; solitists believe that the best dissemination technique for The Philosophy of Astronism is through the discussion of The Philosophy between individuals, rather than through the mass circulation of texts, advertisements, governmental alliances, and promotions conducted by The Institution of The Philosophy of Astronism as is characteristic of a dynamistic orientation.

[8:2:47] Solistic approaches to tirition are firmly reservist in leaning due to them expounding ideas of gradual dissemination rather than swift dissemination like in dynamist and aloofist orientations.

[8:2:48] Institutionalism is the belief, in a tiritological sense, that The Philosophy of Astronism is best disseminated through the orders, documentations, and efforts directly attributed to and originating from the works and operations of The Institution of The Philosophy of Astronism.

[8:2:49] This may also include The Institution's global network of representative institutions and subsidiary organisations and due to its core nature, is very dynamistic in leaning as The Institution's works are vast and wide-reaching, and are largely centred on governmental relations, the institutionalisation of The Philosophy of Astronism, and high-level diplomatic works.

[8:2:50] The institutionalistic philosophical approach is characterised high-level, large-scale efforts to further The Philosophy towards growth, institutionalisation, and global integration; institutionalists think of The Philosophy's expansion on a global scale and the highest levels of society.

[8:2:51] The next of the philosophies of tirition is known either as statism, or governmentalism; whichever name that it is given, the essential principle of the approach remains the same and is characterised by the belief that the best type of dissemination for The Philosophy of Astronism is through a relationship between The Philosophy itself, or its authoritative governor, The Institution of The Philosophy of Astronism, and the government of the targeted nation.

[8:2:52] This close-knit bond is expected to lead to a greater amount of leeway in the mass distribution of The Omnidoxy, as well as in gaining funding from the government for the purposes of enriching our philosophical educations.

[8:2:53] Due to the very core nature of this philosophical approach, it is labelled as dynamistic in leaning due to its application at the highest levels of a nation, and its ambitions for a relatively quick result.

[8:2:54] The belief that The Philosophy of Astronism is best disseminated through the establishment of many societies and clubs in the philosophy's name, or in the name of one of its schools, denominations, or disciplines; this philosophical approach to tirition is henceforth known as fellowism.

[8:2:55] Fellowists believe that these established clubs and societies, properly henceforth known as oracusias, are the most efficient way to encourage the mass leaning and discussion of The Philosophy of Astronism throughout the nation in subject, and also, throughout all the nations of the world.

[8:2:56] Despite presenting itself in a fairly dynamistic fashion, fellowism is in fact categorised herein as reservist in leaning, as the principle stands that these oracusias must grow naturally themselves, and even though they may be promoted and perhaps even invested by governments, they remain a gradual technique for the dissemination of ideas, but a powerful one nonetheless.

[8:2:57] The next of the tiritional philosophies is henceforth known as pneumaism; this entails the belief that the best method for dissemination involves focusing on the idea of the Philosophical Spirit in all promotional works and tiritional efforts.

[8:2:58] Furthererso, this means the philosophical approach works towards igniting the Philosophical Spirit in all peoples which it argues is already present in every human being, even in those whom have not yet used theirs, or even been aware that it existed within them, and proposes that the Philosophical Spirit must guide all tiritional efforts.

[8:2:59] By this rare notion, pneumaists apply a sense of spirituality to philosophy by entrusting all tiritional works and journeys to their Philosophical Spirits which, in itself, presents a new dimension of considering the Philosophical Spirit; a spiritual, and mystical dimension that is not now, in these very insentences, being openly demonstrated.

[8:2:60] Pneumaistic thinking is staunchly reservist in learning due to its very nature in waiting for one's Philosophical Spirit to guide their tiritional vocations and works through imagination, the creation of ideas, new philosophical concepts, inspiration, and motivation to conduct tirition.

[8:2:61] The next of the philosophical approaches to tirition is that which is aptly henceforth known as subordinatism; this entails the belief that The Philosophy of Astronism is best disseminated throughout active supportive works such as through the operations of The People's Constitutional Company of Jesse Millette, and the promotion of the Jesse Millette® brand.

[8:2:62] These operations and their promotional efforts are considered subordinate to the promotion of The Philosophy of Astronism, but nevertheless, their importance is promulgated in this approach.

[8:2:63] This also may include the development of local, national, and international relations between non-governmental organisations and The Institution of The Philosophy of Astronism is wholly in aloofist in leaning.

[8:2:64] One of the most prominent dynamistic approaches to tirition is henceforth known as naologism which entails the belief that The Philosophy of Astronism is best disseminated through the construction of as many Astronist philosophical buildings as absolutely possible, including planetariums, observatories, and eidouraniums.

[8:2:65] This supports all notions of astronomism, which works towards the centralisation of astronomy in a particular society, and is perhaps the most expensive, but one of the most effective methods of philosophical promulgation.

[8:2:66] Renditionism is the next philosophy of tirition that is to be introduced herein and consists of the belief that The Philosophy of Astronism is best disseminated through the rapid production, commercialisation, and worldwide distribution of Astronist renditions including statues, icons, bracelets, ornaments, and furniture, of which have philosophical meanings and ornamentations.

[8:2:67] Renditionist approaches to tirition are wholly dynamist in leaning and are considered to be one of the most effective manifestations of Astronist ideas, and an efficient promulgation method of Astronist Culture.

[8:2:68] Promotionism involves the belief that The Philosophy of Astronism is best disseminated through the marketing and advertising of The Philosophy just as if it was a service, like other products, services, organisations, and brands are promoted.

[8:2:69] Promotionism is closely associated with subordinatism, but is made distinct by its focus as a specific marketing practice for philosophies rather than the promotion of The People's Constitutional Company of Jesse Millette, or The Five Astronist Characters with the intent of promoting The Philosophy as a subsequence; promotionist approaches to tirition are very much aloofist in leaning.

[8:2:70] Advocist thought in relation to tiritional efforts entails the belief that The Philosophy of Astronism is best disseminated through the payment of prominent believers, or believers with a distinct want to be publicised, to go through a series of publicity campaigns to promote and advocate for The Philosophy of Astronism.

[8:2:71] This is usually conducted through national media outlets and is a philosophical approach that is certainly aloofist in leaning and is closely associated with the other aloofist philosophies of subordinatism and promotionism.

[8:2:72] Educationalism is the belief that The Philosophy is best disseminated through utilising Astronist phrontisteries as channels for philosophical debate, and dissemination.

[8:2:73] This dynamistic leaning philosophical approach to tirition also entails generally gaining strong influence in the education systems of countries for the purpose of philosophical expansion.

[8:2:74] Educationalist approaches to tirition utilise a variety of education-related resources in order to achieve the dissemination of The Philosophy of Astronism throughout a particular nation.

[8:2:75] The next philosophy to introduce is reservist in leaning and is henceforth known as founderism and is characterised by the belief that The Philosophy of Astronism is best disseminated through the orations, legend, and life of the Founder of The Philosophy of Astronism, Brandon Taylorian.

[8:2:76] This philosophical approach is totally fixated on the endeavours and attributed quotes and beliefs of Taylorian throughout his life and so, founderists believe the emphasis of this in tirition, is the most efficient method for dissemination, and is often utilised in other philosophical traditions.

[8:2:77] Padronism, similar to founderism in its nature, instead focuses on the dissemination of The Philosophy of Astronism through the speeches, quotes, and actions of a particular Padron of The Institution of The Philosophy of Astronism, and is similarly reservist in leaning like founderism.

[8:2:78] Phenomenism is an important and prominent philosophical approach in tiritional methodologies and involves the belief that The Philosophy of Astronism, including its beliefs, concepts, orientations, and disciplines of study are best disseminated through the occurrences of both major and minor astronomical events.

[8:2:79] This also involves the promotion of how these astronomical events link to philosophy and the importance of their observance, as well as their significance in society and is firmly reservist in leaning.

[8:2:80] Phenomenist thought pervades all Astronist Philosophy and is extremely important in Cosmic Devotions and in astronism, Cosmic Philosophy, and the general centralisation of astronomy and celestial events in society.

[8:2:81] Associatism is the next tiritional philosophy and entails the belief that The Philosophy of Astronism is best disseminated through the investment and promotion of non-Astronist space exploration, space agencies, and space companies.

[8:2:82] This philosophy also includes the promotion of like-minded thinkers, organisations, and groups by The Institution of The Philosophy of Astronism in the effort of resulting in the promotion of The Philosophy itself.

[8:2:83] These investments would originate from The Institution of The Philosophy of Astronism, and is an alternative from directly funding the promotion of The Philosophy itself, and is staunchly aloofist in leaning.

[8:2:84] Popularism is the next tiritonal philosophy to be introduced herein and is characterised by a belief that The Philosophy of Astronism is best disseminated through The Philosophy being referenced, represented, discussed, or endorsed in products of popular culture.

[8:2:85] This includes television programmes, films, non-philosophical books, non-philosophical advertising campaigns by companies and brands, popular music, and in non-philosophical art.

[8:2:86] Popularism is certainly aloofist in its notions of promotion to mass audiences and its efforts towards engraining The Philosophy of Astronism as a staple of popular culture for greater promotion.

[8:2:87] Ecclesialism involves the belief that The Philosophy of Astronism is best disseminated through the establishment of relations with churches of the Christian faith in a particular nation.

[8:2:88] This involves working towards The Philosophy of Astronism being officially accepted, and perhaps even supported by the church for the wider dissemination of the Astronist philosophical tradition.

[8:2:89] Ecclesialist thought is most usually in relation to churches with influence in the government, or in the society in general, or with a state church, or the church of the majority of the population.

[8:2:90] As is obvious by the nature of its approach, ecclesialism is has a staunchly dynamist leaning and advocates of this approach consider the church an important ally in the acceptance of The Philosophy of Astronism into the cultural and philosophical traditions of the society.

[8:2:91] Religionism, similar to ecclesialism by its nature, is characterised by the belief that The Philosophy of Astronism is best disseminated through the establishment of relations and working towards the official acceptance of The Philosophy by the dominant religion of the nation in subject.

[8:2:92] This philosophical approach to the methods of tirition is strongly dynamistic in its convictions and considered fundamental to the dissemination of The Philosophy of Astronism in particular religious nations.

[8:2:93] Translationism involves the idea and belief that the proper translation of The Omnidoxy to capture its messages and principles with accuracy is the best methodology of dissemination.

[8:2:94] Translationist thought is characterised by its reservistic leaning and is considered a prudent technique of dissemination and one that establishes The Philosophy on the right and proper standing ready for its publicity in the nation.

[8:2:95] The third to last tiritinal philosophy to be introduced during this discourse is henceforth known as characterism and employs a belief that The Philosophy of Astronism is best disseminated through its reference in other forms of Astronist Literature, especially via its representation through the beliefs and actions of The Five Astronist Characters.

[8:2:96] Firmly aloofist by its nature, characterism adopts an approach that depends on specific coordinations between The Institution of The Philosophy of Astronism and The People's Constitutional Company of Jesse Millette and requires a fierce integration between The Philosophy of Astronism and Astronist Literature.

[8:2:97] Technologism necessitates the belief that The Philosophy of Astronism is best disseminated through technological channels and generally by technological means.

[8:2:98] All tiritinal works and efforts that involve digital and technological tools and technique are all categorised into this philosophical approach and is certainly aloofist in leaning.

[8:2:99] The last philosophical approach to tiritinal that is introduced herein is that which is henceforth known as entrepreneurialism and entails the belief that individual determination and vocation is the greatest method of tirition for The Philosophy of Astronism.

[8:2:100] Entrepreneurialism is definitely dynamistic in leaning due to it demanding quicker results from individual rather than from the bureaucratic tendencies of larger groups and organisations and prides itself upon motivation, determination, and individual vocation in the dissemination of The Philosophy of Astronism.

[8:2:101] Entrepreneurialism is often considered a microcosm of other tiritinal approaches due its ability to be applied to other tiritinal philosophies and may be studied in order to derive greater meaning about other philosophical approaches.

[8:2:102] To conclude our introductions of the philosophical approaches to the practices of tirition, it must be understood that in the reality of application, none of these philosophies acts alone, but instead, a concoction of philosophical approaches from the list aforeintroduced must be employed for a comprehensive tiritinal strategy.

[8:2:103] Though not considered to be tiritational philosophies in their own right, there exists insularism and exsularism, which form a dichotomy in comparison to one another.

[8:2:104] To define each in proper terms involves understanding insularism as a distinct lack of interest in different denominations, branches, disciplines, concepts, and theories beyond those of one's own knowledge, familiarity, or background.

[8:2:105] Specifically in a tiritological context, essentially, not wishing to venture beyond one's own capacity for philosophical knowledge, concepts, and perspective; philosophical insularity demonstrates a distinct lack of interest for other philosophies, or other schools, disciplines, and denominations other than that which they are familiar with.

[8:2:106] Oppositely, exsularism, as the oppositism of insularism, demonstrates a distinct open-mindedness in relation to other denominations, schools, branches, and disciplines of The Philosophy of Astronism other than those with which one is familiar.

[8:2:107] Unlike the insularist attitude, exsularists are vehemently in alignment with the Philosophical Spirit and the principles that it presents and not without the attitude of exsularism, can one really call themselves a true philosopher.

[8:2:108] Exsularism, in a specifically tiritological context, demonstrates a distinct openness to one's attitude in relation to the way in which they approach tiritational works and the attitude of exsularism is the attitude that all good tiriters should have.

[8:2:109] Similar to the dichotomy of insularism and exsularism, there also exists a second dichotomy; this forms between the ideas of imperialism and that which is henceforth known as unimperialism.

[8:2:110] Imperialist approaches, in tiritological terms, encompasses the belief that philosophical expansion should be conducted on an imperialistic basis, or attitude, and that tirition should be viewed as the practice of expansion, and by its very core essence, is intrinsically dynamistic.

[8:2:111] In this school of thought, tirition is considered to only be achievable through imperialistic expansionist efforts and its associated mindset; as aforementioned, the imperialistic attitude stems from the dynamistic approach, and could be argued as an extreme version of the tiritational orientation of dynamism.

[8:2:112] Its oppositism, however, is that which is henceforth known as unimperialism which encompasses that tirition should not be conducted on an imperialistic basis or attitude for reasons of ethics, dignity, reputation, and argues against the aggressive nature of the imperialistic approach.

[8:2:113] Instead, unimperialist approaches tend to advocate for a reservist, or aloofist methods rather than dynamistic, but unimperialism and imperialism are essential mindsets rather than fully formed philosophies, or approaches.

[8:2:114] A tiritier brings the unimperialist or imperialist mindset and attitude to the philosophical approach that they have chosen; a tiritier cannot be imperialist or unimperialist without first knowing the philosophical method or approach that they shall use to complete the tiritition.

[8:2:115] Essentially, the tirititional orientation involves how someone approaches the choosing of a the philosophical method; the philosophical method is what shall actually be conducted as part of the tiritition, and the tirititional dichotomies involve the attitude with which implements their chosen method.

[8:2:116] The entire purpose of tiritition is to expand the influence, the knowledge, and the awareness of The Philosophy of Astronism and this involves taking the tiritition in a global context for the expansion of The Philosophy worldwide and eventually, far beyond this one world.

[8:2:117] For the former to be achieved, all tiritiers should employ an attitude of globalism, known as Globalised Tiritition, if they are to follow that which is known as The Proper Way; the idea that tiritition should always be considered in a global context in alignment with the occurrences in the world today progressed by the process of globalisation.

[8:2:118] The Astronist Tradition embraces globalisation and in a tiritological context, attempts to utilise globalisation as force to propel The Philosophy of Astronism to become a worldwide philosophy; this is henceforth known as the concept of The Utility of Globalisation.

[8:2:119] This incorporates thinking on a global scale in everything a tiritier does; it involves considering the global impacts; it entails understanding each and every language, culture, mindset, and worldview and the application of The Philosophy of Astronism to them without also losing the most precious parts of The Philosophy itself.

[8:2:120] Globalism remains an important theory within tiritology and all tiritiers must consider its central and integral place within tirititional philosophies, orientations, and dichotomies, as well as its utilisation for the achievement of tiritition.

[8:2:121] Existing within Globalised Tiritition, there also exists Continental Tiritition and Intercontinental Tiritition, both of which are considered microcosms of wider globalist tiritition.

[8:2:122] The former of which consists of a tirititional mindset and tiritition conducted across a continent, to every set of peoples of that continent in all their diversities of religion, language, culture, and worldviews.

[8:2:123] The latter of which consists of a tiritational mindset and tirition conducted across a different continents, to every set of peoples of those continents in all their diversities of religion, language, culture, and worldviews.

[8:2:124] In addition to this also, there too exists Omnination Tirition which refers to considering tirition in relation to every nation on The Earth without exception, no matter their political system, or stage of development, and is very similar to Globalised Tirition, but holds a distinct stance about the importance of that which is known as originism in Astronist Philosophy.

[8:2:125] I speak of The Philosophy of Astronism on a global scale, but certainly, the greater and more Astronist stance to take is that which is known as Interplanetary Tirition; despite the times of present not requiring this type of applied tirition, we must still plan for it as there shall certainly exist, one day, civilisations far beyond this one world.

[8:2:126] Interplanetary Tirition mirrors earthly tirition and the philosophical approaches, orientations, stances, and dichotomies addressed in this discourse do still certainly apply even on other worlds.

[8:2:127] The topographies may be different; our views of The Cosmos will most definitely have changed, but the humanity within each of us will still remain constant, and due to this, the ways in which we build, think, and feel shall continue to be the similar even though the context in which we live and in which we apply tiritational approaches will be wholly different.

[8:2:128] Interplanetary Tirition is a type of tirition that is inevitable if one follows the ideas of Astronist Philosophy, and is something that we must now prepare for if we are to master its many facets.

[8:2:129] The preparatory works that are required begin herein with The Omnidoxy, but too, shall transcend beyond this single document, and no doubt, new philosophers of the Astronist Tradition shall bring along their ideas for Interplanetary Tirition, to which they shall contribute, if their ideas merit inclusion.

[8:2:130] Despite its inapplicability to our current earthly circumstances, Interplanetary Tirition and the many new difficulties and opportunities in perfect balance that it shall bring forth, is the essential ambition, and from there, as human civilisation progresses and new political, philosophical, religious, and social events and revolutions take place, we shall need to begin to discuss Interstellar Tirition, Galactic Tirition, and eventually Intergalactic Tirition.

[8:2:131] Many will think of these ideas as mad, but they simply cannot extent their thoughts to the same extent of those whom believe in these ideas, but to extend one's

mind beyond that which they once thought was impossible is the essential principle of Astronist Philosophy.

[8:2:132] One should always think beyond, to the very edges of their conceivability; they should always be pushing the boundaries of their conceivability, always attempting to reduce their inconceivability and to increase conceivability; this begins with the decisions one makes and the way in which one addresses and approaches the dilemmas that confront them; this is the essence of Astronist Philosophy and this is what it means to be a philosopher in its wider context.

[8:2:133] So, conceiving tirition in its widest extent on the grandest of scales from individual tirition to intergalactic tirition is an example of how we must think; we must always think upon these scales for if not, we can never hope to achieve the greatest of our ambitions.

[8:2:134] In your mind, go to the furthest point of your conceivability as we have done in the context of tirition and then it is important that we return to the present time and the circumstances of the present day so that we may then conduct and implement the ideas and theories we have conceived into our preparatory works.

[8:2:135] By the notion of Interplanetary Tirition, we have designated an important and fundamental principle within Astronist Philosophy; the mindset and approach of omnism; the ability to perceive something in its widest extent, whilst also simultaneously perceiving each different extent individually, and the complexities involved between each new level of understanding.

[8:2:136] Omnist approaches are synonymous with Astronist approaches to understanding most ideas, especially ideas of a cosmical, tiritional, or metaphysical theme as they attempt to understand The Cosmos and all abstract ideas to the fullest extent that the individual can possibly presently conceive, whilst also understanding the importance of each microcosm of the wider understanding.

[8:2:137] Similar to the philosophical approach to tirition, aforeintroduced as technologism, that which is known as Digital Tirition involves all methods, tools, and instances wherein tiritional works are incorporated into digital platforms, or digital tools are used to perform tiritional activities.

[8:2:138] To those whom see the digitalisation of the world a threat to their cause, they are too short-sighted to see the opportunities that digital channels and tools can offer their own cause, and therefore, should not be at the helm of any cause at all.

[8:2:139] If we are to look at anything in an Astronist way, then we are to see the opportunities present in that which is introduced, whether it be new or pre-existing entity.

[8:2:140] Opportunism, with regards to its mainstream definition, is often considered to lack the implementation of principle or preparation, but from the Astronist perspective, there exists no better demonstration of the knowledge of one's principles and the evidence of their preparation if they are ready to take opportunities as soon as they arise.

[8:2:141] Opportunist attitudes are applauded in the Astronist Tradition for they derive shrewdness, keenity, and a distinct ability to see the bustling world around oneself and be astute enough to pick out the many potential opportunities that come their way.

[8:2:142] Tiritional efforts depend upon opportunism for tirition cannot exist without grasping the opportunities that the world presents and nor can it exist without enabling the utility of new techniques and tools as they newly introduced.

[8:2:143] Cosmicism, in Astronist Philosophy, is a far-reaching and pervading term that has many different definitions and applications depending on the discipline in subject, and the context in question, however, for the purposes of this discourse, we must introduced cosmicism in its tiritological context.

[8:2:144] Cosmicism is considered a mindset for tirition of The Philosophy of Astronism rather than a fully augmented philosophy or approach to tirition, and encompasses the belief that The Philosophy of Astronism addresses concepts, theories, and ideas that are of concern, that impact upon, and that should be considered by the entirety of humanity no matter their sexuality, nationality, religiosity, philosophicality, gender, or income.

[8:2:145] By this notion, we begin to impart ideas relating to the concept that is known as the Universality of Astronism; again, the belief that The Philosophy is universal in relation to the concerns of humanity and by that notion, transcends all human forms of hierarchy and classification, the principal forms of which being nationality, income, sexuality, religiosity, gender, and philosophicality.

[8:2:146] This also interconnects with other aforementioned philosophical approaches and techniques of tirition such as globalism, interplanetary tirition, digital tirition, and other forms.

[8:2:147] The cosmicistic approach to tirition is unique from all other forms cosmicism in other disciplines and branches of Astronist Philosophy, and it remains an important grounding to the concept of the Universality of Astronism, and wider Astronist universalism.

[8:2:148] Tiritology consists of its own unique group of terminologies that depart the discipline from others and do define it as its own main discipline within wider Astronist Philosophy.

[8:2:149] When a tiritional field is referenced, that determines a particular country, or region of focus in tiritional efforts.

[8:2:150] When a tiritional form is referenced, that determines the apparatus used for tiritional efforts to be enacted, an example of which would be the galvanisation of the mass media, or the establishment of a distribution network for mass circulation of The Omnidoxy.

[8:2:151] Finally, when tiritional campaign is referenced, that determines a specific set of efforts considered collectively for the achievement of the completion of a fully augmented tirition.

[8:2:152] Before we begin to discuss the opportune strategies that should be employed for a successful tirition in whichever philosophical orientation, stance, approach, or mindset, we must first discuss an aspect of tirition that relates to the philosophy of naologism, and also relates to wider naology which makes these next few concepts and philosophies transdisciplinary.

[8:2:153] This involves an introduction to the different types and classifications of Astronist philosophical buildings and the philosophies that are associated with them from a tiritional perspective.

[8:2:154] Firstly, there exists self-initiated Astronist philosophical buildings which also exclude eidouraniums, but do mainly focus on planetariums and observatories.

[8:2:155] The philosophy associated with this is henceforth known as independentism, and refers to a planetarium or observatory, or some other smaller Astronist philosophical building, or monument that is initiated by an individual, or a group rather than by The Institution of The Philosophy of Astronism itself.

[8:2:156] These types of Astronist philosophical buildings are called Independent Planetariums, or Independent Observatories, and are not under the jurisdiction of The Institution of The Philosophy of Astronism, unless they have been jurisdised, or are later donated to The Institution.

[8:2:157] In its tiritological sense, independentism may be used as a technique for tirition to encourage people of construct planetariums and observatories upon their own accord for their own communities and towns.

[8:2:158] Donationism, the next philosophical approach in relation to naologism, involves a class of Astronist philosophical buildings that are donated to The Institution of The Philosophy of Astronism by an external group, most commonly an independentist group or individual, or a scientific group that no longer requires the building for scientific purposes.

[8:2:159] These are known as either Donated Planetariums, or Donated Observatories, or Donationist Planetariums, or Donationist Observatories, and once they are donated, they

automatically become jurisdised, and are then officially under the jurisdiction of The Instituion of The Philosophy of Astronism.

[8:2:160] Another part of donationism is the belief held by some donationists that The Philosophy of Astronism is best supported by donations alone, and advocates for all followers of The Philosophy to donate to the cause in order to further The Philosophy and The Institution that manages it.

[8:2:161] The second to last type of Astronist philosophical building to be discussed in the context of naologism are the Uninitial Planetariums and Uninitial Observatories, the philosophy associated with them accordingly henceforth known as Uninitialism.

[8:2:162] Uninitialism relates to a planetarium or observatory that was already constructed either before the Founding of The Philosophy of Astronism, or wasn't built by The Institution of The Philosophy of Astronism for either a scientific or philosophic purpose.

[8:2:163] These planetariums or observatories are then bought by The Institution of The Philosophy of Astronism and are then Astronised and converted into philosophical buildings, the process of which may be used as a tiritional tactic for the purpose of creating cause, especially to restore or reinvigorate a building to become part of and important to the wider community again.

[8:2:164] The last type of Astronist philosophical building in relation to naologism is that which is henceforth known as a Astronised Planetarium, or a Astronised Observatory, which is a building that was not previously used as a philosophical building but has gone under a process of Astronistisation and philosophisation to make it Astronist in appearance and philosophical in purpose.

[8:2:165] Finally, in relation to the concepts of naologism, we come to one of its most principal philosophies; that which is henceforth known as autochthonism, and the instance in which it exists known as autochthoneity.

[8:2:166] Autochthonism is the prevailing philosophy of management of Astronist philosophical buildings and holds that each of which should be operated as independent organisations with a business wing and a charitable wing.

[8:2:167] It also holds that Astronist philosophical buildings should not be financial subsidiaries of The Institution of The Philosophy of Astronism, although they do remain under the jurisdiction of The Institution.

[8:2:168] Autochthonist approaches to naological management forms a operational structure that is considered the most efficient for the functioning of the philosophical building, no matter its size or location.

[8:2:169] Autochthonist approaches also uphold that by its management philosophy, is positioned to create a self-sustaining business model for the philosophical building in question.

[8:2:170] In order to form the basis of tiritology and tiritional works, in this discourse, I have outlined those which can be collectively classified as Opportune Strategies for the implementation of tirition.

[8:2:171] These strategies of opportunity are not all needed to be implemented, and neither are they all implementable that the present time, yet the majority are and it is one's interpretation and subsequent application of these strategies that demonstrates their orientations and their philosophical associations with the philosophies of tirition aforementioned.

[8:2:172] In this discourse, the Opportune Strategies will only be introduced and briefly discussed, and what the world shall do with them and what the people of the world shall do them with is up to the world and up to the people of the world.

[8:2:173] The first of such strategies being The Reascension of Philosophy which is, of course, central to the purpose of Astronism itself, and in tiritological terms, is angled towards focusing on Astronism as heralding the return and reemergence of philosophy as a societal structure.

[8:2:174] Further so, the belief that philosophy is integral to the needs of every human in their search for greater, deeper knowledge is also part of The Reascension of Philosophy concept.

[8:2:175] In a tiritional context, this concept can be used to determine the purpose of The Philosophy, its centrality in human life, and its general integrality to knowledge and structure in human society.

[8:2:176] In this sense of the concept, The Reascension of Philosophy also becomes its own reaffirmation that philosophy, as heralded by The Philosophy of Astronism, is central to human thought, action, emotion, knowledge, and perception.

[8:2:177] The next concept of the Opportune Strategies collective is that which is henceforth known as The Galvanisation of Space Exploration which is angled towards focusing on the exploration of space, and related sciences in the promotion of Astronist cosmic philosophical ideas.

[8:2:178] In this instance, the activities of space exploration, education, and technology are all utilised as drivers of interest and attention through their usage as promotional techniques.

[8:2:179] Revival of the Cosmical is the next concept of the Opportune Strategies and is angled towards focusing on cosmical phenomena and entities as an alternative to the materialistic and spiritualistic aspects of the world.

[8:2:180] Essentially, as is expounded by astronomism and wider Astronist Philosophy, especially within Cosmic Philosophy, the centralisation of all things cosmical, whether these be cosmical events, cosmical knowledge and study, or cosmic devotion, is of the utmost importance.

[8:2:181] This is considered to be of extreme importance as a tiritional technique for all tiriters to grasp and utilise and relates back to the entire spirit of Cosmic Philosophy and Astronist Philosophy and their traditions.

[8:2:182] The concept doesn't advocate for the removal of materialistic and spiritualistic aspects from the world, but instead, encourages greater attention on that which is cosmical as a valuable and uniquely beneficial source of reason, intellect, and purpose.

[8:2:183] The Opportune Global South is a concept within the Opportune Strategies of tiritology that embraces that which is known amongst scholars as the Global South, meaning the least developed countries in South America, Africa, and Asia.

[8:2:184] This concept is considered integral to tiritional efforts in that it focusing on the Global South as a place for philosophical growth due to its rapid population growth and incorporates targeting The Philosophy of Astronism towards people with lack of wealth, freedom, and education and provides them with The Cosmos as a logical and rational outlet for devotion, knowledge, and understanding about humanity and the wider universe.

[8:2:185] This is also an important concept for the reason that it presents The Philosophy towards a type of people that are generally low in wealth, freedom, and education, and it shall therefore be insightful as to how these people understand The Philosophy and how they accept and incorporate it into their pre-existing worldviews.

[8:2:186] The concept that shall be henceforth known as The Death of the East-West Dichotomy is angled in favour of the argument that the historical dichotomy between the Eastern and Western worlds is no longer valid, especially so in the envisioned world by Astronist Philosophy, and will be especially dead by the time of space exploration.

[8:2:187] This concept also holds that The Philosophy of Astronism is not bound by this dichotomy, but also argues that pre-Astronist philosophies and their philosophers were undoubtedly bound to the dichotomy due the times and circumstances in which their philosophies were founded.

[8:2:188] This is how The Philosophy of Astronism is considered to be part of the Transcendent Philosophy movement, which harks a new era of philosophy in simultaneity with the New Philosophy, Advanced Philosophy, and Organised Philosophy movements.

[8:2:189] Transcendent Philosophy is composed of philosophies that are argued to be transcendent over all preceding philosophies, especially due to the times in which they were founded, the contexts in which they were founded, or the topics they address.

[8:2:190] According to the Astronist Tradition, The Philosophy of Astronism is considered the founding philosophy and pioneer of the Transcendent Philosophy movement.

[8:2:191] The Astronist Globalist Outlook is a concept in and of itself, but is also very closely associated with wider globalism in relation to tiritology and involves the general globalistic outlook and approach towards all tiritational efforts without compromise or exception.

[8:2:192] That which is henceforth known as the concept of Humanity's Philosophy is a concept of tirition that firmly links the concept of the Universality of Astronism to tiritology by advocating for the idea that The Philosophy of Astronism is a philosophy that all humans can prescribe to and a philosophy that concerns the entirety of humanity.

[8:2:193] Accelerative Procedures is a tiritational concept that is influenced by dynamism and is angled towards focusing on refining the procedures of The Institution of The Philosophy of Astronism so that it can act efficiently and effectively in every circumstance.

[8:2:194] This may also be known as The Debureaucratization of The Institution; involving its purification and refinement for the acceleration of its procedures to better function as a tiritational tool.

[8:2:195] The concept which is known as The State of World Socialism addresses the current influence of communism and socialism and their derivations in various countries around the world.

[8:2:196] This concept calls for the analysis of world communism and socialism and identifies the opportunity for the tirition of The Philosophy of Astronism in post-Soviet and currently socialist countries such as those in Eastern Europe, Russia, China, and Vietnam.

[8:2:197] Philosophical Transcendence Over Religion is the next concept to be introduced and briefly discussed in this discourse and is angled towards focusing on the idea that The Philosophy of Astronism and the topics it addresses and the ideas it tiritits sit beyond the affairs of the world's religions and both their internal and inter-religious quarrels.

[8:2:198] Closely associated with the era and movement of Transcendent Philosophy, this concept positions The Philosophy of Astronism, and wider philosophy in general, as being

above what might be considered trivial disagreements that are evidently and abundantly found in religious discussion, practice, and theory.

[8:2:199] This concept can be utilised as a means of tirition; not to discourage religious observance, but instead to demonstrate the nature of philosophy and its ability to rise above all other concepts in the themes and ideas that it poses.

[8:2:200] The next concept of tiritology to be introduced and defined herein is that which is henceforth as the Academation of Astronism; the process of academation meaning, in this context, the institutionalisation of a topic into the education system, especially higher and scholarly education.

[8:2:201] This process of academation in relation to The Philosophy of Astronism is comprised of the belief that the promotion and establishment of the various academic disciplines and areas of study within Astronist Philosophy is the most important aspect of the philosophy to tirit.

[8:2:202] The Political, Economic, and Societal Game is an important concept of tirition angled towards the interactions of The Philosophy of Astronism with the politics, economics, and societal grievances of the world and its peoples.

[8:2:203] This remains a powerful concept of tirition, especially in relation to the Global South and targeting philosophical growth in those regions and simultaneously positions The Philosophy of Astronism as a social, political, and economic philosophy that can be used to enhance and advance societies through its social, political, and economic branch known as Astronarianism.

[8:2:204] This transcends beyond the usual territory of The Philosophy of Astronism into the political, economic, and societal realm and breaths new dimensions into the applications of Astronist Philosophy.

[8:2:205] The next of the tiritional concepts is that which is known as The Philosophical Purpose and as one of the most prominent of tiritional concepts, it entails a reiteration of the purpose of The Philosophy of Astronism and holds its primary focus on the end goals of The Philosophy, therefore it can be described as far-reaching and omnistic in its outlook.

[8:2:206] The Philosophical Purpose endeavours to create an emphasis on that which is The Philosophy of Astronism is understood to represent, and the goals it ambitions to reach.

[8:2:207] Throughout all our tiritional efforts, but also, throughout all our philosophical contemplations, we must always remember the purpose of The Philosophy of Astronism, as that is what ultimately defines it from all other philosophies; its goal of gaining enough knowledge of The Cosmos so that we may be able to understand it, accept it, and eventually, live amongst it beyond this one world.

[8:2:208] It is this purpose that all tiriters should be expounding to their listeners for it is this purpose that we all conduct our contemplation in aid of and so, without such end goals as we have outlined, there would be no grounds to our philosophical efforts.

[8:2:209] The next of the tiritational concepts is that which is henceforth known as Tiritational Technologisation; if technologisation involves the galvanisation of technological techniques, tools, and apparatus, and in a tiritational context, for the purpose of improving tiritation.

[8:2:210] Therefore, this concept involves a long endeavour of the development of specific technologies for their utility in tiritational circumstances, the forefront of which The Philosophy of Astronism must also be.

[8:2:211] Tiritational Methodology involves the study of the different methods of tiritation utilised by tiriters in their efforts for philosophical dissemination in order to draw comparisons between methods in order to derive conclusions about their circumstances and consequences.

[8:2:212] As a study in and of itself, Tiritational Methodology can be understood as a disciplinary branch of tiritology and one that requires extensive knowledge and experience of tiritational approaches and philosophies so that they may conduct in-depth investigations into the methods in subject.

[8:2:213] In tiritological terminology, that which is known as the tiritational method relates collectively to the tiritational orientation, philosophy, and strategy that have been chosen and also includes the channels through which the tiritation will be enacted.

[8:2:214] The tiritational contextualisation is an important procedure to conduct during any study of tiritational methods for it involves considering the tiritation in subject with reference to the political, social, environmental, and technological aspects of its surroundings in the specific geographical area in which the tiritation was, is, or shall be applied.

[8:2:215] The contextualisation of a tiritation and its methods provides the tiritirer, and the tiritologist with a greater understanding of the tiritation itself and the extent of its successes in a particular environment and in particular circumstances; essentially, the contextualisation of a tiritation is a test to derive the extent it can withstand a particular set of circumstances.

[8:2:216] A Philosophically Driven Tiritological Method is the next of the tiritational concepts discussed in this discourse and entails the suggestion that all tiritational approaches and practices must be conducted under the auspices and in the name of philosophical contemplation, conceptualisation, contextualisation, and the general principles of The Philosophy of Astronism.

[8:2:217] The next of the tiritional concepts that is introduced in this discourse is henceforth known as The Five Tools of Tirition; these form that which is known as the tiritional apparatus and in some way, in whichever context, must be utilised in all tiritional works.

[8:2:218] The Five Tools of Tirition are composed of the Omnidoxy, logic, culture, experience, and philosophical tradition; the way in which a tiritier utilises these five components remains to their own accord in association with the orientation, the philosophy, and the method of their choosing.

[8:2:219] The ways in which The Five Tiritional Tools are utilised shall derive one's philosophical orientation and approach to tirition and each of which are central to tiritology.

[8:2:220] In addition to The Five Tiritional Tools, there also exists those which are collectively known as Tiritological Complements; these are disciplines without Astronist origination that contribute extra features, emphasis certain aspects of tiritology and that which is henceforth known as Tirition Theory, and also provide new ideas from the perspective of their discipline.

[8:2:221] The primary Tiritological Complements include anthropology, sociology, psychology, marketing, business management, communication studies, construction law, journalism, architecture, art, media studies, photography, politics, public services, public relations, publishing, tourism, and hospitality.

[8:2:222] The next of the tiritional concepts is known as the Heralding Essentiality of Cosmic Tirition; this involves the belief in the continual affirmation of the importance of The Cosmos, our enknowledgements about astronomy, philosophy, and cosmology, and the role of The Cosmos in our daily lives.

[8:2:223] This concept supports the cause that The Cosmos is the most central aspect of our lives and should be raised to the most important aspect of any tiritional activity and understands tiritional and philosophy only through the scope of the centrality of The Cosmos.

[8:2:224] This concept is interconnected with many other philosophies of the Astronist Tradition, including astronomism, Cosmic Philosophy, cosmicism, and stands in alignment with the general principles and beliefs of Astronist Philosophy.

[8:2:225] The Grand Endeavour is one of the most important tiritional concepts and involves understanding the entire purpose of tirition to be a never-ending journey to speak of, convince, champion to the minds and hearts of all peoples the importance of The Cosmos, and the manifestation of this principle in The Philosophy of Astronism.

[8:2:226] This concept is interconnected in a multitude of different ways to other concepts such as the Universality of Astronism, and its application to The Five Tiritonal Tools.

[8:2:227] This concept also speaks of the Philosophical Way; a proposed system of life that is geared towards applying one's philosophical affiliation to the way in which one lives and perceives the world around them.

[8:2:228] The Grand Endeavour also relates to tiritonal efforts and struggles on a human-wide, planetwide, and cosmoswide scale according to the context in which it is applied and understands tiriton as striving to change, educate, and philosophise the world.

[8:2:229] Part of tiritonal terminology, a tiritonal manifesto is a literary work, other than The Omnidoxy itself, that outlines tiritonal approaches, methods, and practices, and ignites a discussion of these, and typically found in an academic and scholarly context for the purposes of enriching tiriton theory and wider tiritology.

[8:2:230] The Common Concealment is a concept of extreme important in both tiriton theory and tiriton practice and relates to how tiritonal activities have the tendency to quickly become non-philosophical in their natures, meaning they expound a particular interpretation of The Philosophy of Astronism, rather than allow free interpretation in the way that the Philosophical Spirit guides one's thoughts and imagination.

[8:2:231] This concept further emphasises the importance of the establishment of discussion halls in Astronist philosophical buildings, and societies to discuss Astronist Philosophy so as to curb any type of notions and tendencies that lean away from the principles of the Philosophical Spirit.

[8:2:232] Tiriters must teach the concept of Common Concealment to their listeners in order to express warning to them about this common mistake and its non-philosophical ways.

[8:2:233] Moving on now to the concept that is henceforth known as the Trility of Tirition; this concepts addresses what it says are the three principal aspects of the nature of tiriton.

[8:2:234] Firstly, this includes that which is known as Expoundation, which relates to the explanation of Astronist philosophical ideas through tiritonal activities.

[8:2:235] Secondly, the aspect of Interpretation, which involves the listeners and receivers of the expoundation and how they must interpret the concepts that have been explained to them in their own way.

[8:2:236] Thirdly, the aspect of traditionality relates to the expounded version of the philosophy, and its interpretation through the filter of that which is officially or traditionally held in the Astronist philosophical tradition, and that which is expounded by

The Institution of The Philosophy of Astronism as not necessary the right way, but the traditional way.

[8:2:237] Exploring the Trility of Tirition concept allows both tiriters and followers alike to understand tirition through its three main forms of activity and for learners of tiritology, provides a simple framework to understand the nature of tirition at its most basic, foundational level.

[8:2:238] The Ecclesial Acceptance of Philosophy concept is of course closely associated with the philosophy of ecclesialism, as aforeintroduced, and specific relates to the ambition of gaining the acceptance of The Philosophy of Astronism for its concepts and worldview from the higher echelons of a church and its leadership, especially when publicly announced.

[8:2:239] Similarly, though distinct by the nature of its addressed topic, the concept of Religio-Philosophical Coexistence encompasses the belief that The Philosophy of Astronism and religions can coexist with one another without conflicting upon one another unless either of the entities begins to encroach on either side's themes and the topics explored.

[8:2:240] Ultimately, this concept holds that religions and philosophies, although similar, are essentially different in their natures by the topics they address and although they do have commonalities without question, they are ultimately distinct from one another and it is one of the principal purposes of The Philosophy of Astronism to maintain that distinction.

[8:2:241] The Cosmic Exploratory Principle is a concept in tiritology that entails the belief that the exploration of The Cosmos is so essential and so imminent and so intrinsically linked to the future and destiny of humanity that all of humanity must know of The Philosophy of Astronism so that they can gain a philosophical view of The Cosmos.

[8:2:242] This concept is perhaps the most fundamental to all of Astronist Philosophy, especially the branch of Cosmic Philosophy, for it maintains that The Philosophy of Astronism is central to cosmic philosophical understanding and that The Philosophy is the only worldview that speaks of The Cosmos in such a way that centralises and emphasises it, and supports the existence of sentience as well as the exploration of The Cosmos.

[8:2:243] Additionally, this concept maintains that all tiritional efforts and works must be directed towards creating a greater awareness of cosmic exploration as the essential purpose and destiny of human existence, and because of the topic it addresses, this particular concept retains its centrality and importance above the majority of other tiritional concepts.

[8:2:244] Tiritional Enterprise, also more simply known as The Enterprise, is less of a concept of tirition and more of relates to organised tiritional works and activities,

especially when conducted by a group for a specific purpose, like trying to raise awareness of an issue or concept.

[8:2:245] Rhemnological Tirition is a type of tiritional effort that is specifically philosophical geared towards the advancement of the awareness of the ideas of rhemnology by their associations and infusions with tiritional practices and works, an example of which would be the concept of the Cosmic Exploratory Principle.

[8:2:246] Personalism is a philosophical stance that has many meanings and applications within Astronist Philosophy alone, but in the context of tiritology, it relates to a technique of tiritional works that expound the belief that there exists a distinct and personal relationship that one can choose to grow between themselves and The Cosmos.

[8:2:247] Personalists consider The Cosmos, as whole and ordered entity in and of itself, to be in constant flux due to The Universe beyond it, and theistic personalists would attribute this to some Divine being's presence beyond that.

[8:2:248] Essentially, personalism advocates for the awareness of this relationship that is available to be built by all, but mains that this isn't a spiritual relationship, but instead, a cosmical, physical, and mental relationship between oneself and The Cosmos surrounding.

[8:2:249] This particular concept fosters enknowledge of The Cosmos as its key aim, but beyond this, there exists a mission to bring the often distant and abstract elements and entities of The Cosmos, as well as The Cosmos in its entirety, to a personal level that each and every human can connect with.

[8:2:250] For this reason, personalism remains an important philosophical approach within Astronist Philosophy, and especially so within Cosmic Devotion, and is actually considered a form of adoration and laudation as feats of devotion.

[8:2:251] That which is known as the Non-preaching Policy, despite its title, is actual a tiritional concept principally, but is also an important implemented policy of The Institution of The Philosophy of Astronism that tells tiriters not to preach to disseminate The Philosophy of Astronism.

[8:2:252] This may also be known as non-sermonism and is an important policy to follow as it maintains the distinction between the religious forms of dissemination such as evangelisation and preaching from the philosophical forms of dissemination such as through discussion, advertisement, or eventing.

[8:2:253] Sophistic Exertions is another important tiritional concept maintain that sophists, as the employees and volunteers of Astronist philosophical buildings, must also be disseminators of The Philosophy of Astronism in a non-sermonic way.

[8:2:254] This concept also expresses the fact that sophists should remain neutral in their expressions and should also disseminate the official form of The Philosophy of Astronism rather than a form that is biased or influenced during the times of the day when they are in service as they must fulfil a professional capacity.

[8:2:255] The concept that is henceforth known as A Philosophy of People expounds the idea that those whom are famous or those whom lead such lives of achievement and those whom struggle through hardship and follow their vocations, or those whom gain fame posthumously, are the greatest form of disseminating the principles of The Philosophy of Astronism.

[8:2:256] The next of the tiritational concepts is that which is henceforth known as Educative Rudiment which entails that by simply educating the masses of the most basic principles of The Philosophy is the best form of tirition without exploring concepts from different disciplines of The Philosophy of Astronism.

[8:2:257] That which is termed as outreach in the context of tiritology collectively relates to all charitable, communitarian, and humanitarian works of The Institution of The Philosophy of Astronism, or of one of its subsidiary organisations.

[8:2:258] This is used as a means to spread further awareness of The Institution and The Philosophy of Astronism, but also to position The Institution itself a charitable institution, as well as to promote some of its subsidiary organisations through outreach works, which remain an important form of tirition from the subordinatist approach.

[8:2:259] The Astronist Worldview is a concept that has been aforementioned throughout The Omnidoxy and shall be lattermentioned too; also known as The Cosmoview, or The Uniview, this is a major concept that formed outside of tiritology, but is now considered to be part of it as a major tiritational concept.

[8:2:260] This concept places the general Astronist view of the world, of humanity, and of The Cosmos and the future and destiny of humanity in The Cosmos at the centre of their tiritational trajectories and efforts.

[8:2:261] Self-philosophisation is a concept that originates within tiritology, but is also applicable to most other aspects of Astronist Philosophy, and wider philosophy in general, and may also be called self-tirition, or autotirition.

[8:2:262] Essentially, the concept entails teaching oneself about The Philosophy of Astronism and becoming a follower of The Philosophy through no interaction with any other person regarding The Philosophy before they begin their followership.

[8:2:263] Essentially, self-philosophisation is exactly that; it is one's own private, self-taught philosophical association rather than being influenced by others, though adverts and promotional works of The Institution may have given the awareness of The

Philosophy of Astronism to the individual initially, but does not consist of any interactions with tiriters especially and consists of one's own research and enknowledgement.

[8:2:264] Cosmic Transcendence is both a tiritational concept and a tiritational technique and consists of portraying cosmical events, phenomena, and affairs as being higher and transcendent above the affairs of humanity.

[8:2:265] By this notion, The Cosmos and its progeny are placed between humanity and The Divine in a hierarchy of existence and supports similar notions about the centrality of The Cosmos and is certainly part of the Transcendent Philosophy era.

[8:2:266] We now end our discourse on tiritology with the outline of the infusion between The Philosophy of Astronism and the established religions and other philosophies of the world and how Astronist tiritational efforts and concepts can be integrated into the basic beliefs of some of the world's pre-Astronist religions and philosophies.

[8:2:267] Astro-Christianity - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Christian scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of God's creation of The Cosmos.

[8:2:268] Astro-Islam - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Islamic scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of Allah's creation of The Cosmos.

[8:2:269] Astro-Buddhism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Buddhist scripture and philosophy, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of The Cosmos as a pure manifestation of the material world.

[8:2:270] Astro-Hinduism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Hindu scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of Brahma's creation of The Cosmos.

[8:2:271] Astro-Judaism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Jewish scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of God's creation of The Cosmos.

[8:2:272] Astro-Sikhism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Sikh scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of God's creation of The Cosmos.

[8:2:273] Astro-Shintoism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Shinto culture and philosophy, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of the pure creation of The Cosmos.

[8:2:274] Astro-Taoism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Taoist scripture and philosophy, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of the pure creation of The Cosmos.

[8:2:275] Astro-Animism - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Animist scripture, theology, and practice, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of the pure creation of The Cosmos and the encouragement of animists to attribute a soul to cosmical entities and phenomena to achieve a personal relationship and spiritual connection to The Cosmos, thus developing Cosmic Animism.

[8:2:276] Astro-Baha'i Faith - in the context of tiritology, relating to a technique of tiriters that attempt to apply Astronist Philosophy to Bahai scripture and theology, and suggest that the Astronist philosophical tradition is simply pointing humanity towards a greater consideration of the pure creation of The Cosmos.

[8:2:277] Please note that these outlines relation to the different religions and philosophies, of course, does not include all of the world's pre-Astronist religions and philosophies, and neither should these be taken so solemnly; instead, these should be viewed as introductory statements to which tiritologists shall contribute to throughout the eras to come.

[8:2:278] Finally, the majority of religions all around the world have disseminated themselves through that which is termed, in the Astronist philosophical tradition, as parturitism.

[8:2:279] The parturitist approach to the dissemination of ideas consists of the designation of a person's religious or philosophical association at their birth due to the religion or philosophy of their parent's choice, or the traditional religious association of their family.

[8:2:280] However, The Philosophy of Astronism takes a different stance with regards to the designation of one's philosophical association; instead, Astronist Philosophy supports that which is henceforth known as comprehensionism.

[8:2:281] Comprehensionism is the belief that people's philosophical association should not be chosen for them, but instead, must be their own decision when they are comprehensive enough to make the decision themselves.

[8:2:282] Comprehensionist approaches are firmly held by the Astronist Tradition to be the ethical and logical way of the dissemination of The Philosophy of Astronism, but also, the most genuine way for only those who wish to follow the philosophy shall do so; no one shall be bullied and no one shall be forced.

[8:2:283] If an idea has to force people to believe it, then it is not authentic in any sense, and should be entirely avoided, but this is not what The Philosophy of Astronism stands for as it is true and real and genuine and shall only be followed if the follow wills it so by their own accord.

[8:2:284] Comprehensionism is a striking symbol of the authenticity of The Philosophy of Astronism and proves its forward-thinking approach to tirition based upon freedom of their beliefs.

[8:2:285] Tiritology remains a major branch of Astronist Philosophy, as part of wider Astronology because if one does not share their ideas with the world, then why else should one have such ideas to begin with; and then, why must the world care what you say? You must shout and then shout louder and louder and louder until the entire world understands.

The Transformation of Humanity (Transanthropology)

[8:3:1] As we discuss advancement within the auspices of rhemnology, we must address the inevitabilities of the future that many professionals are now working towards and this has formed the pre-Astronist philosophy of transhumanism which the Astronist discipline of transanthropology now addresses from an Astronist perspective and attempts to add to transhumanism and its vast potential for philosophical contemplation and discussion.

[8:3:2] It is important to make clear that in the Astronist philosophical tradition, Astronist Transhumanism is not considered a branch of Astronist Humanism, but instead, a distinct and separate branch of Astronist Philosophy in and of itself.

[8:3:3] There are two forms of Astronist Transhumanism which are applicative to different subject areas; the first of which is henceforth known as Transastronism which deals with all philosophical aspects of transhumanism and is the majorative form discussed within this discourse.

[8:3:4] Secondly, we have that which is henceforth known as Transastronarianism which deals with all the political and social aspects that arise when contemplating transhumanist topics.

[8:3:5] Separate from the mainstream definition of transhumanism, there exists a specific definition for Astronist Transhumanism to form its own distinctiveness and is first demonstrated within this discourse, and is as follows.

[8:3:6] Astronist Transhumanism is the collection of philosophies, theories, and concepts that relate to the transformation of the human condition beyond its current means through the use of technologies, for the enhancement of human intellect and physiology, all of which are considered from a uniquely Astronist perspective.

[8:3:7] As has been aforementioned, the philosophy and utility of the term cosmicism is widespread throughout all discourses with regards to Astronist Philosophy, but in the context of transhumanism, it takes a unique form.

[8:3:8] Transhumanist Cosmicism, as part of transastronism, understands that the development of higher conditions for humanity's psychology and physical ability should only be enacted for the purposes of space exploration and the achievement of cosmical advancement as the highest priority.

[8:3:9] Cosmicistic thought in relation to transhumanism looks for the trajectory of all transhumanist philosophies, theories, and concepts to be aimed towards the goal of space exploration and the advancement of humanity into The Cosmos.

[8:3:10] Cosmicistic thought on this matter, like many other philosophies in relation to all subjects, vary widely and can be split into two different veins themselves; the first being Positive Cosmicism and Negative Cosmicism.

[8:3:11] Positive Cosmicism considers all avenues of transhumanism, as long as they are trajected towards space exploration and cosmic advancement, as good, proper, and ethical.

[8:3:12] Negative Cosmicism only considers a few avenues of transhumanism to be ethical and is much more concerned with the affects of the avenues enacted on the participants and entities effected by consequence.

[8:3:13] Transanthropology is a major discipline within Astronist Philosophy dealing with all ideas transhumanism, the Astronist approaches to such transhumanist ideas and the many currents involved with the transhumanist movement with the aim of developing a clear Astronist Transhumanism movement, also to be known as Cosmic Transhumanism, within wider transhumanism.

[8:3:14] A pivotal branch of transanthrology and Astronist Transhumanism that forms the basis of positions and orientations of belief within the discipline, the effects of which have already been demonstrated by the divisions between Positive and Negative Cosmicism, is that which is henceforth known as Transastronist ethics.

[8:3:15] Transastronarian ethics, as the name suggests, deals with the Astronist approach to ethics in relation to transhumanist theories and concepts which, in this discourse, shall be outlined as we explore each of the major branches of transhumanist thought.

[8:3:16] Essentially, transastronism can be considered a product of the process of syncretisation between transhumanism and The Philosophy of Astronism, and the same can be said of Astronarianism and transhumanism to form transastronarianism.

[8:3:17] Astronist Philosophy always maintains a strong stance in its beliefs during any syncretisation in order to retain the purpose for its own creation and in order not to lose its own identity, and there exists no exception for transhumanism for The Philosophy of Astronism must retain its identity during the process of its syncretism with transhumanist philosophy.

[8:3:18] The Astronist approach to transhumanism and its rationalisation for some of the futurist concepts and seemingly fictional philosophies is that which is to be henceforth known as farthinking.

[8:3:19] Farthinking involves thought that focuses upon topics that remain far beyond the current means of human ability, development, and civilisation, but endeavours to contemplate and discuss such topics in order to prepare for what they understand to be the inevitable, or the most ideal version of the future of humanity.

[8:3:20] Farthought, although the proper origination of the term exists within Astronist Transhumanism, can be considered to exist at the heart of many other aspects of Astronist Philosophy, especially Cosmic Philosophy, as well as being closely tied to the Philosophical Spirit.

[8:3:21] Farthinkers are considered to be special types of philosophers within the Astronist Tradition for they only contemplate topics that are far beyond the current means of humanity, and although they may often be idealistic in their notions, they lay at the heart of the essence of the Philosophical Spirit, and Astronist Transhumanism, as a futureview and philosophy of humanity.

[8:3:22] Farthought forms the foundation of the Astronist approach to transhumanism and provides the rationalism and purpose to the Astronist addresses to transhumanist ideas; this provides such ideas with legitimacy and authenticity.

[8:3:23] As we now begin to discuss each transhumanist philosophy in further depth, we must structure our discussions upon the transastronist and the transastronarian approaches to the philosophies discussed further the former deals with the philosophical aspects of the philosophies and the latter deals with the social and political aspects of the philosophies.

[8:3:24] Therefore, we shall structure our discussions upon exploring the philosophies from these two different perspective of Astronist Transhumanism in order to cover all bases with our discussion.

[8:3:25] To discuss the philosophies of transhumanism, we must first designate the proper means of categorisation in order to further structure our discourse.

[8:3:26] The two categories of existence here are the pre-Astronist philosophies and the post-Astronist philosophies of transhumanism, the later of which largely consist of Astronist philosophies of transhumanism with the former consisting of non-Astronarian originative philosophies, but are nonetheless approached by Astronist thought to structure Astronarian Transhumanism.

[8:3:27] In right chronological fashion, we shall commence with the pre-Astronist philosophies of transhumanism first, which consists of that which is known as extropianism, and is based upon the actions and beliefs of extropians which are largely optimistic in their views of the future and advocate for the furtherance of transhumanist ideals in the form of their own volunteerism to achieve such.

[8:3:28] The Astronist approach to extropianism develops a worldview and lifestyle for people in which they attempt to achieve each of the tents of extropianism for the purpose of witnessing and contributing to the exploration of space.

[8:3:29] As has been outlined in pre-Astronist times, the five tenets, or founding concepts of extropianism, or extropism, are Endless Extension, Transcending Restriction, Overcoming Property, Intelligence, and Smart Machines.

[8:3:30] It must be made clear that extropianism, in the Astronist Transhumanist tradition, is not the philosophy that addresses each of these concepts, but instead is a lifestyle and conduct that collects these five concepts of transhumanist thought together in a way that is comprehensive for people to follow and reflect in their own lives.

[8:3:31] If one is an extropian, one is actively conducting their life in some way, or their life's vocation in such a way that is directed towards achieving or contributing to the achievement of at least one of these concepts.

[8:3:32] The Astronarian view of extropianism stands in support of each of the principles of extropian thinking, especially so in the optimistic future of humanity, and our advancements in computational power, technologies, and life extension methods.

[8:3:33] However, the Astronarian approach to extropianism always places emphasis upon The Cosmos and space exploration, and understands extropian thinking to be an important ally in achieving space exploration and galvanising a wider human thought trajectory towards placing emphasis upon space exploration and The Cosmos.

[8:3:34] Depending upon one's theological and ethical beliefs, certain aspects of extropian tenets may go beyond one's moral compass which makes Astronarian Transhumanism a vastly diverse philosophical branch with boundless interpretations.

[8:3:35] Extropians are also supporters of cryonics, which is considered to be greatly important to the efforts of the reality of space exploration in the near future before we can develop greater technologies and in this way, the extropian approach to many topics becomes aligned with the Astronist approach due to the shared interest in human advancement.

[8:3:36] Uniquely, extropianism combines the two forms of Astronarian Transhumanism; transastronism and transastronarianism because it affects our philosophical contemplations, as well as our social and political circumstances in simultaneity.

[8:3:37] Extropianism is the physical manifestation of transhumanist beliefs into a comprehensive set of lifestyle ideals, conducts, and studies that are reflective of one's belief in transhumanist principles.

[8:3:38] Essentially, extropianism can be said to exist as the applicative form of transhumanist belief; the collection of conducts that people may wish to follow in order to advance wider transhumanism; the Astronist approach extropianism attempts to incorporate space exploration, interplanetary travel, planetary colonisation, and the centrality of The Cosmos into the tenets of extropian conduct.

[8:3:39] Pre-Astronarian transhumanism was founded upon five major currents, of which extropianism was the first and the philosophy that is next to be discussed, immortalism, is the second of the five currents.

[8:3:40] One of the most important aspects of conduct in extropianism is the belief in the achievement of life extension and although the scientific methods and technologies of life extension are not discussed within The Omnidoxy, the application of immortalist thinking is made.

[8:3:41] The Astronist approach to transhumanist thought is centred on the prioritisation of space exploration and cosmic advancement and considering our current dilemma with the extent of time it takes to travel from one entity in space to the next, the concept of life extensions is not considered unethical in the Astronist Transhumanist approach.

[8:3:42] If we were to shy away from the technique of life extensions due to our worries of divinical disapproval, then we turn away from an integral method of realistically travelling through space without causing mass death in the process.

[8:3:43] One of the rationalisms of Astronist Transhumanism is best introduced in this context and it is that if The Divine did not approve of us advancing ourselves, then why would The Divine have provided us with the tools and the knowledge and the imaginations to conduct such advancements?

[8:3:44] Debatory rhetoric could be utilised to argue back that just because something exists, or we have the ability to do something doesn't make it right, like murder for example.

[8:3:45] The Astronist return to this argument would be that the exploration of space is our highest priority and that if we are to realistically travel to greater distances in space, we shall inevitably require some form of life prolongation in order to complete such vast journeys.

[8:3:46] Immortalism as a concept on its own removed from the context of space exploration is not wholly encouraged by the Astronarian Transhumanist approach, especially when it is wanted only for the purposes of vanity and not for some greater purpose like the advancement of humanity, or space exploration.

[8:3:47] Essentially, whether Astronarian Transhumanists agree with immortalism or not is dependent upon the purpose for which immortalism arises in a particular circumstance for there exists Justified Immortalism and Unjustified Immortalism.

[8:3:48] The former being that which the Astronist Transhumanist approach deems as sufficient rationale for immortalist beliefs and the latter being that which the Astronist

Transhumanist approach deems as insufficient rationale for immortalist beliefs, which is usually predicated on whether the rationale is supportive of space exploration or not.

[8:3:49] Transastronist concerns with immortalism revolve around the theological and philosophical consequences of the realisation of immortalist beliefs on human psychology, interpersonal relationships, and our connections with The Cosmos, The Universe, and The Divine.

[8:3:50] Transastronarian addresses to immortalism involve deep concerns with the consequences of immortalism on the human societal structure, product demand, political struggle, and the wider human civilisation.

[8:3:51] Just by imagining some of the affects of implementing immortalism on human societies would either herald the coming of the idealistic visions of transhumanist, or the destruction and devolvement of human civilisation entirely which is why transastronarian discussion on the matter is of paramount importance.

[8:3:52] Transhumanism and its philosophies and concepts are so polarising that they are considered to be one of the greatest igniters of philosophical debate for Astronist Transhumanism is certainly a philosophically oriented subject rather than a scientifically oriented subject.

[8:3:53] The ability of humans to make ourselves immortal is not supported by Astronist Transhumanism, and neither is it deemed at all possible by wider Astronist Philosophy to remain in alignment with the principle of limitation within The Cosmos, but life extensions are considered wholly possible and in the case of space exploration, absolutely necessary.

[8:3:54] If we are to go beyond our current means, we must do so in more ways than one; to go beyond The Earth is one feat, to go beyond in thought in another, and to go beyond in these two ways requires our bodies to do so in a very similar way; it is only logical that if one part of ourselves advances, so must all the rest of ourselves.

[8:3:55] Postgenderism, in all its aspects, is majoratively disapproved of by The Philosophy of Astronism, and wider Astronist Philosophy due to its founded attempts to destroy social fabrics of human interaction, intimacy, reproduction, and our biologies.

[8:3:56] In abstract principle and theory, the postgenerist agenda is considered idealistic and not wholly dangerous, but its applications to the world in both a philosophical, mental, physical, and societal sense are considered wholly destructive.

[8:3:57] The only sense in which Astronist Philosophy is somewhat partially supportive of postgenderism is in its goal to reduce the stereotypes of gender roles, and gender stratification, as well as its advocacy for the development of certain technologies such as neurotechnology, biotechnology, and assistive reproductive technologies.

[8:3:58] However, the way in which these new technological developments would be implemented and the approach and purpose of their utility would see Transastronism and Transastronarianism depart from postgenderism.

[8:3:59] Another reason for Astronist Philosophy's disavocation for postgenderism is the distinct lack of contribution that postgenderism makes to the Astronist objectives of space exploration, interplanetary travel, and space colonisation, as well as the wider discovery and centrality of The Cosmos.

[8:3:60] Essentially, the ambitions of the Astronist and the postgenderist approaches to transhumanism are vastly departed from one another and Astronist Philosophy sees no tangible purpose to the majority of the goals of postgenderism.

[8:3:61] To conclude, Astronist Philosophy sees postgenderism not as a viable, or contributory aspect to the advancement of humanity, but instead, a cultural movement that has arisen out of the emphasis on gender roles and hierarchies in each of our societies.

[8:3:62] Thus, Astronist Transhumanism does not consider postgenderism to be part of transhumanism for it does not see postgenderism as an advancement, but more as an argument against social stigmas.

[8:3:63] Singularitarianism is the next pre-Astronist philosophy within transhumanism and although Astronist Transhumanism supports the idea that superintelligence is an inevitability rather than a fantasy, it prescribes to watered-down version of Singularitarianism.

[8:3:64] Astronist Transhumanism certainly advocates for the advancement of computational intelligence and wider technologies for the purpose of putting them to use in a cosmic exploratory sense.

[8:3:65] However, Astronist Transhumanism approaches the idea of the technological singularity with skepticism about its real-world applications to society and does not at all subscribe to the predictive tendencies of certain believers of this movement.

[8:3:66] Instead, Astronist Transhumanism considers the technological singularity to be superintelligence for certain groups of humanity firstly, and the masses of humanity secondly.

[8:3:67] Singularitarians believe that the singularity must be used for the benefit of humanity, and Astronist Transhumanism would agree with this as a desirable goal, but it also emphasis caution for the nature of man is dominance and such superintelligencia would become the singlemost desired weapon to be used against one another for that is the naturity of humanity, no matter the stupidity and narrowness of thought that naturity demonstrates.

[8:3:68] Essentially, such a singularity would change the face of humanity forever, and Astronist Transhumanism argues that humanity as a whole, is not mature enough to guide the singularity in a prudent way.

[8:3:69] Astronist Transhumanists argue that there needs to occur countless societal, political, and behavioural changes first before the singularity can firstly take place, and secondly be applied to our civilisation on The Earth.

[8:3:70] Despite this, Astronist Transhumanism wholly supports the notion that there will exist the technological singularity of superintelligence, and wholly supports notions that this superintelligence would be the greatest enabler of humanity's exploration of The Cosmos.

[8:3:71] Such superintelligence should only be used for cosmical endeavours and for the betterment of human lives from the stance of Astronist Transhumanism and for the development of hyperspace technologies, life extensions, cryonics, and methods of quickly civilising planets and moons.

[8:3:72] Essentially, the Astronist approach to singularitarianism is wholly structured upon and oriented towards The Cosmos, of course, and the usage of superintelligence for the development of advanced spacial technologies.

[8:3:73] Technogaianism is the last of the major currents of transhumanism that is considered to be pre-Astronist and is wholly environmentalistic in outlook by the theme of the topic it addresses in relation to transhumanism and the purpose for which transhumanism should ultimately be utilised for.

[8:3:74] Technogaianism involves the belief in the use of technologies, both present and future, in order to help restore The Earth's environment; technogaians understand technology as an aid to environmentalist objectives, rather than an obstruction to their cause.

[8:3:75] Astronist Transhumanism supports the utility of technology in a sustainable, non-intrusive, and safe way for the furtherance of environmentalist ideals and works towards the development of greater technologies.

[8:3:76] Technogaianism is wholly supported by Astronist Transhumanism in order to see technology as a fundamental ally to the ambitions of the movement of environmentalism.

[8:3:77] There exists five different methods and branches of technogaian thought, and it is these that shall now be introduced, and addressed from an Astronist perspective, dependent solely upon the beliefs of Astronist Transhumanism, Astronist Ethics, and wider Astronist Philosophy.

[8:3:78] Astronist Philosophy fully supports the utilisation of technology for the monitoring of the environment as one of the most important, and positive aspects of using technology to assist in the protection of the environment.

[8:3:79] These conducts of monitoring are certainly utilised for the benefit of humanity, such as to signal how climates are changing, or how the wider environment is changing, but this is also argued to be for the benefit of the environment in equal measure.

[8:3:80] This equality is what the Astronist approach to environmental monitoring supports as it is believed that our conducts of such methods of technogaianism should be done so as to benefit both humanity and the environment in a strict equal measure.

[8:3:81] The next of the methods of technogaianism is known as geoengineering which uses two forms of technology - carbon dioxide removal and solar radiation management - in order to reduce the severity of climate change.

[8:3:82] Astronist Transhumanism supports the methods of geoengineering and climate engineering in order to curb the forces of nature in order to protect humanity, especially when using technology to limit the acuteness of natural disasters.

[8:3:83] This provides a positive utilisation of technology for the betterment of the peoples of humanity, but also, for the protection of the environment from itself; this does not mean to say that the environment requires human input in order to function properly, but instead, considers the positive symbioticity of humanity and the environment in their assistance of one another.

[8:3:84] Genetic Engineering is the next method of Technogaianism to be addressed, and is also understood to be an important factor in the protection of the environment, but oppositely from geoengineering, genetic engineering focuses not on changing the environment, but instead, altering humans to suite the environment so as to use less light, eat less meat, or to require less from the environment around them.

[8:3:85] Astronist Transhumanism, and even wider Astronist Ethics and Philosophy support the initial principles and purposes of Genetic Engineering for its motives are pure and its methods are considerably less harmful than other methods of environmental or anthropic alterations.

[8:3:86] To create a genetic engineering industry that is able to function safely, securely, and efficiently will require mass amounts of investment and it is towards this industry's establishment that Astronist Transhumanism certainly does work.

[8:3:87] To all those whom provide the argument that genetic engineering is playing the creator, they must consider the fact that the alteration of humans is simply the destiny of humanity for if the technology exists, the inevitability of its utility is simply a matter of time rather than a matter of circumstance.

[8:3:88] The method, however, remains primitive in its progress at best, and although Astronist Transhumanism supports it from a philosophical perspective, the application, actioning, and the operations of such genetic engineering organisations must be heavily regulated in order to reduce the chances of foul play and mispractice.

[8:3:89] Like many other miraculous opportunities that technology provides, we must also practice caution in its mass distribution for there will always be those whom wish to use such technologies for destructive purposes, and this relates not only to the genetic engineering method, but all other technological methods that pose opportunities to be misused.

[8:3:90] The second to last of the items of discussion with respect to technogaianism is known as prometheanism which is a pre-Astronist philosophical orientation that advocates for the utility of The Earth as determined by the needs of humanity and that which aligns with the interests of humanity with regards to our future endeavours.

[8:3:91] Although the previously enviro-egalitarian stance opposes this orientation, it is an important one to consider and is not wholly disavowed by the Astronist approach for humanity's needs remain paramount in our greater efforts to colonise space, explore The Cosmos, and so on.

[8:3:92] Prometheanist perspectives on the environment are wholly humanity-leaning, meaning that the requirements of humanity are placed at the forefront rather than on an equal footing with those of the environment.

[8:3:93] This is an important aspect of discussion because it shall divide people on the issue of enviro-egalitarianism which is extremely important for the proper debate of the subject, and is in alignment with the Philosophical Spirit.

[8:3:94] The most important aspect of prometheanism from the Astronist perspective is its orientation towards the furtherance and prioritisation of humanity as a whole rather than any particular subsect of humanity, or any one cause.

[8:3:95] Prometheanism is in strong alignment with Astronist Philosophy in this regard of its humanwide tendencies of orientation which leads to form the foundations of other aspects of Astronist Philosophy such as the betterment of peoples, the needs of humanity, and the Sacrificial Cause.

[8:3:96] Not strictly part of technogaianism from its mainstream definition, but instead added by the Astronist approach to technogaianism, terraforming activities are considered to be the most important form of technogaian methods and is therefore justifiably added to our discourse on the topic.

[8:3:97] As was discussed previously, the method of terraformation is considered to be integral to the practical human colonisation of planets, both within our star system, and in those beyond; those which are interstellar.

[8:3:98] Until now, terraformation hasn't been recognised as fitting within technogaianism, but by the technologies and mechanisms involved in the conductation of terraforming activities, no doubt is left to its place within technogaianism.

[8:3:99] Now, the ethics, logistics, economics, politics, and potential methodologies of terraformation will not, and should not be discussed in relation to technogaianism, for the purpose of its inclusion here to simply outline the Astronist transhumanist philosophical approach to terraforming; the more practical applications of the method are discussed at the very beginning of this disquisition as part of rhemnology.

[8:3:100] It should now be clear that terraforming activities are wholly supported by the Astronist philosophical approach to technogaianism, as part of transhumanism, and is extremely prometheanistic in its leaning as it advocates for the entire retransformation of a planet's whole environment in order to suit the needs of humanity; thus, an important topic of debate.

[8:3:101] Essentially, however, the Astronist Tradition terraformative activities as a necessity to the practical colonisation and exploration of The Cosmos; further so, it is believed that humanity will have no choice but to alter the environments of worlds beyond our own in order to suit our own needs.

[8:3:102] Terraformation is therefore proposed to become an absolutely integral industry and one that we cannot shy ourselves away from due to its centrality to the survival of humanity beyond The Earth; the Astronist Tradition, as well as wider Astronist organisations and The Company itself should all be in support of these terraformative endeavours.

[8:3:103] Technogaianism is a form of Gaia Philosophy which, like in its mainstream definition, encompasses all concepts and contemplations related to life on The Earth in Astronist Philosophy, and although anthropic life is somewhat discussed with Gaia Philosophy, the majority of it addresses insentient, or animal life.

[8:3:104] Although the innemny of such ideas has all but dissolved, this doesn't mean that we cannot consider such from a philosophical perspective as contemplations on the concept of The Gaia are abundant with new theories, especially as we develop our knowledges of space and The Gaia therefore becomes a microcosm and similar concept to that of The Cosmos.

[8:3:105] Gaia Philosophy, and the subsequent concept of The Gaia, has perhaps much wider breadth than the mainstream definition gives it credit for, which provides Astronist

Philosophy with a unique opportunity to expand Gaia Philosophy and provide it with a framework of Astronist characteristics.

[8:3:106] Further to this, we shall continue our contemplations and discourse upon Gaia Philosophy in the branch of Astronist Philosophy henceforth known as Gaianology which has been discussed already within The Omnidoxy within the disquisition of Aid & Stewardship, as part of the wider discipline of Abettology.

[8:3:107] Apart from the pre-Astronist major currents of transhumanism, there also exists three other orientations of transhumanism, including libertarian transhumanism, techno-progressivism, and evolutionism.

[8:3:108] Libertarian transhumanism involves the belief in the right to human enhancement and the utilisation of a free market system in order to guarantee this right and the Astronist Transhumanist approach stands in general support of this belief as it is believed that in order to conduct transhumanist endeavours, huge investments will be required from the free market and private investors.

[8:3:109] In addition, the Astronist Transhumanist approach also supports the concept of the right to enhance oneself as long as it is not physically detrimental to another, but certainly not just aesthetic enhancement, but physical enhancement for the improvement of one's physical ability to do something, or one's mental approach to conceive something.

[8:3:110] It is believed to be a fundamental human right by some Astronist Transhumanists of libertarian leaning that they should be free to enact enhancements upon themselves in both mental and physical ways so long as this does not lead to the detriment of others.

[8:3:111] Techno-progressivism is a pre-Astronist stance within transhumanism that considers the importance of the convergence of technological and social change and the Astronist Tradition of transhumanism has no grounds with which to argue against this stance as its purpose is justifiable, its means are fair and democratic, and its ambitions are in alignment with those of the Astronist approach to transhumanist thought.

[8:3:112] The final concept of discussion which is not necessarily part of mainstream transhumanism but the Astronist approach considers it to exist within transhumanism is that which is known as evolutionism.

[8:3:113] Evolutionism, in its Astronist transhumanist sense, considers the enhancement of humans in both physicality and mentality as merely part of the greater evolution of humanity and that by applying transhumanist activities, one is encouraging the furthering evolution of humanity to a greater state of mind, and body for greater achievement and ability.

[8:3:114] Evolutionism is a form of justifiability for the activities that transhumanism proposes, although it can be considered to be a unique philosophical orientation in its own

right and it is something that is generally supported by the Astronist Tradition for the purposes of advancement and furtherance.

[8:3:115] However, the Astronist Tradition, like in the majority of the ideas discussed within this discourse, caution is expressly encouraged to be practised due to the potentially destructive and detrimental natures of some of the ideas discussed.

[8:3:116] Although an idea may not be pernicious in its initial creation and in its original form, it has certainly been proven, especially so in humanity's recent past and even in the times of present, that ideas can easily be manipulated into becoming the opposite of the original version of the idea's founder; this was the case for the ideas of communism.

[8:3:117] Therefore, we must practise caution if we are going to realise the ideas of transhumanism in their proper forms as outlined here and now within The Omnidoxy.

[8:3:118] Futherso, this leads to ideas about the protection of ideas; in the past, ideas have often been left to be abused by the world, as has happen with many of the ideologies and philosophies of the recent past.

[8:3:119] Their initial principles and their original core beliefs are distorted by others, so much so that the distorted, or interpreted ideas of the philosophy become known as the philosophy itself; this version overshadows the original, pure version of the philosophy.

[8:3:120] However, the invention of the Astronist Tradition protects The Philosophy of Astronism from this as the original version of the Astronist interpretation and approach is preserved this way for the Astronist Tradition is the original version, and all that does not conform to the Astronist Tradition is considered neo-astronarian which halts any type of overshadowing.

[8:3:121] This too, however, does not eliminate the principles of the Philosophical Spirit are all people are able to still provide their interpretations and form new branches of The Philosophy from their own perspectives, so The Philosophy remains unlike religious dogma and doctrine.

[8:3:122] Ending the digression onto the topic of the protection of ideas, underpinning all of these stances on transhumanist ideas is the philosophical principle, for this withstands all conceptualisations within The Omnidoxy and is to be understood as the guiding light for all whom read The Omnidoxy.

[8:3:123] The Philosophical Principle commands that all whom read The Omnidoxy do so in the context of their own beliefs; if one does not believe in the beliefs expounded in The Omnidoxy as classified by the Astronist Tradition, then they must apply their own beliefs to that which they have read.

[8:3:124] The Omnidoxy is not a doctrinal book; it is a founding book; it founds The Philosophy, it founds ideas, but most importantly, it founds the ignition of your own ideas as perched upon your own interpretation of the text you read.

[8:3:125] Essentially, you need not agree with the entire Astronist Tradition, in fact, it is near impossible that you agree in its entirety due to the vastness of the subjects it covers, and the great deal of diversity in the positions it takes.

[8:3:126] That which The Omnidoxy, and by extension, The Philosophy of Astronism hopes to achieve is one's introduction to new ideas, new interpretations, and new perspectives on topics they may already know, those they will not, and those they may have known of but not formally encountered.

[8:3:127] If you do anything whilst reading The Omnidoxy, do this; think in this way; think in the way of the Philosophical Spirit for that is the most rewarding of ways to interact with The Omnidoxy, and the wider Philosophy of Astronism.

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[8:3:128] I have only one piece of advice for those whom compose as I do; if a tear does not fall from your eye as you play the notes, then the piece you are composing hasn't enough emotion.

[8:3:129] It is simple; if you do not cry when playing your piece, then why do you think the world should shed a tear?

—

[8:3:130] I need no light,
[8:3:130a] to be shone onto me,
[8:3:130b] for I do already hear,
[8:3:130c] the applaud of the world roaring.

[8:3:130d] Once I do step,
[8:3:130e] upon the stage,
[8:3:130f] all the peoples of the world,
[8:3:130g] shall know the name of Cometan.

[8:3:130h] So, listen, I do not know all the answers,
[8:3:130i] as neither do yourselves, nor any other,
[8:3:130j] yet I do know and feel,
[8:3:130k] that I have been given my own lantern,
[8:3:130l] which I am to use to add to the lights of the world.

[8:3:130m] And so, the truths you do profess to harbour,
[8:3:130n] are of no interest to me,

[8:3:130o] for I have grown up in a world of proclaimed truth,
[8:3:130p] that at their core,
[8:3:130q] seem to hold no truth at all.

[8:3:130r] And it is by that notion that I never write nor speak in truths,
[8:3:130s] but instead, I satisfy my mind with ideas, and those alone,
[8:3:130t] for they are all I do need to change the world,
[8:3:130u] and I shall forever carry them with me wherever I do go.

The Paucity of Cosmic Thinking

[8:4:1] This short discourse is placed to discuss the fact that there exists a very distinct lack of presence or expression about The Cosmos, astronomy, space exploration, and philosophy in our societies of the present time.

[8:4:2] We needn't blame other entities for this lack of cosmicism in our world for there exists no one cause to the issue, but instead, the very fact that it exists at all is trouble, especially due to its prevalence in other contexts in past times of human history.

[8:4:3] This is what the reascension of philosophy and the introduction of Astronist Philosophy is set to change; a change must occur in the way in which humanity thinks, especially so from our self-centredness that seems to be prevalent in today's world; instead, our attentions should be cosmic-centred.

[8:4:4] To begin thinking cosmically, our attention spans will need to be widened to new widths and heightened to new heights for without such changes, I fear for humanity and the way we head, which at present, I cannot understand, nor envision.

[8:4:5] I see no future for humanity other than in the stars; it is the only logical step for humanity to take; it will provide humanity with ample reason for humanity's existence.

[8:4:6] Humanity has always been searching for the reason of its own existence; for its own purpose as to why it exists on a planet in the vastity of The Cosmos, but it seems only logical that the providence of The Cosmos is the reason for which humanity exists.

[8:4:7] All the centuries of humanity's existence, we have searched for our purpose in all manner of things, yet the truth has always been there in the form of the stars, but only a few people have ever managed to look for long enough and to think deeply enough about the stars in order to see the truths they hold.

[8:4:8] The irony is copious, I understand, but it is often the ironies that speak the greatest of truths for it remains true that humanity exists blind to the truths set out before them; this is why knowledge is paramount, and philosophy, as the inspiriter of knowledge.

[8:4:9] And it is upon this endeavour that The Philosophy of Astronism is embarked and vocated to realising to the world for it is essentially believed that cosmocentricity is absolutely key to the eradication of the paucity of thinking in a cosmic context, and for cosmical ventures.

Astronic Eschatology

[8:5:1] Astronist Eschatology is one of two major branches of rhemnology, the other being that of the theme of advancement, and deals with the Astronist philosophical perspective on death, judgement, destiny, the nature of the soul, the Astronist traditions of grievance, and all contemplations related to humanity's finality.

[8:5:2] Astronist Eschatology itself consists of five major philosophical disciplinary branches which are each discussed within this overarching discourse on Astronist Eschatology and includes Astronist Thanatology, Astronist Necrology, Mortology, Incorporology, and Dysteleology.

Astronic Thanatology

[8:5:3] The premier branch of Astronist Eschatology is Astronist Thanatology which deals with the foundational philosophical views on death from the Astronist perspective, answering questions including the nature of death, what death is, why death occurs, and addresses the Astronist traditional perspectives to different ideas about the afterlife, as well as whether the afterlife exists at all.

[8:5:4] Astronist Thanatology, by the very nature of the topics it addresses, is controversial, especially when applying traditional Astronist views to the pre-existing perspectives on death and the afterlife, and where other philosophies and religions pronounce we go when we die.

[8:5:5] Again, we must take the Astronist traditional perspectives within the context of the Philosophical Principle, and one should apply one's own interpretations and beliefs to them in order to come to a coherent and fully formed perspective on this multi-faceted topic.

[8:5:6] The Heavenly Finality is perhaps the most desired of all endings to one's existence and can perhaps be described as humanity's incessancy to want to survive in some way, without holding the capability to accept the end as what it is; the end.

[8:5:7] Not wholly supported, though not wholly opposed by the Astronist Tradition, the idea of the Heavenly Finality is left with the stigmatism that it remains too good to be true and is ultimately too humanly when considering its conceptual foundations.

[8:5:8] To see all one's loved ones again; to meet The Divine, the creator of The Cosmos and The Universe and all other existences; to be with The Divine for eternity in complete purity, and contentment; when the prophecies of heaven are listed they conveniently ultimations of the human variety.

[8:5:9] Meeting The Divine specifically, as its own eschatological consideration here, demonstrates an immense amount of importance on the part of oneself if one believes they are going to meet The Divine; the creator of the entirety of The Cosmos, The Universe, and all other existences.

[8:5:10] To doubt such a meeting is not strictly atheistic, but in fact, can be considered as staunchly theistic; why do we need to meet The Divine?

[8:5:11] In fact, is it not a greater demonstration of one's belief in The Divine if one still believes in The Divine even if they also believe that they will never meet The Divine?

[8:5:12] Again, deep debates must be conducted on these ideas if we are to further develop them from religious dogma; we must inject the essence of the Philosophical Spirit into such topics if they are to be broadened as nothing can be off limits when a philosophical debate is conducted no matter the circumstances, nor the nature of the topic; if people wish not to participate in such a debate, they will be free to exit.

[8:5:13] Ultimate & Eternal Freedom are prominent concepts of other traditions in relation to the afterlife which are, again, infused with the dreams of every human; convenience again seems to have prevail over logic and reality.

[8:5:14] Salvation of the Soul is a concept that will be further discussed in the discipline of incorporeology due to it relating more to the concept of having a soul and the Soul's Journey.

[8:5:15] Dimensional Movement is a concept of other traditions that the Astronist approach is more inclined to side with due to the vaguity of its words which could be interpreted, from an Astronist perspective, as leading to further existence in another cosmical, or universal dimension; this would therefore be supported by the Astronist approach as it is so vague that the concepts of The Cosmos and The Universe can be incorporated into it.

[8:5:16] The Next Realm Idea is another similar concept that the Astronist approach is more inclined to side with philosophically as it speaks of some further existence beyond this current Cosmos which would therefore exist within The Universe, whether by Divine creation or not depending on one's perspective on theology.

[8:5:17] Whatever one's beliefs related to the Next Realm Idea, it remains true that the Astronist approach is inclined to this idea due to the successful incorporation of its own ideas.

[8:5:18] The idea that death is a Continuation of Life Rather Than Termination is again, another idea that could be intertwined with those of the Astronist Tradition because it could easily be said that death leads to another existence somewhere else either within The Cosmos, or in The Universe as wider whole.

[8:5:19] Reincarnation is an approach to eschatology that the Astronist Tradition is half-hearted in its support as it does not undermine The Cosmos, nor The Universe, and nor The Divine, but the very core of its beliefs are largely illogical and rely heavily on incorporeality to explain such an important set of circumstances.

[8:5:20] To reiterate, reincarnation is certainly not supported by the Astronist Tradition, it cannot be said that anything within reincarnation doctrine conflicts with the fundamental aspects of Astronist Cosmology, although the Astronist Tradition continues to have many issues with the rationality for this concept.

[8:5:21] Recognising death as a Natural Process is certainly with the alignment of the Astronist Tradition as death is certainly considered to be a natural process that cannot be reversed, altered, or otherwise removed.

[8:5:22] The Journey of the Soul, also known as The Soul's Journey, is a concept that is to be latterdiscoursed within the discipline of incorporeology which twice proceeds this discourse but still lies within this disquisition.

[8:5:23] Considering the Death Awakening idea is a concept rather than a fully formed eschatology, and so, it cannot be challenged by the Astronist Tradition as it does not harm the Tradition's ideas for the concept it addresses is wholly inpernicious so death can be considered an awakening rather than a rest, as is majoratively believed in certain traditions of eschatological thought.

[8:5:24] In another major tradition, death is considered to be the Inevitable Result of Worldly Pleasures which is not addressed by the Astronist Tradition and therefore, it remains neither an advocate of this, nor an oppositism to this idea.

[8:5:25] The reason for the neutrality of the Astronist Tradition, or even its inconspicuity on these beliefs of different eschatologies is due to the fact that eschatology has historically been a realm of religious tradition rather than philosophical.

[8:5:26] While there exists a vague Astronist Eschatology, it shall forever remain exactly that; vague, because the purpose of The Philosophy of Astronism is not the same as the religious traditions of the world which attempt to teach a specific eschatology; instead, The Philosophy of Astronism explores these different eschatologies through writing and debate in order to demonstrate new ideas.

[8:5:27] Perhaps there will one day come a neo-astronist eschatology, but the fact stands that the Astronist Tradition's eschatology must remain wholly vague, and even inconspicuous in order to retain its status as a philosophy rather than a religion.

[8:5:28] If nothing at all happens, then what? Does this mean we have no purpose? This is a stance most commonly taken by atheists with little philosophical foundation to support the rationality for the proposal; just because you believe in nothing doesn't mean you

escape from having to rationalise and justify your beliefs as believers must also do so; atheists are no different in this way.

[8:5:29] If nothing at all happens and one believes in the philosophical orientation of naturalism, then you believe in the essence of nature, which is simply a microcosm of The Cosmos within The Universe, therefore, your stance is largely Astronist in leaning?

[8:5:30] If not, then what? And do not even dare to attempt to say that you haven't ever thought about such a topic because that will anger the philosophers more than ever before and further exemplify the need for the philosophical reascension and the growth of The Philosophy of Astronism worldwide.

[8:5:31] If one has no beliefs because one hasn't taken the time to think, then one must make the time for these important questions for your incessancy to say they do not matter is only a fool's response whom wishes not to contemplate questions that may exist beyond their corporeality.

[8:5:32] Well, this is philosophy and that is the essence of the text you are reading and it is the ambition of The Philosophy of Astronism to engrain so deeply this sense of thinking into the minds of all people to eliminate non-thinkers by encouraging them to think; to become excited to think; to be guided to think if that is their requirement; that is all on this.

Astronic Necrology

[8:5:33] Astronist Necrology is a very minor branch of Astronist Eschatology dealing with the Astronist view of different funerary procedures and is thus distinct from Astronist Thanatology; this branch of Astronist Eschatology is considered to be important for those whom wish to understand the Astronist perspective on different funerary traditions in order to incorporate this into their decisions for their own funeral, or for a funeral of their relative, or friend.

[8:5:34] However, in order to make the distinction, mortology is the branch of Astronist Eschatology dealing with the funerary traditions of Astronist Philosophy which Astronist Necrology does not address; only the funeral practices of other traditions.

[8:5:35] The traditional religious funeral ceremony remains quaint and importantly founded on religious observance in order to link to the specific religious eschatology and is further ornamented by hymns, eulogy, committal, and interment into the churchyard.

[8:5:36] The religious seal that such ceremonies are provided is the most important part of all its features as it demonstrates the incorporeal gravity of the ceremony taking place; wholly Astronist funerary traditions do not often hold this religious seal of approval, but instead, hold a philosophical aquistance that is considered to be the equivalent.

[8:5:37] The traditional burial ceremony set the grounds for the inspiration of the major Astronist funerary tradition of klemation and all its features and ornaments, therefore, a great deal of credit must be provided to the pre-Astronist religious ceremonies.

[8:5:38] Cremation is an essential part to the Astronist funerary tradition of etolation and thus is supported by the Astronist mortological tradition.

[8:5:39] A fairly new phenomenon inspired by the environmentalist movement, Green Funerals feature biodegradable coffins so that one's remains can become one with The Earth which is certainly supported by the Astronist mortological tradition despite not being officially part of the tradition itself, however, klemation ceremonies can be altered to include biodegradable coffins, then making Green Funerals a branch of klemation ceremonies in a case.

[8:5:40] Humanist funerals focus on celebrating the life of the person rather than acknowledging any religious symbols, eschatological ideas, and perhaps neither any Astronist philosophical aquistances.

[8:5:41] This doesn't make humanistic funerals anti-philosophical, nor anti-Astronist, but instead, trying to achieve the removal of all ornamentations of religion and philosophy surrounding death in order to simply just focus on the person whose funeral it is; this can only be respected by the Astronist mortological tradition.

Astronic Funerary Traditions (Mortology)

[8:5:42] Mortology is a major branch of Astronist Eschatology dealing with the contemplation of the collection of traditions and funerary practices associated with the Astronist philosophical tradition.

[8:5:43] Mortologists study these different proposed funerary practices and form the variety of philosophical groundings for each of the practices as inspired by the writings in this discourse of The Omnidoxy.

[8:5:44] For this reason, mortology remains a branch of Astronist Eschatology of extreme importance as it acts as the founder of the entire Astronist funerary tradition and of course, has formed the entire mortological tradition that exists within Astronist Philosophy.

[8:5:45] Essentially, mortology is the synonym for the Astronist funerary traditions when considered collectively as well as the official disciplinal study for this topic.

[8:5:46] The initial renditional object within mortology, as derived from wider Astronist Rendition, is that which is henceforth known as a cosmissary.

[8:5:47] A cosmissary is either a type of ossuary, or coffin that features cosmical ornamentations both exteriorly and interiorly, and is used in all Astronist funerary procedures whenever any type of ossuary or coffin is required.

[8:5:48] An important tradition in mortology is that of organ donation which is considered a major act of charity to promise just one of one's organs to another person after one's death.

[8:5:49] Although this practice isn't prevalent in any other tradition, it is a sign of goodwill in the Astronist Tradition and is considered to be one of the greatest acts of charity that any one single person can conduct.

[8:5:50] However, organ donation is certainly not a compulsory aspect of the Astronist funerary tradition and neither is its practices associated with any particular practice within the Astronist Tradition of funerary procedures.

[8:5:51] The first of the two major practices of mortology is that which is henceforth known as etolation, the decider of which is an etolee, and the practitioner of which is an etoler.

[8:5:52] Literally pertaining to "up to the stars" in Astronist Etymology, etolation, also known as etolment, and in a non-Astronist context, simply known as a space burial, or spacement, involves one's cremation and sending them on a spacecraft into space, either alone, or accompanied by the cremated remains of others.

[8:5:53] The trajectory of the spacecraft can either be fixed or can be non-trajectured, meaning the coordinates of the spacecraft and neither its final destination are fixed; this is also known as Probing Fix.

[8:5:54] Often, the spacecraft will also be used as a probe to transmit information back to The Earth, or other planetary colonies wherever they may be; the spacecraft will also be used to send out signals to other star systems with the hope of communicating to distant worlds.

[8:5:55] One of the pioneers of etolation, although when first conducted it was, of course, not termed as etolation, were some of the cremated remains of Clyde Tombaugh which still remain upon the New Horizons spacecraft to this day

[8:5:56] The idea of sending one's ashes into space is by no means originative from Astronist ideas, but establishing it as a funerary tradition and after the philosophical ornaments are added to it, it becomes uniquely Astronist and that is what is termed as etolation; thus, etolation is much different from sending one's ashes into space.

[8:5:57] Etolation involves philosophical association, and a greater meaning, purpose, and ambition for one to decide to send one's ashes into space.

[8:5:58] In addition, the building of the etolative, or the etolational industry is an important aspect, as part of the wider mortology industry which advocates for the establishment of businesses in proper mortological funerary practices.

[8:5:59] If one wishes to have their cremated remains sent in a single spacecraft alone without others, then this would cost a much greater fee than if they were to be sent up with others of course.

[8:5:60] The philosophical implications and ambitions of etolation are vast and deeply set for they run at the heart of etolation's inclusion into mortology with the five most prominent of which are listed below.

[8:5:61] The Exploration of The Cosmos: the fact that the only way one could hope to explore the vast distances of The Cosmos is if they were sent there in their cremated remains which is comforting for some people to know; that they will, in some form, explore The Cosmos.

[8:5:62] Astronomic Assistance: the belief that by using the spacecraft to transmit information back to The Earth, the person would be assisting in further astronomic and scientific research, and also holds that the greater the amount of spacecraft that are sent out in this manner, the greater amount of knowledge we shall gain about The Cosmos.

[8:5:63] One With The Stars: by choosing etolation, one is considered to become part of The Cosmos as a travelling probe, thus fulfilling the long-held belief that our afterlives consist of going to the stars.

[8:5:64] Cosmical Meaning: by choosing etolation, one may consider their ashes to hold greater meaning than their ashes being kept in one's house, or being buried in a graveyard on The Earth; to be sent out into space commands a greater amount of purpose and meaning to one's remains and due to them being added onto the Etolation Register if they so wish, they will be remembered forevermore.

[8:5:65] Untold Possibilities: by choosing etolation, one may become excited about the infinite amount of possibilities that could be the final destination of their remains, or the idea of the immense distance that one's ashes may travel in the probe.

[8:5:66] The second of the two practices of mortology is that which is henceforth known as klemation, which is chosen by a klematee, and is a ceremony conducted either by a klemater, or klematress.

[8:5:67] The klemational procedure involves the burial of a person in a cosmissary in the ground with an orrery place overground; this can be conducted in a designated place on the estate of an Astronist philosophical building, in a designated place in a church graveyard, on the land owned by the individual, or another designated piece of land that

is authorised to have klemations practiced there and is typically run either as a business or a charity, which are called klemariums.

[8:5:68] That which is henceforth known as a xenarium may be placed over the klemation site which consists of a carved out piece of stone, known as a demial, which may be arranged in different ways and patterns above the klemation site around the orrery.

[8:5:69] The different symbols engraved and carved out of demials is considered an offshoot branch of mortology known as Klemic Symbology, and is not part of the main Astronist philosophical tradition, and so is not further mentioned in *The Omnidoxy*, yet has its own book entitled *The Comprehensive & Explanatory Handbook of Klemic Symbology for Utility on Xenariums*.

[8:5:70] Demials are often frequently lit by battery lights which are henceforth known as ideniculs, especially for those whom can afford to keep them lit, but for those whom cannot afford, they are often left unlit, or may be part of a Klemary Garden, which is defined in a following insentensation.

[8:5:71] Demials, in addition to being engraved and carved out to represent klemic symbols, may also be engraved with the individual's full name, a personal message, their greatest achievement, or their most aired belief.

[8:5:72] In addition, there exist two different types of klemational graves; the first is henceforth known as a kentary which includes all of the different features aforementioned.

[8:5:73] The second of which is henceforth known as a unopary which only includes a couple of the features aforementioned, usually either missing the orrery, or the ideniculs.

[8:5:74] It is also of extreme importance and of relative unquity that klemation burial ceremonies are required to only be conducted during a clear night sky when the stars are either fully, or partly visible; this is one of the only compulsory aspects of the entire klemational tradition and the belief in this is henceforth known as The Naeran Principle.

[8:5:75] Klemary Gardens, as aforementioned, are defined as a collective klemation site with added privacy away from public areas (although public can visit if they wish), they guarantee ideniculs for every member, as well as uniquely designed orreries for each member also.

[8:5:76] Klemary Gardens are specially designed to walk through with walkways provided and structured sites for klemation are designated during the process of one's express of interest into being klemated.

[8:5:77] Klemary Gardens, as opposed to other sites, are the preferable site for klemation ceremonies to take place because they are specially designed to deal with such ceremonies

and Klemary Gardens can be found on the estates of some Astronist philosophical buildings, but are more commonly private businesses.

[8:5:78] Importantly, though not considered as one of the two major funerary practices of the Astronist Tradition, there does exist a tradition of cryonics in the Astronist Tradition which is, of course, supported by the Astronist philosophical tradition.

[8:5:79] Cryonics is an important and growing aspect of funerary tradition and it is believed by the mortological approach that it should be considered as a type of funerary tradition rather than just a technique of life extension, or technological innovation.

[8:5:80] The cryonics industry is encouraged to be further developed from the perspective of the Astronist Tradition for those whom can afford such procedures which exists in alignment with some ideas of transhumanism.

[8:5:81] The final aspect of mortology to be discussed in this discussed is the major celebratory ceremony of a Stellar Festival, which wholly distinct from Starlight Festivals in their purpose, meaning, and circumstance.

[8:5:82] Stellar Festivals are most likely to take place in the privacy of one's home, or in a Klemary Garden, or wherever a loved one is buried; it is a yearly intimate festival in which stargazing takes place for the purpose of remembering one's loved ones; people may also choose this evening to spread the ashes of their loved ones, or to conduct etolation.

[8:5:83] Often enough, may people also follow The Naeran Principle for this ceremony too, as is also required for the funerary ceremony of klemation.

[8:5:84] Stellar Festivals are more popular in some parts of the world than others, but it remains a personal ceremony that takes place on the anniversary of a loved one's death so the timing, the place, and the way in which the ceremony is conducted is all unique and personal to one's own familial wishes.

[8:5:85] There are various different names for Stellar Festivals around the world in the many different denominations of Astronism, with the most prominent of these translations listed as follows with their associated geographical region, or language or people group.

[8:5:85a] Najji (Arab World)

[8:5:85b] Kinta (Madagascar)

[8:5:85c] Estrella Festival (Spanish World)

[8:5:85d] Kokebi Fēsītīvali (Amharic)

[8:5:85e] Tārakā (Bangladesh)

[8:5:85f] Tārō (Gujarati)

[8:5:85g] Tauraruwa (Hausa)

[8:5:85h] Sternenfest (German)

[8:5:85i] Festival des étoiles (French World)

[8:5:85j] Tähti Festivaali (Finnish)
[8:5:85k] Staar Tyohaar (Hindi)
[8:5:85l] Stjörnu Hátíð (Icelandic)
[8:5:85m] Sutāfesutibaru (Japanese)
[8:5:85n] Sṭār Habba (Kannada)
[8:5:85o] Jıldız Mayram (Kyrgyz)
[8:5:85p] Perayaan Bintang (Malay)
[8:5:85q] Nakṣatram (Malayalam)
[8:5:85r] Tārā Utsava (Marathi)
[8:5:85s] Míngxīng Jiérì (Sino World)
[8:5:85t] Festiwal Gwiazd (Polish)
[8:5:85u] Saṭāra Tī'uhāra (Punjabi)
[8:5:85v] Zvezdnyy (Russian)
[8:5:85w] Taru Uḷela (Sinhala)
[8:5:85x] Tamasha la Nyota (Swahili)
[8:5:85y] The ṣkālṣ Tāī (Thai)
[8:5:85z] Yıldız Festivali (Turkish)
[8:5:85ab] Lễ Hội Sao (Vietnamese)

[8:5:86] Stellar Festivals remain the most personal aspect to mortology and the Astronist funerary tradition and for this reason alone, should be considered as personal sacred ceremonies with a philosophical purpose, and meaning, within a personal context.

The Soul in Astronic Philosophy (Incorporeology)

[8:6:1] The philosophical discipline of incorporeology deals with all Astronist approaches to the concept of the soul which, according to Astronist Philosophy, is to be considered triadic in its nature; cosmical, universal, and partly divinical.

[8:6:2] There exists two main approaches to incorporeology henceforth known as Corpic and Incorpic with the former relating to the disbelief in the existence of a soul and the latter relating to the belief in the existence of a soul, and all related concepts towards these two orientations.

[8:6:3] Incorporeological studies often begin with investigations into the nature of the soul, its proposed journey from the perspective of different traditions, and its debate around all the various aspects of soul.

[8:6:4] Corpic approaches to incorporeology form as naturalism in their orientation and incorpic approaches to incorporeology form as cosmicism in their orientation.

[8:6:5] The Astronist Tradition is majoratively incorpic in its leaning, therefore it is cosmicistic in its orientation due to the fact that the majority of the features associated with the concept of the soul including reason, character, feeling, consciousness, memory, perception, and thinking form the abilities of philosophy, thus the Astronist Tradition's opposition to the concept of the soul would be contradictory to the Philosophical Spirit.

[8:6:6] Corpic approaches to the nature of the soul are characterised by an incessant belief in the naturalisation of the soul, meaning that the soul is simply a part of nature, as part of the human body, or any other living entity, rather than a separate and distinct entity.

[8:6:7] Corpic approaches make no distinction between the soul and the body, thus positioning corpicism as holding a disbelief in the soul and its proposed separated and distinct nature, as well as a disbelief in incorporeality in general.

[8:6:8] Corpic approaches identify the soul as merely an irrational figment of the human desire to hold some higher purpose for their own existence which is conveniently in alignment with ideas about the afterlife.

[8:6:9] Incorporealism is specifically a belief in the centrality of the soul, as placed above the body, humanity, The Cosmos, The Universe, and is brought to a Divine, or partly Divine level, thus making a solid connection between each person's soul and The Divine, as is common practice in many other traditions when addressing the soul and its nature.

[8:6:10] Oppositistically to corpicism, incorpic approaches to the nature of the soul are characterised by a belief in the soul's ethereal essence; essentially holding that the soul is

absolutely distinct from the body and does conduct that which is henceforth known as The Soul's Journey, however, incorporeal ideas don't necessarily have to be incorporeal in their leaning.

[8:6:11] Incorporeal approaches to the soul staunchly uphold the idea that the centrality is an entity that must be preserved in some way, notably considering that incorporealism does not speak of how to preserve one's soul, but simply the importance of this practice.

[8:6:12] Incorporeal approaches identify the soul as the most intrinsic element to the existence of life, and while cosmicism is majoratively associated with corporealism, there does exist Cosmic Incorporealism which holds that The Cosmos itself has a soul.

[8:6:13] This belief is certainly styled in an Astronist way and due to the raising of The Cosmos to a higher level by providing it with a soul, the concept of cosmocentricity is further supported as is the priority of the Astronist Tradition to uphold.

[8:6:14] Alternatively, corporealism does not believe The Cosmos has a distinct soul in and of itself, mainly due to the lack of rationality involved in such a proclamation, but also because The Cosmos itself is not a strictly living entity like a human, or an animal.

[8:6:15] However, Cosmic Incorporealism counteracts this by claiming that due to the movements of cosmical entities, the cosmical order, and the entirety of the cosmical system, The Cosmos is alive in a way and is certainly a self-functioning entity, entirely by its own accord as underpinned by The Universe, and formed by The Divine.

[8:6:16] Many traditions of religion and philosophy have all attempted to understand the concept of the soul; each great theologian and many of the most extolled philosophers have contemplated the soul and provided their ideas to the world about what the soul, its utility, its journey, its purpose, and its nature.

[8:6:17] If the Astronist Tradition is to depart from such traditions to carve out its own path, it must take upon a new perspective of the soul from a characteristically Astronist approach for I have never wished to simply add, or repeat the words of philosophers passed, but instead, found new inconsistencies, and in this case, we are to found a new inconsistency regarding the soul.

[8:6:18] The approaches of incorporealism and corporealism in relation to the soul are simply the precursors for which we use to address, challenge, and debate all pre-Astronist religious and philosophical understandings of the soul, but these two ideas do not form the Astronist Tradition's ultimate standing on what the soul is, where the soul resides, the Soul's Journey, and neither the ultimate purpose of the soul.

[8:6:19] All pre-Astronist discussions of the soul consisted of it being a miraculous and almost sacred entity to be preserved and eventually judged by The Divine; this is the case for the majority of religious traditions in relation to the soul; either that the soul is existent

within ourselves as humans for which we then must offer to The Divine, or it is existent in all things around us in the natural world as is the animist belief.

[8:6:20] The Astronist approach to the concept of the soul whether in abstract or real and physical terms is to apply the concept of The Cosmos to it; the Cosmic Soul concept is that which we have described in all the insentensations about The Cosmos thus far and hereafter.

[8:6:21] When we speak of cosmical orderity and the cosmical system, we understand these as part of the Cosmic Soul; the soul of The Cosmos that is inextricable from The Cosmos and makes it the wondermentful entity that we know and feel it to be.

[8:6:22] The Astronist Tradition does not see the soul as a separate and distinct entity from that of the physicality, yet understands them to be one; the soul is considered to be a combination of one's physicality and one's inordinance; one's intellectuality, emotionality, and mentality.

[8:6:23] The concept within incorporeology known as the Soul of Existence; this argues that there exists a soul for all things that exist, no matter whether they exist in animation, or inanimation; the fact that they exist at all means they have a soul; a Soul of Existence.

[8:6:24] The Astronist Tradition is resoundingly procosmotant in its address to the Soul of Existence; meaning it sides with the idea that The Cosmos itself is the Soul of Existence and all that exist within it are bound to the Cosmic Soul; the forces of movement, positioning, system, and order that structure our existence within The Cosmos.

[8:6:25] The Cosmic Soul is the one soul that all else within The Cosmos must abide by if it is to exist within The Cosmos and all that does not abide by this is considered to be part of The Chaos; that which is unknown, unordered, and disabiding.

[8:6:26] But in the proper assurance of the Philosophical Spirit, we must also construct an oppositism to the procosmotance, and let this henceforth be known as incosmotance; the belief that The Cosmos is not the Soul of Existence, which usually either means one believes in The Universe, or The Divine are the Soul of Existence, or a disbelief in the Soul of Existence entirely.

[8:6:27] Incosmotant thinking is not cosmocentric in character and neither does it allow for further discussions in relation to the raised importance of The Cosmos, yet its presence is still necessary in accordance with the Philosophical Spirit.

[8:6:28] Procoshmotancy and incoshmotancy structure the overall approach of the Astronist Tradition to the understanding of the Cosmic Soul and it is believed that all the elements of The Cosmos including the progeny, the movements, the orderities, and the positionings, as well as the diversity of the celestials, is also cumulated in order to form the Cosmic Soul.

[8:6:29] Divinotance is the belief that the Soul of Existence is The Divine and that all existences are connected to The Divine, and therefore, each and every soul is in some way, divinical and Divinely connected.

[8:6:30] Divinotant thinking is therefore intrinsically theistic in its outlook and is characteristic of a cosmicistic orientation due to the fact that divinotance generally does not support the ideas of naturalism, which is most usually non-theistic.

[8:6:31] In the Astronist approach to the soul, there does not exist a hierarchy of soul such as humans harbouring a greater soul than that of animals and other living organisms.

[8:6:32] This thoughtpath has existed in the majority of other religious and philosophical traditions since their foundings; such a hierarchy, especially one that places humans atop, is considered to be merely a fabrication of the human mind in order to inflate the ego of humanity.

[8:6:33] Instead, the Astronist view of the soul is one of absolute unicity for all existing entities, even if such are part of the same species, or are similar in their characteristics; because it is held that each and every existing entity has a unique soul, there can exist no comparisons between souls, and certainly no formation of a hierarchy for it is only the Cosmic Soul that encompasses all other of the existing entities within it.

[8:6:34] Indivinotance is the belief that The Divine is not the Soul of Existence, usually in favour for either The Cosmos, or The Universe as the Soul of Existence, and is usually prescribed to either by atheists, or non-theists.

[8:6:35] Indivinotant thoughtpaths are characterised by a disregard for The Divine and the features and purposes commonly associated with that which is Divine in its nature, but could be said to be highly cosmicistic because by lowering The Divine, one may raise either The Cosmos or The Universe in their beliefs in order to replace The Divine.

[8:6:36] Essentially, indivinotance involves the disbelief that all souls are in some way connected to The Divine, or hold divinical substances while divinotance is the oppositism to this.

[8:6:37] To provide a definition of clarity, the Astronist Tradition considers the soul to be an all-pervading, yet unique and equal element of every entity of existence cumulated by every part of the existing entity to form a totally distinctive combination of elements thus creating the unicity of all souls, and thus there exists no hierarchy of souls.

[8:6:38] The Astronist Tradition holds the belief that ebates about what souls are ultimately drawn to, associated with, or commanded by involve the different intances.

[8:6:39] The attempt of the Astronist Tradition is to remove all human constructions away from the concept of the soul in order to purify its meaning and redefine itself without also losing the essence of its purpose.

[8:6:40] Similar to the dichotomy of other instances, univertance and inunivertance consist of the beliefs that The Universe is the Soul of Existence, and that The Universe is not respectively.

[8:6:41] Such ideas are majoratively cosmicistic in their orientations because they follow the Astronist cosmological structure of The Cosmos and The Universe, with the latter existing in a state of infinity.

[8:6:42] Another aspect of incorporeological study is the concept of the cosmoreality which holds the stance that the greater exploration of The Cosmos that is conducted, the greater understanding of the soul, including its purpose, nature, and truth, we will ultimately obtain.

[8:6:43] Cosmorealists understand The Cosmos to be the one and only source of knowledge about the nature of the concept of the soul and usually coincides with the cosmotant views about the Soul of Existence.

[8:6:44] The Astronist Tradition entirely supports the concept and philosophical orientation of the cosmoreality for it places The Cosmos where indeed the Astronist Tradition believes The Cosmos to belong; central to corporeal existence and the key element with which to use as the framework for a greater understanding of the concept of the soul.

[8:6:45] Cosmorealities exist within us for they describe a way of thinking about The Cosmos; they point to a considerance of The Cosmos that places The Cosmos at the centre of thought, action, and wider human existence, not simply just the discussion of incorporeality, although for the case of this discourse, that is the purpose of the cosmoreality here.

[8:6:46] The concept of the Incorporeal Orderity involves the idea that the soul, whatever its journey, capacity, or nature would be, is in alignment with the orderity of The Cosmos, especially if it is believed that the Cosmic Soul is central and superior to all souls, and to which all souls are connected.

[8:6:47] Oppositistically, Incorporeal Disorderity involves the idea that the soul isn't ultimately in alignment with the orderity of The Cosmos, particularly due to the divinical naturity of the soul, if such is believed, and this associated with a distinct incentrality to The Cosmos.

[8:6:48] Whether one believes in the orderity, or disorderity of the soul, both of these two concepts are supportive of the centrality of The Cosmos, as well as the idea of the Cosmic

Soul, of which Celestial Souls exist as the microcosm to and those are which accumulate to form the Cosmic Soul.

[8:6:49] The essential essence and elements of an entity are those which form the soul, as opposed to the soul being some separate and distinct entity as is held in other traditions, the soul in the Astronist Tradition, is considered to be a formation of the physicality, the mentality, the emotionality, and the intellectuality (which includes imagination and knowledge), all of which are in equal measure to one another.

[8:6:50] Essentially, the true Astronist approach to the naturity, purposivity, and intrinsicity of the soul is certainly expected to be cosmocentric for that exists as the ultimate purpose of the entire Astronist philosophical tradition.

[8:6:51] But it is also perhaps the most obvious demonstration of the yearning of the Astronist Tradition to flip the table, as is known in Astronist philosophical terminology, in order to revolutionise thought on a particular topic, especially when a brand new perspective on a particular topic is presented.

[8:6:52] The Cosmos is considered to be the truest essence of the Soul of Existence from the philosophical investigation conducted into the different aspects of The Cosmos aforesaid and latterdiscoursed throughout The Omnidoxy.

[8:6:53] For it is after these investigations have been conducted that The Cosmos is formed as a whole distinct entity made of composite parts and it is around that idea which The Philosophy of Astronism orbits, just as The Earth orbits The Sun, forever bound, and forever ordered.

[8:6:54] Returning to our contemplations of naturalism and cosmicism, there exists two distinct forms of naturalism when it is applied to the naturity of the soul.

[8:6:55] The first of which is henceforth known as negative naturalism which adamantly holds that the soul is entirely non-existent; a figment of human desires and the human fear of death and the unknown.

[8:6:56] The second version of naturalism is henceforth known as positive naturalism which entails the soul to be existent but becomes part of nature (as the microcosm of The Cosmos) through the processes of death and decomposition thereafter, but does not believe that the soul transmigrates into the stars upon death, as is a preferred believed in cosmicistic thought.

[8:6:57] Cosmic Transmigration, also known as cosmotransmigration or astrotransmigration, is an integral part of cosmicism and its beliefs about the Soul's Journey, and is the main counterance to pre-Astronist traditional views in relation to heaven, salvation, and the afterlife.

[8:6:58] Cosmic Transmigration is also split into two main branches, including Metaphorical Cosmic Transmigration and Actual Cosmic Transmigration; metaphoricists and actualists differ in the real presence of the soul in the stars, and the physical process that occurs during Cosmic Transmigration.

[8:6:59] Metaphoricists, as their title suggests, believe in Cosmic Transmigration only as a metaphoric occurrence, as is the context for the mainstream and pre-Astronist saying that when we die, we go up to the stars, which is often told to children.

[8:6:60] Metaphoricists still remain affirmed in the importance of this belief, however, and do believe in the connection between our souls and The Cosmos, but do not hold that Cosmic Transmigration is a physical process of the soul floating up to the stars.

[8:6:61] Oppositistically, actualists, as their title also suggests, believe in the literal understanding of Cosmic Transmigration and understand the soul to depart from the body when dead and to physically ascend to join the stars, or The Cosmos.

[8:6:62] Whether one is an actualist, or a metaphoricist, the essential point to make is that Cosmic Transmigration is placing The Cosmos at the central of the eschatology by proclaiming that it is The Cosmos to which we go, or to which we are connected in some way through our souls when we have passed from this life.

[8:6:63] To begin with concluding statements on the topic, in Astronist Philosophy, especially so from the cosmicist perspective, the soul is considered to be undoubtedly connected to The Cosmos in a way that is unique from all other religious and philosophical traditions that precede the Astronist Tradition.

[8:6:64] Further so, the soul is considered to be in existence, but in a unique way to the Astronist Tradition for the soul is much less of an ethereal entity, but more of an inextricable part of our mortal selves.

[8:6:65] As has been affirmed, the cosmicist tradition of thought holds that souls become part of The Cosmos in the stars after one's passing which supports the pre-Astronist notion that stars hold the souls of humanity, whether one considers this metaphorically, or actually.

[8:6:66] In addition, the Astronist Tradition considers the soul to be eternally linked to the Philosophical Spirit due to the belief that one's philosophical understanding, perception, and knowledge are features of the soul itself, although the Philosophical Spirit and the soul are affirmed as two separate entities despite their interconnected.

[8:6:67] Philosophy, in the Astronist Tradition, and its proper practice, is considered absolutely essential to the development of one's soul for this is one of the major importances in relation to incorporeology and the Astronist Tradition; the soul is something that is considered to go grow.

[8:6:68] In the Astronist Tradition, the soul is not an entity of stagnancy for it is not believed that our soul is fully formed at birth, but instead, is something that develops as our bodies develop.

[8:6:69] In the Astronist philosophical tradition, the term for the belief in the developmental growth of the soul is henceforth known as transvention.

[8:6:70] The term for the idea relating to the intertwinement between the soul and the body during their simultaneous development is henceforth known as syncomitance.

[8:6:71] As has been affirmed, the Astronist Tradition purposefully does not espouse a full theory of eschatology, despite the many differing viewpoints existent within the Astronist eschatological tradition.

[8:6:72] The cosmicist perspective can be wholeheartedly considered a metaphorical approach to the existence and journey of the soul and therefore should not be considered a fully formed eschatology due to the realm of whole eschatologies associated with religious traditions.

[8:6:73] One of the final beliefs to be considered in this discourse is the belief that upon death, we infuse with a particular cosmical element, or progeny which can be considered an extension to either a metaphoricistic or actualistic approach to the idea of transmigration.

[8:6:74] Whatever the approach may be, the idea that our souls infuse with a particular cosmical entity rather than just The Cosmos as a whole is henceforth known as astricism; the belief that we choose the entity we infuse with is henceforth known as conscious astricism, and the belief that we do not choose is henceforth known as inconciated astricism.

[8:6:75] Inconciation is the idea, in Astronist Eschatology, that some force greater than ourselves presides over the path towards which our afterlife heads; essentially, the idea that humanity is not in control of its own existence after death; whether such decisions are predetermined is another point of debate.

[8:6:76] The concept of the Salvation of the Soul is a staple idea through many of the religious traditions, as inspired by the preceding philosophical traditions, but in the Astronist Tradition, the idea of salvation plays less of a central role which is especially due to the fact that there is no eschatological framework that incorporates sin and the consequences of sin for there to require the importance of salvation in the context of a soul that needs saving.

[8:6:77] The concept of the Soul's Journey, certainly pre-Astronist, and pervading throughout the entirety of eschatological religious and philosophical traditions, holds a

varied response from the Astronist Tradition depending on the orientation of the individual asked.

[8:6:78] Despite the diversity of the opinions on the Soul's Journey and its incorporation into the Astronist eschatological ideas, there is a general consensus that the soul, if it indeed exists, does follow some peregrination from the moment of one's birth, of that we can hold in certainty.

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[8:6:79] Because of the proximity of God to The Cosmos, its progeny, and its phenomena in the Astronist cosmology, God is temporal, mutable, and passible due to the divinity of celestials and our interactivity with them (this is known as Astronic panentheism).

[8:6:80] Yet, God also transcends the celestials and The Cosmos itself as God is simultaneously non-temporal, immutable, and impassible (this is known as Astronic transtheism), hence we see how the main two forms of Astronistic theism can be coreside with one another in a systemised theology, thus further undermining the supposed Panentheism-Transtheism Dichotomy within Astronism.

[8:6:81] In Astronic eschatology, the notions of the world to come, or age to come are pivoted around the idea that the Humanic Exploration of The Cosmos shall herald not a singular new world for humanity, but a countless supply of new worlds to explore, hence relating to the importance of humanity's understanding and achievement of transcension.

[8:6:82] The age to come for Astronists and the age around which the entire Astronist religion is pivoted is the era of cosmic exploration that humanity will soon embark upon which is considered to be an unending era and a new state of reality for all humans to accustom themselves to.

[8:6:83] The belief of transcensionism states that the cosmic age to come in which mass exploration and discovery will occur is the most important of all eras for humanity transhistorically.

[8:6:84] This suggests that the Astronist belief regarding the notion of a new world or new age to come is not pivoted around a proposed spiritual realm or the notion of heaven, but is instead cosmically-centred with the transcensionist orientation of Astronism coming through strongly by the notion that cosmic exploration is considered to be the sole endeavour by which humanity will reach a brand new form of existence for itself on a plane higher than its present circumstance.

[8:6:85] This belief is uniquely cosmocentric and therefore remains unlike other philosophical and religious traditions on this issue which prioritise such notions of heaven and spiritual dimension.

The Purpose of Life (Dysteleology)

[8:7:1] The final branch of Astronist Eschatology discussed within this disquisition, dysteleology is a pre-Astronist philosophical doctrine holding that there exists no final cause, or purpose to life, nature, and by extension, The Cosmos.

[8:7:2] All that exists must have a purpose; this simple statement summarises the Astronist approach to such a topic and insists that for something to exist, it must, first, have been created either by something, or must come from something, and secondly, it must hold some purpose to its own existence, even if the created entity itself never truly comprehends its own purpose.

[8:7:3] For this reason, the Astronist Tradition is fundamentally opposed to the philosophical doctrine of dysteleology for the simple reason of the nature of existence and due to the Astronist beliefs about the nature of The Cosmos, the purpose of The Cosmos, and the destiny of humanity.

[8:7:4] By all accounts, the Astronist Tradition is perhaps the most non-dysteleological philosophy to exist; however, the Astronist Tradition, in alignment with the principles of the Philosophical Spirit, does commend the development of dysteleology and encourages discussion on the topic in order to further explore how the Astronist approach could further interact, and perhaps even align, with the dysteleological view of existence.

[8:7:5] Essentially, the Astronist Tradition supports the purpose for life in whichever form it may truly take, but it insists that there is a purpose nonetheless for The Cosmos and The Universe would not exist without some purpose to their presence.

[8:7:6] Some more extreme anti-dysteleological views from the Astronist perspective may be that when dysteleology is applied to Astronist and Cosmic Philosophy, it is an attempt to reduce the importance of The Cosmos and The Universe, and even The Divine.

[8:7:7] It is an attempt to undermine the Cosmical Hierarchy and further to this, the entire Astronist Cosmology by extension; for this reason, it is easy to understand the extent of distaste towards dysteleological ideas, but their presence is absolutely necessary in order to demonstrate oppositism, as is required by the Philosophical Spirit.

[8:7:8] Dysteleology, although it is very much opposed by the Astronist Tradition due to its undermining towards the Astronist approach to existence, cosmology, and being, it remains an important aspect of Astronist Eschatology as it represents something greater; an attempt to challenge established doctrines of judgement, destiny, and a higher purpose beyond one's physical, or incorporeal existence which can only be commended by the Philosophical Spirit, to which the Astronist Tradition is ultimately bound.

The Advancement of Humanity

[8:8:1] We must do all we can to add to society in our own unique ways, and to those whom do not add to society, should be told so of their lacking in contribution.

[8:8:2] Although we do speak of The Advancement of Humanity in the context of The Philosophy of Astronism, the practical circumstances surrounding The Advancement of Humanity are inextricably linked to the political and social branch of The Philosophy of Astronism, known as Astronarianism.

[8:8:3] And so, the words of The Advancement of Humanity should be taken in the context of Astronarianism, and herein applied to this philosophical branch of The Philosophy of Astronism in order to ensure the proper applications of the Astronist approaches to the topic of advancement.

[8:8:4] From the perspective of Astronarianism, the process of globalisation is considered to be a precursor to Astronarianism with ambitions for a multi-state world of continental states, humanity flag, earth flag, non-nationalism, originism, identity of thought, philosophical ascension, and the centrality of The Cosmos, astronomy, philosophy, and cosmology in the lives of humanity.

[8:8:5] Astronarianism is in support of the principles of globalisation for the spread of ideas, the consolidation of humanity, and the democratisation of the world are all principles which Astronarianism holds to be for the betterment of all the peoples of humanity and their futures.

[8:8:6] With the spread of ideas through the process of globalisation also must proceed the acceptance of ideas both new and old philosophies by the dominant religions and philosophies of nations; globalisation must remain that which is henceforth known in the Astronist Tradition as cooperationalistic if it is going to succeed.

[8:8:7] Cooperationalism upholds the principle that if one religious or philosophical tradition wishes for its precepts and ideas to be freely accepted and embraced by the peoples, then the peoples must also have the freedom to accept and embrace other religious and philosophical traditions, even if such traditions oppose the dominant.

[8:8:8] It is only through cooperationalism that globalisation can survive for we cannot have the principle of acceptance for the spread of ideas with preference and favouritism for certain traditions.

[8:8:9] The dominance of religions and philosophies will inevitably remain for that is their nature, however, the censorship of new ideas, or the opposition to the reintroduction of the old cannot be conducted if globalisation is wished to continue.

[8:8:10] Despite Astronarianism's rounded support for globalisation there does remain a number of elements of globalisation that are not supported by Astronarianism which can be called The Divergences of Astronarianism.

[8:8:11] It is the concept henceforth known as The Consistencies of Astronarian Society that explores the two oppositions that Astronarianism has with the generally held principles of globalisation.

[8:8:12] The first of these is the Astronist opposition to mass multiculturalism; if a society is bombarded with a number of different cultures through the spread of ideas from globalisation, it becomes almost impossible for a society to form its own cultural identity.

[8:8:13] To the Astronist perspective, this is the worst possible scenario, for a lack of identity marks the beginning of the end for the entire society and with rampant multiculturalism becomes deep disassociation between the society and the peoples that live within it.

[8:8:14] Astronarianism upholds the principle of dominationism which involves the idea that there must always be a dominant culture at the centre of any society with minorities at the periphery, but whose freedom must also be preserved.

[8:8:15] Astronarianism sees the dominationist structure as the only successful approach to ensure societal function and the achievement and sustainment of cultural identity; the perfect balance must be struck between the introduction of new ideas, the acceptance of these, and keeping the dominant culture established, unless the majority of the people of the society vote otherwise.

[8:8:16] One may argue that always fighting to keep the balance leads to an unstable society, but in reality, the opposite is true for societies are in constant motion and forever changing, and although there always has to be a dominant identity, this identity won't exist dominant forever as new ideas and systems will inevitably and eventually arise to take its place which doesn't obstruct the principles of dominationism and this is where Astronarianism stands.

[8:8:17] However, the potential application of globalisation for multiculturalism is destructive to this order of affairs and societal structure as it proclaims that a society can exist without a dominant identity which supports ideas of pluralism.

[8:8:18] This demonstrates much greater instability than the idea that Astronarianism supports for in a culture of pluralism, it is only the nature of the larger groups to have ambitions for domination, thus identifying the inevitability of dominationism.

[8:8:19] Pluralism in a society can simply be considered as a bridge in time between the transition of a society from one cultural dominance to another, but it is held that pluralism cannot sustain itself in longevity due to its own naturity.

[8:8:20] Those whom fight for the ironic dominance of pluralism neither understand the nature of society, nor the nature of humanity for humans will always wish to dominate one another, and they shall always continue to construct religious, philosophical, and ideological traditions with which to use as weapons to achieve such goals of domination.

[8:8:21] In essence, the cultural identity of society is a never-ending continuum of changes to the dominance of the society, influenced by politics, wealth, art, knowledge, faith, and of course, and most importantly, philosophy.

[8:8:22] The pluralists attempt to defy this principle, yet they never will achieve their goals to the extent they wish for they proceed against the nature of the people of which their societies are made up of.

[8:8:23] The Astronist Tradition, in alignment with the Philosophical Spirit, is open to ideas across the entirety of the spectrum, as is evident by the disposition of all the writings of The Omnidoxy, and this is why we have discussed the pluralisation of societal cultural identity despite itself opposition to the Astronist approach.

[8:8:24] However, the Astronist Tradition will not align itself with a set of ideas that stand in direct opposition with its principles, and pluralism is just that.

[8:8:25] A certain extent of multiculturalism should be allowed due to its integrality to the principles of globalisation, but the extent to which it is allowed should be heavily controlled, and any shifts of imbalance should always be spotted by good philosophers in far advance.

[8:8:26] In addition to the opposition to mass multiculturalism, and as an extension of this argument, the Astronist approach to globalisation also disagrees with the notion of parallel societies, which is considered a severe consequence of the prolonged application of multiculturalism.

[8:8:27] Only if the societal leaders and philosophers wish to send the society towards disenfranchisement, violent dissent, and divisiveness will they attempt to prolongingly apply multiculturalist and pluralist ideals to the society.

[8:8:28] Although their intentions may be the opposition of divisiveness through employing the entrenchment of diversity, the leaders and philosophers of such a society will be forever plagued with societal breakdown due to a lack of understanding about the cultural identity.

[8:8:29] Politics and economics may be the cogs of society, but culture is the chain that links them together; there exists much greater need to manage the culture than the management of any of part of the society.

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[8:8:30] It is the progression of the collective through knowledge and understanding that will push forward civilisation to levels never yet accomplished.

[8:8:31] Encourage minds must, to wonder, wish and work out ways in which to advance one for all.

[8:8:32] It is the importance of constructing the externalities of human existence, that will lead to the advancement of humans overall.

[8:8:33] It is the intelligence of externalities, for the betterment of peoples, that does construct a continuity of the most efficient progression possible presently, thus the continued rise in the intelligence of externalities, encouraged must.

[8:8:34] Think not of the limits of one's means, but of the possibilities of one's future.

[8:8:35] Think not of the limits of the present moment's means, but of the possibilities of future moments.

[8:8:36] The continued infinite advancement of humanity is of highest priority for if not advance and expand, then the purpose is what?

[8:8:37] Gain knowledge, we must, in order to advance.

[8:8:38] Construct artificialities, we must, in order to advance.

[8:8:39] Yet master keep, we must, in order to retain advancement and expansion of humanity.

[8:8:40] It be not the externalities that we be our downfall, it be the within of ourselves that be the greatest threat, yet we must not let that defy our principles, for we know advancement is the highest purpose and in order to achieve ascension, we must know, construct and master for humanity to stay as the dominant force.

[8:8:41] In the accordance of civilisation expansion and advancement of all humanities, we must understand our destiny.

[8:8:42] On this Earth we have been, yet to expand, off-Earth we must go.

[8:8:43] Go beyond that of our ancestors, yet in such the same mentality for with advancement, too, always comes change and chance and challenge and so, with the difficulties of off-Earth clear in all's minds, change we must in order to advance and if advancement is the highest purpose, then change we must, can and will.

[8:8:44] With our minds of collected knowledge of all peoples, transform shall we to the next level of existence.

[8:8:45] Humanity, we must retain, especially the intension, for if not, doom ourselves will we.

[8:8:46] Yet, transform we will to the changing and challenging existence of The World Beyond, and with the principles in formation and the intension right and the peoples cheers and the wonderment of the missions in The World Beyond, do it, we shall, for transformation of, is key to becoming.

[8:8:47] If advancement be not said to have highest purpose for humanity, then what future is this for all peoples?

[8:8:48] Does the betterment of peoples lay in stagnancy?

[8:8:49] No, it truly does not, for if that was so, then discovered half Earth we would not and explored the depth we would not and gained knowledge of the wonderments of The World Beyond, we would not.

[8:8:50] Too, if we are to stay on this one world, and not discover what is beyond and not know with whom we share this universe, and not explore and know of greater knowledge and not understand the true reasons of existence, then we are just as doomed.

[8:8:51] If on one world we stand, and one world is destroyed by cosmic change or celestial happenings or divine intension, then are we to be lost in the chasm of universal history?

[8:8:52] Not the end of a peoples so grand, is that.

[8:8:53] And to the people of knowledge of our time, it is proof of divine intension that the knowledge gifted is to take us to beyond one world and the very ideas of humanity are telling of divine destiny.

[8:8:54] Despite all else, knowledge be and always be, the purest and most powersome key of advancement, for if knowledge not we have of the technologies to secure advancement, then what chance is before us to achieve advancement?

[8:8:55] The root of the tree of this matter of advancement, is the placement of knowledge to the centre of society and the ignorance and negativism from those of supposed sound existence, should be quickly extinguished.

[8:8:56] If knowledge is given this place, then zoom through The World Beyond, shall we, with technologies greater than in all history and begin to see and feel and know of wonderments of The World Beyond, shall we, for taught ourselves, will we, the hypers and the warps and the ways of transport in The World Beyond.

[8:8:57] Not just the advancement into The World Beyond is advancement, no, advancement, a much wider spectrum of understanding, it has.

[8:8:58] It is the advancement of ourselves that be of another dimension to advancement and its principles.

[8:8:59] It is the procreation between ourselves that be of advancement.

[8:8:60] If declining, are we, in number of minds, then what and how and when are we to achieve advancement and retain mastery of artificialities?

[8:8:61] Despite the anti-humanities of this world saying so, never enough of peoples anybody, is there, for more minds, means more knowledge and more labour and more possibilities of understanding, there be.

[8:8:62] Do not waste time for all we can know of the sins of death and destruction and murder and pillage, for faith and morality in accordance with society, do set the foundations of those primitivities.

[8:8:63] The words of this work, do not be of that, for beyond that are we now, and so faith will do its work to make of those what it will.

[8:8:64] If to advance, are we, we must understand the importance of knowledge, yes, as the greatest key, yet too, communication as a valuable map to the advancement of peoples, for the betterment of peoples.

[8:8:65] Communication is an entity already well mastered within many peoples and places of the world, yet of advanced communications, we must seek, for the advancement of humanity to direct toward humanity's peak.

[8:8:66] With this, holograms of the physical and the mental mind, we must create in order to understand advancement and infinitely their span must reach in order to be utilised in the ever-expanding existence of humanity.

[8:8:67] To the negativisms, we do come again, for one and many do say of unsuitability to humans, here mistaken are they, yet again.

[8:8:68] The Worlds Beyond our world do seem so very tough, yet that is because our world is so special and the homeland of the human hand.

[8:8:69] But if one looks at The Worlds Beyond our own, with the principles of advancement, and all others in mind, then one will see surely the potentialities of The Worlds Beyond our own.

[8:8:70] Potential, they are not alone, yet with the knowledge of humanity and the strength of industries and changes and the overcoming of challenges, it be quick to understand that change, we will, these worlds of pure wonderment and form societies of uniqueness, never seen before.

[8:8:71] Think, think, think, my dear friend of humanity, think for the possibilities with your right mentality, nothing be not and the terras of The World Beyond, will be humanity's, they will, if of principle and growing knowledge are you.

[8:8:72] For the betterment of peoples, make those worlds our own.

[8:8:73] For the betterment of peoples, establishment of states beyond our states.

[8:8:74] Most of all else, for the betterment of peoples, never forget to think, for your Divine gave you a mind, use it as destined so.

[8:8:75] Standing for All, as All, yet be only One.

[8:8:76] Beyond, beyond, beyond, we look and the beyond is where we must go, yet do not forget The Sustainer of the world in which humanity's homeland be.

[8:8:77] It be easy to forget about the star we are so close to, yet never forget for without that star, all would be nothing and life would be none.

[8:8:78] Yet, worship The Grand Sustainers, too, in all other places so.

[8:8:79] Look up at the night before dawn and you shall see all before your eyes.

[8:8:80] They are The Sustainers, the retainers of life and the worshipment of them is true.

[8:8:81] True to be a wondrous belief, for the belief in life you choose.

[8:8:82] Let that belief be called Solarism and never let it wane, for The Divine did place these majestic lights to support all life for all days.

[8:8:83] And another wondrous love to have, perhaps beyond all others, is the love of The Cosmos and all its wonderments, the parent of all things that be.

[8:8:84] It is The Cosmos of Wonderments that does provide with the life, love and ideas of all that makes us so, yet when one understands the wonderments of The Cosmos, one can true know, the peoples place is up there with it and that is the core of the true and principles.

[8:8:85] Let the love and belief of The Cosmos be called Cosmosism, for love it, and the galaxies so majestic and divine, all shall and must, for they feed us with the imagination of all that is beyond, yet not beyond our will.

[8:8:86] The final love of belief of The World Beyond, be that of observancy.

[8:8:87] That, within its core, be the seeking of knowledge of The Cosmos.

[8:8:88] A beautiful belief this shall be, for need it, to advance, all will.

[8:8:89] To look beyond, from the comforts of the homeland, an important part indeed, it be.

[8:8:90] To be called Astronomism this belief shall hereby be, yet it intertwines with the natures of all other beliefs it does, for its emphasises the belief of the expansion of the mind.

[8:8:91] Placed its philosophy, should be, in the centre of all societies, for its message is universal in its essence; for the betterment of peoples does the philosophy of Astronomism work, for the expansion of the knowledge of The World Beyond, and know, shall all, when its work is done, the wonderments of the All Beyond.

The Nonodoxy

*The Principles of
Epistemology & Ethics*

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Introduction to Contology

[9:1:1] In Astronist Philosophy, the traditional philosophical branches of Epistemology and Ethics are discussed within The Nonodoxy of The Grand Centrality, and are subsequently considered under the same overarching newfound subject, henceforth known as Contology.

[9:1:2] Astronist Ethics and Astronist Epistemology explore moral principle and knowledge respectively, in accordance with an Astronist perspective on such topics.

[9:1:3] It is the purposity of The Nonodoxy to outline, and conduct a discourse about the newfound philosophical discipline of Contology.

[9:1:4] Contology is founded upon three distinct concepts, which are henceforth known as conelements, that also subsequently form the foundations of the Astronist approach to Ethics, as well as Astronist Epistemology.

[9:1:5] The first of the conelements is henceforth known as Contemplence; this is the principle that rash thought, coerced thought, and bribed thought are not thought at all, instead, true thought is based upon longevity, mullence, context, and purity.

[9:1:6] Essentially, contemplence holds that all our initial thoughts when faced with some decision, problem, or opinion are only the immature ideas at the front of our minds; only by mulling, contextualising, and purifying such thoughts can they become more greatly developed.

[9:1:7] Contemplence advocates for the honing of our thoughts, and for the approach to knowledge and thought, or any decision, or situation, with a mind of mullence.

[9:1:8] There are, however, situations in daily life whereby decisions have to be made in short instances with acute contexts and consequences.

[9:1:9] Contemplence approaches this circumstance by the argument that a properly developed mind of contemplence would have the ability to speed up their decision-making process by compressing their process down into its most necessary segments.

[9:1:10] Nevertheless, contemplence calls for a greater emphasis on that which is henceforth known as longthought; an approach to thought holding that only notions about a certain opinion, event, or proposed concept, that have been mulled over across a period of time suitable to the individual, can be considered valid due to the person's proper analysis consisting of longevisation, mullence, contextualisation, and purification.

[9:1:11] To break this down further, longevisation is the process by which an individual refrains from exerting their conclusive thoughts about a particular topic in the immediacy,

but instead, extends the time by which they are to conclude their thoughts, especially in order to give more time for new perspectives, ideas, opinions, informations, and contexts to make themselves known to them.

[9:1:12] Mullence is the process by which an individual either consciously, or unconsciously contemplates a particular topic that has previously been proposed to them, over the course of their daily life, and is itself a product of the process of longevisation.

[9:1:13] Contextualisation with regards to contemplence is the process by which an individual builds an abstract world around a particular event, concept, or opinion in order to place it into its own context in order to derive meaning, motive, and intention for the event, concept, or opinion in subject.

[9:1:14] Purifications with regards to contemplence is the process by which an individual extracts the most relevant, true, logical, rational, and justified elements of an event, concept, or opinion in order to arrive at a sharper, and better honed conclusion about that event, concept, or opinion in question, and acts as the postcursor to contextualisation.

[9:1:15] Contemplence, by the successful outlining of these four chronological processes, is developed as a method, or approach to thought-making, and conclusion-making, and can be utilised in any circumstance with the utiliser being able to trust the conclusions they arrive at through the knowledge that they have carried out these four processes.

[9:1:16] The second conelement that contology, and as a result Astronist Ethics and Astronist Epistemology, are structured upon is the concept of Deservence.

[9:1:17] Deservence is a principle that can be applied to all ethical scenarios, and holds that a greater emphasis should be placed upon whether a someone, something, or some place deserves to receive rather than just blindly rewarding without any consideration given to the surrounding circumstances.

[9:1:18] Deservencial approaches are perhaps best exemplified when appropriated to providence of charity; in deservencial terms, there are two types of charity.

[9:1:19] The first of which is henceforth known as Blind Charity which includes all types of charity which the giver is not communicated as to where directly their funds are being given to, so includes mass charity, as mass charity often only provides a general overview of their charitable works.

[9:1:20] The concept of Blind Charity also includes all charitable giving that is afford to those whom either do not appreciate, or do not deserve the benefits of the charitable fund provided to them.

[9:1:21] The third group of ideas within the concept of Blind Charity also includes all charity that is given without consideration of how those funds will actual assist the

receiver, which is a branch of Blind Charity that stems from the lattermentioned principle holding that mass charity will not help those whom are most vulnerable, and those whom are most in need to establish, or rebuild their lives.

[9:1:22] The second type of charity in a deservencial context is that which is henceforth known as Arrant Charity; charity that bases itself upon that which the receiver deserves, providing the receiver that which they can use by their own motivations to alleviate their predicaments, and charity that positions funding as the postcursor to the understanding of each individual's actual needs.

[9:1:23] The principle issue with just giving money to those in need is that they often will not have the means, motive, or opportunity to utilise that monetary resource; both to its full capacity, and on that which could help alleviate their circumstances.

[9:1:24] The traditional criminal investigation term of 'means, motive, and opportunity' is an important concept within this contextualisation as it identifies the three elements of action that leads to the achievement of prescribed goals.

[9:1:25] Simply exemplified, the Astronist approach to charity is also based upon the idea henceforth known as bromition in Astronist Ethics; providing the needy with the tools, by whichever form such tools take, so that they can alleviate themselves from their problems, rather than relying on and expecting others to alleviate their problems for them.

[9:1:26] Bromitional thought is a major cornerstone of Astronist Ethics, and can be derived as an undertone throughout the entirety of many Astronist ethical concepts and principles.

[9:1:27] From the earlier insentensation, the concept of tools must be further illuminated; tools, or means by which an individual can reach their desired state, can take many forms, and are certainly not limited to money alone; in fact, to confine the tools of alleviation to money alone is the mistake of an individual who must first look at their own priorities before contemplate those of others.

[9:1:28] The 'means' part of the 'means, motive, and opportunity' paradigm can manifest themselves into knowledge and information, a particular emotion, a perspective, or some physical feature.

[9:1:29] Whichever form the needed tool is destined to take for an individual, the bromitional principle maintains that the individual is better prepared for the austerities of life, if they are supported in the achievement of these tools, and then are left to carve out their own paths to achieve their goals.

[9:1:30] Take this exemplar; providing a homeless man with money and then leaving without any direction how this money will be spent, how best to utilise this resource, and how best to preserve this resource is chaining him to the same cycle that your heartfelt pity encouraged you to provide him with the money initially.

[9:1:31] Instead, approaching this same scenario bromotionally, the outcomes are much different; if, at the same time as giving the homeless man the money, we also offered it on the condition that we would show them how best to utilise it, or that instead of providing money altogether, we provided them with the opportunity of a job interview, or provided them with the motivational encouragements required to feel confident, worthy, and able to better themselves by their own means.

[9:1:32] The difference in the outcomes by this example are undeniably more beneficial for both the homeless man as the receiver, and for the giver too, as they have played a much greater role in the reconstruction of the homeless person's life than simply providing them with money.

[9:1:33] Money is an important example of means, but if neither the motive, nor the opportunity are also provided, then there is little sensicality in providing the means alone.

[9:1:34] The means, motive, and opportunity paradigm are dependent upon one another for their successful application in actual circumstances; providing one without the other is tantamount to providing a book to a person whom cannot read, and thus, cannot benefit from the wisdom of its words.

[9:1:35] It is also important to discuss the different types of obstacles in this and other kinds of circumstances of hardship; there are sometimes institutional obstacles in place that do not allow certain individuals to prosper beyond a certain stage.

[9:1:36] These such obstacles should be met with political force, an incomparable amount of bravery, and are often led by the vocation of the few that begin movements to prop up the many, with no thought to their own safety, status, or reputation; inarguably the greatest form of charity I'm sure we would all agree.

[9:1:37] Other times, there are social and cultural obstacles that do not allow for certain individuals to marry whom they wish, interact with whom they need in order to enter the circles they require to achieve that which they wish, or act the way by which they need in order to achieve their goals.

[9:1:38] Such obstacles are often much harder to change that the institutional ones, especially so if they have existed for a lengthy time and are engrained in the minds of the people, though hope shall prevail, as it always must, for there will always be those whom agree with you in your efforts as this is the nature of the human mind, and is supported by the probability of the population size.

[9:1:39] Neither of these circumstances of obstacle should deviate from the bromotional principle for even in these most extreme of circumstances, the principle wherein individuals must find the fire within themselves to act, change, and succeed still stands, if

not stronger so in these types of scenarios, as has been seen in the histories of these such circumstances.

[9:1:40] As one of the most important points of Astronist Ethics, you shall find that throughout this ontological discourse, bromitional principles will be the underpinning factor, even if the term itself is not explicitly used.

[9:1:41] The purpose of this discussion about charity and its nature must be clarified herein that neither meant to condemn those who conduct charitable works, and nor is it to condemn those who support such charitable works by donating their money to them.

[9:1:42] Instead, the purpose is to outline the problems with present day charity from an abstract and philosophical viewpoint as drawn upon by ideas of the nature of humanity, in order to construct solutions by introducing the Astronist approach to charity, as detailed by the concepts of deservence.

[9:1:43] The application of the principle of deservence is henceforth known as deservation, and its applier is henceforth known as a deservencer, but how are we to know the criterium on which we judge deservence?

[9:1:44] That which is known as the Apparatus of Deservence is henceforth devised as the official criteria upon which all deservencial applications must be compared against if they are to be considered proper usages of the deservence system.

[9:1:45] The firstmost basic fundament of the apparatus is that for someone to deserve something, they must first prove they deserve it; proving equates to action so the individual must not just talk about that which they are going to do, they must plan, and act out in order to prove.

[9:1:46] The secondmost basic fundament of the apparatus is that for someone to deserve something, they must be appreciative of that which they receive in order to be deserved of it; this means appreciating its entirety; that which went into the making of the reward; the time, the effort, and the means, motive, and opportunity of the giver that is now be afforded to the receiver.

[9:1:47] And finally, the thirdmost basic fundament of the apparatus is that for someone to deserve something, they must be priorly given the motive and the opportunity in order to utilise that which they are deserved of in the most resourceful way that it may be utilised; this links back to the previous point of the necessity of the entirety of the 'means, motive, and opportunity' paradigm.

[9:1:48] It is important that people must be shown the level at which they must reach before they are deserving of a certain reward, but whether they are shown how to get there is a decision that must be made by the operator of the deservence mechanism.

[9:1:49] It is also important that each of these fundamentals of the Apparatus of Deservence are implemented, or else deservence cannot be properly applied; deservence is relevant by just its theoretical means alone, but it also be exemplified and understood by its real world application, as is the same for all other concepts of ethics.

[9:1:50] The third and final conelement of contology is that which is henceforth known as ofference; the principle wherein a greater emphasis is placed upon that which an individual is offered, or that which an individual is offering as a necessary basis for the derivement of questions relating to society, productivity, employment, relationships, and in any other contextualisation whereby there exists two or more variables, one of which is the offerer, and the other is the offeree.

[9:1:51] It is a fairly commonly held conclusion to derive that our entire civilisation is based upon giving and taking; offering and receiving; by the concept of ofference in Contology, especially so as part of Astronist Ethics, a great amount of emphasis is positioned upon offerings.

[9:1:52] That which something, or someone is offering is something I feel that is not often enough questioned and contemplated which is why ofference has been established as a conelement.

[9:1:53] All successful relationships, transactions, and interactions must be based upon offerences; the school and the student; the employer and the employment; the society and its citizens; the husband and the wife.

[9:1:54] This does not mean to say that this is prevalent throughout all circumstances in our civilisations; in reality, there is perhaps more injustices of this principle than there are justices of it; herein, the problem arises itself without much need for in-depth contemplation.

[9:1:55] Essentially, the principle of ofference states that we must look towards that which people, groups, institutions, and philosophies are offering us in return for our attentions, interactions, time, funds, and energies.

[9:1:56] Ofference can work on three distinct levels; Coherent Ofference, that which is logically, consistently, and clearly presented with clarity of motive, purpose, and intended outcome.

[9:1:57] The second of the Levels of Ofference is that which is henceforth known as Exertional Ofference; that wherein the offer is not clearly expressed, and that requires both physical, mental, and monetary efforts and energies in order to obtain.

[9:1:58] The third of the Levels of Ofference is that which is henceforth known as Futile Ofference; that wherein the offer is neither clearly expressed, nor are the benefits

substantial enough for the high amount of physical, mental, and monetary efforts and energies required in order to obtain it.

[9:1:59] For one to be approached with a job offer, the extent to which the employee is expected to work, and the qualifications, responsibility, and experience required either must correspond to the extent to which the employer is willing to pay the employee, or must instead correspond to the extent of the proposed possibility of a bonus, a promotion, or by the extent of the inference by which the employer extends to help the individual in their overall career, such as by introducing them to the right people to help them.

[9:1:60] The entire goal of ofference is to avoid an imbalance between that which is being offered and that which is expected to be offered; any imbalance should be extinguished if the offerer wishes to retain any accepters.

[9:1:61] The three conelements of contology are essential to understanding the most basic fundamentals and introducing the philosophical discipline to new learners for the conelements are which form the foundations of the discipline.

[9:1:62] Contemplency is the extent to which a person is able to conduct proper contemplation in alignment with the principle of contemplence.

[9:1:63] Deservency is the extent to which a person is considered to be deserving of a particular reward, or benefit as in alignment with the principles within the concept of deservence.

[9:1:64] Offerency is the extent to which an offer is considered to be balanced; the less offerency, the less balanced the offer is considered to be, as in alignment with the principles within the concept of ofference.

[9:1:65] Contemplencial, deservencial, and offerencial concepts shall be contemplated and shall underpin this entire discourse; we shall return to their discussion again, as this has been a short introduction to the fundamental concepts that they each propose.

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[9:1:66] Herein and now, that which is known as the common good, or the greater good, must be addressed and viewed upon by and from an Astronist approach.

[9:1:67] The way by which Astronarian social structure is organised provides a great centrality to the concept of the common, or greater good, but in a newfound way from traditional approaches to the concept.

[9:1:68] There are five aspects to Astronarian societal structure and perceivence; the first of which describes the individual; the second of which describes their counterparts; the third of which describes the civilisation in which they reside how it currently functions; the

fourth of which describes the idealised civilisation as constructed by the dominant ideology, or philosophical system; the fifth of which describes one's own construction of their idealised self and the role they shall play in their civilisation.

[9:1:69] These are henceforth known as The Five Rings of Civilisation in Astronist Ethics and Astronist Social Teaching, and are best visualised in a concentric shape.

[9:1:70] Rings two, three, and four constitute that which is henceforth known as the exonic good in Astronist Social Teaching, known in mainstream as the common, or greater good, as separated from that which is henceforth known as the inonic good, known in mainstream terms as the individual, the personal, or the internal.

[9:1:71] Astronist views about the common/greater good, and how an individual should both interact and react to this concept are best specifically outlined by the conelements of contology, but they should be applied to a society-wide scale.

[9:1:72] The main importance that must be clarified regarding such concepts of common/greater good from an Astronist perspective is the principle that in order to help society, the necessary precursor is that we must be the greatest versions of ourselves to do so.

[9:1:73] Furthererso, nobody can hope to positively and completely contribute to the civilisation in which they reside to the best of their own resources and abilities if they do not first become the best and the most acceptance, understanding, enknnowledged, and wise version that they can currently possibly become.

[9:1:74] However, the key overarching, and interconnected principle resides in that during the process of someone becoming the best version of themselves, they will either knowingly, or unknowingly be contributing positively and completely by just attempting to become the best version of themselves; this concept is henceforth known as contributism, and forms a newfound philosophical school of contributistic thought.

[9:1:75] In reality, the best version of oneself is merely an illusion of our innermost anxieties; truthfully, we can never reach the absolute perfect version of ourselves because there will always be something more that we can perfect.

[9:1:76] I do not wish to digress here into the philosophy of perfection, but the principle stands that in just the continual attempt to be the best version of ourselves, we contribute more to society than we perhaps even truly realise.

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[9:1:77] The can and the will, and the cannot and the will not.

[9:1:78] The moment you believe you have earned a reward is the very moment you should know that you haven't.

[9:1:79] Never exhaust your resources for a battle you know is already lost.

[9:1:80] Never rise to a duty you know you will not fulfil.

[9:1:81] Why is it that the best of people have the worst of fates?

[9:1:82] Why is it that we often neglect the love for those whom do the most for us and whom think the most of us, and we praise those whom have done nothing for us and those whom think the least of us?

[9:1:83] Open up your heart to the world, and let the world steal it.

[9:1:84] Allow your mind to run wild with the ideas this world and the world beyond offer you.

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[9:1:85] An important part of Astronist Ethics that must be addressed within this discourse of contology is Medical Ethics, and it is this that shall be discussed within this particular discourse which, together with all the other discourses, help to form the entire article of contology.

[9:1:86] We structure Astronarian Medical Ethics upon four different orientations; these are singularism, binatism, professionalism, and relativism-individualism, and the definitions of which are herein outlined.

[9:1:87] Singularism is henceforth known as the idea that a person can only speak of, and make decisions, about their own health issues, and so no one person can speak of another person's health issues.

[9:1:88] Binatism is henceforth known as the idea that those whom cannot speak for themselves, or make sound decisions, at total number of five external, neutral, and mutually recognised individuals, at least three of which must be medical professionals, must make their decision in isolation, and each of which has equal footing when approach in a binatistic way.

[9:1:89] Professionalism is henceforth known as the idea that the medical professionalism of doctors, nurses, and specialists ultimately surmounts any other non-professional opinion, especially in cases wherein decisions must be made in short spaces of time.

[9:1:90] Relativism and individualism are not highly regarded or referred to within Astronist Philosophy due to the fact that Astronist is not oriented towards such perspectives, however, in Astronist Medical Ethics, relativism and individualism play central roles.

[9:1:91] In this context, relativism constitutes that no one case, and its circumstances, and consequences can be absolute over another, meaning that one case cannot be compared to another in this context due to the uniqueness and complexity of each case, and the solemnity of the consequences of such decisions.

[9:1:92] As the necessary postcursor to relativism in this context, individualism constitutes that all medical ethics decisions must be taken in regard for the specific circumstances and context of their particular case, and should be considered only according to the individual consequences of any such decisions made.

[9:1:93] Astronarian Medical Ethics is founded upon four other universal presumptions that are at the basis of all other decisions regarding medical ethicality.

[9:1:94] These four presumptions are already long established concepts within Medical Ethics, and are confidentiality, informed consent, communicatory importance, and proper accreditations.

[9:1:95] Astronarian Medical Ethics takes an entirely logical and rational approach to the decisions made regarding medical treatment, and thus forsakes all religious, political, spiritual, cultural, and social appendages that considered to be distractions from the central issue of what is medically moral, the reality of the situation, and the actual consequences of medical decisions.

[9:1:96] Manoeuvration relates to the way in which particular scenarios should be handled, rather than providing a framework of understanding as is outlined by the four orientations of singularism, binatism, professionalism, and relativism-individualism.

[9:1:97] Manoeuvration consists of a systematic approach to medical decision-making and takes into account only the logic and rational aspects of the situation; as in, if a particular decision is made, the consequences will be such and such.

[9:1:98] The entire principle of Astronist Medical Ethics is to prevent as much death, and mental and physical pain as possible, as are most other medical ethics structured, but the key difference with Astronist Medical Ethics is the removal of all emotional hysterics from the situation, and the removal of all non-medical and non-logical consequences from the equation.

[9:1:99] Manoeuvration, also henceforth known as manoeuvrism, is the system of approaches towards different medical difficulties and situations from an Astronist, logical, and rational perspective, and is chronologically ordered below: Medical Issue - Decisional Range - Pain Degree - Consequential Range - Concomitance.

[9:1:100] The medical issue relates to the immediate health issue that is causing a decision to be made, and within this, the extent of severity, longevity, and affliction must be entirely considered as separate components of the same issue.

[9:1:101] It is the responsibility of the designated medical professionals to provide patients with all relevant informations regarding the medical issue, and what they are expected to experience, as well as satisfying the patient with information about severity, longevity, and affliction.

[9:1:102] At this stage of the manoeuvration process, it is important that the medical professional remains impartial and strictly adheres to their current medical knowledge on the particular health issue at hand.

[9:1:103] Decisional Range is the second step of the process of manoeuvration and relates to the set of potential decisions that now face the patient; the medical professional must describe all of these decisions impartially.

[9:1:104] Both the third and four steps of manoeuvration, henceforth known as Pain Degree and Consequential Range respectively, are the necessary postcursors to the Decisional Range, and act as part of the Decisional Range.

[9:1:105] Pain Degree is the extent to which a certain medical decision will cause pain to the patient, and the Consequential Range is the group of consequences associated with a particular medical decision.

[9:1:106] Concomitance, the fifth and final step of the manoeuvration, relates to the aftermath of a particular decision made and when one of its consequences does occur, and how this shall effect the patient, and their life afterwards.

[9:1:107] The manoeuvristic approach to such medical dilemmas is to take rational and logical steps to come to a definite, and justified conclusion that reduces harm and pain to the lowest it can possibly be reduced to.

[9:1:108] The different aforementioned orientations of singularism, binatism, professionalism, and relativism-individualism are applied to the system according to how the situation is best considered to be approached.

[9:1:109] Each of the elements of the system must be considered in their entirety if the system is going to be successfully utilised; if each of the elements is only partly considered then the conclusion that is therefore reached cannot possibly be a complete, encompassing conclusion.

[9:1:110] The practice of euthanasia from an Astronist philosophical and ethical perspective must herein and henceforth be applied to the aforementioned system with the main

unique contention in regard pointing towards the contention between the extent of pain and the inevitability of death.

[9:1:111] In this regard, an orthodoxical Astronist perspective would employ a new orientation, which can also be applied to other scenarios, and is known as naturalism.

[9:1:112] Naturalism can be found as an orientation in other parts of Astronist Philosophy, and generally places an overriding emphasis upon nature taking its course, and not interfering with natural occurrences, and in this context, it is no different.

[9:1:113] A naturalist approach to euthanasia, which is most widely accepted by Astronist Ethics and Philosophy, is to allow the natural demise of one's physical and mental self in tune with the natural functions and occurrences of one's body and mind.

[9:1:114] It is very important to make the distinction between naturalism and religious reasons for the discouragement of euthanasia; the naturalist reason allows nature to take its necessary course, but the religious reason is to allow nature to take its necessary course so as not to defy god's will.

[9:1:115] This makes the two distinctions between the two true naturalism and its religiously, or divinely infused counterpart.

[9:1:116] The tenets of naturalism are an important principle throughout the entirety of Astronist Ethics and Philosophy; by this notion, euthanasia does not comply with the principles of naturalism as it describes an unnatural form of death; one that is predetermined, planned, and administered.

[9:1:117] No matter the pain through which we endure, it is no different from the pains of people from the past, the present, and the future; no amount of pain is tantamount to death for death is finality, whereas pain is not.

[9:1:118] This does not mean that some euthanasias are conducted without any love, respect, or appreciation for the euthanised person, but no matter the emotion, the illness, or the context involved, the fact of reality remains that euthanasia is not natural death, it is orchestrated death.

[9:1:119] However, let us put euthanasia into context; will The Cosmos collapse if one enacts euthanasia? No. Will The Earth continue to orbit The Sun? Yes. Will one's family be distraught? Yes, but they will continue to live through the days, months, and years beyond your death.

[9:1:120] The message here is that one can view euthanasia as an unnatural prescription to death, and it most certainly is, but its consequences are simply, and even harshly, minimal at best; it affects the euthanised individual, it affects their family, and it may affect the civilisation in which they lived their life, but beyond this, the extent of the impact of their

euthanasia is largely one dimensional; impacting only one individual, and at most, impacting only on family.

[9:1:121] Yes, it is the conviction of Astronist Ethics to protect life in all its aspects, but there are those of us who, when they hold something in their minds that they shall do, they will go to any length to achieve it.

[9:1:122] The Astronist approach can also be viewed as departing from emotion, but the truth remains that even in the most emotional of situations, logic and rationality must prevail in the development of proper conclusions.

[9:1:123] No matter what we feel about something, the reality always remains and prevails for reality is not dictated or shaped by the emotions we feel; if the goal is to minimise death and pain, and euthanasia represents the contention between them both, then all that we can logically conduct is the prevention of death, as the ultimatum of life.

[9:1:124] Next, we turn to the medical scenario of Life Support Issues, specifically the issue of when it should be disabled, and who should physically disable it, or give the confirmation to disable it.

[9:1:125] From the Astronist orthodoxical and naturalist perspective, life support is only valid in the immediate aftermath of a serious accident, or after the failure of one of the major organs, and should not be used as a means to lengthen the natural life of a person if they would have otherwise perished.

[9:1:126] From this view, the point at which life support becomes an unethical situation is when the unconscious individual cannot function without the life support, and they would have to be on life support for months before donor was available.

[9:1:127] This is crucial to the naturalist viewpoint because those months between the diminishing of the person's health and the donor availability is time that the individual would not be able to naturally function alone, and would have naturally died, so in this sense, the life support is not supporting life, it is prolonging life.

[9:1:128] A more mainstream Astronist viewpoint is that of survivalism which, in this context, means that the individual on life support would be kept on life support for a long as there was no possibility of a donor availability, and holds onto the chance that a donor may come along.

[9:1:129] This notion is emboldened by the argument that if someone's life support was disabled, and the next day, a donor was available, for the rest of the family's lives, they would be haunted by the prospect that their relative would still have been with them, if they hadn't been so quick to judge the situation.

[9:1:130] Perhaps it is best and more Astronist to apply the principle of contemplance in this situation for the greatest amount of time and thought contemplated is a greater amount of logic, and rationality derived and concluded.

[9:1:131] A person that is not legally entrusted to do so cannot disable one's life support machine because they have not been granted that responsibility; in this event, this would fall under the guise of professionalism, and it would become the responsibility of a medical professional to make the decision when all avenues of survivalism have been covered without any reward.

[9:1:132] In Astronist Ethics of Life Support Issues, a specific differentiation is placed upon the person who confirms the disablement of the life support, and the person whom actual conducts this.

[9:1:133] If a legally authorised person, with the responsibility of confirming whether or not to disable the life support, is present and then they should be the ones to actual conduct this action.

[9:1:134] If they wish not to conduct this action, then there should be a medical professional present to conduct this action for them once the confirmation has been made absolute.

[9:1:135] In the context of Life Support Issues, the main contention from an Astronist approach is that of naturalism and that of survivalism; the first of which expresses the importance of not taking the place of nature and prolonging life beyond its course, and the second of which expresses the importance of protecting and preserving even the possibility of life and survival at all costs.

[9:1:136] Whether from a naturalist, or from a survivalist approach, they are both Astronist angled approaches, and both deserve greater in-depth analyses from Astronist Ethicists.

[9:1:137] Now moving on, it is important to denote that dignity must be the central component of all medical ethics; whether they patient able to uphold their own dignity, or not, it is important to uphold their dignity from your own perspective, whether that be as the medical professional, the relative, or the friend.

[9:1:138] Without a sense of dignity either portrayed by the patient themselves, or given to them by the people surrounding, the decision-making process becomes lopsided towards viewing the patient, the human being with feelings, ambitions, and fears, as something less than human because the dignity that all humans and sentient life deserves is taken from them.

[9:1:139] From the tone of the Astronist approach, it may be derived that emotion isn't given emphasis in Astronist Medical Ethics, but the emphasis on the importance of dignity

is the manifestation of emotion because it is the manifestation of what makes us human; a sentient species on The Earth.

[9:1:140] That is why dignity is such an important concept to follow within Astronist Medical Ethics, and wider Astronist Ethics in its entirety.

[9:1:141] Underlining all that has been said, the primary ambition of the Astronist ethical approach is to save, enrich, and appreciate life for what it is; other approaches choose death too rashly as the only option.

[9:1:142] In Astronist Ethics and medical ethics, life is chosen always because with life, there inevitably follows a whole consortium of opportunities and possibilities; as aforeaffirmed, death is our ultimate finality, of which opportunity and possibility are squandered when death occurs.

[9:1:143] In whatever case we came across, to save the life to help it survive until the next day of possibility and opportunity is at the heart of Astronist Medical Ethics, and the survival of life is something that all Astronist Ethicists, and all peoples of the world, share a common and universal love for.

[9:1:144] As aforeaffirmed in an earlier disquisition of The Grand Centrality, the topic of abortion has been condemn, and herein established are the four principles of why such practices are condemn from an Astronist perspective.

[9:1:145] In the discourse entitled as The Five Bonds of Society, the Astronist moral approach to the topic of abortion is more poetically and philosophically outlined, and it is therein that one can find the Astronist attitude towards abortion practices.

[9:1:146] The words of that discourse outline the Astronist orientation towards abortion from a logical, rational, and Astro-philosophical perspective, and should be referred back to when anyone wishes to understand the Astronist perspective on abortive practices.

[9:1:147] There are other topics relating to Medical Ethics that are not directly related to health issues, or abortive practices, and the first of which is that of homosexuality.

[9:1:148] Throughout all the world throughout all human civilisation in all the faiths and the history of states, there has been a severe contention regarding homosexual acts.

[9:1:149] One should follow their religious beliefs above The Philosophy of Astronism, as aforeaffirmed and as part of the introductorys of The Grand Centrality.

[9:1:150] The approach to this issue from an Astronist perspective is based upon prioritisation, and considers the issues of abortion, and euthanasia to be of here concerns than that of homosexuality as issues of morality.

[9:1:151] This is primarily because homosexuality is has been medically proven as caused by biological factors and is not a choice of the individual.

[9:1:152] The point of contention between homosexuality and Astronist Ethics lies in its place within culture and civilisation, and says that people, especially the young, are more susceptible to believing they are homosexual due to the environment around them and the homosexual people around them when homosexuality is more widely accepted within a culture.

[9:1:153] This does not mean to say that homosexuality is wrong, it just constitutes that those whom are most mentally vulnerable may become sexually frustrated, feel isolated, and generally confused about their own identity when they are surrounded by not only homosexuality, but many different types of sexual orientations.

[9:1:154] The damaging psychological effect on these people is inevitable, which is the only contention that Astronist Ethics has with the over-sexualisation of civilisations, and over-promotion of homosexuality.

[9:1:155] However, from the Astronist perspective, we must align with the notions of science, logic, reason, and reality, and all of these point towards the biological causes of homosexuality.

[9:1:156] Whether people are homosexual, heterosexual, or any other type of sexual orientation, as long as they are not causing death, or pain to others, then there is no reason for them to be discouraged by the Astronist ethical and philosophical perspective, unlike the issues of abortion and euthanasia which are both issues involving pain, and death.

[9:1:157] Since its inception, the social philosophy of eugenics has been criticised and condemned by numerous ethicists, politicians, and philosophers, and although the Astronist Tradition also condemns mainstream eugenics, it advocates for the establishment of its own version of eugenics henceforth known as Conscious Eugenics.

[9:1:158] This Astronist approach to Eugenics follows the idea that each and every individual is the best version of themselves when they are born, and whether they maintain this best version of themselves is based upon the decisions they make in their life to do good or bad things, productive or unproductive things, and positive or negative things.

[9:1:159] This principle constitutes that if we consciously make good decisions for a productive and positive lifestyle, then we are consciously improving the quality of our mental and physical health, our worldviews, and the extent of our ambitiousness, motivity, and in turn, will impact the extent of our contributions to the civilisation in which we reside.

[9:1:160] This does not have any genetic standing, but this is a conscious improvement of ourselves and the quality of our lives, and so, this must have some effect on the children that we conceive because if we healthy parents, then we are more likely to conceive, and bring up children who are healthy and have the same engrainments as their parents do.

[9:1:161] This is a way of establishing a type of eugenics that does not require the distortion of genetic make-ups and this approach to eugenics is in no way about race, physicality, or appearance, it is about creating the healthiest, the most productive, and the most happy populations possible.

[9:1:162] As aforeaffirmed, and herein affirmed again to clarify, Astronist Philosophy condemns all forms of sterilisation, discrimination, and genetic distortions as are promoted by mainstream eugenics, and only advocates for its own non-genetic, and wholly psychological, physical, and motivational approach, and it is of the interest of contologists, and Conscious Eugenicists to study this particular topic in much greater depth than this introduction provides.

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[9:1:163] Before we begin to conduct discussions about anything deeper into Astronist Ethics, it must first be outlined that Astronist Ethics has a two-part structure made up of two perceivences; the first of which is henceforth known as Microethics, and the second of which is henceforth known as Macroethics.

[9:1:164] Microethics is a category which all internal, personal, individualistic, and family-related ethics falls into and studies ethics from a non-society level; from an individual level, and family sized level at its widest extent.

[9:1:165] Macroethics is a category which all external, societal, and civilisational ethics falls into and studies ethics from a national, international, and planetwide levels.

[9:1:166] It is important to understand these two main categorisations of Astronist Ethics as it can become an important tool of organising ethical issues, especially those with concepts that overlap across both categories, as concepts that are microethical can be very different from their macroethical equivalents.

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[9:1:167] We must also address with solemnity the issue of gun control; this has become a worldwide epidemic due to the accessibility, the immunity, and the totality of disregard for the severity of these murderous objects.

[9:1:168] This really shall be a short discussion with logic and rationality prevailing over the entirety of this issue.

[9:1:169] It is only logical to notionise that that which is legalised is that which is intended to be used; that which is made accessible will be accessed; that which can be used to kill, will be used for such a purpose.

[9:1:170] A gun is no different than any other object with a function that is inevitable to its purpose; medicines are taken to remedy; drinks are consumed to quench thirst; books are read to gain knowledge.

[9:1:171] Each of these products has its own necessary function that fulfils the purpose for its existence; guns are no different in this regard, except their functionality holds much greater severity of consequences than the other products aforementioned.

[9:1:172] One could argue that a gun's purpose is there to defend, but due to the severity of the consequences of this particularity, those only with trained hands and minds can be bestowed with such responsibilities for which they are properly qualified.

[9:1:173] Due to the number of mass shootings throughout countries of civilised and established governments, there remains no validity in the argument that arms are borne for defence; too many times these weapons have fallen into the wrong hands.

[9:1:174] It is only by a simple adherence to logic that we conclude that there exists no grounds for the civilian possession of guns in a society that is prosperous, trusting, communicative, and well ordered.

[9:1:175] Further so, this is supported by the notion of variables, in this case being the accessibility and possession of guns.

[9:1:176] If the variable of this equation is removed, then the result of gun violence shall be dramatically decreased; the higher the rate of the variable, the higher the probability that guns will end up in the wrong ownership.

[9:1:177] To all responsible gun owners, one must think about the state of the society in which they live if they feel they must bear arms to feel safe, and the revelation of this more deeper rooted issue is certainly not fixed by the dissemination of more guns.

[9:1:178] Removing the variable also removes the possibility of the problems occurring; there is no more simple logic than this of all the notions discussed within The Grand Centrality.

[9:1:179] There is a cultural shift that needs to be made before the problem of gun violence is squashed for good.

[9:1:180] With the amount of severity that this topic has for the lives of people, and considering what has happened in militarised societies such as mass shootings in schools, a severe has to be retaliated in return.

[9:1:181] This means that all civilian gun ownership must be legally banned and only attainable by those persons using them for professional purposes, and not just constituted by a licence, and this must be engrained into the culture of the civilisation from the education of the youth as the future politicians.

[9:1:182] How passed the corrupted and greedy minds of the politicians would this change be passed, one could argue?

[9:1:183] As aforementioned, if young politicians are taught both the acute dangers, and the destructive consequences of society that gun ownership has, and this is engrained in their morality and philosophy, then they are more likely to be opposed to such notions of civilian gun ownership and accessibility.

[9:1:184] This is for all we can hope, that the youth of the future will see the dread that gun violence has caused, and that they will serve their society, rather than simply just serving themselves.

[9:1:185] Reasonality for gun ownership and accessibility should be prioritised, as in that people are owned allowed guns if their jobs demand such, for example, an armed policeman, or a soldier; no other individual should be allowed either accessibility or ownership of guns, and should certainly not be allowed to hold guns as part of their belongings.

[9:1:186] The total removal of guns from the sphere of people's minds and from the cultural atmosphere is the only way of remedying this epidemic; its like a disease that shall continue spread unless amputated; severe actions must be taken in severe circumstances, such as when people's lives at stake.

[9:1:187] On this, there is nothing more to say; the logical approach has been made clear with justified rationality, and shall therefore end on this statement; not until the variable is removed, is the problem ever going to be resolved.

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[9:1:188] To end this discourse about an introduction to the philosophical discipline of contology, we shall contemplate the newfound philosophical school henceforth known as Dominationism that relates to political, cultural, civilisational, and organised philosophical contexts.

[9:1:189] Dominationist Philosophy is henceforth defined as an Astronist social philosophy, as a derivation of Astronarianism, and essentially constitutes that there must, in any established civilisation, be a dominant culture, religion, philosophy, or outlook.

[9:1:190] It is a mistake to position dominationism as the antithesis of multiculturalism; dominationism does not mean to say that cannot be a diverse range of cultural, ethnic, and religious groups in a society, but instead observes, as derived from most states in the world, that there always exists a dominant group.

[9:1:191] Even in the most plural of countries, dominant groups still exist, or are inevitable to exist with increasing and decreasing populations, one group is inevitable to have its sights set on dominating another.

[9:1:192] If religious association is not the focus, then either ethnic, cultural, or national associations will be the focus, and therefore, one of these will be the dominant groups within the society.

[9:1:193] It is the nature of one group with unique values, philosophies, and ambitions to think highly of itself, and of its own characteristics, and by the nature of human groups and associations, they wish to impose themselves and their views upon others, and to make their ideas the dominant identity of a society.

[9:1:194] Identiture, which is fully outlined as its own philosophical distinction within the lattermentioned Five Rectitudes, is an important area of within Dominationism because dominationist thought centres around the presiding identity of the civilisation in question.

[9:1:195] Even in a country that is described as the melting pot of the world, the United States of America, is still dominated by a single religion, a single ethnic group, and a single overarching cultural identity.

[9:1:196] Dominationist thought constitutes the idea that if a civilisation is to be successful, it must hold a dominant, overarching identity that is established by a dominant philosophy, and culture.

[9:1:197] Dominationism relates more closely to philosophical, religious, cultural, and national association rather than ethnic association because those of different ethnicities can hold the same mindsets; the key aspect within dominationism relates to the worldviews of those within the civilisation in question.

[9:1:198] Dominationist philosophy is therefore an important major branch of Astronarianism and is structured by the philosophical contemplation of the identity of a civilisation.

[9:1:199] Dominationism constitutes the structure of an Astronist nation and social structure, which is characterised by a dominant philosophy, and a dominant culture, with a pluralised ethnic and racial diversity with one Common Vision.

[9:1:200] That which is henceforth known as the Common Vision is an important part of overall dominationism within wider Astronarianism as it relates to the necessity of a

universal ambition for a civilisation; a future plan that a civilisation must work towards to achieve.

[9:1:201] A civilisation with a Common Vision is a civilisation that is destined to be unified, anchored, and stalwart; this is the type of civilisation that is most desired.

[9:1:202] Establishing a universally educated, propagated, and disseminated Common Vision is the centrality of a civilisation; it is the focality of the civilisation; it is what structures the present, the future, and therefore the history of the civilisation; ultimately, it is the essential factor of the formation of the civilisation's brand.

[9:1:203] It is the fundamental nature of religions, cultures, and systems to be dominant over one another and it is the fundamental nature of humans to impose upon one another their opinions, and beliefs.

[9:1:204] Dominationism is at the heart of Astronist social structure and the social philosophy and ideology of Astronarianism, and is herein categorised as part of macroethics.

[9:1:205] The unquitarian view of ethics is the foundational characteristic of the Astronist approach to ethics and broadly consists of the view that each of us are neither subordinate to the other, nor are we equal to one another, but instead, we are unique to another; all the elements that form our ontologies combine so as to form a uniqueness that has never and shall never be again.

[9:1:206] Unquitarian ethics is therefore synonymous with Astronist ethics for the latter is fundamentally predicated upon the former.

[9:1:207] The Unquitarian Reciprocation Principle upholds the notion that due to the mutually shared uniqueness of all sentient beings, one must respect one's own uniqueness as well as the intrinsic uniqueness of all other sentient beings in return.

[9:1:208] That which shall be henceforth known as fundamental unquitarianism refers to the belief orientation holding that every entity in existence within The Cosmos and all other cosmoses of The Universe in the Astronist cosmology, whether they be a sentient, non-sentient, or an inanimate entity, hold their own uniquenesses that must be protected.

[9:1:209] This goes beyond general unquitarianism which only holds that only sentient beings hold uniqueness; there is an interchangeability of how the Astronist Tradition considers its unquitarian from general unquitarianism to fundamental unquitarianism with the general orientation of the Tradition leaning towards fundamental unquitarianism.

[9:1:210] Uniquitarianism and therefore Astronist ethics are opposed to the theory of consequentialism because it notionises for the consideration of ethics after the act rather than prior to the act which is why it is considered to be rendered impractical.

[9:1:211] Uniquitarianism understands consequentialism to notionise its own dependence upon predicting what an action will result in which makes consequentialism to be poised for distortion in which individuals can use the probability of the results of an act to justify the act's righteousness.

[9:1:212] However, this fundamentally opposes the uniquitarian notion of universal unicity which states that each act, despite similar acts being repeated previously, remains unique to its own existence as distinct from the occurrence of those other similar acts.

[9:1:213] Uniquitarianism firmly notionises the distinction between the quality of similarity and the quality of unicity, of which the former is both inferior and fundamentally different from the latter and so the two should not be intertwined as they seem to have been pre-Astronistally.

[9:1:214] The judgement of an ethical act must not be made by prediction or probability due to the unicity of acts made which is the prominentmost principle of the uniquitarian approach to consequentialism and determines a fundamental difference between these two approaches to ethics.

[9:1:215] Consequentialism can only be applied after the act has been conducted, but if a wrongful act is deemed as wrongful beforehand then it should not have been enacted in the first instance.

[9:1:216] Uniquitarianism understands consequentialism to be a potential justifier for wrongful acts after they have occurred by the notion that they held no severe consequences.

[9:1:217] Essentially, preordination in the realm of ethics is itself considered an inferior form of ethicality and uniquitarianism considers there to be two applicable forms of consequentialism.

[9:1:218] The first is pre-consequentialism which involves preordination, or the prediction of the consequences of an act before it has been enacted through the use of past consequences of similar acts, or via the probability of the reoccurrence of consequences.

[9:1:219] The second is post-consequentialism which is administering the rightness or wrongness of an act after it has occurred which is considered to be without logicity according to the uniquitarian viewpoint as the prevention of wrongful acts is the entire purpose of an ethical system so an ethical system like the post-consequentialist application that allows for post-action ethical determination is considered to be both inferior and impractical.

[9:1:220] Uniquitarianism also fundamentally disagrees with utilitarianism, both in its ethical application, but also in its wider philosophical and theoretical application.

[9:1:221] This is due to the fact that uniqueness notionises that utility is inferior to substance; the elements of something that hold value are intrinsically dependent upon the substance of that which holds value, thus notionising that utility is predicated upon substance which makes the position of the former subordinate to that of the latter.

[9:1:222] In the formation of uniqueness, substance is considered to exist in preordination to that of utility for in order for a utility to be galvanised it remains dependent upon a substance.

[9:1:223] To measure something by utility alone ignores the consequences of the action upon one's and others and it also suggests that even if something is morally wrong it can be ethically right if it holds a high utility which is disagreed with fundamentally in Astronist ethics.

[9:1:224] There are many actions in this world that form high utilities for the individual or the wider society yet still remain morally wrong on a basic human-to-human level, such as the use of slave labour to galvanise an industry's profits.

[9:1:225] The utility is derived in the fact that many millions of people may benefit from that industry's services and the employees working in that industry would be able to create for themselves a good living, but a smaller group of individuals have had to work without pay or very little pay in order for that industry to provide its products and services at a price that is affordable for the masses to enjoy.

[9:1:226] The uniqueness approach to ethics partially agrees with the deontological approach to ethics by its prioritisation of rules and the judgement of an action according to rules because rules and moral codes are those which create orderity which is important for Astronist ethics due to its ambition to emulate cosmicity in whichever circumstance that it holds the opportunity to do so.

[9:1:227] Rules and codes of morality are intended to stop the occurrence of wrongful actions before they occur, but even if they do occur, rules remain essential in the application of the difference between rightness and wrongness.

[9:1:228] However, the uniqueness approach differs from the deontological approach by the notion that rules are not absolute for rules must change with the circumstances of the society.

[9:1:229] We have seen this in history wherein the segregation of races was once considered a case of good morality and social normality and conduct, but of course, the present times have changed this.

[9:1:230] Furthermore, unquitarianism upholds that each and every scenario is unique according to its circumstances of time, location, people, and every other possible different element of context.

[9:1:231] This does not render the application of rules useless, but instead adds a dimension to rules that suggests that not every case holds the same circumstances.

[9:1:232] Essentially, the notion of the universality of rules is not applicable to the unquitarian understanding of the nature of all existent entities and their own universal unquities.

[9:1:233] On the question of moral absolutism, the unquitarian viewpoint is oriented towards the notion that there does exist certain acts that are absolutely wrong, with abortion being the primary example that is focused on in this discourse, but that there exists no acts that are absolutely right due to unquitarian and Astronist denial of the existence of true altruism.

[9:1:234] Graded absolutism is also opposed to by the Astronist and unquitarian ethical tradition by the notion that a wrongful act is unique to another wrongful act and so the comparison of wrongful acts through grading is not accepted by unquitarianism.

[9:1:235] Pragmatic ethics is supported by the Astronist and unquitarian tradition of ethics because it supports the notion of humanity's progression morally, physically, and intellectually through scientific inquiry and to add to this, from the Astronist perspective specifically, the exploration of The Cosmos, the transcension of humanity, and the reascension of philosophy will also lead to a society with a more refined ethical stance that is in constant improvement.

[9:1:236] This strikes at the heart of one of the most important elements of unquitarian and Astronist ethics because ethics and morality in humans are considered to be motional rather than stagnant because as circumstances in our civilisations change so do the ethical and moral codes we live by; we have seen this in the wider acceptance now of homosexuality, but we have also see this occur negatively in the normalisation of abortion.

[9:1:237] Ethical unquitarianism supports the notion for the progression and motionality of human morality throughout the periods of change in humanity, the next major movement and period of which is predicted herein to be the Cosmic Movement as propelled by the founding of Astronism within the Astronist philosophical tradition.

[9:1:238] Virtue ethics, which places emphasis on the nature of the acquisition and refinement of different virtues as demonstrators of moral character, is supported by unquitarianism as the arrangement, study, cultivation, and mastery of virtues is considered to be the superior form of the instillation of ethical values into unique

individuals, notably as holding a greater superiority to that of rules and principles set out in sacred texts.

[9:1:239] However, virtues have been largely undermined by religious connotations and their purely Ancient Greek philosophical orientations have been all but lost, thence they must be recultivated herein as part of the reascensionist agenda.

[9:1:240] Derived from the Socratic and Aristotelian systems of ethics, virtue ethics, or the cultivation of virtues, is considered to be best suited to complement the development of a unquitarian approach to ethics because virtues are not rules, but are instead attributes that we can choose to emulate or not depending upon our own unquities.

[9:1:241] Introduced herein so as to provide structure for Astronists in their quest for ethicality is that which is to be known and appellated as Virtuous Combination which is the unique combination of virtues that a person applies to oneself during their quest for greater ethicality as a reflection of their own fundamentally unique nature.

[9:1:242] By this notion, therefore, the unquitarian view of ethics can be considered Aristotelian in its orientation, but it is stressed herein that Aristotle not speak of the unquity of peoples and so his theory has never yet been applied to the context of unique masses due to the introduction of this concept of unquity arising within the Astronist ethical tradition as manifested in the belief orientation of unquitarianism.

[9:1:243] For this reason, the convergence of unquitarian and Aristotelian ethics is herein considered to be a reapplication, or a neoapplication because Aristotelian ethics is herein applied to unquitarianism that was founded longer after the founding of the ideas of virtue held by Aristotle because this ancient ethical system is herein interpreted and applied by an ethical tradition that far proceeded its own founding.

[9:1:244] Eudaimonism refers to the measurement of happiness in relation to morality and so equates a moral act with the extent to which happiness is a consequence is a consequence of that act; the greater extent of derived happiness from an action determines the extent of the rightness of the act with greater happiness equating to greater rightness of an act.

[9:1:245] Eudaimonism can be considered hedonistic in its orientation as happiness supersedes the true righteousness of an act; an act may be morally wrong according to rules outlined in deontological ethics, but it may provided one with happiness, even if that happiness does not last for an extensive period of time.

[9:1:246] Unquitarianism and Astronist ethics is therefore opposed to eudaimonism as happiness is not provided with superseding abilities in the Astronist tradition of ethics which puts Astronist ethics and eudaimonism in fundamental disagreement with one another because in Astronist ethics, morality is not measured according to happiness.

[9:1:247] In addition to this, the unquitarian understanding of eudaimonism considers every sentient individual's ability to experience happiness to hold unquity in the happiness trigger, the happiness manifestation, the happiness frequency and the happiness consequence.

[9:1:248] Ethical egoism is considered, by the Astronist tradition of ethics, to be demonstrative of the reality of the human psyche for Astronist ethics denies the existence of true altruism in the context of a human making a decision for all decisions are considered to be made according to intent and so intent is considered to be a deviation from altruism because whichever way intent is packaged, it is also considered to relate to oneself or those whom we care deeply about, or whose changing circumstances would impact our own negatively.

[9:1:249] Whichever derivation it may be, intent is considered to be the core of all humanic decision-making and therefore humanic altruism in our present mental and emotional capacities, especially so by the world in which we now reside, is considered to be impossible.

[9:1:250] Ethical egoism is morally opposed to by the Astronist tradition of ethics on the grounds that pure self-interest does not reflect good morality, nor does self-interest present intelligence, responsibility, and overall characteristics attributed to one being virtuous.

[9:1:251] Despite this opposition to ethical egoism according to principle, the Astronist tradition does acknowledge the fact that ethical egoism is occurring rampantly throughout our society due to the pursuit of the masses to become everything they dream and to possess everything they desire in such a way that supersedes the interests and needs of others; perhaps this is the greatest fault in our society that we are all, including myself, so immersed in our endeavours to become all we have been inspired to become that we often forget of the needs of those around us.

[9:1:252] I am no divine being; I can openly admit to enacting in this myself for I am human and my morality, like all of our moralities, shall forever be checkered, though uniquely so according to the unquitarian approach; the specifically and purely unquitarian view of ethical egoism is encompassed by the notion that each of our ideas of what self-interest is and the forms and intents it takes are unique which means that one's understanding of self-interest holds a unquity from the self-interest of every other person and therefore, every case of self-interest should be considered according to this Unquity Principle so as to derive the unique elements that make up that particular form of self-interest.

[9:1:253] As we now move on to some poignant and controversial societal topics from addressing about ethical theories, abortion is absolutely opposed to due to it being considered the act of killing unquity; the unquitarian approach to abortion is considered to be, as directed by Astronist ethics, an act of murder, but also an act of depotentialisation which essentially notionises that killing an unborn baby is the primary way to destroy

potentiality for a new person to enter the world and contribute to the world by their own uniqueness.

[9:1:254] It is the killing of the potential of that child that Astronist approach is particularly opposed to due to that child's uniqueness which pertains to why abortion is referred to as the killing of uniqueness.

[9:1:255] Alcohol consumption in the Astronist approach to ethics and therefore uniqueness upholds that alcohol can be consumed for leisure, but practice moderationism as inspired from the Christian originative term which notionises that self-discipline and restraint from drinking more than is necessary to enjoy the effects of alcohol is the superior practice and so Astronist ethics stresses the importance of practicing moderationism.

[9:1:256] Unlike in other approaches to ethics, divorce and adultery are not provided with a central position of discussion in the Astronist and uniqueness traditions largely due to its irrelevance in the ethical principles of the latter.

[9:1:257] However, divorce is still considered to be a wrongful act in the sense that it does not promote a culture of loyalty for young generations to look up to and doesn't demonstrate commitment to another to be something worthy of our attention.

[9:1:258] On the general principle of divorce, and especially adultery, the Astronist approach to ethics is opposed due to their generally deconstructive natures in the building of a strong family unity which then transpires into the building of a strong society, of which family is a central element so strong families are essential to a strong society.

[9:1:259] Celibacy is not considered to be a practice that makes a person ethically or morally superior to a person that has enacted in marriage and sexual intercourse, therefore demonstrating how the Astronist approach to ethics diverges from many pre-Astronist entrenched ideas about sexual intercourse as an act that delegitimises one's morality.

[9:1:260] Sexual intercourse and marriage are instead provided with the highest demonstration of morality in Astronist ethics as committed practice of monogamy is considered to be a demonstration of one's intelligence, determination, and one's overall good moral character.

[9:1:261] Homosexuality is not considered to be an immoral act within the Astronist ethical tradition as the orientation known as prosolationism, or prosolation, which can be applied to many different ethical scenarios and states that the rightness or wrongness of an act should be measured according to the extent to which it negatively impacts upon others.

[9:1:262] Generally speaking, homosexual acts that are enacted between two individuals in the privacy of their own home are not detrimental to anybody else intrinsically and generally.

[9:1:263] Prosolationism is herein classified as a branch or derivation of consequentialism, but it remains distinct from consequentialism by the fact that prosolationism focuses on the consequences of acts generally rather than acts specifically and therefore no predictions are made by prosolationism as it speaks of acts only generally so that it is still able to keep in alignment with the wider Astronist and unquitarian ethical tradition.

[9:1:264] In further argumentation against homosexuality, some are expected to notionise that homosexuality does have a detrimental effect on others as it demonstrates to people that there is no need for the societal normality of husband and wife or the traditional family unit, but of course this is further counterargued by the practice of allowing homosexual couples to conceive offspring.

[9:1:265] Essentially, the Astronist and unquitarian ethical tradition do not consider homosexuality to be an immoral act, one's sexual orientation is something that is unique to every person in alignment with the Uniquity Principle, and that homosexual acts in the privacy of one's home are not considered to intrinsically hurt others unlike acts of violence, abortion, and adultery and through the comparison between homosexuality and these other acts, the difference between the former and the latter is clearly defined.

[9:1:266] Whether slavery does exist in this supposedly modern humanity, it must be sought out and swiftly extinguished for slavery belongs nowhere in the future and destiny of humanity for under the Uniquity Principle, we all hold a uniqueness that is to be cherished.

[9:1:267] Within this definition of slavery is also included paying poor populations pittance for the work they do which is still widely practiced throughout many poor countries by industries that service wealthier countries.

[9:1:268] All forms of violence in the Astronist and unquitarian ethical tradition are opposed to, especially the organisation of violence, primarily through the militaristic means. In the spirit of pacifism, the unquitarian approach to ethics considers the killing of another entity to be the simultaneously destruction of its uniqueness.

[9:1:269] Biocentrism in the context of ethics pertains to the extension of an ethical view that provides value to all living things; biocentrism is considered to be a major characteristic of what ethical unquitarianism and Astronist ethics are, both in their separated and combined forms.

[9:1:270] The unquitarian approach to ethics can be considered highly biocentric by its nature as it fundamentally postulates that there exists a uniqueness in all sentient entities in the general sense and a uniqueness in all entities in existence in its fundamental sense.

[9:1:271] It is notionised that this unicity must be preserved and protected which presents an inherent value to not only all living things, but all inanimate things as well which makes unicityarianism highly biocentric by its core nature.

[9:1:272] Furthermore, the entire character of Astronist ethics itself as a separated entity from unicityarian ethics demonstrates core biocentric values with cosmocentricity, or cosmocentrism as it may also be called, easily categorisable as a branch of biocentrism, or biocentricity.

[9:1:273] This is justifiably categorised as such due to the fact that cosmocentrism supports the notion that there exists inherent value in all that is cosmic, both by its existentiality, but also by its utility to humans, and other sentient beings, largely in a philosophical sense, but also in an economic, cultural, social, and mental sense.

[9:1:274] With the notion that biocentrism is nature-based rather than human-based, it is easily understandable how cosmocentrism can be considered a major new derivation of biocentric thought for cosmocentricity is cosmic-based which itself can be considered a branch of nature-based thought.

[9:1:275] As aforeaffirmed, the tradition of Astronist ethics denies the realistic occurrence of true altruism in the present world due to the current psychology of the majority of humanity; altruism seems to have been mythologised as an element of ancient times in now far outdated religions, as they are considered.

[9:1:276] Of course, Astronist ethics agrees with the altruist dictum that all actions that are conducted truly selflessly with one's only thought being for the welfare of others and the consequences of one's actions upon others are the ultimate forms of moral virtue and in which the greatest amounts of moral value can be found.

[9:1:277] However, the reality of the occurrence of true altruism is considered by the Astronist tradition of ethics to be so low in frequency and so tainted by distortion and the inherent requirement for human intent that true altruism wherever it does reside is outshone by that which is to be henceforth known as pseudoaltruism.

[9:1:278] Pseudoaltruism occurs when an act is seemingly altruistic by its nature, but it is in fact still ultimately done for the benefit of oneself even though that benefit may be in conjunction with another person's benefit; true altruism, or pure altruism, is considered to be when a person conducts an act that they do not benefit from in any way.

[9:1:279] That which is to be known as hyperaltruism involves a person's conduct of acts that not only do benefit others rather than oneself, but actually hurts or damages oneself in some way; the hyperaltruistic element here arises when one conducts an act for the benefit of others that they knowingly understand will damage them in some way rather than just the fact that they will not benefit from the act which is the case in regular altruism.

[9:1:280] Pseudoaltruism supports the notion that shall be known as mutual beneficiary which states that an act is righteous if it mutually benefits both the person conducting the act as well as another person, or group of people external from the enactor.

[9:1:281] The notion of a universal code of conduct is agreed to by the Astronist tradition of ethics to be a powerful widespread source of strong morality and ethical conduct for a society to be founded upon or guided by as is the case for the history of the civilisations that have already occurred upon The Earth.

[9:1:282] However, by unquitarian principles, the Astronist tradition of ethics provides a greater importance for the autoprescription of virtues rather than the assignment of deontological rules from an omnipotent creator which does not work in the context of Astronist philosophy due to the fact that it does not remain based upon religious notions of divine providence and authority and in any case, why must the world listen to me for it need not.

[9:1:283] The way I view this is that the world has strayed from the commandments sent down by the world's creator so why would the world to me if it will not listen to its creator? It would be foolish and highly illogical for me to assume that the world will listen when the likelihood is that the world will continue on according to its immoral path.

[9:1:284] For this reason, I herein stress the importance of dimenia, virtue, and unquity rather than the worldwide prescription of a set of rules for rules have been greatly undermined by the concept of rebellion and the notion that rules are made to be broken.

[9:1:285] Despite this, I understand there to be three undeniably universal wrongs that can be applied to all cultures, languages, secular beliefs, atheistic beliefs, religious traditions, and worldviews that are universally relatable, and these are to be collectively appellated as The Three Universalities.

[9:1:286] The first of these is the universality that murder in any form is wrong with two variations, the first of which is known as sentient-to-sentient murder which is considered to be universally wrong, and the second of which is to be known as sentient-to-insentient murder which is considered to be locally wrong.

[9:1:287] To be universally wrong is to be wrong in all applicabilities while to be locally wrong is not to be wrong only in a particular set of applicabilities, usually guided by context, culture, and /or belief.

[9:1:288] The second of The Three Universalities is the universality that stealing in any form is wrong which holds only this one variation unlike the previous universality and the third of The Three Universalities is that which is to be referred to as the universality that adultery is wrong, but this notably does not say that divorce is not wrong for there are instances in which divorce should be permitted, such as in the case of domestic abuse, despite the fact that the end result of divorce is not a preferred idealistic outcome.

[9:1:289] I, as Cometan, herein argue that all sentient beings, especially all human beings, possess within themselves a distinct essence which may be pre-Astronistally referred to as our conscious, but herein, it is henceforth referred to as our dimenia.

[9:1:290] Our dimenias are all considered to be unique in their essence, though similar in their substance; this essentially means that each and every sentient being's dimenia is unique to the context of itself, but remains similar when applied to the reality of the world due to its worldly application relativising and equalising dimenias.

[9:1:291] Therefore, this demonstrates that dimenias are unique to ourselves until they are applied to the context of our surroundings, at which point we still see some unique elements, but many more commonalities and similarities between them arise due to the equalising and relativising nature of worldly application.

[9:1:292] For the final segment of this discourse, I shall propose the development of the Astronist-uniquitarian understanding of virtue and the applicability and importance of different virtues in the present time by reminding what each virtue means, how it can be manifested, and how the practice of that particular virtue can improve one's own moral character.

[9:1:293] As aforementioned, virtue ethics is reapplied in the context of Astronist ethics to the context of the uniquitarian view of ethics for although the definitions, examples, and manifestations of these virtues are general and universalistic by their natures, they do remain uniquely applicable according to one's own uniqueness.

[9:1:294] There is a particular importance attached to the virtue of acceptance in Astronist ethics, especially over toleration for toleration/tolerance is not considered to be a virtue from the Astronist view of ethics for the tolerance is not considered to hold the same purity of application that acceptance does hold.

[9:1:295] Assertiveness is provided with virtue status from the Astronist ethical perspective, especially due to the fact that assertion of values is essential to their realisation and subsequent manifestation, hence the importance of holding confidence in one's ideas and principles and the exposition of those abstracts in a commanding way.

[9:1:296] Authenticity is a prominent virtue that is particularly important in our present world that is largely becoming consumed by unauthentic ideas, material possessions that hold not real value beyond their monetary capacities, and the desire of many to become the most powerful or highest in rank in whichever field they do commit themselves to without thinking about others, without considering the existence within which they reside, and without giving thought to the consequences of their actions on those around them for inauthenticity is the greatest demonstration of self-centredness.

[9:1:297] Beauty has turned into something that it should never be; something from which monetary value is derived; something which has been presented in such a way that ignites jealousy rather than envy; something that has been used against those without beauty; something that has been used to present superiority for those who attain beauty.

[9:1:298] The study of beauty and what constitutes beauty is primarily predicated on the cultural context in which one resides, but in the Astronist unquitarian perspective, each and every individual entity within The Cosmos, including The Cosmos itself as a whole entity, holds its own unique beauty that remains incomparable to all other forms and manifestations of beauty.

[9:1:299] Beauty is indeed categorised a virtue, but in the Astronist ethical tradition, we focus with much greater particularity on the beauty of the mind rather than the beauty of one's physical appearance, the former of which is considered to be much rarer, more valuable, and ultimately superior to the latter; defining and discovering beauty in the mind is the ultimate goal of all Astronist aestheticists; this is considered to be the ultimate purpose of the development of Astronist aesthetics and this process of definition and discovery is to be henceforth known as the aesthetication and is encompassed by the associated belief orientation of aestheticationism.

[9:1:300] Caring is a valued virtue within Astronist ethics that is manifested in many different ways with obviously the most primary of these being human care which is caring for another human being while there also exists sentient care which is caring for a non-human sentient being and non-sentient care which is caring for a non-sentient being like an animal.

[9:1:301] However, within the Astronist ethical tradition, especially so in relation to cosm stewardship, there is a particular focus on the fourth form of care which is inanimate care which is caring for entities in The Cosmos that are not biologically alive including cosmical progeny and phenomena which have been left out of the equation in pre-Astronist times and this also includes The Cosmos in its wholeness too.

[9:1:302] Cleanliness is also provided with virtue status in the context of the Astronist ethical tradition for cleanliness demonstrates respect for oneself and for those around oneself both in terms of one's own personal hygiene as well as the way in which one presents oneself and the way they take care of their living quarters, their work spaces, and the virtue of cleanliness also transcends physicality and relates to the cleanliness, organisation, and categorisation of one's mind and thoughts.

[9:1:303] Commitment is affirmatively provided with virtue status, especially so in the context of Cometanic love, neomascularity, and within the study of love and maleology as the study of masculinity and what it means to be male presently and in the future.

[9:1:304] The commitment of a man is considered to be one of the primary hallmarks of maturity, self-assuredness, self-security, and strength in one's understanding and

identification of themselves which pertains to the reasons for it being provided with virtue status in the Astronist ethical tradition.

[9:1:305] Not only does the virtue of commitment demonstrates these qualities of masculinity, but it also crossrelates to that of femininity for females without commitment are also considered insecure, without strength in their identity, and without understanding of the emotions of their partner.

[9:1:306] Commitment is considered to be faltering in its fashionability in these frivolous present times which demonstrates a great need for the re-emergence of commitment as one of the primary values for all of us to fundamentally follow, but also to look up to when it is practiced by other people that we know of.

[9:1:307] Compassion and consideration are two more qualities that are provided with virtue status within the Astronist ethical tradition, but they are paired together into one in this instance.

[9:1:308] The virtue of confidence is encapsulated in the previously introduced virtue of assertiveness and therefore confidence isn't provided with its own entry into this list.

[9:1:309] Contentment is not provided with a status of virtue in the Astronist ethical tradition because contentment is considered to be a hallmark of stagnation and inambition; we cannot ever be content because the moment we are is the moment we become stagnant in our progressions.

[9:1:310] Cooperation is another quality that is herein provided with virtue status for there exists a lack of cooperation in the world today for the majority of individuals feel that they cannot help others due to their limitations in time so they feel that if they are to spend their time helping others that they will have to sacrifice their own ambitions, but we must remember that through cooperation and by supporting others, we are in turn enhancing ourselves; every experience we endure, whether it be good or bad, improves our ability to perceive, to judge, and to know; in the most optimistic of outlooks, by this notion, we are continually enhancing.

[9:1:311] To be cosmocentric as a quality is also herein provided with virtue status largely due to the integrality of being cosmocentric in Astronism; by this notion, we see for the first time the equation between being cosmocentric in belief orientation and outlook and being a good person of high ethicality; this equationality is expected to continue with fluctuations in popularity throughout the history of Astronism.

[9:1:312] Both courage and creativity are also considered imperative virtues to vehemently uphold, especially that of the latter of the two for creativity is all there for our purposes to be best manifested and it is all we are; whether we are literarily creative, artistically creative, or that the only form of creation we participate in is procreation; we are created beings and so we do ourselves create.

[9:1:313] Detachment is classified as a partial virtue rather than a full virtue within the Astronist ethical tradition due to the fact that emotional detachment is considered non-virtuous, especially in relation to neomasculine values, however, intellectual detachment is considered not only a virtue, but it is also considered a skill that is to be mastered.

[9:1:314] Determination is provided with virtue status in the Astronist ethical tradition and is considered to be one of the most important elements of creativity; a creative that chooses to master their craft must incorporate a determined attitude if they are to become what they desire, but obviously this determination should be sought by proper means rather than by underhand tactics, or by disgracing one's own dignity for the

[9:1:315] The virtue of dignity is provided with particular importance due to the fact that it seems to have been undermined by the desires presented before us; some people will do anything they can to attain their dreams or to become the person they desire to become, or to have beside them which includes disgracing their dignity, but we must remember that nothing is worth disgracing ourselves for; we must have a greater respect for our own beingness than to sacrifice our own honour and respect for material possessions or lustful desires; dignity is only considered to be an attainable virtue rather than a practicable one, therefore, once it has been lost it is extremely difficult to regain; one does not practice dignity like one may be practice detachment or determination; instead, one attains dignity through the practising of the other virtues outlined herein.

[9:1:316] The quality of encouraging others is considered to be a major hallmark of virtuousness by the Astronist ethical tradition because those whom discourage are considered to let their own ambitions and intentions overtake their ability to allow for others to achieve their goals; we must encourage rather than discourage for the former will always lead to progression and eventual transcension while the latter shall always lead to stagnation and in the worst of cases, regression.

[9:1:317] Enthusiasm is provided with virtue status within the Astronist ethical tradition due to the belief that it is the inspired among us that hold within them a quality and a power that remains so precious and further enhances their uniqueness beyond that of all others.

[9:1:318] To be ethical in this world of unethicity is considered to be a great virtue; this is mainly derived from the previously introduced virtue of consideration which is fundamental in the practice of the virtue of being ethical; it is our considerations for others and the environments in which we reside that are the most important elements in the development of ethicalities.

[9:1:319] Excellence is not provided with virtue status in the context of the Astronist ethical tradition due to the fact that it speaks of too great a broad quality and excelling is not generally considered to be reflective of a virtuous individual, hence its non-classification as a virtue herein.

[9:1:320] Fairness is, however, provided with virtue status according to the Astronist understanding for to be fair in one's approach to all elements of life is to be demonstrative of one's appreciation for justice and order and loyalty to those whom deserve which links directly to the Astronist ethical concept of deservence which resides as a core tenet of Astronist ethics.

[9:1:321] Faith is considered a virtue due to the fact that faith in the society in which I presently hold residence seems to have been lost amongst the majority of people with whom I find myself in contact with; faith has become something so very precious in my eyes and for this reason, it is provided with the status of being a virtue for the faithless do not share that same dimensionality to those with faith; there is a depth to those with faith that is not present within those without faith.

[9:1:322] The quality of being flexible is not itself provided with virtue status for it is instead considered to be included within the lattermentioned virtue of graciousness.

[9:1:323] Forgiveness has been prominently spoken of throughout all the ethical traditions and so the Astronist tradition of ethics is no different; forgiveness is provided with virtue status, but the Astronist tradition herein diverges from others on this topic of forgiveness when it herein states that forgiveness should not be used as a tool by the offender to think that they will hold the chance of getting away with the immoral act they have committed which is often how forgiveness has come to be interpreted and subsequently practiced; the practice of forgiveness should not forgo punishment for if we do practice forgiveness in that what then the offender shall understand that the repetition of their acts will go without long-lasting consequences; as is latteraffirmed, we should stand by the principles of understanding, but we must not allow ourselves to be blinded by our own virtues for this reverses our virtuous ways despite the fact that we still remain virtuous in our heart and intentions.

[9:1:324] Friendliness is perhaps one of the greatest ways in which we can spread our virtuous ways to people in a way that requires so little effort on our part; the ease of being friendly should always win over the hardships and difficulties of being cruel; friendliness is perhaps the most simple of our the virtues, but nonetheless one of the most important to practice in our daily lives without even being conscious of it.

[9:1:325] Generosity is provided with that which is to be known as supervirtue status within the Astronist ethical tradition which is a title that is extended only to four other virtues including honesty, imaginative, purposefulness, visionary, and wonderment so as to demonstrate the fact that these virtues are both superior in importance, but also hold an internality to their natures meaning that they cannot be derived from external forces or entities; they must come from within and they are often linked with notions of destiny within Astronist philosophical writings due to their intrinsic and internal natures.

[9:1:326] Gentleness is a virtue that many of us need to emulate in our daily lives; the world is presently so harsh and cruel and unkind and we seem to be copying this in our own personalities, but we do not benefit from such an emulation; to be gentle in speech, in action, in thought, and in manner is a signifier of a deep adherence to the attainment of one's virtuous self.

[9:1:327] Graciousness is another virtue that is most often forgotten and despite the nature of its original meaning which states to be pleasant, kind, and courteous to those of lower status and possession than oneself, this is considered to work both ways from the Astronist ethical perspective for the original definition of this virtue is considered to be very one-dimensional; we whom have less in status and materiality are to also be courteous, pleasant, and kind to those with more for they are not necessarily better off than ourselves; they are often worse off in the spiritual, emotional, and familial aspects of their lives; for this reason, we must be gracious towards them.

[9:1:328] To do for another takes thought, motivation, and effort and in a world that is so pressured by time and circumstance, we must extend our gratitude to all that is done for us no matter how little that something may be, whether it is overdue, or whether it is inferior to what another has done for us in the past; practicing gratitude, like the majority of all the other virtues, not only improves the lives of others, but it also teaches us how to think, speak, act, and generally be better; I have frequently spoken of betterment and our goal to achieve it for ourselves and all peoples and it is through the virtues address herein that we reach a form of betterment for which we can be confident in stating that it is deserved and righteous.

[9:1:329] Harmoniousness is an excellent virtue to express but its expression is one of difficulty in this world filled with hardships, heartaches, rivalry, and general discordance, hence the preciousness of the moments in which it does occur.

[9:1:330] The Astronist ethical tradition considers helpfulness which is considered a virtue, and the previously addressed virtue of gratitude to formulate a dichotomy of two virtues that remain distinct yet dependent upon one another; for gratitude to occur, helpfulness must precede it, but for helpfulness to gracefully reoccur, gratitude must proceed it; one cannot exist without the other in an ideal world which of course we do not reside within so often they do exist in separation from one another, but it is our duty as followers of the Astronist ethical tradition to return helpfulness and gratitude to one another and ensure that whenever the former does occur, the latter is closely followed after which the former can reoccur so as to form a virtuous cycle.

[9:1:331] Honesty is herein provided with supervirtue status for honesty is something that is considered to reside from within oneself as a distinct essence of their spirit as manifested through their personality; despite the fact that pure honesty holds many invirtuous consequences, such as the damaging of another person's feelings, in one's honesty, one is considered to be true to reality rather than pandering to the wills of others or the intentions of oneself; honesty is equated with purity in the Astronist ethical

tradition despite the fact that the purity of the circumstances is not always what we wish to know or hear.

[9:1:332] Honour is also provided with virtue status in the Astronist ethical tradition due to the fact that honour represents our ticket to progression in this world of hierarchies, reputation, and societal ladderclimbing; our honour is all we true have; we are all blessed with it in differentiated measures, yet all with a standard baseline; it remains our choice whether to preserve it, degrade it, or to destruct another's honour.

[9:1:333] Hope is the centrality of our destiny; without hope, we forsake our future; we hope more often than we may realise; hope is provided with virtue status due to the notion that everything we do, say, hear, think, trust, and believe holds an element of hope somewhere within it; to master being hopeful is to simultaneously master our cosmic existence; we hope for that which may occur and in doing so, we hope for that which seems most ideal to us, despite the fact that it may not manifest itself as such in reality; the hopers of us are often those with the greatest visionary minds for they see that which is beyond the present and they know that which something can become.

[9:1:334] To speak of oneself in high regard is to not know of oneself wholly for we must always remember that whatever we do achieve and however much we are adored, we are simply a drop in the cosmic ocean and no amount of powerful, wealth, or fame can change this element of our significance; for this reason, humility is provided with virtue status for to speak of oneself in modest terms is to understand that one can become something to billions beyond that of one's physical self, but that to retain our authenticity, we must always understand that we are merely functions and substances of a grandness far outreaching our ability to create.

[9:1:335] Idealism, or to be idealistic may be perceived by others to resemble a person that remains out of touch with the reality around them, but in the Astronist ethical tradition, a far greater importance is provided to that of idealism rather than realism in relation to the way we think and believe for the former is considered entirely superior to the almost in every way; to think and believe without ideality is to not think or believe at all; we are supposed to learn from our history, but if there is only one thing that we do take from our retrospect then let it be it has always been and therefore it shall logically always be the idealists that have driven the progression of humanity; without the idealists to formulate the ultimate ideal future, the realists would not be able to construct the practical methods to help achieve the future envisioned.

[9:1:336] Integrity is provided with virtue status in the Astronist ethical tradition due to the fact that integrity is a proponent component of the previously designated virtues of honour and honesty; without integrity, we cannot be respectful to ourselves and therefore we also cannot be respectful to others; we must understand that humility, honour, and honesty are all predicated on our ability to uphold our own integrity; our integrity for ourselves is directly connected to our respect for others and their own integrities.

[9:1:337] To be imaginative is to be henceforth classified as being a supervirtue according to the Astronist ethical tradition due to the notion that imagination is considered to be *the* centrality of sentience, *the* centrality of humanity's existence and residence within The Cosmos, and *the* centrality of all that we individually and collectively are, as well as what we are as the inherent essences of our beingness; from the Astronist understanding, our imagination holds an integrality with our actual ontologies as individuals rather than just being a portion of our personality; from the Astronist understanding, our imaginations are the central driving forces of our actions, thoughts, and beliefs, and so too are our imaginations the pillars of our beingnesses; they are what we are and they are indivisible from our beingness.

[9:1:338] To exhibit joyfulness in this world of sorrow and suffering is considered to be a virtue from the perspective of the Astronist ethical tradition for there is considered to be no greater positive influencer than that of being joyful in spirit, in action, in thought, and in belief; without the injection of joy from those around us, the world can seem so dark a place; the most interesting element of the nature of joy is its infectious nature; the exhibition of joyfulness quickly holds the ability to invigorate joy in others and to do this for others is equated with many other dutiful acts.

[9:1:339] The achievement and preservation of justice is essential, not only to the integrity of ourselves as individuals, but also collectively as part of the integrity of our entire society; injustice is equated with tragedy and so those whom work towards not only the achievement of justice, but also the maintenance of justice are considered to be conducting virtuous works; a society in which injustice prevails is a society in which no other virtue can be truly considered to reside for an unjust society is a warped society without virtuous foundations and so any seemingly virtuous act is without credibility.

[9:1:340] Kindness is something that is pure in virtuousness and despite the fact that it is not provided with supervirtue status herein, it can be said that if an extra virtue was to be provided with such a title, kindness would be that virtue; kindness costs nothing, but impacts everything that one does and everything that one is.

[9:1:341] I spoke extensively on the topic of love in the formation of Cometanic love, but I have not yet spoken of love as a virtue; love resembles the centrality of the majority of the other virtues within this discourse and is provided with virtue status due to the fact that to be loving is to know of the true power of love; to be unloving is not to know the ability of love is transcend any circumstance and repair all damages; love is propounded through Astronism, whether it be love for one another, or most importantly, love for The Cosmos, there is a centrality on love in new cosmically-themed demonstrations of the virtue which also highlight its incredibly diverse naturity.

[9:1:342] Loyalty precedes all ability to progress; without loyalty, human civilisation is not able to move ahead to reach its ideals which is why loyalty is provided with virtue status within the Astronist ethical tradition for loyalty demonstrates an ability to see beyond the present circumstances of one's own desires and to be considerate of the desires of others

and of wider humanity which is why loyalty is considered to be a micro form of transcension; a personal demonstration of transcension, hence one's mastery of loyalty is considered to be one step closer to one's personal mastery of transcension, also known as personal transcension, or endotranscension.

[9:1:343] Moderation is herein provided with virtue status for a person that practices moderation in the majority of the facets of their life is a person that is considered to hold the ability to see beyond present desires to indulge in gross amounts of either an internality or externality by understanding that their overindulgence of such shall not only damage themselves in the future, but will also damage those around them so moderation is also a demonstrator of consideration for others and the effects of one's overindulgence on others.

[9:1:344] Modesty as a term is not itself provided with the status of a virtue within the Astronist ethical tradition for the term humility is considered to encompass the concept of modesty as well as a wider perception of self and so is therefore considered to hold a greater efficiency in its definition than that of modesty alone.

[9:1:345] Optimism is also not itself as a term provided with the status of being a virtue within the Astronist ethical tradition for optimism is equated with idealism which has itself already been designated a virtue.

[9:1:346] Due to the primary character of The Cosmos comprising that of orderity, the quality of orderliness within oneself is provided with virtue status because those with orderly behaviour demonstrate their understanding of well-functioning systems of The Cosmos and our own dependence upon such cosmical orderities for our own existence, however, this must not be confused with the characteristic of being ordinary for there is considered to be no greater shame in the Astronist ethical tradition than being an ordinary person without consideration for one's own uniqueness despite the fact that others may see it and speak of it; to be ordinary is to be without self-consciousness, self-understanding, and partially without self-worth.

[9:1:347] Passionate has traditionally be considered invirtuous for it has been associated with the sin of lust in pre-Astronist traditions, but from the Astronist perspective, passion is provided with virtue status due to the notion that to be passionate is equated with being alive within our sentient human spirit; to be without passion is considered to be without imagination for these two virtues, one of which is of course designated a supervirtue, are considered to be in a state of symbioticity with one another for there exists no passion without imagination and imagination without passion lacks the enthusiasm and drive for that which has been imagined to ever manifest itself in reality.

[9:1:348] Patience is a virtue and nothing can dispute this, but in the Astronist ethical tradition, the impatience of the naive young which, when years have passed, understands that their impatience was not rewarded duly is the greatest lesson any person can learn for their own integrity; therefore, it is held that for patience to be learned and mastered,

impatience must precede it for patience is not considered to be something that is innate within us, but is instead something that must be learnt from our experiences.

[9:1:349] Peace is not provided with virtue status in the Astronist ethical tradition and this is due to the fact that peace is considered to be an externality to the self; that which is termed inner peace is not considered to be part of human nature from the Astronist understanding of human nature which is in constant motionality for new desires and progressions; however, the attainability of peace must be prioritised for us collectively as humanity and between each other rather than us personally; inner peace is considered to be realistically unattainable for the human heart, mind, and spirit for our innateness is directed towards ambition, progression, rivalry, and triumphancy despite the ideal of inner peace being a centrality in non-Astronist and pre-Astronist traditions of philosophy, specifically in that of Buddhism.

[9:1:350] Additionally, perseverance is also provided with virtue status according to the Astronist ethical tradition for I, as Cometan, during the creation of The Omnidoxy itself herein and subsequently founding Astronism have greatly understood the absolute necessity for perseverance in one's artistic/creative journey; one who lacks perseverance is one whom lacks the ability or has lost their vision of the end goal; perseverance is essentially the mastery of not allowing one's eye to be distracted from the original ambition, or ideal state; to fall before perseverance is to have lost this ability by the distractions, distortions, and struggles of the surrounding world and the people residing within it and their own intentions for you.

[9:1:351] Preparedness is designated as a virtue according to the Astronist perspective of ethics because without being prepared in the present, one cannot possibly or logically be neither prepared for their future, nor the wider of humanity; one could logically notionise that The Omnidoxy and Astronism themselves are demonstrations of the philosophical, cultural, and mental preparedness for the initiation of the Humanic Exploration of The Cosmos has which is omninferred throughout The Omnidoxy herein.

[9:1:352] Another real supervirtue is that of purposefulness which is classified as such due to both its dual nature of transcendence and integrality for humans individually, both externally and internally, as well as humans collectively; despite the diversity of the manifestations of purposefulness, the Astronist tradition, due to my own Cometanic understanding purposefulness that have experienced, understands purposefulness to be intrinsically internal to the human mind, heart, and spirit; there exists no greater connection between the singular beingness of a human and the transcendence of The Divine than the purpose ascribed to that human that ultimately resides within them; I, as Cometan, have felt this purpose and I have described it in a multitude of ways, as a spark within myself motivating me to write and create, as well as through the act of personal inspiration which itself can be considered a driving force of my knowledge, experience, and creativity.

[9:1:353] Reliability is categorised with the status of a virtue herein due to its close relationship with loyalty, honour, and honesty, yet demonstrates a unique dimension to these three other virtues which allows it to be granted as a virtue in its own right.

[9:1:354] The virtue of respect is also considered to be a virtue by the Astronist ethical tradition due to its centrality and integrality to the majority of the virtues herein categorised as well as its intrinsicity as a wider Astronist value.

[9:1:355] Responsibility is itself as a term not provided with the status of being a virtue due to the fact that it is considered to be embodied more efficiently within other virtues, such as that of loyalty, kindness, humility, preparedness, and others which makes its own designation as a virtue without efficiency as it is more accurately and applicatively embodied in other virtues introduced herein.

[9:1:356] To hold reverence is to appreciate that which resides beyond the boundaries of oneself and one's own body and mind which is considered a virtue according to the Astronist ethical tradition for adore beyond oneself, or beyond that which may benefit oneself is considered to be another example of a endotranscension, also known as microtranscension.

[9:1:357] Self-discipline is also provided with virtue status within the Astronist ethical tradition for self-discipline is considered a centrality to the development of many of the other virtues herein ascribed which automatically provides itself with a status of virtuosity, but also self-discipline is itself synonymous with an understanding of modesty which holds a symbiotic relationship with the quality to discipline oneself.

[9:1:358] Service has also been pre-Astronistically designated as a virtue, but in the Astronist ethical tradition, it is not provided with such a designation due to its inspecificity regarding actual actions and qualities which is what the Astronist tradition prefers to focus upon.

[9:1:359] Sincerity is provided with a status of virtuosity within the Astronist ethical tradition due to the notion that the maintenance of one's integrity is essential to a person's virtuosity because to be pretentious, hypocritical, and deceitful, or all that a sincere person is not, is to be without a virtuous mind, heart, and spirit; essentially, to be a virtuous person one must always be sincere for they cannot be counted as holding virtuosity.

[9:1:360] Additionally, the quality of tact is also provided with virtue status in the Astronist ethical tradition because of the fact that being able to deal with difficult or generally unpleasant circumstances calmly, without judgement, and maturely is considered with a great deal of importance for there is considered to be no greater demonstration of one's unintelligence and immaturity than a person that isn't able to conduct their actions in difficult and humiliating scenarios with sensitivity, understanding, grace, delicacy, and swiftness.

[9:1:361] To display a quality of temperateness is not itself as a term provided with virtue status due to the fact that the previously designated virtues of self-discipline, modesty, and honour encompass the quality of being temperate which renders the separate use of the term pointless in the eyes of the Astronist tradition.

[9:1:362] Tenaciousness is provided as a status of virtuosity according to the Astronist ethical tradition because of the positive attributes associated with tenaciousness, such as other introduced virtues of perseverance, hope, ambition, imagination and faith; however, tenaciousness is only provided with this status on the condition that it also encompasses the quality of being paratenacious; the Astronist Tradition herein introduce that which shall be known as paratenaciousness which is the quality of standing by one's principles in addition to also being understanding and open to people's principles which may simply be different or even stand in opposition to one's own; additionally, a person that is paratenacious would also be open to altering their values and principles as long as the alternative which they are changing to is logical and rationally justified by exemplification of its superior to one's previously held principles.

[9:1:363] Thankfulness is provided with a high consideration within the Astronist ethical tradition for it is considered to encompass a wider breadth than that of even politeness due to the fact that thankfulness is not saying regarding our giving thanks to another person for a deed they have enacted for us, but it also involves giving thanks to ourselves for what we have achieved, it involves giving thanks to The Divine and The Cosmos in which we reside for the talents, ideas, and ambitions we do possess, and it also encompasses the important quality of being appreciative which is not itself provided with a status of virtuosity due to the fact that it is considered to be encompassed by thankfulness.

[9:1:364] Trust is another of the virtues that is intertwined with almost all the other virtues herein designated which is why it is also provided with the virtue status for trust is something that decide to provide to something external to ourselves in most cases; we must decide whether we wish to provide it or whether we cannot extend such a gift of trust to something beyond oneself; trusting oneself and trusting the world around oneself are two elements of ourselves that some of us never manage to master for the world is cruel and full of pain despite the fact that it is truly beautiful, but upon receiving such pain from the world, the extent of the trust we are willing to extend seems to diminish the older we become; perhaps this demonstrates why the trust of elders is worth three times as much as the trust of the youth for the former have been dealt their fair share of misdeeds from the world and they know when they see a liar and a thief.

[9:1:365] Truthfulness as a term itself is not provided with virtue status due to the singular fact that it is encompassed by the other designated virtues of integrity, honour, and above all, honesty which is synonymous with truthfulness, hence the fact that this term is not required to be designated as a virtue.

[9:1:366] Understanding is itself not provided with the virtue status due to the fact that it has already been encompassed by the virtue of sincerity which conducts an efficient encapsulation of what it means to be understanding.

[9:1:367] For a person to spread messages of unity in times of division is one of the most important actions for a person to conduct if they hold a voice to the masses; for this reason, unity is provided with virtue status, particularly the spreading of messages of unity for a common cause that shall help the betterment of all humanity rather than the betterment of the few; the Astronist tradition considers unity to be ultimately logically superior to that of division for to be divisible is also perceived as an act of immaturity, unintelligence, and regression when compared to the mature, intelligent, and progressive act of spreading unity amongst people who are vulnerable to division according to whatever parameter it may be.

[9:1:368] The penultimate supervirtue considered herein as part of the Astronist ethical tradition's stances regarding virtues is to be a visionary; to hold vision is considered to be distinct from the virtues of imagination and ambition for again, there is a mystical and transcendent nature of visionariness that begins from within and is considered to have been present within oneself since before the moment of their conception and is of course, closely intertwined with notions of destiny; due to this internally emanating nature of visionariness, it is provided with the status of supervirtuity which is only presently and omnidoxically afforded to five other virtues in the Astronist ethical tradition.

[9:1:369] Wisdom is provided with virtue status according to the Astronist ethical tradition primarily due to the notion that wisdom is considered to be the culmination of our ability to enknowledge ourselves throughout our lives; our knowledge is therefore defined from the term of wisdom for the former is considered to represent that which we know in the present moment of its saying while the latter is considered to be the totality of such knowledge throughout our lives which is why wisdom is only present in the eldest of us and even in such people it may still be lacking; this does not mean that a young person cannot hold wisdom for they most certainly can; they do this by listening and understanding those whom possess wisdom and emulate the practices and principles they have been told during their daily life; wisdom is the totality of not only our knowledge, but also our experience for the latter is considered to contribute majorly to the former; wisdom is often essential to the proper conduct of many of the virtues herein ascribed, hence the importance of its designation as a virtue within the Astronist ethical tradition.

[9:1:370] Finally, the ultimate form of supervirtuity is that which is to be known as wonderment which is the ability of a person to see, know, feel, understand, and believe in The Cosmos in a way that is purely cosmocentric and Astronist in character, attitude, and form; to hold this quality considered to be a supervirtue for it is considered to hold residence from within ourselves and that is may be triggered by an externality, typically one's introduction to Astronism, or their witnessing of an astronomical phenomena, or their study of a cosmical progeny; wonderment demonstrates the practical and emotional essence of Astronism and is considered to encompass one's Astronic philosophicality,

one's faith, one's ability to perceive, one's ability to enknowledge, and one's capacity to understand that which exists in a greater beingness beyond themselves and to accept their inferior to such a cosmical grandness.

Astronist Social Teaching

The Five Rectitudes

[9:2:1] Astronist Social Teaching is the system of values, concepts, and orientations relating to the way in which society should be structured from an Astronist worldview standpoint, and the way in which people should ideally act in society, or have certain outlooks in such societies.

[9:2:2] Astronist Social Teaching is a major branch of Astronist Ethics and Astronist Philosophy, but also important to the foundations of the social and political philosophy of Astronarianism.

[9:2:3] The Five Rectitudes encompass the foundations of Astronist Social Teaching, which are structured in such a way that they could be implemented on both a personal and a state level, and could be implemented in any type of governmental organisation, whether it be secular, theological, or otherwise.

[9:2:4] The Five Rectitudes primarily address the role of both science and philosophy in a civilisation, the importance of the unity of diversity in a civilisation, the major importance of holding cosmospectivity, the clarity of the identity of the civilisation, or society, and also addresses the continuing struggles facing humanity and the future necessities that have to be fulfilled from an Astronist opinion.

[9:2:5] We now introduce The Five Rectitudes as the five foundations of Astronist Social Teaching by contemplating and exploring each of them philosophically.

Science & Philosophy

[9:2:6] Since the grandest discoveries were made in the scientific world, a notion, from which origin I am not acquainted to know, has emerged that religion and science are merely two sides of the same coin and can not only live in harmony with one another, but are working towards the same goal.

[9:2:7] It is herein and henceforth made clear that from the Astronist perspective, this relationship between science and religion is not accepted, but instead, the same nature of relations between science and philosophy is championed.

[9:2:8] This is not in the effort to deny religion and its many positive accompaniments, but instead, offers a better partner for science in her struggles and by this, we introduce philosophy and all its many grandities into the formula.

[9:2:9] From the Astronist standpoint, it is believed that both science and philosophy must be equally active in the state, and must be contemplated as such, as both separate entities, and as necessarily infused parts of the same thoughtpath.

[9:2:10] To make the Astronist distinction between the two we understand that philosophy encompasses all ideas and imagination, of which they form the most basic parts of scientific experiment and discovery.

[9:2:11] Essentially, philosophy is the idea and science is the experimentation of that idea to prove its legitimacy in truth and reality, but as aforementioned, whether an idea is proven to be legitimate or not, that does not diminish its value, or its utility.

[9:2:12] Both science and philosophy are considered the centralmost aspects of the Astronist social structure and organisation, for they act in a cyclic and symbiotic way with philosophy as the precursor to science, and when scientific theories are applied and either proven or disproven, we return to philosophy to imagine new theories, or to return to those previously disproven.

[9:2:13] Science and philosophy are also the central aspects of Astronist Culture and Literature, and this is demonstrated in all Astronist creativities and arts.

[9:2:14] In Astronarianism, it is henceforth considered to be righteous, progressive, and moral behaviour to place both science and philosophy at the centre of one's life; one does this by appreciating knowledge, logic, rationality, and contemplance and by applying these one's daily life.

[9:2:15] It is also important to place science and philosophy, and the immense amount of possibilities, potentialities, and discoveries to be found within these subjects, into the deepest parts of our personal ambitions, but also, as part of the Common Vision for the civilisation, and for wider humanity as a whole.

[9:2:16] Herein, it is said that both science and philosophy must be further infused and engrained into the culture of an Astronist structured civilisation; they should be the two cornerstones of that civilisation, and they should be given central positions of study in alignment with the Astronist education system.

[9:2:17] As the first of The Five Rectitudes, it has been made imperatively clear that both science and philosophy, and their further and deeper integration into the identity of a society and a civilisation as a central character of Astronarianism.

Union of Diversity

[9:2:18] In all the societies and civilisations of the world, both past and present, we have witnessed that diversity in thought, appearance, and traditions has been a staple characteristic of all successful societies.

[9:2:19] Astronarianism, and specifically the second of The Five Rectitudes, the Union of Diversity, attempts to unify the diversities of a state under one umbrella philosophy, also known in Astronist terms as a Common Vision.

[9:2:20] As aforementioned, no one idea is absolute; the Common Vision is not just one idea; it is a multitude of ideas that are interconnected, and striving towards a common goal with a shared ambition.

[9:2:21] Neither one person, one tradition, nor one book is able to completely lead an entire civilisation that seeks a higher level of success and achievement, especially in uncharted territories.

[9:2:22] Herein, we introduce the plurality of Astronism; that it isn't just one idea, but several, as formed by the many philosophical school, and the many, often different oriented, philosophies within a philosophy.

[9:2:23] The Common Vision is a set of ideas that in turn form the plurality; a Common Vision is structured by a central ambition, a central conviction to reach a level of societal functionality that is largely idealistic, but nonetheless, achievable.

[9:2:24] The Union of Diversity is the coming together of different ideas, cultures, peoples, and traditions to form a newfound civilisation that is lead by a Common Vision.

[9:2:25] One without much Astro-philosophical experience would categorise dominationist thought as an opposition to the concept of the Union of Diversity, but this is simply not the case.

[9:2:26] Dominationist principles stipulate that there must always be a dominant group, ideology, or worldview in a civilisation; this does not mean to say there cannot be a diverse range of smaller groups as minorities, but even in the most plural of societies, a dominant mindset must always exists if the civilisation is to succeed.

[9:2:27] Some studiers may also consider domination with negative connotations of control, or oppression of the minority, but in the dominationist context, it simply derives that there must always be a majority of one group, or one culture, or one philosophy that structures the Common Vision, and the drives the civilisation towards its goals.

[9:2:28] In the Astronist societal and civilisational structure, a majoritarian philosophy must be the central aspect, which does not conflict with the Union of Diversity, and if any other consequence, actually supports this unification of diverse ideas, peoples, and cultures, under a universally recognised Umbrella Philosophy.

[9:2:29] Union of Diversity can be interpreted in many ways; union deriving the joining together of two more previously separate peoples, and diversity emphasises that these peoples coming together are varied in appearance, culture, and worldview.

[9:2:30] The process of union, in an Astronist philosophical sense, is a long-winded occurrence wherein peoples are not overtaken by other peoples, but instead, each group contributes somewhat to the overall Common Vision.

[9:2:31] It remains inevitable that the concept of the Common Vision will be interpreted and implemented in a variety of ways throughout this world, and all the others, by different peoples, the implementation of which could be so widely varied that each version of the Common Vision and its application, may not be recognisable, or comparable to other.

[9:2:32] It is important to say that the union, also formally known as the process of unionation, involves the contribution of different and diverse peoples to form a Common Vision, which is thereafter the dominant philosophy, or worldview of their civilisation.

[9:2:33] Perhaps the greatest exemplar of this in current times and recent history is the United States of America; peoples converging from all corners of the world to a place that they are to contribute to in order to construct as a strong civilisation, all the peoples in which understand the Common Vision, and hold similar philosophies, values, and worldviews.

Cosmospectivity

[9:2:34] The perspective we have of ourselves, of each other, and of the world in which we reside has been the predominant perspective since the inception of our sentient species.

[9:2:35] Throughout the history of humanity, there have been the few minds of great people that have not suered this perspective for they have been enlightened to a larger view and understanding of existence.

[9:2:36] This includes both the perspective and the perception of The Cosmos, and involves understanding, knowing, and exploring The Cosmos actively, and wholly, with always the knowledge that we cannot ever truly know the entirety of The Cosmos.

[9:2:37] This perspective and perception of The Cosmos is henceforth known as Cosmospectivity, and forms the basis for the entirety of Cosmic Philosophy, and the entirety of the Astronist philosophical tradition.

[9:2:38] At the fundament of Astronist Philosophy exists the general belief in the centrality of The Cosmos in both our daily lives, in our ambitions, careers, and futures, and to hold The Cosmos in this regard is to be cosmospective.

[9:2:39] To be cosmospective, one is to hold The Cosmos at the centre, or at least as an important factor, of their life, whether this is expressed through wonderment, adoration, laudation, or through cosmic philosophical study, the centrality of The Cosmos must be clear.

[9:2:40] It is also a mindset that an individual follows that places the greatest emphasis and importance on The Cosmos; cosmospectivity can be an emphasis on The Cosmos in its entirety, or it can be an emphasis on just one aspect of it, especially so in a wondermentational, adorational, or laudational context.

[9:2:41] Cosmospectivity can be described as a branch of the wider concept that is also well known throughout Astronist Philosophy, and that is the concept of cosmocentricity.

[9:2:42] Cosmospectivity is the mental and perceptual branch of cosmocentricity, and stands at the foundations of that which is known as Integrated Cosmic Philosophy; Cosmic Philosophy that one chooses to implement and integrate into their lives, rather than just studied, or admire.

[9:2:43] Essentially, cosmospectivity is structured by some main points: a trajectory towards a spacial future, an orientation towards Cosmic and Astronist philosophical worldviews, and the widespread education of astronomy, cosmology, astronautics, philosophy, and other spacially and philosophically related subjects.

[9:2:44] Personally, cosmospectivity means to view all that is beyond The Earth and beyond humanity as sacrosanct, both to the existence of humanity itself, and holding some higher existence, purpose, reality, and vitality than all that is not directly cosmical.

[9:2:45] Let us just, for a moment, digress onto the topic of the Cosmical Paradox, because although in the traditional Astronist philosophical viewpoint, all that is beyond The Earth and beyond humanity is all that is cosmical, is not strictly the case.

[9:2:46] Everything within The Cosmos is cosmical, and even further than this, that which we described as The Cosmos and that which is cosmical, so the planets, systems, stars, and galaxies beyond that which is our own, we too are categorised as cosmical in scenario that other civilisations are peering up at their night sky, and they are wondermenting on what could be beyond their own planet; essentially, that which we considered to be others is that which we are ourselves in the Cosmical Paradox.

[9:2:47] To view The Cosmos in a higher, more directly Divine, and more central and emphasised light in regards to ourselves, our lives, our destinies, our futures, and our ambitions, is to correctly grasp what it means to hold cosmospectivity, and with carrying this throughout one's life, there are no doubts in my mind that humanity will one day be living amongst the stars across all the planets of the galaxy.

Clarity of Identiture

[9:2:48] The concept of identiture was first aforementioned in the short discourse on dominationism, and is described as the entirety of something's characteristics, functionalities, purposities, reputation, and its overall reality, but these five aspects of identiture are established herein and henceforth from two different viewpoints always.

[9:2:49] Firstly, identiture is structured by these five aspects from our own perspectives; the perspective of the individual, the organisation, or the civilisation in question, but inanimate objects, of course, do not hold this ability of perspective.

[9:2:50] Secondly, identiture is structured by these same five aspects but from the perspectives of everyone, and everything other than ourselves, other than that which is in subject.

[9:2:51] Both of these sides of identiture are equally as important as each other and form the foundation to the Astronist approach to the entirety of perception and perspective.

[9:2:52] It is the game of life to figure out whom we are and whom we wish to be and to pursue this identity until our last breath; this statement can be applied to individuals, to groups, and to entire civilisations.

[9:2:53] It is essential that we know whom we are and whom we wish to be if we are to achieve our innermost ambitions for these ambitions shall always be deeply interconnected to both whom we are and whom we wish to be.

[9:2:54] From the Astronist viewpoint, a civilisation must know who it is, what it stands for, and what its future goals are if it is going to be a successful civilisation; if it is going to work hard to achieve these goals, and if it is unified, logical, imaginative, creative, and diverse; again, this can also be applied to ourselves as individuals

[9:2:55] We must now turn to an emphasis on clarity; in this context, this means to make explicit identity that are and that you seek; propagate this identity to the worlds of peoples; hold pride in this values, the beliefs, and the ambitions that form the Common Vision; be open the identiture, and how it shall be centre to and enshaping of one's future.

[9:2:56] The Five Rectitudes in Astronist Ethics are both about action and thought, and it is the Clarity of Identiture that forms the basis for these actions and thoughts, yet you shall notice the vaguity of the concept of identiture.

[9:2:57] If The Grand Centrality is going to mean something to all types of peoples, and is going to be applicative to all types of peoples, then the concepts that is expounds must also be open to harbouring a multitude of applications; one knows the Astronist identiture by the themes of The Grand Centrality, but ultimately, it comes down to whom you are and whom you wish to be in the world of identities.

[9:2:58] The concept of identity in Astronist Philosophy shall be further so explored on the discourse entitled as The Philosophy of Identity.

The Troubles of Humanity

[9:2:59] The last of The Five Rectitudes focuses on pure morality in action as is traditional when studying ethics, and covers all aspects of human misdeed, immorality, and evility in order to demonstrate ways by which one can overcome, defeat, and reassemble oneself for the inevitable return of such malice.

[9:2:60] To demonstrate the worst of mankind is to best prepare ourselves to over the wickedness when it rears its iniquitous self one more and if we are blind to its masks, trickeries, and mirages, then it shall gain even greater ground than any of its predecessors.

[9:2:61] General Temptation can be applied to any indulgent product, or action that we know is against our beliefs, is directly in opposition to the achievement of our ambitions, or is simply a distraction from the work and efforts that will lead to the Common Vision of the civilisation in which we reside.

[9:2:62] The most efficient way of combatting temptation is to never allow one's mind to fall into the grasp of the temptation; place further distractions in front of the distractions first encountered.

[9:2:63] When one feels the inkling of the temptative grasp, one must distract their mind further and do something completely different; one must ask oneself what indulging in such a temptation will afford their highest of ambitions? Mostly likely, the answer is none; this alone should be the most effective of deterrents.

[9:2:64] Temptation is strong, but we must be stronger than itself, and better for the future shall we be by this notion; that is why the faiths since thought began have warned of temptations both near and distant; the latter of which can be just as dangerous as the former as that which is distant can easily be distorted, masked, and cloaked in the pretence of something that, in truth, it is the opposite of.

[9:2:65] If one struggles to identify temptation, or to accept that something is temptative by its nature, one only needs to apply its functions, and consequences to the points aforementioned, and if any are fulfilled, then one can be sure of the temptative nature of that which they do question.

[9:2:66] Sexual vulgarities surrounding all aspects of culture in our world; whether by cultural, religious, or some personal belief, one must hold strong in the face of these perversions of reality and truth.

[9:2:67] Just like any temptation, one must distract one's mind from these sexualisations, and turn one's mind towards subjects of a different nature; in this realm, religious social teachings must prevail, and if one does not associate oneself with a particular religion, then one must use their own natural consciousness to determine that which they know is truth and right, and that which they know is false and wrong.

[9:2:68] No matter how much we coat these vulgarities with trues of oppositisms, their actual identities must always be identified, and can easily be done so as their masks can quite quickly be exposed for what they are.

[9:2:69] Many of the vulgarities, the failures, and the incidences of the human systems and governments and societies can be found to be originating from the Failure of Education.

[9:2:70] The next of the Troubles of Humanity, the Failure of Education, is centralmost to many societal problems, primarily the lack of vision, ambition, and imagination encouraged in the children to achieve their life's dreams, the lack of emphasis on the vices of the world and how to avoid them.

[9:2:71] Finally, the Failure of Education lies in the teaching of subjects and the teaching styles of the educators; this is why The People's Constitutional Company of Jesse Millette is dedicated to the established phrontisteries worldwide for the proper educations of the peoples of this world, both young and old.

[9:2:72] The lack of focality in the disciplines of astronomy, cosmology, and philosophy is also another area of educatory structure that is sorely lacking which does not align with the futurity and the destiny of humanity.

[9:2:73] Without knowing and acting upon the way by which we wish to go, we cannot hope to ever achieve our highest of ambitions, and the first means of doing so is the establishment of an educatory structure that reflects what the civilisation requires from its population.

[9:2:74] The Narrowness of Thought is an issue that is inevitable to forever plague a portion of the populous, and even parts of those people whom consider themselves to be of openthought experience Narrowness of Thought, as it is part of the naturity of humankind to be somewhat narrow in some facet of existence.

[9:2:75] It is also important for a portion of the population to be of narrow thought as there must always be sheep whom follow the shepherd.

[9:2:76] However, narrowness seems to have pervaded throughfold in many of the minds of the peoples of the societies of this world; the balance between narrowness and openness has become distorted, and the peoples now seems to have favoured the narrowness of minds, perhaps because of its ease.

[9:2:77] As aforementioned, the majority of the population is expected to be narrow-minded, but let them be narrow-minded in at least the right direction for narrowness in the wrong direction is a completely disutility.

[9:2:78] The right and the wrong in this context is dependent upon the approach taken by the philosophy applied; from the Astronist perspective, all trajectories pointed towards the centrality of The Cosmos are positive contributories to civilisation, either narrow, or open versions of these.

[9:2:79] It is the general overall goal of the Astronist philosophical tradition to rebalance the narrowness and the openness of thoughts of peoples, and to do so in alignment with the naturity of the human mind for if the philosophy is going to be attractive to the minds of humanity, then it must not work opposition to them.

[9:2:80] Only the rarest of minds are open in all aspects, but the more common greatest of minds are open in some aspects, and narrow in others; it is the duty of phrontisterial education to jump upon these aspects of potential openness, in order to establish a future for the educatee in this particularity.

[9:2:81] One of the main principles in Astronist social organisation is the following; the open minds shall lead, and the narrow minds shall follow, but it is only when the narrow minds lead, and the open minds are forced to follow that we see the destruction of societal achievement, progression, and improvement.

[9:2:82] The narrow minds of the nation work along their tapered path happily without discontent for they shall not be worried of the larger problems of the world and they shall not be posed with questions of greater capacity than their own minds can possess.

[9:2:83] This does not mean to disparage the narrow minds; in fact, it is to celebrate that they are the bulk of the peoples of this world, and that they are responsible for the actualisation of the ideas of the most openminded of peoples; by this single notion, we comprehend the way by which narrowness and openness work together, and are interdependent upon one another.

[9:2:84] Similar to Narrowness of Thought, but an offshoot in its own right, the Narrowness of Perception is way by which people perceived, as a direct product of the way by which they think.

[9:2:85] Simply, in Astronist terms, all perceptions that are not either majoratively, or partly cosmospective by their nature, or by their future goals are considered either irrelevant, or unprogressive.

[9:2:86] Perhaps this may be viewed upon as an extreme opinion, but without drawing this line of identiture, how can one distinguish between the Astronist viewpoint, and any other.

[9:2:87] This has been the failing of many philosophies, ideologies, faiths, and systems; they have not managed to find their niche identity, and as a direct result, they have faltered in their identity, and have become either overcast by stronger identities, or have been integrated into other systems, but have not succeeded in establishing itself as its own system.

[9:2:88] To return from digression, narrow perception is a disparity in one's perception of the Common Vision that does not align with the majority, or with the founder's Common Vision, also known as the intended Common Vision.

[9:2:89] In all cases, the Narrowness of Perception is the narrowness of potential, the narrowness of resource, and as a result of thought, the narrowness of knowledge; this is how narrowness pervades into all aspects of whom we are; into our thoughts, minds, actions, and ambitions, and this is projected into the world by our own demand.

[9:2:90] In some ways, the Narrowness of Perception can be considered to actually precede that of the Narrowness of Thought because when something is perceived, it is after which then thought about, and it is those processes of thought occur after the initial perceivance.

[9:2:91] That is then a psychological debate, but the principle still stands true that the Narrowness of Perception is a Failure of Humanity that perhaps will always exist, but the goal stands in suppressing this narrowness in times when it only halts progression.

[9:2:92] Blind Dogma is prevalent throughout the world, and acts as an important framework for the majority of people to lean upon in their lives as an important cornerstone of their existence that they can depend upon.

[9:2:93] Dogma and Blind Dogma are vastly different entities with contrasting circumstances; the former is structuring, important for the fragile humankind, and the latter is regressive, and is nothing but a Narrowness of Thought; furthermore, Blind Dogma is the actualisation, the manifestation of the Narrowness of Thought.

[9:2:94] We must see dogma in the context that it was produced if we are to perceive it correctly; if we are not prepared to do this, we indulge in Blind Dogma, also known as literalism, which fuels fundamentalism.

[9:2:95] If one attaches oneself to a particular dogma and wishes not to see the faults, the contexts, and the possibility of that dogma being illogical, or simply incorrect, then that is one's own idiosyncrasy, but issues arise when one wishes to impose their narrowness upon others, to stop them of thinking of any possibilities beyond the dogma and its words.

[9:2:96] There are many benefits to dogmatics; they provide structure, basis of thought, authority, and cornerstones for those most vulnerable in thought, and weak in spirit, but their dangers most often outweigh these benefits; the Narrowness of Thought, the

inconceivability that other ideas may hold truth, the regression of society, and the extremism of literalist interpretations.

[9:2:97] If the betterment and progression of humanity is the ultimate goal, and if one strives towards achieving cosmopectivity, then Blind Dogma and its adherences is neither the course towards we should proceed, nor the solution upon which we should place our hopes.

[9:2:98] There are certain indulgences in this world both pertaining to mentality, and physicality, with neither one superior over the other, but that of physicality is perhaps become eversomere prevalent in present times, especially so by the means of money and materiality.

[9:2:99] Both money and materiality are not entirely failures of humanity, unlike the other exemplars of this discourse, but they move back and forth between failures and successes, thus demonstrating their ability to move along the spectrum of this bipolarity.

[9:2:100] Many have said previous to this writing that money is not the answer to all our worries, fears, and sufferings, and this would be true, but it does provide us with many things with the right combination of its utilities and presuming the good state of the wealth-bearer.

[9:2:101] Security, stability, freedom, power, and the sense of achievement amongst other elements that money provides, and although we will most certainly need money to achieve our goals, we must always remember that money itself should not be the goal for this is the greatest exemplar of a means to no end.

[9:2:102] We shall speak further on the issue of money in the lattermentioned discourse entitled a The Philosophy of Money, but herein we must speak of its role in the failures to humanity, alongside materialism too.

[9:2:103] There is no truer utterance to claim that money is the greatest causality of conflict, suffering, and crime throughout every human civilisation.

[9:2:104] Whether the crime is amounted by robbery, murder, assault, or extortion, money is the on commonality that is present in all crimes in some form, or context; this demonstrations two things, one about the committers and another about the nature of money and its intrinsic impacts upon the minds of humankind, which shall be addressed in the discourse about the philosophy of money.

[9:2:105] The lines between human failure and success are very much clear, but its money and materiality that jump from one side to the other without any real loyalty to either side.

[9:2:106] To those whom say that materials do not matter, they are wrong to a certain extent; yes, they do matter in the context of this life on this world and the quality of life we

wish to lead in the civilisation, but so equally no, they do not matter in the broader questions of a philosophical nature such as those of an existential, moral, divinical, and cosmical origin.

[9:2:107] The major annoyance by this particular notion is that if people can think so broadly and openly in this context of money insignificance, then why not can they think so broadly and so openly in other contexts, such as in regards to The Cosmos, sentience beyond The Earth, the grandity of worlds, the vastity of The Cosmos in The Universe, and the subsequent centrality of The Cosmos!

[9:2:108] In the context of humanity's exploration of The Cosmos, there exists an intrinsic essentiality of money and materials for this to be able to actually occur because of the technologies, suits, and mechanics involved in this expeditional initiative.

[9:2:109] There is no logic in attempting to exist without something that has been made to become so intrinsic to the way in which our civilisation functions; even the most humble and ascetic of us engage in some in the handling of either money, or materialisms for none of us can go through life without interacting somewhat with these most intrinsic of elements to life.

[9:2:110] It is not inclusive of the Astronist approach to attempt to forsake, or forgo such elements of life that are intrinsic to structured living, and so the forsakement and the forgoment of such things is not the answer to address money and materialism, instead is their utility and the principle of keeping them at distance so as not to overcome oneself.

[9:2:111] The next of the Failures of Humanity that is so intrinsically linked to money and materialism, or so the lack of, is that of Gang Culture.

[9:2:112] Gang Culture thrives in the environment of squalor, poverty, and a certain discontent with the quality of one's life as caused by the lack of monetary means and material distractions.

[9:2:113] Gang Culture and its anarchic and violent criminalisms is the greatest antithesis to the Astronist philosophical tradition by its very core nature and purpose.

[9:2:114] Gang Culture preys upon the most vulnerable of minds, oftenmost the young, and feeds upon their mistreats and their discontentment with the way their futures look, and attracts them with promises of freedom, wealth, and brotherhood, but instead, they receive entrapment by the gang itself, blackened money, and a brotherhood who would soon turn their backs on you if you did not fall in line with their own wants.

[9:2:115] In the present times, we are witnessing the rise of many different Gang Cultures throughout the world, and even now in some of the most prosperous of nation states; this may be equated to the centrality of money and materialism in these states, but we mustn't forget the importance of emotion in all humanity, especially so in this context.

[9:2:116] One is much more likely to be submerged by the Gang Culture if they have no ambition, no direction, no focus, or feel no point, or higher purpose to their lives so as to form their general vulnerability.

[9:2:117] By such notions, faith and religion have failed these people, and all they feel they can turn to for happiness and contentment is money and materialism, and they shall conduct any action in order to achieve such, which explains their entrance into Gang Culture.

[9:2:118] It is also considered a great injustice and irresponsibility of certain medias to document and almost promote Gang Culture, or any similarity that rebels against the values of the Common Vision, the principles of the state, and the philosophies it holds tightly to its foundations, and such medias should be called upon to stop this promotion and explain their irresponsibilities in these such cases.

[9:2:119] It is the ambition of The Philosophy of Astronism to provide such vulnerable peoples with a sense of purpose in this life, to provide them with something that they can work towards, and contribute to, and to provide them with better circumstances in making their lives better for themselves.

[9:2:120] I want the peoples from all the countries of the world who feel this way to look up at the stars tonight and thinks of all the possibilities of the world beyond this world, and know that the purposivity and naturity of The Philosophy of Astronism is to be believe in such, but it is also to discovery, explore, and embrace such cosmical ideas both in the mentality and the physicality.

[9:2:121] Herein, I shall let the people of the world know that no matter what the others with whom you share this world steal from you, you will always have the stars to look up to at night, and no matter if your faith has faded, your friends have deserted, or your family does not understand, always know that with the stars and with philosophy, you are never alone for they are all one needs to make their mark in this world, just as I shall do in writing this book for the world.

[9:2:122] And now we move onto the next Failure of Humanity henceforth known as inambition; there are many peoples of this world who wish not to dream, for they are scared of the consequences of such, and the work that will need to be carried out in order to achieve such dreams.

[9:2:123] We should understand herein and now that the Astronist philosophical tradition, and even the entirety of Astronist Culture is based upon ambition; striving forth to achieve that which one desires, especially so in the hope of bettering the world, and humanity in some way.

[9:2:124] Ambition is a principle centrality within contology and Astronist Ethics, and so, that is why inambition, the antithesis to ambition, is considered a Failure of Humanity in this context.

[9:2:125] Inambition, however, is perhaps still a rare quality in humanity due to most people holding some sort of dream, or desire to achieve something in their life, but inambition can also mean ambition directed towards a non-Astronist trajectory in this context.

[9:2:126] Inambition can be any ambition that is considered regressional from an Astronist viewpoint, such as the ambition for humanity never to venture beyond The Earth in discovering and exploring The Cosmos; this is an ambition by general terms, but it is considered an inambition from the Astronist perspective because it is anti-cosmos.

[9:2:127] Inambition, more broadly, is the inability of an individual to both perceive and conduct ambition; the former, as has was aforementioned, is largely rare as it does not coincide with the human nature to not have any hopes or dreams, but the latter of which, the conducting part, is much more prevalent amongst humanity.

[9:2:128] This is perhaps more prevalent because it is the nature of the human mind to have hopes and dreams, but to never dedicate themselves properly to the achievement of these dreams, whether this be caused by laziness, distraction, or by some other external or internal means.

[9:2:129] Whichever type of inambition, and by whichever means it occurs, the Astronist philosophical approach considers such as a current Failure of Humanity, so as to distinguish between ambitions that hold cosmocentricity and ambitions that hold anti-cosmical natures.

[9:2:130] Hedonism, especially in recent modern history, has played a ginormous role in the devolution of morality, the dissolution of the role of authorities within civilisations, and has generally stood in opposition to traditional values in the name of achieving personal happiness and contentment.

[9:2:131] Hedonist Selfishness is considered a Failure of Humanity in this discourse because of its utilisation in many instances in the world; hedonism is used as a means to justify certain traditionally immoral acts, and to justify certain illogical, irrational, and anti-philosophical thoughtpaths.

[9:2:132] Hedonism itself is not considered a Failure of Humanity, and nor is it condemned within the Astronist Tradition, but the centrality of happiness is not positioned, and certainly neither is the pursuit of pleasure, self-indulgence, or happiness considered the proper aim of human life.

[9:2:133] Hedonist Selfishness is the embodiment of hedonism in an even more extreme selfishness than that which simple hedonism itself expresses, and is characterised by any individual who places their happiness, their contentment, their reduction of suffering, and the achievement of their ambitions above another person's, or above the entirety of the group, or that of humanity.

[9:2:134] Hedonist Selfishness is another antithesis of the Astronist philosophical and ethical tradition, in that, in the Astronist Tradition, depending upon the context, one is encouraged to put humanity and its progressions before oneself, or to at least align, or connect one's ambitions to that of wider humanity, or to have ambitions that are a product of the overall Common Vision, as structured by the most basic concepts of Astronarianism.

[9:2:135] There remains no condemnation in striving towards one's happiness and contentment for this is all that we humans do from the moment we are born to the moment we die, but to place one's happiness above someone else's, or to reduce someone's happiness in order to boost one's own are actions of contention from any logical ethical viewpoint, let alone the Astronist viewpoint.

[9:2:136] Throughout our lives, we shall come across, or at least be subject to people of power, and witnessing the exercising of power in any of its forms, or contexts, is anyone's attraction to the next of the Failures of Humanity identified in this discourse, which is henceforth known as the Seekence of Power.

[9:2:137] The Seekence of Power is one's overall infatuation with inanimate entity of power, its uses, and the consequences of holding it; in any civilisational system, there must be authority and power held by some organisation, or group, and this is acknowledged by Astronarianism.

[9:2:138] However, the main difference in Astronarianism is that power is intrinsically emphasised by the responsibility required to both acquire it, to maintain it, and to oversee its carriage towards new ownership.

[9:2:139] It is not illogical to notionise that our attractions to money are in truth, attractions to power at their basis for money is one of the major embodiments of power in this civilisation of our own establishment.

[9:2:140] And so, through whichever outlet one is attracted to power, power remains at the centre of human temptation; power in marriage, power in politics, power in thought, whichever power it is, they are all the same; they embody domination of one over another, and it is what all our civilisations have been structured upon without any doubt.

[9:2:141] Seeking power is no immorality from an Astronist perspective in general terms, only if that individual is aware that the abuse of power, or the irresponsibility when power is bestowed, are heavily condemned by the Astronist ethical tradition.

[9:2:142] The responsibility of holding power is forevermore important than the power itself and this must always be observed; if we have people in power whom do not conform to this, then we are damning ourselves to years of tyranny from an irresponsible and abusive leadership.

[9:2:143] Although the Seekence of Power is considered a Failure of Humanity, especially so when it is abused, it is also an inevitability of humankind; power is both fragile and precious and is and shall continue to be the central driver of ambition, conflict, and progression in all human civilisation, and to stay in alignment for more fundamental Astronist ethical principles, there stands no logic in attempting to exterminate something so fundamental to human existence.

[9:2:144] There is what is henceforth known in the Astronist ethical tradition as the Natural Inequality; this encompasses the idea that there are those of us whom are naturally and environmentally positioned to do better and be better than others.

[9:2:145] This is by no means discriminatory, nor is to directed towards any particular individual according to their faith, or lack of, their nationality, race, or ethnicity; instead, this focuses on the differences in people's personalities and their natural talents and skills.

[9:2:146] There are those of us who succeed in different areas because of our natural abilities and talents, such as those of us with a musical skill, or having a green thumb; all of us have talents, but the key element of life is to discover such talents and build upon them, and some of us will inevitably achieve mastery within them.

[9:2:147] Interest and enthusiasm can also drive talent that wasn't naturally accessible, but our interests can grow from the environment in which we live, and from those whom influence us, and those whom we surround ourselves with.

[9:2:148] Natural Inequality is considered a Failure of Humanity because it demonstrates the achievement of total equality between all peoples as an illusion, as a myth of humankind that will never be achieved due to our own naturities.

[9:2:149] The Ignorance of Logic has been prevalent throughout the history of humanity, though in current times, even after the trailblazings of the greatest of astronomical minds, the prevalence of logic seems to have become eversomere emanated.

[9:2:150] If we ignore logic then we ignore that which has lead us to our current position of civilisation and our current position of cosmical understanding.

[9:2:151] Perhaps it is easier for the majority of the population to turn away from logic and surround themselves with the cushions and comforts of that which is totally imaginary, and this is true for all of us as we have all indulged in escapism, but in the most serious of

circumstances, we must not build our arguments, opinions, and beliefs upon illogicalities for if we do so, we are on a trajectory pointing to nowhere.

[9:2:152] Many have argued that the religions of the world have inhibited logic from assuming its position at the forefront of human progression, but in fact, it is the religious traditions that have sparked greater understandings of logic, but now we live in a time whereby logic has developed into something in its own right, and this must not be overshadowed by the faiths of the world now, and it shall not if philosophy prevails.

[9:2:153] Illogicality is in constant opposition to logicity and this is a battle that has been raging since the inception of human thought and philosophy, and shall continue to rage on until the end of thought.

[9:2:154] Illogicality will always exist if logicity is to exist as its antithesis, but as philosophers, we must always protect logicity from its menacing foe, illogicality.

[9:2:155] It is perhaps humanity's greatest of failures to be so susceptible to illogicality, but we fear not, for logicity has always existed and shall always exist, no matter how prevalent illogicality becomes, and as we herald the philosophical revolution, we so to herald a global cultural return to logicity as a result.

[9:2:156] I do not wish to entertain the thought about how many children there are in this world whom are being taught illogicality; however, the worst of illogicalities is that which is masked as logicity; that which disguises itself and claims to be logic, but is in fact the oppositism to logic.

[9:2:157] I feel it is my personal vocation to not rid the world of illogicality, but to reascend philosophy so as to return logicity to its rightful primary position in life, in education, in thought, and in culture.

[9:2:158] You interpret that which you wish about that which you interpret, or deem to be illogical and that which you deem to be logical, but the principle remains that there only exists one overall reality, one overall logic, and one overall truth.

[9:2:159] The final of the Failures of Humanity to be discussed in this discourse is that which is herein entitled and henceforth known as discosmospectivity.

[9:2:160] The most solemn and severe of the Failures of Humanity is that of discosmospectivity, especially so from an Astronist perspective because anything that fails to perceive The Cosmos, fails to centralise The Cosmos, or fails to comprehend and raise The Cosmos to the position that it is considered to deserve, is not only anti-cosmos, but it is also anti-Astronist by nature.

[9:2:161] A discosmospective view either fails to make The Cosmos the centrality of thought, system, and life, or fails to view, or raise the significance of The Cosmos in any way at all.

[9:2:162] Discosmospectivity is currently predominant in the world and it is from this epidemic that The Philosophy of Astronism, and the wider Astronist philosophical tradition, is forged because a civilisation with a discosmospectivity is a civilisation that is destined for a future without any greater understanding from where which they came and to where which they are heading.

[9:2:163] Firmly, it is instilled herein and shall continue to remain the purposivity of The Philosophy of Astronism, and all other Astronist philosophical derivations, that discosmospectivity in all its forms in every part of every world is eradicated for it serves no purpose to the current, or any of the future generations, except one of pure negativity.

[9:2:164] With no doubt it is discosmospectivity that remains the singlemost oppositism to the entirety of the Astronist philosophical tradition, culture, and worldview for there is no way that aligns with any of the principles of Astronist Thought.

[9:2:165] Discosmospectivity may be prevalent in the world in these current times of this writing, but this shall not remain the state in which the affairs exist for there is a revolution of reascension in occurrence by the writing of this single book, and with its words, cosmospectivity shall be birthed, and retake its position in all the civilisations of the world.

[9:2:166] From that moment on, all whom are lost, afraid, or wish to just take a moment away from the noise of this world, they can peer up at the starry night sky and imagine the occurrences and possibilities of other worlds beyond our own, and it is in this most simple of ambitions that the Astronist philosophical tradition is born, as manifested by The Philosophy of Astronism against the gravest of the Failures of Humanity.

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[9:2:167] To conclude this discourse, it is important to discuss the interactivity between Astronarian Social Teaching as a derivation of Astronarianism, and other forms of social structure and organisation, of which we shall discuss consecutively in clarity.

[9:2:168] Almost all of the theories, philosophies, and ideologies listed below have their own Astronistised (also known as Astronised, sophised, or kosmised) versions, and are part of wider Astronarianism in that sense, but herein we discuss these concepts in their pure, non-Astronistised versions.

[9:2:169] Those of a philosophical mind that live both during and way after my own existence shall base their studies and theories of any of the following political orientations and philosophies below in order to further develop their interpretations of the Astronist

viewpoint towards these particular social and philosophical organisational systems, and herein, I provide the basis for the Astronist position.

[9:2:170] The political and social philosophies below are comparative and relative to the Astronarian social and political philosophy of Astronarianism rather than The Philosophy of Astronism itself.

[9:2:171] Since the beginning of modern human civilisation, the rural society has been the most important part of the civilisation due to its providence of natural resources and materials, but in today's modern era, we have experienced rapid urbanisation.

[9:2:172] Astronarianism considers that both rurality and urbanity are necessary for human civilisation with the balance between the two subsiding either way according to the circumstances of the civilisation; its size, its age, and its topography being the main three contributors.

[9:2:173] On The Earth, Astronarianism praises the urban metropolises that are spread across the globe and attempts to continuously develop, improve, and advance these cities for better human interaction, business, and cohesion.

[9:2:174] However, we still require a portion of the population to stay in rural societies for production of resources, farming, and other materials which demonstrates the rurality's most important contributions to the overall civilisation.

[9:2:175] Rural life, for this reason alone, is highly valued in Astronarianism and is often represented in Astronarian Culture and Arts, but in the context of The Earth, Astronarianism would suggest rural life is superior to urban life, and so, for this reason, Astronarianism does not correspond to Agrarianism.

[9:2:176] On other worlds, however, wherein the civilisations are young and the lands are diverse and the populations are smaller, then Astronarianism is a strong advocator for Agrarianism for it was the farmers looking for new lands that forced the populations to move out of their original territories and this is what we need for our disseminations on new worlds.

[9:2:177] The agrarian social structure is essential for the early development of a civilisation and it is for this reason that Astronarianism holds the social philosophy of Agrarianism in a special regard for its essentiality in the development and civilisation of new worlds beyond The Earth as part of the Humanic Exploration of The Cosmos.

[9:2:178] Anarchism holds no place in either Astronarian social or political philosophy; Astronarianism maintains that there must always be an authority over the people if one wishes to live in an ordered, structured, and prosperous civilisation.

[9:2:179] There is no truer statement than to say that there exists only a fine line between anarchy and freedom; some of the most prosperous governments of today seem to be crossing this line more and more as the principle of freedom becomes more valued than that of authority.

[9:2:180] In Astronarianism, there must not occur; the value and principle of an authority is forevermore important than that of freedom for without authority we have no freedom.

[9:2:181] Those whom place anarchy and freedom amongst the same category are mistaken in doing so for there exists little freedom in an anarchic civilisation as it is run through fear, violence, and force.

[9:2:182] It remains important, however, to always respect anarchism for what it is; a danger to social structure and political organisation that threatens to topple the institutions of the civilisation, and the morals, the philosophies, and the established culture of any civilisation that it preys upon.

[9:2:183] Anarchic supporters define anarchism as a civilisation run by the people for the people, but instead, anarchism is a breeding ground for violent uprising, Gang Culture, and disenfranchised peoples taking their chances in causing harm, lawlessness, and disorder.

[9:2:184] Anarchism is the epitome of disorderity in a human political and social context, and just as the disorderities of The Cosmos are mistrusted, so should we be of any other disorderity, especially one that shall impact upon the quality of our lives and our civilisation.

[9:2:185] It holds no economic benefits either, for the economy is best run by the business owners, the economists and the institutions for which they work; without an authority to establish these institutions, the economy would collapse, and so thereafter the civilisation shall too.

[9:2:186] As aforementioned, like one book cannot answer all questions, one person cannot hold all power, and so the Astronist social and political view on the topic of autocracy is not a preferred way of governance in most circumstances.

[9:2:187] The only way that autocracy can be considered passable from an Astronist viewpoint is when it takes place in a nation state that is tiny, or concentrated, or federalised, two exemplars of which are the current Holy See and the United Arab Emirates.

[9:2:188] Only in these most rare and obscure of circumstance could autocracy, in the form of an absolute monarchy, exist in a modernised, industrialised, and civilised state.

[9:2:189] The reason why autocracy cannot exist outside these most rare of circumstances according to an Astronist political and social perspective is because it is part of the human nature to feel the temptation of greed, and to enjoy the fruits of power.

[9:2:190] Autocracy could be permitted, but only if we knew for certainty that the person with the absolute authority would give up their power without armed struggle if that's what their constituents desired, but we can never be sure of this, and in fact, it is more probable that the individual would not give up their power, or do as their constituents voted due to their infatuation with the power that has been bestowed upon them.

[9:2:191] This is the principal problem with autocracy; it does not align with the nature of the human mind of desire, temptation, and greed, and therefore, unless in such rare cases as aforementioned, it is a doomed ideology of both social and political organisation and governance.

[9:2:192] Throughout recent history, we have witnessed many greatest minds commence onslaughts on the topic of capitalism; they have ripped the ideology apart and put it back together according to their own worldviews.

[9:2:193] One would perhaps expect Astronarianism to do the same, but in fact, the opposite is true for Astronarianism is traditionally a great supporter and advocator for the principal tenets of capitalism for it is solely responsible for the development of most of the major civilisations of The Earth today.

[9:2:194] Astronarianism does not attempt to reignite the ideological war between capitalism and its oppositisms, but instead infuses both capitalism and its antitheses with a Astronarian worldview, though this is different from dissecting the ideologies apart and reordering them according to a Astronarian worldview; that which is made reference herein is henceforth known as the process of pervadation.

[9:2:195] Pervadation involves the infusing of a Astronarian social organisation and political structure with a capitalist, or any other economic system, especially regarding the businesses of that capitalist nations following in some part with a Astronarian business operational structure.

[9:2:196] Astronarianism is not itself an economic ideology, like those of capitalism, communism, and socialism, but a social, political, and cultural ideological philosophy that can be applied to any of the economic philosophies.

[9:2:197] Nations under an Astronarian social and political organisation can still be considered secular due to them not being connected or lead according to religious or spiritual authorities, for instead philosophy and education is placed as the centrality.

[9:2:198] Astronarianism herein supports and advocates for capitalism due to the successes that capitalism has brought to the nations and peoples of the world whom have not been plagued by corruptions and wars.

[9:2:199] Furthererso, in the context of the Humanic Exploration of The Cosmos, we shall need the capitalist system if we are going to create economies beyond The Earth, and fulfil our destines and the possibilities in The Cosmos, and so, this is why Astronarianism is inextricably linked to capitalist principles, especially so in context of the development and establishment of Spacial Economics.

[9:2:200] The greatest aspect of capitalism is that it allows people to always have hope that they could make something of themselves one day in according to the extent to which they work; the greatest exemplar of this is the American Dream.

[9:2:201] We must always provide people with the possibility and the hope that in some future time, if they work hard enough, they will be able to achieve their ambitions, especially so if these ambitions relate to wealth.

[9:2:202] The largest gripe that Astronarianism has with capitalism is not with capitalism as a system in and of itself, but with the consequences of capitalism.

[9:2:203] It is an inevitability that in a capitalist system, there will be those whom fall through the gaps of the ordered society and economy, and will not benefit from the fruits of the capitalist system; it is a fundament of capitalism that there exist those whom benefit, and those whom do not.

[9:2:204] With this essentiality of capitalism ever-present, we understand that the main struggle within capitalism, especially those whom are leading a capitalist nations, is that a balance must be found between those whom have wealth and those whom have none.

[9:2:205] There can be those who exist with huge wealth in the minority, those whom exist with moderate wealth so that they can have enjoyable lives, and then there are those whom have very little, and struggle to afford the most basic aspects of domestic life.

[9:2:206] In the capitalist system, it is essential that those whom are in the leadership, make sure that the wealthy do not accumulate too much wealth so that the poorest end up with nothing, because it is the greed of the wealthy themselves that will herald the downfall of capitalism.

[9:2:207] True socialism attempts to have everything equally shared amongst all peoples, but this does not take into consideration the extent and the depth to which someone has worked; the wealth people in the capitalist system may well have worked harder for the wealth they have accumulated.

[9:2:208] Ultimately, this struggle of perfect balance is the greatest endeavour within capitalism, and it is the responsibility of the leaders of the capitalist nation to ensure this balance is maintained so that wealth is spread amongst those whom work hard for it, and less is spread across those whom do not work hard for it, but not so much that they cannot afford a moderate life.

[9:2:209] Other consequences of capitalism that Astronarianism is dedicated to fixing as it finds them undesirable is the centrality of materiality, the mass fixations on wealth, the replacement of philosophy and religion with money and materialisms, the disenfranchisement of peoples without money, and the problems of crime, drugs, homelessness, and cultural disunity that many examples of capitalist nations are suffering from.

[9:2:210] In conclusion, it is capitalism that remains the singlemost important and successful economic system though its social, political, and cultural consequences are those which Astronarianism attempts to fix, rather than any of the fundamental economic principles of capitalism.

[9:2:211] Due to the nature of Astronarianism and its ability to be implemented into any type of economic system, it could be classified as a derivation of centrism, though the official Astronarian position does not categorise it as such.

[9:2:212] Neither staunchly left, nor right, though implementing both left and right policies on an equal footing, whether Astronarianism is, in its purest form, classed as a centrist social and political philosophy or not, Astronarianism considers itself to be beyond the left-right political spectrum.

[9:2:213] Externally, however, it would not take an economist, or politician to see that Astronarian policies fall in both left and right sides of the spectrum, so as to derive it centrist position, though Astronarianism's ability to be able to be placed in either end of the political and economic spectrum demonstrates its internal perspective that it defies the traditional paradigm of being either left or right.

[9:2:214] Depending upon how Astronarianism is implemented and depending upon how it is perceived in such an implementation, Astronarianism can be considered left, right, and centrist across different examples of its application.

[9:2:215] Due to the nature of Astronarianism, it can either be economically left, wherein welfare, no social hierarchy, wealth equality, state intervention and state ideology are the centralmost aspects of the philosophy.

[9:2:216] However, it can also be economically right, wherein private ownership, low welfare, social hierarchy, wealth inequality, and state non-intervention are the centralmost aspects of the philosophy.

[9:2:217] Astronarianism can be implemented in so many different ways that the only way that we can distinguish its true left-right paradigm spectrum position is by studying its founding theoretical document, which is henceforth known as The Astronist Methodology.

[9:2:218] Pure, also known as Theoretical Astronarianism, is naturally distanced from the ideas of communism in an economic and political sense, and this can be derived from the very fundamentals of Astronarianism.

[9:2:219] However, where the two ideological philosophies to align is in the cultural sphere; it is by no mistake that Astronarianism takes some cultural inspiration from communism and its implementations in several different nation states throughout its dominant rise in the 20th century.

[9:2:220] Astronarianism outrightly agrees with the establishment of a national and international culture of Astronarian nations through cultural unity, monument building, Astronarian propaganda, art as inspired by the socialist realism, known as Astronarian Realism, and of course advocates for the establishment of that which is known as a National Philosophy.

[9:2:221] However, there are many parts of communist, especially Soviet culture, that Astronarianism also outrightly opposed to and that which it condemns, including the repression of alternative cultures other than the state culture, as well as the censorship of music, films, literature, and art that do not conform to the official state, or national culture.

[9:2:222] It remains an Astronarian principle that if a government has to suppress the cultural arts to preserve its own culture, then the culture that it is attempting to preserve is not strong enough to stand on its own two feet.

[9:2:223] Astronarian views on the role of the family in society is also largely traditional and conservative, and heralds back to the days of the 1950's suburban families in the United Kingdom and the United States of America, which seems to have been lost in today's current societies of broken homes, estranged families, and disenfranchised children and relatives.

[9:2:224] However, one must not take this as an attempt to return to such times of the past, but instead, to inspire that which shall be henceforth known as a newfound Family Culture that seems to have been devastated in recent times, and that Astronarianism wishes to return to.

[9:2:225] From the words herein, already we can derive that the true distinction between Astronarianism and other ideologies is the cultural characteristics and distinctions that it holds most centrally to its implementation into whichever economic, or political circumstance.

[9:2:226] It must herein also be addressed that perhaps the greatest contention between Astronarianism and many of the philosophies and ideologies mentioned herein is that Astronarianism is often non-military by its nature, and whether a nation is far left or far right, the one aspect they do have in common is the strength of the military and the militarised state.

[9:2:227] Communitarianism, as aforeaffirmed in the writings about the Family Culture of Astronarianism, holds a strong influence within the cultural implementations of Astronarianism, and is therefore aligned with the Astronist social and political structure and organisation.

[9:2:228] Conservatism is also widely experienced throughout Astronarianism in both its economic, political, and cultural contexts and definitions, depending upon specific implementations of Astronarianism of course.

[9:2:229] Conservatism, in the cultural sense, can be found in the Astronarian discouragement of abortion, the embracement of the family unit, the desexualisation and the opposition to the sensationalising of rebellious cultures.

[9:2:230] By these cultural examples alone, we can affirm that conservatism, especially so in the cultural sense, is present in Astronarianism, mainly due to it being an overarching, and largely all-encompassing philosophy.

[9:2:231] Astronarianism describes one economic, cultural, and political system that must try and overarch itself to encompass many different pre-existing systems, but it must also attempt to encompass many societal shifts, which explains the silence or neutrality of Astronarianism on some issues, and its vehement opposition to others.

[9:2:232] Astronarianism can be described as conservative in the sense that prostitution is absolutely illegal, but not conservative in the sense that it allows people to be whom they wish as long as this does not damage the integrity, the psychology, the spirit, or the identity of others around them with whom they share the society.

[9:2:233] There is no dubiety within Astronarianism and its social, political, and economic branches that the governmental and political structure and organisation of a democracy is the superior form of civilisational governance.

[9:2:234] Democracy must be fought for to be preserved as it remains forever fragile and in need of maintaining in order for it to continue to operate; by this nature, we can derive the trueness and the propriety of the democratic system because other systems, such as those of an autocratic, oligarchic, theocratic, and anarchic, are all functioned and governed, or partly functioned and governed through force, violence, threat, or through divine supremacy.

[9:2:235] Let us not bore readers with the benefits of democracy for we all agree that to have the ability to vote for that which we want is the greatest freedom to ever be granted for the people.

[9:2:236] However, as is lattermentioned when addressing the forms of oligarchy, Astronarianism also advocates for the system of technocracy that is defined by a system of governance wherein only the individuals that hold expertise in relevant areas are those whom are elected and entrusted to operate government of a civilisation.

[9:2:237] Astronarianism takes an advocatory position in relation to technocracy as it is believed that those individuals with the best expertise, experience, and those with a sense of responsibility are the best individuals to lead and govern the civilisation, rather than politicians.

[9:2:238] Technocracies are power of the few, but there is a greater and stronger sense of entrustment between the technocrats and the public which vote for particular technocrats to be in governing roles.

[9:2:239] In a wider sense, a technocracy is also an advocator for the emphasis of merit in education and demonstrates to the peoples of a civilisation that the acquisition of knowledge is an integral part of leadership, and so, should support educentrism as a direct result.

[9:2:240] Pure Astronarianism bases its political and governmental structure, organisation, and system upon the technocratic model.

[9:2:241] A technocracy works in strong alignment to the functioning of a democracy as it is uniquely positioned to work in short-term bursts when a problem arises in a nation wherein expert knowledge is required for the government to survive the issue.

[9:2:242] However, it is also important for technocrats to understand the current political, social, and cultural landscape of nation state if they wish to become political personalities, liked by the public, and if they wish to be reelected for a second term after the problem, or crisis for which they were voted to solve has been resolved.

[9:2:243] In Astronist terms, technocrats are limited to having scientific knowledge, but any kind of expertise in any relevant field, especially so from an accredited phrontistery, in the Astronist education system.

[9:2:244] It is the goal of Astronarianism to further advance and more deeply develop the ideological governing system of technocracy which still largely exist in its infancy when compared to the other well-developed, practiced, and utilised ideologies.

[9:2:245] In The Astronist Methodology, a full elucidation is given regarding Technocratic Astronarianism, but herein it must be stressed that technocracy is a major contributor to overall Astronarianism.

[9:2:246] Closely linked with the principles of technocracy, and so also a large part of Astronarianism is that which is known as a meritocratic system.

[9:2:247] That into which we vest our time, talent, and agency, is that from which we gain, and so too does the civilisation in which we reside.

[9:2:248] That single statement forms the foundation of Meritocratic Astronarianism, and forms the Astronarian approach to studying, implementing, and aligning with the principles of a meritocracy.

[9:2:249] It only seems both logical and fair that for that which one dedicates their time to is for that which one receives advancement in society, career, and the general civilisation for.

[9:2:250] Those whom have not spent their time wisely and dedicated themselves to something which they can use to contribute to the civilisation should not receive the same treatment as those whom have spent their time wisely and whom have dedicated their time, resources, and energy to a vocation that they adore.

[9:2:251] In the meritocratic system, the Astronarian education system must be structured in such a way that it locates the vocations of each and every individual who wishes to find it, and from there, that is what they shall dedicate themselves to achieving, and so in this system, dedication to vocation equates to the extent to which one benefits from the fruits, welfares, and luxuries that the civilisation can bring.

[9:2:252] In Astronarianism, the technocratic system and the meritocratic system are combined into one for they are perfectly suited to work together in unity as the meritocracy works in order to develop the technocracy thereafter.

[9:2:253] Whichever version of Astronarianism is interpreted or applied, the technocratic and the meritocratic tones should not be mistaken, or understated for they both play an equal integral part in the entirety of Astronarianism as a social, political, and economic philosophy.

[9:2:254] Environmentalism is hugely revered within Astronarianism, unlike in many of the other major philosophies mentioned during this analysis.

[9:2:255] The environment of The Earth is considered just as much part of The Cosmos in Astronist Philosophy as the stars, the galaxies, and the most distant of planets, and so, must therefore be preserved.

[9:2:256] Therefore, Astronarianism, as influenced by the wider Astronist philosophical tradition, is very solemn about the importance of the environment at the civilisational level as is portrayed and propagandised through artworks, music, literature, film, and journalism.

[9:2:257] There is no more reviled and no more revulsive ideology than that of fascism, and although it may adopt nationalism as an ideological ally, of which Astronarianism also does so in some contexts, the use of this could be no more distant.

[9:2:258] The ultimate antithesis and oppositism to Astronarianism, and wider Astronist social and political philosophy, fascism is the furthest from the principles of Astronarianism that any mind could conjure, though if Astronarianism is ever, in any way, connected with fascism, then the most abominable perversion of the philosophy has been made and one should always identify and eliminate such a falsification; that is all that should be said about the nightmare that is fascism.

[9:2:259] Federalism, or federacy, is another form of political governance that is heralded by Astronarianism for the nature of its structure; essentially, the formation of a governing entirety by the accumulation of governing substates.

[9:2:260] Federalism is praised because it allows individual groups and states to manage their local and internal affairs autonomously without interference and bureaucracy, but also allows an overarching state to manage the national, international, and external affairs of the group of states as a unified whole on the global stage.

[9:2:261] As the ideal system for a internal and external affairs management, federalism is incorporated into Astronarianism as the philosophy's primary methodology of political structure and is therefore widely supported by Astronist political and economic policy and ideology.

[9:2:262] Feminism is heavily affirmed within Astronarianism, and in wider Astronist Culture and Philosophy as an integral part of Astronist Literature and all other artistic and cultural expressions.

[9:2:263] The three primary representatives for women within Astronist Culture and Philosophy are the Astronist characters of Ellena, Zara, and Harriet whom play a dynamic role in shaping the Astronist approach to women's issues, and towards feminist philosophy.

[9:2:264] I wish not to discuss herein the Astronist literary alignments and disalignments with the principles of feminist philosophy, for that shall be saved for later works dedicated to the literary analysis and critique of Astronist Literature.

[9:2:265] Instead, that which should be affirmed steadfastly amongst the topics of feminism and Astronism is the construction of that which is henceforth known as

Astronist Feminism, a distinct portrayal of women in an Astronist way, as coupled with the newfound approaches to feminist philosophy from an Astronist perspective.

[9:2:266] Isolationism is not considered a desirable foreign policy under Astronarianism, especially so in an economic and trading sense, however, due to the non-military characteristic of Astronarianism, there exists a hint of isolationism in that Astronarianism does not advocate for the involvement of a country in the internal conflicts of other nations for their own country's gain.

[9:2:267] This, therefore, pins isolationism with regards to Astronarianism as a policy implemented solely depending upon the circumstances with economic isolationism discouraged, and with conflict isolationism encouraged.

[9:2:268] It is one of the centralmost principles of Astronarianism that all people can be whom they are, and this freedom must be protected at all costs if we are to preserve our own identities, but only when being oneself does not negatively impact upon another person.

[9:2:269] Freedom is the cornerstone of democracy and it is in freedom that we all choose to live our lives, and to be whom we wish and to be accepted by those around us for it.

[9:2:270] Homosexual, bisexual, and transexual movements should always be respected for the gravity of their message, but the only concern about LGBT social movements and subsequent ideologies is that they may negatively impact upon the most vulnerable in a society, especially so prevalently in the youth of the civilisation.

[9:2:271] Being attacked verbally or physically for portraying stereotypically homosexual, bisexual, or transexual behaviour, when the person is not any of these things in truth, is very psychologically damaging on the receiver of these assaults.

[9:2:272] Words have a greater longevity than that of punches, and even when the bruises have healed, the individual may begin to wonder whether they are homosexual, bisexual, or transexual, when beforehand, they never would have done so.

[9:2:273] Actions may speak louder than words in the context of a moment, but one tends to forget more easily the actions done unto them and even years later after words are spoken, one can still hear those words exactly how they were said with their solemn conviction which pertains to the power of words for physical wounds heal quicker than those of the mind which words have the greatest power over.

[9:2:274] The words of one can direct the decisions of another throughout their lives; one could counterintention that words only hold power if they are listened to, but in reality, we all hold a natural instinct to hear all the words that are spoken of us for the majority of us are not strong enough to not want to listen, or at least they do not have the ability to escape from listening.

[9:2:275] The Astronist Tradition maintains that words remain more powerful than actions for the words of others are harder to extract from one's mind than the healing of wounds from punches thrown; there is a lesson here to be learnt, both for the speaker and the listener; once one has heard something, they cannot unhear it, and to forget words is considered to be a distraction from the words said rather than a solution.

[9:2:276] The speaker holds a responsibility to not only hear their own words, but to know and understand them for in knowing the words that one speaks is understanding their impacts on those towards which the words are directed and the subsequent consequences on the listener.

[9:2:277] The listener too holds a responsibility to see through the words of another and to understand the origins of such harmful words which is best found in the eyes of the speaker for their eyes remain to expose all their insecurities as our eyes are the apertures to our hearts, minds, and souls.

[9:2:278] The listener must see the eyes of the speaker and know their inner vulnerabilities to understand why the speaker has expressed their feelings through the catapulting of harmful words towards the listener; in the Astronist Tradition, to master the seeing of the eyes of another is considered to be the greatest of all forms of wisdom, but it is to know the difference between eyes and what eyes may say to you that is the skill to master for it is the superior skill of all skills.

[9:2:279] Returning from our short digression, this is an example of how the environment in which we live and the people whom we are surrounded by can make us think of different ways, and change our thoughtpaths towards trajectories and topics that we had never yet imagined that we could possibly be part of, and that may not be the true identity of the individual.

[9:2:280] This type of scenario is prevalent in the youth groups of current times, and breeds confusion, isolation, desexualisation, and a general discontent with one's own personal identity, and is the most dangerous consequence identified by Astronarianism to sprout from the publicising of LGBT social movements.

[9:2:281] However, from a stance of logic, morality, and rationality, the only way to curb this type of derogatory language, hatred, and psychological anguish is to make homosexuality, bisexuality, and transsexuality such a normality in a civilisation that people using them as insults, or for derogatory use become pointless.

[9:2:282] Astronarianism can be considered liberal by nature in many senses as it advocates for the freedom of speech and the press, the freedom of religion, free markets, civil rights, the democratic system, gender equality, secularism, and international cooperation, but in other cases, such as those of a familial, economic, and cultural sense, Astronarianism can be considered to hold more conservative principles at heart.

[9:2:283] In the familial sense, Astronarianism advocates for the family unit, the nuclear family, the discouragement of abortion, and a generally conservative familial outlook.

[9:2:284] In the economic sense, Astronarianism generally sides with ideas against mass benefits, and the welfare state, and in the cultural sense, can be largely sided with ideas about cultural unity and conformity, the dissemination of propaganda, and the establishment of a national philosophy, which may not be outrightly non-liberal, but could be interpreted and applied as such.

[9:2:285] Libertarianism and Astronarianism are largely distant from one another in their orientations mainly due to the fact that libertarianism opposes state intervention in almost all circumstances, while Astronarianism generally advocates for the role of the state in people's lives, though not necessarily intervening in people's choices, just simply holding an important role in a person's life.

[9:2:286] However, in total contrast, in spacial terms, Astronarianism turns extremely libertarian by the principle that when humanity leaves The Earth and begins to spread out across the planets and to explore new worlds, the role of earth-based states as we know them now will be minimised so much that they need not to play any role in people's lives, so as to embrace extreme political freedom, autonomy, and ideas of non-statehood.

[9:2:287] Astronarianism maintains, however, that this, although it is an inevitability, is not the current structure of human civilisation, and so, is not the current orientation of Astronarianism, but still advocates for the inevitability of that which is henceforth known as the concept of New State.

[9:2:288] Astronarianism and Libertarianism can also be considered the most basic theoretical and philosophical sense as similar in their upholding of the value of liberty, which has been made evident through discussions of Astronarian views on relevant topics in this discourse.

[9:2:289] Having just written about Astronarianism in spacial terms triggers a wider discussion about the chronological structure of Astronarianism; it is based upon two time periods, that which is henceforth known as on-earth, and that which is henceforth known as off-earth.

[9:2:290] The former describes the current humanity civilisation that populates The Earth and is founded by that which is known as Traditional Astronarianism, Classical Astronarianism, Original Astronarianism, or Conventional Astronarianism.

[9:2:291] The latter describes the future human civilisation according to the expressions of Astronism, which is believed to spread beyond The Earth and to populate countless other worlds, and so this is founded by a separate, and almost completely different identity of

Astronarianism, that is henceforth known as New Astronarianism, Neo-Astronarianism, Cosmic Astronarianism, or Spacial Astronarianism.

[9:2:292] These two periods of on-earth, and off-earth describe a huge divide within Astronarianism embodied as a struggle to establish a social structure for the current times of humanity civilisation, whilst also prophesying and preparing for future times of humanity civilisation.

[9:2:293] This shall be discussed in much further detail and in greater context during the writings of *The Astronist Methodology*, but this basic structure to Astronarianism, I felt, had to be introduced herein, in order not to lessen its imperativity and centrality to the foundations of what Astronarianism is now and that which it is intended to be.

[9:2:294] Masculism in Astronism and Astronarianism is primarily spearheaded by the Astronist characters of Jesse, Oliver, and Phoenix, whom each are represented and portrayed in different aspects of masculinity according to the preference of the author, or artist.

[9:2:295] Discussions of masculinity from an Astronist perspective are reserved for another discourse within this disquisition, but the most important particularity is that Astronarianism is a key pillar for the construction and establishment of a distinct Astronist Masculism which can be found portrayed in all forms of the Astronist Arts.

[9:2:296] Nationalism is considered a key resource for Astronarianism to use to its own advantage especially so in Classical Astronarianism, but nationalism, by its definition, holds a much more positive connotation in Astronist terms than by its mainstream equivalent.

[9:2:297] By the principles of the Union of Diversity, nationalism is used as an important tool for the unification of a people, especially a people whom are diverse in faith, race, and ethnicity.

[9:2:298] Nationalism is used as a way for the peoples to rally under one Common Vision, and one Common Identity, typically under that which is known as a National Philosophy.

[9:2:299] It must be clarified that nationalism is not completely necessary for the establishment of Astronarianism, for other resources can be used to achieve the Union of Diversity, but it is an efficient way of doing so; the key part to grasp is that Astronarianism does not require nationalism for itself to function, but instead may use nationalism if that is the only way that a population can be unified.

[9:2:300] Nationalism, in Astronist terms, refers to a way by which a people can be united as one, especially so under a National Philosophy, rather than relating to concepts of mainstream nationalism such as self-governance, and sovereignty, and certainly does not oppose the ideas of globalism.

[9:2:301] Instead, nationalism, which can be used as a unifier for a single nation, a group of nations, or an entire continent, does not oppose globalism in an Astronist context because it advocates for the grouping together of diverse peoples under one unified identity, which in fact, falls in alignment with the gradual globalisation of the world; a world wherein every group of people and every government works for the economic and political cooperation of the entire world.

[9:2:302] Astronarianism considers its newfound perspective and definition of nationalism to be a broadened version that encompasses nationalism in its more positive, and inclusive type, rather than alt-right versions of the philosophy.

[9:2:303] Within Astronarianism, nationalism is essentially viewed as an important resource, as well as a social and political philosophy that is necessary for the unification of a people, if they are not unified by anything else, such as religion, philosophy, ideology, or some other unificatory force.

[9:2:304] But even in these other unificatory forces, nationalism can still be found; more generally regarding nationalism, Astronarianism encourages a wider view of what nationalism really means, and understands it to not only relate to a particular nation, but to any group of people as a unificatory technique whether that be nationwide, continentwide, or planetwide.

[9:2:305] By whichever kind of version that nationalism is applied in with regards to an Astronist context, the fact remains that nationalism will always be an important unifier in any political, social, and cultural setting, and it is one that Astronarianism uses frequently, but only in nationalism's positive connotational Astronist definition so as to distance Astronist Nationalism from its pejorative mainstream version.

[9:2:306] There are various forms of oligarchy and in relation to Astronarianism, some of its derivations are accepted and aligned with and often integrated into a democratic system in unique ways, but then some of them are not, and we shall distinguish these herein.

[9:2:307] But first, let us address the concept of oligarchy as an entirety; the concept that the power of few is held over the masses.

[9:2:308] By this notion, in the most basic idea of oligarchy, Astronarianism opposes this due to the democratic system that Astronarianism advocates for, but Astronarianism does support the integration of certain derivations of an oligarchical system into a wider democracy.

[9:2:309] The most prominent of which have been aforementioned in this discourse, and they are technocracy and meritocracy; these two derivations of an oligarchical system are

often integrated into a democracy by only electing people for political leadership if they have expertise in a particular area that is currently in crisis.

[9:2:310] In fact, the concepts of technocracy and meritocracy are perhaps the most vehemently defended and aligned concepts of government by Astronarianism.

[9:2:311] Astronarianism does not outrightly oppose the creation of an aristocracy because the very nature of aristocracy fits well with the Astronist concept of descendation, but in an Astronist Aristocracy, anyone should be able to work their way up to becoming an aristocrat if they wish, but only if they work hard enough, and with a descendational philosophy in mind.

[9:2:312] A plutocracy is a form of oligarchy that is not supported by Astronarianism as it places the power and authority of a society with those whom have the most wealth, which is considered a major inevitable failure of the capitalist system from an Astronist perspective due to the majority of capitalist societies being largely controlled by those with the most amount of money, while those with little money, or qualities in other areas, although they may get a vote, are often not given any chance for political activity, or leadership.

[9:2:313] Kratocracies, stratocracies, and timocracies are also all condemned by Astronarianism because they either leave power to the chance of whom has the greatest coercive tactics, such as in a kratocracy, or they give power to those with a military career, such as a stratocracy, or those with the greatest amount of property ownership, such as in a timocracy.

[9:2:314] However, Astronarianism does support another derivation of oligarchy that is known as geniocracy which values problem-solving, creative intelligence, and compassion as the main attributes for an elected official who, in an Astronist Geniocracy, must pass a series of tests to determine these three criteria before they can be admitted in elected office.

[9:2:315] The geniocratic system can be seen as a security measure put in place by the people of a nation and prescribed by an entrusted institution to ensure that every member of the higher echelons of the government align with the criteria required by the people of the state and the current crises occurring in the state, and serves as a precautionary system to protect a technocracy.

[9:2:316] Essentially, geniocracy is the filtering of certain elected officials according to the criteria chosen by the people of state, and this carried out by examinations or by a strict set of rules that the elected official must abide by whilst in office, and these are restricted from being changed by the official when they are in official in order to protect the geniocracy itself.

[9:2:317] Astronarianism, due to its emphasis on humankind as a whole rather than any specific people group, race, ethnicity, or religious group, could be considered noocratic by its very core nature.

[9:2:318] This is not disputed by Astronarianism itself, but instead herein, considers the concept of a noocracy as a governmental system still in its infancy and still with great amounts of vaguity that must first be clarified in order to create it as a functioning and practical system.

[9:2:319] Therefore, by this notion, Astronarianism shall attempt to further develop the idea and system of a noocracy before it can be considered as part of Astronarianism, like the other systems of democracy, geniocracy, technocracy, and meritocracy.

[9:2:320] Both the systems of a kritocracy and a particracy are also considered to be in their scholarly infancy, and in order for them to be considered as part of an Astronarian system, or a Millettocracy, they must first be further developed, and tailored towards an Astronist worldview, as is demonstrated in The Astronist Methodology.

[9:2:321] There are hints of an ergatocratic undertone in some forms of Astronarianism, and Astronarianism itself does not rule out this concept, the concept of a civilisation being ruled by the working class, or a cultural emphasis on the solidarity of the labour force.

[9:2:322] However, Astronarianism wishes to distance its own version of an ergatocracy from that of the communist version of an ergatocracy.

[9:2:323] Astronarianism does not advocate for the establishment, or even the integration of a netocracy, but does show considerable amounts of scholarly writings about the netocratic structure that seems to be dominating many of the current states of the world, and this discussion can be found in The Astronist Methodology which includes a discussion of the consumtariat, a technological power advantage, and a global upper-class.

[9:2:324] From the brief overviews of each of these derivations of oligarchy, it can be clearly derived that Astronarianism supports certain forms of oligarchy, but others, it certainly does not, but to underpin the entirety of this discussion about oligarchical systems, it must be said that each of those systems that Astronarianism is intended to support, it must be said herein that each of those systems must be tailored to an Astronist version of themselves before they can be considered as supported by Astronarianism.

[9:2:325] In their pure forms, very few of them would be advocated by Astronarianism, but in their tailored, or Astronised forms, they certainly would be; this distinction between the pure forms of these systems, and their Astronised counterparts is important, as some major changes to these systems occurs during their Astronisation.

[9:2:326] One should also have noticed that this process of tailoring political and social systems and philosophies is not restricted to just oligarchical systems, but is prevalent

throughout all Astronarian interactions with other political and social philosophies, especially so to distinguish between Astronist versions of philosophies, and their pure versions.

[9:2:327] Progressivism and its principle of the total emphasis on advancements in science, technology, economy, and social organisation lies at the central aspect of Astronarianism and in wider Astronist society, especially so when astronomy, cosmology, and philosophy advancements are included within progressivism, so as to foundate Astronarian Progressivism.

[9:2:328] Progressivism is perhaps the greatest exemplar of how a political and social philosophy is to be tailored towards an Astronist perspective, and it is important for Astronarianism to remain a committed advocator for progressivism, which should be implemented in all genuine Astronarian systems.

[9:2:329] The economic aspects of Astronarianism heavily condemn the ideas of protectionism due to Astronist Economics championing the non-restriction of economic goods, such as stopping tariffs on imported goods, non-restrictive policies, and minimal economic regulation.

[9:2:330] Astronarianism supports a free market and the liberalisation of the economy which is direct opposition to the conservative principles of protectionism.

[9:2:331] New Astronarianism does not consider protectionism as holding any viable role in the future of humanic economics, especially so in terms of Spacial Economics, and therefore views the economies of space to require liberal, specifically Astronist policies, in order for it to flourish to the fullest extent of its potentiality.

[9:2:332] Astronarianism can be described as an exemplar of a philosophy as part of that which is known as reformism; the doctrine that advocates for the reform of an existing system rather than its abolition.

[9:2:333] Whether Astronarianism is classed as part of reformism is really dependent upon the situation by which it is applied; in some possibility applications, Astronarianism can be used to improve, make fundamental structural changes to, and reinvigorate a previously existing system.

[9:2:334] However, in other instances, it can be applied to replace and abolish the entirety of the previously existing system, thus leaving very little trace of that previous system once Astronarianism has been fully established.

[9:2:335] Like in the socialist movement, Astronarianism supports the idea that through the gradual change of the culture of institutions, there can occur fundamental structural change without the need for radical movements, or revolutions with replacement and abolition as the primary goals.

[9:2:336] Reformism, in terms of Astronarianism, describes a way by which Astronarianism could possibly be implemented, with other ways being radicalism, syncretism, and reactionary, all of which can be possibly applicative means of Astronarianism.

[9:2:337] The very core of Astronarianism can be described as the antithesis of separatism because it is the ambition of Astronarianism, through the principles of the Union of Diversity, to unify a group of diverse peoples under one Common Vision and Common Identity.

[9:2:338] It is important that this Common Vision and this Common Identity, however, also takes into consideration the various different diverse identities and traditions of the unified group so as not to compromise the identities of these peoples.

[9:2:339] Separatism is perhaps the greatest threat to the political and social philosophy and values of Astronarianism as its goals are to segregate peoples according to their cultural, religious, racial, ethnic, and political beliefs and heritages, which is the oppositism to Astronarianism, which seeks only to unite such diverse groups.

[9:2:340] However, the presence of separatism and its study by Astronarians is extremely important if the Astronarian system is to survive so as not to treat the different groups in a certain way that makes them feel isolated, or unfairly treated when in comparison to other groups in the state.

[9:2:341] The hope of Astronarianism is that people under its political and social system and organisation will eventually, over time, associate themselves closer to the philosophy that has structured the state in which they reside, as well as with the newfound principles and values, and with the people with whom they share their nation, rather than those of whom they originated from or previously associated themselves with, such as their tribal, ethnic, and racial background.

[9:2:342] This does not mean to undermine the background and heritage of these peoples, but instead, wishes to form a new, inclusive, and cooperative identity and heritage, that the peoples of the state feel greater association with, especially so with regards to the future ambitions of the identity.

[9:2:343] Separatism is an important oppositism to Astronarianism and should always be taken into account when studying or establishing Astronarianism because if not, then one puts the entirety of the Astronarian system into potential jeopardy by not understanding, respecting, and studying the forces that could potentially disunite the peoples of the state.

[9:2:344] Astronarianism can be argued to support certain aspects of that which is known as cultural socialism, or cultural communism, which is arguably essential to the establishment of Astronarianism's goal of a National Philosophy, Common Vision, and a Common Identity, under the values of the Union of Diversity.

[9:2:345] However, the economic side of socialism is largely distanced from that of Astronarianism due to Astronarianism largely conforming to a system of capitalism, but even with that system, Astronarianism expresses its disfavour, especially so with the consequences of the capitalist system, rather than with the actual system of capitalism itself.

[9:2:346] In essence, Astronarianism can be described as culturally socialist, but economically capitalist.

[9:2:347] Theocracy is a system of governance that Astronarianism neither opposes, though nor does it advocate for as Astronarianism holds considerable issues with the power of religion over the affairs of the state and the diversity of the peoples within that state in the scenario of a theocracy.

[9:2:348] Unlike that of a National Philosophy from Astronarianism, towards which there exists no formal obligation to ascribe, in many theocracies across The Earth, the ascription of oneself to the religion in subject is mandatory.

[9:2:349] With the growing religious diversity of even present day societies and civilisations, and this set to continue on in the future, from the Astronist perspective, it is held that there exists little utility or purpose to the system of a theocracy.

[9:2:350] Astronarianism further distances itself from the theocratic system when the notion that a theocratic system is, by its very core, naturally opposed or inemphasistic of the role of philosophy in a state.

[9:2:351] This anti-philosophical, or even the less extreme, non-philosophical structure of a state is the antithesis to the Astronist approach to the structure of the state, which is philosophically emphasised at its foundation, and this is how Astronarianism so widely differs from the most basic ideas of a theocracy.

[9:2:352] That which is known as a Unitary State is not entirely opposed to the political structure of Astronarianism, even though Astronarianism is traditionally more slanted towards supporting federations and confederations.

[9:2:353] Astronarianism supports the Unitary State model in certain departments and scenarios that effect the entirety of the state as a whole rather than aspects that can be considered to be delegated to lower authorities in regions of the state.

[9:2:354] If not full federations or confederations, an Astronist state may usually be constituted as a Federative Unitary State, and although this may seem contradictory at the initial definitional stage, this is usually established by certain departments and aspects of state functionality being controlled at the central government, and other departments and aspects of state functionality being controlled at the regional, provincial, or county level.

[9:2:355] The detailed structure of the Astronist Federative Unitary State, and all other types of Astronist political and governmental structure are provided in the writings of The Astronist Methodology, but herein provided are some of the main areas of central governmental control and some of the main areas of regional governmental control.

[9:2:356] The best exemplar of the former is that of education in the Astronist state which is completely governed and controlled by the central authority, as well as the overall economic management, taxation, funding management and how these funds are delegated to different regions according to population, their needs, and their productivity.

[9:2:357] Other exemplars of the former are that of the cultural aspect of the state which includes all propaganda, the management of the National Philosophy, the Common Vision, the Common Identity, and all other philosophical and ideological aspects of life in the state.

[9:2:358] The best exemplar of the latter is that of the management of the funding of healthcare, employment, corporate law, transportation amongst many other aspects; these are generally given to the regional and local levels rather than the federal level because they pertain to the specificisms of that region's general topography, industrial structure, and population size and demographics.

[9:2:359] Astronarianism considers there to be no philosophical or ideological issues with the concept of zionism in its theoretical and pure form; zionism's application, however, is much more broadly executed and cannot be wholly supported by aspects of Astronarianism, but the principle remains true that a people whose religious, cultural, ethnic, and national heritage are located in a particular land, then it is only fair and logical to provide them with this land out of respect for history, if nothing else.

[9:2:360] A full discourse about the Astronarian approach to the ideology of Zionism can be found detailed in The Astronist Methodology, so as not to further unjustly simplify such a convoluted narrative that must be wholly explained and understand before the Astronarian approach is presented.

[9:2:361] Globalism is a highly revered concept within Astronarianism and is one that Astronarianism advocates for due to the fact that globalism is considered to be on the trajectory towards our understanding of Spacial Economics, and other planetary world economies and how we are to approach and structure the economies of other worlds.

[9:2:362] Globalism is considered to be heading towards a cosmocentric and spaciocentric perspective about economy, politics, and wider human civilisation than its opponents of mainstream, or traditional nationalism, isolationism, and protectionism, and therefore, for this reason based on its ideological trajectory, globalism is a highly supported concept within Astronarianism.

[9:2:363] Both Platonism and the individual of its founding, are both highly revered within Astronarianism as being the principal architects of the foundations of philosophy, and for this, Plato is heavily adored and lauded within Astronist Philosophy and Culture.

[9:2:364] Platonism's influence within Astronarianism and wider Astronist Philosophy is largely unmeasurable due to Plato's philosophy forming the foundations of philosophy itself, however, it is the continual penchant of Astronist Philosophy to always attempt to define and distinguish itself as separate from all the other major philosophical traditions.

[9:2:365] As one of the most prominent theories of platonism, the concept of the Philosopher King is heavily revered within Astronarianism as it too emphasises the important practice of philosophising, especially for a person who is to assume a leadership role.

[9:2:366] The Philosopher King concept is incorporated into Astronarianism by the idea that any leader of an Astronist state must also be a philosopher in equal measure to being a leader because without the wisdom of philosophy, one is unable to see so far as to where the state is envisioned to head towards.

[9:2:367] Distancing the concept away from the connotations and criticisms that it has developed, such as those of social engineering, and totalitarianism, Astronarianism attempts to purify the concept of the Philosopher King, and reinterpret it for an Astronist usage.

[9:2:368] The Astronised version of the concept of the Philosopher King, and subsequent ideas derived from philosophology, are the primary contributors to the Astronist perspective on what a philosopher's role should be in both an Astronist civilisation, and any other general society.

[9:2:369] The Astronised version of the Philosopher King is best depicted in art and propaganda and is generally formed by either a young man, or young woman, who would be the equivalent Philosopher Queen, whom have a love for knowledge, especially so of The Cosmos, as well as intelligence, imagination, and science.

[9:2:370] Though they do not eschew materialism, the Philosopher King or Queen understands the nature of materiality and its insignificance when in relation to The Cosmos and the mysteries of The Universe and The Divine, whilst still understanding the relative important of materiality in the functioning of human civilisation and economy.

[9:2:371] The Philosopher King and The Philosopher Queen must also fulfil the qualities of Pure Reliability, Pure Willingness, and Pure Sacrifice; essentially, being there for the peoples at all times, upholding an endless readiness to serve the peoples, and being continually aware of the fact that the life of the Philosopher King or Queen is always subordinate to the lives of the peoples.

[9:2:372] If any one of these qualities is not matched, or is somewhat broken during office, then the individual cannot be considered a Philosopher King and Queen, and may only be classified as such posthumously, when they can no longer jeopardise these qualities with their deeds.

[9:2:373] The Philosopher King and The Philosopher Queen can only be in office once at time for a King, nor a Queen, can be in office simultaneously.

[9:2:374] Other qualities of a Philosopher King or Queen are virtuousness, and selflessness, though the Astronist version differs from that of the platonic version by the principle that neither Philosopher Kings, nor Philosopher Queens should live simply or live as the common people live.

[9:2:375] The Astronarian version maintains that Philosopher Kings and Queens must always be looked up upon by the peoples of the state, and their lives should always emulate that which is known as an Attainable Luxury, as part of the concept of Attainability.

[9:2:376] This difference in the Astronarian version is derived from the scenario that if the Philosopher Kings and Queens live exactly like the common people, then they are considered to be on the same level of knowledge, understanding, and philosophisation as every other person in the state which should not be the case.

[9:2:377] Attainability relates to the possibility of a person to have the means and opportunity to attain the rank of the Philosopher King, or Queen, but not so much that the attainability is too easy to achieve, thus a perfect balance must be struck in order to fulfil the idealised concept of the Philosopher King, or the Philosopher Queen, which places the concept of attainability in a central position with regards to the Philosopher King-Queen theory.

[9:2:378] The Philosopher King and its counterpart concept, The Philosopher Queen are both integral parts pertaining to the leadership of a Astronarian-structured state.

[9:2:379] By its very core nature, purpose, and process of establishment, Astronarianism can be classified as holding populist ideas for its own unificatory ambitions, but whether Astronarian and Populism totally align is a statement of much greater gravity and proportion.

[9:2:380] The essential principle of populism positions a privileged elite exploiting the underdog, the struggling masses, not unlike the communistic position, though populism is not necessarily used for the change of the economic system, but instead, a change of who is in charge of the state, usually geared back towards the masses by taking it away from a purported privileged elite.

[9:2:381] Rather than a full political system in and of itself, populism can be used as a tool for rallying the masses to the cause of an individual vying for office, typically an individual also perceived to be an underdog, and not part of that which is known as The Establishment, or the political elite.

[9:2:382] In many ways, Astronarianism can be said to use certain aspects of populist thought and notion to further the establishment of the Astronarian political system in a nation, but is most commonly found culturally and ideologically in Astronarian Propaganda, used as a technique for unifying the masses, as is upheld by the principles within the Union of Diversity.

The Awakening of Occhiolism

[9:3:1] The little known emotion of occhiolism is defined as the awareness of the smallness and narrowness of one's own perspective, and in Astronist terms, this is especially so related to humanity's current perspective of the entities known as The Cosmos in The Universe.

[9:3:2] By this definition alone, we can soon derive an intrinsic undertone of occhiolistic thought in the entirety of Astronist Philosophy for in countless instances throughout the writings herein as part of The Grand Centrality, it has been said that one's perspective, or even the entire perspective of humanity is still so small and narrow, which is especially so exemplified by some of the narrowmost perspectives of the peoples of this world.

[9:3:3] This short discourse is entitled as such because Astronism should be considered an occhiolic philosophy and with the establishment of The Philosophy of Astronism, and the wider Astronist philosophical tradition, we shall see in direct simultaneity, the awakening of occhiolism as people begin to understand the small and narrow perspective that they do truly have.

[9:3:4] To think occhiolistically is not the easiest of ways to think because it often plays us at the bottom of the thoughtchain, but humans, by our very nature, relish in thinking of ourselves as being at the foremost of thought and perspective, when only the exact oppositism is actually true.

[9:3:5] The ways of all the worlds of The Cosmos are such that they are so diverse and due to its incomprehensible substantiality, all we can hope to accomplish is even just a partial understanding of it, which would itself be so vastly wondrous.

[9:3:6] To think occhiolistically is to perceive one's own perception humbly and to both accept and understand one's own narrowness of thought when in comparison to the vastity of The Cosmos in The Universe.

[9:3:7] Occhiolity is a quality that some of the faiths of the world could do better to observe for they are and always have considered themselves to be the comprehenders of all creation, when in fact, the opposite is true.

[9:3:8] Occhiolist Thought is essential to the proper application and understanding of the knowledge of The Cosmos because with this approach, we cannot hope to wonderment, adore, or laud to the proper extent that The Cosmos and all its grandities deserve.

[9:3:9] Occhiolistical approaches are inclusive of Astronist approaches to most subjects, especially so through cosmological subjects that require ourselves to see The Cosmos in The Universe as it is to the extent that we can possibly currently perceive and comprehend it, and the reality of that is there exists no greater truth that humanity's current perception of The Cosmos is so incomparably narrow.

[9:3:10] Occhiolism Thought is often categorised as anti-human, or in constant assault against the successes that humanity has achieved, but this is exactly the antithesis of occhiolism within Astronism.

[9:3:11] In actuality, occhiolism is pro-humanity and humanity's achievements, but maintains the perceptivity of reality; in essence, occhiolism encourages the proper understand of human perception, rather than the false understand of humanity's perception that has been inflated by the ego of man.

[9:3:12] Occhiolism Thought is therefore a key component to the entirety of Astronist Thought, and is an integral element to how to think in an Astronist way.

A Short Discourse on Subsidiarity

[9:4:1] It is proper and true to speak of subsidiarity and its accompaniments at some part of a philosophy for it has been readily discussed prior and shall be so beyond time's present.

[9:4:2] From a purely Astronist viewpoint, which is retrospective when discussing views of others and prospective when discussing views of its own standing, the faiths seemed to contradicted themselves on this topic when viewed upon from a cosmical perspective.

[9:4:3] To say that it is wrong to take away from God that which God may only conduct and then to manifest God in human form for the convenience of humanity is logically contradictory of the initial point.

[9:4:4] By this notion, one removes from God the mystery that makes God beyond our own nature; the very fact that we have been presented with a comprehension of God is lowering God to our own level of understanding; by this action, those whom encourage this are defying the principle of subsidiarity.

[9:4:5] Ending this short discourse here with a single question, how can we expect to comprehend the Creator of The Universe when, at present, we cannot comprehend The Universe itself; there seems nothing more illogical than this.

The Psychology of Identity

[9:5:1] We all have reputations and identities that we portray to the world and all the peoples of this world, and these people form identities of ourselves in their minds, and these identities are what form their interactions with us throughout our lives.

[9:5:2] From the moment we meet a person, or from the moment they first see, or know us then they begin to build an image of us, and this is done majoratively unconsciously.

[9:5:3] The identity that is formed us in other people's mind is the singlemost important factor of how they treat us, whether they like, or dislike us, and whether they wish to spend more, or less time with us, or to pay more, or less attention to us, especially in the context of public figures.

[9:5:4] This concept of identity is heavily linked with that of reputation; one's reputation describes the way in which a person, or group of people view the identity of the individual in question, and is built up across multiple interactions between the individual and the judging person, or group.

[9:5:5] By this notion, the concepts of identity and reputation are both intertwined with one another, and are structured so that one's reputation is a reflection of their overall identity, with the latter generally relating to something larger, something more entire, than that of the latter in Astronist Philosophy and Ethics.

[9:5:6] Reputation is extremely precious; that which we say, that which we do, that which we believe, and most importantly, that which is spoken about us, are all contributors to the overall reputation of a person, whether positively, or negatively.

[9:5:7] Reputation can be uplifted so swiftly, and very much tarnished in the same rapid amount of time, and often, with twice as much effort to rebuild as it was first to build it.

[9:5:8] This is why in Astronist Ethics, and in wider Astronist Philosophy, the concept of identity, and reputation are emphasised both herein, and throughout the ethics-related portions of The Grand Centrality due to the major impact that identity and reputation have on a person's quality of life, and whether they achieve that which they wish to.

[9:5:9] An opinion made is an opinion that persists, especially so when in the context of identity, and reputation, for the opinions made on these subjects are the most stubborn, and the most to dispel of all.

[9:5:10] We must protect whom we are from the ravenous jealousies, greeds, and evilities of the minds of humanity; it is the one duty that we have to ourselves to be whom we are in our lives, and to build the best reputation for ourselves, and to create an identity that is best reflective of our true selves, and whom we have always wished to be.

A Short Discourse on Racism

[9:6:1] Perhaps the world expected this to be a discourse of longevity, combing through the history of humanity existence on this planet, attempting to identify the causality of racism, but herein, I say no.

[9:6:2] This discourse is short in length, yes, but shall hopefully stick in the minds of the old and the young, especially the young, for future times in this world, and all the rest.

[9:6:3] Since the history of ourselves began, we have squandered opportunities of understanding one another by allowing the different colours of our skin to blind our visions to the heart, the mind, and the spirit that all exist underneath.

[9:6:4] For too long, we have argued and fought over the territories of the black and the territories of the white, and the territories of all the other spectrums of race; for too long, we have made this argument the focus of whom we are, but in doing so, we reveal how shallow and unworthy we truly are of perceiving the largest questions and answers of The Cosmos in The Universe; by this, we have continuously revealed the narrowness of our minds.

[9:6:5] The Astronist Philosophy is centred on that which exists above us all, no matter whom we are, no matter what faith we possess, or don't, and certainly no matter the colour of skin.

[9:6:6] Up there, amongst the stars, is a world so harsh, dangerous, and so grandly arranged that it would take only a faction of time to crush our spirits if we enter it with such narrow minds, and yet, it is too so beauteous, wondrous, and absolute.

[9:6:7] If we ever wish to stand the hope of becoming creative enough, enknowledgeed enough, and brave enough to enter such truly unknown territories, then we must forget the pettiness of our ancestors, break free of the narrowness that caused them to progress so minimally, and to understand that ultimately.

[9:6:8] When viewed upon from a cosmical perspective, to judge an individual according to the colour of their skin, from whichever source or side it does originate, is truly the greatest identifier of ignorance, an inability to comprehend, and a narrowness that only holds us back from contemplating the greatest questions of existence.

[9:6:9] We must look at existence in its real perspective and we must look towards our futures, and if not your own personal future, then the future of your children and grandchildren; no one can honestly, logically, and rationally say that racism holds any progression for us.

[9:6:10] It holds absolutely nothing for us, and as the budding philosophers and astronomers of the world stare up at the stars, as I did and still do, we do so knowing that

all we are to forge in The Cosmos is for the entirety of humanity in all its beautiful diversity, and when the next child wishes for an equal future, we should be proud to provide that for them.

The Principle of Repetism

[9:7:1] The Principle of Repetism is an introspective principle relating and applied to The Philosophy of Astronism, especially so The Grand Centrality itself.

[9:7:2] Repetism founds the Astronist principle of not repeating concepts or moralities that were previously established by other philosophies, faiths, and ideologies, before Astronist Philosophy was founded.

[9:7:3] There is no logic and there is no elegance in philosophising about elements that have already been widely philosophised upon; this only weakens the pace of The Grand Centrality, and further de-emphasises the most important aspects of The Grand Centrality that make it so distinguished, thus we must trim the most irrelevant parts in order to refine, and it is from this that the principles of repetism have formed.

[9:7:4] I wish not for The Grand Centrality to imitate the grand books of the past; I wish for it to define itself by its own means and for the words that exist within it, and the concepts abound.

[9:7:5] Like the penchant of Astronist Philosophy, it is also the will of The Grand Centrality to distinguish itself from all that has been said before it; the only way by which this can be achieved is through the majorative purification of its words from the concepts, principles, and philosophies of previous existence.

[9:7:6] This does not mean to say that if something so basic in ethics, or logic, such as that one should not steal, or one should not murder, is any way condoned by Astronism due to its dismention in The Grand Centrality, but instead, points to its intrinsicity in ethics, logic, and existence so as not to be repeated by the already established philosophies and systems of the world that define such actions as entirely wrong.

[9:7:7] From this principle of repetism, we can orientate The Philosophy of Astronism towards prioritising its most prominent and distinguishing concepts, rather than focusing on previously proclaimed concepts.

[9:7:8] From this notion, we understand that repetism plays an important principal role in the emphasis placed upon newfound moral questions, newfound concepts, and futuristic theories, concerns, and issues, rather than those of that have been of predominant discussion since time immemorial.

[9:7:9] Repetistic approaches to Astronarianism, Astronism, and even wider derivations of Astronist Philosophy are encapsulated by the idea that Astronist Philosophy must not continuously repeat the words of past philosophisations, but instead, continue to define its own philosophisations in the effort of securing its own distinctions.

[9:7:10] In every aspect of Astronist philosophical construction, we must always remember and consider the repetistic principles for they stand at the core of how Astronist Philosophy may preserve its identity, and further define its uniqueness.

The General Principles of Space Ethics

[9:8:1] Following from repetistic thoughts, we must address a topic within contology that encompasses the ethics of space, and the activity of humanity in space, of which the general principles of the henceforth known topic of Space Ethics shall be described herein for later referral.

Life in Space: The Astronist Approach

[9:8:2] It is a prominent characteristic of Astronist Thought with regards to that which exists beyond The Earth that there is no doubt, due to the vastity, complexity, and grandity of The Cosmos, that there exists life beyond The Earth as there exists life upon The Earth, and places ourselves as rare, but not totally unique; essentially, sentience is believed, and is a central component that is to be wondermented, adored, and lauded upon.

[9:8:3] Just as life is so precious upon The Earth, it is evenmoreso beyond The Earth for the life that exists beyond The Earth, from our perspective as products of life upon The Earth, is the most marvelling of all.

[9:8:4] The centralmost general principles when taking an Astronist approach to Space Ethics is that life is in existence beyond The Earth, and must be treated with the highest of respects if it is going to be conserved and be interactive with ourselves.

[9:8:5] Many faithful institutions in present and past times have denied the existence of life beyond The Earth; the faithful institutions have had little faith in The Divine's ability to create more than one planet with life upon it.

[9:8:6] To fill this discourse with such contentions between crumbling faithless institutions, and their treacherous deeds towards the progression of humanity does not foretell the state of the future, and so, that is of no concern to The Grand Centrality, or The Philosophy of Astronism.

[9:8:7] Instead, we look towards the future and the many treasures it holds; we see the opportunity for the discovery of The Cosmos, and we invigorate our hearts, faiths, and minds towards the proving of life beyond The Earth.

[9:8:8] We shall not allow the regressive faithless institutions to place obstacles in our way for we shall overcome them all and reach for much higher goals of faith; a faith that places its centrality to the stars, the planets, and the galaxies within which they all exist; a faith that attempts to realise the ability of the creator to create, and to never be limited by the restrictions positioned due to our own egos as humans.

[9:8:9] For too long, the faithless institutions of the world have not spoken of the immense faith that is required to believe and know that there exists life beyond the means of this one planet of a possibly infinite amount in The Cosmos and in The Universe beyond that.

[9:8:10] Simply, it is the Astronist approach to always believe in life in space in the planets beyond The Earth, and it is also the principle that life, in whichever form, appearance, or rank of sentience it holds, must be treated with a level of divinity for it is believed that such life is existent due to the intercession of some indistinct aspect of divinity.

[9:8:11] There will be sentient life that does not look like us, does not speak like us, does not think like us, and does not have the same evolutionary, historical, or even biological structure as us, but even with these most fundamental and intrinsic of differences, we do share one similarity and that is the spark of divinity that exists within every form of life, and it is this spark that must be preserved.

[9:8:12] The Astronist approach to life beyond The Earth is clear in both faithful terms and in ethical terms; discriminatory, anti-sentience, and anthropocentrism with regards to treating all non-human life beyond The Earth in a negative way is absolutely and unequivocally condemned by all Astronist approaches.

[9:8:13] Even the notion that there exists no life beyond The Earth is so very much non-Astronist that it is considered anti-life, anti-Astronist, and anti-god to hold such views upon the possibility of life, and furtherso sentient life, beyond The Earth.

Planetary Colonies & New Civilisations

[9:8:14] With the Humanic Exploration of The Cosmos being a central aspect to both Cosmic Philosophy and the Astronist philosophical tradition, the journey upon which it embarks is inevitably inclusive of the construction and establishment of colonies and new civilisations beyond The Earth.

[9:8:15] To create such colonies, to construct such structures, and to establish such new systems for civilisations is the ultimate goal of the Astronist approach to the Humanic Exploration of The Cosmos.

[9:8:16] If we are to disseminate humanity throughout The Cosmos and to build civilisations, economic systems, governments, trade routes, technologies, and newfound structure that are beyond our current comprehensions, then we are to rely upon the establishment of colonies as the precursor to such greatnesses.

[9:8:17] In any scenarios of unknownness, those of us whom take the first step are the bravest of all, and in return, they shall be remembered in the highest halls of fame and contribution to the Humanic Exploration of The Cosmos.

[9:8:18] This will be those whom take the first step aboard rockets bound for new planets upon no other human life has ever stepped before; this will be those whom dare to challenge the regressive institutions of the world whom seek only to place obstacles in the way of our struggle for human cosmic exploration.

[9:8:19] And this shall most ultimately come in the form of those whom are willing to risk their lives for the furtherance of the wider struggle; those of whom will be the ones to live in the most primitive of conditions before we construct the civilisations that shall follow; those whom will be the ones to overcome the most basic challenges that we take for granted in every aspect of our lives on The Earth; these will be the people known, in Astronist terms, as The Progenitors.

[9:8:20] The Progenitors are those whom shall lead the mission, they shall stand at the forefront of the struggle for the Humanic Exploration of The Cosmos; they shall be the ones to sacrifice themselves; they shall be the ones whom know that the fruits of their endeavours will not be enjoyed by themselves, but by the billions whom shall descend from them; they are the ones whom shed no doubt in the vocation they know they must fulfil; not for themselves, but for the betterment of the peoples that succeed them.

[9:8:21] From the smallest of beginnings comes the largest of events, just like the smallest of seeds sprouts the largest trees, and the most infinitely small of points births The Cosmos as we know it now, so vast, so complex, and so grand.

[9:8:22] From the most primitive of colonies on perhaps the most desolate of planets, I can foresee the construction and establishment of the largest of cities and civilisations that would make our largest of cities look like villages.

[9:8:23] The belief in life in The Cosmos does not only pertain to the discovery of new life, it is also pertaining to the development of human civilisations beyond more than one planet of The Cosmos; we are the life in The Cosmos, and it is part of the overall struggle, that we are to become the very life that we now seek beyond The Earth.

[9:8:24] It is the nature of the human mind to yearn to explore; not one civilisation has existed upon The Earth that never expanded, or progressed towards new lands unknown; now, we must do the same before the new lands towards which we are trajected, are lands that perhaps no other life like ours has ever stepped upon before.

[9:8:25] As ignorant humanity, we expect everything in front of us to adapt itself to our own needs; perhaps this is the greatest contention between the human ego and The Cosmos; The Cosmos will never change for us, only for itself by its own means and destiny, and it is our place to adapt with The Cosmos, never the other way around.

[9:8:26] Just think for a moment beyond the initial struggles of The Progenitors, whom shall be forever adored and lauded upon in the Astronist Tradition, and let us imagine the possibilities of humanity upon the newfound worlds that we step.

[9:8:27] The possibility of the colonies that we shall initially construct, and with the works, efforts, and triumphs of the colony inhabitants, the colonies grow into civilisations, and

from there, more cities and towns shall sprout from humanity's yearning to explore and expand.

[9:8:28] There will then become a world of civilisations just like The Earth, and from there, the second generation of progenitors shall leave to explore new worlds the technologies and machineries that they have produced, and the economies, governments, and civilities of these worlds and their civilisations shall begin to develop, and over thousands and hundreds of thousands of years, long after these words have faded from the minds of most, the Astronist envisionment of the most grand, vast, and complex system of civilisations across the galaxies shall be forged, and by this time, we will have achieved the totality of our destinies within The Milky Way.

[9:8:29] This constant expansion is considered an ethical principle of Spacial Ethics because it is the only principle that shall lead us to the fulfilment the mission before us, and it is the central pillar of what it means to be explorative by nature, and to want to explore, discover, and witness The Cosmos to the largest possible extent that we possibly can; to fulfil the duty, the mission and the vocation that has been placed before us, and that we are destined to complete.

[9:8:30] It is henceforth known as the Expansion Principle, and it is only by this principle that humanity shall eliminate the regressions of its past in the name of forging a future that perhaps is so difficult for the ignorant peoples to comprehend, but with the expansion of our civilisations, so shall the expansion of our minds come in perfect simultaneity.

Technology in Space

[9:8:31] It has been aforementioned about the importance of the usage of technology in space, especially so in the achievement of the Humanic Exploration of The Cosmos, and so, the use of technology in space therefore becomes one of the general principles of Spacial Ethics.

[9:8:32] We must use technology for our advantage in the expansion of our civilisations, in the improvement of our lives beyond The Earth as we do use it now upon The Earth, and we should utilise technology to resource from worlds that which we can use further to construct our civilisations.

[9:8:33] However, we must never use technology that will knowingly result in the devolvement, the destruction, or the endangerment of any life for if we do so, we condemn the entirety of our expansive journey and we stain its the purity of intentions with the most disastrous and indivine of actions.

[9:8:34] This branch of contemplation within Spacial Ethics is henceforth known as Spacial Resource Ethics and such specialised ethicists attempt to derive Astronist ethical ways of forming systems for conducting the utilisation of spacial resources.

[9:8:35] The basis of the Astronist approach to ethics, and due to the founding of Spacial Ethics, the Astronist Tradition commands there to always be a government of the law and order in the setting of space.

[9:8:36] In whichever system prevails in such a Space Governance, which is another branch of Spacial Ethics, Expology, and Astronarianism, is not of concern at the present moment, but philosophers, politicians, and ethicists of the Astronist Tradition should all heed the words herein that demand vigorous contemplations, discussions, and writings about the subject in order to produce new systems of spacial governance.

[9:8:37] The Sovereignty Beyond The Earth is another topic within Spacial Ethics that discusses the nature of sovereignty of all types of cosmic and celestial entities beyond The Earth towards certain institutions and how such institutions are permitted to demonstrate such sovereignty.

[9:8:38] The developments in Spacial Law will need to be confederationally enforced to ensure that different groups of peoples enforce their sovereignty on cosmic entities that they can prove their sovereignty over.

[9:8:39] Current principles of primitive Spacial Law hold the tendency to lead towards a non-sovereignty scenario whereby space and other worlds are universally off limits to nations institutions, or confederation holding sovereignty over them.

[9:8:40] However, the Astronist Tradition, largely due to reasons of practicality, does not share this; the Astronist Tradition holds that the only practical way for the further development of the Humanic Exploration of The Cosmos is through the allowance of sovereignty to take place.

[9:8:41] Therefore, the Astronist Tradition does not consider sovereignty over cosmical entities as a violation of Spacial Ethics as it considers other cosmic entities to be in the same category as The Earth which has been subject to human sovereignty since human civilisation developed.

[9:8:42] Therefore, the Astronist Tradition considers the sovereignisation of space as an inevitability of human nature and sees no rationality in attempting to delay such an inevitable occurrence, especially due to the fact that space's sovereignty will only lead to its further development for human colonisation .

[9:8:43] However, the Astronist Tradition much more stringent on the interactions between human civilisations and the natural phenomena of space; the Astronist Tradition shall always remain staunch in its principles of the conservatism of The Cosmos.

[9:8:44] Despite the Astronist Tradition's support for terraforming, the Tradition is clear on its foundational principles on which types of terraforming are permissible and which are certainly not.

[9:8:45] The protection of spacial phenomena and the conservation of The Cosmos in general, and for the latter in both physical and mental senses, are the foundations of the Astronist approach to the interactions between humanity in space and the natural phenomena beyond The Earth.

[9:8:46] Conservationism in this particular branch of Spacial Ethics is henceforth known as Cosmic Conservationism as it relates to The Cosmos as a wholly ordered entity and system, as well as all of its composite parts of natural phenomena, and can also be considered as a branch of Cosmic Environmentalism.

[9:8:47] That which is henceforth known in Astronist approach to Spacial Ethics in relation to the concept of sustainability are the Points of Sustainability; these seven items structure the foundations of the Astronist approach to sustainability.

[9:8:48] The Sustainability of Colony is the next of the Points of Sustainability; distinct from the Sustainability of Civilisation in the way that a civilisation is much larger than a colony; while a civilisation resembles a normally functioning infrastructure of villages, towns, cities, and metropolises, a colony is defined as purely a grouping of a small number of individuals with the purpose of research and science; in addition, colonies are the first phase of human society on new worlds, or moons.

[9:8:49] When considering the Sustainability of Colony and the Sustainability of Civilisation, we must always base our considerations on the final intentions of our establishment of such societies; this is for either two identified reasons; for purposes of scientific research, or for purposes of civilisational development and growth.

[9:8:50] Both of these types of sustainabilities are pivoted on the fact of population; despite their variation in scale, the reality remains true that each must be able to support its residents sustainably.

[9:8:51] By this particular notion, sustainability is best understood by the fact that it resides in proper function without considerable detriment to surrounding factors; in this context, sustainability is considered in terms of detriment.

[9:8:52] Detrimental effects therefore dictate that which is sustainable, therefore later determining the methods and systems prescribed in order to treat such detriminations.

[9:8:53] Essentially, these two types of sustainability must follow their purposes; Sustainability of Colony is either existent to serve as the basis for a future civilisation, or as a scientific research facility with no intention due expand the through building the population, usually due to the hostilities of the world.

[9:8:54] Further along the chronology, we come to the Sustainability of Civilisation with its purpose to expand the society of humanity in a way similar to that which has occurred on The Earth.

[9:8:55] We must be honest about these purposes if we are to understand the type of methods of sustainability needed to be applied to them; although we have discussed these two types of sustainability in unison, we must always remember their differences.

[9:8:56] These two sustainabilities require radically different approaches to their sustainability methodology with the primary reason for which being their difference in size, as well as their differences in chronology, investment, knowledge, and technology.

[9:8:57] Essentially, although these two sustainabilities are certainly entirely different, they do represent two sides of the same coin for they represent the manifestation of humanity exploration and development just at different stages of such development, and for aforeaffirmed different purposes.

[9:8:58] The next of the Points of Sustainability is that which is henceforth known as Sustainability of Resource; the entirety of the Humanic Exploration of The Cosmos is based upon the resources we hold now for utility, the resources available that are extractible, and the resources that are available but remains inextricable, due to either humanity's burden of primitive technology, or the inability of humanity to reach such resources.

[9:8:59] The abundance of resource is obvious beyond The Earth on the countless worlds of The Cosmos, but humanity's reaching of those resources, and further so, humanity's utilisation of those resources in the most efficient and sustainable way is a much different scenario than the identification of the existence of such resources.

[9:8:60] Resources lay at the heart of all decision in relation to Cosmic Exploration, as well as expological contemplations, but too, the availability or unavailability of resources is also a major branch of the determination of that which can be considered as sustainable.

[9:8:61] The detrimentation of resources either points to the careless utility of such resources, the age of the civilisation is great, or an insufficient quantity of resources in the first instance.

[9:8:62] The supplementation of resources either points to the results of vigorous extraction, the timid usage of such resources, or the vast quantity of resources in the first instance.

[9:8:63] These two determiners of resource of detrimentation and supplementation are powerful tools for application, and neither has the previous two insentensations done

justice for the extent to which these two aspects of resource can be implemented, especially so in relation to sustainability.

[9:8:64] The Sustainability of Environment is perhaps stands as the most famous of connections for sustainability as it is often the environment that sustainability intends to protect from detrimentation.

[9:8:65] As our technologies do advance, we must utilise them to reach our goals of a greater sustained existence, especially so through the use of renewable technologies for it is the ultimate goal, in alignment with the fundamental principles of the Astronist Tradition, that humanity creates those which are to be henceforth known as eco-civilisations.

[9:8:66] If humanity is to successfully embark upon its exploration of The Cosmos, then one of the most important aspects of sustainability, and the next Point of Sustainability, is that which is henceforth known as Sustainability of Mind.

[9:8:67] If we do not think in a way that is sustainable to ourselves and the surrounding world, then how can we expect to succeed in our endeavours?

[9:8:68] At the present instance, humanity's Collective Mind struggles to consider anything in balanced way or in a way of certainty of the rate and level of that which it considers; we must understand the Astronist Tradition's remedy to this issue, to achieve the Sustainability of Mind, and remedy is philosophy.

[9:8:69] It is only through philosophy that the Sustainability of Mind can be achieved for philosophy allows the Collective Mind of humanity to continuously expand itself; philosophy is naturally positioned to stand for progress, reason, logic, and mental satisfaction which are the four fundamental factors to the sustainment of the mind.

[9:8:70] It is easy to see in today's world at the time of this writing how there exists a giant chasm in the mental satisfaction of humanity; that is why we have seen rampant increases in murder, drug-taking, drug-reliance, suicide, materialism, sexualisation, and a distinct disassociation with greater means of thought.

[9:8:71] These aspects of the current world point to the dissatisfaction of mental state of humanity at present, and although it seems now that such horridities will never vacate, the Astronist Tradition understands philosophy to be the one shining light towards the Sustainability of Mind.

[9:8:72] It is argued in the Astronist Tradition that due to the fact that the majority of the world is now used to the idea of continued economic growth, the only way to progress is to work on ideas about the sustainability of this growth, known as one of the Points of Sustainability; Sustainability of Growth.

[9:8:73] The only way to secure the Sustainability of Growth is to work towards continued stable growth of the economy, of society, of culture, of technology, and of the population, without compromising the principles of the civilisation itself.

[9:8:74] We must stay in alignment with this principle during our struggles to attain the level of sustainability required for our space colonies and civilisations; we shall do this by forming new industries with much greater potentiality and scope for expansive growth than any industry imaginable here on The Earth.

[9:8:75] The Astronist Tradition considers the point of the Sustainability of Growth to be the most important of all the Points of Sustainability within Spacial Ethics.

[9:8:76] The Astronist Tradition, due to its allegiance with the school of thought of populationism, considers that an increase in population should not be curtailed, rather the development of sustainable systems should be accelerated in order to deal with the population increase.

[9:8:77] Essentially, population growth is considered to be the beating heart of human society which human civilisation cannot live without population growth in order to sustain other forms of growth; cultural, political, economic, and social.

[9:8:78] The advocacy for depopulation is not considered to be the answer to sustainable development according to the Astronist Tradition; instead, fostering and investing in new ideas for systems established are considered to be the ways of securing long term sustainability.

[9:8:79] Neither does the Astronist Tradition consider overconsumption to be the obstacle to sustainability, for this single-handedly drives economic growth, thus the Sustainability of Growth.

[9:8:80] Further to this, the final entry of the Points of Sustainability, the Sustainability of Humanity, is an overarching sustainability that is determined by the results of the Points of Sustainability that precede it.

[9:8:81] The Astronist Tradition holds that the ultimate goal of sustainability is the Sustainability of Humanity for it is considered that if we cannot sustain ourselves then we cannot sustain the environment, and the wider Cosmos.

[9:8:82] That which is henceforth known as Spacial Environmentalism is a branch of Spacial Ethics that incorporates all areas of general environmentalism and applies all concepts, stances, and movements within environmentalism to The Cosmos.

[9:8:83] In Spacial Environmentalism, to environmentalise is to actively seek the protection of The Cosmos and its progeny.

[9:8:84] Theoretically, Spacial Environmentalism understands The Cosmos to be the primary influence on humanity as a whole and on each and every individual that resides within The Cosmic Environment.

[9:8:85] That which is henceforth known as Sentience Ethics, or the Ethics of Sentience, is also a branch of study within the discipline of sentientology, but principally resides within contology.

[9:8:86] Sentience Ethics deals with all concepts and theories involving the interactions between humanity and all other forms of sentience, as defined by their different categories of sentience.

[9:8:87] Sentience Ethics presides over all stances and concepts in relation to how sentient entities should be treated, the responsibility of humanity in relation to other sentient beings, as well as relating to the nature of sentience within an ethical context.

[9:8:88] As the centrepiece of the Astronist Tradition, space exploration henceforth always considered that which is to be known as a Cultural Mission first and foremostly, not just a scientific, technological, or physical mission.

[9:8:89] Space Exploration as a Cultural Mission involves the notion that the exploration of space should become part of human culture as the most prominent manifestation of human intellectuality, expression, purpose, progression, and advancement.

[9:8:90] This relates to the philosophy of astronomy and the branch of study of astronomy; the notion of the exploration of space as a Cultural Mission is part of the deep integration of cosmocentricity into human thought, action, ambition, and society.

[9:8:91] Space Technology Utility is a concept within Spacial Ethics that relates to the belief that the utilisation of new and advanced technologies will lead to greater progress in space exploration, and further improvements in the Sustainability of Humanity; a closely related term of Astronist origination is known as technocentricity.

[9:8:92] Spacial Constructions collectively relates to any human-made structures on cosmic entities and within the context of Spacial Ethics, we must consider the ethicality of the construction of such structures.

[9:8:93] Taken into account must be the effects on the environment after such structures are constructed, as well as the sustainability of those structures in terms of their maintenance for whichever purpose they do exist.

[9:8:94] Private Ownership in Space is something that the Astronist Tradition does stand in support of as it private ownership is seen as the fundamental factor to the development of economic growth.

[9:8:95] Without private ownership, the ability of humanity to civilise worlds beyond The Earth is hindered due to the inability of business functionality and industrialisation; these two aspects of human civilisation must be allowed to exist freely if humanity's exploration of The Cosmos is to be practically executed.

[9:8:96] The Astronist Tradition wholly supports the idea of private ownership in space and shall do so henceforth from this moment; whether this is as part of capitalism, or some other newfound system of economic organisation, the Astronist Tradition maintains the importance of allowing private ownership.

The Centrality of Adoration

[9:9:1] To adore greatly and rarely is to know of true beauty when one sees it.

[9:9:2] To feel adoration for The Cosmos will lead one to grasping a great sense of wonderment.

[9:9:3] One cannot adore beauty, before one has seen the ugliest parts of the world.

[9:9:4] One of the greatest contemplations for any leader of any kind is whether to be adored, or feared.

[9:9:5] When one can adore The Cosmos for the wonderment it expounds, one can know true Divinely connected greatness, beyond all the matters and means of man.

[9:9:6] One wishes to adore The Divine for the wonderments of The Cosmos created.

[9:9:7] It is not adoration to see greatness in that which is great, it is to see greatness in that which has not yet reached its true potential.

[9:9:8] The young adore the elders for their wisdoms, their truths, and their experiences.

[9:9:9] The elders adore the young for their naivety, innocence, and sense of limitlessness.

[9:9:10] One adores when one sees the grandity in the developing soul.

[9:9:11] The adoration of the self is the forerunner to the adoration of the world, and the world's adorations to you.

[9:9:12] Before the adorations of the world, first must come the adorations of The Divine; The Creator of The Cosmos.

[9:9:13] Adoration of The Cosmos begins at the moment of one's inception.

The Centrality of Anguish

[9:10:1] To feel the severities and excruciations of the world is to feel the realities and the truths intended.

[9:10:2] One must suffer for one to know of the true delights of life.

[9:10:3] Suffering is the leading cause for learning.

[9:10:4] We must suffer for it is in our nature, in our very cores, to suffer; to suffer the deaths, the disappointments, and the hardships of our lives.

[9:10:5] The suffering of one is the revelling of another.

[9:10:6] One whom had suffered not, is one whom had never lived.

[9:10:7] Beyond the normal kind of knowledge is that gained through anguish.

[9:10:8] The anguish of the mind is the anguish most heartily endured.

[9:10:9] To suffer in body may be to suffer in mind as a consequence.

[9:10:10] The sufferings of the body may be easier to diagnose, but the sufferings of the mind so much greater to heal.

[9:10:11] Not envy should you feel towards those whom have suffered not, but pity them must you, for they know not of the realities and greater wisdoms that suffering gifts.

[9:10:12] If not by suffering, then what can bring oneself to a greater level of knowledge, experience, and wisdom.

[9:10:13] Feeling anguish, one is closer to their initiator, despite their feelings matching only a fraction of those suffered by their initiator.

[9:10:14] To imitate the greatest of us is to suffer as they did, both mentally and physically.

[9:10:15] We must suffer to live; there is no life without suffering, but the extent to which we suffering, and the circumstances differ greatly between people.

[9:10:16] It is not those whom speak of their suffering as it occurs whom suffer most, it is those whom stay silent, and only speak of it later.

The Centrality of Anxiety

[9:11:1] We see, feel, and know the world around us all our lives and the world we see, feel, and get to know is one of danger, discovery, and demons of all kinds.

[9:11:2] Not a thing can ever be certain unless by Divine decree.

[9:11:3] The Cosmos, to fulfil its created purpose, wills our lives the ways in which it sees fit, and it seems the unknown is all we can hope for.

[9:11:4] With our minds of speculations, we wish to see beyond that which we cannot by natural cause, and nothing but a fool's errand is this.

[9:11:5] We dream of what is to come by our mind's vision, and perhaps by Cosmical intervention, but again, how can we possibly know the truth.

[9:11:6] The truth is what we all seek, what we all have ever sought, but there does come a time to understand, that truth is the greatest paradox, and all that is true is so to us, and all that is true to The Cosmos, and The Divine by subsequent, is Divinely true.

[9:11:7] Truth by humanity; Truth by Divinity; we must choose with which to side.

[9:11:8] We must be anxious to seek the unknown, for that is the very nature of us, but to know the unknown is not our nature, and so one may seek it, but one may not know it.

[9:11:9] We can seek The Cosmos, but we cannot know it.

[9:11:10] By Divine will, our visions were clouded to the total spectrum, and until Divine will decrees it, that is how it must stay.

[9:11:11] We fear for the unknown, but instead, we must learn to embrace it's open arms, though to do is no small task.

[9:11:12] A fortunate time in which we live for to know is to know better now, and such a wondrous gift that be.

[9:11:13] An unknown world is a world of non-comprehension to us as we are now, both before, and after now.

[9:11:14] Speculate we all have, can, and will continue to do, but know, we will never know.

[9:11:15] In faith, we have trusted, and now, in knowing, we must now trust.

[9:11:16] What we know, and what we do not is not a reflection of our weaknesses, it is a reflection of how gifted we are to have been granted the permission to know all we do.

[9:11:17] Throughout our being here, we must stay close to the edge; the key is surviving before you fall.

[9:11:18] We must stay close to the edge of life throughout, in order to catch the greatest of gifts from the beyond.

[9:11:19] The unknown is from which we all learn for it feeds what we know.

[9:11:20] To worry is to be alive, though worry not and be still on the architectures beyond your own singular fixation.

[9:11:21] If not for The Unknown it would be a world of chaos; we owe all we have, and all we are to The Unknown for it keeps us in line by its eternally looming presence.

[9:11:22] The Known and The Unknown; what we have and what we do so hope for.

[9:11:23] Is The Unknown an agent of The Chaos? A great many answers may this question bring, but in the end, all will steer towards the same conclusion; The Divine created All.

[9:11:24] Do worry hard and worry often, for those whom worry are those whom have been gifted the keen vision for the changes to be made next to the world and beyond by a force greater than all else.

[9:11:25] Those whom worry have been given the great gift of seeing clearly what has not yet occurred, as well as the duty to see it through.

[9:11:26] To say one knows of The Unknown is to know of nothing.

[9:11:27] One may side with faith to combat The Unknown, but its very nature does not allow for this, for the nature of The Unknown is to stay as so until decreed otherwise; to know and to believe are so close yet oh so far away.

The Centrality of Ardour

[9:12:1] Passion is the driving force of all change; good and bad; without passion we suffer losing our very humanity, and the future of our very selves.

[9:12:2] Passion is intrinsically connected to ambition and ambition intrinsically connected to imagination; the most important quality of all.

[9:12:3] Opportunity in time makes the heartache of passion worth all its tribulations.

[9:12:4] An aptitude for passion is an aptitude for knowledge, ambition, and wonderment.

[9:12:5] It is when we lose our enthusiasm that we lose who we are, and all we hope to achieve.

[9:12:6] To burn the energy gifted to you through the learning, wondering, and experiencing of the world and The Cosmos is the greatest of all achievements.

[9:12:7] Passion must be controlled by morality for it not to fuel anger, and hatred.

[9:12:8] The enthusiasm of the self is the enthusiasm one can press upon the world for betterment.

[9:12:9] In doubt, we depend on our passion for it is put to the test by the cruelties and realities of the world.

[9:12:10] Passion fuels our strength, and the stronger we become, the greater passion we possess; it would do one no harm to learn of this relationship.

[9:12:11] The rumination of the mind and spirit is often the birthplace of ardour.

[9:12:12] In its infancy, ardour is chaotic, and unorganised; in its maturity, ardour is grand, and directive, and the greatest of all allies.

[9:12:13] Ardour is as we all know it to be; dependent upon its host, for if that person chooses to ignore their passion then it will be lost forever.

[9:12:14] One thing can be known about passion; it is unique to the person within whom it resides; the key is to know this so as to use one's gift of ardour for the betterment of themselves, and for the betterment of the people.

The Centrality of Betterment

[9:13:1] For the betterment of peoples is for the betterment of those whom perhaps cannot better themselves alone.

[9:13:2] If what you do is not conducted for the eventual greater good of the people, then too narrow is the spectrum of your ambitions.

[9:13:3] All one is, is that of others; if not for others what you do, not at all.

[9:13:4] If all one does is for oneself, and not for the betterment of the society in which one lives, all one can hope for is for their achievements to be lost when one passes on.

[9:13:5] Everything one does now may be for the good of oneself, but the ripples of one's deeds should, in essence, better the lives of others.

[9:13:6] A company must be founded on the betterment of the society it serves; this is the same for any individual.

[9:13:7] Decide, must one, whether they wish to serve the society, or only take from it.

[9:13:8] It is one avenue to think for oneself, but it is another to think only about oneself.

[9:13:9] As The Centrality of Progression teaches, it is the natural good of humanity to want to progress towards a humanity of betterment; if one is not bettering, then one is not progressing.

[9:13:10] It is for the betterment of the world that we do naturally seek.

[9:13:11] Dependence on anything other than oneself is the seal of downfall.

[9:13:12] If one does not control one's vision, it will enslave them to an existence beyond repair.

[9:13:13] Feeling better, and knowing better are deceptively dissimilar; with the first your pain will return, with the second it will never again.

[9:13:14] If not for the betterment of others, then why? For in this way you limit your vision to yourself, and you do not let it become what it is meant to be by enslaving it to serving you and only you; a cruel way to respond to a great gift.

The Centrality of Calm

[9:14:1] One must never harm oneself, and those whom express anger towards a thing beyond their control, do just that; they do not resolve the initiator of their anger; they further fuel it by harming themselves for its disgraces.

[9:14:2] Be within oneself as without, by taking an approach of time as the greatest repairer of all problems that do arise.

[9:14:3] One must move slowly for one to see clearly ahead; this is true for both in life, and in thought.

[9:14:4] To feel calm, and to know when to feel calm are two different things.

[9:14:5] One must not mistake the facets of calm to reflect those of emotionlessness.

[9:14:6] Frenzy, panic, and impatience are agents of The Chaos, and whose qualities should not be exhibited by any well-standing person.

[9:14:7] Accompany your knowledge with a dash of calm, and the perfect recipe for wading through life you will receive.

[9:14:8] Collect one's thoughts and drown one's feelings for to achieve calm, a quiet must be held strong.

[9:14:9] No matter the moment; no matter the circumstance; no matter the individual; a calm within and without can always be achieved.

[9:14:10] In our lives, a multitude of worries and possibilities arise; we must use our calm to sieve through the falsities and locate where in which our destiny lies.

[9:14:11] Why do you wish to improve yourself at anything if all you seek is glory and power to yourself; think calmly on this and whether everything you do is for a reason beyond just you; if so, change your ways and live for more than just yourself.

[9:14:12] The greatest of all calms is that experienced when the world has gone dark and quiet, and one can appreciate the wonderments of The Cosmos in The Universe, and see truly all that the bright and loud world had once blinded; to know this and to share this practice is the greatest of all gifts The Divine could have given to you.

The Centrality of Compassion

[9:15:1] To feel the emotions we feel is to be human.

[9:15:2] To those whom wish not to express these feelings to those around you, that is not wrong for to feel compassion, one does not need to show the world their feelings.

[9:15:3] Those of most compassion are those whom feel alone, for those whom they do not know, and never will ever know, but feel their sorrows as though they too experienced the same misfortunes on an equal portion.

[9:15:4] There are two levels to the emotion of compassion.

[9:15:5] The first is Compassionate Thought; the feelings, ideas, and thoughts one surmises from the circumstance, and creates from their imagination in the process of forming compassion.

[9:15:6] This is almost always a compassion of fleeting strength, yet is one that may be felt multiple times throughout one's year, though no actions are taken to amend the misfortune; the initiator of one's compassionate state.

[9:15:7] To be critical of this lower level of compassion is easy for those whom do not see the innocence and goodwill of such loving, yet ultimately pointless, feelings.

[9:15:8] Compassionate Thought is harmless, yet it is also useless, and depending on the person you are, or wish to be, you may feel dissatisfied with the inaction of this level of compassion.

[9:15:9] Compassionate Thought is the necessary precursor to the second level of compassion; Compassionate Action.

[9:15:10] Compassionate Action; the ambitions, endeavours, and intended outcomes of feelings, ideas, and thoughts.

[9:15:11] This higher level of compassion perhaps is not so harmless as its precursor counterpart, but its uses are many, and from it, solutions to the misfortunes may grow.

[9:15:12] Depending on the person you are, and the person you wish to be, Compassionate Action may serve you well, but to the detriment of your foresight, it should not be, and so, use it sparingly, for in doing so, you will preserve its grandities for causes of stronger passion to you.

[9:15:13] Not now, and not ever, will one of true compassion ever detriment themselves to resolve the misfortunes they witness, for compassion, even in its strongest form is not

sacrifice, and to know the difference is to know of the nature of what makes a human unique.

[9:15:14] Compassionate Thought is easy; it does not require one to endure tribulations for the benefit of another; it can be done in privacy and silence; but it is the originator all compassion, and so that is where one finds the importance of this level.

[9:15:15] Compassionate Action is difficult; it does require one to endure tribulations in the hope that another will see, take, and appreciate the benefits granted to them by your own struggles; it cannot be done in privacy, or silence; but this is the only way to change the misfortunes of the world.

[9:15:16] To feel compassion for action is to feel the need for change in the world.

[9:15:17] But there is one aspect that still remains unspoken of, and that is the misfortunes of the self.

[9:15:18] As aforementioned, Compassionate Thought is easy, and many follow its guidance, and do not venture beyond it.

[9:15:19] What one must ask oneself is; how many would go beyond Compassionate Thought for you?

[9:15:20] Not one person can know of this answer truly, wholly, and repeatedly.

[9:15:21] All we have of the world is ourselves; our minds, our feelings, and our actions.

[9:15:22] *You* can only know if *you* are compassionate enough for yourself to resolve your own misfortunes for your own good sake.

[9:15:23] You must endure the tribulations for yourself, and you dare not put to chance that another will step up to take your place, for of themselves, they will think of foremost, and of you, then will think of second to the fact.

[9:15:24] To feel compassion of any kind for others one must first feel compassion for oneself.

The Centrality of Disappointment

[9:16:1] There are the misfortunes of this life that make it so difficult to see a better future; the best of us will never let their own futureview be clouded by the problems, and their problems of the present time.

[9:16:2] Opulence all around leads to disappointment all within.

[9:16:3] If it is to be, then no amount of distress will change it; a lesson in patience and foresight perhaps needs to be had.

[9:16:4] If it is not to be, then our's will be another path for press on we must towards the progression of humanity.

[9:16:5] One can demand of the world all one likes, but the world owes nothing to you; only the ambition, motivation, and knowledge one has been gifted will lead to the conquering of one's futureview.

[9:16:6] Best not to waste one's existence with the trivialities of the present time, as opposed to the proper use of time on those of things which will add to the world with a greater purpose.

[9:16:7] If one has lived their life with the grapple of disappointment, then one has lived a most rare, but not truly a proper life at all for in the most interesting of lives, we learn of their most greatest disappointments, perhaps even more so than their greatest successes.

[9:16:8] I've found that to force disappointment upon oneself is to train one's mind and heart not to falter when the dagger of true disappointment pierces the skin.

[9:16:9] If we are to begin the most brilliant of lives, then we are to brace ourselves the most brilliant of disappointments.

[9:16:10] In this life, there are small disappointments, and then there are those of the larger variety; we must train ourselves to stand strong against these wickedities so as not fall before the achievement of our dreams.

[9:16:11] From where which, or from who which disappointment originates is a wider debate not to be conducted here, but simply, we understand that although we hate disappointment, we mustn't fear it.

[9:16:12] If we fear it then it has fulfilled its mission in demoralising us from the goal towards which we strive; it is so easy to forget that disappointment is not some external entity that is forcing itself upon us; instead, no, it is part of whom we are; it is an emotion that, ultimately, we can learn to control the severity of.

[9:16:13] One may be wondering as to why disappointment is a centrality if it is so wicked towards the human mind, heart, and soul; the principle remains true that that which is most dangerous is that which we must learn the most about, so as to be aware of its trickeries, in order to defend ourselves from its deceptions.

The Centrality of Desire

[9:17:1] The most important, yet too, the most dangerous of the human emotions is that of desire for that single emotion has caused just as much creation in the history of humanity, as it has destruction.

[9:17:2] Despite the apparent contradiction, desire holds a persistent duality that is ever-present throughout its many forms and expressions into the human mind, and the subsequent consequences.

[9:17:3] We all desire certain objects, some of which are animate, or some of which are not, but there is a key difference between the two sides of desire; the first side, known as Just Desire, is a form of desire wherein that which one desires does not hurt another person's own desire.

[9:17:4] The second side of which is known as Unjust Desire, and is characterised by the individual's desires being intentionally hurtful to the desires of others.

[9:17:5] There are many scenarios and circumstances in occurrence now, then, and thereafter that perhaps defy, or obscure these two principles; the most prominent of which is when an Unjust Desire is confronted with a Just Desire to end that Unjust Desire.

[9:17:6] That which is equitably considered to be the desire that is intentioned to prescribe harm upon another is the desire that must be stopped; in this scenario, the Just Desire becomes a Necessary Desire to destroy the Unjust Desire.

[9:17:7] Furthermore, and more biased towards the Astronist approach, any desire that is illogical, regressive, or anti-Astronist is considered an Devolved Desire; a desire that directly targets a particular entity and wishes to cause that entity harm, especially so if the values of that entity are considered oppositistic to the values of the devolved desirer.

[9:17:8] A desire to do is a desire also not to do; we must think about what our desires will do to ourselves and our own progressions, and then we must think about their real-world consequences upon those you know and those whom you do not know.

[9:17:9] Like disappointments, some desires are small and others are as large as they possibly can be; essentially, the difference between Just Desire and Unjust Desire is the intentions with which you hold when you formed that desire.

[9:17:10] From the Astronist perspective, unlike other philosophical traditions that speak of eradicating all desire from one's thoughts, desire is considered an inextricable part of the human consciousness, and instead of being eradicated, it should be nurtured in such a way that the desires of ourselves are all Just Desires, rather than those of the unjust variety.

The Centrality of Duty & Obligation

[9:18:1] A discussion of the concepts of duty and obligation in an Astronist contextualisation forms one's introduction to the branch of Astronist Ethics known as Astronist Deontology.

[9:18:2] The words duty and obligation are used throughout The Grand Centrality in a variety of different contexts, but the most prominently discussed of which is humanity's duty and obligation to fulfil its destiny with regards to The Cosmos and its discovery, exploration, and civility.

[9:18:3] In the Astronist philosophical tradition, there exists an intrinsic and unaltered centrality on the nature of duty and obligation for it is believed that both of these qualities structure one's life, and provide the motivation and dedication needed in life for one to achieve one's ambitions.

[9:18:4] If one lives without concern for the true nature of duty, then one shall live a life without many achievements for if one wishes to go beyond average, one will see that a sense of duty and obligation is required in order to go beyond, to reach a higher level of achievement.

[9:18:5] We have a duty to ourselves, to our creator, and to our descendants through the principle of descendance, to explore The Cosmos, conserve The Earth and all other planets, and to wonderment, adore, and laud The Cosmos for the grandness that it manifests.

[9:18:6] Essentially, Astronist Deontology is structured upon three main aspects; one's duty and obligation to oneself, one's duty and obligation to humanity, and one's duty and obligation to The Cosmos as a manifestation of some Divine creation.

[9:18:7] Let these three aspects of Astronist Deontology be discussed and criticised henceforth by the deontologists whom dedicate their thoughts to the study of the nature of duty and obligation, and let them come to their own conclusions about how these three aspects should be interpreted and applied.

[9:18:8] Let duty and obligation become the central elements of proper Astronist lifestyle, and let their integration into one's life become so deeply engrained that one does not act without first consulting whether the act falls in alignment with the duties and obligations that one holds to oneself, or that one holds to humanity, or that one holds to The Cosmos as the most direct manifestation of The Divine that we can currently perceive.

The Centralities of Emotional Intelligence & Empathy

[9:19:1] It seems to be the penchant of humanity in the current age to ignore that which they can most greatly benefit from, so much so that such elements are buried beneath the problems that it may be best suited to solve.

[9:19:2] An example of this is Emotional Intelligence, of which many of ourselves have failed to understand and apply to our lives that we are missing its most greatest benefits.

[9:19:3] This discourse is not to define or describe, or work through the cognitive reasons, and functions for the existence, or non-existence of emotional intelligence; instead, herein, we are to discuss the Astronist approach of how to apply emotional intelligence in such a way that we can solve some of the issues both aforementioned and lattermentioned in The Grand Centrality.

[9:19:4] To be able to first identify the emotions of a person, to secondly understand why these emotions are present, and to thirdly accept these emotions of the person in all their illogicality, and irrationality is the most efficient way of comprehending the human mind and our subsequent actions.

[9:19:5] If we are to understand why people do things, why people say things, and why people think things, then we must understand the emotions that are existent within the individual and to which they turn towards in order to gain the motivations and reasoning behind what they do, say, and think.

[9:19:6] Humans are contradictory by nature so the initial identifier of an emotion must always be to invert the action to its oppositism; if someone is overtly joyful, then they are perhaps masking a deep sorrow; if someone is extremely violent or rude, then are perhaps burying a yearning for help; if someone is derogatory towards another without previous instigation, then they are perhaps attempting to hide their own demons and hurt by placing the emphasis upon another.

[9:19:7] Understanding the emotions of another entails being able to explain in your own words why the individual is feeling such a way, and why they are acting, speaking, and thinking like they are.

[9:19:8] Finally, accepting is both the toughest and the easiest of the three elements; acceptance is often mistaken to mean agreeing with the reasons for a particular action, but the Astronist approach to acceptance is that accepting something is acknowledging its truth, or fact for that individual in a particular moment.

[9:19:9] The awareness, the control, and the expression of one's emotions is emotional intelligence, but the Astronist approach to emotional intelligence is to show that it can be applied in almost all circumstances, especially so in one's interactions with others.

[9:19:10] If we hold the ability of emotional intelligence, we step upon the trajectory of becoming greater philosophers, creators, and generally, better people, who hold the capacity to identify, understand, and acceptance the most personal and inner parts of what it means to be human.

[9:19:11] By holding one's emotional intelligence just as one holds onto one's talents, knowledges, and experiences, one, by direct consequence, becomes a much greater empathiser and empathy is a key centrality in building greater relationships with our friends, our families, our employers, and all other people with whom we interact in our lives.

[9:19:12] It is the lack of empathy in the nature of the human heart, mind, and soul that has lead to the majority of conflicts, deaths, and destructions in the history of our species, based largely upon a misunderstanding of each other's feelings towards one another.

[9:19:13] It is herein defined to be the Astronist approach that the understanding and sharing of feelings is the most precious and distinguishing part about whom we are as humans; emotion drives all action, especially so the creative and imaginative kind.

[9:19:14] It may be the attempts of some philosophies to eradicate emotion altogether seeing that emotion is the cause of desire, greed, jealous, temptation, and all the other perceived evilsities, but instead, from the Astronist perspective, it is believed that we must embrace emotion in all its incompleteness, illogicality, and somewhat evility because by this very notion, a parallel is drawn between being human and the rest of The Cosmos itself.

[9:19:15] The Earth and all the natural disasters that have occurred, and The Cosmos and all the destructions that it have occurred within it hold no apparent consciousness for life; the tsunamis, the hurricanes, and the typhoons are all natural; they hold no ability to control themselves from destroying homes and lives.

[9:19:16] The unemotionality of nature, The Earth, and even The Cosmos has always been a point of interest to myself, and it shall therefore become an important concept within the Astronist philosophical tradition.

[9:19:17] Humanity, although we have a conscience, which is something constructed by the history of our faiths, laws, and institutions for the establishment of an orderly society, our conscience is not inherently natural, or else we would not have to be taught that which is wrong and that which is right.

[9:19:18] And it is in this very notion that we see the divinity of humanity because to be divine is to neither be restricted by the emotions, nor is it to be tied to the physical, lawful, and moral constraints of reality; instead, divinity holds no conscience; whether divinity works upon random order, or by some other means, I do not know, but all I can write of is that which I see around me.

[9:19:19] And I see that there is an inherent unconcern, indifference, and apathy from nature, The Earth, and The Cosmos about the deaths, sufferings, and tribulations of human emotion, and to some extent, we share this unemotionality.

[9:19:20] If it were not for the institutions, laws, and faiths that have structured our consciences, which are necessary for societal order, then there would be no difference between that which is right and that which is wrong.

[9:19:21] One may also make the mistake when thinking about this concept to therefore label nature, The Earth, and The Cosmos as evil; but by this very notion, we ignore what being divine means; the volcanoes are not evil because they erupted and killed; the meteor that hit The Earth and killed the dinosaurs and all other life isn't evil because it did that; and neither is it evil for The Earth, the stars, and The Cosmos to still continue on in their functions, even after the most tragic of events has occurred in our society.

[9:19:22] Indifference is not evility from an Astronist perspective when spoken of in this context about this concept; the murderers, the thieves, and the extortionists are also evil humans, which is not and would never be denied, but the fact remains that we all are born without a conscience for what is right and wrong, and by this, we see the parallel of divinity between ourselves, and nature.

[9:19:23] Conscience is simply a human construction to bring order to our civilisation, but murder occurs in nature; destruction occurs in The Cosmos; there is a detachment between nature and the human conscience because the human conscience isn't natural.

[9:19:24] This does not make the human conscience unworthy of the importance it deserves, because all human civility requires it, but the fact remains that it is not natural; perhaps we can call nature, The Earth, and The Cosmos cruel, but we must accept that the cruelty to which we label them is merely a manifestation of our own likeness to them.

[9:19:25] It is perhaps the most controversial statement to make that that which we refer to as The Divine is emotionless; in some ways this is true and in others it isn't.

[9:19:26] Firstly, The Divine is emotion because, from a theistic perspective, The Divine created emotion; however, from the Astronist approach to what it means to be divine, there exists a detachment between the restriction of emotionality and morality from The Divine itself.

[9:19:27] If The Cosmos had a conscience and it were not to destroy anything that it had created, then I would not be here trying to contemplate these issues, and nobody else would be here trying to contemplate my approach to these issues because The Cosmos would not exist.

[9:19:28] From the very moment of the Inception Epoch, The Cosmos has depended upon the creation and the destruction of its progeny to develop, and to expand; this is the same with the animals of The Earth, the nature of The Earth, and The Earth itself, which was made by the destruction of other celestial entities that preceded it.

[9:19:29] In essence, the concept herein aforementioned is henceforth known as Unemotionality, or the Nature of Divinity, and is one that contologists will surely spend many years of their lives contemplating due to the immense complexity and controversiality of the nature of the concept.

The Centrality of Enthralment

[9:20:1] The Centrality of Enthralment, like the majority of other concepts in an Astronist contextualisation, mostly relates to the duty, vocation, and destiny that humankind is said to have about its own exploration of The Cosmos.

[9:20:2] One's enthralment into the study of The Cosmos is so highly encouraged in the Astronist philosophical tradition that it can be derived from almost every branch of Astronist Philosophy.

[9:20:3] Similar to the concept of wonderment, though lacking wonderment's official philosophical status within Astronism, the action of enthralment is to allow one's attention to be captured and fascinated, especially so when relating to The Cosmos, or any of its progeny.

[9:20:4] From the Astronist perspective, The Cosmos and all its progeny are the most important entities of physical existence to be enthralled upon due to their immensity, grandity, and their magnificence.

[9:20:5] One should also be enthralled by the journey upon which humanity is trajected; the possibilities that humanity is to seek; the worlds it is to discover; the very fact that The Cosmos is there to be explored is perhaps the easiest fact to be enthral oneself upon.

[9:20:6] As a less official version of wonderment with no greater devotional or philosophical meaning, enthralment is an important concept that allows for the wider concept of wonderment to be established upon it.

[9:20:7] If we lose the fascination of The Cosmos and its progeny that many of the greatest minds and peoples in history held so deeply to their hearts, minds, and lives, then we must ask ourselves what we are living for.

[9:20:8] If not for the exploration of The Cosmos as the next frontier beyond The Earth, then what for? To stay stagnant upon The Earth not expand any more than we already have? A bleak existence is herein predicted if that is to be the case.

[9:20:9] No, the Astronist approach maintains that humanity's fascination with the stars shall never die and although it may be dormant at times as our limited concentrations are distracted by the materialities of our civilisation and its wealths, there will come a day soon, when philosophy has reascended by the writings of this book, that the peoples of the world's fascination with The Cosmos shall re-emerge stronger than it ever has been before.

[9:20:10] This is the enthralment upon which many of us wait; this is the fascination that many of us wish to feel, and that many of us hope to feel about other material objects, but they are always left disappointed.

[9:20:11] To try and understand The Cosmos is to be completely enthralled by its grand mysteries.

The Centrality of Envy

[9:21:1] You desire that which another possesses, but not so much that you wish them harm, or so much that you compromise your own morality to achieve that which they hold; you feel envy.

[9:21:2] There are those of us whom succeed in our ambitions and those of us whom do not; some have suggested that the difference between these two kinds of people is that the former worked hard, and the latter did not work hard enough.

[9:21:3] This stance on the matter is the greatest to hold because the possibility is always existent for them to succeed, and the hope remains no matter with which it may take to achieve that which you wish.

[9:21:4] The hope in this concept is the most important aspect to cling onto because without such, we condemn our ambition to the chance, without any dedication to make that which you desire occur, no matter the circumstances.

[9:21:5] Envy is an immoral emotion as is traditionally understood because it fuels jealousy, greed, selfishness, and suffering, but one may question as to why it is therefore considered a centrality.

[9:21:6] The answer is because that which is known as Innocent Envy is identified as part of almost every human action and desire that there is; Innocent Envy is the feeling of desire for that which another possesses, but one uses this desire to motivate themselves to achieve the same as that which they had first desired.

[9:21:7] Innocent Envy drives human civilisation; we see it in business, in culture, in employment, and in family, and all other aspects of life, we can derive this type of envy and so, it is a type of envy that we cannot steer away from because it is part of whom we are as humans.

[9:21:8] The desires we hold, the jealousies we share, and the greed we feel are that which drives productivity; there are those of us whom do what they do in complete purity without any desire, jealousy, greed, or envy, but I maintain that even those whom proclaim this will still have felt some sort of Innocent Envy at some part.

[9:21:9] Innocent Envy is so widespread because it is a product of contrast; it originates from the comparisons we charge between ourselves and others; as long as Innocent Envy is only used for the betterment of oneself and those around oneself through fuelling the motivations and dedications of oneself then I see no cause for moral, or ethical concern about realising this type of envy.

[9:21:10] Just because an emotion is initially morally bad, that does not mean to say that it cannot be used for a greater moral sense; envy is an example of this type of morally bad

emotion that can be used, if one wishes it so, in a way that is positive, and that does not harm others for the satisfaction of one's own feelings.

The Centrality of Failure

[9:22:1] To achieve and to have the potential to achieve; it is clear that these two very similar concepts are so distant in their conclusive forms.

[9:22:2] When we embark upon a journey of ambition, then we must prepare ourselves for its failure, just as well as its success.

[9:22:3] Failure is only when it is constituted as such; if one does not acknowledge or proclaim something as a failure then the world will never know it is as a failure, but by this, we do not face the reality; we mask the truth with a false narrative.

[9:22:4] There exists a potential inevitability of failure in all excursions and embarkations; to reduce this potentiality of failure is the goal of each embarker, but the potentiality of failure may be so high in some embarkations that even attempting to reduce it bears no difference in the chances of its occurrence.

[9:22:5] It may seem strange in terms of logical thought to centralise and emphasise the importance of failure, but if we are to understand its benefits to us in almost everything we do in our lives, we place ourselves upon a trajectory for a better, happier, and an ironically more successful existence.

[9:22:6] Behind every successful journey exists an amassment of failures that have inevitably occurred in different potencies throughout the journey.

[9:22:7] One may be driven by either one's fear of failure, or one's desire for success; by whichever motivation one is propelled, one should know that each of them is a means to an end of the other; a fear of failure drives a desire for success; a desire for success drives a fear of failure.

[9:22:8] A failure is a beacon of hope; it is a guiding light to understanding the mistakes we have made, and the way by which we can improve ourselves to overcome such failures.

[9:22:9] In essence, failure is a signal of opportunity; an opportunity to better one's circumstances from the debris of failure; a means for which one can base their determination upon for the continuance along one's journey.

[9:22:10] We must also remember that those whom desire success are often caused to emphasise any hint of failure, as though it is an infectious disease from which they shall never recover.

[9:22:11] From a similar notion, by the idiosyncratic nature of human thought, we either allow ourselves to constitute our own sense of irrational failure, or we allow the world constitute the criteria of failure.

[9:22:12] In truth, it is often more common that one's idea of failure may be another's idea of success, as has been philosophised many times before this writing, but this isn't the entirety, or the conclusion of this issue.

[9:22:13] The fact that another person may consider one's failure a success does not make their failure any less painful, or disappointing; this is only a matter of perception, but like many other similar concepts, what other people think does not matter to one's own inner emotions, and this is no different.

[9:22:14] The pretence of one's own success is merely a failure to oneself and one's own dignity; if one is every to value their own happiness, and is ever to truly appreciate the fire of ambition that burns within them, well then they must stop any pretence about the reality that one has found oneself in the midst of.

[9:22:15] The greatest ally of failure is narrow-mindedness as it is very easy for one to consider a single failure as a failure with as much gravity as the celestials of The Cosmos, but if we perceive the wider spectrum that is life, then we understand very quickly that any one single failure doesn't ever constitute the failure of one's life; one thing never constitutes the entirety, and in the context of failure, we understand this most clearly.

The Centrality of Fear & Love

[9:23:1] If we are to understand the nature of familial relationships, then we must focus our attention on the two aspects of these genealogical ties that are essential to their existence; these are fear and love, equally, purely, and wholly.

[9:23:2] For those of whom we have raised, we both fear for them and we love them dearly so; the former because of the cruelties, evils, and sufferings of the world and those whom shall so quickly and unthinkingly afflict pain you, and the latter because of the biological, familial, and personal affection one has for the individual.

[9:23:3] The emotions of fear and love that we feel for our relatives and friends are not consciously initiated; we do not intentionally hold these feelings, but instead, they either develop gradually, or instantly, especially so with regards to our own offspring, of which we hold absolutely instead love and fear for.

[9:23:4] We love them for their very being, and that alone, whether they follow the ambitions that we have envisioned for them, or whether they treat us, and speak to us in denigratory terms, we still love them for their own beingness.

[9:23:5] We fear for them as we so very much hope that they do not become distorted and stray along the wrong path that will only lead to their inevitable struggling and suffering through life.

[9:23:6] All any parent wishes for their offspring is their happiness and prosperity, and to know better to make avoidance when they are confronted with the wrongdoings and the immoralities of life.

[9:23:7] Parents have dealt with this in either one of the following two ways; they have cushioned and isolated their children from the world, so much so that their children don't know the reality of the world into which they were born, and the greater shock they receive later when they are exposed to its harsh truths, often when they are the most lonely and vulnerable.

[9:23:8] The second of the two ways is that they have exposed their children so openly and without any care or attention for that they their children are being exposed to and the affects that this has upon the child, that the child grows older and believes that the harsh realities with which they are now well-acquainted is how the world and life must be, or if it was just their misfortune that they were born into such an existence.

[9:23:9] Nobody can go through life without feeling both of these emotions in some way; either in relation to ourselves, or in relation to those around ourselves, or even in relation to those whom we do not know personally.

The Centrality of Gratitude

[9:24:1] For that which we express our readiness to thank is that which we understand the gravity of in relation to that which was enacted in order for it to be materialised.

[9:24:2] Without the gratitude present in our expressions, we show that we do not understand, or hold the ability to appreciate that which went into the realisation of something, including the time, the effort, and the knowledge that has been attributed to the realisation of something.

[9:24:3] The appreciation of that which others do for us demonstrates our ability to have emotional intelligence and without our appreciation, we only expose our own inaptitude for that which is done for us, or for that which is in occurrence around us, or for that which we are granted, especially so by luck, reward, and fortune.

[9:24:4] We must also uphold gratitude for our opportunity in relation to our exploration of The Cosmos, which is an aspect of our existence that we have lost almost all our appreciation and thankfulness for.

[9:24:5] The wonderments and devotions to The Cosmos are largely about paying gratitude to its beauty, its magnificence, and its immensity in all aspects, and it is this that all civilisations across the world are currently lacking because they do not appreciate The Cosmos for the role it plays in human civilisation and the central role it plays in general existence, and this has occurred because before the Astronist philosophical tradition, there existed very little developed philosophy about The Cosmos.

[9:24:6] From the Astronist perspective, it is most important to make gratitude of our families, friends, and fellow peoples and the civilisations we have created as a species, but it is also even more greatly emphasised that one's gratitude for The Cosmos and all that is beyond The Earth, especially so in an occhiolistic approach.

[9:24:7] It is held that the occhiolistic approach to the human perception of The Cosmos is the only approach to The Cosmos that holds genuine gratitude at its heart, because it places a centrality on the fact that our own perspective of The Cosmos is so narrow and inferior to the reality of the size, scale, and scope of The Cosmos itself.

[9:24:8] As is similar to many other aspects of the Astronist philosophical tradition, the centrality of the act of gratitude is the act of gratitude towards a cosmical, or celestial phenomena, or towards The Cosmos itself as a distinct entity.

The Centrality of Guilt

[9:25:1] If, in the deepest parts of yourself, you feel even a hint of guilt for an act you have witnessed, or committed, then you know that act to be wrong not by the constructed rules and laws of the world, but by your own laws, by your own very nature.

[9:25:2] For that which we feel guilt is that which we know to be wrong in absolute; for that which we are told is wrong is that which another has formed their opinion upon, and is thus, not absolute.

[9:25:3] These are the two most efficient ways of defining guilt; that which we feel and that which we are told to feel; the former is known as Absolute Guilt, and the latter is known as Interpretive Guilt.

[9:25:4] From the type of system of the society in which we reside and were brought up in, we know that which constitutes guilt, and that which does not, that which may even constitute reward.

[9:25:5] Excluding those whom are mentally ill, the best way to decipher one's guilt is by taking an introspective look at oneself, and to be perhaps the most honest with oneself that we have ever been, and reach deep within ourselves and feel whether we have done wrong, or not; by this simple introspection, we can derive the extent of our own emotional intelligence, the morality and the ethicality of oneself, and the type of ideological system in which we reside.

[9:25:6] In the Astronist approach, a rarely relativistic approach, as well as a naturalistic approach is taken by the act of wrongdoing; one is asked to ask oneself, entirely and truthfully, whether they feel any guilt whatsoever.

[9:25:7] By this, we allow the natural soul and empathy of the individual to be emphasised, and if they still feel no guilt for their actions, or if they do feel guilt for their actions, then that reflects one's own natural morality towards the action relativistically, as another may see such an action as the most immoral and guilt-ridden act of all acts to follow.

[9:25:8] However, the systems of law that are in place in the civilisation in which one resides supersede our own relativistic individual moral compasses, and impose upon us a set of universal natural laws that shall be enforced when necessary.

[9:25:9] It is, however, when the laws of such a civilisations do not correspond with the universal natural law of life and freedom then we have identified a floor in the system under which we are currently living, and it is up to the current and future generations to reform the system to reflect these universal natural laws that prioritise life rather than the prioritisation of dogma, or of human egotism.

The Centrality of Insecurity

[9:26:1] We must first feel insecure if we are to benefit from the fruits of security; with not the former, may the latter come for if not, how can we truly know that we do not live with security now, if we have not yet felt the vulnerabilities of insecurity.

[9:26:2] Security and insecurity are both constructs of our own psychologies; they are illusory products of the extent to which our fears are either defeating us, or are defeated by us.

[9:26:3] The emotion of insecurity and its causalities are largely unique to each and every individual, but there are some commonalities of causal affect on insecure feelings; lack of money (Financial Insecurity), lack of relationships (Social Insecurity), lack of attractiveness (Appearance Insecurity), and lack of accomplishments (Achievement Insecurity), and there exists many more types of insecurity, but these are the four major kinds that are identified, and many of the smaller kinds derivate from one of these four.

[9:26:4] Insecurity is closely associated with concepts of abundance, as seen with the repetition of lack of, pertaining to one's fear of inadequacy in some area; to analogise, the more locks we have on our doors, the safer we feel; the more friends and family we have, the more loved we feel; the more money, knowledge, experience, and fame we have, the more accomplished we feel.

[9:26:5] Insecurity is generally a lack of fulfilment in a particular area of life that is being expressed in a way that describes a fear of inadequacy, or a fear that something drastically bad will happen because our stock of something isn't as high as we had hoped.

[9:26:6] Insecurities stem from the social constructs that surround us and tell us that which we should have much of in our lives, and that which we needn't worry about if we have little of.

[9:26:7] Although they are originative from social constructs, our insecurities are only our insecurities because we have allowed them to consume our thoughts and actions, so much so that we spend our lives attempt to debunk them, though we do not understand that they are only constructs of society that we have allowed to invade our psychologies to the point at which they control our feelings.

[9:26:8] A lesson we all must learn is that insecurities are an inevitability of humankind, which is why they are considered a centrality in the Astronist Tradition, and therefore, they must understood if they are to be dealt with.

[9:26:9] Insecurities are inevitable, but this should not reduce the solemnity and severity of the damage they are able to cause for they can cause the most vulnerable of us to want to remove ourselves from all situations wherein we may be forced to face our insecurities; by this notion, we allow insecurity to overcome our own dignity.

[9:26:10] Beware of the growing insecurities within oneself right at this moment, and do not allow them to take hold of any territory of the heart, mind, or soul for if we do allow this, we condemn our lives to a most unfortunate series of miseries, and the consequences of which is that we shall therefore live so cautiously so as to avoid our insecurities that we may as well not have lived at all.

The Centrality of Isolation & Reclusion

[9:27:1] For as much as I love the world, the world and I must keep somewhat distant from one another in order to allow each of ourselves the space to understand one another, and to contemplate the trajectory towards which our relationship shall continue to proceed upon.

[9:27:2] When one removes oneself from the cloisters of the open world, then one sees how the world of which we share and in which we all reside, is claustrophobic for those with minds that venture further than this one world can hold within its capacity.

[9:27:3] Isolatory actions are often viewed as negative by those whom enjoy the noise of the world, but isolation can in fact be the greatest of all healing processes for an individual before they flourish in the open world.

[9:27:4] However, to spend time alone is to know oneself, but to spend too much time alone is to not know the self that one could become because ultimately, despite the mental and physical benefits that temporary isolation can grant, those with whom we surround ourselves and the world surrounds ourselves with, they shape whom we are and they show us sides of ourselves that we would never have known if we had made our isolation permanent.

[9:27:5] Temporary isolation is important for the quieting of our minds to the emotions that have been building up throughout our time in the world outside; temporary isolation is sometimes necessary for certain people to be able to function and become the people they dream to be, but in this context, we only speak of the centrality of isolation in the context of how it can be beneficial to some people's personal mentality for a short period.

[9:27:6] One has to be strong in the wide world of evility, cruelty, and diversity, but also, one has to be even stronger when they are alone, and isolated from the world, because in those moments, our greatest demons can get the better of us before we realise their claws have sunk in.

[9:27:7] Isolation is beneficial, but only in small doses for most of us; there are those of us whom can experience isolation, and perhaps even embrace isolation for lengthy periods, and no harm shall come to them, but then there are those of us whom can experience a fraction of isolation, and begin to spiral down a path of insecurity, fear, worry, and depression.

[9:27:8] If any of us are going to dabble in the process of isolation, then we must know whom we are before we embark upon such a personal processes, because it is for the fear of losing oneself, that we must always stress to people that they must know whom they are, where they want to be, and for which reasons they are isolating themselves before they actually conduct such actions.

[9:27:9] One may query the difference between reclusion and isolation; isolation is segregating oneself from the entity that is the wider world, which does not necessarily mean all other human contact, for a short period of time for reasons of tiredness and for personal growth.

[9:27:10] However, reclusion is a conscious effort on one's part to segregate themselves from all other contact for a particular purpose, typically one relating to their career, a devotion they hold, a vocation they feel they must fulfil and the only way by which they can find peace to conduct their vocation is through separating themselves from all other contact with other people.

[9:27:11] Reclusion is an action that should only be undertaken by those with extremely headstrong vocations and only for a set amount of time, usually until they feel they are ready to share their vocation with the people and the world around them, and is very important for only writers, philosophers, and other creatives that are able to conclude reclusion without falling into the mental and physical and emotional pitfalls that are so easily fallen into when one makes themselves a recluse.

The Centrality of Laudation

[9:28:1] As one of the three devotions of the Astronist philosophical tradition, laudation is therefore tricentral and it is the devotion of laudation that deals with the praise and commendation of The Cosmos, its progeny, and those of us whom dedicate our lives to its discovery, study, and exploration.

[9:28:2] When compared to its counterparts of wonderment and adoration, laudation relates more to physical action rather than internal or vocal admiration of The Cosmos and all that is related to it and its knowledge and exploration.

[9:28:3] Laudation involves the buying of a cosmical ornament to express one's wonderment; it involves the naming of one's offspring after the most vehement of explorers and studiers of The Cosmos; it involves the general praise and commendation, in whichever way it may come, that is afforded through one's initial wonderment and adoration of either The Cosmos itself, any one of the cosmical progenies, or a son or daughter of humanity who has either dedicated themselves, or sacrificed themselves for the cause of the Humanic Exploration of The Cosmos and its study.

[9:28:4] We all have the ability to laud that which we wish, though choose that which you praise and commend for unless their efforts are conducted for the progression of humanity, then they do not deserve such devotion.

[9:28:5] That onto which we bestow our laudation is that which must deserve such devotion, and it is the purpose of this book to provide the world with all the possible recipients.

[9:28:6] The greatest, most fulfilling, and most enlightening act is to express one's wonderment and adoration for The Cosmos through its laudation to the world.

[9:28:7] I love The Cosmos and all its grand progenies; I love them for their immensities, and their direct divinity, and it is for this reason that I write The Grand Centrality; The Grand Centrality itself is my own laudation of my wonderment and adoration of The Cosmos; into which expression shall you place their wonderment and adoration of The Cosmos?

[9:28:8] The greatest problem of the current times is that so few express their fascination with The Cosmos and so few prioritise the devotion, exploration, and study of The Cosmos in all civilisations.

[9:28:9] But with the publication of these works, I do so hope herein, that henceforth there shall be a change to the world for the betterment of the peoples, towards a cosmocentric future, for that is the only trajectory towards which we can possibly strive.

[9:28:10] If we continue to only make devotions to ourselves and our own achievements, then how else can we hope to press on, beyond that which we are capable of; towards a greater, grander, and much wider future?

The Centrality of Melancholy

[9:29:1] To those whom have experienced the feeling of melancholy either just one, or in regular episodes, I am someone who has also experienced this emotion, and I feel it to hold a very important place in the development of the human psychology.

[9:29:2] Under the guise of hedonism, many peoples are fixated on making themselves happy, and I am not advocating to purposefully make oneself sad, but I must stress the importance of unhappiness in the carving of one's identity.

[9:29:3] Melancholy is essentially a longing for something that is not present before oneself, but the notion that melancholy has no cause is false because I feel there exists many causes for experiencing a melancholic episode.

[9:29:4] Most often, melancholy occurs due to one's longing for something that they have yet to reach; such as a particular lifestyle, or a particular career, or some other distant existence that they see exemplified in another person's life.

[9:29:5] We must always emphasise the importance of melancholy whenever it occurs because we can use the pensivity that it exhumes from within us to motivate us furtherso, towards the goal that we so desperately seek, so much so that we were melancholy initially because of that desire.

[9:29:6] If you experience a melancholic episode, it is always productive to engage in some creative activity during this time, whether that be writing, drawing, or composing; whichever creative expression you choose, the raw, and deep emotions that boil to the surface during your melancholic episode will burst into your artistic expressions, making them all the more infused with genuine emotion.

[9:29:7] In essence, melancholy is a centrality because it is an essential type of emotional expression, typically by those whom bottle up their emotions and hide them from the world; it is always healthier and more relieving to channel such emotions through creativity, which positions melancholy as a principal way for raw emotional expression.

The Centrality of Optimism

[9:30:1] The benefits of optimism are self-explanatory by optimism's own very nature, but the contention that the Astronist worldview has with current institutions and their subsequent influences on the minds of those whom live under them is that some institutions teach to be optimistic of wealth, materialism, and pride, but to think so little of that which exists beyond The Earth that such subjects are never discussed in their widest contexts.

[9:30:2] The problem with our current civilisation is that the truth of The Cosmos is distorted to serve the theologies of the present day faiths; a seemingly endless abundance of optimism is granted such faiths, but when suggestions are made about the possibilities and realities of The Cosmos, an instantaneous pessimism invades the discussion and halts all ideas that there could exist more in The Cosmos than we current can comprehend, or that the institutions of our civilisation have told us.

[9:30:3] From the Astronist perspective and worldview, The Cosmos and its many progeny are the easiest and most wonderful entities of existence to be optimistic about; it is held that if we do not hold optimism about The Cosmos and its exploration, then we condemn humanity's future and our own future descendants to lives of inexploration and indiscovery.

[9:30:4] It is the mission of the Astronist philosophical tradition to banish all pessimistic thought directed towards The Cosmos, its progeny, or humanity's exploration, study, and interaction with The Cosmos as such pessimisms are considered to be the largest sources of regression that exists in the human world.

[9:30:5] The Philosophy of Astronism, and the entirety of the Astronist philosophical tradition and its institutions are well prepared and ready for a battle against this type of pessimism with two goals at the heart of this struggle; the first is for the betterment of peoples, and the second is for the ensurement of humanity's exploration, study, and open-mindedness of The Cosmos and all the possibilities that exist within and beyond it.

[9:30:6] More generally, optimism is an admirable trait for it most often stands between the beginning of the execution of an idea and the discarding of an idea; except those that are geared to harm others, all ideas are worthy of consideration and execution, but it is the pessimistic tradition of thought that attempts to inhibit most new ideas and makes excuses for their inactuality.

[9:30:7] Pessimism often steals the role of The Divine in that pessimistic thought attempts to foretell the outcome of something before it has actually occurred, or even before it has shown any sign of resulting in such consequences; what greater illogicality, irrationality, and immorality could be found other than that?

[9:30:8] Essentially, it is only optimistic thought that shall forge the trajectory that we all wish to proceed upon; that which shall lead to our advancement, our enlightenment, and our expansion as a species.

[9:30:9] Optimism offers us all the possibilities of The Cosmos in The Universe; pessimism offers us all that could not happen in The Cosmos in The Universe; no great deal of logic is require to pick the option that will lead to our greater prosperity.

[9:30:10] Let those whom wish to side with pessimism side with it for we must uphold our principles of freedom, but let us, those whom side with optimism ride upon it and reap the rewards of the thought system that we have chosen to follow.

The Centrality of Regret

[9:31:1] When we feel regret, we realise that something we have done, or something that has happened that we could have stopped, we could have, and should have, appreciated that more than we did at the time.

[9:31:2] Regret is perhaps one of the worst of all emotions because it is based upon reflection; regret succeeds all other emotions because it occurs only after the fact, and at that moment, we cannot change what happened.

[9:31:3] Regret is a centrality because we must teach herein that the only way to curb regret is to prepare oneself for it; to foresight its occurrence, and the only way by which we can do this is by always appreciating every opportunity that comes one's way, or always appreciating a person, an object, or whatever the subject may be.

[9:31:4] Once we feel regret, it is too late to change it, so we must understand the actions and circumstances that lead to ourselves feeling regret; if the majority of one's regrets centre around not being appreciative enough, then one needs to be more appreciative of all things, so that they don't force the emotion of regret upon themselves later on.

[9:31:5] There does exist one other way to deal with regret, and this occurs once one has felt regret; it involves one promising themselves that they will no longer conduct actions that they know will lead to their own regret.

[9:31:6] It is the paradoxical trap of the human mind to cause the majority of our own pain from our own repeated actions; often, we punish ourselves because of some internal dissatisfaction with the way our lives have become, but this only results in one's life not changing, but our motivation, emotional intelligence, and our self-confidence and happiness being diminished.

[9:31:7] If one feels the daggers of regret, then one knows what they did to come to feeling the regret that they feel; the second way to deal with regret is to never allow oneself to put oneself in such a position again that will result in their regret once more.

[9:31:8] It is perhaps easier to deal with regret when one has felt the damage it can cause so as never to allow oneself to feel that way again, one never conducts the actions that lead to them feeling that way.

[9:31:9] Regret is a centrality because it should act as a deterrent for unappreciation in our lives as we will understand that if we do not appreciate that which is around us when it is, then we will only feel regret in not appreciating it, especially so when it has gone.

The Centrality of Reputation

[9:32:1] The most important of all of the centralities outline during this disquisition is that of reputation, and it is a technique that is so often forgotten in life, and one that, if used correctly to one's advantage, is the greatest of allies for us all, and will most certainly guide oneself to where one wishes to be.

[9:32:2] Each individual is assigned with a reputation from the moment they are born; this reputation extends from one's childbirth to one's waning hours, and is therefore the single aspect of oneself that will stay throughout one's life.

[9:32:3] To analogise, every person's reputation begins as though it were a white linen sheet; freshly cleaned, pristine, and unstained; the type of life the individual leads reflects the extent to which they linen sheet is stained.

[9:32:4] Imagine every time you do something immoral, unpleasant, or may be perceived to be disagreeable, a mud ball is thrown at your white linen sheet; the size of the ball depends upon the gravity of the action undertaken.

[9:32:5] And each time you do something of this nature, your sheet becomes more and more stained, until you have a linen sheet that no longer resembles the sheet you began with; this is how reputation works, but there is one most poignant aspect of reputation that needs to be thoroughly understood.

[9:32:6] Reputation and the extent of the stains on one's linen sheet are wholly dependent upon the perceptions of others for that is what reputation exactly is; it is an amalgamation of the perceptions the world has of oneself.

[9:32:7] By this notion, to continue the analogy, every person has multiple white linen sheets for every group they encounter; often, it is the less a group knows about us that the whiter our linen sheet to them stays, however, this only causes the group to become suspicious of oneself, and in turn, that white linen sheet turns not brown or black, but grey, to reflect the lack of knowledge a group holds about oneself.

[9:32:8] It is the game of life to manage our reputations to different groups of people; there will be groups with whom our reputations hold little importance, but so equally, there will be groups with our reputation is the most important part about ourselves.

[9:32:9] And in essence, to every other person other than ourself, the reputation we hold is who we are; it forms our identity in the world, no matter whether it truly reflects our own understanding of ourselves.

[9:32:10] The most crushing part about reputation, however, is the gruelling process of attempting to change the minds of people and their true perceptions about oneself for it

remains one of the most difficult endeavours to change the perceptions of others towards oneself.

[9:32:11] Now, the philosophy of indifference has since emerged, wherein we are encouraged not to care about what others think of us, but the Astronist approach challenges this well-engrained stance.

[9:32:12] This is because people's perceptions of us may very well reflect the extent of our success in the world and if we have a discoloured reputation, then we condemn ourselves to a tougher struggle to make people think of us in a certain way.

[9:32:13] Some have attempted to be so opposite to their true selves that no one would ever believe that they could be their opposite, but the reality of oneself remains, and although the world may not know it, you know it.

[9:32:14] That is why the crafting of the identity of oneself is the most essential precursor to crafting one's identity to the world for we must first know whom we truly are, and be comfortable and accepting of that, before we can present our identity to the world.

[9:32:15] It is surprising, and perhaps even terrifying and distressing, that a person's first impression of us can stick to us for the rest of the time they interact with us; no matter what we say, no matter what we do, and no matter what others say or do, that person, depending upon their personality, will never possess the ability to alter their first impression of us.

[9:32:16] To those people, we cannot work upon, and should not waste our time in that such endeavour, however, there are those whom are not so stubborn, and whose perceptions of us are much more likely to change with the things we say, do, and the things others say about us.

[9:32:17] The majority of people wish to succeed in life in whichever industry, or arena that wish, and it is our reputations in such arenas that will forge the extent of our own success and achievement.

[9:32:18] The most key element of the construction of a reputation is consistency; without a consistent message and identity, the world's perception of us will be clouded by our mixed actions and sayings.

[9:32:19] If we wish to build a solid reputation, we must conduct consistency from the moment we set out on such an endeavour to the moment we end it; it is only when the world isn't watching, that we can become our raw selves, still hopefully ourselves in majority, but without the adornments that we have placed upon ourselves for the world to view us the way the world does.

[9:32:20] Reputation is something that must be conserved for once it is stained, it is extremely difficult to reverse, especially so in a public sense; if the public view you in a certain way, and this has become engrained in their minds, it is almost impossible to return to the status of being unstained.

[9:32:21] However, in a public sense, one must always be aware that there will always be other people whom haven't garnered such a stained reputation of you, and from your positive reputation with them, you will be able to succeed.

[9:32:22] Not only is the crafting and preservation of reputation important in a public, business, and employment context, it is also relevant in the context of family and friendship; continued immorality, inaction, or ill-behaviour can force friends and family away, and even though they will still love you, the identity that you have crafted supersedes their ability to be around you.

[9:32:23] In conclusion, we all must craft our reputations in each sector of our lives, especially so in order to get to where we want to be and the type of life we dream of having; some people have chosen to forsake their reputations, yet have still succeeded in enticing a certain proportion of the population.

[9:32:24] There is no shame in this, but they should always know their reputations will always be stained from the perspective of the population that do not favour them.

[9:32:25] This notion relates to the final point to make about reputation; in a public sense, there will always be those whom do not favour you no matter what you do for it is a fool's errand to please every person of the world, as doing so means that you say nothing, and do nothing that may offend that you mean nothing to nobody.

[9:32:26] One must make the decision, if they are desiring a public life, whether to please all people, and represent nothing, or whether to please only a portion of people, but to represent something to that population, and to the wider world; from the my personal perspective, I choose the latter, for I know that which I am to represent is a cause that is fair, true, and right.

[9:32:27] It is the penchant of some to take a stance of neutrality when faced with the contentions between different groups, and although this may afford you an unstained reputation, it may result in the allies you have, not being as loyal and strong as you had hoped.

[9:32:28] In the context of conflict, neutrality affords you with the luxury of not being defeated, but it also comes with the price of a lack of loyal allies for in joining a side, neither side is indebted to help you when you are in need.

The Centrality of Sentimentality

[9:33:1] Those of a sentimental nature are often disheartened by those of us whom prefer not to keep material objects, and prefer to regularly purify our surroundings from our belongings, often to grasp an internal feeling of newness and reinvigoration.

[9:33:2] However, sentimentality is always considered an important centrality in the Astronist philosophical and ethical traditions, especially so for internal and personal self-confidence and reflection.

[9:33:3] There are two types of sentimentality identified herein; those are Organised Sentimentality, and Unorganised Sentimentality.

[9:33:4] The sentimentality that is encouraged herein is the former, as that advocates for the collection of the most relevant of items and memories, and their organisation in one's residence, whether displayed, or stored away where such sentimental elements will not interrupt the practicality of the everyday running of the home.

[9:33:5] The latter, which is discouraged due to its largely negative effects on the individual internally, and those surrounding, involves keeping items that hold no relevance, or significance, and they are kept in a way that isn't categorised by the time period of their relevance, or the nature of the item, but are instead positioned in such a way that they cause interruption in the practicalities of the home; this is classified as hoarding.

[9:33:6] Organised Sentimentality is beneficial for most people both mentally, emotionally, physically, and is a very natural process and desire to want to keep certain items that provide us with a warm happiness of fond memories whenever we see them.

[9:33:7] In fact, anybody who is overly opposed to any form of sentimentality, even the most organised of sentimentalities, and retains very little of the items and memories of their past, then there may be a deeper issue therein revealed; perhaps one is running away from one's past, and any object, or memory they possess is only a reminder of the pain they experienced.

[9:33:8] Organised Sentimentality is also very important for those whom wish to share their lives with the world in the public sphere; if the world asks you about your life, and you have kept so little, either in the form of objects, or memories, then how can the world get to know you and your journey; all you will have are the ideas of your current thought, which is why the action of instantiation is one of the most important processes for capturing and preserving memories, emotions, and experiences in our lives.

[9:33:9] In Astronist Philosophy, the action of instantiation holds a slightly different definition to its mainstream counterpart for in the Astronist philosophical tradition, instantiation is the process by which an individual captures their raw emotions about any subject during the height of its potency, rather than reflecting upon it at some later date.

[9:33:10] The reason for this is so that the individual can accept the emotions they felt during that time because it is the trap of reflection, that all the emotions we reflect upon are distorted by the passing of time; such emotions in that moment are therefore lost in the majority of cases, and therefore, the true and the reality of that time and the emotions one felt are not able to be shown to the world.

[9:33:11] Instantiation can be conducted through the form of written diaries, which are still interpretational, but the most genuine way of instantiation is through recorded diaries, whether these be voice recordings, or video recordings; this remains the only way to capture and preserve one's true emotions during that particular time.

The Centrality of Strength

[9:34:1] Helping people blindly (altruistic without thinking) makes them weaker.

[9:34:2] Giving people that which they have not earned is setting them up for a life of dependence on others and continued misery.

[9:34:3] They become targets for those whom wish to exploit them and they concede because they have been made weaker.

[9:34:4] To help a person is different from making them stronger; the first expires shortly, but the second lasts for much longer.

[9:34:5] Seeing another elevated by goodwill, brings the eyes of others whom suffer, and it is often they whom commit atrocities in desperation for the relief that they seek.

[9:34:6] The receiver of the goodwill has not been taught strength in both mind and body, and so, falls to the desperate act of the sufferer.

[9:34:7] In the end, it seems all your blind charity has done is cause more suffering.

[9:34:8] We must teach those whom do not know; not simply give to them the treasures and expect them to know their value and how they can use them effectively.

[9:34:9] To feel anger or to simply ignore those whom seek charity is equally as wrong.

[9:34:10] Why feel anger towards such a small matter, for one's feelings would be better used elsewhere.

[9:34:11] Equally, why ignore the sufferers and those whom seek charity, for doing so neither makes you stronger, nor them.

[9:34:12] One must show the sufferer the way to their relief by their own means, for then, if ever they find themselves in the same position, they will know the way to get out of it on their own.

[9:34:13] And too, if ever they come across another whom suffers, they will spread the knowledge of the way in which the sufferer can reach their relief.

[9:34:14] In this, you become stronger for your knowledge is shared, and too, the sufferer becomes stronger because they have received the knowledge and applied it to themselves.

[9:34:15] Money dwindles much faster than knowledge so share that which will last.

[9:34:16] If one suffers, it is the nature of them to spread such suffering for they know nothing else.

[9:34:17] The spread of suffering is the work of evil, and progresses nothing.

[9:34:18] Cruelty leads to suffering.

[9:34:19] This suffering builds in one's mind until it is all they can hear, see and think.

[9:34:20] This always results in an act of desperation, and further suffering.

[9:34:21] This is particularly true when a kindness is offered, for often it is the sufferer who treats such an alien with punishment for they do not know of such an act, and thus, a greater darkness is served.

[9:34:22] Do not mistake strength for power for in doing so, you do strength a great injustice.

[9:34:23] One can be both strong, and powerless in parallel.

[9:34:24] Power refers to that which one can make others do, either through fear or love.

[9:34:25] Strength refers to that which one can make oneself do, especially when one knows that what they must do will lead to progression, but that the world may not see it that way, or that the consequences may not be pleasant.

[9:34:26] To sacrifice oneself to save the world, does not require power, it requires only strength.

[9:34:27] The greatest of strengths is to know when to walk away from a strength which is not one's own.

The Centrality of Stress

[9:35:1] For most people, especially so in the particular society in which I now reside, are consumed by stress; the pressures of the world around them form in their hearts and minds as stress; a gradual build up of tension in the mind and body that leads to one feeling overwhelmed by their lives.

[9:35:2] Like many other unpleasant emotions that are centralised in the Astronist Tradition, stress must first be understood and accepted for what it is before we can make preparations to deal with it when it inevitably arrives.

[9:35:3] The way by which we can deal with stress is dependent upon from where it originates; most sources of stress can be located from our own constructs, or the world's constructs of what we must doing at a certain time in a certain place.

[9:35:4] If we are to truly release ourselves from the bounds of stress, we must first understand that the majority of stress in our lives is derived from the constructs of the world, and these constructs, no matter how imperative they seem in the moment, are simply not important, especially not more important than the health of oneself.

[9:35:5] We must understand that which world constructs must be perceived for what they are; people telling other people what they must do in order to reap a certain reward; if you are to relieve yourself from stress, then you must first release yourself from these constructs; don't allow what the world has formed to effect your internality.

[9:35:6] By this notion, we understand that we are the only controller of our own stress, which does make logical sense, but when experiencing such emotions, it is often difficult to face the logical reality.

[9:35:7] Stress is made a centrality for two more reasons other than our own personal conquering of it; the first of these is that our stresses form whom we are, and the greater stress we have, often, the greater achiever we become for the victory; however, it is often these achievers whom have first understood and contextualised stress, so that it does not overtake them.

[9:35:8] The second of these additional reasons for the centrality of stress is that we need it to survive as a civilisation; stress is caused by many moving parts, and has formed everything we see around us for everything that exists, some person has had to exert themselves in some way to actualise it, and this exertion is the formation of stress.

[9:35:9] Therefore, stress is central to human life, and those whom steer away from stress are typically those whom, when you look back through their lives, have also avoided responsibility, vocation, and focus, and in turn, they have achieved little, learnt little, and experienced little, when compared to those whom have embraced responsibility, vocation, and focus.

[9:35:10] To live without stress is to live so feebly that one may as well not have lived at all for that which you achieve without stress is so insignificant that you may as well have not embarked upon its materialisation.

[9:35:11] Stress is an unavoidable part of life, and it is part of the human psychology to experience stress in some form whether this be from our own doing, or by the doing of another that has caused us stress.

[9:35:12] In conclusion, stress is unavoidable, as aforeaffirmed, but this notion should not invoke panic, for if we control and manage our stress, and if we make the most important step of contextualising our stress, then we are all the better for it, as we shall achieve all that we wish, without fear of stress overcoming ourselves.

The Centrality & The Philosophy of The Saviour

[9:36:1] Since the dawn of human civilisation, every individual has looked for their saviour in whichever form it may come; in a person, in an object, in an idea, or in an ethereal spirit, or entity, that remains beyond one's comprehension.

[9:36:2] In the Astronist philosophical tradition, the concept of The Saviour is herein and henceforth established in relation to an individual, whether real or metaphorical, that saves people, especially the masses, from either tyranny, difficulty, danger, or some other unpleasantry.

[9:36:3] The Saviour, in the Astronist Tradition, is often ascribed to the Astronist character of Jesse, or one of the other four Astronist characters, but may also be ascribed to a real individual, especially someone involved in the progression of the Humanic Exploration of The Cosmos, or in the furtherance of another Astronist goal, such as the reascension of philosophy, or engraination of cosmocentricity in human civilisation.

[9:36:4] In its Astronist context, The Saviour is prepared to sacrifice themselves for the betterment of peoples, or for the enlightenment, and advancement of humanity, and the world as a whole.

[9:36:5] The Saviour may be often depicted in Astronist Propaganda, as the leader of the people, or as the emancipator of the people from slavery, social injustice, or political oppression.

[9:36:6] Let all know forevermore that The Saviour is whomever each person wishes them to be.

The Centrality of The Cosmic Devotions

[9:37:1] As omnimentioned throughout the entirety of The Grand Centrality, the devotions we enact to The Cosmos, and any of its progeny, lay at the heart of The Philosophy of Astronism, and in wider Astronist Philosophy, as the most prominent practices within the entire philosophy.

[9:37:2] Wonderment, as the emotion, and wondermentation, as the official term for the act itself, is simply looking up at the stars and being genuinely amazed and awed by them, and The Cosmos; many peoples of the world will have enacted wondermentation without even knowing it.

[9:37:3] It is a feeling of sincere wonder about The Cosmos and its progeny, and is the most simple, and most common, yet too the most important of the devotions because it acts as a necessary precursor to the devotions of adoration, and later, that of laudation.

[9:37:4] Feeling wonderment is the initiation of one's connection to The Cosmos; it is one's initial realisation that The Cosmos is more, and holds more, than one had perhaps previously perceived.

[9:37:5] The most beautiful part about wonderment, as shall be latteraffirmed, is its universality; anybody with any type of education, knowledge, wealth, or any other categorisation that we have formed in our society, the emotion of wonderment and the enactment of wondermentation can be conducted by any person, anywhere, and under any circumstance, no matter whom they are, what they believe, or what those around them believe; this is the truest part of the Cosmic Devotion of wonderment; its total universality.

[9:37:6] It is important to note that the Cosmic Devotions are conducted in chronology; one cannot adore before they have wondermented, and neither can one laud before they have adored; the structure of Cosmic Devotions follows a hierarchy whereby, as one continues with their devotions, they are able to enact the third tiers of wonderment, adoration, and finally, laudation.

[9:37:7] One may be wondering the difference between wonderment and adoration; the key difference is both authentic love and respect of The Cosmos; wonderment is awe, whereas adoration is one projecting one's deep love and respect for that which they now understand The Cosmos to be, as they have enacted wondermentation and now comprehend its place; by this notion, we see the importance of the chronological structure of the Cosmic Devotions.

[9:37:8] Finally, we behold the third of the Cosmic Devotions known as laudation; the difference between this and the first two devotions is that laudation is physical and active, rather than emotional and abstract; the devotion of laudation involves one practical, physically, and creatively expressing to others their wonderment and adoration of The

Cosmos, as well as organising and attending events of observation, education, and discussion of The Cosmos and its progeny.

[9:37:9] The three Cosmic Devotions of wonderment, adoration, and laudation form the backbone of all Astronist philosophical practices and traditions, and it is the primary purpose of all Astronist philosophical buildings to supplement and accompany one's devotional journey by providing the impartation of knowledge, a public location for observation, education, and discussion in order to fulfil the devotion of laudation, as well as the buildings themselves being physical and architectural manifestations of the three devotions of The Cosmos.

[9:37:10] As an introductory measure, a list of the fundamental and commonmost recipiencies of the three Cosmic Devotions is conveyed below, and it is a list to which many more recipients will be added in the future by The Institution of The Philosophy of Astronism, but herein described are the The Fundamental Recipiencies of Cosmic Devotion.

[9:37:11] The Most Grand Cosmos: the centralmost of all recipiencies of Cosmic Devotion, The Most Grand Cosmos is one's devotion of the entirety of that which is known as The Cosmos in The Universe according to the Astronist Tradition, and is considered the centralmost, but also, the most basic of all devotions due to the lack of speciality needs to devote to it. It is a devotion that is entirely attributed to The Cosmos alone.

[9:37:12] The Most Majestic Cosmos: a devotion typically reserved for more experienced devotees, The Most Majestic Cosmos is one's devotion specifically to the colouration of The Cosmos, as depicted in art pieces and other creative expressions of The Cosmos, especially so in digital form. It is a devotion attributed to colour in The Cosmos, astrophotography, and the disciplines of cosmology, and asteroseismology.

[9:37:13] The Cosmos within The Universe: a devotion dedicated to one's understanding of the way in which The Cosmos exists within the infinity that is The Universe, and is perhaps best depicted in visual expressions. It is a devotion attributed to The Universe, infinity, the cosmic periphery, and cosmic reality.

[9:37:14] The Devotions to Classical Planets: a group of devotions relating to one's wonderment, adoration, or laudation to any of the Classical Planets of the Astronist Tradition which includes Mercury, Venus, The Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. It is a devotion attributed to extraterrestrial life, historical astronomy, and the cosmic neighbourhood.

[9:37:15] Lunar Devotions: a group of devotions directed towards any lunar phenomena, the most predominant of which is The Moon itself. It is a devotion attributed to all moons, cosmic discovery, orbitality, and all astronauts.

[9:37:16] The Grand Galaxy: a central devotion directed towards the entirety of a galaxy, in whichever shape, size, and colouration it takes. It is a devotion directed towards the characteristics of any galaxy, as well as all the different types of galaxies.

[9:37:17] The Most High Cosmos: a prominent devotion directed towards the concept of The Cosmos and its largest, oldest, and most integral progeny, and is usually depicted in art and digital imagery with the features of nebulae, galaxies, quasars, and other extragalactic structure. It is a devotion attributed to the cosmic progeny of nebulae, galaxies, and quasars.

[9:37:18] Interstellarism: a devotion that is directed towards cosmical phenomena and progeny that exists between star systems, and is a devotion attributed to all space and phenomena between stars.

[9:37:19] Extragalactic Emanation: a devotion that is directed towards all that exists beyond The Milky Way, though includes devotions to The Milky Way itself, and is usually depicted in art with The Milky Way in the background. It is a devotion attributed to the extragalaxy, The Milky Way, and to all cosmic phenomena beyond The Milky Way.

[9:37:20] Galactic Centrality: a devotion that is directed towards the cores of galaxies and is a devotion attributed to cosmic centrality, luminosity, and cosmic structure.

[9:37:21] The Most Majestic Comet: a devotion that is directed towards the comets of The Cosmos, either observed from The Earth, or those that exist beyond in interstellar space. It is a devotion attributed to cosmic phenomena in general as a representative of all cosmic phenomena, as well as the instruments of study.

[9:37:22] The Vastity of Worlds: a devotion that is directed towards the idea that there exists quintillions of planets in The Cosmos, and that beyond The Cosmos, there could exist an infinite number in The Universe. It is a devotion attributed to cosmic vastness, incomprehensibility, and cosmic diversity.

[9:37:23] The Simplicity of The Night Sky: a devotion that is directed towards the night sky of The Earth and its observations, either depicted in art, visual imagery, or by physical observation of the night sky. It is a devotion attributed to astronomers, and civilian observation.

[9:37:24] The Most Rare of Shooting Stars: a devotion that is directed towards the appearance of shooting stars, and is the devotion most commonly attributed to children, and the young.

[9:37:25] Cosmic Dwarfism: a devotion that is directed towards dwarf planets, the most common recipient of which is the former planet, Pluto, and is a devotion attributed to Pluto, and all types of non-planetary, non-stellar, and non-galactic phenomena of The Cosmos, such as that of asteroids, comets, and meteors.

[9:37:26] The Most Grand Star: a devotion directed towards The Sun and is attributed to light, heat, life, vision, and hope.

[9:37:27] Stars of The Cosmos: a devotion that is directed towards all stars of The Cosmos generally, and is attributed to the Humanic Exploration of The Cosmos, elderly people, optimism, and imagination.

[9:37:28] Metagalactism: a devotion that is directed towards all structure of The Cosmos that are larger than any one galaxy and is attributed to galactic clusters, the Laniakea Supercluster, and all other metagalactic structures.

[9:37:29] Destructive Creation: a devotion that is directed towards all novae, supernovae, and hypernovae in occurrence in The Cosmos, and is attributed to oxymorons, explosion, cosmic creation, cosmic destruction, and paradoxes.

[9:37:30] Oblivionism: a devotion that is directed towards all types of black hole phenomena in The Cosmos and is attributed to unknownness, nothingness, multi-dimensions, ultimacy, fear, and the eternal entrapment in time.

[9:37:31] The Unknown Cosmos: a devotion that is directed towards all that isn't yet known about The Cosmos itself, or any one of its progeny and is attributed to occhiolism, human knowledge, The Chaos, and cosmic possibility.

[9:37:32] Chaotic Devotions: a wide-ranging collectivity of devotions that are all directed towards chaotic phenomena within The Cosmos and are attributed to disorderity, mystery, unfamiliarity, and necessity.

[9:37:33] The Highmost Nebulae: a devotion that is directed towards nebulas throughout The Cosmos, especially directed towards their functionalities and their iconic and beautiful colours captured in pictures, art pieces, and in digital imageries and are attributed to starbirth, star development, furtherance, betterment, cosmocentricity, and babies.

[9:37:34] Interconnectivity of Constellations: a devotion that is directed towards all constellations, and is attributed to the ancient and historical human observation of the stars, as well as human civilisations, and cosmic understanding. However, this notably does not include the practices of astrology and the divination of stars, and neither is an emphasis based on the zodiac names for the constellations, which are considered to be non-Astronomist.

[9:37:35] The Grand Clusters: a devotion that is directed towards either star clusters, or galactic clusters, or any other possible type of cluster in The Cosmos, and is attributed to cosmic proximity, attractivity, the force of gravity, and cosmic magnetism.

[9:37:36] The Most Grand Stellar Streams: a devotion that is directed towards the most beautiful associations of stars that are often formed, and depicted as contours, lines, curvatures, and tails of thousands of stars that have broken away from the main galaxy, or another star formation, such as a globular cluster. This type of devotion is attributed to cosmic eccentricity, stellar alignment and stellar arrangement.

[9:37:37] Galactic Spiral Awe: a devotion that is directed specifically towards the galaxy that has a spiral shape, and is attributed to cosmic patterns, cosmic shapes, The Milky Way, galactic formation, and galactic structure.

[9:37:38] Quasarism: a devotion that is directed towards all types of quasars, and is attributed to cosmic distance, cosmic brightness, stardust, lightjets, beautiful cosmic violence, and cosmic particles in general, an example of which is gases and dusts.

[9:37:39] Pulsarism: a devotion that is directed towards all types of pulsars, and is attributed to cosmic elegance, electromagnetism, radiation, cosmic speed, and the evolution of stars.

[9:37:40] The Most Hallowed Phenomena of Galactic Formation: a devotion that is directed towards the entire process of a galactic birth, development, formation, evolution, migration, morphology, and all other possible movements and processes related to galaxies.

[9:37:41] Void Nihilism: a devotion that is directed towards the voids of The Cosmos, especially the supervoids, and is attributed to emptiness, cosmic wisps, cosmic structure, cosmic reality, and interstellarity.

[9:37:42] Stellar Luminosity: a devotion that is directed towards the light that stars produce and is attributed to all related stellar processes like scintillation, lightspeed, and oscillation.

[9:37:43] The Most Grand Protoplanets: a devotion that is directed towards a disk that forms around young stars during their developments and formations and is attributed to extreme cosmic illumination, young stars, stellar beauty, and all types of disks to be found with cosmic phenomena.

[9:37:44] The Most High Gravity: a devotion that is directed towards the force of gravity and is attributed to all cosmic evolution, cosmic essentiality, as well as time, space, matter, and the cosmic entirety.

[9:37:45] Vastness, Complexity, & Grandness: a devotion that is directed towards the general vastness, complexity, and grandness of The Cosmos and its progeny, either collectively, or individually, and is attributed to cosmic sciences, cosmic connection, and education of The Cosmos.

[9:37:46] Rotational & Orbital Magnificence: a devotion that is directed towards the orbits and rotations of planets, stars, and galaxies, and any other cosmical phenomena that is structured upon these two processes and is attributed to celestial movements, celestial alignments, and general celestial processes.

[9:37:47] Highmost Starburst: a devotion that is directed towards the period of intense activity in a galaxy caused by the formation of stars, and is attributed to cosmic intensity, cosmic epochs, the evolutions of stars, and any other intense periods of activity caused by cosmical progeny and phenomena.

[9:37:48] Hypergiant Solarity: a devotion that is directed towards the largest class size of stars, known as hypergiants, and is attributed to cosmic irregularity in size, cosmic extremity, cosmic bipolarity, and cosmic immensity.

[9:37:49] Kilonova Mergence: a devotion that is directed towards the astronomical event of a kilonova, and is attributed to cosmic binarity, binary systems, neutron stars, and all types of cosmical merges.

[9:37:50] Magnetarism: a devotion that is directed towards the existence of magnetars in The Cosmos and is attributed to cosmic strength, abnormality, and cosmic magnetics.

[9:37:51] The Human Cosmos: a wide-ranging collectivity of devotions directed towards all human activity beyond The Earth and includes all devotions to all depictions of humans beyond The Earth, especially The Five Astronist Characters, even if such depictions are directed towards other devotions. Its primary attribution is human interaction with The Cosmos, human civilisation, human likeness, humanity in general, and also sentience.

[9:37:52] Inspired Child: a devotion dedicated to the children of every world in The Cosmos that they may be afforded the gift of cosmic inspiration and may be enknnowledged about The Cosmos so that they may follow Kosma.

[9:37:53] In the context of the study of devotology, the term that is to be known as enstra is in relation to cosmic devotion and prayer, when the night sky is clear so that these practices of devotion and veneration, collectively referred to and categorised as forms of astrolatry, can be conducted.

[9:37:54] The dichotomic term to that of enstra is that of destra which stands in contrast by pertaining to the instance of when the night sky is clouded or otherwise obscured, then the practices of cosmic devotion cannot be sufficiently conducted.

[9:37:55] There is expected to be a considerable debate about the presence and prevalence of the practices of astrolatry within the philosophy of Astronism with the belief orientation herein established and known as astrolatrism encompassing the belief that astrolatry is the

correct form of worship largely based on modern astronomical discoveries about the role of stars in the biology of humankind.

[9:37:56] Alternatively, that which is to be known as anti-astrolatry, or inastrolatrimism pertains to opposition to the practicing of astrolatric acts by followers of the philosophy of Astronism.

[9:37:57] One of the earliest religious conceptions is the perception of The Cosmos as a living organism, any instances and beliefs of which in the Astronic tradition is to be known as cosmogonism which is the belief that The Cosmos is a living organism and when referred to as astrogonism, this pertains to specific celestials as living organisms.

[9:37:58] Finally, that which is to be known as cosmic intercession, or astral intercession shall henceforth pertain to the belief that cosmical progeny and phenomena hold the ability to intercede with the creator God of The Cosmos and The Universe.

[9:37:59] This belief of the intercessory powers of the cosmical progeny is therefore incorporated into some cosmic devotional and venerational practices prayers and opens up the potential for wider discussions to be conducted involving the relationship between cosmic progeny and phenomena with The Divine.

[9:37:60] This area of contemplation and Astronic practices is expected to ignite a new plethora of belief orientations which are to be debated and introduced as part of New Concept Development which is to take place post-omnidoxically.

The Centrality of Vice & Virtue

[9:38:1] All emotion, and action can be split into two extremes in the most basic; these are vice and virtue; the former is characterised with intentions of malice, and the latter is characterised with intentions of nurture; the intention by which an action is conducted determines the nature of the act itself and the category into which it is placed.

[9:38:2] It is a mistake, however, to leave the discussion of vice and virtue at such a point, without considering the individual circumstances that may lead to this most basic of categorisation being distorted.

[9:38:3] The simplest way to convey this is that a person may conduct an action that is traditionally categorised as vice, but is conducted with intentions of virtue, and the same could be said for an opposite scenario.

[9:38:4] Intention can be used as an initial framework for action categorisation, but due to action regularly having the opposite affect than the intention had perceived, we cannot always use intention as a universal footing to categorise actions as either virtuous, or vice.

[9:38:5] Virtuity and vicivity are classified as such according to intention, action, and consequence, with the majority of the gravity leaning on the element of consequence, for that which is the result is that which must be lived with thereafter, and although the intention may have been virtuous of an action, the consequence determines the reality of the entire sequence, and therefore, supersedes each of the other two elements.

[9:38:6] Virtuity is characterised by four main elements; positive intention, positive action, upholding one's convictions, and positive consequence; in the Astronist Tradition, the philosophical study of virtue is known as Aretics.

[9:38:7] Vicivity is also characterised by four main elements; negative intention, negative action, not upholding one's convictions, and as a result, a negative consequence occurs; in the Astronist Tradition, the philosophical study of vice is henceforth known as Arnonics.

[9:38:8] To be of true virtuity, may mean one has to let the individual in subject be hurt in order for them to learn how and why what they do hurts them; in this scenario, it may be more vice to allow the individual in subject to be cushioned, rather than to let me be hurt; being hurt is often negative initially, but may also have positive consequences.

[9:38:9] One can love another person very dearly, so much so that they become blind to the needs and desires of that person, and instead, they result in dealing that individual with disservice, but not allowing them to become that which they feel they are vocated to become; by this notion, we relate to virtuity and vicivity in parenthood and guardianship.

[9:38:10] Despite the circumstances and scenarios that defy the the principal categorisations of both vice and virtue, it still remains true that the world of human action, and interaction is split along virtuous and vicive lines and although one can soon morph into the other, their most basic characteristics of positivity and negativity remain the reality.

The Centrality of Wonderment

[9:39:1] The most common and most highly revered of the three devotions is that of wonderment, also known as wondermentation; this involves one's awed admiration and respect towards The Cosmos, especially so as a personal relationship or veneration between oneself and The Cosmos.

[9:39:2] To wonderment is to see The Cosmos in such way that realises its centrality to human life and a higher and more divine way of existence; wondermenting The Cosmos infuses into one's perception of The Cosmos, that The Cosmos holds a certain centrality in higher human knowledge about existence, time, space, and reality.

[9:39:3] Having the ability to wonderment The Cosmos is having the ability to perceive The Cosmos in the central position that it is believed to deserve by the Astronist Tradition.

[9:39:4] Wondermentation includes one's personal relationship with the entity that is known in the Astronist philosophical tradition as The Cosmos; less commonly, and more related to adoration and laudation, the two other types of devotion, wondermentation may be conducted as a shared admiration for The Cosmos by conducting any type of cosmical observation, or some other custom.

[9:39:5] The greatest part about wonderment is that all peoples, of all ages, all races, all ethnicities, all faiths, all nationalities, all personalities, all ideologies, and all worldviews can all, without exception, conduct in its practices; whether they be wealthy, or poor, famous, or unknown, happy, or sad; there is no human, or worldly categorisation that can be excluded from The Cosmos because despite all the differences of this world, the only uniting factor of reality that all of us must accept is that we all live, and are subordinate to the mighty power and grandity of The Cosmos and all its progeny.

[9:39:6] By this notion, we comprehend the truest beauty of wondermentation; its unique ability to transcend all human segregation, unlike that which the faiths, the ideologies, and the politics can accomplish, and unites all people under one common reality; the reality that The Cosmos is always, and has always been there for us to wonderment upon, and the reality that, no matter what we say, do, or think, the stars will always shine bright above, and the sooner every person of every civilisation understands that, and begins to wonderment, adore, and laud The Cosmos, the sooner we will reach a greater understanding from where which we can and the destination towards which we proceed.

[9:39:7] For this reason, the emotion of wonderment and the practice of wondermentation is considered one of the greatest of centralities in the Astronist Tradition; forever shall wonderment and wondermentation play a central role in the expression of one's devotion, understanding, and exploration of The Cosmos and The Philosophy of Astronism.

The Centrality of Worldview

[9:40:1] The worldview is defined by five independent elements and is the way in which one believes, understands, knows, accepts, and perceives the world in which they reside, and the life in which they live.

[9:40:2] The way by which one perceives the world around them is integral to the nature of the decisions they make, the factors they take into consideration when making such decisions, and the consequences of such decisions thereafter.

[9:40:3] In current times, the majority of people view the way according to themselves, their families, friends, and perhaps, in the widest sense, their nation, but beyond this, very few people perceive as humanity itself, or as a planet amongst countless in The Cosmos, or as one of many sentient species that could exist in The Cosmos.

[9:40:4] Those which are henceforth known as The Six Fundamentals of the Worldview form the Astronist approach to the concept of worldview, and are characterised by six distinct questions:

[9:40:5] An explanation of the world, the cosmos and the universe, answering the question “wherein do we exist?”

[9:40:6] A distinct futurology, answering the question “to where are we heading?”

[9:40:7] A grounding of values, answering the question “in which way should we act?”

[9:40:8] A construction of a methodology, answering the question “how are we to achieve these goals?”

[9:40:9] An establishment of a theory of knowledge, reality, and existence, answering the question “what is true, false, and real?”

[9:40:10] An aetiological premise, answering the question “from where, from what, and why was this worldview founded?”

[9:40:11] The Astronist Worldview is characterised by cosmocentricity, and places all emphasis on the way in which humanity is to progress, advance, and enlighten itself with regards to The Cosmos, and all that exists beyond The Earth itself.

[9:40:12] Many peoples of this world perhaps do not even hold any particular worldview; in the Astronist philosophical tradition, a worldview is characterised by opinions and perceptions on whom we are now as a species, or as a civilisation, or as a planet, and to where we are headed towards; without being able to answer these ideas, a worldview cannot be formed.

[9:40:13] Herein, we shall take an Astronist approach to our own concept, the Six Fundamentals of the Worldview, by answering each of the questions that the fundamentals hold so that the world can understand exactly what the Astronist Worldview is.

[9:40:14] Fundamental One: we exist as a sentient species within a civilisation that is slowly becoming united upon a single planet, known as The Earth, and beyond The Earth, there exists The Cosmos, an unimaginably vast space wherein countless planets, star systems, galaxies, and other cosmical phenomena reside, and beyond The Cosmos, exists The Universe, an inconceivable existence if perceived from outside of it, and it is infinite by its very nature, and within The Universe, and all else that exists now, before, and beyond, The Divine exists for The Divine is something that created existence, and if not that, then The Divine is existence itself.

[9:40:15] Fundamental Two: the entirety of humankind is heading towards The Cosmos; its exploration, study, discovery, and civility because that is the only way to accomplish our progressions and our destiny as a sentient species, which is to populate, explore, and attempt to comprehend The Cosmos in which we all reside; all future is beyond the one planet on which we now reside, but The Earth shall always be considered to be the origination point from which humanity ventured out into the wider Cosmos.

[9:40:16] Fundamental Three: we are to act in a way that is inclusive of all humanity, in unity with all whom we share this planet with, so that we engrain it into our cultures that we are to also unite with those whom we share The Cosmos with. Our intentions should always be to betterment ourselves and those surrounding us, and those whom we shall never not ever meet, but may so have the largest impact upon. Ultimately, we should think cosmocentrically, act cosmocentrically, and say cosmocentrically for that is the vocation of the Astronist philosophical tradition; to ignite the advancement, betterment, and discoverment of humanity.

[9:40:17] Fundamental Four: we are to achieve all the goals and destinies as prescribed by Astronist Philosophy by the implementation of a system by which supports such ambitions, and this would be the Astronist Methodology; a methodology that supports a newfound way of perceiving the world around us, and the world beyond moreso. Such systems can and will vary throughout their range of implementations, but the requirement of a system remains and the Astronist Worldview requires a system of thought that places our knowledge, study, and exploration of The Cosmos at the forefront of culture.

[9:40:18] Fundamental Five: truth, falsity, and reality are considered the three cornerstones of existence in the Astronist Tradition.

[9:40:19] The first of which involves the state of being right, but rightness does not always constitute reality for rightness is a matter of perception and opinion.

[9:40:20] The second of which involves the state of being wrong, which is also a matter of perception and opinion, as well as human constructs so as that which is wrong cannot ever actually be known to be wrong, unless it is so by some higher decree, and herein we come to contemplate reality.

[9:40:21] The third of which is reality and this involves those which are known as the Absolute Truths of existence; they are not based upon opinion or perception; they are not politicised, religionised, enculturated, or otherwise distorted by human constructs, and they are the facts of existence; they are not restricted by human knowledge, understanding, or cognition.

[9:40:22] Fundament Six: the final fundament addresses the overall purposivity, and origination of the worldview described herein; the Astronist Worldview emerged from my mind as I imagined the characteristics of the Astronist Philosophy forming all around; the Astronist Worldview has emerged because of the current state of the world, and the lives of the peoples within it, and incessant inability to perceive on a wider, grander, and most cosmic scale. The Astronist Worldview has manifested itself in my mind because of the anthropocentricity of our civilisation, and our culture, and all our institutions of politics, faith, and education. The Astronist Worldview forms a newfound perception of the world, especially so towards the world beyond our own; The Cosmos in The Universe.

[9:40:23] The words of The Grand Centrality as the physical manifestations of The Philosophy of Astronism, and of wider Astronist Philosophy, answers these six questions to the fullest degree, and it is with these six questions, that one can categorise The Philosophy of Astronism, in six distinct areas of answer, and above, six brief overviews of each answer have been given in order to provide all readers with a concise version of the answers.

The Centrality of Worry

[9:41:1] To worry is to care, and to care not is to condemn oneself to a life without any purpose to it, and such a life would be a prison of one's own creation; worry is love, and it is those whom worry about us that we must surround ourselves with; it is those whom do not worry for us that we must avoid, or at least distance ourselves from because they do not love us enough to worry about who we are, where we are heading, and how we are.

[9:41:2] From the criterium of worry, we can distinguish the types of people with whom one surrounds oneself with, and those whom you may not think worry about you, shall surprise you when you realise that they do.

[9:41:3] If one wishes to split the world into those whom worry about you, and those whom do not, then one has devised an efficient way of deciphering those whom care most about us, and those whom do not.

[9:41:4] Those whom are found not to worry, however, should not be cast aside and never spoken to again; instead, we should understand that there are those people whom naturally worry more about others, and those whom do not; distancing oneself from those whom do not worry is important, but to go to the extreme measure of avoiding them completely, is unnecessary, and is actually self-hurting more than anything else.

[9:41:5] Instead, the most important element is that one knows whom worries about them and those whom do not; those whom do worry, keep them close; those whom do not, keep them at a distance, but do not abandon them; those whom do not worry, are often those whom need be worried about and shall seek this from you.

[9:41:6] The aspect of worry that we must now address is one's worry for others and this is perhaps even more important than the initial aspect of worry that we have spoken of herein.

[9:41:7] For those whom we worry are those whom we love the most; whether it is that we worry about their mind, their body, or their quality of life; we worry for them, and that is the most precious feeling because it shouldn't be prompted; it should be raw, and naturally given, so that we know whom we feel the most true love for.

[9:41:8] Perhaps the largest problem of the world and perhaps the largest problem people have in their lives is that we do not express enough how much we worry about each other; those whom speak of their worry for those should know how to delivery such news, and those whom we worry about should equally know how to receive such news.

[9:41:9] Perhaps it is the greatest plight of a parent to worry about their child's happiness; the moment a parent stops worrying about their child is the moment you know the bond between them has been broken; whether that shall ever be regained a matter of time and reconstruction, rather than inevitability; worry is the most precious of emotions, and is

often considered something of negativity, when in fact, it translates to the most opposite of emotions; love.

[9:41:10] For whom we worry is not those for whom we fear for; those for whom we feel fear is not feel so out of love, but out of desperation for their betterment; there is no love in fear; there may be good intentions in fear, but there is no love.

[9:41:11] Perhaps the familial conflicts, and the broken homes, and the estranged families would be less prevalent if people made a point of how much their worry for each, an expression of their love for that person.

[9:41:12] We don't just worry for those whom worry for us; to understand what worry is, we must understand that we do not decide those for whom we worry; worry is an uncontrollable and unconscious emotion that we develop without even our knowledge in the majority of cases.

[9:41:13] The extent to which we worry reflects the extent of our own emotional intelligences; worry is fulfils our ability to be aware, to control, and express our emotions towards others.

The Incentrality of Anger

[9:42:1] As the fueler for violence, anger is the first incentrality that we shall discuss in this disquisition; anger is considered as such in the Astronist Tradition because it is viewed upon as a weakness of mind; those whom express themselves in anger are those whom aren't in control of their thoughts, and their emotions.

[9:42:2] Thus, they have lost the ability to recognise other's perceptions of them, and they have forgotten the importance of capitalising upon the misdeeds of others towards for our own advantage.

[9:42:3] More generally, anger is too expressive of an emotion; it leaves one vulnerable to the vultures who will most certainly arrive ready to pick apart your angry outburst.

[9:42:4] The most significant aspect of anger that makes it such an incentrality is its irreversible damage on one's reputation; anger is the total conveyance of one's thoughts and emotions, and although such an expression is commendable, and perhaps even worthy of sympathy, it isn't smart as it demonstrates to the world one's inability to control themselves, and there is no weaker trait than that.

[9:42:5] Do not allow oneself to be degraded to the level at which anger is one's only outlet for showing their emotions for the sake of one's reputation, and for the sake of one's dignity.

The Incentrality of Contentment

[9:43:1] The moment we feel content is the moment we must flip the table that is our life to entirely rearrange it for contentment is perhaps the greatest of all in life.

[9:43:2] Total happiness and total satisfaction combined forms contentment which, in their raw selves, are not negative emotions to feel by any measure, but to hold contentment as a goal is extremely unhealthy for the human mind.

[9:43:3] The human psyche demands constant change, progression, and dynamics, or else it begins to deteriorate due to the impacts of its inactivity.

[9:43:4] The best type of contentment to feel is a contentment to know whom we are, and where we dream to be mixed with the discontentment of trying to become whom we are and trying to get to where we want to be.

[9:43:5] Contentment is the greatest sign of an ageing mind; contentment breeds inactivity, disinterest, and unenthusiasm to try new items, and to go to new places.

[9:43:6] It is the paradox of the human mind to gravitate towards being unhappy so that is why contentment is so dangerous to the human mind because it embodies total happiness.

The Incentrality of Cynicism

[9:44:1] All things that originate from a human mind, or from some worldly context are motivated by some self-interest, whether that be control, power, wealth, fame, beauty, or any other desire that a human could possibly feel.

[9:44:2] However, the world seems not able to identify the difference between that of human origination, and that of some higher, more directly Divine origination that shares not these self-interest motivations; we need not be a cynic to be able to define the difference between these two types of entities.

[9:44:3] The reason for cynicism's incentrality is that I have seen cynicism been directed towards the topics of The Cosmos, astronomy, cosmology, philosophy, and all the possibilities that The Cosmos holds for humanity, and I must herein make the distinction between these things, and the entities of human creation.

[9:44:4] The Cosmos just is; it was created in some time in some place, and in Cosmic Philosophy, and science, the greatest of minds attempt to explore that, but herein, we must distinguish the difference between institutions and constructs of humanity and The Cosmos and its progeny.

[9:44:5] Whenever there is speculation towards The Cosmos and its possibilities, a dagger is wrenched through my heart because I see the way by which the human institutions of faith, state, and society have tainted the mind of yet another individual who has been fooled into thinking that The Cosmos is not what it is; the entirety of all things in our reality.

[9:44:6] Instead, herein and henceforth, a mission shall be lead to redirect such cynicisms towards the institutions and the societal constructs of humanity to expose their motives of self-interest, power, wealth, control, and all other vices of the humanity.

[9:44:7] I do not herein propose a boycott of all speculation about The Cosmos; in fact, contemplations about The Cosmos and its mysteries are at the heart of the Astronist philosophical tradition, but premeditated attacks against The Cosmos, cosmocentricity, philosophy, astronomy, and the future of humanity in The Cosmos are not tolerated within Astronist Philosophy and neither in the Astronist cultural structure.

[9:44:8] Cynicism is an incentrality because it holds no place with regards to The Cosmos; cynicism is only relevant and justified when its speculation is directed towards the institutions of humanity, that no matter their divine origination, are still originative from human constructs, especially so in their developments as institutions of politics, faith, and social structure.

[9:44:9] All the cynics of the world who point their speculations towards philosophy and The Cosmos are herein encouraged to read The Grand Centrality to enlighten their minds.

The Incentrality of Ecstasy

[9:45:1] The vice of the current world that seems to be so prevalently induced is that of ecstasy in whichever form it takes whether in drug, in drink, in smoke, or in sex; there are many lost minds whose only purpose in life is to please themselves no matter the costs to the world and the others around them.

[9:45:2] You do not need this text to tell you of the dangers of these vices and the most disgusting evils and heartbreaks that they always cause, but perhaps you need to be reminded of the circumstances of why people tend to fall into this well known trap.

[9:45:3] The civilisation in which we have created is run by hedonism, power, and money; making people happy, making people powerful, and making people rich; we can learn a very important lesson from those whom cut themselves out of this cycle of life with a disinterest and dissatisfaction for it.

[9:45:4] Those whom fall in the trap of ecstasy are those whom are initially troubled by that which our society is run by; the pleasures of happiness, power, and wealth, and the ways by which one has to embark upon to achieve them is not appealing to these types of people.

[9:45:5] Instead, with lack of motivation, vision, and focus, they fall into the trap of wanting pleasure from other, more easier sources, and so, they begin to pleasure themselves with bursts of extreme happiness, followed by extreme depression; they become the manifestation of human bipolarity.

[9:45:6] The most paradoxically true part of any type of drug is that it is easy to take in the beginning, but after that initiality, every time it becomes harder and harder, but the poisons becomes stronger and stronger until you are no longer yourself, you are the drug; you are under its control, and that is a control that is excruciatingly difficult to break.

[9:45:7] Without much need to explain, ecstasy is an incentrality because of the pain, evility, and suffering that it and its allies continue to spread throughout the world, in the homes of children, in the doorways of city streets, and even in the largest of mansions; nobody is exempt from its poisonous dart.

[9:45:8] Notice I mentioned those without motivation, vision, and focus are more likely to fall into the trap; this is true because such people do not possess the ability to see beyond the initial take; they either cannot see, or they don't wish to see because the attractiveness of the extreme ecstasy that the drug will bring, overcomes all other desires.

[9:45:9] It is the duty of all peoples to stay focused, envisioned, and motivated, and to encourage others, especially those of vulnerability to do the same, and to help them find these most brilliant of gifts, that I am sure that if I did not possess, I would have been

extremely vulnerable to the temptations of ecstasy because of my dissatisfaction with the vices of this world that run our civilisation.

The Incentrality of Happiness

[9:46:1] It seems as though hedonism rules the world at present; that which makes us happy is that which we prioritise in our lives, even so, in some cases, beyond the happinesses of those around us, and of those whom we love.

[9:46:2] Controversially so, it shall herein be said that those people whom only wish to make themselves happy are people without depth; they wish not for the trials and tribulations of life, and all they focus on is their own selfish pleasures; they are weak people whom should be exposed for what they are; they hold no vigour, and they possess no integrity.

[9:46:3] According to the Astronist Tradition; there exists only three long-lasting ways of attaining happiness: a life's vocation, or mission, the bearing of children, and one's devotions to some higher entity, whether that be The Cosmos, The Divine, or some other entity; each of these forms the foundations of Astronist mesology; the philosophical study of the attainment of happiness according to Astronist philosophy.

[9:46:4] The reason for the incentrality of happiness is the belief that happiness should only be a product of some other occurrence, and the pursuit of happiness alone, or the pursuit of happiness from perceived moral vices, or sources of short-lasting happiness, demonstrates the inability of a person to act in strength.

[9:46:5] One's pursuit of happiness as the centrality, and not as a product from some other source, is considered a demonstration of one's weak mind rather than any other positive trait; ultimately, in the Astronist Tradition, tragedy, struggle, and heartbreak are considered the truest and centralmost aspects of life and any attempt to hide away from these inevitabilities is considered cowardice and a demonstration of one's weakness, especially so as strength is considered the most important aspect of oneself to uphold in all scenarios.

[9:46:6] Jouissancy, as originated from an Astronist philosophical terminological context, refers to the extent to which some perceive happiness to be important to them.

The Incentrality of Jealousy

[9:47:1] Now we must briefly address the most evil, yet most saddening of emotions; that of jealousy, and learn how there exists no weaker emotion than jealousy.

[9:47:2] Considered different from envy in the Astronist Tradition, jealousy infers bad intention, and inevitable immoral action upon the back of the envy one feels; that is what separates jealousy from envy; the intention and the inevitable action, whereas envy is strictly just the feeling, though it is easy for envy to morph into jealousy.

[9:47:3] Jealousy is the cause of most human pain, but the paradox of this is that it is often self-inflicted suffering that no other can fix, only the individual themselves by fixing their own internal struggles.

[9:47:4] Conflict is based always in jealousy though jealousy remains an inevitability of humanity.

The Incentrality of Panic

[9:48:1] Similar to the emotion of anger, panic infers weakness and is neither palleted by logic, nor any manoeuvrable advantage, and therefore, is considered an incentrality for panic only births disorderity in mind, and chaos in emotion, and these two elements combined make not a fine couple.

[9:48:2] Panic provides one with nothing; the only circumstance in which panic can be used to one's advantage is for the purpose of distraction; if not in this circumstance, then panic cannot provide one with any beneficial means.

[9:48:3] Panic is characterised by wild, uncontrollable, and often totally irrational thoughts, often followed by actions of a similar nature, and in one's attempt to conduct, or complete a certain mission, these such characteristics will not serve you as you wish.

[9:48:4] Panic is such an incentrality from the Astronist perspective because of its promotion of unthinkingness; without proper, logical consideration, any form of action thereafter cannot be validly upheld.

[9:48:5] Herein does not describe one's uncontrollable disorder of anxiety, but simply, one's intentional enactment of panic which is considered to be distinguished from the former by its intentionality.

[9:48:6] Those who indulge in panic are those who cannot contain their emotions for the means of vision; they cannot see beyond the present moment, but it is this that we must always do.

The Incentrality of Passion

[9:49:1] In many ways, passion is considered positive; it is an essential driver of emotion; it is from passion that all human expressions and creations are formed; to write, to draw, to play, to dance, to speak, and to do anything else that requires creative expression is always enhanced when conducted passionately; with passion in this regard, our creative expressions lack force, strength, meaning, and lose their sense of purpose.

[9:49:2] Therefore, to explain the categorisation of passion as an incentrality, in the Astronist Tradition, there exists two forms of passion; Controlled Passion, and Uncontrolled Passion.

[9:49:3] The former is that which we discussed in the initial paragraph of this discourse, and the latter is considered the form of passion that is most easily fallen into, and consists of anger, outburst, irrationality, panic, paranoia, and desperation.

[9:49:4] These are traits that we must refrain from indulging in order to keep in alignment with our logical selves for we must never stray from the path that is the central aspect of whom we are, and is the central reason for where we hope to be, and how we are to reach such a place.

[9:49:5] If one feels confident that they would sustain their will to refrain from such regressions, then let passion consume the crevices of your every part, but if you know you are not so in control of your emotions, and neither do you hold the confidence enough to say that you would be able to sustain your will so as to refrain from such emotional releases, then with all passion, you must be always be wary.

[9:49:6] By these notions, we understand how passion can be so very illustrious in its works to help us become whom we are, and to assist us in our most creative of endeavours, but also, we see its dual nature, in its ability to overtake itself, and eventually feed upon the most vulnerable aspects of our emotitures.

[9:49:7] It is for this reason, that we must be careful of passion, and it is for this reason that it remains an incentrality, as a great deal of us do not hold the ability to keep our emotions from falling into these passionate errors of logic.

The Incentrality of Pity

[9:50:1] It is pity that we accord with the weakest of us; those of whom cannot control their own emotional intelligences; those of whom cannot hold strength by their own means, and have allowed their reputations to devolve into a state in which they offer no respect to themselves.

[9:50:2] To feel pity is not an incentrality, but to receive the sorrows of other for our sufferences and misfortunes is to encourage one's perspective of their own martyrdom; their own sorrows felt for themselves, and not without the convictions of their own delvences directed towards themselves.

[9:50:3] On pity, we speak no more for to feel pity is neither helpful to one's own circumstances, and is largely conducted out of pleasantries, and is certainly not helpful to the circumstances of the recipient.

The Incentrality of Pleasure

[9:51:1] We now live in a world in which pleasure is the driving force of motivation, as fuelled by the hedonist philosophy; it is pleasure that forces the conflicts and the concurrences of the world.

[9:51:2] It is the central human ambition to attain pleasure in whatever we do, but to hope to see pleasure in its context, is the greatest of perceivences, for by doing so, we understand that pleasure is simply a means to entrap us, no different than anger, jealousy, resentment, or any other sufference.

[9:51:3] By trying to seek one's pleasure from all things, one reduces all things to that which receives them pleasure, but by this course, one entraps oneself within the bounds of their own pleasure, and by this, we see how pleasure can soon turn into a very restrictive, and regressive emotion.

[9:51:4] For this reason, pleasure is considered an incentrality in our lives; humans shall always do what they do with pleasure in their mind by unconscious desire, and this is how herein we are advised to leave pleasure; it is best left as an unthinking rarity within the Astronist Tradition, for it is only when we concentrate ourselves upon pleasure, that we regress ourselves to pleasure's undesired consequences.

[9:51:5] The less we consider pleasure, the less pleasure has a hold over us, and the less something has a hold over one's mind, the strong we are for the victory of ourselves; a wider lesson can be learned from pleasure, and that is to say that even this most seemingly harmless of emotional elements, can so soon turn to one of the most poisonous for the most fragile of minds.

The Incentrality of Pride

[9:52:1] On the surface of ourselves, and by the moralities of past and current systems, pride has so often been deemed unscrupulous, and even though the Astronist Tradition joins with the mainstream morality systems in this conclusion, and thus, deems pride as an incentrality, there remains one aspect of pride that is considered useful and not too damaging when utilised correctly.

[9:52:2] The element of pride of which I speak is the pride that is not presented to the world, is not spoken to other of, and is kept hidden within the bounds of one's own mind, and never released, even to those of whom we have entrusted most with our deepest of feelings.

[9:52:3] This pride is used in whichever circumstance, is made known only to the individual that utilises it, and is used to bolster our own internal self-esteem without the world realising, or judging us for this apparent immorality.

[9:52:4] Even the strongest of human minds are still so weak that they cannot venture through the depressions of the reality of life without some internal boosting of pride; to think well of oneself, and one's own achievements is not immoral; it is the shameless broadcasting of this fact to the people of the world that is immoral, for the boasting of one's successes is only a deterrent of true greatness.

[9:52:5] Those of us whom are quiet and modest of their successes until the moment is genuine, true, and right are those whom shall reap the greatest of fulfilment from the praise they receive.

[9:52:6] Without this internal pride of which I have spoken, we are not able to reflect upon where we have come, and to where we are headed; we require pride not only to boost our internal fragilities, but also, as a marker of our own achievements which lay in the shadow of all the achievements yet to be accomplished.

The Incentrality of Rejection

[9:53:1] Rejection is the epitome of human interaction; we reject on the daily matters of life, and perhaps we do not even know it; whether it be the rejection of an idea, an opinion, or some other suggestion, rejection is central to normal human existence, so why, all should ask, is rejection considered an incentrality according to the Astronist Tradition?

[9:53:2] The more we reject is the less we accept; the more we accept, the greater knowledge and understanding we gain of that which we would have rejected.

[9:53:3] Rejection implies disenknowledge; one's refusal to try to enknowledge themselves of the elements of something; this refusal of further knowledge, or understanding is the reason for the conclusion of rejection as an incentrality.

[9:53:4] That which we reject is that which we may never again come across; such a waste of our efforts is this, if we do not ever attempt to contemplate things as they; it remains not the way of the philosopher to reject in the first instance.

[9:53:5] Rejection is only permitted once one has accepted that in question for what it is at its most basic; a suggestion, an opinion, an idea; not the rejection of something at its most initiality; one who ventures through life by these means is one who shall never learn for they have made a rejection of all that which they did not immediately agree with, understand, or further contemplate, and of this, there is not greater unphilosophicality.

The Incentrality of Resentment

[9:54:1] It is now that we reach the most sorrowful, the most pitiful of emotions, and one that is so heavily discouraged, and considered an incentrality, even above all others for its long-lasting damaging effects on the individual who is consumed by its shadow.

[9:54:2] For those whom feel resentment, a great deal of sorrow is reciprocated due to their entrapment in both the past, and within their own minds; the cycle of resentment is perhaps the hardest of chains to break for the emotions it bears are often deeply set, and are as hard to shake as they were first to endure.

[9:54:3] A mind controlled largely by resentment is a mind that is most often alone in such restraints, is misunderstood, and is majoratively irrational by the initial convincements of its own resentment.

[9:54:4] Resentment is something from which all logical minds must depart if they are to continue along their logical thoughtpath; resentment is inextricably tied to one's personal experiences, and how one has dealt with those experiences, and is perhaps a manifestation of the deepest of all emotions; it is the most personal of all emotions by this very notion.

[9:54:5] Resentment is caused by the inability of one to accept events and the actions of others, or perhaps even the actions of ourselves; it is fuelled by self-pity, insecurity, and a unique bitterness that is rare to find in any other emotion.

[9:54:6] There is no greater halter of progression than the entrapment of resentment for it is the result of one failing to see the opportunities before them, a failure to accept what has happened, and a failure to understand the context of other's actions, or the actions of themselves.

[9:54:7] If any emotion you are to avoid to hold strength at heart, it is would resentment for there exists no more damaging an emotion than resentment; the greatest of sufferences is resentment for its procedure of occurrence is long, complex, and marred by a web of self-induced distortions, falsities, and corruptions.

[9:54:8] The greatest way to halt resentment is to always accept that which has happened, whether it be by the fault of another, or by oneself; the acceptance of all things for what they, whether you like, or dislike, whether you agree, or disagree, whether it be fair, or not, is the only way to stop resentment from digging its claws into oneself.

[9:54:9] And finally, resentment festers like a cancer of the mind; it feeds upon exaggerated conclusions, and causes great distress to the entrappee, as well as the decay of relationships.

The Incentrality of Weakness

[9:55:1] Weaknesses is a concept that has been mentioned throughout these discourses, both in relation to centralities and incentralities, and herein this discourse, I shall discuss the nature of weakness, how it manifests itself in the human mind, and the subsequent human action, and how the consequences of its presence effects everything about whom we are as people, according to the Astronist approach to the concept of weakness.

[9:55:2] The first measure to make is that weakness is not singular; it is existent in many different variations depending upon the individual within which it exists, and the circumstances therefore surrounding.

[9:55:3] However, we can identify some of its most common of manifestations herein: first, we identify that weakness is the inability of one to conduct themselves in a particular way; note that this does not relate, or correspond to some external set of rules, but by one's own internal nature.

[9:55:4] Conducting oneself in a way that one knows is below their own ability, is weakness therein defined by one's own action, but by this notion, we also identify that weakness is a natural phenomena that is part of the idiosyncratic core of the human mind and soul; no non-divine entity is exempt from weakness.

[9:55:5] Weakness and strength are the two elements of reality that form The Cosmos in which we reside now, for without such, there would be no progression, for one is always inevitably going to triumph above the other; either strength triumphs weakness, or weakness strength; the battle is endlessly in reoccurrence, and forms the cosmic reality; the human mind of emotions is simply a microcosm of this larger battle.

[9:55:6] From the perspective of the Astronist Tradition, the manifestation of weakness with respect to the human mind of decisions is consist of three major elements; inability, insecurity, and emotional instability, and these three elements form the basis of the emotions that are expressed as weaknesses.

[9:55:7] These emotions are countless, and without end due to their applicative natures to each and every individual scenario, but the main five are fear, laziness, jealousy, greed, and disenvisionment; it is no coincidence that we have all witnessed these five emotions deemed as the main culprits in such similar scenarios previously, way before this text.

[9:55:8] However, that which I wish to add in this text to these previously deemed emotions is the Astronist approach to the concept of weakness; for weakness to become not so, one must embrace that very same weakness so as to understand and accept from where which it came, so as to build up it for one's betterment.

[9:55:9] There exists mental weakness, physical weakness, and spiritual weakness, and it is the course of every human life, from this perspective, in the need to reduce their weaknesses.

The Philosophy of Attitude

[9:56:1] Attitude is the way in which one presents oneself to those around them, and to the wider world and is combined by what they say, what they do, and how they think; a bad attitude is given certain characteristics according to the system with which you apply, and this is the same for describing a good attitude.

[9:56:2] Herein, I shall describe the characteristics that only form a good attitude, not a bad attitude, so that the characteristics of a bad attitude are formed as the direct antitheses of those aspects of oneself that are deemed to be in alignment with a good attitude.

[9:56:3] In the Astronist Tradition, a good attitude is formed by the way in which one sees the world; it is a product of their own worldview, and it is centrally characterised by a progression towards the Humanic Exploration, Civilisation, Enknowledge, and Devotion of The Cosmos.

[9:56:4] To hold a good attitude is to understand the way in which humanity is heading, and is to do all one can to contribute to this vision; to contribute to the Humanic Exploration, Civilisation, Enknowledge, and Devotion of The Cosmos.

[9:56:5] To understand the details of that which entails this exploration, civilisation, enknowledge, and devotion, read and follow the words of this text, The Grand Centrality of Astronist Philosophy, as the sole worldview that places these four elements at the centre of its understanding and its envisionment of humanity.

[9:56:6] The other major defining aspect of a good attitude, according to the Astronist Tradition, is the practice of acceptance; in today's world, at every chance we get, we make excuses for the occurrences of our lives and the world around us; many of us have gotten into the habit of either denying the truth, shying away from the reality, or distorting the facts of circumstance; these are examples of a bad attitude.

[9:56:7] However, the practice of acceptance teaches to receive that which ever happens to oneself, to others around them, or to the wider world, or civilisation, and acknowledge this fact of reality, understand why it occurred, and if one wishes for that not to reoccur, then one must not allow the circumstances of its occurrence to reemerge.

[9:56:8] Acceptance is the singlemost important attribute of a good attitude for it demonstrates three main abilities of an individual; the ability of foreseeing the wider context, the bravery to acknowledge reality no matter the consequences of doing so, or whether one agrees with the reality or not, and finally, the ability to seek some positivity from the situation.

[9:56:9] By this, we do not advocate for the allowance of injustices, unfairness, or any other morally wrong act either committed by ourselves, or others, but instead, it is an acknowledgement that such has happened, and that such cannot be rewound in an

attempt to change already occurred events in order to suit one's own circumstances, or opinions.

[9:56:10] An understanding of attitude is an understanding of how certain acts result in certain consequences, and is inextricably linked to the aforementioned concept of reputation.

[9:56:11] Attitude is entirely based upon perception; whether one is determined to hold a good, or bad attitude is concluded as such by those surrounding; their perceptions of us are what form the nature of our attitude; this is only by the paths of logic that this is discovered for it is not ourselves whom tells ourselves that we have a bad, or good attitude; it is by the opinion of another who makes this decision.

[9:56:12] A good attitude is always more useful than a bad one, as a good attitude can be used to manipulate the situation into gain benefits for one's own cause; the larger amount of people whom believe one has a good attitude is a larger amount of people who will be willing to support you in your endeavours; bad attitude presents only self-created obstacles in the way of one's already laborious struggle.

[9:56:13] One who follows in the Astronist approach will not give others an reason to make such decisions, by never allowing them to see any aspect of the distasteful sides of our attitude, which are inevitable by the imperfect nature of every human; however, when we choose to release these imperfections is an element of ourselves that we can control, and whether we do this effectively, or not, often greatly affects the extent of how others perceive us.

[9:56:14] The attitude that we present is the necessary precursor to another's perception of our reputations; not without this understanding can be ever hope to address the status of our own reputation, for the attitude we portray is the always either damaging, or enhancing of our personal reputations.

[9:56:15] The final distinctive point to make about the Astronist approach to attitude is the utility of attitude, so as not to conduct any repetistic notions as defined by the moral laws of nature and The Cosmos, and neither the previously established systems and their addressments to attitude.

[9:56:16] Like many aspects of Astronist approaches to moral, emotional, and ethical dilemmas, the utility of these problems often instantly transforms them into beneficial issues for the individual involved, and even those surrounding.

[9:56:17] If one is well acquainted with logic, then one shall know that it is only logical for one to perceive a problem in relation to the way in which they can transform it into an advantage; with regards to attitude, we can apply this in utility for we can the dilemma of attitude and its constant requirement for attention and refinement into a means and opportunity to improve the way in which we are perceived by those around us, thus

enhancing our reputation and it is for this reason, that the utilisation of attitude as a means to further one's endeavours is the most advantageous way of approaching the concept of attitude.

The Problem of Moral Knowledge

[9:57:1] Since the beginning of the sentient era of The Earth, humans have devised systems upon their civilisations have been built and structured and raised and prospered, and it is upon these systems of morality that faith, philosophy, and all subjects else have been inspired.

[9:57:2] However, the Astronist Tradition identified a key issues with that which is known as Moral Knowledge: the proclamation of a moral systems, as devised by the knowledge one holds.

[9:57:3] Whether by god, government, or by some other means of authority, all moral knowledges have been derived from some entity, whether it be a person, a group, or an organisation, and in fact, the origins of some moral knowledges are, to this day, largely unknown.

[9:57:4] Moral Knowledge supports the notion that morality can be taught and learned by some human created system, and this would be true in general terms, as all human societies of civility require some sort of moral code, or system of laws that structure that which is accepted, and that which is not, with the Astronist system itself being a partial structure of morality and law.

[9:57:5] However, the Astronist Tradition involves a second understanding and interpretation of moral knowledge, which comes in the form of the origins of moral knowledge.

[9:57:6] Unlike other systems, the Astronist Tradition upholds that the most superior of all systems of morality is that which is natural and cosmical; it is held that the most superior of all authorities is The Cosmos in The Universe; its morality is the most widespread, the most pure, and the most directly divine.

[9:57:7] There are no greater, higher, or more prevalent acts than those made by the cosmical phenomena, and this is how we can identify the most fundamental difference between Astronist thought as a Cosmocentric Tradition, and the majority of all other predecessor systems, which are part of the Anthropocentric Tradition.

[9:57:8] Humans are naturally obligated to dependent upon human authority; the teachers, the writers, the politicians, the monarchs, the presidents, and the religious leaders; each of these and more are exemplars of human authorities cast upon human minds, and it is by this hierarchy, that human civilisation functions as we know it.

[9:57:9] However, by the Astronist Cosmocentric Tradition, despite the need for humanity to be ruled by the systems of their own creation, it is maintained that the overall universal law is that of The Cosmos for its principles dictate reality, being, and existence, as well as the fundamental nature of how things act, think, and the consequences thereafter.

[9:57:10] The cosmic laws of morality, reality, and existentiality are universal, absolute, perfect, and directly divine, of which each constitute oppositisms to the self-created laws of humanity.

[9:57:11] To that end, the laws and systems of humanity that have structured human moral knowledge are ultimately staggered by the problem that they are not, and shall never be pure; they are riddled with the same corruptions that we as humans face each and everyday; the only system of morality that can be called truly pure and divine is that of The Cosmos; it is only the laws of The Cosmos that encompass the entirety of known reality; no other system can compare, especially not a system of anthropic origin.

[9:57:12] The ontological approach to moral knowledge is to categorise it under theological authority, anthropic authority, or natural authority; the Astronist Tradition, or the Astronist ontological approach links cosmic authority to all three, especially so to the natural authority, but ultimately considered cosmic authority to be both its own category, or considers it to be a transcend authority that rises above, with the natural authority of The Earth being just one microcosm of the entirety of the cosmic authority.

[9:57:13] Essentially, it is the penchant of the Astronist Tradition to align itself with this herein and henceforth known cosmic authority, for the basis of all higher moral knowledge, and existential authority, as the Astronist Tradition is inextricably part of the wider Cosmocentric Tradition, and only classifies itself as part of the Anthropocentric Tradition in certain terrestrial circumstances.

The Problem with the Elimination of Suffering

[9:58:1] Since the development of the human mind, we have been prone to what is henceforth known in the Astronist philosophical and ethics tradition, as sufference.

[9:58:2] Buddhist approaches to sufference are centred on its existentiality, and either its reduction, or in more extreme cases, its elimination.

[9:58:3] Sufference is the philosophical approach to the extent at which one suffers, the naturity of suffering, the perceptions of suffering, and the accelerants and decelerations of suffering.

[9:58:4] Non-Astronist approaches attempt to conquest suffering; to either reduce, or eliminate suffering in all its aspects.

[9:58:5] However, from the Astronist approach, the reduction, and certainly the elimination is opposed due to the naturity of humankind being intertwined with suffering.

[9:58:6] It is the nature of humanity for some of us to consider ourselves as suffering whether this be caused by homelessness, or poverty, but also the richest person in the world in the largest of mansions can also feel just as much suffering, if not more than that initial sufferer.

[9:58:7] Let not money mistake you into thinking that it solves the issue of suffering for yes, it does solve some circumstances of suffering, but in turn, it creates new circumstances of suffering, some of which are even harder to overcome.

[9:58:8] Again, the Astronist approach insists that there is no logic in attempting to eradicate something that is intrinsic to ourselves; we are made to suffer and even when there is nothing for us to suffer for, it is our nature to make suffering, or for someone else to approach and spread suffering by their own misdeeds, leading to such things as tragedy.

[9:58:9] To break this cycle of suffering is to tear humanity away from what makes us human; whether by our own decisions and means, or by the actions of others, we are bound to experience suffering in some parts of our lives, and there is nothing more certainly in the entirety of human existence than this.

[9:58:10] Instead of attempting to eradicate suffering, the Astronist approach embraces that which is henceforth known as sufference; this concept involves the acknowledgement, and the acceptance of suffering in life, suffering that is deserved, and suffering from which we can learn to better ourselves, and to enknowledge ourselves.

[9:58:11] The acceptance of suffering is the first step in dealing with suffering; acknowledging, understanding, and accepting the situation of suffering is integral to the eventual its overcoming.

[9:58:12] Accepting suffering is the precursor to understanding one's deservence of certain sufferences; one may say that no suffering is deserved, but this is contrary to logical thought.

[9:58:13] If one has made certain decisions and mistakes and these have lead to undesired circumstances, then the decision-maker is considered to deserve the suffering according to the decisions they have made.

[9:58:14] If one is suffering from the decisions of others, then this is henceforth known as undeserved sufference and must therefore exist as a dark spot in the conscience of the sufferencer; a term for a person who has caused the suffering of others.

[9:58:15] However, if the case is that one is the cause for their own suffering, then one must first accept this as fact, and secondly, learn from the suffering that has occurred in order to both enknowledge themselves and better themselves, so as to make the same mistakes twice, and to therefore continue the Cycle of Sufference.

[9:58:16] If we do not enknowledge ourselves, or generally better ourselves from our sufferences, then we have nothing to gain from one of the most potentially prolonging aspects of life, and to this end, we should not strive to this in logical thought for to gain nothing from something, is both wasted time, means, and opportunity.

[9:58:17] The Astronist approach to most issues resides in what we can gain from such problems; problems can soon be turned into that which is henceforth known as a solutance, an advantageous situation.

[9:58:18] Solutancy is measured by the extent to which a problem can be replaced with positivity, or that benefits can be derived from such a problem.

[9:58:19] It is the goal of all Astronist approaches to difficulties whether these be pertaining to morality, conceptual issues, or some other attribution, that the achievement of solutance is positioned centrally.

[9:58:20] It is essentially held in Astronist Ethics that suffering is necessary to proper human experience and it is actually considered as an irresponsibility to attempt to eliminate suffering from life; a diversion from that which can help us learn about ourselves, to become our better selves.

[9:58:21] The concept henceforth known as descendation is an efficient way of curbing sufference and its cyclical nature; descendation involves the idea that one who prolongs their own sufference and does not learn from it, will only cause further sufference in their

descendants and so, one has a moral obligation to one's descendants to not allow this occurrence.

[9:58:22] If one does not attempt to rid themselves of their current sufferings, not meaning to eradicate suffering altogether, but to rid oneself of one's current sufferential situation, is to better oneself, which will lead to the bettering of the circumstances of one's descendants as a result.

[9:58:23] One should want the betterment of those whom shall succeed them, especially so their children, grandchildren, and their thereafter; the extent of the suffering that they will have to endure may very well be dependent upon the decisions that one makes now.

[9:58:24] Descendational thought is structured upon a moral ability to perceive and sympathise with those that will after oneself; the inability to equate one's mind to this concept is the inability to think of the sufferences of others and the general futurity, thus revealing one's narrowness of mind.

[9:58:25] If one is not willing to break this Cycle of Sufference, then one is condemning oneself and one's descendants and surroundings to further suffering; by this notion, we understand the importance of trying to reduce suffering, for there exists no logic in any attempt to exacerbate sufference.

[9:58:26] If the means, motivity, and opportunity arise whereby sufference may be reduced then there is no reasonality to not suggest the reduction of sufference.

[9:58:27] By whichever means one deals with their sufference, it should be clear by the notions expressed in this discourse that the experience of suffering is the centrality to a higher enknowledgement, a higher understanding, and a greater philosophical experience.

[9:58:28] We cannot remove something so integral to a system, or cycle, and still hope that cycle to function; this is the same for suffering in relation to the system of life.

[9:58:29] It stands true in times present, past, and future that if one understands the concept of sufference then one has the key to the naturity of life and one's human capacity within it.

[9:58:30] Commendation must be given to the other philosophical traditions and their attempts to achieve total removal of suffering, but during this process, if they can only achieve this by forsaking all potentiators of suffering, and living in such narrowness so as not to actually live at all.

[9:58:31] The sufferencee and the sufferencer are integral to the proper functions of life; we must always remember that with sufference, contextualisation is key for there exists an almost infinite amount of circumstances wherein sufference occurs.

[9:58:32] Suffering is the epitome of that which forms the greatest of peoples; suffering is often the seed from which creative expressions stem; we should preserve the way by which suffering is utilised for betterment as the main approach by the Astronist Tradition towards the issue of suffering.

A Short Discourse on Constantiation & Inconstantiation

[9:59:1] In closing this disquisition and to conclude the discourse of the philosophical subject of contology in this regard, we shall address the definitions about the concepts of constantiation, and inconstantiation, as derived from the states of constantiance, and inconstantiance respectively.

[9:59:2] It is an inevitability that a writer, or any thought-bearer, should be influenced by their environment surrounding, and their supplanaries throughout history, and the embracement of their thoughts and philosophies is largely admirable, but in the context of one's attempt to forge something new for the world, one should hold greater caution in the embracement of previous concepts.

[9:59:3] If one wishes to be a true progenitor of a thought tradition and system then one must incorporate their own concepts and philosophies so as not to become an duplicator of previous thoughts; to allow other philosophies, systems, and concepts to encroach upon one's own newfound developing system is the cause of one's own actions.

[9:59:4] Constantiation relates to the principle that other philosophies, systems, and concepts should not only be allowed to influence one's newfound philosophy, but also should be intertwined into this new philosophy, and in an Astronist context specifically, holds the principle that other writer's ideas should influence an Astronist philosophical, or literary work.

[9:59:5] Inconstantiation relates to the principle that other philosophies, systems, and concepts should not be allowed to influence an Astronist written work, and acts as a purifier of sorts due to its systematic removal of as many external and non-Astronist originative influences as possible in order to make the work as distinctly Astronist and newfound as possible.

[9:59:6] In the context of The Grand Centrality, it has been written with an authorship whose reading of other philosophical works is intentional limited in order to structure The Grand Centrality upon an inconstantiation principle so as not to form a doxographical text.

[9:59:7] It is the prerogative of The Philosophy of Astronism to be established newly, structured by distinct characteristics, and concepts, and to subsequently stay this way to stand the test of time.

[9:59:8] If a philosophy, a concept, or any other creation is going to weather the dissonances, the fulminations, and the criticisms of the world, then one's ideas must be largely pure and original by their own fundamental natures.

[9:59:9] I never wished to repeat the words of great mind's past, but to forge new words that express the concepts and philosophies that my mind has envisioned; due to this fact

alone, henceforth The Philosophy of Astronism, and the Astronist philosophical tradition, shall be forever pure and unique in their originations as The Grand Centrality stands under the guise of the principle of inconstitiation.

[9:59:10] As a short addition to the words of this disquisition, greater lengths of specifism regarding the practical application and manifestation of Astronist Ethics into ordered systems can be found within the official documentation known as The Astronist Methodology which outlines that which is to be henceforth known as the Astronist System.

The Decadaxy

*The Principles of
Space & Time*

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Introduction to Durantology

[10:1:1] For this discourse on durantology, the philosophical study and contemplation of space and time, the perspective of humanity, especially in relation to insentations regarding the topic of time, must always be reminded of due to the inability of time to be a trustworthy element of study due to the very fact of its own omniperceptive nature; in Astronism, we must always trust and relieve our discussions from being bounded by the rigid and minuscule perceptions of humanity.

[10:1:2] Astronist approach to the philosophy of time is futurism which holds that the past does not exist and neither do the entities and events that reside within the past, that the present does not exist and that it should not be given the same connotation as the temporal categories of past and future, and that only the future exists and that the future must be superiorised.

[10:1:3] Horology is, of course, both the study and measurement of time meanwhile durantology can be considered the manifestation of the territorialisation of time to the context of philosophy due to the fact that durantology is a philosophical discipline rather than being tied to any other subjects.

[10:1:4] The nature of time in the context of Astronism is held as time being non-existent for time is just a measurement or conceptual utility and therefore it cannot be said to truly exist; this is the belief known as detemporalism; in addition to this, time is considered to be the most subjective of all things; there exists no two common conceptions of time for every moment means something different for everyone of us.

[10:1:5] Time is ultimately a human construction and will likely be a construction of other sentient beings upon our discovery of them due to the fact that time is our great governor; it not only establishes when, but also how, what and why we do things and it provides context and structure where, in reality, there does not exist any temporal structure; the stars, to the planets, and to the galaxies, time does not exist, only their physicalities exists; time is neither real and nor can it be trusted; it is simply a mode of measurement; time should never be placed on the same level as if it is something that is real.

[10:1:6] Time's inexistence is the most prominent decadocally-originating postulation made and forms the Astronist understanding of the role of time; time exists only as a concept formed by different sentient beings who hold the capacity to conceive of the notion of time; time exists conceptually, but it is not a driving force of The Cosmos; The Cosmos is the driving force of itself due to the processes involved within it such as gravity and other true forces; the mistrust that Astronism attributes to time comes from time's deep subjectivity; that no two perceptions of time are the same; furthermore, due to the principle of Cosmic Limitation, time is only existent within cosmoses because of the fact that cosmoses exist within limitations and only something that is limited can be measured temporally or others; therefore, time finds no existence beyond The Cosmos or any other

cosmos and hence, it does not exist in The Universe due to the infinite nature of The Universe.

[10:1:7] Pastness pertains to the events of The Cosmos that are no longer existent due to the transient and limited nature of everything within The Cosmos; another prominent postulation of Astronism is that neither the past nor present exist and it is only the future that exists; by the notion that light travels from the most distant of celestials proving the existence of the past, this is not held so for light is not a true reflection of the current existence of that which it resembles; essentially, the past is conceptually existent in the sense that we are able to enknowledge ourselves about the past and form conceptualisations about the past, but the past itself does not itself exist due to the transient nature of The Cosmos.

[10:1:8] Presentness supposedly pertains to the events of The Cosmos that are in existence in the current moment; however, as postulated in the prior insentensation, the present does not exist due to the fact that the moment we state that the present is, that moment is now no longer existent; it cannot be retrieved and it cannot be exactly relived; it can only be capture by an instrument such as a camera, but again, this does not mean that the present or the past exist just because they can be captured for future observation.

[10:1:9] Futureness is the supreme in Astronism; only the future as a categorisation of the temporal is considered to be truly existent; futureness is all be have to consider anything by for the future is the only dimension of temporality that is considered to be in existence by Astronism, hence, futureness as a quality or state of being is considered with the most superiority; this view of Astronism that only the future exists is to be known as futurism, or profuturism; of course, with Astronism's postulation that only the future exists comes the notion of whether the future itself is destined (known as the belief in fatalism) or remains unplanned (known as the belief of decogitism as derived from the word herein introduced as decogitation).

[10:1:10] Eternity is the notion of an infinite temporality; with the Cosmic Limitation Principle of The Cosmos, of course, the notion of the existence of eternity for anything cosmic in its origination or nature is completely opposite to the view of Astronism and obviously involves notions such as eternal life, and the sempiternity of the soul; there is nothing eternal about ourselves nor is there anything eternal about The Cosmos itself or anything residing or holding its origins within it.

[10:1:11] Chronology is considered to be the only existential manifestation of time due to its function as the arrangement of events according to the time in which they occurred.

[10:1:12] Futurology is not only the forecasting of events in the future through the utility of trends in the now-future, but it is also the territorialised discipline of study for the contemplation of the future philosophically with major considerations including the nature, function, purpose, and beingness of the future.

[10:1:13] Presentism refers to an inability of some people to hold empathy regarding the contexts of past beliefs, postulations, and events due to their applications of attitudes in what is termed as the now-future to the circumstances of the past and in some cases, this may also be applied to the context of the future as well.

[10:1:14] That which is termed as the now-future in Astronism refers to present time through the paradigm of the future due to the postulation that the present does not exist due to its extreme transience; something that is as transient as the present cannot be considered to exist in the postulation of Astronism; however, when we considered the present in a wider period, especially in relation to the distant past or far future, or in relation to the present being more metaphorical than literal, the time that is to be used for Astronists is the now-future.

[10:1:15] Eventism and eternalism are both rejected forms of temporal ontology in the context of Astronism in favour for the postulation of futuralism or profuturism which states the beingness of time is so transient that the superior realm is the future alone and that only the future is considered real, knowable, and existential reality due to the fatalist viewpoint taken by Astronism.

[10:1:16] That which is to be known as chronouniquitarianism or temporal uniquitarianism shall pertain to the ontological view of time that all instances of time, perceptions of time, applications of time, and realms of time are unique or hold unicity; essentially, temporal uniquitarianism is the application of all the theories and beliefs within the ontology of uniquitarianism stating the prioritisation of unicity to the context of time.

[10:1:17] The end times in Astronism is studied as part of Astronic eschatology which is not to be confused with Astronic thanatology which deals with the philosophical study of death and the subsequences of our passing or lack thereof; due to the transient nature of The Cosmos in addition to its perceived linearity by Astronism, there is considered to be a definite end time for The Cosmos, however, this exact end time remains unknowable to anything within The Cosmos or that which holds a cosmic nature; the end times in Astronism are therefore fundamentally influenced by Astronism's adherence to fatalism.

[10:1:18] The notion of immortality is fundamentally rejected by Astronism due to both the limited nature of the entire Cosmos and the clearly transient nature of ourselves; immortality is of course the eternality of time applied to the context of our lives, but in Astronism, immortality is considered to be something fabricated by the fears of humanity about the transience of ourselves; the notion of our immortalities or the notion that we can somehow achieve immortality through acting in a certain way is clearly fuelled by a concoction of human emotions and a philosophy of rejection towards that which we really are which is a transient being born as part of nature no matter how civilised we become and that we will die and return to nature no matter what we achieve, who we become to others, or what we accumulate throughout our lives.

[10:1:19] Of course, the way in which our passing occurs and the subsequences of our corporeal passing, whether there is any supernatural elements involved or not, have formed the foundations of different schools of thought on the subject of immortality and our deaths; however, the essential premise in Astronism remains the same that to notionise of even the potentiality of our immortality is a denial of our very existential purpose and the reality of beingness.

[10:1:20] Space is considered to be the centrality while time is denied as holding any significance over space or in any type of equality to space, hence the conjoinment of spacetime in Astronism is denied due to the untrustworthiness that is projected from Astronism towards the conceptuality of the temporal.

[10:1:21] Time in The Cosmos just like The Cosmos itself is fundamentally limited as time has to be due to its own nature as it is a form of measurement; The Cosmos and potentially all the other cosmoses within The Universe are the only realms in which time can truly reside as a conceptualisation because time has to be compared and contrasted with fixed events to pertain to the time in which those events occurred; therefore, The Cosmos is the most appropriate and only realm in which time can be applied due to the limited nature of The Cosmos.

[10:1:22] Time in The Universe of the Astronic cosmology does not exist because any realm of existence that is infinite cannot be applied to the context of time as time is a cosmic conceptuality, not a universal conceptuality; if something is both temporally infinite and spacial infinite like The Universe then it cannot be applied to the context of time because it has always existed and so there is no beginning and there is no end, hence there is no way to measure in The Universe with the subsequence of this being that all measurements, whether they be temporal or spacial, cannot be applied.

[10:1:23] Time in relation to The Divine is also inapplicable due to the transcendency of The Divine beyond any form of measurement similar to The Universe in that nature; however, beyond The Universe, The Divine is the one sustainer and so without the interpenetrative nature of The Divine, time would not be sustained and it would not exist due to time being dependence on the coherency of events from which it can be measured.

[10:1:24] Cosmic time is therefore fundamentally limited by the limited and transient nature of The Cosmos.

[10:1:25] Universal time can be considered unlimited and therefore non-existent due to the need for time to be applied objectively to events that have occurred so that it may be measured.

[10:1:26] Divine time can be considered eternal or independent time due to the totally independent and all-sustaining nature of The Divine and therefore Divine time is considered also non-existent due to the inability of time to be measured in relation to The Divine.

[10:1:27] Time is The Cosmos and The Cosmos is time; the very fact that the conceptuality of time is able to exist within The Cosmos reaffirms the limited and transient nature of The Cosmos.

[10:1:28] The Cosmos can be considered as the controller of time within its boundaries; this notion raises the equally interesting question of whether we can control our own timeframes for each of us can be considered to hold our own times, known in Astronism as unquial time or personal time, which has resulted from the application of unquitarianism to the context of time; could it perhaps be true that anything which exists can control its own version of time, such as the ending of our time through suicide being one example; the notion that entities can control time or at least the perception of time is to be known as prepotenism.

[10:1:29] Due to the principle of the limitation of The Cosmos, the nature of time is therefore limited rather than unlimited (universal time) or eternal (divine time); we will only learn more about Cosmic Time as we explore The Cosmos; this is because all our perception of time are bound by our minds and our location on The Earth and we must consider the differences in time on different worlds in The Cosmos; this notion of temporal limitation due to our trapped residency upon The Earth can be integrally linked to the beliefs and notions held within transcensionism.

[10:1:30] As an important part of this durantological discourse will now be the application of a variety of instruments of study to the notion of time in an effort to explore its nature on a deeper philosophical level through the use of instruments of study which remain the conceptual vehicles for which we are able to conduct deeper and more structured philosophical investigations.

[10:1:31] The abundance of time can be seen all around us and it makes for a such a complexity of time due to the unquity of time that it commands its own philosophical discipline of study for contemplation.

[10:1:31a] Due to the unquity of time, its abundance is unencapsulable due to the every different being who is able to perceive time having a different perception or version of time, then we have the standard versions of time or what may be referred to as authoritative time which are categorised by instruments such as the clock or a calendar, and then there's the differences in the perception of time depending on where you are in The Cosmos.

[10:1:31b] Like in all facets of Astronism, we consider the world around us cosmocentrically and time should be no different in this respect and with that, we should remember that on each planet, time is highly distorted from how time is experienced on The Earth which is how our minds are programmed or conditioned to understand, perceive and experience time.

[10:1:31c] This difference in time on different planets according to where such planets are in relation to the star around which they orbit is to be known as experiential time and it is this form of time which holds the most significance for our cosmocentric worldview as time is experienced entirely differently from world to world which makes experiential time and its contributions to the overall abundance of time incalculable.

[10:1:32] The binarity of time can be argued as to exist in the form of time's dependence upon the events of the beginning and the events of the end, especially the former of which time is dependent upon due to the need for time to hold objectivity in relation to a beginning in order for it to exist; therefore, the beginning and the end of time, upon which time is dependent due to its categorisation as a form of measurement, make up time's nature of binarity.

[10:1:33] The bipolarity of time can again be derived from its linearity in terms of the beginning and end dichotomy which constitute two oppositisms on either side of a temporal extremity; notions of time's cyclicity may also be derived from different philosophical systems and although these should be contemplated too as part of durantological study, in Astronism, time is affirmably considered to be limited and linear in conjunction with the nature of The Cosmos rather than unlimited/eternal and cyclical.

[10:1:34] Calendarity applied to time constitutes time itself for time is considered to be merely be a construction of perception of a sentient being rather than something that exists independently from perception; for example, to the stars and galaxies, time does not exist either conceptually or physically; all that we can really consider of time is its indirect existentiality, or its effectual existence as it may be known.

[10:1:35] The centricity of time can be considered as perception; time is fundamentally predicated upon perception; this is because time is a function or instrument of measurement which is entirely based upon the perception of something for it be measured; additionally, this constitutes an issue with knowledge in relation to time and further solidifies the untrustworthiness of time due to the fact that knowledge can dramatically shift our understanding of time according to what we know about the subject that is being temporally measured; we believe The Cosmos to have begun almost fourteen billion years ago and it is upon this that we predicate many other contemplations regarding time in The Cosmos, but if our knowledge at some point in the future is found to be incomplete, then our perception of time and the time period in which we thought we existed would all have to be rearranged; it is, therefore, knowledge and humanity's lack of knowledge about The Cosmos are the most prominent proliferators of the Astronist distrust of time.

[10:1:36] Cosmicality applied to time measures the extent to which time exists in alignment with cosmic nature or the cosmical orderity; from the Astronist perspective, time is considered to be the pinnacle of cosmicality as it is entirely dependent upon the limited means of measurement; measurement is entirely predicated upon limitation for only that

which is limited is able to be measured, therefore, time, as a limited conceptual, is cosmic by its nature and in full alignment with the cosmical orderity.

[10:1:37] With the application of the instrument of study of criticality to time, we come to the question of the public reaction towards Astronism's view of time, and especially the belief in detemporalism; the belief that time only exists conceptually as a construction of human perception of cosmic existence.

[10:1:38] Dyadicity and its application to time pertains to the contemplation of two elements of time and their interaction, examples of which include beginning and end, time in relation to space, and the effects of the passage of time on different entities and the comparisons of such effects.

[10:1:39] Dynamicity in relation to time pertains to the effects on the change, the activity, and the progressions made in The Cosmos through the passage of time, especially so in how activities of cosmical progeny and phenomena occur over time, how the progress made by humanity during space exploration will occur during the passage of time, and the comparison of changes between cosmical progeny over time to formulate an overall understanding of time's role in the dynamics of The Cosmos.

[10:1:40] The application of the instrument of study of eternity to the context of time pertains to a version of time applied to unlimitedness; eternity is time with an unlimited nature meanwhile immortality is the application of eternity to the context of sentient beings; of course, due to the Cosmic Limitation Principle, eternity is considered to be non-existent in context of The Cosmos due to it representing temporal infiniteness while The Cosmos and all within it must abide to temporal and physical finiteness.

[10:1:41] The extrinsicity of time identifies the Astronist understanding of time because time is considered a non-essential element to the structure or fundamentality of The Cosmos and is instead considered something of a sentient construction, hence it is provided with an extrinsic nature.

[10:1:42] With the application of the instrument of finity comes an understanding of the core nature of time itself, especially as all time is considered to be finite due to its categorisation as a form of measurement; contemplations of the finite nature of time come with notions surrounding the inability of time to exist outside of The Cosmos or any other cosmos.

[10:1:43] The extent of the focality attributed to time in Astronism is small to medium in scale due to time being considered as merely a human construction and dependent upon perception and this is also influenced by the cosmocentric worldview that is held within Astronism; the diversity of time perceptions, or experiential time means that it cannot be entirely trusted and cannot ultimately be considered focal.

[10:1:44] Formity refers to contemplations regarding how different versions of time are constructed and how perceptions of time will change over the passage of time itself; formity also concerns itself with the development of calendars and other forms of time organisation and categorisation.

[10:1:45] The fundamentality of time to the functionality of The Cosmos is denied by Astronism due to the disbelief that time holds any particular function in the context of The Cosmos due to the fact that time remains a construction of human origin.

[10:1:46] With the application of the instrument of functionality to the context of time brings with it notions about the functional role of time and its effects in The Cosmos; despite the fact that time is not considered to be existential in The Cosmos, time's effects are considered to be existential; The Cosmos is considered to be on a linear course and although is not progressed by time due to time itself only being a form of measurement, time can be considered as a functionality of The Cosmos through its effects on the progeny, phenomena, and functions of The Cosmos itself.

[10:1:47] Futurity is an essential instrument applied in the context of Astronism in relation to time as Astronism takes the approach of futurism whereby the future is considered the only existential and the most superior form of time.

[10:1:48] When time is applied to the instrument of graduality, it produces the notion that time in application to progeny, phenomena, and other functions of The Cosmos, can be perceived as either slow or fast or as organised according to different degrees, but again, this organisation and perception of time is merely just another human construction of time rather than time existing as a natural and unconstructed part of The Cosmos.

[10:1:49] Motionality as an instrument of study applied to the context of time pertains to the functionalities and orderities of cosmical progeny and phenomena through the temporal dimension such as how long it takes for progeny to complete a function, such as a rotation or an orbit, or the duration of a phenomena from beginning to end; motionality is particularly concerned with contemplating the movements of cosmical progeny and phenomena in relation to the durations of such movements.

[10:1:50] There exists a great deal of mystery that can be derived from the application of the instrument of the same name to the context of time; this is largely due to the unknown of experiential time and how we will experience time on different worlds, this effects that this will have on us physically and psychologically, as well as how time can be distorted by different cosmical progeny and phenomena, especially how the effects of such distortion largely remain unknown to us; the exploration of The Cosmos through and by its application to time and the temporal dimension is a pertinent topic for durantologists to contemplate but of course this can only occur after the initiation and advancement of the Humanic Exploration of The Cosmos.

[10:1:51] The application of naturity to time specifically explores the nature of time which is considered to be in alignment with the nature of The Cosmos, therefore time, classified as a measurement, is considered to hold a limited or finite nature; therefore, the nature of time is limited just as is The Cosmos for time can only exist within a cosmos according to the Astronic cosmology, but also, that the functionality or utility of time is measurement as it is a instrument or tool of measurement.

[10:1:52] With the application of the instrument of orbitality to time presents an opportunity to discuss time in relation to the orbital movements of celestial entities/progeny; the orbits of celestials can be considered according to the durations their orbits or their revolutions around that which they orbit; each planet has a unique orbit according to its duration which presents another example of the uniuqial nature of planets.

[10:1:53] Orderity, when applied to the subject of time, refers to the contemplation of the structures and patterns by which the effects of time can be seen to operate in relation to cosmic progeny and phenomena.

[10:1:54] Primarity is considered to be inapplicable to the context of time because this particular instrument of study focuses on emphasise one subject's importance over another, but because time is a construction of sentience, it is not provided with enough importance to hold significance over another similar subject such as space.

[10:1:55] The application of purposivity to time results in the notion that the purpose of time is to categorise the events of The Cosmos according to a chronology as well as to measure the durations of cosmical phenomena and the lifespans of cosmic progeny; the purposivity of time is essentially to measure for the utility of a sentient race, but because time holds no existence beyond this utility, it is not considered to hold a purpose in relation to The Cosmos, its progeny, and its phenomena alone.

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[10:1:56] That which is to be termed as a discourse extension shall refer to a discourse that is written by Cometan post-omnidoxically that is intended to be an extension or an additional piece of writing to add to an existing omnidoxical discourse and is thus granted by The Institution the ability to become considered as part of the Omnidoxy, albeit it only certain reorganised or updated editions of the Omnidoxy.

[10:1:57] Essentially, this is a way for Cometan to continue to add to the Omnidoxy post-omnidoxically and but importantly, all beliefs, theories, notions and other conceptuls introduced in an discourse extension will always be considered to be post-omnidoxical in their origins, thus hold post-omnidoxicality rather than omnidoxicality despite the fact that they be published within reorganised or updated editions of the Omnidoxy.

The Contemplation of Space (Tractology)

[10:2:1] That which is herein introduced as the second discourse of this tenth disquisition of the Omnidoxy shall focus on the discipline of study of philosophical territorialisation that is to be known as tractology which is to involve the study and contemplation and subsequent discourse of the nature, functions, and applications of space, that is space as defined from the term space meaning to encompass cosmic progeny and phenomena and often used as a synonym for The Cosmos; instead, tractology deals with the study of the distances between entities; essentially, tractology is the study of that which is known in the Astronic cosmology as The Betwixity.

[10:2:2] The notion of cosmic space refers to the distances, expanses or vacant areas between entities within The Cosmos which, due to the Cosmic Limitation Principle, is of course considered to be fundamentally limited or to hold a transient nature, meaning that such areas/space/expanses will not exist forever due to the eventuality of The Cosmos's destruction; the space that ourselves on the planet of The Earth that we reside upon is ultimately limited by the principle of limitation of The Cosmos from Astronist Cosmology.

[10:2:3] Alternatively, that which is to be known as Universal space refers to forms of betwixity that are unlimited; expanses that are without end; of course, the primary example of which in the Astronic cosmology is that of The Universe itself in which an infinite amount of cosmoses reside; as distinct the limitedness of cosmic space, Universal space is infinite in its physicality, in its capacity, and in its temporality; in Universal space all things may reside in all forms and in all dimensions due to its infinite nature; time is infinite hence time does not exist and space is infinite hence it is able to encompass all that is was, is and will ever be.

[10:2:4] In the Astronic cosmology, extensive debates are expected to occur regarding the physicality of The Divine, specifically so as part of divinological study and contemplation, the study of The Divine from the Astronic cosmology; this area of study for divinologists will be known as divine physicality and there are expected to be a number of schools to develop as directly influenced from the writings of the Omnidoxy herein and this debate will also be influenced by discussions regarding that which is to be known as Divine space.

[10:2:5] The nature of Divine space corresponds to the nature of The Divine itself which is itself conceptualised as total independence; unlike cosmic space and Universal space which are characterised by their dependency from the former to the latter, Divine space is independent of all other spaces, but also it exists uniquely from the other two types of space; Divine space, according to the Astronist Tradition which adheres to a divinological school to be named as inphysicalism (opposed to prophysicalism), holds no physicality and instead sustains The Universe and interpenetrates every cosmos within The Universe

through which it is able to manifest its beingness as both the sustainer and the interpenetrator.

[10:2:6] That which is to be henceforth referred to as dimensionality refers to the study and notion that with space there exists different levels of physicality within The Cosmos beyond the cosmic physicality in which we reside and function; the belief in the existence of multiple dimensions that still remain within the laws, orders, and boundaries of The Cosmos is to be known as dimensionalism (belief in two or more of these dimensions is to be known either as multidimensionalism or polydimensionalism); additionally, a belief in the ability to either communicate or transverse different dimensions within The Cosmos is to be henceforth referred to as transdimensionalism or cisdimensionalism.

[10:2:7] Another branch of tractology is to be henceforth referred to as distortionalism which shall refer to the distortion of space (a principal examples of which wormholes) can occur, but not infinitely or unlimitedly due to the limited nature of The Cosmos; distortionalism explores all of the instances of space distortion or change from the normal physicality of The Betwixity in The Cosmos and especially explores consequences of this from a cosmic philosophical perspective, but also the utility of distortion by sentient beings.

[10:2:8] We will only learn more about cosmic space as we explore The Cosmos further; cosmic philosophy's expansion is dependent upon the progressions and advancements made in the Humanic Exploration of The Cosmos like much else as part of Astronist belief due to the core adherence to transcensionism.

[10:2:9] All our perceptions of space are bound by our minds and our location on The Earth, hence we are presently mentally unable to conceive of the expanses of The Cosmos, or The Betwixity as it is to be appellated.

[10:2:10] Space will only become known to us in truth upon our exploration of us; therefore, the more we physically explore space, the more we will be able to intellectually understand and conceive of space and its wonders; however, this also demonstrates a long and bright future for cosmic philosophy and Astronism as a whole as a branch of philosophy and an organised philosophy respectively; this is because the more of The Cosmos that humanity explores, the further the expansion of cosmic philosophy and Astronism will be able to achieve therefore demonstrate our prosperous intellectual future in these two most beloved of fields.

[10:2:11] As part of tractological study and contemplation comes the importance of conducting an instrumentation directed towards the topic of space and the first of the instruments of study to be applied is abundancy; just like time, there is an almost unlimited abundance of spacial experience because from every different point in The Cosmos, the perspective or the experience of space and the surrounding cosmic realm is different and what greater frequency of something is there than space itself both

cosmically and universally and lastly, divinely so as to encompass, sustain, and interpenetrate them all.

[10:2:12] Binariness, in application to the subject of space, is in fact considered inapplicable due to the fact that from our perspective of residing within a cosmic space, there is a wholeness to space which pertains to the notion of the wholeness of The Cosmos residing as one of the fundamental understandings of Astronism towards the nature and structure of The Cosmos; therefore, we can understand space or expanse or area or whichever term wished to be applied that it nevertheless aligns itself with a monistic structure and nature due to the oneness of space; this is why The Cosmos is considered as a wholeness in form and its progeny and phenomena are collectively considered as the cosmic compositeness which ultimately pertains to the belief within Astronism that all composite entities within The Cosmos will eventually unite or physically rejoin The Cosmos proceeding their destructions or decompositions which is of course known as the process of cosmogenesis.

[10:2:13] When bipolarity is applied to context of space it results in the notion that there either exists space or non-space; non-space pertains to and can be considered synonymous with non-existence; there is no existence if there is no space to exist within, hence we can logically postulate that space precedes existence or that existence is dependent upon the availability of space for existence to exist; this ushers in a problem of metaphysics in which stated is that space must first exist for something to exist within it or that for something to exist it must exist within something or as part of something, that is space to reside within or as part of; this is to be known as the Space Precedence Problem.

[10:2:14] Calendarity applied to space refers to the interesting notion that calendaration or the organisation of time cannot be universally applied due to experiential time and the vast differences in time's experience, especially between different planets, hence calendarity is only applicable to minuscule areas of space due to the distortions in time experience in different regions of space; therefore, we can consider the application of calendarity to space as a form of microcosmic instrumentation due to the fact that calendarity or the organisation can only be successfully conducted in microcosmic spaces.

[10:2:15] Centricity can be applied to space through the notion that space is able to be organised according to different centricities; different centres that command revolving parts; centricities provide order, pattern and structure to an otherwise empty, meaningless, structureless, and unorganised expanse with no function, order or ability other than the subsistence of its own existence without wonder, pattern, and form.

[10:2:16] The cosmicality of space is undeniable for without space there would exist no cosmos; space must exist for there to exist a cosmos as the ordered and functioning wholeness of space and the composite entities residing within the space for that is fundamentally what a cosmos is.

[10:2:17] Criticality applied to space will focus on the notions of the Astronist understanding of what space is as well as the potentiality that space holds as a threat to the cosmic orderity as well as the immediacy of such a threat if it does indeed exist.

[10:2:18] Dyadicity remains inapplicable to the context of space just as the similar instrument of binarity was earlier in this instrumentation; this is due to the monistic nature of space.

[10:2:19] The dynamicity of space is also immeasurable due to dynamicity being predicated upon changes, activities, and progressions made in The Cosmos, but there exists an unknowability regarding the interaction of space itself with these three elements of dynamics; I traditionally thought that it was only the composite entities of The Cosmos that drove forward the dynamics of The Cosmos, but perhaps it is space itself which holds a function here? Does space hold a real, physical and effectual functionality beyond it allow for the residence of entities?

[10:2:20] The eternality of space pertains to the notion of the infiniteness of space and therefore primarily contemplates universal space, but I must post the question herein that if space is infinite can it really be considered space? If the space for which entities or realms are to reside within is infinite, could that not be something else rather than space itself for space is what we often relate to a limited existence or an expanse with capacity while infinite capacity perhaps cannot be described as space; as a final thought regarding the application of eternality to space is that the infiniteness of space automatically assumes the infiniteness of time in relation to space and vice versa; if time is infinite then so must the space in which that time exists be infinite; this is to be henceforth referred to as infinite proportionality.

[10:2:21] Extrinsicity cannot be applied to space because there exists no more intrinsic element to existence than space itself as has been aforeaffirmed as part of this instrumentation; therefore, only the application of intrinsicity to the topic of space be successfully conducted due to the necessitation of space for the existence of existence.

[10:2:22] The finity of space is considered fundamental to the nature of space according to the Astronist perspective with the existences of infinite space, such as Universal space, questioned as whether they are to be described as space at all.

[10:2:23] The focality of space, especially so over time, cannot be understated for in Astronism, space is granted with the appellation of the Predecessor of Existence due to the metaphysical notion that for existence to exist, there must first exist space for existence to exist within.

[10:2:24] The formity of space of course scientifically resides in the theory of The Big Bang to which Astronism is aligned, but also the notion of how and to what extent space has played a role the formation of the composite entities in The Cosmos, particularly focusing

upon the influence of space on the orderity, naturity, and motionality of different cosmic progeny and phenomena.

[10:2:25] The fundamentality of space to the nature of cosmic existence is undeniable due to the precedence of space over the existence of anything; the Space Precedence Problem, also to be known as the Predecessor Paradox, continues to be a major issue in the topic of tractology.

[10:2:26] The true functionality of space has already been intimated to as part of this instrumentation on space, but I find that the application of the instrument of functionality to space difficult due to the notion that space is without clear functionality beyond that which its name clearly defines; is space, therefore, without any functionality other than being space for other entities of true existence to hold functionalities within? But also due to this, does that therefore mean that all functionality is dependent upon space? The answer is yes due to the fundamentality of space, but the question of whether space itself directly holds functionality beyond its own existentiality remains a question in further need of tractological contemplation.

[10:2:27] The futurity of space can be considered as synonymous with the predicted or unpredicted future events of The Cosmos and ultimately, the end of The Cosmos; however, in a wider sense, the futurity of space is space's persistency to existence no matter what occurs due to its existence infinitely as The Universe as Universal space; therefore, the futurity of space has to be considered either according to cosmic space which holds a limited future and Universal space, whose existence cannot truly be said to hold any future at all due to infinite temporality in which Universal space exists.

[10:2:28] Yet again, we come to the problem of infinity which has also been found in other parts of this instrumentation and is something I like to call the Defiance of Infinity due to the notion that any form of infinite existence denies many of the objectivities, measurements, and formations of comparison that we rely upon to formulate different types of conceptals; in this case, we have applied futurity to space which works in the context of cosmic space, but when it is applied to Universal space or infinite space, the futurity of space can be considered questionable if time is infinite, how can there be any past, present, or future due to the inchronology of time in The Universe outside of all the cosmoses.

[10:2:29] The imperativity of space can be considered high due to the immediacy of space all around us and our reality or existence's total dependence upon the existence of space itself for existence itself to exist; again, this pertains to the Predecessor Paradox.

[10:2:30] The motionality of space is also a pertinent topic for tractologists to consider as the movability of space is questionable; take the accelerating expansion of The Cosmos as an example, due to its expansion, the space within it must be expanding for The Cosmos's expansion to be successful, or is something else moving rather than the space itself; we of course know that progeny and phenomena are motional, but is space truly motional? Does

space actual hold the function to move, and if it does, then does that resolve the issues raised as part of the application of the instrument of functionality to space previously during this instrumentation?

[10:2:31] The naturity of space can be considered fundamentally limited within The Cosmos and oppositely fundamentally unlimited within The Universe outside of all cosmoses; perhaps it is only space that is able to transverse between a given cosmos and The Universe if space truly is motioning for the expansion of The Cosmos; ultimately, the nature of space, its role in our existence, the functions it holds, its abilities, and its destiny are all unknown to us hence the great importance of tractological study and contemplation to explore such pertinent issues with regards to the philosophical and subsequently the metaphysical and ontological understanding of what space is, whether space can be said to exist, whether space holds functions as part of The Cosmos, and whether space is the only transverser across cosmic peripheries.

[10:2:32] The role of space in the orderity of The Cosmos can, again, not be assumed for is it space that is truly functioning as the orderer of The Cosmos and its progeny and phenomena and what is the relationship between space and the perceived true orderer of The Cosmos, gravity, in this instance?

[10:2:33] Proportionality and disproportionality pertains to correspondences or irregularities in sizes and amounts within portions of space and it is due to the limitations of cosmic space that we are able to identify and measures subjects as either proportionate or disproportionate in structure, size, temporality or amount.

[10:2:34] The purposivity of space is essentially positing the question of the purpose of The Cosmos which ultimately leads on to the purpose of existence itself; however, minimally, the purposivity of space can be considered as the ability for entities to exist within something for entities require space to capacitate their residence; the purpose of space can therefore be considered as the conveyance of existence.

[10:2:35] The vastity of space can be considered the true definition of space; something that is not entirely visibly conceivable due to its vastness but not reaching the extremity of infiniteness; this is perhaps the difference between vastness of space and infiniteness of space; both cannot visually encapsulated, but the former holds a capacity while the latter does not.

Cosmological, Astronomical & Astronic Philosophical Convergence

[10:3:1] The purpose of this discourse is to collectivise the vast theories within astronomy, cosmology, and their many branches of study, to apply such theories to philosophisations made as inspired by our compendological disquisition, and to convey these many theories in a way that remains understandable for the majority of people to understand and to relate to in the spirit of astronocentricity.

[10:3:2] This discourse also addresses the process that is to be known and appellated as the Philosophicalisation of Astronomy which relates to the process in which astronomy also becomes a branch of philosophy in addition to remaining an scientific field, academic discipline, and hobby.

[10:3:3] What will happen as part of this discourse is that all the branches of astronomy, cosmology, and astrophysics will be outlined and so will all the most prominent theories within those disciplines and in a post-omnidoxical piece of literature, the philosophicalisation of these theories will then occur having been directly inspired and guided by the definitions found herein; therefore, this is to henceforth referred to a connected discourse wherein a discourse of the Omnidoxy is directly connected to a post-omnidoxical piece of literature that of course did not make it into the Omnidoxy, especially so one that was either directly referred to or at least inferred to within the Omnidoxy itself such as the example herein and now.

[10:3:4] The process of the Philosophicalisation of Astronomy is considered to have been initiated by the first disquisition of The Omnidoxy, The Monodoxy, within which compendology outlined cosmic philosophy thus bringing together these two most ancient of disciplines.

[10:3:5] Astrobiology studies the advent and evolution of biological systems in the universe.

[10:3:6] Astrophysics is the branch of astronomy that deals with the physics of the universe, including the physical properties of celestial objects, as well as their interactions and behavior; among the objects studied are galaxies, stars, planets, exoplanets, the interstellar medium and the cosmic microwave background; and the properties examined include luminosity, density, temperature, and chemical composition.

[10:3:7] There exists many subdisciplines of theoretical astrophysics, the first of which is known as asteroseismology which is the study of the oscillations in stars.

[10:3:8] Compact objects; this subdiscipline studies very dense matter in white dwarfs and neutron stars and their effects on environments including accretion.

[10:3:9] Physical cosmology focuses on the origin and evolution of the universe as a whole; the study of cosmology is theoretical astrophysics at its largest scale.

[10:3:10] Computational astrophysics or computational astronomy is the study of astrophysics and/or astronomy using computational methods and tools to develop computational models.

[10:3:11] Galactic astronomy deals with the structure and components of our galaxy and of other galaxies.

[10:3:12] High energy astrophysics studies phenomena occurring at high energies including active galactic nuclei, supernovae, gamma-ray bursts, quasars, and shocks.

[10:3:13] Interstellar astrophysics pertains to the study of the interstellar medium, intergalactic medium and dust.

[10:3:14] Extragalactic astronomy pertains to the study of objects (mainly galaxies) outside our galaxy, including Galaxy formation and evolution.

[10:3:15] Stellar astronomy is concerned with star formation, physical properties, main sequence life span, variability, stellar evolution and extinction.

[10:3:16] Plasma astrophysics studies properties of plasma in outer space.

[10:3:17] Relativistic astrophysics studies the effects of special relativity and general relativity in astrophysical contexts including gravitational waves, gravitational lensing and black holes.

[10:3:18] Solar physics refers to the study of The Sun and its interaction with the remainder of the Solar System and interstellar space.

[10:3:19] Planetary science is the study of planets, moons, and planetary systems.

[10:3:20] Atmospheric science is the study of atmospheres and weather.

[10:3:21] Exoplanetology refers to the study of various planets outside of the Solar System.

[10:3:22] Planetary formation refers to the study of the formation of planets and moons in the context of the formation and evolution of the Solar System.

[10:3:23] Planetary rings refers to the study of dynamics, stability, and composition of planetary rings.

[10:3:24] Magnetospheres refers to the study of the magnetic fields of planets and moons.

[10:3:25] Planetary surfaces pertains to the study of the surface geology of planets and moons.

[10:3:26] Planetary interiors refers to the study of interior composition of planets and moons.

[10:3:27] Small solar system bodies relates to the study of smallest gravitationally bound bodies, including asteroids, comets, and Kuiper belt objects.

[10:3:28] The study of astronomy can be divided by general technique used for astronomical research:

[10:3:29] Astrometry is the study of the position of objects in the sky and their changes of position. Defines the system of coordinates used and the kinematics of objects in our galaxy.

[10:3:30] Observational astronomy refers to the practice of observing celestial objects by using telescopes and other astronomical apparatus; it is primarily concerned with recording data.

[10:3:31] The subdisciplines of observational astronomy are generally made by the specifications of the detectors includes the following: radio astronomy (above 300 μm), submillimetre astronomy (200 μm to 1 mm), infrared astronomy (0.7–350 μm), optical astronomy (380–750 nm), ultraviolet astronomy (10–320 nm), x-ray astronomy (0.01–10 nm), gamma-ray astronomy (below 0.01 nm), cosmic ray astronomy (osmic rays, including plasma), neutrino astronomy, and gravitational wave astronomy (gravitons).

[10:3:32] Cultural astronomy which itself includes ethnoastronomy, historical astronomy, history of astronomy, and historical astrology.

[10:3:33] Photometry is the study of how bright celestial objects are when passed through different filters.

[10:3:34] Astrogeology examines rocks, terrain and material in space.

[10:3:35] Helioseismology is the study of how the interior structure and dynamics of stars are composed by observing waves from its surface.

[10:3:36] Heliophysics is the study of how the sun's constant and dynamic radiation affects its surroundings in space.

[10:3:37] Exogeology is the study of how geology relates to celestial bodies like moons, asteroids, meteorites and comets.

[10:3:38] Exobiology refers to the study of how likely and where life is in space.

[10:3:39] Spectroscopy pertains to the study of the spectra of astronomical objects.

[10:3:40] Meteorology refers to the branch of atmospheric sciences which includes atmospheric chemistry and atmospheric physics, with a major focus on weather forecasting.

[10:3:41] Other disciplines that may be considered part of astronomy include the following:

[10:3:42] Archaeoastronomy is the investigation of the astronomical knowledge of prehistoric cultures.

[10:3:43] Astrochemistry refers to the study of molecules and ions occurring in stars and interstellar space.

[10:3:44] Astrostatistics refers to the discipline which spans astrophysics, statistical analysis and data mining.

[10:3:45] Forensic astronomy refers to the use of astronomy, the scientific study of celestial objects, to determine the appearance of the sky at specific times in the past.

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[10:3:46] Pre-Astronist cosmological belief orientations and theories are herein and now introduced which are to be explored philosophically, or philosophicalised post-omnidoxically.

[10:3:47] Cosmism is a 19th-century theory about cosmic evolution, developed from contemporary science, that regards the cosmos as self-existent and self-acting; the related noun being cosmist.

[10:3:48] Cosmogony is a theory about the origin and the evolution of the universe; the branch of astrophysics that studies the origin and evolution of specific astronomical systems and the universe as a whole.

[10:3:49] Cosmography is the branch of astronomy that maps and describes the main features of the universe; a description or representation of the main features of the universe; related terms include cosmographer, cosmographic and cosmographical.

[10:3:50] Cosmology; the branch of astronomy that studies the overall structure of the physical universe; the branch of philosophy that studies the origin, structure, and evolution of the universe, especially such characteristics as space, time, causality, and freedom.

[10:3:51] Cosmotheism; the concept that the universe and God are identical; pantheism.

[10:3:52] Cosmozoism; the concept of the cosmos as alive.

[10:3:53] Creationism; the belief concerning the creation by a transcendent God of the universe, matter, and living organisms out of nothing.

[10:3:54] Geocentrism; the concept that the Earth is the centre of the universe.

[10:3:55] Heliocentrism; the concept that the Sun is the centre of the universe; the measurements or observations that are relative to the centre of the sun.

[10:3:56] Pancosmism; the theory that the totality of existence comprises only the physical universe in time and space; related terms include pancosmic.

[10:3:57] Panpsychism; the belief that everything materially natural has an essence or some degree of individual consciousness.

[10:3:58] Spencerianism; the philosophical theory of Herbert Spencer that cosmic evolution is cyclic, controlled by mechanical forces which tend toward equilibrium and relative complexity until a peak is reached, after which dissolution occurs, the universe reverts to a simple state, and the cycle begins again.

[10:3:59] Teleologism; the belief that purpose and design control the development of the universe and are apparent through natural phenomena.

[10:3:60] Universology; the science of the universe; related terms include universologist and universological.

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[10:3:61] Just before I define some hypotheses and controversies currently relevant within astronomy for their post-omnidoxical philosophicalisations and discussions, there are a few more subdisciplines of astronomy that need to be added.

[10:3:62] Celestial mechanics refers to the branch of theoretical astronomy that deals with the calculation of the motions of celestial objects such as planets.

[10:3:63] Geodetic astronomy, or astrogeodesy, is the application of astronomical methods into networks and technical projects of geodesy.

[10:3:64] Historical astronomy is the science of analysing historic astronomical data as well as the study of the history of astronomy.

[10:3:65] Multi-messenger astronomy is astronomy based on the coordinated observation and interpretation of disparate "messenger" signals; interplanetary probes can visit objects within the Solar System, but beyond that, information must rely on "extrasolar messengers".

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[10:3:66] The first of the astronomical hypotheses to philosophicalise post-omnidoxically is anthropic principle which states that observations of the universe must be compatible with the conscious and sapient life that observes it; some proponents of the anthropic principle reason that it explains why this universe has the age and the fundamental physical constants necessary to accommodate conscious life.

[10:3:67] As a result, they believe it is unremarkable that this universe has fundamental constants that happen to fall within the narrow range thought to be compatible with life.

[10:3:68] Brane cosmology is that the visible, three-dimensional universe is restricted to a brane inside a higher-dimensional space, called the bulk.

[10:3:69] Carbon chauvinism is a neologism meant to disparage the assumption that the chemical processes of hypothetical extraterrestrial life must be constructed primarily from carbon (organic compounds) because carbon's chemical and thermodynamic properties render it far superior to all other elements.

[10:3:70] Circumstellar habitable zone is the range of orbits around a star within which a planetary surface can support liquid water given sufficient atmospheric pressure; the bounds of the CHZ are based on Earth's position in the Solar System and the amount of radiant energy it receives from the Sun.

[10:3:71] Clockwork universe compares the universe to a mechanical clock; it continues ticking along, as a perfect machine, with its gears governed by the laws of physics, making every aspect of the machine predictable.

[10:3:72] The cosmological constant - the energy density of space, or vacuum energy, that arises in Albert Einstein's field equations of general relativity; it is closely associated to the concepts of dark energy and quintessence.

[10:3:73] The Drake equation is a probabilistic argument used to estimate the number of active, communicative extraterrestrial civilisations in the Milky Way galaxy.

[10:3:74] Fine-tuned Universe is the proposition that the conditions that allow life in the Universe can occur only when certain universal dimensionless physical constants lie within a very narrow range of values, so that if any of several fundamental constants were only slightly different, the Universe would be unlikely to be conducive to the

establishment and development of matter, astronomical structures, elemental diversity, or life as it is understood.

[10:3:75] Gaia hypothesis proposes that living organisms interact with their inorganic surroundings on Earth to form a synergistic and self-regulating, complex system that helps to maintain and perpetuate the conditions for life on the planet.

[10:3:76] The Goldilocks principle refers to the habitable zone around a star.

[10:3:77] Grand tack hypothesis proposes that after its formation at 3.5 AU, Jupiter migrated inward to 1.5 AU, before reversing course due to capturing Saturn in an orbital resonance, eventually halting near its current orbit at 5.2 AU.

[10:3:78] Hawking radiation is black-body radiation that is predicted to be released by black holes, due to quantum effects near the event horizon; Hawking radiation reduces the mass and energy of black holes and is therefore also known as black hole evaporation.

[10:3:79] Hills cloud is a vast theoretical circumstellar disc, interior to the Oort cloud, whose outer border would be located at around 20,000 to 30,000 astronomical units (AU) from the Sun, and whose inner border, less well-defined, is hypothetically located at 250–1500 AU, well beyond planetary and Kuiper Belt object orbits but distances might be much greater; if it exists, the Hills cloud contains roughly 5 times as many comets as the Oort cloud.

[10:3:80] The lost cosmonauts are subjects of a conspiracy theory alleging that Soviet cosmonauts went to outer space before Yuri Gagarin, but their existence has never been publicly acknowledged by either the Soviet or Russian space authorities.

[10:3:81] Modified Newtonian dynamics is a theory that proposes a modification of Newton's laws to account for observed properties of galaxies. It is an alternative to the theory of dark matter in terms of explaining why galaxies do not appear to obey the currently understood laws of physics.

[10:3:82] The multiverse, the omniverse, or the meta-universe is a hypothetical group of multiple universes; together, these universes comprise everything that exists: the entirety of space, time, matter, energy, and the physical laws and constants that describe them.

[10:3:83] Neocatastrophism is the hypothesis that life-exterminating events such as gamma-ray bursts have acted as a galactic regulation mechanism in the Milky Way upon the emergence of complex life in its habitable zone; it is proposed as an explanation of Fermi's paradox since it provides a mechanism which would have delayed the otherwise expected advent of intelligent beings in the local galaxy nearby to Earth; this is an avenue to explain why none so far have been detected by humans.

[10:3:84] Oort cloud is a theoretical cloud of predominantly icy planetesimals proposed to surround the Sun at distances ranging from 2,000 to 200,000 AU (0.03 to 3.2 light-years).

[10:3:85] Particle chauvinism is the term used by Martin Rees to describe the assumption that what we think of as normal matter – atoms, quarks, electrons, etc. – is the basis of matter in the universe, rather than a rare phenomenon.

[10:3:86] Rare Earth hypothesis argues that the origin of life and the evolution of biological complexity such as sexually reproducing, multicellular organisms on Earth (and, subsequently, human intelligence) required an improbable combination of astrophysical and geological events and circumstances.

[10:3:87] Shadow life or shadow biosphere hypothesis suggests that if life has evolved on Earth more than once, microorganisms may exist on Earth which have no evolutionary connection with any other known form of life; he thinks that if scientists discover an alternate form of microbial life on Earth, the odds are good that life is also common elsewhere in the universe.

[10:3:88] A thalassogen denotes a substance capable of forming a planetary ocean; thalassogens are not necessarily life sustaining, although most interest has been in the context of extraterrestrial life.

[10:3:89] Titius-Bode law is a hypothesis that the bodies in some orbital systems, including the Sun's, orbit at semi-major axes in a function of planetary sequence; the formula suggests that, extending outward, each planet would be approximately twice as far from the Sun as the one before.

[10:3:90] A wormhole is a speculative structure linking disparate points in spacetime, and is based on a special solution of the Einstein field equations solved using a Jacobian matrix and determinant; a wormhole can be visualised as a tunnel with two ends, each at separate points in spacetime; a wormhole could connect extremely long distances such as a billion light years or more, short distances such as a few meters, different universes, or different points in time.

[10:3:91] Diseases from Space refers to the theory that many of the most common diseases which afflict humanity, such as influenza, the common cold and whooping cough, have their origins in extraterrestrial sources.

[10:3:92] Extraterrestrial life refers to life occurring outside of Earth which did not originate on Earth. Such hypothetical life might range from simple prokaryotes (or comparable life forms) to beings with civilisations far more advanced than humanity.

[10:3:93] The Galileo affair was a sequence of events, beginning around 1610, culminating with the trial and condemnation of Galileo Galilei by the Roman Catholic Inquisition in 1633 for his support of heliocentrism.

[10:3:94] Life on Mars is a subject of significant interest to astrobiology due to its proximity and similarities to Earth.

[10:3:95] A non-standard cosmology is any physical cosmological model of the universe that was, or still is, proposed as an alternative to the then-current standard model of cosmology.

[10:3:96] Tyche is a hypothetical gas giant located in the Solar System's Oort cloud.

The Role of The Five Astronist Characters

[10:4:1] As that which is to be henceforth categorised as an appendant discourse is a type of discourse within The Omnidoxy that holds no connection to the disquisition within which it resides.

[10:4:2] This typically exists at the end of a disquisition, but it has been placed within that disquisition due to the necessity for all discourses to reside within disquisitions as an omnidoxical rule.

[10:4:3] The Five Astronist Characters are categorised and described henceforth as effigies when in relation to Astronism which means that their entire inclusion within The Cosmic Era of Astronist Mystology which is placed at the very end of The Omnidoxy are in the form of an effigy.

[10:4:4] In this context, the term effigy pertains to a “a perfect ethereal embodiment of a concept manifested into a persona or character,” and in this particular case, the concept of which I speak is Astronism in its entirety.

[10:4:5] Cometan, as the persona of Brandon Taylorian, is also considered to be an effigy because Cometan as the persona is a perfect manifestation of Astronism as its founder.

[10:4:6] The Five Astronist Characters therefore hold a particular role within Astronism; this role is not one of worship and it isn't one of devotion; instead, it is one of representation and reflection of the ideas and beliefs of Astronism.

[10:4:7] The Five Astronist Characters can be considered as effigies of Astronism as they constitute echoes and resemblances of Astronist beliefs and ideas depending upon how they are depicted.

[10:4:8] The same kind of role is herein omnidoxically attributed to the personage of Cometan; Cometan's role within Astronism considered tridimensional by its nature, or triadic, which is why the term triadism may also be ascribed to this, but typically if it is ascribed, then it would be called cometanic triadism to specify the type of triadism.

[10:4:9] Operationally, the role of Cometan is the founder; philosophically, the role of Cometan is the creator; representationally, the role of Cometan is the effigy.

[10:4:10] It is for this reason that effigies play an important role within Astronic depictions and representations for they determine their own unique category, one that is neither devotional, nor worshipful, but one that is instead reflective and manifestational of belief yet still so profound; this is the unique role of The Five Astronist Characters and Cometan within the context of Astronism and this is to be accepted and respected forever as herein authoritative ascribed within the Omnidoxy.

The Astronic Journal

[10:5:1] That which is herein introduced and shall be henceforth appellated as the Astronic Journal pertains to the very first academic or scholarly journal dedicated to publication of content regarding the philosophy of Astronism and all the concepts that reside within it and is the first academic journal to consist of subjournals.

[10:5:2] The Subjournals of the Astronic Journal founded omnidoxically shall consist of the following:

[10:5:2a] The Journal of Compendology; the subjournal focusing on cosmic aesthetics, cosmic philosophy, and all else which is addressed within the first disquisition of the Omnidoxy.

[10:5:2b] The Journal of Sanitology; the subjournal focusing on logic, rationality, Institutional operations, and all the other vast area of topics addressed within the second disquisition of the Omnidoxy.

[10:5:2c] The Journal of Abettology; the subjournal principally focusing on the philosophical writings dealing with the topics of aid and stewardship and related subjects addressed within the third disquisition of the Omnidoxy.

[10:5:2d] The Journal of Equitology; the subjournal focusing receiving entries focusing on the Astronic approaches to the topics of justice and patience and all else that is addressed within the fourth disquisition of the Omnidoxy.

[10:5:2e] The Journal of Xentology; the subjournal focusing on the topics of ambition and enlightenment and related philosophical writings as well as addressing any topic also addressed within the fifth disquisition of the Omnidoxy.

[10:5:2f] The Journal of Ghenology; the subjournal focusing on the topics of Astronist or Astronic ontology and the philosophy of perception in addition to topics also discussed as part of the sixth disquisition of the Omnidoxy.

[10:5:2g] The Journal of Expology; the subjournal focusing on the topics of cosmic exploration, the Astronist understanding of the future of space exploration, as well as all related philosophical writings to space exploration, the future of humanity in space, and all other topics addressed within the seventh disquisition of the Omnidoxy.

[10:5:2h] The Journal of Rhemnology; the subjournal encompassing all entries focusing on or related to the topics of advancement and Astronic or Astronist approaches to eschatology and related theological and philosophical disciplines, as well as including all other topics addressed and discussed as part of the eighth disquisition of the Omnidoxy.

[10:5:2i] The Journal of Contology; the subjournal encompassing all entries focusing on the topics of Astronic and Astronist understandings regarding epistemology and ethics as well as all other topics discussed within the ninth disquisition of the Omnidoxy.

[10:5:2j] The Journal of Durantology; the subjournal encompassing all articles focusing on philosophical approach to understanding and discussing the topics of space and time as well as all articles talking about the Astronic Journal itself due to the introduction of the journal having taken place herein as part of the tenth disquisition of the Omnidoxy.

[10:5:2k] The Journal of Quillitology; the subjournal focusing on the topics of peace and acceptance purely from an Astronist or wider Astronic viewpoint as part of the eleventh and shortest discourse of the Omnidoxy.

[10:5:2l] The Journal of Prerology; the subjournal, also termed as the Ulimation journal due to the colloquial title for the twelfth disquisition of the Omnidoxy, which will focus on the topics of imagination and freedom from an Astronist or Astronic philosophical and theological perspective, as well as encompassing the vast array of other topics also discussed as part of the Dodecadoxy.

[10:5:3] What is the journal's purpose? The propose of the Astronic Journal is collectivise academically-written materials regarding all aspects of Astronism as well as wider Astronic philosophy.

[10:5:4] What unique niche will it fill? Other than the Astronic Journal, there will exist no other Institutionally-recognised or omnidoxically-originating journal that covers in detail the beliefs, ideas, and theories of Astronism, wider Astronic philosophy, and the contributions as both Astronist and neutral philosophers.

[10:5:5] What is the administrative structure of the journal? The administrative structure of the Astronic Journal will consist of a public-facing advisory board which advises academics and potential contributors (the Astronic Journal will be open to public contributions as well as academics) about their submissions to the journal.

[10:5:6] What standards will you use to judge articles for inclusion? Once the advisory board has accepted the submission, this will be submitted to the inward-facing editorial board which the public cannot contact who will conduct a more in-depth inspection of the submission; importantly, a person whose work has been accepted in the journal prior will automatically get their submissions to bypass the advisory board to go straight to the editorial board; the editorial board also acts as the representative of The Institution during this process.

[10:5:7] Who will do copy editing and proofreading? This task will be undertaken by the editorial board as the advisory board focuses more on filtering the subject of the submission rather than specific elements of the article; the advisory board's role is to understanding whether the subject of the submission commands enough interest, fills a

gap in the literature, and whether the subject and nature of the way in which the submission is written fits in with the principles upheld by The Institution; another important responsibility for the advisory board is to decide which subjournal the entry submitted is most suitable for.

[10:5:8] What is the format of the journal? The Astronic Journal will be available both in print and on digital platforms making use of a wide range of channels to get the journal as accessible as possible for as wide an audience as possible which also means that each submission in the journal will also be translated into multiple languages.

[10:5:9] Is the journal going to be Open Access, available only by subscription, or a combination? The Astronic Journal will be a combination of Open Access and subscription only and this be split on the basis of the author each journal entry; if the entry is written by a verified academic then it will be automatically inaccessible without subscription meanwhile an entry provided by an non-academic writer will be automatically submitted into the Open Access arena.

[10:5:10] Where is the journal going to be hosted/printed? The journal's headquarters will reside within the offices of The Institution of The Philosophy of Astronism.

[10:5:11] Is there a Memorandum of Agreement (or Memorandum of Understanding) that spells out expectations for the journal and the host/printer? Yes, however, this will be written post-omnidoxically and during the establishment of the Astronic Journal after its founding herein.

[10:5:12] Who will obtain the journal's ISSN from the Library of Congress' ISSN website? This operation will be conducted by the editorial board in conjunction with corresponding departments from directly within The Institution itself.

[10:5:13] How will the journal be funded initially? The Astronic Journal will initially be funded by The Institution during its initial set up and establishment, but it will later be encouraged to devise its own income streams with The Institution then taking a smaller though still existent role in the journal's funding with it remaining the only journal to be Institutionally funded.

[10:5:14] How will funding for the journal be sustained? The Astronic Journal will receive funding from a variety of sources, namely from potential contributors who are required to pay a set administrative fee every time they submit a journal entry; other sources of income will be developed post-omnidoxically as part of the journal's founding and establishment; the faculty of the journal will also be encouraged to hold regular meetings to pose ideas for the development of new income streams or for the expansion of existing ones.

[10:5:15] How will you recruit peer reviewers? Advertisements will be made within university institutions for peer reviewers searching for academics either with an interest in

Astronism or with formal academic qualifications in Astronic studies or related fields that are not necessarily directly Astronic, such as general philosophy or theology.

[10:5:16] How will you solicit content? The Astronic Journal will be advertised through the auspices of the advertising department of The Institution and the name of The Institution will be used to encourage potential contributors to submit their pieces of writing.

[10:5:17] How will you advertise your journal? The journal will be advertised across social media through galvanisation of online communities and interest groups as well as in more traditional mainstream media positioned in such a way that offers accepted contributors the chance to boost their profiles as writers.

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[10:5:18] The rationalisation of Astronism is something that has been intimated to through the Omnidoxy, however, this area of study, contemplation, and discussion shall extensively take place in a post-omnidoxical setting.

[10:5:19] The first contribution to the rationalisation of Astronism that is to be made is to be known as exoexistentialism which pertains to the rationalisation for the Astronist cosmology stating that it is only rational that for the nature of something to allow entities to exist within it that part of its nature means for entities to exist outside of it.

Institutional Policymaking

[10:6:1] Budgetary policy in the context of Institutional policymaking shall focus on the changes in Institutional spending year on year according to the available budgets; this shall be managed and published entirely by the monetary and policymaking departments in conjunction with the higher echelons of The Institution, namely the padron and his associated councils and departments.

[10:6:2] Monetary policy will focus on changes in the money supply generated by The Institution year on year; essentially, the monetary policy will detail the financial performance or annual income of The Institution which will subsequently inform the budgetary policymakers what budget they have at their disposal.

[10:6:3] Supply-side policymaking will involve increasing the productive capacity of The Institution through the supplication of products into the marketplace, increased marketing, increased investments internally such as the development of new managerial positions and departments, and other ways to increase the capacity of The Institution to maintain maximised efficiency.

[10:6:4] Expansionary policy in the context of The Institution will be a subdepartment of the wider monetary and fiscal department created with the intension of stimulating the expansions of The Institution through the increase of followership in order to subsequent increase demand for its products and services; this is not achieved through the use of monetary resources.

[10:6:5] Expansionary monetary policy will be the counterpart subdepartment to the one introduced in the previous insentensation and will involve intentionally increasing the budget of The Institution through the reduction of costs in order to place more investments in marketing and advertising in order to increase followership, consumption, and demand.

[10:6:6] Contractionary policy in the context of The Institution will involve the reduction of both costs and investment, especially so in a particular country or region due to increase hostilities or continued resistance against the operations and presence of The Institution from the public or from governmental forces.

[10:6:7] Contractionary policy is the opposite of expansionary policy, in that it involves reducing Institutional spending, reducing costs, and reducing the overall visible presence of The Institution which is why it may sometimes be applied to regions hostile to The Institution or where extensive persecution is taking place.

The Hendecadoxy

*The Principles of
Peace & Acceptance*

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Introduction to Quillitology

[11:1:1] Peace, the goal is, for peace is that which love, acceptance and progression sprouts.

[11:1:2] Peace, to love, is.

[11:1:3] Peace, to accept, is.

[11:1:4] Yet peace, the reward, is not, for peace is the final step toward that which all of divinity not.

[11:1:5] For The Divine, peace does not exist, for peace is of human creation as for there to be peace there must also be war.

[11:1:6] For The Divine, peace is normality; not a novelty.

[11:1:7] For humanity, peace is the goal for peace is the only way for the non-divine to become closer to that of divinity.

[11:1:8] Peace is all that which has been written in The Grand Centrality up to this point.

[11:1:9] Thinking and doing these acts in accordance to the will of divinity, your faith and your morality will lead thee to peace.

[11:1:10] However, peace is, in the sinful human world of individual thought, idea and action, a constant status of instability for takes one only to distort and ruin the peace.

[11:1:11] Peace is possible, though morality and its nature of individuality will also keep those of authority wary of ruination yet it is the crucial job of peacekeepers to maintain the fragile state of peace for as long as they can.

[11:1:12] Peace, distorted often is, by those of authority as for creating peace through fear is a peace of falseness.

[11:1:13] It is up to those who love true peace to work for the true, honest and honourable peace they know is genuine and it is their actions that will lead to the betterment of peoples, the furtherance of peoples and the progression of all through the actions of few.

[11:1:14] A stand, take, against those of false peace.

[11:1:15] A stand, take, against those of oppressiveness.

[11:1:16] A stand, take, against those clouding true peace.

[11:1:17] To live in false peace is to live without divinity within.

[11:1:18] It is your morality and faith that will show thee the way of true peace if thou are not familiar with its teachings:

[11:1:18a] Peace is domination not, it is integration.

[11:1:18b] Peace is refusal not, it is acceptance.

[11:1:18c] Peace is to oppress not, it is to free.

[11:1:18d] Peace is aggression not, it is serenity.

[11:1:18e] Peace is to fear not, it is to love.

[11:1:18f] And peace is falsehood not, it is honesty.

[11:1:19] Be one of peace and divinity will grow from within.

[11:1:20] Be one of peace and the betterment and progression of peoples will come.

[11:1:21] Be one of peace, and freedom, ultimate and true, will arise from that which all things created are; divinity.

[11:1:22] The one of divinity is the only deciding, creating and all-knowing one.

[11:1:23] No other is of same level to make such claims.

[11:1:24] The one of divinity is the creator of all that has, is and will exist and so, it is the creator only, who may judge the creator's creations.

[11:1:25] To ourselves, we are all there is for the picture we see is nothing but a pinprick of the divine one's sight.

[11:1:26] To the universe, we are nothing; a dot within a dot on a black canvas of dots transcending beyond our combined comprehension.

[11:1:27] To not accept those around thee is the greatest defiance of the divine, for one who does not accept is judging and that is the work of the creator only.

[11:1:28] You are of significance not, until the divine one tells the universe otherwise.

[11:1:29] It thou place not to tell others of your refusal to accept their existence for not accepting their existence is not accepting the will and plan of the divine one and for one of insignificance to do such an act is the greatest immorality of all.

[11:1:30] Your faith, so-called, may tell you to judge.

[11:1:31] If so, rethink you should your belief, for doing so is the only way to repair that which your distorted faith has broken; your morality.

[11:1:32] Take on the work of The Divine do not for your will receive no cheer, but only condemnation from the one of creation.

[11:1:33] If it is the will of The Divine to give life to ideas, beings and worlds not of your acceptance, then thou art straying from the path and plan of divinity for the divine would not have created such entities unless they were of the divine one's plan.

[11:1:34] Of all-seeing, all-knowing and all-creating The Divine One is, yet the divine does not control your thoughts and decisions for you, as the crossroads of morality then appear before one and one must choose the path of good deed or the path of bad deed.

[11:1:35] Devil there is, but in human only and the choice of goodness or badness; to be all-loving, all-welcoming and all-accepting is of human nature not yet try to be of such character for such action will lead thee closer to your creator and all that is good.

[11:1:36] To not accept one is to not accept thyself and your creator for the one you accept not is of same source as you.

[11:1:37] One must accept for progression to take place for if one does not accept, stagnancy resumes, yet only for one; not for all.

[11:1:38] To accept, though neither condone nor agree, those of bad deed is of commendable character yet it is of individual morality to sense which is of good deed or bad.

[11:1:39] Faith will help with this distinction yet do not rely solely on that which others have spouted.

[11:1:40] Rely, instead, on thyself and your own instincts of good and evil as that is what you will be judged for on the true day of judgement and on this world, take place, it will not.

[11:1:41] To accept is to love; a great gift from The Divine that all humans share, yet do not let those who surround thee distort what it is to be accepted and what is not, for accepting is the duty of humanity and judgement is the duty of The Divine.

The Philosophisation of Acceptance (Endrology)

[11:2:1] That which is herein introduced as endrology shall refer to the contemplation of acceptance in the form of a philosophical discipline of study which will systematically consider all the different aspects and applications of acceptance, as well as explore the nature, form, and purpose of acceptance in addition to the benefits of practicing acceptance.

[11:2:2] Central to endrological study and contemplation is that which is herein introduced as the state of quillity which pertains to the principle and concept of holding acceptance to be the central essence to human progression, both physically, mentally, and philosophically.

[11:2:3] The principle and philosophy of acceptance is that acceptance is the greatest healer of emotional disputes and upsets, that one's ability to practice acceptance demonstrates their capacity for empathy, hypercognition, and a respect for the principles of freedom, in addition to the notion that acceptance is a complement to enknowledge for the more we accept, the greater breadth of understanding we will uphold, the subsequence of which is our higher ability to receive and capacitate the world around us.

[11:2:4] Acceptance is considered to be the ascension to reality for unacceptance or disacceptance is an ignorance and an avoidance of what is real and what is occurring which is no more logical than saying that the stars don't exist; they are there in front of you in the night sky so why would anyone discount what is there in front of them in relation to anything else?

[11:2:5] The ability to accept the reality demonstrates a greater moral compass than simply ignoring and avoiding; being able to understand and discuss what is occurring in the reality as a subsequence of accepting the reality is paramount to becoming a good philosopher and by subsequence, a good Astronist.

[11:2:6] Recognition of the circumstances and consequences is the essence of acceptance.

[11:2:7] However, we must importantly note that acceptance does not suggest agreement; just because you accept something does not mean that you are automatically agreeing with it, but it does demonstrate your greater capacity to understand what is happening in the reality and to understand that you can acceptance the realistic existence of something without agreeing with what it stands for; acceptance is about accepting the existentiality of something and understanding what it is rather than forcing an agreement which would be aphilosophical and not in alignment with intellectual freedoms propounded by the Philosophical Spirit.

[11:2:8] An appreciation for the situation and the reasons why certain decisions were made is also an integral element of what it means to practice acceptance; the opposite of acceptance is always affirmed as ignorance or avoidance.

[11:2:9] The practice of acceptance is positivist in leaning as it looks towards the benefits that the acceptance will bring rather than the negative aspects; acceptance is considered to be the embodiment and the manifestation and demonstration of a learned mind.

[11:2:10] Acceptance is considered to be freeing of the human mind, heart, and soul from rigidities, narrow societal rules, and the stereotypes that are attached to us throughout our lives by both ourselves and others; the true communion with freedom is acceptance.

[11:2:11] Acceptance is the acknowledgement of those factors that remain outside of one's own control and understanding that the destiny of others is out of one's control for a reason and that it will always be this way; attempting to control what others do through force is likened to playing the role of God for our creator is the only one who may or may not hold the power to conduct such an act.

[11:2:12] The acceptance of a decision leads to greater happiness for the individual even if the decision was not their most desired scenario; to know that a decision has been made and accepted for what it stands to be in the world provides a satisfaction that cannot be replicated.

[11:2:13] Furthermore, it is postulated herein that acceptance leads to a distinct internal satisfaction which is why acceptance is considered to be ultimately superior over disacceptance or rejection; with acceptance there exists a way to resolve a scenario and progress beyond it while with rejection, there does not exist such a possibility; as a general principle of Astronism, possibility or potentiality is also preferred beyond that of impossibility or depotentialising actions and thoughts; therefore, this results in a supporting argument for acceptance due to the notion that with the practice of acceptance comes greater potentiality and possibility.

[11:2:14] Acceptance of an emotional situation leads to one being able to progress beyond it rather than let it stagnate their lives further; the goal of every scenario or potentially problematic circumstance is not to make it a problem, to accept it and to progress beyond it.

[11:2:15] Acceptance demonstrates strength in character and openness in mind; to be accepting is to demonstrate one's intelligence and to demonstrate one's logical justification for their agreement or disagreement proceeding their acceptance demonstrates the capacity of their philosophicality.

[11:2:16] An inability to accept demonstrates weakness in character and narrow in mind; to be disaccepting is to demonstrate one's lack of intelligence, knowledge and experience,

especially so if their disacceptance is not even coupled with a logical justification for their disagreement with that which they also disaccept.

[11:2:17] With acceptance, new seeds of opportunity are sown and it is this principle that drives forward the importance of acceptance in the context of Astronism.

[11:2:18] Acceptance is in alignment with the Philosophical Spirit and this notion should be explored post-omnidoxically through contemplations about the philosophical nature of acceptance and its superiority of disacceptance or rejection.

[11:2:19] Acceptance is considered to majorly positively influence one's wellbeing, and their overall mental state with disacceptance causing considerable damage to these; justified agreement or disagreement after acceptance of the reality of the situation is the essence of what I am expounding herein.

[11:2:20] Disacceptance is the oppositism to acceptance and is not in alignment with the Philosophical Spirit due to the notion that the Philosophical Spirit is predicated upon the notion of the acceptance of the reality rather than ignorance to the reality; there is nothing philosophical about being ignorant to the reality of the circumstances simply to suit one's own mental rigidity regarding what can or cannot exist according to a set up unchanging principles.

[11:2:21] The study of endrology is of course about acceptance, however, this represents just one half of the discipline's total encompassed study; all of the points regarding the study and contemplation of acceptance should also be applied to the context of disacceptance; essentially, this involves reversing all contemplations in order to redirect them towards the study of the nature of disacceptance.

[11:2:22] Astronist approaches to pre-Astronist forms of acceptance are also to be explored as part of endrological study, namely the contemplation of self-acceptance, social acceptance, conditional acceptance, expressed acceptance, and implied acceptance.

[11:2:23] As part of endrological study is the categorisation and organisation of acceptance as a broad concept with many other concepts, notions, and beliefs being encompassed by that as well as being related it; as part of this categorisation comes the introduction and definition of new forms of acceptance.

[11:2:24] The first one of which is to be known as internal acceptance which shall refer to acceptance that is decided only according to internal means such as through our thoughts and feelings rather than through our actions; often, excessively internal acceptance makes others feel that such a person does not accept the circumstances due to their inability or uncomfotability with expressing their acceptance.

[11:2:25] That which is herein introduced as predetermined acceptance shall refer to the form of acceptance involving acceptance of all things no matter the particular

circumstances tied to the scenario; if a person practices predetermined acceptance, this means that they will accept all circumstances without regard for the particulars as they will consider these particulars when they do arise.

[11:2:26] The third new form of acceptance is to be known as philosophical acceptance which remains particularly important to the context of Astronism and involves the notion that our acceptance should come directly from our practice of philosophy and from our personality as being designated philosophical in character; philosophical acceptance notionises that as we continue to practice philosophy and centralises it in our lives, our ability and capacity to accept will be improve.

[11:2:27] Finally, logical acceptance pertains to the notion that logic should be the basis of our acceptance of something and that unlike predetermined acceptance which accepts all scenarios both logical and illogical, it only accepts logical scenarios and circumstances hence relying on an understanding of logicity to determine what should be accepted and that which should not.

[11:2:28] The differences between acceptance and embracement which are considered as two distinct entities within Astronist Philosophy are also to be studied and explored as part of amnological study.

[11:2:29] Embracement is considered to be the next step beyond acceptance as embracement is associated with agreement; embracement is not what I am advocating for when I say acceptance; only embrace the subject of your acceptance if you truly do agree with what you are embracing; you must always stay true to yourself and that means accepting something, but not necessarily agreeing with it because a forced acceptance is just another form of ignorance and avoidance of reality therefore can see how balance of acceptance is the most important thing because too much of anything is not productive and neither is it ethically correct.

[11:2:30] The instrumentation of acceptance shall take place post-omnidoxically and will involve the following instruments of study which I find most relevant to the philosophical consideration and contemplation of acceptance: abundancy, bipolarity, centricity, composity, criticality, dyadicity, dynamicity, eternality, extrinsicity, finity, focality, fundamentality, functionality, futurity, imperativity, motivity, naturity, primarity, progressivity, proportionality and disproportionality, purposivity, rationality, sensicality, symbioticity, synchronicity and vastity.

The Study of Peace

(Serenology)

[11:3:1] Herein I introduce that which is to be known as serenology, also called irenology, will henceforth involve the study and philosophical contemplation of peace, its nature, its manifestations, and all its different types, patterns, and approaches to its understanding.

[11:3:2] Hostility is considered inevitable only by the forces of human nature due to the differences in opinion found throughout life between ourselves which themselves do force the rise of conflict and disunity hence leading to the achievement of peace as an idealistic scenario and not a realistic occurrence yet perhaps transient and short-lived at best.

[11:3:3] Conflict is a staple feature of The Cosmos; all things conflict whether it be for possession, superiority, division over differences, or as a natural force of progression; conflict is often what initiates change, hence the obliteration of conflict is not what we should strive for because it is unnatural to do so for in doing so we ignore and disaccept our nature to conflict.

[11:3:4] Peace is often only achieved by restraint from one of two or more conflicting parties; restraint is therefore the most important aspect in curbing conflict as it calls for de-escalation.

[11:3:5] The discussion of weapons is also an important theoretical but also a significant societal and cultural topic for serenological contemplation; the Astronist opinion on weapons is that the first step towards reaching global harmony is to rid the world of the weapons it possesses that only work towards the inevitability of conflict.

[11:3:6] Peace is also achieved by that which is known as a Plateau of Commonality; a equal field upon which similarities between parties can be drawn in order to stop conflict escalation; the Plateau of Commonality is considered to be a significant contribution to the de-escalation of conflict in order to achieve peace and is applicable to a number of different scenarios both theoretically and practically.

[11:3:7] In serenological study, there are two unique instruments of study known as escality and descality which measure the effect of escalation or de-escalation according to the introduction of a variable, or a set of circumstances which makes serenological study of particular significance due to its introduction of these unique instruments of study.

[11:3:8] In Astronist Philosophy, External Peace, or peace beyond the bounds of one individual, in The Cosmos is not considered to be completely attainable due to the fact that conflict is the nature of The Cosmos, and therefore, it remains to be the nature of humanity to always pursue conflict.

[11:3:9] Therefore, the role of peacekeepers, from the perspective of Astronist Philosophy, is considered to be one of great fortitude due to the difficulties involved in fulfilling their vocation.

[11:3:10] However, that which is known as Internal Peace is considered to be attainable due to the individual scale upon which Internal Peace is pivoted; due to the larger scale of External Peace, that is why it is not able to be completely attained; the larger the scale, the less chance peace is able to be attained due to the greater frequency of discord.

[11:3:11] Unlike many religious traditions, the Astronist philosophical tradition does not associate peace with Divinity due to peace merely existing as a bipolarity of conflict in the context of the human mind and therefore, should not be associated with an divinical existence.

[11:3:12] Neither is peace associated with The Universe for the naturity of The Universe, although different from The Cosmos in that it remains unlimited, is also a continuation of the naturity of The Cosmos as it is formed by an infinite amount of other cosmoses and therefore, is also natured by conflict.

[11:3:13] Despite the Astronist philosophical tradition's stance on the inevitability of conflict in The Cosmos, the Astronist Tradition still advocates for pacifism in a political context; the idea of still advocating for something that is considered to be not completely attainable is henceforth known in the Astronist Tradition as persistentialism or the persistential approach.

[11:3:14] Just because the Astronist Tradition sees the reality of human nature to not only be prone to conflict, but to actually seek conflict in many ways does not mean that the Astronist Tradition is an advocate of conflict; in fact, the opposite it true.

[11:3:15] Instead, the Astronist Tradition prides itself on the honesty it expounds with regards to the nature of humanity and its tendencies towards conflict; understanding humanity and accepting humanity in this way allows for a conjucation (like a discussion, but better due to a truer premise) of peace.

[11:3:16] The instrumentation for the topic of peace shall also be conducted in a post-omnidoxical setting and will include the following relevant instruments of study: abundancy, bipolarity, centricity, composity, criticality, dyadicity, dynamicity, eternality, extrinsicity, finity, focality, fundamentality, functionality, futurity, imperativity, motivity, naturity, primarity, progressivity, proportionality and disproportionality, purposivity, rationality, sensicality, symbioticity, synchronicity and vastity.

The Venatic & The Eulearic

[11:4:1] The dichotomy of good and evil has existed in folklore and cultural traditions in a variety of forms throughout the history of humanity and so if the Astronic culture is to become a fully established cultural tradition in its own right then it must too develop its own conceptual approach to understanding goodness and evilness which will themselves be interpreted, dissected and discussed by Astronists and non-Astronists for a long time to come as we continue to philosophise about this most fundamental of subjects.

[11:4:2] Firstly, I must introduce the term that is to be henceforth known as venatarat, or The Venatarat, the former of which pertains to the concept of evil while the second with the use of the and capitalisation pertains to the physical manifestations of evil.

[11:4:3] In Astronist Philosophy, the appellation for the collectivity of actions, emotions, and beliefs that are an embodiment of that which is considered and perceived to be sentient evil, namely that which causes the ill-feeling, damage, or death of a sentient or non-sentient entity, either physically, conceptually, or hypothetically.

[11:4:4] Venatarat forms the embodiment and collectivisation of evil and is therefore opposed to Euleara which is the embodiment and collectivisation of goodness in order to form the Astronist version of a good-evil dichotomy.

[11:4:5] To be described as venatic, in Astronist Philosophy, shall henceforth relate to characteristics of evil that are conductible only by sentient beings; derivatives of this term shall include the following: venatical, venatically, and to be in a state or condition of venaticity.

[11:4:6] To orientise this concept, I hereby introduce that which shall be known as venatism which, in Astronist Philosophy, shall forevermore refer to the belief orientation holding that Venatarat, or venatic characteristics, are fundamental to the nature and identity of all sentient beings and are therefore natural due to the limited cosmic nature of all sentients rather than being considered distortions or malfunctions of sentient nature; followers of this belief orientation are to be known as venatists, or to hold views that are venatistic or venatistical.

[11:4:7] Venatism is contrasted with the latterintroduced orientation associated with Euleara or eulearic ideas; it is part of a venatologists role to explore the meanings, interpretations, and consequences of belief in venatism.

[11:4:8] That which is herein introduced and shall be henceforth termed as venatology, in Astronist Philosophy, is to pertain to a discipline of study within the inclusive discipline of contology dealing with the study of the identity, nature, role, and function of Venatarat, the Astronist version of the embodiment of sentient evil, or evility.

[11:4:9] Venatology is not to be confused with ponerology which deals with the broader philosophical study and contemplation of what it means for something to be evil and so venatology can be considered an Astronist branch of ponerology; derivative terms of venatology shall include the following: venatologist, venatological, venatologically, and venatologic

[11:4:10] Eulea-, in Astronist Philosophy, is the combining form relating to Euleara, or the embodiment of sentient goodness.

[11:4:11] The Euleara, in Astronist Philosophy, is the appellation for the collectivity of actions, emotions, and beliefs that are an embodiment of that which is considered and perceived to be sentient goodness, namely that which causes the happiness, enhancement, and repair or rebirth of a sentient or non-sentient entity, either physically, conceptually, or hypothetically.

[11:4:12] Euleara forms the embodiment and collectivisation of goodness and is therefore opposed to Venatarat which is the embodiment and collectivisation of evility in order to form the Astronist version of a good-evil dichotomy.

[11:4:13] To be eulearic, in Astronist Philosophy, relating to characteristics of goodness that are conductible only by sentient beings; eulearical, eulearically, eulearicality, eulearicly, and eulearicity are all derivative terms in relation to Euleara.

[11:4:14] The Euleara is orientised through that which will be referred to as eulearism in Astronist Philosophy, which pertains to the belief orientation holding that Euleara, or eulearic characteristics, are fundamental to the nature and identity of all sentient beings despite the influence that venatic characteristics hold over the actions, emotions, and thoughts of the majority of sentient beings, either consequentially or without consequence; a person that follows this orientation is to be known as a eulearist or a person that holds eulearistic or eulearistical views and beliefs.

[11:4:15] The discipline of study that shall be known as eulearology, in Astronist Philosophy, within the inclusive discipline of contology, will specifically deal with the study of the identity, nature, role, and function of Euleara, the Astronist version of the embodiment of sentient goodness, or upstanding morality.

[11:4:16] Eulearology is not to be confused with agathology which deals with the broader philosophical study and contemplation of what it means for something to be good and so eulearology can be considered an Astronist branch of agathology; related terms and derivatives of eulearology shall include eulearology, eulearological, eulearologically, and eulearologic.

[11:4:17] All contemplated across both eulearological and venatological studies as interpreted different by each of such disciplines is that which is to be known as structural evil which pertains to the study and contemplation of evil in human societies such as that

of slavery, rape, and domestic abuse; this cross-disciplinary study should also considered what can be classified as evil in the context of a society in addition to contemplating the subjective nature of what can be constituted as good and that which can be constituted as evil.

Further Contributions to Astronic Thanatology & Astronic Supernaturalism

[11:5:1] Astrincarnation, as defined from transtellation, due to the fact that transtellation is not considered to be a form of reincarnation, instead astrincarnation is the belief that upon our deaths, we reincarnate into some kind of cosmic progeny or phenomena.

[11:5:2] That which is to be known as sideroport, or sideroportation, shall refer to transporting or being transported across expanses of The Cosmos or spacetime instantly or at a highly reduced travel duration, an example of which is transportation through a wormhole.

[11:5:3] The belief that when we die we reincarnate to a different planet is to be henceforth known as replanetation.

[11:5:4] That which is to be known as planetation shall refer to the state or fact of being born, subsequently residing on, and affiliating oneself with a particular planet.

[11:5:5] That which is to be known as an astra refers to the notion that every progeny and phenomena holds an energy field or spiritual sphere which varies from object to object.

[11:5:6] Cosmolocation refers to the alleged psychic or miraculous ability wherein an individual or object is located on two different cosmic progeny simultaneously.

[11:5:7] Astronism on the topic of UFOs and ufology postulates a general rejection of notions of witnesses of UFOs and the study of which is also opposed due to the belief that the study of which undermines the search for true sentience in The Cosmos.

[11:5:8] To astruct, or to conduct that which is to be known as astruction refers to the alleged ability that an astructor can summon an astronomical progeny or cause a cosmic phenomena to occur.

[11:5:9] Another important branch of Astronic eschatology and thanatology to herein introduce juvenile thanatology which explores the beliefs of children regarding death and the afterlife; directly inspired by this are those which are to be known as child philosophy or child religion (also known as juvenile philosophy or juvenile religion respectively) which refer to the beliefs held by children regarding different religious and philosophical topics as well as the nature of a child's adherence to beliefs in addition to the study of the general philosophicality and religiosity of children.

[11:5:10] That which is herein introduced as the term of astrition shall refer to the ability of being able to accurately foretell the occurrence of astronomical progeny observation and phenomena, especially by non-scientific means.

[11:5:11] Psychocosmosis refers to a person's alleged ability to influence astronomical progeny and phenomena without physical interaction.

[11:5:12] Precosmosis, as practiced by astricians, refers to a person's heightened perceptual ability to discern a person's likelihood of corporeal cosmosis.

[11:5:13] That which is to be henceforth known as astrasis or astrostasis, or also known as cosmstasis, shall refer to the belief and practice of associating a particular star (astrasis/astrostasis) or any other cosmic progeny or phenomena (cosmstasis) with a person, especially conduct at their birth according to the star that was most prominent in the sky the night they were born; also colloquially referred to as star affiliation, the star or other progeny or phenomena to which one is associated at birth or by choice later in one's life is believed to provide them with luck whenever it appears prominently in the night sky; this particular star is to be known as a guiding star.

[11:5:14] Legacy theology or legacy philosophy refers to the notion that the contributions we make to human transcension through the legacies we achieve and subsequently leave behind after our corporeal deaths is the central purpose and meaning of our lives and it is this that rests at the centre of transcensionist beliefs.

[11:5:15] That which is to be known as juvenile vision refers to the notion and belief that children hold a greater ability to achieve cosmosis than adults due to their pure and untainted minds.

[11:5:16] That which is to be known as deathbed cosmosis refers to the notion and belief that those people who are dying are more likely to achieve corporeal cosmosis than those whom are well or those who are young.

[11:5:17] The eschatological question of the fate of the unlearned, known in Astronism as the destination of the unastronised, finds itself answered in relation to the notion that all the unastronised shall automatically be considered to have died and have not experienced corporeal cosmosis.

[11:5:18] What Astronism ultimately theologically and philosophically opposed to is that which is known as anthropathism which involves the attribution of human emotions with non-human entities, such as deities; it is this practice that is considered to demonstrate the height of egotism expounding from human thought and is totally opposed to by the belief within Astronism.

[11:5:19] The pre-Astronist notion of the existence of an astral projection or astral travel which assumes the existence of a soul or consciousness called an "astral body" that is separate from the physical body and capable of travelling outside it throughout the universe is to herein be classified as part of Astronic supernaturalism due to the astronomical theme of the belief and concept.

[11:5:20] In transcensionism, due to its tendency to side with the Astronic naturalist school of eschatology, whether there exists life or not after death is irrelevant due to its focus on the transcension of humanity as paramount hence its focus on contributionism and legacy philosophy.

[11:5:21] There is another extant branch of Astronic eschatology and thanatology that is to be introduced here which is to be known as the transhumanist school as directly inspired and derived from the movement and body of beliefs and ideas known as transhumanism.

[11:5:22] The transhumanist school of Astronic eschatology and thanatology is principally concerned with the prevention of death due to its acceptance of the naturalist view of the eternal oblivion, however, the transhumanist school does not agree with the notion that we should agree to our ultimate fate as eternal oblivion, but instead believe that we have been provided with sentience in order to extend our lives to the furthest extent possible.

[11:5:23] It is important to note that transhumanists don't believe in immortality due to the incompatibility of immortality with our cosmic nature and the nature of The Cosmos itself, but instead advocate for significant life extension and death prevention through the development of technologies to achieve such feats.

[11:5:24] The first of the branches of this school is to be known as cryogenicism or cryogenism which shall henceforth refer to the death prevention technique of freezing bodies at extremely low temperatures to halt the cell evolutions in their bodies until cures and life extensions are developed to a greater extent, after which they will be revived to benefit from such advancements in medicine.

[11:5:25] Other contributions to the transhumanist school of eschatology and thanatology will be explored post-omnidoxically and shall include solipsist eschatology, reproductionism and oneirism.

Meteorological Devotion (Atmosphericism)

[11:6:1] That which is to be henceforth known as meteorological devotion, or colloquially referred to as weather devotion, and oriented through the set of beliefs encompassed by the term atmosphericism shall refer to a branch of nature devotion or nature worship alongside cosmic devotion, but is instead focused on devotions directed towards meteorological progeny and phenomena.

[11:6:2] The purpose of this short discourse is to introduce all the different types of weather devotions that are recognised as part of Astronist devotional practices.

[11:6:3] But before I conduct that list, it is important for me to explore and define the term of atmosphericism itself first; atmosphericism, despite deriving from the word atmosphere, in the context of Astronism, relates to all forms of nature or weather devotion that is not cosmic by categorisation but can instead be categorised as terrestrial devotions; hence, in Astronism, there exists the cosmic devotion category and the terrestrial devotions category.

[11:6:4] With terrestrial devotion, similar in structure to cosmic devotion, there exists the subcategories of progeny and phenomena which pertain to physical objects and natural events respectively.

[11:6:5] The first form of devotion within the progenial subcategory as part of atmosphericism uses a term that has already been used in various different instances throughout the Omnidoxy and the introduction of Astronism and that is nepholism including in particular nacreous clouds, lenticular clouds, morning glory clouds in Australia, mammatus clouds, asperatus clouds, and fallstreak holes, but may also include fog and mist.

[11:6:6] That which is herein introduced as nivalism shall henceforth pertain to devotions to all forms of snow including falling snow, settled snow, but also includes icicles too.

[11:6:7] Precipitationism is the third form of terrestrial devotion within the progenial subcategory and shall henceforth pertain to all forms of devotion directed towards rain including hail and is often combined with some phenomenal forms of terrestrial devotion.

[11:6:8] Waves are herein classified as a progeny in and of themselves so they are categorised as part of terrestrial progenial devotion, however, with the devotion of waves comes closely associated with phenomenal devotions including tsunami, tidal wave, and all other types of events caused by waves, all of which is to be collectively referred to as surfism.

[11:6:9] Devotions attributed to phenomena is the second subcategory within terrestrial devotion and atmosphericism just as it is the same for cosmic devotion with its two halves of progenial and phenomenal devotion.

[11:6:10] That which is herein introduced as tempestism refers to the collective term involving devotions of all types of storm phenomena including cyclones, typhoons, hurricanes, dust storms, monsoons, thunderstorms, lightning and thundersnow.

[11:6:11] Devotion to tornados, which also includes devotion towards landspouts, waterspouts, dust devils, and fire whirls, is provided with its own devotional section due to the magnificence and importance that is provided to tornadoes and different forms of vortexes as part of atmosphericist beliefs and devotions.

[11:6:12] Devotion to winter storms is also provided with its own devotion section and also includes different forms of phenomena involving snow including blizzards and avalanches; this devotional section is to be henceforth known as hibernalism.

[11:6:13] The next devotional section to introduce involves devotion towards whirlpools and shall be henceforth referred to as maelstromism.

[11:6:14] Cloudbursts are provided with their own devotional section as part of terrestrial phenomenal devotion and devotion to such is to be henceforth known as hypernepholism.

[11:6:15] The practice of storm chasing is considered to be an important practice as part of terrestrial devotion and as a result, remains important to the beliefs within atmosphericism; it remains one of my own personal ambitions to one day go storm chasing despite the dangers in order to witness the power of the atmospheric as some kind of connection to or miniscule microcosm of the power that is held by cosmic progeny and phenomena.

[11:6:16] Other closely related forms of meteorological devotion include seismological devotion which is devotion to earthquakes, orogenism which is devotion to mountains, volcanism which is devotion to volcanic phenomena (including volcanic lightning and blue lava), geysers, rainbows, moon bows, haze, and midnight sun.

[11:6:17] Wherein meteorological devotion and cosmic devotion come together is in the devotion of space weather or spaciometeorology as it is to be termed within Astronism and the most important phenomena as part of this being solar winds, but also including geomagnetic storms, substorms, auroras, scintillation, coronal clouds, and shockwaves. Spaciometeorological devotion is considered to be most closely associated with the aforeintroduced phenomena category of cosmic devotion.

[11:6:18] As the final important element of terrestrial devotion to introduce herein is that which is to be known as spectacle devotion which involves going to specific landmarks

featuring significant terrestrial phenomena, some of which are listed below, however, this is not the full list, but it shall be extended post-omnidoxically.

[11:6:18a] Gateway to Hell, Turkmenistan

[11:6:18b] Steam Eruptions, Iceland

[11:6:18c] Calcifying Lakes, Tanzania

[11:6:18d] Light pillars, Russia

[11:6:18e] Turquoise ice, Lake Baikal

[11:6:18f] Great Blue Hole, Belize, Bahamas, Egypt, Australia, and Guam.

[11:6:18g] Pororoqa, Amazon River

[11:6:18h] The Eye of the Sahara

[11:6:18i] Salt lakes, Bolivia

[11:6:18j] Forest of knives, Madagascar

[11:6:18k] Green Flash Sunset

Astronomical Commemoration (Avicinology)

[11:7:1] That which shall be titled as astronomical commemoration is to pertain to the series of social events, both of a public and private nature, which are held in commemoration of different occurrences and landmark phenomena in the history of astronomy, space exploration, or in Astronic history.

[11:7:2] The first and most common of these is to be known as an astroparty which shall pertain to an organised celebration either privately or publicly for the commemoration of a phenomenal event or an exploratory event.

[11:7:3] In the context of astronomical commemoration, a phenomenal event refers to a type of astronomical commemoration that is held in the name of the occurrence of a particular astronomical phenomena while an exploratory event is a type of commemoration focused on an occurrence or landmark milestone in space exploration, human engineering, discovery or anything involving human progressions in space exploration knowledge and advancements.

[11:7:4] Staple examples of events and activities in either of these categories that are of a public nature include attending a service at a sopharium, wearing an astronomically-themed pertaining to the particular event of commemoration, a countdown to the specific moment of commemoration, and a visitation to a historic location related to the commemorated event.

[11:7:5] Other activities include a general visitation to a sopharium, sharing of stories regarding the event such as those which are known as Where I Was stories, creative activities such as drawing, baking, or making any item in relation to the commemorated event, theming lessons/education in schools in the day or week around the event, purchasing products related to that era, going stargazing, looking up interesting facts about the event, watching films or reading articles/books related to the event, writing down memories in relation to the commemorated event along with many other different ways to acknowledge and participate in astronomical commemorations.

[11:7:6] Astronomical commemorations can be in relation to both past and presently occurring events which are to be anticipated and prepared for as they are categorised as future astronomical events, or determined astronomical events that we know will occur at an approximate time.

[11:7:7] Future astronomical commemorations are extremely important to Astronism theologically and philosophically, but they are also important to festology, or Astronic heortology especially due to the fact that future events in Astronism are preferred over the commemoration of past events.

[11:7:8] Astronomical commemorations directed towards future solar eclipses and future lunar eclipses will make up a significant amount of future astronomical commemorations observed by Astronists, some of the most prominent ones of which are listed as part of the next set of insentensations.

[11:7:9] 2061 July 28 Halley's Comet reaches perihelion as it returns to the inner Solar System.

[11:7:10] 2065 Venus occults Jupiter.

[11:7:11] 2067 Mercury occults Neptune.

[11:7:12] 2076 – The planetoid 90377; Sedna reaches perihelion.

[11:7:13] 2100 March 24 Polaris appears furthest North. Polaris's maximum apparent declination (taking account of nutation and aberration) will be 0.45260 from the celestial north pole.

[11:7:14] 2113 August – The first time Pluto reaches aphelion since its discovery.

[11:7:15] 2114 – Sedna overtakes Eris as the farthest known planet-like object orbiting the Sun.

[11:7:16] 2123 June 9 – Long-duration lunar eclipse of approximately 106.1 minutes.

[11:7:17] 2123 September 14 – At 15:28 UTC, Venus eclipses Jupiter.

[11:7:18] 2134 – Halley's Comet returns to the inner Solar System

[11:7:19] 2150 June 25 – Long-duration (7 min 14 s) total solar eclipse, Solar Saros 139.

[11:7:20] The first "long" (> 7 min.) total solar eclipse since June 30, 1973.

[11:7:21] 2168 July 5 – Long (7 min 26 s) total solar eclipse, saros 139.

[11:7:22] 2174 – The second full orbit of Neptune around the sun since its discovery in 1846.

[11:7:23] 2177 – "First Plutonian anniversary" of the dwarf planet's discovery, given that Pluto's orbit is just under 248 Earth years.

[11:7:24] 2186 July 16 – The longest total solar eclipse of the century. Lasting 7 min 29 s, it is very close to the theoretical maximum, and is predicted to be the longest eclipse during the current 10,000 year period, from 4000 BC to AD 6000 (eclipse predictions by Fred Espenak, NASA/GSFC.DEPP).

- [11:7:25] 2197 September 2 – Venus occults Spica (the first time since November 10, 1783).
- [11:7:26] 2197 December 24 – The Moon occults Neptune.
- [11:7:27] 2209 – Return of Halley's Comet
- [11:7:28] 2253 August 1 – Mercury occults Regulus (for the first time since August 13, 364 BC).
- [11:7:29] 2265 – Return to perihelion by the Great Comet of 1861.
- [11:7:30] 2281-82 – Grand Trine of Uranus, Neptune, and Pluto. This last occurred in 1769 and 1770.
- [11:7:31] 2309 June 9 – The longest total solar eclipse of the century, at 6 min. 30 s.
- [11:7:32] 2365 – Perihelion of Comet Halley
- [11:7:33] 2391 May 11 – Partial transit of Mercury
- [11:7:34] 2400 November 17 – Venus occults Antares (for the first time since September 17, 525 BC).
- [11:7:35] 2426 – Pluto's second orbit, since its discovery.
- [11:7:36] 2492 May 6 – Belgian astronomer Jean Meeus asserts that the orbits of all eight planets and Pluto will be within the same 90° arc of the Solar System; the last time this is believed to have occurred was on February 1, 949.
- [11:7:37] 2504 June 14 – Long (7 min. 10 s.) total solar eclipse, of saros 145.
- [11:7:38] 2540 July 5 – Long (7 min. 4 s.) total Solar eclipse.
- [11:7:39] 2562 – The dwarf planet Eris completes one orbit of the Sun, since its discovery in 2005.
- [11:7:40] 2600 May 5 – First total solar eclipse visible from London since 2151; the width of its path is predicted to be exceptionally wide at its maximum point.
- [11:7:41] 2608 May 13 – Grazing transit of Mercury
- [11:7:42] 2650 September 3 – The distance between Mars and the Earth will arrive at a new remarkable minimum, at 55,651,582.118 km.

[11:7:43] It will be the closer encounter of perihelitic opposition slightly shorter (of next 37,000 km) than the previous one of the August 28, 2287.

[11:7:44] 2699-2700 – 3 triple conjunctions occur within a 2-year time, between Mars-Jupiter, Mars-Neptune and Jupiter-Neptune.

[11:7:45] 2729 September 8 – The distance between Mars and the Earth will arrive at a new remarkable minimum, at 55,651,033.122 km; It will be the closer encounter of perihelitic opposition slightly shorter (of 549 km) than the previous one of the September 3, 2650.

[11:7:46] 2800-99 – The remnants of Comet Ikeya-Seki are expected to return to the inner solar system. It was last seen from Earth in 1965-1966, and broke into three pieces as it approached the Sun.

[11:7:47] 2880 March 16 – Predicted possible impact date for asteroid (29075) 1950 DA, the near-Earth object with the highest known probability of crashing into Earth.

[11:7:48] 3000 – Due to the precession of the equinoxes, Gamma Cephei becomes the North star.

[11:7:49] 3089 December 18 – First transit of Venus which is not part of a pair since November 23, 1396.

[11:7:50] 3412 – Expected return of Comet McNaught-Russell.

[11:7:51] 3711-12 – Multi-triple conjunction between Jupiter, Saturn, Uranus and Neptune.

[11:7:52] 3973 July 13 – At 18:54:49 UTC a long (7 min 12s) total solar eclipse.

[11:7:53] 3991 July 25 – At 02:29:22 UTC a long (7 min 18s) total solar eclipse.

[11:7:54] 4000-4999 – The expected return of Comet Donati.

[11:7:55] 4009 August 4 – At 10:00:56 UTC a long (7 min 12s) total solar eclipse.

[11:7:56] 4385 – Comet Hale-Bopp is expected to return to the inner solar system. It last dominated the skies of Earth in 1996-97.

[11:7:57] 4520 – Hale-Bopp reaches its closest to the sun since 1997.

[11:7:58] c. 4876 – The Great Comet of 1811 is expected to return to the inner solar system. According to calculations made at the time, the comet should return around the year 4876.

[11:7:59] 4903 June 29 – At 8:55:01 UTC a long (7 min 0s) total solar eclipse.

[11:7:60] 4921 August 8 – At 16:28:39 UTC a long (7 min 3s) total solar eclipse.

[11:7:61] c. 5200 – Iota Cephei becomes the North star.

[11:7:62] 5366 August 27 – Venus occults Aldebaran (the first occultation of Aldebaran by a planet since July 15, 18,980 BC).

[11:7:63] 6727 August 25 – Mars occults Regulus (for the first time since June 28, 17,619 BC).

[11:7:64] 6757 July 5 – There is anticipated to be a simultaneous solar eclipse and transit of Mercury, the first such simultaneous eclipse and planetary transit in recorded history.

[11:7:65] 7541 February 14 – Jupiter occults Saturn (the first time since prehistoric times, and the first of a double row in a year, the only occurrence of this for perhaps at least a million years).

[11:7:66] c. 7800 – Plutoid 90377 Sedna passes its aphelion in the decades around the year 7800 AD.

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[11:7:67] In addition to the study of astronomical commemorations, avicinology is also the discipline of study that deals with and philosophically contemplates the far future and can be considered either as a branch of eschatology or a related branch of philosophy and theology to eschatology.

[11:7:68] The discussion of the far future is expected to be one of the most interest for Astronists due to the core beliefs of Astronism and our entire worldview; it is perhaps in this discussion that we will see the most divergence of the Astronist worldview from other worldviews which will play an instrumental role in distinguishing and clearly defining Astronist stances and beliefs; any discussion of the far future must be had on four different levels in Astronism.

[11:7:68a] The first of these levels is the far future in relation to The Cosmos, how The Cosmos will end, what will happen after The Cosmos ends, what sequence of events will occur as part of this cosmic ending.

[11:7:69] In close association with the discipline of omnology, the Ultimate fate of The Cosmos is also considered to be philosophised and discussed as part of avicinology including all the various beliefs and theories that are either Astronist or pre-Astronist in origin and are considered more in-depth as part of omnological study.

[11:7:70] The New Earth is a concept originating in Christianity, but similar to many other instances within the Omnidoxy, we can apply pre-Astronist/pre-Astronic ideas and beliefs

to the context of Astronism as an important method of distinguishing Astronist beliefs regarding specific subjects from those of other faiths; Astronism affirms belief in a New Earth, but significantly not in the same way as this is interpreted in Christianity; Astronism postulates that Other Earths exist throughout The Cosmos wherein sentient beings as part of civilisations of all developmental stages have evolved differently from ourselves, but nevertheless exist; the redemption of humanity in Astronism is considered to be achievable through our transcension as attained by space exploration and through our completed discovery of Other Earths; a transcended humanity in Astronism is equated with a redeemed humanity in the context of Christianity; the New Earth of Astronism, or the Other Earth concept is to be further explored post-omnidoxically and is considered to hold significant contributions to Astronic eschatology.

[11:7:71] Not only are astronomical events considered as part of avicinological study and Astronist commemoration, but so are predictable events rendered as significant to the future of humanity also observed.

[11:7:72] 10,000 – Most probable estimated lifespan of technological civilisation, according to Frank Drake's original formulation of the Drake equation.

[11:7:73] 10,000 – If globalisation trends lead to panmixia, human genetic variation will no longer be regionalised, as the effective population size will equal the actual population size.

[11:7:74] 10,000 – Humanity has a 95% probability of being extinct by this date, according to Brandon Carter's formulation of the controversial Doomsday argument, which argues that half of the humans who will ever have lived have probably already been born.

[11:7:75] 20,000 – According to the glottochronology linguistic model of Morris Swadesh, future languages should retain just 1 out of 100 "core vocabulary" words on their Swadesh list compared to that of their current progenitors.

[11:7:76] 100,000+ – Time required to terraform Mars with an oxygen-rich breathable atmosphere, using only plants with solar efficiency comparable to the biosphere currently found on Earth.

[11:7:77] 1 million – Estimated shortest time by which humanity could colonise our Milky Way galaxy and become capable of harnessing all the energy of the galaxy, assuming a velocity of 10% the speed of light.

[11:7:78] 2 million – Vertebrate species separated for this long will generally undergo allopatric speciation. Evolutionary biologist James W. Valentine predicted that if humanity has been dispersed among genetically isolated space colonies over this time, the galaxy will host an evolutionary radiation of multiple human species with a "diversity of form and adaptation that would astound us". This would be a natural process of isolated populations, unrelated to potential deliberate genetic enhancement technologies.

[11:7:79] 7.8 million – Humanity has a 95% probability of being extinct by this date, according to J. Richard Gott's formulation of the controversial Doomsday argument, which argues that we have probably already lived through half the duration of human history.

[11:7:80] 100 million – Maximal estimated lifespan of technological civilisation, according to Frank Drake's original formulation of the Drake equation.

[11:7:81] 1 billion – Estimated time for an astroengineering project to alter the Earth's orbit, compensating for the Sun's rising brightness and outward migration of the habitable zone, accomplished by repeated asteroid gravity assists.

[11:7:82] The next segment of astronomical commemorations to introduce and consider are those predictable events which are considered to be significant in the development of spacecraft and spacecraft technology as well as important to wider space exploration.

[11:7:83] 10,000 – Pioneer 10 passes within 3.8 light-years of Barnard's Star.

[11:7:84] 25,000 – The Arecibo message, a collection of radio data transmitted on 16 November 1974, reaches the distance of its destination, the globular cluster Messier 13. This is the only interstellar radio message sent to such a distant region of the galaxy. There will be a 24-light-year shift in the cluster's position in the galaxy during the time it takes the message to reach it, but as the cluster is 168 light-years in diameter, the message will still reach its destination; any reply will take at least another 25,000 years from the time of its transmission.

[11:7:85] 32,000 – Pioneer 10 passes within 3 light-years of Ross 248.

[11:7:86] 40,000 – Voyager 1 passes within 1.6 light-years of AC+79 3888, a star in the constellation Camelopardalis also known as Gliese 445.

[11:7:87] 50,000 – The KEO space time capsule, if it is launched, will reenter Earth's atmosphere.

[11:7:88] 296,000 – Voyager 2 passes within 4.3 light-years of Sirius, the brightest star in the night sky.

[11:7:89] 800,000–8 million – Low estimate of Pioneer 10 plaque lifespan, before the etching is destroyed by poorly-understood interstellar erosion processes.

[11:7:90] 2 million – Pioneer 10 passes near the bright star Aldebaran.

[11:7:91] 4 million – Pioneer 11 passes near one of the stars in the constellation Aquila.

[11:7:92] 8 million – The LAGEOS satellites' orbits will decay, and they will re-enter Earth's atmosphere, carrying with them a message to any far future descendants of humanity, and a map of the continents as they are expected to appear then.

[11:7:93] 1 billion – Estimated lifespan of the two Voyager Golden Records, before the information stored on them is rendered unrecoverable.

*The
Dodecadox*

*The Principles of
Imagination & Freedom*

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Introduction to Prerology

[12:1:1] Imagination is all there was, is and will be, for imagination is the sole reason why thee and those surrounding, are where they are, for imagination is all that has driven humanity to its current position.

[12:1:2] Imagination is the greatest of all gifts that the one of divinity can give for imagination allows one to be oneself, allows one to show others themselves and allows one to progress all.

[12:1:3] One must realise that imagination is all we humans have to distinguish ourselves from other beings, for our imagination acts as the driving force of all ideas and without such, humans would never have evolved from our primates.

[12:1:4] The most powerful entity imagination is, for imagination is the practice of idea and creation of such and it is the divine one's way of reaching those of great worthiness to do what must be done in the divine one's grand plan.

[12:1:5] To create is to first imagine for the necessary predication of creativity is imagination.

[12:1:6] With good deed as goal, faith and morality, one must use their greatest gift given to progress all for future progression may hang on the imagination of one.

[12:1:7] It is one's decision of how to use their greatest gift given that defines their morality and faith, yet the divine knows all and knows you through and through and so if thy never imagine and create, the divine one must have other plans for thee.

[12:1:8] Do not fret nor worry though if this turns out to be you for the divine one has plan for all the divine one's creations and without those without, there could not be those with.

[12:1:9] What you must do is assist those with and aid those without for aiding those without will warrant your good deed and the one of divinity will honour you with happiness and joy.

[12:1:10] Assisting those with, will show your selflessness and lack of jealousy which too will warrant of good deed and moral; satisfy you this will for you will know that thou hast fulfilled all that was planned for you.

[12:1:11] It is, with earnest, that imagination should always be spoken and written of, for the gift of imagining that which does not yet physical exist is of greatness, yet it is a responsibility known to twist those of good nature.

[12:1:12] It is part of your journey of imagination that these tempts and distortions will arise, for these such devils are that which make your imagination stronger.

[12:1:13] Prepare and share your imaginations with the world around you and what you have imagined may well come true if that is the will of the divine one.

[12:1:14] Remember, oh dear soul, to not lose your faith, morality and the universal goal of the betterment of peoples for these are the pillars upon which thy imaginations stands.

[12:1:15] The Principles of Imagination, unlike others of its kind, directly delves to the deepest and divinest of what makes one become one and what makes one become one of all.

[12:1:16] It is, from imagination, that all else thrives and grows and so cherish the greatest gift you have been gifted yet do not forget the purpose of your gift.

[12:1:17] Never, you must, ever lose sight of that which first called you to tread the path on which you now walk, for if that is so, all that has been done is meaningless nothingness.

[12:1:18] The one of divinity created all things; time, movement and space between space.

[12:1:19] The Divine, also, created something for all yet all cannot reach such a place or status as they are for this such place and status is for those who think by their faith, by their morality and by their creator.

[12:1:20] This place, this status, is that of Freedom.

[12:1:21] The reward Freedom is for all those whose goal is peace for the goal of peace is the only way of reaching Freedom.

[12:1:22] Away go and think of all thou hast morally wrong done and all that thou hast defied for you are not of perfection; you are of imperfection for that is how the divine one plans for you to be and stay.

[12:1:23] It is, however, the act of honesty with the goal of peace in heart that will lead you to a place of purity, sanctity and foreverness yet do not let this image be your motivation for the divine will sense your ill-reasoning and send you back before you may enter.

[12:1:24] It is your faith that teaches such things to you and it is your morality that decides of your worthiness and readiness to enter that of eternity.

[12:1:25] The fact of Freedom is that you are not of all-knowing, all-seeing and all-deciding, but you are of all-ignorance, all-blindness and all with one; your creator.

[12:1:26] Your creator is all you see for all that you have experienced in your shortness is wiped away from your spectrum.

[12:1:27] It is The Divine one that cares and loves and cherishes for all those you have met and loved and missed will too come to the point at which you now stand.

[12:1:28] The point of loving only one.

[12:1:29] The point of seeing only one.

[12:1:30] The point of knowing only one.

[12:1:31] The one that which created you.

[12:1:32] The one that which waited for you.

[12:1:33] The one that which judged thee worthy.

[12:1:34] Nothing at all matters else for the one that all judgement truly surrounds has accepted you and has forgiven you and, good deed, moral and faith willing, will do the same to those that which you have loved and cared and missed.

[12:1:35] A state you are now in; one of nothingness yet one of entirety; one of feelings not, yet one of love; one of worship yet one of equality.

[12:1:36] This state you are now in is the state of eternal Freedom; this is to be known as and referred to henceforth divinosis, or union with The Divine.

[12:1:37] Life there is not; death there is not for all that you know is now nothing and all that pained you is now nothing for you are now one with The Divine.

[12:1:38] Face the one of divinity that created you and all things, and smile, oh eternal smile so, for you now are with all and one, one and all and that is of greatest achievement to be with the one who loves you most.

[12:1:39] Then, look out, and nothing but calmness nothing you feel as you watch over the cosmoses of The Universe of The Divine's singular creation and sustainment and see what The Divine sees and feel what The Divine feels and know, what The Divine knows for you are as one.

[12:1:40] Then, as the great demiurgic light stands beside you, look across and see all those you stewarded and aided, judged and accepted.

[12:1:41] Then, look back within yourself and know of the ambition, enlightenment, patience and imagination within.

[12:1:42] You now are of true peace; see and know, you do, that of freedom for you float within it, beside the creator of one as one, the creator of all as whole.

The Study of Imagination (Initiology)

[12:2:1] That which is herein introduced as initiology shall henceforth refer to the major discipline of study within prerology dealing with the nature, psychology, utility, and philosophy of imagination and its connections to behaviour, devotional practices, personality, the role of humanity in The Cosmos, and the future of the human condition more generally.

[12:2:2] Prerology ultimately maintains that the essential goal of every person is to achieve freedom; this means either freedom from themselves, from others, from desire, from pain, from the way they feel, and from what they want.

[12:2:3] It is the task of prerologists to attempt to discover how to achieve freedom from such things with one of its main contemplations centring on whether happiness is correspondent to freedom; it also contemplates the true meaning of freedom.

[12:2:4] Initiological study or to study initiologically, as is conducted by those whom are to be known as initiologists, is predicated upon the emphasise and prioritisation, but also the preuration of imaginativity applied to all subjects but of a philosophical and non-philosophical nature; to consider something initiologically is to fundamentally understand and perceive something according to the notion that its existentiality is based on imagination as the precursory or underlying or fundamental notion.

[12:2:5] Also, as part of initiological study is that which is to be termed as philosophicity which pertains to the extent to which a person, an object, or a concept can be described as philosophical according to its nature, the way it was formed, the way it acts/behaviours, the way it perceives and thinks (if applicable), and the way it interacts with others, either physically or intellectually; essentially, initiological study, in addition to exploring the nature of imagination, it is also herein assigned with being the study of what denotes the extent of something's approximation to being philosophical in its nature, character, theme, and form which also makes initiology a metaphilosophical discipline of study too.

[12:2:6] Imagination in the context of philosophy is also a prominent area of contemplation and study within the boundary of initiology, especially focusing on the nature and relevance of the role of imagination for the context of philosophical disciplines across the spectrum; this branch of initiological study should also consider the role of imagination in the development of philosophical traditions and all types of conceptals.

[12:2:7] That which is to be known as the initiological principle shall pertain to the notion that from all things must first come imagination and that all things of human existence such as civilisation, belief, knowledge, and all else that makes us sentient is predicated upon the functions and the essential existence of imagination; the initiological principle postulates that imagination is paramount to advancement of the human condition, is

essential to sentience, and is also intrinsic to the success of the Humanic Exploration of The Cosmos, the achievement of transcension, and the realisation of both individual and collective cosmosis.

[12:2:8] That which is to be herein introduced and appellated as Cosmic Imagination, which may also be termed as the cosmic initiological principle, shall pertain to the notion that cosmic exploration and humanity's discovery and greater enknowledgement and understanding of The Cosmos, its workings as a whole, in addition to the functions of its progeny and phenomena is all predicated on the extent of our imaginations, both individually (known as personal imagination) and collectively (known as common imagination).

[12:2:9] This is also closely related to the topic of contributionism as part of transcensionism as imaginative contributions are considered to be the most significant driving forces for the eventual achievement of transcension according to the initiological view; as an extension to the Cosmic Imagination notion, The Cosmos is considered to be the source of all imagination, or at least the superior or most important origination point of imagination hence advocating for the proliferation of the branch of philosophy pivotally introduced alongside Astronism known as cosmic philosophy.

[12:2:10] Imagination is considered to be the focal point of philosophy from the perspective taken of the initiological principle; there is considered to be no greater important conceptualiser than imagination as the starting point for all thought; therefore, epistemologically, from the initiological perspective, imagination is also perceived to be the initialiser of knowledge, the conveyer of knowledge, and the precursor to knowledge.

[12:2:11] The Centrality of The Cosmos in relation to imagination is to be closely related to cosmocentricity; the relationship between imagination and The Cosmos is The Centrality of the beliefs of cosmocentrism; it is considered that without the centralisation of imagination, one's understanding of the concept and belief of cosmocentricity cannot be achieved and neither can cosmosis be achieved.

[12:2:12] Imagination as another dimension is another concept within initiological study that is to be considered as part of the study; the notion that imagination is considered as another spacial, psychological, and intellectual dimension may be considered achievable as part of the beliefs of Astronism and initiological study and contemplation.

[12:2:13] Imagination as a form of reality rather than just a function of the human mind is also part of Astronist beliefs and initiological study and contemplation in relation to the nature, form, and structure of imagination.

[12:2:14] Imagination is bound by three things: knowledge, perception, and experience, the latter of one of which includes memory; therefore, we can conclude that the nature of imagination is three dimensional, or based upon tridimensionality.

[12:2:15] The Astronist distinctions between imagination, belief, and knowledge are to be made post-omnidoxically as part of the study of initiology due to the need to draw distinguishments between these three forms of understanding, the principal one of which is imagination and it is from which the other two originate and are dependent upon.

[12:2:16] Imagination is considered to be sacred by the Astronist Tradition as an intrinsic part of the beliefs of Astronism; the sacredness of imagination is to be valued forevermore; note the rare use of the word sacred due to its religious context, which raises imagination to an even higher status within Astronist Philosophy and provides a solemnity regarding the sacredness of something that is seldom seen elsewhere within Astronism.

[12:2:17] The conduct of an instrumentation in application to the subject of our ability to imagine is the final element of initiological study to explore as part of this discourse; the immense importance of instrumentations should not be understated as part of Astronist philosophical discourse as the conduct of instrumentations allows for our deeper understanding of topics through use of a range of relevant instruments of study; this particular instrumentation conducted on imagination will take place in a post-omnidoxical discourse extension.

[12:2:18] However, the instruments of study that are considered to be relevant to the topic of imagination and which will be applied in the post-omnidoxical discourse extension will include bipolarity, centricity, composity, criticality, dynamicity, eternality, extrinsicity , focality, fundamentality, functionality, graduality, imperativity, motivity, mysteriousity (relating to the mysteries associated with imagination), naturity, primarity, progressivity, proportionality and disproportionality, purposivity, rationality, sensicality, symbioticity, synchronocity, and vastity.

[12:2:19] The majority of imaginations stem from fictional stories and this is what has inspired the development of human imagination.

[12:2:20] However, the Astronist Tradition considers The Cosmos to be the new encompassing source of human imagination, but the crucial difference is that The Cosmos is real.

[12:2:21] The Cosmos is considered to be the greatest source of imagination; a vastly abundant and seemingly never-ending resource of imaginative origination that is to be territorialised religiously by Astronism and is to be territorialised philosophically by cosmic philosophy.

The Ancient Philosophers

[12:3:1] In Astronist philosophy, we take inspiration from the philosophers of the past in order to formulate the philosophers of the present and the future and in the formulation of the entirety of the Astronist philosophical tradition itself.

[12:3:2] Prerology also addresses what can be considered the best life according to sentient standards and considers the views of different mononymous philosophers, the first of which is of course myself as Cometan as I consider the best life to be a life close to all that is cosmical.

[12:3:3] Meanwhile, the mononymous philosopher, Plato, considers the best life to be a life that remains consistently close to god in one's mentality and also Socrates considers the best life to be a life of virtuousness above all forms of pleasure for he notionised that to suffer wrong is superior to conducting wrongness.

[12:3:4] Furthermore, the mononymous philosopher, Epicurus, considered the best life to be the attainment of a full happiness on The Earth and in addition, the mononymous philosopher, Aristotle, notionised that the best life is a life of full engagement and embracement into one's society.

[12:3:5] The consideration of the best life is concerned within prerology due to the fact that the attainment of one's best life is a liberation and therefore a form of the achievement of freedom, therefore prerologists are expected to be in continuous debate of what makes the best life with different schools of thought both within Astronist philosophy and outside of it, both pre-Astronist and post-Astronist, are expected to also contribute to this interesting debate of what makes the best life for different groups of people.

[12:3:6] Some are expected to take the individualistic approach notionising that the best life for one may or may not be the best life for another while others will take the unquitarian approach notionising that one's best life is unique to oneself due to each of our unquities and finally, some may take the mass approach in which one form of best life is applicable to a huge population of people, or to the entirety of humanity.

[12:3:7] The approach taken in the context of Cometanism is a mixture between the unquitarian and the mass approach with my view holding that all humanity can hold their best life to be a life close to and concerned with all that is cosmical and astronomical in the mass sense, but that this best life can be unquited to each individual which involves its incorporation into each person's unquity as an amalgamation or fusion of their own ideals and goals with the principle of the best life held in Cometanism hence achieving a combination of the unquitarian and the mass approach.

[12:3:8] Prerology also deals with the study of Ancient Greek philosophers, especially from the perspective of the Astronist philosophical tradition and draws comparisons between

the views of different Ancient Greek philosophers as well as the viability and applicability to the issues of the current world.

[12:3:9] Prerologists are also encouraged to make those which are to be known as conjections between the philosophies of the Ancient Greeks and The Philosophy of Astronism which involves incorporating elements of Ancient Greek philosophies into Astronism in order to form new branches, schools of thought, and belief orientations to further expand the Astronist philosophical tradition in order to reutilise those ancient philosophical ideas and apply them to a modern Astronist and cosmical context.

[12:3:10] The 2nd century peripatetic philosopher, Adrastus of Aphrodisias, was the author of a treatise on the arrangement of Aristotle's writings and his system of philosophy, but in an Astronist context, this type of commentary writing towards The Grand Centrality, The Omnidoxy itself, but especially on Astronism as a whole are to be henceforth known as exotaries when addressed in the plural sense.

[12:3:11] Aedesia (5th century: Neoplatonic: wife of Hermias, and mother of Ammonius and Heliodorus)

[12:3:12] Aedesius (3rd / 4th century: Neoplatonic: studied under Iamblichus before founding his own school in Pergamum)

[12:3:13] Aeneas of Gaza (5th / 6th century: Neoplatonic : a Christian convert who studied under Hierocles)

[12:3:14] Aenesidemus (1st century BC: Pyrrhonist: wrote a book called Pyrrhonist Discourses which became a central text for the skeptics)

[12:3:15] Aesara (5th / 4th century BC: Pythagorean)

[12:3:16] Aeschines of Neapolis (2nd / 1st century BC: Academic skeptic)

[12:3:17] Aeschines of Sphettus (5th / 4th century BC: Socratic: part of Socrates' circle and likely present at his death)

[12:3:18] Aetius (4th century AD: Peripatetic: Antiochean convert to Christianity who studied in Alexandria)

[12:3:19] Agapius (5th / 6th century AD: Neoplatonic: studied under Marinus of Neapolis. known for his learning)

[12:3:20] Agathobulus (1st / 2nd century AD: Cynicism: known for his severe asceticism and teacher of Demonax)

- [12:3:21] Agrippa the Skeptic (1st / 2nd century AD: Pyrrhonist: thought to be the creator of the "five grounds of doubt")
- [12:3:22] Alcmaeon of Croton (5th / 5th century BC: Pythagorean: interested in medicine)
- [12:3:23] Alexamenus of Teos (5th century BC: Socratic: may have been the first to write philosophical dialogues)
- [12:3:24] Alexander of Aegae (1st century AD: Peripatetic school: tutored the emperor Nero)
- [12:3:25] Alexander of Aphrodisias (2nd / 3rd century AD: Peripatetic school: influential commentator on the Corpus Aristotelicum)
- [12:3:26] Alexicrates (1st / 2nd century AD: Pythagorean)
- [12:3:27] Alexinus (4th / 3rd century BC: Megarian: founded his own school which did not fare well)
- [12:3:28] Amelius (3rd century AD: Neoplatonic: student of Plotinus who wrote voluminously)
- [12:3:29] Ammonius Hermiae (5th / 6th century AD: Neoplatonic)
- [12:3:30] Ammonius of Athens (1st century AD: Middle Platonist: teacher of Plutarch)
- [12:3:31] Ammonius Saccas (2nd / 3rd century AD: Neoplatonic: Plotinus' teacher)
- [12:3:32] Anaxagoras (5th century BC: Pluralist)
- [12:3:33] Anaxarchus (4th century BC: Atomist)
- [12:3:34] Anaxilaus (1st century BC / 1st century AD: Pythagorean)
- [12:3:35] Anaximander (7th / 6th century BC: Milesian)
- [12:3:36] Anaximenes of Miletus (6th century BC: Milesian)
- [12:3:37] Androcydes (2nd century BC: Pythagorean)
- [12:3:38] Andronicus of Rhodes (1st century BC: Peripatetic)
- [12:3:39] Anniceris (4th / 3rd century BC: Cyrenaic)
- [12:3:40] Antiochus of Ascalon (2nd / 1st century BC: Middle Platonist)

- [12:3:41] Antipater of Cyrene (4th century BC: Cyrenaic)
- [12:3:42] Antipater of Tarsus (2nd century BC: Stoic)
- [12:3:43] Antipater of Tyre (1st century BC: Stoic)
- [12:3:44] Antisthenes (5th / 4th century BC: Cynic)
- [12:3:45] Antoninus (4th century AD: Neoplatonic)
- [12:3:46] Apollodorus of Athens (2nd century BC: Stoic)
- [12:3:47] Apollodorus of Seleucia (2nd century BC: Stoic)
- [12:3:48] Apollodorus the Epicurean (2nd century BC: Epicurean)
- [12:3:49] Apollonius Cronus (4th century BC: Megarian)
- [12:3:50] Apollonius of Tyana (1st century AD: Neopythagorean)
- [12:3:51] Apollonius of Tyre (1st century BC: Stoic)
- [12:3:52] Arcesilaus (4th / 3rd century BC: Academic skeptic)
- [12:3:53] Archedemus of Tarsus (2nd century BC: Stoic)
- [12:3:54] Archelaus (5th century BC: Pluralist)
- [12:3:55] Archytas (5th / 4th century BC: Pythagorean)
- [12:3:56] Arete of Cyrene (4th century BC: Cyrenaic)
- [12:3:57] Arignote (6th / 5th century BC: Pythagorean)
- [12:3:58] Aristarchus of Samos (4th / 3rd century BC: Academic skeptic: presented the first known model that placed the Sun at the center of the known universe with the Earth revolving around it.)
- [12:3:59] Aristippus (5th / 4th century BC: Cyrenaic)
- [12:3:60] Aristippus the Younger (4th century BC: Cyrenaic)
- [12:3:61] Aristoclea (6th century BC)

- [12:3:62] Aristocles of Messene (1st century AD: Peripatetic)
- [12:3:63] Aristocreon (3rd / 2nd century BC: Stoic)
- [12:3:64] Aristo of Alexandria (2nd / 1st century BC: Peripatetic)
- [12:3:65] Aristo of Ceos (3rd / 2nd century BC: Peripatetic)
- [12:3:66] Aristo of Chios (4th / 3rd century BC: Stoic)
- [12:3:67] Aristotle (4th century BC: Peripatetic: founder of Peripatetic school)
- [12:3:68] Aristotle of Cyrene (4th / 3rd century BC: Cyrenaic)
- [12:3:69] Aristotle of Mytilene (2nd century AD: Peripatetic)
- [12:3:70] Aristoxenus (4th century BC: Peripatetic)
- [12:3:71] Arius Didymus (1st century BC: Stoic)
- [12:3:72] Asclepiades of Phlius (4th / 3rd century BC: Eretrian)
- [12:3:73] Asclepiades the Cynic (4th century AD: Cynicism)
- [12:3:74] Asclepigenia (5th / 6th century AD: Neoplatonic)
- [12:3:75] Asclepiodotus (1st century BC)
- [12:3:76] Asclepiodotus of Alexandria (5th century AD: Neoplatonic)
- [12:3:77] Aspasius (2nd century AD: Peripatetic)
- [12:3:78] Athenaeus of Seleucia (1st century BC: Peripatetic)
- [12:3:79] Athenodoros Cananites (1st century BC: Stoic)
- [12:3:80] Athenodoros Cordylion (2nd / 1st century BC: Stoic)
- [12:3:81] Athenodorus of Soli (3rd century BC: Stoic)
- [12:3:82] Attalus (1st century BC / 1st century AD: Stoic)
- [12:3:83] Atticus (2nd century AD: Middle Platonist)
- [12:3:84] Basilides (2nd century BC: Stoic: Denied the existence of incorporeal entities)

- [12:3:85] Basilides the Epicurean (3rd / 2nd century BC: Epicurean: Succeeded Dionysius of Lamprai as the head of the Epicurean school at Athens)
- [12:3:86] Batis of Lampsacus (3rd century BC: Epicurean)
- [12:3:87] Bion of Borysthenes (4th / 3rd century BC: Cynic: Once was a slave, later to be released)
- [12:3:88] Boethus of Sidon (1st century BC: Peripatetic)
- [12:3:89] Boethus of Sidon (2nd century BC: Stoic)
- [12:3:90] Bolus of Mendes (3rd century BC: Pythagorean)
- [12:3:91] Brontinus (6th century BC: Pythagorean)
- [12:3:92] Bryson of Achaea (330 BC: Megarian)
- [12:3:93] Callicles (5th century BCE: Sophist)
- [12:3:94] Calliphon (2nd century BC: Peripatetic)
- [12:3:95] Calliphon of Croton (6th century BC: Pythagorean)
- [12:3:96] Callistratus (3rd century AD: Sophist)
- [12:3:97] Carneades (c. 214 BC – 129/8 BC: Academic skeptic)
- [12:3:98] Carneiscus (c. 300 BC: Epicurean)
- [12:3:99] Cassius Longinus (c. 213–273 AD: Middle Platonist)
- [12:3:100] Cebes (c. 430–350 BC: Pythagorean)
- [12:3:101] Celsus (2nd century)
- [12:3:102] Cercidas (3rd century BC: Cynic)
- [12:3:103] Cercops (Pythagorean)
- [12:3:104] Chaerephon (Socratic)
- [12:3:105] Chamaeleon (Peripatetic)

[12:3:106] Charmadas (164 BC - c. 95 BC: Academic skeptic)

[12:3:107] Chrysanthius (4th century: Neoplatonic)

[12:3:108] Chrysippus (Stoic)

[12:3:109] Cleanthes (Stoic)

[12:3:110] Clearchus of Soli (Peripatetic)

[12:3:111] Cleinias of Tarentum (Pythagorean)

[12:3:112] Cleomedes (Stoic)

[12:3:113] Cleomenes (Cynic)

[12:3:114] Clinomachus (Megarian)

[12:3:115] Clitomachus (187 BC - 109 BC: Academic skeptic)

[12:3:116] Colotes (Epicurean)

[12:3:117] Crantor (born c. 350 BC: Academic Platonist)

[12:3:118] Crates of Athens (died 268-265 BC: Academic Platonist)

[12:3:119] Crates of Mallus (Stoic)

[12:3:120] Crates of Thebes (Cynic)

[12:3:121] Cratippus of Pergamon (Peripatetic)

[12:3:122] Cratylus (Ephesian)

[12:3:123] Crescens the Cynic (Cynic)

[12:3:124] Crinis (Stoic)

[12:3:125] Critolaus (Peripatetic)

[12:3:126] Cronius (Neopythagorean)

[12:3:127] Damascius (born c. 458, died after 538: Neoplatonic)

[12:3:128] Damis (Neopythagorean)

- [12:3:129] Damo (Pythagorean)
- [12:3:130] Dardanus of Athens (Stoic)
- [12:3:131] Demetrius Lacon (Epicurean)
- [12:3:132] Demetrius Phalereus (Peripatetic)
- [12:3:133] Demetrius of Amphipolis (4th century BC: Academic Platonist)
- [12:3:134] Demetrius the Cynic (Cynic)
- [12:3:135] Democrates (Pythagorean)
- [12:3:136] Democritus (Presocratic, Atomist)
- [12:3:137] Demonax (Cynic)
- [12:3:138] Dexippus (350 AD: Neoplatonic)
- [12:3:139] Diagoras of Melos (Sophist)
- [12:3:140] Dicaearchus (Peripatetic)
- [12:3:141] Dio Chrysostom (Sophist)
- [12:3:142] Diocles of Cnidus (3rd or 2nd century BC: Academic Platonist)
- [12:3:143] Diodorus Cronus (Megarian)
- [12:3:144] Diodorus of Adramyttium (1st century BC: Academic skeptic)
- [12:3:145] Diodorus of Aspendus (Pythagorean)
- [12:3:146] Diodorus of Tyre (Peripatetic)
- [12:3:147] Diodotus (Stoic)
- [12:3:148] Diogenes of Apollonia (Presocratic)
- [12:3:149] Diogenes of Babylon (Stoic)
- [12:3:150] Diogenes of Oenoanda (Epicurean)

- [12:3:151] Diogenes of Seleucia (Epicurean)
- [12:3:152] Diogenes of Sinope (Cynic)
- [12:3:153] Diogenes of Tarsus (Epicurean)
- [12:3:154] Dionysius of Chalcedon (Megarian)
- [12:3:155] Dionysius of Cyrene (Stoic)
- [12:3:156] Dionysius of Lamptraï (Epicurean)
- [12:3:157] Dionysius the Renegade (Stoic)
- [12:3:158] Dio of Alexandria (1st century BC: Academic skeptic)
- [12:3:159] Diotima of Mantinea
- [12:3:160] Diotimus (Stoic)
- [12:3:161] Domninus of Larissa (c. 420 - c. 480: Neoplatonic)
- [12:3:162] Echebrates (Pythagorean)
- [12:3:163] Ecphantus (Pythagorean)
- [12:3:164] Empedocles (Presocratic, Pluralist)
- [12:3:165] Epicharmus of Kos (Pythagorean)
- [12:3:166] Epictetus (Stoic: wrote *The Enchiridion*, a handbook of Stoic ethical advice)
- [12:3:167] Epicurus (Epicurean: said that the purpose of philosophy was to attain tranquility characterized by ataraxia)
- [12:3:168] Eubulides (Megarian)
- [12:3:169] Euclid of Megara (Megarian)
- [12:3:170] Eudemus of Rhodes (Peripatetic)
- [12:3:171] Eudorus of Alexandria (Peripatetic)
- [12:3:172] Eudoxus of Cnidus (410/408 BC – 355/347 BC: Academic Platonist)

- [12:3:173] Euenus (Sophist)
- [12:3:174] Euphantus (Megarian)
- [12:3:175] Euphrates (Stoic)
- [12:3:176] Eurytus (Pythagorean)
- [12:3:177] Eusebius of Myndus (4th century: Neoplatonic)
- [12:3:178] Eustathius of Cappadocia (c. 400: Neoplatonic)
- [12:3:179] Evander (c. 215 - c. 205: Academic skeptic)
- [12:3:180] Favorinus (Academic skeptic)
- [12:3:181] Gaius the Platonist (2nd century: Middle Platonist)
- [12:3:182] Geminus (Stoic)
- [12:3:183] Gorgias (Sophist)
- [12:3:184] Hagnon of Tarsus (2nd century BC: Academic skeptic)
- [12:3:185] Hecataeus of Abdera (Pyrrhonist)
- [12:3:186] Hecato of Rhodes (Stoic)
- [12:3:187] Hegesias of Cyrene (Cyrenaic)
- [12:3:188] Hegesinus of Pergamon (c. 160 BC: Academic skeptic)
- [12:3:189] Hegias (c. 500: Neoplatonic)
- [12:3:190] Heliodorus of Alexandria (5th century: Neoplatonic)
- [12:3:191] Heraclides Lembus
- [12:3:192] Heraclides Ponticus (387 BC - 312 BC: Academic Platonist)
- [12:3:193] Heraclitus (Presocratic, Ephesian: claimed that "You cannot step in the same river twice" and "All is fire.")
- [12:3:194] Heraclius (Cynic)

- [12:3:195] Herillus of Carthage (Stoic)
- [12:3:196] Hermagoras of Amphipolis (Stoic)
- [12:3:197] Hermarchus (Epicurean)
- [12:3:198] Hermias (born c. 410 - died c. 450: Neoplatonic)
- [12:3:199] Herminus (Peripatetic)
- [12:3:200] Hermippus of Smyrna (Peripatetic)
- [12:3:201] Hermotimus of Clazomenae
- [12:3:202] Hicetas (Pythagorean)
- [12:3:203] Hierius (c. 500: Neoplatonic)
- [12:3:204] Hierocles of Alexandria (c. 430: Neoplatonic)
- [12:3:205] Hierocles (Stoic)
- [12:3:206] Hieronymus of Rhodes (Peripatetic)
- [12:3:207] Himerius (Sophist)
- [12:3:208] Hipparchia of Maroneia (Cynic)
- [12:3:209] Hippasus (Pythagorean)
- [12:3:210] Hippias (Sophist)
- [12:3:211] Hippo (Presocratic)
- [12:3:212] Horus (Cynic)
- [12:3:213] Hypatia of Alexandria (born 350-370 – 415: Neoplatonic)
- [12:3:214] Iamblichus (c. 245 - 325: Neoplatonic)
- [12:3:215] Ichthyas (Megarian)
- [12:3:216] Idomeneus of Lampsacus (Epicurean)
- [12:3:217] Ion of Chios (Pythagorean)

- [12:3:218] Isidore of Alexandria (c. 475: Neoplatonic)
- [12:3:219] Jason of Nysa (Stoic)
- [12:3:220] Lacydes of Cyrene (before 241 - c. 205 BC: Academic skeptic)
- [12:3:221] Leonteus of Lampsacus (Epicurean)
- [12:3:222] Leontion (Epicurean)
- [12:3:223] Leucippus (Presocratic, Atomist)
- [12:3:224] Lyco of Iasos (Pythagorean)
- [12:3:225] Lyco of Troas (Peripatetic)
- [12:3:226] Lycophron (Sophist)
- [12:3:227] Lysis of Taras (Pythagorean)
- [12:3:228] Marinus of Neapolis (born c. 450: Neoplatonic)
- [12:3:229] Maximus of Ephesus (died 372 AD: Neoplatonic)
- [12:3:230] Maximus of Tyre (2nd century: Middle Platonist)
- [12:3:231] Meleager of Gadara (Cynic)
- [12:3:232] Melissus of Samos (Presocratic, Eleatic)
- [12:3:233] Menedemus (Eretrian)
- [12:3:234] Menedemus of Pyrrha (c. 350 BC: Academic Platonist)
- [12:3:235] Menedemus the Cynic (Cynic)
- [12:3:236] Menippus (Cynic)
- [12:3:237] Metrocles (Cynic)
- [12:3:238] Metrodorus of Athens
- [12:3:239] Metrodorus of Chios (Atomist)

[12:3:240] Metrodorus of Cos (Pythagorean)

[12:3:241] Metrodorus of Lampsacus (the elder) (Presocratic)

[12:3:242] Metrodorus of Lampsacus (the younger) (Epicurean)

[12:3:243] Metrodorus of Stratonicea (2nd century BC: Academic skeptic)

[12:3:244] Mnesarchus of Athens (Stoic)

[12:3:245] Moderatus of Gades (Neopythagorean)

[12:3:246] Monimus (Cynic)

[12:3:247] Myia (Pythagorean)

[12:3:248] Nausiphanes (Atomist)

[12:3:249] Nicarete of Megara (Megarian)

[12:3:250] Nicolaus of Damascus

[12:3:251] Nicomachus (Neopythagorean)

[12:3:252] Nicomachus (son of Aristotle) (Peripatetic)

[12:3:253] Numenius of Apamea (c. 275: Neopythagorean)

[12:3:254] Nymphidianus of Smyrna (c. 360: Neoplatonic)

[12:3:255] Ocellus Lucanus (Pythagorean)

[12:3:256] Oenomaus of Gadara (Cynic)

[12:3:257] Olympiodorus the Elder (Peripatetic)

[12:3:258] Olympiodorus the Younger (c. 495-570: Neoplatonic)

[12:3:259] Onasander (1st century: Middle Platonist)

[12:3:260] Onatas (Pythagorean)

[12:3:261] Origen the Pagan (c. 250: Middle Platonist)

[12:3:262] Panaetius (Stoic)

- [12:3:263] Pancrates of Athens (Cynicism)
- [12:3:264] Panthoides (Megarian)
- [12:3:265] Parmenides of Elea (Presocratic, Eleatic: held that the only thing that exists is being itself; teacher of Zeno of Elea)
- [12:3:266] Pasicles of Thebes (Megarian)
- [12:3:267] Patro the Epicurean (Epicurean)
- [12:3:268] Peregrinus Proteus (Cynicism)
- [12:3:269] Persaeus (Stoic)
- [12:3:270] Phaedo of Elis (Socratic, School of Elis)
- [12:3:271] Phaedrus (Epicurean)
- [12:3:272] Phantias of Eresus (Peripatetic)
- [12:3:273] Phanto of Phlius (Pythagorean)
- [12:3:274] Philip of Opus (4th century BC: Academic)
- [12:3:275] Philiscus of Aegina (Cynicism)
- [12:3:276] Philiscus of Thessaly (Sophist)
- [12:3:277] Philo (20 BC - 50 AD: Middle Platonist)
- [12:3:278] Philo of Larissa (159/158 BC – 84/83 BC: Academic skeptic)
- [12:3:279] Philo the Dialectician (Megarian)
- [12:3:280] Philodemus (Epicurean)
- [12:3:281] Philolaus (Pythagorean)
- [12:3:282] Philonides of Laodicea (Epicurean)
- [12:3:283] Philostratus (Sophist)
- [12:3:284] Phintys (Pythagorean)

[12:3:285] Plato (428/427 BC - 348/347 BC: Academic: student of Socrates and teacher of Aristotle; famous for the Theory of Forms)

[12:3:285a] On Plato's notion that the ultimacy is ideas and that all the material world is simply a copy of ideas, hence denoting the ultimate origination point of all things being ideas is for me, as Cometan, a demonstration of Plato's distinct humanness in the way he thought, but instead, I propose that we should think cosmically rather than humanly.

[12:3:285b] The origination of the material world is not from ideas for ideas are a product of the function of the human mind and by Plato's postulation of this, Plato is demonstrating an anthropocentric worldview that does not well coincide with the cosmocentric worldview that I do advocate for.

[12:3:285c] To suggest that ideas are the ultimacy is essentially to suggest that humans are the ultimacy for it is from humans that ideas are originated; humans cannot be the ultimacy for they are products of terrestrial nature which is itself a product of cosmic nature hence the only ultimacy is that of The Cosmos, or cosmic ultimacy.

[12:3:286] Plotinus (c. 204 – 270: Neoplatonic)

[12:3:287] Plutarch (c. 46 – 120: Middle Platonist)

[12:3:288] Plutarch of Athens (c. 350 – 430: Neoplatonic)

[12:3:289] Polemarchus

[12:3:290] Polemon of Athens (Stoic)

[12:3:291] Polemon of Laodicea (Sophist)

[12:3:292] Polemon (before 314 BC - 270/269 BC: Academic)

[12:3:293] Polus

[12:3:294] Polyaeus of Lampsacus (Epicurean)

[12:3:295] Polystratus (Epicurean)

[12:3:296] Porphyry (234 – c. 305: Neoplatonic: taught by Plotinus: wrote the Isagoge, an introduction to Aristotle's "Categories")

[12:3:297] Posidonius (Stoic)

[12:3:298] Potamo of Alexandria (Eclecticism)

- [12:3:299] Praxiphanes (Peripatetic)
- [12:3:300] Priscian of Lydia (c. 550 AD: Neoplatonic)
- [12:3:301] Priscus of Epirus (c. 305-c. 395 AD: Neoplatonic)
- [12:3:302] Proclus (412 – 485 AD: Neoplatonic)
- [12:3:303] Proclus of Laodicea
- [12:3:304] Proclus Mallotes (Stoic)
- [12:3:305] Prodicus (Sophist)
- [12:3:306] Protagoras (Sophist)
- [12:3:307] Ptolemy-el-Garib (Peripatetic)
- [12:3:308] Pyrrho (Pyrrhonist: credited as being the first skeptic philosopher)
- [12:3:309] Pythagoras (Pythagorean)
- [12:3:310] Sallustius (Neoplatonic)
- [12:3:311] Sallustius of Emesa (Cynicism)
- [12:3:312] Satyrus (Peripatetic)
- [12:3:313] Secundus the Silent (Cynicism)
- [12:3:314] Sextus of Chaeronea
- [12:3:315] Sextus Empiricus (Pyrrhonist)
- [12:3:316] Simmias of Thebes (Pythagorean)
- [12:3:317] Simon the Shoemaker (Socratic)
- [12:3:318] Simplicius of Cilicia (c. 490 - c. 560: Neoplatonic)
- [12:3:319] Siro (Epicurean)
- [12:3:320] Socrates (Socratic)

- [12:3:321] Sopater of Apamea (died before 337: Neoplatonic)
- [12:3:322] Sosigenes (Peripatetic)
- [12:3:323] Sosipatra (c. 325: Neoplatonic)
- [12:3:324] Sotion (Neopythagorean)
- [12:3:325] Speusippus (c. 407 BC – 339 BC: Academic)
- [12:3:326] Sphaerus (Stoic)
- [12:3:327] Stilpo (Megarian)
- [12:3:328] Strato of Lampsacus (Peripatetic)
- [12:3:329] Syrianus (died c. 437: Neoplatonic)
- [12:3:330] Telauges (Pythagorean)
- [12:3:331] Telecles of Phocis (died 167/166 BC: Academic skeptic)
- [12:3:332] Teles the Cynic (Cynicism)
- [12:3:333] Thales (Presocratic, Milesian: the first philosopher; held that the first principle (arche) is water; one of the Seven Sages of Greece)
- [12:3:334] Theagenes of Patras (Cynicism)
- [12:3:335] Theano (Pythagorean)
- [12:3:336] Themista of Lampsacus (Epicurean)
- [12:3:337] Themistius (Neoplatonic)
- [12:3:338] Theodorus of Asine (3rd century: Neoplatonic)
- [12:3:339] Theodorus the Atheist (Cyrenaic)
- [12:3:340] Theon of Smyrna (Neopythagorean)
- [12:3:341] Theophrastus (Peripatetic)
- [12:3:342] Thrasymachus (Sophist)

[12:3:343] Thrasymachus of Corinth (Megarian)

[12:3:344] Timaeus of Locri (Pythagorean)

[12:3:345] Timaeus the Sophist (between 1st and 4th centuries: Middle Platonist)

[12:3:346] Timon (Pyrrhonist)

[12:3:347] Timycha (Pythagorean)

[12:3:348] Tisias (Sophist)

[12:3:349] Xenarchus of Seleucia (Peripatetic)

[12:3:350] Xenocrates (Pyrrhonist)

[12:3:351] Xenocrates (c. 396 BC – 314 BC: Academic)

[12:3:352] Xenophanes of Colophon (Presocratic, Eleatic: claimed that, if oxen were able to imagine gods, those gods would be in the image of oxen)

[12:3:353] Xenophilus (Pythagorean: friend and teacher of Aristoxenus)

[12:3:354] Xenophon

[12:3:355] Zenobius (Sophist)

[12:3:356] Zenodotus (c. 475 Neoplatonic: described as "the darling of Proclus")

[12:3:357] Zeno of Citium (Stoic: founder of the Stoic school of philosophy)

[12:3:358] Zeno of Elea (Presocratic, Eleatic: famous creator of Zeno's paradoxes)

[12:3:359] Zeno of Sidon (Epicurean: sometimes termed the "leading Epicurean")

[12:3:360] Zeno of Tarsus

[12:3:361] The exploration of the lives, ideas, and formed philosophies of each of these individuals and their contributions to the history of philosophy is considered to be one of the prominent responsibilities of all prerologists to undertake in different extents because when I speak of reascension as a core tenet of Astronism, I speak of philosophy retaking its place of societal centrality that it held in the time of these individuals listed herein, hence the importance of respecting, understanding, and promoting education about these individuals.

[12:3:362] It is herein maintained as a core element of reascensionism that if we do not educate ourselves about the history of philosophy, how do we expect the notion of the reascension of philosophy to flow widespread through societies and the whole human civilisation?

[12:3:363] Education of philosophy and philosophers must take place in simultaneity with the process of reascension for it to succeed as a multinational sociocultural movement.

The Integrands of Astronism

[12:4:1] That which is known as an integrand in the context of the philosophy of Astronism refers to a function within the components of Astronism that serve a particular function for understanding The Philosophy.

[12:4:2] This discourse is dedicated to the introduction of those which are classed as different integrands, but this singular discourse does not and cannot encompass the entirety of the integrands that hold a presence within the philosophy of Astronism.

[12:4:3] This is due to the fact that the definition ascribed to the term of integrand in the context of Astronist Philosophy is purposefully vague so as to spark another series of debates regard the nature of integrands within Astronism and how they work so as to formulate function within The Philosophy.

[12:4:4] Essentially, integrands are the integrated functions that allow Astronism to operate the way it does; perhaps one of the best analogies to describe this instance is the mechanism of a car and the different component parts which remain integral to the functioning of that car and the same principle can be applied to the context of the functioning of a philosophy, specifically the philosophy of Astronism in this particular case.

[12:4:5] The designation of integrands is herein not a responsibility afforded to The Institution of the philosophy of Astronism, but is instead vested in as a responsibility of the individual, denomination, or the school of thought of which one is a part to designated because different groups are expected to prioritise different integrands over others essentially when they hold different priorities in the disciplines of study of Astronist Philosophy that they are studying or the particular concepts, belief orientations and notions of Astronism that they are interested in learning more about or are more firmly adhered to.

[12:4:6] The first of the integrands of The Philosophy of Astronism that is introduced herein is that of Elevationism which is codesignated as school of thought in addition to being an integrand.

[12:4:7] Elevationism as an Astronist school of thought focuses on the exploration of how the beliefs and practices of Astrony could elevate one's life in all the possible different ways.

[12:4:8] Elevationism is herein designated as an integrand because it poses the question of how belief and practice in a particular method and setting correlate to how one is able to improve their own personal individual lives.

[12:4:9] Elevationists are dedicated to understanding in understanding how belief and practices within The Philosophy of Astronism directly convert to real, physical, and

practical elevations in one's personal existence which points to how they are focused on the functioning of Astronism and how our personal lives are enhanced by the functions of Astronism.

[12:4:10] For this reason, elevationism as a school of thought is codesignated as an integrand herein and is considered to be an important school of thought due to its unique focus on the practical elements derived from belief and practice of Astronism.

[12:4:11] Also herein categorised as integrands of The Philosophy of Astronism are the metonyms for Astronism, which are there are five that herein omnidoxically ascribed including vendox, Omnidoxy, astral, philosophy, and cosmic which are all considered to be functions within Astronism that allow for it to be correctly identified so in this way, identification is considered to be a function and this context, they are collectively appellationed as the Metonyms of Astronism.

[12:4:12] That which is to be henceforth termed as interexonymity, or to be interexonymous in the context of Astronist Philosophy points to an important consideration about the nature of Astronism itself.

[12:4:13] This points to the fact that there are many different names to refer to Astronism according to the place in which one is residing and is also designated as the instance in how populations are naturally expected to relate more to the translated appellations for The Philosophy of Astronism rather than multifarious official and top-level appellation designated for Astronism, including Kosma, Astronism, Sophism, Cosmism, Astronism itself, and others.

[12:4:14] The interexonymity of Astronism is structured by the many different endonyms for Astronism which are all its different translated appellations, such as Hanazavaism or Prabodhanism, and many others, that are not designated as The Philosophy's primary or official appellations which, as aforementioned, include Astronism itself, The Philosophy of Astronism, Kosma, Astronism etc.

[12:4:15] The exonyms of Astronism are collectivised under this heading and relates to the primary and official names for The Philosophy, including Astronism, The Philosophy of Astronism, formerly Millettism etc. as those appellations are often used by those who hold a neutral outlook of Astronism and do not therefore not ascribe to any particular endonym.

[12:4:16] These exonyms of Astronism are to be used in official or promulgative circumstances for any places in which English is not the primary language for advertising and officialities while in English-speaking regions, or in regions in which English is the language of business and officiality, these exonyms are to be used as appellations of colloquiality and mass use beyond that of just promulgation and officiality.

[12:4:17] In scholarly, academic, and Institutional writings, the exonyms of The Philosophy of Astronism are to always be used universally with non-obligatory interchangeabilities between them, although it is herein omnidoxically stated that it is to be correct common practice to refer to The Philosophy as Astronism in all scholarly, academic, and Institutional texts rather than any of the other exonyms.

[12:4:18] From these different insentensations, we understand that from an omnidoxical perspective, the integrands of Astronism are largely concerned with the different ways in which The Philosophy is identified as the primary contingent of its function for it is herein held that without clarity of identification omnidoxically, there cannot be formed clarity of function post-omnidoxically.

[12:4:19] Another important integrand to mention herein is that which is to be henceforth known as philosophical inclusivism, or simply just inclusivism which upholds the notion that one's system of thought cannot be the true system of thought because there is always more knowledge and ideas to be contributed and so is inclusive to other systems of thought and this remains one of the central predications for the Astronist philosophical tradition.

[12:4:20] The final collectivity that shall form a singular integrand that is to be introduced within this discourse is that which is to be appellated as the Scale of Astrony which pertains to how a population is able to be clustered according to their beliefs as followers and practitioners of Astrony and is considered to be an important element within the study of philosophical demographics.

[12:4:21] The Scale of Astrony is made up of different classifiers including tapered, median, and outspread which rise in their extensiveness respectively which means that those beliefs placed in tapered classify a smaller group of individuals that may consider themselves as

[12:4:22] Essentially, the Scale of Astrony is a way of identifying how different portions of the population whom call themselves followers of The Philosophy of Astronism, or one of its other appellations, or endonyms, are categorised according to their beliefs and how the populations are expected to vary in size according to the different levels of requirement for designation.

[12:4:23] The Scale of Astrony is created in order to explore the nature of what it means to be a follower of The Philosophy of Astronism and how and whether different individuals, societies, denominations, and schools of thought may consider others to be followers or not according to the beliefs they hold and it is the tapered, median, or outspread scale that

[12:4:24] The reason why this is an interesting area of study and is also classified as an integrand is because, as is stated in The Twenty-Five Refoundations of Philosophy, no follower of a true philosophy, according to the Astronist Tradition, should need to declare that they believe in all of the ideas within the philosophy to which they are adhered.

[12:4:25] Therefore, there is expected to be a huge variety and diversity in the combinations of beliefs, concepts, and schools of thought that individuals and societies associate themselves with which is itself also expected to learn to the tradition of practising that which is to be known as intrascription.

[12:4:26] Intrascription is the practice expected to emerge post-omnidoxically in which individuals, organised groups and societies or even entire governments that adhere to, or sponsor The Philosophy of Astronism in some way, publicly declare their beliefs often by listing them.

[12:4:27] This is done for the purposes of clarity on how such groups consider themselves designated as followers of The Philosophy and may or may not infer to how those whom wish to also be designated as followers of The Philosophy should act and what they should believe for their designation to be accepted.

[12:4:28] The first element of intrascription that has been introduced herein is acceptable to the Astronist Tradition and the Philosophical Spirit, however, the second element is considered to be exclusivist by its nature and to not accept how another person designates themselves to be followers of The Philosophy seems dangerously close to be in violation of the Philosophical Spirit which upholds The Twenty-Five Refoundations of Philosophy and

[12:4:29] The three types of classified that are considered herein as part of the Scale of Astrony include tapered, median, and outspread with tapered classification including personal devotion, cosmic devotion, and personal inspiration as well as a person that believes in the words and teachings of Cometan as an individual in separation from Astronist Philosophy itself with such included elements being the most personal and specific qualifiers for the classification of Astronists, hence their inclusion in the tapered category.

[12:4:30] The second and most commonly applied classifier is that known as the median which involves a person that believes in intelligent life beyond The Earth and them being classified as Astronists for such a belief with second inclusion to the median classifier is that which is to be known as Census Accordance.

[12:4:31] Census Accordance refers to the principle of the identification of populations as being Astronic/Astronist/Sophistic/Kosman/Cosmistic only through official censuses as being an acceptable identification method.

[12:4:32] The third and final classifier, outspread, is the classifier into which the most amount of people are expected to fit as being classified as adherents of Astronism and generally includes a person that believes in the importance of space exploration as an Astronist, but may also include other beliefs that are not strictly philosophical or theological in their nature, but do hold a cosmical theme or a cosmocentricity to their

nature without necessarily being officially associated with the concept and tenet of cosmocentricity as part of Astronism.

[12:4:33] As aforeaffirmed at the beginning of this discourse, this singular written piece on integrands has been constructed in order to introduce particular examples of integrands as functions of Astronism, but the discussion of the nature of integrands and the expansion of the list of integrands for individuals, denominations, and schools of thought should be explored post-omnidoxically.

[12:4:34] As is similar with many other discourses within The Omnidoxy, this discourse holds the purpose of laying the inspirational foundations for later discussions and additions to Astronist Philosophy with the expansion of the number of integrands being one of these post-omnidoxical tasks.

The Astronist Soteriology

[12:5:1] Despite the existence of soteriology strictly as a religious territory, the Astronist philosophical tradition is going to break the rule of its own territorialisation by introducing an Astronist approach to understanding the nature of salvation and the Astronist view of reaching salvation which is considered to be encapsulated via the notion of deliverance and the belief orientation of transcensionism.

[12:5:2] Transcension and transcensionism obviously plays an integral role in the Astronist soteriology for they make up a central element to the soteriology of The Philosophy of Astronism.

[12:5:3] The Astronist soteriology is considered to be the preservation or deliverance of individuals and wider humanity from harm, ruin, or loss.

[12:5:4] This discourse shall herein introduce The Astronic Soteriological System which is wholly considered to be a system of polyistic/polyism in its orientation due to the fact that it does remain pivoted around the masses rather than individuals as is the case for other soteriological systems.

[12:5:5] Deliverance is a central concept within the Astronist soteriology and pertains to the notion that through cosmic thought, cosmic enknowledge, and cosmic exploration, humanity as a whole will be delivered to their destiny by the expansion of their civilisation to new worlds as well as the deepening of their knowledge about The Cosmos in which they reside.

[12:5:6] Cosmic thought and exploration reside at the heart of the Astronist soteriological version of deliverance for to do and focus on anything other than these is considered to be potent of stagnancy.

[12:5:7] The Cosmos is considered to be the determiner of humanity's salvation as a whole which is to be henceforth known as the concept and belief orientation as cosmotism.

[12:5:8] Individual salvation is known as haplosotism meanwhile mass salvation is to be henceforth known as polysotism and of course, the latter of which is focused on in the Astronist soteriological system as aforeaffirmed.

[12:5:9] In the Astronist soteriological system, there is little to no individual salvation like in other systems, but it is more of a mass salvation to which individuals must contribute to work towards, but they themselves as individuals are not likely to benefit from the salvation because it is for humanity as an entirety than for persons as individuals.

[12:5:10] This points to the naturalistic orientation of Astronism and the disbelief of the Astronist Tradition of the afterlife and its linkages with salvation as is held in many religious traditions.

[12:5:11] There is no connection between sin and salvation in the Astronic soteriological system because the way to achieve polysotistic salvation, or astronic salvation, is through the following Five Avenues of Cosmic Interaction including exploration, discovery, enknowledge, expansion, and civilisation, all of which remain integral to the achievement of The Ultimatum in Astronism which is transcension.

[12:5:12] In the Astronist soteriological system, there is no such thing as individual reward, which is to be henceforth referred to as non-perquisitism, such as the promise of immortality while other traditions are perquisitist in their orientations such as the religious traditions of Christianity and Islam that are both adhered to perquisitism.

[12:5:13] Instead, there is the reward for humanity in general if cosmic exploration and enknowledge is maintained and continued to be achieved which is considered to be a diluted perquisite and so the Astronist soteriological system is therefore non-perquisitist in its orientation.

[12:5:14] As an alternative to perquisite-focused soteriologies, in the Astronist soteriology, there instead is mass or diluted reward which is to be henceforth known as polyperquisity that is characterised by one's appreciation and contentment with the progression of humanity towards the goal of greater cosmic exploration and expansion.

[12:5:15] This is in addition to the furtherance of our knowledge about The Cosmos in which we reside, of which we still currently know and truly understand so little which is why the transcension of humanity is considered to be absolutely necessary.

[12:5:16] Soteriology asks the question of what are we freeing ourselves from and the Astronist answer to this question is that humanity is to be freed from cosmic ineptitude, cosmic ignorance, and planetary seclusion, the only method of alleviation from which is the achievement of transcension which, in its general definition, is the process of a simultaneous rise both physically (in the sense of cosmic expansion) and mentally/culturally/philosophically (in the sense of philosophical reascension and enknowledge).

[12:5:17] Now we must consider Comparological Soteriology which involves the comparison of different soteriologies, both of a religious and philosophical nature.

[12:5:18] The Astronist approach to soteriology is that salvation is to think cosmically through philosophy because religion is not considered to be the way through which we can think cosmically because religion does not allow us to explore ideas in the same open way that philosophy allows us to.

[12:5:19] Cosmic thinking through philosophy is considered to achieve one's freedom because one is thinking and being beyond oneself which is to be henceforth known as to transautise which is essential to the overall achievement of transcension.

[12:5:20] One is transcending themselves by focusing on wider humanity rather than their individual ability to achieve salvation and so to transautise is to achieve salvation through self-transcendence through salvation via wider humanity.

[12:5:21] Self-transcendence, or to transautise, or autotranscend which is to also be known as autotranism, is the central element of the Astronist soteriological system.

[12:5:22] This pertains to the achievement of a person's mental, emotional, philosophical, spiritual, and physical freedom by thinking and being and acting beyond themselves, but this does not necessarily mean in a charitable sense, but instead in the sense of "mutual endeavour" for a "unified vision" of the future.

[12:5:23] This mutual endeavour and unified vision is encapsulated by human civilisation that has expanded into space and is exploring the worlds of The Cosmos in search of greater amounts of knowledge and the discovery of currently unknown worlds.

[12:5:24] To be trapped, to be encapsulated, and to be without freedom is to think only of oneself and to think in such a way that does not allow other opposing viewpoints and does not allow for the development of new ideas which is encompassed by aphilosophical thinking which is of course the oppositism to philosophical thinking.

[12:5:25] It is not the postulation herein that Christians and other religious individuals that follow a similar worldview are selfish or self-centred because it would be incorrect and unfair to generalise in such a way.

[12:5:26] However, when one makes the argument that Christians are selfless because of their focus on charitable works, that is a misunderstanding of the primary reason for their charity.

[12:5:27] The reason why they are giving to charity or helping others is immediately to help others, but in the longevity, which actually strikes at the heart of the reason for their charity, it is to make themselves look (this doesn't mean to say that this becomes immoral) and become a better person.

[12:5:28] Why? For their own salvation of course.

[12:5:29] This is herein termed the Good Deeds Cycle which demonstrates that people who do good deeds are doing those deeds to help the person in need, but that they are always conducting such deeds for the betterment of their own person, for their own salvation; to do good deeds for others allows all to benefit, but this not truly altruistic.

[12:5:30] That which is to be henceforth known as the Explorative Cycle is dealt with within the inclusive discipline of expology, but it is important to also mention herein

because it pertains to the idea that sentient beings will never stop with the exploration of The Cosmos.

[12:5:31] Furthermore, it also upholds that it is humanity's ultimate purpose to explore, to enknowledge ourselves, and to progress our civilisations and it is that is central to the entirety of Astronism and is to be henceforth encapsulated within the automatic belief orientation of Astronism that is to be referred to as peregrinism, or alternatively as peregrinationism.

[12:5:32] The Astronist soteriological system is also predicated on the notion of transmatism, or to be transmatic, or to transmatise involves how a person offers all of their resources they can to further the mutual endeavour and achieve the unified vision in order to progress human transcension.

[12:5:33] This notionises that through the Astronist soteriology, people can be truly altruistic for they can provide their time, their energy, and all other resources they have to offer in order to initiate and continue the mutual endeavour herein introduced as well as achieve the unified vision that is also herein introduced.

[12:5:34] This action, which is to be henceforth known as to transmatise, is considered to be truly altruistic because those whom conduct such acts are not conducting them for their own individual ultimate salvation, but they are instead conducting them for the ultimate goal is transcension which is polysotistic in its nature.

[12:5:35] Polysotism states mass salvation rather than individual salvation so a person that transmatises understands that there is a greater purpose themselves and through this understanding, they achieve altruism because they become willing to provide their available resources to the achievement of the unified vision even though they may not necessarily directly benefit from it for they will instead only benefit knowing that they have contributed to the achievement of transcension.

[12:5:36] This is considered to be altruistic by its nature because unlike other systems of soteriology, the Astronist approach removes the notion of directly individual benefit which is haplosotism and replaces that with polysotism which is mass benefit and indirectly individual benefit of contribution to that mass benefit; it is in this singular notion that one of the deepest differences in orientation is found between the Astronist philosophical tradition and all others, either those of a philosophical and religious nature.

[12:5:37] Furthermore, that which is to be henceforth known as astrovatism, or to be astrovatic, or to astrovatise is an extension of the aforeintroduced element of transmatism, and pertains to the belief, description, and action respectively of committing the entirety of one's resources to the mutual endeavour and unified vision encapsulated within the notion of transcension and is considered to be a lifelong commitment to the cause of transcension.

[12:5:38] By this definition, astrovatism can be considered an immoderate that goes beyond that transmatism and is considered to be reserved for only those whom are most committed to the cause of transcension and are willing to dedicated all or parts of their lives to the belief and is therefore not something for the masses to ever consider, nor would they ever be expected.

[12:5:39] To further ornament the Astronist soteriological system are herein introduced five different belief orientations that provide greater depth and more opportunity for continued soteriological discussion of the Astronist approach.

[12:5:40] The first of these orientations is to be henceforth known as peregrinism which encompasses the notion that The Cosmos exists to be explored (exporiginism) and that humanity holds the potential intelligence and ability to explore it so therefore we hold the responsibility to do so.

[12:5:41] Secondly, we come to the aforementioned belief orientation of exporiginism which is encompassed by the notion that something exists in order for it to be explored, namely the explorative nature of The Cosmos from the perspective of humanity which is a belief that is wholly supported by the Astronist Tradition.

[12:5:42] The third of the belief orientations to introduce herein is that which shall be known as divinoriginism which involves the notion that something exists by the creative role and ability of The Divine and that no greater reason for its existence is required beyond this; this belief is held by the Astronist Tradition in parallel to both that of peregrinism and exporiginism as part of the soteriological triad of the Astronist approach with divinoriginism held by followers of Astronism depending upon their own personal theological perspective.

[12:5:43] In such a case of an atheistic follower of Astronism, the soteriological system of Astronism would be reduced to a soteriological dyad.

[12:5:44] Two more additional belief orientations that also underpin all Astronist soteriological discussion are to be known as internalism and externalism.

[12:5:45] Soteriological internalism notionises that salvation is achievable from within oneself rather than the external world meanwhile and oppositely, soteriological externalism pertains to the notion that salvation is achievable via the external world rather than from within oneself.

[12:5:46] All the different versions and definitions of salvation are all considered, by the Astronist understanding of salvation, to be underpinned by the notion that salvation is freedom, but also notionised is that these different systems of thought have different ways of achieving said freedom which is why different soteriologies must be formed for both religions and philosophies if they concern themselves with the nature, attainment, and maintenance of freedom.

[12:5:47] The Astronist approach to soteriology holds that salvation is self-transcendence, which is also known as to transautise, which is attained through thinking cosmically and philosophically and working towards the purpose of cosmic exploration and enknowledgement.

[12:5:48] This is considered to be achievable through transmatism in order to realise transcension for all humanity rather than oneself individually because transcension is considered to be ultimate freedom in the Astronist soteriological understanding.

[12:5:49] This can be done by oneself for the purpose of wider humanity for the unified or common vision, as it is known, which means that the Astronist soteriological system remains internalistic in its orientation.

[12:5:50] This is considered to be internalistic because thinking cosmically/philosophically is initiated from within oneself and predicates the enknowledgement and exploration of The Cosmos which is considered to lead to salvation through humanwide transcension.

[12:5:51] Meanwhile, a comparological soteriological fashion, Christianity is externalistic because faith in Jesus Christ (an external being to oneself) predicates a good morality for the achievement of immortality which is hence considered, in that tradition, to be the ultimate precursory element to one's individual achievement of salvation.

[12:5:52] One could say that thought, particularly cosmic thought, is the way to salvation through self-transcendence, or transmatism, according to the Astronist soteriology which further supports the notion that it is internalistic in its orientation.

[12:5:53] The Christian approach to soteriology is ultimately focused on the notion that salvation is immortality as manifested by the notion that salvation is achieved through the person and the actions of the person of Jesus Christ.

[12:5:54] Of course, this is because Christians have been told that immortality is firstly real, that is secondly achievable, and that it is thirdly achievable as such through a particular system and set of acts and adherences which ultimately concludes that Christianity is externalistic in its soteriological orientation due to its ultimate predication for salvation resting in the person of Jesus Christ.

[12:5:55] Perhaps one whom has not read or listened well to the words of this discourse would argue that Astronism is also externalistic due to its focus on The Cosmos as its primary theme, but although this argument is commended in the alignment with the Philosophical Spirit, it is considered incorrect by the Astronist Tradition.

[12:5:56] This is countered by the notion that salvation (which is interchangeably used with the term transcension in an Astronist context) is achieved, according to the Astronist soteriology, by one's internal personal decision to transautise (to think cosmically) which

then causes one to transmatise (to act towards transcension) and then to ultimately achieve transcension as salvation.

[12:5:57] Therefore, the very initial part of the achievement of salvation in Astronism is an internal and personal decision rather than an external persuasion or conversion.

[12:5:58] The Islamic approach to soteriology is somewhat similar to that of the Christian approach from that of the Astronist perspective with some distinct differences, the first being that in Islam, salvation is submission which is the achievement of salvation through repentance for one's sins and one's disbelief in or doubt of the message of the one God.

[12:5:59] This firmly places Islam's soteriology as externalistic in its orientation because it is wholly predicated on the message of its founder (which is external to oneself) and the notion of the one God which is itself external to one's own being.

[12:5:60] Meanwhile, the Buddhist approach to soteriology pertains to the notion that salvation is alleviation from suffering, ignorance and contaminated rebirth through the emulation of the practices of the Buddha.

[12:5:61] It is important not to confuse Astronism's notion of autotranscendence with alleviation because autotranscendence is not about alleviation from suffering or redemption from immoral deeds, but is instead focused on encouraging a person's actions and ideas to be both formed for and holding a purpose to wider humanity and the struggle for cosmic exploration and enknowledgement.

[12:5:62] Importantly, Astronism does believe that suffering is a natural and necessary element to cosmic life due to the limitations of cosmic nature and therefore fundamentally departs from Buddhist thought on this central topic.

[12:5:63] This is because suffering is actually considered to be an enhancing element for one's morality, maturity, wisdom, and overall philosophicality from the Astronist perspective and therefore, Buddhism conclusively remains internalistic in its orientation.

[12:5:64] The soteriological systems of Hinduism and Jainism hold similarity in both their foundings and orientations; the Hindu soteriological system holds that salvation is freedom from samsara meanwhile the Jain soteriological system believes that salvation involves the conquering impediments.

[12:5:65] Therefore, we ultimately notionise that Hinduism and Jainism hold soteriologies that are both internalistic by their natures because they are predicated on the notion of internal thought and action in order to be released from the cycle of samara with which are natures are intertwined.

[12:5:66] The Sikh approach to soteriology is predicated on the notion that salvation is Godly unity which is again externalistic by its orientation because it dependent upon the existence of God as an external entity from ourselves.

[125:67] Despite the fact that we may make moral decisions internally, the reason for which one does in this in Sikhism and other similarly predicated traditions is because of the notion of the existence of God as an external being or force distinct from ourselves for the purpose of some form of afterlife in which we become one with God or reside beside God of which there exists no more confirmed notion of externalism than this.

[12:5:68] Finally, the Jewish soteriology is predicated on the notion that salvation is redemption from exile which therefore notionises that Judaism remains internalistic in its orientation as it stresses that salvation cannot be obtained through anyone else or by invoking a deity or believing in any outside power or influence.

[12:5:69] The distinction between soteriological externalism and soteriological internalism is that the latter notionises that salvation is achieved from within oneself, or ourselves with regards to polysotism, meanwhile the former of which is salvation initially and primarily achieved via some external source from oneself, either physically or metaphorically.

[12:5:70] It is important to note that although omnidoxically, it is notionised that Astronism's soteriology is internalistic, the discussion of the notion that the Astronist soteriology is externalistic is not only encouraged, but is absolutely necessary by alignment to the Philosophical Spirit.

[12:5:71] The Omnidoxo is not dogmatic; it was never intended to be and it should never be interpreted in such a way that it is presented as so; therefore, the soteriological externalism of Astronism can and should always be freely notionised, justified, and argued despite the Astronist Tradition's adherence to the notion that Astronism is internalistic by its nature.

[12:5:72] Furthermore, it is also imperative to state that neither internal nor externalism is superior in any way to the other and so to notionise such is to remove the potential for the discussion and argument for both; they must remain equal to one another though justified in such a way that confers to their identification in a system of thought rather than their superiority over one another.

[12:5:73] The topic of salvation also incorporates the notion of purpose because one's idea of what freedom is remains fundamentally linked to the idea of what one's purpose is in life and so these different systems of thought also have various answers as to the purpose our lives.

[12:5:73a] Astronic: the purpose of life is cosmic enknowledge and exploration.

[12:5:73b] Christian: the purpose of life is one's the achievement of virtue for immortality.

[12:5:73c] Islamic: the purpose of life is submission to God through repentance for one's misdeeds.

[12:5:73d] Buddhist: the purpose of life is to achieve enlightenment to escape samsara.

[12:5:73e] Hindu: the purpose of life is to achieve dharma, artha and kama to escape samsara.

[12:5:73f] Jain: the purpose of life is to achieve moksha (liberation for infinite bliss, knowledge, and perception).

[12:5:73g] Jewish: the purpose of life is to be redeemed by God through the abidance of the Torah

[12:5:73h] Sikh: the purpose of life is to attain union with God.

The Achievement of Cometanhood (Cometanology)

[12:6:1] I am Cometan and I am the founder of The Philosophy of Astronism and I have been infused with personal inspiration for the creation, development, and refinement of The Omnidoxy as the founding treatise of Astronism.

[12:6:2] What is to be Cometic is to be philosophical, is to be open with one's ideas yet forward with one's opinions, to enjoy the justification of one's beliefs, to stand in confidence of one's faith, to be loyal, to be opposed to non-thinking, to be in constant exploration of oneself, to do and be for the future, to be ambitious without end, to utilise one's talents for the furtherance of one's identity, and finally, but most importantly, to understand one's own uniqueness.

[12:6:3] Autodidacticism is also at the heart of what it means to be Cometic in relation to knowledge; the Cometic way is not to be taught, but is to teach oneself as Cometicism is predicated upon proactivity rather than reactivity; one must do the will rather than listen to the wills of others; the Cometic way is the autodidactic way; better always to teach oneself than to be taught by others for you know what you have taught yourself, but you cannot know what you have been taught by others.

[12:6:4] The post-omnidoxicality of Cometic philosophical exploration in non-cometic texts due to the inappropriateness of extensively contemplating on oneself and one's own identity; others must speak of me to form the notions of cometic philosophy.

[12:6:5] Cometicism can be considered the interpretation or filtration of Astronism through the lens of the personage of Cometan as manifested by the personal views of Cometan on the subjects addressed in Astronism.

[12:6:6] The majority of these align with the Astronist Tradition due the fact that Cometan is the founder of the Astronist Tradition, however, Cometicism can be considered an even more specified version of Astronism is strictly only considered according to a characteristically Cometic perspective.

[12:6:7] In Astronism, Cometicness refers to the condition or rank of a cometan, or "cosmic one" and it is this status or rank that a person who follows Astronism may intend to achieve, although there exists no obligation within Astronism to achieve or to want to achieve Cometicness and it is in this discourse that I, as Cometan, the first of the many cometans to come, shall describe what it means to be Cometic and how one may go about achieving Cometicness.

[12:6:8] The personhood of Cometan is both distinct and ontologically detached from that of the personhood of Brandon Taylorian and this is the belief which is held by the Astronist Tradition on the nature of Cometan.

[12:6:9] This principle is to be henceforth known as the disentonomy/a disentonomous condition meanwhile two personhoods that remain distinct from one another, yet are not ontologically detached in this way is to be henceforth referred to as a state of entonomy/an entonomous condition.

[12:6:10] The Astronist Tradition, as supported herein by omnidoxical authentication, state that the nature and ontology of Cometan is dyogenous, or in association with that which is to be henceforth known as the ontological state of dyogeny.

[12:6:11] Dyogeny, or to be dyogenous, is to hold two ontologies in one beingness and this is manifested in Cometan as the cometanic personhood and the cometanic persona.

[12:6:12] Therefore, the Astronist Tradition adheres to dyogenism which notionises that Cometan holds two ontologically distinct yet existentially unified natures.

[12:6:13] Dyogenism may be alternatively referred to as simply dyonism.

[12:6:14] By extension to the Astronist Tradition's adherence to dyogenism, that which is to be known as dyadism holds that Cometan, due to his dyonic, or dyogenous nature, holds two separate wills, one that is associated with his personhood and the other which is associated with his persona

[12:6:15] Meanwhile, miodism notionises that there exists only one will to Cometan's nature due to the one nature of Cometan that is upheld by miogenism which is latterintroduced.

[12:6:16] The personhood of Cometan pertains to the real physical person of Brandon Taylorian; his experiences, emotions, physical attributes, life events, and his failures, achievements, and human moral mistakes.

[12:6:17] Meanwhile, the persona of Cometan pertains to the supraexistential elements of the personhood of Brandon Taylorian which includes his mind, his imagination, his creativity, his identity as the founder of Astronism, his identity as the sole author of The Omnidoxy, the personal inspiration that is said to have destinically driven him to create The Omnidoxy, and finally, the way in which all other people outside of Taylorian himself perceive him as Cometan.

[12:6:18] This makes the persona of Cometan far transcendent beyond the physical personhood of Brandon Taylorian for the perceptions of the world of Brandon Taylorian as Cometan also pertain to the individual and mass meanings that are attributed to him in different societies and cultures.

[12:6:19] The two-pronged nature of Cometan is of central importance to the way in which the Astronist Tradition considers the identity, ability, and destiny of Cometan for he is

considered, by the dyogenous understanding, to hold a distinct binarity to his nature, both aspects of which are intrinsically and inherently human, but remain distinguished in both their manifestation, functionality, purpose, and perception.

[12:6:20] Cometanology, also known as Cometanics, or cometanic studies, is the major discipline of study within the inclusive discipline of prerology dealing with the nature of the ontology, personhood, life events, and quotes of Cometan as well as the nature of Cometanhood and the methods directed towards its achievement.

[12:6:21] The personhood of Cometan is herein distinguished from the state or condition of Cometanhood as the former pertains to the individual ontology of the person of Cometan meanwhile the latter pertains to the condition, state, or rank of cometan and the processes and methods involved in the achievement of this state.

[12:6:22] It is expected that some individuals, denominations, and offshoots will see the purpose of Astronism to achieve the condition of Cometanhood which is to be henceforth known as the belief orientation of Cometanocentrism.

[12:6:23] However, this is not provided with omnidoxical authority and is not considered to be a universality through the entire philosophy.

[12:6:24] Cometanocentricity, or to be Cometanocentric in orientation, refers to believing that Cometan, as the founder of Astronism, should be the central orientation for the philosophical concepts, beliefs, theories, and denominations of Astronism.

[12:6:25] Essentially, the belief that all other beliefs in Astronism should somehow incorporate or be oriented around the person of Cometan.

[12:6:26] The Astronist Tradition does not generally take the stance of Cometanocentrism in reference to Astronism as a whole and its philosophical foundations, but is not outward opposing of the idea either which makes the Tradition's stance on this topic non-Cometanocentric.

[12:6:27] Alternatively, that which is to be henceforth known as anticometanocentrism refers to the belief that the figure of Cometan should not hold any centrality in the orientations of the concepts, beliefs, theories, and denominational foundations within Astronism.

[12:6:28] From the anti-Cometanocentric perspective, it is believed that Cometan the figure should play no role in the philosophical concepts and theories and should therefore only exist as the founder of those concepts and theories.

[12:6:29] There are expected to be a plethora of belief orientations in relation to Cometanhood that are to be further developed denominationally post-omnidoxically.

[12:6:30] Meanwhile, the methods granted towards the achievement of Cometanhood are herein omnidoxically authorised, yet The Ten Integrals of Cometanhood, as these methods shall be collectively appellated, do not represent the entirety of the positive methods for the achievement of Cometanhood.

[12:6:31] The Ten Integrals of Cometanhood demonstrate ten different routes by which a person or a group may achieve the condition of Cometanhood with an individual person in the process of achieving Cometanhood to be henceforth known as a cometanist/cometaner/cometer while a group in the process of achieving Cometanhood is to be known as a cometad.

[12:6:32] Strictly speaking, a person that achieves Cometanhood through only one route is to be known as monocometan, but may still generally be referred to as achieving the rank of cometan with the nine other forms of Cometanhood achievement including:

[12:6:32a] Duocometan refers to a person who seeks the achievement of Cometanhood through two routes.

[12:6:32b] Triocometan refers to a person who seeks the achievement of Cometanhood through three routes.

[12:6:32c] Tetracometan refers to a person who seeks the achievement of Cometanhood through four routes.

[12:6:32d] Pentacometan refers to a person who seeks the achievement of Cometanhood through five routes.

[12:6:32e] Hexacometan refers to a person who seeks the achievement of Cometanhood through six routes.

[12:6:32f] Heptacometan refers to a person who seeks the achievement of Cometanhood through seven routes.

[12:6:32g] Octocometan refers to a person who seeks the achievement of Cometanhood through eight routes.

[12:6:32h] Nonocometan refers to a person who seeks the achievement of Cometanhood through nine routes.

[12:6:32i] Decacometan refers to a person who seeks the achievement of Cometanhood through all ten routes.

[12:6:33] The most superior form of Cometanhood is that which shall henceforth be known as a supracometan which is a person that achieves Cometanhood through all ten of the omnidoxical routes introduced.

[12:6:34] When Cometanhood is considered in the way of how many routes a person has taken to achieve their Cometanhood is to be henceforth known as Cometanic Levels which is in contrast to Pure Cometanhood.

[12:6:35] Pure Cometanhood does not consider there to exist degrees within Cometanhood and that a person who has taken one route is not inferior to a person that has achieved Cometanhood through all ten omnidoxically introduced routes.

[12:6:36] That which is to be henceforth termed as cometanry pertains to process of the achievement of Cometanhood as something that shall be mastered rather than simply just achieved.

[12:6:37] Even upon achieving Cometanhood, a person can lose this condition through neglect over time of any aspect of Cometanhood which is why cometanry is essential because it involves not only the mastery of being cometanic, but the maintenance and consistency in maintaining one's cometanic characteristics and therefore also retaining one's path to Cometanhood.

[12:6:38] In the prerological disquisition in the discourse on Cometanic philosophy, when a person transforms into a new identity by way of belief orientation, mentality, and physicality, this is known as metaformation.

[12:6:39] Metaformation is transformation of the self inside oneself and it is this process that I herein term that I have undergone as Brandon into the personhood of Cometan.

[12:6:40] Metaformation is considered to be a major area of study that originated as a systematic form of study within Cometanic philosophy, but also as part of this study, metaformational instances that have occurred in contexts of other religious and philosophic traditions throughout history are also considered.

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[12:6:41] That which is to be known as subversionism is my response to Buddha's Middle Way as I instead propose that which will be henceforth referred to as the Unique Way, or Cometan's Unique Way as an alternative the long-established Middle Way.

[12:6:42] Buddha's Middle Way is characterised by moderation between the extremes of indulgence and asceticism, but instead the Unique Way suggests that unicity should be applied to these two extremes; a unique combination of indulgence, moderation, and asceticism will be sought after and implemented by every single individual due to their uniqueness.

[12:6:43] As inspired by the beliefs of unquitarianism, there will not be any two persons that share the same needs or wants due to the unicity of each and every person's

lifepath; therefore, general principles that are propagated for millions to follow are often dissatisfying due to their incompatibility with our unique lives.

[12:6:44] The Unique Way essentially holds that each of us require a unique amount of both indulgence, moderation, and asceticism throughout our lives according to our wants, needs, and destinal lifepaths; there is no general set amount of anything or any one all-encompassing principle that can help every person due to the uniqueness of our thoughts, feelings, and ambitions.

[12:6:45] Therefore, the Unique Way emphasises to acknowledge our own uniqueness and that we each require our own unique set of indulgences and moderations to achieve liberation from ourselves, also known as self-liberation, or autoliberation and for the liberation of those around us and wider humanity through what we achieve for humanity as part of the beliefs of creativism and the necessity of contribution.

[12:6:46] The Unique Way therefore states that due to our unique destinies and our unique beingnesses, we each hold unique combinations of different elements of emotion, achievement, possession, intellectuality, and spirituality to achieve our liberations and become the selves that humanity needs us to be to achieve transcension.

[12:4:47] Therefore, in the Unique Way, there exists no set of rules or principles to follow to achieve liberation bar a single notion which is the following and shall be known as the Liberative Notion; to liberate oneself for the liberation of humanity is to locate our uniqueness, pursue it consistently, and share to whom our uniqueness is relevant what our contributions to progression have been.

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[12:6:48] On the topic of the cycle of birth, death, and rebirth, known as the cycle of samsara within the Dharmic faiths, Astronism upholds the notion that existence is a cyclic turning wheel always turning in a linear direction.

[12:6:49] This encompasses the seemingly opposing notions of existing in which all elements of terrestrial and cosmic nature hold a cyclicity in their beingness, however, The Cosmos itself is organised temporally so that it is structured upon a linear course of events.

[12:6:50] Astronists are to imagine that the functionalities of The Cosmos act cyclically and that The Cosmos itself acts linearly.

[12:6:51] On the topic of the cycle of birth, death, and rebirth, due to Astronism's rejection of the doctrine of reincarnation, the Astronist view is that this cycle is purely based in lineage meaning that rebirth does occur, though not of ourselves, but instead we are reborn through our offspring.

[12:6:52] This is the rebirth that is spoken of in the cycle of birth, death, and rebirth; this is to be henceforth known in the context of Astronist belief as genealogical rebirth; this is the belief that we whom have offspring are the only ones to be reborn and it is through our children that we experience this rebirth of ourselves.

[12:6:53] Therefore, Astronism rejects traditionally held notions about the nature of reincarnation which does focus on the reincarnation of the self upon one's corporeal death while in Astronism, we speak of the reincarnation of the self prior to one's death through one's own offspring.

[12:6:54] Thereafter, generally a naturalistic perspective is applied which states that there is no afterlife, that there may or may not be a creator depending upon a person's perspective theological orientation, and that upon our corporeal deaths, we become one with The Cosmos and cease to exist; this forms and completes the structure of Astronist beliefs about eschatology.

[12:6:55] However, the essential belief here is to be known as genealogical rebirth because that is the only rebirth of ourselves into another separate entity that we can, prove, and rationally say exists.

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[12:6:56] The Ten Integrals of Cometanhood are the ten routes that a person may follow to achieve Cometanhood, each of which demonstrates an integral element to what it means to be Cometanic, but only one of which is necessarily required to achieve the status of Cometanhood.

[12:6:57] Knowledge, practiced through gnostition, is the achievement of a level of knowledge (the recitation of facts) about The Cosmos that far exceeds the average individual.

[12:6:58] Realisation, practiced through effectuation, refers to the ability to know, feel, and see the cosmical system, orderity, and reality as it is and to unblock one's mind from distortions by weaving around the obstructions of the material world.

[12:6:59] Understanding, practiced through deciphation, as distinct from knowledge, refers to the achievement of a coherence to perceive something in all its possible facets demonstrated by one's able to clearly explain the subject to another and for the other to truly know what has been said so that they make first gain knowledge and later, understanding.

[12:6:60] Transcensionist imagination, as practiced through hyperfunction, involves the development of one's ability to imagine possibilities beyond the self and beyond the material world directed towards the cosmic world; this also involves the ability to inspire as well as to be inspired by The Cosmos as one's sole inspirer.

[12:6:61] Achievement of ambitions, as practiced through reification, is the achievement of one's ambitions according to one's interests, yet remaining open to the notion that there should always exist ambitions for they are sentient lifeblood, whether they be microdesires or macrodesires.

[12:6:62] Vaticination, as practiced through auspication, refers to the ability to foretell the future according to one's knowledge of the past and the present, as well as one's ability to realise their ambitions for the future so to authenticate their foresights.

[12:6:63] Exploration, practiced through peregrination, the physical form of which is to be known as somaperegrination which is either experiencing for oneself, or supporting the physical exploration of The Cosmos, and the mental form of which is to be known as phrenoperegrination and involves the exploration of The Cosmos mentally through the expansion of one's capacity through the combination of knowledge and understanding of The Cosmos.

[12:6:64] Emotional maturity, as practiced through emotication, pertains to the ability of a person to approach dilemmas by practising rationality and an emotionality that holds a measured, encompassed, and consequential temperament for the achievement of solutions; the opposite of rashness and the consideration of something without a careful and clear approach.

[12:6:65] Emancipation refers to the realisation that freedom is the ultimate goal of all sentient beings and the manifestation of oneself as the embodiment of liberation; a cometan must be free to themselves in all ways, they must be free from all external dependencies (objects, materialism, consumerism), and they must be capable of freeing others in all ways, whether it be through knowledge, understanding, external independency, emotionally, mentally, or in some other possible way.

[12:6:66] Education of others, as practiced through inculcation, pertains to the tenth and final integrand of Cometanhood pertains to the responsibility of all cometans to advise, motivate, and educate others that have not yet achieved Cometanhood, as well as those which have achieved Cometanhood pertaining to the discussion side of this integrand as this is the final duty of cometans to impart their learnings, either through vocality or through literary means.

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[12:6:67] Also considered with Cometanology, Cometanics, or Cometanic studies, is the etymology of the mononym of Cometan and title of cometan as well as the condition or state of Cometanhood.

[12:6:68] Derived from the astronomical object of a comet and formed by the suffix of -an in order to mean that the title pertains to a cosmic individual, or a person of The Cosmos.

[12:6:69] In the Spanish-speaking world where this spelling of the name Kometan is expected to be the most popularly used, pertains to a person that commits; a committer to a cause and for Cometan himself, this is related to his commitment to the establishment and development of Astronism.

[12:6:70] The explanation of the title and condition of being a cometan, or achieving Cometanhood, is of crucial importance within cometanology as well as the chronology of the term and the differences in its meaning across time periods and geographies.

[12:6:71] Cometanhood is the condition or rank of achieving the title of cometan as distinct from the name of the founder of Astronism and the author of The Omnidoxy and Cometanhood involves a higher consciousness of The Cosmos physically, mentally, spiritually, intellectually, and philosophically.

[12:6:72] A person that has achieved Cometanhood is someone that understands The Cosmos in a similar fashion to Cometan himself as the founder of Astronism.

[12:6:73] This means being able to understand and accept that the exploration of The Cosmos is the primary responsibility of humanity, both morally and existentially, and that The Cosmos is the source from which all knowledge, philosophicality, and spiritual development is derived and shall take place within and in relation to.

[12:6:74] Essentially, a cometan is a person that has a perception of The Cosmos in which The Cosmos is the centre of their life, their ideas, and their beliefs, of course, the first of such to hold the title of cometan is myself, Cometan, as the author of The Omnidoxy and founder of Astronism.

[12:6:75] A follower of Astronism is not automatically considered to be on the path to Cometanhood; the journey to Cometanhood must be officially chosen to be embarked upon rather than automatically embarked upon once one becomes a follower of Astronism.

[12:6:76] There are no set rules or timelines for achieving Cometanhood and due to the unquitarian orientation of the entirety of The Philosophy, each and every person's path to the achievement of Cometanhood is considered to hold unquity despite the fact that the method(s) utilised to achieve their Cometanhood will be similar to others.

[12:6:77] All traditions and denominations within Astronism are expected to hold differing views on the nature of Cometan and Cometanhood, but there are some omnidoxically authorised elements of Cometanity and Cometanhood regarding the nature and ontology of Cometan that hold authority and are therefore adhered to by the Astronist Tradition.

[12:6:78] That which is known as Cometanic ontology is a subdiscipline within cometanology dealing with the ontology of Cometan which is essentially the nature of the being and beingness of Cometan.

[12:6:79] It is held in the Astronist Tradition that Cometan holds two fundamental ontologies; the first of which is a personhood which refers to the physical person of Brandon Taylorian who assumed the title of Cometan and remains the founder of Astronism and the author of The Omnidoxy.

[12:6:80] The second ontological element of Cometan is resembled as his persona which pertains to the extra-existential perception of Cometan, as perceived by the world and as distinct from the physical person of Brandon Taylorian.

[12:6:81] Essentially, the persona of Cometan is what the figure of Cometan means to each of us individually and is therefore extra-existential by its nature because it stretches far beyond the physical personhood of Cometan as manifested in Brandon Taylorian.

[12:6:82] The personhood of Cometan can be described as a universality because it pertains to the manifestation of Cometan in a physical person, however, the persona of Cometan can be described as unquitarian because it pertains to the unique perceptions that we all do have of the personhood of Cometan and what that personhood means to each individual.

[12:6:83] As distinct from the ontology of Cometan, the nature of Cometan is concerned with the physical, mental, spiritual, intellectual, and philosophical characteristics of Cometan, of which there are ten which are to be appellated as the Ten Correspondences for they exist in correspondence to Ten Integrals of Cometanhood.

[12:6:83a] The one whom can know cosmically.

[12:6:83b] The one whom can see cosmically.

[12:6:83c] The one whom can educate cosmically.

[12:6:83d] The one whom is inspired and can inspire cosmically.

[12:6:83e] The one whom aspire cosmically.

[12:6:83f] The one whom can foretell cosmically by means of past and present knowledge.

[12:6:83g] The one whom can explore cosmically in both mental and physical capacities.

[12:6:83h] The one whom can think cosmically by means of rational and emotional balance.

[12:6:83i] The one whom remains free from all externalities.

[12:6:83j] The one whom can guide others to achieve their Cometanhood.

[12:6:84] The denominality/denominationality of Cometanhood refers to the differences in the approaches in achieving Cometanhood and the beliefs regarding Cometanhood according to different denominations of the philosophy of Astronism that remain distinct, slightly altered, or additional versions of The Ten Integrals of Cometanhood.

[12:6:85] The humanity of Cometan is essential to the development of the philosophy of Astronism and herein within The Omnidoxy, there is never one instance in which divine revelation is ever linked to anything that is ever said which totally removes divinity from the equation in the development of Astronism.

[12:6:86] This is due to the humanness of Cometan and my fundamental nature as imperfect, troubled, subordinate below that of higher cosmicality, and most importantly, entirely mortal and so subject to the finality of death without promise of living beyond that in some proposed afterlife.

[12:6:87] The discussion of the humanity of Cometan is expected to be one of great interest to those whom study cometanology, but furthermore, so is the relationship between myself, as Cometan, and The Omnidoxy for I have written this treatise by sole authorship and personal inspiration.

[12:6:88] It is the second of these elements of the relationship that is of particular interest herein for the personal inspiration by which The Omnidoxy has been written does propose some destinal component to the manifestation of The Omnidoxy, albeit this remaining vague, and the link to divinity also remaining undefined entirely.

[12:6:89] However, it is stated herein from my perspective, as Cometan, and this remains something that I have contemplated for years now, that why should and how should I have been able to create The Omnidoxy at such a year age of seventeen.

[12:6:90] From where have all the ideas that have founded Astronism come? If by my imagination, what did trigger should a flood of notions, theories, concepts, and beliefs to form an entire philosophical tradition and philosophies within that tradition?

[12:6:91] Due to what purpose has The Omnidoxy been created? What exactly is the spark that I feel within myself that has powered my motivations to create The Omnidoxy? Is the creation of The Omnidoxy at such a young age natural or in some way supramundane?

[12:6:92] These are all questions that are essential to the consideration of the relationship between The Omnidoxy and myself as Cometan so as to develop an understanding of the story and chronology of the development of The Omnidoxy.

[12:6:93] Those whom consider the creation of The Omnidoxy to have ignited by pure coincidence are to be henceforth known as followers of the belief orientation of co-occurrencialism and those whom consider the creation of The Omnidoxy to hold destinical origins and motivations are to be henceforth known as followers of the belief orientation of prodestinism.

[12:6:94] It is held by the Astronist Tradition that The Omnidoxy was solely created by Cometan through his imagination which was driven by personal inspiration that remains directly intertwined with destinical forces that guide that which is to be known as The Cosmic Narrative.

[12:6:95] The Cosmic Narrative encompasses the notion that the entirety of the events that have occurred within The Cosmos thus far and hereafter are created in accordance to a narrative that has either been divinical set out (which pertains to the theistic perspective), are set out by the whims and wills of those which reside within The Cosmos or The Cosmos itself rather than any divinical entity (which pertains to the atheistic perspective), or that this narrative occurs by coincidence without any higher divinical or cosmical force guiding the way that it occurs (which pertains to the non-theistic perspective).

[12:6:96] It is the penchant of the Astronist Tradition to take the theistic perspective by notionising that The Divine has set out a narrative for all that shall occur within The Cosmos and all the other cosmoses of The Universe as well as The Universal Narrative itself.

[12:6:97] The creation of The Omnidoxy is therefore considered to be part of The Cosmic Narrative as is every other event that has occurred within The Cosmos which incorporates both a divinical and a destinical element to the nature of the development of The Omnidoxy.

[12:6:98] Personal inspiration is a combination of divinical and destinical elements that come into place to create an inspiration that is manifested through one's imagination and it is this personal inspiration that is the driving force within us, or the spark, as I refer to it personally, that motivates us to achieve what we do wish to achieve.

[12:6:99] Personal inspiration is, of course, an Astronistally-origivative term, but personal inspiration itself is not something that is exclusive to the creation and development of The Omnidoxy; the Astronist Tradition upholds that personal inspiration is taking place throughout The Cosmos by all sentient beings whom hold imaginations and is therefore occurring throughout The Earth in human societies in both micro and macro occurrences.

[12:6:100] Despite this supposed universality of personal inspiration, the personal inspiration that has lead to the creation of The Omnidoxy is herein provided with the hyperinspiration because it is considered to be beyond even a macro occurrence of personal inspiration due to the intensity and uniqueness of the circumstances of the creation of The Omnidoxy.

[12:6:101] Essentially, there is no supernatural element attributed to the creation and development of The Omnidoxy, but instead a destinical element that notionises that the creation and development of The Omnidoxy by Cometan has occurred during this time for a particular reason, as part of The Cosmic Narrative, perhaps by divinical guidance, but ultimately, due to the fact that fate is considered real and omnipresent throughout The Cosmos as the manifestation of The Cosmic Narrative and therefore, The Omnidoxy is placed as part of this omnipresent fate.

[12:6:102] I, as Cometan, continue not to know, nor able to comprehend, that which has provided me with the personal inspiration that has motivated by creation and development of The Omnidoxy at an age so young and at this particular time, but I do feel that the spark that exists within myself that I know and interact with everyday, has occurred in alignment with my personal destiny as well as the destiny of the world.

[12:6:103] The extent to which my personal destiny holds an effect on the destiny of the world is dependent upon the strength of the spark within me to speak of what has been created as part of The Omnidoxy and to spread it to all peoples on this planet and beyond; the ability of my mission is therefore integral to the realisation of the entire destiny of which The Omnidoxy is an integral part.

[12:6:104] Do I believe that I, as Cometan, have assumed this mononymous name and have been provided with a gift to inspire such a treatise as The Omnidoxy with no greater purpose than beyond my imagination itself? No, I do not.

[12:6:105] I know and feel that that which has guided me through the creation and development of The Omnidoxy shall continue to do their work after the completion of this treatise in the mission to disseminate its words to the ears and minds of all peoples.

[12:6:106] In conclusion, the Astronist Tradition insists that The Omnidoxy has been created according to a destinical nature and that the series of occurrences that have formed The Omnidoxy were granted by destinical means, whether divinely or non-divinely, depending upon the orientation of the individual, and that Cometan experienced personal inspiration as classified into hyperinspiration during the development of The Omnidoxy and thereafter throughout his existence.

[12:6:107] There are a multitude of other facets and elements to the study of cometanology which are to be introduced herein and explored post-omnidoxically:

[12:6:108] Cometanic denialism is herein defined as the belief orientation holding that Cometan, neither in his personhood, or his persona, ever existed and is considered to be a form of anti-Astronism.

[12:6:109] Cometanohumanism is the belief orientation holding that the nature of the personhood and persona of Cometan was unequivocally mortal human which is firmly upheld by the Astronist Tradition and is vehemently and repeated propounded herein.

[12:6:110] Cometanodivinitism is the belief orientation holding that the nature of Cometan is ultimately divinical rather than humanic which is vehemently opposed by the Astronist Tradition and holds no omnidoxically authentication.

[12:6:111] That which shall henceforth be referred to as prophetism involves the belief orientation holding that Cometan is, was and shall remain classified and identified as a prophet for his creation of The Omnidoxy and for his founding of the Astronist philosophical tradition, and particularly the philosophy of Astronism.

[12:6:112] This would place Cometan in the rank of prophet alongside other considered prophets, including the Buddha, Jesus, Muhammad, Confucius, Lao Tzu, and other religious and philosophical founders.

[12:6:113] The Astronist Tradition, synonymous with the term of Institutional Astronism, shall never itself utilise the term of prophet in reference to Cometan as it is considered to hold religious connotations of personal contact in divine revelation.

[12:6:114] However, it is of course believed that Cometan held greater insight due to his personal inspiration as manifested in the creation of The Omnidoxy herein, but this is as far as the Astronist Tradition treads on this topic, as I must have been in some way chosen to write the Omnidoxy and establish Astronism as part of my destinal lifepath.

[12:6:115] Additionally, there exists no authentication herein that Cometan is referred to as a prophet except within the bounds of prophetism and so this belief orientation is considered to be one that is held personally, but also extraAstronistally, meaning that other institutions, philosophies, organisations, and religions may designate Cometan as a prophet, but that this does not mean that those following Astronism and the Astronist Tradition have to consider Cometan as a prophet.

[12:6:116] That which shall be referred to as convergence relates to the times in which the personhood of Cometan intersected with the life events of the personhood of Brandon Taylorian, most prominently displayed in the Annual Life Periods of Brandon Taylorian, particularly that of The Year of The Gift as it is appellated.

[12:6:117] Any instance in which something Cometanically related occurred to Brandon Taylorian is henceforth to be classified as a convergence.

[12:6:118] Cometanic depiction refers to a branch of Cometanology dealing with the various forms of the depiction of the person of Cometan.

[12:6:119] Forms of Cometanic Depiction are split into two different forms including major and minor; forms of Cometanic depiction are expected to be categorised as part of Astronic/Astronist/Astronist art due to the centrality of the personage of Cometan to what it means to be Astronic and Astronist for Cometan remains the founder of this cultural sphere.

[12:6:120] The major depictional forms of Cometan are the most popularly used and are therefore are also the most commercially disseminated; there are three of these major depictions which ultimately formulate the basis of what can be termed as Cometanic art, a subset of Astronic/Astronist art.

[12:6:120a] Predominant Cometan is the most common cometanic depiction featuring Cometan standing up and in a stance with his arms partly outstretched featuring a pair of cosmic rings transversing his torso; it is this depiction that is to be featured in that which is to be referred to as the effigy logo for Cometan which is to be used across advertising and marketing; the effigial logo is one of two logos that are to represent Cometan and his authorship, the other being the signatural logo; one of the most interesting and unique feature of this cometanic depiction is that Cometan is depicted with skin colour resembling cosmical colours of nebulae, stars, and other cosmical progeny which is rarely seen for other cometanic depictions.

[12:6:120b] Observant Cometan is a cometanic depiction and arguably the second most common depiction of Cometan featuring him observing through a telescope similar to the Jesse Millette sigil but also with one of his arms raised upright supposedly pointing to the stars.

[12:6:120c] Contemplant Cometan is a cometanic depiction is the third most common depiction of Cometan in which the figure is featured as sitting down with knee raised upon which his fist is rested and upon which his head rests in a contemplative motion.

[12:6:121] There are expected to be dozens of minor depictional forms representing Cometan which will all emerge at different stages depending upon available funds to manufacture and distribute them post-omnidoxically, however, all of which denote some philosophical significance, symbology and meaning, the majority of which will always be developed post-omnidoxically, however, the different names and their descriptions will indeed be introduced herein as part of this discourse.

[12:6:121a] Dormant Cometan is a cometanic depiction featuring Cometan as asleep either lying down or more commonly depicted as sitting down with one leg upright with the other crossed underneath and with him lying on his knee sleeping; this figurine is perhaps be placed beside one's bed to encourage a good night's sleep.

[12:6:121b] Repellant Cometan is a cometanic depiction featuring Cometan standing upright with his two hands outstretched and his hands open and vertical so as to represent his ability to repel bad luck or evil forces.

[12:6:121c] Preponderant Cometan is a cometanic depiction similar to the aforeintroduced Predominant Cometan but is largely distinguished with the fact that this Cometan is depicting as having normal human coloured skin and in any variety of different standing positions or arm positions than the Predominant form.

[12:6:121d] Equilibrant Cometan is a cometanic depiction featuring Cometan standing upright with his hands raised upwards with his hands horizontally flat to signify equilibrium of scales.

[12:6:121e] Defendant Cometan is a cometanic depiction featuring Cometan standing with his two arms partly outstretched with his fingers spread apart in a gesture to signify Cometan's aural defence through his speeches and debatations.

[12:6:121f] Protectant Cometan is a cometanic depiction similar to Repellant Cometan but is distinguished by Cometan's clenched fists.

[12:6:121g] Conservant Cometan is a cometanic depiction featuring Cometan standing or sitting with his hands cupped usually around a star or another cosmic progeny.

[12:6:121h] Supplicant Cometan is a cometanic depiction featuring Cometan in various combinations of begging or pleading actions and gestures.

[12:6:121i] Discussant Cometan is a cometanic depiction featuring Cometan in conversation with related gestures and expressions.

[12:6:121j] Illuminant Cometan is a cometanic depiction featuring Cometan either standing or sitting with legs crossed with five star symbols arched on top of him, the largest one of which resides directly overhead.

[12:6:121k] Ministrant Cometan is a cometanic depiction featuring Cometan conducting a caring gesture or gesture of assistance to another (who usually isn't actually depicted).

[12:6:121l] Anticipant Cometan is a cometanic depiction featuring Cometan either standing or sitting with his index figure and thumb perched under his chin.

[12:6:121m] Jessant Cometan is one of the rare cometanic depiction featuring Cometan smiling and also with his arms partially outstretched, his hands open flat, and pointed almost horizontally.

[12:6:121n] Cosmic Touching Cometan is a cometanic depiction featuring Cometan standing or sitting with one raise arm with a single finger outstretched touching some depicted cosmic progeny, typically a star or galaxy; this may also be another rare depiction of Cometan smiling.

[12:6:121o] Ascendant Cometan is a cometanic depiction featuring Cometan stepping up into thin air, but this depiction is considered rare as it is one of only a few which features Cometan holding a cosmic orb.

[12:6:121p] Celebrant Cometan is a cometanic depiction featuring Cometan either standing or sitting and usually smiling with his hands partially crossed and pressed against his chest.

[12:6:121q] Coruscant Cometan is a cometanic depiction featuring Cometan with his arms down his sides outstretched slightly with his hands open flat; the main feature of this depiction is Cometan's glittering and sparkling clothing which is not seen in any other depiction.

[12:6:121r] Declarant Cometan is a cometanic depiction featuring Cometan standing upright in the middle of speech handing up a piece of paper.

[12:6:121s] Remontant Cometan is a cometanic depiction featuring Cometan either standing or sitting with his hands gently pressed against his head with the hint of a smile in order to depict Cometan's experience of an indrucus or personal inspiration.

[12:6:121t] Valiant Cometan is a cometanic depiction featuring Cometan standing with one leg raised up as though about to jump with his left arm raised and his fist clenched.

[12:6:121u] Predicant Cometan is a cometanic depiction featuring Cometan conducting various different gesture types all involving him preaching or speaking to large crowds who more or may not be depicted.

[12:6:121v] Aspirant Cometan is a cometanic depiction featuring Cometan with his arms and hands upraised vertically and his head tilted back looking upwards also along with various cosmical progeny depicting floating around him.

[12:6:121w] Devotant Cometan is a cometanic depiction featuring Cometan in a praying or in a devotional position and stance.

[12:6:121x] Rutilant Cometan is a cometanic depiction featuring Cometan either standing upright or sitting down in various positions with the distinguishing featuring being the red and golden glow of Cometan's clothing and especially his golden glowing eyes.

[12:6:121y] Osculant Cometan is a cometanic depiction featuring Cometan gesturing a kiss, possibly an air kiss, but he may also be depicted as kiss a cosmic progeny that he is holding in his hands.

[12:6:121z] It is important to note that each and every form of cometanic depiction introduced just now herein will have different variations throughout the history of Astronism and cometanic depiction, especially so with differences in manufacturer with

some depictions being markedly more chimericalistic and exaggerated than others especially with the differences in the depiction of Cometan with supernatural abilities which is something that is to be discouraged by The Institution going forward.

[12:6:122] Those which are to be known as significances in the context of Cometanic depiction will pertain to features in cometanic depictions which may be the depiction unique or rare; essentially, significances are talking points for cometanic depictions and are usually provided with appellations and are closely associated with symbolical discussions.

[12:6:123] The head positions in Cometanic depictions are also considered to hold different symbolic importances depending on the angle of Cometan's hand in the depiction as well as his facial expressions; these symbolic differences will be explored and outlined as part of Cometanic symbology post-omnidoxically.

[12:6:124] The arm positions in Cometanic depiction, similar to the head positions, also hold consequence to the symbolism of the entire depiction depending upon the way in which the arms are gestured which again will be developed and explored post-omnidoxically through the branch of Astronist/Astronic symbology known as Cometanic symbology.

[12:6:125] That which is to be referred to as celestuality in the context of cometanic depiction shall refer to the various different positions of cosmic progeny and phenomena in cometanic depictions, each of which hold differing symbolical significances depending on the colours used, the types of progeny used, where they are positioned in relation to Cometan, and how they are angled.

[12:6:126] The Annual Life Periods of Cometan taking place between 2013 and stretching to the year of 2021, the majority of which will be outlined herein whilst the final two of such periods will only be appellationally introduced; further annual life periods will be appellationed and authorised by The Institution post-omnidoxically.

[12:6:126a] The Year of The Gift pertains to the year of 2013 CE and was the affirmed year in which the founding of Astronism occurred by then-named Brandon Reece Taylor, who would later come to be known as Brandon Taylorian, who would then later decide on his authorship as Cometan; the creation of the fictional mystery detective named Jesse Millette also took place this year which necessarily preceded Cometan's undertaking of deeper topics for contemplation, including philosophy, theology, and politics.

[12:6:126b] The Year of Ignorance pertains to the year of 2014 CE and was the year proceeding the year in which Astronism was founded by Cometan, whom was still then named Brandon Reece Taylor; this year is named as such due to the relatively unproductive time that this demonstrated for Cometan, largely due to his immaturity as well as his concentration on developing his works of fiction involving The Five Astronist Characters rather than focusing on the philosophy of Astronism, which was then still in a prototypic stage of development; despite this year being titled as one of ignorance, there is

considerable literature written, and even by Cometan himself, that this year of literary development was a necessary precursor to that which proceeded it; the argument stands that if Cometan had not gained some experience with writing extensive literary works, this ability to create what would later be titled as the Omnidoxy would have been undermined.

[12:6:126c] The Year of Enlightenment refers to the year of 2015 CE which was the year in which then-named Brandon Reece Taylor began writing the founding treatise of the philosophy of Astronism; during this time, Cometan referred to what would later be renamed as the Omnidoxy to The Grand Centrality of The Philosophy of Astronism, which obviously is still a title used presently as it pertains to the document which encompasses the Omnidoxy, The Astronist Methodology, and other founding works, essays, and short pieces of writing; from studying The Year of Enlightenment, we can see the development of the Omnidoxy itself, and it is from this year that the disciplines of omnidoxicology, omnimeneutics, and omnidoxical studies receive their origins; also, it was during this time that Cometan's personal inspirations are confirmed to have started, albeit them remaining infrequent and largely undeveloped to the later years when he understood their significance and could expand them from singular ideas into a multitude of concepts and theories with different dimensions.

[12:6:126d] The Year of Expansion refers to the year of 2016 CE, that Cometan's personal inspirations began to expand rapidly, hence the title for this year in the chronology; some of the most formative ideas of Astronism were created during this time, particularly those regarding the ethical traditions of the philosophy, some of the foundations to Astronic logic were made, and a large body of new terms began to form during this time.

[12:6:126e] The Year of Consolidation corresponds to the year of 2017 CE, refers to the year in which Cometan's personal inspirations mainly favoured non-philosophy topics that formed the basis of Astronist culture which now currently surrounds and informs the identity of the philosophy of Astronism itself; furthermore, it has been argued that Cometan's slight venture away from strictly philosophical disciplines during this time was necessary in order to formulate the idea of creating a wider culture for his philosophy to reside within; the developments that took place during this year later informed the cosmical theme of Astronism that would subsequently follow to form the identity of the philosophy as a whole; newfound structured topics such as Astronist literature, Astronist symbology, Cosmic art, Cosmic philosophy and Astronist ornamentation amongst others made their introductions during this year; however, towards the end of The Year of Consolidation, Cometan's attention strictly returned to the fields and disciplines of philosophy which would then dominate thereafter.

[12:6:126f] The Year of Prolifics refers to the year of 2018 CE and it is during this year that Cometan experienced the most intensive phases of personal inspiration out of all the years of The Founding of Astronism period in Cometanic chronology; the personal inspirations received and attained by Cometan during this time were mostly in relation to topics concerning the philosophy of Astronism specifically rather than wider Astronist culture

which distinguishes this year from the one prior; furthermore, and hence its title, it was during this year that Cometan's writing of the Omnidoxy became so intense and prolific that the then nineteen to twenty year old philosopher was able to write approximately half a million words to form a significant portion of the entire Omnidoxy; over ten thousand terms were either newly created or redefined into an Astronist context during this year and it was also during this year that the identity of Astronism became clear to Cometan; in addition, it was during the summer months of The Year of Prolifics that Cometan was inspired to uptake his mononymous and historical name which further defined and distinguished his philosophership and is wider authorial and public identity.

[12:6:126g] The Year of Completion is the name for the year in Cometanic chronology which relates to 2019 CE and it was during this year that the Omnidoxy's first draft was completed, hence the chosen title for this annual period; despite the prolificity of personal inspirations slowing down somewhat during this year compared to the previous, it was during this time that many of the ideas first developed by Cometan in the year prior were returned to and developed further to create a more coherent philosophy, theology, eschatology, and soteriology for Astronism; as another dimension to the founding of Astronism that occurred during this year was how Cometan gained greater conviction in speaking about Astronism to others and openly publishing articles to inform the public of Astronism's existence and its key tenets.

[12:6:126h] By the time of the completion of the Omnidoxy, two more annual period appellations have been designated, the first of which is The Year of Manifestation pertaining to 2020CE and The Year of Predissemination denoting 2021CE which is the first year in The Establishment of Astronism era.

[12:6:127] The historical Cometan, or the historicity of Cometan, refers to the physical personhood of Cometan as manifested in Brandon Taylorian as distinct from the persona of Cometan as manifested in The Omnidoxy and as the founding figure of Astronism.

[12:6:128] The study of the historicity of Cometanic personage and the events that occurred throughout his life is herein considered to be an immensely important element of cometanology in the effort to organise the historical elements of Cometan's life and those elements which remain in requirement to be made distinct from that of the personhood of Brandon Taylorian.

[12:6:129] Mionism, miogenism, miogeny, or to be miogenous, in Cometantology, refers to the belief orientation holding that Cometan holds just one nature to his ontology rather than two, usually in favour to the personhood of Cometan over the personhood of Brandon Taylorian, therefore denying the ontology of Brandon Taylorian altogether.

[12:6:130] This belief therefore denies the existence of the persona of Cometan as an existentially separate nature to ontology of Brandon Taylorian, meanwhile the opposite view is held by the Astronist Tradition, and so mionism is rejected by the Astronist Tradition and is also not provided with omnidoxical authenticity herein.

[12:6:131] Neonism, neogenism, neogeny, or to believe neogenously, in the context of cometanology, is the belief orientation holding a belief about what is upheld by the Astronist Tradition, which is herein omnidoxically authenticated, about Cometan's dyogenous nature and ontology.

[12:6:132] It is the belief upheld that in turn formulates a new nature that is reserved for Cometan alone as neonist ideas postulate that every other person than Cometan holds only one ontological nature rather than two, hence Cometan is ontologically different from every other person.

[12:6:133] Neonism is considered to form the basis of what it means to reach Cometanhood in some traditions for it is considered that to reach Cometanhood, is to hold a dyogenous ontology rather than a miogenous ontology as is held by all those whom do not reach Cometanhood.

[12:6:134] Ectocometan are the external attributes of the personhood of Cometan rather than the internal, as manifested by his words, actions, and physicality.

[12:6:135] Oppositely, intracometan are the internal attributes of the personhood of Cometan rather than the external, as manifested by his thoughts, his ideas, his personal inspiration, his cognition and his ambitions.

[12:6:136] Antidevotionism, in Cometanology, refers to the belief orientation holding that no devotion should ever be directed towards the figure of Cometan beyond that of corporeal admiration and aspiration which is a belief that is vehemently supported by the Astronist Tradition and is herein also omnidoxically authenticated.

[12:6:137] Alternatively, that which is to be henceforth known as devotionism refers to the belief orientation holding that devotion to Cometan beyond that of corporeal admiration and aspiration should be encouraged, but on the grounds that this defies Cometan and formulates a religious element to his existence.

[12:6:138] Both the Astronist Tradition and The Omnidoxy vehemently oppose this belief orientation in favour of antidevotionism which retains Cometan humanity and removes all possible religious elements from his character.

[12:6:139] Cometanosophia, also appellatively referred to the Wisdom of Cometan, pertains to the combined knowledge and experience that Cometan held throughout his life in his disentonomous state wherein his personhood and his persona are unified yet remain existentially distinct from one another.

[12:6:140] Cometanic genii relates to the notion that Cometan was undoubtedly a genius; a person with exceptional intellectual and creative capacity as was first manifested in his

sole creation of The Omnidoxy which is considered by the Astronist Tradition to have affirmed his genii status.

[12:6:141] That which is to be termed as cocatabasis, to be cocatabatic, or the belief of cocatabatism involves the practice of providing Cometan with attributes that are Traditionally considered to be lower in significance than his accepted self and ontology as omnidoxically authorised, an example of which would be to deny that Cometan held some higher purpose or knowledge which he used to form The Omnidoxy herein and which was used to establish Astronism.

[12:6:142] Oppositely, that which is to be known as coanabasis, to be coanabatic, or the belief of coanabatism refers to the practice of providing Cometan with attributes that are Traditionally considered to be higher than his accepted self and ontology as omnidoxically authorised, an example of which is the deification of Cometan through devotionism.

[12:6:143] That which is to be known as protheism refers to the belief orientation holding that from cometanological study, one is able to justifiably argued for the existence of God, primarily due to the notion of personal inspiration which is considered to be destinically formed and divinely guided which pertains to the existence of The Divine, and therefore God, for which The Divine is an alternative appellation.

[12:6:144] In a wider sense, protheism is the utilisation of any conceptual within Astronism to justify the existence of God.

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[12:6:145] A transpatronym, transpatronymy, to be transpatronymous, or to be named transpatronymously refers to the practice first introduced by Brandon Taylorian (Cometan) in which he changed his surname so as to combine it with the surname of his true love, Liana Tiratsuyan, or Tiratsuian.

[12:6:146] The changing of one's surname in this way is considered to be a popular occurrence henceforth in the Astronist onomatological system in any case in which there exists surnames in the system.

[12:6:147] The practice is considered to demonstrate commit to one another, a true and long-lasting union, and is also considered to demonstrate the couple as upholding internationalist values which remain important to the development of both Taylorianism and Cometan as two distinct interpretations and philosophies from that of Astronsim.

[12:6:148] Cryptonism is to be henceforth known as a Form of Astronism, also known as Underground Astronism, or may also be referred to as Home Astronism, in which followers of Astronism face persecution in a society which means that they must only conduct their practices and speak of their beliefs in secret rather than in public.

[12:6:149] Due to the vast amounts of occurrences of persecution by belief in the history of humanity, cryptonism is unfortunately expected to be in rife occurrence in certain societies in which new or divergent ideas are not welcomed by the majority of inhabitants, or by the governing bodies of such societies.

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[12:6:150] Astronic Federations shall be established in every country of The Earth and in future settlements and civilisations beyond The Earth which will each encompass all forms of religious communities, followers of organised philosophies, and organisations and enterprises alike which identify as Astronic or Astronist in their orientations.

[12:6:151] Therefore, each Astronic Federation encompasses a wider and a subsequent a more diverse community than that which is represented by The Institution of The Philosophy of Astronism.

Apocalypse in Astronism & Elements of Philosophy

[12:7:1] Astronist Philosophy rejects notions of apocalypticism and does not generally acknowledge any form of apocalypse unless in the sense of a comet or asteroid hitting The Earth.

[12:7:2] Further to this, in order to retain its non-proclamational stance, Astronism does not ever proclaim apocalypticism due to the fact that the belief orientation is largely associated with religious territory and remains majoratively distant from the ideas within Astronism.

[12:7:3] Obviously, the notion of apocalypse is closely related to eschatology and so we must also understand the Astronist eschatology if we are to understand how and why apocalypses do not hold a central role in the Astronist tradition.

[12:7:4] The notion of an impending apocalypse is completely foreign to the beliefs and ideas held within The Philosophy of Astronism, however, within an expological context, the notion that an impending manmade or natural apocalypse is proposed as one of the reasons that humanity must explore The Cosmos in order to reach New Earth.

[12:7:5] Neotism which encompasses the New Earth idea involves the proposition of a new planet that almost exactly resembles that of The Earth wherein humanity can settle and civilise with large populations without much disturbance or difference from the majority of people's lives on The Earth.

[12:7:6] Neotists utilise the prophecy of an impending apocalypse, either derive solely from an Astronist philosophical concept, or as part of a religious or ideological tradition, or another philosophy, in order to justify their proposal for the mass migration of humanity from The Earth to the New Earth.

[12:7:7] Despite the minute role that apocalypse play in the central philosophical elements of The Philosophy of Astronism, there still does reside a couple of instances in which apocalyptic ideas have infiltrated the ideas propounded within The Omnidoxy herein, another example of which is in ultimatology and finality in which a universal, or cosmic apocalypse in the form of a Big Crunch or Big Freeze.

[12:7:8] By this notion, the idea of an apocalypse gains greater legitimacy and traction, but only within certain disciplines of study that are somewhat forced to consider the possibility of a humanwide, cosmicwide, or universewide apocalypse that is either orchestrated by The Divine or not.

[12:7:9] Essentially, the nature of the role and identity of apocalypses in The Philosophy of Astronism fundamentally different to all other instances in which apocalypses hold roles in other systems of thought due to the apocalypses in Astronism resulting from scientific theories and holding largely cosmical themes rather than theological or divinical themes.

[12:7:10] That which shall henceforth be termed as dogmatic philosophy, which is itself as a term considered to be oxymoronic by the Astronist Tradition, relates to the subdiscipline of prerology dealing with the relationship between philosophy and truth in the sense that any proposition of truth is dogmatic by its nature while correct philosophicality is in a constant attempt to avoid notions that involve truth.

[12:7:11] There have been many instances in The Omnidoxy in which the conveyance of truth has been condemned in the context of philosophy, especially so as a violation of the principles upheld by the Philosophical Spirit.

[12:7:12] Therefore, the discussion of the relationship between truth and philosophy is expected to be one of vigorous debate post-omnidoxically due to its nature of cross-disciplinarity.

[12:7:13] That which is to be henceforth known as philosophy proper pertains to the subdiscipline within prerology dealing specifically with the feelings, attributes, and works of humanity as a whole and individually in their vocations to attain transcension through creative, philosophical, technological, and scientific works of all kinds via the acts of transautisation, transmatism, or astrovatism.

[12:7:14] Philosophy proper essentially studies the practical ways in which humanity as a whole or humans as individuals are planning to or are actually achieving transcension both in their own personal contvituvtive ways for individuals as well as in wider scale projects and movements for humanity as a whole, or subcategories of humanity.

[12:7:15] That which shall henceforth be termed as reconstructive philosophy refers to the subdiscipline of study focusing on the process, nature, elements and consequences of the reascension of philosophy on a variety of different intraphilosophical, interphilosophical, and exophilosophical components.

[12:7:16] Cosmic filiation, as it shall henceforth be termed, involves the notion that through the ideas held within productism and the Astronist cosmology, that humanity is descended from The Cosmos and therefore holds a duty to respect The Cosmos as one of its descendants as well as respect its codescendants which includes nature as a whole and other sentient as well as non-sentient animate lifeforms.

[12:7:17] The concept of apocatastasis in Astronism involves and refers to the notion that humanity should be reconstituted, restituted, restored, and redirected towards the original purpose of its existence which, according to Astronism, is the exploration and enknowledgement of The Cosmos for the accessibility of humanity through transcension.

[12:7:18] Additionally, that which is known as phyletism in Astronism refers to the principle and role of nationalities in the philosophical development of Astronism as well as in the parenological and padronical elements of The Philosophy.

[12:7:19] Furthermore, nationalities play a small and perhaps even non-existent role in the development of The Philosophy of Astronism due to the cosmic theme of its foundations and the humanwide principles that it has been founded by.

[12:7:20] Finally, the scope of Astronism stretches far beyond that of the trivialities presented by nationality though The Institution herein also acknowledges the importance of nationality to personal heritage which should be encouraged, but not to the extent at which one's wider view of existence and the beauty of the diversity of humanity is clouded.

The Role of Mercy in Astronism

[12:8:1] Philosophical mercy: mercy of one's body, mind, spirit, and of one's ability to free both oneself and others through one's practice of mercy.

[12:8:2] Philosophy of mercy: the study of the nature of mercy in the context of philosophy according to the Astronist Tradition considered to pertain to freedom primarily, as well as the various different ways in which mercy can be applied and practised.

[12:8:3] Astronist definition of mercy: Astronist Philosophy considers mercy to be ultimately a form of freedom which solves the reason for its inclusion within the discipline of prerology and therefore considers its descriptors of forgiveness, benevolence, and compassion to be secondary to its descriptor of freedom.

[12:8:4] Mercy is considered to be the greatest manifestation of the essence of the Philosophical Spirit, thus pertaining to its central place within Astronist Philosophy.

[12:8:5] Benevology refers to the study of mercy and is defined from the philosophy of mercy as this remains a discipline of study within Astronist Philosophy while the philosophy of mercy exists outside of the Astronist philosophical context.

[12:8:6] The act of mercy can be split into two forms depending upon the receiver of mercy (known as receivism) and the subsidiser of mercy (known as subsidism).

[12:8:7] Astronist Philosophy considers the purpose of mercy to achieve freedom for both the receiver and the subsidiser in different ways; the former achieves freedom through mercy by being released from the grip of the subsidiser either physically, mentally, or emotionally while the latter achieves freedom through mercy by releasing all those whom they hold ruthlessness, anger, heartlessness or vengeance; both forms of mercy are equally beneficial to freedom.

[12:8:8] For both the receiver and the subsidiser, merical freedom is granted through release from the respective perspectives.

[12:8:9] Astronist philosophical tradition does not specify mercy according to acts as many of the religious traditions have done over their developments, but does instead leave mercy to the truly philosophical and theoretical realm with contemplations of its nature being central.

[12:8:10] Mercy is considered the necessary precursor to all forms of freedom.

[12:8:11] Cosmic Mercy is appellated as a type of mercy that doesn't directly originate from a person, but originates from an unknown source which is typically designated to be The Cosmos.

[12:8:12] Cosmic Mercy is provided to a person as the receiver and The Cosmos as the subsidiser.

[12:8:13] Cosmic Mercy can come in many forms but encapsulates all good acts directed towards a person and is exemplified by one's recovery from an illness, or thinking of an idea which are all considered promonitions of mercy from The Cosmos.

[12:8:14] Coincidentalism is the belief orientation characterised by the notion that mercy is only applicable to people, or only applied by people rather than by The Cosmos and so rejects the notion of Cosmic Mercy.

[12:8:15] Primacies of Mercy: Freedom, Compassion, Benevolence, Forgiveness, Clemency, and Thoughtfulness.

[12:8:16] Missionism, as followed by missionists, in the context of benevolence, shall henceforth refer to the notion that practices of mercy are only conductible in pre-planned and organised missions rather than flippant or individual acts.

[12:8:17] It must be stressed that the essential and initial contributions of Astronist Philosophy to mercy are its redefinition, the philosophical and theoretical expansion and exploration of mercy, as well as the various instances of its application rather than concerning the acts of mercy themselves and defining what such acts are.

[12:8:18] Prerological approaches to mercy focus on the position of mercy within the concept of freedom and the achievement of freedom in all its many forms as outlined by prerologists.

The Role of Meaningfulness in Astronism & Religious Sponsorship of Enterprise

[12:9:1] The subject of meaningfulness and its contemplation are organised in the context of Astronist philosophy by the discipline of study of semantology; semantological study is therefore concerned with meaning, meaningfulness, and the application to purpose compared to meaning.

[12:9:2] There are a variety of definitions for what can be considered meaningful, the principal one of which pertains to something which is serious, important, or worthwhile.

[12:9:3] Communicating something that is not directly expressed pertains to meaningfulness in the context of Astronism.

[12:9:4] Implied or explicit significance is also important to the role of meaningfulness in Astronism, especially so in relation to the writings of the Omnidoxy itself.

[12:9:5] What is meant by a word, text, concept, or action in the context of Astronism is also to be extensively studied and philosophically contemplated as part of the semantological discipline.

[12:9:6] Focuses on exploring how Astronism focuses on making the often distant entities of space, celestial entities, and the study of astronomy and cosmology a meaningful set of subjects to the everyday lives of people and how this can be further conducted as part of the future of Astronism; the positioning and structuring of something, either a physical entity or a concept, is also to be vigorously explored as part of semantology.

[12:9:7] Meaningful towards astronomical topics to human beings is developed through various notions including the creation of The Cosmos, cosmic devotion, a cosmocentric philosophical system, and others which essentially forms metaphilosophical notions and stems from the aforesquisitioned distinction between philosophical astronomy and scientific astronomy.

[12:9:8] It is philosophical astronomy that seeks to bring an everyday spiritual, intellectual, religious, philosophical, psychological, social, cultural and existential relevance to all elements pertaining to astronomy.

[12:9:9] What is meaningfulness? Meaningfulness in the context of Astronism ultimately pertains to connection between Astronist beliefs and the masses; the exploration of meaningfulness in semantological study concerns itself with the perceptions held by the masses and different segments of the society towards Astronism and its expounded beliefs.

[12:9:10] Methods and technique must be created and understood in order to explore how this meaningfulness has developed over the history of Astronism as well as how wider astronomical significance has been developed in all the ways previously outlined in a society either in direct association with the efforts of The Institution and Astronism or how this has developed separately.

[12:9:11] How can meaningfulness become tangible? Can meaningfulness be quantified? These are questions that will also need to be explored

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[12:9:12] Modern religions and organised philosophies should sponsor the following enterprises and forms of entertainment: water parks, theme parks, amusement parks, amusements, miniature park, marine mammal park, safari park, cinemas, arenas, auditoriums, circuses, discos, funfairs, galleries, leisure centres, museums, nightclubs, stadiums, waxworks, and zoos.

[12:9:13] One of the main Astronic examples of a religious sponsorship of enterprise, as it shall be henceforth known, is that which is to be known as an astrozoo, or an astronarium, the latter term of which is best preferred

[12:9:14] An astronarium is a type of theme park, or amusement park, or may be as small as a single building which features different areas or facilities used for the education and entertainment of entrants centred on a theme of outer space, education about cosmical progeny and phenomena, and about humanity's exploration and humanity's wider interactions with outer space in both the past, present, and the future.

[12:9:15] It is important that as part of the amassment of Astronism and its subsequent commercialisation for the suitability of the masses that it is provided with a slogan as are the majority of other organised entities.

[12:9:16] The slogan of Astronism shall henceforth be known as the following; a cosmic religion with astronomical ambitions.

[12:9:17] The following categorisations formulate the structure of an entertainment and educational facility or enterable park for tourists to enter according to the different types of astronomical objects, astronomical events, and anthropological interactions with space.

[12:9:18] Phenomonics, progenics, and anthropics are the three main categories and it is these that upon which the layout of an astronarium, or an astrozoo would be structured; astronariums may also be branded as astroparks, starparks, or as astroland, or starland.

[12:9:19] The first of these phenomonics pertains to a categorisation synonymous with astronomical and cosmical phenomena which is to be used as a major categorisation

during the development of an astronarium and houses all facilities centred on cosmical phenomena.

[12:9:20] The first of which is a novarium which includes dwarf novae, novae, supernovae and hypernovae and is a facility featuring interactivities, shows, and other forms of education and entertainment about these different types of novae.

[12:9:21] The second segment of phenomonics is to be known as an eclipsium which is a facility featuring interactivities, shows, and other forms of education and entertainment about all the different types of eclipses that may occur involving different cosmical progeny.

[12:9:22] That which is to be known as an occultarium is a facility featuring interactivities, shows, and other forms of education and entertainment about astronomical transits, occultations, conjunctions, appulses and syzygies.

[12:9:23] The fourth segment of phenomonics is to be known as an equinoxium which is to focus on equinoxes and is to be manifested in a facility featuring interactivities, shows, and other forms of education and entertainment regarding the different types of equinoxes and when they do occur.

[12:9:24] A solsticium is focus on solstices and is to be physicalised as a facility featuring interactivities, shows, and other forms of education and entertainment regarding the different types of solstices and when they do occur.

[12:9:25] That which is to be henceforth known as an impactorium is the sixth segment of phenomonics and pertains to a facility featuring interactivities, shows, and other forms of education and entertainment regarding galactic mergers, stellar collisions, neutron star mergers, and asteroidal impact.

[12:9:26] The segment of phenomonics is to be known hereafter as a radarium which is a facility as part of a wider astronarium featuring interactivities, shows, and other forms of education and entertainment regarding the radio emissions of astronomical objects and phenomena including megamasers, radio galaxies, radio stars, astrophysical masers, the cosmic microwave background, cosmic noise, and microquasars.

[12:9:27] Finally, that which is to be known as phasarium is the last segment of phenomonics to be introduced herein and shall focus its facilities of entertainment and education as part of a wider astronarium on the phases of The Moon and other moons from the perspective of other host planets; host planets are planets around which moons orbit.

[12:9:28] The second of the three major segments of astronariums is that which is to be henceforth known as progenics which focuses on astronomical and cosmical progeny in all of its facilities.

[12:9:29] The first of the facilities of progenics is that which is to be known as an oblivarium which will focus on interactivities for education and entertainment which pertain to oblivions/black holes.

[12:9:30] That which is to be known as nebularium is a facility of progenics which focuses on displays, interactivities, shows, and other forms of entertainment and education centred on nebulae.

[12:9:31] A stellarium, in the context of Astronist philosophy and astronariums, is a facility of central importance to all astronariums as it focuses on interactivities, shows, and other forms of education and entertainment regarding stars and star clusters which are arguably the most important all the progeny.

[12:9:32] The fourth segment of progenics is that which is to be known as a pulsarium which is a facility focused on the education and entertainment of entrants regarding the nature of pulsars.

[12:9:33] A quasarium is a categorisation with progenics that is manifested as a facility featuring interactivities, shows, and other forms of education and entertainment regarding quasars.

[12:9:34] A galaxarium is a type of facility within the segment of progenics as part of a wider astronarium, or astropark which features interactivities, shows, and other forms of education and entertainment centred on galaxies, their different types and formations, and emphasises the importance of galaxies to the structure of The Cosmos.

[12:9:35] That which is to be known as a filamentarium is a type of facility as part of the progenics segment of an astronarium in which interactivities, shows, and other forms of education and entertainment are displayed with a particular centrality on galactic filaments.

[12:9:36] Planets and planetary systems are to be informed and educated to the masses through those which are known as planetarium which, in the context of astronariums are different from naological planetariums for those which are present within astronariums are neutral on the topic of religious and philosophical astronomy and therefore are not to dispense Astronist beliefs alongside astronomical education.

[12:9:37] Those which are to be henceforth referred to as cometariums are facilities within astronariums which will focus on the displaying, educating, and entertaining of entrants on the topic of comets, their natures, their functions, and their significances to the wider universe.

[12:9:38] Meteors, meteoroids and bolides will all be educated and entertained to the public through those which shall henceforth be known as meteoriums which are facilities categorised within progenics as part of astronariums.

[12:9:39] Asteroids in all of their forms are to be focused on by asteroidariums which are part of progenics in astronariums; these asteroidariums are to feature interactivities, shows, and other forms of education and entertainment are displayed with an emphasis on asteroids.

[12:9:40] Those which are to be known as lunariums as part of the segment of progenics within astronariums, are facilities which will feature interactivities, shows, and other forms of education and entertainment which will focus on The Moon itself as well as moons through all planetary systems.

[12:9:41] That which is to be henceforth referred to as a voidarium is a prominent segment of progenics within astronariums which will feature interactive displays, shows, and other forms of education and entertainment to centre on the topic of voids in deep space.

[12:9:42] Spheres and clouds, examples of which are the heliosphere, atmosphere, and Oort cloud, in the context of astronariums, will be educated and entertained to the public through nephoriums as part of the progenics categorisation.

[12:9:43] The third and final segment of a standard astronarium will be that which is known as anthropics; anthropics as a segment of an astronarium will focus on human interactivity with outer space, the relations between human civilisation and the stars, as well as the future of humanity in the context of outer space.

[12:9:44] Constellations and asterisms will be educated and entertained through segments of anthropics in astronariums which are to be known as constellariums and will focus on the history of constellations and the future of their usage and belief through interactive displays, shows, and other forms of education and entertainment.

[12:9:45] Religious and philosophical beliefs in the context of astronariums will be categorised as part of anthropics and will be displayed and educated in entertaining and interactive ways through facilities which will be henceforth known as cosmonariums.

[12:9:46] Telescopariums are the segments of astronariums which are to focus on the topic of telescopes and wider astronomical observation of all types and forms utilising different instruments and tools for accuracy; telescopariums will focus on the history of telescopes, the types of telescopes, and will display all information for educational and entertainment purposes combined.

[12:9:47] Rocketariums are the segments of astronariums within anthropics which will focus on the subjects of rocketry, spacecraft, rovers, and all other forms of extraplanetary and spacial vehicular transportation; rocketariums will focus on the history and future of

these vehicles, their significances to the exploration of The Cosmos, and will be displayed to the public in ways that are both educational and entertaining simultaneously.

[12:9:48] Those which are to be henceforth referred to as missionariums as part of anthropics in astronariums are facilities which will centre on the topics of exploratory missions, governmental agencies, and barons of the space industry through interactive displays, shows, and other forms of education and entertainment.

[12:9:49] The visual display and education of the lives and works of astronauts, astronomers, scientists, engineers and cosmologists in the context of astronariums will all take place within the auspices of that which shall henceforth be referred to as a prosoparium; these will feature interactive displays detailing the lives of the most important contributors to space knowledge and exploration for mass public engagement.

[12:9:50] Civilariums, as they are to be henceforth referred, are facilities within the anthropics sections of astronariums which will focus on the education of the public to the future of civilisations and settlements on planets other than The Earth and in space itself.

[12:9:51] Finally, that which is herein introduced as a forium shall constitute a major part of the anthropics segment of astronariums which will focus on displaying shows and interactivities focused on the topic of the future of humanity in space and the importance of space exploration to the future progressions of humanity.

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[12:9:52] The term that is to be known as co-religious refers to two different religions or religious denominations working together to some end and the term co-philosophical refers to different philosophies or philosophical denominations working together towards to some event or result.

[12:9:53] That which is to be henceforth referred to as a co-Institutional organisation is a place of enterprise that is sponsored by The Institution of The Philosophy of Astronism specifically.

[12:9:54] Meanwhile, that which is to be referred to as co-Institutional relates to The Institution of The Philosophy of Astronism and another organisation that may or may not to be religiously associated, but are nevertheless operationally cooperative.

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[12:9:55] The verb to religionise, or the process of religionisation, both of which are introduced herein, are to relate to the instance in which a subject of previously little to no religious or philosophical interaction which is then reoriented to become subject to a religion; of course, the main example of this process for the context of the Omnidoxy is Astronisation, although Astronisation is not synonymous with religionisation.

[12:9:56] The specific form of religionisation which is associated with Astronism is to be referred to as the religionisation of astronomy, the product and result of which is Astronism for Astronism is a proponent of astronomical religionisation.

[12:9:57] That which is to be henceforth known as auroral devotion, or auroralism, is the form of cosmic devotion that is directed to auroras of all kinds, the most famous one of which are the Northern Lights, and so auroras of all kinds in whichever atmosphere of any planet are to be devoted towards in the Astronist tradition.

[12:9:58] That which is to be termed as High Earth refers to a segment of cosmic devotionals which, instead of focusing on cosmic progeny and phenomena, focus on atmospheric phenomena, the most prominent example of which is known as auroralism.

The Eleuonicon

(Annology)

[12:10:1] The Eleuonicon is one of the few discourses of the Omnidoxy whose rubral features the -nomicon suffix which demonstrates the immense importance of this discourse.

[12:10:2] The original version of the Eleuonicon was expected to be much longer in length, however, due to my exhaustion from the initiation drafting of the Omnidoxy, I was not mentally able to complete the Eleuonicon to its fullest intended extensivity.

[12:10:3] However, in a post-omnidoxical setting, I intend to preside over an extension discourse extension of this discourse and especially of all the other nomiconic discourses as part of the Omnidoxy in order to further solidify and demonstrate their raised importance.

[12:10:4] The Eleuonicon will deal with the study of the nature, form, relevancy, implications, mental structures, and societal structure of freedom in order to formulate Astronist approach to the philosophy of freedom; the nature of the Eleuonicon itself is that it is what shall be known as a rolling discourse, as is similar for all the other nomiconic discourses, which is a type of discourse or published work that continues to be added to over the duration of an author's active years through different published editions of the nomicon.

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[12:10:5] It is presently so assumed that the accumulation of the material and immaterial is equated with being closer to forging one's path to freedom for the greater the accumulations we possess, the greater power, experience, wealth, and knowledge we possess.

[12:10:6] I have spoken extensively throughout the Omnidoxy about the accumulation of knowledge, and the accumulation of ambitions for their subsequent achievement, but now as I contemplate on my own teachings and consider them closely, I wonder whether accumulation truly is the right path to the securement of freedom.

[12:10:7] This present world is pivoted around accumulation, principally the accumulation of money, but also the accumulation of notoriety, knowledge, possessions, and experiences.

[12:10:8] However, I have myself come to understand through my own implementation of such a philosophy that accumulation of things in this way neither makes me happy, but nor does it make me content or satisfied, and in fact, it also neither secures my freedom for I live in fear of that which I have worked so hard to accumulate that it will be stolen by

another, or I will somehow lose it which means that I live in the opposite of freedom for I am in actuality damned to serve that which I have accumulated to ensure that my stock does not thin.

[12:10:9] That which I term as the accumulation culture has been thrust upon us through commercialisation of all elements of society and the unending greed for money that consistently permeates each and every society.

[12:10:10] It is the philosophy of accumulation in which it is believed that the accumulation of either the material or the immaterial is the superior path to freedom which I shall herein ascribe the term accumulationism.

[12:10:11] It is the philosophy of dissipation that I provide with the term dissipationism herein which relates to an alternative from accumulationism and states that the superior way to the securement of freedom is through the disappearance of our material and immaterial accumulations, or through our total unconcern for what we have accumulated.

[12:10:12] According to dissipationism, the superior way to freedom is to rid ourselves of what we have accumulated in the physical world around us and in our minds in order to become totally free of all entrapments, although this should not be confused as being as extreme as the practice of asceticism.

[12:10:13] Alternatively, and in favour of accumulationism, it may be argued that in order to achieve a greater freedom, one must first be trapped in the service of their accumulated material or immaterial possessions so as to utilise those possessions in the world to secure freedoms that would nonetheless be achievable if a dissipationist approach is undertaken.

[12:10:14] But then again, my entire life has been structured upon my ability and obsession to contribute to the world with the Omnidoxy as the principal physical manifestation of such a belief.

[12:10:15] Is it so wrong to hold an obsession with the accumulation of things if we are understand and are able to deal with the actuality that upon our accumulation to a milestone, another milestone will be set upon us either by ourselves or others, after which we will feel obliged to work towards that milestone?

[12:10:16] Is it wrong to want to accumulate materials or immaterials as long as we are willing to work towards their continued maintenance of accumulation?

[12:10:17] Are not the entrapments from which we seek freedom just constructions void of all entrapping capability?

[12:10:18] What is the true severity of freedom and is freedom, possibly as a form of infiniteness, an achievable possibility in the limitedness of The Cosmos?

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[12:10:19] That which is to be known as amnology shall henceforth refer to the philosophical study of freedom which is considered to be one of the most important disciplines of study within Astronist philosophy; our contemplation of freedom is central to Astronism, the expansion of what we know and understand about freedom must be further explored philosophically, and this is the reason why amnology is a paramount discipline of study for Astronists to consider.

[12:10:20] In amnological study, contemplations focus on the questions of what freedom is, the who, what, where, when, why, and how of freedom, in addition to the types of freedom.

[12:10:21] Can Astronism become a form of freedom? This is considered to be a highly important subject to deeply consider post-omnidoxically.

[12:10:22] Is humanity's cosmic transcension the next principal form of freedom? Of course, in the context of Astronism, this is affirmably believed and adhered to as an essential part of Astronist beliefs and this is to be further explored and contemplated post-omnidoxically.

[12:10:23] Freedom is considered to be acting and changing without constraints, this is especially so the definition that is to be applied in the human and cosmic context of freedom.

[12:10:24] The Cosmos is free to the point of its own limitation, hence The Cosmos is limitedly free; The Cosmos is cosmically free, but it is not infinitely free or Universal free.

[12:10:25] Self-determination is another concept which will need to be extensively philosophised about post-omnidoxically in the context of various amnological discussions due it being a concept that can be applied to a multitude of circumstances such as issues regarding sentient self-determination, Cosmic self-determination, societal self-determination etc.

[12:10:26] Cosmic freedom, essentially freedom to explore The Cosmos, is a crucial notion to the beliefs of Astronism and one that goes without saying to be a hallmark of Astronist belief; humanity should not only hold the right to explore The Cosmos, but also it is our duty and responsibility to explore The Cosmos; this is the belief of Astronism.

[12:10:27] The Universe is unlimitedly free or infinitely free as distinguished from cosmic freedom which is limitedly free or finitely free which pertains to the overall distinction between the two natures of The Cosmos and The Universe.

[12:10:28] The Divine is eternally free or transcendently free as distinguished from both cosmic freedom and Universal freedom which again pertains to the difference between the nature of The Divine and the natures of both The Cosmos and The Universe.

[12:10:29] Philosophical freedom pertains to the type of freedom that is attained through one's practice of philosophy and one's conduct of philosophisation.

[12:10:30] Physical freedom pertains to the type of freedom that is achieved through physical action but also relates to how we are to feel freedom through our physicality.

[12:10:31] Mental or psychological freedom relates to the type of freedom that is achieved through mental stimulations and practices, including intellectual freedom which involves enlightenment.

[12:10:32] Emotional freedom pertains to the type of freedom notionising that emotions are developers of freedom, but are also our greatest encapsulators representing entrapment; being released from our emotions is one of the most important types of freedom to establish as our emotions can inhibit many of the other aspects of our life and subsequently, our ability to achieve other types of freedom in our lives.

[12:10:33] Freedom of identity pertains to another relevant branch of anthropological study and contemplation due to the fact that identity and identity are integral elements to the nature of freedom and our subsequent achievement and realisation of freedom due to the fact that freedom attainment is a personal and individual process that is intertwined with who we are, who we believe we are, who we are to others, who we were and who we intend to be, all of which are elements of identity.

[12:10:34] The nature of autonomy will also be another principal topic of discussion especially in relation to the differences in autonomy of cosmic entities which will remain a significant element to the discussions and contemplations propounded within cosmic philosophy.

[12:10:35] That which is to be henceforth known as surpassion refers to being able to think beyond oneself, to think beyond the current time and to think beyond the present circumstances; essentially, the ability to think beyond presentness and to think solely according to futureness.

[12:10:36] To surpass, to be a surpasser, and to conduct surpassion is to put oneself along the path or to be on the journey of achieving surpassion; that which is to be known as surpassism refers to the belief that one's ambitions to achieve surpassion should be placed at the forefront of one's intellectual, psychological, philosophical, religious, and spiritual lives.

[12:10:37] Surpassism is also characterised by its belief that surpassion is the superior form to the achievement of cosmosis; that which is to be known as surpasscognition or

hypercognition is considered to be a result of a person's achievement or realisation of surpassion; to supracognate or hypercognate is to be able to think consistently through surpassion and to apply surpassion to every problem and scenario that arises.

[12:10:38] It is important to note that chronology of The Omnidoxy in relation to the study of amnology pertains to the notion that freedom, of which amnology is the discipline of study for, is the ultimatum of Astronism itself.

[12:10:39] In the purpose of freedom and due to the alignment of the Philosophical Spirit by Astronist Philosophy and in order to reaffirm its designation as a philosophy, there is no requirement for apostasy from other traditions or thought systems for philosophy does not recognise disaffiliation as apostasy due to apostasy not even being recognised as a philosophical term.

[12:10:40] Philosophy is freedom for it allows us to believe that which we wish to believe on the singular condition that we justify that which we choose to believe.

[12:10:41] There also exists no notions of excommunication in Astronism or in wider Astronist philosophy due to the fact that other similar notions such as heresy also do not exist due to the fact that Astronism is an organised philosophy and aligns itself with the Philosophical Spirit, hence there is no incorrect viewpoint that can be posed in Astronism due to our encouragement of philosophisation and debate of opposing opinions just as long as they remain justified.

[12:10:42] To be freed of desire pertains to the notion that freedom of desire comes with the achievement of desire; that the advocacy for the removal of desire from our lives as some traditions teach dehumanises us, is not considered to be natural or realistic to our own identity, and is not considered to be the correct way of achieving freedom from desire; the belief which is upheld by Astronism regarding the notion that freedom from desire is attained through our achievements is to be henceforth known as effectuationism as the Astronist perspective on desires is to control them through achieving them as and when they arise because our desires are not considered to be negative, but are instead fixtures of our identities.

[12:10:43] The various types of freedom which are to be collectivised and appellated as the Forms of Freedom shall be explored as part of amnological study as well as philosophically debated; the Forms of Freedom can be considered in multiple dimensions including mental, physical, identitural, religious, intellectual, and philosophical.

[12:10:44] That which shall be known as liberleutheria is to pertain to freedom from freedom itself, hence advocating for the notion that freedom is not uplifting, healthy, or the superior form of personal development or societal structure.

[12:10:45] That which is known as monoleutheria shall be in pertination to the notion of freedom from oneself; essentially, freedom from one's own identity, especially so if one is not comfortable or secure in one's specification.

[12:10:46] Freedom from possessions is to be henceforth termed as teneleutheria such as being released from materialism, consumerism, and one's belongings as things that are not the most important in life.

[12:10:47] That which is to pertain to freedom from money as another Form of Freedom is to be known as peceleutheria and shall pertain to one's mental / psychological release from the trappings of either having money or having no money.

[12:10:48] The term that is to henceforth relate to freedom from others is to be known as pleutheria and is to be formed on the notion that many of the problems in our lives are caused the actions and words of others so pleutheria is our release and escape from such influences both psychologically and physically as a Form of Freedom.

[12:10:49] That which is to be henceforth known as hierleutheria shall be used in relation to the notion of freedom from hierarchy such as our release from societal hierarchies, social class hierarchies, monetary hierarchies, cultural hierarchies, and all other forms of hierarchy.

[12:10:50] Freedom from time is classified as another Form of Freedom and pertains to the notion that due to the fact that our lives are ruled by time and our incessant need to adhere to time structures and boundaries; this Form of Freedom is to be known as chronoleutheria.

[12:10:51] Freedom from addiction refers to one's escape from the trappings, both mental and physical, of our obsessions (specifically known as fixaleutheria), our dependencies, and our enslavement to anything whether it be a mental addiction or physical addiction, either eternal or internal; this Form of Freedom is to be known as depeleutheria.

[12:10:52] Fixaleutheria pertains to freedom from obsession and is considered to be closely related to depeleutheria, but fixaleutheria is considered as a less severe version of freedom from addiction.

[12:10:53] The beliefs and ideas collectivised and appellated as the Ways to Freedom pertains exactly to that; the different routes to achieving freedom according to the beliefs of Astronism, of which there exist five primary elements.

[12:10:54] Cosmocentricity is considered to be the principal Way to Freedom according to Astronism in all dimensions, both physically and mentally, but also religiously, philosophically, intellectually, and spiritually; there is considered no greater Way to Freedom than cosmocentricity in Astronism for all emphasis is placed on the central importance of The Cosmos and also involves the belief that our adherence to

cosmocentrism/cosmocentricity will inevitably lead to a superior experience of both cosmosis and astrosis which are considered to be the most valued consequence of freedom.

[12:10:55] Surpassion is considered to be the second principal Way to Freedom according to Astronism due to the notion that thinking in futureness and achieving the ability to hypercognate is a prominent intellectual freedom that requires significant mastery and will need to be galvanised over the course of years through consistent surpation to achieve the state distinguished through the term surpassion.

[12:10:56] Transcension is considered to be the third principal Way to Freedom according to Astronism and is considered as such due to the central importance of the action of transcension to the beliefs of Astronism regarding the future and the role and destiny of humanity through the belief orientation of transcensionism; transcension is both an individual/personal and a collective Way to Freedom which makes it distinct from the other outlined routes to achieving freedom according to Astronism.

[12:10:57] Contrination is considered the fourth principal Way to Freedom according to Astronism and essentially advocates for the notion that there exists a future for humanity in which new and diversified forms of belief, action, thought, knowledge, and adherence will arise which will inevitably fade out pre-existing forms within these categories; contrination is pertinent as a Way to Freedom as it suggests that we as individuals and we as a society must prepare ourselves for these diversifications and that we ought to take notice of how contrination is already being effectuated in our society at present with the huge changes taking place, cultural shifts, and new forms of all categories arising to prominence.

[12:10:58] Philosophicality is herein designated as the fifth principal Way to Freedom in the Astronist tradition which of course remains centrally aligned to the nature of philosophy through the Philosophical Spirit and stands in direct and close association with the belief that the philosophicalisation of human societies will allow us to approximate freedom through encouraging freedom of thought, freedom of expression, freedom of belief or disbelief, freedom of diversity, freedom of logic, freedom of academia as well as many other freedoms of which philosophicality advocates and stands as one of the primary symbolisers of.

[12:10:59] That which is fundamentally opposed to the identity of Astronism is that which shall be henceforth referred to as submissionism, or submissionist theology.

[12:10:60] This refers to when a religion or philosophy advocates for mental, spiritual, and intellectual submission, manifestations of which are dogma, authority, and commandments.

[12:10:61] This is instead of advocacy for mental, spiritual, or intellectual freedom, manifestations of which are the Philosophical Spirit, a focus on an up-lifting or releasing theology, and ideas that are characteristic of endurance rather than surrendation.

[12:10:62] Meanwhile, that which is characteristic of Astronic theology is to be henceforthly termed as manumissionism, or manumissionist theology.

[12:10:63] This refers to when a religion or philosophy advocates for mental, spiritual, and intellectual freedom, the most principal example of which is of course Astronism, but this also includes some of the Indian religions of Buddhism, Jainism, and Sikhism.

[12:10:64] The Submissionist-Manumissionist Dichotomy pertains to the dichotomy holding that a system of thought is either predicated upon authority, capitulation, monism and surrender to a higher conceptual than oneself (submissionist) or a system of thought is predicated upon freedom, diversity, pluralism, and transcendence (manumissionist).

[12:10:65] Manumissionism plays an integral role in the theology, eschatology, destinology, and existentiality that is expounded by Astronism in relation to humanity and is closely intertwined with the many of the fundamental beliefs and practices taking a central residence within The Philosophy.

[12:10:66] Manumissionism opposes any type of religious system that advocates for submission to something and considers release, freedom, and being set free in all instances to be ultimately superior to submitting to something, or to be under the authority or heal of something, either something that is physical (such as an icon) or something that is conceptual (such as the concept of God).

[12:10:67] Furthermore, one of the major arguments of the manumissionist notion for the superiority of its views is that it is part of human nature to desire freedom as it argues that the majority of humans are in a constant lifelong search for freedom and manumissionism postulates that its beliefs are committed to fulfilling the human nature through its advocacy for freedom.

[12:10:68] It also remains extremely important to state that a religion or a philosophy may be manumissionist in theory whilst in practice it quickly transform into being submissionist, therefore contradicting its own manumissionist theoretical foundations.

[12:10:69] The religion of Islam is provided with the appellation of being the Epitome of Submission herein by myself as Cometan due to the fact that its etymology and subsequently its theology is based upon the notion of submission or surrender to Allah.

[12:10:70] Islam is the furthest religious tradition away from Astronism in terms of its theological differences for Islam upholds the ultimate submissionist philosophy/theology whilst Astronism of course upholds the ultimate manumissionist philosophy/theology.

[12:10:71] The following list demonstrates the Astronic approach to understanding the designations of other religious and philosophical traditions as either being submissionist and manumissionist in orientation:

[12:10:71a] Confucianism is considered to be submissionist in its orientation due to its beliefs about society, social hierarchy, ritual, and other non-theistic ways that are tied to submission.

[12:10:71b] Taoism is considered to constitute a blend of submissionist and manumissionist thought as it maintains a philosophical element which prioritises freedom of debate and its philosophical beliefs are markedly based on allowing for our personal union with nature, but it also maintains a religious element that emphasises rituals which are considered in Astronism to be signs of submissionist ideology.

[12:10:71c] Buddhism is considered to be manumissionist in its orientation due to the fact that it prioritises the achievement of nirvana, a type of freedom, as an integral part of its philosophy.

[12:10:71d] Hinduism is another religious tradition that is considered to be submissionist in its orientation due to the overwhelming emphasis on the roles of different Gods; Hinduism, due to its polytheistic orientation, can be considered intensely submissionist because it focuses on the beliefs of adherence to many different Gods and their individual functions as representatives of different ideas and concepts.

[12:10:71e] Jainism, like Buddhism, emphasises the conquering of one's as a form of Freedom which makes Jainism firmly manumissionist in its orientation.

[12:10:71f] Sikhism is about a person's union with God, but due to the emphasis of the concept of God in Sikhism, it is difficult to pinpoint whether it is truly manumissionist or submissionist in its ideological position; Sikhism's designation, in addition to the designations of all the other religious and philosophical systems, should be made a priority in amnological study and contemplation.

[12:10:71g] Christianity, Judaism and Islam are all considered to be firmly submissionist in their orientation and furthermore, they are considered to be the epitomes of submissionist ideology due to their theological orientations.

[12:10:72] Manumissionism essentially states that release from one's own inhibitions, reticences and feelings and thoughts of inadequacy.

[12:10:73] Manumissionism, rather than existing of its own ideas about how to achieve such freedom that it advocates for, it is instead simply an orientation towards focusing on freedom and release rather than submission, authority, and spiritual/mental tyranny.

[12:10:74] The manumissionist orientation is therefore distinguished from the submissionist orientation; technically, describing manumissionism as a full theology is inaccurate for it may more accurately be described as a theological, eschatological, philosophical, or destinological orientation; the manumissionist orientation is the orientation of Astronism.

[12:10:75] The Astronist theology is not monodimensional meaning that it does not simply consist of a singular element like many other theologies, but that is instead multifaceted, or polydimensional with a collection of interconnected motional elements including transcensionism, the latterintroduced contrinationism, endurationism, manumissionism, cosmocentrism, triadism, amongst others.

[12:10:76] Surrendation, and orientised via the belief orientation of surrendationism, refers to the notion that submissionsit theology advocates for surrendering to some higher power, whether this to be physical or conceptual.

[12:10:77] Alternatively, that which is to be know as enduration, also orientised through the belief orientation of endurationism, pertains to the notion that some theologies are based upon enduring issues with externalities and internalities and opposes any form of surrendering, examples of which include Buddhism and Jainism due to their advocacy for enduring to achieve nirvana and the achievement of salvation through conquering oneself respectively.

[12:10:78] Dualism, or the dualistic cosmology, pertains to how chaos and cosmos demonstrates a dualism in the cosmology of Astronism, but Astronism is in fact triadistic in its orientation which is a categorised as a form of pluralism that particularly focuses on the existence of three contrasting and distinct elements.

[12:10:79] Triadism, or the triadist understanding, pertains to The Cosmos, The Chaos, and the sentience; the triadist view of our cosmic existence is also fundamental to some beliefs regarding cosmological functionality; the term triadism has multiple definitions and application in the context of Astronism.

[12:10:80] Exploring the relationship between these three entities is essential to understanding the Astronic cosmology; the notion that The Cosmos and The Chaos are interpretees while the sentience is the interpreter.

[12:10:81] Contrination, organised according to the belief of contrinationism or contrinism, is the fifth and final major element of the theology of Astronism inspired by the fourth major element known as triadism stating that throughout the history of humanity, extremities have been chosen, sides in battles have been taken, and dichotomies have been formed; related terms include contrine, contrining, and contrined.

[12:10:82] But that the future of human and wider sentient civility is characterised by the amalgamation of extremities and sides taken into new and diverse forms of belief, action,

behaviour, and thought; the primary example of which is combining the most famous of all dichotomies; good and evil as astronomically conceptualised and orientised through euleara and venatarat respectively.

[12:10:83] Contrination, its achievement, and its nature remains still one of the most mysterious conceptual facets of the philosophy of Astronism largely due to the ambiguity of its presence within the Astronist text of the Omnidoxy herein as well as the unknownness surrounding its physical, metaphorical, spiritual, and intellectual attainment.

[12:10:84] Eleutherism pertains to the underlying amnological belief orientation holding that freedom is the ultimatum of all human search for satisfaction, security, and also that freedom is the greater unifier, the concept that we are all working to achieve, and involves the notion that freedom is the superior desire of all humanity; that freedom is the greatest sustainer of human belief and knowledge.

[12:10:85] That which is herein introduced as semileutheria, or the state of semileutherity pertains to the achievement of partial freedom of some elements, but not of all elements.

[12:10:86] Holeutheria, or the state of holeutherity, is in reference to achieving freedom entirely in all the possible ways that freedom can be achieved in one's life.

[12:10:87] A semileutherian pertains to a person that has achieved freedom though only partially.

[12:10:88] Meanwhile, a preleutherian relates to a person that has yet to achieve freedom entirely.

[12:10:89] A holeutherian, or eleutherian, is to henceforth refer to a person that has achieved freedom.

[12:10:90] Of course, the pre-Astronist word of eleutheria collectively relates to freedom in all of its forms.

[12:10:91] I will now herein continue the dominantly definitionalist nature of this discourse by introducing and defining a series of ideas and terms, the first of which is to be known as Human Captivity which a central undercurrent of the beliefs of transcensionism and pertains to the postulation that humanity is currently captive on The Earth due to our lack of cosmic exploration.

[12:10:92] Cosmic Liberty, as another important element to transcensionist beliefs, refers to the idea that the greater humanity's advances in space exploration, the greater level of freedom humanity will achieve.

[12:10:93] Knowledge Accumulation relates to the idea that the greater humanity's enknowledgement of The Cosmos, the greater level of freedom humanity will achieve as a direct consequence.

[12:10:94] Institutionality pertains to the stance that institutions do not inhibit freedom, but are in fact beacons of freedom for they protect those who may be constrained for unjustified reasons, and do constrain those with justified rationality.

[12:10:95] The Three Way Paradigm pertains to freedom as considered to be achievable by the three following attributes according to the beliefs of Astronism: enknowledgement, exploration, and philosophisation.

[12:10:96] In amnology, the ultimate goal is to attain freedom whilst a person is still alive rather than in some afterlife, or in some enlightened existence; this is henceforth known as the Ultimate Freedom Theory.

[12:10:97] The instrumentation for amnology as the study of freedom shall take place post-omnidoxically in addition to a promised discourse extension to the true extent that this discourse deserves as it was originally planned for this discourse to be the longest of the Omnidoxy; this immense feat will be achieved post-omnidoxically.

[12:10:98] The instruments of study to be applied in the context of this particular instrumentation will include the following: abundancy, bipolarity, centricity, compositivity, criticality, dyadicity, dynamicity, eternality, extrinsicity, finity, focality, fundamentality, functionality, futurity, imperativity, motivity, naturity, primarity, progressivity, proportionality and disproportionality, purposivity, rationality, sensicality, symbioticity, synchronicity and vastity.

The Pollination of The Philosophy

[12:11:1] As inspired by its non-philosophical and pre-Astronist definition, the term of pollination holds an important role within tiritological and promulgative contexts.

[12:11:2] Pollination in the philosophic Astronist context refers to the process in which a natural transference of ideas from Astronism into different cultures occurs and involves the reshaping of such ideas to assimilate into such new cultures and societies, but not so much that a reformulation of such ideas occurs for their fundamental premises do remain.

[12:11:3] Pollination is distinct from tirition and promulgation and can be more closely associated with dissemination through pollination refers to the process of many different disseminations in the entirety of the history of Astronism and its introduction into different cultures rather than singularly dissemination.

[12:11:4] However, its main distinction from tirition and promulgation is that pollination occurs across hundreds of years and without any interference from The Institution and is largely outside of the control and regulation of The Institution.

[12:11:5] From this, I, as Cometan, herein established that which shall henceforth be known as the Pollinator Principle which pertains to the notion that The Institution must not interfere with the pollination of Astronism across different cultures and that its responsibilities only serve as to tirit and promulgate The Philosophy, but not to force its assimilation into a society in its own preferred way, but to allow for a natural assimilation that is controlled by its followers within the society in subject.

[12:11:6] In its Astronist sense, that which is to be henceforth known as cross-pollination refers to the process of an idea from a non-Astronist or pre-Astronist philosophy enters into the pantheon of concepts within Astronism and therefore undergoes the process of Astronisation in which the idea is not fundamentally changed, but nevertheless becomes Astronic in character and theme.

The Consideration of the Reasons for Astronism

[12:12:1] Throughout the development of The Philosophy of Astronism within The Omnidoxy herein, I have spoken of all elements of The Philosophy that have come to my mind during the time period of omnidoxyal writing, but now, as The Omnidoxy begins to come to an end ready for that which shall be henceforth appellationed as The Initial Transmission, it is important that I, as Cometan, reflect upon that which I have created and considered Astronism through my own personal vision.

[12:12:2] The Initial Transmission pertains to a period of time and a collective action that shall take place immediately following the completion of The Omnidoxy and shall be carried out by the guidance of The Institution of The Philosophy of Astronism.

[12:12:3] The Initial Transmission consists of the immediate dissemination of the ideas within The Omnidoxy directly following its publication, especially during the pre-establishment form of Astronism in the countries within which it begins to be disseminated.

[12:12:4] The Initial Transmission is herein contrasted with that which shall be henceforth appellationed as The Grand Transmission which instead of pertaining to the initial dissemination of Astronism, this appellation relates to the entirety of the dissemination of Astronism through the first hundred years of its existence and so this period shall therefore end in the year 2113 as Astronism remains officially founded in the year 2013.

[12:12:5] With this digression of distinctions aside, by the consideration of philosophical reflection, I immediately come to ponder of the question of why did I decided to form The Philosophy of Astronism?

[12:12:6] A metaphilosophical contemplation of my personal reasons for the development of Astronism is that which I am pertaining to by the consideration of this question and I feel this is a necessary contemplation to address and discuss in order to gain an introspective understanding of the present, original, and untampered reasons for the development of Astronism in its most pure of forms.

[12:12:7] It is firstly important to note that the formation of Astronism and the building of my own identity as an individual are and continue to be entirely symbiotic for it is my formation into a man that has been shaped by Astronism and it is my energetic, enthusiastic, positive, and my all-is-possible young mind that has formed the spirit of Astronism.

[12:12:8] Therefore, Astronism is imbued with the spirit of the young and I, as Cometan, am imbued with the spirit of Astronism; we are a symbiotic pair whose manifestations dependent upon one another; I am Cometan and I am Astronism and Astronism is I.

[12:12:9] From this, my personal understanding of my reasons for the development of Astronism are intrinsic to the development of myself as an individual and in this same way, I believe that Astronism, when followed, will hold the ability to help others to develop their own identities.

[12:12:10] I identify a certain personality to Astronism that makes it distinct from all other philosophies which I expect has formed due to the nature of the circumstances of the development of Astronism.

[12:12:11] Beyond this personal developmental dimension of the reasons for the formation of Astronism, there exists in equal measure the transpersonal elements for the development of Astronism which are encapsulated ultimately by transcension and transcensionism which themselves are to be latterly explored within this discourse.

[12:12:12] Transcension encapsulates the message of Astronism which is simply that humanity is a present entrapment in which money, monotony, and materialism (which are to be known as the Three M's) rule the world while philosophy, discovery, and spiritual exploration are all but disregarded by the majority of the society in which I reside for they are at least not central in society like I believe they should be.

[12:12:13] Fixing the issues of the world is the primary goal of Astronism in whichever era such issues do arise and in this present time, the issues of the domination of the accumulation of wealth, the monotony that is formed in order to achieve such wealth accumulations, and the focus on materialism.

[12:12:14] This is rather than spiritualism, philosophy, and discovery are considered to be the primary problems for humanity in its entirety beyond the issues of poverty, persecution, and other issues identified by international bodies, but these issues are more economic and political rather than philosophic in nature.

[12:12:15] Astronism has been created in order to bring philosophy to the world again through its reascension; to bring a new order of thought that is intended to be applied in order to transcend humanity to the next stage of its destiny as an entire mass.

[12:12:16] Therefore, we can deduce that the reasons for the development of Astronism are two-dimensional by their nature, the first of which are personal meaning the affairs and dilemmas of the individual, both myself and all other individual selves, and the second of which are transpersonal reasons meaning that which effects and concerns humanity as a whole.

[12:12:17] Furthermore, it is my firm belief, due to my own personal belief in the existence of a creator (so Cometan is a theist) that the flood ideas that have come to form The Philosophy of Astronism came into my mind not by chance or consequence, but by an ordered, destined, and structured capacity as granted by something greater than my singular self.

[12:12:18] This is what I speak of in the development of that which is to be known as personal inspiration and its relevance for the creation of The Omnidoxy.

[12:12:19] Personal inspiration is the creative force that resides within myself as Cometan during the ideation of Astronism and the subsequent development of all that it has become during its expansion as initially manifested within The Omnidoxy.

[12:12:20] The divinical origination of The Omnidoxy and the Astronist philosophical tradition in its entirety is expected to be a topic of omnidoxicological and metaphilosophical debate for a long time to come, but it is important to note that I, as Cometan, have never and do not believe that I will ever receive direct revelation from any type of God and this revelatory system of thought is not characteristic of philosophy in its general sense as that is reserved more for religious traditions.

[12:12:21] Therefore, I can firmly state that Astronism is not a revelatory system, but it is instead an inspirational system which is predicated upon inspiration rather than revelation.

[12:12:22] The intercession of God in my mind for the creation of Astronism and The Omnidoxy and all other parts of my creative works is a personal belief to myself and is thus not categorised to exist within the Astronist Tradition, but is instead herein designated as part of that which shall be known as Taylorianism.

[12:12:23] Cometanism is my own personal interpretation of that all is connected to my own creative works and especially my own individual and personal opinions and interpretations of The Philosophy of Astronism and The Omnidoxy.

The Downfall of Sanctity & The Nature of Omnality

[12:13:1] The sanctity of religion has caused its own downfall because it has removed itself from the conversations held in society; this is the same for both secular and highly religious societies.

[12:13:2] Of course, in a secular society, religion is largely removed from public view altogether as its central role and purpose in society is disregarded which subsequently removes the consistency of its discussion which causes it to become an incentrality in people's lives.

[12:13:3] Even in a highly religious society, religion is superiorised in such a way that it becomes both untouchable, unquestionable and, uncommunicable so even in this type of society, religion is far removed from mass discussion due to its own placement in the society as a sacrosanct entity that remains unreachable by the masses.

[12:13:4] Interestingly, ideology takes a similar characterisation in this regard as when it gains power within a nation state, it sacralises itself to become untouchable, unquestionable, unreachable, and uncommunicable which inevitably leads to its own downfall; examples of how this occurred in history are the downfalls of monarchism in many instances, as well as communism and fascism.

[12:13:5] However, I see philosophy as something entirely different in both its character and orientation for philosophy must always stay central to society after its reascension has occurred; the questionability, reachability, interactivity, and communicability of philosophy must be protected at all costs.

[12:13:6] The ability of a particular philosophy to fulfil these different characteristics is points to the determination of a philosophy's designation as a true philosophy and its maintenance as continuing to be a philosophy rather than an ideology or religion.

[12:13:7] The question of the metamorphosis of philosophy, ideology, and religion is considered to be a common process that is expected to occur as part of the core natures of these three types of thought systems.

[12:13:8] The characteristics that form philosophies, ideologies, and religions hold a fluidity and a distinct motionalilty; no designation of a system of thought is without subject to change and subsequent redesignation.

[12:13:9] A philosophy, if it becomes dogmatic or doctrinal in nature, or no longer resembles the values and foundations of what a post-Astronist philosophy is considered to resemble can so easily become an ideology or a religion and the same occurrence can also happen for both ideologies and religions by equal measure.

[12:13:10] If it is the destiny of Astronism to become a religion then how I am and who I am to stop the wheels of destiny from turning the way they have been spun?

[12:13:11] I solemnly state herein and now that Astronism's core identity is that of a philosophy, not that of a religion, but if, after my cosmic passing, I am not able to guide The Philosophy any longer and so the first padron shall hold the responsibility of directing The Philosophy in which they, and The Institution at that time, see fit.

[12:13:12] The world understands my feelings on the matter of the designation of Astronism as a philosophy and not a religion, but as we have found when we study the history of the world, words are so often not listened to, even those proclaimed and believed to be those of the almighty so why might my words be any differently received?

[12:13:13] To me, Astronism shall always remain a philosophy for there exists that which is to be known as the Philosophical Spirit which rests at the heart of what it means to be a follower of Astronism or to study Astronism.

[12:13:14] Perhaps many hundreds of years in the future after my cosmic passing, I will not recognise what The Philosophy of my creation has become; I feel that this is a more likely scenario than the notion that The Philosophy of my creation will exist exactly as I have envisioned it.

[12:13:15] Religion has failed in its ability to form diversity for humanity; religion has become monotony that philosophy is so eagerly poised to want to transcend from.

[12:13:16] The monotony of everyday life is the single largest issue that I shall face in attempting to formulate Astronism because monotonousness is the exact opposite of that which I wish Astronism to be.

[12:13:17] The new dominant religion is money; its accumulation and the survival of ourselves forced by our dependence upon it; this religion's dominion is far-reaching, engrained, and permanent across the globe.

[12:13:18] That which shall henceforth be known as omnality refers to a quality of philosophies and religions, and of some aspects of ideologies that involves, can be shared, and most importantly, is relatable or of concern to all people regardless of societal divisions, including though not limited to race, gender, sexuality, class, wealth, age, level of education, disability, religion, geography, marital status, and language.

[12:13:19] Metaphilosophically, for a philosophy to achieve the quality of omnality is considered to be a major feat in its development because by achieving omnality, a philosophy is considered to be much more primed for widespread dissemination as that which it is primarily concerned with is of concern or is relatable to all people rather than a select few or rather than a philosophy that is deeply associated with a particular ethnic group.

[12:13:20] Astronism is considered to have achieved the quality of omnality which is a statement that shall be justified herein.

[12:13:21] The analysis of the potential omnality in different religions and philosophies in order to determine the extents of the omnality of each as all do hold variety in their extent of omnality.

[12:13:22] Christianity holds a particularly strong sense of omnality when compared to other religious traditions as its primary concern is the salvation of all humanity (which is omnality/omnal by its nature) and deeply entrenches its considerations about death, through which all humans must endure (which is again omnal).

[12:13:23] Christianity promises of the afterlife which is a desire for all humans to reside in some exist for eternity (which is another omnal quality), and finally, the consequences of this promised afterlife are dependent upon the actions of oneself in the present as part of one's overall morality.

[12:13:24] However, despite this long-standing awareness of omnality and strength in this quality, the Christian model has been subverted by atheism and secularism as these have infiltrated and have counteracted every part of the omnal elements of Christianity in order to fundamentally subvert them into becoming that which is to be henceforth termed as micrality.

[12:13:25] Micrality is the opposite quality of a philosophy, religion, or ideology in which such a system of thought is without any or at least few omnal elements, but certainly not enough to achieve the quality of omnality.

[12:13:26] Micrality is characterised by specificity, niche, narrowness, exclusion rather than inclusion, ethnic association, societal subjugation, societal ostracism, as well as holding concepts that do not form a type of humanwide notions or benefit for the entirety of living beings or of humanity itself.

[12:13:27] Medality is the middle-ground between micrality and omnality meaning that the philosophy, religion, or ideology that this is labeled with holds both micral and omnal characteristics.

[12:13:28] Astronism is considered to be a champion of the state of omnality due to its transtheistic/panentheistic worldview that does not exclude theists or atheists due to the fact that atheism also holds a tradition within the philosophy.

[12:13:29] However, it is primarily omnal due to the fact of its centrality and theme of The Cosmos, the progeny and phenomena of which is observable by all people no matter their religion, race, class, sexuality, or any other societal division as well as the fact that its

ultimate purpose found in the transcension of all humanity is omnal by its very core nature.

[12:13:30] Furthermore, Astronism is omnal by its nature due to the fact that space is accessible to all people through observation for it costs not a single penny to look up to the night sky and see a shooting star, the glowing moon, or the distant galaxies.

[12:13:31] Atheism is henceforth considered to uphold the state of micrality due to the fact that it holds the absence of belief in the existence of deities which is opposed to theism which marginalises a huge portion of the human population.

[12:13:32] Additionally, Buddhism shall be henceforth considered to be in a state of medality due to the requirement of the belief in the cycle of death and rebirth/reincarnation but also holds omnality through the goal of overcoming suffering but is also non-theistic so does not marginalise theists or atheists.

[12:13:33] Omnality is considered to also be designated to the Baha'i Faith due to its central teaching of the essential worth of all religions and the unity and equality of all people.

[12:13:34] Chinese traditional religion is also considered to be in a state of micrality due to its close association with the Chinese people and their history and culture.

[12:13:35] Christianity is ultimately considered to be in a state of medality which of course means that it is partly omnal and partly micral, the first quality of which is designated due to its centrality on the notion of salvation which is desirable to all through following a simple moral code which is understandable by all and the second quality of which is designated due to its strict adherence to monotheism via trinitarianism.

[12:13:36] Confucianism is considered a micrality due to its close association with ancient Chinese customs and rituals, its purpose was to be applied to Chinese families and society.

[12:13:37] Therefore, it is considered to marginalise the rest of humanity due to its close association with the ethnic Chinese and their culture.

[12:13:38] Gnosticism is henceforth considered to be a medality; a micrality due to its requirement for belief in a creator God which marginalises atheists and an omnality because it prioritises the use of knowledge for salvation and the accumulation of knowledge is a universal principle.

[12:13:39] Hinduism is henceforth considered to be an omnality due to the vastness of this tradition, it encompasses theism, polytheism, dualism, and even atheism which makes it attain omnality.

[12:13:40] The state and quality of micrality is also granted to the religion of Islam due to its close association with the Arabic language and its strict observance of monotheism.

[12:13:41] The state and quality of medality is also bestowed to the religion of Jainism which is considered to be a micrality due to the requirement for the belief in reincarnation.

[12:13:42] However, Jainism is also considered to be an omnality due to its primary quest for victory over such reincarnation through ethical and spiritual life as primarily demonstrated through non-violence which is a universal principle and ideal.

[12:13:43] Judaism is herein considered to be a micrality due to its integration with the Jewish people, their culture, history, ethnicity, and overall identity.

[12:13:44] Neopaganism is also considered to be a micrality due to its predication for polytheism, animism, and pantheism as well as the conduct of different specific rituals dependent upon the form of pagan worship to which one belongs which makes this collection of religions to be highly micral due to the specificities required to be a member of any such included religions.

[12:13:45] The New Age movement is herein considered to be an omnality due to its employment of holism and the spiritual authority of the self which is relatable to all people due to the fact that we all have our own self-identities.

[12:13:46] Rastafarianism is considered to be a micrality due to its cultural integration and identification with the nation state of Jamaica and its association with the deceased Ethiopian emperor, Haile Salessie, which means its predication is highly micral.

[12:13:47] Scientology is also additionally considered to be a micrality due to the requirement for belief in the founder and the chairman's ultimate authority.

[12:13:48] The ethnic religious tradition of Shinto is considered to be a micrality due to its cultural integration with the nation state of Japanese and Japanese history, culture, and ethnicity.

[12:13:49] Sikhism is henceforth considered to be a medality which is a micrality due to the association of the religion with the ethnic people of the Sikhs originating from the Punjab region.

[12:13:50] Sikhism is also an omnality due to the belief in the equality of all humankind, engaging in selfless service and striving for justice for benefit and prosperity of all which are omnal principles.

[12:13:51] Spiritism is a religion that is considered to be in a state of micrality due to the fundamental requirement for belief in spirits and their intercessional abilities as understood through practice of mediumship.

[12:13:52] Taoism is considered to be in a state of omnality due to the purpose of Taoism to lead to the balance of The Tao and to live in harmony and the fact that this philosophy / religion does not remain as tied to the Chinese national and ethnic identity when compared to Confucianism.

[12:13:53] Penultimately, the religion of Wicca is considered to be a micrality due to its adherence to duotheism which is not a common theological belief orientation held in the population.

[12:13:54] Finally, the religion of Zoroastrianism is also considered to be a medality; it is a micrality due to its monotheistic orientation and it is an omnality due to its focus on a dualistic cosmology of good and evil as well as the ultimate destruction of evil.

Relational Philosophy, Transcensionists, & The Natural Theology of Astronism

[12:14:1] Relational philosophy or relational philosophisation relates to philosophising or astronising, as a specific form of philosophisation, towards the personal needs of others, primarily individuals enduring crises of a temporal nature.

[12:14:2] This may include individuals and families experiencing poverty, ill health, stigmatisation, or ostracisation from mainstream society.

[12:14:3] This is conducted in order to achieve transcension for others; to bestow upon others transcension is the greatest of all gifts that one may present to another.

[12:14:4] Relational transcension, also known as polytranscension, refers to the bestowal of transcension to another, either individually or collectively and such people that master the bestowal of transcension to other individuals or to entire societies are to be henceforth known as transcensionists.

[12:14:5] Transcensionists uphold the notion that for humanity to be released from the trappings of The Earth, the message of Astronism must be spread to all people; the sick, the poor, the rich, the young, the old, and especially the sceptics.

[12:14:6] Of course, we must not mistakenly mix together the roles of the transcensionists with that of the tiritional role bestowed upon The Institution for the former conducts its dissemination of The Philosophy through means of individuality by one person speaking to people about The Philosophy person by person until that person has grasped The Philosophy in a sure enough way that they are able to transmit The Philosophy themselves to others.

[12:14:7] Meanwhile, the latter conducts its dissemination of The Philosophy through mass means via the mediums that thousands and millions of us receive communicative messages; essentially, the transcensionist role is small scale and personal dissemination of Astronism while the Institutional role is grand scale and impersonal dissemination of The Philosophy.

[12:14:8] There are advantages and disadvantages to both and neither is superior to the other for they remain incomparable due to their great many differences though still connected due to their shared missions of philosophical dissemination.

[12:14:9] Transcensionists can best be understood as the transmitters of Astronism from person to people rather than from Institution to people.

[12:14:10] The Astronist natural theology notionises that The Cosmos is a direct product of Divinity due to its superiority of being beyond that of humanity for humanity is one of a

countless (though not infinite) amount of products of The Cosmos that form its composite nature.

[12:14:11] The Astronist natural theology rejects the matter of divine hiddenness altogether for The Divine, or God, is considered to be manifested all around us through in The Cosmos and its composite parts as it supported by the notions held within productism.

[12:14:12] The traditional form, or the omnidoxical form of the Astronist natural theology is theistic in its orientation for it notionises that the evidence for God is found in the wonderances of The Cosmos which is to be henceforth known as the Cosmic Evidence Argument.

[12:14:13] Many of the religious traditions and the practitioners of such traditions believe what they want to be true, often due to the messages expounded by the tradition they follow if they are staunch believers.

[12:14:14] Believing that which one wishes to be true in order to comfort oneself or to encourage certain positive feelings about one's future is not considered to hold any plausible argument for the existence of a creator of existence.

[12:14:15] Previously I mentioned that the Astronist natural theology is theistic, but to be more specific, it is actually transtheistic or panentheistic in its orientation.

[12:14:16] Not only this, but it is argued herein that the entirety of the Astronist philosophical tradition, especially so when considering its cosmology, is entirely engrained with a natural theology as it remains staunchly opposed to a revealed theology.

[12:14:17] This is because there remains no such element as a revelation with the entirety of Astronism and nor should there ever exist such an element due to the preservation of the designation of Astronism as a philosophy and it is herein affirmed that any post-omnidoxical proclamations of revelation hold an inherent falsity for there is no revelation and there shall be no revelation within the Astronist philosophical tradition for only inspiration exists here.

[12:14:18] Therefore, Astronist Philosophy is fundamentally predicated and structured upon a natural theology rather than a revealed theology, but what about the third form of theological foundation manifested as that known in Kant's philosophy as transcendental theology?

[12:14:19] Before that question is answered herein, it is important to preface our discussion herein by the reminder that theology in the entirety of The Omnidoxy is considered via a philosophical perspective and so there exists no sanctification of the words herein and therefore a distinct fluidity of the theology within the Astronist philosophical tradition which subsequently forms that which shall henceforth be known as a philosophical theology.

[12:14:20] A philosophical theology is predicated and therefore defined by the three following characteristics which are connected to one another for they flow into each other from one to the next.

[12:14:21] The first is the fluidity of such a theology's ideas and how they remain subject to change which leads to the lack of sanctification of the ideas which is considered to liberate them from the bonds of dogma.

[12:14:22] Finally, this flows into the characteristic that a philosophical theology, especially that of the Astronist philosophical theology, enjoys a fusion of natural, mystical, and transcendental theology without being chained to the principles within political theology as this remains the theology of a philosophy, not that of a religion.

[12:14:23] The former of these three allows for rationality and the experience of nature to hold influence over one segment of the triadic theology, the median allowing for the exploration of irrational and supernatural ideas without any necessity to conform to belief in them for benefit is derived from the consideration of such ideas to bolster our own ideas about the natural cosmic world.

[12:14:24] Finally, the latter allows for the nature, existentiality, and issue of God to remain beyond the reach of cosmic human ideation and experience whilst still allowing for the continued encouragement of theology debate despite its inconclusive nature.

[12:14:25] However, it is the inconclusivity of the nature of theological debate is considered to be the greatest element to such a debate for inconclusivity is also a hallmark of philosophical debate; the trick to not feel disheartened by this endless inconclusiveness is to hold in conviction one's beliefs and to be able to justify them whenever they may be challenged.

[12:14:26] Returning from my digression, there exists a strong tradition from here on in of transcendental theology within the Astronist philosophical tradition, particularly so for The Philosophy of Astronism itself at its own core foundations.

[12:14:27] To Astronise transcendental theology from Kant's philosophy, we shall introduce now that which shall henceforth be known as transcension theology which encapsulates the concern of God in relation to the predictions and visions that are set out in transcensionism.

[12:14:28] Due to transcension's attainment of the title of The Ultimatum of Astronism, the transcension theology segment of the aetiological triad is paramount to add and concern ourselves with for transcension is considered to be the liberated future for all humanity which certainly holds concerns for the role of God with further implications regarding human and cosmic causation and origination which, in the Astronist aetiology, is directly connected with notions concerning the purpose of humanity in its complete entirety.

[12:14:29] The role of mythical theology, as distinguished from mystical theology, in the Astronist theology is not yet known in its entirety because mythical theology is practiced by storytellers.

[12:14:30] Although I, as Cometan, am essentially the storyteller of the Astronist philosophical tradition as manifested in *The Grand Centrality* and of *The Philosophy of Astronism* as manifested in *The Omnidoxy*, the storytellers of which I speak are post-cometanic and are expected to base the stories they tell of *The Philosophy* and of myself as Cometan, the founder of *The Philosophy*, on their own interpretations of what they read herein and how they perceive *The Philosophy* and myself in a wider sense.

[12:14:31] Therefore, the true extent of the role of mythical theology in Astronism is unknown, but mystical theology's close association with divine revelations and narratives does further disproximate Astronism from being associated with mystical theology.

[12:14:32] However, their relationship is nonetheless interesting and calls into the debate some interesting questions about the nature of Astronism and the identity of *The Philosophy* both post-omnidoxically and post-cometanicly.

[12:14:33] Political theology which involves the social functions of religion of course plays no role in philosophical theology and certain no role in the Astronist theology due to Astronism firmly remaining designated as an organised philosophy as opposed to a religion as omnimentioned through this entire text.

[12:14:34] However, to notionise that there is no study that investigates the ways in which the concepts, belief orientations, and themes of philosophies relate to politics, society, and economics would be a mistaken notion.

[12:14:35] For philosophies, this study is instead manifested in political philosophy which, in this context of its meaning, relates to the study of the ways in which politics, societal constructs, culture, and economics hold interactions and relations with the ideas, beliefs, and theories held within a particular philosophy or as part of a wider philosophical tradition.

[12:14:36] Of course, this definition is not to be confused or mixed with the more general definition for political philosophy which pertains to the development of systems of thought for the organisation and governance of politics, property, justice, law, national government, and economics.

[12:14:37] In order to make a distinction between this definition for the term political philosophy specifically for the Astronist philosophical tradition, I have herein formed the discipline of study that is to be known as parenology by extending its disciplinary responsibilities.

[12:14:38] Therefore, the discipline of parenology now includes the study of ways in which the conceptual elements of The Philosophy of Astronism interact with politics, society, culture, and economics of different nations and in different time periods through the history of Astronism.

[12:14:39] Despite it sounding like an Astronistically-originating term, that which is known as cosmotheology was first utilised in the philosophical musings of Immanuel Kant who described cosmotheology as one of two forms of transcendental theology, the other of which being ontotheology.

[12:14:40] Both of these terms of cosmotheology and ontotheology, due to their Kantian origins, do not hold any role within the Astronist philosophical tradition for instead I now formulate my own term of cosmic theology which is defined from that of cosmotheology as it pertains to the notion that there exists a distinct connection between the study of The Cosmos and the study of theology, or divinology in a specifically Astronist context for the latter term.

[12:14:41] Cosmic theology notionises that The Cosmos as a whole entity with physical, metaphysical, perceptual, and mystical facets to its nature serves as an excellent source for the contemplation and study of theology especially inspired by the theme of the Astronist philosophical tradition.

[12:14:42] In addition to the development of the term cosmic theology, I shall now also introduce that which shall henceforth be termed as mystical theology which itself holds strong connections to the undercurrents of The Philosophy of Astronism which is tripartly predicated upon mystical encounterments, inspiration, and all that pertains to the transcendence of human understanding.

[12:14:43] Essentially, mystical theology exists as the connection between the development of mystology in the Astronist philosophical tradition and the systematic study of role of God in Astronism, especially in relation to human experience and the in-between place that The Cosmos holds during such an experience between humanity and divinity.

[12:14:44] That which shall henceforth be known as mystography refers to the representations of mysts in art forms and the creation, collection, and organisation of mysts according to shared themes, concepts, and depicted figures which, in the Astronist philosophical tradition, especially when considering the representations of The Five Astronist Characters, are to be henceforth known as effigies.

[12:14:45] Meanwhile, the interchangeable terms of mystopoeia and mystopoesis both refer to the process of the development of mysts in such a way that their narratives hold important connections to the philosophy, religion, or ideology to which they are aligned.

[12:14:46] Essentially, mystopoesis is the process of the alignment of a myst to a particular system of thought through the employment of certain themes, characters, beliefs, and concepts.

[12:14:47] The entirety of The Astronist Mystology is an example of the first mystopoesis, or mystopeia for it has been created and included within The Omnidoxy for the purpose of its alignment to the Astronist philosophical tradition through the creation of mysts that reflect the ideas and beliefs held and prioritised within the Astronist philosophical tradition in the stories and narratives told in such mysts.

[12:14:48] This draws us to the point of the entire purpose of the creation of mysts as an Astronistally-originaive term, genre, and form of literature.

[12:14:49] That which is to be henceforth termed as a mystheme is the generic narrative structure for different collections and traditions of mystography as inferred through the patterns in the depictions of characters, events, allegories, and themes as the formational elements of mysts, especially so in their distinction from myths.

[12:14:50] The mystopoeic tradition within the Astronist philosophical tradition is considered to enhance our rational and logical discussions about the nature of The Divine, The Universe, The Cosmos and all that resides within them and the functions and operations that make them work the way they particularly do.

[12:14:51] The Astronist natural theology holds fundamental contention with any notions of the attribution of God for in the Astronist philosophical tradition, no attributions are provided to God for it is only the products of the creation of God that are considered and inferred to determine the transcendent nature of God.

[12:14:52] The J. L. Schellenberg's argument tackling the question of divine hiddenness is fundamentally subverted by the Astronist Tradition's opposition to the first stage of the argument which posits that God is attributed with the capacity for love; it is this attribution of God that the Astronist Tradition is fundamentally opposed to, and below you can view the rest of Schellenberg's argument.

[12:14:52a] If there is a God, he is perfectly loving.

[12:14:52b] If a perfectly loving God exists, reasonable non-belief does not occur.

[12:14:52c] Reasonable non-belief occurs.

[12:14:52d] No perfectly loving God exists. (derived from points 2 and 3)

[12:14:52e] Hence, there is no God (derived from points 1 and 4)

[12:14:53] Despite the fact that the Astronist Tradition is fundamentally theologically opposed to the propositions within Schellenberg's argument regarding divine hiddenness, it is still considered to remain an interesting framework for divinologists, amnologists, and general Astronist philosophers to contemplate, hence the fact that it is granted.

[12:14:54] True divinity, or godliness is held to be far beyond the realm of cosmicity so to associated any type of humanity with God is considered to be wrong which includes the notion that God is perfectly loving, merciful, and gracious.

[12:14:55] This is not to mean that God does not hold the ability to manifest these positive elements, it is instead to notionise that God should not be associated with such elements for they are fundamentally humanly or cosmic by their nature.

[12:14:56] They are therefore below the nature of God for God's nature is Divine and transcendent beyond that of the cosmic nature and so any type of association between God and love or God and mercifulness or between God or any other humanly manifested emotion or quality is considered to be incorrect.

[12:14:57] This is considered to be a distinct undermining and misunderstanding of the nature of God; of course, the term that I am referring to here is that of anthropomorphism which is seen countless times in both philosophical, theological, and religious debates and traditions, often as an engrained part of their system of thought.

[12:14:58] Aetiology is the study of the causation or origination of something in particular as well as the nature of these two existential foundations in a general sense and this discipline of study is herein categorised to be a branch of prerology for understanding the causation and origination of something is considered to be a determiner of that something's freedom.

[12:14:59] The creation of aetiologies is our way of attempting to make sense in our human minds of the world around us as part of The Cosmos; we have spent the entirety of our history of sentience attempting to discover the causes and originations of everything we see, feel, and imagine without any real conclusivity which demonstrates the philosophical nature and foundations of the study of aetiology.

[12:14:60] Many religious traditions have formed their own creation myths in order to explain the world and The Cosmos beyond, or how and why the religious tradition holds a distinct relationship between what it teaches and predicts and its believers.

[12:14:61] Many folkloric cultures have done the same with the employment of myths also being taken up by the thought system type of ideology in order to bolster their own legitimacy during their quest for greater power.

[12:14:62] Having understood the approaches of religions, ideologies, and folkloric cultures to the discipline of aetiology and their different reasons for the creations of aetiologies, we now come to address the approach taken by philosophies and specifically, of course, the approach taken by the Astronist philosophical tradition.

[12:14:63] The addition of this dimension to the discourse makes our contemplations of aetiology also a metaphilosophical discussion which is a phenomena that has occurred

through The Omnidoxo for many different disciplines of study as metaphilosophical concepts seem to have naturally sprouted during our many discourses on a wide variety of philosophical subjects.

[12:14:64] The philosophical approach to aetiology is obviously grounded in the employment of rational, logical, and ethical methodologies in order to derive the nature of causation as well as the causes and origins of a plethora of different phenomena with the intention of being able to firstly explain such phenomena rationally, justify for such an explanation logically, and with the intention of formulating a more coherent understanding of all that exists and all the causes that have propelled such existences.

[12:14:65] This is henceforth considered to be distinct from the intentions of both religions and ideologies for it is the methodical and rational justification element that is missing from these two other types of thought systems.

[12:14:66] The Astronist philosophical tradition obviously takes inspiration from the philosophical approach to aetiology for the development of its own particular approach, but the Astronist aetiology is also founded, as is the same for its approach to theology, upon a triadic structure, only the first segment of which is characterised by rationality, logicity, and ethicality as the cornerstones of the method of philosophy itself and within this segment also includes cosmological, epistemological, as well as political and social philosophy.

[12:14:67] The second segment of this triad involves a mystical, or mystological element which incorporates a sense of supernaturality into the development of the Astronist aetiology which is considered to enhance and deepen our aetiological discussions because if supernatural elements are completely disregarded and excluded from an aetiology, there is considered to be a lack of dimension to the aetiology from the perspective of the Astronist Tradition.

[12:14:68] The final segment of the aetiological triad for the approach taken by Astronist Philosophy involves a transcendental element which encapsulates the belief orientation that is to be henceforth known as intracosmism which is predicated on the basic notion that the causations of all that resides within The Cosmos are discoverable for something that also resides within The Cosmos, but the causation of The Cosmos itself is not discoverable for anything that resides within The Cosmos.

[12:14:69] Intracosmism is influenced both the structure of the Astronist cosmology, the Cosmic Limitation Principle, as well as the consideration of the cosmic nature of humanity and anything's inability to discover the nature of anything that holds a higher transcendent nature above that which is attempting to discover it.

[12:14:70] Therefore, it can be derived from this that the Astronist aetiology is predicated upon the parameter of discoverability, especially so in relation to its third segment of the Astronist aetiological triad.

[12:14:71] Mystological creations are intended for the purpose to explain the origins of the inspiration for The Philosophy of Astronism, especially regarding the construction of its foremost theme which is that of a cosmical aesthetic and character.

[12:14:72] This is especially manifested by the creation of The Cosmic Era of Astronist Mystology which is entirely included at the end of this discourse to form the end of The Omnidoxy itself.

[12:14:73] This is done so that it can act as the clarifier of the inspiration for the cosmical theme that runs at the heart of The Philosophy of Astronism and has directly impacted upon the core concepts of cosmocentricity, sentientism, the Humanic Exploration of The Cosmos, and ultimately, transcensionism.

[12:14:74] The Cosmos is the primary manifestation for the notion of the existence of some Divinity.

[12:14:75] The Cosmos is itself the evidence for the argument of Divinity.

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[12:14:76] As a short definitional appendage to this discourse, I shall now introduce the term of extraomnidoxical, and its associated state of extraomnidoxicality, which shall henceforth relate to writings that are penned by the authorial identity of Cometan that do not hold the same authority than those within The Grand Centrality, and especially, The Omnidoxy.

[12:14:77] The extraomnidoxicality of any text in which Cometan is proclaimed to be the author or as a contributor must be stated in order for the use of Cometan's authorial name and identity to be considered legitimate and The Institution of The Philosophy of Astronism, its subsidiaries, and its partner organisations and institutions depending upon the nature of The Institution's parenic relations with those other organisations and institutions.

[12:14:78] That which is henceforth described as pseudocometan is considered to relate to when the authorship of Cometan is used falsely, such as the incorrect or inaccurate association of Cometan with a book, any other type of written piece, or any type of creative work; the may also be generally known as authorial misrepresentation.

[12:14:79] Terrality is a term first introduced herein and now that henceforth refers to the perspective of space from the terra firma of a planet, moon, or another astronomical entity; perhaps I will always be bonded to the instance and state of terrality during the extent of my lifetime, but I do hold the belief that I shall one day step upon an astronomical entity other than The Earth.

[12:14:80] Intrality is oppositism to terrality and shall henceforth refer to the perspective of space when one is present in outer space in contrast to terrality as perspective of space from a planet, moon, or another astronomical entity.

The Ultimation of Astronism (Transcension)

[12:15:1] The penultimate discourse that I now, as Cometan, shall write is one that will fulfil the role of encapsulating all that has been written of before within this most grand of texts for it is this discourse that speaks of transcension which is itself provided with the appellation of The Ultimation.

[12:15:2] Transcension, which is also to be henceforth known as diascension, single-handedly encapsulates the entirety of Astronism for it beholds the purpose of Astronism itself and formulates a practical need for Astronism and its role in the context of humanic civility.

[12:15:3] Transcension is the ultimate solemn achievement for The Philosophy of Astronism as characterised by the revolution and redefinition of human civilisation as a whole as well as people individually to consider the exploration of The Cosmos by humanity both intellectually, philosophically, and physically to be the ultimate duty of humanity.

[12:15:4] Transcension is the ultimation of Astronism because it encompassing in the singularity of a concept the entire reason for Astronism's existence; to establish and disseminate cosmic philosophy and to apply the concepts and theories within that new branch of philosophy to the context of everyday human life as well as wider human purpose.

[12:15:5] Essentially, it could be said that transcension is the answer provided by Astronism for the question of why humanity is here?

[12:15:6] Transcension therefore plays an important metaphysical and ontological role for humanity as it provides a schema through which humanity is able to consider its true position in The Cosmos and its responsibilities within it as vested by some supernatural force, or simply by the existentiality of that which is there to be explored and nurtured as is the orientation provided by non-theists and atheists on this matter.

[12:15:7] Transcension is considered to be formulated by three primary processes including philosophisation, Astronisation, and cosmocentralisation, each of which hold cultural and social consequences.

[12:15:8] Transcension as a term means to rise beyond one's current capabilities, especially with regards to the attainment of new knowledge or the galvanisation of a new civilisation, the latter of which is of course the primary way in which this term is applied to the context of Astronist Philosophy.

[12:15:9] Distinctly, transcensionism is the belief and notion that humanity will inevitably rise beyond its current state of intelligence to become a superadvanced and multi-planetary civilisation in order to alleviate the discontentment felt by billions of individuals about the monotony of their lives and shall therefore lead to the achievement of freedom, or cosmoleutheria.

[12:15:10] Through the exploration of The Cosmos, we are ultimately liberated.

[12:15:11] That which shall henceforth be termed as a scension refers to the ethereal movement or orientation of something, either physically, metaphorically, or conceptually and can therefore be used in a wide multitude of different ways for different purposes in different circumstances.

[12:15:12] As inspired by the two scensions that play central and integral roles in the development of The Philosophy of Astronism, namely transcensionism and reascensionism, I shall now introduce a collective appellation to encompass all of the different types and forms of scension with the appellation to be known as The Scensions of Prerology.

[12:15:13] All of these forms of scension derive from that which is to be known as transcension as well as the pre-Astronist terms of ascension, descension, and reascension.

[12:15:14] The first of these is to be henceforth known as antescension, or to antescend which is to make a movement or orientation in anticipation for the occurrence of something, especially so as to avoid it.

[12:15:15] The belief orientation associated with this conceptualisation, of which all the other scensions also hold, is to be henceforth known as antescensionism.

[12:15:16] The second of the forms of scension to introduce herein is that which is to be henceforth known as duscension, or to duscend which refers to making two movements or orientations simultaneously or consecutively in whichever context that it is applicable to.

[12:15:17] Duscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:18] The next of the scensions to introduce is that which is to be henceforth known as circumscension, or to circumscend which involves making a movement or orientation around the entirety of something so as to understand or see it in its entirety.

[12:15:19] Circumscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology,

philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:20] Additionally, that which shall henceforth be known as coscension, or to coscend which means to make a movement or orientation in conjunction with another entity.

[12:15:21] Coscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:22] That which shall henceforth be termed as encension, or to encend refers to making a movement or orientation in order to cause another entity to also make a movement.

[12:15:23] Encensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:24] The term of episcension, or verb to episcend refers to making a movement or orientation that moves the entity closer to something else, especially so towards a more central position.

[12:15:25] Episcensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:26] That which is to be known as excension, or to excend means to make a movement or orientation that holds characteristics of a previous movement.

[12:15:27] Excensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:28] That which is to be henceforth known as the term of extrascension, and its associated verb to extrascend refers to a type of movement or orientation that is greater or more than in some sense of that of a previous movement.

[12:15:29] Extrascensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:30] Additionally, the term of foreshension, or to foreshend refers to when an entity is to make its initial or first movement or orientation.

[12:15:31] Foreshensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:32] That which shall be known as heteroshension, or for something to heteroshend refers to when a movement or orientation is made that is different from that the previous movement, or different from that in comparison to the movements of other entities.

[12:15:33] Heteroshensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:34] Homoshension, or to homoshend is to make a movement or orientation that is the same from that the previous movement, or the same in comparison to the movements of other entities.

[12:15:35] Homoshensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:36] To make a multitude of different movements or orientations, either synchronously or consecutively refers to the term hypershension, or the verb, hypershend.

[12:15:37] Hypershensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:38] That which shall henceforth be known as insension, or to insend refers to making a movement or orientation within a movement or orientation that has already recently occurred.

[12:15:39] Insensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:40] Infrascension, or to infrascend is to make a movement or orientation that effects the foundational elements of something.

[12:15:41] Infrascensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:42] Interscension, or to interscend is to make a movement or orientation that is in mutuality with another entity and is conducted in partnership between one or more other entities.

[12:15:43] Interscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:44] Macroscension, or to macroscend pertains to making a movement or orientation that is profound in comparison to previous movements.

[12:15:45] Macroscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:46] That which shall henceforth be known as microscension, or to microscend is to make a movement or orientation that is minuscule or minor in comparison to previous movements.

[12:15:47] Microscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:48] That which shall be known as monoscension, or to monoscend refers to making a singular movement or orientation rather than a multitude.

[12:15:49] Monoscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:50] That which is defined as nonscension, or to nonscend pertains to when something decides not to make any movement or orientation at the present time.

[12:15:51] Nonscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:52] That which pertains to omniscension, or to omniscend is to make every possible movement or orientation that is viable with the resources presently available and in the current circumstances.

[12:15:53] Omniscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:54] That which is to be henceforth known as parascension, or to parascend is to make a movement or orientation alongside another entity's decision to move or orient themselves.

[12:15:55] Parascensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:56] That which shall henceforth be known as periscension, or to periscend relates to making a movement or orientation that directs the entity away from a central position and more towards a peripheral one.

[12:15:57] Periscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:58] That which pertains to poscension, or to poscend refers to making a movement or orientation after that of another entity, especially in order to analyse the effectiveness of that other entity's movement to form a greater understanding of whether the movement at hand is the correct one.

[12:15:59] Poscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:60] Prescension, or to prescend refers to when something risks making a movement or orientation before any other entity in order to receive greater rewards for being the first

to conduct such a movement, but this may also result in the entity losing resources if the movement experienced failure.

[12:15:61] Prescensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:62] That which is to be henceforth known as proscension, or to proscend is to make a movement or orientation that results in an overall progression for the entity rather than a regression or stagnation.

[12:15:63] Proscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:64] Semiscension, or to semiscend pertains to making a partial movement or orientation that is characterised by not striding to the fullest capacity or potentiality.

[12:15:65] Semiscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:66] That which pertains to subscension, or to subscend relates to making a movement or orientation without the knowledge of other entities.

[12:15:67] Subscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:68] Superscension, or to superscend pertains to making a movement or orientation succeed through the display of its apparent success to others rather than by its actual achievement of its goals.

[12:15:69] Essentially, superscension pertains to the illusion of succeeding through the display of success rather than the actual achievement of it.

[12:15:70] Superscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

[12:15:71] To make three movements or orientations simultaneously or consecutively is to be henceforth term as the process of triscension, or to triscend.

[12:15:72] Triscensionism is the associated belief orientation with this concept and it is to be applied for descriptive purposes in any instance in which a person's beliefs, theology, philosophy, theories, or school of thought are dependent upon the idea founded in its conceptualisation herein.

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[12:15:73] Cosmocentricity is considered to be a form of surpassion because by thinking cosmocentrically one is removing oneself, the immediate surroundings of oneself, and the immediate circumstances effecting oneself from the equation in order to focus and centralise The Cosmos.

[12:15:74] Astronism is itself a form of freedom for its essential purpose is for the struggle for freedom and its characteristics and overall nature are to encourage the occurrence of freedom to flourish.

[12:15:75] Freedom is the central driving force of the human spirit for without the desire for freedom, a human is not a human.

[12:15:76] Humanity, in its collectivity, is considered to be in a constant struggle for freedom according to Astronism as herein stated.

[12:15:77] The feeling of suffocation within one's life even though air is flowing through one's lungs is the worst form of suffocation for of which that I speak is mental suffocation.

[12:15:78] Mental suffocation, also to be henceforth known as psychosuffocation, is a hysterical emotional and mental state in which one feels as though their freedom is being taken away from them by every person or event that in fact remains innocent of such intentions.

[12:15:79] Mental suffocation is also predicated on the idea that time is running out for one's freedom to be achieved and so in this way, one is trapping oneself by convincing themselves of the notion that their freedom is gradually being stolen from them which is a form of liberleutheria, in which a person is required to free themselves from the concept of freedom.

[12:15:80] Centrally, Astronism ultimately holds that the entirety of humanity is trapped in a physical suppression due to its current inability to explore The Cosmos which pertains to the reason why imagination is provided with an ultimate role alongside freedom because it is only through our imaginations that we are presently able to explore The Cosmos.

[12:15:81] Astronism holds that only when the Humanic Exploration of The Cosmos is initiated, will we, both as individuals and as a collective species, be and feel fulfilled and that it is this non-cosmic element of present day humanity that is causing much of the anguish, discontentment, and dismay that are currently ravaging people's minds.

[12:15:82] This is to be henceforth known as transcensionism as aforedefined which refers to the collective action of humanity in which each individual learns and discovers The Cosmos both mentally, intellectually, emotionally, philosophically, and ultimately physically.

[12:15:83] Transcensionism is considered to be one of the central elements of Astronism, of which the achievement of transcensionism is predicated on the realisation and practice of the concept of cosmocentricity.

[12:15:84] To think cosmocentrically is considered to be the necessary precursor to the achievement of transcension which is itself considered to be the only way to achieve cosmoleutheria which is cosmic freedom meaning humanity's freedom to explore and discover all elements within The Cosmos beyond that of The Earth.

[12:15:85] Furthermore, Astronism considers humanity's residence on The Earth as a situation that is trapping humanity from its ultimate potential which is the development of multiplanetary and interstellar civilisations for humanity and other sentient and non-sentient species to reside within them and in cohabitation with humanity.

[12:15:86] Despite the fact that transcensionism is not itself explicitly one of The Seven Tenets of Association, it does remain intrinsic to the majority of The Seven Tenets of Association, namely cosmocentricity, the Humanic Exploration of The Cosmos, sentientism, reascensionism, and cosmic devotion.

[12:15:87] The achievement of transcension can occur both individually, which is to be henceforth known as monotranscension, or collectively as part of humanity as a whole, which shall be henceforthly termed as hypertranscension.

[12:15:88] The achievement of transcension is the ultimatum of The Philosophy of Astronism for transcension is the achievement of freedom through The Cosmos and so all acts, concepts, theories, practices, notions, disciplines of study, and instruments of study are all created in the effort to allow individuals and collectivities to achieve transcension.

[12:15:89] Transcension is itself the singularly purpose of the creation of Astronism/Western Cosmism.

[12:15:90] Transcension is an individual or collective emotional, spiritual, psychological, philosophical, financial, technological, economic, social, and cultural revolution that is considered to be essential to occur by Astronism in order for humanity to free itself from its own singularity in order to achieve plurality.

[12:15:91] But how could transcension be possibly achieved? The answer is considered to be encapsulated through Astronism, particularly The Seven Tenets of Association, and essentially cosmocentricity and reascensionism.

[12:15:92] Transcension is the alleviation of singularity in terms of the singularity of human civilisation on one planet as well as the singularity of humanity's opportunities that are currently limited to a singular planet within the vastness of The Cosmos.

[12:15:93] With the consideration of transcension in this way, we must also known introduce two forms of study, the first of which is to be henceforth known as transcension theology, or transcensionist theology while the second of which is to be henceforth known as transcension philosophy, or transcensionist philosophy.

[12:15:94] Transcension theology pertains to a branch of theology in tandem with a subdiscipline of prerology that concerns itself with the role of God, The Divine, or by whichever other title that is provided to a creator being, in relation to the concept of transcension and the belief orientation of transcensionism.

[12:15:95] Transcension theology is predicated on the notion that god, or The Divine, as it is appellated in Astronist Philosophy, has created the sentience of humanity to reside in such a way that humanity should eventually leave its homeworld and transcend from it into new worlds throughout The Cosmos, which is itself a world; a new world of worlds in which our singular world resides.

[12:15:96] The goal of transcension theology, therefore, is to formulate a transcension for humanity in which God holds a key intercessional role whilst also allow the Astronist-originative concept of transcension to be applied to non-Astronist and pre-Astronist philosophies and religious traditions which is essential to the overall development of the idea of transcension.

[12:15:97] On the other hand, transcension philosophy, which is also a branch of prerology, concerns itself with the study of transcension and transcension through the application of philosophical instruments, primarily rationality, ethics, metaphysics, logicity, ontology, axiology, epistemology, and aesthetics.

[12:15:98] Transcendology is the major branch of prerology with implications for the entirety of the Astronist philosophical tradition dealing with the study of the nature, function, role, variation, and purpose of transcension and transcensionism within The Philosophy of Astronism, within which it holds a central, fundamental, and purposeful capacity.

[12:15:99] The meaning of transcension pertains to humanity's duty, but also humanity's desire to transcend beyond its present capacity and limitation upon The Earth; a singular planet.

[12:15:100] Physical transcension occurs with humanity's exit of The Earth's atmosphere into another world; otherworldly transcension pertains to humanity's awaited and herein prophesied transcendence onto an endless multitude of new worlds.

[12:15:101] The difference between transcendence and transcension is also herein addressed for the former is considered to be monodimensional as it pertains to spiritual liberation and the achievement of a higher spiritual existence or knowledge.

[12:15:102] Meanwhile, the latter is considered to be encompassing of the former for the latter is multidimensional, or polydimensional, and some are expected to argue for its omnidimensionality for transcension is considered to be in occurrence across a multitude of mediums and via a multitude of circumstances.

[12:15:103] These circumstances themselves form a multitude of different consequences, each of which are also multifaceted, including not just spiritual transcendence, but also emotional, psychological, philosophical, financial, economic, technological, social, and cultural transcendences.

[12:15:104] Humanity is fundamentally and unfortunately limited by its residence upon a singular world; humanity's state is an unfortunate one at present; this is considered to be due to the fact that money rules the world rather than discovery and thought for the sake of discovery and thought.

[12:15:105] Due to this distinct limitation that humanity is suppressed under, the trivialities of human imagination have ravaged our society to such an extent that money and the economic capacities and potentialities of human productivity are those which have risen to define our individual intents as well as the motivations of our societies rather than how we identify ourselves and the principles for which we stand and upon which our civilisations were predicated.

[12:15:106] To achieve transcension for purposes of economic growth alone is to misunderstand, undermine, and disregard the purpose of and struggle for transcension in its entirety as a revolutionary and redefining movement for human civilisation.

[12:15:107] Transcension is advanced to occur by the purpose of Astronism in order to free humanity in a multitude of ways across different themes rather than via a singular realm of rationale.

[12:15:108] Although The Cosmos is fundamentally limited itself by its own nature, it does remain to hold a vastity in which humanity holds a duty to abound itself into and subsequently explore.

[12:15:109] The nature of transcension is fundamentally omnifaceted or omnic by its nature for it may occur individually or collectively, and it may occur across a multitude of mediums causing a multitude of consequences that themselves are omnifaceted.

[12:15:110] It is due to humanity's discontentment with the monotony of life that humanity's descension into vulgarity, triviality, materiality, and depression has occurred.

[12:15:111] To consider The Seven Tenets of Association through the scope of transcension is now essential to address in order to bring to an end The Omnidoxy as The Cosmic Era of Astronist Mystology bids my readership farewell and allows all to think in such a way that is cosmical, to imagine in such a way that is mystological, and to now hold the instruments of intellect in order to work towards one's individual achieve of transcension as well as humanity's transcension.

[12:15:112] The first of The Seven Tenets of Association as considered via transcension is the Humanic Exploration of The Cosmos which pertains to the ultimate physical transcension of humanity, of which the conceptual form of transcension is the necessary precursor, yet conceptual transcension continues to exist alongside physical transcension even after its occurrence.

[12:15:113] The entire process of the Humanic Exploration of The Cosmos is to be considered a major contributor to the entire process of transcension and central to the belief orientation of transcensionism.

[12:15:114] The Humanic Exploration of The Cosmos is the transcension that Astronism predicates itself and therefore its purpose upon which pertains to why this process is the first of The Seven Tenets of Association.

[12:15:115] The second of The Seven Tenets of Association is encapsulated as reascensionism and considered through the scope of transcension, reascensionism is considered to be another of the necessary precursors to the achievement of mass transcension.

[12:15:116] Reascensionism encompasses conceptual, cultural, psychological, and social transcension through the return of philosophy to its rightful place as the singular driving force of human civilisation.

[12:15:117] With transcension is to be achieved as part of the foundations of Astronism, I, as Cometan, asked myself, through which vessel or medium could this transcensional revolution occur?

[12:15:118] Transcension as a concept itself is entirely formulated according to the principle of open enquiry from which notions of transcension are able to be derived in order to achieve.

[12:15:119] Therefore, ideology is not designated as the correct vessel due to its applicability to politics, but also neither is religion the correct vessel due to its own predication upon dogma and doctrine and so the third and final type of thought system or cultural vessel is that of philosophy, hence the solemn designation of Astronism as a philosophy since its founding.

[12:15:120] Therefore, reascensionism is essential to the achievement of transcension for reascensionism provides us for the instrument to achieve transcension for it is considered that without the reascension of philosophy in the way herein described, the achievement of transcension would not be possible.

[12:15:121] The third of The Seven Tenets of Association is encapsulated as cosmocentricity which is the primary formulator of the cosmical theme of the entirety of the Astronist philosophical tradition.

[12:15:122] In the Astronist philosophical tradition, it is our cosmocentric view and understanding of existence and especially, humanity's place, role, and perception of such an existence, that forms the essential precursory environment within which transcension shall be able to occur.

[12:15:123] It remains absolutely necessary that cosmocentricity, or cosmocentrism as it may also be termed, become engrained into human society in the widest and deepest of senses so that humanity prepared for its transcension culturally, socially, technologically, perceptually, and of course, philosophically.

[12:15:124] By this notion, we understand that cosmocentricity is essential to The Philosophy of Astronism because it forms a preparatory role for the correct occurrence of human transcension which reveals the reason for the centrality provided to cosmocentricity throughout the entirety of the Astronist philosophical tradition.

[12:15:125] The fourth of The Seven Tenets of Association is encapsulated as the notion that The Cosmos holds the answers of existence within The Cosmos which has already been introduced as intracosmism.

[12:15:126] The application of intracosmism to the context of transcension further justifies the need for cosmocentricity in our lives personally as well as societally both interpersonally in addition to internationally.

[12:15:127] Intracosmism upholds the notion that it is only The Cosmos that holds the answers to the reasons for our existence within it and that through the exploration of The Cosmos, via the Humanic Exploration of The Cosmos, and through the enknowledgement of humanity through the reascension of philosophy and the widespread adherence to cosmocentrist ideals, all of humanity will reach transcension.

[12:15:128] The fifth of The Seven Tenets of Association is encapsulated as the belief orientation of sentientism which itself encompasses the belief of the affirmation of sentient life beyond The Earth in The Cosmos.

[12:15:129] The application of this belief orientation to the context of transcension demonstrates the need for cosmic enknowledgement due to the predication of the notion of life beyond The Earth being currently dependent upon belief, but this tenet also further determines the importance and centrality of the Humanic Exploration of The Cosmos.

[12:15:130] This is because one of the most important reasons for the initiation of this explorative endeavour remains to discover and come into contact with sentient life beyond The Earth to prove the cosmocentric worldview's place and role of humanity in the hierarchy of existence which is of course a worldview that is not only shared by Astronism, but was created herein by myself as the founder of The Philosophy.

[12:15:131] The sixth of The Seven Tenets of Association is encapsulated as both the practices and beliefs associated with the practices of cosmic devotion which, when applied to the context of transcension, formulates the personal and interpersonal way in which a person is able to interact with The Cosmos and its progeny and phenomena on a higher, more philosophical, and more mystical level than simply just observation and direct enknowledgement thereafter.

[12:15:132] Cosmic devotion is essential to Astronism because it allows for the individual to interact with all that is cosmic in a way that can be personal but also shared amongst others.

[12:15:133] This flexibility regarding the nature cosmic devotion is expected to allow its practice to skyrocket in popularity for there are no set ways prescribed omnidoxically as to how cosmic devotion is to be practiced, but instead mentioned herein and post-omnidoxically are guidelines and inspirations that can be utilised by beginners and learners.

[12:15:134] Cosmic devotion can be considered the personal, interpersonal, and sometimes societal manifestation of the cosmocentric worldview as it denotes a conscientious effort of individuals and groups to demonstrate their belief in The Cosmos so cosmic devotion can be considered a practical or physical manifestation of cosmocentricity which is of course mental, conceptual, and perceptual by its own nature.

[12:15:135] The connection between cosmic devotion and transcension is found by the notion that through cosmic devotion our individual personal feelings towards The Cosmos as a whole entity are heightened.

[12:15:136] This is expected to subsequently develop a greater connection between individuals as well as humanity as a whole with The Cosmos as an animate, mystical, and interpersonal entity and pool of knowledge and belief.

[12:15:137] This therefore bolsters the notion that transcension can only occur once the majority of humanity's understanding of The Cosmos has reached this particular depth and breadth.

[12:15:138] The seventh of The Seven Tenets of Association is encapsulated as both the principle and the subsequent practice of enknowledgement which is considered absolutely essential to the achievement of transcension.

[12:15:139] However, it is also considered as a prominent dimension of transcension for without the greater attainment of knowledge, the transcensional process cannot begin.

[12:15:140] Therefore, this points to the reason for the development of Astronism itself from which the principle and practice of enknowledgement has arisen and additionally, the reascension of philosophy beckons the prominence of the attainment of knowledge for the purposes of transforming both oneself, others and humanity as a whole.

[12:15:141] I notionise that the problem with our present society is the instance that all is measured according to monetary value rather than philosophic value; it is conceptual, or philosophic value that should be prioritised for in doing so, a true understanding and appreciation for ideas and their impacts upon society would remind all humanity of their importance rather than simply the creation of ideas for solely profitable advantage which therefore undermines conceptual/philosophic value.

[12:15:142] It is in the monotony of the lives we have created for ourselves that we see the shackles causing our own miseries.

[12:15:143] I see no greater culprit for the depressions felt in our lives than that of monotony; monotony is my greatest of enemies that I intend to conquer herein.

[12:15:144] I can only condemn actions that physical prohibit or hurt others; all else is by the free will of the individual and their own moral compass.

[12:15:145] When asking the question of the purpose of our lives here, the only answer that I see to be suitable is humanity's exploration of The Cosmos for the purpose of our existences herein cannot be dependent upon the acceleration of economies and the accumulation of wealth for in what purpose do these elements derive?

[12:15:146] In a post-omnidoxical setting, the philosophers of Astronism should apply the beliefs of transcensionism and the notion and process of transcension to every other main aspect of the philosophy beyond which those elements to which it has already been applied within the writings of the Omnidoxo; this is considered to be an imperative post-omnidoxical work.

The Cosmic Era of Astronist Mystology

[12:16:1] The Cosmic Era consists of twenty short stories featuring Jesse as well as Ellena, Zara, Harriet and Oliver set in the cosmos.

The Grand Cosmic Tale of the Boy Born in Cosmos

[12:16:2] And then, in the new beginning, from one, forms light and dark under grand accordance with divinity and so too did time, space and life thereafter.

[12:16:3] All that had existed had been broken, rewoven and unified by the will of The Immeasurable Divine.

[12:16:4] All that had existed had not been lost for The Divine knew of it all; then, now and beyond.

[12:16:5] And so, time went on as The Grand Spectrum widened and all that has happened, is happening and will happen stands in accordance with The Divine's plan of creation.

[12:16:6] Between the textures of time and space and the grand celestial entities binding all as One, a Boy, formed in synergy and became one with The Cosmos.

[12:16:7] As The Universes expanded beyond all comprehension except one's, the Boy, infused by the energies of divinity, floated within The Cosmic Cradle as light and dark and One and All charged through His being.

[12:16:8] The Boy of Divinity is He.

[12:16:9] Chosen to guide those of His kin to enlightenment.

[12:16:10] The Grand Guide He will be.

[12:16:11] The Grand Guardian He will be.

[12:16:12] The Grand One is He in accordance with The Divine.

[12:16:13] As the galaxies do form in grand spirals of gas and explosive creations and lights appear amid The Grand Darkness, He is joined by four to make The Five.

[12:16:14] As time persists, stoppable only by One, The Four grow and are infused, too, and of Their duty to Him and The Divine They are told; a lifelong mission to stand by His side as His Protectors in accordance with The Divine.

[12:16:15] Dispatched by divine rite, The Five come, as prophecies did foretell, with The Boy Born in Cosmos as their leader.

[12:16:16] To all worlds They come in forms of One and All.

[12:16:17] To one planet They did come and were born, as all are, to fulfil Their duty to The Divine; to protect, to save, to enlighten.

[12:16:18] But it is He, The Grand One, who will, at the end, stand by The Great Light and when His name is called, Jesse will fuse and transcend as One and as All for all of time; Eternally Divine.

The Grand Cosmic Tale of the Boy Named Jesse

[12:16:19] Born in this world as all are, yet named by The Divine, The Boy Born in Cosmos, is as one in this world to begin His grand journey to great light.

[12:16:20] With the blood of a human and the energies of The Cosmos flowing through Him, Jesse grows as all, yet He is as One with divine spirit within and so too, are The Four Protectors.

[12:16:21] Through the trials of this world, They protect Him.

[12:16:22] Through the good and evil of this world, They protect Him.

[12:16:23] Through the winds of destiny, They protect Him and yet know of Their mission for Him They do not yet though within Them, infused They are, with The Ultimate Divine Seal and so, the power within Them to perform Their duty is as One and All; the greatest unstoppable force it is.

[12:16:24] Sensitive and understanding, yet focused and strong, The Boy Named Jesse is as The Divine destined though it is on this world He resides and so by nature, His humanity gifts Him a mind and morality.

[12:16:25] The test this will be for Him to show His true divinity, yet the Boy must learn and grow for He is as One and not as All, yet.

[12:16:26] Learn, He must, before His Grand Journey to great light can be realised.

[12:16:27] Until then, grow He will, to become man and when time and space and cosmos are right as The Divine One instructs them so, the Boy will learn of His true origins.

[12:16:28] He will become as He was destined so.

[12:16:29] Only then will He see the light and darkness as One.

[12:16:30] Only then will He see All as One.

[12:16:31] Only then will He be as One and as All.

[12:16:32] For the people of this world, He has come, yet without knowing, He is as One in the other worlds, though The Divine sees for The Divine sees All As One as The Creator of All.

[12:16:33] When all has been taught; when all has been learned; when all has been done in this world, The Boy Named Jesse will be called from the highest height.

[12:16:34] And then, without remind, He will state His duty and the components of His divine mission whispered to Him by The Cosmos when in cradle:

[12:16:34a] He shall come to worlds,

[12:16:34b] When all need him,

[12:16:34c] When all have forgotten him,

[12:16:34d] But, by divine command,

[12:16:34e] When worlds want him,

[12:16:34f] When all is done,

[12:16:34g] He shall return unto The Divine,

[12:16:34h] And be ready, will He,

[12:16:34i] to be as One and to become as All.

The Grand Cosmic Tale of the Boy Staring at the Stars

[12:16:35] As He grows as one, Jesse's eyes look up to the starry night and wonder and wish about the world beyond that which He is as one.

[12:16:36] He looks to The Cosmos, His true, yet to Him unknown, origin for the answers of His being.

[12:16:37] He sees the world beyond not as all others do for He sees the light, the dark and the celestials as His guide to His enlightened fulfilment.

[12:16:38] The Cosmos watches over Him in this world like all others and so too, do His Protectors, The Four others born from same kin as He.

[12:16:39] From the twinkling of the brightest star to the darkest and deepest pools of space, The Boy Named Jesse's mother notices His unworldly and inhumanly connection to The Cosmos and all beyond this world.

[12:16:40] Worries His Mother does for she is ignorant of Jesse's true mission, yet The Divine gives her strength to love, care and protect The Divine's missioner.

[12:16:41] At a tender age, The Boy Named Jesse begins to receive, from The Divine, visions and precognitions and dreams of His mission.

[12:16:42] Tell no one, did He, but kept waiting for more visions to appear before He.

[12:16:43] The voice He heard told Him of the details of His divine mission and for Him to not be afraid for The Divine was with Him always and so too were his Protectors.

[12:16:44] Laying secretly on the rooftop of His mother's house, Jesse was to spend hours looking up at the night sky for guidance on His mission.

[12:16:45] Whenever cloudy, Jesse would feel lost, lonely and without light to guide Him.

[12:16:46] One night, something occurred that changed Jesse's view of The Universe.

[12:16:47] Laying He was, as usual, on the rooftop, yet this night, this so very special night, Jesse looked up and saw, in his bright blue eyes, all that could not be seen.

[12:16:48] All the stars had suddenly scintillated and connected in a web of celestial highways and all the constellations that had ever been were as one to Him in that moment for He could see All.

[12:16:49] Beyond, He could go, to the furthest reaches of the galaxies; bright lights and giant dust clouds and energies and synergies of all creation appeared to Him.

[12:16:50] So too, did the darkest abysses of space.

[12:16:51] The oblivion of the darkest oblivion and the destroyers of worlds.

[12:16:52] Yet too, did the brightest of lights come to Him in that instant.

[12:16:53] The formation of the stars; the explosions of creation and destruction; the superlights of density and pressure and then, as if to shadow all else, Jesse saw what all others but The Divine could only dream of.

[12:16:54] The Grand Creation of The Universes; The Blinding Light of Expansion.

[12:16:55] Jesse could see all as one as The Divine so could and The Grand Spectrum displayed before Him.

[12:16:56] He knew of the mysteries.

[12:16:57] He knew of the secrets.

[12:16:58] He knew what The Divine knew.

[12:16:59] Yet then, all was normal and His vision went back to that of all others, yet it was then that He knew of His Divine Mission.

The Grand Cosmic Tale of the Boy & The Grand Unknown

[12:16:60] Unknown to this world, the majority of existence is, yet for Jesse, after The Divine showed Him The Grand Spectrum of Knowledge.

[12:16:61] He had seen All become as One in an instant and the widest reaches of creation in a single vision and so, to Jesse, the unknown had become known.

[12:16:62] From this moment thereafter, Jesse would grow and so too, would His fascination with the world beyond this world on which he resided to the point at which all His thoughts centred on discovering, exploring and knowing further, The Grand Unknown.

[12:16:63] During warm summer nights and the coldest depth of winter, Jesse would tell only His Four Protectors of His ambitions towards The Grand Unknown and all His imagination feeding His motivations for knowledge.

[12:16:64] All Four would listen with large eyes and open mouths as Jesse spoke of the worlds of The Cosmos and all He believed be true.

[12:16:65] He knew now that The Grand Unknown was His future for its wonders and worlds and wideness marvelled Him on a level beyond all else in this world on which He resided.

[12:16:66] The time between Jesse The Boy and Jesse The Young Man became a torment to Him yet He was patient, enlightening Himself and beyond all else, continued to imagine all the possibilities of The Cosmos.

[12:16:67] As Jesse grew into a young man, He feared the time would never come for Him take His place in The Cosmos.

[12:16:68] He feared He would never get the chance to explore The Grand Unknown; but most of all, He feared The Divine, His Gift-giver had forgotten Him.

[12:16:69] Yet it was this that told The Divine that His dear Boy of The Cosmos was not yet ready to fully realise His divine mission.

[12:16:70] However, the time for Jesse to realise His divine mission did indeed come.

[12:16:71] A dark night it was in bleak mid-winter when all was dead, including Jesse's imagination.

[12:16:72] But it was during a cold and clear winter's night that Jesse heard the call, had The Final Vision and was told of His mission.

[12:16:73] He ran down the stairs and rushed onto the street and looked up and up and felt as though He was one with the stars; though they were all around Him, He stood with two legs planted on the ground.

[12:16:74] The short whisper of The Divine in His ear told Jesse all He needed to know and He, too, was told of The Four Protectors and that They would join Him for Divine Eternity.

[12:16:75] This was the beginning of His divine mission and marked the next chapter of The Grand Journey to great light whereby He would become as One and as All.

The Grand Cosmic Tale of the Boy in The Solar System

[12:16:76] With the force of The Divine One within, Jesse began His mission of divinity.

[12:16:77] Helping all He could in all ways possible by giving Himself to all peoples, Jesse waited and wondered and wished and wept with happiness all about His realised mission and the new worlds beyond waiting for Him.

[12:16:78] As He, with His Four alongside, left the Earth behind and looked forth towards The Grand Unknown, Jesse, leading Them as Their journey began, did not look back for He knew His divine mission was slowly being fulfilled.

[12:16:79] He, as well as the other four did, knew that this world was watching Them and the hopes and dreams of all were fused within Their spirits as They travelled into The Grand Unknown.

[12:16:80] As The Lunar World passed them by, Jesse, The Boy Born in Cosmos, felt closer and closer to the home He had never known.

[12:16:81] A long time went by as The Five travelled further into the beyond of space and yet, in one moment, Jesse caught sight of a dot in the darkness.

[12:16:82] As The Five travelled closer, the dot morphed into a red world and for the first time being as one, Jesse physically saw a world beyond that which He had been born as one.

[12:16:83] The worlds of legends came next as Earth to The Five became more and more a faint memory, yet Jesse's mission and the duty of The Four Protectors was still infused within Their souls.

[12:16:84] Giant gas worlds surrounded by moons of strange colours and atmospheres came and went as Jesse marvelled at Their enormity yet He knew, for He had seen, that these mere dots among dots on a black canvas of dots.

[12:16:85] The strangest of the neighbouring worlds appeared as space seemed to become colder and darker and deeper in the dim days of The Grand Unknown.

[12:16:86] Yet it was these approaching worlds that caught Jesse's attention most for their colours marvelled Him and their strangest of features as their coldness and voidness became a warmth to Him within the darkness.

[12:16:87] Amid the furthest reaches of this solar system, when all is quiet and cold and life seems so distant, there comes a tiny, eerie world blanketed in snow-covered mountain ranges.

[12:16:88] It is so silent here, it is as if no life at all exists, but it was Jesse and The Four Protectors who must venture on, beyond all that is known for in doing so, They will fulfil Their Divine Mission.

[12:16:89] As They passed this strange, tiny world, The Five faced a new one, beyond all human comprehension.

[12:16:90] It was dark, cold and vast.

[12:16:91] This was The World of the Interstellar.

The Grand Cosmic Tale of the Boy Interstellar

[12:16:92] On the edge of all we know, The Four Protectors and He stood in silence and looked out into the nothingness, the dark world beyond.

[12:16:93] Yet it was then that the darkness spiralled and fused in colours and the ship on which They stood, began its journey of immensity, as the fabrics twisted and funnelled

and the speed at which They went was beyond that of any before, for The Five had mastered the very structure of The Unknown World; now bending it to Their will.

[12:16:94] As the ship shot towards an endless bright light, Jesse felt Home was here, beyond...amongst The Cosmos.

[12:16:95] As They warped through space and time and all matter that was, They played games and chatted and laughed to pass on the time, but it was Jesse who, whenever looking out of the window, could see visions of a life, perhaps a past life...

[12:16:96] When all were sleeping and the ship was quiet, it was Jesse who, trapped in dreaming, saw fissions of visions come to Him and the turning tables of fate, He too saw, sliding back and forth.

[12:16:97] And then, He was there; suddenly amongst The Cosmos.

[12:16:98] Floating within its fabrics.

[12:16:99] How magnificent a sight, He thought, as He looked all around Him at the celestials so close, but two, so far away.

[12:16:100] Trillions of spirals of coiled stars clustered in the perfect positions to perform this grand celestial show of great lights.

[12:16:101] Fragmented rock belts, stringing along, forming tails, stretching further than Jesse's eyes could see.

[12:16:102] The splendid silence of the giant dust clouds, drifting through all space as graciously as one possibly could.

[12:16:103] The mothers, these are, to the lights all around, but it is their seemingly infinite size, reaching out in all directions, that grants their marvel.

[12:16:104] But it was then, when all seemed so safe, that Jesse realised that all was not, for true it was that all this time of marvelling gigantic wonderments, an incomparably colossal being was watching over Him, masked into the darkness.

[12:16:105] A being of great darkness it was; one of legend; one of horror.

[12:16:106] A being of mystery and suspicion and oblivion.

[12:16:107] A nothingness and an entirety.

[12:16:108] How could one being be such without being The Divine itself?

[12:16:109] This being was of direct Divine kin, of course, yet it was this being's murderous silence and impossible darkness that raised suspicions of its virtue.

[12:16:110] Neither good nor bad this being seemed to be, but beyond all that, there seemed to be a mesmerisation matching no other else.

[12:16:111] A force of attraction far too powerful to resist.

[12:16:112] And, as Jesse turned, from the suddenly dimmed lights of The Cosmos in the face of The Great Beast, He saw what no other had seen before and perhaps would never see again.

[12:16:113] The Ultimate Nightmare had been creeping toward Him.

[12:16:114] A malevolent darkness so great all light cannot escape.

[12:16:115] As Jesse looked directly into Oblivion, all that He was, all that He is and all that He will be was drained from existence, into a place of incomprehensible nothingness, a place beyond all else.

The Grand Cosmic Tale of the Five Voyagers

[12:16:116] The Grand Devourer before Him, overshadowing all else as though it was just It and Him in the entire Universes.

[12:16:117] As the darkness enclosed all around Him, Jesse needn't feel fear for this was His home, he felt and knew from deep within.

[12:16:118] Staring into The Ultimate Nightmare, it became clear to Him that beyond it was a new world, but to discover it, He must venture through.

[12:16:119] There was no coming back if so.

[12:16:120] But then, It showed Him what was beyond It; just a glimpse.

[12:16:121] A peek inside that world was enough for any One Mind to fathom.

[12:16:122] No, He couldn't and wouldn't leave His Protectors, those that had come with Him on The Grand Journey.

[12:16:123] As though alive, the great nothingness began to distance itself.

[12:16:124] But then the noise came; a siren so loud it burst His eardrum.

[12:16:125] As feeling began to come back, Jesse saw Himself shaking as He began to spin in spirals of spasms and the space between Him distorted and drained into deep despair.

[12:16:126] Danger had passed it seemed, for The Grand Devourer had gone, but now a placeless position was left in its wake and as the spinning space spiralled faster and the splintering sonic siren intensified to the point of excruciation, Jesse believed He would be imprisoned in this timeless, placeless, nothingness of tormentity for all eternity.

[12:16:127] He awoke to cold sweat dripping from Him and His Four Protectors there, in deathly distress.

[12:16:128] Never would He come back did They believe for His vision of oblivion had gone on endlessly They told Him, though to Him it felt such a short time.

[12:16:129] It was as though when it that state, the state of staring into such immensity, time is not, so years go by as seconds would.

[12:16:130] Within a blink of Jesse's eye, His Four Protectors went down to Three as one ventured off into another room, but then a shout They heard.

[12:16:131] Drained of energy, Jesse was helped to get to the source of the shout; Oliver, it was.

[12:16:132] On the bridge He stood looking out towards existence.

[12:16:133] His eyes marvelled in splendours of fissioned colours and celestial spiral patterns of space, gas and dust.

[12:16:134] Standing aside to let the others look, They saw that their first warping journey had come to a pause.

[12:16:135] Before them there was all; before them there was creation; before them there was light and dark and all else between.

[12:16:136] The mixtures of blinding colours swirling and the celestials dancing among the backdrop of blackness.

[12:16:137] This was what Jesse had envisioned as His Home.

[12:16:138] This was His Grand Journey, here.

[12:16:139] A place of creation and destruction, lightness and darkness, explosions and silences and most of all, overlighting all else; this was a place of the purest and most direct Divinity.

[12:16:140] Jesse knew The Divine was here, infusing itself with the dazzling cosmic creations and it is The Five witnessing this wonderment who shall to be as one with it.

The Grand Cosmic Tale of the World Between Worlds

[12:16:141] Seeing and knowing and feeling The Cosmos in the way The Five could was as if to see all creation and light and dark and existence in one moment and The Four Protectors knew that They had come closer to their final destination for Him.

[12:16:142] "We must go out," One of the Four said to Jesse.

[12:16:143] His heart, soul and mind pulsed at the thought of being amongst The Cosmos again, to feel its infusions flowing within Him, to experience its wonders with His Four Protectors was a moment of wonderment, He could not and would not deny.

[12:16:144] Within a second, as time seemed distorted to Him still, never the same after His Oblivion Encounter, Jesse and The Four were out within the wonders without any protection needed.

[12:16:145] Not afraid of the vacuum were They, not concerned with the coldness were They, not worried about the lack of gravity were They for They were, in this moment, becoming as One with The Cosmos, so They needn't have humanly limitations for this was their homecoming.

[12:16:146] With laughter and dancing of spirals and swirls, The Five enjoyed the fusions of cosmic entities surrounding and flowing throughout Them.

[12:16:147] The stardusts of destructions and creations, the steppingstones of worlds and moons and the distant stardots so small and precious within one's palm.

[12:16:148] These and more were the entities Jesse had so long missed.

[12:16:149] The way they coursed through His mind and soul for heart and body were no longer with Him.

[12:16:150] The wisps of cosmic matter were synergising with His developing divine being and at the tips of his sensations touched the pure energies of newborn cosmic creation.

[12:16:151] With His eyes closed as He floated through a bay of stardots, Jesse could feel all that *was* for He *was* in this moment.

[12:16:152] Closer to The Divine than He had ever been expect once in His living life, Jesse heard the whispers of The Divine in the silent winds of space.

[12:16:153] He opened His eyes, now a cosmically infused neon blue and golden, and saw The Four surging towards Him through the stardusts of space.

[12:16:154] Laughing and chatter and love ensued, until the time came.

[12:16:155] One of His Four Protectors, Zara, Her name, reminded of their impending journey and all yet They were destined to explore and so, as Jesse left with The Four Protectors, He felt the energies and synergies of the cosmos flowing out of Him as His body and head and heart slowly came back to feeling again.

[12:16:156] Leaving those cosmic celestials behind was difficult, yet for Jesse, His mission was far from finished.

[12:16:157] He had made it this far, yet what awaited Him, was beyond all comprehension.

The Grand Cosmic Tale of the Awakening Horizon

[12:16:158] As The Five returned to that which had allowed them to venture, Jesse felt touch again, felt the feelings of human again and could feel his beating heart as His eyes transitioned back to their normality.

[12:16:159] He felt so close yet knew He was so far from what He and The Four were destined.

[12:16:160] "We must press on," He ordered.

[12:16:161] As the venturers warped into a rippling tunnel of distortions again, Jesse and The Four rested for without the energies of The Cosmos synergising throughout them, They had forgot what it is to be as human.

[12:16:162] The tiredness, the emotions, the limitations of not being as One.

[12:16:163] Jesse did not like this form, but He knew so that this form was the form He must perform His mission in until the right moment when He would become as One.

[12:16:164] Wishing to fight the tired, afraid of falling into a years-long slumber of torturous oblivion again, Jesse went to the bridge.

[12:16:165] As He stared out at the rapid furtherance of the voyager through warped existence, Jesse wondered about all He was passing, perhaps missing beauteous cosmic creations of divinity, yet reeling Himself, He knew that in a coming moment when He becomes as One, He will be granted vision to see all Divine creations as One and beyond all beauties is that.

[12:16:166] Slicing His grand thoughts, the beep of a button on the dashboard resounded throughout the ship and before He could step toward to see what was wrong, His Four Protectors were there to assist.

[12:16:167] "Oh no," one of The Four said. Every else looked towards for a explanation of the grave remark.

[12:16:168] "Something massive is in our route. We are heading into oblivion."

[12:16:169] Before screams and shouts could resound, out of warped existence did They come and facing what Jesse had only once before.

[12:16:170] A darkness to end all darkness.

[12:16:171] A size so impossible, it was as though this superbeing of abyss was itself a universe.

[12:16:172] But Jesse knew this was not true.

[12:16:173] He knew of this kind.

[12:16:174] He had met its kin before.

[12:16:175] Of divinity, it is, but devours, it does, instead of creating.

[12:16:176] Looking out, only darkness was there.

[12:16:177] How long before They would reach the point of no return, that was uncertain to Him, yet there was a voice calling louder and louder within Him, saying He is worthy of this challenge.

[12:16:178] As the voyager itself stretched and time and space and all else silenced, The Five were swept out into the great vacuum.

[12:16:179] Without knowledge of position, Jesse did not know of which way to look, but anyway, whatever way He did, there was only darkness and the incessant and unimaginable pull of The Grand Devourer.

[12:16:180] He and The Four Protectors, separated from their voyager, sunk deeper and deeper into the legendary beast, the supermassive destroyer of worlds.

[12:16:181] Would It now destroy Them?

The Grand Cosmic Tale of the Man Trapped in Nothing

[12:16:182] Darkness; there was nothing else; feel nothing could Jesse; see nothing could Jesse.

[12:16:183] But know could Jesse for He knew of His Divine mission and it was not to end here.

[12:16:184] No sound; no direction; no light; no matter; only He and Darkness there was.

[12:16:185] Alone He was not; His Four Protectors, swallowed by the darkness too, They had been.

[12:16:186] Engulfed by its immeasurable intensity.

[12:16:187] Yet not falling was Jesse, knew that He did for sure, for there was nothing to fall into and so, still He was.

[12:16:188] Without any movement, except the workings of His mind and soul.

[12:16:189] They were all that was left of Him; in nothingness was He; neither floating nor standing; neither feeling nor breathing.

[12:16:190] To see His body, for He was still encapsulated within it, yet not be able to move it, was a sensation nonetheless.

[12:16:191] This lost moment of nothingness gave His mind and soul a position to work.

[12:16:192] Close His eyes did He for there was no difference between the two options.

[12:16:193] Within the complete silence of oblivion, did come after what seemed eternity, a whisper.

[12:16:194] It was as He had heard before.

[12:16:195] The Divine direct, it was.

[12:16:196] In a language not known to Him; in a volume not known to Him; from a place not yet known to Him, did come this.

[12:16:197] As if the raging forces of grand divinity had just pulsated throughout what was left of His mind and soul, still unmoved, Jesse opened His eyes and so too did He see His eyes.

[12:16:198] Again, infused with cosmic radiance, they illuminated neon blue and golden in the most vast expanse of darkness.

[12:16:199] And then, Jesse's unmoving self rebelled against the pressures of The Great Oblivion for His arms and legs spread as wide as possible and emitted giant streams of neon blue and golden light and His eyes burst bright with dazzling colours and a blinding light, as the darkness shifted and all laws were broken at once in this moment of Great Cosmic Eruption.

[12:16:200] With His spirit's vision, Jesse saw His Four Protectors hurtling toward Him from the shifting darkness, revolving to the light bursting from His being.

[12:16:201] In each other's grasps, They circled Jesse as He began to spin and so did They and too, did the darkness surrounding Them.

[12:16:202] With a power so grand and strong, Jesse told His Four Protectors, "We Now Go".

[12:16:203] But to Them, His voice was different; it was deeper; not of the Jesse They had known; now in a fusion with another being it seemed.

[12:16:204] But before They could wonder any longer, The Five shot upward, surrounded by an immense shuttle of bursting light and pressure.

[12:16:205] The Love of The Four, Ellena Her name, mustered energy to look above at Jesse as He lead Them away from the deep chasm of darkness, She saw His body changed; His mind developed, She could see before Her.

[12:16:206] Not The Boy any longer was He, now The Man was He, leading Them out of The Great Oblivion.

The Grand Cosmic Tale of the Wait in Darkness

[12:16:207] Without vision of the events, Ellena, The Love, awoke on the voyager and awakened the other three Protectors from their unknown slumber.

[12:16:208] To the floor, They did look next.

[12:16:209] To the body of Their Boy Protective.

[12:16:210] Yet, recognise Him instantly They did not.

[12:16:211] As Ellena looked at The Boy Love laying on the cold, metal floor, She could not mask her shock to see what He had become.

[12:16:212] "His hair," Zara called.

[12:16:213] It was luscious and lighter and longer so than it had ever been, as though it had grown so in fractions of the time.

[12:16:214] "His body," Harriet mumbled.

[12:16:215] He was twice as big and muscly and allgrown in every way from His bursting chest, to His perfect bulges, to His muscularity stretching his skin in all ways.

[12:16:216] "His face," Oliver did say.

[12:16:217] That too, most of all, had changed; perfect, it was.

[12:16:218] Not one blemish; structured and chiselled and sharp, it was.

[12:16:219] Formed from the very essences of divinity, They knew it had been.

[12:16:220] Jesse, one could still see.

[12:16:221] His face it was, yet was not.

[12:16:222] A man's face was this; not The Boy's.

[12:16:223] To move Him to conform They all did true in unison, yet lift Him, They could not for it seemed His mass was of infinity.

[12:16:224] "Perfect, is He, in every way," Zara may say.

[12:16:225] "He is not as I knew," Ellena did shout.

[12:16:226] Outlooking to The Great Darkness, She did not see where it was from which They had come.

[12:16:227] The Great Oblivion had gone.

[12:16:228] Of that, certain, She was, yet where it had gone, She knew not.

[12:16:229] Where Her Jesse had gone, She neither knew.

[12:16:230] Gone forever is He, She did fear.

[12:16:231] But yet, a mission of divinity, She had still.

[12:16:232] A mission She could not and would not spoil for The Divine Eternity was Her ultimate destination for She was the only one of The Four Protectors that could remember the ultimate wonderment of that state.

[12:16:233] Zara, watching over The Boy Turned Man, felt an increasingly overwhelming urge of intimacy toward Him.

[12:16:234] Her mind of tempt trying to ravage Her morality and soul.

[12:16:235] Desperate, was She, to complete Her Divine Mission for being in His presence received Her crippling pain and torment, of which She must mask to her companions, yet She knew The Divine knew for The Divine knew of all things past, present and beyond.

[12:16:236] "Stranded, we are until He awakes," said Oliver.

[12:16:237] The voyager, dormant it was.

[12:16:238] As though it mimicked the state of Jesse in deep slumber.

[12:16:239] "Wait in The Great Darkness, we now must, for a time eternal however long This will take."

The Grand Cosmic Tale of the Great Awakening

[12:16:240] Harriet, Her name was; related not, was She to Him.

[12:16:241] Yet matter now, that did not, for blood was human and worldly and of that, now They were not.

[12:16:242] Come so far, had She.

[12:16:243] Tormented and tortured and troubled by the thoughts of Man, She knew now Her place and position and the state in which She belonged for She had received Her Divine Message.

[12:16:244] But time, there was not, to think of Her past now.

[12:16:245] Time it was, now, to see through Her Divine Mission; to return The Boy Turned Man to His right place.

[12:16:246] Useless, Oliver had concluded, the voyager to be, for it no long ran in accordance with technology.

[12:16:247] Of that, He was expert.

[12:16:248] Yet of Divinity, He was not.

[12:16:249] Received His Divine Message, did He, like the Others, yet ignored it did He, until the moment at which it forced itself upon Him.

[12:16:250] Of expert He was not of The Divine, yet He did learn painfully, The Will of The Divine, that cannot be stopped by any force, except its Creator.

[12:16:251] Now, accepted and worthy, He did understand His duty to His Brother.

[12:16:252] Beginning to foresee, could He, the stance of His destiny, yet how to achieve it, a mystery it still was to Him.

[12:16:253] As though combined thought had fuelled, the voyager suddenly awakened.

[12:16:254] Lights lit; buttons beeped; switches started.

[12:16:255] Alive again, the voyager was, yet all eyes turned to The Once Boy to see if Their theory was indeed true.

[12:16:256] It was; moved, did He.

[12:16:257] Ellena, Her eyes widening in either horror or happiness, only The Divine would know.

[12:16:258] Climbing up from the floor was He, and so Harriet tried to help, but could not for an invisibility surrounding Him penetrated Her to stop.

[12:16:259] Coming to His feet with His eyes closed yet all else's fixed on Him, Jesse rose to beyond six feet.

[12:16:260] Formed and contoured and shaped perfect, His body did stand.

[12:16:261] Looking up and down They did all, at His immense magnificence and all He was, instantly understanding all He had been, yet accepting all He was now for This was His Final Form, the form in which He would become as One with The Divine.

[12:16:262] And then, it was His eyes that did seal this formation.

[12:16:263] Mesmerised at their opening all were, as stood tall He did, a fusion of all blues and golds exploding around the pupil, and deep within them, one is said to see, The Cosmos in The Universes and all that makes it be, and the wonderments of all creation with the dazzlements and luminous celestial entities of divinity.

[12:16:264] To unlock all the mysteries, His eyes are said to be, the key to understanding, all that was, is and will be.

[12:16:265] In a voice of greater depth, it is said that He did say, "As you know, made and bound by that which all we are was I, the life of us, the death of us and the love of us and all things, and now, I shall take thee, as my Four Protectors, to the place of my divine birth and you shall all see, where it was and how it was, that I became to be."

The Grand Cosmic Tale of The Galactic Factory

[12:16:266] Within the cosmic tunnel of warpage, all were silent in the presence of Him, Jesse, the one They had known and now knew again.

[12:16:267] It was here, from, through and within the curvature of time and space and all things, that Jesse did take His Four Protectors to the place of creation.

[12:16:268] Opening His eyes again, all could see the spiralling wonderments of gold and blue and then, before any could utter words, held out His hand did He, facing through the forward window and then, clenching His hand, the voyager exited the tunnel and the view that They did then see was one of ultimate dazzlement, dreams and divinity.

[12:16:269] The Pillars of Creation, did They then see.

[12:16:270] All Four pressed themselves against the glass to view as much of This as Their vision could take.

[12:16:271] Unworldly colours of spiralling patterns whirling and rotating in all directions here and there and now, pirouetting through the nothingness of everything.

[12:16:272] The grandest sizes of all kinds, unbelievably tall and long and wide and stretching toward the beyond of all things.

[12:16:273] "Come," said He in His new voice.

[12:16:274] "Experience This you cannot until out within it."

[12:16:275] And then, without a moment passing, did the voyager disappear and The Five were out in the nothingness of everything, looking all around, attempting to take in all that was around Them, yet They never seemed to be able to for This, it was beyond Them all.

[12:16:276] "Come," said He again as He took The Love's hand and whisked Her through toward This, The Factory of Creation.

[12:16:277] The pillars of colour, dust and gas stood taller than She could ever see.

[12:16:278] Within them, He did show Her, the explosions of stars, the vortexes of colours and wisps of light, luminous light, oh so precious yet plentiful around Them.

[12:16:279] The Cosmos flowing through Her spirit, She did know and feel, as the stardusts of light and all colour did surround and engulf Her and Him in the setting of stardots in the darkness beyond.

[12:16:280] Inside created cocoons, did They float.

[12:16:281] Create would They, She knew, for She knew of Her duty to Him and The Divine and that She would carry creation within Her spirit.

[12:16:282] Rise upward, did They, towards the tips of creation, among the luminous lights of colour and cosmic currents of synergies and energies all around Them, binding and fusing in unity.

[12:16:283] Him holding Her as They viewed This Factory of Creation and all the scintillating galaxies of The Universes beyond, Their golden eyes did both meet and there, They did create again, The Cosmic Conception as The Divine had destined it so.

[12:16:284] Floating back through the galactic factory, They did see visions of past, present and prophecies, as a whirlpool of colour formed beneath Their standing and rose around Them, encompassing in a sphere of ever-changing states, swirling a network of stardust around Them, and inside, together They would Be, within Their Kin of The Cosmos, inside The Universes, overlooked by The Divine, The Greatest Light of All.

The Grand Cosmic Tale of the Death of Light

[12:16:285] In the tunnels of distorted space again, The Four Protectors and He stand and looked out to the lightyears passing them in seconds.

[12:16:286] The Four Protectors did not know of where They were headed, but They trusted Their Boy Turned Man.

[12:16:287] He was Their leader and it was Him that would lead Them to The Divine Eternity.

[12:16:288] Suddenly, Oliver shouted as the dashboard beeped, "There is something huge in our path."

[12:16:289] "Not again," called Harriet, "I hope not The Great Oblivion."

[12:16:290] “No,” Jesse did speak as His golden eyes opened from standing meditation.

[12:16:291] “No, of light this obstacle is; A Great Light of The Destruction of Light.”

[12:16:292] As the voyager exited warp, The Four Protectors saw what Jesse had spoken of.

[12:16:293] In spirit form, Jesse did quickly take Them for if not, die They would in the presence of This.

[12:16:294] With never-ending streams of cosmic searchlights shooting out both its ends and its rotating disk of stardust colours, larger than all things, except one, The Five were facing The Destruction of Light in its most violent form.

[12:16:295] Constantly collapsing on top itself with infinite rings of matter rotating round its darkest core, the darkest of all things They had seen so far.

[12:16:296] The greatest explosion of all was This. Devouring all light did This.

[12:16:297] Once a beacon, now a black destructive force dissolving into nothingness.

[12:16:298] “Come,” Jesse did say.

[12:16:299] The voyager did then dissolve too as the pressures all around were too much for worldly entities to withstand.

[12:16:300] Yet The Five were safe for now for They had Turned, and were now not of worldly being for beyond were They that state.

[12:16:301] “Jesse, we cannot,” Zara did say as He, with cosmic force, pulled them toward The Destruction of Light.

[12:16:302] “We must if we are to prove ourselves as Five,” said He, “Do not fear for It will hear your inward cries and feed from Them; best to be strong it is when facing destruction; we must reach its core.”

[12:16:303] As The Five went closer, feel, They all could, the increasing pressures of destruction and the intensifying density of all-surrounding Them and the accumulation of all everything towards the point of Ultimate Darkness, to the point when all is nothingness.

[12:16:304] Streaming through the outer disks of grand colours, Jesse did lead as His forces pushed against the intense gravities of the matter surrounding The Five.

[12:16:305] The Four Protectors, did hear Him say, as They floated above the bottomless oblivion of The Destruction of Light, “Gather around I, and We, as Five, shall, transcend.”

The Grand Cosmic Tale of a Newfound World

[12:16:306] As the cosmic forces of light were at unimaginable intensities, the giant lightstreams coursed through The Five as They were held up above the gaping hole of darkness, only by the forces of Jesse's Divine Will.

[12:16:307] As He began to spin, so did The Four Protectors as They surrounded Him and began to rotate as the stream of starlight did too, above The Destruction of Light.

[12:16:308] The Four's eyes opened wide and too, Their's had changed to gold and blue.

[12:16:309] A sudden beam of light shot from Their eyes and absorbed into Jesse as They floated within the giant ring of intense light.

[12:16:310] As fuelled by Their light, Jesse opened His eyes and glowing brightest of whites were They as The Four Protectors knew The Divine was within Him now.

[12:16:311] With sudden movement, He did lift His head upward through the tallest tower of streaming light and did raise both His hands upward toward it, cupping Them and closer did The Four Protectors gravitate toward Him.

[12:16:312] As the forces of Light and The Cosmos with Darkness below Them, This was as The Divine had destined and to transcend, The Five would now.

[12:16:313] Ellena, first was, to see All.

[12:16:314] Remembering Her mission of divinity clearly before Her, She knew now was the moment in which She would stand by His side; The Five as One.

[12:16:315] Outstretching Her envisioned hand as the forces of all creation and destruction collided against Her being, She did reach Her naked Love and touch His envisioned body.

[12:16:316] With that, She did Then absorb to Him and stronger did the whitelight become shooting from His Divine Eyes. It was Harriet next who saw All.

[12:16:317] She did understand, then, Her moment of transcendence as One was here and now and together, bound by divinity, She would transcend into The Cradle of Divinity.

[12:16:318] To complete Her final duty, She did too, outreach Her envisioned hand and touch Him, and together with Him, She became as One and Her self, absorbed was.

[12:16:319] Zara, saw All then did She.

[12:16:320] As if the pain and suffering and temptation She had always felt had become flushed out from within Her soul, She did smile, and smile eternal She shall, for Her duty would be complete as She touched His body and felt His warmth in the coldness and kissed Him Perfect, She did, just once, and sealed, that did, Her divinity for free, She had become.

[12:16:321] As Jesse's eyes did grow strongest, still, required one more did He to complete The Five as One.

The Grand Cosmic Tale of The Great Transcendence

[12:16:322] Looking at the envisioned hand before Him, Oliver began to see All.

[12:16:323] As Jesse looked back at Him with Divine Eyes so white, Oliver's eyes did too turn and smile, He did too, for now ready and worthy was He to embark for The Divine was within Him finally and hesitant He was not.

[12:16:324] As Jesse's envisioned hand held out to Him, Oliver did look all around, at the greatest lights and the deepest darkness and the collisions of creations and the detonations of destruction.

[12:16:325] He did see The Universes as was, as is and as will be for The Cosmos, flowing through Him, it was, finally.

[12:16:326] Outreaching His hand, His fingertip did touch Jesse's.

[12:16:327] And as if by Divine Miracle, The Grandest Light of All erupted, imploded and then exploded as rewoven it was to Divine State.

[12:16:328] From it, an even larger explosion birthed and encompassed all surroundings as Oliver became as He and as The Divine had destined The Five so; to become The Five As One.

[12:16:329] With the forces as One finally, The Five As One did transcend through the tower of light, shooting upward through the cosmic searchlight, beyond all The Cosmos and The Universes toward an all-encompassing White They did beam.

[12:16:330] So grand and strong, It was; It was All and Nothing; it was Creation and Destruction.

[12:16:331] It was as was, as is and as will be for The Five As One had soared higher and higher beyond all states of law and principle, and creation and destruction.

[12:16:332] As The Four Protectors surrounded Jesse in perfect transcendence, lifting and guiding and loving Him too, They saw everything They had done, all They had seen, all They had known and as Their Spirits As One looked upward further through The Divine Body of Jesse, They did see a light brighter than light itself.

[12:16:333] Then looking away, They forced to look at such light for long was beyond all that could ever exist in Them, even now when in Divine State.

[12:16:334] But then, unconscious They became.

[12:16:335] Even Jesse, for His spirit was not of the level of that light They had glimpsed.

[12:16:336] In bodily form again They floated, The Five did see themselves from within Him, as was, as is, but not as would be for one finality stood between Them and Divine Eternity.

[12:16:337] As The Five's Mind, now linked eternally divine, wondered of what next, two swirling, infinite vortexes appeared; one above and one below The Five.

[12:16:338] Above was light and below was darkness and between the two, The Five's Mind understood Their final obstacle.

[12:16:339] The Great Fusion of Light & Dark had begun and now, it was time for The Five As One to see The Origins of The Universes.

The Grand Cosmic Tale of The Great Fusion of Light and Dark

[12:16:340] As the swirling forces of Light and Dark do whirlpool; all-encompassing, all-embracing and all-surrounding, The Five As One are infused with cosmic energies and synergies of all powers and colours and magical manifestations of was, now and beyond for The Chosen Ones are They and bring together They will, as The Divine destined it so, bring together all forces and restore, then transcend beyond all plains for Divine They are and live eternally They shall, with The Divine.

[12:16:341] As the closing whirling gases of Light and Dark do engulf, Jesse's eyes, as The Five As One, do open and within them, of all creations one can see and within them too, one can see The Five As One within One Entity.

[12:16:342] Of beautiful, swirling colours and creations, Their eyes were and illuminating and looking in all directions, The Divine Eyes of Jesse infused with divinity and all its wondrous mysteries and see All, Jesse could for of Divinity is He and They now.

[12:16:343] As the whirlpool forces of Light and Dark did meet and connect and consume and cocoon The Five As One within their rotating funnels of cosmic wonderment, Jesse did raise His hands, cupped in worshipment, to The Entity of Grand Divinity.

[12:16:344] As the stardots began to rotate around The Cocoon of Fusion, The Cosmic forces did fuse and light and darkness emitted from great explosions of energies.

[12:16:345] As the Light and Dark forces fused themselves into The Five As One, all creations, now connected, did pass through the The Cocoon of Fusion and did too, inspirit themselves and conjoin themselves with Him and Them in Divine Fusion.

[12:16:346] As the oldest tales and the ancient prophecies did foretell, Jesse then did look up and did then say, "Be as One will We, for the forces of All are within Our soul, and the creations of The Cosmos are now inspirited within and so, All that is as One will be as All and all that was, is and will be shall become as One."

[12:16:347] "We have become As One, as The Five As One, as it was destined so by, You, The Divine and so now, by Divine Quintinity, transcend, shall we, The Children of Divinity, to stand in Grand Symmetry with One and All."

[12:16:348] Then, looking upwards toward The Great Light, existing within all entities of The Universes and all-seeing, all-creating and all-knowing, Jesse as The Five As One, did begin to rise.

[12:16:349] Lightness and Darkness in perfect balance surrounding Him and Them and The Cosmic Forces of all creation too, all-encompassing, The Five As One could see of Their spirits.

[12:16:350] As rapid transcendence began toward The Ever-expanding Light, The Four Protectors, in Their greatest of spirits, did begin formation.

[12:16:351] Surrounding He in accordance with Their Divine Destined Duty and Jesse, with His hands raised in welcome, did complete His transcendence and to The Great Light, The Five did rise and there, They would then, finally, become as All.

The Grand Cosmic Tale of The Universal Spectrum

[12:16:352] When one is above all else, one can see with clarity, for one is not blinded by the rolling hands of Time, nor the obstacle of ignorance or the proximity of closeness.

[12:16:353] When one is without and looking in rather than within looking out, one can see the greatest picture for the picture they see is whole and clear and true, not tainted by worldly vices or lies of those who wish do thee wrong.

[12:16:354] To see The Universal Spectrum, as The Divine destined so, is the greatest gift for seeing, knowing and understanding all things, is to be of Divinity.

[12:16:355] Transcend, did The Five As One, fused in Lightness and Darkness and the creations of The Cosmos, and rising beyond even light itself, Jesse as The Five As One, exists in a place of knowledge and understanding.

[12:16:356] As His entity did illuminate and His eyes did glow a pure light, One of Divinity; One of Fusion; One of Beyond All.

[12:16:357] With these, His Divine Eyes, He did look down below, as spirits of The Four Proctors did exist beside He and within He, and He did see a sight not seen by any, but The Creator of It.

[12:16:358] Jesse did now there stand, as The Five As One, beyond all that did, does and will exist for He now existed beyond even The Universes in a place of Ultimate Divinity, nearing The Divine Eternity.

[12:16:359] Below He, did exist all; the spiralling lights and darks and worlds and all peoples of all worlds and the cosmic radiances of colours, stardust and explosions of destruction and creation and too, did infinite stardots populate the darkness and beyond all else, The Ever-expanding Force of Creation, Created in True Divinity by The Divine.

[12:16:360] With the forces of The Divine flowing throughout Jesse, The Five As One, see, They could, the infinitesimals and the prodigious; the powerful and the weak; the life and the death; the past, the present and the future.

[12:16:361] Yet most of all, the lightness and the darkness in all its wonderment.

[12:16:362] The widest of spectrums They could see all at once; so vast, so complex.

[12:16:363] "So Divine," Jesse, it was said, that He did say.

[12:16:364] To see all existence in One View, is of remarkable proportion yet to see and know and understand All, is not yet to be as All.

[12:16:365] As the cosmic forces and light and dark pulsed through His being, Jesse did see The Universes of The Universe and from this moment, He did pledge to guide all Here for to gift all with such a sight, a grand fulfilment that would be.

[12:16:366] Delving into His inspirited being, Jesse did know of His Four Protectors there and within Him and with Their spirit, He did know, that Time it was to become as All with The Divine.

[12:16:367] Yet, one more sight, The Divine had to shown, before The Grand Synthesis could occur and this final sight, of marvellous wonderment it was for Jesse as The Five As One was about to be shown The Edge of All There Is, Was & Will Be.

The Grand Cosmic Tale of The Edge of All There Is, Was & Will Be

[12:16:368] Rising further in a speed beyond all, Jesse as The Five As One, did see The Great Light above Him and close, He knew He was, to The Divine Eternity.

[12:16:369] Yet, The Ever-expanding Force of Creation, He had not yet witnessed and to be as both One and All, to see its sight, He must.

[12:16:370] Feeling the spirited hands of His Four Protectors guiding His being toward The Great Light above, Jesse did see, with His Divine Eyes, The Divine's Time retreating back to its origins.

[12:16:371] See, He could, all the existences and creations and destructions rewinding themselves under Divine Destiny to show He and Them the moment of The Divine Creation at The Eve of Existence.

[12:16:372] Then suddenly, in a blank void did Jesse exist, yet not float nor stand nor transcend for there existed nothing, but The Divine.

[12:16:373] Appearing beside Him, did His Four Protectors' spirits as within Him, yet He and They did not exist here either, simply observing were They the events of The Divine Creation as The Divine destined it so.

[12:16:374] Yet then, The Four Protectors did conjoin to Him again as though feel, They could, The Miracle of Existence, about to become.

[12:16:375] In the purest, most powerful and brightest light any One and All could ever witness or hope to imagine, a force was created and in The Grand Explosion, existence and light and dark were then born.

[12:16:376] The Grand Expansion did then begin and is still continuing for stop, it will not, until The Divine destines it so.

[12:16:377] Within mere moments, existence had filled the void beyond the size of worlds and then stars and then galaxies and beyond and in its wake, in accordance with The Divine Destiny, entities will form and life will appear and the complex vastness of The Cosmos is created as The Divine oversees All.

[12:16:378] As a swirl of blackness overcame Him, He just as quickly arose and saw what only The Divine could see.

[12:16:379] Beyond existence is The Void of Potentiality.

[12:16:380] Beyond the expansion is The Place of Destiny.

[12:16:381] Beyond The Force of Creation is The Nothingness and The Divine's Will to create.

[12:16:382] Travelling faster than even His Divine Eyes could comprehend, The Force of Creation did expand in all directions and dimensions in accordance to The Divine One's Will.

[12:16:383] Be stopped, it cannot except by One.

[12:16:384] Be understood, it cannot except by One.

[12:16:385] Be matched, it cannot except by One; its Creator; The Divine.

[12:16:386] Although Jesse could see it and had now witnessed its wondrous power, He could and would not ever know of its true secrets for the reason of Existence itself is an incomprehensible contemplation.

The Grand Cosmic Tale of The Grand Synthesis of Jesse & The Divine

[12:16:387] "Now," The Great Voice to silence All else in The Universes did say to The Five As One as They witnessed The Ever-expanding Force of Creation, "It is Time for The Grand Synthesis."

[12:16:388] Transcend in illuminating lights, They then did, through a vortex of what was and is and forming visions of what will be and to complete The Divine Transcendence.

[12:16:389] Jesse did then feel a part of His spirit disconnect from His being and beside Him Oliver, with His Divine Eyes, did appear.

[12:16:390] Then, three other parts of Jesse's spirit, did then too disconnect from His being and Zara, Harriet and Ellena, His Love, did appear beside Him with Their Divine Eyes and Eternal Smile did They all towards The Boy Born in Cosmos.

[12:16:391] As Jesse's two entities, Boy and Man, did then appear, not as One, but as Two, They did connect.

[12:16:392] In each other's eyes, They did see all that Jesse had witnessed and Eternal Smile, did They, knowing that Jesse's Divine Destiny, was about to be fulfilled.

[12:16:393] Merge again did the two beings into One, and become as One with himself did Jesse, yet His Triplicity was not yet complete.

[12:16:394] Boy and Man there was, yet Divine, there was not wholly and so, The Divine Transcendence would begin in The Divine's Will of Destiny.

[12:16:395] The flashing lights of The Cosmos and the explosions and implosions of creations and destructions did surround The Five Transcenders.

[12:16:396] They saw all their lives and began to see Their existence beyond now with radiances of cosmic energies and synergies flowing through Their beings.

[12:16:397] Holding hands, The Five Transcenders did feel the past, the present and the future flowing through Them.

[12:16:398] The chain reactions of love and hate, light and dark and strength and belief, did too, surge through Their beings and beyond as The Lightstream rose up to beyond all plains of existence.

[12:16:399] The Four Protectors had risen Him to this point and fulfilled Their Divine Duty, They had.

[12:16:400] By the guidance of Their hand, He was able to complete what had been destined by The Divine.

[12:16:401] Eternal smile, would They, for the completion of Their Divine Duty and now, transcend They will beside Him, The Boy Born in Cosmos; The Divine Boy; The Divine Man and, in accordance with Divine Destiny, The Divine Spirit.

[12:16:402] As the powerful forces of all pressures of lightness and darkness, do collide against The Five, They continue to transcend above all plains.

[12:16:403] Yet it was then, when through The Divine Barrier They did come, They saw All and finally, there was The Divine.

[12:16:404] It be not what They had dreamed for Their minds combined with all else was not and would not ever have been enough to compare to Their Creator.

[12:16:405] Stand, They did, on a platform, neither one of existence nor one of non-existence, just of Being.

[12:16:406] In Divine, The Five had now transformed as They stood, mesmerised by The Great Light before Them.

[12:16:407] With floating and waving hair, The Five's locks did begin to glow bright in their natural colours, but of Divinity, They were now and illuminate Their hair did as infused, They were, with The Divine's presence.

[12:16:408] Their bodies, glowing bright too, as energies of creation did pulse within Them and between Them.

[12:16:409] And finally, Their eyes, Divine Eyes, did illuminate in colours of purity and a light so powerful, resistance was impossible.

[12:16:410] The Five Transcenders did then walk toward The Great Light in The Eternal Plain.

[12:16:411] Think of all things in every existence, dimension and perspective and think of all unknown in every existence, dimension and perspective.

[12:16:412] Think of the greatest, brightest, most mesmerising radiant light and the deepest and darkest black and think of all that was, all that is and all that will be and think of creation and destruction and all-time and all-space and all-existence and all-non-existence and then, one could only begin to imagine The Great Light; The Divine, that Jesse and The Four could now see only with Their Divine Eyes.

[12:16:413] Before The Divine, Jesse beside The Four Protectors, as destined and prophesied so, did then recite:

[12:16:413a] "He shall come to worlds,

[12:16:413b] When all need him,

[12:16:413c] When all have forgotten him,

[12:16:413d] But, by Divine Destiny,

[12:16:413e] When all is done,

[12:16:413f] He shall return unto The Divine,

[12:16:413g] And be ready, He will,

[12:16:413h] To be as One and become as All with His Creator."

[12:16:414] "But, Divine Creator, why existence?" It was destined Jesse would say to His Creator.

[12:16:415] "To create and to destruct are one and the same, yet, to exist not, is not like any other, for non-existence lacks the possibilities of existence, yet to exist, is of infinite possibility and so, one does triumph over the other."

[12:16:416] "Existence will always Be and non-existence will always Be Not."

[12:16:417] Lifting Jesse with invisible force, The Four Protectors, guide The Boy Born in Cosmos to His Creator and there, when Jesse's hand did touch The Divine Light, absorbed was He and all-creation into The Greatest Light.

[12:16:418] And now, The Five will stand beside Their Creator As One & All for The Divine Eternity of Freedom.

Appendix of the Omnidoxy

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9. The Astronist Methodology - page 4588
10. The Omnipraxy - page 4870
11. The Appendadoxy: Inaugurological Astronism - page 4870
12. The First Astronist: The Foundations of Taylorianism - page 4870
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14. The Statement of Amendments - page 4872
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Omnidoxical Formulation

Textual structure

Insentenced structure

- Disquisition
- Discourse
- Insentensation
- Subinsentensation
- Rubral
- Surceasion
- Indexa

Font

Font styles for different elements:

- Font for document title - Big Caslon
- Font for rubrals - Big Caslon
- Font for main body - Palatino
- Font for inclusive discipline title - Big Caslon
- Font for disquisition title - Snell Roundhand
- Font for page number - Palatino

Font sizes for different elements:

- Font size for rubrals - 18pt
- Font size for main body - 12pt
- Font size for disquisition title -
- Font size for inclusive discipline title -
- Font size for page number - 10pt

The use of italics can be found in various instances in the Omnidoxy and is typically used either for emphasis or to distinguish titles from general text similarly to the way italics is used in mainstream document formulation.

The use of bold font is mostly applied to titles and is not common in the main body of the Omnidoxy, however, in both the Preppendix and the Appendix of the Omnidoxy, the use of bold font is most common.

The use of bullet points can be found in some instances in the Omnidoxy, however, dashes are more popular.

The use of dashes are popular marks used in the Omnidoxo with two primary functions, either to mark surceasions or they can be used in the context of lists.

The use of numbers are only used in the Omnidoxo for the indexment systems with a preference for dashes and less regularly, bullet points, for the listing elements.

The use of indenting is not a common formulation in the Omnidoxo, however, for the purposes of omnidoxical exegesis it is herein permitted for use.

The use of underlining is a formulation feature that is not found in the Omnidoxo, however, it may be used in post-Cometanic editions of the Omnidoxo to the publisher's discretion.

The use of baseline adjustments (subscript and superscript) are also not regularly found in the Omnidoxo, however, they may be found in post-Cometanic editions to the publisher's discretion as long as they are provided with a particular purpose of inclusion.

Font colours - Black (#000000) is utilised throughout the Omnidoxo.

Character spacing - 1.0 is utilised throughout the Omnidoxo.

Documentation

- The unpublished original edition is A4 in size.
- The precursory original edition is 6 inches by 9 inches.
- The published original edition is also expected to be the standard 6 inches by 9. inches meanwhile also being published in a large variety of all other page sizes.
- Page orientation for The Omnidoxo always remains portrait as opposed to landscape.

Alignment

- Justified text for main body is applied throughout the Omnidoxo.
- Centralised text for rubrals, page number, and disquisition titles is also applied throughout the Omnidoxo.

The Grand Canon of Astronism

Stewardship is the duty,

Aid is the mandate,

Justice is the reality,

Ambition is the core,

Cosmic Exploration is the future,

Enlightenment is the path,

Patience is the attitude,

Advancement is the answer,

Imagination is the driving force,

Acceptance is the key,

Peace is the goal and,

Freedom is the reward.

Bibliography of the Omnidoxy

[BO:1] The Bibliography of the Omnidoxy presents a small collection of books that were verifiably read by Cometan during the creation of The Omnidoxy and the indexal abbreviation for the Bibliography of the Omnidoxy is BO.

[BO:2] The nature of the relationship between these books and the development of The Omnidoxy is and shall forever remain inspirational.

[BO:3] Inspiratory books pertains to the notion that the books within the Bibliography of the Omnidoxy were read and elements of their writings inspired Cometan resulting in the creation of new ideas through the ideas that had preceded the creation of the Omnidoxy.

[BO:4] The specificities surrounding the exact ideas that were derived from each of these books and their exact influences over the writings of the Omnidoxy remains unspecified.

[BO:5] However, The Institution of The Philosophy of Astronism firmly maintains that these books acted only as partial inspirers for Cometan during the development of the Omnidoxy meaning that their ideas held no direct influence over the Omnidoxy for they remained used only for the generation of new ideas that were to be completely Astronised/ Astronistised.

[BO:6] Therefore, there exists no instance in the Omnidoxy in which any of these books hold an influential role rather than an inspirational role.

[BO:7] It also remains important to note that the Bibliography of the Omnidoxy herein does not represent the entirety of the extent of the literary influences or otherwise of Cometan during the development of the Omnidoxy and all of the copies of the books herein referenced within the Bibliography of the Omnidoxy were bought and solely owned by Cometan at the time of the creation of the Bibliography of the Omnidoxy.

[BO:8] The Bibliography of the Omnidoxy is created by the citation style herein introduced Astronist referencing style, also known as linial referencing, with its unique layout of being able to cater to mononymous authors due to the focus on mononyms in the Astronist onomatological system; for mononymous persons, a full stop is included immediately preceding their name while those with surnames no full stop is included after their name in order to distinguish between two as a semicolon is provided instead of a full stop in the case of a surname; the title of the book, which is the only italicised part of the reference, directly proceeds the author unlike in other styles in which the publication year proceeds the author and precedes the title of the work; the publication year, page number(s) and if applicable, the indexa or indexal range (with the use of the abbreviation in.) are then found in brackets and proceed the title of the work; in the Astronist referencing style, page numbers are not required by necessity; then, unlike other referencing systems, one is expected to include up to a five word summary of the work being referenced which remains up to the referencer to create ended with a colon but it is

also important to note that non-significant words such as 'of', 'and', or 'on' are not included in this word count which only includes words that are capitalised; following this is the location of the head office or headquarters of the publisher or institution globally at the time of publication of the work ended with a colon and this remains distinguished from other referencing systems which would include the offices of the publisher in the country in which this particular edition of the work was published rather than the global headquarters; the name of the publisher is provided, or the name of the institution to which the book belongs is provided preceded by a full stop to complete the reference; please see an example of the Astronist referencing system below.

[BO:8a] Cometan. *The Omnidoxy* (2019; p. 2171-2174; in.12:3:1-12:3:10) Founding Treatise of Astronism: Preston: The Institution of The Philosophy of Astronism.

[BO:8b] Here is an example of an in-text reference under the Astronist referencing system: (Cometan: *The Omnidoxy*: 2019).

[BO:8c] As seen above, the in-text reference includes no italicisations, only colons between the three components which are the author, the title of the work, and the year of publication all of which resides within brackets; the author name is able to be used outside of the brackets within the sentence in which case only the work title and the publication would be provided within the brackets.

[BO:8d] Here is an example of an in-text reference under the Astronist referencing system that has multiple authors: (Clarke, Hardy, Houlden, & Sutherland: *The World's Religions*: 1988).

[BO:8e] As seen above, the Astronist referencing systems greatly diverges from the other referencing systems in this case with the absence of the use of et al. whilst instead opting for the inclusions of all the surnames of the authors of the work and also seen is the use of the ampersand which is used through the Astronist system in replacement of the term 'and' which is never to be used except in the work description or if the term appears in the title of the work itself.

[BO:9] Ariarajah & Boesel; *Divine Multiplicity: Trinities, Diversities, and the Nature of Religion* (2014) Theological and Philosophical Enquiry: New York: Fordham University Press.

[BO:10] St. Augustine. *Confessions* (1961) Catholic Theological Treatise: London: Penguin Group.

[BO:11] Bakich; *The Cambridge Encyclopedia of Amateur Astronomy* (2003) Astronomical and Cosmological Encyclopedia: Cambridge: Cambridge University Press.

[BO:12] Blackburn; *The Oxford Dictionary of Philosophy* (2016) Philosophical Dictionary: Oxford: Oxford University Press.

[BO:13] Bolden Jr., Edwards, Grunsfeld & Levay; *Expanding Universe: Photographs from the Hubble Space Telescope* (2015) Cosmically Illustrated Book: Cologne: Taschen Publishing.

[BO:14] Carr & Mahalingham; *Companion Encyclopedia of Asian Philosophy* (1997) Encyclopedia Concerned With Asian Philosophy: London: Routledge.

[BO:15] Clarke, Hardy, Houlden & Sutherland; *The World's Religion* (1988) Book Detailing The Major Religions: London: Routledge.

[BO:16] Clarke; *Universe: Exploring The Astronomical World* (2017) Illustrated Book Concerned With Astronomy: London: Phaidon Press Limited.

[BO:17] Duo, Landsberger & Min; *Chinese Propaganda Posters* (2008) Illustrated Book of Chinese Communist Propaganda: Cologne: Taschen Publishing.

[BO:18] Edelglass & Garfield; *Buddhist Philosophy: Essential Readings* (2009) Book Concerned With Buddhist Philosophy: Oxford: Oxford University Press.

[BO:19] Fingernagel, Füßel & Gastgeber; *The Book of Bibles (Bibliotheca Universalis)* (2016) Illustrated Work of Biblical Templates: Cologne: Taschen Publishing.

[BO:20] Haleem; *The Qur'an* (2016) Sacred Founding Book of Islam: Oxford: Oxford University Press.

[BO:21] Hawley & Holcomb; *Foundations of Modern Cosmology* (2005) 2nd ed: Reference Work Concerned With Cosmology: Oxford: Oxford University Press.

[BO:22] Hetherington; *Encyclopedia of Cosmology: Historical, Philosophical, and Scientific Foundations of Modern Cosmology* (1993) Encyclopaedic Work Concerned With Cosmology: Garland Publishing, Inc.: Routledge.

[BO:23] Kenny; *A New History of Western Philosophy* (2012) Book Concerned With Philosophical History: Oxford: Oxford University Press.

[BO:24] Kirkland; *Taoism: The Enduring Tradition* (2004) Book of Taoist Philosophical Traditions: Abingdon: Routledge.

[BO:25] Leaman; *Islamic Philosophy: An Introduction* (2009) 2nd ed: Islamic Philosophers and Traditions: Cambridge: Polity Press.

[BO:26] Lintott, May, & Moore; *The Cosmic Tourist* (2016) Illustrated Work Focusing On Astronomy: London: Carlton Books.

[BO:27] Lopez; *Buddhist Scriptures* (2004) Amalgamation of Buddhist Scriptural Works: London: Penguin Group.

[BO:28] Lossky; *The Mystical Theology of the Eastern Church* (1957) Short Work of Eastern Christian Theology: Cambridge: James Clarke & Co.

[BO:29] Louth; *Introducing Eastern Orthodox Theology* (2013) Short Work on Christian Orthodox Theology: London: Society for Promoting Christian Knowledge.

[BO:30] Lucie-Smith; *The Face of Jesus* (2011) Different Depictions of Jesus Throughout History: New York: Abrams.

[BO:31] McGrath; *Christian Theology: An Introduction* (2017) 6th ed: Textbook Concerned With Christian Theology: Chichester: John Wiley & Sons Ltd.

[BO:32] Rev. Dr. Nersessian; *Christology of the Armenian Church* (2013) Short Armenian Christological Work: London: Edgar Ter-Danielyan.

[BO:33] North; *Cosmos: An Illustrated History of Astronomy and Cosmology* (2008) Extensive Work on Astronomical History: London: University of Chicago Press.

[BO:34] O'Collins; *Christology: A Biblical, Historical and Systematic Study of Jesus* (2009) 2nd ed: Reference Work on the Christological Discipline: Oxford: Oxford University Press.

[BO:35] Pearson; *Apollo VII-XVII* (2018) Illustrated Work on the Apollo Space Missions: Kempen: teNeues.

[BO:36] Pohl; *Chinese Thought in a Global Context: A Dialogue Between Chinese & Western Philosophical Approaches* (1999) Reflective Work on the Chinese Philosophical Traditions: Danvers: Brill.

[BO:37] Richo; *When Catholic Means Cosmic: Opening to a Big-Hearted Faith* (2015) Short Work on 21st Century Catholicism: New Jersey: Paulist Press.

[BO:38] Roob; *Alchemy & Mysticism (Bibliotheca Universalis)* (2016) Templated Reference Work on Alchemy and Mysticism: Cologne: Taschen Publishing.

[BO:39] Ronnberg; *The Book of Symbols: Reflections on Archetypal Images* (2010) Illustrated Reference Work regarding General Symbology: Cologne: Taschen Publishing.

[BO:40] Smith; *Wealth of Nations* (2012) Extensive Treatise Founding Modern Economics: Ware: Wordsworth Editions Limited.

[BO:41] Smith; *Encyclopedia of the Solar System* (2000) Encyclopaedic Work Concerned With Astronomy: Chicago: Salem Press.

[BO:42] Terry; *Missiology: An Introduction to the Foundations, History and Strategies of World Missions* (2015) 2nd ed. Work Concerned With the Missiological Discipline: Nashville: B&H Publishing Group.

[BO:43] The Dominican Sisters of Mary, Mother of the Eucharist; *Manual for Marian Devotion* (2016) Catholic Christian Work for Religious Devotion: Charlotte: Tan Books.

[BO:44] Kaku, M (2018). *The Future of Humanity*. New York: Penguin Random House.

[BO:45] As an appendage to the Bibliography of the Omnidoxy, I shall include future titles of books related to the topic of Astronism and Astronist philosophy that shall be authored and published post-omnidoxically by Cometan and are therefore herein verified as being omnidoxically authentic though they do remain extraomnidoxical by their official designations and are therefore not required to be written according to insentence; these books are distinguished below through the italicisation of their titles and currently have unknown dates for publication.

[BO:46] *Astronism: The Philosophy of The Stars* by Cometan

[BO:47] *An Exegetical Investigation of the Omnidoxy* by Cometan

[BO:48] *Manual for Cosmic Devotion* by Cometan

[BO:49] *The Astronist Tradition: An Introduction* by Cometan

[BO:50] *The Astronist Understanding of The Cosmos* by Cometan

[BO:51] *Astronism, Astronism, Kosma, Cosmism, & Sophism: An Appellatological Investigation* by Cometan

[BO:52] *The Core of Astronism: Cosmocentricity* by Cometan

[BO:53] *Transcension Philosophy* by Cometan

[BO:54] *Astronic Belief & Philosophy* by Cometan

[BO:55] *Dissection of Astronism* by Cometan

[BO:56] *The Reascension of Philosophy: An In-depth Investigation* by Cometan

[BO:57] *Extraomnidoxical Promulgation Theory* by Cometan

[BO:58] *The Original Codification of Institutional Law* by Cometan

[BO:59] The Original Encyclopedia of the Concepts, Theories, Notions & Belief Orientations of Astronism by Cometan

[BO:60] Sight Through Cosmic Eyes by Cometan

[BO:61] The Cause for Astronism by Cometan

[BO:62] Cometanic Reflections by Cometan

[BO:63] Now listed below are books which are not to be authored by Cometan himself, yet are still omnidoxically predicted and therefore herein sanctioned to be constructed post-omnidoxically under the exact titles as outlined below.

[BO:64] The Philosophy of the Stars: An Investigation

[BO:65] Astronic Theology

[BO:66] An Astronic Commentary

[BO:67] A Textbook of Astronic Philosophy

[BO:68] Faith in Astronism

[BO:69] Astronism Explored & Explained

[BO:70] Counterarguments to Astronism

[BO:71] Aspects of Astronism

[BO:72] Astronism & Astronomy: A Contentious or Harmonious Relationship?

[BO:73] Astronism & Space Exploration

[BO:74] Astronism & Astrocism: Is There A Difference?

[BO:75] An Introduction to Astronism

[BO:76] Exploring The Recesses of Astronic Philosophy

[BO:77] Astronists & Astronism

[BO:78] The Spirituality of Astronism

[BO:79] Introducing Astronism

- [BO:80] The Cornerstones of Astronism
- [BO:81] The Problem of the Multifarious Names of Astronism
- [BO:82] Voices of Astronism
- [BO:83] Astronism and Astronist Origins
- [BO:84] The Astronic Tradition of Africa
- [BO:85] Female Personalities in the Astronic Tradition
- [BO:86] Female Figures in Astronism
- [BO:87] A Thematic Commentary on the Omnidoxy
- [BO:88] Understanding The Omnidoxy
- [BO:89] The Vision of the Omnidoxy
- [BO:90] Approaches to the Omnidoxy
- [BO:91] The History of the Omnidoxical Text
- [BO:92] Introduction to the Omnidoxy
- [BO:93] A Very Short Introduction to the Omnidoxy
- [BO:94] Way to the Omnidoxy
- [BO:95] A Guide to the Contents of the Omnidoxy
- [BO:96] The Omnidoxy: An Encyclopaedia
- [BO:97] What Happens When We Die?
- [BO:98] The Revelatory Rationality of the Omnidoxy
- [BO:99] Readings on the Omnidoxy
- [BO:100] Schools of Omnidoxical Exegesis
- [BO:101] Approaches to the study of the Omnidoxy
- [BO:102] Cometan's Omnidoxy

- [BO:103] The Cometanic Companion to the Omnidoxy
- [BO:104] The Omnidoxy and its Interpreters
- [BO:105] The Collection of the Omnidoxy
- [BO:106] Textual Relations in the Omnidoxy
- [BO:107] Religious Meaning in the Omnidoxy
- [BO:108] The Impact of Astronism
- [BO:109] The Astronist Way
- [BO:110] Astronism & Modernity
- [BO:111] Major Themes of the Omnidoxy
- [BO:112] Discovering the Omnidoxy
- [BO:113] Interpreting the Omnidoxy
- [BO:114] Reading the Omnidoxy
- [BO:115] Approaches to the Interpretation of the Omnidoxy
- [BO:116] The Omnidoxy and its Exegesis
- [BO:117] Logic, Rhetoric and Rationality in the Omnidoxy
- [BO:118] The Omnidoxy: Authoritative Interpretation
- [BO:119] The Omnidoxy: The Basics
- [BO:120] Unlocking the Omnidoxy
- [BO:121] Commentary on the Omnidoxy
- [BO:122] The Bible, The Omnidoxy, The Quran and Science
- [BO:123] In The Wake of the Omnidoxy
- [BO:124] The Propheticity of Cometan

[BO:125] Astronism, Globalisation, Environmentalism and Postmodernity

[BO:126] An Investigation of Astronist Theology

[BO:127] Shaping an Omnidoxical Worldview

[BO:128] The Sopharium

[BO:129] Astronist Thought

[BO:130] The Basis of Astronist Thought

[BO:131] Astronism and the Astronic Tradition

[BO:132] The Eschatology of Astronism

[BO:133] Cometan's Eschatology

[BO:134] Cometan's Philosophical Theology

[BO:135] Astronism and Embracement of the Future

[BO:136] The Modern Origins of Astronism

[BO:137] The Ancient Origins of Astronism

[BO:138] Faith and Reason in Astronism

[BO:139] Astronism, Cometan and the Reascension of Philosophy

[BO:140] Prominent Debates in Astronism

[BO:141] Astronism and Ecology

[BO:142] Astronism in Perspective

[BO:143] Astronism in the World

[BO:144] Commercialised Astronism

[BO:145] The Globality of Astronism

[BO:146] Astronism and Cosmopolitanism

[BO:147] The Cross, The Crescent and The Vendox

- [BO:148] Studies in Astrocism
- [BO:149] Astrocism: The Mystical Tradition of Astronism
- [BO:150] Astrocism: An Introduction
- [BO:151] The Astronomical Mysteries
- [BO:152] Ethics in Astronism
- [BO:153] Astronism and Sexuality
- [BO:154] Cometan
- [BO:155] The Philosopher of the Stars
- [BO:156] Cometan: The Cosmic One
- [BO:157] The Synthesis of Astronism
- [BO:158] An Introduction to Astronist Thought
- [BO:159] The Mystery of Astronism
- [BO:160] The Institution: Proprietor of Astronism
- [BO:161] Astronic Religion and Astronism
- [BO:162] Astronist Religion
- [BO:163] Cometan: Religionist or Philosopher?
- [BO:164] Astronism and British Culture
- [BO:165] Astronism and the United Kingdom
- [BO:166] The Global Origins of Astronism
- [BO:167] Astronist Spirituality
- [BO:168] The Spirituality of Astronism
- [BO:169] Disciplines of Astronism

[BO:170] Astronism and World Religions

[BO:171] Worldview of the Astronists

[BO:172] Astronism: The Newest Religion

[BO:173] All Roads Lead to Cosmosis

[BO:174] The Astronist Philosophy of Religion

[BO:175] Astronist Animism

[BO:176] Astronism and Gender

[BO:177] The Men and Women of Astronism

[BO:178] The Astronism Reader

[BO:179] The Ten Essentials of Astronist Philosophy

[BO:180] Becoming Astronist

[BO:181] Astronism and Atheism

[BO:182] Astronism: The Religion of Science

[BO:183] Amplified Omnidoxy

[BO:184] Annotations to the Omnidoxy

[BO:185] The Dictionary of Astronism

[BO:186] The Dictionary of Astrocism

[BO:187] The Dictionary of Astronist Philosophy

[BO:188] The Dictionary of Astronist Theology

[BO:189] The Cosmic Vision of Astronism

[BO:190] The Omnidoxy and the West

[BO:191] Astronism and the West

[BO:192] Astronism and the East

[BO:193] The Omnidoxo and the East

[BO:194] Roots of Astronism

[BO:195] The Music of Astronism

[BO:196] The Cometanicon

[BO:197] Prophecy of Astronism

[BO:198] Persecutions of the Astronic Tradition

[BO:199] The Theology of Cometan

[BO:200] An Anthology of Astronism

[BO:201] The Essence of Astronism

[BO:202] Meeting Astronism

[BO:203] Astronist Theology

[BO:204] On Astronist Theology

[BO:205] The Divine Theology of Astronism

[BO:206] Cometan's Way to the World

[BO:207] Astronist Theodicy

[BO:208] The Evolution of Astronism

[BO:209] Motionalism of Astronism

[BO:210] Naturalistic Astronism

[BO:211] Preternaturalism of Cometan

[BO:212] The Vision of Cometan

[BO:213] The Figure of Cometan

[BO:214] Life of Cometan

[BO:215] The Founding of Astronism: An Investigation

[BO:216] The Young Cometan

[BO:217] Considering Cometan

[BO:218] Introduction to Cometanology

[BO:219] Cometanology: An Authoritative Guide

[BO:220] Cometan and Culture

[BO:221] The Divine, The Universe and The Cosmos

[BO:222] An Overview of the Astronic Cosmology

[BO:223] Understanding the Astronic Cosmology

[BO:224] Astronism, Cometan and Feminism

[BO:225] The Morality of Astronism

[BO:226] Uniquitarianism: The Ontology of Astronism

[BO:227] The Vendox: Its History and Symbolism

[BO:228] Vendoxology: A Study of the Symbol of Astronism

[BO:229] Astronism and the Transcension of Humanity

[BO:230] Astronism and Redemption Theology

[BO:231] Mastering The Astronist Way

[BO:232] The Way to Cosmosis

[BO:233] The Ultimacy of Cosmosis

[BO:234] Dictionary of Omnidoxicity

[BO:235] Dictionary of Post-Omnidoxicity

[BO:236] Astronism and the Community

[BO:237] Astrosa: The Global Community

- [BO:238] The Astronist Exploration of Space
- [BO:239] Astronomy and Cosmic Philosophy
- [BO:240] The History of Astronomical Religions
- [BO:241] Astronism and its Ancestors
- [BO:242] A Dictionary of Astronist Ethics
- [BO:243] Faith and Astronist Philosophy
- [BO:244] Cosmocentrism: The Astronist Worldview
- [BO:245] Cosmocentric, Geocentric, Theocentric and Anthropocentric Worldviews
- [BO:246] Welcome to Astronism
- [BO:247] How Brandon Became Cometan
- [BO:248] The Making of Cometan
- [BO:249] The Astronomical Religions
- [BO:250] The Astrosa
- [BO:251] The Astroxa
- [BO:252] The Astroma
- [BO:253] Governance of Astronism

Cometanic Quotes

[CQ:1] Cometan says "My faith is strongest when the night sky is clear."

[CQ:2] Cometan says "I believe my biggest fear is to live a life of normality."

[CQ:3] Cometan says "It takes only a strong One to change All."

[CQ:4] Cometan says "Your faith should prove itself to you."

[CQ:5] Cometan says "I'd rather be the fool than the wiseman. That way, I'll be underestimated and they won't see me coming."

[CQ:6] Cometan says "Take advice only from those you hope to be like."

[CQ:7] Cometan says "The greatest mistake we humans make is thinking we know all there is to know. The truth is; we know nothing."

[CQ:8] Cometan says "Your heart will get you into trouble, but your strong mind will get you out of it."

[CQ:9] Cometan says "Our greatest weapon is the mind."

[CQ:10] Cometan says "My dream is all have, and all I am."

[CQ:11] Cometan says "Think about The Cosmos, and all we do not yet know, and feel excited for all the possibilities."

[CQ:12] Cometan says "Shake the hands of those you hate, and you will thank me."

[CQ:13] Cometan says "Empathy is the greatest good of all."

[CQ:14] Cometan says "To fix internal woes, love externally."

[CQ:15] Cometan says "Do not fight, love instead. It's less hard that way."

[CQ:16] Cometan says "The love, the hate and that strange spot in-between."

[CQ:17] Cometan says "Think about the universe, and all we do not yet know, and feel excited for all the possibilities."

[CQ:18] Cometan says "The Man of All is the greatest man you can be."

[CQ:19] Cometan says "I serve all: the rich, the poor, the young, the old and the believers and non-believers."

[CQ:20] Cometan says "Believe what you wish to be the truth, but remember what you know to be fact."

[CQ:21] Cometan says "Without the tragedies of the world, no lessons would ever be learnt."

[CQ:22] Cometan says "Those who leave their learning at the classroom door, will find themselves unsuccessful."

[CQ:23] Cometan says "Chaos is my speciality."

[CQ:24] Cometan says "If not for my naivety; I never would have done all this."

[CQ:25] Cometan says "Why wait for Tomorrow when Today is holding out her hand?"

[CQ:26] Cometan says "Why is it that nothing ever seems enough?"

[CQ:27] Cometan says "I'd rather live half as long and live a full life than twice as long and live an empty line."

[CQ:28] Cometan says "If you're lonely, distressed and never satisfied, then congratulations; you are finally an artist."

[CQ:29] Cometan says "There may be open doors before me, but I'm always drawn to the one that's locked."

[CQ:30] Cometan says "I wonder, one day, when I am long gone of course, if Jesse and The Philosophy will be there when the greatest mysteries of The Cosmos are revealed. Oh, I do hope so."

[CQ:31] Cometan says "I don't like Time; it never stops to take a breather."

[CQ:32] Cometan says "I'd rather be judged for doing something interesting than not judged and be so utterly boring."

[CQ:33] Cometan says "If they judge; they're interested."

[CQ:34] Cometan says "When I love something, I can't stop thinking about it."

[CQ:35] Cometan says "Try not to let your dreams consume you; I did and it's a dark path."

[CQ:36] Cometan says "Women are not at all complicated; they just want to love and be loved."

[CQ:37] Cometan says "Your dreams will come true, but only when they're supposed to and not a moment before."

{CQ:38} Cometan says "They'll always be there beside me."

[CQ:39] Cometan says "I'm never alone as they are always there with me."

[CQ:40] Cometan says "Then came the time to let the world, into my world."

[CQ:41] Cometan says "If you have someone's trust; you have their everything."

{CQ:42} Cometan says "I loved them so much and I hoped the world would too."

[CQ:43] Cometan says "Oh, if only I knew back when it begin what was going to happen...perhaps the pressure of knowing would have been too much to bear."

[CQ:44] Cometan says "If anything, the first chapter of my first book shows how one event can change your life forever."

[CQ:45] Cometan says "It all began with a bang and it sure as hell will end with one."

[CQ:46] Cometan says "Why stand with the powerful when you can stand beside the weak?"

[CQ:47] Cometan says "Your heart will get you into trouble, but your strong mind will get you out of it."

[CQ:48] Cometan says "Your time is the most precious thing in this world."

[CQ:49] Cometan says "Jesse has to die in order for him to be immortalised as the young effigy that he is."

[CQ:50] Cometan says "He'll always be living in a timeless warp, endlessly morphing into what anyone needs him to be."

[CQ:51] Cometan says "If you think you know it all, then that means you know nothing."

[CQ:52] Cometan says "There's always work to be done for the furtherance of philosophy."

[CQ:53] Cometan says "The greatest mistake we humans make is thinking we know all there is to know. The truth is; we know nothing and we shall continue to know nothing until the end of our existence."

[CQ:54] Cometan says "It takes all sorts to make a world."

[CQ:55] Cometan says "I handed him over to the world or should I say, the wolves."

[CQ:56] Cometan says "The Omnidoxy will reveal my philosophy to the world and it shall encapsulate these ideas forevermore."

[CQ:57] Cometan says "Do what is unexpected of you."

[CQ:58] Cometan says "In our lives, people come and go, no matter how much we wish they didn't."

[CQ:59] Cometan says "Accepting and understanding difference is the key to progression."

[CQ:60] Cometan says "The way of philosophy is to disagree, justify, and to revel in such diversity."

[CQ:61] Cometan says "No matter your religion, nationality, sexuality or appearance, we are as one; human."

[CQ:62] Cometan says "We seem to have forgotten that we are one; we are human."

[CQ:63] Cometan says "It's not your lack of knowledge that bothers me, it's your impertinence to greater knowledge itself."

[CQ:64] Cometan says "The biggest mistake we humans make is thinking we rule it all, when in fact, we rule nothing."

[CQ:65] Cometan says "When you open your mind to all the possibilities of The Cosmos, you'll be surprised at how wide your mind will stretch."

{CQ:66] Cometan says "Those who have no knowledge, we enknowledge. Those who have knowledge, we encourage. Those who have knowledge yet choose to poison the world, for them, we must pray."

[CQ:70] Cometan says "Love thy god and family, distrust politicians and use every minute of your time to progress towards your goals and you just might survive our twisted, cheating and greedy human world."

[CQ:71] Cometan says "Don't tell everyone everything. Sometimes it's better to simply keep your mouth shut."

[CQ:72] Cometan says "Welcome all, befriend several, but trust only a few."

[CQ:73] Cometan says "And just when I thought it would never happen to me..."

[CQ:74] Cometan says "Some actions transcend across all borders."

[CQ:75] Cometan says "Keep your mind as wide open as the doors in front of you."

[CQ:76] Cometan says "Progressing means putting others before yourself and in turn, they'll put you before themselves."

[CQ:77] Cometan says "Think big. Then, think bigger."

[CQ:78] Cometan says "Only when we see the full pictures, can we truly understand our whole story."

[CQ:79] Cometan says "First, you must understand you are nothing. And from there, you can become something."

[CQ:80] Cometan says "And then he came into my life, consumed me completely and changed everything forever."

[CQ:81] Cometan says "I couldn't ignore him any longer, he gave a mission and I sure as hell wasn't going to fail."

[CQ:82] Cometan says "He, sent by a mysterious force, gave me my place in this world."

[CQ:83] Cometan says "For some reason I, out of billions, had been chosen for this purpose to pursue something that reaches far beyond my singular being."

[CQ:84] Cometan says "He truly was my gift from God."

[CQ:85] Cometan says "My endless works."

[CQ:86] Cometan says "World, do what you wish with him, but remember, he will always be mine."

[CQ:87] Cometan says "There's a difference between visiting a place and experiencing a place."

[CQ:88] Cometan says "I wish to never stop working on the things I love."

[CQ:89] Cometan says "I will live as long as the world needs me."

[CQ:90] Cometan says "Once my mission is completed, I will be ready to leave this existence and become whatever I am destined to transcend as."

[CQ:91] Cometan says "Those who enforce laws must also abide by them."

[CQ:92] Cometan says "To divide is to regress."

[CQ:93] Cometan says "I learned to love The Unknown."

[CQ:94] Cometan says "To make history, first you must learn history."

[CQ:95] Cometan says "To have knowledge is to have freedom."

[CQ:96] Cometan says "Those who wish to eradicate evil are those who create it."

[CQ:97] Cometan says "Does it bother me that in my lifetime I'll never get to travel to the furthest reaches of The Milky Way and beyond? Hell yes it does, although Jesse, The Philosophy, and the followers of The Philosophy will be there to see it on my behalf I hope."

[CQ:98] Cometan says "Reality always manages to make things much worse than that of which imagination can conjure."

[CQ:99] Cometan says "I, you, we create reality."

[CQ:100] Cometan says "Clouded are we to the truth for truth itself is not real."

[CQ:101] Cometan says "I am one human amongst seven billion standing on a small planet in a quiet corner of a galaxy forgotten between countless other galaxies that make up the ever-expanding cosmos that's so incomprehensibly immense that it would take me an eternity to understand its ultimate complexity."

[CQ:102] Cometan says "The widest view is the clearest."

[CQ:103] Cometan says "The moment we realise our place as insignificant, we can use our human power of the mind to build something of significance and this is what I intend to achieve; all that I wish to do is to create to contribute and to be remembered for my contribution to humanity's progression."

[CQ:104] Cometan says "Creation is the only progression there is."

[CQ:105] Cometan says "The most foolish is he who underestimates another's abilities."

[CQ:106] Cometan says "My life is a small sacrifice for the betterment of others and for the furtherance of humanity."

[CQ:107] Cometan says "I've known him so long that we are now but one and the same."

[CQ:108] Cometan says "We will change the world together."

[CQ:109] Cometan says "Allowing him to flourish is killing my chance to flower."

[CQ:110] Cometan says "We dance the dance of death with our hands tied behind our backs."

[CQ:111] Cometan says "Look in the mirror and ask yourself if you are the best version of you."

[CQ:112] Cometan says "Those closest to you can be your greatest enemies."

[CQ:113] Cometan says "My dream is all I have and all I am."

[CQ:114] Cometan says "My end will come when he is able to live without me."

[CQ:115] Cometan says "The day of my death will not be the day of his."

[CQ:116] Cometan says "Love is learning until you have learnt for so long that learning becomes your love."

[CQ:117] Cometan says "The evilness of doubt crept ever so closer to my heart."

[CQ:118] Cometan says "Many have tried and all have failed; this world will never be ruled by one."

[CQ:119] Cometan says "Only a fool will try and take over this world."

[CQ:120] Cometan says "You must explore beyond that of any other before you; you must seek new discoveries; then come ever so closer to revealing the ultimate mystery."

[CQ:121] Cometan says "We have explored this world and now is the time to explore the world in which our world resides."

[CQ:122] Cometan says "We are still yet at the very beginning of humanity's greatest journey."

[CQ:123] Cometan says "To live in a place is to live by their values."

[CQ:124] Cometan says "Only the fool forces all to believe his beliefs."

[CQ:125] Cometan says "Go and explore worlds, but just know this; you may find something that will question your very existence and all you presently know and believe."

[CQ:126] Cometan says "Hold out your hand and shake the hand of your opponents just as sincerely as your supporters."

[CQ:127] Cometan says "Can you see the task we have been set? The ultimate exploration is before us, waiting for its initiation."

[CQ:128] Cometan says "The time has come to explore beyond all we know."

[CQ:129] Cometan says "We are quite primitive still, are we not?"

[CQ:130] Cometan says "The future is all there is to work towards."

[CQ:131] Cometan says "Your ignorance will blind your vision of the future and your place within it."

[CQ:132] Cometan says "Manipulation is the most powerful and therefore is the deadliest of all weapons."

[CQ:133] Cometan says "If it can be imagined, then it must therefore exist or hold the potential to exist."

[CQ:134] Cometan says "Accepting mistakes is the best way of not making them."

[CQ:135] Cometan says "There's always a beginning, middle and end though the trick is thinking widely enough to imagine all three in any circumstance."

[CQ:136] Cometan says "Complete happiness is not present in the nature of humans."

[CQ:137] Cometan says "Nothing is as it seems for we humans often look at something as we wish to see it, not as it actually is."

[CQ:138] Cometan says "Just surviving isn't living."

[CQ:139] Cometan says "He who can relate to all is he who will go further than any other."

[CQ:140] Cometan says "To be happy is to have freedom."

[CQ:141] Cometan says "Patience, gratitude and generosity are the only three components you need to live in pure contentment."

[CQ:142] Cometan says "Drop your weapons and save your souls from an eternity of despair for spreading such evil as war and destruction."

[CQ:143] Cometan says "Division is always regression."

[CQ:144] Cometan says "Think about how another may aid you than how they may challenge you."

[CQ:145] Cometan says "The brightest of minds do not fear other bright minds."

[CQ:146] Cometan says "Creation holds in its nature an ability to destruct."

[CQ:147] Cometan says "The destruction of a creation to create isn't true creation."

[CQ:148] Cometan says "A lesson can be learnt from every person."

[CQ:149] Cometan says "Damned to continued disappointment are they who dream only of their own happiness over that of others."

[CQ:150] Cometan says "Your pain defines you. Furthermore, those who are cushioned from pain are further from their truth than any other soul."

[CQ:151] Cometan says "One can never truly know a person's every thought and action and so a person can never truly be known."

[CQ:152] Cometan says "You must first be nothing to become something."

[CQ:153] Cometan says "Ignorant is he who believes being nobody is having nothing for he who is nobody can see the full spectrum of life in a pure clarity."

[CQ:154] Cometan says "Try to destroy evil and you may find yourself become the very evil you first set out to destroy."

[CQ:155] Cometan says "Home is always the safest whoever, whatever or wherever Home may be."

[CQ:156] Cometan says "Comforting those in need of it is the duty of human beings."

[CQ:157] Cometan says "My happiest moment is at the end of the day when I'm on the brink of collapse from exhaustion knowing I did the best I could with the energy I had and the most wonderful part is, I will shall do the same tomorrow."

[CQ:158] Cometan says "If my brain isn't overloaded with information to be organised, I will be up all night twiddling my thumbs."

[CQ:159] Cometan says "Just enough is always never enough for those whose minds crave more."

[CQ:160] Cometan says "Evil is always fuelled by jealousy."

[CQ:161] Cometan says "Mystical forces are always at work around us all the time."

[CQ:162] Cometan says "Could this be a dream or the ultimate nightmare?"

[CQ:163] Cometan says "My eternal journey."

[CQ:164] Cometan says "The deepest of bonds exist between my soul and my dream."

[CQ:165] Cometan says "Though I don't yet bear a ring, I am deeply bonded with my dream."

[CQ:166] Cometan says "I had my first child when I was fourteen: I cared for it, protected it and it became my world, but when the time came to let it go out into the world...well, that was both the easiest and hardest day of my life."

[CQ:167] Cometan says "My life was completely consumed by my own creation."

[CQ:168] Cometan says "I have been given a giant paradoxical ball of chaos for which I had been chosen to unscramble, repackage, and act as its steward in this world until the time comes when I myself am to end."

[CQ:169] Cometan says "Underpinning it all was the love for the characters, creation and progression."

[CQ:170] Cometan says "If I had told them all at the wrong time they would think I was crazy which, I suppose, I am."

[CQ:171] Cometan says "All my other loves cannot compete with the one at the centre of my heart, my mind, and my destiny."

[CQ:172] Cometan says "My darkest moments were those in which his presence was blurred."

[CQ:173] Cometan says "Thank you to that entity, who gifted me, this, for you can now rest, ensured that I, will work to see this mission through."

[CQ:174] Cometan says "Could it be that this will be my greatest downfall?"

[CQ:175] Cometan says "Nobody else will ever truly understand for they cannot as they haven't been chosen for this."

[CQ:176] Cometan says "I don't know why, how or who called upon me, but this has come to me and therefore, I must see through this arduous journey."

[CQ:177] Cometan says "Trying not to lose myself within this mission was and is and always will be the most difficult of balances."

[CQ:178] Cometan says "If my ultimate sin is him then I will spend an eternity in hell."

[CQ:179] Cometan says "Understanding me, this, him isn't possible without first understanding that which created me, this and him and for that, you will need an eternity of knowledge."

[CQ:180] Cometan says "He will come to those who believe they need him least."

[CQ:181] Cometan says "Indulgence is a comfort, not a solution."

[CQ:182] Cometan says "I want people to feel they can count on him whenever, wherever and how ever they need him."

[CQ:183] Cometan says "The trust of a child to carry them from the ashes of a corrupt world to a world of transcension is the greatest duty he and I and The Philosophy could ever undertake."

[CQ:184] Cometan says "Everything matters and nothing matters."

[CQ:185] Cometan says "To become nothing is much more difficult than to become something."

[CQ:186] Cometan says "We are mere subjects of the world's decision for us."

[CQ:187] Cometan says "Padlocked we are in the limits of our minds."

[CQ:188] Cometan says "Pre-birth we are all equals; post-birth we are as we decide."

[CQ:189] Cometan says "Sometimes I wonder if The Philosophy really was more of a curse placed upon me than a gift."

[CQ:190] Cometan says "Nothing is ever simple in this world and is unlikely to be so in any other for that matter."

[CQ:191] Cometan says "If you believe something to be simple, that either means you do not have enough knowledge of it or you are ignorant to its complexity."

[CQ:192] Cometan says "The narrower your mind, the narrower your life will be."

[CQ:193] Cometan says "I want to know, all there is to know, even though I know, I cannot know, all there is to know."

[CQ:194] Cometan says "I always take a sudden dislike to those who want everything simple and easy."

[CQ:195] Cometan says "I had to go forwards in order to go back and progress."

[CQ:196] Cometan says "I would create the perfect Company in the eyes of the one who created me."

[CQ:197] Cometan says "If you plan to do something, you may as well do it to its greatest and vastest extent."

[CQ:198] Cometan says "Do get ahead of yourself in this world for our wildest aspirations are all we are."

[CQ:199] Cometan says "Despite the bright lights and brilliant diversities of the world always remember to return home every once in a while."

[CQ:200] Cometan says "I always had, have and will continue to have the future in my mind."

[CQ:201] Cometan says "I am but a single coin in a chest of billions."

[CQ:202] Cometan says "If you live averagely, then do not be surprised when you are remembered averagely."

[CQ:203] Cometan says "Is he mine or am I his? Is The Philosophy or am I belonging to The Philosophy? I'm not sure anymore."

[CQ:204] Cometan says "I was happy to let my dream own me."

[CQ:205] Cometan says "I never needed the externality to fix my internality."

[CQ:206] Cometan says "More joyful is life if you love thy enemy."

[CQ:207] Cometan says "Wait for the moment they least expect."

[CQ:208] Cometan says "I faded as he flowered and The Philosophy triumphed the world."

[CQ:209] Cometan says "Birthing my dream is a never-ending labour."

[CQ:210] Cometan says "Had I listened to the words of others, I'd have stayed nothing."

[CQ:211] Cometan says "You must first believe your brilliance before you become brilliant."

[CQ:212] Cometan says "Inexperience isn't always ignorance."

[CQ:213] Cometan says "To demotivate is to murder."

[CQ:214] Cometan says "A fool is he who begs of thee the answers to all creation."

[CQ:215] Cometan says "To be insane is to be truly alive."

[CQ:216] Cometan says "I must remind, That time, Will be kind, To thine, And mine, Only if thy, Do not defy, His hand, And the sands, For distorting such, Is very much, A regrettable act, To dispatch, Upon thine pearled, Beautiful world."

[CQ:217] Cometan says "You know of me only what I choose to tell."

[CQ:218] Cometan says "Even Time kneels before the mightiness of Perception."

[CQ:219] Cometan says "It seems to be a human instinct to never learn from our mistakes."

[CQ:220] Cometan says "The passing of Time is the greatest misconception of reparation."

[CQ:221] Cometan says "I often jumped between the worlds of idealism and realism."

[CQ:222] Cometan says "Doubt kills all potential."

[CQ:223] Cometan says "Doubt is my ultimate enemy."

[CQ:224] Cometan says "The day you close your mind to learning is the day you die."

[CQ:225] Cometan says "We must learn about difference for difference to become the normal."

[CQ:226] Cometan says "Asking about the childhood is asking for the truth."

[CQ:227] Cometan says "I cannot and I will not take money from that which I love."

[CQ:228] Cometan says "He gave me the strength to see passed all that is trivial in this world and to focus on that which matters most."

[CQ:229] Cometan says "Acceptance is always progression."

[CQ:230] Cometan says "I would rather live in a world whereby we progress through acceptance than a world of stagnancy due to those who cannot accept change."

[CQ:231] Cometan says "That rare feeling of genuine excitement when your skin tingles, heart beats so fast and stomach summer-salts."

[CQ:232] Cometan says "Wickedness is weakness."

[CQ:233] Cometan says "The insecurity of my insecurities is driving me round the bend."

[CQ:234] Cometan says "Innocence is a lack of knowledge, corruption and understanding."

[CQ:235] Cometan says "Ah, the beautiful echoing of a newborn baby's cry."

[CQ:236] Cometan says "Progress together or do not progress at all."

[CQ:237] Cometan says "Unification is always more progressive than division."

[CQ:238] Cometan says "I'm not mad; I was just made is all."

[CQ:239] Cometan says "Live like lords and ladies with their lantern-lit larders luminously illuminating life's labyrinth."

[CQ:240] Cometan says "Puzzled Peter ponders whilst prepping parsley and parsnips for people Peter poorly held preference."

[CQ:241] Cometan says "At the stroke of midnight as my childhood ended, I prayed and cried in a pool of moonlight to the listener who knows All, for my mission to actualise and thus, my eternal duty begins."

[CQ:242] Cometan says "I will make my mission clear to the world."

[CQ:243] Cometan says "My mission is all I am, will be and want to be."

[CQ:244] Cometan says "He who listens and knows all will always guide me in my passions."

[CQ:245] Cometan says "Think boundlessly. Live boundlessly. And you will be remembered boundlessly."

[CQ:246] Cometan says "In a million years, we'll be thought of as we think of cavemen now."

[CQ:247] Cometan says "From an atom to The Milky Way to The Cosmos itself, the perspectives of size is the greatest thought of immense confounding complexity."

[CQ:248] Cometan says "He who stands by thee at your lowest is he who stands by thee at your highest and he who stands by thee at thy end is he who created thee."

[CQ:249] Cometan says "As soon as we realise our primitivity, the world can progress to true greatness."

[CQ:250] Cometan says "A little patience always goes a long way."

[CQ:251] Cometan says "Jealousy is the root of all evil."

[CQ:252] Cometan says "Contentment is key to inner peace."

[CQ:253] Cometan says "If only one thing I have learnt is that to be the daydreamer is the greatest role of all."

[CQ:254] Cometan says "If you stay in the house long enough, the world becomes a stranger."

[CQ:255] Cometan says "The dreams I have of him and them and The Philosophy are more vivid to me than my family and friends."

[CQ:256] Cometan says "A gift from the Divine is a gift to be cherished forever."

[CQ:257] Cometan says "Why me? I asked myself. Then I thought, Well, why not?"

[CQ:258] Cometan says "There's something oh so terrifying about The End."

[CQ:259] Cometan says "For someone so young, I think an awful lot about mortality."

[CQ:260] Cometan says "I will be remembered and live forever through him."

[CQ:261] Cometan says "Astronism will be my eternal beacon."

[CQ:262] Cometan says "Perhaps the greatest waste of time is getting to know someone."

[CQ:263] Cometan says "The hardest thing was to let Them and The Philosophy go from my complete control."

[CQ:264] Cometan says "My next task entails me officially binding myself to my writings and my mission. I must find a suitable way in which to do so."

[CQ:265] Cometan says "My Grand writings now need to be officially recognised and certified."

[CQ:266] Cometan says "We must explore for if we do not, we are not fulfilling our purpose here."

[CQ:267] Cometan says "If not done by way of The Vision, then it not be done at all."

[CQ:268] Cometan says "My mission shielded me from one kind of trouble and threw me into another."

[CQ:269] Cometan says "Death not only takes, but gives. It makes you realise what is important."

[CQ:270] Cometan says "There's all that we are and all that we wish to be."

[CQ:271] Cometan says "When you build something of greatness, it never comes in the order in which it ends."

[CQ:272] Cometan says "I surrender to my dream."

[CQ:273] Cometan says "Do not fight that which you are."

[CQ:274] Cometan says "Doubt is not within me. It is all around me."

[CQ:275] Cometan says "Choose not what they love, but what you love."

[CQ:276] Cometan says "I need not any external to appease my internal."

[CQ:277] Cometan says "I will die when my job is done."

[CQ:278] Cometan says "When my mission can survive without me, that is when The Divine will come for me."

[CQ:279] Cometan says "My biggest fear is not getting done that which must be done before my short life ends."

[CQ:280] Cometan says "Whatever you think someone feels is most likely the exact opposite."

[CQ:281] Cometan says "My uncurtained window letting through the morning sunlight was my alarm to begin my work."

[CQ:282] Cometan says "I am one with the soil, the sea, the sky, and of course, The Cosmos."

[CQ:283] Cometan says "Intrigued I am by every dot on the big black canvas above us."

[CQ:284] Cometan says "Of same kin we and all creations are."

[CQ:285] Cometan says "Think beyond the time in which one stands."

[CQ:286] Cometan says "There is only one song I will ever write and it will be about the world I do not know."

[CQ:287] Cometan says "Disappointment be not there when one thinks by the will of The Divine."

[CQ:288] Cometan says "All that you say you are, you aren't."

[CQ:289] Cometan says "Value your lows just as highly as your highs."

[CQ:290] Cometan says "Arrogance is blindness."

[CQ:291] Cometan says "Fight not, learn instead."

[CQ:292] Cometan says "The right way and the easiest are two entirely different paths."

[CQ:293] Cometan says "Looking up at the worlds beyond our own will always be my favourite hobby."

[CQ:294] Cometan says "Do nothing and there shall be nothing."

[CQ:295] Cometan says "All but divine is finite."

[CQ:296] Cometan says "Merely a vehicle am I for the creator's creations in this world."

[CQ:297] Cometan says "I must do as I know and feel."

[CQ:298] Cometan says "With change, we must accept."

[CQ:299] Cometan says "If not exhausted at the pillow are you, then you are not doing all you can, should and must."

[CQ:300] Cometan says "I wish not to die in the world in which I was born."

[CQ:301] Cometan says "There are only five texts that I carry on my person often: The Lexicon, The Constitution, The Prince, The Astronist Methodology and The Omnidoxo."

[CQ:302] Cometan says "He and the Gift-giver are the only ones I can truly trust."

[CQ:303] Cometan says "A child be one's greatest test of all."

[CQ:304] Cometan says "Whenever I begin to believe that that must be it of all my ideas, The Divine delivers me another."

[CQ:305] Cometan says "A day without The Philosophy is a day without myself."

[CQ:306] Cometan says "Be, He will, all things to all people, yet it is my mission to show the world my Him for if that is lost in the noise, then the origins of all Him are too lost."

[CQ:307] Cometan says "There shall be no narrowness in Him or in The Philosophy."

[CQ:308] Cometan says "The nature of money is that it comes and goes; it is not a constant like you and I and for that reason, we should not worry when an inconsistent entity does not exist as we wish it to for that is not integral to its nature."

[CQ:309] Cometan says "I wish for Them, He and I to be loved, not feared."

[CQ:310] Cometan says "Do always, without thought of reward."

[CQ:311] Cometan says "To stay angry is to stay stagnant."

[CQ:312] Cometan says "It's a funny thing in this world that one's thought of failure is another's thought of success."

[CQ:313] Cometan says "True and lasting happiness can never be achieved in this world far human nature and the very nature of this life do not allow if so."

[CQ:314] Cometan says "Our only future is the world beyond."

[CQ:315] Cometan says "The expectations of oneself reflect the knowledge and imagination of oneself."

[CQ:316] Cometan says "Accept what be is what be for that's just the way of this world."

[CQ:317] Cometan says "Beyond that which we know is the place of pure answer."

[CQ:318] Cometan says "Until the day I die, I'll be here for all people's of this world and beyond."

[CQ:319] Cometan says "I come from a place of insignificance yet I think beyond with a mind of immensity."

[CQ:320] Cometan says "The gift I bear is of absolute wonderment."

[CQ:321] Cometan says "You could do nothing in life and remain safe and cushioned or you could do and see all and hurt all too and be remembered far beyond one's own singular being."

[CQ:322] Cometan says "Be one of the few who are remembered for doing something good in this wild and wicked world."

[CQ:323] Cometan says "To be jealous is to be as the devil; there is a difference between envy and jealousy."

[CQ:324] Cometan says "Meet not my creator will I for I am but a mere dot among dots within a dot on a black canvas of dots."

[CQ:325] Cometan says "We built a world so noisy that we've begun to miss true magnificence."

[CQ:326] Cometan says "We will never stop having things to know."

[CQ:327] Cometan says "Wouldn't it just be a wondrous thing if our universe within another universe...oh, how insignificant we are."

[CQ:328] Cometan says "Be, He will, what all need him be."

[CQ:329] Cometan says "All we truly have of anything are the memories we make."

[CQ:330] Cometan says "No different from others of my age am I for I feel the pressures of the age in which I live: that of attraction, wealth and popularity."

[CQ:331] Cometan says "To stay atop of these such feats is one brave and endless yet rewardless task indeed."

[CQ:332] Cometan says "Why must we all, including myself, aspire to be all we are not?"

[CQ:333] Cometan says "To not do this without conscious effort would be very hard I imagine."

[CQ:334] Cometan says "I have never felt the urge to do so as I feel defying the inevitable is a progressionless and disappointing merry-go-round of misery."

[CQ:335] Cometan says "If it is part of the human condition to give importance to that which surrounds us, understandable it is so that we do not see the true picture of clarity."

[CQ:336] Cometan says "To unlock the greatest mysteries we must accept that we are nothing and all that we do know is relative to the size of The Earth in the universes."

[CQ:337] Cometan says "Nothing is more dangerous than contentment without progression."

[CQ:338] Cometan says "He is all to all and The Philosophy is all to all."

[CQ:339] Cometan says "This world is all subjectivity."

[CQ:340] Cometan says "To have imagination, is too to have substance."

[CQ:341] Cometan says "Of our world of war, we are ignorant of our insignificance in the universes."

[CQ:342] Cometan says "Think not of those around you for as you do so, your rival takes away your lead."

[CQ:343] Cometan says "Five figurative children, I have, whom I have raised since I was the age of fifteen."

[CQ:344] Cometan says "Never, should you, reveal all the dimensions of yourself."

[CQ:345] Cometan says "When all is done, I will transcend in accordance with The Divine."

[CQ:346] Cometan says "The Philosophy is for all; faith and faithless alike."

[CQ:347] Cometan says "With Him at my side, I will transcend to meet my maker, my gift-giver, the creator of one and all, The Grand Entity of The Divine."

[CQ:348] Cometan says "In this world of division comes The Philosophy to unify all."

[CQ:349] Cometan says "I only wish there were two of me for then all these ideas in my one head could be set free quicker."

[CQ:350] Cometan says "The world needs its hero and that's exactly what Jesse will be."

[CQ:351] Cometan says "I can only say what I saw. You believing it is out of my control."

[CQ:352] Cometan says "The more I reveal, the more questions they will have."

[CQ:353] Cometan says "I will be as honest and open as one can be throughout my life. I have nothing to hide. I am who I am."

[CQ:354] Cometan says "This is my mission; it is all up to me."

[CQ:355] Cometan says "To be a writer is to gouge out one's mind, heart and soul and splatter them across the page for the world to judge."

[CQ:356] Cometan says "Perhaps this world is not ready for what I have to say..."

[CQ:357] Cometan says "We have had heroes here, and now He will be over hero for The Grand Journey."

[CQ:358] Cometan says "Religion is but a book; it is your own self and the decisions you make that form goodness and badness."

[CQ:359] Cometan says "If, it is my destiny, to die tomorrow, then I accept, for One so powerless as I cannot even hope to stop the will of The Divine."

[CQ:360] Cometan says "Divine, if I am soon to die, please just let it be, that I complete my mission first."

[CQ:361] Cometan says "Do not fear death, for it is merely our transcendence to true divinity."

[CQ:362] Cometan says "No matter how horrible, painful and terrifying past events may be, they were meant to happen for a reason and from an origin beyond our comprehension."

[CQ:363] Cometan says "From a naive seed to the forest of vast experience, my envisioned ideas connect what will be."

[CQ:364] Cometan says "I will be what I ought to be for if not, who am I?"

[CQ:365] Cometan says "Let philosophy be the light shining through the cloak of darkness that presently covers the world."

[CQ:366] Cometan says "Astronism is not to be explained so easily as others for its vastness and complexity is a topic of study, not skimming."

[CQ:367] Cometan says "There is a big difference between what one knows, what one believes and the true reality."

[CQ:368] Cometan says "To me, They are as real as you and I."

[CQ:369] Cometan says "Learn to love all and well, all will be."

[CQ:370] Cometan says "Not born royal or rich was I, but with a mind imaginative in all directions."

[CQ:371] Cometan says "The nights are best when bright with the wonderment of the world beyond."

[CQ:372] Cometan says "We all live lives of love and loss."

[CQ:373] Cometan says "The best and worst of writing is that it could always be better."

[CQ:374] Cometan says "Only one true friend have I, but not of this world is He."

[CQ:375] Cometan says "My struggles are my own and my creator is the only other who knows of them."

[CQ:376] Cometan says "One shall become, whenever One wills it so."

[CQ:377] Cometan says "A good deed does not erase a bad in my mind, yet neither does a bad deed erase a good."

[CQ:378] Cometan says "Goodbye my doubts, and good luck in hell."

[CQ:379] Cometan says "Hate not, for the day may come when doing so, will make you feel it forever."

[CQ:380] Cometan says "I do not play by fortuitous means. I plan and prepare and then play my hand."

[CQ:381] Cometan says "To be known for anything, but my mind would be a catastrophic legacy, in my mind."

[CQ:382] Cometan says "To know of All must be so wonderful."

[CQ:383] Cometan says "To imagine is oh so better than to know, yet too, so very inferior."

[CQ:384] Cometan says "If one is born to be great, the only way to know, is by the belief of one's own greatness."

[CQ:385] Cometan says "I'm the worst writer ever. There, I said it before the billions ever could, but now you will all have to think of something else to say, yet all else will be a complement for the worst has already been said, by me."

[CQ:386] Cometan says "To gain, we must first lose."

[CQ:387] Cometan says "Never mistake my surety for arrogance."

[CQ:388] Cometan says "I be merely the vehicle of the idea, never its superior."

[CQ:389] Cometan says "Learned more from my mission have I, than I ever did from any else."

[CQ:390] Cometan says "It is the idea that is special, not I."

[CQ:391] Cometan says "When I'm about to go to sleep, I often wonder, if it is to be, that I shall never awaken."

[CQ:392] Cometan says "Revolution is bloody, yet better still than living in a land of lies."

[CQ:393] Cometan says "There was an enlightenment in my mind, and too now, enlighten the world will I."

[CQ:394] Cometan says "No opinion is ever fact."

[CQ:395] Cometan says "It's funny how a once big problem, can soon seem so insignificant."

[CQ:396] Cometan says "Why must our beauteous world be so cruel?"

[CQ:397] Cometan says "There were the sad times, there were the happy times and then all the time between seems so empty now."

[CQ:398] Cometan says "Plan did I, perhaps too much, yet if not, how can one see where one is heading?"

[CQ:399] Cometan says "I don't think I understand my life and I doubt I ever will."

[CQ:400] Cometan says "The only epitomes of life are loving and learning."

[CQ:401] Cometan says "I need only Them and The Philosophy, no others else."

[CQ:402] Cometan says "I'm proud to be a dreamer for they are the best of us all."

[CQ:403] Cometan says "I shall give myself to the peoples of this world."

[CQ:404] Cometan says "I believe He and They shall play a larger role in the real world than other character brands."

[CQ:405] Cometan says "Some people are there for all our life and others are there for just a moment."

[CQ:406] Cometan says "The best shop is of course a shop of knowledge; a bookshop."

[CQ:407] Cometan says "There's no other shop like a bookshop. No other shop with such depth. No other shop with infinite ideas and possibilities."

[CQ:408] Cometan says "We seem to have forgotten the most important of all lessons most prominently propounded over two thousand years ago and so I will be the one to remind all; we know nothing and we shall be fulfilled in this for by this we understand that there is always something to know which provides us with a knowledge-seeking purpose."

[CQ:409] Cometan says "The keeper of the knowledge is the keeper of the power."

[CQ:410] Cometan says "Nothing, but a dream have I and so very precious it is to me."

[CQ:411] Cometan says "Appreciate the good times because you know the bad are waiting ahead."

[CQ:412] Cometan says "I am Their's and They are mine."

[CQ:413] Cometan says "If you look up towards the stars deeply, you will see and believe as I did and continue to do."

[CQ:414] Cometan says "The world has yet to know..."

[CQ:415] Cometan says "Music is the passport to my world of imagination."

[CQ:416] Cometan says "Deeply stare upward towards the world beyond and imagine every possibility."

[CQ:417] Cometan says "The Cosmos itself is God, for it is alive, it is Grand and it is the origin of all energies."

[CQ:418] Cometan says "I will be the greatest philosopher of all time."

[CQ:419] Cometan says "There's never a reason for you, to not become all that you do dream."

[CQ:420] Cometan says "I truly do love all peoples."

[CQ:421] Cometan says "Oh, but I do, I do owe the world my All, and so, that is what I shall give it."

[CQ:422] Cometan says "I have five best friends, all of whom were born in my mind."

[CQ:423] Cometan says "If angels do exist, then They are my angels."

[CQ:424] Cometan says "I'm in the business of building lives."

[CQ:425] Cometan says "The Philosophy is as One, for All."

[CQ:426] Cometan says "We only talk of what we know, so as to know of little is to talk of little."

[CQ:427] Cometan says "To Be who one is, is the greatest Be of All."

[CQ:428] Cometan says "So as my creator protects me, I shall protect Him, forever."

[CQ:429] Cometan says "Just remember, who you are, and always take that with you, wherever you do go."

[CQ:430] Cometan says "Don't stop along with those around you."

[CQ:431] Cometan says "In all nations, for all peoples."

[CQ:432] Cometan says "I have a thirst for revolution."

[CQ:433] Cometan says "My job is to make people care about things they otherwise wouldn't."

[CQ:434] Cometan says "I shall do all I was destined to do so."

[CQ:435] Cometan says "Your greatest enemies, are those who prevent you from learning all there is to know and more."

[CQ:436] Cometan says "I shall stand when no one else will."

[CQ:437] Cometan says "Make what you wish of Him for He is as much yours as He is mine."

[CQ:438] Cometan says "I shall do my divine duty, for that is my destiny here."

[CQ:439] Cometan says "He is here to show the worlds of The Cosmos the philosophy of the stars."

[CQ:440] Cometan says "Those born with, have a duty to those born without."

[CQ:441] Cometan says "There will always be another person to help."

[CQ:442] Cometan says "No other action provides me with as much fulfilment of faith than when I look up at the stars and wonders of all there is beyond our world."

[CQ:443] Cometan says "He be, not here for I, but for posterity."

[CQ:444] Cometan says "No matter how quixotic, if you believe it to be your destiny, you must see it through."

[CQ:445] Cometan says "Astronism is a champion of freethought."

[CQ:446] Cometan says "One with great successes has had equally great hardships."

[CQ:447] Cometan says "The secret to lasting happiness is being excited for life."

[CQ:448] Cometan says "We leave behind what we do sow."

[CQ:449] Cometan says "We all grow old. Some of us prolong it. Others accelerate it. Nobody can prevent it."

[CQ:450] Cometan says "Be what you know you are without fear of disapproval."

[CQ:451] Cometan says "My dreams are my driving force."

[CQ:452] Cometan says "It is stories that make the world go around."

[CQ:453] Cometan says "I often think of what it shall be like in 3017 and far beyond; the visions of the Humanic Exploration of The Cosmos introduced within The Omnidoxy shall have been long established by this time."

[CQ:454] Cometan says "Knowledge is intangible, so expressed it must be."

[CQ:455] Cometan says "From tsunamis to trickles to tsunamis; that is how my ideas do flow."

[CQ:456] Cometan says "I shall do, as I have been destined so."

[CQ:457] Cometan says "He is the best friend you could ever have."

[CQ:458] Cometan says "I was a nobody with a vision."

[CQ:459] Cometan says "I know how it all will be for I have seen it so."

[CQ:460] Cometan says "The best of us all are the storytellers and the dreamchasers."

[CQ:461] Cometan says "How lucky am I to have five guardian angels with a grand philosophical vision."

[CQ:462] Cometan says "The true sign of naivety is believing we know All there is to know."

[CQ:463] Cometan says "I must question, for if not, how can I evolve?"

[CQ:464] Cometan says "The vision guides you; you do not guide the vision."

[CQ:465] Cometan says "Piety begins at home."

[CQ:466] Cometan says "Let us all unite under the banner of divinity."

[CQ:467] Cometan says "Divinity transcends all."

[CQ:468] Cometan says "I must live to see this through."

[CQ:469] Cometan says "He will be there when I be not."

[CQ:470] Cometan says "I cannot defy God's will for me."

[CQ:471] Cometan says "Whatever does bring you to faith is good and divine."

[CQ:472] Cometan says "I believe in the meanings of things."

[CQ:473] Cometan says "Whether it be Cometan that brings you to faith or another figure, all that matters is that you have belief."

[CQ:474] Cometan says "To believe is so very superior than to not."

[CQ:475] Cometan says "I believe in All the possibilities of The Cosmos because despite everything, I have faith in the vastness, the complexity, and the creativity of The Divine."

[CQ:476] Cometan says "I believe in whatever it is that gives you strong faith."

[CQ:477] Cometan says "We must have faith, for if not, we lose a part of what makes us human."

[CQ:478] Cometan says "Faith is wider than you may realise."

[CQ:479] Cometan says "I see the light in the best of times, so I know what to look for when I'm in the worst of times."

[CQ:480] Cometan says "My faith is stronger than ever, even when the church is not."

[CQ:481] Cometan says "I shall become All that I know I was meant to be."

[CQ:482] Cometan says "I shall bring to philosophy and faith those in whom it has faded and eluded."

[CQ:483] Cometan says "My greatest fear, is that when in the state of judgement, I am shown All that I could have done, had I trusted more."

[CQ:484] Cometan says "I'm afraid of success, yet I must succeed."

[CQ:485] Cometan says "I have been gifted the grace of imagination, and for that, I am eternally grateful."

[CQ:486] Cometan says "You have succeeded even when you think you have failed."

[CQ:487] Cometan says "I kneel by the votive lights, praying to the Mother of All."

[CQ:488] Cometan says "I rush to the church to drown out the noise of this world."

[CQ:489] Cometan says "How does one begin something so monumental?"

[CQ:490] Cometan says "Return to church do I when the ways of this world distort my perceptions."

[CQ:491] Cometan says "In the pews I kneel, thinking of All I know I must do."

[CQ:492] Cometan says "For the greatest of tragedies I am destined to endure, I thank you for gifting them All to me."

[CQ:493] Cometan says "I would suffer All the pains eternally, of this world and beyond, if I could be given the grace to imagine The Philosophy's future, just once more."

[CQ:494] Cometan says "I wish to be the holiest in God's image."

[CQ:495] Cometan says "I must inspire Good Faith."

[CQ:496] Cometan says "While I do still breathe, I learn, for until I reach the state of holiness destined, I know nothing."

[CQ:497] Cometan says "For the worst of times, I thank you. For the best of times, I thank you. For the times of learning, I thank you most. Thank you Lord."

[CQ:498] Cometan says "Of beauteous minds have we; a mind's imagine of what could be."

[CQ:499] Cometan says "I go to the most beauteous church of my city. Not the tallest, not the largest, but the most inspirited one; the one fullest with that which makes a place of faith."

[CQ:500] Cometan says "If not read ten thousand books by my last breath, not read enough have I."

[CQ:501] "Solving the problems of this world may be something I have to let go. I suppose there's a lot I will have to let go."

[CQ:502] Cometan says "I will do All I can for this world and its peoples."

[CQ:503] Cometan says "One's mind is their greatest asset."

[CQ:504] Cometan says "This is the time for me to hone my methodologies for the world to see; to truly make this world better."

[CQ:505] Cometan says "Faith is All we ever truly have."

[CQ:506] Cometan says "How do I become what I know I must be?"

[CQ:507] Cometan says "It be not your beginning; it be not your end; it be All that exists between."

[CQ:508] Cometan says "I cannot let my mission die with me."

[CQ:509] Cometan says "I fear I will not get to do All that I must."

[CQ:510] Cometan says "He be the persona of the peoples."

[CQ:511] Cometan says "Death is in the hands of destiny and how cruel, yet Divine, it be."

[CQ:512] Cometan says "The superior way of learnedness is to teach oneself of the world."

[CQ:513] Cometan says "As long as my heart still beats, there will never not be work to do."

[CQ:514] Cometan says "I have no right to judge you, and all I ask in return, is that you do not judge me."

[CQ:515] Cometan says "If it is destined to be so, then it shall be."

[CQ:516] Cometan says "I must lead my life in the way I believe I must lead it."

[CQ:517] Cometan says "This world is lost, and The Philosophy must save it."

[CQ:518] Cometan says "Thinking back to a time when everything seemed so simple."

[CQ:519] Cometan says "I do not speak because I do work."

[CQ:520] Cometan says "Learning about All that has come before, is the greatest of allies in the fight for the future."

[CQ:521] Cometan says "I'm sick of the vices of this world."

[CQ:522] Cometan says "Philosophers of the past have not done that which need be done, so I suppose it remains up to me to fulfil the inadequacies of those philosophers past."

[CQ:523] Cometan says "Belief is All I have, truly."

[CQ:524] Cometan says "Isn't it odd that the plans of One can change All."

[CQ:525] Cometan says "Behind every war stands those whom seek to gain from it."

[CQ:526] Cometan says "The best artists are the greatest of criers."

[CQ:527] Cometan says "I like songs that spark one's imagination."

[CQ:528] Cometan says "I'm only good at being myself; to those who can be more than who they, I commend."

[CQ:529] Cometan says "Nothing is a constant in our lives; not money, ambitions, people, or anything else, except you; yourself, alone."

[CQ:530] Cometan says "Life is a fast-moving train; we're just passengers aboard changing carriages and waiting for our unique time to disembark."

[CQ:531] Cometan says "If today hasn't been filled with revelation, new ideas, or discoveries, then you must ask yourself why, and make a better tomorrow."

[CQ:532] Cometan says "The more you know about the secrets of the world, the harder it is to enjoy the world."

[CQ:533] Cometan says "I give my life to the world."

[CQ:534] Cometan says "It seems that the worst of things happen to the best of people."

[CQ:535] Cometan says "Often it is our greatest of achievements that receive so very little recognition."

[CQ:536] Cometan says "If one does not know All, one cannot decide which is the right path."

[CQ:537] Cometan says "My philosophy begins with The Cosmos."

[CQ:538] Cometan says "You can do everything, but you can't do everything well."

[CQ:539] Cometan says "All we truly have of days we live are the memories we make of them."

[CQ:540] Cometan says "I shall conquer the worlds of this world."

[CQ:541] Cometan says "London is calling my name and I must listen and direct myself towards this city."

[CQ:542] Cometan says "Sadly, I know not clearly of the subject of physics. Instead, I learn of the complex human nature, the epic mind, The Grand Cosmos, and the unknownness beyond the edge of The Cosmos known as The Universe."

[CQ:543] Cometan says "Stories have always been told, from the very beginning of existence; I'm just carrying on this tradition."

[CQ:544] Cometan says "I keep my dreams close to me for they are mine before they became the world's."

[CQ:545] Cometan says "To create The Philosophy as it does now exist, the youth and the sacrifice of my youth has been necessary."

[CQ:546] Cometan says "To think is wondrous, but to constantly repeat such, is dangerous."

[CQ:547] Cometan says "I must now rewrite what I had written, now under the newfound from; under newfound direction in a way I had not then understood."

[CQ:548] Cometan says "I'm going to have to accept that I must give my life to this."

[CQ:549] Cometan says "Over every obstacle I leap, over every trial I triumph, and over ever bridge I cross to see my vision come true."

[CQ:550] Cometan says "The days are long and the nights are cold, but in the end, I still have my dream."

[CQ:551] Cometan says "The you that you want to be is always opposite to the you that you truly are."

[CQ:552] Cometan says "There are times when I just need to cry."

[CQ:553] Cometan says "Don't become blinded to The Cosmos by the lights of the world."

[CQ:554] Cometan says "Everybody has pain and so, in that, I am no way unique, but it is my role to tell the world of the pains of the people."

[CQ:555] Cometan says "To write well you must both know of the world and the greater message you wish to share with the world beyond that which you write."

[CQ:556] Cometan says "I think it is important to share with the world my artist's journey."

[CQ:557] Cometan says "The most skilled of writing always stems from that which is not so."

[CQ:558] Cometan says "Listen to *Fantasia on a Theme* whilst looking up at a starry night sky and then you will begin to know of cosmical wonderment, of cosmocentric thinking, and you will begin to understand Astronism."

[CQ:559] Cometan says "Without conflict, all we have and all we are is stagnation."

[CQ:560] Cometan says "If you wish to understand Astronism, you must know that all the answers to The Cosmos in The Universe cannot and are not confined to The Earth."

[CQ:561] Cometan says "To filter out those with greater wisdom, look for those whom do not adhere to just one idea."

[CQ:562] Cometan says "I see a shooting star, though I need not make a wish, for The Cosmos knows already what I want for the world and All peoples; for them to see The Cosmos in wonderment as I do."

[CQ:563] Cometan says "Good writing is not shaped solely by words, but by the contexts, feelings, and hardships from which such words originate."

[CQ:564] Cometan says "Many have added to the world, but only a few have truly revolutionised it."

[CQ:565] Cometan says "The further the leap forward, the greater and more abundant the sacrifices."

[CQ:566] Cometan says "The Philosophical Reascension calls for the reconstruction of the paradigm of thought and the entire presence of philosophy in society as well as in our daily lives."

[CQ:567] Cometan says "I am but one young man with a vision to change the world as I see the inadequacies of the world at present."

[CQ:568] Cometan says "One cannot say they have seen or know of God if they have not seen the grandest elements of The Cosmos with their own eyes."

[CQ:569] Cometan says "Fear not for the world for it will survive on; it is the peoples I worry for and their tendencies to destroy themselves, each other, and the worlds in which they reside; this destructive mentality must change if the Humanic Exploration of The Cosmos is to be successful."

[CQ:570] Cometan says "Thank you, I say, to whomever gave me such an ability to imagine."

[CQ:571] Cometan says "One must believe one's greatness before they can transcend to it."

[CQ:572] Cometan says "To step into shoes long since worn is a great task by any means, but to step into shoes never yet worn, well, that is a feat few have dared to embark upon."

[CQ:573] Cometan says "Discard your doubts and assume your ambitions; such a mindset is the only way to enjoy the life we live."

[CQ:574] Cometan says "Bring to the world and to the minds of the peoples that which has been broken or that which has never existed before."

[CQ:575] Cometan says "There is only one thing one can do if one doesn't like the world they see around them."

[CQ:576] Cometan says "I was born into this world and I know and feel that I am here to change it."

[CQ:577] Cometan says "We, as a generation, must think about how we wish to be remembered."

[CQ:578] Cometan says "The cultures and arts of times are reflections of the people whom lived during those times."

[CQ:579] Cometan says "As a generation, we must make our own mark of culture so we are remembered in the way we wish to be."

[CQ:580] Cometan says "The greatest writers can project their message in the fewest of words."

[CQ:581] Cometan says "Become All that you were destined to be and someone somewhere shall thank you."

[CQ:582] Cometan says "You cannot know of the true God until you have witnessed the oblivions of The Cosmos face to face."

[CQ:583] Cometan says "Please World, just let me write in peace."

[CQ:584] Cometan says "I am making my mark on the world one word at a time."

[CQ:585] Cometan says "Those whom give their lives to the world are the best of peoples."

[CQ:586] Cometan says "Do not cry, for I shall return in your memories."

[CQ:587] Cometan says "I fail to accept those whom have double standards of reality and idealism."

[CQ:588] Cometan says "By which deed do you wish to be remembered?"

[CQ:589] Cometan says "I have existed only a short time and I can even tell you to live purely for oneself is never enough and never shall be."

[CQ:590] Cometan says "We fight our whole lives to build and watch how easy it is for such constructions to fall."

[CQ:591] Cometan says "I need not tell the people of the world of things that have already been spoken of; no, I must speak of things that have never been spoken of before."

[CQ:592] Cometan says "If the world chooses not to hear, then I shall just call louder."

[CQ:593] Cometan says "I must speak of that which no one else will."

[CQ:594] Cometan says "Call humanity what it is; an imperfection amongst perfection."

[CQ:595] Cometan says "Those whom say the youth know nothing are those whom know nothing themselves, as proven so by such a notion."

[CQ:596] Cometan says "Dream and dream again for they shall never stop until you make them true."

[CQ:597] Cometan says "Pity the minds that disdain opposition for opposition is the driving force of philosophy."

[CQ:598] Cometan says "We see the unquitarian view of our existence manifested in the fact that we each hold unique entrances into this world and unique exits out of it."

[CQ:599] Cometan says "The world we have created is full of costs and fees, but it costs nothing to gaze upon the stars towards world that has created us."

[CQ:600] Cometan says "Every time I peer up towards The Cosmos, I experience a renewed wonderment as if it was for the first time."

[CQ:601] Cometan says "The value of the written word is measured by the amount of people that read it."

[CQ:602] Cometan says "There are many great written works that have never had the pleasure of being read by more than a few individuals."

[CQ:603] Cometan says "If someone is prepared to talk ill of someone with you then they are also prepared to talk ill of you to someone else."

[CQ:604] Cometan says "Throughout all the tragedies and miracles of humanity's time upon The Earth, the stars have been our one true continuous overseer for although their guardianship of us may have been previously overlooked, the time has now come to for our eyes to grandly see the stars."

[CQ:605] Cometan says "They ask of my surety and the only way I can describe are the visions and premonitions I receive from the gift-giver, oh my oh my."

[CQ:605a] Cometan says "I, myself, do not truly know the origin of this certainty, but all I can say right now, for I do not and cannot know the answers for my morality does not allow, is that there is something within me: its strong and cunning and never-ending."

[CQ:605b] Cometan says "It tells me of my mission; my one and only true purpose; the passion of my person; perhaps one present day the answers will be presented, but due to my faith and belief and nature, I do not think this will be."

[CQ:605c] Cometan says "Alas, worry not will I, for the days will pass and so will mine and as long as I feel satisfied that my mission here is complete, the day the hole is filled with me, the happiest I shall be."

[CQ:606] Cometan says "Mission will mend me, fame will feed me, people will praise me, worlds will welcome me."

[CQ:606a] Cometan says "Friends will forget me, family will forgive me, love will learn me, wealth will worsen me."

[CQ:606b] Cometan says "Time will torment me, principles will discipline me, death will distract me, kindness will kiss me."

[CQ:606c] Cometan says "Wisdom will warn me, faith will fail me, morality will mould me, mistakes will make me."

[CQ:606d] Cometan says "And, in the end, when all one was, one is and one will be becomes as one, I will become as He and All."

[CQ:607] Cometan says "A burning desire, to breathe in, but not to breathe out."

[CQ:607a] Cometan says "Dream and dance, into the hole, of oblivion."

[CQ:607b] Cometan says "Understand all, you will not, so stop."

[CQ:607c] Cometan says "Fun and games, is all this is, in the end."

[CQ:607d] Cometan says "In pride and power, believe not, to pass and progress."

[CQ:607e] Cometan says "And there He goes, falling into nothingness, for eternity."

[CQ:608] Cometan says "To all seeking a good friend; He is here."

[CQ:608a] Cometan says "To all wishing for a dream to come true; He is here."

[CQ:608b] Cometan says "To all waiting for a chance to become; He is here."

[CQ:608c] Cometan says "And always will be; to guide, to care, to love."

[CQ:609] Cometan says "We are what we do most, are we not?"

[CQ:609a] Cometan says "And so, an Imaginer am I for the sun cannot rise, and neither may it set, without my mind imagining all kinds."

[CQ:609b] Cometan says "And so, I am what I am, an Imaginer, and oh so wondrous it is to be, one who can see, a great many things, all day and all night, especially when the sky is astrally illuminated."

[CQ:609c] Cometan says "Forever if that be right, an Imaginer, yes, oh yes, such a wonderment of being, seeing, and knowing."

[CQ:610] Cometan says "I believe in the green old grasses, I believe in the storms and shade, I believe in the God Almighty, for if not, then how, was I and The Beauteous Cosmos so made?"

[CQ:611] Cometan says "It is the nature of the character of philosophers to hold a predisposition of dissatisfaction with the world surrounding them."

[CQ:612] Cometan says "I see no greater pleasure than to contemplate to oneself and to philosophise to others about the most curious of topics."

[CQ:613] Cometan says "We must be the sentience we seek."

[CQ:614] Cometan says "I ask, when will our solitude end?"

[CQ:615] Cometan says "It isn't what you do in this life, it is whether the world sees and recognises what you do."

[CQ:616] Cometan says "I accept that I will never hold the privilege to witness the Neptune sunrise, but I possess strong faith that those whom descend from me will hold the opportunity to fulfil my dreams."

[CQ:617] Cometan says "I live to be known so that I am known to have lived."

[CQ:618] Cometan says "To do something truly great is to be the first to do it."

Glossary of the Omnidoxy

The Glossary of the Omnidoxy provides a list of definitions for one hundred of the most important words found within the Omnidoxy in relation to the founding of the Astronic Tradition and specifically, The Philosophy of Astronism.

1. **Anti-anthropocentrism:** the Astronist rejection of the centrality or importance of humanity in The Cosmos both collectively and individually, the latter of which pertains to the rejection of the centrality of the self.
2. **Astration:** a body of spiritual, physical, and intellectual practices considered by practitioners to be fundamental in achieving corporeal cosmosis.
3. **Astrocentrism:** not to be confused with cosmocentrism (personal reorientation towards The Cosmos), the reorientation of societal institutions towards The Cosmos, namely as a result of the cosmocentricities of individuals.
4. **Astrocism:** the tradition of mysticism within Astronism whose goal is to achieve corporeal cosmosis by locating various astronomical elixirs and by surmounting mysteries regarding The Cosmos.
5. **Astronarianism:** the ideological wing of Astronism that emerged during The Founding of Astronism and as a hallmark of Astronist philosophy and culture and within which the spacist movement originated.
6. **Astronic:** relating to the Astronic tradition and is used as an overarching term to encompass both Astronist and Astronist cultures and thought traditions.
7. **Astronic cosmology:** the cosmological system associated with Astronist beliefs regarding the nature, structure, chronology, and existential functionality of the universe.
8. **Astronic tradition:** the overarching tradition of thought and culture founded by Cometan within which Astronic religions, Astronic philosophy, Astronic ideology, and Astronic mythology reside.
9. **Astronisation:** the conceptual and physical process which the subject undergoes as part of its growing likeness towards Astronist ideals and beliefs.
10. **Astronism:** an organised philosophy teaching that humanity's destiny and existential purpose revolves around the exploration of The Cosmos and that personal union with The Cosmos, both spiritually, intellectually, and physically, is the most important goal.
11. **Astronist ethics:** the system of ethics associated with Astronism and approach to ethics as interpreted by Astronists.

12. **Astronist panentheism:** the Astronist interpretation of the nature of The Divine to be interpenetrative of The Cosmos and The Universe whilst also existing outside of both existences.
13. **Astronomical elixir:** in Astrocism, the belief that there exists a series of physical objects or places in The Cosmos that, upon being reached and understood, will lead to one's achievement of corporeal cosmosis.
14. **Astronomic Revolution:** the social, cultural, religious, and political revolution heralded by The Founding of Astronism disseminating the notion and belief that astronomy, space exploration, and The Cosmos should become central elements of people's lives individually and humanity as a whole for the progression and advancement of human civilisation and to proximate the connection between humanity and The Cosmos on a myriad of levels, both spiritually and intellectually, as well as culturally, technologically, and religiously.
15. **Astrosis:** the principal goal of Astrocism, or Astronic mysticism, to become enknnowledged of astronomical mysteries both through space exploration and through on-Earth cosmic devotion, Cosmic Awareness, and corporeal cosmosis.
16. **Astrosa:** the worldwide community of Astronists as considered to be a collectivity of like-minded individuals.
17. **Cometanism:** the branch or denomination of Astronism that is associated with the specific beliefs of its founder, Cometan, and his approach to Astronism which is distinguished from Institutional Astronism, the form of Astronism associated with what is espoused by The Institution of The Philosophy of Astronism.
18. **Conceptual elasticity:** the ability for Astronism to return and to retain its belief system even if some centre concepts are taking out or are disbelieved.
19. **Contributionism:** a transcensionist belief orientation holding that the achievement of transcension is only completable through contributions to society and that individual contributions to the collective should be the goal of people's lives.
20. **Corporeal cosmosis:** the belief in Astrocism, or Astronist mysticism, that one's achievement of cosmosis is possible while they are still alive in addition to when they have passed away which is known as post-corporeal cosmosis, or just simply known as cosmosis.
21. **Cosmicality:** a particular conception of The Cosmos, often applied as an instrument of study.

22. **Cosmic Awareness:** humanity's collective relationship with The Cosmos as a whole considered according to the fluctuating extent to which humanity is devoted to and religiously focused on astronomical progeny and phenomena as the principal sign of humanity's awareness.
23. **Cosmic devotion:** a set of practices and associated beliefs considered to proximate oneself to The Cosmos and improve one's personal relationship with The Cosmos with the intention of achieving transcension and corporeal cosmosis.
24. **Cosmic philosophy:** a branch of philosophy originating from within the Astronic tradition through The Founding of Astronism and deals with the study of the nature, ontology, forms, functions, structures, epistemologies, aesthetics, logic and metaphysics of The Cosmos as a whole or towards particular cosmic progeny and phenomena. Cosmic philosophy also encompasses the contemplation of space exploration in all aspects, particularly space ethics which is a branch of ethics founded by cosmic philosophy.
25. **Cosmocentrism:** the singular defining belief of Astronism and the worldview of the entire Astronic tradition in which The Cosmos is considered to be the only empirically real entity to provide existential purpose to humanity. Cosmocentricity involves placing The Cosmos at the centre of individual and societal spiritual, intellectual, economic and practical life. Cosmocentrism can be contrasted with other worldviews placing a focus on a particular entity or concept such as theocentrism, anthropocentrism, technocentrism, geocentrism, and others.
26. **Cosmodora:** an elaborate poem about cosmic progeny and phenomena that implicitly states Astronist beliefs and is a hallmark of cosmic philosophy, often used in non-academic circumstances to teach of the Astronist view of The Cosmos and its functions.
27. **Cosmomancy:** a divination system finding its origins within Astronism that is centred on the belief that The Cosmos can be invoked and interpreted so as to attain knowledge of the future and the unknown through practicing a series of divination techniques.
28. **Cosmos-Chaos Dichotomy:** the appellation for the dichotomy between The Cosmos and The Chaos from the Astronic cosmology, the former of which represents order, limitation, knownness, system and structure which the latter is the antithesis representing disorder, potential limitlessness, unknownness, and sporadic nature.
29. **Cosmosis:** referred to as "becoming One with The Cosmos", one of the central beliefs of Astronism stating that physical, spiritual, and intellectual union with the animate and whole entity known as The Cosmos is not only possible, but should be desirable as part of our existential purpose to progress and advance. It is considered to be achieved by all existential beings and entities as part of the cessation of their individual existences, such as the death of a human, which is known as post-corporeal cosmosis.

The other form, which is known as corporeal cosmosis, forms the basis of the tradition of mysticism within Astronism known as Astroicism wherein it is believed that cosmosis is achievable during one's life through transcension, cosmic devotion, space exploration, and enknowledgement.

30. **Creation theory:** a significant discipline of study of Astronic philosophy dealing with and discussing the various approaches and beliefs regarding the creation of The Cosmos and The Universe, and their interactions with one another thereafter. It is contrasted with finality theory.
31. **Definitionalism:** a form of writing present throughout the Omnidoxy characterised by its explanation of concepts and beliefs and various other elements of Astronism through a plethora of definitions rather than rhapsodic or poetical musings.
32. **Depadotheism:** also referred to as depadism, the form of theism originating from Astronic philosophy holding that God, or The Divine, has a merciless, non-empathic, and neutral nature that is completely removed and devoid of all human attributed emotions. Depadotheistic views of God are considered to be pure and without human applied attributes as a reflection of ourselves which is considered to be the basis of many non-Astronic theologies and to which depadotheism is opposed.
33. **Discipline of study:** a subject within the Astronic tradition of thought and culture systemised and provided with a title and within which subdisciplines reside.
34. **Discourse:** the secondary textual structure of the Omnidoxy after disquisitions comprised of a series of insentensations and of which there exists a variety of types either according to length or content or positioning within the disquisition.
35. **Disquisition:** the primary textual structure of the Omnidoxy within which a myriad of discourses reside. There are twelve disquisition comprising the Omnidoxy which hold a great variance in their lengths, subjects, and in the dominant forms of writing used within them.
36. **Divinology:** the discipline of study of Astronic philosophy dealing with the nature, ontology, existentiality, and other aspects of The Divine as the Astronist conception of God. A divinology is a specific conception or interpretation of The Divine, of which there are many, often in relation to traditional forms of theology.
37. **Enknowledgement:** a central practice of Astronism involving the importance of the acquisition of knowledge as the utmost priority for the subsequent achievement of transcension and corporeal cosmosis, and the improvement of a person's ability to philosophise.
38. **Ephemerality:** the eschatological belief of Astronism holding that cosmic nature, from which human nature is derived, is naturally and intrinsically impermanent and

transient therefore instances such as death are considered to be a natural part of cosmic existence and existential cessation without any form of afterlife due to one's completion of cosmosis.

39. **Extollation:** the tradition and process of the recognition of relevant people and their works and life stories within Astronism. Unlike in the Christian form of recognition known as canonisation, extollation can be designated to a person who is still alive and does not involve any notions of intercessory powers or connections to supernatural phenomena (that form of recognition is known as celestification). Instead, to be extolled means to have lived a life according to contributionism in which a person has contributed to the world in their own unique way according to their abilities and ambitions. Candidates for extollation are often confined to being inventors, astronomers, cosmologists, philosophers, writers, astronauts, and explorers.
40. **Finality theory:** the discipline of study of Astronic philosophy dealing with and discussing the various approaches and beliefs either regarding the end of the existence of The Cosmos and the events involved, or the proposed end of existence entirely, often referred to as Universal cessation which is itself, as a belief, rejected by the Astronic cosmology due to infinite nature of The Universe.
41. **Forms of Astronism:** the myriad of ways in which Astronism has and will continue to develop as an organised philosophy through the three principal forms of philosophical, theoretical, and practical. The study of the forms of Astronism also considers the various levels of orthodoxy within Astronism in addition to syncretism. The forms of Astronism remains an important system form labelling and categorising the various different manifestations of Astronism.
42. **Inclusive discipline:** a series of disciplines of study within Astronism collected together to form an inclusive discipline either due to their shared theme or according to their shared place of introduction or address within the Omnidoxy. Each disquisition of the Omnidoxy is assigned with an inclusive discipline hence there exists only twelve disciplines. Disciplines of study categorised within an inclusive discipline are known as inclusivised disciplines while those which are not are referred to as disinclusivised disciplines.
43. **Insentence:** the unique writing system used to organise the Omnidoxy characterised by the paragraphing of each sentence which are then indexed. Such sentences are then referred to as insentensations.
44. **Institutional Astronism:** the principal and authoritative form of Astronism espoused by The Institution of The Philosophy of Astronism and may also be referred to as Orthodox Astronism, or the Astronist Tradition.
45. **Instrument of study:** a type of conceptual characterised by its measurement of a subject to which it is applied. There exists a large body of instruments of study and

they make up a significant portion of philosophical inquiry. The collective study of instruments of theory is referred to as instrument theory which typically involves the comparison between different instruments.

46. **Intracoscism:** a belief orientation categorised as one of The Seven Tenets of Association and considered to be a form of cosmocentrism maintaining that questions regarding human existentiality are answerable through the exploration and enknowledge of The Cosmos as opposed to extracosmical concepts such as God.
47. **Humanic Exploration of The Cosmos:** the entire process and event of space exploration as considered to be inspired and fuelled by religious, intellectual, cultural, and destinal motivations in addition to the already established economic, technological, and financial motivations.
48. **Hyperdiscourse:** a type of discourse of the Omnidoxy characterised as being more than one hundred insentensations in total length.
49. **Limitationism:** also referred to as the Cosmic Limitation Principle, or the Principle of Cosmic Limitation, a central belief regarding the nature of cosmic existence holding that The Cosmos and all within that holds a cosmic nature is limited by that nature, is transient, and fundamentally finite. Limitationism informs the entire Astronist metaphysical and physical understanding of existence and by extension of its principles, denies the existence of a soul, especially a permanent spirit, denies the existence of an afterlife, and also postulates that all existence within The Cosmos cannot exist outside or exit The Cosmos which is a process known as transcosmisation.
50. **Manumissionism:** the Astronist theological orientation predicated upon the notion that freedom rather than submission should be central to one's beliefs. Manumissionism is contrasted with submissionism.
51. **Microdiscourse:** a type of discourse of the Omnidoxy categorised as being ten or fewer insentensations in total length and is therefore the shortest of all discourse types.
52. **Megadiscourse:** a type of discourse of the Omnidoxy categorised as having more than one thousand insentensations. It is the longest and most rare of all the discourse types.
53. **Motionalism:** the metaphilosophical and metareligious notion that a religion or a philosophy (or organised philosophy) can be structured on progression, the development of ideas, the addition of knowledge from scientific discovery, and the general principle that a belief system should serve and be moulded by the society and its needs in the present time and due to which the belief system should continually reshape itself to remain relevant in. Motionalism represents the fundamental structure, nature, and identity of Astronism as an organised philosophy.

54. **Multifaricity:** the state, fact, and nature of Astronism to be comprised of a number of different names and forms of reference.
55. **Naturalism:** one of the four principal schools of Astronist eschatology denying the existence of any form of supernaturalism and holds that nature, both terrestrial and cosmic, provides the answers to human existentiality. It advocates for the notion that humans are simply a product of nature without any divinely ascribed significance in The Cosmos. Other hallmarks of naturalistic eschatology are the denial of an afterlife, the denial of the existence of the soul, and the denial of the direct interaction between humans and The Divine (God).
56. **New Concept Development:** often abbreviated to NCD, the department within The Institution of The Philosophy of Astronism dedicated to receiving, reviewing, and officialising new beliefs, terms, and conceptals to become part of Astronism. Such decisions are made by a council of scholars and Institutional leaders. Unlike in other religions and philosophies, any person can submit their conceptual proposal which is derived from the Diversity of Thought policy of The Institution.
57. **Omnicreativity:** one of the Attributes of Divinity pertaining to The Divine's property and unique existential ability to have infinitely sustained an uncreated Universe and the infinite abundance of the isolated cosmoses that reside within The Universe and form The Omniverse.
58. **Omnidoxicology:** the discipline of study dealing with the exegesis, organisation, comparison, and criticism of the Omnidoxy; an expert in which is known as an omnidoxicologist. Less formal forms of study are referred to as omnidoxical studies or omnidoxy studies.
59. **Organised philosophy:** the technical designation of Astronism considered to be a synthesis of a religion and a philosophy.
60. **Pardiscourse:** a type of discourse of the Omnidoxy categorised as being between eleven and one-hundred insentensations in total length. Pardiscourses are longer than microdiscourses, yet remain shorter than both hyperdiscourses and megadiscourses.
61. **Personal inspiration:** the form of non-theistic revelation which Cometan is considered to have first experienced during his adolescence in which an intensive series of ideas overcome to the receiver regarding a range of subjects known as an indrucy.
62. **Phenomena:** one of two types of physical astronomical objects characterised as being an event rather than a semi-permanent entity. Examples of phenomena are supernovae and eclipses. Phenomena are contrasted with progeny, the other type of physical astronomical object.

63. **Philosophical Spirit:** a set of principle considered to be inherent of philosophic behaviour and values to which Astronists are bound and which are considered to be primary characteristics forming the identity of Astronism as an organised philosophy, or a synthesis of philosophy and religion.
64. **Poeticism:** one of three omnidoxyal writing styles in which Cometan took a metaphorical and distinctly poetic approach to discourse writing and is mostly commonly found in the Monodoxy.
65. **Progeny:** one of two types of physical astronomical objects characterised as a semi-permanent entity such as planets, stars, galaxies, and filaments. Progeny is the collective term for all these astronomical objects of this nature and are contrasted with phenomena which are astronomical events like supernovae and eclipses.
66. **Promulgation:** not to be confused with tirition, the form of the dissemination of Astronism through modern means of advertising and marketing. Essentially, the functions and methodologies propelling the commercialisation of Astronism.
67. **Reascensionism:** a central belief of Astronism calling for the reascension of philosophy as a once firmly engrained pillar of society that is believed to have been undermined as a social and cultural driver by its professionalisation. The reascensionist movement heralds the re-emergence of philosophy to become a central part of people's lives.
68. **Reinvigorationism:** the belief that space exploration and a general mass interest in astronomy and humanity's interaction with space must be re-emphasised as part of the Astronomic Revolution.
69. **Retronism:** any form of artistic expression or commemoration of pre-Cometan forms of cosmocentric thinking, particularly instances of which are known as retrons. Examples of retronism include artistic expressions of the first decade of the space age, or of pre-Cometan instances of space exploration having transcended to the mainstream cultural vernacular, such as the 1969 moon landing.
70. **Rhapsodicism:** one of the writing styles of the Omnidoxy and arguably the most numerous and is characterised by its distinct insensibility when it comes to the explanation and exploration of deeply complex philosophical concepts.
71. **Rubral:** the name for the title that is ascribed to each discourse in the Omnidoxy.
72. **Sentientism:** a belief orientation holding that there exists an abundance of all forms of life in The Cosmos, both sentient and non-sentient. It is categorised as one of The Seven Tenets of Association and is therefore central to Astronist beliefs.
73. **Space ethics:** also referred to as astroethics, the branch of ethics categorised within cosmic philosophy and derived from Astronist ethics. Space ethics considers and

explores a myriad of questions regarding the ethicality of human interaction in space and with extraterrestrial progeny and phenomena, namely as part of space exploration.

74. **Spacism:** the principal form and branch of Astronarianism maintaining an ideology fixated on space exploration. The spacist movement advocates for the political and economic emphasis on human exploration of space. It encompasses a vast array of concepts, rationalities and methods inspired by Astronist beliefs for the practical exploration of space. Spacism can be considered as Astronism's primary endeavour into the political realm as a practical function for the initiation of the Humanic Exploration of The Cosmos.
75. **Subdiscipline of study:** a discipline of study categorised within a wider discipline of study.
76. **Subordinationism:** the Astronist cosmological belief holding that all that exists cosmically does so in subordination to all that exists universally and divinely. Principally, it holds that all existence is subordinate to The Divine either as its creator (in the case of cosmic nature), or its sustainer (in the case of universal nature).
77. **Subsentensation:** a type of insentensation that is found as a subset of an insentensation. Each is indexed by the use of alphabetised letters placed after the insentensation number.
78. **Surceasion:** a break in a discourse characterised by the placement of a hyphen between two insentensations either to denote a change of topic or to denote a discourse extension.
79. **The Betwixity:** one of the lesser existences of the Astronic cosmology collectively pertaining to all space that exists between cosmic progeny and phenomena in The Cosmos.
80. **The Chaos:** the antithesis of The Cosmos and classified as one of the three lesser existences. The collective term for all instances of disorder, irregularity, volatility, and unknownness present in The Cosmos. The true extent of The Chaos is not considered to be derivable due to its unknown nature. It is considered that The Chaos holds the ability to transcosome, or travel between cosmoses in The Universe. The Chaos is not itself a physical entity, but instead a collectivity of entities that are considered to hold chaotic natures.
81. **The Compilation:** the appellation for the idea and instance in which Cometan had the idea to compile The Astronist Methodology and other pre-omnidoxical works fit within The Grand Centrality instead of them existing as separate publications. Two orientations are formed in relation to this and closely related topics include

compilationism and non-compilationism, especially by opening up discussions regarding the consequences of the proximation of Astronism with Astronarianism.

82. **The Cosmos:** referred to as the universe in mainstream terminology, the realm of existence in which humanity, all the galaxies and the space originating from The Big Bang reside. The Cosmos, or cosmic nature, is considered to be limited and transient and it is outside The Cosmos that the infinite and permanent Universe exists. It is postulated that there exists an infinite amount of cosmoses in The Universe which, when considered collectively, is known as The Omniverse. The Cosmos, in contrast with The Chaos, represents order, pattern, structure, and substance which are hallmarks of cosmic nature.
83. **The Divine:** the depadotheistic and panentheistic conception of God in Astronism which is classified as a realm of existence to which The Universe and The Cosmos are subordinate. The Divine is considered to not have created The Universe but is a sustainer of it due to the infinite nature of The Universe. The Divine is considered to be the creator of every Cosmos in The Universe.
84. **Theistic naturalism:** the most prominent theological position in Astronism and the theological approach undertaken by Institutional Astronism denying the existence of an afterlife, denying the interactionality between humanity and The Divine (God), yet affirming the existence, interpenetrativity, omn creativity, and the Attributes of God nonetheless.
85. **The Metagalaxy:** one of the existences of the Astronic cosmology pertaining to the spaces, progeny, and phenomena in The Cosmos beyond the bounds of individual galaxies, namely regarding philosophical contemplations of filaments, superclusters, hyperclusters, quasars, and other cosmical superstructures.
86. **The Metakosmia:** one of the subservient existences of the Astronic cosmology pertaining to the area or state of existence along the cosmic periphery beyond which The Universe begins. Reaching The Metakosmia is considered to be impossible for any cosmic entity or being. The Metakosmia is the point at which any cosmos ends and where The Universe therein begins.
87. **The Mytra:** categorised as one of the three lesser existences of the Astronic cosmology pertaining to a person's individual, unique, and consequential relationship with The Cosmos and involves physical, emotional, spiritual, mental, and intellectual dimensions. The state of a person's mytra is considered to be instrumental to the extent to which that person has achieved cosmosis.
88. **The Omniverse:** one of the realms of existence categorised as a subservient existences of the Astronic cosmology collectively relating to the infinite amount of cosmoses considered to exist within The Universe due to its infinite nature. It is important to note that each cosmos in The Universe is considered limited and transient while both

the frequency and abundance of cosmoses in The Universe infinite. This is because cosmoses are subject to Universal laws while all that exists within cosmoses are subject to Cosmic laws.

89. **The Seven Tenets of Association:** the seven central beliefs and principles forming the foundations of Astronist thought namely including sentientism, the Humanic Exploration of The Cosmos, and intracosmism. The Seven Tenets of Association only encompass a fraction of the plethora of beliefs associated with Astronism, however, they serve a foundational purpose and introduce the general theme of the organised philosophy.
90. **The Universe:** the realm of existence beyond The Cosmos and every other of the infinite amount of cosmoses existing within The Universe. It is beyond the periphery of every Cosmos that The Universe is considered to exist. Universal nature is fundamentally divergent from cosmic nature in that it remains an infinite and permanent.
91. **Tirition:** the process of the means by which Astronism is spread through non-commercial and non-advertising means (see promulgation). Tirition can be considered the equivalent of religious missionary work with a distinctly philosophic identity.
92. **Transcension:** the notion that humanity's exploration of space will lead to advancements in our physical, mental, spiritual, and intellectual abilities and knowledges and that space exploration for the purpose of transcending is humanity's existential purpose.
93. **Transcensionism:** the belief orientation derived from the notion of transcension and an Astronist eschatological school holding that it is humanity's existential purpose and destiny to explore space and that without humanity's commitment to its advancement towards space, that humanity will not achieve improvements in our knowledge, spirituality, intellectuality, physicality, and mentality. Essentially, transcensionism is predicated upon the notion that the endeavour of space exploration provides humanity with existential purpose without the need for the involvement of a God or the afterlife. Important to transcensionism is both corporeal cosmosis and contributionism.
94. **Transtellationism:** a major Astronist eschatological school encompassing a wide variety of beliefs and concepts involving some supernatural element and is therefore distinguished from the other Astronist eschatological schools. Transtellationism is the most broad of all the schools in terms of the variety of beliefs within it, the most prominent of which is transtellationism itself which notionises that upon our corporeal deaths our souls transmigrate either to The Cosmos as a whole, usually referred to as "the stars", or to a particular cosmic progeny or phenomena.

95. **Triadism:** a major Astronist cosmological belief regarding the nature of The Universe predicated upon three essential notions, the first of which is uncreatedness of The Universe, the second of which is the divine sustainment of The Universe, and the third of which is divine omnificativity which, when considered together, create the triadic formulation.
96. **Uncreatedness:** the Astronist cosmological belief holding that due to the infinite nature of The Universe, it couldn't have been created which would automatically deny its infinite nature; this is known as the problem of the createdness of The Universe. As a reaction to this, uncreatedness states that The Universe was not created by The Divine, but has instead always existed, but is nonetheless sustained by The Divine and is dependent upon The Divine for its continued existence, thus still adhering to the belief of subordinationism.
97. **Unique Way:** the Astronist response to the Buddhist doctrine of the Middle Way holding that unique combination of indulgence, moderation, and asceticism will be sought after and implemented by every single individual due to their uniqueness rather than a "one size fits all" doctrine in which the masses are ascribed with a set of general principles for them to form in uniformity.
98. **Uniquitarianism:** the central ontological position of Astronism holding that all sentient beings hold a state of consciousness and mentality known as unicity which is intrinsically linked to their destiny. Essentially, the nature of being in Astronism is therefore entirely considered through this understanding of unicity. Uniquitarianism first originated as the Astronist response to complementarianism and egalitarianism from which it developed to become the primary ontological position of Astronism.
99. **Universality:** an instrument of study pertaining to a particular conception of The Universe, its nature, its ontology, its existentiality, and its interactionality with other realms of existence in the Astronic cosmology.
100. **Vendox:** the most well-known symbol of Astronism. A vendox symbol is characterised by the depiction of a blank book in the centre of two strips almost circularly encompassing it entirely which then extend upwards vertically and between which six stars are often depicted.

Omnidoxical Register

Astronology

The overarching discipline of study of the Astronic tradition of philosophy, religion, ideology, mythology, and culture.

Forms of philosophy

Arrayal philosophy

philosophical investigations conducted in a group rather than individually.

Contental philosophy

a group of three connected philosophies that explore the contemplations of planets, particularly their differences in formation, character, and structure, with the group consisting of terrestrialism, gasism, and alternatism.

Equational philosophy

the expressions of philosophical instruments of study by strictly numerical and algebraic means, especially in the process of balancing an equation to derive inferences.

Experimental philosophy

philosophical approaches that involve the experimentation of the concept proposed in addition to its actual proposition.

Haptic philosophy

a type of philosophical investigation, and experience directed by the sense of touch and stands in close correspondence to Sensory Philosophy.

Organised philosophy

a philosophy in which its concepts, theories, and cosmologies are structured and established according to an applied schema, or the goal of which is unified under one governing entity, either a company, or government, or some other organisation.

Practical philosophy

a major discipline of study examining and reflecting on philosophical practices and devotions in order to understand the philosophy that is enacted in such practices, as well as considering the physical manifestations of The Philosophy of Astronism, one of the most prominent discipline categorised within practical philosophy is tiritology.

Sensory philosophy

a method of philosophical understanding manifested by a system of approaches based upon the five senses available to humans sound, vision, touch, taste, and smell as demonstrated by the practices of orchestration, visionation, contigation, tastation, and aromation respectively.

Spiritual philosophy

an approach to philosophical enquiry that is distinctly based upon notions of the supernatural, the spiritual, or that which is unproven, abstract, or illogical.

Disinclusivised Disciplines

Abiology

the study of all the inorganic and inanimate things of The Cosmos, such as the planets, the asteroids etc. in contrast to the study of the organic and animate entities of The Cosmos.

Acyrology

the discipline of study dealing with the misuse of Astronist terms and the consequences.

Aetiology

the establishment of a causation, origination, or reason for a philosophical concept, or a cosmical event, or phenomena.

Agathology

the philosophical study of being good or conveying goodness, and questioning what forms goodness, what it means to be good, and the distortion of goodness and its connection to truth.

Agriology

the philosophical study of primitivity.

Agrology

the science and art of agriculture, and its philosophical concepts and theories.

Agrotechnology

the application of technologies to agriculture, especially on another planet other than The Earth.

Alethiology

the philosophical study of the nature and concept of truth.

Alimentology

the philosophical study of nutrition physically, mentally, and philosophically and the concepts and theories that follow.

Anthrozoology

the study of the interactions between humans and animals, especially on another planet than The Earth.

Aphnology

the philosophical study of wealth, and the concepts and theories involved with that.

Archology

the philosophical study of the governance of something, and the concepts and theories involved.

Aretaics / Aretology

the philosophical study and contemplation of virtue.

Aristology

the study of cooking and dining, and the culture surrounding, especially on a different planet.

Autology

the philosophical study of oneself, and the surrounding concepts and theories.

Auxology

the philosophical study of growth physically, mentally, emotionally, and philosophically, and the surrounding concepts and theories.

Axiology

the philosophical study of value, and the surrounding concepts and theories.

Battology

the repetition of the same ideas, especially for pedagogic effect.

Bromatology

the study of food, and the surrounding philosophical concepts and theories.

Causology

the concepts of causation, as well as cause and consequence in The Cosmos, and cosmogony from a philosophical viewpoint.

Centralitology

the specific study and discussion of the words, interpretations, and subsequent philosophical schools, denominations, branches, wings, and sampanas derived from The Grand Centrality of The Philosophy of Astronism.

Centrology

the study of the centre something either physically or abstractly including contemplation of its relevance, and the true accuracy of claims made about the centre of entities or concepts.

Chresmology

similar to prophecies yet not as specific, the philosophical study of prophecies, and the surrounding concepts and theories.

CivicoLOGY

the study and application of architectural, town planning, and city planning theory, as well as the illustration of such theories in townscape, and cityscape drawings.

Civilisation Planning

the planning, organisation, and establishment of civilisations of all different types on any celestial body or world beyond The Earth.

Clonology

the study and philosophical understanding of cloning and clones, and the concepts and theories involved.

Cognitology

the philosophical study of both the mind and behaviour and their interactions.

Committology

the study of Astronist committees in government and their administrative roles.

Comparology

the major discipline of study dealing with the comparisons between Astronist philosophies and cosmologies and non-Astronist or pre-Astronist philosophies and cosmologies.

Criteriology

both the philosophical establishment of criteria when dealing with logic, and the study of how philosophical conclusions can be made by a structured criteria.

Defectology

often split into religious defectology or philosophical defectology, the study of the flaws or illogical aspects of a religion, a philosophy or an ideology when applied to the principles of logic and rationality.

Demology

the philosophical study of state and planet populations, as well as population activities, social conditions, and behaviours across a wide range of societal and civilisational scenarios.

Dittology

a twofold interpretation of an Astronist text, especially a philosophical text.

Divinology

the study and philosophical discussion of the nature of The Divine, and what it may mean from a human perspective to be godly, and the subsequent consequences of this role in The Universe, and may also discuss the concept of The Universe itself being god.

Apophatics

an approach to the study, perception, and understanding of that which is known as The Divine in the Astronist Cosmology that is characterised by attempting to notionise that which The Divine is not, rather than that which The Divine is, which is known as cataphatics.

Cataphatics

an approach to the study, perception, and understanding of that which is known as The Divine in the Astronist Cosmology that is characterised by attempting to notionise that which The Divine is, rather than that which The Divine is not, which is known as apophatics.

Divergetology

manifested by the concept appellated as The Divergency of Existence, the study and philosophical discussion of the theorised dimension in which everything that exists has its own unique origination, thus disregarding the homogeneity in origin from The Universe's beginning.

Dogmatology

not to be confused with comparology, the scholarly study of the comparison between The Philosophy of Astronism and another philosophy, or a religion.

Domology

the identification, categorisation, and contemplation of the fundamental principles and laws of The Cosmos and the ways in which it works.

Dysteleology

the philosophical study of the stance holding that existence has no final cause from purposeful design.

Economethodology

the study of the methods used in the establishment of a state's economy, and typically relates to an Astronist economic methodology.

Edgitology

the study of mental imageries and their philosophical, emotional, and spiritual consequences.

Entreprenology

the study of entrepreneurship, especially in the creation of an Astronist related business.

Ergology

the philosophical study of work, and the subsequent concepts and theories involved.

Ethnomethodology

the study of the methods used for the establishment of a particular social order, typically relating to an Astronist Methodology of social structure.

Etiology (Aetiology)

the discipline of study dealing with the investigation or attribution of the cause or reason for something.

Feminology

the representations, interpretations and depictions of female Astronist characters in all forms of Astronist works.

Festology

the study primarily of starlight festivals, but may be broadened to include the study of all other Astronist events.

General Cosmical Principles

the general principles of the exploration of The Cosmos and of life in The Cosmos on another planet, celestial body, space station, or spaceship, and greatly contributes to the overall Cosmic Philosophy.

Gerontology

the study of the social, psychological, philosophical, cognitive, spiritual, and biological affects and aspects of ageing.

Hemerology

the study of Astronist calendars, and their philosophical, symbolical, and financial aspects.

Henology

the philosophical study and discussion of that which is known "The One", or more broadly, oneness in Astronist Philosophy.

Hodology

the philosophical study of interconnected ideas from any other philosophical discipline.

Humanic Law

the laws of human interaction with non-human sentient beings.

Hygiology

the philosophical study of the preservation of health, especially in Astronist Philosophy.

Idiophilosophy

the study of the ways in which a particular philosophy, or philosophy in general, has had an impact on one's own personal mentality.

Inaugurology

a major discipline of study addressing the methodology of how an idea, a school of thought, or an entire philosophy is to be conveyed to an individual that is completely unaware of it beforehand, and involves concepts from education methodology

and pedagogy and was first outlined in the document known as *The Appendadoxy: Inaugurological Astronism*, and is closely associated with the practices and philosophies involved with cosmechism.

Intercivilisation

the study of the relationships between one civilisation and another, especially in spacial civilisations and colonies.

Interplanetary Commerce

the commerce between two or more planetary governments.

Interplanetary Consumer Protection

the bilateral consumer protection laws between two or more planetary governments.

Interplanetary Law

the overall laws between two or more planetary governments and includes all other aspects of interplanetary law.

Interplanetary Leadership

the overarching leadership between two or more planetary bodies, usually in the form of an interplanetary governmental organisation.

Interplanetary Plant Sciences

the comparisons between plant life and development between two different planets.

Interplanetary Policing

police conduct, policy, and interaction between two planets and two planetary governments.

Interplanetary Politics

the bilateral politics between two or more planetary bodies and their governments.

Interplanetary Prison

the policies relating to imprisonments between two or more planetary bodies and governments and their bilateral understandings of the incarcerations of a planetary citizen on a different planet.

Interplanetary Public Policy

public policy between two or more planetary governments and their mutual understandings with regard to public policy.

Interplanetary Public Sector

the comparison between the control of an economy by the states of two different planetary bodies.

Interplanetary Sciences

the comparison of scientific studies between two or more planets.

Interplanetary Taxation

the bilateral agreements between two planetary governments on the taxation of goods and services that the two governments in some way.

Interplanetary Telecommunications

the communications between two different planets.

Interplanetary Transportation

aspects of law and conduct in the transportations of people, traded goods, or other cargo between two or more planets, and may involve the study of bilateral agreements made between the governments of those planets.

Interspaciology

a discipline of study focusing on universal spacial significance or applicability, and is especially associated with subjects of a business, cultural, industrial, commercial, physical, medicinal, or educational nature.

Irenology

the philosophical study of peace, its attainment, and its interactions with humanity and humanity's inherent nature.

Maleology

the study of the representations, interpretations and depictions of male Astronist characters in all forms of Astronist works.

Astronist Deontology

the nature of duty and obligation from an Astronist ethical, moral, and philosophical standpoint.

Astronist Onomatology

the study, categorisation, creation, registration, as well as the origin, meaning, history, demographic usage of Astronist stylised names.

Astronist Ontology

the discipline of study primarily concerned with the Astronist approach to the nature of being by incorporating the Astronist Cosmology, as well as addressing and comparing non-Astronist approaches to ontological issues with the Astronist view.

Astronist Theology

the collective theological references and interpretations in Astronist works, philosophy, and culture, yet not in themselves a complete theology.

Astronist Teleology

a branch dealing with the philosophical study of nature according to purpose, direction, and goal, and the implementation of this approach into Astronist concepts, theories, philosophies, as well as other branches and disciplines within Astronist Philosophy.

Astronist Topology

the discipline of study dealing with the way in which the disciplines, concepts, theories, denominations and all other

elements of The Philosophy of Astronism are arranged and interrelated.

Cosmotopology

the constituent parts of The Cosmos and how they are arranged and how they interrelate from a philosophical perspective.

Neology

the study of the creation of the Astronist Terminologies, and their integrations and interactions with already existing words and terminologies, as well as the creation of new Astronist words after the initiation words listed in The Grand Lexicon of Astronology.

New (Cosmic) Age Rights

the entirety of rights that arose after the beginning of humanity's exploration of The Cosmos and typically revolve around spacial settings and the issues that branch from this.

New Culture

the study of cultures of different newly discovered planets and the peoples of societies and civilisations of those planets, as well as their similarities and differences to Earth and human cultures.

New World Development

the study of the planning, designing, establishment, and construction of towns, cities, and communities in a newly discovered world.

Nomology

the philosophical study of law and its nature in the interaction with the state, the people, and the government.

Omenology

the omens and their inclusions, symbolism, and inferences in Astronist literatures.

Omnidoxicology

a major branch of Astronology dealing with the study of The Omnidoxy including its insentensations, the interpretations of those insentensations, and the context in which The Omnidoxy was written, as well as including textual criticism, literary criticism, philology, and social science. Another term for this is Omnidoxy Studies, although that term is used in less formal and scholarly settings. This branch of study must not be confused with centralitology, or Centrality Studies, which deals only with the parts of The Grand Centrality that are not part of The Omnidoxy itself.

Oneirology

a discipline of study dealing with the relationship between dreams and philosophical knowledge and experience, and how one impacts the other.

Oryctology

the study of fossils, minerals, and rocks excavated from planets other than The Earth itself.

Paedology

the study of child philosophy, as well as the philosophical study of children themselves and their behaviours, and developments.

Pantheology

the branch of theology embracing all religions in their philosophical forms.

Pantoanthropology

the philosophical study and contemplations on the entirety of humanity's knowledge, and deals with the development of a philosophical system, or worldview in the understanding of all humanity's current, past, and future knowledges.

Paradoxy

a discipline of study and a major branch of philosophical contemplation dealing with all types of paradoxes found within Astronist Philosophy, and by this notion, it is a omni-disciplinary

area of contemplation for paradoxes do form in every discipline of philosophical study.

Parenology

a major discipline of study dealing with the procedures, actions, policies, beliefs, eras, leadership and overall governances of The Institution of The Philosophy of Astronism as well as investigating the ways in which the concepts, beliefs, and themes of The Philosophy of Astronism relate to politics, societies, cultures, and economics in different time periods and geographies.

Parenics

the study of the parenic relations of The Institution of The Philosophy of Astronism with other philosophical, or religious institutions, individuals, and organisations.

Pekingology

the study of all Astronist interactions with the People's Republic of China, especially Astronist Philosophy interacting with Chinese Philosophy.

Philorology

the study of the central texts of a philosophy, especially The Grand Centrality of The Philosophy of Astronism as the central text of Astronism, and Astronist Thought and Philosophy, as well as comparing the central texts of different philosophies.

Ponerology

the philosophical study of evil, and the surrounding concepts and theories.

Pneumatology

the affects of being in space, or being on another planet, or celestial body other than The Earth, on the human respiratory system.

Ptochology

the philosophical study of poverty, and the surrounding concepts and theories.

Purpology

the discipline of study concerned with the overall purpose of existence, as well as the nature of purpose, and its application in philosophical concepts and theories.

Social Order

the study of general social order and involves the structures of society, social authority, and the interactions of people in a society that form its order.

Sociomethodology

the study of the methods used in the demographic calculation of social measures, features, and systems.

Sophology

the philosophical study of wisdom, and the surrounding concepts and theories.

Spacioeconomics

the overall study of the various economies of different planets, celestial bodies, and space stations.

Spaciology

encompassing all the concepts, methods, objects, conducts, organisations and philosophies associated with spacefaring.

Astrobiology

the discipline of philosophical contemplation dealing with life on planets other than The Earth.

Astrocinematography

a branch of study pertaining to the art of the use of photography and camerawork on worlds other than The Earth, or in space itself.

Astroclimatology

a discipline of philosophical contemplation dealing with the weather conditions prevailing in certain geographically areas and

regions on worlds other than The Earth, or over long periods on worlds other than The Earth.

Astroecology

a discipline of philosophical contemplation dealing with the differences in the ways in which organisms relate to one another and to their physical surroundings on worlds other than The Earth.

Astrofilming

the branch of study dealing with the making, processing, and distributing of films of celestial entities, or of cosmical environments.

Astrogeology

the scientific ideas and theories forming the discipline of studying the geology of celestial bodies, and particularly the possibilities for human development and industrialisation.

Astrography

the scientific discoveries, ideas, and theories forming the subject of Astrography based up on the research and developments conducted by Astronist organisations, or based upon Astronist ideology.

Astromuseology

the management of a museum on The Earth about astronomy and cosmology, or the management of a museum on another planet, or celestial body, whether about astronomy and cosmology, or not.

Astronavigation

scientific theory and engineering dealing with the construction, designing, and manufacturing of spacecraft, and the navigation of spacecraft through space, and all that this entails.

Astroceanology

the study of oceans on planets and celestial bodies other than The Earth.

Astrophilosophy

the philosophical perspective on specific celestial entities rather than The Cosmos as a whole.

Astroport

the sports that have arisen since the beginning of humanity's exploration of The Cosmos, especially sports that can best be played offworld, or offearth.

Astrotopography

a discipline of philosophical contemplation dealing with the arrangement of the natural and artificial physical features in areas on worlds other than The Earth itself.

Astrotourism

the entirety of tourism in space and all its many aspects.

Astrovideography

the creation and production of videos of celestial entities, and is distinct from astrofilming as astrovideography deals only with shorter videos that aren't film length.

Astrozoology

a discipline of philosophical contemplation rooted in scientific study concerned with the behaviours, structures, physiologies, classifications, and distributions of animals on worlds other than The Earth.

Cosmic Archaeology

a discipline of study dealing with the many different ways that humanity have perceived, debated, and interacted either conceptually or physically with The Cosmos as entity itself, or any of its progeny through the history of humanity and through the different periods of human civilisation on The Earth.

Cosmic Architecture

the art and practice of designing and constructing buildings and other structures on celestial entities other than The Earth, for a wide variety of usages.

Cosmic Culture

the entirety of the cultural aspects of all different civilisations on celestial bodies and planets beyond The Earth, and collectively refers to all culture relating to offearth and all culture originating offearth.

Cosmic Civilisation Development

the entire development of a civilisation beyond The Earth.

Cosmic Disease

the outbreak of disease in civilisations beyond The Earth, the greater possibility of diseases beyond The Earth, and the development of new diseases not able to occur on The Earth.

Cosmic Evolution

a subdiscipline of study dealing either with the evolution of The Cosmos, or with the evolution of worlds other than The Earth.

Cosmic Institutions

the various institutions involved in the regulation of space, and those institutions that were established with the purpose of control humanity's exploration of The Cosmos.

Cosmic Literature

the literatures that arose just before and after humanity's exploration of The Cosmos and reference this exploration, or may also refer to the literatures of other civilisations on worlds other than The Earth.

Cosmic Marketing & Advertising

the marketing and advertising of space travel, astrotourism, business in space, and generally life beyond The Earth, or on another planet.

Cosmic Media

the entirety of all media beyond The Earth and on other specific planets, space stations, and celestial bodies.

Cosmic Music & Instruments

the music style that arose which identifies its style of being cosmical, and in relation to humanity's exploration of The Cosmos.

Cosmic Publishing

the entirety of books and other published articles either referencing to spacial affairs, or originating from a planet other than The Earth.

Cosmic Social Hierarchy & Class

the development of class in civilisations and societies beyond The Earth, and the subsequent effects of this.

Cosmic Social Order

the overall social order of a civilisation beyond The Earth, or of a society developed beyond The Earth.

Cosmic Social Policy

the study of the general policies of a state or society that involves sociological contexts and affects.

Cosmic Social Problems & Services

the overall social problems of a civilisation or society on a planet beyond The Earth, and the services provided by that society, or its government intended to combat such problems.

Cosmic Sociology

the overall sociological aspects of a society, or state beyond The Earth on another planet or celestial body.

Spacial Law

newfound concepts of legality relating to space exploration, space colonisation, and space exploitation.

the system of laws specific to the issues and jurisdictions beyond Earth compounded for the construction of spacial law.

Interplanetary Law

the overall laws between two or more planetary governments and includes all other aspects of interplanetary law.

Interspatial Law

the all-encompassing study of law relating to interspatial business, life, industry, and general existence.

Planetary Law

the study of the entirety of the laws of a planet and the government, or governments, that rule it, and involves many other branches of studies of law.

Synechology

the philosophical study of theories concerning continuity and universal causation.

Systemology

the philosophical study of systems of thought, and the logic that has established such systems.

Taxology

the identification, naming, and classification of anything Astronist related.

Textology

the study of the journey of a writer in the creation and production of a text, especially a philosophical text, but not always.

Thanatology

the philosophical study of death, and the surrounding concepts and theories.

Timology

the philosophical study of success and excellence in some specific area, and the surrounding concepts and related theories involved.

Transitology

the study of the processes and occurrences involved during the transition from one political regime to another, or from one philosophical association to another.

Vendoxology

the systemic study of the various different utilities, meanings, variations, and beliefs associated with and devoted to the use of a vendox symbol, the most commonly known of which is the Astronism Symbol.

Xenology

the discipline of study of extraterrestrial and sentient life beyond The Earth, primarily from a philosophical imperativeness to discover such.

Xenoarcheology

a subdiscipline dealing with the physical remains of past peoples and civilisations of a planet, or celestial body, other than The Earth.

Xenobiology

the subdiscipline studying the biologies of non-human sentient life on a planet other than The Earth.

Inclusivised Disciplines

Compendology

the inclusive discipline encompassing all philosophies, theories, disciplines, concepts, derivations, and schools of thought that address the nature, the order, the beauty, the functionality, and the existence of The Cosmos, or any one of its progeny either considered individually, or collectively as part of a group. Compendology exists in parallel to the disquisitional appellation of The Principles of The Aesthetic Cosmos. Compendology is the largest of all the inclusive disciplines, and the disquisition to which it is associated as part of The Omnidoxy is the largest segment of the entire document. Compendology is considered to exist as the most foundational of all the Astronist philosophical disciplines, as well as being the most widely encompassing discipline.

Abundology

focuses on the concept of abundance in philosophical means.

Cosmical Abundance

the abundance of The Cosmos as a whole rather than the abundance of its composite parts.

Mental Abundance

physical abundances by the mind rather than by their actual physicalities, as well as the contemplations of the extent to which a human mind is able to comprehend abundances.

Philosophy of Abundance

to understand the naturity of celestials as they exist in scale, especially in size comparisons between celestials and objects that humans can comprehend the size of. There are three levels to this philosophy including Physical Abundance, Mental/Abstract Abundance, and Cosmical Abundance.

Physical Abundance

the scales and amounts of physical attributes of celestials, such as the amount of stars of a galaxy.

Adiabatics

a branch of cosmic philosophy focusing on the concept of heat in The Cosmos, and the role of heat in cosmogony.

Cryonics

the Astronic approach and philosophy to understanding and justifying the practices and usages of cryonics.

Pyronics

the discipline of study dealing with the heating up of something, or the return of something to its original, normal, or functional temperature, and most often relates to the increasing of a human's body temperature to a normal and functional state after being in a state of cryonic deep-freeze, especially for a journey in space.

Aerolithology

the philosophical study of meteorites.

Anisotropics

explores the concept of some cosmical entities having different values, meanings, and consequences when studied, measured, or viewed from a different perspective, or direction.

Anthropics

the Anthropic Principle and the notions it addresses, and the consequences of its application both conceptually, and societally.

Astronomics

the financial management of economies beyond The Earth, the financial management of the overall space industries, and the nature of economies beyond The Earth.

Astronomology

the study and discussion of the role of astronomy and its practices in society, as well as its fundamental purpose, nature, and the future of the practice.

Gnomonics

the subject entailing the study, construction, design, and positioning of sundials and the ornamentations on them.

Holography/Holographics

the systems, technologies, and usages of holograms, as well as the study of holograms as a discipline.

Satellitics

the philosophy of satellites, their purposes, the possible technological improvements, and a wider discussion of satellites on an abstract level.

Chaology

the cosmic philosophical study of The Chaos as part of Astronic cosmology.

Chromatics

a large branch of study within cosmic philosophy as a derivation of Astronic philosophy dealing with two concepts. The first dealing with the role of colour in The Cosmos, and the second dealing with cosmic events that occur consecutively, or as a result of each other.

Cometology

the cosmic philosophical study involving approaches to the understanding of comets, especially in Astronic cosmology.

Concentritology

closely related with concentricism, the branch of study and philosophical discussion of the concentricity of celestial entities, and the purpose, logic, and meaning of this particular order in The Cosmos, and the discussion of the nature of concentricity.

Cosmechism

an educative form of some branch or discipline of Astronism either in the form of questions and answers or statements to be memorised, yet it is unlike The Cosmechesis which is a set poem derived from The Omnidoxy for cosmechism can come in many different forms from non-omnidoxical sources. The official collective appellation for which is The Cosmechism.

Cosmecology

the philosophical study of The Earth in relation to cosmic phenomena, especially in relation to cosmocentricity and Astronic cosmology.

Cosmic Cyberlaw

the wide-ranging aspects of digital laws on planets and celestial bodies other than on The Earth.

Cosmoapplication

a discipline of compendology and a major practice involving the application of cosmical entities to those of the natural world, and intends to draw connections between such entities in the categories of appearance, functionality, and their role in the system.

Cosmochronology

the philosophical study timescales of the objects and events of The Cosmos.

Cosmography

the general features of The Cosmos, such as planets, comets, asteroids, nebulae, and supernovae, and how these features affect the philosophical concepts of The Cosmos.

Cosmopsychology

the wide-ranging psychological affairs and issues that arise within a society, or nation state on another planet or celestial body.

Cosmopsychotherapy

the practice of psychotherapy in order to treat psychological issues that have originated from the individual beyond in space, or on another planet other than The Earth.

Cosmotime Law

equivalent to Maritime Law, and deals with spacial trade and spacial naval matters.

Cosmotopography

the cosmic philosophical study of the natural physical features of celestial entities in The Cosmos and the different

contemplations and conclusions made regarding the physical characteristics of such entities.

Spaciocartography

a major discipline of study dealing with the systemic mapping of space, phenomena in space, and all the progenies of The Cosmos, either collectively, or individually.

Topocentrics

the discussion that current world religions hold such a naturity which makes them geocentric, or anthropocentric, and only take the perspective of The Earth in The Cosmos, which Astronism teaches to be regressive.

Creation Theory

a major branch of cosmic philosophy dealing with the various different approaches to the creation of The Cosmos.

Cryology

the branch of cosmic philosophy studying low temperatures and subsequent phenomena in relation to cosmical events, and entities.

Cyclometrics / Cycleseology

the branch of cosmic philosophy dealing with cycles of The Cosmos from a philosophical perspective.

Omnicyclics

a subdiscipline of cyclometrics studying all the cycles of existence, both those that exist presently, those that have existed in the past, those that are expected to exist in the future, and all the possibilities of those cycles in their existences.

Polycyclics

a subdiscipline of cyclometrics dealing with the contemplation of a multitude of cycles, especially those which interact with one another.

Divergetology

finding its origins in the Duodoxy as part of sanitology yet classified as part of compendology, the discipline of study

and branch of cosmic philosophy dealing with the notion of the divergence of existence in The Cosmos and subsequent associated consequences of the application of such a notion to various subjects.

Drentology

the major branch of cosmic philosophy dealing with the study and contemplations of Cosmic Alchemy.

Dynastesiology

a major branch of cosmic philosophy dealing with the way in which The Cosmos is structured hierarchically, as a dynasty of cosmical entities categorised according to size, functionality, abundance, and naturity.

Entropics/Entropology

also known as entropology, the branch of cosmic philosophy dealing with The Chaos in relation to The Cosmos and the interactions between them, and how some celestial entities decline into disorder, or how their natures are of disorder initially.

Epochology

the cosmic philosophical study of the age, and chronology of both The Universe, and The Cosmos.

Periology

a large subdiscipline of study within cosmic philosophy dealing with cosmic periods, and the ways in which these periods have caused the evolution of The Cosmos and their purposes, patterns, and consequences.

Primordiology

a large subdiscipline of study in cosmic philosophy dealing specifically with the time period after The Big Bang when the first celestial entities began to form, and attempts to identify their natures, their purposes, and the ways in which their existence influenced cosmogony.

Quantumology

a large subdiscipline of study within cosmic philosophy dealing with the cosmical period just after that which is studied in Primordiology, and focusing on the maturity and development of larger celestial entities, as well as the expansion of The Universe during that period.

Seasonology

dealing with the definitive seasons that occur in The Cosmos, such as following the formation of a planetary system, or galaxy, the nature of such time periods, and their inferences on cosmogony.

Transientology

a prominent discipline of study within cosmic philosophy concerning the philosophical contemplation of transience and the transient existence of some celestial entities.

Equatology

a small discipline of study in cosmic philosophy dealing with the nature of equators in all aspects and disciplines.

Familiology

a major discipline of study within cosmic philosophy dealing with the classification and organisation of celestial entities into families according to their natures, features, and positionings in The Cosmos which form The Seven Cosmical Families.

Filamentology

a discipline of study in cosmic philosophy dealing with the largest structures, and superstructures of The Cosmos, and how and why their existences may create new concepts about the arrangement and order of The Cosmos in The Universe, and how celestial entities are related to The Cosmos as a well-ordered whole.

Finality Theory

a cross-disciplinary area of contemplation and philosophical study and investigation involving all variations of the ways in which each of The Cosmos, The Universe, and The Divine will end, and how these endings will interact with one

another, but also how they stand in comparison to one another.

Firmamentology

a discipline of study in cosmic philosophy dealing with the nature of firmamental elements, the three most prominent of which being lightness, darkness, and luminosity.

Formatology

in cosmic philosophy, the discipline of study and philosophical discussion of the formational chronology and structure of celestial entities in The Cosmos.

Astrodynamics

a subdiscipline of formatology within cosmic philosophy dealing with the formational dynamics of stars, and other stellar objects in The Cosmos.

Cosmodynamics

a subdiscipline of formatology within cosmic philosophy dealing with the formational dynamics of The Cosmos itself, and other non-stellar objects.

Proplydics

the large subdiscipline of study in formatology of cosmic philosophy dealing with the nature and philosophy of the formation of planetary and solar systems.

Protology

the large discipline of study in cosmic philosophy, specifically in Cosmic Philosophy, dealing with the philosophy, natures, and concepts surrounding the initial stages of the formation of celestial entities.

Gnosiology

the philosophical study of knowledge of The Cosmos, as distinct from Epistemology.

Gravitology

a major discipline dealing with the notions and contemplations focusing on the role of gravity in The

Cosmos, and The Universe from a philosophical perspective, and explores the concepts of gravitation as The Divine, gravity being the one and only universal force, and the force which seems to bind all existence together, as well as a discussion on the nature of gravity.

Habitabilitism

the discipline of study and area of contemplation of the concepts involved with the habitability of worlds in The Cosmos beyond The Earth itself and what this means for humanity.

Heliology

a discipline of study within cosmic philosophy dealing with The Sun specifically, its formations, its relations with humanity, and all the philosophical discussions surrounding The Sun.

Heterogenology

the study and philosophical discussion of the fact that The Cosmos has become heterogenous superstructure over the course of its evolution, and what this may mean for its overall structure, its relationship with The Universe, and The Divine, and ultimately, its eventual fate.

Homogenology

finding its origins in the Duodoxy as part of sanitology yet classified as part of compendology, a discipline of study and philosophical discussion of the dimension in which all existence came from one origin, and the ability for one to explore every parallel chronology due to each chronology originating from the same coordinates.

Infinetics

finding its origins in the Duodoxy as part of sanitology yet classified as part of compendology, the discipline of study and philosophical discussion of the dimension in which one

may see and know all possibilities and imaginable possibles in every possible universe's chronology; a Divine state.

Instrument Theory

a discipline of study dealing with the contemplation of the application of an instrument of study, and the nature of such an application.

Introspectics

a discipline of study and one of the central areas of contemplation and discussion that explores the concept and practice of introspection, and also applies introspection onto various abstract concepts, as well as physical entities, such as an individual, or The Cosmos, or The Universe itself.

Astrography

in introspectics of cosmic philosophy, closely associated with astrophotography, dealing with all contemplations of human productions of how The Cosmos does appear as an important contributor to Cosmic Art.

Chromatics

a large subdiscipline of study within cosmic philosophy as a derivation of Astronomy dealing with two concepts within Cosmic Philosophy. The first dealing with the role of colour in The Cosmos, and the second dealing with cosmic events that occur consecutively, or as a result of each other.

Inerteology

a subdiscipline within introspectics of cosmic philosophy dealing with the inertia and its naturity, interactions with cosmic entities, and the ways in which it occurs.

Observology

a subdiscipline of study within cosmic philosophy dealing with the philosophical concepts surrounding the observability of The Cosmos, and The Universe, and the very nature of The Observable Universe.

Opticology

a subdiscipline of study of introspectics as part of cosmic philosophy dealing with the philosophical contemplations of the

utility of different optical systems in telescopes, and other observational equipments, especially prioritising efficiency, clarity, and ability.

Spectrics

a subdiscipline of introspectics in cosmic philosophy, specifically in Cosmic Philosophy, as part of wider Astronomy dealing with the spectrum colour band witnessed in The Cosmos, its naturity, purpose, and influence on cosmogony.

Stratony

a subdiscipline of introspectics of cosmic philosophy dealing with the distribution, age, classification, and economic important of certain cosmic entities, as well as the history of the interactions between the celestial and other celestials.

Kalology

the philosophical study of the beauty and aesthetics of The Cosmos.

Kosmetrics

also known as The Geometry of The Cosmos, the study and philosophical discussion of the shape of The Cosmos, and the subsequent shape of The Universe, and how these interact with one another.

Astrometrics

the subdiscipline of study within kosmetrics as a derivation of cosmic philosophy dealing with the philosophical discussion over the measurement of celestial entities, and the measurement of The Cosmos, and The Universe.

Elliptics

the philosophical perspective on the shape of the ellipse in The Cosmos, especially of elliptical galaxies, and how these may have affected cosmogony.

Equatology

a subdiscipline of study in cosmic philosophy dealing with the nature of equators in all aspects and disciplines.

Galaxometrics

also known as galaxometry, a subdiscipline of kosmetrics in cosmic philosophy dealing with the positions, motions, shapings, and magnitudes of galaxies in a similar way to the branch of astrometry and planetometry.

Isotropics

a subdiscipline of study in cosmic philosophy, specifically Cosmic Philosophy, within the discipline of kosmetrics dealing with the philosophical discussions and natures of celestial entities that when perceived and measured, are the same in all directions and from every perspective.

Orbitology

the philosophy of orbits, their connection to concentritology, and most broadly, the patterns, shapes, and structures of The Cosmos and celestial entities.

Parallactics

a subdiscipline within kosmetrics of cosmic philosophy dealing with the philosophy of parallax and its occurrences in cosmical setting, as well as contemplating the nature of the parallax and its inferences and utilities.

Planetometrics

a subdiscipline of kosmetrics in cosmic philosophy dealing with the positions, motions, shapings, and magnitudes of planets in a similar fashion to astrometry.

Syzygyology

the philosophical discussion of the oppositions of two celestial entities, especially of a planet and a star.

Limitology

a large discipline of study within cosmic philosophy as part of wider Astronology dealing with the various concepts and contexts surrounding limitations, especially in both abstract and physically cosmical terms.

Macrocosmology

the philosophical study of The Cosmos on a large scale, or in wholeness.

Mereology

the discipline study and discussion of parts and the wholes they form, both in physical and abstract senses, and especially with regards to The Cosmos in The Universe, and their subsequent relationship.

Mergenics

the discipline of study and philosophical discussion of the nature of celestial entities when merging with one another, and the processes involved, and what may be inferred from these processes about the nature of The Cosmos.

Microcosmology

the philosophical study of The Cosmos on a smaller, narrower scale, or in isolation.

Morphology

a large discipline of study in cosmic philosophy dealing with the philosophical standpoint and concepts on the formations, structures, and shapes of celestial objections, or The Cosmos, or The Universe themselves.

Nephology

the philosophical study of clouds in relation to the wonderment of The Cosmos, and involves the newfound concept of Nepholism which holds that clouds are the main natural obstructions to cosmical wonderment.

Obliviology

the discipline of study and philosophical discussion of the nature, purpose, motionality, structure, and possibility of black holes.

Singuletics

the philosophy of singularities, their naturity, purpose, and the inferences that can be made towards its influence on cosmogony.

Observology

a discipline of study within cosmic philosophy dealing with the philosophical concepts surrounding the observability of

The Cosmos, and The Universe, and the very nature of The Observable Universe.

Omnitology

finding its origins in the Duodoxy as part of sanitology yet classified as part of compendology, the discipline of study dealing with concepts surrounding the idea of The Omniverse, and which all possible cosmologies and laws of physics in all the possible universes are studied.

the study and philosophical discussion of the dimension in which multiple and perhaps infinite universes exist to form The Greater Universe, and how the natures, purposes, and differing laws of physics of these omniverses.

Omnology

the study and philosophical discussion of the future and fate of the expansion of The Cosmos in The Universe, and how this may affect the relationship between these two entities.

Orbanology

a major discipline of study dealing with a wide variety of concepts including the nature of causality, relativity, origination, and intuition, but principally considers to the concepts and instruments of naturality and rationality.

Astrophysicality

in orbanology of cosmic philosophy, a subdiscipline addressing the nature of stars with the intention of drawing conclusions about their originations, functionalities, physical features, and the metaphorical qualities of stars.

Astrophysiology

in orbanology of cosmic philosophy, a branch of the subdiscipline of astrophysicality dealing with the nature of the relationship between sentient beings and the stars of The Cosmos and is largely philosophical and metaphorical.

Causology

the discipline of study deriving from cosmic philosophy dealing with the concepts of causation, as well as cause and consequence in The Cosmos, and cosmogony from a philosophical viewpoint.

Metaphilosophy

a subdiscipline of orbanology within cosmic philosophy dealing with the nature and contemplation of philosophy itself and the different ways philosophy can be used for betterment and also studying the Astronist approach to philosophy and its utilities.

Noology

the discipline of study dealing with the philosophical contemplations of human intuition and reason as the phenomena of the mind.

Originetics

a major subdiscipline of study in cosmic philosophy dealing with the nature of origin, and the concepts of originality, the significance of origin, and the philosophy of origin, either from a cosmical context, or from a more abstract context.

Purpology

the major subdiscipline of study in cosmic philosophy dealing with the overall purpose of existence, as well as the nature of purpose, and its application in philosophical concepts and theories.

Ordology

a discipline of study of cosmic philosophy dealing with the contemplations of the orderity of The Cosmos in Astronist Cosmology and in Cosmic Philosophy with which one may use the instrument of study of orderity in order to study.

Perfectics

a major discipline of study within cosmic philosophy as part of the wider Astronic tradition dealing with the philosophy of perfection, the concepts surrounding the nature, purpose, and intentions of reaching perfection, and from a purely cosmical context, the philosophical discussion of The Perfect Cosmos, as an entirely order, beautiful, and fully functioning whole, and thus, the truest embodiment of perfection.

Perimetrics

the study and philosophical discussion of the nature, consequences, purpose, and motionality of the edge of The Cosmos, and how this may impact upon the relationship between The Cosmos and The Universe.

Phantasmatography

a discipline of study in cosmic philosophy dealing with the analysis and criticism of Astronic philosophical works, including The Grand Centrality itself.

Phenomenography

a discipline of study in cosmic philosophy dealing with the abnormal and phenomenal elements, events, and occurrences of The Cosmos and all relevant instruments of study are to be applied.

Planetary Studies

a discipline of philosophical contemplation and study dealing with planets, their geographies, their topographies, and their histories, and holds within it many different derivations, one of which being aerography which focuses on the classical planet of Mars.

Planetics

a discipline of study of structurology within cosmic philosophy dealing with the philosophy of planets, and typically specifies its discussions on individual planets, their natures, climates, and habitabilities.

Planetology

a discipline of philosophical contemplation and study of cosmic philosophy dealing with planets, their geographies, their topographies, and their histories, and holds within it many different derivations, one of which involving the study of the Classical Planets.

Areography

a subdiscipline of planetology dealing with the philosophical contemplation of all the geographical aspects of the classical planet of Mars.

Joviology

the subdiscipline dealing with the philosophical contemplation of the Classical Planet of Jupiter.

Mercuriology

the subdiscipline dealing with the philosophical contemplations relating to the Classical Planet of Mercury.

Neptunology

the subdiscipline dealing with the philosophical contemplations of the Classical Planet of Neptune.

Saturnology

the subdiscipline of study dealing with the philosophical contemplations of the Classical Planet of Saturn.

Terrenology

a subdiscipline of study dealing with the philosophical contemplation of The Earth as a Classical Planet.

Uranology

the discipline of study concerning the philosophical contemplation of Uranus as a Classical Planet.

Venusology

the discipline of study concerning the philosophical contemplation of the Classical Planet of Venus.

Pneumovology

also simply known as vology, the discipline of study dealing with the Astronic philosophical approach and contemplations about invisible, or spiritual entities, and related concepts, such as those of ghosts, and other paranormal entities and activities.

Sidereology (Astronist Mysticism)

the development and practices of mystical theory and theology combined with Astronist stories, tradition, and philosophy, often closely associated with Mystology.

Prophetics

a major discipline of cosmic philosophy dealing with the notions and contemplations involved with the future of humanity from the perspective of the Astronist Tradition, as outlined in a series of prophecies.

Anthropics

a subdiscipline of prophecies in cosmic philosophy dealing with the Anthropic Principle and the notions it addresses, and the consequences of its application both conceptually, and societally.

Transhorology

the major subdiscipline of study in cosmic philosophy dealing with the potentiality of travelling through spacetime, or travelling through warps to reach distant parts of the galaxy, or The Cosmos.

Xenoprophetics

in prophecies of cosmic philosophy, the subdiscipline dealing with all contemplations and notions involved in the future of different sentient species.

Prospology

a major discipline in cosmic philosophy dealing with the entirety of prospection, including methodologies, and ethics of prospection, as well as all other aspects of the practice.

Reciprology

a discipline of study in cosmic philosophy dealing with the reciprocal nature of certain celestial entities in The Cosmos, and the nature, purpose, and structure of reciprocity from a philosophical standpoint, as well as the discussion of the concept of mutual benefit, and The Symbiotic Cosmos.

Reversology

a large discipline of study in cosmic philosophy as part of wider Astronic philosophy dealing with the concepts relating to reversal processes taking place in The Cosmos, especially in relation to time, and may even relate to the reversal of The Universe back to its origin state, and is a topic that can easily overflow into other subject areas of cosmic philosophy.

Selenology

a large discipline of study in cosmic philosophy dealing with the structure, formation, naturity, classification, and categorisation of moons, as well as the moon's relationship with its planet.

Sentientology

a major discipline of study in cosmic philosophy dealing with the discussion of sentient life beyond The Earth and the various concepts and theories surrounding such a vast topic.

Sentientics

a major subdiscipline of sentientology within cosmic philosophy dealing with the mapping of sentient life and the variations of sentient life on different planets, and in different star systems, sectors, and regions of the galaxy.

Solarology

a large discipline of study in cosmic philosophy dealing with the formation, structure, and subsequences of The Sun, and its philosophical positions, and roles in The Cosmos.

Spacial Psychology

a discipline of study in cosmic philosophy dealing with the realities of how space travel, living in space, experiencing space, living on worlds or celestials other than The Earth will effect one's mentality and the wider psychology of humanity as a whole.

Anthropological Cosmology

in spacial psychology, a type of cosmos that emphasises and is concerned with the role of humanity in the wider cosmical system as a factor in human psychological wellbeing and typically incorporates the Anthropic Principle, anthropocentrism, and others, in order to form The Anthropic Cosmos.

Spacio-Sentient Psychology

in spacial psychology of cosmic philosophy, the branch of study concerned with how the effects of space and spacefaring effect species other than human, as derivation of the subdiscipline known as Sentient Psychology.

Sporadics

a major discipline of study in cosmic philosophy dealing with the nature, and purpose of The Chaos, the absolute opposite to The Cosmos.

Stellarology

a discipline of study and a bridged discipline connecting heliology to obliology dealing with all contemplations relating to concepts, theories, and proclamations made about and between stars and black holes and the relationship and interconnection they share.

Stratigraphy

the ordering and relative positioning of the strata of different planetary bodies.

Structurology

a major discipline of study in cosmic philosophy dealing with the general structures of celestial entities, and their consequential impacts on cosmogony.

Synchronology/Synchronics

a large discipline of study in cosmic philosophy dealing with the philosophical discussion and analysis of the apparent synchronised patterns, structures, and formations of celestial entities, and how these have impacted cosmogony.

Synodics

the discipline of study in cosmic philosophy dealing with the philosophical discussion of the alignment of two planets, or two other celestial entities so they appear to be in the same place in the sky from the perspective of The Earth.

Tantology

a discipline of study in cosmic philosophy dealing with the contemplation of shockwaves in The Cosmos, their causes,

consequences, and involves all the applications of the instruments of study.

Transientology

a discipline of study within cosmic philosophy concerning the philosophical contemplation of transience and the transient existence of some celestial entities.

Ultimatology

the discipline of study and philosophical discussion of the ultimacies of The Cosmos, and of The Universe, the most common of which is the ultimate fate of The Universe, and the nature, motionality, purpose, and subsequent consequences, both theologically, and in terms of humanity's perspective, with the inevitable events during the apogenesis of The Universe.

Totology

the large discipline of study in cosmic philosophy dealing with celestial entities in their whole, complete, or mature states, or when studied collectively, or may be the study of The Universe, or The Cosmos as perceived in their totalities.

Vacuology

also known as Black Hole Cosmology, refers to the major discipline of study in cosmic philosophy dealing with concepts of black holes either destroying, or being in some part responsible for the creation of The Cosmos, or The Universe.

Universology

the philosophical study of the entity known as The Universe in Astronist Cosmology, as distinct from The Cosmos, and involves surrounding concepts and theories.

Unology

the major discipline of study in cosmic philosophy dealing with the nature of The Universe, as a separate entity from The Cosmos.

Sanitology

the inclusive discipline dealing with the entirety of Astronic approaches to logic and involves the formation of the Astronist and Astronist traditions of logic and rationality. Sanitology holds within it the most diverse of disciplines and subdisciplines dealing with topics of an varied nature from a range of different perspectives. Sanitology as an inclusive discipline is encapsulated by the second disquisition of the Omnidoxy aptly titled The Principles of The Logical Cosmos.

Amatology

the discipline of study dealing with Cometanic love, or the interpretation of Cometan's philosophical musings in relation to the topic of love.

Aphnology

the discipline of study dealing with all contemplations regarding the topic of money and wealth, its accumulation, its function in society, and its relationship with other systems and structures in society.

Argumentology

also referred to as argument theory, the discipline of study dealing with the methods and practice of argumentation.

Comparology

the discipline of study dealing with all instances of comparison in relation to religious and philosophical conceptals as well as traditions as a whole. It can be considered as the Astronic form of comparative religion.

Core sanitology

the discipline of study dealing with the introduction and foundational beliefs and conceptual elements of the Astronic form of logic.

Cosmoanthropology

the cross-disciplinary study in cosmic philosophy, sanitology, and anthropology dealing with contemplations regarding all aspects of human life and society in an off-

Earth context. Essentially, the study of anthropology in the context of space.

Cyporeology

the discipline of study dealing with religious and philosophical beliefs of the individual essentially considering why different individuals believe what they do. It is an extensive study incorporating anthropological, psychological, and sociological elements.

Destinology

the discipline of study dealing with all instances of contemplation regarding destiny and how this concept relates to other disciplines and areas of contemplations in Astronic philosophy and religion.

Divinology

a major discipline of study dealing with all the possible conceptions of The Divine, the identity, role, attributes, and functions of The Divine, as well as the interactionality between The Divine and other realms of existence within the Astronic cosmology. A divinology can also mean a specific conception of The Divine.

Hyporeology

the discipline of study distinguished from cyporeology and considers why groups and entire societies believe what they do as part of their religious and philosophical leanings. Like its counterpart discipline, the study incorporates various anthropological, psychological, and sociological elements.

Maleology

the discipline of study dealing with the nature, identity, role, and function of masculinity in 21st century society onwards.

Astronist etiquette

the discipline of study dealing with the approach to and form of etiquette originating from within Astronist culture.

Naology

a major branch of sanitology dealing with the study of the construction, function, location, management and politics of sophariums, or Astronist places of philosophy.

Astropharology

a subdiscipline of study within naology dealing with starhouses, their constructions, functions and management.

Eidology

a subdiscipline of study within naology dealing with eidouraniums, their constructions, functions and management.

Observatology

a subdiscipline of study within naology dealing with both observatories and grand observatories, their constructions, functions and management.

Phrontology

a subdiscipline of study within naology dealing with phrontisteries, their constructions, functions and management.

Planetarology

a subdiscipline of study within naology dealing with planetariums, their constructions, functions and management.

Promontology

a subdiscipline of study within naology dealing with promontories, their constructions, functions and management.

Turology

a subdiscipline of study within naology dealing with subsophariums including pelleniums, riverhouses, astrotries, telescopetries, and orreriums involving their constructions, functions and management.

Naturology

the discipline of study dealing with the application of philosophical modes and techniques of inquiry to the natural terrestrial world.

Noctology

the discipline of study dealing with the practices and beliefs in noctism, noct people, and the process of noctisation.

Occurrology

the discipline of study dealing with all forms of practice and eventing that takes place in relation to Astronism or in the name of Astronist beliefs.

Devotology

the subdiscipline of study within occurrology dealing with all forms of devotional practices within Astronism, either of a private or public nature.

Festology

the subdiscipline of study within occurrology specifically dealing with Starlight Festivals.

Verontology

the subdiscipline of study within occurrology dealing with all forms of events, commemorative occasions, and organised practices.

Peripheral sanitology

the discipline of study dealing with the peripheral elements of Astronic logic as outlined in the ninth discourse of the Duodoxy.

Philosophic marketing

the discipline of study dealing with promulgation, its management, ethicality, and all methods and techniques associated with promulgative management.

Praxology

the discipline of study dealing with the study of Astronist practices in relation to Astronist beliefs and the intersectionality between these two manifestations of Astronism.

Proprietology

the discipline of study dealing with the nature and function of the role of The Institution of The Philosophy of Astronism as the proprietor of Astronism.

Tiritology

the discipline of study dealing with the methods of tirition involving the dissemination of Astronism through non-advertising means, such as through more traditional religious missiology.

Tunology

the discipline of study dealing with the study of all Astronic contributions to music and the tradition of music associated with Astronist and Astronist cultures.

Velocitology

the discipline of study dealing with the philosophical discussion of speed in The Cosmos, or The Universe, and its relation to cosmogony.

Abettology

the inclusive discipline dealing with the contemplation and study of stewardship and aid, how these two concepts and their subsequent actions manifest themselves in the world, and their interactions with one another. The inclusive discipline of abettology is encapsulated by the third disquisition of the Omnidoxy which is titled The Principles of Aid & Stewardship. In addition, categorised within abettology are various real-world manifestations of Astronism and connected facets of both Astronic and Astronist culture,

namely the introduction of a body of terminologies for Astronist symbology, Astronist architecture, Astronist propaganda, Astronist theory, Astronist art, civicology, Astronist ornamentation, Astronist rendition, and orrology.

Aidology

the discipline of study dealing with the nature, role, ability, manifestations, and functions of aid, aiding oneself, aiding others, and aiding inanimate objects or causes.

Aidological ethics

the branch of aidology concerned with the ethical system that emerged from the establishment of aidology as a discipline of Astronic philosophy and deals with the compatibility between aidological ethics and Astronist ethics.

Gaianology

the discipline of study dealing with the concept known as The Gaia which is the consideration of The Earth as a spiritual and contemplative entity of animation.

Revology

one of two major disciplines of study of abettology dealing with the nature, role, ability, manifestations, and functions of stewardship, especially so in relation to the stewardship and preservation of The Cosmos.

Equitology

the inclusive discipline dealing with all contemplations regarding justice and patience and the philosophical approach to understanding these extensive concepts. The discipline of study of equitology is encapsulated by the fourth disquisition of the Omnidoxy titled The Principles of Justice & Patience. Also categorised as part of equitology is the study of the tradition of recognition within Astronism, namely involving extollation, celestification, and cometanisation (however, the achievement of Cometanhood is instead categorised as part of prerology) which make up an extensive portion of the inclusive discipline.

Celestology

the discipline of study dealing with the lives of celestants, or celebrated Astronists, involving the pinpointing of reasons for their celestification.

Extollogy

the discipline of study dealing with the processes, requirements, and Institutional operations involved with the tradition of extollation.

Jurantology

the discipline of study dealing with the concept of justice, its applications, manifestations, and all philosophical contemplations of justice.

Tolereology

the discipline of study dealing with the concept of patience, its applications, manifestations, and all philosophical contemplations of patience.

Xentology

the inclusive discipline dealing with contemplations regarding and subjects involving or associated with ambition and the concept of enlightenment or heightened understanding. This inclusive discipline is encapsulated by the fifth disquisition of the Omnidoxy titled The Principles of Ambition & Enlightenment. One of the largest discourses of the entire Omnidoxy is found in the xentological disquisition which is a terminological discourse covering a huge amount of terms relating to a vast array of concepts, practices, and elements of Astronism and The Institution of The Philosophy of Astronism. It is that particular discourse that makes up the majority of the length of the disquisition.

Aspology

the discipline of study dealing with the concept of ambition, its applications, manifestations, and all philosophical contemplations of ambition.

Illuminology

the discipline of study dealing with the concept of enlightenment, its applications, manifestations, and all philosophical contemplations of enlightenment.

Ghenology

the inclusive discipline dealing with introducing Astronic ontology and all contemplations relating the nature of being and the philosophy of perception. This inclusive discipline of study is encapsulated by the sixth disquisition of the Omnidoxy titled The Principles of

Ontology & Perception. Various other topics of study are considered as part of ghenology including conceptual theory, the ontology of The Institution, the role and identity of the padron, the Astronist philosophy of religion, Astronic metaphilosophy and philosophic strategy.

Astronic ontology

the form of and approach to ontology undertaken by the Astronic tradition of philosophy and religion.

Institutional ontology

the form of ontology and subdiscipline of study within Astronic ontology dealing with all aspects of the nature of being of The Institution of The Philosophy of Astronism and, as a study, is particularly linked to the proprietology.

Conceptual theory

the discipline of study dealing with the form and functions of concepts as well as the value, applicability, and the general ontology of concepts as abstracts rather than physicalities.

Padronology

the discipline of study dealing with the role, identity, function, and the general ontology of the padron, the leader of The Institution of The Philosophy of Astronism. Padronological study considers the relationship between the padron and Astronist beliefs as well as the authority of padron and his or her role within The Institution.

Philosophic strategy

the discipline of study dealing with the application of methods, concepts, and theories derived from the study of strategy to the context of the dissemination of an organised philosophy.

Philosophy of perception

the discipline of study dealing with the concept of perception, its applications, manifestations, and all philosophical contemplations of perception.

Expology

the inclusive discipline dealing with the contemplation of all aspects of space exploration and introduces and incorporates a large variety of disciplines also from within other inclusive disciplines such as space ethics and cosmic philosophy. This inclusive discipline is encapsulated by the seventh disquisition of the Omnidoxy titled The Principles of Cosmic Exploration. Expology, in addition to dealing with space exploration, also encompasses a large variety of topics relating to Astronism and metaphilosophy, such as the differences and relationship between philosophical and scientific astronomy, the Astronist approach to reinterpreting and recategorising astrology, as well as studying the motional nature of Astronism amongst other topics.

Geoastronomy

the discipline of study dealing with the study of the geographic distribution of Astronism according to demographics. In addition, this broad discipline deals with the difference in presence of Astronism and The Institution of The Philosophy of Astronism across different continents, regions, countries, and localities and makes comparisons between the presence, manifestations, and forms of each.

Hobbology

the discipline of study dealing with hobbies and activities associated with Astronist and Astronic culture and those hobbies which have arisen out of Astronism.

Rhemnology

the inclusive discipline dealing with a wide-ranging set of topics principally based on the concept of advancement and the introduction and formulation of the Astronic eschatology which itself includes Astronic thanatology and Astronic necrology. This inclusive discipline is encapsulated by the eighth disquisition of the Omnidoxy titled The Principles of Advancement & Eschatology.

Astronic eschatology

the major discipline of study making up an important branch of Astronism dealing with all concepts and beliefs concerned with death, the destiny and purpose of humanity, and the existence or non-existence of the afterlife.

Astronic thanatology

the subdiscipline of study within Astronic eschatology dealing with the contemplation and study of death from an Astronist perspective, particularly the events leading up to one's death and the processes involved in a person's death rather than considering what occurs after one's death which remains the territory of eschatology.

Astronic necrology

a subdiscipline of study dealing with comparisons between different funerary traditions and the study of funerary traditions and their meanings in general from an Astronist perspective rather than dealing with Astronist funerary traditions themselves.

Dysteleology

the discipline of study specifically dealing with contemplations regarding the purpose of individual human lives, the existential purpose of humanity as a whole, and the nature of the question of the purpose of life itself.

Incorporeology

the discipline of study that rationally contemplates the existence or non-existence of the soul in the context of Astronic philosophy and offers differing views on the existentiality, role, and function of the soul.

Mortology

the discipline of study dealing with the various funerary traditions omnidoxically sanctioned to be of an Astronist leaning.

Transanthropology

the discipline of study dealing with the Astronist interpretation of transhumanist beliefs and theories and also involves the incorporation of Astronist ideals into pre-existing and newly founded transhumanist postulations.

Contology

the inclusive discipline dealing with the introduction and systematic explanation of the foundations of the Astronist ethical system in addition to the Astronist approach to considering epistemology. This inclusive discipline also considers a vast array of smaller topics and contemplates on different emotions and actions through an ethical lens. Contology is encapsulated by the ninth disquisition of the *Omnidoxy* titled *The Principles of Epistemology and Ethics*.

Astronist epistemology

the discipline of study specifically dealing with contemplations regarding the purpose of individual human lives, the existential purpose of humanity as a whole, and the nature of the question of the purpose of life itself.

Astronist ethics

the major discipline of study making up an important branch of Astronism dealing with all concepts and beliefs concerned with death, the destiny and purpose of humanity, and the existence or non-existence of the afterlife.

Macroethics

the subdiscipline of study within Astronic eschatology dealing with the contemplation and study of death from an Astronist perspective, particularly the events leading up to one's death and the processes involved in a person's death rather than considering what occurs after one's death which remains the territory of eschatology.

Microethics

a subdiscipline of study dealing with comparisons between different funerary traditions and the study of funerary traditions and their meanings in general from an Astronist perspective rather than dealing with Astronist funerary tradition themselves.

Astronist social teaching

the discipline of study and branch of the philosophy and theology of Astronism dealing with various social topics and issues informing the whole Astronist ethical system, such as the topics of euthanasia, abortion, race, gender and sexuality.

Durantology

the inclusive discipline dealing with the roles, functions, and applicabilities of the two concepts and physical manifestations of space and time. This discipline also principally encompasses all discussions of scientific theories and how these are to inform and affect Astronist beliefs and theories both presently and in the future with the introduction of new discoveries. This inclusive discipline is encapsulated by the tenth disquisition of the Omnidoxy titled as The Principles of Space & Time. In addition to the study of space and time at its core, durantological study is composed to various other topics, such as the role of Astronist characters in Astronism, the introduction of the Astronic Journal, and exploring Institutional policymaking.

Institutional policymaking

the discipline of study dealing with the policies that govern The Institution of The Philosophy of Astronism and can be considered as a branch of Institutional management.

Tractology

the discipline of study dealing with the concept and physical existence of space and is contrasted with durantology as the discipline dealing with the concept and physical manifestations of time and its associations.

Quillitology

the inclusive discipline dealing with the combined contemplations of both peace and acceptance as two widely interpretable and multi-applicable concepts. This inclusive discipline is encapsulated by the eleventh disquisition of the Omnidoxy which is aptly titled The Principles of Peace & Accpetance. Other discourses within this disquisition again cover a wide range of topics from the introduction of the conception of good and evil in astronism to the forms of devotion to meteorological progeny and phenomena to the consideration and explanation of astronomical commemorations.

Atmosphericism

the discipline of study and form of Astronist devotional practices involving devotion to and concentration of terrestrial meteorological progeny and phenomena rather than cosmic progeny and phenomena.

Avicinology

the major cross-disciplinary branch of study addressed within quillitology yet also categorised within occurrology dealing with the form of Astronist practices involving the commemoration of significant and minor astronomical events.

Endrology

the discipline of study dealing with the concept of acceptance, its applications, manifestations, and all philosophical contemplations of acceptance.

Serenology

the discipline of study dealing with the concept of peace, its applications, manifestations, and all philosophical contemplations of peace.

Prerology

the inclusive discipline fundamentally dealing with the contemplation and consideration of the concepts of imagination and freedom from an Astronist perspective in philosophical terms. However, prerology extends far beyond these two concepts to address topics of a wide variety with extensive consequence for the entirety of the Astronist theological and philosophical belief system. This inclusive discipline is encapsulated by the twelfth and final disquisition of the Omnidoxy which is aptly titled The Principles of Imagination & Freedom.

Amnology

the discipline of study dealing with all contemplations and musings regarding the topic of freedom in addition to the application of the concept of freedom to parts or the whole of Astronism or the wider Astronic tradition.

Astronic soteriology

the discipline of study and approach taken by the Astronic tradition in the formulation of the soteriology of Astronism.

Cometanology

the major discipline of study dealing with the personage of Cometan, his philosophership, his role within Astronism,

and the study of the title and state of mind of Cometanhood and how that is achieved.

Cometanic ontology

the branch of Cometanology specifically dealing with the ontology of the personage of Cometan, principally considering whether one or two personas existed within him.

Initiology

the discipline of study dealing with all contemplations and musings in relation to the topic of imagination in addition to the application of the concept and action of imagination to parts or the whole of Astronism or the wider Astronic tradition.

Mystology

the discipline of study dealing with Astronist mystology involving the performance of exegeses across the final discourse of the Omnidoxy that introduces this newly formulated form of narration and genre.

The Grand Lexicon of Astronomy

The Grand Lexicon of Astronomy in no way disregards words from all other authorised dictionaries and The Grand Lexicon and the words within it, are to be utilised in addition to the words and meanings of The Oxford English Dictionary and all other authorised dictionaries of the world. The Grand Lexicon's purpose is to encourage the integration of Astronist linguistics and terminologies into The Oxford English Dictionary and all other verified dictionaries in all languages.

The Dictionary of Astronic Terminology

21,302 Total Terms

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10 terms

روبانتيا - also known as Afghan Astronism, the denomination of The Philosophy of Astronism predominantly adhered to in Afghanistan, and some parts of Eastern Iran, Western Pakistan and with some Afghans that have migrated to other nations in The Middle East, and in The West.

הארה - also known as Israeli Astronism, the denomination of The Philosophy of Astronism most closely associated with Israeli originism and Zionism and is predominantly adhered to by Israelis, though typically not the wider Jewish community.

הוגה - the most common demonym for a follower of The Philosophy of Astronism in the Hebrew language.

فکر کوونکی - the most common demonym for a follower of The Philosophy of Astronism in the Pashto language.

متفکر - the most common demonym for a follower of The Philosophy of Astronism in the Persian language.

سوچيندڙ - the most common demonym for a follower of The Philosophy of Astronism in the Sindhi language.

سوچنے والا - the most common demonym for a follower of The Philosophy of Astronism in the Urdu language.

معرفت - also known as Iranian Astronism, or Persian Astronism, and is romanised as Ma'refatism, the denomination of The Philosophy of Astronism most predominantly adhered to in Iran, or more specifically, by the Persian peoples of Iran, and literally translates into English as knowledge.

روشنی - the denomination of The Philosophy of Astronism most commonly adhered to by those people of the Sindhi language in Pakistan, and consists of two main derivations, Sindhi Indian Astronism, and Sindhi Pakistani Astronism, the larger of the two derivations.

روشنی - the denomination of The Philosophy of Astronism most commonly adhered to by some peoples of the Urdu language in Northern and Eastern India, as well as in Pakistan, and consists of two main derivations, Urdu Pakistani Astronism, and Urdu Indian Astronism, the larger of the two derivations.

2,078 terms

Aabhidammar - refers to the meaning of philosophy in Burmese.

Aadhyaatmikata - The School of Spirituality in Astration as known in the Hindi language.

Aabriella - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aabriellan

Aabrielllic

Aailiyah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aailiyan

Aailiyic

Aaren - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aarenic

Aarenical

Aaric - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aarical

Aasi'panyar'ism - also known as Larism, the denomination of The Philosophy of Astronism most predominantly adhered to in Myanmar, specifically the most urban and flat regions in the centre and south of the country.

Derivatives

Aasi'panyar'ist

Abacus - in Astronist Architecture, the flat slab of stone atop of a capital, typically featuring cosmical imagery and ornamentation.

Abaissant - to be degrading about a philosophy, or a particular philosophical concept.

Derivatives

Abaissantly

Abandonment - in an Astronist contextualisation, the process and action of an Astronist business abandoning a particular market or industry in which it has seen repeated decline and divestment, especially after a stalwart campaign to change such circumstances.

Abarticulate - in Astronist Philosophy, the displacement of a philosophical concept from its original position, especially moving from one discipline to another.

Derivatives

Abarticulating
Abarticulated
Abarticulation
Abarticulational
Abarticulationally
Abarticulative
Abarticulatively

Abasement - in an Astronist contextualisation, when a individual, a group, or an organisation mocks The Philosophy of Astronism, often considered a level below blasphemy.

Abasourdissement - to be bewildered about a philosophical concept.

Abatement - in an Astronist contextualisation, the occurrence wherein anti-Astronist sentiment becomes less intense or widespread.

Abatement - a feeling of a loss of hope and courage towards one's understanding of their philosophy.

Abberation - in Astronist Philosophy, the instance and process in which there exists a major defect in one's philosophical argument formed by their observation of the subject.

Derivatives

Abberative
Abberational

Abbreviation - in Constitutional Terminology, to abbreviate phrases, especially titles of agencies, organisations, and companies.

Abdicate - in an Astronist contextualisation, the official action taken by an ambassador, representative, or another executive individual working within The People's Constitutional Company of Jesse Millette, wherein they officially cease their role, and this is typically done before The Grand Astronist Congress.

Derivatives

Abdication
Abdicator

Abe - in Astronist Philosophy, the philophon for the discipline of Abettology.

Abemise - in Astronist Philosophy, in a philosophical argumentation, to digress from the present concept of discussion.

Aberrant - in an Astronist contextualisation, a course of business practice, or administrative operation which deviates from the traditional and accepted course of action, especially in the response to a problem.

Derivatives

Aberrance
Aberrancy

Aberration - in an Astronist contextualisation, a departure in astronomical terms from the expected, or firmly presumed outcome.

Derivatives

Aberrational

Aberrationism

- a school of thought within The Philosophy of Astronism focusing on any idea that departs from the traditional, or dogmatic Astronist philosophy, especially one that does not base its concepts on the words of The Grand Centrality.
- in sentientology of Astronist Philosophy, the philosophical orientation associated with the Aberration Principle.

Derivatives

Aberrationist

Aberrationistic

Aberration Principle - in sentientology of Astronist Philosophy, the belief upheld by the Astronist Tradition and acting as one of the central attributes of The Philosophy of Astronism characterised by the belief that the discovery of sentient life is inevitable and that all institutions and individuals opposing and doubting sentience should patiently wait for the institutions that are pro-sentient to conduct their works in the effort of discovering sentient life on worlds other than The Earth.

Abet - in an Astronist contextualisation, the action of individual whom encourages another to do something criminal against The People's Constitutional Company of Jesse Millette.

Derivatives

Abetment

Abettor

Abêtissement - non-thinking, or not concerned; a sense of mindlessness towards philosophical contemplation in relation to illogicality.

Abeyance - in an Astronist contextualisation, of a role, building, room, or even a business depending upon the circumstances, which is in a state of temporary disuse, or suspension.

Ability - in Astronist Education, the potential for a student to perform a particular subject area to which they have been assigned due to their interest, enthusiasm, ambition, or their natural talent for the subject.

Ability Grouping - in Astronist Education, the process of grouping together individuals with interests and talents in similar subjects areas, or in subject areas that suit one another.

Abiology - an Astronist Subject dealing with the study of all the inorganic and inanimate things of The Cosmos, such as the planets, the asteroids etc. in contrast to the study of the organic and animate entities of The Cosmos.

Derivatives

Abiological

Abiologic

Abiologically

Abiologist

Abiosis - in Spacial Psychology of Astronist Philosophy, the absence of life on a particular world and the psychological impacts on the human mind knowing that there exists no life, or very little life on which the planet they reside.

Abject - in an Astronist contextualisation, a currently bad circumstance or event occurs within The People's Constitutional Company of Jesse Millette which is experienced to its highest degree.

Derivatives

Abjection

Abjectial

Abjure - in an Astronist contextualisation, the action, typically officially taken after one's abdication from their executive role within The People's Constitutional Company of Jesse Millette of solemnly renouncing their executive obligations to the Company.

Derivatives

Abjuration

Abjurer

Abkhazian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Abkhazia.
- the denomination of The Philosophy of Astronism most predominantly adhered to in the region of Abkhazia, by the Abkhaz peoples.

Ablepsy - in Astronist Philosophy, not to be confused with anopsony, one's inability to envision beyond their current means, or the current state of the world and the abilities of humanity, typically used in a derogatory fashion.

Derivatives

Ablepsia

Ableptical

Ableptically

Ablutory - in Naology and Astronist Architecture, a room within an Astronist building of any sort that is used for washing and toilet facilities.

Derivatives

Ablutories

Ablutorial

Abnegationism - a school of thought of The Philosophy of Astronism focusing on the ideas of renunciation interpreted from Astronist thought, especially the rejection of societal traditions.

Derivatives

Abnegationist

Abnegationistic

Abondamment - in Astronist Philosophy, a philosophical discipline that sees prolific popularity in its study.

Abonnement - subscription to a philosophical magazine.

Abouchement - in Astronist Philosophy, one philosophy that is linked to another by its theme and nature.

Aboundment - in Astronist Philosophy, the instance and fact in which somethings abounds.

Aboutissement - in Astronist Philosophy, the outcome of a philosophical argumentation.

Abridgement - a shortened version of an Astronist Founding Work, especially for commercial purposes.

Derivatives

Abridgemented

Abridgemental

Abrogation - in Astronist Philosophy, an official action of The Institution of The Philosophy of Astronism involving the abolition, or repeal of a philosophical concept, theory, or branch from the Astronist Tradition.

Abrutissement - in Astronist Philosophy, one's feeling of exhaustion after a philosophical argumentation.

Abscido - in Astronist Philosophy, to separate one philosophical concept from another.

Absconditus - in Astronist Philosophy, a philosophical concept that was once previously hidden within another philosophical concept.

Absention - in Astronist Philosophy, the instance in which a philosophical concept is absent from a philosophical argumentation, but upon reflection, should have been included.

Absolute Calefact - in Astronist Philosophy, the appellation for the opposite to Absolute Zero meaning the highest temperature physically possible in The Cosmos.

Absolute Centrality - in Cosmic Art, as a derivation of Astronist Art, the centrepiece within the core of the galaxy, also known as the galactic centrality, and is the position of the galaxy's black hole.

Absolute End - in Astronist Philosophy, especially the discipline of ultimatology, an alternative appellation for an apogenesis for either an individual entity, or The Cosmos itself.

Absolute Extremity - in obliviology of Astronist Philosophy, an alternative appellation for a black hole as it is considered to be more accurately descriptive of the entity and its functionalities.

Absolute Oppositism - in Astronist Philosophy, that which is an oppositism to something else, but it must be so in every aspect of the applied entity.

Absolute Void - in Astronist Philosophy, an appellation for the instance in The Vacuological Cosmos during which The Cosmos is absolutely empty of all existence and The Cosmos is therefore a vacuum.

Absorptionism - a school of thought of The Philosophy of Astronism relating to the process of a larger school of thought absorbing a smaller school, and the subsequent domination of the larger school.

Derivatives

Absorptionist

Absorptionistic

Absque - in Astronist Philosophy, without meaning, or significance.

Abstract Abundance - see Mental Abundance.

Abstractionism - a school of thought of The Philosophy of Astronism focusing on the consideration of an idea or theory independently from its associations, or attributes, and may also relate to the belief in the removal of art from philosophical theory.

Derivatives

Abstractionist

Abstractionistic

Abstract Astronism - part of Divisionology, and also known as Conceptual Astronism, the first sector of the four Levels of Astronism relating only to the concepts, ideas, and abstract systems of the philosophy.

Abstruse - in an Astronist contextualisation, a document made and published by The People's Constitutional Company of Jesse Millette typically dealing with a subject of law, finance, business, or philosophy which is difficult for the average person without prior knowledge to understand.

Derivatives

Abstrusive

Abstrusion

Abundance Inability - in Astronist Philosophy, the appellation for the point at which one human mind cannot comprehend abundance passed said point and in a wider sense, contemplates the stage at which comprehension becomes incomprehension.

Abundancy - in Astronist Philosophy, an instrument of study measuring the quantity of something, especially a celestial, as quantified by the proximities between such celestials.

Derivatives

Abundancies

Abundantia - in Astronist Philosophy, relating to a multitude of different disciplines of The Philosophy of Astronism.

Abundology - a small branch of study within Astronology deriving from Astronist Philosophy, that primarily focuses on the concept of abundance in philosophical means.

Derivatives

Abundological

Abundologically

Abundologist

Abutor - in Astronist Philosophy, to make full use of something.

Acabit - in Astronist Philosophy, relating to similarity in conceptuality.

Academia - in an Astronist contextualisation, the pursuit and achievement of an Astronist education, as well as all the buildings, examinations, and companies part of the Astronist education system, when referred to collectively.

Academicisation - another term for professionalisation.

Derivatives

Academicise

Academicised

Accaparement - in Astronist Philosophy, the technique in philosophical argumentation of cornering someone through answering all of their questions and not allowing any of their arguments to succeed.

Accede - in an Astronist contextualisation, of an individual, assume an executive, ambassadorial, senatorial, or representative role within The People's Constitutional Company of Jesse Millette, especially shortly after someone's abdication from the role.

Derivatives

Acceder

Accedial

Accelerating Motionality - in Astronist Philosophy, the appellation for that which moves at an accelerating speed, either physically or conceptually.

Acceleration - in an Astronist contextualisation, the rapid and typically unexpected increase of manufacturing a particular product due to a sudden increase in demand, and is always inevitably followed by a deceleration.

Accelerationism - in Astronist Philosophy, as defined from Astronist Accelerationism which is a wing of governance of Astronarianism, but instead within omnology, the orientation and school of thought characterised by the belief that The Cosmos is not expanding at a constant rate, but at an accelerating rate.

Derivatives

Accelerationist

Accelerationistic

Accelerity - in Astronist Philosophy, a twinstrument, the counterpart of which is known as decelerity, and measures the extent to which something accelerations, primarily in a physical sense, but also in a conceptual sense.

Derivatives

Accelerities

Accendition - in Astronist Philosophy, the act of illuminating someone towards a new philosophical concept that they had not yet been aware of.

Derivatives

Accenditional

Accenditionally

Accentuate - in an Astronist contextualisation, of a business, a policy, or a news story about the Company, purposefully make more prominent so more people will see it, or know of it.

Derivatives

Accentuation

Accentuatory

Acceptancy - in an Astronist contextualisation, relating to the practice of the acceptance of hardships, a major precept of Astration.

Acceptation - in an Astronist contextualisation, relating to a meaning of a word or phrase within The Grand Lexicon, considered to be officially understood and accepted.

Acception - in Astronist Philosophy, the sense in which something is said.

Accession - in an Astronist contextualisation, the official term reserved in usage for when an individual takes on either the role of The Vice Chairman, or The Chairman of The People's Constitutional Company of Jesse Millette.

Derivatives

Accessor

Accessional

Accessory course - in Astronist Education, a course taken that is considered secondary to the student's primary interest course, and is taken as a accompanying subject to enhance and complement their primary subject and interests.

Acclaim - in an Astronist contextualisation, the praise received by The People's Constitutional Company of Jesse Millette for something in particular that the Company either orchestrated itself, or was fundamental in the achievement of.

Derivatives

Acclamation

Acclimatisation - in an Astronist contextualisation, the official process of The People's Constitutional Company of Jesse Millette, or one of its subsidiaries wherein the Company, or subsidiary must reorganise itself, or adjust itself to suit a new state of affairs in the country in which it is conducting operations.

Accoler - in Astronist Philosophy, to discuss two different philosophical concepts in simultaneity.

Derivatives

Accolering

Accolered

Accolerer

Accompaniment - in Astronist Ornamentation, two or more patterns of the same ornamentation which are separated, but could be joined and matched to form a perfect larger pattern.

Accompicence - in Astronist Philosophy, a celestial formation or event that is considered to be complete, perfect, or achieving the peak of its ability.

Derivatives

Accompicent

Accompicently

Accompicency

Accompicencial

Accost - in an Astronist contextualisation, a bold, swift, and somewhat aggressive course of action taken by The People's Constitutional Company of Jesse Millette in the event something highly threatening to Company operations.

Derivatives

Accostation

Accostal

Accouchement - in an Astronist contextualisation, specifically in Cosmic Mystology as part of wider Mystology, relating to the cosmical births of Jesse, and The Four Protectors.

Accouplement - in Astronist Architecture, the adjoining structure between the top of two archways, typically cosmically ornamented, or may relate to any archway with two columns on either side.

Derivatives

Accouplements

Accoutre - in an Astronist contextualisation, a term reserved solely for referring to The Chairman of The People's Constitutional Company of Jesse Millette wherein they are clothed, or equipped in something noticeable, or impressive, especially during an important speech, or address.

Derivatives

Accoutrement

Accredit - in an Astronist contextualisation, the action wherein The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, gives credit to an individual whom has been commissioned to do work for the Company.

Derivatives

Accreditation

Accrediture - in Astronist Education, the awarding of credit and certification to a student that has achieved a certain degree of qualification in a subject from an Astronist Phrontistery.

Derivatives

Accreditures

Accrete - in an Astronist contextualisation, the standard official business policy and aim undertaken and expounded by The People's Constitutional Company of Jesse Millette to all subsidiaries in all markets that Company growth through gradual accumulation should be the universal business practice.

Derivatives

Accretion

Accretive

Accretional - in Astronist Philosophy, relating to the occurrences of accretion in different instances throughout The Cosmos.

Accretionism - a school of thought of The Philosophy of Astronism focusing on the concept that any type of entity must see gradual growth from immaturity to maturity, and that only something of Divine nature can exist wholly at all times.

Derivatives

Accretionist

Accretionistic

Accroissement - a philosophy that is experiencing growth in the number of adherents.

Accumulation Culture - in Astronist Philosophy, the appellation for the culture of society focused on the accumulation of certain objects and concepts such as the accumulation of money, food, drugs, and alcohol for the purposes of escapism with two philosophical schools of thought to developed to approach this known as definitivism and tolism. The accumulation culture is considered to be the primary causality for the depression of humans and the breaking apart of the societal structure and it is Astronarianism that the Astronist Tradition works to develop to address such societal degradations.

Accumulationism - in Astronist Philosophy, the school of thought addressing the Accumulation Culture, and the nature of definitivism and tolism, as well as the nature of accumulation in general and its psychological consequences on the human mind.

Derivatives

Accumulationist

Accumulationistic

Accumulative Cosmology - in Astronist Philosophy, a type of cosmos maintaining that the progenies of The Cosmos exist as they do because of an accumulation of elements to form the cosmical progeniture.

Accusation - in an Astronist contextualisation, the official term for when a individual, a group, or an organisation makes a claim against the Company, typically when the executives of the Company have to get involved to resolve such a matter.

Accusator - in Astronist Philosophy, an individual that accuses a person of distorting a philosophy into something that it is not considered to be.

Acentric

- in an Astronist contextualisation, a type of subsidiary that takes the official stance of not centring its practices, principles, and philosophies with those of The People's Constitutional Company of Jesse Millette, but only named so when this has been accepted by the Company itself for a reason deemed as valid.
- in Astronist Philosophy, also known as decentericity, a disbelief in the notion that the centre of something, whether it be physical or abstract, is right to be corresponded to the highest level of importance.

Derivatives

Acentricity
Acentrical
Acentrically

Acerbic - in an Astronist contextualisation, a sharp and forthright tone adopted by a speaker for The People's Constitutional Company of Jesse Millette, or by an executive of the Company.

Acharnement - in an Astronist contextualisation, a derogatory term used to describe an individual, a group, or an organisation that has repeatedly attempted to attack The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Acharner
Acharnal

Achord - in Astronist Music, to provide a musical idea with chords, typically splendoras in order for them to become achorded splendoras.

Derivatives

Achording
Achorded
Achordation
Achordal

Achorded splendoras - in Astronist Music, a splendoras that is played in chords rather than in separate consecutive notes.

Achromatic - in Astronist Architecture, a style of flooring that does not use any colour ornamentation, and may be broadened to the use of no colour in any ornamentation, or architecture.

Acme - in an Astronist contextualisation, of a business, a policy, or philosophy, the point at which something is developed to its best, most efficient, or most highly celebrated level, typically akin to a Golden Age.

Acoquiner - in a philosophical argumentation, to team up with another debater due to them sharing the same philosophical beliefs, and values.

Acosmic - in Astronist Philosophy, that which is not cosmical in characteristic or functionality.

Derivatives

Acosmical
Acosmically
Acosmicity
Acosmicity

Acosmism - in a philosophical context, the denial of the reality of the material, or cosmical world, or its centrality.

Acquiesce - in an Astronist contextualisation, an official term for the acceptance of something displeasing by The People's Constitutional Company of Jesse Millette, but done so in clear reluctance.

Derivatives

Acquiescence

Acrimonious - in an Astronist contextualisation, of a public speech, or address made an individual, a group, or an organisation that considers itself to be openly against The People's Constitutional Company of Jesse Millette, angry, and bitter.

Derivatives

Acrimoniously

Acronical - in Astronist Philosophy, relating to sunrises and sunsets as holding philosophical meaning and purpose.

Derivatives

Acronicality

Acronically

Acronicalities

Acronym - in an Astronist contextualisation, a type of term that is an abbreviation from the original, such as PUESEC as an acronym for the People's United Educational Space Exploration Confederation.

Derivatives

Acronymic

Acronymity

Acrostellarium - in Astronist Architecture, also known as an acroterium, a pedestal, usually cosmically ornamented and high, supporting a statue of an Astronist character.

Derivatives

Acrostellariums

Actant - in an Astronist contextualisation, a term used to describe those of The Five Astronist Characters whom are part of a particular story, or narrative.

Activement - during a philosophical argumentation, to be actively involved in the discussion of philosophical concepts, rather than remaining an observer of the debate.

Activemost - in Astronist Philosophy, a frequently used adjective in The Omnidoxy relating to celestials that are the most active in The Cosmos, or in the particular system, or region in which they do reside.

Active Planetarium - in Naology, a type of planetarium that is in full and regular usage due to its central location, and the extent of funds which it receives in order to continue its operations, and is in direct contrast with a dormant planetarium.

Activism (Cosmos) - an Astronist Subject dealing with the study of activist activity about space and cosmical affairs, or activist activity taking place anywhere beyond The Earth.

Derivatives

Cosmic Activism

Cosmic Activist

Actuality - the study of, and the reference to, the real-life actors and actresses playing and employed to represent the Astronist characters.

Derivatives

Actualities

Actualitism

Actuate - in an Astronist contextualisation, persuade a individual to act in a particular way in which they will see benefit, especially when such a teaching is taken from The Grand Centrality.

Derivatives

Actuatory

Actuation

Acuity - in an Astronist contextualisation, the state in which The People's Constitutional Company of Jesse Millette is considered to hold a united, clear, and sharp view upon a particular matter, especially a matter of complexity.

Acyrology - an Astronist Subject dealing with the misuse of Astronist terms and the following consequences.

Derivatives

Acyrologic

Acyrological

Acyrologically

Adamotion - in Astronist Philosophy, relating to the process of falling in love.

Derivatives

Adamo

Adamoment

Adaptionism - a school of thought of The Philosophy of Astronism characterised by its emphasis on the adaptation of one school of thought when positioned alongside another school, and holds that adaption of ideas, and understanding is the most important of all qualities of knowledge.

Derivatives

Adaptionist

Adaptionistic

Adaugeo - in Astronist Ornamentation, to make a building or architectural feature grander through ornamentation.

Derivatives

Adaugation

Adaugative

Addendum - in an Astronist contextualisation, an article, or piece of writing added at the end of an Astronist documentation, or book, typically as part of a special edition.

Addodite - in Astronist Philosophy, to inspire someone to become philosophical, especially if they previously aphilosophical.

Derivatives

Addodition

Addoditive
Addodited
Addoditing
Addoditor
Addoditress

Addorsed - in Astronist Architecture, the opposite of affronted, meaning to be set back to back, typically of Astronist statues, or figurines.

Adduce - in an Astronist contextualisation, the official process of The People's Constitutional Company of Jesse Millette citing something as evidence to prove itself true, or innocence, especially in a legal context.

Adeate - in Astronist Philosophy, to approach a discussion, or dispute with a philosophical spirit and mind, rather than with a religious approach.

Derivatives

Adeation
Adeated
Adeating
Adeational

Adenomination - in Astronist Philosophy, especially with reference to that which is known as The Divine and in other theologically related concepts and debates within the Astronist philosophical tradition, not relating to, or taking into account any religious denomination with regards to the source of the concept, most often The Grand Centrality in Astronist Philosophy, but the reader may infer from the concept whichever religious or non-religious denomination they associate themselves with, and so they manually insert their prior believes into the vacant vessel, the most common example of which is The Divine in The Philosophy of Astronism.

Derivatives

Adenominational
Adenominationally
Adenominationality
Adenominationalist
Adenominationism

Adentius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the husband of Yemaya, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Adentiusian

Adeoment - in Astronist Philosophy, to such a point, or to a particular extent.

Adept - in an Astronist contextualisation, the quality of a particular subsidiary of The People's Constitutional Company of Jesse Millette, that it is skilled, and proficient in its operations.

Adepte - in Astronist Philosophy, another term for a follower, or enthusiast of The Philosophy of Astronism.

Adficioment - in Astronist Philosophy, the technique of draining someone during a philosophical argumentation by constant questioning and contention in order to become superior and win the discussion.

Adheration - derived from the Latin word adhaero, in Astronist Philosophy, relating to one's adherence to their philosophy.

Derivatives

Adherative

Adherational

Adherency - in Astronist Philosophy, the extent of one's commitment to one's adherence to The Philosophy of Astronism, or one of its many schools of thought.

Adhésion - to hold an official membership at a philosophical debating hall as a debater that is authorised to contribute.

Adhesionism - a school of thought of The Philosophy of Astronism characterised by its belief of the importance of a firm allegiance to a political party, or ideology, as opposed to political neutrality, or political irrelevance.

Derivatives

Adhesionist

Adhesionistic

Adhibit - in an Astronist contextualisation, the official action of labelling of either a person employed by, or a subsidiary of The People's Constitutional Company of Jesse Millette, or something external as holding a negative viewpoint against the Company as a whole in its own unique way and context.

Derivatives

Adhibition

Adhocracy - in an Astronist contextualisation, a system of organisation chosen by some autonomous and unincorporated subsidiaries of The People's Constitutional Company of Jesse Millette wherein they are flexible and informally organised, especially in place of a systematic governance approach taken by the Company.

Derivatives

Adhocracies

Adhocracial

Adhyātma - The School of Spirituality in Astration as known in the Marathi language.

Ādhyātmikata - The School of Spirituality in Astration as known in the Telugu language.

Ādhyātmikate - The School of Spirituality in Astration as known in the Kannada language.

Adi - in Astronist Philosophy, the philophon for the discipline of adiabatics.

-adia - in Astronist Onomatology, a suffix used for Astronist names, in reference to all cosmical processes and phenomena.

Adia- - in Astronist Onomatology, a prefix used for Astronist names, in reference to all cosmical processes and phenomena.

Adiabatics - a small discipline of study within Astronology deriving from Astronist Philosophy focusing on the concept of heat in The Cosmos, and the role of heat in cosmogony.

Derivatives

Adiabatical

Adiabaticist

Adiabaticists

Adimplate - in Astronist Philosophy, to fulfil one's philosophical ambitions, or instance of reaching one's desired level of philosophical knowledge and understanding.

Derivatives

Adimplation

Adimplational

Adimplationally

Adimplament

Adipiscorate - in Astronist Philosophy, the instance in which one philosophy becomes more popular than another by number of adherents.

Derivatives

Adipiscoration

Adipiscorative

Adipiscoratively

Adipiscor

Adipiscorated

Adipiscorating

Adjourn - in an Astronist contextualisation, the ending of a meeting, especially in an unexpectedly premature manner, with the intention of resuming minutes at a later time, or date.

Derivatives

Adjourner

Adjournee

Adjournment

Adjudge - in an Astronist contextualisation, the official action taken by The People's Constitutional Company of Jesse Millette wherein they declare a case, or accusation to be true or false from the Company's perspective, and is the forefront of the Company's stance on a particular issue.

Derivatives

Adjudgation

Adjunct - in an Astronist contextualisation, a supplementary part of a business operation rather than the most essential part.

Adjure - in an Astronist contextualisation, the official action taken by The People's Constitutional Company of Jesse Millette in requesting either an external, or internal individual, group, or organisation to conduct a particular course of action.

Derivatives

Adjurer

Adjuration

Adminicle - in Astronist Education, the staff employed in a phrontistery whose responsibilities do not include teaching, or assistant teaching.

Derivatives

Adminicular

Administrative Law (Cosmos) - an Astronist Subject dealing with the study of the relationship between a state and its citizens somewhere beyond The Earth, and also may deal with the study of non-Earth governments.

Derivatives

Cosmic Administrative Law

Admiratio - derived from Latin, in Astronist Philosophy, an alternative term to wonderment.

Admissions - in Astronist Education, relating to the process of gaining a place into an Astronist phrontistery and the administration of this.

Admonish - in an Astronist contextualisation, the official action taken by The People's Constitutional Company of Jesse Millette in the firm reprimand of an individual, group, or organisation external, or internal to the Company for any particular action taken against the Company.

Derivatives

Admonishment

Admonition

Adoctave - in Astronist Music, during a musical piece, playing one octave of an arpeggio ascending in order to quickly and smoothly reach a higher octave.

Adonism - in Astronist Art, the perfectionism and overt beautification of a male Astronist character.

Derivatives

Adonist

Adonistic

Adonistical

Adonistically

Adorance - in Astronist Philosophy, an alternative to the term of adoration.

Adoration - in Astronist Philosophy, the penultimate variation of cosmic devotion second only to wondermentation, and involves love and respectation for The Cosmos as an entirety rather than for individual celestials as that is the direction towards which laudational devotions are directed.

Derivatives

Adorational

Adorationally
Adorationism
Adorer
Adoress
Adorative
Adoratively

Adornation - in Astronist Ornamentation, the process by which an adorer supplements an ornament by adding more patterns to it in the effort of enhancing the ornament's beauty.

Derivatives

Adornational
Adornationally

Adornment Principle - in Astronist Philosophy, that which upholds the belief that the ideas and notions of The Grand Centrality are set to be added upon by other future authors and philosophers due to the naturity of its own construction.

Adoucissement - in Astronist Philosophy, the act of improving a philosophical concept by increasing its clarity, brevity, and width.

Adreanna - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the twelfth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Adreannan
Adreannic

Adroitement - during a philosophical argumentation, collectively relating to all the techniques an individual may use to improve their skills at debating.

Adstring - in Astronist Philosophy, to commit oneself to the learning and understanding of one's philosophy.

Derivatives

Adstringment
Adstringer

Adsum - derived from Latin, in Astronist Philosophy, to be present within an Astronist philosophical building, or to be in attendance at an Astronist philosophical festival or celebration.

Adulation - in Astronist Philosophy, another term for the Cosmic Devotion of adoration.

Adulescentia - in Astronist Philosophy, collectively relating to all youthful followers of The Philosophy of Astronism, specifically all those under the age of twenty.

Adult education - in Astronist Education, relating to the entirety of the services and courses provided to individuals aged above twenty-five, or those whom have already completed a course at an Astronist phrontistery.

Advanced Philosophy - a vast group of philosophies according their period, that originated after the turn of the second millennium, of which The Philosophy of Astronism is said to be the initiator, and typically pivot around the impacts and importances of the technological advancement of society, humanity's exploration of space, and a host of newfound philosophies relating to astronomy, cosmology, and The Cosmos as a revered and directly Divine entity, as well as the redesign and reinterpretation of traditional principles, as made distinct from other philosophies by their specific chronology in humanity's philosophical history.

Advanoxxy

- in Astronist Propaganda, any type of propaganda style that advocates for the somewhat elusive achievement of advancement in its messages and subject, especially without giving too much detail into how this could be practically achieved.
- an art movement within Astronist Art that is resembled by its depiction of humanity's advancements in philosophy, technology, science, and astronomy, and typically depicts these through the representations of The Five Astronist Characters, and largely takes its influence from the Realism art movement.

Derivatives

Advancism

Advancist

Advancistic

Advancistically

Advanoxic

Advanoxical

Advention - in Astronist Philosophy, to arrive at an agreed conclusion about a philosophical dispute or paradox at the end of a philosophical argumentation.

Derivatives

Adveniment

Advenitional

Adventionally

Adventice - in Astronist Philosophy, relating to the quality and characteristic of some philosophical concepts that allows them to be swiftly and widely disseminated across vast populations and lands.

Adversity - in an Astronist contextualisation, for The People's Constitutional Company of Jesse Millette, a situation faced that is difficult, threatening, and unpleasant, and typically one whereby the outcome is unknown.

Derivatives

Adversities

Advisorship - a role within a banking institution intended to advice clients on expertly deemed courses of financial action in the current economic, political and financial environments. Under the Astronist Banking methodology, this role tends to lean towards advising clients on how they can best benefit from investing funds in Astronist organisations, constitutionally incorporated organisations and most commonly, the Education Sector Global Index, a stock market founded by The People's Constitutional Company of Jesse Millette.

Advocate - in an Astronist contextualisation, a public figure whom openly supports a particular project of the Company.

Derivatives

Advocacy

Advocation

Advocationism - a school of thought of The Philosophy of Astronism characterised by its emphasis on the advocacy of social causes and policies, especially through the interpretation of Astronist texts.

Derivatives

Advocationist

Advocationistic

Aedile - in an Astronist contextualisation, an individual whom is responsible for the maintenance of Astronist public buildings of a governmental purpose.

Derivatives

Aedileship

‘Aemal - in Arabic, the term given for business, especially the business practices and operations of The People’s Constitutional Company of Jesse Millette in a particular industry, or nation.

Aerolithology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of meteorites.

Derivatives

Aerolithologic

Aerolithological

Aerolithologically

Aerolithologist

Aeromaison - in Astronist Architecture, a class of Astronist building that is specially designed to function from the collection of air for its kinetic energy usages.

Derivatives

Aeromaisons

Aesthete - in an Astronist contextualisation, an individual appreciative of the beauty of Astronist art, architecture, and literature.

Aestival - in an Astronist contextualisation, relating to the events of The People’s Constitutional Company of Jesse Millette, and wider Millettaria, traditionally carried out in the summer months.

Derivatives

Aestivally

Aestivality

Aetas - derived from Latin, in Astronist Philosophy, relating to a period of time during one’s life which they dedicate the majority of their time, thoughts, and efforts to studying, contemplating, understanding, and enknowledging themselves about The Philosophy of Astronism, or wider philosophy in general, and the duration of which is widely varying from months, to years, to decades.

Aetiology - in Astronist Philosophy, an Astronist Subject dealing with the establishment of a causation, origination, or reason for a philosophical concept, or a cosmical event, or phenomena.

Derivatives

Aetiologic

Aetiologial

Aetiologically

Aetiologist

AFD - in The Grand Astronist Calendar, the second of two parts of the main epoch of the Astronist calendar system, an acronym for After Founding Day, marking the period after which The People's Constitutional Company of Jesse Millette was founded.

Affaiblissement - in Astronist Philosophy, specifically during a philosophical argumentation, the instance in which a proposed concept, or argument begins to weaken and deteriorate in the face of counter-concepts and counter-arguments.

Affectance - in Astronist Philosophy, the instance of one affecting another, though neither invoking positivity or negativity.

Affectant - in Spacial Psychology of Astronist Philosophy, a relevant factor in the causality of some consequence, especially a behavioural result.

Derivatives

Affectants

Afférent - in Astronist Philosophy, relating, or pertaining to a concept, or a particular aspect of a concept.

Affermissement - in Astronist Philosophy, to strengthen one's argument through examples, evidence, its application to the principles of logic and reason, and by gaining support from other debaters.

Affleurement - in Astronist Philosophy, when a philosophical tradition emerges in rapid popularity and through a surging movement.

Affronted - in Astronist Architecture, the opposite of addorsed, a style of Astronist statue, or figure which face each other.

Affublement - in Astronist Philosophy, relating to the clothes worn by debaters during a philosophical argumentation.

Afghan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Islamic Republic of Afghanistan.

Afiction - an overarching category of the Literary Classification system that includes all non-fiction Astronist texts, or may refer more generally to Astronist non-fiction.

Derivatives

Afictional
Afictionality
Afictionalities
Afictionalism

Aforeaffirmed - in Astronist Philosophy, a popular adjective in The Omnidoxy denoting that which has already been affirmed either earlier in the discourse, or in a previous discourse, or disquisition.

Aforeapplied - in Astronist Philosophy, a popular adjective in The Omnidoxy denoting a concept or notion that has been previously applied.

Aforediscoursed - in Astronist Philosophy, a popular adjective in The Omnidoxy denoting that which has been deliberated over at length in a previously discourse.

Aforediscussed - in Astronist Philosophy, a popular adjective in The Omnidoxy denoting that which has been discussed either earlier in the discourse or in a previous discourse, or disquisition.

Aforereferenced - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which has been previously referenced.

Aforeinferred - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which has been previously inferred, especially in a previously discourse, or disquisition.

Aforeintroduced - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which has been previously introduced, especially previously in the discourse, in another discourse, or even in another disquisition thought this is less frequent.

Aforepoint - in Astronist Architecture, as part of Architectural Theory, a term used to specify in an architectural illustration the area in which one is referring to, especially in relation to another point that is typically behind it.

Aforeestablished - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which has been previously established conceptually.

Africanise - in an Astronist contextualisation, to make something African in character, appearance, and philosophy, typically of an Astronist character, building, art piece, or literature.

Derivatives
Africanisation

Africanist - an advocate for Africanism.

African Ellena - the depictions of the Astronist character of Ellena that are most often portrayed for African audiences.

African Harriet - the depictions of the Astronist character of Harriet that are most often portrayed for African audiences.

African Jesse - the depictions of the Astronist character of Jesse that are most often portrayed for African audiences.

African Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most prevalent in the African World, including the continent of Africa, Madagascar, and the surrounding islands, and may also including African populations in the Caribbean.

African Oliver - the depictions of the Astronist character of Oliver that are most often portrayed for African audiences.

African Zara - the depictions of the Astronist character of Zara that are most often portrayed for African audiences.

Afrique Centrale Éclaircissement - the root term for Central African Astronism.

Afrist - an advocate for Afrism.

AfroAstronistisation - the specific Astronistisation of African societies, either in a macro or micro form.

Derivatives

AfroAstronistisationism

Agartuu

- the root term for Kyrgyz Astronism.

- a follower of the denomination of The Philosophy of Astronism known as Agartuu'ism.

Derivatives

Agartuus

Agartuu'ism - also known as Kyrgyz Astronism, the denomination of The Philosophy of Astronism most commonly adhered to in Kyrgyzstan, and can also be found in some pockets of migrant populations in surrounding nations.

Derivatives

Agartuu'ist

Agartuuan

Agartuuic

Agathina - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Agathinian

Agathinic

Agathology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of being good and goodness.

Derivatives

Agathologic

Agathological

Agathologically
Agathologist

Agcement - in Astronist Philosophy, relating to the organisation of The Institution of The Philosophy of Astronism.

Agenda - in an Astronist contextualisation, the list of items of discussion during an official meeting of The Governing Ministry, or in a congressional meeting.

Agglomerate - in an Astronist contextualisation, of the functions of two or more agencies within The Governing Ministry, the gradual collection or formation into one whole.

Derivatives

Agglomeration

Agglomerative

Aggrandise - in an Astronist contextualisation, the official process wherein an individual, either within The Governing Ministry, or the Company itself, is raised to higher level of power, or status.

Derivatives

Aggrandisement

Aggrandiser

Aggrandisee

Aggrandisation

Aggregate - in an Astronist contextualisation, of two departments, especially within an Astronist subsidiary, the combination of them into a new whole department.

Derivatives

Aggregator

Aggregatee

Aggregation

Aggregatory

Aggression - in an Astronist contextualisation, the official term used to describe an individual, a group, or an organisation that has show repeated hostility towards the Company.

Derivatives

Aggressor

Aggressive

Aggressee

Agile - in an Astronist contextualisation, the ability of a department, agency, or subsidiary to move in swift action when needed.

Derivatives

Agility

Agitate - in an Astronist contextualisation, the disturbing of the operations of the Company, especially from an internal source.

Derivatives

Agitator

Agitation

Agitatee

Agnoiology - in Astronist Philosophy, the subject dealing with the philosophical of the inherent naturity of humanity to be ignorant of the larger elements of existence, being, and knowledge, and in particular, those which are known as The Cosmos, The Universe, and The Divine in the Astronist Cosmology.

Derivatives

Agnoiologic

Agnoiological

Agnoiologically

Agnoiologist

Agnostic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of agnostic thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Agnostic Naturalism - in Astronist Philosophy, a variation of naturalism holding that humans neither hold enough knowledge, nor is humanity worthy or of great enough relevance to attempt to understand the complexities of god, and by extension, there exists a disbelief in the afterlife.

Agnostic Totality - in Astronist Philosophy, especially in totology, a type of totality, also known as the Unknowable Totality, holding that the true totality of The Cosmos can never be known because the truest totality of The Cosmos is The Divine itself which cannot be known by that which is existent within The Cosmos.

Agrade - in the Grading System of subsidiaries, the moving up a grade of a subsidiary in this system within a particular category, or just overall.

Derivatives

Agrading

Agraded

Agradation

Agradability

Agradable

Agrarian - in an Astronist contextualisation, relating collectively to the lands owned by The People's Constitutional Company of Jesse Millette.

Agreement of Mutuality - see mutuality.

Agribusiness - in an Astronist contextualisation, a subsidiary of The People's Constitutional Company of Jesse Millette that deals in the agricultural business.

Agricultural Law (Cosmos) - an Astronist Subject dealing with the study of the laws of agriculture beyond The Earth on other celestial bodies and in other worlds.

Derivatives

Cosmic Agricultural Law

Agriology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of primitivity.

Derivatives

Agriologic

Agriological

Agriologically

Agriologist

Agrology - in Astronist Philosophy, an Astronist Subject dealing with the science and art of agriculture, and its philosophical concepts and theories.

Derivatives

Agrologist

Agrologic

Agrological

Agrologically

Agrotechnology - an Astronist Subject dealing with the application of technologies to agriculture, especially on another planet other than The Earth.

Derivatives

Agrotechnologic

Agrotechnological

Agrotechnologically

Agrotechnologist

Ahistorical - in an Astronist contextualisation, of an accusation or proclamation about The People's Constitutional Company of Jesse Millette which is lacking historical perspective.

Derivatives

Ahistorically

Aide - in an Astronist contextualisation, the official term of the role of the assistants to The Vice Chairman, and The Chairman of The People's Constitutional Company of Jesse Millette.

Derivatives

Aideal

Aihtifal - in Arabic, the term given for a celebration, especially one relating to an Astronist commemoration, especially the starlight festival.

Ailene - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ailenian

Ailenic

Aimantate - in Astronist Philosophy, to make a philosophical concept, or philosophical tradition, or movement alluring through understandable concepts, attractive ideas, and charismatic commercialisation.

Derivatives

Aimantation

Aimantated
Aimantating
Aimantater

Àina - derived from the Malagasy language, in Astronist Philosophy, a term relating to life of all kind, both sentient and non-sentient.

Aîné - in Astronist Philosophy, relating to the older concepts of a philosophical tradition, rather than the newer concepts, or those which came into existence after the initial founding of The Philosophy of Astronism.

Aiqtisadiat - in Arabic, the term given for Astronist Economics, and its various methodologies, principles, and practices.

Air - in Astronist Philosophy, one of the Nine Cosmical Elements relating to all gaseous substances in The Cosmos.

Air-grating - in Astronist Architecture, a grille or grating that admits air, especially found in an Astronist planetarium, or observatory.

Aistieab - in Arabic, the term given for the concept of comprehension, especially in Astro-Arab philosophy.

Aitifaqia - in Arabic, the term given for an official agreement between The People's Constitutional Company of Jesse Millette and some other external entity.

Aizdihar - in Arabic, the term given for the concepts of prosperity in Astro-Arab philosophy.

Ajattelija - the most common demonym for a follower of The Philosophy of Astronism in the Finnish language.

Derivatives
Ajattelijas

‘Ajnabi - in Arabic, the informal and colloquial term given for the foreign relations of The People's Constitutional Company of Jesse Millette.

Ākalawī - The School of Physicality of Astration as known in the Amharic language.

Akàngo - derived from the Malagasy language, a term relating to the signature clothing of The Five Astronist Characters.

Akilam

- in Astronist Ornamentation, specifically Astro-Tamil Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- another term for Tamil Indian Astronism, and Aṛivoḷi'ism.

Derivatives
Akilamism

Akili - The School of Intellectuality of Astration as known in the Swahili language.

Al'adab - in Arabic, the term given for Astronist Literature, and its various forms, especially in Arab nations.

Alacrity - in an Astronist contextualisation, describing the state of, and approach by The People's Constitutional Company of Jesse Millette towards some action, or proposal as positive, brisk, and a distinct readiness as demonstrated through the Company's statements, and its general eagerness to perform actions presently.

Derivatives

Alacritous

Alacritously

Al'akadimia - in Arabic, the term sometimes given for Astronist phrontisteries in Arab nations.

Al'amwal - in Arabic, the informal and colloquial term given for The People's Astronist Fund.

Albanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Albania.

Albedate - in Astronist Philosophy, to contemplate and devote planets, satellites, and other non-luminous objects in The Cosmos.

Derivatives

Albedation

Albedating

Albedated

Albedational

Alchemic Astronism - the sampana of The Philosophy of Astronism most commonly associated with Alchemy and Mysticism, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Alcovation - in Astronist Ornamentation, a type of ornamental motif in which figures stand in alcoves, typically stacked upon each other, with ornamental patterns decorating the edges.

Aldhikr - in Arabic, the colloquial term given for the male Astronist characters, especially Jesse, Oliver, and Phoenix.

Alealamia - in Arabic, the term given for world, and typically relates to the worldview concept in Astro-Arab and Cosmic philosophy.

Aleatory - in an Astronist contextualisation, of a decision made by The Governing Ministry, especially in the election of an individual, conducted by randomisation.

Derivatives

Aleatoric

Aleece - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aleecian

Alethiology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of the nature and concept of truth.

Derivatives

Alethiologist

Alethiologic

Alethiological

Alethiologically

Alexine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fourteenth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Alexinian

Alfaragh - in Arabic, the term given for space in Astro-Arab and Cosmic philosophy.

Alfulk - in Arabic, the term given for astronomy, especially Astronist Astronomy, and may also be referenced in Astro-Arab and Cosmic philosophy.

Algerian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the People's Democratic Republic of Algeria.

Algernon - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Algernonic

Algernonical

Alghilaf Aljawiyyu - in Arabic, the term given for The Earth's atmosphere, and may be used in Cosmic philosophy.

Alghumud - in Arabic, the term given for the genre of mystery, and specifically the mystery novels featuring Astronist characters, or the mystery genre with a distinct Astronist style.

Alienate - in an Astronist contextualisation, an action taken whereby an external group isolates the Company on a particular issue.

Derivatives

Alienator

Alienation

Alienability

Alientee

Al'iidara - in Arabic, the term given for the administration of The People's Constitutional Company of Jesse Millette.

Al'iielanat - in Arabic, the term given for the advertisements that are funded by The People's Constitutional Company of Jesse Millette, especially in Arab countries.

Aliment - in an Astronist contextualisation, relating to the food served in Astronist buildings.

Derivatives

Aliments

Alimentology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of nutrition physically, mentally, and philosophically and the concepts and theories that follow.

Derivatives

Alimentologist

Alimentologic

Alimentological

Alimentologically

Alineate - in Astronist Philosophy, to align one entity to another, especially in relation to either its appearance or its functionality.

Derivatives

Alineated

Alineating

Alineation

Alineational

Alineative

Alineatively

Aljadid - in Arabic, the colloquial term given for the word, new, and in an Astronist context, typically relates to New Philosophy.

All - its usage in The Omnidoxy, usually capitalised, relates either to the entirety of humanity, or The Cosmos, or some other entirety.

Allegation - in an Astronist contextualisation, the action of asserting wrongdoing taken by an external force against the Company, typically a step further than an accusation.

Allegiance - in an Astronist contextualisation, the formal and official assertion of loyalty of The People's Constitutional Company of Jesse Millette towards a particular cause, or group and their campaign, typically cemented by a pledge.

All-encompasser - in Astronist Philosophy, a popular alternative appellation for The Divine as encompassing all of existence.

Allene - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation through marriage with Aryan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Allenean

Alleviate - in an Astronist contextualisation, the official action taken by the Company to reduce tension in a political disagreement, adopt measures to decrease the severity of an issue, or take action to eliminate the deficiencies within an method, or production process.

Derivatives

Alleviation

Alleviator

Alleviatory

Alleviatee

Alleviationism - a school of thought of The Philosophy of Astronism with an emphasis and centrality on alleviating suffering, deficiency, or a problem by spiritual, mental, and physical means.

Derivatives

Alleviationist

Alleviationistic

Allgrown - relating to the completed growth of an entity in all dimensions.

Allocate - in an Astronist contextualisation, the official process of distributing funds, resources, duties, and employees for a business operation to be conducted.

Derivatives

Allocation

Allocatory

Allocator

Allocatee

Allocution - in an Astronist contextualisation, a type of speech that can only be given by The Chairman of The People's Constitutional Company of Jesse Millette that includes a warning, or a piece of advice in the wake of a threat to the masses, or a threat to the Company itself.

Allotment - in Astronist Architecture, found mainly in eidouraniums, an area with the sole purpose of individuals making organised and scheduled speeches on a topic important to them.

Derivatives

Allotments

Alltime - in Astronist Philosophy, a fact, instance, or entity that has existed since the beginning of The Cosmos, and is expected remain so until the end of The Cosmos, especially used in a conceptual, or hyperbolic context.

Almaehad - in Arabic, the colloquial term given for The Institution of The Philosophy of Astronism.

Almaerifuh - in Arabic, the term given for the concepts of knowledge, especially in Astro-Arab philosophy.

Almalia - in Arabic, the term given for Astronist Finance, and its various methodologies, principles, and practices.

Almanaic - in astronomy of Astronist Philosophy, relating to almanac style documentations.

Derivatives

Alamaical

Alamaically

Almashaeir - in Arabic, the term given for the concepts of emotion in Astro-Arab philosophy.

Almery - in Astronist Architecture, a recess in an observatory, or eidouranium in which a small, typically golden, orrery is usually placed.

Derivatives

Almeries

Almudhanib - in Arabic, the term given for a comet, especially when used in Cosmic philosophy.

Almuhaqqaq - in Arabic, the term given for the character of the detective, especially when the Astronist character, Jesse, resembles this role in a narrative.

Almuhasaba - in Arabic, relating to Astronist Accountancy and its various practices, policies, and methodologies.

Almukhabarat - in Arabic, the term given for the concept of intelligence, especially in Astro-Arab philosophy.

Alnnashir - in Arabic, the term given for the publisher of Astronist works, or The People's Constitutional Company of Jesse Millette itself as the publisher of certain official documentations and company statements and reports.

Alnujum - in Tanwirism as part of Astronist Philosophy, and in the discipline of study of occurrology, the act of stargazing and any other astronomically related activity.

Ālōcanāparaḍu - the most common demonym for a follower of The Philosophy of Astronism in the Telugu language.

Derivatives

Ālōcanāparulu

Alogism - in Astronist Philosophy, a statement, concept, or opinion that is considered to be nonsensical, and illogical.

Derivatives

Alogic

Alogical

Alogically

Alogicity

Alourdissement - in Astronist Philosophy, the instance during a philosophical argumentation, wherein there exists a distinct heaviness and complexity to the topics and concepts discussed, so much so that less experienced debaters tend to exit from the debate due to its overwhelming effect.

Alphaltius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the first son of Theonzan and Zylosa, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Alphaltusian

Alpine - in an Astronist contextualisation, relating to a business operation conducted in the mountains by a subsidiary of The People's Constitutional Company of Jesse Millette, or relating to an Astronist building constructed in the mountains, most commonly a promontory.

Derivatives

Alpinal

Alpinic

Alqatari Tanwir - the root term for Qatari Astronism.

Alrine - in Astronist Architecture, the higher half of any Astronist building, usually exclusively used in Architectural Theory.

Al-rruhia - relating to The School of Spirituality in Astration.

Alsharqia - in Arabic, the term given for eastern, and typically relates to Eastern Astronist philosophy.

Altaelim - in Arabic, the term given for Astronist Education, and its various methodologies, practices, and principles.

Altamthil - in Arabic, the term given for the concept of representation, and the various depictions of character, and concept in Astro-Arab philosophy.

Alterationism - a school of thought of The Philosophy of Astronism seeking to alter the beliefs and practices of the philosophy, especially to suit a particular religious faith, or a particular economic, or political ideology.

Derivatives

Alterationist

Alterationistic

Alternatism - in Astronist Philosophy, one of the three philosophies within Contental Philosophy that focuses on contemplating the planetary bodies that are more obscure, or whose unique characteristics deserve a separated category from those of terrestrialism and gasism.

Derivatives

Alternatist

Alterity - in an Astronist contextualisation, an action taken within The Governing Ministry that is considered to be different, or in opposition to standard protocol.

Derivatives

Alterities

Alternance - in Astronist Philosophy, the instance and quality of a philosophical concept to be alternated with an opposite concept, especially during a philosophical argumentation. .

Derivatives

Alternancy

Alternate - stories, characters, events and all else that has not been official canonised or placed into any of the eras of Astronist Mystology.

Alternate Reality - the events, lore and characters from Astronist stories that occur during the same period of time as the Canonical Era, yet are not deemed as part of the Canonical Era.

Alternaterium - in Astronist Architecture, a theatre dedicated for the purpose of an oration, typically those of an alternative nature to those already established, and are almost always found in eidouraniums.

Derivatives

Alternateriums

Alternation - in Astronist Ornamentation, the reoccurrence of two patterns or shapes, especially to form a line, and used on the coving between the wall and the ceiling inside Astronist philosophical buildings.

Alternativity - in Astronist Philosophy, the fact, state, or characteristic of being an alternative.

Derivatives

Alternativities

Alternity - in Astronist Philosophy, one of the four measurements of the quality of an instrumentation embodying the ability to apply an instrument to an unorthodox subject, or a subject to which the instrument has not yet been applied.

Derivatives

Alternities

Altrio - in Astronist Architecture, a type of archcrown featuring three crowns instead of just one.

Alttanwir Al'iimarati - the root term for Emirati Astronism.

Alttanwir Alssudani - the root term for Sudanese Astronism.

Alttanwir Alyamani - the root term for Yemeni Astronism.

Al'uma - in Arabic, the term given for nation, particularly used in reference the relations between The People's Constitutional Company of Jesse Millette and a particular nation.

Alvatius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the third son of Zsofine and Maxatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Alvatusian

Alyxandria - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, and whose name means the defender of mankind, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Alyxandrian

Amalgamate - in an Astronist contextualisation, the long and formal process of uniting one organisation with another, especially relating to the tedious technicalities associated with such a merger.

Derivatives

Amalgamation

Amalgamational

Amalgamator

Amalgamatee

Amassory - in Astronist Music, a collection of usually ten musical pieces, the first of which is The Cosmicusy.

Derivatives

Amassories

Amassorial

Ambanivòhitra - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of the nation state.

Ambassadorial Family - a family, the first of which is considered to be the Taylorian Family, in which multiple members have served as an official diplomat for some political organisation, or government at some time during their careers.

Ambassadorial Fashions - one of the three derivations of Astronist Attire, which itself is a derivation of the subject of Astronist Fashion, dealing with the clothing, accessories, and footwear worn by different ambassadors and diplomats of The People's Constitutional Company of Jesse Millette.

Ambidox - in Astronist Music, the movement of one's hands during the performance of a piano piece in which left hand crosses over the right and the right hand then crosses over the left.

Derivatives

Ambidoxic

Ambidoxical

Ambidoxically

Ambidoxy - in Astronist Music, a musical piece which an ambidox occurs.

Derivatives

Ambidoxies

Ambiency - the degree to which a company understands the impacts, influences and the positive and negative potentialities of its immediate surroundings, most commonly used by The People's Constitutional Company of Jesse Millette.

Ambiguation - in Astronist Philosophy, the instance of being ambiguous.

Ambiguation Principle - in Astronist Philosophy, the appellation for the principle holding that Astronist Philosophy is both expected, and encouraged to be added to by philosophers in future eras and movements, and emphasises the ambiguity of The Grand Centrality, in particular The Omnidoxy.

Ambipholous - in Astronist Philosophy, that which holds the quality of retaining two meanings.

Derivatives

Ambipholously

Ambipholosity

Ambipholousness

Ambirator - a published writer in both fiction and non-fiction.

Derivatives

Ambiratorship

Ambiratorial

Ambit - in an Astronist contextualisation, the scope, extent, and boundary of authority of a particular agency within The Governing Ministry.

Derivatives

Ambitary

Ambitioned - in Astronist Philosophy, to have succeed in the progression of something.

Ambivalent - in an Astronist contextualisation, of a stance held by the Company on a particular matter, lacking clarity, or holding contradictory points.

Derivatives

Ambivalence

Ambivalency

Ambra - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, also known as The Lone Seeker, whom is part of the Fourth Generation, as the third daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ambrian

Ambraic

Ambrotasine - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the first son of Aleece and Teodorin, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ambratasinian

Ambulate - in Astronist Philosophy, to embark upon a travelling journey to different regions in search of philosophical inspiration, experience, enknowledge, or conduct devotions at popular sites, similar to a religious pilgrimage, but much less obligatory and more personal to the individual.

Derivatives

Ambulation

Ambulating

Ambulated

Ambulational

Ambulationally

Ambulative

Ambulatively

Ambulatory - in Astronist Architecture, a type of walkway atop an eidouranium, or observatory, but is typically not open to the public.

Derivatives

Ambulatories

Ameliorate - in an Astronist contextualisation, the formal process taken by The People's Constitutional Company of Jesse Millette in making an unsatisfactory situation better.

Derivatives

Amelioration

Amelioratory

Amenable - in an Astronist contextualisation, of a subsidiary, easily controlled and organised by the central government of the Company.

Derivatives

Amenability

Amenably

Amenuisement - in Astronist Philosophy, of a philosophical branch, discipline, or thought school, to dwindle from usage into obsolescence.

American Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the United States of America.
- the denomination of The Philosophy of Astronism most prevalently adhered to in the United States of America.
- may refer to the extent to which The Philosophy of Astronism is adhered to in the Americas, both north, central, and south, or the various denominations of The Philosophy of Astronism most predominantly adhered to in this region.

American Samoan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the American Samoa.
- the denomination of The Philosophy of Astronism almost exclusively adhered to in American Samoa, and has closely links to American Astronism.

AmericoAstronistisation - the specific Astronistisation of American society, either in a macro or micro form.

Derivatives

AmericoAstronistisationism

Amicalement - in Astronist Philosophy, during a philosophical argumentation, the principle that all debaters need to remain friendly to one another, even after philosophical disputes and disagreements.

Amicus - in Astronist Philosophy, a friend with the same philosophy as oneself.

Derivatives

Amicuship

Amicuses

Amincissement - in Astronist Philosophy, a restoration technique in which a philosophical tradition is purposefully compacted and made thinner through the removal of the outermost concepts, theories, and branches that are not considered essential to the philosophy.

Ammentation - in Equational Philosophy, as part of wider Astronist Philosophy, relating to an action, or a process, such as that of exponentiation, factoration, or quantication.

Derivatives

Ammentational

Ammentationally

Ammentative

Ammentatively

Amollissement - in Astronist Philosophy, the softening of a philosophical concept in its steadfastness towards its particular orientation, or argument.

Amoveo - derived from Latin, in Astronist Philosophy, the act and instance of mentally moving away from philosophy as one's spiritual, emotional, ethical, and creative outlet; reprioritising the role of philosophy in one's life.

Ampenology - a major branch of Astronology dealing with the study of the development, journey, and narrative of the Jesse Millette brand and character in the real-world sense, the life of Brandon Taylorian and other notable Astronist figures, as well as the development of The Philosophy of Astronism, and The People's Constitutional Company of Jesse Millette. According to Brandon Taylorian, his experience of the journey is based upon three main elements: emotion, imagination, and belief.

Derivatives

Ampenologist

Ampenologic

Ampenological

Ampenologically

Amphilogy - in Astronist Philosophy, a statement, especially within The Grand Centrality, that is intentionally made open to more than one interpretation.

Derivatives

Amphilogic
Amphilogical
Amphilogically

Amphitheatrum - in Astronist Civicology, the process of planning and designing a games area, or entertainments area of a city, town, or suburban area.

Ampitso - derived from the Malagasy language, in Astronist Philosophy, a term relating to the future, especially the near future.

Amplement - in Astronist Philosophy, the instance in which a person has a wide range and ample amount of philosophical knowledge and understanding.

Ampliation - in Astronist Philosophy, a certified copy of the minutes of a philosophical argumentation.

Amplify - in an Astronist contextualisation, of the Company, to purposefully increase the extent to which an advert is propagated.

Derivatives

Amplification
Amplificatory
Amplifier
Ampliffee

Amputate - in an Astronist contextualisation, to either immediately severe the ties between the Company, and an external entity, or to immediately shut down a subsidiary due to a sudden breakdown in operations.

Derivatives

Amputation
Amputational
Amputatee
Amputator

Anachronism - in Astronist Ornamentation, the creation of an ornament using styles and pattern work from another distinct period for modern day endorsement.

Anacliticity - in Spacial Psychology of Astronist Philosophy, the measurement of a person's tendency to be emotionally dependent upon others.

Anak Kit - the most common demonym for a follower of The Philosophy of Astronism in the Khmer language.

Derivatives

Anaks
Anak Kits
Kits

Analects - in an Astronist contextualisation, a type of edition of The Grand Centrality of The Philosophy of Astronism in which its contents is compressed into short extracts.

Derivatives

Analecta

Analogue - in Astronist Architecture, an analogue clock in an Astronist building.

Anamnesis - in an Astronist contextualisation, the overview of a subsidiary's financial and operational history.

Anapentinate - in Astronist Philosophy, to spiritually, mentally, and philosophically leave The Earth as is experienced by some who practice Cosmic Devotion for they feel as though their mind and soul have already left The Earth and progressed through their imagination beyond their physical self, but should not be confused with impentination which relates to the physical leaving of The Earth.

Derivatives

Anapentination

Anapentinational

Anapentinationally

Anapentinative

Anapentinatively

Anapentinating

Anapentinated

Anapentinater

Anapentinator

Anapentinators

Anapentinatress

Anapentinatresses

Anatomise - in an Astronist contextualisation, the official process undertaken by internal accountants of The People's Constitutional Company of Jesse Millette wherein the Company's, or one or more subsidiary's financial, operational, and governmental efficiencies are deeply examined.

Derivatives

Anatomisation

Anatomisational

Anatomisory

Anatomisor

Anatomisee

Anchoration - in Astronist Propaganda, the frontmost figure, or depiction on a propaganda piece, typically being one of The Five Astronist Characters.

Anciennement - in Astronist Philosophy, a philosophical tradition, branch, or concept as it formerly existed, especially before restoration, revival, or revolution.

Ancillary - in an Astronist contextualisation, the actions undertaken by individuals of a department wherein they support the activities of a larger department, either within the Company, or within The Governing Ministry.

Andorran Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Principality of Andorra.

Andrèfana - derived from the Malagasy language, a term relating to the presence of The Philosophy of Astronism in The West, or in the western portions of countries.

Andromeda Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wonderment, adoration, and laudation of the Andromeda galaxy in The Cosmos, and is characterised by decorations of the Andromeda galaxy, and special lectures and education events at Astronist philosophical buildings that focus on the subject of the Andromeda galaxy. This always takes place on 39th Oliverine, which translates to the 14th August in the Gregorian calendar.

Andronym - in an Astronist contextualisation, a term derived from the name of a male Astronist character, such as Olivology, or Jesseology.

Derivatives

Andronymic

Andronymity

Anepronym - an Astronist brand that is so well established that it is used define other products, or objects that share its own definition.

Derivatives

Anepronymic

Anepronymity

Angelology - the study of the depictions, representations and symbolism of angels in scriptural texts, artworks and other visual imagery.

Anglement - in Astronist Philosophy, relating to the angle at which a celestial is positioned in relation to another celestial, especially in the context of a moon to a planet.

Derivatives

Anglements

Angolan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Angola.

AngloAstronistisation - the specific Astronistisation of British society, either in a macro or micro form.

Derivatives

AngloAstronistisationism

Angorzius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Detrix and Zannan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Angorziusian

Angorziusic

Anguillan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Anguilla.

Ani - in Astronist Philosophy, the philophon for the discipline of Anisotropics.

Animalation

- the depiction of animals in Astronist Ornamentation.
- in Astronist Propaganda, the specific depiction of animals in a propaganda piece, or in a lunge of pieces.

Animatrium - in Astronist Architecture, the room of an Astronist philosophical building that is domed and in which fractal and kaleidoscope animations are displayed above on screen that cover the entire ceiling.

Derivatives

Animatria

Animatriums

Animavition - in Astronist Philosophy, to turn one's philosophical mind, spirit, and discussion towards, especially during a philosophical argumentation.

Derivatives

Animavitive

Animavitively

Animaviter

Animavitress

Animi - derived from Latin, in Astronist Philosophy, in heat and spirit rather than in mind, reason, and logic.

Animity - in Astronist Philosophy, relating to the animation of The Cosmos, or The Living Cosmos.

Derivatives

Animities

Animosity - in an Astronist contextualisation, an external entity which holds openly strong hostility to The People's Constitutional Company of Jesse Millette, to the point at which they would see the destruction of the company.

Derivatives

Animosities

Anisotropic Perfection - in kosmetrics of Astronist Philosophy, the appellation for the notion that there could theoretically exist a perfect version of anisotropic entity, an asteroid could perhaps be an example, yet this concept is based on subjectivity.

Anisotropics - a small branch of study within Astronology deriving from Astronist Philosophy that explores the concept of some cosmical entities having different values, meanings, and consequences when studied, measured, or viewed from a different perspective, or direction.

Derivatives

Anisotropicist

Anisotropical
Anisotropically

Āṇmīka - The School of Spirituality in Astration as known in the Tamil language.

Annal - in an Astronist contextualisation, the official record and subsequent archiving of the events pertaining to The People's Constitutional Company of Jesse Millette, and all of its subsidiaries, and operations within the period of one year.

Annan - in Astronist Architecture, the front of an Astronist building, especially when depicted in Architectural Theory.

Annasophia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the wife of Azenzor, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Annasophian

Annatolina - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third daughter of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Annatolinan

Annex - in Astronist Civicology, the part of a city, typically found within a jut, in which a significant population live, and although is within the boundary of the city, is notably distinct.

Annexe

- in Astronist Ornamentation, the part of an ornament attached as an extension, especially a square-shape.
- in Astronist Architecture, the outbuildings of an estate of an Astronist building when described collectively.

Derivatives

Annexes

Annual Documentary - a type of yearly broadcast, typically two hours in length, that documents the life of Brandon Taylorian, and his family, friends, and the inner operations of The People's Constitutional Company of Jesse Millette, and all else that had happened in the year.

Annuity - in an Astronist contextualisation, a fixed sum of money paid to a retired Vice Chairman, or Chairman of The People's Constitutional Company of Jesse Millette in addition to their pension.

Derivatives

Annuities

Annularity - in Astronist Architecture, a type of capital with a ring-shaped ornament atop of it.

Derivatives

Annularities

Annulation - in Astronist Philosophy, during a philosophical argumentation, the rare nullification of a proposed argument due to its irrelevancy, or its non-philosophicality.

Anocreationism - in Astronist Philosophy, a branch of Creation Theory holding that the creations of The Cosmos and The Universe occurred by infinite chance alone due to the existence of a infinite time paradigm.

Derivatives

Anocreate

Anocreation

Anocreational

Anocreating

Anocreated

Anocreator

Anocreators

Anomy - in an Astronist contextualisation, an individual of executive role within The People's Constitutional Company of Jesse Millette, or within The Governing Ministry, whom hasn't passed the six months point since acceding to the role.

Derivatives

Anomic

Anomical

Anomically

Anonym - an Astronist book, artwork, or another creative work without an officially designated author.

Derivatives

Anonymic

Anonymity

Anopsony - in Astronist Philosophy, not to be confused with ablepsy, of which anopsony is the precursor to, relates a person's loss of personal and wider human vision for what the future could be like, especially so in a cosmical context, wherein the individual no longer sees humanity in a cosmocentric society, and neither do they see the Humanic Exploration of The Cosmos as the centralmost destiny of humanity.

Derivatives

Anopsonic

Anopsonicity

Anopsonical

Anopsonically

Ansaes - in Astronist Philosophy, either of the two extremities of a celestial ring.

Ant - in Astronist Philosophy, the philophon for the discipline of anthropics.

Antapex - in Astronist Philosophy, the direct opposite to the apex.

Derivatives

Antapexal

Anteapplication - in Astronist Philosophy, relating to one's conduct of a cosmoapplication as their first entrance into the study of philosophy, or greater contemplation of things, usually done by accident.

Derivatives

Anteapplicational

Antecedent - in an Astronist contextualisation, the term used to describe the predecessor of an executive within The People's Constitutional Company of Jesse Millette, or The Governing Ministry.

Derivatives

Antecedents

Antecedence

Antefinality - in Astronist Philosophy, as part of Finality Theory, a type of finality holding that the elements and processes involved in the formation and creation of the finality are more prominent than the actual finality itself.

Derivatives

Antefinalism

Antefinalist

Antefinalities

Antephilosophy - in Astronist Philosophy, refers to a time period before philosophy, especially a time before the founding of The Philosophy of Astronism.

Derivatives

Antephilosophical

Antephilosophically

Antephilosophicality

Antequation - in Astronist Philosophy, the approach to understanding something as characterised by refraining from equating it with something else; essentially, approaching something as it exists rather than as it exists in comparison or in association to another entity.

Derivatives

Antequational

Antequationally

Anterium - in Astronist Architecture, the part of an Astronist philosophical building that is south of the equatorium; the front half of the building.

Derivatives

Anteria

Anteriums

Anteversion - in Astronist Philosophy, relating to the forward rotation of a planet.

Derivatives

Anteversional

Anteversionally

Antisentient - in sentientology of Astronist Philosophy, the opposite belief orientation from prosentience, and in opposition to the Astronist Tradition, characterised by a general negativity towards any notions of sentience, such as the existence of sentient life beyond The Earth, and does not support the notion that there exists a potential dialogue between humans and non-human species.

Derivatives

Antisentience

Antisentiency

Antisentiently

Antisentientism - in sentientology of Astronist Philosophy, one of the Four Orientations of Sentientology characterised by a vehement disbelief in sentience beyond The Earth on other planets, and so opposes the notion of the Diversity of Sentience, as well as advocating for a disregard of all sentient life and even cosmocentricity in general.

Derivatives

Antisentientist

Antisentientistic

Antisentientistically

Anthropicity - in Astronist Philosophy, the semistrument measuring the extent of humanity's relevance in cosmic affairs, is aligned with the Anthropic Principle and is applied to support the principle, and is to be applied within the subdiscipline of anthropics.

Derivatives

Anthropicities

Anthropic Purposity - in Astronist Philosophy, of celestial entities, holding a distinct purpose for humans, especially by the natural functions of the celestial.

Anthropics - a subdiscipline of prophetics in Astronist Philosophy dealing with the Anthropic Principle and the notions it addresses, and the consequences of its application both conceptually, and societally.

Derivatives

Anthropicist

Anthropicists

Anthropicistic

Anthropicistically

Anthropic Time - in Astronist Philosophy, specifically within epochology, relating to the human perception of time, especially as it is considered inferior to cosmic timescales and cosmic time perception, collectively appellationed as Cosmic Time.

Anthropic Vacancy - in Astronist Philosophy, the appellation referring to humanity's ignorance of The Cosmos and its mysteries.

Anthropincentricity - in Astronist Philosophy, the notion holding that humanity holds an incentric role in The Cosmos, as opposed to anthropocentricity.

Derivatives

Anthropincentric

Anthropincentral
Anthropincentrically
Anthropincentrism
Anthropincentrist
Anthropincentristic

Anthropincentric principle - see anthropincentricity.

Anthropocentricity - in Astronist Philosophy, an approach to existential understanding that prioritises and centralises humanity, especially when humanity is prioritised and centralised above The Cosmos, or any celestial.

Anthropocentrics - in Astronist Philosophy, collectively referring to all modes of behaviour, notions, positions, and concepts in support of anthropocentricity, typically used in a negative tone from the perspective of the Astronist Tradition.

Anthropocentrism - see anthropocentricity.

Derivatives

Anthropocentrist
Anthropocentristic

Anthropogenesis - in Astronist Philosophy, notions and theories relating to the creation and origination of humanity.

Derivatives

Anthropogeneses
Anthropogenetic
Anthropogenetically

Anthropological Cosmology - in spacial psychology, a type of cosmos that emphasises and is concerned with the role of humanity in the wider cosmical system as a factor in human psychological wellbeing and typically incorporates the Anthropic Principle, anthropocentrism, and others, in order to form The Anthropic Cosmos.

Anthroponym - in an Astronist contextualisation, the name of an Astronist character, such as Jesse Millette, or Ellena Chadwell.

Derivatives

Anthroponymic
Anthroponymity

Anthrozoology - an Astronist Subject dealing with the interactions between humans and animals, especially on another planet than The Earth.

Derivatives

Anthrozoologic
Anthrozoological
Anthrozoologically
Anthrozoologist

Antial - in Equational Philosophy, as part of the wider Astronist Philosophy, relating to either every element of an equation that comes before the equals sign, or relates to a integer that comes in front of an alphabetical letter denoting an instrument of study.

Derivatives

Antially

Anti-anthropicity - in Astronist Philosophy, the semistrument measuring the extent of humanity's irrelevance in cosmic affairs and existence and is aligned with the Anti-anthropic Principle and is applied to support the principle, and is to be applied within the subdiscipline of anti-anthropics.

Derivatives

Anti-anthropicities

Anti-anthropics - a subdiscipline of prophetics in Astronist Philosophy dealing with the Anti-anthropic Principle and the notions it addresses, and the consequences of its application both conceptually, and societally.

Derivatives

Anti-anthropicist

Anti-anthropicists

Anti-anthropicistic

Anti-anthropicistically

Anti-anthropocentric - in theory, philosophy, and worldview, the belief held that anthropocentrism is stagnating and negative on the progression of humanity, and even dangerous to the human psyche.

Derivatives

Anti-anthropocentrism

Anti-anthropocentricity

Anti-anthropocentrically

Anti-anthropocentricist

Antiastronism - an alternative term for antiAstronism.

Derivatives

Antiastronic

Antiastronical

Antiastronically

Antiastronicity

Anti-astronocentricity - in Astronist Philosophy, any opposition, or notions contrary to those of astronocentricity.

Derivatives

Anti-astronocentric

Anti-astronocentrically

Anti-astronocentrism

Anti-astronocentrist

Anticentre - in Astronist Philosophy, that which is furthest from the centre, or that which focuses on the periphery rather than the centre of something, either physically, or conceptually.

Derivatives

Anticentric
Anticentral
Anticentrically
Anticentricity
Anticentral
Anticentrality

Anticlastic - in Astronist Architecture, of a double-curved surface in which the two curvatures lie in opposite directions, and is typically cosmically ornamented.

Anticosmica - an alternative term for antiAstronism.

Anti-cosmocentricity - in Astronist Philosophy, any opposition, or notions contrary to those of cosmocentricity.

Derivatives

Anti-cosmocentric
Anti-cosmocentrically
Anti-cosmocentrism
Anti-cosmocentrist

Anti-Cosmos, The - of a person's views, or of a particular concept, the opposition to a cosmocentric outlook, or the ideological position holding that order and structure of The Universe are to be abolished, or do, or should not exist entirely.

Derivatives

Anti-Cosmic
Anti-Cosmica
Anti-Cosmosity

Anticrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as embodying destruction or anti-creation, especially in Astronist Art.

Anticreationism - in Astronist Philosophy, a branch of Creation Theory holding that there is no definite creation of either The Cosmos, The Universe, or The Divine, and so, leads onto other theories and concepts about their eternal existences, or the absolute incomprehension of their creations.

Derivatives

Anticreate
Anticreation
Anticreational
Anticreating
Anticreated
Anticreator
Anticreators

Anti-extraterrestrialism - in sentientology of Astronist Philosophy, one of the Four Orientations of Sentientology characterised by a disbelief and total disregard for the notion that there exists humans, humanoids, or any other intelligent life on planets other than The Earth, as is the belief held by the orientation of extraterrestrialism.

Derivatives

Anti-extraterrestrialist

Anti-extraterrestrialistic

Anti-extraterrestrialistically

Antiguan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Antigua and Barbuda.
- the denomination of The Philosophy of Astronism mostly followed in Antigua and Barbuda, by the Antiguan and Barbudan peoples.

Anti-knowledge - in Astronist Philosophy, any people, set of ideas, or viewpoint orientations that are considered to be against philosophy, learning greater amounts of knowledge, or allowing people to learn about different ideas, even those which are not majoratively agreed upon, or believed. Essentially, to be anti-knowledge is to lack the sense of that which is known as the Philosophical Spirit in Astronist Philosophy.

Anti-learning - in Astronist Philosophy, any and all oppositions to the principle that learning ideas, whether they are new or traditional, or whether they are agreed upon by the majority of people or not, is the most important aspect of that which is known as the Philosophical Spirit.

Antilogy - in Astronist Philosophy, a statement, concept, or opinion that is knowingly contradictory, or is in opposition to logic.

Derivatives

Antilogic

Antilogical

Antilogicity

Antilogically

Antimentor - in Astronist Philosophy, that which is in opposition to something else, but nevertheless depends upon it.

Derivatives

Antimentory

Antimentorial

Antimentorially

Anti-militarism - in Astronist Propaganda, the view held that new propaganda should not be bound to its militaristic style of its past uses, but should be broadened in its uses, and be utilised for a variety of different things, and especially does not support the militarisation of a country through the use of propaganda as it was once used for.

AntiAstronistisation - the process of implementing the total opposition of any Astronist methodologies, ideologies, or philosophies.

AntiAstronistisationism - the belief that the total opposition of Astronist thought is the best way forward for either oneself, or one's nation.

AntiAstronistism - an alternative term for antiAstronism.

AntiAstronism

- also known as antiAstronism, antiastronism, or anticosmica, relating to any opposition to The Philosophy of Astronism, but may or may not be opposed to wider Astronist Philosophy, or other forms of Astronist Culture.
- in Astronist Philosophy, opposition to the use of the term Astronism, or any of its derivatives primarily including Astronism, due to the belief that the term is not cosmocentric and is rather Millettocentric, and therefore prefers the use of terms such as kosma, astronism, and cosmica to refer to The Philosophy.

Derivatives

AntiAstronist

AntiAstronistal

AntiAstronistally

AntiAstronistity

AntimultiAstronistisationism - the belief that openly and actively opposes the multiAstronistisation of two or more entities.

Antipathy - in an Astronist contextualisation, of an external group to the Company, holding deep seated negative opinions of the Company, especially due to personal reasons, or reasons unique to that individual.

Derivatives

Antipathic

Antipathically

Antipathicism

Antiphilosophy - opposition to philosophy of any kind, especially Organised Philosophy.

Derivatives

Antiphilosophical

Antiphilosophically

Anti-prosaicism - in Astronist Philosophy, one of the two approaches to the naming of astronomical objects and celestials characterised by the notion that astronomical objects and larger celestials should not be named numerically as is firmly held by the Astronist Tradition.

Derivatives

Anti-prosaicist

Anti-prosaicists

Anti-prosaicistic

Anti-prosaicistically

AntisocioAstronistisation - the opposition to the process of Astronistisation in one's own society.

Derivatives

AntisocioAstronistisationism

AntisuperAstronistisationism - the belief that superAstronistisationism is directly damaging the process of Astronistisation and considers superAstronistisation as a quasi or pseudo version of the Astronistisation process.

Antitechnology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical stance in opposition to technology, and typically align themselves with nature instead.

Derivatives

Antitechnologist

Antitechnologic

Antitechnological

Antitechnologically

Antithesis - in an Astronist contextualisation, an external individual, group, or organisation that is considered by the Company to be in total opposition in both their aims, philosophy, and in operational practices.

AntiultraAstronistisationism - the belief that the exact application of Astronistisation as originally outlined, is both damaging to the process and almost impossible to practically apply with some deviation and adaptation.

Àntony - derived from the Malagasy language, in Astronist Philosophy, a term relating to rationality, and reason in relation to philosophical concepts.

Antonym - a type of term that is in direct opposition to the meaning of another.

Derivatives

Antonymic

Antonymity

Apanage - in Astronist Philosophy, the privilege of knowledge proclaimed to exist in all philosophers, as opposed to the non-philosophers.

Apastron - in Astronist Philosophy, the point of maximum separation between two stars in a binary star system.

Derivatives

Apastronal

Apastronic

Apastronal Aphelion - another term for an apastron.

APC - see Asseverations of Philosophical Conception.

Aperiment - in Astronist Philosophy, the act and instance of uncovering a new philosophical concept within the Astronist philosophical tradition.

Derivatives

Aperer

Apertruss

Aperimenter

Aperimental

Aperimentally

Aperimentality

Aperturism - in introspectics of Astronist Philosophy, the school of thought and philosophical orientation holding that all philosophers should always be seeking to further improve and widen their mental, emotional, and philosophical apertures as the widening of this is considered to be in alignment with the Philosophical Spirit.

Derivatives

Aperturist

Aperturists

Aperturistic

Apex - in an Astronist contextualisation, the term referring to the top echelons of The People's Constitutional Company of Jesse Millette and The Governing Ministry, typically the Vice Chairman and Chairman, as well as those individuals whom sit on The Governing Council.

Derivatives

Apexial

Apexic

Apexical

Apexically

Apexity

Apexion - in Astronist Architecture, the absolute top point of an Astronist observatory.

Apgaismī - a follower of the Latvian denomination of The Philosophy of Astronism known as Apgaismībaism, or known as Kosmosāism.

Derivatives

Apgaismīs

Apgaismībaism - also known as Latvian Astronism, or as Kosmosāism, the denomination of The Philosophy of Astronism most predominantly adhered to in Latvia, as well as in some parts of Russia on the Latvian border.

Derivatives

Apgaismībaist

Aph - in Astronist Philosophy, the philophon for the discipline of aphnology.

Aphelionic - in Astronist Philosophy, relating to aphelions.

Derivatives

Aphelionical

Aphelionically

Aphelionity

Aphilosophicality - the extent to which an individual is indifferent or hostile to Organised Philosophy.

Aphilosophisation - the process of widespread philosophical and ideological change that results following the meeting between different philosophies.

Aphilosophy - indifferent or hostile to philosophy, especially Organised Philosophy.

Derivatives

Aphilosophical
Aphilosophically

Aphnology - in Astronist Philosophy, an area of study dealing with the philosophical study of wealth, and the concepts and theories involved with that.

Derivatives

Aphnologic
Aphnological
Aphnologically
Aphnologist

Apicality - in Astronist Philosophy, the instance in which a philosophy, school of thought, denomination, or concept/theory experiences its highest level of popularity in the history of its existence.

Derivatives

Apicalities

Apo - in Astronist Philosophy, the philophon for the discipline of apophatics.

Apoapsis - in Astronist Philosophy, relating to that which is neither furthest, nor closest to the star during its orbit; the median.

Derivatives

Apoapsides

Apogee - the point on a mission patch, or spacecraft emblem, which is furthest away from the centre.

Derivatives

Apogeian

Apogenesis - a term used in Astronist Cosmology, and Cosmic Philosophy, that which describes the ultimate fate of The Universe, especially when in contrast to The Universe's genesis in The Big Bang.

Derivatives

Apogeny

Apoheleic - in Astronist Philosophy, relating to an asteroid that is cosmical in naturity due to the fact that it is in orbit around a larger celestial, usually a moon, or a planet.

Derivatives

Apoheleicity

Apologia - in an Astronist contextualisation, the official and formal written documentation, typically from an executive in the Company, which defends their actions and opinions, or the actions of the department of which they are in charge, and is typically either addressed to the Chairman, or The Governing Council, or the public.

Derivatives

Apologium
Apologian

Apolunal - in Astronist Philosophy, relating to the apolune of a satellite or spacecraft.

Derivatives

Apolunic

Apolunical

Apolunically

Apolunicity

Apophatics - in Astronist Philosophy, as part of divinology, a pre-Astronist term relating to an approach to the study, perception, and understanding of that which is known as The Divine in the Astronist Cosmology that is characterised by attempting to notionise that which The Divine is not, rather than that which The Divine is, which is known as cataphatics.

Derivatives

Apophist

Apophistic

Apophistical

Apophistically

Apophisticity

Apothecary - in an Astronist contextualisation, in Astronist phrontisteries, the term for a registered pharmacist specialising in student care.

Derivatives

Apothecaries

Apotheosise - in Astronist Philosophy, Literature, Propaganda, Art, Culture, and Rendition, the act of representing an Astronist character, or writing about an Astronist character in such a way that depicts them in a particularly grand, exalted, and in rare and extreme cases, in a godly manner, though the latter of such representations is expressly discouraged by The People's Constitutional Company of Jesse Millette and its official organisations. However, grand and exalted imageries of the Astronist characters are considered to be at the core of Astronist art and depiction, and can be found in all art styles, renditions, and traditions.

Derivatives

Apotheosisation

Apotheosised

Apotheosis

Apotheosive

Apotheosively

Apotheosiser

Apparatus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the second son of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Apparatusian

Apparatus - in Astronist Architecture, the collective noun for the various astronomical equipment found in Astronist building, the most common of which are telescopes, and orreries.

Apparement - in Astronist Philosophy, something that is seemingly, or apparently so, but in truth and reality, it is usually the opposite, or something other than seemingly perceived.

Appearancial - in Astronist Philosophy, relating to the real physical appearance of a celestial entity.

Appease - in an Astronist contextualisation, the pacification of an external group, typically in a political dispute, by acceding to their viewpoint, or demands.

Derivatives

Appeasement

Appeasal

Appeasor

Appeasee

Appellate - in Astronist Philosophy, to provide a concept, or a physical entity, especially a cosmic entity, with an official name.

Derivatives

Appellater

Appellatress

Appellated

Appellating

Appellation

- in an Astronist contextualisation, the official term for the process by which an individual's role within the Company is given a name.
- in Astronist Philosophy, a name that is ascribed to a particular concept, an example of which is The Will of The Cosmos.

Derivatives

Appellatory

Appellational

Appellatee

Appellative

Appellatology - a niche branch of study within Astronomy, referring to the study of the Astronist meanings associated with names.

Derivatives

Appellatologist

Appellatological

Appellatologically

Appellator - in Taylorianology, the title given to Brandon Taylorian because of The Appellation.

Appelliage - in Astronist Architecture, the view of an Astronist building from the front, especially in architectural design, and theory.

Appetency - in an Astronist contextualisation, the extent to which a business project or partnership is desired by the management team, especially after being briefed on the benefits of the project, or partnership.

Derivatives

Appetencies
Appetence

Application - the action of putting an idea into practice hypothetically.

Applicationism - a school of thought of The Philosophy of Astronism focusing on the importance of the application of philosophy to real world economics and policy rather than philosophy's traditionally abstract, and unpractical nature.

Derivatives

Applicationist
Applicationistic

Applicative Astronism - part of Divisionology, and the fourth sector of the four Levels of Astronism relating to the applications of the philosophy in one's personal life, in the society, in a group of people, or in the governance of a nation, and in an Astronist contextualisation, is most often manifested politically and socially by the philosophy of Astronarianism as a major branch of The Philosophy of Astronism.

Appodome - in Astronist Architecture, a small version of a dome atop a larger dome, especially found on an Astronist observatory.

Derivatives

Appodomes

Apportion - in an Astronist contextualisation, the official process by which a reward or bonus given to a department within the Company is divided up and shared out according to the extent to which each individual contributed to the success from that which the reward came.

Derivatives

Apportioner
Apportionment
Apportioneer
Apportionise
Apportionisation

Apportionism - a school of thought of The Philosophy of Astronism focusing on the idea that one's contribution to society should reflect the share of benefit and reward they receive from the society in which they live.

Derivatives

Apportionist
Apportionistic

Apposition - in an Astronist contextualisation, of products in an Astronist fashion or merchandise store, the positioning of certain products side by side in order to complement each other.

Derivatives

Appositionary
Appositional
Appositionally
Appositioned

Appentius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Jopten and Signia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Appentusian

Applied Philosophy - in an Astronist contextualisation, considered a position of period within The Philosophy of Astronism, but also holds its own autonomous view of philosophy, that centres on the idea that there are two aspects of philosophy (the other being Theoretical Philosophy), and Applied Philosophy is considered to be the physical manifestations of philosophical theory; the actual ways in which a philosophy is implemented into society, or into our daily lives and minds, as opposed to the idealised way in which a philosophy is to be applied as structured in Theoretical Philosophy.

Appraisal - a type of Astronist document, or essay that marks the official Astronist approach and interpretation, as well as followed by the critical discussion of a particular non-Astronist text, an example of which would be the *Astronist Appraisal of the Space Renaissance Manifesto*.

Derivatives

Appraisals

Appraise - in an Astronist contextualisation, the official assessment in worth, value, and contribution of a particular asset, brand, or methodology within the Company rather than the entire Company, or subsidiary itself.

Derivatives

Appraiser

Appraisee

Appraisement

Apprenant - in Astronist Philosophy, a learner, or student of a philosophical discipline.

Derivatives

Apprenants

Approbate - in an Astronist contextualisation, the official approval and subsequent sanctioning of an operation by The People's Constitutional Company of Jesse Millette.

Derivatives

Approbation

Approbator

Approbatee

Approbational

Approximate - in an Astronist contextualisation, the principle holding that when the Company makes a decision, the outcome, or return can never be exactly know, and so, it must be approximated.

Derivatives

Approximacy

Approximation

Approximational

Appulse - in Astronist Philosophy, the shortest distance between one celestial entity and another, as perceived from the perspective of a third entity.

Appurtenance

- in Astronist Ornamentation, any pattern added to an already existing pattern.
- in an Astronist contextualisation, referring collectively to the particular dress codes of The Chairman of The People's Constitutional Company of Jesse Millette in the setting of speech to denote the nature and content of the speech.
- in Astronist Philosophy, a philosophical orientation, or denomination that is associated with a particular style of living, dress, or eating habits.

Apsiš - a follower of the Lithuanian denomination of The Philosophy of Astronism known as Apsišvietimas'ism.

Derivatives

Apsišes

Apsišvietimas - the root term for Lithuanian Astronism.

Apsišvietimas'ism - also known as Lithuanian Astronism, and as Visataism, the denomination of The Philosophy of Astronism most predominantly adhered to in Lithuania, as well as in some parts of Russia near the Baltic region.

Derivatives

Apsišvietimas'ist

Apronym - a type of term relating to a Astronist character, typically in a children's book, whose name is amusingly appropriate to their occupation.

Derivatives

Apronymic

Apronymity

Aqartī - a follower of the Kazakh denomination of The Philosophy of Astronism known as Aqartizm.

Derivatives

Aqartīs

Aqartizm - also known as Kazakh Astronism, the denomination of The Philosophy of Astronism most commonly found across Kazakhstan, and in some parts of Russia on the Kazakh border.

Derivatives

Aqartizmist

Aqartizmistic

Aquasion - in Astronist Ornamentation, a type of croncretion and sculptural ornament which uses water to fill the indentations and depressions of the ornamental pattern.

Ara-batana - The School of Physicality of Astration as known in the Malagasy language.

Ara-panahy - The School of Spirituality of Astration as known in the Malagasy language.

Ara-tsaina - The School of Intellectuality of Astration as known in the Malagasy language.

Arbiter - in an Astronist contextualisation, the individual whom holds ultimate authority in a particular matter, or dispute.

Arab Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most prevalent in the Arab World.

AraboAstronistisation - the specific Astronistisation of Arab societies, either in a macro or micro form.

Derivatives

AraboAstronistisationism

Arcane - in Astronist Philosophy, collectively relating to all that is mysterious, or unknown within the Astronist philosophical tradition, and includes paradoxies, and the concept of chaosity.

Archaise - in an Astronist contextualisation, purposefully give old-fashioned characteristics and flavour to an Astronist documentation, or literature.

Derivatives

Archaisation

Archaisive

Archaisational

Aratonus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the son of Aleece and Teodorin, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aratonusian

Arboretum - in Astronist Architecture, as part of gardenry, a type of garden filled with a range of tree species and families.

Derivatives

Arboretums

Arca - in Astronist Rendition, a chest that is cosmically ornamented.

Derivatives

Arcas

Arcade - in some Astronist philosophical buildings, a succession of arches, typically proceeding the einetry or the ganzetry, and leading towards the arcadium.

Arcadia - in Astronist Ornamentation, part of Utopian art, the depiction of a pastoral scene, typically decorated by the presence of wildlife, flora, and at least one of The Five Astronist Characters.

Arcadium - in some Astronist philosophical buildings, a small courtyard proceeding an arcade with numerous entryways into other parts of the building, and acts as the central plaza with a decorated floor and most typically featuring at least one statue.

Derivatives

Arcadiums

Arcanum - in Astronist Alchemy, the secret of life, considered to be the extent of one's wonderment, interaction, knowledge, adoration, and laudation of The Cosmos.

Arcarium - collectively relating to all different types of boxes, chests, and trunks that are considered as part of Astronist Rendition due to their cosmical ornamentations.

Archcrest - in Astronist Architecture, a pavilion style structure atop an archway, especially one with cosmical ornamental decoration.

Derivatives

Archcrests

Archcrown - in Astronist Architecture, a type of decor at the tip of an archway featuring an Astronist crown ornamentation.

Derivatives

Archcrowns

Architecturalism - the principle that architecture should be at the centre of a society's culture, education, and philosophy, and advocates for the continual redefinition of the architectural landscape, as well as the restoration of architecture.

Derivatives

Architecturalist

Architecturalistic

Archology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of the governance of something, and the concepts and theories involved.

Derivatives

Archologic

Archological

Archologically

Archologist

Are - in Astronist Philosophy, the philophon for the discipline of areography.

Areography - in Astronist Philosophy, a subdiscipline of planetology dealing with the philosophical contemplation of all the geographical aspects of the classical planet of Mars.

Derivatives

Areographer

Areographic

Areographics

Areographical

Areographically

Areolabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Mars and its two moons.

Derivatives

Areolabes

Aret - in Astronist Philosophy, the philophon for the discipline of Aretaics.

Aretaics - in Astronist Philosophy, the discipline of study dealing with the contemplation of virtue.

Derivatives

Aretaicist

Aretaicists

Aretaic

Aretaical

Aretaically

Aretology - in Astronist Philosophy, the same as aretaics, a discipline of study dealing with the philosophical study of virtue, and the surrounding concepts and theories.

Derivatives

Aretologic

Aretological

Aretologically

Aretologist

Argent - in Cosmic Art, as a derivation of Astronist Art, a silver theme.

Derivatives

Argential

Argentic

Argentine Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Argentine Republic.

Argumentation

- in an Astronist contextualisation, most typically in the setting of the Astronist congress, or another political setting, the systematic debate of ideas through reason, logic, and evidence, especially when many people are involved at one time, and is characterised by its typically political objectives.
- in Astronist Philosophy, another term for the discipline of study known as argumentology.

Derivatives

Argumenter

Argumentational

Argumentationist

Argumentationists

Argumentology - in Astronist Philosophy, a major discipline of study dealing with the philosophies, methods, approaches, and techniques in the practice of philosophical argumentation, and debatement, which is considered a form of art according to the Astronist philosophical tradition.

Derivatives

Argumentologist

Argumentologists

Argumentological

Argumentologically

Aristology - an Astronist Subject dealing with the study of cooking and dining, and the culture surrounding, especially on a different planet.

Derivatives

Aristologic

Aristological

Aristologically

Aristologist

Aṛivoḷi - a follower of the denomination of The Philosophy of Astronism known as Aṛivoḷi'ism.

Derivatives

Aṛivoḷis

Aṛivoḷi'ism - also known as Tamil Indian Astronism, and as Akilam, the denomination of The Philosophy of Astronism most predominantly adhered to in the southern Indian state of Tamil Nadu, as well as in some bordering Indian states, Sri Lanka and in parts of Tamil-speaking Malaysia.

Derivatives

Aṛivoḷi'ist

Aṛivut Tiraṇ - The School of Intellectuality in Astration as known in the Tamil language.

Arm - in Cosmic Art, as a derivation of Astronist Art, the region of a spiral galaxy that departs from the galactic concentricity, but not to be confused with a galactic tail.

Derivatives

Armic

Armial

Arma - in Astronist Rendition, a giant trunk that is cosmically ornamented.

Derivatives

Armas

Armamentarium - in an Astronist contextualisation, the extent of the resources available to an individual employee of the Company to conduct the operations required of them.

Derivatives

Armamentaria

Armarium - in Astronist Architecture, a type of small library within some planetariums, typically holding philosophical, cosmological, and astronomical books.

Derivatives

Armariums

Armenian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Armenia.

ArmenoAstronistisation - the specific Astronistisation of Armenian society, either in a macro or micro form.

Derivatives

ArmenoAstronistisationism

Arn - in Astronist Philosophy, the philophon for the discipline of arnonics.

Aromation - in Astronist Philosophy, a branch of Sensory Philosophy manifested by the approach to the philosophical concepts and theories through the sense of smell.

Derivatives

Aromational
Aromationally
Aromative
Aromatively

Arpa - in Astronist Rendition, a small box that is cosmically ornamented.

Derivatives

Arpas

Arrayal philosophy - in Astronist Philosophy, philosophical investigations conducted in a group rather than individually.

Arrayism - in Astronist Philosophy, an alternative approach to philosophical investigations and debates characterised by a focus on the group rather than the individual, as in conducting philosophical investigations with a group of other philosophers, as is practiced within arrayal philosophy.

Arrayist - in Astronist Philosophy, a person that conducts philosophical investigations collectively with others rather than individually.

Derivatives

Arrayists
Arrayistic
Arrayal

-ars - in Astronist Onomatology, a suffix used for Astronist names, in reference to the stars of The Cosmos.

Article

- in Constitutional Terminology, a major heading within The Grand Constitution, and acts as a divider of topics, and entails several sections within it.
- in Astronist Ornamentation, multiple ornaments compiled together, especially for the purpose of study.
- in Astronist philosophy, a section of writing within a disquisition of The Grand Centrality of The Philosophy of Astronism that focuses on a particular topic, or concept, and are typically segregated by titles.

Derivatives

Articles

Articularity - in Astronist Philosophy, the study and measurement of the articular structure of The Cosmos, especially in relation to The Metagalaxy.

Derivatives

Articularities

Articulatine - in Astronist Ornamentation, the joint between one pattern and another, especially in interlaccation, or between an appurtenance, and the original pattern.

Artpiece - a piece of art, whether it be conceptual, or physical.

Derivatives

Artpieces

Aruban Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Aruba.

Arx - in Astronist Architecture, an underground room, especially when used as a tomb for a prominent adherent of The Philosophy of Astronism

Derivatives

Arxium

Arxiums

Aryan - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, and whose name connotes honour and being a warrior, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aryanic

Ascendant - in an Astronist contextualisation, the term given to the individual one rank above another within the Company hierarchy.

Ascendation - in naology of Astronist Philosophy, the desire to get to the highest point in a building, especially a sopharium, in order to be closer to The Cosmos. Astronist philosophical buildings, also known as sophariums, are often built with ascendation in mind in order to provide areas for visitors the chance to achieve ascendation.

Derivatives

Ascendative

Ascendor

Ascendress

Ascendency - in Astronist Architecture, at least one set of steps beyond another, typically a term used in Architectural Theory.

Ascending Node - in kosmetrics of Astronist Philosophy, the appellation for a type of nodal contemplation relating to a node that faces upwards.

Ascension - in Astronist Ornamentation, any part of the ornamental pattern or motif which points upwards.

Ascertain - in an Astronist contextualisation, especially during the end phases of an open dispute, the discovery of true and verified facts appertaining to the subject at hand.

Derivatives

Ascertainment

Ascertainor
Ascertainee

Asgardia - a currently digital and hypothetical community of individuals that intend to be the first group to establish a fully-functioning and sovereign state in space independent of all other nations. Despite the present primitivity of such an organisation, Astronist Philosophy supports all such notions as they align with its own beliefs regarding the future of humanity. The Astronist philosophical tradition is expected to extend its support for all such enthusiastic communities and to assist them in any way with their developments.

Derivatives
Asgardian

Ashleen - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fifth daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Ashleenian

Asian Jesse - the depictions of the Astronist character of Jesse that are most often portrayed for Asian audiences.

Asian Ellena - the depictions of the Astronist character of Ellena that are most often portrayed for Asian audiences.

Asian Oliver - the depictions of the Astronist character of Oliver that are most often portrayed for Asian audiences.

Asian Harriet - the depictions of the Astronist character of Harriet that are most often portrayed for Asian audiences.

Asian Zara - the depictions of the Astronist character of Zara that are most often portrayed for Asian audiences.

Āsimatenya - the most common demonym for a follower of The Philosophy of Astronism in the Amharic language.

Derivatives
Āsimatenyas

Asimilar - in Astronist Philosophy, that which is different or defined from something else.

Derivatives
Asimilarity
Asimilarities

Asinine - in an Astronist contextualisation, a term used to describe an individual's actions against the Company if such actions appertain aggressive, or hostile natures.

Derivatives
Asininity

Aspartame - in Astronist Propaganda, the addition of ornaments to a propaganda piece, adopted from Astronist Ornamentation.

Asper - in Astronist Philosophy, to look at, gaze upon, to behold something cosmical, especially the starry night sky, or a cosmic display, or light show.

Derivatives

Asperment

Asperition

Aspering

Aspered

Asperer

Aspertress

Asperse - in an Astronist contextualisation, of a individual, to attempt to attack the reputation and integrity of The People's Constitutional Company of Jesse Millette.

Derivatives

Aspersion

Aspersive

Asperser

Aspersee

Aspinatra - in Astronist Music, as part of the standard piece structure, the melody of an Astronist piece of music as preceded and proceeded by that which is known as the dematra which is the equivalent to the chorus of non-Astronist classical music pieces. The standard piece structure of Astronist musical pieces can be found outlined in *The Book of Tunology*.

Assainissement - in Astronist Philosophy, a technique of restoration and revival within philosophy that involves the purification of all illogicalities, and inconsistencies.

Assart - in an Astronist contextualisation, to turn forestland owned by the Company into building land, after governmental and legal approval.

Assemblance - in Astronist Architecture, the main auditorium of an eidouranium used for many purposes, and is typically heavily cosmically ornamented.

Derivatives

Assemblancy

Assemblances

Assent - in an Astronist contextualisation, the signs and expressions taken by The People's Constitutional Company of Jesse Millette towards making an agreement in a dispute, but not referring to the agreement itself.

Assetting - known officially as assettation, the management practice undertaken by a subsidiary of The People's Constitutional Company of Jesse Millette whereby its primary operational focus is the handling and general overseeing of the financial properties of its own subsidiaries as a collected group.

Derivatives

Assettation

Assettational
Assetter
Assettee

Asseverations of Philosophical Conception - in Astronist Philosophy, better known by its acronym APC, symbolising that any book with that acronym printed onto it demonstrates that an investigation, and symposium has taken place over the concepts that the book addresses, and asseverates that the concepts therein are in alignment with the official views of The Institution of The Philosophy of Astronism. Notably, the original transcript of The Omnidoxy does not bear the APC symbol.

Assignation - in an Astronist contextualisation, the appointment of an individual within the Company to a particular mission, especially one that is solely their own responsibility.

Associate - in an Astronist contextualisation, an external individual, group, or organisation to the Company whom isn't employed by the Company itself, but is trusted, typically by previous experience, to conduct an operation, or campaign on the Company's behalf.

Derivatives

Associative
Associatively

Associated - in Philosophical Demography, also known as Philosophical Demographics, one of the two main aspects of Philosophical Demography, the other being unassociation, or unassociated individuals, that measures peoples of a population that are associated with some kind of philosophical denomination, but on its own, does not distinguish by which philosophical denomination.

Derivatives

Association

Associated orientation - in Astronist Philosophy, a particular belief orientation that becomes typical of an Astronist character due to their depiction or representation of their adherence to it. From the Astronist Tradition's perspective, Jesse's associated orientation is Kosma; Ellena's associated orientation is materialism; Zara's associated orientation is environmentalism; Oliver's associated orientation is hedonism; finally, Harriet's associated orientation is feminism.

Associationism - a school of thought of The Philosophy of Astronism focusing on the similarities between two methodologies, theories, or philosophies, and the subsequent emphasis of these factors on the unification of ideas.

Derivatives

Associationist
Associationistic

Assortment - in Astronist Ornamentation, the critical analysis of the assortment of ornamental patterns and motifs on an ornamentation field.

Assumption - in an Astronist contextualisation, an event or operation that is considered by the Company to occur either in a particular time period, or indefinitely, especially without proof.

Assurity - in Astronist Philosophy, the instance in which something is assured, and the measurement of the extent of the assurance.

Derivatives

Assurities

-ast - in Astronist Onomatology, a suffix used for Astronist names, in reference to the stars of The Cosmos.

Ast- - in Astronist Onomatology, a prefix used for Astronist names, in reference to either astronomy, stars, asteroids, or any other celestial entity.

Ast - in Astronist Philosophy, the philophon for the discipline of Astrometrics.

Asterism - also known as astration, a branch of knowledge in The Philosophy of Astronism concerning the study of prominent patterns and groups of stars that are smaller than a full constellation.

Derivatives

Asteric

Asterical

Asterically

Astericity

Asterist

Asterisms

Astérispíti - derived from the Greek language and used in Greek denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Astérispítia

Asteroidal Formation - a branch of formatology dealing with the formations of asteroids from a purely philosophical perspective.

Asteroidary - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of March.

Asteroidonym - a type of term relating to an asteroid whose name has been appointed by an Astronist organisation.

Derivatives

Asteroidonymic

Asteroidonymity

Astor - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the lover of Vincenzo, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Astorian

Astoric

Astr - in Astronist Philosophy, the philophon for the discipline of Astronomy.

Astra - in Astronist Architecture, a type of star ornamented finial used numerous times on Astronist buildings, and in some styles, the star itself is cosmically ornamented.

Derivatives

Astras

Astragal - in Astronist Architecture, a narrow and semicircular moulding found at the top and bottom of a column, door, or window frame.

Derivatives

Astragals

Astralcentrism - a branch of knowledge in The Philosophy of Astronism concerning the distinct centrality in study of a supposed non-physical realm of existence after death, most commonly and traditionally called heaven.

Derivatives

Astralcentric

Astralcentricity

Astralcentrist

Astralism - a branch of knowledge in The Philosophy of Astronism concerning the study of stars, and representation of stars in art, ornamentation, and literature, and holds stars to be directly connected to The Divine, as well as some of the greatest entities to unlock the cosmical mysteries.

Derivatives

Astralist

Astralic

Astralistic

Astralicity

Astrality - in Astronist Philosophy, denoting the instance, state, and characteristic of holding the ability to wonderment, as well as the extent to which one holds such an ability, the oppositism of which is inastrality.

Derivatives

Astralities

Astral Panorama - in Astronist Philosophy, an appellation for the entirety of the stars of The Cosmos.

Astral therapy - in occurrology of Astronist Philosophy, the practice of astronomical activities in order to make oneself feel more cheerful.

Astramic - in Astronist Architecture, a specific type of ceiling that is cosmically ornamented, with some styles stretching the ornamentation onto the walls of the room as well.

Derivatives

Astramics

Astrance - in Astronist Rendition, a type of heavily ornamented decorative floor stand, typically of waist height, found in some Astronist philosophical buildings that most traditionally displays a handcrafted celestial ornament atop of it.

Derivatives

Astrances

Astrancial

Astrarble - in Astronist Rendition, a marble used as either a toy or decoration depending upon its size and price inside which cosmic entities are inserted.

Derivatives

Astrarbles

Astration - in Astronist Philosophy, the practice of asterism.

Derivatives

Astrational

Astrationally

Astrarium - in Astronist Rendition, a metal astronomical clock, often golden with cosmic inlaid patterns.

Derivatives

Astrariums

Astrature - in Astronist Philosophy, the entirety of the night sky. Compare with viewscape which relates to the night sky that only one can visibly see.

Derivatives

Astratural

Astroarch - in Astronist Architecture, a type of archway that is completely ornamented with unique cosmical patterns and imagery.

Derivatives

Astroarches

Astrobase - in Astronist Architecture, the base of a column, or archway that is completely ornamented in cosmical patterns and imagery, exclusively found in Astronist buildings.

Derivatives

Astrobases

Astrobiology - in Astronist Philosophy, the discipline of philosophical contemplation dealing with life on planets other than The Earth.

Derivatives

Astrobiologist

Astrobiological

Astrobiologically

Astrocapital - in Astronist Architecture, a type of capital featuring a star atop of it, or more broadly, features an orrery atop of it.

Derivatives

Astrocapitals

Astroceanology - an Astronist Subject dealing with the study of oceans on planets and celestial bodies other than The Earth.

Derivatives

Astroceanologic
Astroceanological
Astroceanologically
Astroceanologist

Astrocening - in Astronist Ornamentation, the practice of inlaying different metals into on another to produce intricate patterns similar to niello.

Astrocener - in Astronist Ornamentation, the patterns created from the process of astrocening.

Astrocentration - in structurology of Astronist Philosophy, the instance and process of stars existing in a concentrated state; the opposite of astrodispersion.

Derivatives

Astrocentrative
Astrocentrationist
Astrocentrationists
Astrocentrist
Astrocentrists

Astrocentricity - in Astronist Philosophy, similar to a state of nocturcentricity, but specifically centred on the activities, appearances, and locations of stars and other celestial phenomena as applied to the organisation of a civilisation and the lives of its citizens.

Derivatives

Astrocentric
Astrocentrical
Astrocentrically

Astrocentrism - a branch of knowledge in The Philosophy of Astronism concerning the distinct centrality in study of a stars, celestial objects, and outer space in general, and typically involves many other branches of knowledge.

Derivatives

Astrocentrist

Astrochronometer - in Astronist Rendition, a clock, usually a digital clock, which can measure the Cosmic Year, the Galactical Year, or the standard Solar Year, and is most typically found in the observatories, and eidouraniums of towns and cities.

Astrociation - in Astronist Philosophy, the association of astronomical events, especially the positions of stars, with events in a person's life, usually manifested in a form of rendition, as is pioneered by such companies as Under Lucky Stars and The Night Sky.

Derivatives

Astrociative
Astrociatively
Astrociational

Astrociationally
Astrociator
Astrociators

Astrocide - in Astronist Philosophy, the act of destroying a cosmic entity, such as a planet, asteroid, or some other celestial.

Derivatives

Astrocidal
Astrocidality
Astrocidalities

Astrocinematography - in Astronist Philosophy, a branch of study pertaining to the art of the use of photography and camerawork on worlds other than The Earth, or in space itself.

Derivatives

Astrocinematographer
Astrocinematographic
Astrocinematographical
Astrocinematographically

Astroclimatology - in Astronist Philosophy, a discipline of philosophical contemplation dealing with the weather conditions prevailing in certain geographically areas and regions on worlds other than The Earth, or over long periods on worlds other than The Earth.

Derivatives

Astroclimatologist
Astroclimatological
Astroclimatologically

Astrocrafts - in occurrology of Astronist Philosophy, also known as cosmocrafts, the activity for children and sometimes adults of making crafts in the shapes of astronomical objects, or equipment, such as telescopes; this is considered to be just as much a philosophical activity as a creative hobby.

Derivatives

Astrocraft
Astrocrafting
Astrocrafter
Astrocrafters

Astrocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of stars, especially in Astronist Art.

Astroculture - in Astronist Philosophy, a wide-ranging term for the entirety of all depictions, imageries, and concepts denoting, or in some way involving astronomical practices, or celestial entities.

Derivatives

Astrocultural
Astroculturally

Astrodicule - in Astronist Architecture, a type of aedicule; an architectural frame supported by two columns over which is an entablature with pediment, that is made distinct by it almost always being completely ornamented with cosmical imagery and patterns.

Derivatives

Astrodicules

Astrodicry - in Astronist Philosophy, the vindication of the existence of a well ordered and systemically functioning Cosmos due to the existence of progeny and the occurrence of phenomena.

Derivatives

Astrodicries

Astrodicean

Astrodispersion - in structurology of Astronist Philosophy, the instance and process of stars existing in a dispersed state; the opposite of astrocentration.

Derivatives

Astrodispersive

Astrodispersionist

Astrodispersionists

Astrodoeia - a humanoid creature of Astronist Mythology, with a Divine heart depicted by its open-chested upper body.

Astrodomina - a humanoid creature of Astronist Mythology, with an indivine heart depicted by its open-chested upper body.

Astroodium - in Astronist Architecture, the term given to the court adjoined to, or at the centre of an Astronist philosophical building, in which a garden, cosmodyals, telescopes, astrolabes, and other Astronist philosophical objects are present.

Derivatives

Astroodiums

Astrodynamics

- the small branch of study deriving from Astronist Philosophy dealing with the concept of forces in The Cosmos, and how these forces have affected cosmogony from a philosophical standpoint.
- a subdiscipline of formatology within Astronist Philosophy dealing with the formational dynamics of stars, and other stellar objects in The Cosmos.

Derivatives

Astrodynamicist

Astrodynamicists

Astrodynamicicist

Astrodynamicicists

Astrodynamicity

Astrodynamic

Astrodynamical

Astrodynamically

Astroecology - in Astronist Philosophy, a discipline of philosophical contemplation dealing with the differences in the ways in which organisms relate to one another and to their physical surroundings on worlds other than The Earth.

Derivatives

Astroecologist

Astroecological

Astroecologically

Astroexercise - in occurrology of Astronist Philosophy, scheduled activity requiring physical effort conducted outdoors at night time, especially when the sky is clear for the reason of dual benefit; both physically and philosophically.

Derivatives

Astroexercises

Astroexercising

Astroexercised

Astroexerciser

Astrofair - in occurrology of Astronist Philosophy, an organised event to display and sell astrocrafts, astronomical equipment and instruments, as well as other philosophically and astronomically themed or related products.

Derivatives

Astrofairs

Astrofairing

Astrofilming - in Astronist Philosophy, the branch of study dealing with the making, processing, and distributing of films of celestial entities, or of cosmical environments.

Derivatives

Astrofilmist

Astrofilmical

Astrogation - in Astronist Philosophy, the processes, practices, methods, technologies, and theories involved in navigations through space.

Derivatives

Astrogational

Astrogationally

Astrogater

Astrogatress

Astrogatrix

Astrogatrixes

Astrogative

Astrogatively

Astrogativity

Astrogeny - in Astronist Philosophy, specifically in Cosmic Philosophy, the theory, and study of the viewpoint taking that the stars, planets, and all other celestial entities hold natures beyond that of humanity, so much so that they are of a Divine and heavenly nature, even beyond that of The Cosmos itself, and is in great support of the beliefs and practices of astrolatry, but is often seen a

step beyond astrolatry, as it introduces a Divine element to the celestial entities of The Cosmos, of which astrolatry does not.

Derivatives

Astrogenic
Astrogenial
Astrogenical
Astrogenically
Astrogenist
Astrogeny
Astrogenic
Astrogenist
Astrogenical
Astrogenically

Astrogogy - in Astronist Philosophy and Education, the method and practice of teaching astronomy, cosmology, and Cosmic Philosophy as a branch of Astronist Philosophy.

Derivatives

Astrogogic
Astrogogical
Astrogogically
Astrogogics
Astrogogies
Astrogogue
Astrogogues

Astrognosy - in Astronist Philosophy, specifically in Cosmic Philosophy, the branch of knowledge, and theories relating to the study of the stars strictly from the surface a planetary body, and typically involves theories of fixed stars, constellations, and the comparisons of star positions between planets, as well as opening up larger questions on humanity's perspective of The Cosmos.

Derivatives

Astrognosial
Astrognosic
Astrognosist

Astrogram - in Astronist Philosophy, digital technology and social media, a page on the social networking site, Instagram, that focuses on astrophotographs.

Astrography

- the scientific study, and branch of knowledge in The Philosophy of Astronism, of mapping interstellar space, planetary systems, galactic regions, sectors and subsectors, as well as the locations and variations of natural and artificial phenomenon in the galaxy.
- in introspectics of Astronist Philosophy, closely associated with astrophotography, dealing with all contemplations of human productions of how The Cosmos does appear as an important contributor to Cosmic Art.

Derivatives

Astrographologist
Astrographic
Astrographical

Astrographically
Astrographer
Astrographers
Astrographics

Astroic - in Astronist Philosophy, a feeling of happiness, contentment, and an increased level of reflection due to their being no cloudcover in the night sky and the stars and other cosmic progeny and phenomena are therefore visible.

Derivatives

Astroical
Astroically
Astroicity

Astroige - in Astronist Ornamentation, a style of mosaic commonly used for floorings in Astronist philosophical buildings, characterised by cosmic and galactical patterns encrusted into the tile.

Astroism - a branch of knowledge in The Philosophy of Astronism concerning the study of stars, celestial objects, and outer space, especially when they are ascribed to theological, eschatological, as well as cosmological concepts of The Universe; it's beginning, and its end.

Derivatives

Astroist
Astroists

Astrolantern - also known as a *Fanala*, a brass wall-mounted hanging lantern, ornately decorated with astronomical icons and reliefs, and most commonly found in Astronist philosophical buildings.

Derivatives

Astrolanterns

Astrolatry - in Astronist Philosophy, a form of cosmolatry involving the worship of stars; extreme admiration, love, and reverence for stars and their place as the central hubs and providers of life in The Cosmos.

Derivatives

Astrolatries
Astrolatrist
Astrolatrous
Astrolater
Astrolatrim
Astrolatrist
Astrolatristic

Astrolisk - a type of monument or pillar similar to an obelisk, with a star at the top.

Derivatives

Astrolisks

Astromachy - in Astronist Philosophy, a depicted war between cosmic progeny through the occurrence of particularly violent cosmic phenomena, especially as depicted in art, or in a literary context.

Derivatives

Astromachies

Astroment - a style of statue featuring Astronist characters which is a visualisation of The Philosophy of Astronism, and are most typically found in the middle of squares, plazas, or open areas.

Derivatives

Astroments

Astrometeorology - in Astronist Philosophy, a discipline of contemplation dealing with the processes and phenomena of the atmospheres on worlds other than The Earth, as a means to predict the weather on those worlds.

Derivatives

Astrometeorologist

Astrometeorological

Astrometeorologically

Astrometrics - the subdiscipline of study within kosmetrics as a derivation of Astronist Philosophy dealing with the philosophical discussion over the measurement of celestial entities, and the measurement of The Cosmos, and The Universe.

Derivatives

Astrometrical

Astrometrist

Astrometrically

Astromuseology - an Astronist Subject dealing with either the management of a museum on The Earth about astronomy and cosmology, or the management of a museum on another planet, or celestial body, whether about astronomy and cosmology, or not.

Derivatives

Astromuseological

Astromuseologically

Astromuseologist

Astronautic - in Astronist Philosophy, resembling an astronaut, an alternative term for a cosmonaut.

Derivatives

Astronautical

Astronautically

Astronautic humanism - also known as astrohumanism, the philosophy expounded by the Space Renaissance movement, and its primary coordinator, Space Renaissance International. Astronautic humanism acts as a proponent for the galvanisation of humanity to become aware of the importance as well as invest the time and funds into the development of human civilisations beyond The Earth, known as Solar Civilisations. Astronautic humanism, despite not being part of the Astronist philosophical tradition, shares many of the same principles our traditions of philosophy and for this reason is provided with the title of being a cousin philosophy. See cousinship.

Derivatives

Astrohumanism

Astronautics - in Astronist Philosophy, an alternative term for cosmonautics.

Derivatives

Astronauticist

Astronaution - in Astronist Ornamentation, the specific depiction of an astronaut, typically alongside The Earth, a spacecraft, or an extraterrestrial colony.

Astronavigation - the branch of study within Astronology relating to both scientific theory and engineering dealing with the construction, designing, and manufacturing of spacecraft, and the navigation of spacecraft through space, and all that this entails.

Derivatives

Astronavigational

Astronavigationally

Astronavigative

Astronavigator

Astronavigatory

Astronavigational Law - a major Astronist Subject dealing with the wide-ranging set of laws surrounding the topic of navigation of ships and other space vehicles beyond The Earth.

Astronic movement - in appellatology, an appellation for early forms of The Philosophy of Astronism in a particular place, especially amongst an unorganised or uninstitutionalised group or community.

Astronise

- in Astronist Philosophy, an alternative term for Millettisation, to make Astronist or astronic in character, especially when used in conjunction to astronism.
- in Astronist Philosophy, specifically within tiritology, a person's commitment to or act of publicly speaking of Astronism or actively disseminating Astronism by spreading aware about its ideas, principles, and practices to as many people as possible. This is defined from promulgation which is organised and funded dissemination enacted by The Institution of The Philosophy of Astronism, yet astronisy or astronocism remain synonymous with the act of tirition.

Derivatives

Astronising

Astroniser

Astronised

Astronisation

Astronisational

Astronisationally

Astronicism

Astronicist

Astronisy

Astronism - in Astronist Philosophy, a popular alternative for the term Astronism and is typically used to encompass all Astronist denominations.

Derivatives

Astron

Astrons

Astronist
Astronists
Astronistic
Astronistical
Astronistically
Astronarian
Astronarianism

Astronocentricity - in Astronist Philosophy, the belief that astronomy, the practices of astronomy, and the philosophical aspects of astronomy should be central in one's life, as well as in the society, or civilisation in which one lives.

Derivatives

Astronocentric
Astronocentrically
Astronocentrism

Astronomation - the depiction of astronomic observation, equipment, and philosophy in patterns, and ornamentations, especially in Astronist Ornamentation.

Astronomical Revolution - see The Astronomic Revolution.

Astronomics - the branch of study within Astronology dealing with the financial management of economies beyond The Earth, the financial management of the overall space industries, and the nature of economies beyond The Earth.

Derivatives

Astronomicist

Astronomique - in Astronist Architecture, a large structure built onto the front of some Astronist buildings that displays a flurry of cosmical ornamental patterns, icons, and sculptures, and typically stretches from ground level above the entrance to the top, and is usually accompanied by windows on either side on each level.

Derivatives

Astronomiques

Astronomiquement - in Astronist Philosophy, all infusions of astronomy and a philosophical argumentation, especially when stargazing, or another type of astronomical activity takes place after, or before a philosophical argumentation.

Astronomism - a branch of knowledge in The Philosophy of Astronism concerning the centrality and study of astronomy in the education system, and champions it's greater role in societal governance, order, and culture overall, as well as the construction of observatories, planetariums, eidouraniums, and astronomical public statues.

Derivatives

Astronomist
Astronomistic
Astronomistically

Astronomology - in Astronist Cosmology, as well as Astronist Philosophy, specifically Cosmic Philosophy, also known as The Philosophy of Astronomy, the study and discussion of the role of astronomy, its practices in society, and the economical, financial, political, and commercial aspects of astronomical objects, processes, and entities, as well as the fundamental purpose, nature, and future of astronomy.

Derivatives

Astronomologic
Astronomological
Astronomologically
Astronomologist
Astronomologists

Astronomy tourism - in Astronist Philosophy, especially within occurrology, the industry developed around the demand for traveling to and staying at certain destinations that particularly well known for their astronomical significance for the purposes of better observation, or are the birthplace of astronomers.

Derivatives

Astronomical tourism

Astronophobia - dislike of or prejudice against Astronism (Astronism), Astronist Culture or Astronists, especially as a political or ideological force. See Millettophobia, kosmaphobia, and sophobia.

Derivatives

Astronophobe
Astronophobes
Astronophobic
Astrophobe
Astrophobes
Astrophobia
Astrophobic

Astronopolis - in Astronist Philosophy, a proposed city state wherein astronomy, philosophy, cosmology, and a general cosmocentricity form the dominant characteristics of the culture, the government, and the social structure.

Derivatives

Astronopolises

Astrony - the central practice within Astronist Philosophy and is even interchangeably used to refer to the entirety of The Philosophy of Astronism itself and is characterised by the centralisation of stars, planets, other celestials, and The Cosmos itself in their beliefs, actions, thoughts, and ambitions; essentially, it is the practice of cosmocentricity as well as the belief in it. It is most often associated with the term astronism.

Derivatives

Astronies
Astroni (Italian, Spanish, and Portuguese version)
Astrola
Astrodom
Astrodox

Astrodoxy
Astrodoxies
Astrodoxical
Astroman
Astromay
Astroner
Astroness

Astronym - a type of term relating to a star system whose name is given by an Astronist organisation.

Derivatives

Astronymic
Astronymity

Astropathy - in Astronist Philosophy, when a person, typically a child, either prefers or requires there to be a projection of stars in their room at night in order for them to get to sleep.

Derivatives

Astropathic
Astropathical
Astropathically
Astropather

Astroperture - a window within an Astronist Planetarium, Observatory, or Eidouranium, typically with some reference to astronomy, or The Cosmos.

Derivatives

Astropertures
Astropertural

Astrophany - an alternative term for a cosmophany. See Cosmophany.

Derivatives

Astrophanies

Astropharology - in Astronist Philosophy as a branch of Naology, an Astronist Subject dealing with the study of astronomical lighthouses, known as starhouses.

Derivatives

Astropharologist
Astropharologic
Astropharological
Astropharologically

Astrophilia - in Astronist Philosophy, alternative term for cosmophilia. See cosmophilia.

Derivatives

Astrophile
Astrophiles
Astrophilic

Astrophilosophy - the branch of study within Astronomy deriving from Cosmic Philosophy that deals with the philosophical perspective on specific celestial entities rather than The Cosmos as a whole.

Derivatives

Astrophilosopher
Astrophilosophic
Astrophilosophical
Astrophilosophically
Astrophilosophist

Astrophobia - see cosmophobia.

Astrophotographic devotion - in Astronist Philosophy, a type of Cosmic Devotion directed solely towards astrophotographs.

Astrophotography - the branch of study within Astronomy dealing with the taking of photographs of celestial entities and the publication, distribution, and rendition of these as pieces of art.

Derivatives

Astrophotographer
Astrophotographic
Astrophotographical
Astrophotographically
Astrophoto
Astrophotos
Astrophotograph
Astrophotographs

Astrophysicality - in orbanology of Astronist Philosophy, a subdiscipline addressing the nature of stars with the intention of drawing conclusions about their originations, functionalities, physical features, and the metaphorical qualities of stars.

Derivatives

Astrophysicalities

Astrophysics - the branch of study within Astronomy dealing with the philosophical nature of the physical aspects of stars, galaxies, and other celestial entities, and how these formative elements may have affected cosmogony.

Derivatives

Astrophysicist
Astrophysical
Astrophysically
Astrophysic

Astrophysiology - in orbanology of Astronist Philosophy, a branch of the subdiscipline of astrophysicality dealing with the nature of the relationship between sentient beings and the stars of The Cosmos and is largely philosophical and metaphorical.

Derivatives

Astrophysiologist
Astrophysiologic

Astrophysiological
Astrophysiologically

Astropic - in Astronist Philosophy, a colloquial and slang word for an astrophotograph.

Derivatives

Astropics

Astropodium - in Astronist Architecture, a unique type of podium which is cosmically ornamented and is used in many of the oration rooms and areas of Astronist buildings and their estates.

Derivatives

Astropodiums

Astroprom - in occurrology, a formal dance arranged by a school, college, or phrontistery for its students that is cosmically-themed for dress and involves stargazing, cosmic devotion, cosmic music, usually cometanic in style, and cosmically decorated.

Derivatives

Astropromming

Astroproms

Astrosa - in Astronist Philosophy, also known as The Astrosa, the whole community of people that identify as followers of The Philosophy of Astronism, or any one of its denominations or offshoots in order to unite the community together along the lines of philosophical alignment.

Derivatives

Astrosal

Astrosalism - in Astronist Philosophy, the belief orientation calling for the unity of all the followers of The Philosophy of Astronism under a singular jurisdiction, or nation state.

Derivatives

Astrosalist

Astrosalistic

Astrosalistical

Astrosalistically

Astrosality - in Astronist Philosophy, the extent to which a person identifies with or holds concern for the wider Astronist community.

Derivatives

Astrosalities

Astrosophy

- in Astronist Philosophy, relating to the practices, concepts, and beliefs of Cosmic Philosophy by involving a mixture of astronomical activities with philosophical contemplations, and rests at the heart of the Astronist philosophical tradition, especially in the context of Cosmic Philosophy.
- in appellatology, an alternative appellation for The Philosophy of Astronism that is closely associated with the primary appellation of Astronism.
- a term that is pre-Astronistally associated with the Astrosophy Research Center founded by Willi Sucher in 1985 which The Institution of The Philosophy of Astronism herein states to intend to develop parenic relations with to the similarity in theme between Sucher's Astrosophy and the Astronist use of the term Astrosophy. However, it must be said herein that the comparison

between Sucher's Astrosophy and Astronist Astrosophy remains without comparability for the former is an unorganised and largely primitively developed understanding and appreciation for space and humanity's future role within space and the latter is obviously a fully established organised philosophy that holds a much greater vastness and depth that remains simply unmatchable by Sucher's Astrosophy.

Derivatives

Astrosopher
Astrosophic
Astrosophical
Astrosophically
Astrosophicity

Astrosport - an Astronist Subject dealing with all the sports that have arisen since the beginning of humanity's exploration of The Cosmos, especially sports that can best be played offworld, or offearth.

Astrotrade - in Astronist Ornamentation, the particular style of railing supported by balusters featuring cosmic and celestially-inspired ornamental patterns and sculptures, and commonly found in Astronist philosophical buildings.

Astrosy - in Astronist Philosophy, particularly within occurrology, an event conducted in the name and spirit of practising astrony, the most prominent example of its usage as a term being in its use as an alternative appellation for the celebratory periods surrounding northern and southern starlight festivals, known as stellara and kintana respectively.

Derivatives

Astrosic
Astrosical
Astrosically
Astroser
Astrosess

Astrotapestry - part of Astronist Rendition, a type of tapestry featuring cosmic, celestial, and astronomic icons and symbolism.

Derivatives

Astrotapestries

Astrothanation - in Astronist Philosophy, also known as astrotransmigration, the metaphorical phenomena in which the memory or soul of a person or an animal transmigrates to the stars after their corporeal death, and it is from this that the popular saying arose.

Derivatives

Astrothanasia
Astrothanasian
Astrothanism
Astrothanist
Astrothanative

Astrotheism - a school of thought of The Philosophy of Astronism bordering onto becoming a branch of the philosophy, that focuses on the concept of the divinity of The Cosmos and its close relation to god as the most directly divine instrument of god.

Derivatives

Astrotheist

Astrotheistic

Astrotopography - in Astronist Philosophy, a discipline of philosophical contemplation dealing with the arrangement of the natural and artificial physical features in areas on worlds other than The Earth itself.

Derivatives

Astrotopographic

Astrotopographical

Astrotopographer

Astrotopographically

Astrotorch - in Astronist Rendition, a portable battery powered electric lamp that is defined from a regular torch as it illuminates a red light rather than a white light so that it may be used during astronomical events, and may or may not be ornately cosmically ornamented depending on its designer.

Derivatives

Astrotorches

Astrotourism - an Astronist Subject dealing with the entirety of tourism in space and all its many aspects.

Derivatives

Astrotourist

Astrotransmigration - an alternative term for astrothanation. See astrothanation.

Astrotranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by all new discoveries of stars.

Derivatives

Astrotranspirational

Astrotranspirative

Astrotranspiratively

Astrotranspire

Astrotranspired

Astrotranspiring

Astrotrave - in Astronist Architecture, a type of architrave that is cosmically ornamented.

Derivatives

Astrotraves

Astrotry - in Astronist Architecture and Naology, a small room either in a house, Planetarium, Observatory, or an Eidouranium, in which the study of astronomy, cosmology, and philosophy is conducted, either individually or in small groups.

Derivatives

Astrotries

Astrotryst - in Astronist Occurology, another term for a startryst.

Derivatives

Astrotrysts

Astrovas - in Astronist Philosophy and Culture, an official annual portrait picture taken of a family, either with an entirely cosmic theme, or with cosmic decoration, done for the celebration of the biyearly Starlight Festivals in June and December; said family typically dedicates their astrovas to whichever Starlight Festival they celebrate which is dependent on whether they live in the northern or southern hemisphere of The Earth. The Taylorian family is expected to be best known for the spearheading of this annual practice.

Derivatives

Astrovases

Astrovideography - the branch of study within Astronology dealing with the creation and production of videos of celestial entities, and is distinct from astrofilming as astrovideography deals only with shorter videos that aren't film length.

Derivatives

Astrovideographer

Astrovideographic

Astrovideographical

Astrovideographically

Astrovista - a type of raised circular platform, or table, on which planetary and star systems can be interactively viewed on a screen, typically in Astronist Observatories and Eidouraniums.

Derivatives

Astrovistas

Astroworks - in Astronist Ornamentation, the collective patterns, works, and ornaments that are either wholly or partly astronomically inspired, which are typically characterised by the depictions of astronomy, space exploration, and stars.

Astrozoology - in Astronist Philosophy, a discipline of philosophical contemplation rooted in scientific study concerned with the behaviours, structures, physiologies, classifications, and distributions of animals on worlds of than The Earth.

Derivatives

Astrozoological

Astrozoologically

Astrozoologist

Astrum - derived from Latin, in Astronist Philosophy, a star considered in a philosophical context, especially a group of stars when considered in constellation, as well as contemplating the nature of constellations as human constructs rather than natural cosmical constructs.

Astry - in Astronist Philosophy, astronists considered collectively. See also kosmry and sophry.

Derivatives

Astries

Asynchronism - in sentientology of Astronist Philosophy, one of the solutions to the Fermi Paradox proposed by the Astronist Tradition supporting the concept of Rare Coexistence in that humanity will inevitably come across the ruins of past sentient civilisations during their exploration of The Cosmos, and by this notion it is neither non-sentient, or anti-sentient, but pro-sentient in its orientation.

Derivatives

Asynchronist

Asynchronistic

Asynchronistically

Asynchronous learning - in Astronist Education, relating to e-learning services and distance learning services provided by Astronist phrontisteries that incorporates the full Astronist education system.

Ataraxy - in an Astronist contextualisation, a time and state of serene calmness within an Astronist building, typically at night, or when it is closed.

Derivatives

Ataraxic

Ataraxical

Ataraxically

Atavism

- in Astronist Literature, the reappearance of a characteristic in a current character that belongs to an ancestor, as depicted in a previous story.
- in Astronist Philosophy, one's belief in a philosophy that was once also believed by a distant ancestor so not by one's parents or grandparents as the primary reason for their adherence to the philosophy.

Derivatives

Atavist

Atavistic

Atavistically

Ataxy - in Astronist Philosophy, of a celestial entity, a loss of movement and control, especially characteristic of chaoticity, examples of which including meteors and comets.

Atheistic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of atheist thought, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Atheistic Naturalism - in Astronist Philosophy, a variation of naturalism that is closely associated with the main strain of naturalism, but firmly maintains the belief that there is no godly creator in existence while general naturalism is neutral on the theological issue.

Athenium - often described as an Astronist *Library*, a large room within an Observatory, Grand Observatory, or an Eidouranium, or a building itself varying in size, that houses collections of books, periodicals, digital archives, essays and treatises, with a distinct focus on philosophical,

astronomical, and cosmological study, and may also feature lecture rooms, debating chambers, and quiet study areas.

Derivatives

Atheniums

Athwart - in an Astronist contextualisation, a state of discontent, or disarray within the Company regarding a particular threat, or issue.

Derivatives

Athwartic

Athwartical

Athwartically

Atlas - in Astronist Civicology, a book of town, city, suburban, and space colony plans, and maps and illustrations in a variety of viewpoints.

Ātmikatā - The School of Spirituality in Astration as known in the Bengali language.

Atrocity - in an Astronist contextualisation, a term in rare use describing the success of an attack against The People's Constitutional Company of Jesse Millette.

Derivatives

Atrocities

Atrocitism

Atrophy - in an Astronist contextualisation, the wasting away of an issue or threat, typically with only very little combat to reduce its severity; an issue or threat that is self-destructive, or self-eliminatory.

Derivatives

Atrophic

Atrophicity

Atrox - derived from Latin, in Astronist Philosophy, a person considered to be a regressive person due to their support for anti-knowledge and anti-learning sentiments.

Derivatives

Atroxy

Atroxic

Atroxical

Atroxically

Atroxity

Atsimo - derived from the Malagasy language, in Astronist Philosophy, a term relating to the presence of The Philosophy of Astronism in the Southern Hemisphere, or in the southern regions of a particular country.

Atsinàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the presence of The Philosophy of Astronism in the Eastern Hemisphere, or in the eastern regions of a particular country.

Attainment - in Astronist Education, the achievement of a level of learning by a student that is considered efficient, mature, and best positioned to absorb, and latter apply learned materials.

Derivatives

Attainatory

Attainment - in an Astronist contextualisation, the state in which an individual achieves their desired rank within The People's Constitutional Company of Jesse Millette.

Attensity - in Spacial Psychology of Astronist Philosophy, the extent of one's emotional, familial, ancestral, philosophical, and cultural ties with The Earth in relation to proxemia and disproxemia.

Derivatives

Attensities

Attenuate - in an Astronist contextualisation, of a threat, or issue against the Company, reduce the force, impact, or severity of by means of strategic political and financial combat.

Derivatives

Attenuation

Attenuative

Attenuator

Attenuatee

Attenuational

-atter - in Astronist Onomatology, a suffix used for Astronist names, in reference to cosmical matter.

Attest - in an Astronist contextualisation, the providing of evidence to prove the Company's innocence, or standpoint pertaining to a dispute, or accusation.

Derivatives

Attestation

Attestment

Attestor

Attestee

Attestary

Attritation - in Astronist Propaganda, the depiction and study of the various attire represented in a propaganda piece, and what that particular attire may suggest about the wearer, and its subsequent impact on the message of the piece.

Attribution

- in Cosmic Devotions, that which a particular devotion is associated with, an example of which is the devotion of The Most Rare of Shooting Stars is attributed to children, and the young.
- in Astronist Philosophy, to attribute one concept to another.

Derivatives

Attributor

Attributatee

Attribute

Attributed

Attributational

Attributationally

Attribution - in Astronist Civicology, the term given to collectively describe the naming, and labelling of roads, buildings, places within the town, or city, or the naming, and labelling of the town, or city itself.

Derivatives

Attributer

Attributee

Attributionism - a school of thought of The Philosophy of Astronism characterised by its emphasis on the person or group from which an idea, or theory originates rather than the idea, or theory itself, or on the entity which causes the creation of something, as opposed to the actual creation itself.

Derivatives

Attributionist

Attributionistic

Attrition - in an Astronist contextualisation, the largely uncontrollable process wherein the Company's strengths are reduce in some area due to repeated attack by opponents and rivals.

Derivatives

Attritive

Attritional

Attune - in an Astronist contextualisation, the official process whereby a subsidiary of the Company makes itself receptive, aware, and accustomed to a new environment in which it must operate, and is similar to the process of acclimatisation.

Derivatives

Attunement

Atunity - in Astronist Philosophy, the extent of one's relationship with The Cosmos and/or one or more of its progeny within the parameters of emotionality, mentality, physicality, intellectuality, and spirituality.

Derivatives

Atunities

Atunial

Atunially

Aubreenia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Ashleen and Declan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aubreenian

Aucunement - in Astronist Philosophy, in no way possible, logical, or rational.

Audentia - in Astronist Philosophy, holding a distinct boldness in one's philosophical positions, beliefs, and orientations.

Derivatives

Audential

Audentially
Audentiality
Audentive
Audentively
Audentivity

Aufklär - a follower of the denomination of The Philosophy of Astronism known as Aufklärung'ism.

Derivatives
Aufklär's

Aufklärung'ism - the denomination of The Philosophy of Astronism most commonly found in German speaking regions, and includes the main derivations of Austrian Astronism, German Astronism, Liechtenstein Astronism, and Swiss Astronism.

Derivatives
Aufklärungist

Augment - in an Astronist contextualisation, the official process whereby the Company provides greater funding to a subsidiary in order to improve its operations, especially in the response to greater financial reports from that subsidiary.

Derivatives
Augmented
Augmental
Augmentation
Augmentational
Augmenter
Augmentee

Aur- - in Astronist Onomatology, a prefix used for Astronist names, in reference to auroras.

Aura - in an Astronist contextualisation, the distinctive atmosphere argued to surround each particular Astronist character, especially referred to in literary theory.

Derivatives
Auræ

Aureate - in Cosmic Art, as a derivation of Astronist Art, a gold theme.

Derivatives
Aureatial
Aureatic

Auration - in Astronist Architecture, the collectively term for the use of the colour golden in Astronist buildings.

Aureatory - in Astronist Architecture, any type of room that is almost all decorated and ornamented with a golden shade of colour.

Derivatives
Aureatories
Aureatorial

Aureole - in an Astronist contextualisation, a circle of light or brightness surrounding something, especially as depicted in art around the head or body of a person represented as divine.

Australian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Commonwealth of Australia.
- the denomination of The Philosophy of Astronism most predominantly followed in Australia, and is closely associated with Australian originism.

AustraloAstronistisation - the specific Astronistisation of Australian society, either in a macro or micro form.

Derivatives

AustraloAstronistisationism

Austrian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Austria.

AustroAstronistisation - the specific Astronistisation of Austrian society, either in a macro or micro form.

Derivatives

Austromillettairanisationism

Autarky - in an Astronist contextualisation, a subsidiary of The People's Constitutional Company of Jesse Millette that isn't dependent upon subsidies from the Company to sustain itself.

Derivatives

Autarkies

Authenticate - in an Astronist contextualisation, the official action taken by internal authenticators within The People's Constitutional Company of Jesse Millette whom verify the genuinity of pieces of Astronist art, literature, architectures, renditions, and ornamentations.

Derivatives

Authenticator

Authenticatee

Authentication

Authenticational

Authorise - in an Astronist contextualisation, the allowance of individuals into an Astronist building, or into a room within an Astronist building that requires identification to enter.

Derivatives

Authoriser

Authorisee

Authorisation

Authorship - collectively relating to writing career and the literary works of Brandon Taylorian.

Autocreation - in Astronist Philosophy, the creational ideation that something created itself, especially in relation to The Cosmos, The Universe, or The Divine, rather than something be created by another.

Derivatives

Autocreate

Autocreating

Autocreated

Autocreational

Autocreationally

Autocreative

Autocreatively

Autocreativity

Autocreator

Autocreationism - in Astronist Philosophy, as part of Creation Theory, the notion that The Cosmos or The Universe created themselves rather than some higher Divine entity, thus providing The Cosmos or The Universe with the Divine ability to create themselves.

Autodidact - in Astronist Education, a student of a phrontistery whom supplements their knowledge and practice of theory by self-teaching, and by gaining their own experience outside of the phrontistery and its services.

Autofinality - in Astronist Philosophy, as part of Finality Theory, the type of finality holding that the ultimatum and end of The Cosmos will be triggered by The Cosmos itself rather than some external realm or force such as The Universe, or The Divine.

Derivatives

Autofinalism

Autofinalist

Autofinalities

Autoguiding - in introspectics of Astronist Philosophy, the practice and profession of assisting philosophers in learning about The Cosmos, and how to properly practice argumentation and investigation.

Derivatives

Autoguidance

Autoguided

Autoguides

Autoguiders

Autology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of oneself, and the surrounding concepts and theories.

Derivatives

Autologist

Autologic

Autological

Autologically

Automatise - in an Astronist contextualisation, the process, in daily operations, of training employees to conduct certain operations automatically without need for briefing.

Derivatives

Automatisation

Automatisational

Automatisee

Automatiser

AutoAstronistisation - the transition of a nation, society, organisation, or individual towards Astronist methodology, ideology, or philosophy without the intervention of The People's Constitutional Company of Jesse Millette.

AutoAstronistisationism - the belief that the non-intervention of The People's Constitutional Company of Jesse Millette is the best and only way in the Astronistisation of an entity.

Autonoetic - in Spacial Psychology of Astronist Philosophy, the mental capability to place oneself in the past, in the future, or in a counterfactual circumstances.

Derivatives

Autonoeticity

Autonomous learning - in Astronist Education, a student in a phrontistery that does not require direct supervision, or prompting during their education.

Autoplasty - in Spacial Psychology of Astronist Philosophy, the instance in which an individual understands and accepts that they must change their religious or philosophical beliefs due to the inevitability of something, particularly an event, or the discovery of something.

Derivatives

Autoplastic

Autoplasticity

Autoshaping - in Spacial Psychology of Astronist Philosophy, the practice of analysing the extent to which reward or punishment influences a person's philosophical beliefs.

Derivatives

Autoshape

Autoshaper

Autoshapers

Autrement - in Astronist Philosophy, during a philosophical argumentation, to think differently, or to hold a different opinion from the vast majority of all other debaters present.

Auxology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of growth physically, mentally, emotionally, and philosophically, and the surrounding concepts and theories.

Derivatives

Auxologic

Auxological

Auxologically

Auxologist

Avàratra - derived from the Malagasy language, in Astronist Philosophy, a term relating to the presence of The Philosophy of Astronism in the Northern Hemisphere, or in the northern regions of a particular country.

Avatar - in an Astronist contextualisation, the representation of an Astronist character as an icon, typically used in Astronist Propaganda.

Derivatives

Avatarial

Avatarism

Avaunt - the official action of leaving a project, especially if its yields are undesirable, or if there is a baneful occurrence.

Derivatives

Avaunting

Avaunted

Avauntment

Avauntcy - the length of time between the initiation of a project and the avauntment of it.

Avéré - a philosophy that is considered to be established, as opposed to a group of ideas that cannot yet be considered a philosophy, or a philosophical tradition.

Averment - in an Astronist contextualisation, the formal and official documentation outlining the confirmed stance of The People's Constitutional Company of Jesse Millette in the face of an accusation, allegation, or dispute.

Aversivity - in Astronist Philosophy, the measurement of the extent of one's dislikes or disinclination to a particular philosophical concept, orientation, or denomination.

Derivatives

Aversivities

Aviance - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fourth daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Aviancian

Aviancial

Aviation Law (Cosmos) - an Astronist Subject dealing with the laws of landing and taking off from the surface of The Earth or another planet according to the jurisdiction of the state from which one is taking off from or landing on.

Derivatives

Cosmic Aviation Law

Avolition - in Astronist Philosophy, the discontinuation of an individual's motivation to either think philosophically, be involved in philosophical debate and discourse, or the general demotivation to be associated with philosophical traditions.

Derivatives

Avoliter

Avoliters

Avolitional

Avolitionally

Avolitive

Avolitively

-axi - in Astronist Onomatology, a suffix used for Astronist names.

Axi- - in Astronist Onomatology, a prefix used for Astronist names.

Axiology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of value, and the surrounding concepts and theories.

Derivatives

Axiologic

Axiological

Axiologically

Axiologist

Axis - in Astronist Architecture, an imagery line in Architectural Theory between the centre of a room and the various objects and other parts of the room within it, including the self; the person viewing, or using the room.

Aydınlət - a follower of the Turkish denomination of The Philosophy of Astronism known as Aydınlətma'ism.

Derivatives

Aydınləts

Aydınlətma'ism - also known as Turkish Astronism, and as Evren, or Evrenism, the denomination of The Philosophy of Astronism most predominantly adhered to by Turkish peoples, and those whom share an affiliation with the country Turkey.

Derivatives

Aydınlətmaist

Ayisyen Syèk limyè - the root term for Haitian Astronism.

Azenzor - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the son of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Azenzorian

Azenzoric

Azerbaijani Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Azerbaijan.

Azərbaycan Maarifləndirmə - the root term for Azerbaijani Astronism.

Azizia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Ashleen and Declan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Azizian

Azoth - in Astronist Philosophy, specifically within Cosmic Alchemy, the second integrant of Cosmic Alchemy relating to all occurrences of transformations, morphations, and transmutations in The Cosmos.

Derivatives

Azothic

Azothical

Azure - in an Astronist contextualisation, a term used to describe the use of a bright blue colour, similar to that of the sky when cloudless, in any Astronist flags, logos, imagery, architecture, or artwork.

Derivatives

Azurial

Azuric

Azurism

463 terms

Baccement - in Equational Philosophy, as part of wider Astronist Philosophy, the logarithms, or the exponents of an equation.

Derivatives

Baccements

Baccementic

Baccementical

Baccementically

Backwardation - in an Astronist contextualisation, the official process undertaken by The People's Constitutional Company of Jesse Millette in which a previous action is reversed.

Bahamian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Commonwealth of the Bahamas.
- the denomination of The Philosophy of Astronism that is mostly followed in The Bahamas, by the Bahamian peoples.

Bahraini Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Bahrain.

Balancement - in Astronist Philosophy, a philosophical concept that is considered unstable, and unreliable to use in a philosophical argumentation.

Baldric - in Astronist Attire, as derived by its historical equivalent, a type of belt worn over one's shoulder that reaches down to the opposite hip, and may or may not be cosmically ornamented, but is most usually worn to display one's badges which they have received as awards for various achievements within The People's Constitutional Company of Jesse Millette.

BalkanoAstronistisation - the specific Astronistisation of societies in the Balkans, either in a macro or micro form.

Derivatives

BalkanoAstronistisationism

Balthalum - in Astronist Architecture, a strip around the base of a baluster, typically cosmically ornamented.

Derivatives

Balthalums

Balthazar - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Balthazarian

Bamph - a follower of the Cambodian denomination of The Philosophy of Astronism, known as Bamphluism.

Derivatives

Bamphs

Bamphluism - also known as Cambodian Astronism, the denomination of The Philosophy of Astronism most common in Cambodia, and among those whom share a particularly strong affiliation with the nation of Cambodia itself.

Derivatives

Bamphluist

Banalement - in Astronist Philosophy, a philosophical concept that is considered and interpreted in its ordinary and original manner.

Band - in Astronist Architecture, a strip on the façade of an Astronist building, typically cosmically ornamented and positioned above a series of windows, and is most commonly horizontal, but may also be vertical.

Derivatives

Bands

Banding - in Astronist Education, the process of splitting up students of phrontisteries according to their abilities, interests, talents, and educational needs.

Banditry - in an Astronist contextualisation, any criminal action taken against The People's Constitutional Company of Jesse Millette, especially robbery.

Āndāw - derived from the Thai language and used in Thai denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Āndāws

Bane - an occurrence which causes the avaultment of a project.

Derivatives

Baneful

Bangladeshi Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the People's Republic of Bangladesh.

Banish - in an Astronist contextualisation, the official and most final action undertaken by The People's Constitutional Company of Jesse Millette whereby an individual, or a group of individuals are relieved of their roles within the Company and stripped of all their accomplishments, typically after being found guilty of a serious criminal act, either against the Company itself, or otherwise.

Derivatives

Banishment

Banisher

Banishee

Banishmental

Banking Law (Cosmos) - a major Astronist Subject dealing with the entirety of banking methodologies and services conducted offearth, and the banking systems of other world's states, and banks.

Derivatives

Cosmic Banking Law

Barbadian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Barbados.
- the denomination of The Philosophy of Astronism that is found in Barbados, and is followed by the Barbadian peoples.

Barbarous - in an Astronist contextualisation, a term used to describe the actions of individuals against The People's Constitutional Company of Jesse Millette, especially those of an uncivilised, or primitive nature.

Barnstorm - in an Astronist contextualisation, a rapid tour of an area, or country of as an executive of The People's Constitutional Company of Jesse Millette, especially of The Chairman.

Derivatives

Barnstorming

Barnstormer

Barrenness - in Astronist Philosophy, a sky without visible stars, usually due to light pollution.

Barricade - in an Astronist contextualisation, the range of preventative barriers upheld by the Company in the face of an issue, or threat.

Barning - in Astronist Architecture, the use of a barn-like structure and interior for the main room of an Astronist building, and is similar to that of a hall with the higher ceiling being the main distinction.

Barnstar - known as a grandstar in all Astronist contextualisations. See Grandstar.

Bartius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the husband of Rita, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Bartusian

Bartian

Barycentricity - in Astronist Philosophy, especially within Cosmic Philosophy, the notion holding that the centre of gravity should be considered as the centre of cosmical perception, as well as conceptual understandings of The Cosmos. This also deals with the contemplation of the natures, the order, and the functions of barycentres throughout The Cosmos.

Derivatives

Barycentre

Barycentral

Barycentrally

Barycentric
Barycentricity

Bashri - in Arabic, the term given to describe as a human.

Basicism

- in Astronist Philosophy, learning only the most principal, basic, and general aspects of The Philosophy of Astronism, rather than any specific discipline, or any philosophical concept in greater depth.
- in Astronist Philosophy, especially used for teaching purposes, the collection of the most principal aspects of The Philosophy of Astronism for a basic grasp of its tenets, usually found in the form of commercial books, and in philosophical advertisements.

Derivatives

Basicist
Basicisms
Basicment

Basicmost - in Astronist Philosophy, of an entity, or concept, that which is most simplistic, especially in comparison to another.

Basilarity - in Astronist Philosophy, a semistrument of study relating and contemplating that which exists at the base of something physically, or conceptually in a foundational sense in the mind.

Derivatives

Basilarities

Basotho Leseli - the root term for Basotho Astronism.

Basotho Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Lesotho.

Bastion - in an Astronist contextualisation, an area, or population that are considered by the Company to be under strong influence of the Company, especially in relation to those populations and areas which are not.

Bastien - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Bastienic

Bastionism - in Astronist Propaganda, the specific depiction of an authority in a propaganda piece, particularly one that espouses the principles of a certain system of thought, or methodology, and can be embodied in a person, a building, a book, or something more abstract.

BatavoAstronistisation - the specific Astronistisation of Dutch society, either in a macro or micro form.

BatavoAstronistisationism

Bathi - in Arabic, the term given to describe a broadcast, especially one made by The People's Astronist Network.

Bâtiment - the living quarters of a house, as opposed to the philosophical rooms of a house, such as a telescopetry, or an astrotry.

Battels - in an Astronist contextualisation, a record kept in Astronist phrontisteries of the food and accommodation expenses.

Battery - in Astronist Architecture, as part of gardenry, a raised platform in the estate of an Astronist building typically overlooking a wall, or low hedge.

Derivatives

Batteries

Battology - in Astronist Pedagogy, an Astronist Subject dealing with the repetition of the same ideas, especially for pedagogic effect.

Derivatives

Battologic

Battological

Battologically

Battologist

Batya - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Batyanic

Baud'dhikatā - The School of Intellectuality in Astration as known in the Marathi language.

Baud'dhikate - The School of Intellectuality in Astration as known in the Kannada language.

Baulk - in an Astronist contextualisation, of the Company's stance on a new methodological or policy proposal, a distinct unwillingness to accept such a new proposal.

Beacon - in an Astronist contextualisation, the point on a building that is typically most lit, and may vary from building to building, but is typically the apexion.

Beatrix - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the third daughter of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Beatrixic

Beatrixian

Beauism - in Astronist Literature, the tendency of a story to give excessive detail and attention to matters of dress and etiquette of the Astronist characters, and is especially prevalent throughout the Original Jesse Millette Series.

Derivatives

Beauish
Beauist
Beauistic
Beauistical
Beauistically

Beautificationism - a school of thought of The Philosophy of Astronism that focuses on the elaborate and arguably ostentatious qualities of the philosophy, such as art, culture, ornamentation, and architecture as the leading qualities of philosophical thought and considers theory to be subordinate to these.

Derivatives

Beautificationist
Beautificationistic

Becloud - in an Astronist contextualisation, of a dispute between the Company and an external entity, become overly complex and the aim of which, obscure.

Derivatives

Beclouded
Beclouding
Becloudment

Beguire - in an Astronist contextualisation, of an individual, trick an employee of the Company for criminal purposes.

Derivatives

Beguilement

Begunets - in Astronist Architecture, a strip or series of strips atop each other below the domes, or apodomes of an Astronist observatory.

Behaviourism - in Astronist Education, the school of thought holding that all behaviour is demonstrative of three aspects of a person; the education of an individual, the extent of the development of their emotional intelligence, and the environment in which they have grown up and lived in.

Derivatives

Behaviourist
Behaviouristic

Beingness - in Astronist Philosophy, the instance and quality of being, either physically, mentally, emotionally, or philosophically.

Belarusian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Belarus.

Belfry - in Astronist Architecture, a bell-tower of an Astronist building, typically cosmically ornamented.

Derivatives

Belfries

Belgian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Belgium.
- the denomination of The Philosophy of Astronism that is predominantly followed in Belgium, by the Belgian peoples.

Belgische Verlichting - the root term for Belgian Astronism.

BelgoAstronistisation - the specific Astronistisation of Belgian society, either in a macro or micro form.

Derivatives

BelgoAstronistisationism

Belicia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Belician

Belizean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Belize.
- the denomination of The Philosophy of Astronism that is followed in Belize, by the Belizean peoples.

Benchmark - in an Astronist contextualisation, a standard, or point of reference against which something may be compared, especially so in a business, or political setting.

Benefact - in Astronist Education, a grant awarded to a student that has shown considerable interest, enthusiasm, and talent for a subject so that they can be admitted into a phrontistery that is specialised towards the subject of their interest, and talent.

Derivatives

Benefacts

Benefaction - in an Astronist contextualisation, the action of an individual, a group, or an organisation donating to an Astronist charity, or donating to The People's Constitutional Company of Jesse Millette in general.

Derivatives

Benefactor

Benefactee

Benefactional

Benefactionism - a school of thought of The Philosophy of Astronism focusing on the idea that certain people are chosen to have a gift from their very origination, and it is their mission in their life to realise this gift to the world.

Derivatives

Benefactionist

Benefactionistic

Beneficiality - the benefits garnered by taking a certain stance on a situation, usually one of political circumstance.

Benevolence - in an Astronist contextualisation, the universal stance of The People's Constitutional Company of Jesse Millette; to do good and to take action with the hope of resulting in betterment.

Benevolentia - in Astronist Philosophy, collectively referring to all acts considered to be well meaning and of a kind nature within Astronist Ethics.

Derivatives

Benevolency

Benevolential

Beninese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Benin.

Benison - in an Astronist contextualisation, the official action by The People's Constitutional Company of Jesse Millette in the protection of one of its employees in an open and public dispute, especially if the Company is certain of the employee's innocence and rightfulness in the dispute.

Derivatives

Benisonal

Benisonality

Benisoner

Benisonee

Benisonation

Bequest - in an Astronist contextualisation, the legacy behind which a Vice Chairman, or Chairman of The People's Constitutional Company of Jesse Millette leaves behind after their term has ended.

Bermudian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Bermuda.

Bertram - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Bertramic

Bertramical

Beseech - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette wherein The Governing Council urgently asks one of its executives, or directors to do something, typically without the full knowledge of the Company until the request is accepted and completed.

Derivatives

Beseechment

Beseeching

Beseecher

Beseechee

Beset - in an Astronist contextualisation, of an issue, or threat, to trouble the Company for more than six months.

Derivatives

Besetment

Besetting

Besettence

Besmirch - in an Astronist contextualisation, of an external individual, group, or organisation to the Company, an attempt to damage, or destroy the reputation of The People's Constitutional Company of Jesse Millette.

Derivatives

Besmirchment

Besmircher

Besmirchee

Besmirchal

Bestow - in an Astronist contextualisation, an official action undertaken either by The Vice Chairman, or The Chairman of The People's Constitutional Company of Jesse Millette wherein an employee is presented with an honour, or gift for their works, especially in a ceremonial setting.

Derivatives

Bestowal

Bestower

Bestowee

Bestowment

Bethan - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the fourth daughter of Beatrix and Zanton, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Bethanian

Bétonneur - in Astronist Architecture, the developer of an Astronist philosophical building.

Betterment - one of the most foundational concepts and commonly used terms within The People's Constitutional Company of Jesse Millette, and in wider Astronist culture, and philosophy, relating to the most fundamental principle that all that is done must be done so for the improvement of society, as well as the lives of the people one serves.

Derivatives

Bettermention

Bettermentation

Bettermentational

Bettermental

Bettermentiona

Bettermenter

Bettermentee

Bettermentise

Bettermentisation

Bettermenting

Bettermented

Bettermentism - a school of thought of The Philosophy of Astronism characterised by its centrality on the betterment of the people as interpreted from Astronist text and ideology, and its closely associated with the tenets of The People's Constitutional Company of Jesse Millette.

Derivations

Bettermentist

Bettermentistic

Bettermentistical

Bettermentistically

Betwixial - in Astronist Philosophy, concepts about The Betwixity, or derived from the application of the semistrument of betwixity.

Derivatives

Betwixials

Betwixity - in structurology of Astronist Philosophy, the semistrument of study measuring that which is known as The Betwixity in the Astronist Cosmology which is the physical and conceptual distances between celestial entities in The Cosmos.

Derivatives

Betwixities

Betwixial

BFD - in The Grand Astronist Calendar, the first of two parts of the main epoch of the Astronist calendar system, an acronym for Before Founding Day, marking the period before which The People's Constitutional Company of Jesse Millette was founded.

Bhaarateey Prabuddhata - the root term for Indian Astronism in Hindi.

Bhābuka - the most common demonym for a follower of The Philosophy of Astronism in the Bengali language.

Derivatives

Bhābukas

Bhautikatā - The School of Physicality in Astration as known in the Marathi language.

Bhautikatvarh - The School of Physicality in Astration as known in the Telugu language.

Bhutanese Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Bhutan.
- the denomination of The Philosophy of Astronism that is most widely adhered to in Bhutan, by the Bhutanese peoples.

Biāozhǔn - in Mandarin Chinese, the term given for a criterion, especially the criterion of The People's Constitutional Company of Jesse Millette in a particular industry, or country.

Biapogee - the two points on a mission patch, or spacecraft emblem, which are furthest away from each other.

Bibleisation - the term coined by Brandon Taylorian of the process wherein the Bible is thoroughly highlighted and studied, and its interpretations applied, typically for religious enhancement.

Bibliometrics - in an Astronist contextualisation, the statistical analysis of Astronist documentations, books, and other literatures.

Bibliopole - in an Astronist contextualisation, a dealer in Astronist books as a specialty.

Bicentenary - in an Astronist contextualisation, the two hundredth anniversary of a event deemed as celebratory in an Astronist context, or the two hundredth anniversary of The People's Constitutional Company of Jesse Millette.

Bicosmology - in Astronist Philosophy, also appellated as The Bicosmos, a type of cosmos that is entirely constructed upon the concept and instance of the interactivity of two, the main example of which in the Astronist Cosmology is manifested by The Cosmos and The Chaos, and creates the bicosmic paradigm.

Derivatives

Bicosmic

Bicosmical

Bicosmically

Bicosmicality

Bicosmologic

Bicosmological

Bicosmologically

Bicreationism - in Astronist Philosophy, a branch of Creation Theory holding that two distinct and separately originating entities were instrumental in the formation of The Cosmos.

Derivatives

Bicreate

Bicreation

Bicreational

Bicreating

Bicreated

Bicreator

Bicreators

Bidaja - in Arabic, the term given to describe the beginning, especially the beginning of The Universe in Astro-Arab and Cosmic philosophy.

Bidirectional - in an Astronist contextualisation, an official stance of The People's Constitutional Company of Jesse Millette pertaining in two distinct orientations, but not necessarily in opposition to one another.

Derivatives

Bidirectionality

Bielaruskaje Prasviatliennie - the root term for Belarusian Astronism.

Bienfaisance - collectively relating to all the charitable wings and organisations of The People's Constitutional Company of Jesse Millette.

Biennium - in an Astronist contextualisation, the term describing the two year budget published by The People's Constitutional Company of Jesse Millette either in general for the entire Company, or for a single subsidiary, or governmental agency.

Bifurcate - in an Astronist contextualisation, of a project assigned to a department, splitting into two distinct branches, to which teams must be allocated.

Derivatives

Bifurcation

Bifurcational

Bifurcationism - a school of thought of The Philosophy of Astronism focusing on the division of a philosophical denomination into a branch and a school.

Derivatives

Bifurcationist

Bifurcationistic

Big Freeze Diegesis - in adiabatics of Astronist Philosophy, the appellation for the notion and instance in which Absolute Zero dominates The Cosmos and all reactions and interactions end, known as The Dead Cosmos.

Bilateral - in an Astronist contextualisation, of a department within The People's Constitutional Company of Jesse Millette, holding two primary objectives, or purposes.

Derivatives

Bilaterality

Bill - a proposal made in congress by an ambassador, representative or any other congressperson.

Bill of Costs - in an Astronist contextualisation, an official documentation typically made either weekly, or monthly, and consists of the costs that have incurred in order to operate the business.

Bill of Exchange - in an Astronist contextualisation, an official documentation requiring the addressee, typically a customer, to pay a set amount for a service or product they wish to purchase.

Bill of Goods - in an Astronist contextualisation, an official documentation listing the goods or services about to be purchased by an individual.

Bill of Health - in an Astronist contextualisation, an official documentation issued by a doctor, whom has conducted a medical examination of every employee in a particular department which are conducted twice a year and, according to the wishes of each employee, is only available to be read by the department manager.

Bill of Indictment - in an Astronist contextualisation, an official documentation used for when The People's Constitutional Company of Jesse Millette intends to accuse an external party of something.

Bill of Quantities - in an Astronist contextualisation, an official documentation detailing the products bought as expenses in a given month by a particular department.

Bill of Rights - in an Astronist contextualisation, an official documentation detailing the rights of each employee of The People's Constitutional Company of Jesse Millette, and is available to read for every employee.

Bill of Sale - in an Astronist contextualisation, a documentation that is sent out to a customer in confirmation of their purchase of a product.

Bill of Sales - in an Astronist contextualisation, a documentation listing the sales of a particular department in a given month, or week.

Bimonthly - in an Astronist contextualisation, a task or process which takes places within an Astronist business twice a monthly.

Binarics - in Astronist Philosophy, a branch of knowledge dealing with the philosophical contemplation and study of the binary systems and the binarities of celestial entities in The Cosmos, and is therefore closely associated with the instrument of study of binarity.

Derivatives

Binaricist

Binarism - in Astronist Philosophy, of a celestial entity, to hold binarity in its naturity.

Derivatives

Binarist

Binaristic

Binarity - in Astronist Philosophy, an instrument of study contemplating the ways in which two cosmic entities interact with one another and their surrounding cosmic environments, specifically the functionalities of binary star systems.

Derivatives

Binarities

Binary - in an Astronist contextualisation, of a meeting, involving two departments.

Derivatives

Binaries

Binyat Tahtia - in Arabic, the term given to describe infrastructure.

Bio-bibliography - in Astronist Literature, a book or article combining an account or an interpretation of the life of Brandon Taylorian in combination to a discussion of his philosophical works, especially The Grand Centrality of The Philosophy of Astronism.

Derivatives

Bio-bibliographic

Bio-bibliographically

Bio-bibliographer

Bioprospection - in Astronist Philosophy, as part of prospology, a type of prospection dealing with the discovery, categorisation, and recording of fauna and flora of new worlds for medicinal or commercial purposes.

Derivatives

Bioprospectional

Bioprospector

Bioprospectress

Bioprospective

Bioprospectively

Biosimus - a giant rock creature of Astronist Mythology, that is almost always facing downward into the Earth with its back covered in trees and grassland and only moves out of this position if it is disturbed.

Bipartite - in an Astronist contextualisation, of a project, business operation, or political discourse involving two parties, or resolved by two parties, typically either two departments, two agencies, or two subsidiaries.

Bipartite system - in Astronist Education, a governing system of student admissions for phrontisteries in a particular country, or region that is made up one two parts; the first type of phrontistery selects their students according their particular interests, and abilities, while the second type of phrontistery selects their students according to their geographical location only, and does not take into account their particular interests, and is usually for students whom have not yet distinguished their interests and gone through the process of participation.

Bipolar cosmology - in Astronist Philosophy, a type of cosmos perceiving existence to be entirely based upon extremities and bipolarities, the most prominent of which being the dichotomy of The Cosmos, and The Chaos.

Bisectise - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette, or by a subsidiary of the Company whereby either a department, an agency, or a subsidiary itself grows too large, and so, is split in two.

Derivatives

Bisectisation

Bisectiser

Bisectisee

Bisectisational

Bisector - in Astronist Architecture, a term used almost exclusively in Architectural Theory to describe something when split equally into two parts.

Derivatives

Bisection

Bisect

Bissau-Guinean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Guinea-Bissau.

Bituin bituin - in Astronist Rendition, the Filipino name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Bivalent - in Astronist Philosophy, choosing to study to philosophical disciplines at the same time.

Derivatives

Bivalence

Bivalve - see valve

Bivariate - in an Astronist contextualisation, of a political dispute, dependent upon two variables to resolve it.

Biweekly - in an Astronist contextualisation, a task or process which takes places within an Astronist business twice a week.

Biyearly - in an Astronist contextualisation, a job or process which takes places within an Astronist business twice a year.

Bizarre - in Astronist Architecture, a class of architectural ornamentation, or style which departs from the traditional Astronist design.

Derivatives

Bizarric

Black Hole Cosmology - see vacuology.

Black Hole Orderity - in Astronist Philosophy, a type of orderity dominant in The Vacuological Cosmos wherein black holes dictate orbitality, rotality, functionality, and motionality in The Cosmos.

Black Astronism - a hugely generalised term, typically also used alongside African Astronism and African-American Astronism, that relates to the set of schools, branches, and denominations of The Philosophy of Astronism that are most commonly and stereotypically associated and adhered to by black people, yet holds no psychological or demographic evidence that people of African descent are any more or less attracted to certain philosophies than any other ethnicity.

Blanken - in Constitutional Terminology, to purposefully leave a page blank in order to emphasise differentiation and to signal a new constitutional article.

Derivatives

Blankening

Blankenment

Bloc - in an Astronist contextualisation, a corporate or political group of which The People's Constitutional Company of Jesse Millette is a member.

Blondinet - relating to the Astronist character of Jesse, especially when emphasising his blond hair.

Blueprinting - in Astronist Civicology, the process of constructing blueprints in order to convey a city, town, suburban, or space colony plan, especially when inside an atlas.

Blurrer - in Astronist Philosophy, that which blurs something, especially vision, either physically, or conceptually.

Bōdhai - a follower of the Gujarati Indian denomination of The Philosophy of Astronism, known as Bōdhaism.

Derivatives

Bōdhais

Bōdhaism - also known as Gujarati Indian Astronism, the denomination of The Philosophy of Astronism most commonly found in the Gujarat state of western India, and among those whom speak Gujarati. Small populations of adherents can also be found in Western countries, Pakistan, and Kenya.

Derivatives

Bōdhaist

Bōdhaśakti - The School of Intellectuality in Astration as known in the Bengali language.

Boce - in Astronist Architecture, the bottom slab of stone sometimes acting as the foundation of a fence, or railing, and is typically cosmically ornamented.

Boiserie - in Astronist Architecture, wooden panelling especially found in the interior of some rooms in Astronist buildings typically on the dado part of the wall of the room, but may also be on the dydo, the flooring, or even the ceiling, and is sometimes cosmically ornamented.

Derivatives

Boiseries

Bokusungula - The School of Intellectuality in Astration as known in the Zulu language.

Bolidial - in Astronist Philosophy, relating to a bolide, its functionality, its naturity, its orderity, and the aspects of its occurrence, as well as the consequences of its existence.

Derivatives

Bolidiality

Bolidially

Bolidic

Bolidical

Bolidically

Bolidicity

Bolivian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Plurinational State of Bolivia.

Bolster - in an Astronist contextualisation, a part of a business, or subsidiary of The People's Constitutional Company of Jesse Millette which is widely known to support the entirety of the business operation, or the subsidiary itself.

Derivatives

Bolsterer

Bolsteration
Bolsteree

Bonaire Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Bonaire.

Bon bintang - in Astronist Rendition, the Malay name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Bond - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette whereby it fixes together two subsidiaries into one whole, but is typically only for branding purposes, and is therefore less complex of a process than amalgamation.

Bondation - also referred to as bondment, mainly literary, the process of connecting and attaching two entities together.

Bonding - in Astronist Ornamentation, the action and process of fixing two or more previously separated ornamental plates together.

Bonificate - in Astronist Philosophy, the improvement of a philosophical concept, tradition, discipline, or school of thought through the development, clarification, and the greater popularisation of its ideas.

Derivatives

Bonification
Bonificated
Bonificating

Bordering - in Astronist Ornamentation, as distinct from the border itself, is the creation of patterns on borders in the completion of ornamentations.

Bordermaking - in Astronist Civicology, the creation of various styles, and colours of borders on a civicological illustration.

Borough Naming - in Astronist Civicology, the process of selecting and designating names for the boroughs in a city or town.

Bornan - in Astronist Architecture, the back of an Astronist building, especially when depicted in Architectural Theory.

Borné - in Astronist Philosophy, to be narrow-minded and short-sighted; lacking the philosophical spirit of openness, acceptance, and enknowledge.

Borner - in Astronist Philosophy, during a philosophical argumentation, the individual that manages the debate by providing structure through halting the debate if necessary, commencing the debate, and ending the debate; all debaters are subject to the borner if they are to stay in the debate.

Derivatives

Borners

Bornership

Boscage - in Astronist Philosophy, relating to a planet that is majoratively woodland, forest, jungle, or grassland; essentially, a treed planet.

Derivatives

Boscagial

Bosket - in Astronist Architecture, as part of gardenry, the type of plantation in a garden that is typically separated from a larger garden on the estate of some Astronist buildings which only includes species of small trees.

Derivatives

Boskets

Bosnian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Bosnian and Herzegovina.

Bot - a machine capable of carrying out a series of complex or simplistic tasks without human assistance, and most typically programmed by a computer.

Botanicapital - in Astronist Architecture, a rare type of capital featuring the depiction in stone of some botanical plant.

Derivatives

Botanicapitals

Botical - referring to the characteristics or features of a bot.

Boticology - the theoretical study of the creation, development, improvement, intricacies and potentialities involving bots in human society.

Botics - the practical study of the application, implementation, and organisation of bots in human society, and how bots can advance human society.

Botswanan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Botswana.
- the denomination of The Philosophy of Astronism that is most widely followed in Botswana.

Boundaried - in Astronist Philosophy, that which exists within something else, especially so when a distinct boundary is created during this process.

Derivatives

Boundarise

Boundarised

Boundarising

Boundarising - in Astronist Civicology, the process of creation either an artificial or natural border for a town or city during the design and planning theory.

Boundary - in an Astronist contextualisation, the furthest extent to which the authority of an agency of The Governing Ministry can reach, before another agency assumes authority.

Boundment - linked together, especially in a spiritual sense.

Bosanskohercegovački Prosvjetiteljstva - the root term for Bosnian-Herzegovinian Astronism.

Bowdlerise - in an Astronist contextualisation, the process conducted by both The People's Constitutional Company of Jesse Millette and an external third party, typically a government, whom both agree upon an new edit of an Astronist book for mass publication, typically omitting improper, offensive, or inadequate materials to make the book suitable for publication.

Derivatives

Bowdlerisation

Bowdleriser

Bowdlerisee

Bower - in Astronist Architecture, as part of gardenry, a purposefully created alcove in the estates of some Astronist buildings over which branches of trees hang, and may feature stone slabs in the ground that are cosmically ornamented, and is most often used a passage to another section of a garden, but may just be used as a decorative niche.

Derivatives

Bowers

Boweric

Bowerical

Bowerically

Bówùguǎn - in Mandarin Chinese, the term given to describe museums, especially those which are managed or inspired, or are centrally focused on Astronist art, culture, philosophy, or on The People's Constitutional Company of Jesse Millette itself.

Boy Wonder - in an Astronist contextualisation, a colloquial term sometimes used to describe the Astronist character of Jesse.

Bracketment - in dynastesiology of Astronist Philosophy, the process by which dynastesiologists take into consideration each of The Eight Brackets in order to conclude the position of the celestial in The Hierarchy of The Cosmos.

Derivatives

Bracketmentation

Bracketmental

Bracketmentality

Bracketments

Brahimaḍa - in Astronist Ornamentation, specifically Astro-Punjabi Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Brahmāṇḍa - in Astronist Ornamentation, specifically Astro-Nepali Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Brainchild - in an Astronist contextualisation, the entirety of Millettaria as considered to be the sole creation of Brandon Taylorian, or more referring more specifically to The Five Astronist Characters as the brainchildren of Brandon Taylorian.

Derivatives

Brainchildren.

Bramble - in an Astronist contextualisation, the use of a tactical plan to execute business, political, or governmental operations that typically employs more obsessive and diligent strategies in order to accomplish such operations in the way intended.

Derivatives

Brambling

Brambled

Bramblism

Bramblisation

Bramblise

Bramblement

Branchement - in Astronist Philosophy, relating to the connections between two or more different philosophical schools of thought.

Branch of Knowledge - an element, and conceptual subdivision of The Philosophy of Astronism concerned with subject, or theme, an example of which being Astronomism, and Solarism.

Derivatives

Branches of Knowledge

Branching - in Astronist Ornamentation, a type of ornamental pattern shaped as tree branches, and are defined by their interconnecting and complex design.

Brandation - the process of the construction of a brand's image and values.

Brands of Philosophy - also known as Philosophical Brands, a term coined to describe the different denominations, branches, schools, and wings of The Philosophy of Astronism collectively, especially those whose names are unique.

Brassard - in Astronist Costume, a band worn around one's sleeve, typically with a badge attached to it, in order to indicate their membership in the Astronist Security Force.

Bravura - in an Astronist contextualisation, a project, or role requiring great technical skill and knowledge.

Brazilian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federative Republic of Brazil.

Breeoanie - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third daughter of Ur'iyā and

Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Brecoanian

Brevet - in Astronist Education, the qualification that one is presented with at the end of their time at any Astronist phrontistery, and varies in levels according to the achievements and grades of the student recipient.

Brevis - derived from Latin, in Astronist Philosophy, relating to a philosophical concept that is relatively small in depth and width in comparison to wider and larger philosophical concepts that invoke further concepts and ideas when contemplated.

Derivatives

Brevises

Brevisity

Brevity - in an Astronist contextualisation, the extent to which a speech or official documentation is considered concise and the exact use of words as checked by a public relations advisor.

Brickling - in Astronist Architecture, the display of bricks in either the interior or exterior of the Astronist building in such a pattern whereby larger bricks are separated by smaller bricks, and typically refers specifically to the latter of these in this type of pattern.

Bricolage - in an Astronist contextualisation, the construction of an artwork or piece of literature from a variety of different influences as revealed through literary theory and analysis.

Bridewell - a type of reform school for petty offenders which is wholly owned and managed by a subsidiary of The People's Constitutional Company of Jesse Millette, in accordance with the legal system and is under constant governmental inspection.

Derivatives

Bridewells

Bridge - in an Astronist contextualisation, the action of connecting two departments or agencies with each other, typically only for a limited period of time, due to their mutual interest in a project, or operation.

Derivatives

Bridgement

Bridgation

Bridging

Bridged

Bridged discipline - in Astronist Philosophy, a type of discipline of study connecting two or more other previously separate discipline together, an example of which is the relationship between heliology and obliology as bridged by stellarology.

Briony - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Brionyan
Brionyic

Brita - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Britaic

Britaniin - in Arabic, the term given to describe something as British, especially The Five Astronist Characters in The Original Jesse Millette Series.

British Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the United Kingdom of Great Britain and Northern Ireland.
- the denomination of The Philosophy of Astronism that is most widely adhered to in the United Kingdom, by the British people, and is often given the unofficial title of *The Originator* due to it being the supposed first version of The Philosophy of Astronism due to the birthplace of Astronism's founder, Brandon Taylorian.

Brocade - in Astronist Fashion, a type of fabric used by some designers and is usually heavily cosmically ornamented by following the Cosima style, but may feature non-cosmical symbols such as flowers, and other natural phenomena.

Broken Parhelia - in firmamentology of Astronist Philosophy, the appellation for the instance in which a parhelia appears in a broken, or intervallic shape.

Bromatology - in Astronist Philosophy, an Astronist Subject dealing with the study of food, and the surrounding philosophical concepts and theories.

Derivatives

Bromatologist

Bromatologic

Bromatological

Bromatologically

Bronin - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the second son of Aviance and Mulig, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Broninian

Broninic

Bruneian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Nation of Brunei, Abode of Peace.

Buddhi - The School of Intellectuality in Astration as known in the Hindi language.

Buddhist Mahayana Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Buddhist Mahayana thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Buddhist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Buddhist thought and faith in general without any particular denominational specification, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Buddhist Theravada Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Buddhist Theravada thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Buddhist Vajrayana Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Buddhist Vajrayana thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Budget - in an Astronist contextualisation, the official action taken by The People's Constitutional Company of Jesse Millette in the allocation of funds for the use in operations.

Derivatives

Budgeting

Budgeted

Budgetary

BulgaroAstronistisation - the specific Astronistisation of Bulgarian society, either in a macro or micro form

Derivatives

BulgaroAstronistisationism

Bulgarian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Bulgaria.

Bulgarian Prosveshtenie - the root term for Bulgarian Astronism.

Bullant - in Astronist Architecture, a back door featured in some Astronist buildings, typically not accessible to the public and is used only by staff, and is thus separate from the priorance.

Derivatives

Bullants

Bulletpointing - in Constitutional Terminology, the use of the tool of bullet-points in order to differentiate a listation from normal text.

Derivatives

Bulletpointed

Bulwark - in an Astronist contextualisation, a mechanism constructed by the Company to defend against a certain threat, or issue, and may either by physical, or abstract in its nature.

Derivatives

Bulwarked

Bulwarking

Bùmén - in Mandarin Chinese, the term given for the individual ministries forming the government of The People's Constitutional Company of Jesse Millette.

Burkinan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Burkina Faso.

Burkinèn Illumination - the root term for Burkinan Astronism.

Burmese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of the Union of Myanmar.

Bursar - in an Astronist contextualisation, the individual responsible for the financial affairs of a phrontistery.

Burundian Éclaircissement - the root term for Burundian Astronism.

Burundian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Burundi.

Business Law (Cosmos) - a major Astronist Subject dealing with the entirety of business law relating to business conduct, structure, organisation, and management in all systems beyond The Earth.

Derivatives

Cosmic Business Law

Buskatius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the third son of Lucan and Cordelia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Buskatiusian

Bustress - in Astronist Architecture, a type of statue, or figure with a dual purpose of decoration, as well as serving to be a supporting point for the room, or building itself.

Derivatives

Bustresses

Bustressic

Buvette - in Astronist Philosophy and Architecture, during a philosophical argumentation, a small room in which debaters can take refuge for a break.

Byeoljang - derived from the Korean language and used in Korean denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

By-law - a regulation, or rule, theorised and practiced by The People's Constitutional Company of Jesse Millette.

Derivatives

By-laws

BYP - part of The Standard Astronomical Calendar, the acronym given for Billion Year Primordial, a system used to label the years of cosmological events by billions of years up to the Present Era, when the calendar is automatically converted to the PTP and PEC versions.

2,148 terms

Cabal - in an Astronist contextualisation, a council, group, or agency within The Governing Ministry of The People's Constitutional Company of Jesse Millette which is exclusive in membership, or obscure in operation, and typically refers to The Governing Council.

Derivatives

Cabalic

Cabalical

Cabalically

Cabochon - in Astronist Architecture, a protruding circular element, usually found on an entablature, or pediment, and most commonly depicts a planet, or another cosmical icon.

Derivatives

Cabochons

Cabo Verdean Iluminação - the root term for Cabo Verdean Astronism.

Cabo Verdean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Cabo Verde.

Cache

- in an Astronist contextualisation, the casing in which Astronist documentations, and special literatures are stored, or the room in which the original editions of The Eleven Grand Founding Works are kept within the headquarters of The People's Constitutional Company of Jesse Millette.
- the role and process of ensuring the security of the cache.
- an individual whom is responsible for the proper up keeping and security of the cache.

Derivatives

Caching

Cached

Cacher

Cachet - in an Astronist contextualisation, the distinct sigils, seals, and crests of the various elements of The People's Constitutional Company of Jesse Millette when described collectively.

Cacheton - in Astronist Philosophy, to be prepared to debate any philosophers, especially showing little intimidation in the face of debating a more experienced and enknnowledged debater.

Caconym - a type of term typically relating to an Astronist word that does not translate well, or with clarity into any language other than English, and is especially commonplace of the denominations of The Philosophy of Astronism, especially from the perspective of the English speaker.

Derivatives

Caconymic

Caconymity

Cadastral - in an Astronist contextualisation, an official documentation detailing the extent, value, and ownership of all the land, buildings, and other structures owned by The People's Constitutional Company of Jesse Millette in a particular country, or worldwide.

Derivatives

Cadastralling

Cadastrallation

Cadastralled

Cadition - in Astronist Philosophy, of a philosophical concept used during a philosophical argumentation, to conceptually plummet; the instance of a concept of argument being defeated.

Derivatives

Cadiment

Cadimental

Cadimentality

Cadimentally

Caditional

Caditionally

Cadre - in an Astronist contextualisation, a small group of specialists within a department, or agency of The People's Constitutional Company of Jesse Millette whom are appointed to a particular project for their specialism.

Caducity - in an Astronist contextualisation, the official term for the resigning of an executive of The People's Constitutional Company of Jesse Millette due to old age, or infirmity.

Caelestis - derived from Latin, in Astronist Philosophy, rarely used in replacement of the word, celestial.

Caelum - derived from Latin, in Astronist Philosophy, relating to a starry night sky.

Derivatives

Caelia

Cahier - in Astronist Philosophy, a type of philosophical expression in the form of a diary, in which philosophical concepts and ideas are contemplated and derived from the diary entries of the diarist.

Çakr - a follower of the Thai denomination of The Philosophy of Astronism, known as Kārtraṣrū'ism, and also known as Çakrwāl.

Derivatives

Çakrs

Çakrwāl

- in Astronist Ornamentation, specifically Astro-Thai Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- another term for Thai Astronism, and Kārtraṣrū'ism.

Calamity - in an Astronist contextualisation, an event, or occurrence which is found by The People's Constitutional Company of Jesse Millette to be of greatest damage to the Company, especially with the closing down of a sector of the Company in response.

Derivatives

Calamities

Calefact - in Astronist Philosophy, relating to extreme temperatures, particularly on a cosmic scale.

Calendaration - in Astronist Philosophy, the process by which new calendars and systems of the organisation of time and society are considered to be inevitably developed by the discovery and civilisation of new worlds, and the Astronist Tradition emphasises the importance of this, and encourages its occurrence.

Derivatives

Calendarational

Calendarative

Calendarater

Calendaratress

Calendarise - in an Astronist contextualisation, the official process conducted by The People's Constitutional Company of Jesse Millette whereby The Astronist Calendar is integrated with both the ordinary calendar, the financial calendar, and the operations of the Company itself in the form of a documentation and calendar which are distributed throughout departments, and agencies of the Company.

Derivatives

Calendarising

Calendarised

Calendariser

Calendarisation

Calendarism - in Astronist Philosophy, the belief that the products of the process of calendaration as the development of new calendars for newly discovered worlds are true and correct according to the relativism of the sentient beings living upon such worlds.

Derivatives

Calendarist

Calendaristic

Calendarity - in Astronist Philosophy, an instrument of study addressing the deep consideration of time organisation according to sentient and humanic perception, and is dependent upon the factors of location, dominant culture, organised philosophical, and the extent of the cosmicity of the civilisation.

Derivatives

Calendarities

Calgatus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the only son of Delicia and Uommen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Calgatusian

Calibrate - in an Astronist contextualisation, the official and longwinded process conducted by The People's Constitutional Company of Jesse Millette wherein opinions, surveys, and other

informations gathered regarding the operations and philosophy of the Company for a particular country, area, or region, which is then compiled in a documentation, and is typically carried out every three years.

Derivatives

Calibrator

Calibration

Calibratee

Call Sign - the main, or central-most motif, symbol, or icon of a mission patch, or spacecraft emblem.

Calumniate - in an Astronist contextualisation, when an external hostility to The People's Constitutional Company of Jesse Millette makes false and defamatory statements about the Company.

Derivatives

Calumniation

Calumniator

Calumny

Cambodian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Cambodia.

Cameroonian Éclaircissement - the root term for Cameroonian Astronism.

Cameroonian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Cameroon.

Campana - in Astronist Architecture, any type of bell found in an Astronist philosophical building, structure, or depicted in art.

Derivatives

Campanas

Canadian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Canada.
- the denomination of The Philosophy of Astronism that is most prevalently adhered to in Canada.

Canalise - in an Astronist contextualisation, an official process undertaken by The People's Constitutional Company of Jesse Millette whereby a department, an agency, a subsidiary, or a project is given a new purpose, or direction.

Derivatives

Canalising

Canalised

Canalisation

Canalisational

Candate - in Astronist Philosophy, to contemplate and devote towards luminous entities in The Cosmos, and is the opposite to albedating.

Derivatives

Candation
Candated
Candating

Candidate - in an Astronist contextualisation, a person whom applies for a job within The People's Constitutional Company of Jesse Millette.

Derivatives

Candidacy
Candidature

Candour - in an Astronist contextualisation, an informal term for the principle of Transparencism held by The People's Constitutional Company of Jesse Millette.

Cannibalise - in an Astronist contextualisation, the official process sometimes undertaken by The People's Constitutional Company of Jesse Millette whereby a newly established subsidiary of the Company operates by selling similar products or services to a similar subsidiary to the point at which the original subsidiary is eventually resolved.

Derivatives

Cannibalisation
Cannibalisational
Cannibalised
Cannibalising
Cannibaliser
Cannibalisee

Canon - stories, characters, events and all else that has been officially canonised and is thus part of the Canonical Era of the Astronist Timeline.

Derivatives

Canonical
Canonical Era

Canonetox - a male expert and interpreter of The Grand Canon of Astronism.

Canonetrix - a female expert and interpreter of The Grand Canon of Astronism.

Canonism - a school of thought of The Philosophy of Astronism which focuses on the canonical characters and narrative of the Original Jesse Millette Series for the basis of its philosophical ideas, and typically generates all its theories, and ideas from the writings, and metaphorical inferences of fiction.

Derivatives

Canonist
Canonistic
Canonarian

Canopy - in an Astronist contextualisation, describing the upper echelons of The People's Constitutional Company of Jesse Millette just one level below the apex, and typically includes directors, senators, ambassadors, and representatives.

Canorous - describing a speech of an Astronist official, resonant, clear, and concise.

Cantonwide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette, and any one of its subsidiaries, especially in Switzerland, throughout a particular canton.

Canyonise - in an Astronist contextualisation, the official process sometimes undertaken by The People's Constitutional Company of Jesse Millette wherein the operations, activities, and business transactions of a subsidiary of the Company are temporarily suspended, or halted due to an unforeseen event, such as a technical breach, and is essentially conducted for the safety of the subsidiary and customers.

Derivatives

Canyonised

Canyonising

Canyonisation

Canyonisational

Canyonment

Canyoniser

Canyonisee

Capacitate - in an Astronist contextualisation, the official action of giving authority or training to an individual to conduct a certain procedure that would typically be beyond their capacity and authority, and typically done so by an executive, a director, a department manager.

Derivatives

Capacitation

Capacitator

Capacitatee

Capacitational

Capital

- in Astronist Architecture, a term for the tallest part of the building, typically a spire, dome, or pyramidal structure.
- in Astronist Architecture, the typically stone branching out section at the top of a column, which may be ornamented in a plethora of styles.

Capitalisation

- the process, in literary analysis, of deriving meaning or emphasis from certain letters or words that have been capitalised.
- in Astronist Philosophy, especially so in omnidoxicology, the common practice of capitalising words in The Grand Centrality, and especially in The Omnidoxy, in order to denote an emphasis of meaning, or an appellation.

Capitate - in an Astronist contextualisation, an action conducted by, or required signing from, an executive personnel within The People's Constitutional Company of Jesse Millette before it can be deemed officialised.

Derivatives

Capitator

Capitatee
Capitating
Capitated
Capitation

Capitonym - a type of term relating to Astronist word that differs in meaning if capitalised, such as Millette and millette.

Derivatives
Capitonymic
Capitonymity

Caprice - in an Astronist contextualisation, of a previously hostile entity, showing a change of mood and perspective towards its relations with The People's Constitutional Company of Jesse Millette.

Derivatives
Capricious
Capriciousness

Capricieusement - in Astronist Philosophy, the set of qualities and characteristics mostly associated with young philosophers including a whimsical view of philosophy as a subject of open knowledge and exploration, a rapid enthusiasm for concepts and ideas, and a distinct love of learning and discovering the details of a philosophical tradition.

Capsize - in an Astronist contextualisation, the termination, or ruination of a project, or campaign of The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, especially when ruined by an external force.

Derivatives
Capsizement
Capsized
Capsizing
Capsizer
Capsizee
Capsition
Capsization

Capsulise - in an Astronist contextualisation, the official action undertaken by a department, or agency of The People's Constitutional Company of Jesse Millette wherein a project, or campaign is condensed, or reduce in size, and ambition due to external factors.

Derivatives
Capsulising
Capsulised
Capsuliser
Capsulisee
Capsulisation

Captionisation - in Astronist Propaganda, the title of the propaganda piece as distinct from the slogan, or any other writing or text, and is typically not placed on the piece itself, but typically in the description of the piece.

Captivant - in Astronist Philosophy, to be enthralled and fascinated by a philosophical branch, discipline, concept, or school of thought, or with a philosopher that one admires and looks up to.

Derivatives

Captivantly

Caputation - in Astronist Education, relating to funding for phrontisteries that is calculated per student, therefore, under this model of calculation, the higher the number of students for a phrontistery, the greater amount of funding they obtain.

Derivatives

Caputative

Caputatively

Caputational

Careo - in Astronist Philosophy, a person without any philosophical adherence, or lacking any interest in philosophy.

Derivatives

Careos

Carence - in Astronist Philosophy, the extent of the deficiency within a philosophical concept, theory, or tradition when applied to the instruments of logic, and reason.

Derivatives

Carency

Carnet - in Astronist Philosophy, any type of philosophical book that is brought into a philosophical argumentation with a debater in order to be quoted from during a debate as evidence.

Derivatives

Carnets

Carousel - in Astronist Architecture, a type of relief found in the pediment of some archways, and on walls, consisting of at least three Astronist, or cosmical images, not in a morphation process, but three or most distinctly different icons typically facing rightward.

Derivatives

Carousels

Carouselical

Carouselic

Carouselically

Cartement - in Astronist Philosophy, a type of small piece of card printed on both sides in order to promote a philosophical concept, and typically includes a definition of a relevant word in the Astronist philosophical context. It is most commonly used as a tiritological technique.

Derivatives

Cartements

Cartementation - in Astronist Philosophy, the tiritological process of distributing cartements to the public, especially as a business, or voluntary job.

Derivatives

Cartementer

Cartementers

Cartementing
Cartemental

Caryatide - in Astronist Architecture, a carved, straight standing figure of either Ellena, Harriet, or Zaran Astronist characters, typically consisting of the main structure of a column.

Derivatives

Caryatides

-cas - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Cas- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Casa da estrela - derived from the Portuguese language and used in Portuguese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Casas de estrelas

Casa d'estrelles - derived from the Catalan language and used in Catalan denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Casa d'estrelars

Casaestrela - derived from the Galician language and used in Galician denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Casaestrelas

Casa estrella - derived from the Spanish language and used in Spanish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Casas de estrellas

Casastella - derived from the Italian language and used in Italian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Case a stella

Cascadation - in Astronist Architecture, a waterfall, or any time of apparatus involving the flow of water in any Astronist building, or in any estate of an Astronist building.

Casita - in Astronist Architecture, a small pavilion typically found at the centre of a symposium, and is often heavily ornamented with cosmical imagery.

Derivatives

Casitas

Casius - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Casian

Cassandra - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the second daughter of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cassandran

Cassandric

Cassiozia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cassiozian

Castigate - in an Astronist contextualisation, the official action undertaken a departmental manager, director, or executive of The People's Constitutional Company of Jesse Millette wherein they reprimand an employee severely for an act they have committed, especially by suspension of their employment, or firing them completely.

Derivatives

Castigator

Castigatee

Castigation

Castigational

Castigatory

Casualise - in an Astronist contextualisation, the official action and process of reducing the intensity of an advertising and marketing campaign for a product, project, or service from The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Casualisation

Casualiser

Casualisee

Casualised

Casualising

Cat - in Astronist Philosophy, the philophon for the discipline of Cataphatics.

Catalogetox - a male expert and interpreter of The Grand Catalogue of Celestants, Grand Laureates & People's Martyrs.

Catalogetrix - a female expert and interpreter of The Grand Catalogue of Celestans, Grand Laureates & People's Martyrs.

Catalyse - in an Astronist contextualisation, the official action and process of increasing the intensity of an advertising and marketing campaign for a product, project, or service from The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Catalyser

Catalysee

Catalysation

Cataphatics - in Astronist Philosophy, as part of divinology, a pre-Astronist term relating to an approach to the study, perception, and understanding of that which is known as The Divine in the Astronist Cosmology that is characterised by attempting to notionise that which The Divine is, rather than that which The Divine is not, which is known as apophatics.

Derivatives

Cataphist

Cataphists

Cataphistic

Cataphistical

Cataphisticity

Catchment - in an Astronist contextualisation, the extent to which and the size of the population of which an advert, or marketing campaign from The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, is seen, reachable, or influential upon.

Categoricalism - one of the three aspects of Astronist Philosophy collectively relating to works and projects conducted that directly involve Astronist Philosophy, usually in the effort of its promulgation and therefore defines itself from the other two aspects known as theoreticism, which pertains to the study of the Philosophy, and practicionism, which pertains to indirect works and projects from Astronist Philosophy. See theoreticism and practicionism.

Derivatives

Categoricalist

Categoricalists

Categoricalistic

Categoricalistically

Categorise - in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette wherein subsidiaries of the Company are placed into categories according to industry, size, and geographical operations.

Derivatives

Categoriser

Categorisee

Categorisation

Categorisatory

Catena - in an Astronist contextualisation, a series of Astronist books which are somewhat connected, or related to one another, and typically relates either to The Grand Founding Works, or The Original Jesse Millette Series.

Derivatives

Catenas

Catenary - in Astronist Architecture, to ornament any architectural article with a chain-like form.

Catenationism - a school of thought of The Philosophy of Astronism relating to and focusing on the idea of a chain reaction from The Grand Centrality, and how certain circumstances are almost guaranteed to bring certain consequences.

Derivatives

Catenationist

Catenationistic

Caterva - in Astronist Architecture, an area in an Astronist philosophical building that is designed to be used by large crowds.

Derivatives

Caterval

Catervium

Cau - in Astronist Philosophy, the philophon for the discipline of Causology.

Caudal - in Equational Philosophy, as part of the wider Astronist Philosophy, relating to either every element of an equation that comes after the equals sign, or relates to a integer that comes after of an alphabetical letter denoting an instrument of study.

Derivatives

Caudally

Causological Philosophy - see causology.

Causology - the discipline of study deriving from Astronist Philosophy dealing with the concepts of causation, as well as cause and consequence in The Cosmos, and cosmogony from a philosophical viewpoint.

Derivatives

Causologist

Causologists

Causologic

Causological

Causologically

Caution - in an Astronist contextualisation, an official warning given to an employee of The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, whom conducts a criminal, or hostile act and is typically the precursor to their castigation.

Derivatives

Cautionry

Cautionment

Cautionise

Cautionisation
Cautioner
Cautionee

Cavation - in Astronist Architecture, the rare construction of a catacomb below an Astronist building.

Cave Dweller Cosmology - in structurology of Astronist Philosophy, also known as Primitive Cosmology, the version, perception, and interpretation of The Cosmos that the first humans held and is an area of study for structurologists to consider in order to learn about the history of human astronomical and cosmological observation.

Cavity - in Astronist Philosophy, a philosophical concept that exists only in an abstract application rather than being applicable to a physical object or reality.

Caymanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Cayman Islands.

Cease - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, to stop a project, an action, or a process either one of its own creation, or one by a second party.

Derivatives

Cessation
Cessational

Cecenture - in Astronist Architecture, the point of connection between a cosmosphere, or grand orrery and the roof, or ceiling.

-cele - in Astronist Onomatology, a suffix used for Astronist names, in reference to all celestial phenomena.

Cele- - in Astronist Onomatology, a prefix used for Astronist names, in reference to all celestial entities.

Celebratory Fashions - one of the three main branches of Astronist Attire, which itself is a major derivation of the subject of Astronist Fashion, and deals with the clothing, accessories, and footwear worn by Astronist Company officials, and celebrities wearing Astronist fashion items at balls, galas, and other celebratory events.

Celerity - in an Astronist contextualisation, of an objective, or requirement, swiftly accomplished, and with little obstacle, especially the extent which according to speed and cost.

Celesta - one of the alternative names for The Philosophy of Astronism, the associated demonym for which is a celestian.

Derivatives

Celestian
Celestians
Celestianism
Celestism

Celestist

Celestance - the instance or state of being celestant.

Celestancy - the extent to which a being is celestant.

Celestant - a supremely good, mystical, or divinely connected being that has been officially celestified by The Grand Council of Celestification.

Derivatives

Celestants (plural) - referring to all or a group of celestant beings.

Celestant Day - in the Astronist Calendar system, celebratory days for a particular celestant figure, as designated by The Grand Council of Celestification.

Celestia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Celestian

Celestial Arm

- in firmamentology of Astronist Philosophy, the appellation for the filament of the luminous glow emitted from the arms of a spiral galaxy.
- in Astronist Philosophy, a type of celestial tattoo that one may get on their arm that features celestial entities, and is a sign of solemn cosmic devotion.

Celestialism - a branch of knowledge in The Philosophy of Astronism concerning the study of the observation of the sky and outer space, including constellations, shooting stars, and scintillations, as represented in art, ornamentation, and literature.

Derivatives

Celestialist

Celestialic

Celestialical

Celestialically

Celestialicity

Celestiality - in Astronist Philosophy, relating to the state and instance of being a celestial.

Derivatives

Celestialities

Celestial tattooing - in Astronist Philosophy, also known as cosmical tattooing, the cosmic devotional practice and expression involving the action of receiving a tattoo featuring celestial entities and cosmic philosophical messages.

Celestial Web - in Cosmic Art, as a derivation of Astronist Art, the depiction of a web-like structure of gas and dust within, or between celestial entities, especially during an explosion.

Celestiasa - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Aviance and Mulig, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Celestiasan

Celestific - showing celestant qualities, such as acting supremely good, or being mystical, or divinely connected.

Celestification - the process, carried out only by The Grand Council of Celestification, whereby a being, either fictional or real, is officially recognised as celestant.

Celestified - the instance of officially being recognised as celestant.

Celestium - in Astronist Architecture, a type of cosmical finial used often on Astronist buildings.

Celestocrator - the interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of outer space, especially in Astronist Art.

Celestofret - in Astronist Architecture, a type of fret that features cosmical, and celestial imagery, and ornamentation.

Derivatives

Celestofrets

Celestology - the study of the lives of celestans and their hierarchy.

Derivatives

Celestologist

Celestological

Celestologically

Celestoon - in Astronist Architecture, a type of festoon featuring cosmical, and celestial imagery, and ornamentation.

Derivatives

Celestoons

Celetius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Cosima, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Celetiusian

Celetrium - the highest room in some Astronist philosophical buildings, in which celestial patterns and constellations are lit up through skylights to form a display, and from which the terracery is accessible.

Derivatives

Celetriums

Celette - in Astronist Ornamentation, a round, stylised celestially inspired design, used extensively in Astronist sculptural objects.

Celeworks - in Astronist Ornamentation, the collective patterns, works, and ornaments, either wholly or partly celestially inspired, and typically characterised by the depictions of cosmic utopia, other worlds, and The Divine.

Celine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the third daughter of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Celinian

Cementise - in an Astronist contextualisation, the official action and process whereby an Astronist product, or service is overly marketing and advertised in order to concretely secure its position as the most popular product, brand, or service in comparison to its competitors.

Derivatives

Cementising

Cementised

Cementiser

Cementisee

Cementisation

Cementisational

Cen - in Astronist Philosophy, the philophon for the discipline of centrology.

Censura - in Astronist Philosophy, relating to all aspects, references, and inferences of judgement and the philosophical contemplations about the nature of judgement and those whom judge.

Derivatives

Censuration

Censurational

Censurament

Censuramental

Censuramentality

Censuramentally

Centerior - in Astronist Philosophy, that which is central, or takes central position in relation to the whole.

Derivatives

Centeriorly

Centeriority

Centort - in Cosmic Art, as a derivation of Astronist Art, the circular central region between the upport and the lowort of a cosmic art piece.

Derivatives

Centortial

Central African Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Central African Republic.

Centralence - in Astronist Philosophy, the state and instance of being central to something, and the extent to which something is central in comparison to other parts.

Derivatives

Centralency

Centralencial

Centraletox - a male expert and interpreter of The Grand Centrality of The Philosophy of Astronism.

Centraletrix - a female expert and interpreter of The Grand Centrality of The Philosophy of Astronism.

Centralisation - in Astronist Ornamentation, a type of clusteration and ornamental style whereby all pattern and design is concentrated to the centre of the ornamental field, typically leaving a large void between the pattern and the perimeter.

Centralitism

- a school of thought of The Philosophy of Astronism characterised by its emphasis on the direct teachings of The Grand Centrality, and typically takes a literal interpretation of the text, as well as valuing the entirety of the text rather than sections of it, which is a common factor of other schools of thought.
- as separate from the school of thought of the same name, the generally held belief that The Grand Centrality is superior over all other Astronist works of literature, especially above all the other Founding Works.

Derivatives

Centralitist

Centralitistic

Centralitology - see Centrality Studies.

Derivatives

Centralitologist

Centralitologic

Centralitological

Centralitologically

Centralitologicity

Centrality

- in Astronist Philosophy, a common part of the appellation of many rubrals in The Omnidoxy pertaining to an area of contemplation that is considered to be morally right, or philosophically important, an example of its usage is the rubral appellated as The Centrality of Big History, and the oppositism to which is an incentrality.
- the foremost aspect and foundational embodiment of something, especially of a philosophy, theory, or ideology.

- in Astronist Architecture, a term used in Architectural Theory to describe the exact centrepoint of an Astronist building, and may be used in a gardenry context to include the estate of the building as well, and typically atop of which stands an orrery.

Derivatives

Centralities

Centrality Exegesis - another term for the exegesis of The Grand Centrality of The Philosophy of Astronism.

Centrality Studies - also known as centralitology, and not to be confused with omnidoxicology, the specific study and discussion of the words, interpretations, and subsequent philosophical schools, denominations, branches, wings, and sampanas derived from The Grand Centrality of The Philosophy of Astronism.

Centralmost - in Astronist Philosophy, a commonly used adjective in The Omnidoxy relating to an abstract concept, or a physical entity this is located at the very centre, typically surrounded by others also considered to be central to the subject.

Central Qǐshì - a small denomination of Chinese Astronism most commonly adhered to in the regions of Ningxia, Shaanxi, and Shanxi in China.

Central Thoughts - in Astronist Philosophy, one of two segments of a cosmic metaphor relating to the thoughts or opportunities of an individual that are closest to whom they see themselves as, the counterparts of which are Peripheral Thoughts.

Centration - in Astronist Philosophy, one's tendency of focusing on the most prominent, or the most discussed aspects of a philosophy, concept, or theory rather than exploring other aspects.

Derivatives

Centrational

Centrationally

Centrationality

Centrearm - in Cosmic Art, as a derivation of Astronist Art, the middle section of a galactic arm.

Derivatives

Centrearmic

Centrearmial

Centrefold - in Astronist Philosophy, that which takes a central role in one's life.

Centrement - a term of Orrology, the part of an orrery relating to the stand upon which the sun is positioned, typically atop a corum.

Centrepoint - in kosmetrics of Astronist Philosophy, an alternative term for a corepoint. See corepoint.

Centricity - in an Astronist contextualisation, referring to the abstraction that certain parts of The People's Constitutional Company of Jesse Millette are closer to its core than others depending on

the categorisation lens through which this is viewed, such as culturally, financially, philosophically, operationally, and geographically, and many others.

Derivatives

Centricities

Centricitism

Centristic

Centristically

Centrine - in Astronist Ornamentation, the distinct centrepiece of an ornamentation, typically encompassed by a circularation.

Centrise - in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette wherein a subsidiary, a department, an agency, or a project, or campaign is officially placed into a more prominent position within the Company, either in terms of funding, promotion, or by voting power in certain Astronist councils, especially within The Governing Ministry.

Derivatives

Centrised

Centrisation

Centrisational

Centrisationally

Centriment

Centrimental

Centrimentality

Centrecircle - in Astronist Architecture, the ornamented circle in the floor around the centrality of an Astronist building, and the diameter of which can vary.

Derivatives

Centrecircles

Centrefold - in Astronist Civicology, typically of a bird's eye view of a city or town, a thin strip of area circling the centrepiece of a civicological illustration.

Centrepiece - in Astronist Civicology, the central-most building, or area, of a city or town, as emphasised in a civicological illustration.

Centrepoint

- in Astronist Philosophy, relating to the location of a star in a system as dictating the positions, motions, and orbital functions over its planetary constituents. Compare with the Deisal Centre.
- in Astronist Civicology, the geographical centre of the city or town, as opposed to the architectural or cultural centre, and typically does not centre on a building, unless the building is precisely constructed over the centrepoint.

Centrestand - in Astronist Architecture, a stand in the centre of a room affixed to the flooring that is usually octagonal in its surface shape, and may be used for astronomical instruments to be placed upon it, and is typically heavily cosmically ornamented in the highcosma style.

Derivatives

Centrestands

Centrifugality - in Astronist Philosophy, the concept holding that when a celestial moves away from the centrality of its orbit, it is taking a course for which it intends to return to the centrality, which is also commonly applied to the context of human action and thought, and stands as the oppositism of centripetality.

Derivatives

Centrifugalities

Centrifugalism

Centripetality - in Astronist Philosophy, relating to the movement of a celestial back towards the centrality of its orbit, which also be applied to human action and thought, and stands as the oppositism to centrifugality for that relates to the movement of a celestial away from its orbital centrality.

Derivatives

Centripetalities

Centripetalism

Centrology - the study of the centre something either physically or abstractly including contemplation of its relevance, and the true accuracy of claims made about the centre of entities or concepts.

Derivatives

Centrologist

Centrologists

Centrologic

Centrological

Centrologically

Centrosome - in an Astronist contextualisation, the philosophies of The People's Constitutional Company of Jesse Millette as referred to collectively.

Centrum - in Astronist Ornamentation, an ornamental pattern typically found in documentations, and centralised on the page, with a distinct connection to plant life and floristry.

Centralum - a term of Orrology, relating to The Sun, or the star of an orrery.

-ceph - in Astronist Onomatology, a suffix used for Astronist names, in reference to cepheids.

Ceph- - in Astronist Onomatology, a prefix used for Astronist names, in reference to cepheids.

Cephalic - in an Astronist contextualisation, relating to the apex of The People's Constitutional Company of Jesse Millette.

Ceremonial Fashions - one of three main branches of Astronist Attire, of which itself is a major derivation of the subject of Astronist Fashion, and deals with the clothing, accessories, and footwear worn by Astronist Company officials at various different ceremonial and formal events, and typically has the colour scheme of purple, black, white, and golden.

Certainement - in Astronist Philosophy, another term for certainty.

Certificatory board - in Astronist Education, the organisation that officially awards students of a particular subject with the certification to demonstrate their completion of the course.

Certitude - also known as the certitude position, in an Astronist contextualisation, an official position on a matter undertaken by The People's Constitutional Company of Jesse Millette wherein the Company holds absolute certainty of its claims, stance, or beliefs, especially in the face of hostility.

Certocentricity - in Astronist Philosophy, especially in the branch of Cosmic Philosophy, the notion of the focus of The Cosmos on different centres which the dictation of the significance of particular matter is based upon according to the extent of its centricity, especially measured according to the gravitational push of celestial entities, however, this may be used in an anthropic and emotional context, or in other contexts whereby gravitation could be applied to different instances.

Derivatives

Certocentric
Certocentral
Certocentrically
Certocentrism
Certocentrist
Certocentricism

Cerulean - in Cosmic Art, as a derivation of Astronist Art, a blue theme.

Cession - in an Astronist contextualisation, the formal giving up of property, or land by The People's Constitutional Company of Jesse Millette, especially when done as a result of reprimand, or reparation.

Derivatives

Cessional
Cessionally

Ceteri - in Astronist Philosophy, during a philosophical argumentation, relating to the winning philosophical concept over another concept.

Cha - in Astronist Philosophy, the philophon for the discipline of chaology.

Chadd - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Chaddic
Chaddian

Chadian Éclaircissement - the root French term for Chadian Astronism.

Chadian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Chad.

Chadian Tanwir - the root Arabic term for Chadian Astronism.

Chain of Acceleration - in omnology of Astronist Philosophy, the appellation for the notion that for one entity to accelerate, so must the elements within and closely surrounding that entity accelerate accordingly, thus creating a series of accelerations.

Chamber - in Astronist Architecture, a type of outbuilding consisting of a raised platform surrounded on all sides by steps, with the main building typically squared, pillared, singularly floored with a rooftop terrace and numerous cosmical ornamental decor, and typically featuring on each corner beside the steps, a fountain, or telescope. This building is most often related to the subject of Gardenry, mostly by its location, with its most common purpose to shelter those whom wish to conduct astronomy, especially during bad weather, but is also often used during Starlight Festivals.

Derivatives

Chambers

Chamberal

Champion - in an Astronist contextualisation, an individual whom has shown great advocacy and support for The People's Constitutional Company of Jesse Millette and has been officially recognised for doing so by the Company.

Derivatives

Championry

Championment

Championation

Championise - in an Astronist contextualisation, the official action, process, and ceremony wherein individuals are honoured with the title of champion for the advocacy for The People's Constitutional Company of Jesse Millette.

Derivatives

Championised

Championising

Championisation

Championiser

Championisee

Chancellor - in an Astronist contextualisation, the office and the individual whom are ultimately responsible for the analysis and submission of the finances of The People's Constitutional Company of Jesse Millette, the proper publication of such finances, and the public relations surrounding the finances of the Company, and works very closely with the Governor of The People's Astronist Central Bank, but is an employee of The People's Constitutional Company of Jesse Millette as a separate entity from the bank.

Derivatives

Chancellery

Chancelleries

Chancellorship

Channelise - in an Astronist contextualisation, the official action and process of positioning an unusually large amount of employees to work on some specific project, or in specific geographical region, especially due to high potentiality in such areas.

Derivatives

Channelisation

Channelised

Channelising

Channeliser

Channelisee

Chanson - in Astronist Philosophy, a philosophical expression in the form of a song.

Chaoism - a branch of knowledge in The Philosophy of Astronism concerning the study of everything in opposition to The Cosmos, also referred to as The Chaos in the Astronist Cosmology.

Derivatives

Chaoist

Chaoic

Chaoical

Chaoically

Chaology - in Astronist Philosophy, the discipline and Astronist Subject dealing with the philosophical study of The Chaos as part of Astronist Cosmology.

Derivatives

Chaologic

Chaological

Chaologically

Chaologist

Chaos - in Astronist Philosophy, one of the Nine Cosmical Elements pertaining to all that is disordered, or unknown in The Cosmos, or occurrences that do happen from unknown origins.

Derivatives

Chaotical

Chaosity - in Astronist Philosophy, an instrument of study concerning the nature, the functionalities, and the progenies of The Chaos.

Derivatives

Chaosities

Chaoticness

Chaos Over Cosmos - in Astronist Philosophy, the appellation for the concept and notion that The Chaos is both superior to, and in control of, The Cosmos.

Chaoticality - in Astronist Philosophy, the instrument of study measuring the chaosity of something, and relates to notion of The Chaos.

Derivatives

Chaoticalities

Chaotic Confliction - in Astronist Philosophy, an appellation for the idea and notion that The Chaos is the controller, the initiator, and the ultimator of conflict.

Chaotic Influence Problem - in Astronist Philosophy, within the inclusive discipline of compendology, the notion that the extent of the influence of The Chaos, both on the events, the phenomena, and the entities of The Cosmos, as well as The Universe itself, is ultimately unknown due to the unknownness of The Chaos, and is therefore left as an open problem by the Astronist Tradition.

Chaotic Revelation - in Astronist Philosophy, the appellation for the concept and notion that The Chaos is just as abundant with revelations about The Universe, The Divine, and The Cosmos; certain interpretations of this include the belief that The Chaos itself holds a greater abundance of revelations than anything else in existence.

Chaotic Universality - in Astronist Philosophy, the appellation for the concept and notion that The Chaos is actually The Universe itself, and is thus supported by the notion that black holes are gateways to The Universe, and by this interpretation, black holes would be gateways to The Chaos.

Chaperone - in an Astronist contextualisation, the individual responsible for the guiding and directing, and the overall care of executives, or the apex of the Company, especially during meetings, congressional sessions, or governmental councils.

Derivatives

Chaperonage

Chapterhouse - in Astronist Architecture, a small and private reading room in an eidouranium, typically branching from an athenium.

Derivatives

Chapterhouses

Characteral - in Astronist Philosophy, relating to the character of something and the components that impact upon the construction of character.

Characteration - in Astronist Ornamentation, the Astronist characters of an ornament regarded collectively.

Characterology - the study of the representations, depictions and interpretations of Astronist characters and consists of Jesseology, Ellenology, Zarology, Olivology, Harrietology, and Phoenixology.

Derivatives

Characterologist

Characterologists

Characterological

Characterologically

Character philosophy - in Astronist philosophy and characterology, a philosophical system based around one of The Five Astronist Characters that seeks to better understand the viewpoint of such a character according to the variety of their depictions in literature and art towards a particular topic. The main examples of character philosophies include Jessianism, Harrietarianism, Ellenianism, Zaranianism, and Oliverianism.

Derivatives

Characteral philosophy

Charactery

- in Astronist Philosophy, the expression of a philosophical message, especially one of a cosmical premise, through the depiction of a character, or some other symbol.
- in Astronist Literature, collectively relating the characters of a particular literary work, especially as a means to derive their overall representational nature and tone of the characters in that particular work.

Charactonym - a type of term relating to the name of an Astronist character that is given in order to reflect their personality traits, or some other characteristic of the person.

Derivatives

Charactonymic

Charactonymity

Chardanine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Alexine and Gulgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Chardaninian

Charismatise - in an Astronist contextualisation, the abstract and unique process whereby an Astronist character, especially one of The Five Astronist Characters, is represented in such a way as to be a role model for others, or to inspire others to do something by using visual tactics such as beauty, masculinity, femininity, championry, saviourism, or the representation of a struggle against an evil, and is a common technique used in Astronist Propaganda.

Derivatives

Charismatised

Charismatising

Charismatiser

Charismatisee

Charismatisation

Charitable phrontistery - in Astronist Education, a type of phrontistery that has gained charitable status, and is therefore exempt from certain taxations.

Charlatan - in an Astronist contextualisation, an individual partaking in a disguised liking for The People's Constitutional Company of Jesse Millette, but they are found to be otherwise.

Derivatives

Charlataning

Charlatanry

Chartation - the action or process of charting an astronomical map of planets, star systems and other celestial and cosmic entities.

Chartetox - a male expert and interpreter of The Grand Charter.

Chartetrix - a female expert and interpreter of The Grand Charter.

Chart of Equivalents - in Astronist Philosophy, specifically in Equational Philosophy, the widely distributed and largely commercial guide to the identifying instruments of study in equations according to their alphabetical equivalents.

Chartology - the specific study of the astronomical positions of planets, star systems and other celestial and cosmic entities on charts.

Derivatives

Chartologist

Chartological

Chartologically

Chemicality - in Astronist Philosophy, as part of Cosmic Alchemy, relating to the chemicals that form The Cosmos, especially involving philosophical meaning and purpose.

Derivatives

Chemicalities

Cheminement - in Astronist Philosophy, relating to that which can be considered as part of progression and advancement, especially the progression and advancement of philosophy, humanity, or The Philosophy of Astronism itself.

Chénggōng - in Mandarin Chinese, the term given for the concept of success, and relates to either the successes of The People's Constitutional Company of Jesse Millette, and may relate to a philosophical, or ideological concept of success, and the subsequent depiction of this concept.

Chéngshì - in Mandarin Chinese, the term given to describe a city, particularly a city of Astronist influence.

Cheolhag - refers to the meaning of philosophy in Korean.

Cherishment - in Astronist Philosophy, to be in a state of loving protection for something special.

Chest - in Astronist Architecture, the area in front of the portrance of an Astronist building, typically heavily ornamented with cosmical imagery and pattern work.

Derivatives

Chests

Chidzi - a follower of the denomination of The Philosophy of Astronism, known as Chidziwitsoism.

Derivatives

Chidzis

Chidziwitsoism - the denomination of The Philosophy of Astronism most commonly found in Malawi, Zambia, Zimbabwe, and other Chichewa-speaking regions, and includes the derivations of Malawian, and Zimbabwean Astronism, and in Malawi, can be further divided into Northern Chidziwitso and Southern Chidziwitso.

Derivatives

Chidziwitsoist

Chidziwitsoan

Chidziwitso

Chidziwitsoic

Chilean Iluminación - the root term for Chilean Astronism.

Chilean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Chile.

Chinese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the People's Republic of China.

Chisimba - The school of Physicality in Astration as known in the Shona language.

Chord - in Astronist Architecture, the area in front of the priorance of an Astronist building, typically heavily ornamented with cosmical imagery and pattern work.

Derivatives

Chords

Chouette - in Astronist Philosophy, something cosmically great, or grand, especially a galaxy in full perspective of its width, or a supernova after its explosion has occurred.

Chr - in Astronist Philosophy, the philophon for the discipline of chromatics.

Chrematonym - a type of term relating to an Astronist institution that encompasses a number of different areas, e.g. social, political, economic, and cultural.

Derivatives

Chrematonymic

Chrematonymity

Chresmology - in Astronist Philosophical, an Astronist Subject dealing with the philosophical study of prophecies, and the surrounding concepts and theories. It remains similar to prophetics but instead deals with a general contemplation of prophecies while the discipline of prophetics remains specific.

Derivatives

Chresmologist

Chresmological

Chresmologic

Chresmologically

Christabel - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Christabelian

Christian Adventist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Adventist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Anabaptist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Anabaptist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Anglican Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Anglican thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Baptist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Baptist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Catholic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Catholic thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Calvinist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Calvinist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Eastern Orthodox Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Eastern Orthodox thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Esoteric Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Esoteric thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Jesuitical Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Jesuit thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Lutheran Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Lutheran thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Methodist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Methodist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Christian thought and faith with no denominational specification, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Mormon Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Mormon thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Oriental Orthodox Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Oriental Orthodox thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Pentecostal Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Pentecostal thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Presbyterian Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Presbyterian thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Protestant Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Protestant thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Quaker Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Quaker thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Salvationist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Salvationist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Science Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Christian Science thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Universalist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Christian Universalist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christian Waldensian Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Waldensian thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Christmas Star - addressed within Comparology, the star that lead the three wise men to Jesus; in Astronist Philosophy, this is interpreted as a major sign of importance and centrality to The Cosmos in Christianity, and this is used to support the idea that The Cosmos and all its progeny can be followed to lead to The Divine, and is thus related to Cosmic Divination.

ChristoAstronistisation - the specific Astronistisation of Christian societies, either in a macro or micro form.

Derivatives

ChristoAstronistisationism

Chromatics - a large subdiscipline of study within Astronist Philosophy as a derivation of Astronology dealing with two concepts within Cosmic Philosophy. The first dealing with the role of

colour in The Cosmos, and the second dealing with cosmic events that occur consecutively, or as a result of each other.

Derivatives

Chromaticist

Chromaticists

Chromatical

Chromatically

Chronic - in an Astronist contextualisation, of a problem against The People's Constitutional Company of Jesse Millette, persisting for a long time, or reoccurring.

Derivatives

Chronicity

Chronically

Chronitox - a male expert and interpreter of The Grand Chronicles of Astronist Mystology.

Chronitrix - a female expert and interpreter of The Grand Chronicles of Astronist Mystology.

Chronologisation - the ordering of mission patches and spacecraft emblems in the order in which they occurred, or where constructed.

Derivatives

Chronologisational

Chronologisationally

Chrysopoeia - in Astronist Philosophy, specifically within Cosmic Alchemy, the metaphorical notion of transforming humanity into gold, justified by the positivity surrounding the colour of gold in Astronist Symbology, and is derived and inspired by the spirit and traditions of alchemical processes.

Derivatives

Chrysopoeian

Chthonian Process - in Astronist Philosophy, also known as the Chthonic Process, the appellation for the instance in which a celestial entity is gradually eradicated by that which it is dependent upon, by that which created it, or by that which had sustained it during its existence.

Chthonic Process - see Chthonian Process.

Cicatrise - in an Astronist contextualisation, an official term relating to the resolution of an issue through the application of Astronist methodological problem solving policies.

Derivatives

Cicatrisation

Cicatrisher

Cicatrisional

Circularation - in Astronist Ornamentation, any type of circular, or partly circular pattern, especially one completely or partly encompassing another pattern.

Circulum - in Astronist Architecture, the thin strip around the bottom of the interior of a dome, either in an planetarium, or observatory.

Derivatives

Circulums

Circuit - in an Astronist contextualisation, an analytical term relating to the extent to which The People's Constitutional Company of Jesse Millette holds financial, social, political, philosophical, and commercial dominance in a country, or particular region of that country.

Derivatives

Circuitry

Circuitries

Cídiǎn - in Mandarin Chinese, the informal term given to The Grand Lexicon, or more broadly, a dictionary that includes Astronist terms.

Cintaṇaiyāḷar - the most common demonym for a follower of The Philosophy of Astronism in the Tamil language.

Derivatives

Cintaṇaiyāḷarkaḷ

Cintaka - the most common demonym for a follower of The Philosophy of Astronism in the Kannada language.

Derivatives

Cintakaru

Cintakas

Cintakan - the most common demonym for a follower of The Philosophy of Astronism in the Malayalam language.

Derivatives

Cintakar

Cintakayek - the most common demonym for a follower of The Philosophy of Astronism in the Sinhala language.

Derivatives

Cintakayin

Circonstance - in Astronist Philosophy, in a particular case, or to a certain extent.

Circulairement - in Astronist Philosophy, collectively relating to all circular shapes found in The Cosmos, as defined from spheric shapes and patterns, and the most prominent example of which is the concentric pattern.

Circulara - in Astronist Rendition, a digital circular ornament either attached to a wall, or secured in a stand, that depicts moving cosmic progeny, phenomena, or The Cosmos in its entirety on a screen which may also feature a stereo for playing music.

Derivatives

Circularas

Circulate - in an Astronist contextualisation, both the action and extent to which an Astronist book, documentation, or other literature is distributed.

Derivatives

Circulated

Circulating

Circulatory

Circulator

Circulatee

Circumambient - in an Astronist contextualisation, relating to the external factors surrounding and inevitably influencing the operations of The People's Constitutional Company of Jesse Millette.

Derivatives

Circumambiency

Circumambiently

Circumapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, relating to a cosmoapplication that incorporates more than five different consistencies.

Derivatives

Circumapplicational

Circumbinary - in Astronist Philosophy, a planet that orbits two stars.

Derivatives

Circumbinarity

Circumcapation - in Astronist Philosophy, the most extreme form of pericapation that only an oblivionic singularity is able to reach; the inability of a person to mentally, or physically reach, to entirely understand, or to be able to associate another entity with it.

Derivatives

Circumcapative

Circumcapatively

Circumcapational

Circumcapativity

Circumdemonition - in Astronist Philosophy, the belief in the greater relevance of surrounding entities to an event or phenomena rather than the event itself and the elements directly involved in the triggering of the event or entity.

Derivatives

Circumdemonitional

Circumdemonitionally

Circumfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality holding that the elements and entities in any cosmical system or The Cosmos itself are more integral to the finality than the actual finality itself and even the predemonitional elements of the finality themselves.

Derivatives

Circumfinalism

Circumfinalist

Circumfinalities

Circumference - in an Astronist contextualisation, specifically in foreign relations, the point marking the end of either the responsibility or duty of a representative to an ambassador, and from an ambassador to a senator.

Derivatives

Circumferency
Circumferential

Circumgyrate - in Astronist Philosophy, especially within Cosmic Philosophy, relating to the functionality of a planet to both rotate and orbit simultaneously, as well as the completion of the orbit around a central point of gravitation; this term may also be used in a metaphorical context.

Derivatives

Circumgyrating
Circumgyrated
Circumgyration
Circumgyrational

Circumpolar - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette in either the Antarctic, or Arctic regions of The Earth, or the poles of any other entity.

Derivatives

Circumpolarity

Circumscribe - in an Astronist contextualisation, the official action and process whereby an employee's authority is purposefully and knowingly restricted within certain limitations, and the circumscriber can be undertaken either the Company itself, or an individual whom occupies a higher role of authority than the circumscribee.

Derivatives

Circumscription
Circumscriptive
Circumscriber
Circumscribee

Circumstantiality - in Astronist Philosophy, a semistrument measuring the extent to which circumstance has an influence over the subject, or the event in question.

Derivatives

Circumstantialities

Circumstellar - in Astronist Philosophy, relating to the entirety of a star system rather than just one region, or entity within it.

Circursium - in Astronist Architecture, a type of structure, either affixed to a wall, or a structure in its own right, resembling the pattern of a big top of a circus tent, typically featuring many cosmical ornamentations.

Derivatives

Circursiums

Ciscosmos - see The Ciscosmos.

Derivatives

Ciscosmic
Ciscosmical
Ciscosmically
Ciscosmicality

Cisgalaxy - in Astronist Philosophy, relating to the galaxy in which one resides, the most common answer to which in our current exploratory circumstances is The Milky Way galaxy.

Derivatives

Cisgalactic
Cisgalactical

Cisspace - in Astronist Philosophy, one's individual unique perception of space, dimension, distance, and location.

Cistime - in Astronist Philosophy, one's individual and unique perception of time.

Cisuniverse - in Astronist Philosophy, The Universe in which one resides, typically in a metaphorical, mental, or conceptual sense.

Derivatives

Cisuniversal
Cisuniversally
Cisuniversality

Cistern - in Astronist Architecture, as part of gardenry, another term for a pond in the garden in the estate of an Astronist building.

Derivatives

Cisterns

Citakām - the most common demonym for a follower of The Philosophy of Astronism in the Punjabi language.

City History - in Astronist Civicology, the thorough commentary of a city's history, especially in relation to its planning, construction, and development, and is most typically found in an incunabulum.

City Illustration - in Astronist Civicology, the painting, drawing, or sketching of a cityscape and are most usually found in civicological atlases.

Citypeople - in Astronist Civicology, the type of staffage specifically depicted in the foreground of a city illustration.

City Planning - the design, attribution, and subsequent construction of a city.

Cityshape - in Astronist Civicology, the basic and early process conducted in the designing and planning stages of a city, town, or other development, that consists of the general shaping of the area to encompass certain geographical and artificial landmarks, and gives the developers the first look at the boundaries of the development.

Derivatives

Cityshaping

Civiology - the study and application of architectural, town planning, and city planning theory, as well as the illustration of such theories in townscape, and cityscape drawings.

Derivatives

Civiological

Civologically

Civilogist

Civilisation Planning - a major Astronist Subject dealing with the entirety of the planning, organisation, and establishment of civilisations of all different types on any celestial body or world beyond The Earth.

Derivatives

Civilisation Planner

Civilise

- in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, to make an undeveloped area more orderly, socially organised, and economically prosperous through Astronist methodologies.
- in Astronist Philosophy, the process whereby humanity starts to inhabit and build new civilisations on a new planet.

Derivatives

Civilisation

Civilising

Civilised

Civilisee

Civiliser

Civilism - in Astronist Philosophy, of a planet or moon, to hold the ability, or the potential ability to host a civilisation, either human, or some other species.

Civitates - the title of the main atlas of Astronist Civiology.

Civocentric - in Astronist Philosophy, a philosophical denomination, school, or theory that is particularly focused on one's civic role, especially the application of a philosophy in the civilisation in which one resides as their civic duty.

Derivatives

Civocentricity

Civocentrically

Cixiù - in Mandarin Chinese, the term given in relation to the distinct embroidery style of Astronist Ornamentation.

Claim - in an Astronist contextualisation, of an executive of The People's Constitutional Company of Jesse Millette, or the Company itself, to make a formal assertion in a legal setting, especially when sworn under oath, and typically about an external hostile entity.

Derivatives

Claimant
Claimantee
Claimation
Claimational

Clairment - in Astronist Philosophy, of a philosophical concept, clear and understandable by the mass of people.

Claris - in Astronist Philosophy, the period of the night and the instance during which the stars are clearly visible, the colloquial term for which is simply 'clear'.

Derivatives

Clarity
Claristic
Claristical
Claristically
Clarisal

Clasement - in Astronist Philosophy, a philosophical concept in a particular classification of its size, theme, and popularity of usage.

Classical Moon - in Astronist Philosophy, especially in the derivation of Cosmic Philosophy, the term relating to the moons of The Solar System in differentiation of them from the moons of planets in systems beyond The Solar System.

Classical Planet - in Astronist Philosophy, especially in the derivation of Cosmic Philosophy, the term relating to the eight planets of The Solar System including Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune in order to differentiate them from the planets beyond our own solar system.

Classicals - in Astronist Philosophy, a shortened collective for the Classical Planets of The Solar System.

Classification - in Naology, a category of Astronist building, such as a planetarium, or an eidouranium.

Classify - in an Astronist contextualisation, the sealing of documentations of The People's Constitutional Company of Jesse Millette so as not to be opened again, unless done so by an individual holding the appropriate authority.

Derivatives

Classified
Classifier
Classiffee

Clastrum - in Astronist Architecture, a panel, either wooden, stone, or metal pierced with geometrical and cosmical patterns and imagery.

Derivatives

Clastrums

Clear skies - one of the main Astronist valedictions used in both colloquial and formal speech, as well as in emailing.

Clementine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the fifth daughter of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Clementinian

Clerisy - in an Astronist contextualisation, a colloquial term to describe collectively the group of people whom identify with the teachings of The Philosophy of Astronism, especially those of Cosmic Philosophy.

Climate - in an Astronist contextualisation, the overall financial, economic, and business environment external to The People's Constitutional Company of Jesse Millette at any one particular time.

Cloisonnement - in Astronist Philosophy, during a philosophical argumentation, the act of compartmentalising concepts of debate into different categories according to the time of their proposal, their themes, and the severity of their application.

Clone - in an Astronist contextualisation, a subsidiary of The People's Constitutional Company of Jesse Millette which shares the same products or services, brand and financial structure with another subsidiary of the Company, but is still a separate subsidiary from its counterpart.

Derivatives

Clonal

Clonality

Cloning

Cloned

Clonation

Clonology - in Astronist Philosophy, an Astronist Subject dealing with the study and philosophical understanding of cloning and clones, and the concepts and theories involved.

Derivatives

Clonologist

Clonologic

Clonological

Clonologically

Closed Infiniteness - in Astronist Philosophy, the oxymoronic appellation for one of the three dimensionalities of The Cosmos characterised by a closed infinity as The Cosmos has a naturity intrinsically linked to limitation.

Closed Universe - see The Closed Universe.

-clu - in Astronist Onomatology, a suffix used for Astronist names, in reference to a star, or galactical cluster.

Clu- - in Astronist Onomatology, a prefix used for Astronist names, in reference to star, or galactical clusters.

Cluster - in an Astronist contextualisation, usually in a small and confined geographical area like a city, the state in which there are multiple offices, or headquarters of subsidiaries of the Company, or offices of The People's Constitutional Company of Jesse Millette, are present.

Derivatives

Clustery

Clusterment

Clustered

Clustering

Clusteral

Clusteral Formation - a branch of formatology dealing with the formations of stellar or galactic clusters from a purely philosophical perspective.

Clusterial - in Astronist Philosophy, relating to clusters and superclusters of galaxies or stars.

Derivatives

Clusterially

Clusteral

Clusteriality

Clusterial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families characterised by including all variations of clusters, such as standard star or galaxies clusters, or superclusters.

Clusteration

- the depiction of a cluster of star symbols on a mission patch or spacecraft emblem.
- in Astronist Ornamentation, the purposeful clustering of patterns towards one end or part of an ornamentation, typically leaving an empty space, and evoking the idea of isolation, abandonment, and rejection.

Derivatives

Clusterational

Clusterationally

Clusteration Season - in Astronist Philosophy, particularly within seasonology, one of the Formational Seasons pertaining to the instance in which elements of a celestial cluster together, but are not compacted together as is pertained to in the Compaction Season.

Clusterity - in Astronist Philosophy, the semistrument of study measuring the effects of clusteration on the behaviours of the celestial to which the semistrument is applied.

Derivatives

Clusterities

Clusternym - a type of term relating to the name of a star cluster as appointed by an Astronist organisation.

Derivatives

Clusternymic

Clusternymity

Coalition - in an Astronist contextualisation, the temporary state in which either two executives, or directors within The People's Constitutional Company of Jesse Millette, or The Governing Ministry, share their positions for a specified amount of time, especially whilst a replacement is found for the position.

Coapply - in Astronist Philosophy, to apply two instruments of study simultaneously to the same subject, especially in the same insentensation in The Omnidoxy.

Derivatives

Coapplication

Coapplicational

Coapplicative

Coapplicatively

Coapplying

Coapplied

Coaptation - also known as coaptation days, in an Astronist contextualisation, the corporate fun days arranged by the manager of a department for their employees to bond and adjust to one another.

Derivatives

Coaptational

Coaxial - in an Astronist contextualisation, of two or more subsidiaries of The People's Constitutional Company of Jesse Millette, following the same exact methodologies for similar business ventures.

Derivatives

Coaxiality

Cobranh - relating to a subject of study that spans across two distinct larger subjects, an example of which is Cosmic Mythology, which derives from both Astronist Mythology, and Mystology.

Co-constructed learning - in Astronist Education, the method of teaching whereby the teacher and the students are joined by a third party, usually a professional in the subject in question, and is used in order to further enhance the learning of the student.

Cocoon Star - in formatology of Astronist Philosophy, a type of star that exists within a larger cosmic entity for either its entire existence, or for one period in its lifespan, such as the existence of a star within a nebula, or within a galaxy, or within a globular cluster.

Cocreationism - in Astronist Philosophy, a branch of Creation Theory holding that The Cosmos and The Universe were created by two different and distinct entities, but diverges from biceationism in that these two entities are not considered to be equally measured in their creational contributions.

Derivatives

Cocreate

Cocreation

Cocreational

Cocreating

Cocreated
Cocreator
Cocreators

Codependence - in an Astronist contextualisation, two subsidiaries, departments, or agencies of The People's Constitutional Company of Jesse Millette which are dependent on one another in order to function, or prosper.

Derivatives
Codependent
Codependency

Codetox - a male expert and interpreter of The Grand Code of The Astronist Peacekeeping Order.

Codetrix - a female expert and interpreter of The Grand Code of The Astronist Peacekeeping Order.

Codor - another term for Codetox.

Coefficient

- in an Astronist contextualisation, two subsidiaries, department, or agencies of The People's Constitutional Company of Jesse Millette which are not dependent upon one another, but whose cooperation greatly increases their efficiencies.
- in Equational Philosophy, as part of wider Astronist Philosophy, the value that always comes before the alphabetical symbol for the instrument of study in an equation, and denotes the amount of entities involved in the equation.

Derivatives
Coefficiency
Coefficiency
Coefficiency

Coequal - in an Astronist contextualisation, of two or more employees of The People's Constitutional Company of Jesse Millette, holding equal authority, or rank.

Derivatives
Coequality

Coeval - in an Astronist contextualisation, of two or more elements of The People's Constitutional Company of Jesse Millette, or wider Millettaria which share the same date of origin, or are at least originated during the same period in Astronist history.

Derivatives
Coevality

Coexist - in an Astronist contextualisation, of two or more subsidiaries of The People's Constitutional Company of Jesse Millette conducting similar businesses within the same target market, or geographical region.

Derivatives
Coexistence
Coexistential
Coexistency
Coexisting

Coexisted

Cofinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that a finality may only occur by the cooperation between two or more elements; essentially, finality is multi-dimensional and multi-originate by its nature.

Derivatives

Cofinalism

Cofinalities

Cofinalist

Cognisance Era - part of The Standard Astronomical Calendar, the period of time after the initiation of human exploration of outer space, and another term for PEC, the Post Exploratory Commencement, which began after 1961.

Cognisate - in Astronist Philosophy, especially in association with The Grand Cognisation of prophetics, to explore new worlds and discover new species of plants and animals, to study their habitats, and to record this for the first time.

Derivatives

Cognisating

Cognisated

Cognisation

Cognisational

Cognisationally

Cognisator

Cognisater

Cognisatress

Cogniser

Cognisers

Cognitionism - a school of thought of The Philosophy of Astronism relating to the importance of the acquisition of knowledge above all else as the most necessary precursor to proper thought, experience, and understanding.

Derivatives

Cognitionist

Cognitionistic

Cognitology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of both the mind and behaviour and their interactions.

Derivatives

Cognitologic

Cognitological

Cognitologically

Cognitologist

Cohere - in an Astronist contextualisation, the gradual process, typically of natural origin, wherein two schools of The Philosophy of Astronism merge together to form a united whole.

Derivatives

Coherent

Coherency
Coherence
Cohesion
Cohesive

Coilage - in Astronist Architecture, the varied depictions of a stylised coil shape when described collectively, and especially when cosmically ornamented.

Derivatives
Coilages

Coldmost - in Astronist Philosophy, the planet in a star system that is furthest away from the star, and is therefore the coldest of all the planets of the system.

Collaborate - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette and an external partner company, to work jointly in a business activity for symbiotic benefit.

Derivatives
Collaboration
Collaborator
Collaboratee
Collaborative

Collapsation - in Astronist Philosophy, the official term for the instance and process of a star collapsing in on itself in order to form a black hole.

Collateralise - in an Astronist contextualisation, to produce something as collateral for a loan from The People's Astronist Central Bank.

Derivatives
Collateralisation
Collateralised
Collateralising

Collectivement - in Astronist Philosophy, a collection of four or more philosophical concepts grouped together according to their theme.

Collectivism

- grouping entities together that share a commonality.
- a school of thought of The Philosophy of Astronism consisting of six distinct subschools, relating to the positioning, and ordering of figures to infer philosophical meaning.

Derivatives
Collectivist
Collectivistic

Collidiary - in Cosmic Art, as a derivation of Astronist Art, the depiction of two celestial entities colliding with one another, as distinct from the concept of mergence.

Derivatives
Collidiaries
Collidial

Collimatory - in introspectics of Astronist Philosophy, relating to collimations and their occurrences and inferences.

Collisional Cosmology - in Astronist Philosophy, a type of cosmos holding that all cosmical processes, functions, and orderities in the cosmical system are caused by collisions between celestial entities.

Collisional Mergence - in Astronist Philosophy, specifically within the discipline of mergenics, a type of mergence characterised by the collision of one celestial entity into another resulting in the formation of another celestial.

Collocation - in Astronist Ornamentation, the connection between different patterns of the same ornamentation, particularly in meaning, rather than in appearance.

Colombian Iluminación - the root term for Colombian Astronism.

Colombian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Colombia.

Colonette - in Astronist Architecture, a type of column embedded with ornamentations, and made distinct by its mushroom-like shape.

Derivatives

Colonettes

Colonisation Law - in branch of spaciology and Spacial law dealing with the ethics, the regulations, and the practical operations of colonisation, and outlines when a planet can or cannot be colonised.

Colonypeople - in Astronist Civicology, the type of staffage specifically depicted in the foreground of a space colony illustration.

Colophon - in Astronist Literature, a short piece of writing at the back of all official and properly registered Astronist books that outlines the legal statement of The People's Constitutional Company of Jesse Millette, the Company's emblem, and discusses the nature of the authorship of the particular book in question.

Colouration - in Astronist Ornamentation, the colours of an ornament regarded collectively.

Column - a definitive group or sect within *The Millë Order*, typically one holding reformist or unorthodox views, or one that follows rare practices.

Columned Court - in Astronist Architecture, a type of courtyard which is surrounded on at least two sides by a series of columns.

Columnery - in Astronist Architecture, a type of column that is characterised by an orrery atop of it.

Derivatives

Columneries

Columnine - in Astronist Architecture, a type of column featuring two pillars and is characterised by an entwined structure.

Derivatives

Columnines

Columnite - in Astronist Architecture, a type of column that is characterised by a statue atop of it.

Derivatives

Columnites

Columnobe - in Astronist Architecture, a type of column that is characterised by a globe atop of it.

Derivatives

Columnobes

Colural - in Astronist Philosophy, relating to colure circles on different planets and celestial structures.

Derivatives

Colurity

-com - in Astronist Onomatology, a suffix used for Astronist names, in reference to a comet.

Com- - in Astronist Onomatology, a prefix used for Astronist names, in reference to comets.

Com - in Astronist Philosophy, the philophon for the discipline of compendology.

Combinationism - in Astronist Philosophy, an alternative term for multidenominationalism. See Multidenominationalism.

Derivatives

Combinationist

Combinationistic

Combinationistically

Combinatories - in Equational Philosophy, as part of wider Astronist Philosophy, relating to the combinations found in a particular subment, especially when referred to collectively.

Combinatory Art - artworks that are purposefully designed to be touched and moved by the receiver in order to help them understand the artwork and to relate it to themselves.

Comedicism - the stance, or opinion held that the cosmological and astronomical community, before the introduction of the Astronist philosophical tradition, name certain astronomical processes and entities without enough seriousness, or attractiveness, and therefore, certain titles evoked comedy, or even derogatory tones, the most famous example of which is the so-called process of spaghettiification, which is known as oblivionment in the Astronist tradition.

Derivatives

Comedicist

Comedicistic

Comedicisms

Cometa - in Astronist Philosophy, a person that is on the path to achieving Cometanhood.

Cometan

- represented by a comet as the word from which it derives and is inspired by, the mononym of Brandon Taylorian encompassing the entirety of his philosophical, musical, poetic, lyricist, artistic, and playwright persona, as well as anytime he were to perform, such as in a philosophical debate. All instrumental pieces, songs, and melodies composed and produced by Brandon Taylorian will always be attributed to this mononym.
- in Astronist Philosophy, a person that has achieved a personal level of understanding of The Cosmos so that they see, know, and feel The Cosmos as it does truly exist and they therefore hold an extent of knowledge about the nature, functions, and elements of The Cosmos on a philosophical and spiritual level that only those whom have reached Cometanhood share.
- in Astronist mystology, characterology, and literature, the cosmic name of the Astronist character of Jesse.

Cometanic

- relating to the characteristics of instrumental pieces produced or composed by Brandon Taylorian, as well as all poems, song lyrics, plays, works of art, and musicals produced by him.
- in Astronist Philosophy, relating to the characteristics of a person whom has reached or is on the journey of reaching Cometanhood.

Derivatives

Cometanical

Cometantically

Cometanicity

Cometanic decree - in omnidoxicology, an order, belief, or statement directly given by Cometan in The Omnidoxy so as to provide the stipulation with a greater sense of importance or gravity for the purpose of its closer emphasis or contemplation.

Cometanic philosophy

- relating to the life works of the philosopher, Brandon Taylorian, mononymously known as Cometan.
- a major branch of Astronist Philosophy dealing with one's journey towards and attainment of Cometanhood, as is encapsulated by the belief orientation of cometanism, as is first outlined in The Omnidoxy.

Cometanism - in Astronist Philosophy, the belief that the attainment of Cometanhood should remain the central goal of those whom follow The Philosophy of Astronism, and is the belief orientation developed within Cometanic philosophy.

Derivatives

Cometanist

Cometanistic

Cometanistical

Cometanistically

Cometanhood - in Astronist Philosophy, a state of substantial knowlegde about the nature, functions, and elements of The Cosmos both philosophically and spiritually that remains achievable by all whom dedicate themselves to learning from others and teaching themselves as autodidacts.

Derivatives

Cometanship

Cometano- - the combining form relating to Cometan or the works of Cometan.

Cometan Symbol - in Astronist Symbology, the symbol associated with the persona of Cometan depicted as a “C” with a comet striking through its centre.

Cometary - in Astronist Architecture, a type of depiction of a comet typically placed atop a plinth or pedestal in the centre of a courtyard, or square, and can vary widely in its size, ornamentation, and orientation.

Derivatives

Cometaries

Cometary Formation - a branch of formatology dealing with the formations of comets from a purely philosophical perspective.

Comet Day - in The Grand Astronist Calendar, a day dedicated to commemorating and celebrating the cosmical phenomena of comets, usually through the organisation of lecture specifically discussing comets, children’s activities relating to comets, and comet themed decorations, as well as private and public astronomy sessions. This takes place on 71st Zaarine, which translates to the 20th January in the Gregorian calendar.

Cometial - in Astronist Philosophy, relating to comets.

Cometine

- in Astronist Ornamentation, the specific depiction of a comet, particularly atop the ornament and rising, with its tail forming borders for further ornamental patterns.
- part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of February.

Cometism - in Astronist Philosophy, an alternative term for cosmicism with the same definition and application.

Derivatives

Cometist

Cometistic

Cometress

Cometer

Cometor

Cometology - in Astronist Philosophy as part of Cosmic Philosophy, an Astronist Subject dealing with the philosophical study and approaches to the understanding of comets, especially in Astronist Cosmology.

Derivatives

Cometologist

Cometologic

Cometological

Cometologically

Cometonym - a type of term relating to the name of a comet when appointed by an Astronist organisation.

Derivatives

Cometonymic

Cometonymity

Cometox - in Astronist Music, the genre, style, and tradition of music initiated by Cometan that subsequently became Cometanic and Astronist in character and orientation with a focus on the creation of cosmic music.

Derivatives

Cometoxo

Cometoxies

Commensal Cosmology - in Astronist Philosophy, a type of cosmos holding that each and every interaction within The Cosmos is in some way commensal in its nature, either entirely or partly.

Commensurate - in an Astronist contextualisation, of a salary of an employee of The People's Constitutional Company of Jesse Millette, relative in size to their rank in their hierarchy of the Company.

Derivatives

Commensuration

Commensurative

Commensuratively

Commensurativity

Commercia

- in Astronist Civicology, the parts of a city, or town that most predominantly are used for commercial buildings and usage.
- in Astronist Architecture, a term used to describe collectively the Astronist buildings or the parts of them that are used solely for commercial purposes.

Commercial Law (Cosmos) - an Astronist Subject dealing with the laws of commerce on all celestial entities, planets, and worlds beyond The Earth.

Derivatives

Cosmic Commercial Law

Committology - an Astronist Subject dealing with the study of Astronist committees in government and their administrative roles.

Derivatives

Committologic

Committological

Committologically

Committologist

Common Logic - in Astronist Philosophy, the underpinning and overarching set of principles that all concepts follow, and although they are largely ill-defined, they do set out a framework for deciding that which is logic and that which is not, and must be set in accordance with reality, sequence, and consequence.

Commonmost - in Astronist Philosophy, a frequently used adjective in The Omnidoxy pertaining to that which is most regular in comparison to all others.

Commonpeople - in Astronist Philosophy, a term frequently used in The Omnidoxy relating to those whom do not actively study Astronist philosophy in-depth, but do still adhere to it, and hold some knowledge of it, and may be compared to the term of the masses.

Derivatives

Commonpeoples

Commonperson

Commonpersons

Commonplace - in Astronist Propaganda, the depiction of everyday occurrences, and domestic life in a propaganda piece, especially when exaggerated to look more utopian than their reality.

Commons - in Astronist Ornamentation, relating to the indistinct, or unnamed patterns or motifs created on an ornamentation.

Communicant - an individual whose role is to impart information to a team, especially during meetings.

Communications Law (Cosmos) - an Astronist Subject dealing with the law of communication between worlds, between the people of The Earth and the offworld, and the communications between space ships voyaging through The Cosmos, and draws upon questions of privacy.

Derivatives

Cosmic Communications Law

Comoran Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Union of the Comoros.

Comoran Tanwir - the root term for Comoran Astronism.

Compaction

- in Astronist Civicology, the type of planning theory and design that preferences a compact pattern for a city, or town.
- in Cosmic Art, as a derivation of Astronist Art, when a huge amount of stars are depicted in one cosmic art piece especially in an overlapping, or mesmerising way, and is the opposite to scatterance.

Derivatives

Compactality

Compactial

Compaction Season - in Astronist Philosophy, particularly within seasonology, one of the Formational Seasons, focusing on the earliest part of galactic formation wherein all the elements are compact into a relatively space region.

Company Philosophy - a company, the first of which is The People's Constitutional Company of Jesse Millette for The Philosophy of Astronism, that orientates its operations and worldview according to a specified and established philosophy.

Company-to-company Relations - the establishment of bilateral relations between The People's Constitutional Company of Jesse Millette and another corporate organisation, supposedly for mutual betterment.

Comparatrist - in Astronist Philosophy, a superspecialised philosopher of The Philosophy of Comparison.

Derivatives

Comparater

Comparatress

Comparator

Comparatorship

Comparatrists

Comparity - in Astronist Philosophy, an instrument of study measuring the nature of the comparisons between two or more entities.

Derivatives

Comparities

Comparology - in Astronist Philosophy, the major discipline of study dealing with the comparisons between Astronist philosophies and cosmologies and non-Astronist or pre-Astronist philosophies and cosmologies.

Derivatives

Comparologist

Comparologists

Comparological

Comparologically

Comparter - in Astronist Philosophy, of an instrument of study, that which measures something in the opposite way to its comparter, an example of which are the instrument of innemny and disinnemny, the former of which measures scientific assimilation of philosophical notions, while the latter measures scientific misalignment of philosophical notions.

Derivatives

Compartship

Comparters

Compartment - in Astronist Philosophy and Naology, a single, or a group of Astronist philosophical buildings, that are officially registered as being situated in a particular geographical region, county, or province of a nation state. Compare with non-compartment.

Derivatives

Compartmented

Compartmentism

Compartmentation

Compartmentational

Compassism - a school of thought of The Philosophy of Astronism relating to concepts of direction, destiny, and the knowledge and understanding of these concepts, and considers the instrument of the compass to be the central metaphorical icon of these concepts as a symbol for direction, talent, vision, and destiny.

Derivatives

Compassist

Compassistic

Compendia - in Astronist Civicology, the collection of civicological atlases and incunabula in one book.

Compendiumetox - a male expert and interpreter of The Grand Compendium.

Compendiumetrix - a female expert and interpreter of The Grand Compendium.

Compendology - in Astronist Philosophy, the inclusive discipline encompassing all philosophies, theories, disciplines, concepts, derivations, and schools of thought that address the nature, the order, the beauty, the functionality, and the existence of The Cosmos, or any one of its progeny either considered individually, or collectively as part of a group. Compendology exists in parallel to the disquisitional appellation of The Principles of The Aesthetic Cosmos. Compendology is the largest of all the inclusive disciplines, and the disquisition to which it is associated as part of The Omnidoxy is the largest segment of the entire document. Compendology is considered to exist as the most foundational of all the Astronist philosophical disciplines, as well as being the most widely encompassing discipline.

Derivatives

Compendologist

Compendologic

Compendological

Compendologically

Compendologicity

Competition Law (Cosmos) - an Astronist Subject dealing with the laws of business competition and competitiveness on worlds and celestial bodies other than The Earth.

Derivatives

Cosmic Competition Law

Competitive Sponsorship - the process by which a group of companies compete for a sponsorship opportunity by using a variety of means necessary to achieve it.

Compilation - in omnidoxicology and Astronist Philosophy, relating to The Compilation.

Compilationism - in omnidoxicology and Astronist Philosophy, the belief orientation characterised by the notion that Astronism and Astronarianism should be more proximately associated with each other than not, and usually advocates for occurrence of The Compilation itself. Compare with non-compilationism.

Derivatives

Compilationist

Compilationistic

Complementarity - in an Astronist contextualisation, the state in which two subsidiaries of The People's Constitutional Company of Jesse Millette conduct business operations that are complementary to each other, especially regarding their products, or service being complementary to one another.

Derivatives

Complementation

Complementational

Compleo - in Astronist Philosophy, during a philosophical argumentation, the instance of finishing one's philosophical statement.

Completers - in Astronist Philosophy, the plural for a completer.

Complexmost - in Astronist Philosophy, that which is most complex, either by its physical structure, or conceptual complexity.

Compliance - in an Astronist contextualisation, of an employee, a subsidiary, or The People's Constitutional Company of Jesse Millette itself, adhering to either an already existing, or new policy, or methodological principle.

Derivatives

Compliancy

Compliances

Compliant

Complicitism - in Taylorianology, the approach taken by Brandon Taylorian on the subject of genocide recognition, particularly of the Armenian Genocide for which Taylorian intends to continue to advocate in order to achieve its global recognition. This approach upholds that countries and parliaments that do not officially recognise genocides as such and name them as genocides are themselves also complicit and this remains true for both deniers and non-recognising neutral parties.

Derivatives

Complicitist

Complicity - in an Astronist contextualisation, of an employee, being involved with, or holding knowledge of an unlawful, immoral, or unconstitutional act that was committed by another employee.

Derivatives

Complicities

Compo - in Astronist Music, a colloquial term for a composition.

Compodoxy - in Astronist Music, a piece of music composed by a student of the musidoxic education system, either as part of an official examination, or as an avocational expression.

Derivatives

Compodoxic

Compodoxical

Compodoxically

Component - in an Astronist contextualisation, an element of something that helps it function, or achieve its purpose, or objective, especially in business operations.

Componental - in Astronist Philosophy, relating to a component part of something.

Derivatives

Componentally
Componentality

Componentise - in an Astronist contextualisation, the official action and process of raising an element of something to a state such that the subject would not be able to function, or achieve its objectives without the aforementioned raised element.

Derivatives

Componentising
Componentised
Componentisation
Componentisational
Componentiser
Componentisee

Composership - collectively relating to the composing career and composed musical works of Brandon Taylorian, mononymously known as Cometan in a compositional context.

Composite Cycles - in Astronist Philosophy, a notion within cyclometrics holding that cycles must be contemplated as their individual states rather than as part of a larger overall cycle, and thus emphasises the individuality and uniqueness of each and every cycle in occurrence in The Cosmos.

Compositionals - in Astronist Philosophy, a colloquial term for collectively referring to compositions.

Compositivity - in Astronist Philosophy, an instrument of study relating to the understanding of cosmical elements according to the parts that structure them and their functions, rather than taking a holistic approach.

Derivatives

Compositivities

Comprador - in an Astronist contextualisation, an individual whom acts as an agent for an external company, or organisation whom wish to become official partners with The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Compradorship

Comprehensive Form - in Astronist Philosophy, a classification that collects geographically and practically related denominations of The Philosophy of Astronism together in order to form an umbrella of related denominations, examples of which including Saamism and Setarism as well as others. They may be referred to by adherents in order to group their denominational adherence with related forms, but are most often used by scholars as means to group many national denominations together during the study of philosophical demographics.

Compromettant - in Astronist Philosophy, during a philosophical argumentation, a debater that commits themselves to a philosophical argument, or concept so as to steadfastly align themselves with it throughout the debate.

Derivatives

Compromettants

Compromission - in Astronist Philosophy, a dishonest compromise during a philosophical argumentation.

Compulsation - in Astronist Philosophy, another term for a philosophical debate and argumentation.

Compunctionism - a school of thought of The Philosophy of Astronism relating to the concept of the moral nature, and the uncontrollable feeling of guilt when an immoral act is committed as the most accurate of all moral measurement, as opposed to the opinions of society, religion, and institution as the authorities of morality.

Derivatives

Compunctionist

Compunctionistic

Computer Law (Cosmos) - an Astronist Subject dealing with the law of computer construction, utilisation, and configuration, especially for use on worlds and celestial bodies beyond The Earth.

Derivatives

Cosmic Computer Law

Con - in Astronist Philosophy, the philophon for the discipline of concentritology.

Concatenation of Astronarianism - in astronomy of Astronist Philosophy, the appellation for the second stage of The Astronomic Revolution involving the mass establishment and institutionalisation of the previous two stages of The Astronomic Revolution known as the Reascension of Philosophy and the Integration of Cultural Astronomy.

Concatenatism - the distinctly Astronist, or Taylorian artistic style and approach involving the consideration of one's artistic journey as the central component of that which the artist is to speak of when regarding their art, and what to think of when they are creating their art. It is characterised by an artist creating something, but knowing that they will one day do better, and better still, but the artist is not to feel ashamed of this improvement or progression in the mastering of their art. Instead, concatenatistically, one actually focuses on that progression and improvement as an appendix and a meaningful element to the art they create as part of their artistic journey, which often falls parallel to their development as an individual.

Derivatives

Concatenatist

Concatenatistic

Concatenatistically

Concatenatisticity

Conceit - in Astronist Architecture, as part of gardenry, a type of ornamental bridge in a garden on the estate of some Astronist buildings, usually not walkable, and purely there for decorative purposes.

Derivatives

Conceits

Concentrationism - a school of thought of The Philosophy of Astronism characterised by the concept that focusing all one's attention on one ambition, by absorption and obsession, is the best way of channelling one's talents and skills.

Derivatives

Concentrationist

Concentrationistic

Concentrate - in an Astronist contextualisation, purposefully focus the attention of a subsidiary of The People's Constitutional Company of Jesse Millette to one region of a country, or one country itself.

Derivatives

Concentration

Concentrator

Concentrational

Concentre

Concentrality

Concentrative Cosmology - in Astronist Philosophy, a type of cosmos considering the concentrations of elements, entities, events, and other phenomena to be the most important and insightful into cosmical creation, order, nature, and function.

Concentricapital - in Astronist Architecture, a type of capital which depicts a concentric ornamentation, or design atop of it.

Derivatives

Concentricapitals

Concentricism - a branch of knowledge in The Philosophy of Astronism concerning the belief that the concentricity of planetary systems and galaxies possesses the fundamental components of the order of The Cosmos, and can thus lead to the understanding of the order and origins of the universe.

Derivatives

Concentricist

Concentricistic

Concentricistical

Concentricistically

Concentricity - in Astronist Philosophy, an instrument of study addressing the concentric shape of systems and entities in The Cosmos.

Derivatives

Concentricities

Concentricity of Architecture - in Astronist Architecture, the principle in Architectural Theory that in all astronomically and cosmically inspired styles of architecture, a concentric shape should be adopted in order to properly reflect the natural concentric shape of planetary systems, and galaxies.

Concentricity of City - in Astronist Civicology, relating to the planning theory and design of the concentric pattern of a city.

Concentristellar - in Cosmic Art, as a derivation of Astronist Art, a star formation and depiction whereby four stars surround perpendicular to each other a central star, typically one that is brighter and larger than those surrounding, and is a formation that has symbological meanings.

Derivatives

Concentristellarial

Concentritology - in Astronist Cosmology, and part of Astronist Philosophy, specifically Cosmic Philosophy, and closely related with Concentricism, the branch of study and philosophical discussion of the concentricity of celestial entities, and the purpose, logic, and meaning of this particular order in The Cosmos, and the discussion of the nature of concentricity.

Derivatives

Concentritological

Concentritologically

Concentritologist

Concentritologic

Conceptual Astronism - another term for Abstract Astronism.

Conceptuals - in Astronist Philosophy, collectively relating to concepts colloquially.

Concernment - in an Astronist contextualisation, a matter this is of importance, or of such significancy that the Vice Chairman, and Chairman of The People's Constitutional Company of Jesse Millette must know of its existence.

Concert - in Astronist Architecture, five columns most associated with Gardenry, which are arranged in four corners to create a square shape, and the fifth column is positioned in the centre, and can be arranged in any distance from one another.

Derivatives

Concerts

Concertation - in Astronist Philosophy, a philosophical argumentation that largely consists of a dialogue between just two debaters.

Concetta - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the wife of Marius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Concettan

Concettic

Conciliar - in an Astronist contextualisation, relating to The Governing Council, its members, and the items on which they meet to discuss.

Derivatives

Conciliary

Conciliarism - in Astronist Philosophy, the belief that the documentations, approvals, and words published by The Institution of The Philosophy of Astronism are superior to The Grand Centrality of The Philosophy of Astronism.

Derivatives

Conciliarist

Conciliarists

Conciliarity

Concility - in Astronist Philosophy, an instrument of study measuring the extent to which something is unknown and the ways in which it is perceived to be unknown, as well as the nature of unknownness in a wider sense.

Derivatives

Concilities

Concinnity - in an Astronist contextualisation, of any type of Astronist artistic piece, skilfully and harmoniously created and arranged.

Concomitant - in an Astronist contextualisation, two or more items discussed during a meeting of any kind, but usually a congressional session, in which they are debated consecutively.

Derivatives

Concomitancy

Concomitancies

Concord - in an Astronist contextualisation, an agreement, especially during a meeting of The Governing Council, or during a congressional session, in which a majority of the parties of debate agree on an issue discussed, and so, the meeting on that topic is deemed a success.

Derivatives

Concordance

Concordancy

Concordant

Concordantly

Concordation - in Astronist Education, the central tenet held in the Astronist education system consisting of the principle that students of one phrontistery can study at all phrontisteries, if such a student requires the specialities of a phrontistery, and is usually a result of the process of particulation.

Derivatives

Concordism

Concordationism

Concordative

Concordatively

Concordational

Concorded - in Astronist Education, a phrontistery that participates in the principle of Astronist education structure known as concordism.

Concort - in Astronist Philosophy, of a philosopher, to actively interact with the community, society, or the wider civilisation in which one lives, especially in the realms of politics, business, education, or the arts, as the primary fulfiller of the role of the People's Philosopher as is expounded by the Astronist Tradition.

Derivatives

Concorting

Concorted

Concortion

Concortional

Concorter

Concortress

Concoursation - in Astronist Propaganda, the term used to describe the specific depiction of crowds in a propaganda piece.

Concourse

- in Astronist Civicology, the area at the entrance of a city, or town, typically characterised by a Philosophical Statement.
- in Astronist Architecture, as part of gardenry, the place in a garden on the estate of some Astronist buildings where more than two paths branch out to lead to other parts of the garden.
- in an Astronist contextualisation, the gathering of senators, ambassadors, and representatives for a meeting of The People's Astronist Congress.

Concretion - in Astronist Ornamentation, a type of ornamental design, or pattern embedded into a concrete surface.

Concretist - a person who realises an idea or concept.

Concurremment - in Astronist Philosophy, during a philosophical argumentation, the instance in which all debaters present are equally active during the debate.

Conductation - in Astronist Philosophy, conducting a philosophical investigation.

Conduction - in Astronist Ornamentation, the unique process of heating an ornamentation, either on canvas, or on a metal plate, in order to change, or distort the colouration.

Confabulate - in Astronist Philosophy, to speak colloquially, informally, or casually about philosophy, a concept, or theory.

Derivatives

Confabulation

Confabulative

Confabulatively

Confederationism - a major branch of Astronarianism, the political philosophy and system of government that advocates for the establishment of the newfound system of confederative

government under the auspices of Astronist political philosophy, and proclaims a revised and totally reformed version of confederative governmental organisation and societal structure, and is the premier political and governmental philosophy of Astronarianism.

Derivatives

Confederational

Confederationally

Confederationise - to reform the governing system and the structure of a nation, or specifically the governance of education, into a confederation.

Derivatives

Confederationisation

Confederationised

Confederationist - a person who advocates for the establishment of confederations, especially under the philosophy of confederationism, as a major derivation of Astronarianism.

Confederative model - in Astronist Education, the primary structure to the Astronist education system that is made up of a number of different confederations both for each nation state, but also across different nations, and it is these confederations that each phrontistery must be a member of if it is to be officially considered a functioning phrontistery. These confederations form the governing authority for the phrontisteries that are members and such phrontisteries, although they are held accountable by their confederative authorities, are largely autonomously governed, and the confederative model of global education was first outlined in The Astronist Education Methodology by Brandon Taylorian.

Conference - in an Astronist contextualisation, a type of gathering, or meeting that is to discuss only matters of business operation primarily.

Derivatives

Conferencial

Conferentially

Conferencity

Configuration - relating to a mission patch or spacecraft emblem as a whole, as opposed to one feature or section of the design.

Configuretox - a male expert and interpreter of The Grand Configuration of The Governing Ministry.

Configuretrix - a female expert and interpreter of The Grand Configuration of The Governing Ministry.

Confination - in Astronist Ornamentation, the ornamental style of distinctly restricting the space, and scope of an ornamental pattern, especially in a sudden way, and typically by the use of borders.

Conflate - in an Astronist contextualisation, a type of Astronist book including two or more Astronist texts within it, most typically used as a commercial tactic, and the books of which are usually from The Original Jesse Millette Series.

Derivatives

Conflation
Conflational
Conflative

Conflationism - a school of thought of The Philosophy of Astronism relating to the concept of two or more ideas converging into one.

Derivatives

Conflationist
Conflationistic

Confliction - in Astronist Philosophy, a conflict, especially one initiated by a natural cause, or intrinsic instinct.

Derivatives

Conflictions

Confluxion - in Astronist Civicology, the process of placing alongside one another the illustrations of two cities, or two towns onto one plate.

Confoundation - in Astronist Philosophy, that which is so immensely vast, complex, and grand that only those with a trained understanding can truly approach its comprehension with success, and is typically used to describe The Cosmos.

Derivatives

Confoundational
Confoundationally
Confoundative
Confoundatively

Confucianist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Confucian thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Congerent - in omnology of Astronist Philosophy, that which is proportional and stands in parallel to something.

Derivatives

Congerently
Congerence

Congenial - in an Astronist contextualisation, an external company, or organisation that is separate to The People's Constitutional Company of Jesse Millette, yet is considered to hold philosophies, principles, and methodologies similar to that of the Company.

Derivatives

Congeniality

Congo Éclaircissement - the root term for Congolese Astronism.

Congolese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Democratic Republic of the Congo, and in the Republic of the Congo.

Congruence - in an Astronist contextualisation, a state of relations between The People's Constitutional Company of Jesse Millette, and some external entities that have reached agreement and harmony, especially after a disputation.

Derivatives

Congruency

Conjoinment

- in Astronist Philosophy, the joining together of two distinct physical entities, or two distinct concepts, especially those that were previously opposed to one another.
- a term within the concept of mutuality involving the state in which two Astronist organisations, or subsidiaries are either bound to cooperating with one another, or must recognise their shared ownership or association with one another, under the auspices of The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Connaissance - in Astronist Philosophy, to hold a great amount of philosophical knowledge.

Connate - in an Astronist contextualisation, the parts of The People's Constitutional Company of Jesse Millette that have existed from its founding and constitutionalisation.

Derivatives

Connative

Connatively

Connativity

Conoscenism - in Astronist Philosophy, the popular term for Italian Astronism, also known as Illuminazione'ism, meaning to know, or to hold knowledge.

Derivatives

Conoscenist

Conoscenists

Conoscenistic

Conoscenistically

Conpunction - in Astronist Philosophy, a system, especially one that is well-ordered and functioning seamlessly, but is also in danger of being jeopardised, and usually references that which is chaotic and rogue in the cosmical system.

Consecretetox - a male expert and interpreter of The Grand Consecration.

Consecretetrix - a female expert and interpreter of The Grand Consecration.

Consecutive - in an Astronist contextualisation, of the parts of a process or action, or series of actions which are to be conducted one after the other.

Derivatives

Consecutivity

Consécutivement - in Astronist Philosophy, when one debater carries on a philosophical argument directly after another debater has finished speaking, typically in support.

Consequencism - a school of thought of The Philosophy of Astronism that emphasises the importance of the consequences of action in every foreseeable and relevant circumstance, and places most emphasis on the consequence being the greatest driver of the moral decision.

Derivatives

Consequencist

Consequencistic

Conservancy - in an Astronist contextualisation, the environment conservation methodologies, organisations, and initiatives that are part of, or associated in partnership with The People's Constitutional Company of Jesse Millette, especially when referred to collectively.

Conservationism - in Astronist Architecture, the principle holding that the conservation of architectural beauty, design, and ornamentation should be held with great importance, and insists that methods of architectural restoration should be taught in schools to continue to the conservation of the architectural culture of the world.

Derivatives

Conservationist

Conservationistic

Conservatism - a school of thought of The Philosophy of Astronism encompassing a large variety of theories and ideas all based on the preservation of traditional values and ideas, specifically the traditional ideas of Astronist thought and philosophy.

Derivatives

Conservatist

Conservatistic

Conservatory - in Astronist Architecture, as part of gardenry, another term for a greenhouse on the estate of an Astronist building, typically with extra ornamentations than a simple greenhouse.

Derivatives

Conservatories

Considerance

- in an Astronist contextualisation, the official term for when The Governing Council is in the middle of the discussion of a constitutional amendment, a proposed bill by the congress, or on another matter.
- in Astronist Philosophy, an alternative term for consideration.

Derivatives

Considerancy

Considerances

Consilience - in an Astronist contextualisation, the acceptance and integration of Astronology, or a part of Astronology, by another subject.

Derivatives

Consilient

Consiliency

Consiliently

Consistentism - in omnology of Astronist Philosophy, the orientation and school of thought characterised by the belief that The Cosmos is expanding at a constant rate, and so therefore stands in opposition to the orientations of accelerationism and decelerationism.

Derivatives

Consistentist

Consistentistic

Consociation

- in Equational Philosophy, as part of wider Astronist Philosophy, the ability for an equation to be rearranged while still producing a logical expression.
- in Astronist Philosophy, especially within Cosmic Philosophy, that which is associated with another, especially of celestials in the instance of mutual functionality.

Derivatives

Consociate

Consociative

Consociatively

Consonance - in an Astronist contextualisation, a state of relations between The People's Constitutional Company of Jesse Millette, and some external entity whereby a compatibility of values and opinions is found between the two, and is generally the precursor to a state of congruency.

Derivatives

Consonancy

Consort - in an Astronist contextualisation, the husband, or wife of either the Vice Chairman, or Chairman of The People's Constitutional Company of Jesse Millette.

Derivatives

Consortship

Conspectus - in an Astronist contextualisation, a summary, or overview of the subject of Astronology, especially in some sort of documentation.

Conspicutor - in Astronist Architecture, the part of an Astronist building that an individual notices first when approaching it, or the part of the building which an individual remembers most.

Derivatives

Conspicutorial

Constatation - in Astronist Philosophy, a notice put out to the public and all invited debaters which specifies the theme of a particular philosophical argumentation.

Constellate - in Astronist Philosophy, of a concept, or some cosmical entity, to come together and form into a cluster, or group.

Derivatives

Constellatory

Constellative

Constellation Day - in The Grand Astronist Calendar, also known as Constellations Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and

laudation of the constellations of The Cosmos, and is characterised by decorations of constellations, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of constellations. This always takes place on 63rd Ellenine, which translates to the 4th June in the Gregorian calendar.

Derivatives

Constellations Day

Constellationism - a branch of knowledge in The Philosophy of Astronism concerning the study and representation of constellations in art, ornamentation, literature, and wider culture, and typically opposes astrology, in which divinatory characteristics are given to the constellations. It must also be noted that this branch of knowledge does not deal with the Zodiac constellations, and only deals with Astronist Constellations.

Derivatives

Constellationist

Constellationary

Constellationistic

Constellationistically

Constellative - in Astronist Philosophy, relating to constellations.

Derivatives

Constellativity

Constellatively

Consteller - in Astronist Philosophy, a philosopher that is also a professional astronomer, or cosmologist.

Derivatives

Constellers

Constellor

Constellors

Constelletress

Constelletresses

Constellership

Constentate - in Astronist Philosophy, to contemplate or write in conclusive terms, especially as a means to end a discourse.

Derivatives

Constention

Constentating

Constentated

Constentive

Constentively

Constitutional Addition - the process of making an addition to The Grand Constitution.

Constitutional Amendment - the process of making an amendment to The Grand Constitution, so as to supersede an clause or article previously considered constitutional, though that clause or article can never be removed under constitutional law.

Constitutional Article - relating to any of the articles of The Grand Constitution.

Constitutional Clause - relating to the text within any Constitutional Article of The Grand Constitution.

Constitutional Company - a newfound category, founding, and structure of a company, the first of which being The People's Constitutional Company of Jesse Millette, upon which its founding is ascribed a constitution, and to which the company, depending on the nature of the constitution, is bound to in both philosophy, operation, governance, and in business vision, and to which employees, customers, and the leadership look towards for guidance in operational difficulties, and stands as the central guiding book for the company upon which it was founded.

Constitutionalise

- in an Astronist contextualisation, the official and unique action undertaken in simultaneity and intrinsicity with the founding of The People's Constitutional Company of Jesse Millette wherein The Grand Constitution of The People's Constitutional Company of Jesse Millette was written and established as to expound the founding principles of the Company.
- in an Astronist contextualisation, make something subject to The Grand Constitution of The People's Constitutional Company of Jesse Millette, and its policies, and principles.

Derivatives

Constitutionalised

Constitutionalising

Constitutionaliser

Constitutionalisee

Constitutionalisation

Constitutionality - in an Astronist contextualisation, the

Constitutional Law (Cosmos) - an Astronist Subject dealing with either the application of Astronist Constitutional Law to a cosmical context, or to the study of the constitutional law of governments, organisations, and companies beyond The Earth on all celestial bodies.

Derivatives

Cosmic Constitutional Law

Constitutional Leader - the third of the three official titles of Brandon Taylorian within The People's Constitutional Company of Jesse Millette, demonstrating Taylorian's authoritative role as the final interpreter and amender of The Grand Constitution during his office, and is the only title that is passed down to the next Chairman of the Company after Taylorian's exit from office.

Constitutionally Incorporated - an entity, whether it be an individual, a company, charity or government, that has been officially incorporated into and must therefore act in accordance with The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Constitutional Responsibility - a form of corporate self-regulation integrated into the entirety of a company's operations in order to stay in accordance with its constitution. The first company to conduct this was The People's Constitutional Company of Jesse Millette.

Constitutional Rotation - the constitutionally-bound process of a leader within The People's Constitutional Company of Jesse Millette, whereby they are moved from their position to one with less power typically occurring every three or four years depending on the person being rotated, and especially relates regarding the rotation of legateship, directorship, and governorship.

Constitutional Terminology - the group of terms used in, and relating to the formation of The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Constitutional Union - a union that is under the full obligation of The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Constitutionetox - a male expert and interpreter of The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Constitutionetrix - a female expert and interpreter of The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Constitutionism - a school of thought of The Philosophy of Astronism that dedicates its ideas and theories on The Grand Constitution as the forefront text, rather than The Grand Centrality, which is seen as secondary to The Grand Constitution.

Derivatives

Constitutionistic

Constitutionist - a writer of a constitution.

Constitution Theory - a major branch of Astronology dealing with the study of ideas about the nature of the constitutionality of The Grand Constitution of The People's Constitutional Company of Jesse Millette, its applications, its structures, and the procedures put in place by The Company to ensure its constitutional purity.

Constitution Trigger - the process of reminding, implementing, or enforcing any one of the Constitutional Clauses or Articles of The Grand Constitution.

Consortship - in Astronist Art, the particular representation of the Astronist characters, Jesse and Ellena, in unison, especially in matrimony.

-const - in Astronist Onomatology, a suffix used for Astronist names, in reference to a celestial constellation.

Const- - in Astronist Onomatology, a prefix used for Astronist names, in reference to celestial constellations.

Constant Motionalilty - in Astronist Philosophy, the appellation for that which moves at a constant speed, rather than an accelerating or decelerating speed, either physically, or conceptually.

Constellatine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of September.

Constentiation - the official term for the constitutional policy of The People's Constitutional Company of Jesse Millette relating to the formal agreement, or disagreement of a country towards a bill passed relating to the operations of The People's Constitutional Company of Jesse Millette in their country, and holds that The People's Constitutional Company of Jesse Millette is bound to the laws of the country in which they operate first before the laws passed by The Astronist Congress. This means that when a law is passed by The Astronist Congress and this law affects the operations, or interactions between The Company, or one of its subsidiaries, or organisations, and a country, the government of that country reserves the right to either officially agree, or disagree with the passed bill, and The People's Constitutional Company of Jesse Millette is then obliged to act accordingly, in alignment with the national government's wishes in that particular country. Note that this does not change the application of the bill in other countries whom may agree with and allow its application.

Derivatives

Constentiational

Constentiationism

Constentiationally

Constentiationality

Constentiator

Constentiationist

Constitutione Concisum - one of the two official versions of The Grand Constitution of The People's Constitutional Company of Jesse Millette, that is shorter in length, mainly due to the exclusion of the Astronist philosophical buildings list, and other long and detailed sections that are present in the Totius Constitutionis.

Construction Law (Cosmos) - an Astronist Subject dealing with the wide-ranging stances on the laws of construction on any celestial body or planet beyond The Earth.

Derivatives

Cosmic Construction Law

Consubstantiation

- in Astronist Philosophy, also known as scientificism, relating to the relationship and the continual association and comparison between The Philosophy of Astronism, especially with regards to Cosmic Philosophy, with all updated and newly discovered and proven scientific concepts, theories, and hypotheses; essentially, the relationship and the interactivity between The Philosophy of Astronism and the discipline of science, and the individuals that practice scientific experiment and theory.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the notion and concept of consubstantiation.

Derivatives

Consubstantiational

Consubstantiality

Consubstantial

Consubstantially

Consubstantiator

Consultative Board - in Astronist Education, similar to an advisory board, an organisation and body of staff whose sole purpose is to assist phrontisteries and their faculties in reaching certain standards outlined by the Astronist education system.

Consumercentrism - in Astronist Propaganda, the depiction of the consumer and the materialistic culture to be at the centre of modern society, especially over politics, the military, and religion.

Cont - in Astronist Philosophy, the philophon for the discipline of contology.

Containmentist - a person who advocates for the ideas of Containmentism.

Contemplative Method - see Philosophical Method.

Contemplatory - in Astronist Architecture, a room as part of either an Astronist philosophical building, or of a person's home that resembles a conservatory, but whose primary purpose is for the contemplation of philosophical concepts, debates amongst the public, or between family members and friends, and is properly kitted out for the observation of The Cosmos.

Derivatives

Contemplatories
Contemplatoire
Contemplatorial
Contemplatorially

Contemplature - a book, often commercial, and varied in both its format and length, in which Astronist philosophical contemplations and insentensations are printed, as a derivation of The Grand Centrality of The Philosophy of Astronism.

Derivatives

Contemplatural
Contemplaturally

Contental - in Astronist Philosophy, relating to the contents with which a planet forms, especially in relation to the differences between these planetary formations.

Derivatives

Contentality

Contental Cosmic Philosophy - see Contental Philosophy.

Contental Philosophy - in Astronist Philosophy, within Cosmic Philosophy, collectively relating to a group of three connected philosophies that explore the contemplations of planets, particularly their differences in formation, character, and structure, with the group consisting of terrestrialism, gasism, and alternatism.

Contigation - in Astronist Philosophy, a branch of Sensory Philosophy manifested by the approach to the philosophical concepts and theories through the sense of touch.

Derivatives

Contigate
Contigating
Contigated

Contigational
Contigationally
Contigative
Contigatively

Contiguous - in an Astronist contextualisation, when the subsidiaries of The People's Constitutional Company of Jesse Millette are listed by size, and refers to those which are next to each other.

Derivatives

Contiguity
Contiguousness

Continuance of Totality - in omnology of Astronist Philosophy, the appellation for the instance in which the achievement of a totality in The Expanding Cosmos is difficult due to its ever-expanding nature, and therefore a continuing totality must be settled upon, also known as being in a state of limbance.

Continuation - in Astronist Ornamentation, the use of repetitive patterns to form a continuous strip, either vertically, or horizontally.

Contour - in Astronist Ornamentation, a type border, or bordering that is curved as opposed to the traditional linear design.

Contouration - in Astronist Philosophy, especially in formatology, the physical dimensions, measurements, and proportions of celestial entities studied and contemplated in order to derive philosophical meaning about such entities by the way in which their dimensions have formed.

Derivatives

Contouration
Contourative
Contouratively
Contourativity

Contournement - in Astronist Philosophy, during a philosophical argumentation, a topic that is scheduled to be discussed, but due to difficulties with timing, is not able to be discussed, and is therefore automatically carried over to the proceeding philosophical debate.

Contraband - in an Astronist contextualisation, any Astronist product that is imported or exported illegally into a country.

Contracting Cosmology - in structurology of Astronist Philosophy, the appellation for the type of cosmos that all that exists within The Cosmos are inevitably destined to continue to exist within The Cosmos rather than to be taken out of The Cosmos by some form of extraction. This is also known as The Incubator Cosmos.

Contralaterality - in Astronist Philosophy, a concept, theory, or philosophical school of thought that is present on the opposite side of the orientation spectrum from that which it first originated.

Contrapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, the instance whereby an application fails to draw significant consistencies between an entity of the natural world, and an entity of the cosmic world, and can also be called a failed application.

Derivatives

Contrapplicational

Contrapuntalism - in Astronist Ornamentation, the design style and practice holding that if a pattern does not notably contrast with the main pattern then that secondary pattern must not be included in the ornamentation, as only contrapuntal patterns should be exhibited.

Contrastation - in Astronist Philosophy, the official term for a contrast of something.

Derivatives

Contrastations

Contributionism - a school of thought of The Philosophy of Astronism relating to the ideology that all people in a society must add to that society in some way, and encourages those whom can see others whom do not add to the society to not treat them as outcasts, but to try and find their greater purpose in the society, and typically has a utopian, or idealistic endgame, with its central principle being for the betterment of the society.

Derivatives

Contributionist

Contributionistic

Controversialism - in Astronist Philosophy, of a theory, or philosophical orientation, holding controversy or being divisive.

Derivatives

Controversialistic

Contruntance - in Astronist Philosophy, the instance in which one holds a deep and personal devotional relationship with a deity in which they put their faith.

Derivatives

Contruntancy

Contruntancial

Contruntancially

Contrusion - in Astronist Philosophy, the distortion of something, especially of reality, or of the cosmical system and orderity rather than an individual object.

Derivatives

Contrusional

Contrusive

Contrusively

Contrusivity

Contumace - in Astronist Philosophy, of a recognised and invited debater, failure to attend the philosophical debate.

Derivatives

Contumacy

Contumely - in the context of diplomatic relations, insolent or insulting dialogue or treating from an external entity towards The People's Constitutional Company of Jesse Millette.

Derivatives

Contumelies

Convalesce - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, recovering its operations after a major trauma, or threat.

Derivatives

Convalescent

Convalescence

Conventionism - a school of thought of The Philosophy of Astronism that bases its ideas, theories, and practices from the official interpretation of The Grand Centrality, by The People's Constitutional Company of Jesse Millette.

Derivatives

Conventionist

Conventionistic

Conversionism - in kosmetrics of Astronist Philosophy, relating to the process by which celestials bring chaotic entities into cosmical orderity and procession.

Convocation - in an Astronist contextualisation, another term for an Astronist congressional session.

Derivatives

Convocational

Cooperationism - a school of thought of The Philosophy of Astronism focusing on the concept of two or more schools working together to the same end whilst still retaining their own theories, typically by emphasising the parts of the thought schools that work most well together.

Derivatives

Cooperationist

Cooperationistic

-copern - in Astronist Onomatology, a suffix used for Astronist names, in reference to the extolled astronomer, Nicolaus Copernicus.

Copern- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the extolled astronomer, Nicolaus Copernicus.

Copernicanism - a branch of knowledge in The Philosophy of Astronism concerning the study of the life, discoveries, and theories of Nicolaus Copernicus, especially the theory of heliocentrism.

Derivatives

Copernicanist

Copernicanistic

Copernicanic

Copernicanically

Cophilosophy - in Astronist Philosophy, relating to two philosophies that are frequently compared with one another, or two philosophies that are equally recognised, or adhered to in a particular nation state.

Derivatives

Cophilosophical

Cophilosophically

Cophilosophicality

Copine - in Astronist Art, Architecture, and Rendition, relating to the Astronist character of Ellena when depicted as the girlfriend of the Astronist character of Jesse, as distinct from being depicted as his wife, or friend.

Coppeatius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Stasia and Moctius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Coppeatiusian

Coppoltius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Alexine and Gulgas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Coppoltiusian

Coproprietorship - in proprietology, the instance in which two entities hold joint proprietorship, or ownership, over something, the first occurrence of which was the coproprietorship between the philosopher, Cometan, and The Institution of The Philosophy of Astronism over the ownership of the contents of The Grand Centrality, especially The Omnidoxy and its components parts.

Derivatives

Coproprietor

Coproprietors

Coquettement - in Astronist Art and Rendition, relating to the depiction of the Astronist character of Jesse in stylish and smart formal clothing, typically a suit, or tuxedo.

Corality - in Astronist Philosophy, an instrument of study relating to the physical cores of celestial entities.

Derivatives

Coralities

Coration - in Astronist Philosophy, as part of concentritology, the view that the core of the concentric segments is the most important in the concentric structure, and is thus superior to all other segments.

Derivatives

Corational

Corative

Corax - a raven-like bird of Astronist Mythology, said to have the darkest of all feathers and is the bird of the realm's night, but it is also legend that the bird's feathers can turn a vibrant array of colour when provoked, and is said to be the mythical embodiment of the element of darkness.

Corbel - in Astronist Architecture, a piece of stone, wood, or metal jutting out from a wall to support an superincumbent weight above it, and encompasses a vast range of ornamentation styles, though it is almost always cosmically ornamented.

Derivatives

Corbels

Cordendum

- in an Astronist congressional session, an Astronist book, documentation, or other literature other than The Grand Constitution that is referenced during the session by a member of the assembly, typically as reflection, or showcase of Astronist philosophy, morality, and worldview, especially in order to prove their opinion right.
- a piece of Astronist literature which an individual considers to be the most important to them and their personal growth and connection to Millettaria, or may refer to a nation, a group of peoples, a company, or an organisation that considers an Astronist literature in the same way.

Derivatives

Cordendia

Cordiality - in an Astronist contextualisation, relating to the relations between The People's Constitutional Company of Jesse Millette, and an external entity, especially good relations.

Derivatives

Cordialities

Cordiance - the extent to which relations between The People's Constitutional Company of Jesse Millette and an external entity are receptive and genial.

Derivatives

Cordial

Cordially

Cordiality

Core - in Cosmic Art, as a derivation of Astronist Art, the centre region of a galaxy.

Derivatives

Coric

Corial

Core City - in Astronist Civicology, the part of a city which resides at the centre and is typically varied in its distinction, but usually encompasses both the centrepiece, the centrefold, and perhaps a slightly larger piece of area encompassing these two subparts.

Coreless - in Astronist Philosophy, especially within Cosmic Philosophy, relating to a planetary body without a metallic core and remains only as a giant rocky mantle.

Coreliance - in omnidoxicology, the instance in which two or more insentensations of The Omnidoxy require to be read together so that their context can be understood.

Derivatives

Coreliant
Coreliantly

Coremost - in Astronist Philosophy, that which resides at the core of something, either physically or conceptually, above all other candidates.

Corepoint - in kosmetrics of Astronist Philosophy, the core of a Galactic Diameter, also known as a centrepoint.

Core subject - in Astronist Education, subject that is central and mandatory to the Astronist education system's curriculum, the primary examples of which are astronomy, cosmology, and philosophy.

Corine - in Astronist Architecture, in any Astronist building, the use of two or more sets of steps after each other, especially to create a grandiose view upward.

Derivatives

Corines
Corinal

-coro - in Astronist Onomatology, a suffix used for Astronist names, in reference to the coronas of stars.

Coro- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the coronas of stars.

Coronet - in Astronist Ornamentation, the part of an ornament at the very top.

Cornering - in Astronist Ornamentation, the use of corners in ornamental patterns.

Cornerpocket - in Astronist Architecture, also known as a bulb, the creation of small circular rooms on each corner of some Astronist buildings, on all levels, and are typically used as seating areas.

Derivatives

Cornerpockets

Cornersquare - in Astronist Architecture, a type of cornerpocket with its main distinct being the square shape of the room, as opposed to the traditional circular shape of most cornerpockets.

Derivatives

Cornersquares

Cornucopia - in an Astronist contextualisation, a type of product bundle found in Astronist merchandise stores which includes a variety of Astronist merchandise products.

Derivatives

Cornucopian

Coronet - in Astronist Architecture, the small flight of steps most commonly found surrounding giant orreries, and cosmospheres.

Derivatives

Coronets

Corporate Family - a family in which several members are involved in the corporate world, or whom are involved in the running of a company, especially one founded by a member of the same family.

Corporate Federalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the idea that corporations must be structured under a federal system, especially one on a global-to-national scale.

Corporate Founderism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the operations and governance of the corporation must be structured upon, and kept to the vision of the founder, even after their death.

Corporate Jurisprudence - the legal system of principles and policies forming the governance of a company.

Corporate Law (Cosmos) - an Astronist Subject dealing with laws presiding over the operations of corporations beyond The Earth and on other celestial bodies and planets.

Derivatives

Cosmic Corporate Law

Corporation (Cosmos) - an Astronist Subject dealing with the wide-ranging study of the operations, organisation, establishment, and institutionalisation of corporations that exist and operate beyond The Earth on other celestial bodies and planets.

Derivatives

Cosmic Corporation

Corroborate - in an Astronist contextualisation, the official action of The People's Constitutional Company of Jesse Millette confirming, or supporting a statement made by one of its employees.

Derivatives

Corroboration

Corroborative

Corroborator

Corroboratee

Corroborational

Corrody - in an Astronist contextualisation, a pension or provision for maintenance paid to those within an Astronist philosophical order.

Derivatives

Corrodies

Corrodial

Corrodially

Corum - a term of Orrology, the part of an orrery relating to its central stem from which which all the feederments branch out and upon which the centrement sits.

-cos - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Cos- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Cos - in Astronist Philosophy, the philophon for the discipline of cosmology.

Cosdom - in Astronist Philosophy, an alternative for the term, Kosdom. See Kosdom.

Derivatives

Cosular

Cosmanity

Cosophy

Cosmerian

Cosence

Cosmency

Cosese

Cosment

Cosless

Cosloger

Coslogist

Coslican

Cotion

Cosdoxy - in Astronist Philosophy, an alternative spelling for Kosdoxy. See Kosdoxy.

Derivatives

Cosdox

Cosdoxical

Cosdoxically

Cosicul - in Astronist Philosophy, a point of existence in The Cosmos that are infinite in number due to each of which holding a place in every different time, dimension, and molecularity.

Derivatives

Cosiculs

Cosm - in Astronist Philosophy, the philophon for the discipline of cosmotopology.

Cosma - in Astronist Architecture, a far-reaching style of the ornamentation of ceilings in most Astronist buildings traditionally including elaborate and unique depictions of The Cosmos, consisting of galaxies, nebulae, black holes, stars, and comets, and may also represent humanity in the form of the Astronist characters.

Derivatives

Cosmal

Cosmadome - in Astronist Architecture, a type of dome characterised by its interior and exterior depictions and ornamentations of cosmical symbols, and imagery.

Derivatives

Cosmadomes

Cosmahest - in Astronist Philosophy, specifically within Cosmic Alchemy, the first of the integrants of Cosmic Alchemy relating to the feeling, substance, or thought that all Cosmo-Alchemists are considered to be in search for, and is typically interpretational.

Derivatives

Cosmahectic
Cosmahestical

Cosman - in Astronist mystology, characterology, and literature, the cosmic name of the Astronist character of Oliver.

Cosmation - in Astronist Philosophy, particularly within Cosmic Alchemy, the eleventh and ultimate of The Eleven Cosmo-Alchemic Processes that addresses The Cosmos in its entirety through a cosmo-alchemical lens involving all the contemplations, theories, practices, and concepts applicable to The Cosmos as it is understood in the Astronist Cosmology, the accomplishment of which is considered to signal the achievement of a fully experienced Cosmo-Alchemist.

Derivatives

Cosmational
Cosmationally

Cosmatus - in Astronist Architecture, the version of the cosma style of ceiling ornamentation specific to the walls and floors of Astronist buildings.

Derivatives

Cosmatuses

Cosmechesis - in Astronist Philosophy, the poem found in The Omnidoxy that forms the foundations of the educative forms of The Philosophy of Astronism, collectively known as cosmechism. The official appellation for the cosmechetic poem is The Cosmechesis.

Derivatives

Cosmechetic
Cosmechetical
Cosmechetically
Cosmechetics

Cosmechism - in Astronist Philosophy, an educative form of some branch or discipline of The Philosophy of Astronism either in the form of questions and answers or statements to be memorised, yet it is unlike The Cosmechesis which is a set poem derived from The Omnidoxy for cosmechism can come in many different forms from non-omnidoxical sources. The official collective appellation for which is The Cosmechism.

Derivatives

Cosmechist
Cosmechistic
Cosmechistically
Cosmechismal

Cosmecology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of The Earth in relation to cosmic phenomena, especially in relation to cosmocentricity and Astronist Cosmology.

Derivatives

Cosmecologist
Cosmecologic
Cosmecological

Cosmecologically

Cosmetics - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, and also known as The Geometry of The Cosmos, and may be spelt as kosmetics, the study and philosophical discussion of the shape of The Cosmos, and the subsequent shape of The Universe, and how these interact with one another.

Derivatives

Cosmetic

Cosmetrical

Cosmetrist

Cosima - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Marius and Concetta, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cosimanian

Cosmic

- the eighth and final era in Astronist Mystology, a collection of twenty short stories set in The Cosmos featuring The Five Astronist Characters and are considered part of the Astronist Universe, yet are not considered canonical.
- relating to a discipline of subject focusing on no particular planet, or interplanetary relationship, and is typically associated with media, cultural, and social studies with spacial backgrounds.

Derivatives

Cosmic Era

Cosmic (literary genre) - an Astronist literary or film genre concerned with setting of The Cosmos, and most typically involving a divine presence.

Cosmica - in Astronist Philosophy, one of the main alternative terms for The Philosophy of Astronism.

Derivatives

Cosmican

Cosmicano (Italian version)

Cosmicani (Spanish and Portuguese version)

Cosmicans

Cosmicanism

Cosmic Adoration - see adoration.

Cosmical Abundance - in Astronist Philosophy, as part of The Philosophy of Abundance, dealing with the abundance of The Cosmos as a whole rather than the abundance of its composite parts.

Cosmic Alchemy - in Astronist Philosophy, encompassed by the discipline of drentology, an area of philosophical contemplation, practice and study involving the incorporation of Astronist and cosmic philosophical concepts, as well as traditional pre-Astronist alchemic concepts and theories.

Derivatives

Cosmic Alchemist

Cosmical Bond - in Astronist Philosophy, the appellation for the instance in which a celestial entity holds a conceptual and metaphorical bond with another celestial that it depends upon.

Cosmical Cycles - in Astronist Philosophy, an alternative appellation for The Cycles of The Cosmos.

Cosmical Dependence - in Astronist Philosophy, the state, or fact of a celestial entity or event being dependent upon another celestial entity, or event.

Derivatives

Cosmical Dependencies

Cosmical Elements - see The Cosmical Elements.

Cosmicalise - in Astronist Philosophy, in the theory of Cosmic Philosophy, to category a once chaotic entity as a cosmical entity, typically due to a shift in understanding towards the entity in question.

Derivatives

Cosmicalising

Cosmicalised

Cosmicalisation

Cosmicalisational

Cosmicalism

Cosmicity

- in Astronist Ornamentation, the extent to which an ornamental pattern uses cosmically-inspired designs, symbols, and icons.
- in Astronist Philosophy, the instrument of study addressing the extent to which a celestial entity, an abstract concept, an object, or theory is considered to be cosmical in its nature, as is concluded by the philosopher as based upon the principles of what it means to be cosmical by the Astronist Tradition.
- in Astronist Philosophy, specifically in Cosmic Philosophy, the extent to which one feels a connection, or a certain abstract closeness with The Cosmos and the destinical impacts it has upon their lives.

Derivatives

Cosmicities

Cosmicalism

Cosmicness

Cosmical Journey - in Astronist Philosophy, a journey through The Cosmos in both a physical, a philosophical, and an emotional sense.

Cosmical Mirror - in Astronist Philosophy, an appellation for the instance in which a celestial falls in alignment with another celestial, especially in relation to its orbital course, as it evident by a trojan planet.

Cosmical Piano - a newfound style of piano playing, with close connection to Cosmism and The Philosophy of Astronism, and based upon a cosmical, celestial, and galactical theme, typically featuring a heavy use of the peddle, long and ambient piece, as well as loud beginnings and loud ends, and taking on a plethora of different sub-styles, the most common of which is Millettiana.

Cosmical Quintessence - in Astronist Philosophy, those particular celestials which are considered to be the greatest exemplars of cosmicality, the most common receiver such a description are stars.

Cosmical Relativity - in orbanology of Astronist Philosophy, a type of relativity referring only to cosmical entities and their functionalities, and attempts to draw upon comparisons for the creation of such is believed to influence the way in which a philosopher is to perceive a subject.

Cosmicals - in Astronist Philosophy, collectively referring to celestials, especially so with the attachment of philosophical contexts and meanings.

Cosmical Sphere - in introspectics of Astronist Philosophy, the appellation for the introspection classification denoting an introspection which is cosmical by its nature and context.

Cosmical System - in Astronist Philosophy, also termed as a cosmic system, relating to the general structures, systems, and procedures that are apparent in the study and philosophical contemplation of The Cosmos, both as a whole, and in microcosmic scenarios relating to individual progeny.

Cosmical tattooing - see Celestial tattooing.

Cosmical-Universal Incompatibility Principle - in obliviology of Astronist Philosophy, the appellation for the principle holding that a cosmical entity cannot exist outside of The Cosmos, therefore making cosmical entities incompatible with The Universe in the Astronist Cosmology.

Cosmical Wisps - in Astronist Music, the first entry in The Cosmicusy known as The Priscence, and precedes *The Grand Cosmos*.

Cosmic Archaeology - a discipline of study dealing with the many different ways that humanity have perceived, debated, and interacted either conceptually or physically with The Cosmos as entity itself, or any of its progeny through the history of humanity and through the different periods of human civilisation on The Earth.

Cosmic Architecture

- structures specially designed and constructed to withstand environments beyond the Earth's atmosphere, on other planets, and on other suitable celestial bodies.
- an Astronist Subject dealing with the art and practice of designing and constructing buildings and other structures on celestial entities other than The Earth, for a wide variety of usages.

Cosmic Art - as a derivation of Astronist Art, a far-reaching art style which is inherent and deeply intertwined with the wider Astronist Art style that encompasses the depictions of cosmical, celestial, and galactical entities, as well as astronomical practices, and instruments in art pieces, and typically draws upon Cosmic Philosophy for its inspiration, and may be seen throughout Astronist Architecture, Art, Literature, Culture, and Philosophy.

Cosmication - the depiction of cosmic and celestial objects, particularly stars, comets, planets, and others, in the creation of patterns and ornamentations, especially in Astronist Ornamentation.

Cosmic Awareness - in Astronist Philosophy, the appellation for the concept relating to human understanding and perception of The Cosmos, either collectively as a group, entirely as a species, or personally as an individual, and is something that is often referred to during Cosmic Devotion as such devotional practices are expected to raise one's Cosmic Awareness.

Cosmic Background Temperature - in introspectics of Astronist Philosophy, the general constant background temperature of The Cosmos, and is an aspect that is taken into consideration for the majority of introspections.

Cosmic Battle - see The Great Cosmic Battle.

Cosmic Cavity - in obliviology of Astronist Philosophy, also known as Intergalactic Cavities, the appellation for the holes that oblivions leave in gasfields and other large scale cosmic structures as part of their Trail of Destruction.

Cosmic Centre - a building, most usually one built or sponsored by The People's Constitutional Company of Jesse Millette, in which the public come to learn, take part in and discuss ideas about The Cosmos, cosmology and space exploration.

Cosmical Chest - in Astronist Philosophy, an appellation pertaining to the concept that The Cosmos and the exploration of The Cosmos is a metaphorical chest inside which many discovers, surprises, and challenges will await humanity.

Cosmic Civilisation Development - an Astronist Subject dealing with the entire development of a civilisation beyond The Earth.

Cosmic Collection & Preservation - an Astronist Subject dealing with the collection and preservation of materials and resources from beyond The Earth and the laws, regulations, and ethics involved.

Derivatives

Cosmic Collector

Cosmic Preserver

Cosmic Preservationist

Cosmic Colonialism - a branch of knowledge in The Philosophy of Astronism concerning the colonisation of planets, moons, and other celestial bodies, and the techniques, consequences, and circumstances associated with this.

Derivatives

Cosmic Colonist

Cosmic Community - an Astronist Subject dealing with the communal and social aspects of civilisations beyond The Earth and on other planets.

Cosmic Concentricity - in Cosmic Art, as a derivation of Astronist Art, the depiction of concentric shapes and patterns in cosmical scenes.

Cosmic Conflict - in Astronist Philosophy, the appellation for the idea and notion that conflict is one of the many driving forces of The Cosmos, like gravity, and is integral in the formation of the orderities of The Cosmos.

Cosmic Connections To The Natural World - in omnidoxiology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study and practice of cosmoapplication.

Cosmic Criterion Principle - in Astronist Philosophy, the appellation for the criteria that an Astronist philosopher may use to identify the purposes of cosmic entities.

Cosmic Culture

- often referenced as an addition to Space Culture, refers to the widespread public interest in the cosmos, especially celestial bodies beyond our solar system. The extent of the influence of Cosmic Culture is demonstrated through the amount of artworks, literature and veneration of cosmic imagery.
- an Astronist Subject dealing with the entirety of the cultural aspects of all different civilisations on celestial bodies and planets beyond The Earth, and collectively refers to all culture relating to offearth and all culture originating offearth.

Cosmic Death - in Astronist Philosophy, the appellation collectively relating to either one way, or the many different ways in which a person may die as caused by a cosmic entity, or phenomena.

Cosmic Decoration - in Astronist Architecture, the collective term for all architectural articles that have been cosmically designed and ornamented.

Cosmic Devotion - in Astronist Philosophy, collectively relating to cosmic wonderment, adoration, and laudation, and is also known as Astronist Devotions.

Cosmic Dilution - in omnology of Astronist Philosophy, the concept and physical instance in which The Cosmos's expansion is in direct proportionality to its dilution.

Cosmic Disease - an Astronist Subject dealing with the outbreak of disease in civilisations beyond The Earth, the greater possibility of diseases beyond The Earth, and the development of new diseases not able to occur on The Earth.

Cosmic Divination - in Astronist Philosophy, relating to any connections made between The Cosmos, or any one of its progeny, as having a divinical connection, or leading to The Divine in some way, a non-Astronist example of which being the Christmas Star.

Cosmic Divinity - in Astronist Philosophy, the belief that The Cosmos is ultimately Divine in its nature and this divinity can be derived by its particularity.

Cosmic Drama & Entertainment - an Astronist Subject dealing with the various entertainments relating to being on other worlds, or generally being offearth, and also includes entertainments that originate from beyond The Earth.

Cosmic emblem - a symbol depicting a cosmic entity, or celestial that is picked by the population of a region, or country, or is assigned by the government of that area to represent the region, or country, and is a practiced that is considered to be of Astronist character and origin.

Cosmic Engineering - the unique techniques and tools used to build structures beyond the Earth's atmosphere and on other planets.

Cosmic Environment & Environmentalism - an Astronist Subject dealing with the impacts on worlds other than The Earth due to human civilisations and involves efforts to reduce these affects.

Derivatives

Cosmic Environmentalist

Cosmic Epochology - in Astronist Philosophy, one of the three main branches of the discipline of epochology dealing with the The Cosmos in relation to time.

Cosmic Evolution

- an Astronist Subject dealing with either the evolution of The Cosmos, or the evolution of worlds other than The Earth.
- in Astronist Philosophy, relating to the concept known as The Evolutionary Cosmos as part of evolutionism.

Cosmic Evolutionism - see Evolutionism.

Cosmic faith - in Astronist Philosophy, the notion that one can hold a similar sense of faith in The Cosmos as part of Astronist Cosmology, as people also hold faith in and devotion to Gods, saints, and icons in all various religious traditions; Cosmic Faith is, therefore, the philosophical and the Astronist version of religious faith.

Cosmic Family - a family, the first of which is considered to be the Taylorian Family, in which multiple members were or are involved in the space industry, or in space exploration, whether that be as an astronaut, an engineer, or as the owner or manager of a company directly involved in the space exploration industry.

Cosmic Fashion & Garmentry - an Astronist Subject dealing with the fashion styles of peoples on worlds other than The Earth, and also includes clothing required for space travel.

Cosmic Flora - in Astronist Ornamentation, an architectural ornament in the form of a flowerhead, inside which cosmic-inspired icons are engraved, most commonly stars.

Cosmic Folklore - in Astronology, a discipline dealing with either the folklore of cultures originating from other planets or celestial bodies, or folklore that relates to a cosmic background and context, and is typically closely related to Astronist Folklore.

Derivatives

Cosmic Folklorist

Cosmic Formation - a major branch of formatology dealing with the formations of The Cosmos from a purely philosophical perspective.

Cosmic Furniture, Decor & Interior Design - an Astronist Subject dealing with the various styles of interior decorating found in buildings offearth and on other celestial bodies and planets.

Cosmic Garden - in Astronist Architecture, as part of gardenry, a type of small garden in the estate of some Astronist buildings consisting of heavily ornamented astronomical instruments, as well as cosmically ornamented walls, and pathways.

Cosmic Health - an Astronist Subject dealing with the attainment of good health for people living beyond The Earth, either on space stations, spaceships, or on other planets where the environments are different to those of The Earth.

Cosmic Hierarchy - in Astronist Philosophy, the system of class by which The Cosmos is considered to be structured upon with scale in size as well as functionality dictating the position that a celestial or cosmic event takes in the hierarchy.

Cosmic Humanology - the scientific study of the ideas and theories forming the role of human society in The Cosmos and how this connects to Astronist ideology, theology, and philosophy.

Cosmic Inspiration - in Astronist Philosophy, the belief that people can gain an unprecedented and unrivalled level of inspiration from Cosmic Devotion, Cosmic Philosophy, and general cosmic enknowledge, with the most crucial part of this concept being that such inspiration cannot be found in anything else.

Cosmic Institutions - an Astronist Subject dealing with the various institutions involved in the regulation of space, and those institutions that were established with the purpose of control humanity's exploration of The Cosmos.

Cosmicism

- in Astronist Philosophy, a broad term relating to one or encompassing all denominations of The Philosophy of Astronism that do not primarily use the term Astronism to identify themselves, especially common as an alternative appellation for the denominations of Illuminationism, Illuminazione'ism, Illuminazionism, Iluminação'ism, Iluminismoism, Iluminism, Iluminismulism, Iluminizmitism, and Iluminaciónism.
- in Astronist Philosophy, an alternative term for Cosmic Philosophy.
- in Astronist Philosophy, relating to that which is universal, and is equivalent to the term catholic in religious traditions.

Derivatives

Cosmi

Cosmis

Cosmicismo

Cosmição

Cosmicio

Cosmicizmit

Cosmicizmul

Cosmicist

Cosmicistic

Cosmicistical

Cosmicistically

Cosmicity - in Astronist Philosophy, another term for cosmicity relating to cosmicness and The Cosmos.

Derivatives

Cosmicities

Cosmic Journalism - an Astronist Subject dealing with the writing of articles relating to spacial affairs, or may refer to journalism conducted on planets other than The Earth.

Derivatives

Cosmic Journalist

Cosmic Jurisdiction - in Astronist Philosophy, the appellation for the notion of the extent of the authority of The Cosmos, and typically reigns over all that which exists within The Cosmos.

Cosmic kiss - see cosmosculation.

Cosmic Laudation - see laudation.

Cosmic Literature - an Astronist Subject dealing with the literatures that arose just before and after humanity's exploration of The Cosmos and reference this exploration, or may also refer to the literatures of other civilisations on worlds other than The Earth.

Cosmic Man - in Astronist Ornamentation, the depiction of the Astronist characters of Jesse, Oliver, or Phoenix, in a cosmical setting, typically in a solitological, duological, or triological formation, surrounded by cosmic visual imagery, symbols, and motifs.

Cosmic Marketing & Advertising - an Astronist Subject dealing with the marketing and advertising of space travel, astrotourism, business in space, and generally life beyond The Earth, or on another planet.

Derivatives

Cosmic Marketer

Cosmic Advertiser

Cosmic Mechanism - in Astronist Philosophy, an area of contemplation relating to the functions, processes, and occurrences involving celestial entities and phenomena as mechanisms that form The Cosmos itself, including the cosmical system and orderity.

Derivatives

Cosmic Mechanisms

Cosmic Media - an Astronist Subject dealing with the entirety of all media beyond The Earth and on other specific planets, space stations, and celestial bodies.

Cosmic Meditation - in Astronist Philosophy and Astronist Mysticism, a branch of Philosophical Meditation that involves thinking of and centring oneself on The Cosmos by contemplating The Cosmos singularly during meditative sessions without distractions.

Cosmic metaphor - in Astronist Philosophy, to make a connection between the way that the human mind works and the way that The Cosmos works.

Cosmic Mindstep - see The Cosmic Mindstep.

Cosmic Music & Instruments - an Astronist Subject dealing with the music style that arose which identifies its style of being cosmical, and in relation to humanity's exploration of The Cosmos.

Cosmic Mythology - a newfound branch of Mythology stemming solely from the new Astronist philosophical traditions and cosmical worldview that encompasses the construction of a new mythological tradition focusing on the setting of The Cosmos, all things beyond The Earth, though not typically beyond humanity, and featuring new mythological elements never before created, and is heavily influenced by, and inherently tied to, The Philosophy of Astronism.

Cósmico - the widespread denomination of The Philosophy of Astronism that is most commonly associated with Portugal, and Portugal's previous colonies in South America, western and southern Africa, and in other small communities in Asia. There are seven generally accepted main derivations of Cósmico, including Angolan, Brazilian, Cabo Verdean, Mozambican, Portuguese, São Toméan, and Timorese Astronism. This makes Cósmico one of the most widespread and most highly adhered to forms of The Philosophy of Astronism.

Derivatives

Cósmicana

Cósmiconism

Cósmicho

Cósmico Angolana - the root term for Angolan Astronism.

Cósmico Brasileira - the root term for Brazilian Astronism.

Cósmico de São Tomé e Príncipe - the root term for São Toméan Astronism.

Cósmico Moçambicana - the root term for Mozambican Astronism

Cosmic Ornamentation - intrinsically connected with Astronist Ornamentation, the use of celestial, astronomical, and galactical patterns in the creation of an ornamentation.

Cosmic Pantheon - in Astronist Philosophy, the appellation relating to all celestial entities collectively in an ordered and categorised stratum, commonly depicted in Cosmic Art.

Cosmic Parallax - in parallaxics of Astronist Philosophy, one of the five types of parallax to be found involving The Cosmos as a whole, or some of its largest superstructures like superclusters.

Cosmic Philosophical Egg - in Astronist Alchemy, resembling The Cosmos as the egg itself in depictions and theories, and The Universe and The Divine are represented as existing beyond the egg itself.

Cosmic Philosophical Tree - in Astronist Alchemy, one of the two main components, the other being the Cosmic Philosophical Egg, relating to the processes of The Cosmos with the nine branches of the Cosmic Philosophical Tree represented as the Nine Cosmical Elements.

Cosmic Philosophy - also known as the philosophy of The Cosmos, or Cosmicism, a broad and far-reaching newfound branch of knowledge in The Philosophy of Astronism concerning the philosophy of The Cosmos in its entirety, and a branch of philosophy in its own right, and the specific objects within The Cosmos, and it can be argued that Cosmic Philosophy encompasses all philosophical discussion relating to The Cosmos, as well as its relationship with The Universe, humanity, and The Divine.

Cosmic Plan - in Astronist Philosophy, the appellation for the metaphorical concept that The Cosmos is part of a systemic plan devised by that which is known as The Divine in the Astronist Cosmology.

Cosmic Poeticism - poetry focusing on cosmic iconography.

Cosmic Publishing - an Astronist Subject dealing with the entirety of books and other published articles either referencing to spacial affairs, or originating from a planet other than The Earth.

Derivatives

Cosmic Publisher

Cosmic Purposity - in Astronist Philosophy, of a celestial entity, holding a purpose to, or in The Cosmos.

Cosmic Realism - in Astronist Philosophy, an alternative term for puristicism. See puristicism.

Cosmic Reality - a genre within Astronist literature denoting the existence and reality of human civilisations beyond the Earth.

Cosmic religion - in Astronist Philosophy, a cosmos-centred system of thought based on the enknowledge, and devotion of cosmic progeny and phenomena as well as The Cosmos itself, of which Astronism is considered to be the first example of. This type of religious grouping is considered to be an extension of the term Earth religion. This particular label of Astronism is generally not accepted by the Astronist Tradition due to its categorisation of The Philosophy of Astronism as a religion, which the entirety of Astronist Philosophy opposes.

Cosmic Religious Studies - an Astronist Subject that is an umbrella term for all the religions founded offearth, and thus, remains entirely distinct from Cosmic Philosophy.

Derivatives

Cosmic Religionist

Cosmic Social Groups & Structure - an Astronist Subjects dealing with the study of the sociological structure of civilisations and the societies on planets other than The Earth.

Cosmic Social Hierarchy & Class - an Astronist Subject dealing with the development of class in civilisations and societies beyond The Earth, and the subsequent effects of this.

Cosmic Social Order - an Astronist Subject dealing with the overall social order of a civilisation beyond The Earth, or of a society developed beyond The Earth.

Cosmic Social Policy - an Astronist Subject dealing with the study of the general policies of a state or society that involves sociological contexts and affects.

Cosmic Social Problems & Services - an Astronist Subject dealing with the overall social problems of a civilisation or society on a planet beyond The Earth, and the services provided by that society, or its government intended to combat such problems.

Cosmic Sociology - an Astronist Subject dealing with the overall sociological aspects of a society, or state beyond The Earth on another planet or celestial body.

Derivatives

Cosmic Sociologist

Cosmic symmetry - in structurology of Astronist Philosophy and Cosmic Art, the instance in which a celestial entity holds physical symmetry to another celestial, perhaps the most rare of all instances in The Cosmos, and is typically best and most commonly demonstrated in Cosmic Art.

Cosmic Time - in Astronist Philosophy, also known as Cosmical Time, the appellation for the type and perception of time that is considered and contemplated on a cosmic scale, rather than on an Earthly, or human scale, and typically constitutes timescales either millions, or billions of years.

Cosmic Union - in pneumovology of Astronist Philosophy, the appellation for an individual's personal relationship with The Cosmos, especially in a philosophical and devotional sense.

Cosmicusy, The - in Astronist Music, the first amassory created by Brandon Taylorian which founded the Astronist musical tradition which consists of cosmically themed piano pieces, the most notable of which is *The Grand Cosmos*.

Cosmic Waymarking - in Astronist Philosophy, a type of waymarking specific to cosmical entities and involves waymarkers adding waymarks to a digital waymarking system pinpointed upon different cosmical entities for the consideration of other waymarkers and philosophers. Also, see waymark.

Cosmic Woman - in Astronist Ornamentation, the depiction of the Astronist characters of Harriet, Zara, or Ellena, in a cosmical setting, typically in a solitological, duological, or triological formation, surrounded by cosmic visual imagery, symbols, and motifs.

Cosmic Wonderment - see wonderment.

Cosmism

- a branch of knowledge in The Philosophy of Astronism, as well as an art movement within Astronist and Cosmic Art, that is arguably inspired by Russian Cosmism, concerning the study of, and the advocacy for the depiction of The Cosmos in art, ornamentation, architecture, and design, and typically takes a distinct culture, and creative arts point of view for the implementation of Cosmic Philosophy.
- in the context of Astronist Propaganda, the specific depiction of a cosmic scene, especially one whereby The Cosmos, or a part of The Cosmos is the centrality, rather than humanity.

Derivatives

Cosmist

Cosmistic
Cosmistical
Cosmistically

Cosmism of Architecture - a subbranch of knowledge in The Philosophy of Astronism deriving from Cosmism, that focuses on the study of, and the advocacy for the depiction of The Cosmos in architecture.

Cosmism of Art - a subbranch of knowledge in The Philosophy of Astronism deriving from Cosmism, that focuses on the study of, and the advocacy for the depiction of The Cosmos in art.

Cosmism of Design - a subbranch of knowledge in The Philosophy of Astronism deriving from Cosmism, that focuses on the study of, and the advocacy for the depiction of The Cosmos in types of design.

Cosmism of Fashion - a subbranch of knowledge in The Philosophy of Astronism deriving from Cosmism, that focuses on the study of, and the advocacy for the depiction of The Cosmos in fashion.

Cosmism of Ornamentation - a subbranch of knowledge in The Philosophy of Astronism deriving from Cosmism, that focuses on the study of, and the advocacy for the depiction of The Cosmos in ornamentation.

-cosmo - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Cosmo- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos, or that which is cosmic in its nature, or that which existences within The Cosmos.

Cosmoalchemic - in Astronist Philosophy, relating to the practice and study of Cosmic Alchemy, or the perceptions of Cosmo-Alchemists.

Derivatives

Cosmoalchemical
Cosmoalchemically
Cosmoalchemicity

Cosmo-Alchemist - in Cosmic Alchemy, an alternative term for a Cosmic Alchemist.

Cosmoapplication - in Astronist Philosophy, a discipline of compendology and a major practice involving the application of cosmical entities to those of the natural world, and intends to draw connections between such entities in the categories of appearance, functionality, and their role in the system.

Derivatives

Cosmoapplicator
Cosmoapplicational
Cosmoapplicative
Cosmoapplicatress
Cosmoapplications

Cosmoboros - in Astronist Architecture, the circular symbol inspired by that of the ouroboros, but instead depicting The Cosmos in an endless cycle to represent wholeness, and order, and may also feature a black hole in the centre.

Derivatives

Cosmoborotic

Cosmoboroses

Cosmocade - in Astronist Ornamentation, the celestially-inspired raised patterns threaded onto brocades.

Cosmocapital - in Astronist Architecture, a type of capital depicting The Cosmos.

Derivatives

Cosmocapitals

Cosmocentric - in Astronist Philosophy, holding, representing, or believing The Cosmos to be at the centre of creation, imagination, and divine interventions, and is arguably the most central aspect of The Philosophy of Astronism.

Derivatives

Cosmocentricity

Cosmocentrical

Cosmocentrically

Cosmocentrism

- a branch of knowledge in The Philosophy of Astronism concerning the centrality and study of The Cosmos, especially implemented into national education system of country, or when the society structures rotates around the reverence of The Cosmos in The Universe.
- in the context of Astronist Propaganda, relates to the centrality of The Cosmos, and space exploration and discovery in general in a particular propaganda piece, especially when given the role of the signpost.

Derivatives

Cosmocentrist

Cosmocery - in Astronist Ornamentation, the stonework, or metalwork element that support the glass in a window, typically characterised by celestial, galactical, and cosmic patterns.

Cosmochemistry - in Astronist Philosophy, specifically within Cosmic Alchemy, a branch of study and a major contributor to Cosmic Alchemy by focusing on the chemicalities that form The Cosmos and applying these to cosmic alchemic ideas and theories.

Derivatives

Cosmochemist

Cosmochemistic

Cosmochronology - in Astronist Philosophy as part of Cosmic Philosophy, an Astronist Subject dealing with the philosophical study timescales of the objects and events of The Cosmos.

Derivatives

Cosmochronologic

Cosmochronological

Cosmochronologically

Cosmochronologist

Cosmocrafts - in occurrology of Astronist Philosophy, an alternative term for astrocrafts. See astrocrafts.

Derivatives

Cosmocraft

Cosmocrafting

Cosmocrafter

Cosmocrafters

Cosmocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of The Cosmos, especially in Astronist Art, Astronist Ornamentation, or in Astronist Architecture.

Cosmocrux - the main relief associated with The Philosophy of Astronism, a representation of the five Astronist characters in complete quintinity, which is repeated in many different renditions, from trinkets, to ornaments, to figurines, as well as being featured on the Official Flag of The People's Constitutional Company of Jesse Millette.

Derivatives

Cosmocruxes

Cosmocruxic

Cosmocruxical

Cosmocruxically

Cosmocruxity

Cosmocture - in Astronist Architecture, the term almost exclusively used in Architectural Theory describing collectively all cosmically influenced buildings, architectural styles, and ornamental designs.

Cosmoculate - in Astronist Philosophy, specifically within devotology, also colloquially known as a cosmic kiss, the practice of air kissing towards the night sky or celestials in particular as an expression of cosmic devotion.

Derivatives

Cosmoculation

Cosmoculative

Cosmoculational

Cosmoculator

Cosmodial - in Gnomonics and Astronist Rendition, a type of dial similar to a sundial, but instead used for astronomical observation, and is often digital.

Cosmodom - in Astronist Philosophy, the notion of the existence of cosmic authority as manifested by Cosmic Jurisdiction, to which all that exists within The Cosmos is accountable.

Cosmodynamics - a subdiscipline of formatology within Astronist Philosophy dealing with the formational dynamics of The Cosmos itself, and other non-stellar objects.

Derivatives

Cosmodynamic

Cosmodynamist
Cosmodynamists
Cosmodynamicist
Cosmodynamicists
Cosmodynamical
Cosmodynamically
Cosmodynamicity

Cosmoform - in Astronist Architecture, a wing-shaped section of an Astronist building, which is usually cosmically ornamented.

Cosmogation - in Astronist Philosophy, an alternative term for astrogation, but may mean navigation in space beyond The Milky Way, or intergalactic spacial navigation.

Derivatives

Cosmogational
Cosmogationally
Cosmogator
Cosmogatress
Cosmogatrix
Cosmogatrixes

Cosmogesis - in Astronist Philosophy, the idea that The Cosmos is the most prominent entity when contemplating the nature of existence and the very existence of existence.

Derivatives

Cosmogetic
Cosmogetical

Cosmogonal - in Astronist Philosophy, relating either to cosmogonism, or cosmogony.

Cosmogonism - a branch of knowledge in The Philosophy of Astronism concerning and exploring the origin of the universe, the formation of planets, solar systems, and starbirth, and its subsequent representation in art, ornamentation, and architecture.

Cosmogosy - in Astronist Occurrology, a school, college, or university trip to a sopharium for the purposes of learning about astronomy and Astronist Philosophy.

Derivatives

Cosmogosies

Cosmography - a major branch of study in Astronist Philosophy, specific Cosmic Philosophy, within wider Astronology dealing with the general features of The Cosmos, such as planets, comets, asteroids, nebulae, and supernovae, and how these features affect the philosophical concepts of The Cosmos.

Derivatives

Cosmographer
Cosmographic
Cosmographics
Cosmographical
Cosmographically

Cosmogree - in Astronist Ornamentation, a type of ornamental pattern work of fine wire, typically gold or silver, used to form delicate tracery.

Cosmoism - a branch of knowledge in The Philosophy of Astronism concerning the study of the world, typically referring to The Earth, in relation to The Universe, and subsequent schools of thought, theories, and concepts which arise from this comparison of cosmic entities, and also explores the natures of both of these entities.

Derivatives

Cosmoist

Cosmoic

Cosmoical

Cosmoically

Cosmocket - in Astronist Ornamentation, a type of crocket featuring a distinct celestial or cosmic symbol or icon, typically found on Astronist philosophical buildings.

Cosmolatry - in Astronist Philosophy, the worship of cosmic progeny and phenomena, to the likes of which the Astronist Tradition is opposed although, notably, it does not proactively deter its adherents from engaging in such activities.

Derivatives

Cosmic worship

Cosmolatries

Cosmolatrist

Cosmolatrous

Cosmolater

Cosmolatrist

Cosmolatrist

Cosmolatristic

Cosmological Demographics - the branch of Philosophical Demographics dealing with the measure of a population's beliefs of cosmology, cosmogony, and the overall role of The Cosmos as categorised by different cosmological positions, whether Astronist cosmological stances or non-Astronist cosmological stances.

Derivatives

Cosmological Demography

Cosmological Demographer

Cosmological Trinity - in Astronist Philosophy, especially in Creation Theory, the instance in which a cosmology is primarily dependent and formed by three distinct entities.

Cosmologise

- analyse, or regard in philosophical cosmological terms.
- theorise, or contemplate concerning different cosmologies.

Derivatives

Cosmologisation

Cosmologised

Cosmologising

Cosmologiser
Cosmologises

Cosmology - in Astronist Philosophy, a theoretical and conceptual notion pertaining to the origins, nature, purpose, and finality of The Cosmos in The Universe.

Derivatives

Cosmologies
Cosmologer
Cosmologers

Cosmomaison - in Astronist Architecture, a house which is almost all cosmically ornamented on its exterior.

Derivatives

Cosmomaisons

Cosmonautic - in Astronist Philosophy, resembling a cosmonaut, an alternative term for an astronaut.

Derivatives

Cosmonautical
Cosmonautically

Cosmonautics - a minor discipline of study within Astronist Philosophy dealing with the philosophical study and contemplations of cosmonauts, an alternative title for which are astronauts.

Derivatives

Cosmonauticist

Cosmonaution - in Astronist Ornamentation, the specific depiction of a cosmonaut, typically alongside celestial objects, and deep space cosmic entities.

Cosmopathy - in Astronist Philosophy, especially within Cosmic Philosophy, the ability and practice to see and know an issue from the perspective of The Cosmos, not just from one's own individual perspective, or even from the perspective of humanity; essentially, putting one's perception in the position of The Cosmos.

Derivatives

Cosmopathic
Cosmopathical
Cosmopathically

Cosmophany - in Astronist Philosophy, also known as an astrophaney, the appearance of a cosmic progeny, or the occurrence of a cosmic phenomena before one's own eyes, considered to be a mystical, spiritual, and philosophical experience for the person to which the progeny, or phenomena appears or occurs, and which the person must be appreciative for.

Derivatives

Cosmophanies

Cosmophilia - in Astronist Philosophy, a distinct obsessive fondness for astronomy, The Cosmos, or cosmic philosophy, especially by exhibiting an obsession for activities and people connected with these topics, an alternative term for which is astrophilia.

Derivatives

Cosmophile
Cosmophiles
Cosmophilic

Cosmophobia

- in Astronist Philosophy, an extreme fear, or intentional ignorance directed towards The Cosmos as distinct entity, or anything to do with its observation, or its enknowledge, such as Cosmic Philosophy, the practices of astronomy, or Cosmic Devotion, an alternative term for which is astrophobia.
- dislike of or prejudice against Astronism (Cosmism), Astronist Culture or Kosmans, especially as a political or ideological force. See Millettophobia, astronophobia, kosmaphobia, and sophobia.

Derivatives

Cosmophobe
Cosmophobes
Cosmophobic

Cosmophoric - in Astronist Philosophy, to bear name of an astronomical term, or of a type of and an appellation of a cosmic progeny, or phenomena, either of a person, a concept, an event, or an object.

Derivatives

Cosmophorism
Cosmophoricity
Cosmophorical
Cosmophorically

Cosmopsychology - an Astronist Subject dealing with the wide-ranging psychological affairs and issues that arise within a society, or nation state on another planet or celestial body.

Derivatives

Cosmopsychologist
Cosmopsychological
Cosmopsychologically

Cosmopsychotherapy - an Astronist Subject dealing with the practice of psychotherapy in order to treat psychological issues that have originated from the individual beyond in space, or on another planet other than The Earth.

Derivatives

Cosmopsychotherapist

Cosmos - in Astronist Philosophy, one of the Nine Cosmical Elements relating to all the celestials, their processes, cosmical events in relation to the Astronist Cosmology, and stands as the oppositism to the element of chaos.

Cosmos Day - an important day of celebration in The Grand Astronist Calendar that takes place in the period of Jessine on the 19th Jessine, which translates to the 31st March in the Gregorian calendar, and on this day, people focus their thoughts and devotions and imaginations on the entity that is The Cosmos from the Astronist philosophical tradition. On this day, people are to celebrate

and devote to The Cosmos privately in their residences, and may have privately held philosophical debates and argumentations about subjects relating to The Cosmos.

Cosmosism - a branch of knowledge, and sometimes argued as a school of thought in The Philosophy of Astronism concerning all thought and philosophy that has extraterrestrial and celestial objects as its setting, focus or raises them to a divine status. One feels a distinct closeness to The Principles of Cosmic Exploration, and The Principles of Advancement from The Grand Centrality, and holds the idea that humans belong in the extraterrestrial and must explore the cosmic world to gain further knowledge of divine entities.

Derivatives

Cosmosistic

Cosmosistically

Cosmosium - in Astronist Rendition, a type of ten pillared pavilion either of full, or small scale, upon a decagonal shaped base, the sides of which are typically embedded with cosmical maps and illustrations, and the whole rendition is typically heavily cosmically ornamented in the high cosma style, and usually, atop of which a highly ornamented orrery is affixed.

Derivatives

Cosmosiums

Cosmosial

Cosmosially

Cosmosis - in Astronist Philosophy, the extent of an individual's personal relationship, interaction, knowledge, and awareness of The Cosmos, and its progeny, and this remains the central essence to one's Cosmical Journey, and may also be used as a measure for one's philosophy.

Cosmosist - a person who advocates for the ideas of Cosmosism.

Cosmosity - the state or quality of being in tune with or having a greater understanding of The Cosmos.

Cosmosphere - in Astronist Rendition, a giant, typically bronze, sculpture resembling an orrery, yet instead of displaying The Solar System, it displays The Cosmos, and can most often be found in front of Astronist buildings, in town or city squares, and sometimes inside Astronist buildings in large open lobbies and foyers.

Cosmostela - in Astronist Architecture, a carved, memorial stele bearing Astronist symbols and cosmically-themed ornamentations and motifs erected for the commemoration of an astronomical event, a person's life (though a person is not buried under it), or for the acknowledgement of a concept within The Philosophy of Astronism.

Derivatives

Cosmostele

Cosmostelas

Cosmostelic

Cosmotheism - another term for Astrotheism.

Derivatives

Cosmotheist

Cosmotheistic

Cosmotheology - not to be confused with Astrotheism and Cosmotheism, a branch of knowledge in The Philosophy of Astronism concerning a broad range of theological concepts in relation to those of The Cosmos, and typically encompasses a variety of theological positions, from theism to atheism, but most commonly argues that for one to see great wonderment in The Cosmos only furthers their religiosity and faith in the creator of The Cosmos in The Universe, and in this way, claims that Cosmic Philosophy in general elevates one's faith to an even higher level.

Derivatives

Cosmotheologist

Cosmotheological

Cosmotheologically

Cosmotheologic

Cosmos Theory - an important branch within Astronist Philosophy that collates and categorises all of the different cosmoses, as referred to in The Grand Centrality, and other cosmic philosophical literature of the Astronist Tradition.

Cosmotime - in Astronist Philosophy, connected with space, especially in relation to space travel, both short and long haul, and acts as an umbrella term for all other topics involved in travelling in space, one of which being astronautics.

Cosmotime Law - an Astronist Subject equivalent to Maritime Law, but deals with spacial trade and spacial naval matters.

Cosmotopiary - in Astronist Architecture, as part of gardenry, the creation of topiaries that resemble cosmical images, and symbols, or may also resemble one or more of the Astronist characters.

Derivatives

Cosmotopiaries

Cosmotopography - a discipline of study in Astronist Philosophy dealing with the natural physical features of celestial entities in The Cosmos and the different contemplations and conclusions made regarding the physical characteristics of such entities.

Derivatives

Cosmotopographer

Cosmotopographers

Cosmotopographic

Cosmotopographical

Cosmotopographically

Cosmotopology - the branch of study of Astronist Philosophy within Astronology dealing with the constituent parts of The Cosmos and how they are arranged and how they interrelate from a philosophical perspective.

Derivatives

Cosmotopologic

Cosmotopological

Cosmotopologically

Cosmotopologist

Cosmotranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by the discoveries, revelations, and unknowns about The Cosmos becoming known to an individual, or to wider humanity, and stands as the central process in the progression of Cosmic Philosophy.

Derivatives

Cosmotranspirational

Cosmotranspirative

Cosmotranspiratively

Cosmotranspire

Cosmotranspiring

Cosmotranspired

Cosmoswide - in Astronist Philosophy, throughout The Cosmos.

Cosmo-Universal Cyclometrics - in Astronist Philosophy, a branch of cyclometrics dealing with the consideration that cycles existent in The Cosmos and The Universe are as one with each other.

Cosmouniversalism - in Astronist Philosophy, a concept deriving from Creation Theory that places The Cosmos and The Universe on an equal footing by suggesting that they created one another equally, thus forming bicreational scenario.

Derivatives

Cosmouniversalist

Cosmouniversalistic

Cosmox - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Wednesday.

Cosmoxy

- the transposition of a cosmic entity into a useable, playable, or interactive item, or product.
- relating to The Cosmoxy Company.

Derivatives

Cosmoxies

Cosmoxic

Cosmoxical

Cosmoxically

Cosmoxicity

Cosmoworks - in Astronist Ornamentation, the collective patterns, works, and ornaments, either wholly or partly cosmically inspired, and typically characterised by cosmic entities, galaxies, planetary systems, and nebulae.

Cosmozoism - in Astronist Philosophy, the belief holding that The Cosmos is alive and animate in its existence as is derived from the constant motionalities of The Cosmos, as well as by the death of The Cosmos.

Derivatives

Cosmozoic

Cosmozoical

Cosmozoically
Cosmozoicity

Cosmunculus - in Astronist Philosophy, specifically within Cosmic Alchemy, the depiction and study of The Cosmos in its infantile form as perceived by Cosmo-Alchemists.

Derivatives

Cosmuncular
Cosmuncularity

Cosmuster - in Astronist Ornamentation, the celestially-inspired ornamental patterns sculpted and encrusted onto balusters.

Cosociate - in Astronist Philosophy, relating to one instrument of study that is in close association with another instrument.

Derivatives

Cosociation
Cosociative
Cosociational
Cosociationally

Cosopathy - in introspectics of Astronist Philosophy, the instance in which one takes the perspective of the entity that is known as The Cosmos in the Astronist Cosmology towards something rather than their own individual perspective.

Derivatives

Cosopathic
Cosopathicity
Cosopathical
Cosopathically
Cosopathise
Cosopathising
Cosopathised
Cosopathisation

Costa Rican Iluminación - the root term for Costa Rican Astronism.

Costa Rican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Costa Rica.

Cosula - in Astronist Architecture, a rounded dome forming or adorning a roof or ceiling of a sopharium similar in character to a cupola, but instead features cosmic ornamentations on the interior and exterior.

Derivatives

Cosuled
Cosula

Coterie - in an Astronist contextualisation, another term for The Governing Council, and its members.

Cotisant - in Astronist Philosophy, a public spectator of a philosophical argumentation that makes a special request to contribute.

Derivatives

Cotisation

Cottagegarden - in Astronist Architecture, as part of gardenry, a type of garden which is cultivated to blend mixtures of plants growing together, as if naturally.

Couch - in Astronist Ornamentation, the action and process of taking down an ornament from display, especially for restorative purposes.

Derivatives

Couching

Couched

Counciloral - relating to local council, especially the official relations between local council and The People's Constitutional Company of Jesse Millette, either citywide or county-wide relations.

Counselling (Cosmos) - an Astronist Subject dealing with practices of counselling on planets other than The Earth.

Derivatives

Cosmic Counselling

Countenate - in an Astronist contextualisation, the official action that can only be undertaken by the Chairman of The People's Constitutional Company of Jesse Millette wherein he or she provides approval and authorisation of a document or bill that needs to be passed.

Derivatives

Countenance

Countenancy

Countenancies

Countercreationism - in Astronist Philosophy, a branch of Creation Theory holding that during the creation of The Cosmos, or The Universe some external forces or entities were pushed against either The Cosmos, or The Universe in order for the creation to occur, and is a theory of creation inspired by the laws of gravity, and friction.

Derivatives

Countercreate

Countercreation

Countercreational

Countercreating

Countercreated

Countercreator

Countercreators

CounterdeAstronistisationism - openly and actively opposed to the deAstronistisation of an entity, especially a society, or a group.

Countermand - in an Astronist contextualisation, the official action that can only be undertaken by Chairman of The People's Constitutional Company of Jesse Millette wherein he or she revokes a previously approved document, or bill, and is the opposite of countenance.

Derivatives

Countermander

Countermandee

Countermanding

Countermanded

CounterAstronistisation - the process of openly and actively opposing the Astronistisation of any entity.

CounterAstronistisationism - the belief that the open and active opposition of Astronistisation is the only way to save one's nation and society.

Counterpseudomillettarinisationism - the belief that all versions of Astronistisation that are not supported or commissioned by The People's Constitutional Company of Jesse Millette should be discouraged, and perhaps even forbidden.

CounterreAstronistisation - the process of openly and actively opposing the reAstronistisation of any entity.

CounterreAstronistisationism - the belief that the open and active opposition of reAstronistisation is the only way to save one's nation and society.

Counterposition - also known as a counterproposal, in an Astronist contextualisation, especially during an Astronist congressional session, a direct oppositional point made against a previously proposed point.

Derivatives

Counterpositional

Counterpositer

Counterpositioned

Counterpositioning

Counterproposal - another term for counterpositioning in an Astronist congressional session.

CountersuperpseudoAstronistisationism - the belief that all Astronist super-pseudo ideas should be completely opposed and strictly forbidden due to their regressiveness and danger to the wider society, and their potential damage to the progressive process of Astronistisation.

CountersuperpseudoAstronistisationism is the longest word in The Grand Lexicon of Astronomy with forty letters in all and is the longest non-technical word in existence.

CountertransAstronistisationism - openly and actively opposed to the process of transAstronistisation, usually based upon a dislike of the nation or peoples with whom the Astronistisation process will be shared.

Countrywide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries throughout a particular country.

Courantation - in Astronist Ornamentation, the depiction of one or more Astronist characters running, especially in-line with the ideas of Formationism.

Cousinship - in Astronist Philosophy, the state and title provided to a philosophy that remains outside of the Astronist philosophical tradition, or is non-Astronist in its origination, by The Institution of The Philosophy of Astronism to demonstrate the analogous principles when such philosophies are compared to one another, the first example of which is when astronautic humanism was provided with this title.

Derivatives

Cousin philosophy

Coz- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Cozima - also spelt as Cozyma, the major branch of Astronist Style including all uses of cosmical, and celestial related entities and symbols on Astronist clothing and other fashion and accessory products, and is typically characterised by a heavy cosmically ornamented style across all fashion items.

Cozmotius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Mariposine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cozmotusian

Cozonette - in Astronist Architecture, a type of column with an inverted bell shape at its peak.

Derivatives

Cozonettes

Cozyma - see Cozima.

-cra - in Astronist Onomatology, a suffix used for Astronist names, in reference to a crater.

Cra- - in Astronist Onomatology, a prefix used for Astronist names, in reference to lunar and planetary craters.

Cradle - a formational or introductory document structuring the foundations of a range of subjects, but most typically all linked by a distinct commonality, or theme, or by some overarching topic.

Derivatives

Cradlic

Cradlical

Cradlically

Cradletox - a male expert and interpreter of The Grand Cradle of Astronology.

Cradletrix - a female expert and interpreter of The Grand Cradle of Astronomy.

Crafracing - a form of motor, hovercraft and anti-gravity racing and is governed by The Grand Universal Authority of crafracing.

Cre - in Astronist Philosophy, the philophon for the discipline of Creation Theory.

Creationality - in Astronist Philosophy, relating to the instance in which something is created.

Creations of Destruction - in Astronist Philosophy, the appellation for the cosmic philosophical notion that The Cosmos and its progeny were all created from destructive occurrences and phenomena.

Creation Theory

- in Astronist Philosophy, a major branch of the discipline of epochology dealing with the various different approaches to the creation of The Cosmos.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study and philosophical applicational method of Creation Theory.

Creative Explanation - in Astronist Music, an alternative term for a creatory.

Creative Industry - in Astronist Propaganda, the specific depiction of creative industries as the central occupations of humanity, especially when also depicting the use of advanced technology for industrial and laborious work.

Creator-Creation Principle - in Astronist Philosophy, the theory and notion holding that the creator, as in The Divine in the Astronist Cosmology, and its creations can never meet.

Creatory - in Astronist Philosophy, a short piece of writing sometimes found at the beginning of Astronist musical compositions addressing the creative process and inspirations involved in the development of the musical piece, and typically resides alongside a theoretory.

Derivatives

Creatories

Creatorial

Crenellation - in Astronist Ornamentation, a repetitive ornamental pattern attached to the perimeter of the ornament.

Crest - in Astronist Ornamentation, the most central point of the ornamentation, surrounding by the cynosure.

Cresting - in Astronist Civicology, the drawing of the city or town's official crest on the civicological illustration.

Crestology - the branch of study as part of Logology within Astronomy dealing with the study of Astronist crests.

Derivatives

Crestologist

Crestological
Crestologic
Crestologically

Criminal Law (Cosmos) - an Astronist Subject dealing with the established laws and regulations of a government, or another authority, on a planet or celestial body other than The Earth to deal with the punishment of offenders.

Derivatives
Cosmic Criminal Law

Criss - a term often used by the Astronist character of Oliver, meaning smart and fashionable.

Criteriology - in Astronist Philosophy, an Astronist Subject dealing with both the philosophical establishment of criteria when dealing with logic, and the study of how philosophical conclusions can be made by a structured criteria.

Derivatives
Criteriologist
Criteriologic
Criteriological
Criteriologically

Criticalism - in Astronist Philosophy, an approach and framework to philosophical writing whose main principle consists of criticising one's own concepts and theories as one constructs them.

Derivatives
Criticalist
Criticalistic
Criticalistically

Criticality - in Astronist Philosophy, an instrument of study with two distinct applications; the first relating to the criticism of a philosophical work, and the second measuring the extent of the potentiality for a celestial entity, or a cosmic event to cause disaster and destruction.

Derivatives
Criticalities

Croatian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Croatia.

CroatoAstronistisation - the specific Astronistisation of Croatian society, either in a macro or micro form.

Derivatives
CroatoAstronistisationism

Croissance - in Astronist Philosophy, the process of developing a philosophical branch, discipline, or school of thought into a fully augmented and rich breadth of philosophical contribution to the wider Astronist philosophical tradition.

Derivatives
Croisser
Croissetress

Cross-advertising - using the advertising budget for one nation to pay for the cost of advertising in other, a practice which is discouraged within The People's Constitutional Company of Jesse Millette.

Cross-company - a policy, operational decision, or change impacting across two or more divisions of a company.

Crossette - in Astronist Architecture, a series of stone blocks shaped as sun rays, typically found above archways, windows, or doors, and are usually cosmically ornamented, and may at times overlap each other.

Derivatives

Crossettes

Crosshatching - in Astronist Ornamentation, the use of any type of crosshatched pattern, or design on an ornamentation.

Cross-philosophical Communication - a field of study that focuses on how people from differing philosophical beliefs and backgrounds communicate and interact, both formally and informally.

Cross-philosophy - the study of two or more philosophies in parallel, especially in reference to the pinpointing each philosophy's strengths, and weaknesses.

Croupissant - in Astronist Philosophy, a term used to describe a philosophical branch, discipline, denomination, or school of thought that receives little popularity, or usage, typically due to its own perceived stagnancy in the topic and theme that it addresses.

Crown - a logo or crest representing the head of an Astronist character, typically used in Astronist Architecture, Astronist Art, and in some official documentations.

Crowncapital - in Astronist Architecture, a type of capital ornamented by one or more crown designs which depict the face of an Astronist character.

Derivatives

Crowncapitals

Crownring - a ring with the head of one of the five Astronist characters on it, most usually encrusted by a ruby, or another precious stone.

Derivatives

Crownrings

Croyance - in Astronist Philosophy, to truly believe and hold faith in the correctness and rightness of The Philosophy of Astronism.

Derivatives

Croyancy

Croyant

Croyantly

Crozation - in Astronist Ornamentation, the use of a crozier design, either in vertication, or horizontation.

Cruxa - in Cosmic Art, as a derivation of Astronist Art, also known as the Cruxa Core, the region of the galaxy beyond the vergence, and is the most outer part of the galactic core.

Derivatives

Cruxial

Cruxic

Cryology - in Astronist Philosophy, an Astronist Subject of a Cosmic Philosophy origin dealing with the study of low temperatures and subsequent phenomena in relation to cosmical events, and entities.

Derivatives

Cryologist

Cryologic

Cryological

Cryologically

Cry - in Astronist Philosophy, the philophon for the discipline of cryonics.

Cryonics - the subdiscipline of Spacial Psychology addressing the Astronist approach and philosophy to understanding and justifying the practices and usages of cryonics.

Derivatives

Cryonicist

Cryonicists

Cryonicistic

Cryonicistically

Cryptogram - the official cryptogam of The Philosophy of Astronism is a compass.

Cryptonym - a type of term relating to a code word as used within an Astronist organisation, or within an Astronist philosophical order, or within The People's Constitutional Company of Jesse Millette.

Derivatives

Cryptonymic

Cryptonymity

Csillagosház - derived from the Hungarian language and used in Hungarian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Csillagosház

Cuban Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Cuba.

Cubine - in Astronist Ornamentation, the use of cubic shapes to create ornamental patterns.

Cuirass - in Astronist Attire, as derived from its historical equivalent, a metal breastplate and backplate that may or may not be cosmically ornamented, and is redesigned to fit with contemporary Astronist fashion outfits.

Cullin - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cullinic

Cullinian

Culminal - in Astronist Philosophy, that which is the primary, or the deciding factor of something, especially in relation to its categorisation.

Cult Philosophy - a philosophy adhered to by a small group, especially one shrouded in secrecy, scandal, and isolation, and is largely unaccepted by the wider society.

Culturalcentrism - in Astronist Propaganda, the point argued that all propaganda should hold at its core the culture of the nation in which it is distributed, rather than multicultural, relativistic cultures, or rebellious cultures.

Cultural Constructionism - in Astronist Mysticism, another term for Societal Constructionism, but especially focusing on the cultural application of the theory. See Societal Constructionism.

Culturalist - a person who advocates for the importance of the maintenance of culture in society.

Cultural Philosophy - a widely acknowledged philosophy throughout a nation or region, which is distinct from religious practice, but does hold significant ideological influence throughout the cultural, economic and social attitudes of the people and it is The Philosophy of Astronism that is most commonly referred to as a Cultural Philosophy.

Culture Hero - the central figure, or figures, of a culture, and in Astronist culture, the Astronist character of Jesse is the Culture Hero, alongside the Astronist characters of Ellena, Oliver, Zara, and Harriet.

Curaçaoan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Curaçao.

Curator - the leader and manager of an Astronist athenium, and typically possesses academic qualifications, and considerable abilities in archiving, librarian, and museum work.

Derivatives

Curatorial

Current Epoch - in Astronist Philosophy, the appellation for the period of the present moment, or the period of time in which the term is referring to.

Current Knowledge - in Astronist Philosophy and omnidoxicology, a very broad appellation pertaining to the present understanding and knowledge that is considered to be grasped by humanity as a whole rather than by individuals, and it is from this that the broadness of the term is derived.

Curriculature - in Astronist Education, the range of subjects available to be studied at Astronist phrontisteries, as part of the Astronist education system's overall curriculum.

Curtail - in an Astronist contextualisation, of an Astronist book, to purposefully reduce in distribution in a certain country, or region within a country.

Derivatives

Curtailing

Curtailed

Curtailment

Curvance - in Astronist Architecture, the structure of bricks, or stones so as to create an upward curve effect, and typically wherever used, acts as the main foundation of the structure of the building, and is thus clearly visible from each side of the building.

Derivatives

Curvancy

Curvances

Curverculum - in Astronist Architecture, a giant picture frame usually found in the art galleries, or museums of Astronist buildings which is fixed into the floor and stands in curvature so as to give the impression of immersion into the painting, or illustration.

Derivatives

Curverculums

Customised Astronism - a type of Astronism in which the language has been changed in order to become more attractive to a certain nation, or demographic of people.

-cussy - in Astronist Terminology as part of wider Astronology, a suffix denoting either an unspoken action, an example of use as gesticussy, or a written work, such as a poem, a piece of music, or novel.

Derivatives

-cussies

Cyanicism - in Astronist Architecture, the style of Astronist building construction characterised by the use of many domes, as well as domes upon domes, and the cyanic colour that the domes are usually painted, and which derives the title of this style.

Derivatives

Cyanic

Cyanical

Cyanically

Cyber - the seventh era in Astronist Mystology, a collection of stories set in a futuristic world dominated by cybernetics and advanced technology and are part of the Astronist Universe, yet not considered canonical.

Derivatives

Cyber Era

Cyberlaw (Cosmos) - an Astronist Subject dealing with the wide-ranging aspects of digital laws on planets and celestial bodies other than on The Earth.

Derivatives

Cosmic Cyberlaw

Cyc - in Astronist Philosophy, the philophon for the discipline of cyclometrics, also known as cycleseology.

Cycles of The Cosmos - in Astronist Philosophy, the appellation for the notion that The Cosmos is entirely created and operative according to cycles and is studied and contemplated within the discipline of cyclometrics.

Cyclical Cosmology - in Astronist Philosophy, a type of cosmos emphasising and centralising on the cycles within The Cosmos as the sole initiators of cosmical function, order, and system.

Cyclicism - in Astronist Philosophy, the belief that cycles are central to all orders, natures, and functionalities in The Cosmos, including The Cosmos itself as a distinct entity.

Derivatives

Cyclicist

Cyclicistic

Cyclicistically

Cyclocentricity - in Astronist Philosophy, understands all cosmologies only according to the centrality of the cycles in occurrence within them.

Derivatives

Cyclocentricities

Cyclocentric

Cyclocentral

Cyclocentrically

Cyclometry - the small branch of study within Astronist Philosophy as part of Astronomy dealing with the cycles of The Cosmos from a philosophical perspective.

Derivatives

Cyclometrist

Cyclometries

Cyclometric

Cyclometrics

Cyclometrical

Cyclometrically

Cycleseology

Cycleseologist

Cycleseologic

Cycleseological

Cycleseologically

Cydonine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the second daughter of Xenia and

Tyrainnius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cydoninian

Cylindrica - in Astronist Architecture, a term for the area in which a spiral staircase is built, and the walls of which are usually cosmically ornamented.

Derivatives

Cylindricas

CymroAstronistisation - the specific Astronistisation of Welsh society, either in a macro or micro form.

Derivatives

CymroAstronistisationism

Cynosure - in an Astronist contextualisation, in an Astronist congressional session, the giant podium upon which either the Vice Chairman, or the Chairman of The People's Constitutional Company of Jesse Millette stands when in congress, or may refer more broadly to simply being in the centre of the congressional assembly.

Cypriot Diafótsi - the root term for Cypriot Astronism.

Cypriot Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Cyprus.

CyproAstronistisation - the specific Astronistisation of Cypriot society, either in a macro or micro form.

Derivatives

CyproAstronistisationism

Cynosure - in Astronist Ornamentation, the central portion of an ornamentation, especially the crest.

Cyra - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cyran

Cyraic

Cyranian

Cyzarine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the sixth daughter of Ur'iyá and Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cyzarinian

Cyzazine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Damien and

Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Cyzazinian

Czech Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Czech Republic.

CzechoAstronistisation - the specific Astronistisation of Czech society, either in a macro or micro form.

Derivatives

CzechoAstronistisationism

Czech Osvícení - the root term for Czech Astronism.

1,161 terms

Dæn - a follower of the Sri Lankan denomination of The Philosophy of Astronism, known as Dæ'numaism.

Derivatives

Dæns

Dænuma - the primary root term for Sri Lankan Astronism.

Dæ'numaism - also known as Sri Lankan Astronism, the denomination of The Philosophy of Astronism most predominantly adhered to in Sri Lanka, and can also be found in certain parts of southern India, as well as in Sri Lankan communities in other nations.

Derivatives

Dæ'numaist

Dado - in Astronist Architecture, the lower part of the wall of an orrery, astrotry, or globetry in an Astronist philosophical building.

Daeran - in Astronist Philosophy, relating to the daytime as opposed to the night.

Dahiana - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Dahianan

Dahianic

Daihikate - The School of Physicality in Astration as known in the Kannada language.

Daïs - in Astronist Architecture, a raised platform onto which an orrery, telescope, or another astronomical instrument may be placed.

Derivatives

Daïses

Dàlù - in Mandarin Chinese, the term given to the word, continent, and the operations of The People's Constitutional Company of Jesse Millette on a particular continent.

Dalten - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Daltenic

Daltenian

Dam - in an Astronist contextualisation, the action and process of putting into place certain procedures of defence against a problem, or hostility.

Derivatives

Damming

Dammed

Dammation

Damara - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Damaric

Damarian

Damien - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the daughter of Aryan and Allene, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Damienic

Damnation - in an Astronist contextualisation, a severely hostile entity, especially of a nation towards The People's Constitutional Company of Jesse Millette.

Derivatives

Damnatorial

Danish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in the Kingdom of Denmark.

Danish Oplysning - the root term for Danish Astronism.

DanoAstronistisation - the specific Astronistisation of Danish society, either in a macro or micro form.

Derivatives

DanoAstronistisationism

Dà Qǐshì'ism - in Astronist Philosophy, a comprehensive form of The Philosophy of Astronism that translates as "Greater Qǐshì" and includes all the forms of Qǐshì'ism present in mainland China, as well as also encompassing those in Macau, Hong Kong, Taiwan, and Mongolia.

Dark Ages - in Astronist Philosophy, especially within epochology, the alternative appellation for the Tenebrian Epoch. See Tenebrian Epoch.

Dark Matter & Dark Energy Philosophical Understanding - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the forces known as dark matter and dark energy and contemplations surrounding such unknown entities.

Darkmost - in Astronist Philosophy, an adjective used to describe a planet that is furthest away from the star in a star system, and is therefore the darkest of the planets in the system, and is typically paired with the adjective of coldest.

Darkness

- in Astronist Philosophy, one of the Nine Cosmical Elements relating to the occurrence and emissions of darkness in The Cosmos.
- in firmamentology of Astronist Philosophy, one of the three applied filaments, the other two being lightness and luminosity.

Darśana - refers to the meaning of philosophy in Nepali.

Darśanaya - refers to the meaning of philosophy in Sinhala.

Darshan - refers to the meaning of philosophy in Hindi.

Dàshǐ - in Mandarin Chinese, the term given to the ambassadors of The People's Constitutional Company of Jesse Millette.

Dàshǐguǎn - in Mandarin Chinese, the term given to the embassy of The People's Constitutional Company of Jesse Millette in China.

Dash Listing - in Constitutional Terminology, the use of dashes in The Grand Constitution in order to form listations.

Datation - in Astronist Philosophy, on a constatation, the date and time chosen for a philosophical argumentation to begin, and the location whereat it shall take place.

Dation - in Astronist Philosophy, any type of private donation provided to The Institution of The Philosophy of Astronism for its works in the furtherance of The Philosophy of Astronism, but also philosophy in general, as well as astronomy, cosmology, and education.

Daxilij - in Arabic, the term given to describe the domestic relations of The People's Constitutional Company of Jesse Millette.

Dà Xuéshēng - in Mandarin Chinese, the term given to the students of the Astronist Education System, or students attending an Astronist phrontistery.

Dawning - in an Astronist contextualisation, the point at which something first appears, or is realised, especially something unpleasant, or unwanted.

Derivatives

Dawned

Dawnment

Dawnation

Dāwphanṭbāṭr - in Astronist Rendition, the Thai name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Deaccession - in an Astronist contextualisation, the action and process of officially removing a work, or piece of literature from the literary portfolio of The People's Constitutional Company of Jesse Millette.

Derivatives

Deaccessor

Deaccessesee

Deaccessional

Deanimate - in an Astronist contextualisation, of any type of Astronist book, film, or programme, purposefully make it not suitable for children.

Derivatives

Deanimation

Deanimated

Deanimating

Deanimator

Deanimatee

Deapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, a movement away from, or a later disagreement with the ideas of a cosmoapplication.

Derivatives

Deapplicational

Debar - in an Astronist contextualisation, the official prohibition of an employee of The People's Constitutional Company of Jesse Millette from doing something, especially as a reprimand.

Derivatives

Debarring

Debarred

Debarment

Debarration

Debase - in an Astronist contextualisation, to purposefully reduce the quality, and price of a product in order to appeal to a larger mass market.

Derivatives

Debasement

Debased

Debasing

Debasee

Debatory - in Astronist Philosophy, relating to one of the three main aspects of Astronist philosophical expression, the other two being literary and performative, and includes all expressions of one's philosophical orientation, and their concepts, theories, opinions, and ideas when made known during a philosophical debate, as opposed to being expressed in a piece of philosophical literary work, or during a philosophical performament.

Derivatives

Debatation

Debatational

Debatationally

Debility

- in an Astronist contextualisation, the inability of The People's Constitutional Company of Jesse Millette to do something, especially after a debilitating financial, or operational catastrophe.
- in Astronist Philosophy, the sudden inability to conduct philosophical thought or enquiry either due to mental or physical illness.

Débordement - in Astronist Philosophy, an instance during a philosophical argumentation wherein the debating hall is overflowed with attendees to the debate, so some are forced to stand outside, or go into another room and watch on screens.

Debouch - in an Astronist contextualisation, of the journey of a philosophical school or denomination, begin in a confined area, and suddenly expand in a short period of time into one much larger.

Derivatives

Debouched

Debouching

Debouchment

Débranchement - in Astronist Philosophy, the process of a philosophical branch, denomination, or school of thought and the adherents of which knowingly detach themselves from the wider Philosophy of Astronism.

Debride - in an Astronist contextualisation, the official removal of a foreign representative from their ability to conduct their duties in an Astronist congressional session,

Derivatives

Debridement

Debrided

Debridation

Debriding

Débutant - in Astronist Philosophy, a beginner in studying and contemplating a philosophical discipline, or school of thought, typically a person with only a few years experience of study.

Decadora - in Astronist Theatre and dramatics, a set of ten plays arranged one after the other, the themes of which are corresponding of one another. The first exemplar of such begins with play 107 in the oridora called *The Virgin*, and ending with play 116 entitled *The Manipulator*.

Derivatives

Decadoras

Decadoral

Decadoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Space & Time within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Decadox

Decadoxic

Decadoxical

Decadoxically

Decelerating Motionality - in Astronist Philosophy, the appellation for that which moves at a decelerating speed.

Decelerationism - in omnology of Astronist Philosophy, an orientation and school of thought characterised by the belief that The Cosmos is expanding at a decelerating rate.

Derivatives

Decelerationist
Decelerationistic

Decelerity - in Astronist Philosophy, one side of a pair of twinstruments, the other known as accelerity, and measures the extent of the deceleration of something, typically in a physical sense, but also in a metaphorical and conceptual sense.

Derivatives

Decelerities

Decennial - in an Astronist contextualisation, of an event within The People's Constitutional Company of Jesse Millette, reoccurring, or celebrated every ten years.

Derivatives

Decennially

Decentralise

- in an Astronist contextualisation, the official action and process of a subsidiary, reducing the extent to which it relies upon the wider Company, or restricting the extent to which it follows the central governing body of The People's Constitutional Company of Jesse Millette.
- in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, reducing the control of the central governing body of the Company, especially in a certain country, or region of a country.

Derivatives

Decentralisation

Decentralised

Decentralising

Decentraliser

Decentralisee

Decentrity - in Astronist Philosophy, the ability of a philosopher to pay attention to or discuss two or more concepts simultaneously rather than contemplating or discussing one concept at a time.

Derivatives

Decentration

Decentrational

Decentrationality

Decentrationality

Decentre - in an Astronist contextualisation, the act of moving something away from the centre of focus and attention.

Derivatives

Decentring

Decentred

Decentric - in Astronist Philosophy, an alternative term for acentricity.

Derivatives

Decentricity

Decentral

Decnetrically

Decertify - in an Astronist contextualisation, the official action undertaken by an executive, a manager, or director of The People's Constitutional Company of Jesse Millette, or the Company itself, of revoking a certified employee of their authorisation, or certification to perform a certain, or access certain documentations.

Derivatives

Decertified

Decertifying

Decertification

Decertifier

Decertiffee

Decet - in Astronist Philosophy, that which is considered suitable, or proper, especially in relation to the customs and mannerisms during a philosophical argumentation and debate.

Déchaînement - in Astronist Philosophy, during a philosophical argumentation, when debater says something out of turn in an outburst when the borner has not permitted them to do so.

Déchéance - in Astronist Philosophy, a period known as an intellectual decline; a period in the history of a society that is distinctly aphilosophical, or anti-knowledge.

Decisionism - a school of thought of The Philosophy of Astronism emphasising the importance of decision-making to the morality, knowledge, and understanding of the individual, and places the making of a decision in a circumstance to be the most important of logic.

Derivatives

Decisionist

Decisionistic

Declan - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Ashleen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Declanian

Declantius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Ashleen and Declan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Declantiusian

Déclassement - in Astronist Philosophy, the instance wherein a philosophical concept or school of thought falls in status or usage, typically due to it not withstanding the tests of logic and reason.

Declassify - in an Astronist contextualisation, the official and very serious and rare action and process of declaring information to be no longer secret, or sealed.

Derivatives

Declassified

Declassification

Declassifying

Declassifier
Declassiffee

Déclenchement - in Astronist Philosophy, the period at the end of a philosophical argumentation wherein all the debaters show their respects and appreciations for one another before leaving the debating hall.

Declension - in an Astronist contextualisation, the moral, cultural, progressional, and developmental decline of society, especially when referring to a society without a cosmocentricity worldview.

Derivatives

Declensional

Declivity - in an Astronist contextualisation, of the operations of a subsidiary of The People's Constitutional Company of Jesse Millette, in decline and disfunction.

Derivatives

Declivities

Declivitive

Declusate - in Astronist Philosophy, the cutting off of a philosophical concept from the philosophical school to which it belongs.

Derivatives

Declusative

Declusatively

Declusated

Declusating

Declusation

Decode - in an Astronist contextualisation, the decipherment and interpretation of an Astronist symbol, or a group of symbols together to reveal the true, or intended meaning.

Derivatives

Decoder

Decodee

Decodable

Decoded

Decodation

Décollement - in Astronist Philosophy, the conscious detachment of oneself from a philosophical school of thought, or a philosophical denomination in the discontinuation of one's adherence to that particular philosophical school, branch, or denomination.

Decommission - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, the removal of support, especially political, and financial support for a person, or project.

Derivatives

Decommissioned

Decommissioning

Decommissioner

Decommissioneer

Decompartament - another term for non-compartment in Astronist Philosophy and Naology.

Derivatives

Decompartamented
Decompartamentism
Decompartamentation
Decompartamentational

Decompensation - in Astronist Philosophy, the removal of an institution or a portion of a society, or culture without infilling that removed portion with a compensative alternative.

Deconstruct - in an Astronist contextualisation, the process of analytically reducing the government of The People's Constitutional Company of Jesse Millette into its constituent parts.

Derivatives

Deconstructive
Deconstruction
Deconstructor
Deconstructee

Decontextualise - to remove an Astronist term from its Astronist contextualisation.

Derivatives

Decontextualisation

Decorticate - in an Astronist contextualisation, the official action and process of removing a part of a subsidiary of the Company that is found after analysis to be in disfunction.

Derivatives

Decortication
Decorticator
Decorticatee
Decorticalional
Decortivative

Decoy - in an Astronist contextualisation, a subsidiary, or a part of a subsidiary sold in order to uphold the entirety of the subsidiary, or the Company.

Derivatives

Decoyment
Decoyation
Decoyer
Decoyee

Decretum - derived from Latin, in Astronist Philosophy, any type of judgement that is made and interpreted from the words of The Grand Centrality.

Décryptement - in Astronist Philosophy, to act of deciphering a philosophical riddle to reveal a hidden message, or an allegory.

Décuplement - a tenfold increase in the measured number of adherents to a philosophical school of thought, or philosophical tradition, or movement in a particular nation state.

Decussate - in an Astronist contextualisation, the point at which the operations of two or more subsidiaries of The People's Constitutional Company of Jesse Millette intersect.

Derivatives

Decussation

Decussative

Dédoublement - in Astronist Philosophy, the act of splitting a philosophical concept in two, or splitting a school of thought into two parts, typically due to disagreement.

Deeder - in pneumovology of Astronist Philosophy and Astronist Mysticism, a person that prioritises and follows The Three Deeds as a major part of one's Astronist philosophical adherence, the achievement of such Deeds is achieving deedhood, and the state in which one resides during their achievement of The Three Deeds is deedship.

Derivatives

Deeders

Deedress

Deedresses

Deedship

Deedhood

Defect - in an Astronist contextualisation, an employee of The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries who commits a serious hostility or offence, but leaves their job before the Company can act to dismiss them.

Derivatives

Defection

Defective

Defectee

Déferlement - the spread of The Philosophy of Astronism into a country within a relatively short period of time, typically one decade.

Défigurement - in Astronist Art, Architecture, and Rendition, a depiction of an Astronist character that has become distorted over time due to wear.

Definition - in Constitutional Terminology, defining the missions of agencies, organisations, and companies, as well as defining unique terminologies, and phrases.

Definitional - in omnidoxicology, one of the three main writing styles and forms identified in The Omnidoxy, the other two being rhapsodic and explorational, and relates to a writing style of discourses and insentensations that is based around straightforwardness, the definition of something rather than its poetically worded exploration, and is typically of the element of The Omnidoxy wherein new concepts and theories are introduced so as to demonstrate them in a very clear format.

Derivatives

Definitionalism

Definitionalist

Definitionalistic

Definitivism - in Astronist Philosophy, the school of thought and philosophy characterised by a strong dislike and avoidance of certain objects that have the attributes of endlessness and accumulation, an example of which is the accumulation of money. Definitivists point out that these such objects and concepts are necessary to the world, but they are also the main cause for human depression and feeling without worth and meaning and is the oppositism to tolism.

Derivatives

Definitivist

Definitivistic

Deflexion - in an Astronist contextualisation, the action of avoiding and deviating from the full impact of threats and catastrophes by making preparative arrangements to be able to deal with such threats and catastrophes.

Derivatives

Deflective

Defray - in an Astronist contextualisation, to pay an expense, or cost.

Derivatives

Defrayment

Defunct - in an Astronist contextualisation, of a project, or a subsidiary of The People's Constitutional Company of Jesse Millette, no longer in active operation.

Defund - in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette of removing funding for an organisation, project, or subsidiary that was previously made available, and may occur for a multitude of reasons.

Derivatives

Defundate

Defundation

Defundive

Defunder

Defundee

Degeneratory - in Astronist Philosophy, of a celestial, that which is deterioration, or decline.

Derivatives

Degenerational

Degenesis - in Astronist Philosophy, a concept holding that there is never a return to the genesis of an entity, and acts as the oppositism to the concept of the regenesis.

Degrade - in the Grand System of subsidiaries of The People's Constitutional Company of Jesse Millette, the moving down of a subsidiary in ranking than one or more points in any one category, or in the overall rankings.

Derivatives

Degradation

Degraded

Degrading

Degradability

Degradable

Degree - in the Grand System of subsidiaries of The People's Constitutional Company of Jesse Millette, relating to the point at which a subsidiary has reached in the system.

Degree Indifference - in omnology of Astronist Philosophy, the appellation for the concept characterised the belief that temperature doesn't play an important role in the functionalities of The Expanding Cosmos.

Dehomogenisation - in Astronist political philosophy, as advocated for by reorientarian politics, the general opposition to the process of making a state's values, philosophies, religions, and culture homogenised.

Derivatives

Dehomogenisational

Dehomogenisationally

Deisal - in Cosmic Philosophy, in the direction of the sun's course.

Derivatives

Deisality

Deisalism

Deisal Centre - in Astronist Philosophy, especially within Cosmic Philosophy, the appellation relating to the fact and instance of the dictation that a star's course holds over the constituents of its system.

Dekalogy - ten related literary works of Astronist origin or theme.

Délaissement - in Astronist Philosophy, during a philosophical argumentation, the abandonment of a philosophical argument by a debater due to it being proven illogical, or irrational when applied to logic and reason.

Deliberation - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, the long and careful consideration and discussion of something before accepting it, typically applicable longer than a period of a month.

Derivatives

Deliberative

Delicia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Delician

Delimit - in an Astronist contextualisation, actively determining the boundaries of authority and jurisdiction of one agency, subsidiary, or department in relation to another.

Derivatives

Delimitation

Delimiting

Delimited
Delimital

Délitement - another term for the process of dephilosophisation whereby the role and the extent of the integration of a philosophical tradition is greatly decreased, or extinguished altogether.

Delocalise - in an Astronist contextualisation, the purposeful action of removing the British stereotypes, or British cultural characteristics of one or more of The Five Astronist Characters.

Derivatives

Delocalisation
Delocaliser
Delocalisee
Delocalisational
Delocality

Demain - in Astronist Philosophy, relating to the next philosophical debate to be held in a particular debating hall.

Demandate - the official action undertaken by a member of an Astronist congressional session wherein they make a formal request for something.

Derivatives

Demandation
Demandater
Demandational
Demandationally
Demandative
Demandatively

Dematra - in Astronist Music, as part of the standard piece structure, the chorus of an Astronist piece of music as preceded and proceeded by that which is known as the aspinatra which is the equivalent to the melody of non-Astronist classical music pieces. The standard piece structure of Astronist musical pieces can be found outlined in *The Book of Tunology*.

Demersal - in sentientology of Astronist Philosophy, relating to species of fish on other planets that live close to the seafloor.

Demesne - in Astronist Architecture, the term describing an Astronist building and the entirety of its estate collectively.

Demesnery - another term for Gardenry.

Derivatives

Demesnerist

Demetrius - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Demetrian
Demetric

DeAstronistise - the process of disassembling the systems and structures put in place during Astronistisation, or in a less severe sense, the process of de-escalation after superAstronistisation or another extreme form, in order to return it to a moderate version.

Derivatives

DeAstronistisation

DeAstronistisationism

Demillettisationism - in Astronist Philosophy, a belief orientation holding that the word Millette, its prefixes, and its derivatives should be removed when speaking of philosophy or in the creation of philosophical terms, thus opting for alternative appellations such as kosma, astronism, sophism, and others. This belief is predicated on the notion that the close approximation of the philosophy to the character of Jesse Millette, and the associated culture, literature, and company is damaging to the perception of the philosophy and therefore all such approximations should be removed.

Derivatives

Demillettisationist

Demillettise - in Astronist Philosophy, the process of removing the word Millette, its prefixes, and its derivatives from the context of philosophy, thus opting for the use of alternative appellations such as kosma, astronism, sophism, and their prefixes and derivatives and therefore results in the creation of paraterminology.

Derivatives

Demillettisation

DeAstronism

Demisexuality - neither sexual nor asexual.

Demographic Methodology - in Philosophical Demography, the method used to measure a philosophical population, typically divided by practice of philosophy, or adherence, but can be much more varied. For a report, or essay to be considered legitimate, the methodology used to come to the results must be identified clearly.

Demology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of state and planet populations, as well as population activities, social conditions, and behaviours across a wide range of societal and civilisational scenarios.

Derivatives

Demologic

Demological

Demologically

Demologist

Demonition - in Astronist Philosophy, the contemplation of how and why events and entities come into existence and the different dimensions and orientations involved in the creation of phenomena and occurrence of cosmical events.

Derivatives

Demonitional

Demonitionally

Demonitionism

Demonitionist

Demonological Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of demonological ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Demonym - a type of term relating to an Astronist philosophical concept, theory, or denomination by its place of origin, or by the place of its greatest popularity.

Derivatives

Demonymic

Demonymity

Demotion - in Astronist Ornamentation, the reconstruction of an ornamental pattern or motif to appear lower on the ornament than it had previously.

Demum - derived from Latin, in Astronist Philosophy, during a philosophical argumentation, the final stages of the debate, especially when conclusions are made about the concepts discussed.

Demutualise - in an Astronist contextualisation, the removal of mutually beneficial factors from an agreement.

Derivatives

Demutualisation

Demystologise - the removal of mystical elements from Astronist philosophical thought and practice, and in particularly from Mystology, in order to reveal a truthful and undistorted story, or fact.

Derivatives

Demystologisation

Demystologising

Demystologised

Denaturalise - in an Astronist contextualisation, the opposite to naturalisation.

Derivatives

Denaturalisation

Dendrology - a little known subject of Astronist Philosophy dealing with the philosophical contemplation of trees and their role as humanity's life source.

Derivatives

Dendrologic

Dendrological

Dendrologically

Dendrologist

Dendural - in Astronist Philosophy, a celestial entity that facilitates its own functionality.

Derivatives

Dendurality

Denduralities

Denescence, The - in Astronist Music, the tenth musical piece of the amassory known as The Cosmicusy.

Denition - in Constitution Theory, considered a middle ground between the philosophies of xenitism and detationism, the official action and principle with its associated philosophy of denitionism, holding that the title of Constitutional Leader should become a equally shared title between two people, the first being the Chairman and the second being an entrusted individual within The Company that is voted to be given the title by Congress. Under the denitionist approach, both of the title bearers must report to The Governing Council about their decisions regarding the constitutionality of something that is in question.

Derivatives

Denitive

Denitively

Denitionism

Denitionist

Denitionists

Denitionistic

Denitional

Denitionally

Denken - the most common demonym for a follower of The Philosophy of Astronism in the Luxembourgish language.

Derivatives

Denkens

Denker - the most common demonym for a follower of The Philosophy of Astronism in both the Afrikaans, German, and Danish languages.

Derivatives

Denkers

Dénombrement - in Astronist Philosophy, the official practice of counting the number of adherents to The Philosophy of Astronism in a particular nation state, and is closely associated with the study of Philosophical Demographics.

Denominational Symbol - a group of symbols as derivational from the Astronism Symbol that emerge in various regions and are associated with a particular denomination of The Philosophy of Astronism, or a group of denominations of The Philosophy of Astronism that share a common geographical area of popularity.

Denomination of Doctrine - a conceptual subdivision, also known as an element of The Philosophy of Astronism, characterised by extra founding works, practices, or a specified audience, such as Millë'ism, Qìshì, or Chidziwitsoism, but in essence, their adherence to The Philosophy of Astronism the same and .

Derivatives

Denomination

Denominations

Denominational

Denominitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the son of Zukeen and Morzun, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology

Derivatives

Denominitian

Denonence - in Characterology, the concept describing the nature of the relationship between The Five Astronist Characters and The Philosophy of Astronism; the fact that The Five Astronist Characters remain entirely separate from the concepts of The Philosophy itself and their study can only be applied to The Philosophy, but not drawn from it. However, The Five Astronist Characters are considered to be visual ideals and representatives of The Philosophy and its principles, as they are the centre of Astronist Art, Architecture, Rendition, and Ornamentation, among other artistic expressions of philosophical belief. Due to the principles of denonence, none of the branches of characterology are considered to be disciplines of Astronist Philosophy, but instead their own separate areas of study and contemplation that may well be applied to Astronist Philosophy and its disciplines, but not considered part of that group.

Derivatives

Denonency

Denonencial

Denonism

Denotion - the action of denoting something.

Denotius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Denotian

Denounce - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette towards the illegal actions of an employee, to declare wrong and distance the Company from.

Derivatives

Denouncement

Denunciation

Denucosy - in Astronist Philosophy, a particular approach towards philosophical enknowledge and contemplation that involves a distinct narrowness towards philosophical concepts and traditions and is characterised by a lack of interest and enthusiasm in exploring wider traditions of philosophy especially those which one has not been used to, and opposes educosy.

Deo - in Astronist Philosophy, the philophon for the discipline of deontology.

Deoctave - in Astronist Music, during a musical piece, playing one octave of an arpeggio descending in order to quickly reach a lower octave.

Deontology - a major branch of study within Astronist Philosophy as part of wider Astronomy dealing with the nature of duty and obligation from an Astronist ethical, moral, and philosophical standpoint.

Department

- an administrative district in The Institution of The Philosophy of Astronism, typically in line with a pre-existing district/county/province created by the government.
- in The People's Constitutional Company of Jesse Millette, a group of employees whom work within the same area of operations, typically under authority of a manager, or director.

Dépassement - the instance in which a philosophical concept, philosophical tradition, denomination, or school of thought overtakes another concept, tradition, denomination, or school in popularity in adherence and usage.

Depauperate - in an Astronist contextualisation, of a subsidiary, or a school of thought of The Philosophy of Astronism, not widespread enough in its operations, influence, or practice that its existence is in danger of being threatened.

Derivatives

Depauperative

Depauperatively

Dépaysement - in Astronist Philosophy, the event in which the location of a philosophical argumentation is changed to another venue for some reason.

Dependency - in an Astronist contextualisation, a subsidiary of The People's Constitutional Company of Jesse Millette that is reliant on another for its funding, and operations.

Derivatives

Dependencies

Déperdition - in Astronist Philosophy, relating to loss in any of its metaphorical, or physical interpretations and usages.

Dépérissement - in Astronist Philosophy, of a philosophical concept, fading into obscurity in terms of its usage and popularity.

Dephilosophise - in Astronist Philosophy, to do away with philosophy and to attempt to lower and downplay its importance in society.

Derivatives

Dephilosophisation

Dephilosophisational

Dephilosophy

Dephilosophical

Dephilosophically

Dephilosophicality

Depictive - in Astronist Philosophy, that which is depicting something else, or holds an ability to depict many different things either simultaneously or in separation.

Derivatives

Depictivity

Depoliticise - in an Astronist contextualisation, the extraction of all political references within an Astronist book.

Derivatives

Depoliticisation

Depoliticisor

Depoliticisee

Depoliticisational

Depoliticism

Deprecator - in Astronist Philosophy, one who supports the argument of another during a philosophical debate, and argues for the acceptance of this argument on the other person's behalf.

Derivatives

Deprecators

Depression - in an Astronist contextualisation, a period of great financial, operational, or governmental despondency, or disarray.

Derivatives

Depressional

Deprogramme - in an Astronist contextualisation, to return an individual, or group from a distorted worldview to a more conventional worldview due to being part of religious cult, especially towards Astronist philosophy.

Derivatives

Deprogramming

Deprogrammed

Depuration - in Astration, the practice of freeing oneself from one's own impurities.

Derivatives

Depurative

Depuratively

Depurate

Depurational

Depurator

Depute - in an Astronist contextualisation, the official term for the request made by the Chairman of The People's Constitutional Company of Jesse Millette when he or she cannot perform their duties on a given day, and so, the responsibility falls to the Vice Chairman.

Derivatives

Deputation

Deputational

Deputer

Deputee

Deputive

Deracinate - in an Astronist contextualisation, the official action and process undertaken to remove the operations or headquarters of a subsidiary of the Company from its native country to a foreign country.

Derivatives

Deracinator

Deracinatee

Deracination

Deracinational

Deracinative

Derecognise - in Astronist foreign relations, the official action undertaken by The People's Constitutional Company of Jesse Millette of no longer recognising a nation state, or another sovereign entity, especially due to repeated hostility.

Derivatives

Derecognition

Derecognitionisation

Derecognising

Derecognised

Derecognisor

Derecognisee

Derivation

- in Astronist Divisionology, the term for a further denomination of a denomination of The Philosophy of Astronism, such as Eastern Qīshì being a derivation of the denomination of Qīshì'ism.
- in Astronist Art, an art movement, or style whose origins, or influence that can be derived from the wider Astronist Art style, or from another movement within Astronist Art.

Derivatives

Derivated

Derivational Text - an appellation and term most commonly ascribed to that of The Grand Centrality in regards to the concept that The Grand Centrality is the central text of The Philosophy of Astronism, but by no means encompasses the entirety of the possibilities and scope of wider Astronist Thought and Philosophy, and therefore perceives The Grand Centrality as a text from which many other branches, schools, denominations, and thought systems and cultures can and shall derivate from, which stands in opposition to the idea that The Grand Centrality is a literal dogmatic work whereby its words are all-encompassing, and all-knowing, which is deemed an intrinsically unphilosophical notion.

Derivation theory - in Astronist Philosophy, the notion that all denominations and derivations of The Philosophy of Astronism hold significance in their interpretation of The Philosophy, even those denominations that are not in alignment with others, and is also known as Inclusive Astronism, the oppositism of which is Exclusive Astronism.

Derivition

- in Equational Philosophy, as part of wider Astronist Philosophy, a sequence of the same equation that is gradually separated into its most basic parts.

- in Astronist Philosophy, a concept, or argument that can be derived from the application of an instrument of study.
- in Astronist Philosophy, that which is derived or originated from something else, especially conceptually.

Derivatives

Derivitions

Derivitional

Déroutement - in Astronist Philosophy, the development of one's own philosophical career through the development of one's own philosophical ideas, theories, and schools.

Derrius - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Derrian

Des - in Astronist Philosophy, the philophon for the discipline of destinology.

Désaccoutumance - in Astronist Philosophy, losing the habit of learning about philosophy; losing the enthusiasm for one's philosophy.

Descendency - in Astronist Architecture, a series of columns in a concentric pattern in a discoidery in which each inward level is followed by a downward step, until the centre is reach where typically an ornate, and usually unique orrery is placed.

Descending Node - in kosmetrics of Astronist Philosophy, the appellation for a type of nodal contemplation relating to a node that faces downwards.

Descension

- the action of gradually lowering to a less important position or a lower level, especially a divine being sent on a mission by The Divine to interact with indivine beings.
- in Astronist Ornamentation, any part of the ornamental pattern or motif which points downwards.

Descriptor Board - in Astronist Civicology, a board found alongside an civicological illustration, typically on either side of the illustration on the terrarum, that holds a description of the illustrated development, and is typically very ornately decorated with Astronist ornamentals.

Desexualise - in an Astronist contextualisation, the extraction of all sexual inferences from an Astronist book, or more generally, an Astronist character representation, typically for cultural or religious assimilative reasons.

Derivatives

Desexualising

Desexualisation

Desexualised

Desexualiser

Desexualisee

Designate - in an Astronist contextualisation, an official that may only be undertaken by the Chairman of The People's Constitutional Company of Jesse Millette wherein he or she formally appoints their successor, either in their will, or in writing before they die.

Derivatives

Designation

Designational

Designator

Designatee

Destinical

- relating to the Destinies Era of Astronist Mystology.
- in Astronist Philosophy, relating to the various concepts of destiny, especially when referring to Destinism.

Derivatives

Destinically

Destinies - the fifth era in Astronist Mystology, a collection of stories denoting the lives of canonical characters either before or after the Canonical Era and are part of the Astronist Universe, yet are not considered canonical themselves.

Destinify - in Astronist Philosophy, an ability reserved for The Divine, to form the destiny of something, whether that be a person, a celestial, or an event.

Derivatives

Destinifier

Destinified

Destinifying

Destinification

Destinificational

Destinist - a person who advocates for the ideas of Destinism.

Destinology - the major branch of study within Astronist Philosophy as part of Astronomy dealing with the concepts in the vast subject of destiny from a philosophical standpoint, such as the nature, purpose, and origins of destiny.

Derivatives

Destinologic

Destinological

Destinologically

Destinologist

Destinor - some entity that either creates destiny, most usually with a divine presence, or someone who is actively pursuing or searching to understand their own destiny and its origins.

Detation - in Constitution Theory, a proposed official action undertaken in order to separate the role of Constitutional Leader and the authority that comes with the title from the role of Chairmanship, and is opposed to the current state of affairs known as xenism which upholds the idea that the Chairmanship and the title and role of the Constitutional Leader should remain as one and should only be bestowed to one person at a time, and therefore, should not be separated.

Derivatives

Detative
Detatively
Detationist
Detationists
Detationism
Detationistic
Detational
Detationally

Deterge - of a scholar, philosopher, or ideologist, to cleanse a concept, philosophy, or theory of all its perceived inaccuracies and inconsistencies.

Derivatives

Deterger
Detergee
Detergic
Detergative

Deterrent - in an Astronist contextualisation, a quality, factor, or consequence held by The People's Constitutional Company of Jesse Millette so as to reduce the risk of a hostile entity going ahead with their attempts of attack.

Derivatives

Deterrence
Deterrency
Deterrentive

Detotality - in Astronist Philosophy, especially within totology, a theory of totality holding that The Cosmos has never been in and shall never be in a Totality State due to its dictation by The Universe and its constantly limited naturity by the structure of the Astronist Cosmology.

Detrix - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the daughter of Xenia and Tyrainnius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Detrixian
Detrixic

Deuteragonist - in an Astronist contextualisation, relating to the Astronist character of Ellena as traditionally considered to be the second most important character out of The Five Astronist Characters, succeeding the Astronist character of Jesse as the protagonist.

Derivatives

Deuteragonistic
Deuteragonistical
Deuteragonistically

Deutsche Aufklärung - the root term for German Astronism.

Devant - a philosophy, or philosophical tradition that existed before the founding of The Philosophy of Astronism, and the subsequent Astronist philosophical tradition.

Devanture - collectively relating to all stores and shops that sell Astronist philosophical products, including books, renditions, artpieces, and other types of products.

Developmentation

- in Astronist Philosophy, relating to the entire process of the development of a planetary body.
- in Taylorianology, relating to The Developmentation. See The Developmentation.

Derivatives

Developmentational

Developmentationally

Devinette - in Astronist Architecture, Philosophy, and Rendition, a type of riddle, or puzzle that can take many different forms and variations that can be decrypted in order to reveal a hidden philosophical message, or a philosophical allegory, and is most commonly found embedded into renditions and architectural features.

Derivatives

Devinettes

Dévoiemnt - in Astronist Philosophy, during a philosophical argumentation, the action of leading the argument towards a particular theme or topic of discussion, especially one that was not part of the initial constatation.

Devolvement Season - in Astronist Philosophy, particularly within seasonology, one of the Formational Seasons relating to the instance in which a celestial, especially galaxies, begin to degenerate and degrade ending with its eventual collapse.

Devoter - in Astronist Philosophy, a person that conducts Cosmic Devotions.

Derivatives

Devoters

Devotership

Devotor

Devotors

Devotress

Devotresses

Devotionist

Devotionists

Devotionality - in Astronist Philosophy, a semistrument of study measuring the extent to which someone devotes cosmically, and involves an analysis of the ways in which an individual devotes.

Derivatives

Devotionalities

Devotive - in Astronist Philosophy, relating to the practice of devotion.

Derivatives

Devotively

Devotology - a subdiscipline of occurrology of Astronist Philosophy dealing with the various techniques, philosophies, and practices involved in Cosmic Devotion.

Derivatives

Devotologist

Devotologists

Devotological

Devotologically

Devourment - in obliviology of Astronist Philosophy, the process, the main ability, and the essential purpose of black holes in The Cosmos.

Derivatives

Devourmental

Devouration

Devourational

Devourative

Devouratively

Dexort - in Cosmic Art, as a derivation of Astronist Art, the right side of a cosmic art piece.

Derivatives

Dexortial

Dexortic

Dextral - in Astronist Ornamentation, the right side of the perimeter of an ornament.

Dextralised - in Astronist Music, of a piano piece, distinctly dominated and lead by movements in the right hand.

Derivatives

Dextralisation

Dextralism - another term for *Dextral Millë*.

Dextral Millë - in Millë'ism, one part of the binary concept that there exists both life and death, or more broadly existence and non-existence, and specifically relates to the side of life and existence, in direct opposition to death, and non-existence.

Dextral Pole - in kosmetrics of Astronist Philosophy, the appellation for one of the two Galactic Poles, specifically relating to the right extremity of a galaxy rather than the left extremity which is appellated as the Sinistral Pole.

D'hahni - relating to The School of Intellectuality, one of the three schools of Astration.

Dia - derived from the Malagasy language, in Astronist Philosophy, a term relating to either one's individual philosophical journey, or the philosophical development and journey of a group, organisation, or nation state.

Diadem - in Astronist Attire, a type of women's headband that may or may not be cosmically ornamented and is worn to symbolise her superiority, especially over men and other women in a particular meeting, or ceremony.

Diafótisi'ism - also known as Diafótism, the denomination of The Philosophy of Astronism most predominantly found in Cyprus and Greece, and includes the two derivations of Cypriot Astronism and Greek Astronism.

Derivatives

Diafótisi'ist

Diafótism - in Astronist Philosophy, another term for Diafótisi'ism.

Diafótsi - a follower of the Greek and Cypriot denomination of The Philosophy of Astronism, known as Diafótisi'ism.

Derivatives

Diafótses

Diagnosis - in an Astronist contextualisation, the most prominent issue causing business operational failure, or lack of efficiency within a subsidiary of The People's Constitutional Company of Jesse Millette as determined by an analyst.

Diagramology - The specific study of diagrams throughout Astronist visual arts in order to uncover further understandings.

Dialogic education - in Astronist Education, relating to all forms of learning conducted through dialogue, either between the teacher and the student, or between two or more students in dialogue with one another.

Diaphragmic - in introspectics of Astronist Philosophy, relating to the use of the diaphragm in philosophical investigations and contemplations.

Diavòlana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the observance, or the philosophical interpretation and meaning of moonlight.

Diblumasij - in Arabic, the term given to diplomacy, especially the diplomacy conducted by The People's Constitutional Company of Jesse Millette.

Dichotomy - in an Astronist philosophical contextualisation, two or more a schools of thought, branches of knowledge, or denominations within The Philosophy of Astronism which are considered to be opposed, or entirely different from one another.

Derivatives

Dichotomous

Dichotomously

Dichotomic

Dichotomical

Dichotomically

Dichotomy of Will - in orbanology of Astronist Philosophy, the appellation for the notion that there exists two aspects to that of will; the portion of one's actions that are external to the will and the portion that are attributable to it.

Dictative - in Astronist Philosophy, that which holds control, or authority over an entity, or that which is bound to some other's authority.

Derivatives

Dictatively

Dictativity

Dictionarisation - the thorough, and tedious, process undertaken by Brandon Taylorian, to search throughout the dictionary to relate as many words to The People's Constitutional Company of Jesse Millette, and its operations, in order to expand Astronist lexicon, and to ensure that all relevant aspects of terminology, are related to the company, its operations, and the wider Astronist culture.

Didactic Function - in Astronist Propaganda, the belief that the central functionality of propaganda is to educate the people in alignment with the ideals of the implemented philosophy.

Didy - derived from the Malagasy language, in Astronist Philosophy, a term relating to the orderliness of The Cosmos.

Dieaya - in Arabic, the term given to the propaganda, typically the propaganda of The People's Constitutional Company of Jesse Millette.

Diffama - in Astronist Philosophy, to make a philosophy known in one's community and society, and the journey and process of this action.

Derivatives

Diffament

Diffamental

Diffamentality

Diffusionism - a school of thought of The Philosophy of Astronism holding that the importance of the widespread propagation of philosophy is utmost and forefront to philosophy.

Derivatives

Diffusionist

Diffusionistic

Digitalise - in an Astronist contextualisation, the conversion of an Astronist book, or other literatures in a digital format so as to be read, or storage on a digital device.

Derivatives

Digitalisation

Digitalise

Digitalised

Digitalising

Digitaliser

Digitalisee

Digital philosophy - a philosophy that is promulgated over digital platforms only, or exists in its majority in a digital sphere rather than physically, and is especially characteristic of a philosophy that is pre-inaugurated and is in the process of establishing itself.

Digital transmission - in Astronist Philosophy, relating to all of the processes and methods by The Philosophy of Astronism is transmitted via digital platforms.

Dignement - in Astronist Philosophy, relating to concepts of dignity and its many interpretations and applications.

Digressingly - in Astronist Philosophy, an adverb for digressing.

Dilatism - in sentientology of Astronist Philosophy, one of the Astronist Tradition's proposed solutions to the Fermi Paradox, and also known as The Last Civilisation Theory, standing as the opposite of preliminism, characterised by the notion that humanity exists long after the last sentient civilisation became extinct.

Derivatives

Dilatist

Dilatistic

Dilatistical

Dilatistically

Dilettant - in Astronist Philosophy, a person that doesn't regularly concern themselves with philosophical, or theological matters, or doesn't hold a large amount of knowledge about such topics; it may or may not be used as a derogatory term or to demonstrate inferiority.

Derivatives

Dilettantry

Dilettancy

Dilettante

Dilettantes

Dilettantism

Dilettantist

Dilettanti

Dilettantish

Dimensionality - in Astronist Philosophy, an instrument of study measuring and contemplating a dimension of existence but also relating to the three dimensions of The Cosmos known as zenithence, nadence, and infinence.

Derivatives

Dimensionalities

Dimensionisation - in Astronist Ornamentation, the creation of patterns in three-dimension with the use of shading.

Diminishment - in Astronist Philosophy, officially appellated as the Perimetrical Collapse, the process by which something diminishes, either physically, or conceptually, but especially in relation to the cosmical periphery.

Dimitto - in Astronist Philosophy, during a philosophical argumentation, the ending stage of the debate wherein the debaters break up and leave.

Dinorah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Dinoran

Dinoranic

Diplomatism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that all conflicts and relations should be resolved and established respectively in an official and formal diplomatic setting, and that all diplomacy and negotiation should be championed as the forefront method of interrelation between corporations, and countries.

Diplomatology - an Astronist Subject dealing with the study of diplomats of The People's Constitutional Company of Jesse Millette.

Derivatives

Diplomatologist

Diplomatologic

Diplomatological

Diplomatologically

Dìqíú - in Mandarin Chinese, the term given to the concept of The Earth, especially in Chinese Astronist philosophy, and in Cosmic philosophy.

Directionalism - a school of thought of The Philosophy of Astronism that focuses itself on the importance of direction, especially in relation to progression, and orientation.

Derivatives

Directionalist

Directionalistic

Directionlessly - in Astronist Philosophy, to be directionless in action, or function, typically due to a lack of purpose.

Director - in an Astronist contextualisation, in The People's Constitutional Company of Jesse Millette, the rank of employee above a manager whom typically runs a subsidiary of the Company, and is the lowest rank of executive within the governing body of the Company, and should be present at all directorial summits.

Derivatives

Directorial

Directorship

Directorate

Dírén - in Mandarin Chinese, the term given to the concept of "Enemy of the Company", or a hostile entity towards The People's Constitutional Company of Jesse Millette.

Disacknowledgement - to knowingly disregard or ignore that which exists as the reality, especially of a person's dreams and ambitions, or their true intentions for something. Cometan coined this term in 2019 as he repeatedly encountered a range of different people whom he would tell his ambitions to yet they would completely his dreams.

Derivatives

Disacknowledge
Disacknowledged
Disacknowledger
Disacknowledging

Disarticulate - in Astronist Philosophy, the instance in which a debater interrupts the explanation of another debater's logical argument, especially with a logical counterargument.

Derivatives

Disarticulation
Disarticulating
Disarticulated
Disarticulative
Disarticulatively

Disassociate

- in an Astronist contextualisation, the official action and process wherein The People's Constitutional Company of Jesse Millette distances itself from, and avoids all contact with, an individual, an organisation, or a country due to some hostile, unconstitutional, or illegal behaviour.
- in Astronist Philosophy, of a celestial, to remove itself from the presence of or association with another celestial.

Derivatives

Disassociator
Disassociation
Disassociatee
Disassociative
Disassociatively

Disattachment - in Astronist Philosophy, to hold a distinct disassociation from something else, typically due to its negative affects upon the entity in question.

Disavow - in an Astronist contextualisation, an action undertaken by an executive, or by The People's Constitutional Company of Jesse Millette itself, wherein they deny any responsibility for an illegal action that has been committed, usually due to being unknown to the Company, or the executive.

Derivatives

Disavow
Disavowed
Disavowing
Disavower

Disband - in an Astronist contextualisation, the breaking up of an Astronist organisation, or charity.

Derivatives

Disbandment
Disbandation

Disciplinarian - in Astronist Philosophy, an individual that holds adequate knowledge on either all, or many of the disciplines of Astronist Philosophy, but doesn't hold that which can be described as an in-depth knowledge on any of the disciplines.

Disciplinarity - in Astronist Philosophy, the state and fact in which a concept, or group of concepts is organised into a discipline of study.

Derivatives

Disciplinarity

Disciplinise - in Astronist Philosophy, to form a discipline out of a topic, concept, or theory, an example of which is the formation of the discipline of sentientology from the concept of sentience.

Derivatives

Disciplinising

Disciplinised

Disciplination

Disciplinative

Disciplinational

Discipliniser

Disciplinism - a branch of study in Astronist Philosophy dealing with the study and contemplation of the various different disciplines and subdisciplines of The Philosophy of Astronism and the way in which they are organised.

Derivatives

Disciplinist

Discment - a term of Orrology, the part of an orrery pertaining to the rings most commonly built as the corum, and typically displays notions of astrology, alignment, or some other type of message.

Derivatives

Discments

Discoidery - in Astronist Architecture, a room in an Astronist building, typically a Grand Observatory, or an Eidouranium, in which a descendency can be found.

Derivatives

Discoideries

Disconjoin - in Astronist Philosophy, that which does not function when in association with or in proximation to something in particular.

Derivatives

Disconjoined

Disconjointed

Disconjointly

Disconjunction - in Astronist Philosophy, a distinct disassociation with something that is to be traditionally associated with, either physically or conceptually.

Disconnective - in Astronist Philosophy, that which is disconnected from another, especially in the context of one celestial and its relationship and interactivity with another celestial.

Derivatives

Disconnectively
Disconnectivity

Disconnexion

- in Astronist Philosophy, the term ascribed to the process by which a philosophical, or religious institution loses its identity, purpose, or relevancy due to a change in society, the prevalence of new laws, cultural shifts, or political revolutions.
- in Astronist Philosophy, in the context of individuals, the instance in which an individual loses their connection with their affiliated religious, or philosophical institutions due to the values, principles, philosophies, and addresses of the institution not aligning with the current stance of wider society, the current political climate, or the current cultural shift.

Derivatives

Disconnexionism

Disconnexions

Disconsociation - in Equational Philosophy, as part of wider Astronist Philosophy, the inability for an equation to be rearranged and still produce a logical expression.

Derivatives

Disconsociate

Disconsociative

Disconsociatively

Disconsociational

Discordance - in an Astronist contextualisation, the state in which no agreement has been made by the end of a congressional, counciloral, directorial, or managerial session, or meeting.

Derivatives

Discord

Discordancy

Discordation

Discourse - in Astronist philosophy, the short pieces of written that discuss one particular concept or theory, and are the most abundant elements within The Grand Centrality of The Philosophy of Astronism that structure articles and are typically distinguished by page breaks, or dashes.

Derivatives

Discourses

Discoursal

Discovery - in Astronist Education, a method of teaching whereby the educator constructs a lesson during which students are set on a course to discover knowledge and information for themselves, as opposed to being instructed and told of such knowledge by their teacher.

Discoverment - in Astronist Philosophy, the third of the three components of The Philosopher's Cosmos emphasising the importance of discovery, and is preceded by witnessment and experiment respectively.

Derivatives

Discoverments

Discrepancy - in an Astronist contextualisation, a type of disagreement in an Astronist congressional session wherein just two parties disagree, yet all others agree on a topic.

Derivatives

Discrepant

Disenthrall - in Astronist Literature, Philosophy, and Culture, to set someone or some idea, or concept, free.

Derivatives

Disenthrallment

Disenthraller

Disenthrallation

Disenthralling

Disentitise - in Equational Philosophy, as part of wider Astronist Philosophy, the ammentation of removing the reference of entities from a particular subment.

Derivatives

Disentitisation

Disentitised

Disentitisational

Disentitisationally

Disentitising

Disestablish - in an Astronist contextualisation, another term for disincorporate.

Derivatives

Disestablishment

Disexangenation - in Astronist Philosophy, one of the Principles of Exangeny, the other being exangenation, and relates to the deprivation of the mind through the forsaking of philosophical thought as the primary stimuli.

Derivatives

Disexangenational

Disexangeny

Disexangenial

Disexangenially

Disexangeniality

Disexangenous

Disexangenously

Disexangenosity

Disexist - in Astronist Philosophy, that which does not presently exist, but has the potentiality to exist.

Derivatives

Disexistent

Disexistence

Disflow - in Astronist Philosophy, that which is out of sync with the cosmical orderity and system.

Derivatives

Disflowness

Disfunctionality - in Astronist Philosophy, the instance or quality of being disfunctional, especially of a celestial entity.

Dishabituational - in Astronist Philosophy, the instance in which a new philosophical concept or theory is introduced, accepted, and disseminated but results in a portion of its adherents to become confused and to experience a diminishment of their association with the philosophy.

Derivatives

Dishabituational

Dishabituated

Disimnemnic - in Astronist Philosophy, of a philosophical concept or notion, that which does not align with current scientific or empirical knowledge.

Derivatives

Disimnemnic

Disimnemnicly

Disimnemnicity - in Astronist Philosophy, the comparative instrument of study to imnemnicity measuring the extent to which a philosophical concept or notion does not align with current scientific and empirical knowledge.

Derivatives

Disimnemnicities

Disimnemnicence

Disimnemnicency

Disincentivise - in an Astronist contextualisation, construct certain qualities so as to become unattractive to a certain individual, or group.

Derivatives

Disincentivisation

Disincentivisational

Disincentiviser

Disincentivisee

Disinclusive - a discipline of study within Astronist Philosophy that is not categorised within the umbrella of an inclusive discipline, typically due to the fact that the discipline is either so wide in breadth that it cannot be categorised within an inclusive discipline, or that no inclusive discipline specifically encompasses the subject that the disinclusive discipline addresses.

Derivatives

Disinclusivise

Disinclusivised

Disinclusivisation

Disinclusivising

Disinclusivity

Disincorporate - in an Astronist contextualisation, the official action and typically long and complex process of disentangling a subsidiary of The People's Constitutional Company of Jesse Millette, usually so that it can be sold on.

Derivatives

Disincorporation
Disincorporator
Disincorporatee
Disincorporational

Disinfer - in Astronist Philosophy, without need nor want to make an inference to something in particular; to avoid inferring something.

Derivatives

Disinferring
Disinferred
Disinference

Disinvest - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette wherein a subsidiary, or a certain project, or campaign loses its investment from the wider Company, typically due to falling sales, or it is found to be acting unconstitutionally.

Derivatives

Disinvestment
Disinvestor
Disinvestee
Disinvestation
Disinvestational

Disjection - in Equational Philosophy, as part of wider Astronist Philosophy, a type of subment that cannot be logically or rationally justified.

Derivatives

Disjectural
Disjecturally
Disjectional
Disjectionally
Disjecture

Disjunction - in Astronist Philosophy, relating to a lack of consistency derived from one insentensation in relation to another within The Omnidoxy.

Derivatives

Disjunctive

Dismission - in Astronist Philosophy, the act of dismissing something.

Disoblivionism - in obliology of Astronist Philosophy, the philosophical orientation and belief that black holes only hold importance over a limited number of celestials in The Cosmos rather than oblivionists who believe that black holes hold primarity over all other celestial entities.

Derivatives

Disoblivionist
Disoblivionists
Disoblivionistic
Disoblivionistically

Disorderity - in Astronist Philosophy, the oppositism to the instrument of study of orderity characterised by a distortion in the alignment with cosmicality.

Derivatives

Disorderities

Disown - in an Astronist contextualisation, the official and irreversible action undertaken only by a joint decision by The Governing Council of The People's Constitutional Company of Jesse Millette wherein an individual, a group, or an organisation of the Company, or once worked with, or for the Company is erased from the Company's official history, usually as the most serious reprimand for a criminal and unconstitutional act.

Derivatives

Disowner

Disownee

Disownment

Disownation

Disownational

Disownity

Dispensation - in an Astronist contextualisation, of an executive, director, or manager of The People's Constitutional Company of Jesse Millette, being constitutionally exempt from certain rules, or usual requirements.

Derivatives

Dispensator

Dispensatee

Dispensational

Dispersion - in Astronist Civicology, the type of planning theory and design that preferences a dispersive pattern for a city, or town.

Dispersion Season - in Astronist Philosophy, particularly within seasonology, one of the Formational Seasons pertaining to the instance in which elements of a celestial disperse in order to begin to form its recognisable shape, an example of which is when star systems in a young galaxy disperse to create the galactic disc.

Dispersive Cosmology - in Astronist Philosophy, a type of cosmos that focuses on the dispersive natures and occurrences in The Cosmos, especially as a means to suggest their centrality in overall cosmical function, order, and nature.

Disphilosophical

- of an individual, especially in Philosophical Demography, not associative of any philosophy, either due to disinterest, or for some religious reason.
- in Astronist Philosophy, that which is considered to be anything opposite, or contrary to The Philosophy of Astronism, especially a concept, or theory.

Derivatives

Disphilosophy

Disphilosophically

Disphilosophicality

Dispositionism - a school of thought of The Philosophy of Astronism characterised by the belief in the tendency of humanity to yearn for progression, knowledge, and for the understanding of The Cosmos, and claims that this is the disposition of humanity.

Derivatives

Dispositionist

Dispositionistic

Disproxemia - in Spacial Psychology of Astronist Philosophy, the state in which a human being has neither lived on The Earth nor were born on The Earth.

Derivatives

Disproxemian

Disproxemians

Disproximate - in Astronist Philosophy, that which is furthest in relationship or interactivity; disconnected and disassociation either physically or conceptually.

Derivatives

Disproximity

Disproximated

Disproximately

Disproximation

Disproximational

Disputation - in an Astronist contextualisation, the formation of an civilised, well-balanced, and logical argument founded upon reason and evidence, made during an Astronist congressional session.

Derivatives

Disputational

Disputator

Disputatee

Disquisition

- in Astronist philosophy, relating to one of the twelve principles of The Philosophy of Astronism in their organised and written formats; these structure the entire Grand Centrality and within which consist of articles, and within articles, exist discourses.
- in an Astronist contextualisation, a long theoretical essay, usually only read by scholars, on a precise subject of Astronist origin, or relevance.

Derivatives

Disquisitional

Disquisitioner

Disseminable - in Astronist Philosophy, the quality of a philosophy being able to be easily disseminated.

Derivatives

Disseminability

Dissemination - in Astronist Education, the process of spreading and implementing a teaching method, or learning practice throughout a large amount of phrontisteries, especially after it has been proven to be an effective method.

Dissension - in an Astronist contextualisation, the point during a debate just preceding the discordation.

Dissertation - the official action whereby an individual publicly holds an expression, or opinion, especially so during an Astronist congressional session, that is at variance, or open opposition to the constitutionality of The People's Constitutional Company of Jesse Millette.

Derivatives

Dissentment

Dissentational

Dissenter

Dissever - in an Astronist contextualisation, during the breakdown of a subsidiary, or organisation of The People's Constitutional Company of Jesse Millette, the attempt of the Company to divide it up and save functioning parts before completely severed forever.

Derivatives

Disseverment

Disseveration

Disseverer

Disseveree

Disseverance

Distality - in Astronist Philosophy, the measurement of the extent to which a concept is proximate to being central to wider theory, but is not necessarily fundamental.

Derivatives

Distalities

Distance learning - in Astronist Education, studying in the Astronist education system, without physically attending a phrontistery, especially when conducted at home, or at a public place such as a library, and is usually undertaken because of the lack of a phrontistery in one's town, or city.

Distantiate - in an Astronist contextualisation, purposefully keeping something at a distance from The People's Constitutional Company of Jesse Millette due to its bad reputation.

Derivatives

Distantiation

Distantiator

Distantiatee

Distantiational

Distantmost - in Astronist Philosophy, in a physical sense, celestial entities which are considered distant in terms of cosmic distances, and in an abstract sense, a concept or theory that is furthest from established ideas, or the ideas of normality, or mass public knowledge, or adherence.

Distenism - in sentientology of Astronist Philosophy, one of the proposed solutions to the Fermi Paradox characterised by the notion that the expansion of a sentient civilisation will inevitably lead to its collapse, and is known as the Sustainability Solution outside of an Astronist context.

Derivatives

Distenist

Distenistic
Distenistically

Distinctful - in Astronist Philosophy, that which is distinguished, or recognisable in nature from something similar.

Derivatives

Distinctfully

Distinguishment - in Astronist Philosophy, to make a distinction about something.

Derivatives

Distinguishments

Distortive - in Astronist Philosophy, that which holds the tendency to distort something else.

Derivatives

Distortively

Distradition - in Astronist Philosophy, that which stands in opposition or as an obstacle to the principles, beliefs, prophecies, or concepts held within the Astronist Tradition, or in Astronist Orthodoxy.

Derivatives

Distraditional

Distraditionally

Distraditionality

Distraditionism - in Astronist Philosophy, the belief and school of thought pertaining that departing from the principles of a philosophy is the best way to challenge and eventually improve it when faced with actual opposition, and therefore supports notions of distradition towards the Astronist Tradition itself.

Derivatives

Distraditionist

Distraditionistic

Distraditionistically

Distrajecture - in Astronist Philosophy, the opposite to trajectory, the instance in which a concept holds no direction, or any particular route, or thoughtpath.

Disunion - in an Astronist contextualisation, the dissolving of a union between two subsidiaries, or groups of people.

Derivatives

Disunionise

Disunionisation

Disunionised

Disunionising

Dittology - in Astronist Philosophy, an Astronist Subject dealing with a twofold interpretation of an Astronist text, especially a philosophical text.

Derivatives

Dittologic

Dittological
Dittologically
Dittologist

Diur - in Astronist Philosophy, a person that is generally active during the date and rests at night, characteristic of the majority of human beings in comparison to those whom are nocts. Diurs whom do not spend time outside at night, especially in a cosmic devotional or observational context, are said to harbour a great ignorance of The Cosmos according to the Astronist Tradition.

Derivatives

Diurs
Diuric
Diurical
Diurically
Diuricity
Diurism

Diurnalism - in Astronist Propaganda, the depiction in a propaganda piece of daytime, or the background, signpost, or event occurring during the day, especially midday.

Derivatives

Diurnal

Diurocentric - in Astronist Philosophy, regarding daytime to be the most important time above that of nighttime and exists as the foundation to the lifestyle of diurism which the majority of human civilisation of The Earth adheres to, as well as existing as the basis for the orienting of society towards functioning more during the day than at nighttime. Contrast with nyctocentric.

Derivatives

Diurocentricity
Diurocentrical
Diurocentrically
Diurocentrism
Diurocentrist

Div - in Astronist Philosophy, the philophon for the discipline of divinology.

Divagate - in an Astronist contextualisation, straying or digressing from Astronist constitutionality.

Derivatives

Divagation
Divagator
Divagatee
Divagational

Divaricate - in an Astronist contextualisation, the distancing of a subsidiary from The People's Constitutional Company of Jesse Millette, especially during a public relations crisis, or may be due to the subsidiary's difference of opinion, or during a disputation between the Company and the subsidiary.

Derivatives

Divarication
Divaricational

Dive - in Astronist Philosophy, the philophon for the discipline of divergetology.

Divergetology - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, and also known as The Divergency of Existence, the study and philosophical discussion of the theorised dimension in which everything that exists has its own unique origination, thus disregarding the homogeneity in origin from The Universe's beginning.

Derivatives

Divergetologist

Divergetological

Divergetologically

Diversement - in Astronist Philosophy, a philosophical concept that can be interpreted in a multitude of different ways.

Diversify - in an Astronist contextualisation, the process of a subsidiary, or another business of The People's Constitutional Company of Jesse Millette spreading into different areas of operations, or industries.

Derivatives

Diversification

Diversifier

Diversiffee

Diversity of Sentience - in sentientology of Astronist Philosophy, the appellation for the notion that there exists a much greater variety of sentient life than simply just human beings, and that both humanoid and non-humanoid species exist in The Cosmos.

Divertissement - collectively relating to the variety of rooms, activities, and practices available inside and outside Astronist philosophical buildings that are used as and considered to be forms of entertainment, the majority of which have an educational or philosophical theme.

Divine

- the degree to which an entity possesses a connection to the creator of The Universe.
- an entity which possesses an indefinite, yet existential, connection to The Divine.
- the all-encompassing quality of being all-knowing, all-creating, and all-seeing of all-time and all-space and all-existence in every dimension.
- in Astronist Philosophy, one of the Nine Cosmical Elements relating to all that exists beyond both cosmic and chaotic existences, and is therefore transcendent beyond all of the other Nine Cosmical Elements.

Divine (colour) - a radiant, and overwhelming colour of light, typically most whitest at its core and less bright on its outer edges, and is mostly associated with the element of Divine.

Divine Contomplance - in Astronist Philosophy, the appellation for the notion that all cycles hold some divinity in their naturities, but such divine qualities remain invisible for any entity that is less than divine in nature.

Divine Cycles - in Astronist Philosophy, a type of cycle propounded within cyclometrics relating to the cycles associated with The Divine.

Divine Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wonderment, adoration, and laudation of that which is known as The Divine in Astronist Philosophy, and is characterised by decorations of depictions of what The Divine could be like, and special lectures and education events at Astronist philosophical buildings that focus on the subject of The Divine from an Astronist philosophical perspective. This always takes place on 4th Ellenine, which translates to the 6th April in the Gregorian calendar.

Divine Ellena - the fictional character, Ellena Chadwell, represented in Divine form.

Divine End - in Astronist Philosophy, the concept in Creation Theory that if The Divine is responsible for the creation of The Cosmos and The Universe, then The Divine is equally responsible and capable of ending both The Cosmos and The Universe.

Divine Epochology - in Astronist Philosophy, one of the three main branches of the discipline of epochology dealing with The Divine in relation to time.

Divine Harriet - the fictional character, Harriet Millette, represented in Divine form.

Divine Inconnesence - in Astronist Philosophy, an appellation within the discipline of cyclometrics maintaining that all Divine Cycles are separate from those of a cosmical, or a universal nature and so much so that they have no direct interaction with cosmical, or universal cycles.

Divine Jesse - the fictional character, Jesse Millette, represented in Divine form.

Divine Jurisdiction - in Astronist Philosophy, the appellation for the notion of the extent of the authority of The Divine, and typically reigns over all of existence.

Divineless - in Astronist Philosophy, to be without any connection, or resemblance to The Divine.

Derivatives

Divinelessness

Divineliness - in Astronist Philosophy, to be as The Divine in nature, characteristic, or to have certainly originated from The Divine.

Divine Oliver - the fictional character, Oliver Mehler, represented in Divine form.

Divine Perimeter - in perimetrics of Astronist Philosophy, the appellation for the concept that the cosmical periphery holds a Divine naturity rather than that of a universal or cosmical one.

Divine Plan - in Astronist Philosophy, the appellation for the notion that there exists a distinct schema and schedule planned for The Cosmos and its progeny and even The Universe by that which is known as The Divine in the Astronist Cosmology.

Divine Product - in Astronist Philosophy, the appellation for the concept that everything in The Cosmos, including The Cosmos itself, is a product of The Divine, and that there is a hierarchy based

upon an entity's proximity to The Divine in this hierarchy, and is closely associated with the concept of The Hierarchy of The Cosmos.

Divine Ultimation - in Astronist Philosophy, the notion in epochology that The Divine will be directly involved in the ending sequences of both The Cosmos and The Universe.

Divine Will - in Astronist Philosophy, that which has been commanded to occur, or to form by Divine means, or from Divine origination, or a belief in the role that The Divine plays in the concept of destiny.

Divine Zara - the fictional character, Zara Litchford, represented in Divine form.

Divinical Fusionism - in Astronist Philosophy, an extension from Universal Fusionism including The Divine to that paradigm and thus holds that all three of these distinct entities are currently in separation from one another, but are inevitably going to form together as one.

Divinical Sphere - in introspectics of Astronist Philosophy, the appellation for the introspection classification denoting an introspection which is divine by its nature and context.

Divinical Studies - in Astronist Philosophy, a major branch of study, also known Theological Studies, dealing with the nature of The Divine in the Astronist Cosmology, and the nature of divinity.

Divinical Totality - in Astronist Philosophy, especially in totology, a type of cosmos focused on The Divine as the ultimate one totality.

Divinism - a branch of knowledge in The Philosophy of Astronism concerning the study of the nature, circumstance, and existence of The Divine, especially when placed in relation to The Cosmos, The Universe, and all the possibilities of The Universe, including multiverse, multiple dimensions, and the mysteries of certain celestial entities.

Derivatives

Divinist

Divinic

Divinical

Divinically

Divinican

Divinitine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the third daughter of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Divinitinian

Divinitism - a school of thought of The Philosophy of Astronism that is characterised by its centrality on The Divine, and tends to explore all aspects, theories, and concepts relating to the nature, existence, and intercession of The Divine, and its theological differences from the traditional idea of god.

Derivatives

Divinitist
Divinitistic

Divinitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Divinitiusian

Divinity

- to know, to create, and to see all; both past, present and future.
- the state or quality of being divine, especially when an entity's divine connection is more greatly determined.

Divinities - an unincorporated era of Astronist Mystology during which the Astronist characters exist in a wholly divine state in a heavenly plain alongside The Divine.

Divinitor - a male individual who comes in contact with their god, or is actively searching for their god.

Divinitrix - a female individual who comes in contact with their god, or is actively for their god.

Divino- - in Astronist Philosophy, a prefix relating to either divinity, or The Divine itself.

Divinocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of The Divine, especially in Astronist Art.

Divinogenesis - in Astronist Philosophy, the idea that The Divine is the most prominent entity when contemplating the nature of existence and the very existence of existence.

Derivatives
Divinogetic
Divinogetical

Divinology - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the study and philosophical discussion of the nature of The Divine, and what it may mean from a human perspective to be godly, and the subsequent consequences of this role in The Universe, and may also discuss the concept of The Universe itself being god.

Derivatives
Divinological
Divinologically
Divinologist

Divinotranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by all new revelations in theology, and about different deities.

Derivatives
Divinotranspirational
Divinotranspirative
Divinotranspiratively

Divinotranspire
Divinotranspired
Divinotranspiring

Divisence - in introspectics of Astronist Philosophy, the notion that The Divine is the source of authority for everything that exists within it including The Universe and The Cosmos, and should be compared to premisence and unisence.

Derivatives

Divisency
Divisencial
Divisencially

Divisionology - the study of the various branches, denominations, and schools of Astronism, either individually, or collectively.

Derivatives

Divisionologist
Divisionological
Divisionologically

Divorcement - in an Astronist contextualisation, the final point or state in which a subsidiary, or another organisation of The People's Constitutional Company of Jesse Millette separates from the wider Company.

Djiboutian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Djibouti.

Djibouti Tanwir - the root term for Djiboutian Astronism.

Docking - the act of stitching or fixing a mission patch, or spacecraft emblem, onto another surface, such as clothing.

Documentarian - a person with extensive expertise in the navigation, and interpretation of Astronist texts and documents that are longer than one-hundred thousand words.

Derivatives

Documentarians

Documentation - in an Astronist contextualisation, a type of Astronist literature and category of the Literary Classification system that is typically more formal, or official in its nature, and the first of which The Grand Founding Works.

Derivatives

Documentational

Dodecado - a twelve-footed, or twelve-headed creature of Astronist Mythology, with limited abilities, and said to be in danger of extinction in the realm.

Dodecadoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Imagination & Freedom within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Dodecadox
Dodecadoxic
Dodecadoxical
Dodecadoxically

Dodecarum, The - in Astronist Philosophy, the proper name for the symbol of The Philosophy of Astronism.

Dog - in Astronist Philosophy, the philophon for the discipline of dogmatology.

Dogmaticity - the degree to which a piece of writing should be considered dogmatic, most commonly used to describe the degrees of dogmaticity in Astronist works, including, from most to least dogmatic; Grand Founding Works, Secondary Dogmatic Works and Tertiary Dogmatic Works.

Dogmatism - a school of thought of The Philosophy of Astronism that bases its teachings on the Eleven Grand Dogmatic Works, without any distinct focus on any one of the works, but does tend to take a literal approach to the interpretation of the works.

Derivatives

Dogmatist
Dogmatistic

Dogmatology - in Astronist Philosophy, an Astronist Subject not to be confused with the discipline of comparology, dealing with the scholarly study of the comparison between The Philosophy of Astronism and another philosophy, or a religion.

Derivatives

Dogmatologist
Dogmatologic
Dogmatological
Dogmatologically

Dòkam-bàrotra - derived from the Malagasy language, a term relating to the advertisement of a product by The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, especially in Madagascar.

Dolorimetry - in Astronist Philosophy, the measurement of mental or physical pain in relation to their ability to conduct better philosophical enquiries and attempts to draw correlations between greater levels of pain to a greater capacity to conduct philosophical enquiries.

Dolority - in Astronist Philosophy, the collective concepts, practices, ideas, and philosophical branches that involves in how to deal with pain, grief, and misery.

Dom - in Astronist Philosophy, the philophon for the discipline of domology.

Domain - in an Astronist contextualisation, relating to the operational methodology upon which a subsidiary, or organisation of The People's Constitutional Company of Jesse Millette.

Domanial - in Astronist Naology, relating to the entirety of the estate of an Astronist philosophical building, including all the businesses, properties, and organisations that it privately owns.

Domātājs - the most common demonym for a follower of The Philosophy of Astronism in the Latvian language.

Derivatives

Domātāji

Domentius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the first son of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Domentiusian

Domestic Relations - also known as Local Relations, the relations between local businesses, individuals, charities, and governments and The People's Constitutional Company of Jesse Millette.

Domestics, Astronist - the branch of study within Astronology dealing with the ways in which domesticities and the household should be operated according mainly to The Astronist Methodology, and typically involves home economics.

Derivatives

Domestical

Domesticist

Domesticity

Dom gwiazdowy - derived from the Polish language and used in Polish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Domy gwiazdne

Domical - in Astronist Architecture, relating to a domed structure, or roofing style.

Domina - a female follower of The Philosophy of Astronism.

Derivatives

Dominas

Dominant Philosophy - a philosophy, particularly an Organised Philosophy, that is most powerful, widespread, or influential within a particular society, or nation, but is not necessarily the State Philosophy.

Dominican Iluminación - the root term for Dominican Astronism.

Dominican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Commonwealth of Dominica and the Dominican Republic.

Domology - in Astronist Philosophy, the major branch of study within Cosmic Philosophy devoted to identifying, categorising, and contemplating the fundamental principles and laws of The Cosmos and the ways in which it works.

Derivatives

Domological
Domologic
Domologically
Domologist

Dora - in Astronist Music, each completed stage of the splendora when a tricope is repeatedly played three times, and only four doras can make up a completed splendora.

Derivatives

Doras
Doric
Dorical
Dorically
Doral
Dorally

Dormant Planetarium - a type of planetarium that is not in current, or regular usage, or under consistent management, either due to its isolated location, or the lack of funds to keep it active, and is thus, only used for exhibition purposes.

Dorénavant - in Astronist Philosophy, relating to the contemplations about the future of The Philosophy of Astronism, and the wider Astronist philosophical tradition, and its role on The Earth, and in human society.

Derivatives

Dorénavantly

Dorsum - a ridge on a planetary, or lunar surface.

Derivatives

Dorsums

Dotation - the action of a person, group, or an organisation providing funds to an Astronist phrontistery, an Astronist developer for a philosophical building, or an Astronist organisation for a specified purpose so they may achieve their proposed ambitions.

Derivatives

Dotations
Dotater
Dotatress
Dotational
Dotationally

Doublement - in Astronist Philosophy, during a philosophical argumentation, to provide two reasons for one's support of a particular concept, or theory.

Doubling - in Astronist Ornamentation, when an ornamental pattern features two identical motifs alongside one another.

Doxastic - in an Astronist contextualisation, relating to the individual beliefs of an employee of The People's Constitutional Company of Jesse Millette, instead of the philosophy of the Company, or

relating to the version of the philosophy of the Company created from an individual employee's beliefs.

Derivatives

Doxasticism

Doxastical

Doxastically

Doxasticist

Doxical Authority - in Astronist Philosophy, the appellation relating to the system by which one philosophical treatise is given a greater authority and supersession over the words of another treatise during a discord in a philosophical argumentation or investigation.

Doxy

- a lengthy piece of writing within which discourses and articles can be found, a prominent example of which is The Grand Centrality, also known as The Omnidoxy.
- in Astronist Philosophy, relating to a philosophical treatise, or a written transformation and impartation of knowledge.

Derivatives

Doxies

Doxic

Doxical

-doxy

-doxies

Drapery - in Astronist Ornamentation, a type of motif resembling curtains, typically hanging from the perimeter of the ornament.

Dre - in Astronist Philosophy, the philophon for the discipline of drentology.

Drentology - in Astronist Philosophy, the major branch of subject dealing with the study and contemplations of Cosmic Alchemy.

Derivatives

Drentological

Drentologic

Drentologically

Drentologist

Drexel - in Astronist Education, the head of a phrontistery, whose job is largely representative and administrative, rather than focused on teaching.

Derivatives

Drexelship

Drexelage

Droid Sentience - in sentientology of Astronist Philosophy, the appellation for the type of sentience created by technological innovation in the form of robotics.

Droitement - in Astronist Philosophy, during a philosophical argumentation, the oath given by a debater to remain honest and upright throughout all their contributions to the argumentation.

Derivatives

Droitiness

Droiture

Droitural

Druze Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Druze thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Dualism - in Astronist Philosophy, the occurrence of interdependency between celestial entities in The Cosmos as a central functionality, and as a quintessence of the system of The Cosmos.

Dualistic Cosmology - in Astronist Philosophy, a cosmology splitting The Cosmos into the appellative concepts of The Depender and The Dependee.

Dubitation - in an Astronist contextualisation, during a debatation, the hesitation of a debater to accept an argument or proposal from another debater.

Derivatives

Dubitational

Dubitator

Dubium - in Astronist Philosophy, any areas interpreted as doubt-ridden, or that invoke an atmosphere of hesitation in The Grand Centrality.

Ducotion - in Astronist Philosophy, in any type of group, whether it be friends, familial, or professional, or some other kind of group, a person that distinctly leads the philosophical debates, the philosophical imaginations and spirit, and definitively encourages others to explore philosophy, especially The Philosophy of Astronism, the male version of which is known as a duco, and the female version of which is known as a ducotress.

Derivatives

Ducotional

Ducotionally

Duco

Ducotress

Ducoment

Dudum - a specific period of a philosophy's history during which a great many changes and progressions occurred.

Duel - in Astronist Philosophy, a more colloquial term for a philosophical debate.

Dukhovnoye - The School of Spirituality in Astronism as known in the Russian language.

Duocosmos - The Cosmos as an entity made up of two components.

Duocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented in duo formation in The Cosmos, especially in Astronist Art.

Duodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of The Logical Cosmos, also known as The Perceptual Cosmos, within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Duodox

Duodoxic

Duodoxical

Duodoxically

Duodum - in Astronist Architecture, the depiction of just two of The Five Astronist Characters anywhere in an Astronist building, especially so in a floor ornamentation.

Derivatives

Duodums

Duoinity - two entities uniting to become a stronger whole.

Duologue - in an Astronist contextualisation, in an Astronist narrative, especially referenced in literary theory, a dialogue between two of The Five Astronist Characters.

Derivatives

Duologued

Duologuing

Duology - a branch of Formationism, the representation of Astronist characters in the form of a duo.

Derivatives

Duological

Duologic

DuoAstronistisation - the process of Astronistisation applied in a duo formation, usually to secure the process in two differing sectors of society.

Derivatives

DuoAstronistisationism

DuoAstronism - a school of thought of The Philosophy of Astronism focusing on the philosophy from the aspect of one other.

Derivatives

Duomillettistic

Duomillettist

DuoAstronist

Duophilosophy - in Astronist Philosophy, a group of two philosophies that share the majority of their origins, histories, concepts, and beliefs with one another, typically with one of the two philosophies being a subphilosophy.

Derivatives

Duophilosophical

Duophilosophies

Duophilosophically

Duophilosophicality

Duopulsar - in Astronist Philosophy, two pulsars orbiting one another.

Derivatives

Duopulsars

Duosemy - in an Astronist contextualisation, the state in which an Astronist term has two meanings.

Derivatives

Duosemic

Duosemous

Dur - in Astronist Philosophy, the philophon for the discipline of durantology.

Duro - the instance during which a philosophy endures a great deal of a continually concerted effort to downplay and oppose the philosophy with a great many attempts to make it obsolete.

Derivatives

Durotion

Durotional

Durotive

Durotively

Duror

Durotress

Duscence, The - in Astronist Music, the second musical piece of the amassory known as The Cosmicusy titled *The Grand Cosmos*.

Dustur - in Arabic, the term given to describe a constitution, specifically The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Düşünür - the most common demonym for a follower of The Philosophy of Astronism in the Turkish language.

Derivatives

Düşünürler

Dutch Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of the Netherlands.

Dwarfnym - a type of term relating to the name of a dwarf planet as appointed by an Astronist organisation.

Derivatives

Dwarfnymic

Dwarfnymity

Dyadicity - in Astronist Philosophy, an instrument of study measuring the elements of some entity, or event, specifically the interactions between these elements, and it therefore differs from the instrument of binarity.

Derivatives

Dyadicities

Dyadonym - an Astronist-originative term relating to a single word or two separate names that are used to refer to a dyad (two people), or duo that are different from their actual names, usually their mononyms. An example of a dyadonym is Coco & Cometan which is to be used when referencing Liana Tiratsuyan and Brandon Taylorian together and is therefore typically used as a stage name for a duo of any sort. A pre-Astronist example of a dyadonym is Sonny & Cher.

Derivatives

Dyadonymy
Dyadonymous
Dyadonymously
Dyadonymic

Dydo - in Astronist Architecture, the higher part of the wall of an orrery, astrotry, or globetry in an Astronist philosophical building.

-dyn - in Astronist Onomatology, a suffix used for Astronist names, in reference to the dynamics and movements of The Cosmos.

Dyn- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the dynamics and movements of The Cosmos.

Dynamic - in an Astronist contextualisation, relating to a subsidiary of The People's Constitutional Company of Jesse Millette, or a school of thought of The Philosophy of Astronism that is constantly changing, or in activity, and progression.

Dynamicity - in Astronist Philosophy, one of the most prominently applied instruments of study formed by the contemplation of the affects of the change, the activity, and the progressions of celestial entities in The Cosmos, in relation to other celestial entities, as well as to the cosmic environment.

Derivatives

Dynamicities

Dynamics - the branch of study within Astronist Philosophy, especially Cosmic Philosophy, as part of Astronology dealing with the overall movement of celestial entities by certain forces in The Cosmos.

Derivatives

Dynamicist
Dynamical
Dynamically

Dynastesia - in dynastesiology of Astronist Philosophy, relating to the proper completion of a brackment.

Derivatives

Dynastesian
Dynastesimal
Dynastentially
Dynastial

Dynastesiology - also spelt as dynasteseology, a major branch of cosmic philosophy dealing with the way in which The Cosmos is structured hierarchically, as a dynasty of cosmical entities categorised according to size, functionality, abundance, and naturity.

Derivatives

Dynastesiologic

Dynastesiological

Dynastesiologically

Dynastesiologist

Dys - in Astronist Philosophy, the philophon for the discipline of dysteleology.

Dysfunctional - in an Astronist contextualisation, relating to a subsidiary, or organisation of The People's Constitutional Company of Jesse Millette that isn't, or wasn't functioning efficiently, or in a methodologically proper way.

Derivatives

Dysfunctionality

Dysfunctionally

Dysteleology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of the stance holding that existence has no final cause from purposeful design.

Derivatives

Dysteleologic

Dysteleological

Dysteleologically

Dysteleologist

1,278 terms

Eadala - in Arabic, the term given to describe the concept of justice, especially of Astro-Arab philosophy.

Eagermost - in Astronist Philosophy, those whom are most energetic and enthusiastic about a prospect, or a prophesy.

Ealaqat - in Arabic, the term given to the relations of The People's Constitutional Company of Jesse Millette.

Eappenine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Stasia and Moctius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Eappenian

Earnestmost - in Astronist Philosophy, of an entity, item, or concept, the most solemn out of all in a series, or group, typically due to the serious, or darkened topics that it does address.

Earth - in Astronist Philosophy, one of the Nine Cosmical Elements relating to land, dirt, mud, soil, and other planetary surface substances.

Earth Day - in The Grand Astronist Calendar, a major holiday of commemoration and celebration dedicated to the specific wonderment, adoration, and laudation of The Earth itself as one of the classical planets, and is characterised by decorations of The Earth, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of The Earth, its beauty and its place in The Cosmos as a whole. This always takes place on 13th Oliverine, which translates to the 19th July in the Gregorian calendar.

Earthian - in Astronist Philosophy, a person that holds permanent residence on The Earth.

Earth philosophy - see Human philosophy.

Easement - in an Astronist contextualisation, allowing an event or activity to occur on land or property owned by The People's Constitutional Company of Jesse Millette that is not directly operated by the Company itself, but by a third party organisation, individual, or group.

Eastern Ellena - the depictions of the Astronist character of Ellena that are most often portrayed for Eastern audiences.

Eastern Harriet - the depictions of the Astronist character of Harriet that are most often portrayed for Eastern audiences.

Eastern Jesse - the depictions of the Astronist character of Jesse that are most often portrayed for Eastern audiences.

Eastern Astronism

- the schools, branches, and denominations of The Philosophy of Astronism that are most prevalent in the Eastern World.
- the denominations of The Philosophy of Astronism that have a significant presence in the Far East, especially when described collectively, and typically includes China, Korea, Japan, South East Asia, and Mongolia.

Eastern Oliver - the depictions of the Astronist character of Oliver that are most often portrayed for Eastern audiences.

Eastern Qǐshì - the largest denomination of Chinese Astronism, most commonly adhered to in the regions of Guizhou, Hunan, Jiangxi, Guangdong, Fujian, Zhejiang, Anhui, Jiangsu, Hubei, Sichuan, Henan, Shandong, and Hebei.

Eastern Zara - the depictions of the Astronist character of Zara that are most often portrayed for Eastern audiences.

Eave - in Astronist Ornamentation, the part of an ornamental pattern that overhangs the main ornamentation border.

Eazaytius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the only offspring of Galine and Lotzen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Eazaytian

Ébahissement - in Astronist Philosophy, the proclaimed feeling one may experience when they consider The Cosmos philosophically for the first time and includes a mixture of wonderment, astonishment, and surprise.

Eber - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Eberian

Eberic

EC - part of The Standard Astronomical Calendar, the acronym for Exploratory Commencement relating to the year of 1961, the main epoch of The Standard Astronomical Calendar, also known as the Gagarin Year, Year Zero, or Year Infinitum, as that was the year in which Yuri Alekseyevich Gagarin was the first human being to travel into outer space.

Écartement - in Astronist Philosophy, the distance in philosophical positioning and orientation between one philosophical concept, theory, or school from another.

Eccentrist - in kosmetrics of Astronist Philosophy, a individual holding that the shapes of orbits should be at the centre of their philosophical and academic investigations by deriving meaning and consequence from the different structures, shapes, and patterns of celestial orbits.

Derivatives

Eccentrists

Eccentric
Eccentrically

Échantillon - in Astronist Philosophy, specifically in Philosophical Demographics, the process of interviewing and surveying people of an Astronist philosophical adherence in order to derive a sample of their general beliefs, ideas, and orientations on particular issues.

Eche Echiche - the most common demonym for a follower of The Philosophy of Astronism in the Igbo language.

Derivatives

Eches
Eche Echiches

Echelon - in an Astronist contextualisation, relating to the different ranks within The People's Constitutional Company of Jesse Millette, especially those closer to the top.

Échelonnement - in Astronist Philosophy, the process by which two previously close schools of thought experienced a sense of distancing between one another in their concepts, beliefs, and orientations.

Éclairément - a colloquial term for the denomination of The Philosophy of Astronism that is officially known as Éclaircissementism.

Derivatives

Éclairémentism
Éclairémentist
Éclairer

Éclaircis - a follower of the denomination of The Philosophy of Astronism, known as Éclaircissementism.

Derivatives

Éclaircises

Éclaircissementism - a large denomination of The Philosophy of Astronism consisting of many derivations, such as Burundian, Cameroonian, Central African, Chadian, Congolese, and Gabonese Astronism, and is thus most predominantly found in Central African regions across a plethora of different people groups and nationalities.

Derivatives

Éclaircissementist
Éclaircissementic
Éclaircissementian
Éclaircissementical
Éclaircissementically

Éclaireuse - in Astronist Philosophy, a female follower of The Philosophy of Astronism, especially a young woman between the ages of eighteen and twenty-five.

Economethodology - an Astronist Subject dealing with the study of the methods used in the establishment of a state's economy, and typically relates to an Astronist economic methodology.

Derivatives

Economethodologic
Economethodological
Economethodologically
Economethodologist

Ecquando - derived from Latin, in Astronist Philosophy, the period during a philosophical argumentation when any debater can propose a philosophical concept and debaters can hold private philosophical debates with one another.

Ectopic - in Spacial Psychology of Astronist Philosophy, the instance and fact in which a concept or theory holds little to no connection with other concepts and theories.

Derivatives

Ectopicity

Ecuadorian Iluminación - the root term of Ecuadorian Astronism.

Ecuadorian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Ecuador.

Ecumenist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Ecumenist ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Edaphology - an Astronist Subject dealing with the study of soil sciences on different planets and the influence of soils on living things, particularly plants.

Derivatives

Edaphologist
Edaphologic
Edaphological
Edaphologically

Edeline - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Edelinian
Edelinic

Edgepoint - in kosmetrics of Astronist Philosophy, an extremity of a Galactic Plane and Diameter.

Derivatives

Edgepoints

Edgitology - in Astronist Philosophy, an Astronist Subject dealing with the study of mental imageries and their philosophical, emotional, and spiritual consequences.

Derivatives

Edgitologist
Edgitologic
Edgitological

Edigitologically

Edificium - a philosophical structure, especially one that is enterable, but is not a building, and neither is it a monument; the most prominent example of which is a Buddhist structure.

Derivatives

Edificiums

Editionism - a principle holding that architecture should be free from all the constraints of history and preservation, and holds that the functionality of certain buildings is inevitable to change, and thus, does not heavily advocate for the restoration of buildings, but the update of them to serve new purposes.

Derivatives

Editionist

Editionistic

Editment - in Astronist Philosophy, the act of completing one's first great philosophical work; the most prominent example of which is the completion of The Grand Centrality of The Philosophy of Astronism by Brandon Taylorian.

Educability - in Astronist Education, the central aspect of the Astronist education philosophy, and consists of the measure of the extent of one's ability to learn a particular subject, the extent to which they are considered to benefit from a particular method of education, and the considered extent to which they will utilise and apply their education to their future prospects.

Educatia - in Astronist Architecture, a term relating to the entirety of all Astronist educational buildings when described collectively.

Educational Internship - the position of a student or trainee working in an organisation with the sole purpose of gaining knowledge about the operations of the organisation, especially when the person is paid and a report is written at the end of the period.

Educational Volunteership - the position of a student or trainee working in an organisation with the sole purpose of gaining knowledge about the operations of the organisation, especially when the person isn't paid and a report is written at the end of the period.

Education Industrial Complex - a wing of governance within The Philosophy of Astronism as part of Astronarianism, a country's education establishment and those industries producing services, products and labour goods for the management, maintenance and development of the education system, promoted as a powerful vested interest by The People's Constitutional Company of Jesse Millette.

Educationism - a school of thought of The Philosophy of Astronism that places the utmost priority and importance to the value, application, morality, and integration of education, especially Astronist education, with a special emphasis on the subjects of philosophy, technology, astronomy, and culture.

Derivatives

Educationistic

Educationist - a person who actively participates in the propagation of the importance of education or more widely, knowledge itself.

Education Law (Cosmos) - an Astronist Subject dealing with the educational laws of governments and states on planets and celestial bodies other than on The Earth.

Derivatives

Cosmic Education Law

Education philosophy - in Astronist Education and Philosophy, also known as a philosophy of education, a constructed method and approach to teaching and learning, an example of which is the Astronist education system, and the various schools of thought related to this.

Education Science - the branch of study within Astronist Education, as part of Astronology dealing with the scientific study of the organisation, establishment, and application of education systems, and how this affects studentship, educational structure, and the sociological, psychological, and wider economic, political, and legal impacts.

Derivatives

Eduscientist

Eduscientific

Eduscientifically

Education State - a nation that spends ten percent or more of their expenditure on education.

Educator - in Astronist Education, a term used in place of a teacher to describe a teacher of adults, seniors, or secondary student, those whom have already completed an Astronist course of education.

Educatory - in Astronist Philosophy, relating to education, especially different educational methodologies and resources.

Educentrism

- a school of thought of The Philosophy of Astronism that believes in the centrality of education in society, especially in economics, politics, and government.
- in the context of Astronist Propaganda, relates to the centrality of education in a particular propaganda piece, especially when given the role of the signpost.

Derivatives

Educentric

Educentricity

Educentrist

Educosy - in Astronist Philosophy, a particular approach towards philosophical enknowledge and contemplation that involves a distinct positivity towards continually educating oneself in a variety of different philosophical concepts and traditions, and opposes denucosy.

Eduction - in an Astronist contextualisation, the process of developing something with great potential, especially a business.

Derivatives

Eductional

Eductionality

Eductionism - a school of thought of The Philosophy of Astronism that bases its ideas and theories on the development and centrality of the concept of the potential of something, especially of a person, or of an ambition.

Derivatives

Eductionist

Eductionistic

Eero - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Eeroic

Eeroical

Eesti Valgustus - the root term for Estonian Astronism.

Effloresce - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, reaching an optimum stage of development.

Derivatives

Efflorescence

Efflorescent

Egress - a specific style of a door of an Astronist Planetarium, Observatory, or Eidouranium, typically enched with patterns, illustrations, and encrustations.

Egression - in an Astronist contextualisation, the official term for the process wherein a subsidiary of The People's Constitutional Company of Jesse Millette leaves a certain market, industry, or stops targeting a certain demographic of customers.

Derivatives

Egressional

Egyptian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Arab Republic of Egypt.

Egyptian Tanwir - the root term for Egyptian Astronism.

EgyptoAstronistisation - the specific Astronistisation of Egyptian society, either in a macro or micro form.

Derivatives

EgyptoAstronistisationism

-eid - in Astronist Onomatology, a suffix used for Astronist names, in reference to eidouraniums.

Eid- - in Astronist Onomatology, a prefix used for Astronist names, in reference to eidouraniums.

Eid - in Astronist Philosophy, the philophon for the discipline of eidology.

Eidology - a major branch of Naology, the study of the management, preservation, construction, and categorisation of Astronist eidouraniums worldwide, and in particular regions, and countries.

Derivatives

Eidologic

Eidological

Eidologically

Eidologist

Eidolon - in an Astronist contextualisation, relating to the Astronist character of Jesse as an idealised young man, typically used in a literary essay on the character.

Eidourania - collectively relating to the entirety of eidouraniums worldwide, or throughout just one country.

Eidouranium - in Naology, derived from the word eidouranion, the largest, most rare, and prominent of all Astronist buildings, featuring both a planetarium, a pantheon, and an astronomical telescope, as well as dedicated spaces to education, and philosophy.

Derivatives

Eidouraniums

Eidouranium Visual Arts - the specific ornamentation, art, architectural styles, and renditions found exclusively in eidouraniums.

Einetry - a type of entryway to an Astronist philosophical building, typically characterised by its capacity to only allow people inside the building in single file, with the wall around it extravagantly decorated with patterns, reliefs, encrustations, and incrustations.

Derivatives

Eineries

Ekkalstapheen - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only daughter of Zukeen and Morzun, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ekkalstapheenan

E-learning - in Astronist Education, a type of distance learning conducted solely online, either on a computer, tablet, or some other device.

Élargissement - in Astronist Philosophy, the action of widening a philosophical school of thought to encompass newly created concepts and theories.

Elasticise - in an Astronist contextualisation, the process of making an idea, and more specifically, The Philosophy of Astronism, encompassing to a larger variety of cultures, and traditions.

Derivatives

Elasticisation

Elasticism

Elasticisational

Elazar - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Elazarian

Elazaric

Elder - in an Astronist contextualisation, those individuals whom have been employees of, or have been associated, or been in partnership with The People's Constitutional Company of Jesse Millette for more than forty years.

Derivatives

Eldership

Elderism

Election Law (Cosmos) - an Astronist Subject dealing with the laws of elections of governments and states on planets and celestial bodies other than on The Earth itself.

Derivatives

Cosmic Election Law

Electorate - in an Astronist contextualisation, those whom can place a vote in an Astronist congressional session considered collectively.

Element - also known as a conceptual subdivision, relating to the six different categorisations of The Philosophy of Astronism, each concerned with a particular discipline, or viewpoint in the study of Astronism, is made up of a Branch of Knowledge, Denomination of Doctrine, Instrument of Study, Sampana of Faith, School of Thought, and Wing of Governance.

Derivatives

Elements

Elementalism - a branch of knowledge in The Philosophy of Astronism concerning the centrality and study of the eight Astronist elements, especially when describing them as the one fundamentality of all existence, and priorities the learning of these over other concepts.

Derivatives

Elementalist

Elementalic

Elementalical

Elementalically

Elemental Ornamentation - in Astronist Ornamentation, the main artistic style of the branch of Astronism called Elementalism, and follows the idea that ornaments should fundamentally consist of the representations of the eight Astronist elements and their corresponding colours and symbols.

Elementum - in Astronist Philosophy, any that could be described as first in The Philosophy of Astronism, especially the first disquisition, insentensation, or discourse within The Grand Centrality.

Elevation - in Astronist Ornamentation, the reconstruction of an ornamental pattern or motif to appear higher on the ornament than it had previously.

Elevationism - a school of thought of The Philosophy of Astronism that surrounds its ideas around the concept that an individual in their immature state of being can be raised to a higher level of knowledge, understanding, and betterment in both spiritual, mental, and physical functions.

Derivatives

Elevationist

Elevationistic

Elevatium - in Astronist Architecture, a term used in Architectural Theory relating to the way in which visitors to an Astronist building would elevate up through the levels of the building, most commonly stairs, but also sometimes by elevators.

Derivatives

Elevatiums

Eleven Cosmo-Alchemic Processes - see The Eleven Cosmo-Alchemic Processes.

Elitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Elitiusian

Elixir - see The Elixir of The Cosmos.

Derivatives

Elixiral

Elixirity

Ellenarian

- relating specifically to the fictional character, *Ellena Chadwell*.
- relating to the celebratory day of the 1st *Ellenine* on *The Astronist Calendar*.

Ellenarian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Ellena, and this always takes place on the 1st day of the period of Ellenine.

Ellenarian-Abkhazian Character Representation - the specific representation of the Astronist character of Ellena in Abkhazia, including all its variations.

Ellenarian-Afghan Character Representation - the specific representation of the Astronist character of Ellena in Afghanistan, including all its variations.

Ellenarian-Albanian Character Representation - the specific representation of the Astronist character of Ellena in Albania, including all its variations.

Ellenarian-Algerian Character Representation - the specific representation of the Astronist character of Ellena in Algeria, including all its variations.

Ellenarian-American Character Representation - the specific representation of the Astronist character of Ellena in the United States of America, including all its variations.

Ellenarian-American Samoan Character Representation - the specific representation of the Astronist character of Ellena in American Samoa, including all its variations.

Ellenarian-Andorran Character Representation - the specific representation of the Astronist character of Ellena in Andorra, including all its variations.

Ellenarian-Angolan Character Representation - the specific representation of the Astronist character of Ellena in Angola, including all its variations.

Ellenarian-Anguillan Character Representation - the specific representation of the Astronist character of Ellena in Anguilla, including all its variations.

Ellenarian-Antiguan-Barbudan Character Representation - the specific representation of the Astronist character of Ellena in Antigua and Barbuda, including all its variations.

Ellenarian-Argentine Character Representation - the specific representation of the Astronist character of Ellena in Argentina, including all its variations.

Ellenarian-Armenian Character Representation - the specific representation of the Astronist character of Ellena in Armenia, including all its variations.

Ellenarian-Aruban Character Representation - the specific representation of the Astronist character of Ellena in Aruba, including all its variations.

Ellenarian-Australian Character Representation - the specific representation of the Astronist character of Ellena in Australia, including all its variations.

Ellenarian-Austrian Character Representation - the specific representation of the Astronist character of Ellena in Austria, including all its variations.

Ellenarian-Azerbaijani Character Representation - the specific representation of the Astronist character of Ellena in Azerbaijan, including all its variations.

Ellenarian-Bahamian Character Representation - the specific representation of the Astronist character of Ellena in the Bahamas, including all its variations.

Ellenarian-Bahraini Character Representation - the specific representation of the Astronist character of Ellena in Bahrain, including all its variations.

Ellenarian-Bangladeshi Character Representation - the specific representation of the Astronist character of Ellena in Bangladesh, including all its variations.

Ellenarian-Barbadian Character Representation - the specific representation of the Astronist character of Ellena in Barbados, including all its variations.

Ellenarian-Basotho Character Representation - the specific representation of the Astronist character of Ellena in Lesotho, including all its variations.

Ellenarian-Belarusian Character Representation - the specific representation of the Astronist character of Ellena in Belarus, including all its variations.

Ellenarian-Belgian Character Representation - the specific representation of the Astronist character of Ellena in Belgium, including all its variations.

Ellenarian-Belizean Character Representation - the specific representation of the Astronist character of Ellena in Belize, including all its variations.

Ellenarian-Beninese Character Representation - the specific representation of the Astronist character of Ellena in Benin, including all its variations.

Ellenarian-Bermudan Character Representation - the specific representation of the Astronist character of Ellena in Bermuda, including all its variations.

Ellenarian-Bhutanese Character Representation - the specific representation of the Astronist character of Ellena in Bhutan, including all its variations.

Ellenarian-Bissau-Guinean Character Representation - the specific representation of the Astronist character of Ellena in Guinea-Bissau, including all its variations.

Ellenarian-Bolivian Character Representation - the specific representation of the Astronist character of Ellena in Bolivia, including all its variations.

Ellenarian-Bonaire Character Representation - the specific representation of the Astronist character of Ellena in Bonaire, including all its variations.

Ellenarian-Bosnian Character Representation - the specific representation of the Astronist character of Ellena in Bosnia and Herzegovina, including all its variations.

Ellenarian-Botswanan Character Representation - the specific representation of the Astronist character of Ellena in Botswana, including all its variations.

Ellenarian-Brazilian Character Representation - the specific representation of the Astronist character of Ellena in Brazil, including all its variations.

Ellenarian-British Character Representation - the specific representation of the Astronist character of Ellena in the United Kingdom, including all its variations.

Ellenarian-Bruneian Character Representation - the specific representation of the Astronist character of Ellena in Brunei, including all its variations.

Ellenarian-Bulgarian Character Representation - the specific representation of the Astronist character of Ellena in Bulgaria, including all its variations.

Ellenarian-Burkinan Character Representation - the specific representation of the Astronist character of Ellena in Burkina Faso, including all its variations.

Ellenarian-Burmese Character Representation - the specific representation of the Astronist character of Ellena in Myanmar, including all its variations.

Ellenarian-Burundian Character Representation - the specific representation of the Astronist character of Ellena in Burundi, including all its variations.

Ellenarian-Cabo Verdean Character Representation - the specific representation of the Astronist character of Ellena in Cape Verde, including all its variations.

Ellenarian-Cambodian Character Representation - the specific representation of the Astronist character of Ellena in Cambodia, including all its variations.

Ellenarian-Cameroonian Character Representation - the specific representation of the Astronist character of Ellena in Cameroon, including all its variations.

Ellenarian-Canadian Character Representation - the specific representation of the Astronist character of Ellena in Canada, including all its variations.

Ellenarian-Caymanian Character Representation - the specific representation of the Astronist character of Ellena in the Cayman Islands, including all its variations.

Ellenarian-Central African Character Representation - the specific representation of the Astronist character of Ellena in the Central African Republic, including all its variations.

Ellenarian-Chadian Character Representation - the specific representation of the Astronist character of Ellena in Chad, including all its variations.

Ellenarian-Chilean Character Representation - the specific representation of the Astronist character of Ellena in Chile, including all its variations.

Ellenarian-Colombian Character Representation - the specific representation of the Astronist character of Ellena in Colombia, including all its variations.

Ellenarian-Comoran Character Representation - the specific representation of the Astronist character of Ellena in the Comoros, including all its variations.

Ellenarian-Congolese Character Representation - the specific representation of the Astronist character of Ellena in both the Democratic Republic of the Congo, and in the Republic of the Congo, including all its variations.

Ellenarian-Costa Rican Character Representation - the specific representation of the Astronist character of Ellena in Costa Rica, including all its variations.

Ellenarian-Croatian Character Representation - the specific representation of the Astronist character of Ellena in Croatia, including all its variations.

Ellenarian-Cuban Character Representation - the specific representation of the Astronist character of Ellena in Cuba, including all its variations.

Ellenarian-Curaçaoan Character Representation - the specific representation of the Astronist character of Ellena in Curaçao, including all its variations.

Ellenarian-Cypriot Character Representation - the specific representation of the Astronist character of Ellena in Cyprus, including all its variations.

Ellenarian-Czech Character Representation - the specific representation of the Astronist character of Ellena in Czechia, including all its variations.

Ellenarian-Danish Character Representation - the specific representation of the Astronist character of Ellena in Denmark, including all its variations.

Ellenarian-Djiboutian Character Representation - the specific representation of the Astronist character of Ellena in Djibouti, including all its variations.

Ellenarian-Dominican Character Representation - the specific representation of the Astronist character of Ellena in both the Dominican Republic, and in Dominica, including all its variations.

Ellenarian-Dutch Character Representation - the specific representation of the Astronist character of Ellena in the Netherlands, including all its variations.

Ellenarian-Ecuadoran Character Representation - the specific representation of the Astronist character of Ellena in Ecuador, including all its variations.

Ellenarian-Egyptian Character Representation - the specific representation of the Astronist character of Ellena in Egypt, including all its variations.

Ellenarian-Emirati Character Representation - the specific representation of the Astronist character of Ellena in the United Arab Emirates, including all its variations.

Ellenarian-Equatorial Guinean Character Representation - the specific representation of the Astronist character of Ellena in Equatorial Guinea, including all its variations.

Ellenarian-Eritrean Character Representation - the specific representation of the Astronist character of Ellena in Eritrea, including all its variations.

Ellenarian-Estonian Character Representation - the specific representation of the Astronist character of Ellena in Estonia, including all its variations.

Ellenarian-Ethiopian Character Representation - the specific representation of the Astronist character of Ellena in Ethiopia, including all its variations.

Ellenarian-Falkland Islands Character Representation - the specific representation of the Astronist character of Ellena in the Falkland Islands, including all its variations.

Ellenarian-Faroese Character Representation - the specific representation of the Astronist character of Ellena in the Faroe Islands, including all its variations.

Ellenarian-Fijian Character Representation - the specific representation of the Astronist character of Ellena in Fiji, including all its variations.

Ellenarian-Filipino Character Representation - the specific representation of the Astronist character of Ellena in the Philippines, including all its variations.

Ellenarian-Finnish Character Representation - the specific representation of the Astronist character of Ellena in Finland, including all its variations.

Ellenarian-French Guianese Character Representation - the specific representation of the Astronist character of Ellena in French Guiana, including all its variations.

Ellenarian-French Character Representation - the specific representation of the Astronist character of Ellena in France, including all its variations.

Ellenarian-French Polynesian Character Representation - the specific representation of the Astronist character of Ellena in French Polynesia, including all its variations.

Ellenarian-Gabonese Character Representation - the specific representation of the Astronist character of Ellena in Gabon, including all its variations.

Ellenarian-Gambian Character Representation - the specific representation of the Astronist character of Ellena in the Gambia, including all its variations.

Ellenarian-Georgian Character Representation - the specific representation of the Astronist character of Ellena in Georgia, including all its variations.

Ellenarian-German Character Representation - the specific representation of the Astronist character of Ellena in Germany, including all its variations.

Ellenarian-Ghanaian Character Representation - the specific representation of the Astronist character of Ellena in Ghana, including all its variations.

Ellenarian-Greek Character Representation - the specific representation of the Astronist character of Ellena in Greece, including all its variations.

Ellenarian-Greenlandic Character Representation - the specific representation of the Astronist character of Ellena in Greenland, including all its variations.

Ellenarian-Grenadian Character Representation - the specific representation of the Astronist character of Ellena in Grenada, including all its variations.

Ellenarian-Guamanian Character Representation - the specific representation of the Astronist character of Ellena in Guam, including all its variations.

Ellenarian-Guatemalan Character Representation - the specific representation of the Astronist character of Ellena in Guatemala, including all its variations.

Ellenarian-Guinean Character Representation - the specific representation of the Astronist character of Ellena in Guinea, including all its variations.

Ellenarian-Guyanese Character Representation - the specific representation of the Astronist character of Ellena in Guyana, including all its variations.

Ellenarian-Haitian Character Representation - the specific representation of the Astronist character of Ellena in Haiti, including all its variations.

Ellenarian-Honduran Character Representation - the specific representation of the Astronist character of Ellena in Honduras, including all its variations.

Ellenarian-Hong Kongese Character Representation - the specific representation of the Astronist character of Ellena in Hong Kong, including all its variations.

Ellenarian-Hungarian Character Representation - the specific representation of the Astronist character of Ellena in Hungary, including all its variations.

Ellenarian-Icelandic Character Representation - the specific representation of the Astronist character of Ellena in Iceland, including all its variations.

Ellenarian-Indian Character Representation - the specific representation of the Astronist character of Ellena in India, including all its variations.

Ellenarian-Indonesian Character Representation - the specific representation of the Astronist character of Ellena in Indonesia, including all its variations.

Ellenarian-Iranian Character Representation - the specific representation of the Astronist character of Ellena in Iran, including all its variations.

Ellenarian-Iraqi Character Representation - the specific representation of the Astronist character of Ellena in Iraq, including all its variations.

Ellenarian-Irish Character Representation - the specific representation of the Astronist character of Ellena in Ireland, including all its variations.

Ellenarian-Israeli Character Representation - the specific representation of the Astronist character of Ellena in Israel, including all its variations.

Ellenarian-Italian Character Representation - the specific representation of the Astronist character of Ellena in Italy, including all its variations.

Ellenarian-Ivorian Character Representation - the specific representation of the Astronist character of Ellena in the Ivory Coast, including all its variations.

Ellenarian-Jamaican Character Representation - the specific representation of the Astronist character of Ellena in Jamaica, including all its variations.

Ellenarian-Japanese Character Representation - the specific representation of the Astronist character of Ellena in Japan, including all its variations.

Ellenarian-Jordanian Character Representation - the specific representation of the Astronist character of Ellena in Jordan, including all its variations.

Ellenarian-Kazakh Character Representation - the specific representation of the Astronist character of Ellena in Kazakhstan, including all its variations.

Ellenarian-Kenyan Character Representation - the specific representation of the Astronist character of Ellena in Kenya, including all its variations.

Ellenarian-Kiribati Character Representation - the specific representation of the Astronist character of Ellena in Kiribati, including all its variations.

Ellenarian-Kittitian-Nevisian Character Representation - the specific representation of the Astronist character of Ellena in Saint Kitts and Nevis, including all its variations.

Ellenarian-Korean Character Representation - the specific representation of the Astronist character of Ellena in Korea, including all its variations.

Ellenarian-Kosovar Character Representation - the specific representation of the Astronist character of Ellena in Kosovo, including all its variations.

Ellenarian-Kurdish Character Representation - the specific representation of the Astronist character of Ellena in the Kurdish populated regions, including all its variations.

Ellenarian-Kuwaiti Character Representation - the specific representation of the Astronist character of Ellena in Kuwait, including all its variations.

Ellenarian-Kyrgyz Character Representation - the specific representation of the Astronist character of Ellena in Kyrgyzstan, including all its variations.

Ellenarian-Laotian Character Representation - the specific representation of the Astronist character of Ellena in Laos, including all its variations.

Ellenarian-Latvian Character Representation - the specific representation of the Astronist character of Ellena in Latvia, including all its variations.

Ellenarian-Lebanese Character Representation - the specific representation of the Astronist character of Ellena in Finland, including all its variations.

Ellenarian-Liberian Character Representation - the specific representation of the Astronist character of Ellena in Liberia, including all its variations.

Ellenarian-Libyan Character Representation - the specific representation of the Astronist character of Ellena in Libya, including all its variations.

Ellenarian-Liechtenstein Character Representation - the specific representation of the Astronist character of Ellena in Liechtenstein, including all its variations.

Ellenarian-Lithuanian Character Representation - the specific representation of the Astronist character of Ellena in Lithuania, including all its variations.

Ellenarian-Luxembourgish Character Representation - the specific representation of the Astronist character of Ellena in Luxembourg, including all its variations.

Ellenarian-Macanese Character Representation - the specific representation of the Astronist character of Ellena in Macau, including all its variations.

Ellenarian-Macedonian Character Representation - the specific representation of the Astronist character of Ellena in Macedonia, including all its variations.

Ellenarian-Malagasy Character Representation - the specific representation of the Astronist character of Ellena in Madagascar, including all its variations.

Ellenarian-Malawian Character Representation - the specific representation of the Astronist character of Ellena in Malawi, including all its variations.

Ellenarian-Malaysian Character Representation - the specific representation of the Astronist character of Ellena in Malaysia, including all its variations.

Ellenarian-Maldivian Character Representation - the specific representation of the Astronist character of Ellena in the Maldives, including all its variations.

Ellenarian-Malian Character Representation - the specific representation of the Astronist character of Ellena in Mali, including all its variations.

Ellenarian-Maltese Character Representation - the specific representation of the Astronist character of Ellena in Malta, including all its variations.

Ellenarian-Manx Character Representation - the specific representation of the Astronist character of Ellena on the Isle of Man, including all its variations.

Ellenarian-Marshallese Character Representation - the specific representation of the Astronist character of Ellena in the Marshall Islands, including all its variations.

Ellenarian-Martinican Character Representation - the specific representation of the Astronist character of Ellena in Martinique, including all its variations.

Ellenarian-Mauritanian Character Representation - the specific representation of the Astronist character of Ellena in Mauritania, including all its variations.

Ellenarian-Mauritian Character Representation - the specific representation of the Astronist character of Ellena in Mauritius, including all its variations.

Ellenarian-Mahoran Character Representation - the specific representation of the Astronist character of Ellena in Mayotte, including all its variations.

Ellenarian-Mexican Character Representation - the specific representation of the Astronist character of Ellena in Mexico, including all its variations.

Ellenarian-Micronesian Character Representation - the specific representation of the Astronist character of Ellena in Micronesia, including all its variations.

Ellenarian-Moldovan Character Representation - the specific representation of the Astronist character of Ellena in Moldova, including all its variations.

Ellenarian-Monacan Character Representation - the specific representation of the Astronist character of Ellena in Monaco, including all its variations.

Ellenarian-Mongolian Character Representation - the specific representation of the Astronist character of Ellena in Mongolia, including all its variations.

Ellenarian-Montenegrin Character Representation - the specific representation of the Astronist character of Ellena in Montenegro, including all its variations.

Ellenarian-Montserratian Character Representation - the specific representation of the Astronist character of Ellena in Montserrat, including all its variations.

Ellenarian-Moroccan Character Representation - the specific representation of the Astronist character of Ellena in Morocco, including all its variations.

Ellenarian-Mozambican Character Representation - the specific representation of the Astronist character of Ellena in Mozambique, including all its variations.

Ellenarian-Namibian Character Representation - the specific representation of the Astronist character of Ellena in Namibia, including all its variations.

Ellenarian-Nauruan Character Representation - the specific representation of the Astronist character of Ellena in Nauru, including all its variations.

Ellenarian-Nepalese Character Representation - the specific representation of the Astronist character of Ellena in Nepal, including all its variations.

Ellenarian-New Caledonian Character Representation - the specific representation of the Astronist character of Ellena in New Caledonia, including all its variations.

Ellenarian-New Zealand Character Representation - the specific representation of the Astronist character of Ellena in New Zealand, including all its variations.

Ellenarian-Nicaraguan Character Representation - the specific representation of the Astronist character of Ellena in Nicaragua, including all its variations.

Ellenarian-Nigerien Character Representation - the specific representation of the Astronist character of Ellena in Niger, including all its variations.

Ellenarian-Nigerian Character Representation - the specific representation of the Astronist character of Ellena in Nigeria, including all its variations.

Ellenarian-Niuean Character Representation - the specific representation of the Astronist character of Ellena in Niue, including all its variations.

Ellenarian-Norwegian Character Representation - the specific representation of the Astronist character of Ellena in Norway, including all its variations.

Ellenarian-Omani Character Representation - the specific representation of the Astronist character of Ellena in Oman, including all its variations.

Ellenarian-Pakistani Character Representation - the specific representation of the Astronist character of Ellena in Pakistan, including all its variations.

Ellenarian-Palauan Character Representation - the specific representation of the Astronist character of Ellena in Palau, including all its variations.

Ellenarian-Palestinian Character Representation - the specific representation of the Astronist character of Ellena in Palestine, including all its variations.

Ellenarian-Panamanian Character Representation - the specific representation of the Astronist character of Ellena in Panama, including all its variations.

Ellenarian-Papua New Guinean Character Representation - the specific representation of the Astronist character of Ellena in Papua New Guinea, including all its variations.

Ellenarian-Paraguayan Character Representation - the specific representation of the Astronist character of Ellena in Paraguay, including all its variations.

Ellenarian-Peruvian Character Representation - the specific representation of the Astronist character of Ellena in Peru, including all its variations.

Ellenarian-Polish Character Representation - the specific representation of the Astronist character of Ellena in Poland, including all its variations.

Ellenarian-Portuguese Character Representation - the specific representation of the Astronist character of Ellena in Portugal, including all its variations.

Ellenarian-Puerto Rican Character Representation - the specific representation of the Astronist character of Ellena in Puerto Rico, including all its variations.

Ellenarian-Qatari Character Representation - the specific representation of the Astronist character of Ellena in Qatar, including all its variations.

Ellenarian-Réunionese Character Representation - the specific representation of the Astronist character of Ellena in Réunion, including all its variations.

Ellenarian-Romanian Character Representation - the specific representation of the Astronist character of Ellena in Romania, including all its variations.

Ellenarian-Russian Character Representation - the specific representation of the Astronist character of Ellena in Russia, including all its variations.

Ellenarian-Rwandan Character Representation - the specific representation of the Astronist character of Ellena in Rwanda, including all its variations.

Ellenarian-Saint Helenian Character Representation - the specific representation of the Astronist character of Ellena in Saint Helena, including all its variations.

Ellenarian-Saint Lucian Character Representation - the specific representation of the Astronist character of Ellena in Saint Lucia, including all its variations.

Ellenarian-Saint Martinian Character Representation - the specific representation of the Astronist character of Ellena in Saint Martinique, including all its variations.

Ellenarian-Salvadoran Character Representation - the specific representation of the Astronist character of Ellena in El Salvador, including all its variations.

Ellenarian-Samoan Character Representation - the specific representation of the Astronist character of Ellena in Samoa, including all its variations.

Ellenarian-Sammarinese Character Representation - the specific representation of the Astronist character of Ellena in San Marino, including all its variations.

Ellenarian-São Toméan Character Representation - the specific representation of the Astronist character of Ellena in São Tomé and Príncipe, including all its variations.

Ellenarian-Saudi Arabian Character Representation - the specific representation of the Astronist character of Ellena in Saudi Arabia, including all its variations.

Ellenarian-Senegalese Character Representation - the specific representation of the Astronist character of Ellena in Senegal, including all its variations.

Ellenarian-Serbian Character Representation - the specific representation of the Astronist character of Ellena in Serbia, including all its variations.

Ellenarian-Seychellois Character Representation - the specific representation of the Astronist character of Ellena in the Seychelles, including all its variations.

Ellenarian-Sierra Leonean Character Representation -the specific representation of the Astronist character of Ellena in Sierra Leone, including all its variations.

Ellenarian-Singaporean Character Representation - the specific representation of the Astronist character of Ellena in Singapore, including all its variations.

Ellenarian-Sino Character Representation - the specific representation of the Astronist character of Ellena in China, including all its variations.

Ellenarian-Slovak Character Representation - the specific representation of the Astronist character of Ellena in Slovakia, including all its variations.

Ellenarian-Slovenian Character Representation - the specific representation of the Astronist character of Ellena in Slovenia, including all its variations.

Ellenarian-Solomon Islands Character Representation - the specific representation of the Astronist character of Ellena in the Solomon Islands, including all its variations.

Ellenarian-Somali Character Representation - the specific representation of the Astronist character of Ellena in Somalia, including all its variations.

Ellenarian-South African Character Representation - the specific representation of the Astronist character of Ellena in South Africa, including all its variations.

Ellenarian-South Ossetian Character Representation - the specific representation of the Astronist character of Ellena in South Ossetia, including all its variations.

Ellenarian-South Sudanese Character Representation - the specific representation of the Astronist character of Ellena in South Sudan, including all its variations.

Ellenarian-Spanish Character Representation - the specific representation of the Astronist character of Ellena in Spain, including all its variations.

Ellenarian-Sri Lankan Character Representation - the specific representation of the Astronist character of Ellena in Sri Lanka, including all its variations.

Ellenarian-Sint Maartener Character Representation - the specific representation of the Astronist character of Ellena in Sint Maarten, including all its variations.

Ellenarian-Sudanese Character Representation - the specific representation of the Astronist character of Ellena in Sudan, including all its variations.

Ellenarian-Surinamese Character Representation - the specific representation of the Astronist character of Ellena in Suriname, including all its variations.

Ellenarian-Swazi Character Representation - the specific representation of the Astronist character of Ellena in Swaziland, including all its variations.

Ellenarian-Swedish Character Representation - the specific representation of the Astronist character of Ellena in Sweden, including all its variations.

Ellenarian-Swiss Character Representation - the specific representation of the Astronist character of Ellena in Switzerland, including all its variations.

Ellenarian-Syrian Character Representation - the specific representation of the Astronist character of Ellena in Syria, including all its variations.

Ellenarian-Taiwanese Character Representation - the specific representation of the Astronist character of Ellena in Taiwan, including all its variations.

Ellenarian-Tajik Character Representation - the specific representation of the Astronist character of Ellena in Tajikistan, including all its variations.

Ellenarian-Tanzanian Character Representation - the specific representation of the Astronist character of Ellena in Tanzania, including all its variations.

Ellenarian-Timorese Character Representation - the specific representation of the Astronist character of Ellena in East Timor, including all its variations.

Ellenarian-Thai Character Representation - the specific representation of the Astronist character of Ellena in Thailand, including all its variations.

Ellenarian-Togolese Character Representation - the specific representation of the Astronist character of Ellena in Togo, including all its variations.

Ellenarian-Tongan Character Representation - the specific representation of the Astronist character of Ellena in Tonga, including all its variations.

Ellenarian-Trinidadian and Tobagonian Character Representation - the specific representation of the Astronist character of Ellena in Trinidad and Tobago, including all its variations.

Ellenarian-Tunisian Character Representation - the specific representation of the Astronist character of Ellena in Tunisia, including all its variations.

Ellenarian-Turkish Character Representation - the specific representation of the Astronist character of Ellena in Turkey, including all its variations.

Ellenarian-Turkmen Character Representation - the specific representation of the Astronist character of Ellena in Turkmenistan, including all its variations.

Ellenarian-Turks and Caicos Character Representation - the specific representation of the Astronist character of Ellena in the Turks and Caicos Islands, including all its variations.

Ellenarian-Tuvaluan Character Representation - the specific representation of the Astronist character of Ellena in Tuvalu, including all its variations.

Ellenarian-Ugandan Character Representation - the specific representation of the Astronist character of Ellena in Uganda, including all its variations.

Ellenarian-Ukrainian Character Representation - the specific representation of the Astronist character of Ellena in Ukraine, including all its variations.

Ellenarian-Uruguayan Character Representation - the specific representation of the Astronist character of Ellena in Uruguay, including all its variations.

Ellenarian-Uzbek Character Representation - the specific representation of the Astronist character of Ellena in Uzbekistan, including all its variations.

Ellenarian-Vanuatuan Character Representation - the specific representation of the Astronist character of Ellena in Vanuatu, including all its variations.

Ellenarian-Vatican (Catholic) Character Representation - the specific representation of the Astronist character of Ellena in Vatican City and the wider Catholic community, including all its variations.

Ellenarian-Venezuelan Character Representation - the specific representation of the Astronist character of Ellena in Venezuela, including all its variations.

Ellenarian-Vietnamese Character Representation - the specific representation of the Astronist character of Ellena in Vietnam, including all its variations.

Ellenarian-Vincentian Character Representation - the specific representation of the Astronist character of Ellena in Saint Vincent and the Grenadines, including all its variations.

Ellenarian-Wallisian and Futunan Character Representation - the specific representation of the Astronist character of Ellena in Wallis and Futuna, including all its variations.

Ellenarian-Yemeni Character Representation - the specific representation of the Astronist character of Ellena in Yemen, including all its variations.

Ellenarian-Zambian Character Representation - the specific representation of the Astronist character of Ellena in Zambia, including all its variations.

Ellenarian-Zimbabwean Character Representation - the specific representation of the Astronist character of Ellena in Zimbabwe, including all its variations.

Ellenarianisation - the act and process of turning something, especially a piece of art or propaganda, into being dominated by images of the Astronist character of Ellena.

Derivatives

Ellenarianise

Ellenarianised

Ellenarianisational

Ellenarianised Propaganda - in Astronist Propaganda, a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Ellena as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

Ellenarianism

- a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Ellena, so as to interpret concepts from a strictly Ellenarian viewpoint.
- an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Ellena as the central figure and subject.

Derivatives

Ellenarianist

Ellenarianistic

Ellena's Cosmos - in Astronist Art, Architecture, Rendition, and Media, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Ellena in the depiction.

Ellena's Theme - a short musical composition that is associated with the Astronist character of Ellena, and may be used in films, video games, advertisements and other digital media that involves the character.

Ellenaverse - the denotation of the entire fictional existence of Ellena Chadwell, especially in an informal sense.

Ellenine (noun)

- a time period on *The Astronist Calendar*, anchored by the birthday of the fictional character, *Ellena Chadwell*.
- in Astronist Ornamentation, the specific depiction of the Astronist character, Ellena.

Ellenism (noun)

- distinctive features, characteristics, traits or way of thinking relating to that of the fictional character, *Ellena Chadwell*.

Ellenist (adjective)

- a person whose characteristics or way of thinking relate to that of the fictional character, *Ellena Chadwell*.

Elleno- - the prefix often used for the Astronist character of Ellena.

Ellenology - the branch of Astronology solely relating to the study of the fictional character, Ellena Chadwell.

Derivatives

Ellenological

Ellenologist

Ellenologically

Ellenophilia - a distinct and obsessive fondness of, or deep laudation for, the Astronist character of Ellena.

Derivatives

Ellenophile

Ellenophiliac

Ellenophilic

Ellenophilous

Ellenophily

Ellenurial - refer to a symbol, piece of art or imagery denoting the fictional character, Jesse Millette.

Ellinikó Diafotismó - the root term for Greek Astronism.

Ellipsis - in Astronist Architecture, any part of an architectural design which is purposefully cut out to allow air to flow through.

Ellipsoidality - in kosmetrics of Astronist Philosophy, to apply the shape of elliptical galaxies, an alternative term for which is ellipticality.

Ellipticality - see ellipsoidality.

Elliptics - the subdiscipline of study within Astronist Philosophy, specifically Cosmic Philosophy, as part of the discipline of kosmetrics dealing with the philosophical perspective on the shape of the ellipse in The Cosmos, especially of elliptical galaxies, and how these may have affected cosmogony.

Derivatives

Ellipticist

Élogieusement - in Astronist Philosophy, of a philosopher, or debater, to speak very highly and favourably of another philosopher, or debater.

Elongate - in an Astronist contextualisation, the lengthening of a counciloral, or directorial meeting, or the lengthening of Astronist congressional session, typically because a concordance hasn't been raised.

Derivatives

Elongation

Eloqueology - a major branch of argumentology within Astronist Philosophy dealing with the techniques, skills, philosophies, and utilities of clarity, fluency, and persuasion in the practice of argumentation, especially in the context of speaking during a debate.

Derivatives

Eloqueologist

Eloqueologists

Eloqueological

Eloqueologically

Eluviation - in Astronist Philosophy, to be inundated with philosophical ideas and concepts; to have a strong philosophical imagination.

Derivatives

Eluviative
Eluviatively
Eluviate
Eluviator
Eluviating
Eluviated

Emanationism - a school of thought in The Philosophy of Astronism that focuses on the study of the source from which a creation originates, and holds similar concepts to Attributionism.

Derivatives

Emanationist
Emanationistic

Emanscence - in Astronist Philosophy, that which occurs in The Cosmos for a very long time, the oppositism to ephemerence.

Emanscent - in Astronist Philosophy, cosmically grand in size and complexity.

Derivatives

Emanscently

Emblazonment - the official term for the creation of a mission patch, or spacecraft emblem.

Emasculate - in an Astronist contextualisation, the removal of a male Astronist character's masculinity.

Derivatives

Emasculation

Emballement - in Astronist Philosophy, relating to the rapid flight of enthusiasm sometimes experienced by newfounders to The Philosophy of Astronism, and is characterised by a sudden widespread interest in all aspects of the philosophy.

Embellishmentism - in Astronist Art, especially in Cosmic Art, the style of depicting cosmic progeny and phenomena of intentionally exaggerating the colours, sizes, abundances, proximities, and positions of such celestial entities in order to create an atmosphere of celestial prominence and inflation.

Derivatives

Embellishmentist

Embench - in Equational Philosophy, as part of wider Astronist Philosophy, to separate a subment into a less quanticated, or a less convoluted state, and is especially associated with fractionation.

Derivatives

Embenched
Embenching
Embenchment

Emblemology - a branch of study as part of Logology within Astronology dealing with the study of Astronist emblems.

Derivatives

Emblemologist
Emblemological
Emblemologically

Emboldenment - in Constitutional Terminology, the use of emboldened words, especially in article titles, in order to assert differentiation and emphasis.

Emend - in an Astronist contextualisation, to make corrections and revisions to an Astronist book, documentation, or another Astronist literature.

Derivatives

Emendment
Emendation

Émerveillement - in Astronist Philosophy, another term for the concept of wonderment in the Astronist Tradition, especially relating to its elevated definition and usage within the Astronist philosophical tradition.

emí - The School of Spirituality in Astration as known in the Yoruba language.

Eminence - in an Astronist contextualisation, the widely acknowledged superiority of experience and knowledge in a particular subject, or sphere of an employee of The People's Constitutional Company of Jesse Millette.

Emirati Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the United Arab Emirates.

Emirate - in Astronist Philosophy, to wonder at The Cosmos exceedingly, especially in comparison to other people's inferior wonderment of The Cosmos.

Derivatives

Emiror
Emirotress
Emirorator
Emirorative
Emiroratively

Emmalia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Emmalian
Emmalic

Emmen - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Emmenian

Emmenina - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the seventh daughter of Ur'iyā and Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Emmeninan

Emmetropia - in Astronist Philosophy, the state at which one holds perfect vision of some concept, or some cosmical entity, thus understanding every aspect of something with full knowledge.

Derivatives

Emmetropian

Emmetropic

Emmetropicity

Emminatius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Alexine and Gulgas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Emminatian

Emittance - in Astronist Philosophy, that which is emitted, especially by a celestial entity such as a star.

Derivatives

Emittances

Emmortius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Mariposine and Cozmotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Emmortian

Emotionalism - a school of thought in The Philosophy of Astronism that emphasises the importance of emotions to human knowledge, understanding, and morality, particularly the emotions considered to be centralities, as opposed to those considered incentralities.

Derivatives

Emotionalist

Emotionalistic

Emotionality - in Astronist Philosophy, especially within Astronist Ethics, an instrument of study measuring the characteristics of one's emotions, as well as the effects of one's emotions on one's actions, and generally, the extent to which one's emotions pervade one's mind, and influence one's thoughts, and beliefs, a common example of which is the association of fear and one's belief in an afterlife.

Derivatives

Emotionalities

Emotivistic - in Astronist Philosophy, relating to emotivism.

Derivatives

Emotivistically

Empen - in Astronist Philosophy, to write about something philosophically in an essay, book, or documentation.

Derivatives

Empenning

Empenned

Empennation

Empenner

Empentress

Emplacement - in an Astronist contextualisation, the structure in the centre of the Astronist congressional assembly room on which the podium is affixed on which the Vice Chairman or Chairman of The People's Constitutional Company of Jesse Millette stands.

Employability - in Astronist Education, the overall possibility of a student gaining employment, or some other means of income after their education has ended at a phrontistery, and is usually concluded in the form of an employability report which is written by a range of the student's teachers, lecturers, and educators, and may be used as a reference for employment.

Employment Law (Cosmos) - an Astronist Subject dealing with the laws of employment of governments and states on planets and celestial bodies other than on The Earth itself.

Derivatives

Cosmic Employment Law

Empular - in Astronist Philosophy, relating to the application or contemplation of something, especially in demonstrating the differences in utility.

Derivatives

Empularity

Empularities

Empularic

Empularical

Empularically

Empyric - in Astronist Philosophy, relating to a starry night sky.

Derivatives

Empyricity

Enaction - in Astronist Philosophy, relating to enacting an idea or notion.

Enactment - in an Astronist contextualisation, the passing of a bill during a congressional, counciloral, or directorial session.

Enamellation - in Astronist Ornamentation, the process of using of enamel to embellish the ornamentation, especially to make it look glossier.

Enamellist - in Astronist Ornamentation, an individual conducting, or specialising in enamellation.

Enapplicate - in Astronist Philosophy, to conduct a cosmoapplication.

Derivatives

Enapplication

Enapplicative

Enapplicated

Enapplicating

Encadrement - in Astronist Naology, the often lengthy process of choosing the site for an Astronist philosophical building to be built, and getting approval for this from the authorities.

Enchaînement - in Astronist Philosophy, collectively relating, as well as the process of outlining all the similarities and shared links between one philosophical concept, theory, discipline, or branch to another. This may also be applied to two different philosophical traditions in scholarly comparisons between the Astronist philosophical tradition, and another philosophical tradition.

Enchiridion - a major type of Astronist documentation, or book, that focuses on a specific area of Astronist Philosophy as derived from The Grand Centrality and discusses the subject in question in greater detail as an extension to the words of The Grand Centrality. Each enchiridion begins with the writings of The Grand Centrality that covers the subject in question. More broadly, enchiridions may simply relate to all Astronist philosophical works outside of The Grand Centrality of The Philosophy of Astronism itself.

Derivatives

Enchiridionic

Enchiridionical

Enchiridionically

Encirclement - occurs when the title, numeration, or other text in the manning of the mission patch or spacecraft emblem, is long enough to fully encircle the plate.

Enclavation - in Astronist Civicology, the part of the city that is distinctly apart or separate from the main city, and is not a suburb, but is still considered as part of the city.

Enclave - in Astronist Architecture, a term in gardenry relating to the part of an outside estate of an Astronist building which is separated by a palisade.

Derivatives

Enclaves

Enlancement - in Astronist Philosophy, the act of engaging with a philosophical concept in some way, whether that be contemplating it, debating it, or expressing it.

Encompasis - in Astronist Philosophy, the instance of encompassing something, either physically, or conceptually.

Derivatives

Encompases

Encompassism - a school of thought in The Philosophy of Astronism characterised by the concept that knowledge surrounds an individual and holds them up from within, and is thus, championed to be the most integral part of the human mind, body, and spirit is the knowledge that one possesses.

Derivatives

Encompassist

Encompassistic

Encompidoxy - in Astronist Philosophy, a chart that displays the different titles of disciplines within Astronist Philosophy inside circles, according to the topic they deal with in comparison to other subjects. This is demonstrated by the distance between each subject on the chart, the size of the circle represents the breadth of the discipline, the colour of the circle represents the general area of philosophy that it the discipline is mostly associated with, and the overlapping of circles generally means that they shared similar concepts with each other. Most importantly, however, the closeness between the circles and the centrepiece which is always entitled as Astronist Philosophy, represents the unquity of the discipline to Astronist Philosophy, so as to mean that a long-established philosophical discipline, such as Ontology, would be further away from the centre than that of Contology, which is of Astronist philosophical origin. An encompidoxy can either be a physical two-dimensional chart, or a three-dimensional digital chart.

Derivatives

Encompidoxies

Encompidoxic

Encompidoxical

Encounterment - in Astronist Philosophy, the instance of facing an entity, especially one with greater power or significance than your own.

Derivatives

Encounterments

Encrustation - a style of interior decoration on walls whereby parts of the wall protrude, often termed as encrusta, especially when embossed with an illustration.

Derivatives

Encrusta

Enculturation - in Astronist Philosophy, of a non-Astronist society, the gradual acquisition of the characteristics, styles, traditions, and practices of The Philosophy of Astronism, or one of its branches, and their integration into the society.

Enculturator - in Astronist Philosophy, the specific trigger for the process of enculturation.

Enculture - in Astronist Philosophy, to bring a culture to a place, or people, especially as a replacement for another culture, or to create a synthesis of cultures by allowing them to exist simultaneously amongst the same society.

Derivatives

Enculturing

Encultured

Enculturer

Endless Cosmos - in Astronist Philosophy, a type of cosmos in which The Cosmos does not ever end, and is a creation theory derived from autocreationism.

Endonym - a type of term relating to the name of a planetarium, or another Astronist philosophical building, according to the local residents whom live in proximation to the building.

Derivatives

Endonymic

Endonymity

Endorsement - in Astronist Ornamentation, the act of verifying an ornamentation for publication.

Endowment - in Astronist Ornamentation, the act of officially commissioning an ornamentist to construct an ornament.

Endtime - in Astronist Philosophy, especially within ultimatology, an alternative term for the ultimatum of something, also appellated as the Existential Periphery.

Endtimes - in Astronist Philosophy, sometimes appellated as The Endtimes, relating to the end of The Cosmos and the processes, occurrences, and consequences of this.

Endue - in an Astronist contextualisation, provide a subsidiary of The People's Constitutional Company of Jesse Millette, or a denomination of The Philosophy of Astronism with a certain quality, or ability so that it may better operate, or become more attractive to a certain market.

Derivatives

Enduation

Enduing

Endued

Endument

Energy Law (Cosmos) - an Astronist Subject dealing with the laws of energy utilisation on planets, and celestial bodies other than The Earth, and on space stations and spaceships.

Derivatives

Cosmic Energy Law

Enfantement - in Astronist Art, Architecture, and Rendition, the depiction of childbirth, especially the birth of the Astronist character of Phoenix.

Enfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that finality must always be caused by a trigger, and therefore upholds the idea that a finality must always have a causality.

Derivatives

Enfinalism

Enfinalities

Enfinalist

Enflamation - in Cosmic Art, as a derivation of Astronist Art, a red theme.

Derivatives

Enflamatial

Enflamatic

Enfoncé - in Astronist Philosophy, a philosophical concept that is deep-seated within a school of thought, or within the Astronist Tradition itself, so much so that it couldn't ever be removed due to its centrality.

Engouement - in Astronist Philosophy, a particular infatuation that someone may feel for a philosophical concept, school of thought, or discipline of philosophical study.

Engravation - in Astronist Philosophy, the process by which a philosophical concept or belief is engraved into the mind through memorisation, experience, and devotion.

Derivatives

Engravational

Engraving - in Astronist Ornamentation, in particular metalworks, the process of cutting and carving out a surface in order to form intricate patterns.

Enim - derived from Latin, in Astronist Philosophy, contemplations of the nature and character of truth and honesty.

Eniquoxy - also known as the eniquocy, the poem, or a version of the poem, that can be found at the front of most Astronist books, especially those from The Original Jesse Millette Series.

Derivatives

Eniquoxical

Eniquoxic

Eniquoxically

Eniquocy

Enknowledge - in Astronist Philosophy and in Astronist Pedagogy, to provide a person with knowledge of a specific kind, especially to fulfil a specialised role.

Derivatives

Enknowledging

Enknowledgement

Enknowledgements

Enknowledgemental

Enknowledged

Enknowledger

Enlace estrella - in Astronist Rendition, the Spanish name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Enlairr - a follower of the Malayalam Indian denomination of The Philosophy of Astronism, known as Enlairranmenr'ism.

Derivatives

Enlairrs

Enlairranmenr'ism - also known as Malayalam Indian Astronism, the denomination of The Philosophy of Astronism most commonly adhered to in the southwestern Indian state of Kerala.

Derivatives

Enlairranmenr'ist

Enlarge - in an Astronist contextualisation, to extensively expand the operations and reach of a subsidiary, or philosophical school, or denomination in an organised, or controlled way.

Derivatives

Enlarger

Enlargee

Enlargement

Enlightener - another term for an individual who follows and practices Astronism, as an alternative to an Astronist, or Millettist.

Enmity - in an Astronist contextualisation, the state in which The People's Constitutional Company of Jesse Millette and a foreign entity are mutually understanding of their active opposition, or hostility.

Énormément - in Astronist Philosophy, a huge school of thought that pervades throughout the Astronist philosophical tradition.

Enosatisé - in pneumovology of Astronist Philosophy and Astronist Mysticism, one of The Five Mystical Pursuits involving the instance in which one meets with a sentient being that is either non-human, or is not born on The Earth, and is considered the hardest of all pursuits, and is not achievable in present times of the pursuit's creation.

Derivatives

Enosatising

Enosatised

Enosation

Enosational

Enosationally

Enosative

Enosatively

Enosater

Enosaters

Enosatress

Enosatresses

Enosity

Enounce - in Astronist Philosophy, announced through written word, especially as manifested into an organised prophecy.

Derivatives

Enounced

Enouncing

Enouncement

Enouncer

Enpattern - in Astronist Philosophy, to make a pattern of something, either physically via a celestial entity, or abstractly through a concept.

Derivatives

Enpatterned
Enpatterning

Enphilosophisation - the process by which people learn the requirements of their surrounding national philosophy, and acquire values and behaviours appropriate or necessary to being accepted or succeeding in that particular nation.

Enrament - an ornate type of ground engraving made into a circular and concentric shape and pattern featuring stars, and cosmological objects, and typically surrounds an Astrolisk or an Astroment.

Derivatives

Enraments

Enrichment - in Astronist Education, collectively relating to the range of activities conducted by a student outside of their formal educations at a phrontistery, and is usually in the form of a musical, athletic, or extra academical activity, and is considered to complement their formal mainstream education.

Enseignement - in Astronist Philosophy, relating to the official education of The Philosophy of Astronism, especially when conducted within an Astronist phrontistery.

Enshape - in Astronist Philosophy, to shape something, either conceptually, or physically.

Derivatives

Enshaped
Enshaping

Ensoleillement - in Astronist Naology, relating to the period of time consisting of the hours of sunshine cast over an Astronist philosophical building.

Ensorcell - in Astronist Philosophy, specifically Cosmic Philosophy, the ability of a cosmical entity to enchant and fascinate those people whom wonderment them.

Derivatives

Ensorcelling
Ensorcellation
Ensorcelled
Ensorceller
Ensorcellee

Ensuration - in Astronist Civicology, the process of ensuring that there are a balance of the amount of any one type of building, including governmental, educational, commercial, historical, religious, philosophical buildings.

Ent - in Astronist Philosophy, the philophon for the discipline of entropology, also known as entropics.

Entasis - in Astronist Architecture, in the creation of column's shaft, the use of a wider base to minimise the visual illusion of concavity, and is usually uniquely ornamented with cosmically patterns and imagery.

Entendement - in Astronist Philosophy, relating to the fact of grasping a deep understanding of a philosophical concept, theory, or discipline.

Enterability - in Astronist Architecture, the extent to which an Astronist philosophical building, or structure is accessible, either to the public, to staff, or in relation to the physical components of the structure.

Derivatives

Enterable

Enterprisium - in Astronist Architecture, a room, most typically found in an eidouranium, used for the purpose of entrepreneurial planning, designing, and the creation of ideas, and is supposed to get fellow entrepreneurs together to share ideas, perhaps partner, and to help find them investors; also known as a networking room.

Derivatives

Enterprisiums

Entertainment Law (Cosmos) - an Astronist Subject dealing with the laws of various entertainment mediums and platforms on planets and celestial bodies other than The Earth, as well as on space stations and spaceships.

Derivatives

Cosmic Entertainment Law

Entièrement - in Astronist Philosophy, during a philosophical argumentation, of a debater, in complete agreement with another debater about a philosophical dispute.

Entire Knowledge - in Astronist Philosophy, specifically within Transientology, the appellation for one of the two types of knowledge characterised by the idea of humanity's knowledge, or a shared knowledge rather than an individual and personal type of knowledge, and is known and appellated as Individual Knowledge.

Entire Parhelia - in firmamentology of Astronist Philosophy, the appellation for the instance in a parhelic circle appears in completion rather in a broken or semicircular shape.

Entirer - in pneumovology of Astronist Philosophy and Astronist Mysticism, a person that chooses to prioritise both endeavours of The Three Deeds and The Pental Trajectory.

Derivatives

Entirers

Entiress

Entiresses

Entireship

Entirehood

Entius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Lysander and Katherine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Entusian

Entomolation - in sentientology of Astronist Philosophy, one of the three derivations of the process of faunaation relating to the exploration of new planets with the intention of discovering species of insects.

Derivatives

Entomolative

Entomolatively

Entomolational

Entomolic

Entreployee - the blending of entrepreneurial qualities and characteristics with traditional employee roles, and utilising those entrepreneurial qualities to further oneself in the workplace, or to secure a job opportunity.

Entrenchment - in Astronist Civicology, the process of the establishment of an official map for a city, town, suburb, or space colony development, with little room for alteration once submitted.

Entreprenology - an Astronist Subject dealing with the study of entrepreneurship, especially in the creation of an Astronist related business.

Derivatives

Entreprenologist

Entreprenologic

Entreprenological

Entreprenologically

Entrixical - in Astronist Rendition, relating to any object, or product that has had an Astronist artwork printed upon it, and is now manufactured for commercial purposes to be bought by adherents and studiers.

Derivatives

Entrixicals

Entrixion - in Astronist Rendition, not to be confused with an entrixical, a type of framed artwork depicting either a cosmical scene, or Astronist characters, or some other Astronist, or cosmically related icon that is widely purchasable, and is typically a reproduction of an original artwork that is now used for commercial manufacturing of products, and may be hung up or stood up in someone's home, or placed inside a planetarium, or inside another type of Astronist philosophical building.

Derivatives

Entrixions

Entropics - a major discipline of study within Astronist Philosophy, specifically Cosmic Philosophy, and also known as entropology, dealing with The Chaos in relation to The Cosmos and the interactions between them, and how some celestial entities decline into disorder, or how their natures are of disorder initially.

Derivatives

Entropicist
Entropical
Entropically
Entropology
Entropologic
Entropological
Entropologically
Entropologist
Entropicise
Entropicised
Entropicising
Entropicisation

Entrusted Reliance - in Astronist Philosophy, forming one part of three in the Sibling-Sibling relationship as part of the Five Bonds of Society denoting a sibling as an individual onto which one may place their worries, sorrows, and grievances and a person whom they are able to share such with.

Entwinementation - in Astronist Ornamentation, an ornamental pattern that is characterised by an intertwining motif.

Environmentalistic - in Astronist Philosophy, relating to the view of an environmentalist towards the Astronist Tradition, or any one of its concepts, theories, prophecies, or principles.

Derivatives

Environmentalistically

Environmental Law (Cosmos) - an Astronist Subject dealing with the laws of the environment as stipulated by the government of a planet, or some other non-Earth state.

Derivatives

Cosmic Environmental Law

Environmentation - in Astronist Philosophy, a type of instrumentation that analyses the environment, both physically and conceptually, in which instruments of study are applied and derives the influence of an environment in relation to the outcomes and conclusions of the instrumentation.

Derivatives

Environmentational
Environmentationally

Environmentality - in Astronist Philosophy, an instrument of study measuring the extent to which the environment influences the outcome of a philosophical concept, debate, theory, school of thought, or one's personal orientation and in Spacial Psychology, relates to the extent to which the environment has an affect on the human psychology.

Derivatives

Environmentilities

Envisionment - in Astronist Philosophy, the imagination, visualisation and enlightenment of future possibilities.

Derivatives

Envisioner

Envisionments

Envisionmental

Envisionmentality

Épanouissement - in Astronist Philosophy, relating to the first philosophical argumentation that a debater attends and contributes to.

Epaulette - in Astronist Civicology, the addition of an ornamental pattern on the four corners of a civicological illustration.

Epic - a category of the Literary Classification system, typically a fictionality, and is typically longer than eighty thousand words.

Derivatives

Epical

Epicality

Epicalities

Epicentre - a nation in which The Philosophy of Astronism is the dominant, or hegemonic philosophy of the peoples.

Derivatives

Epicentral

Ephemerality - in an Astronist contextualisation, an Astronist congressional, directorial, or counciloral meeting that is unusually short.

Ephemeris - in astronomy of Astronist Philosophy, the practice of observing, calculating, or using digital technology in order to map out the positions of different star systems or planets in relation to one another, either for devotional or educational purposes.

Derivatives

Ephemerise

Ephemerising

Ephemerised

Ephemerisation

Ephemerisational

Epicene - in an Astronist contextualisation, of an Astronist character, showing stereotypical qualities and traits of both sexes, or none at all.

Epifinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised as the opposite to enfinality as it finds that which is known as the Finality Moment to be the most important part of the finality rather than the trigger or causality of the finality.

Derivatives

Epifinalism

Epifinalities

Epifinalist

Epiphanine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth daughter of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Epiphanian

Epiphilosophy - in Astronist Philosophy, the period of time after The Philosophy of Astronism is introduced into the Philosphere.

Derivatives

Epiphilosophical

Epiphilosophically

Epiphilosophicality

Epistemicity - in omnidoxicology, relating to notions and contemplations involving the validity of The Omnidoxy.

Derivatives

Epistemicist

Epistemicists

Epitaya - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the only daughter of Zema and Too'non, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Epitayan

Epitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the only son of Zema and Too'non, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Epitian

Epitomise - in an Astronist contextualisation, of an Astronist character, being a perfect example of the official, or traditional version of that character.

Derivatives

Epitomisation

Epitomisational

Epo - in Astronist Philosophy, the philophon for the discipline of epochology.

Epochology - a part of Astronist Cosmology, and Astronist Philosophy, specifically Cosmic Philosophy, the study of the age, and chronology of both The Universe, and The Cosmos.

Derivatives

Epochologic

Epochological

Epochologically

Epochologist

Eponine - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Eponinian

Eponinic

Eponym - in an Astronist contextualisation, a person, place, artwork, or celestial entity whose name derives from, or is directly named after an Astronist character.

Derivatives

Eponymous

Eponymic

Eponymity

Epuration - in Astronist Philosophy, to feast upon philosophical discussion; to enjoy philosophical discussion and argumentation, and to always be searching for it.

Derivatives

Epulor

Epulorment

Epulorer

Epulorative

Epuloratively

Equ - in Astronist Philosophy, the philophon for the discipline of equatology.

Equationality - in Equational Philosophy, as part of wider Astronist Philosophy, relating to a subment, or an equation especially in a broader sense, rather than refer to any particular subment.

Derivatives

Equationalities

Equational Philosophy - a major newfound branch of philosophy originating from within Astronist Philosophy, dealing with the expressions of philosophical instruments of study by strictly numerical and algebraic means, especially in the process of balancing an equation to derive inferences.

Equatology - a subdiscipline of study in Astronist Philosophy dealing with the nature of equators in all aspects and disciplines.

Derivatives

Equatologist

Equatologic

Equatological

Equatologically

Equatorial Guinean Iluminación - the root term for Equatorial Guinean Astronism.

Equatorial Guinean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Equatorial Guinea.

Equatorium - in Astronist Architecture, a corridor in some Astronist philosophical buildings, especially in Africa, The Middle East and South Asia, that is ornately decorated and stretches across the width of the building and thus separates the anteroom from the posterior.

Derivatives

Equatoria

Equatoriums

Equi - in Astronist Philosophy, the philopon for the discipline of equitology.

Equidem - derived from Latin, in Astronist Philosophy, confirmation of a statement.

Equilibration - in Astronist Philosophy, the process of working towards an equilibrium between a dichotomy of concepts, the achievement of which is considered to be a signifier of great philosophical intelligence and wisdom.

Derivatives

Equibrational

Equibrationally

Equilibrarian - in orbanology of Astronist Philosophy, a philosopher that incessantly searches for a balance between concepts, entities, or another subject; essentially, they understand their philosophical purpose to find the equilibrium in all things.

Derivatives

Equilibrarianism

Equilibrarians

Equipoise - in an Astronist contextualisation, the state in an Astronist congressional session, or in a directorial, or counciloral meeting in which interests, and opinions are balanced in their quantity across the meeting members.

Equipollent - in an Astronist contextualisation, of two employees, or executives of The People's Constitutional Company of Jesse Millette, sharing equal power, and authority.

Derivatives

Equipollence

Era - a usually indefinite period of time within Astronist Mystology.

Era of Civilisation - in Astronist Philosophy, specifically within the discipline of epochology, the appellation denoting the period in which the first human civilisation emerged; note this relates only to the first known sentient human civilisation rather than other sentient civilisations, or those which remain unknown to our present knowledge.

Ergology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of work, and the subsequent concepts and theories involved.

Derivatives

Ergologist

Ergologic

Ergological

Ergologically

Ergonym - relating to The People's Constitutional Company of Jesse Millette in its entirety, especially when regarded as an institution of authority.

Derivatives

Ergonymic

Ergonymity

Ergospheric - in Astronist Philosophy, relating to the ergosphere of a black hole.

Eripiment - in Astronist Philosophy, to rescue and revive a philosophical concept, discipline, branch, or even an entire philosophical tradition from becoming obsolete.

Derivatives

Eripate

Eripation

Eripational

Eripationally

Eripor

Eriptress

Eripitive

Eripitively

Eritrean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Eritrea.

Eritrean Tanwir - the root term for Eritrean Astronism.

Erosatus - a male creature of Astronist Mythology, said to be created by evil spirits to tempt female spirits towards fighting for the dominance of evil.

Errement - in Astronist Philosophy, a bad habit of a philosopher.

Errements - in Astronist Philosophy, collectively relating to the set of bad habits of a philosopher, most commonly including one's failure to understand a philosophical concept, one's laziness to understand a concept, and one's tendency become narrow of mind and knowledge.

Erudite - in an Astronist contextualisation, an individual that is widely known to possess great knowledge of a Millettological subject.

Derivatives

Erudition

Eruditionism - a school of thought in The Philosophy of Astronism that emphasises scholarship and encourages the display of great knowledge, and champions scholars to be the leaders of society.

Derivatives

Eruditionist

Eruditionistic

Eschatological Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Eschatological thought and ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Eschaton - in an Astronist contextualisation, from an Astronist philosophical viewpoint, the event at the end of The Universe, or the end of The Cosmos.

Escutcheon - in Astronist Ornamentation, the part of an ornamentation bearing a shield with a coat of arms.

Esophorion - in Astronist Rendition, a very small and compacted version of either the entire Grand Centrality, or just one of its disquisitions, and has to be small enough to fit inside a triclinium, and is commonly manufactured for commercial purposes in order to provide people with a portable text that they can carry throughout their day.

Derivatives

Esophorions

Especial - in an Astronist contextualisation, an Astronist congressional session in which larger than usual amount of topics are debated and concordance.

Derivatives

Especiality

Espiritualidad - The School of Spirituality in Astration as known in the Spanish language.

Espiritualidade - The School of Spirituality in Astration as known in the Portuguese language.

Esporm - in pneumovology of Astronist Philosophy and Astronist Mysticism, to complete a personal transformation of one's individual identity after mystic, or devotional activities and contemplations.

Derivatives

Esporming

Espormed

Espormation

Espormational

Espormative

Espormatively

Espormer

Espormers

Esporic

Esporical

Esporically

Esporicity

Espormor

Espormors

Espormess

Espormesses

Esprit - in Astronist Philosophy, relating to one human mind, or the entirety of the minds of humanity.

Essayship - collectively relating to the body of essays written by Brandon Taylorian, so as to form his essayist career.

Essential Hand - in Astronist Philosophy, forming one part of three in the Sibling-Sibling relationship as part of the Five Bonds of Society denoting the metaphor of a sibling's hand to be something onto which one can reach out to in times of hardship.

Essentiality - in Astronist Philosophy, an instrument of study concerned with contemplating that which is most necessary to the existence of an entity, or to the occurrence of an event.

Derivatives

Essentialities

Estatuary - another term for Gardenry.

Derivatives

Estatuarist

Estonian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Estonia.

Estrella Argentina - the root term for Argentine Astronism.

Estrella Boliviana - the root term for Bolivian Astronism.

Estrella Cubana - the root term for Cuban Astronism.

Estrella Española - the root term for Spanish Astronism.

Estrella Guatemalteca - the root term for Guatemalan Astronism.

Estrella Hondureña - the root term for Honduran Astronism.

Estrella Mexicana - the root term for Mexican Astronism.

Estrella Nicaragüense - the root term for Nicaraguan Astronism.

Estrella Panameña - the root term for Panamanian Astronism.

Estrella Paraguaya - the root term for Paraguayan Astronism.

Estrella Peruana - the root term for Peruvian Astronism.

Estrella Uruguaya - the root term for Uruguayan Astronism.

Estrella Venezolana - the root term for Venezuelan Astronism.

Estrellism - the vast denomination of The Philosophy of Astronism most typically associated with Spanish-speaking countries and the former colonies of Spain, and thus includes a plethora of nationalities, ethnicities, and schools as adherents to this denomination, and is thus, one of the largest and most widespread denominations of The Philosophy of Astronism.

Derivatives

Estrellist

Estrellistic

Estrelli

Estrellis

Étalement - in Astronist Philosophy, a movement within The Philosophy of Astronism that spreads rapidly and alters the philosophy somewhat, and is typically triggered by a new discovery relating to astronomy and The Cosmos.

Etenment - in Astronist Philosophy, meaning thus far, or so far as.

Derivatives

Etenmental

Etenmentally

Etenmentality

Eternal Cosmology - in Astronist Philosophy, an appellation for the type of cosmos in which time's infiniteness is predominant and the probability of an event occurring to be higher than zero.

Eternal Existence - in Astronist Philosophy, an appellation for the scenario in which an infinite amount of time, and realities are created, yet still hold their individualities.

Eternal Expansion - in perimetrics of Astronist Philosophy, the appellation for the concept that the periphery of The Cosmos is in constant eternal expansion and therefore there cannot be a periphery; there cannot be an edge to The Cosmos.

Eternalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the systems of governance are eternal, and can and will always be referred back to no matter the amount of new systems which succeed them, and always holds that all new systems must have been inspired somewhat from those systems which preceded them.

Eternal Knot - in Astronist Ornamentation, the depiction of a crisscross pattern, most commonly forming the border of an ornamental design, and typically featuring cosmical influences.

Ethereal Purposity - in Astronist Philosophy, the appellation for the instance in which an entity's purpose is derived from anything other than solely its function, typically drawing upon spiritual or transcendental reasons for its purpose, and is the oppositism to Functional Purposity.

Ethical Decay - in Astronist Philosophy, an appellation denoting the often theoretical instance in which a society, or civilisation experiences a disregard and degradation in ethical and moral teaching, and institutionalism.

Ethnic philosophy - in Astronist Philosophy, a classification of a philosophy that relates to a philosophy that is identified with a particular ethnic group and does not seek followers outside of that ethnic group. Compare with universal philosophy.

Eternal Friend - in Astronist Philosophy, forming one part of three in the Sibling-Sibling relationship as part of the Five Bonds of Society denoting a sibling as the greatest friend that one shall ever know.

Ethiopian Megelet'i - the root term for Ethiopian Astronism.

Ethiopian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federal Democratic Republic of Ethiopia.

Ethnical - relating to ethnic peoples and their traditions, beliefs and cultures.

Ethnicist - a person who advocates for the importance of the maintenance of ethnic peoples' place in society and their traditions, beliefs and culture.

Ethnomethodology - an Astronist Subject dealing with the study of the methods used for the establishment of a particular social order, typically relating to an Astronist Methodology of social structure.

Derivatives

Ethnomethodologic

Ethnomethodological

Ethnomethodologically

Ethnomethodologist

Eti - in Astronist Philosophy, the philophon for the discipline of etiology.

Etiology - in Astronist Philosophy, the investigation or attribution of the cause or reason for something.

Derivatives

Etiological

Etiologically

Etiologic

Etiologist

Etiologists

Étoilum - in Astronist Architecture, a special type of star depiction typically having six points, with the north and south points being long than the two on either side, and may also resemble a north star, and can be most commonly found in the pediments above archways, or in flooring and ceiling designs and ornamentations.

Derivatives

Étoilums

Étonnamment - in Astronist Philosophy, a surprising and astonishing progeny of The Cosmos.

Eulea- in Astronist Philosophy, combining form relating to Euleara, or the embodiment of sentient goodness.

Euleara - in Astronist Philosophy, the appellation for the collectivity of actions, emotions, and beliefs that are an embodiment of that which is considered and perceived to be sentient goodness, namely that which causes the happiness, enhancement, and repair or rebirth of a sentient or non-sentient entity, either physically, conceptually, or hypothetically. Euleara forms the embodiment and collectivisation of goodness and is therefore opposed to Venatarat which is the embodiment and collectivisation of evility in order to form the Astronist version of a good-evil dichotomy.

Eulearic - in Astronist Philosophy, relating to characteristics of goodness that are conductible only by sentient beings.

Derivatives

Eulearical

Eulearically

Eulearicality

Eulearicly

Eulearicity

Eulearism - in Astronist Philosophy, the belief orientation holding that Euleara, or eulearic characteristics, are fundamental to the nature and identity of all sentient beings despite the influence that venatic characteristics hold over the actions, emotions, and thoughts of the majority of sentient beings, either consequentially or without consequence.

Derivatives

Eulearist

Eulearistic

Eulearistical

Eulearistically

Eulearology - in Astronist Philosophy, a discipline of study within the inclusive discipline of contology dealing with the study of the identity, nature, role, and function of Euleara, the Astronist version of the embodiment of sentient goodness, or upstanding morality. Eulearology is not to be confused with agathology which deals with the broader philosophical study and contemplation of what it means for something to be good and so eulearology can be considered an Astronist branch of agathology.

Derivatives

Eulearology

Eulearological

Eulearologically

Eulearologic

Eulocis - derived from The Eulocis Group as a commercial subsidiary of The People's Constitutional Company of Jesse Millette, the embracement of the ultra-feminine through a distinct natural elegance propelled by the actions of the women of history and the newly formed roles of women in relation to men; describing a person who shares this lifestyle and philosophy.

Euphemia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Julius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Euphemian

Euplasticity - in Astronist Philosophy, the state of a philosophical school's quick revival or recovery after being made obscure.

Derivatives

Euplastic

Eurythmy - in an Astronist contextualisation, specifically of Astronist Architecture, relating to harmonious proportions in architectural design and construction.

Derivatives

Eurythmic

Eurythmical

Eurythmically

EuroAstronistisation - the specific Astronistisation of European societies, either in a macro or micro form.

Derivatives

EuroAstronistisationism

Evangelisia - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the third daughter of Alexine and Gulgas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Evangelisian

Événement - in Astronist Philosophy and Naology, a special event that occurs at an Astronist philosophical building, especially one that is philosophically motivated, the most prominent of which is the Starlight Festival.

Eventration - in Astronist Philosophy, the association of a specific philosophical school of thought, concept, denomination, or theory with an event, especially in aid of its awareness, and support.

Derivatives

Eventrative

Eventratively

Eventrational

Eventrationally

Everloom - in Astronist Philosophy, a disruptive fact, theory, or concept that is not easily avoidable in the endeavour to fulfil one's own philosophical theory, or concept.

Derivatives

Everlooming

Everso - in Astronist Philosophy, used as emphasis for something that is occurring.

Évidement - in Astronist Philosophy, referring to obviousness, or certainty in relation to a philosophical concept.

Evility - in Astronist Philosophy, the state, fact, or instance of being, saying, thinking, or doing evil, as well as the measurement and consideration of evil, and the subjective nature of what can be considered evil.

Derivatives

Evilities

Evince - in an Astronist contextualisation, in a disputation during an Astronist congressional session, or directorial, or counciloral meeting, the revelation of one's intention for holding such an opinion, usually revealed in error.

Derivatives

Evinced

Evincation

Evincism

Evincist

Eviternity - in Astronist Philosophy, of an entity, especially something of a Divine nature, existing eternally.

Derivatives

Eviternal

Eviternally

Evolificate - in sentientology of Astronist Philosophy, to justify the existence of life, or sentience on worlds other than The Earth by drawing upon the history of the development of the evolution of life on The Earth itself.

Derivatives

Evolification

Evolificational

Evolificated

Evolificating

Evolificative

Evolutionary Cosmology - see Evolution Cosmology.

Evolution Cosmology - in Astronist Philosophy, a type of cosmos associated with evolutionism, also known as the Evolutionary Cosmology.

Evolutionism - in Astronist Philosophy, specifically known as Planetary Evolutionism, the area of contemplation dealing with the journey of development that a planet has undergone in order to reach its fully augmented state, especially by incorporating cosmic philosophical notions and ideations as a means to explain the planetary evolutionary path.

Derivatives

Evolutionist

Evolutionistic

Evolutionaries

Evolutioned

Evren

- in Astronist Ornamentation, specifically Astro-Turkish Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- another term for Turkish Astronism.
- a follower of the Turkish denomination of The Philosophy of Astronism.

Derivatives

Evrens

Evrenism - another term for Turkish Astronism, and Aydınlatma'ism.

Derivatives

Evrenist

Evrenistic

Evrenic

Exacerbatory - in Astronist Philosophy, relating to exacerbation.

Exadoxy - also known as Astronist Exams, or Philosophy Exams, the four part series of non-institutional and non-academic exams conducted by, and held in, local planetariums and observatories that test participants about their knowledge of Astronist philosophy, wider philosophical disciplines, as well as about space, and The Cosmos, and are taken at the ages of seven, eleven, sixteen, and twenty.

Derivatives

Exadoxies

Exadoxic

Exadoxical

Exadoxically

Exaggerature - in Astronist Literature, a major feature and writing technique common to and characteristic of many Astronist writings and books involving the description of the daylight sky or the night sky with exaggerated cosmic features and occurrences, the first example of which can be seen in the precursory edition of *Jesse Millette and The Phantom's Curse*. This style of writing is used to formulate a cosmic genre and to provide the text with a distinctly Astronist personality.

Derivatives

Exaggeratural

Exaggeratism

Exaggeratist

Exaggeratistic

Exangenation - in Astronist Philosophy, one of the Principles of Exangeny, the other being disexangenation, and relates to the embracement of philosophical thought into one's life and agrees to philosophical thought as the primary stimuli.

Derivatives

Exangenational

Exangeny

Exangenial

Exangenially

Exangeniality

Exangenuous
Exangenuously
Exangenuity

Exapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, relating to a cosmoapplication that has since been overshadowed by a succeeding cosmoapplication that draws upon a greater set of consistencies than the previous cosmoapplication for the same topic.

Derivatives

Exapplicational

Excellentia - in Astronist Philosophy, collectively relating to a group of concepts within a philosophical branch and tradition which are given higher status above other concepts and are considered to be of great worth and excellence.

Exchangement - in Astronist Philosophy, an interaction made between two or more entities, especially in the context of celestial entities.

Derivatives

Exchangements

Exchangemental

Exclusive Astronism - a form of The Philosophy of Astronism predicated on the notion that only certain denominations and derivations of The Philosophy are significant in their interpretations and stands in opposition to derivation theory.

Excogitate - in an Astronist contextualisation, the official action undertaken only by the counciloral members of The Governing Ministry wherein they devise a plan to resolve an repeated, or greatly threatening issue.

Derivatives

Excogitation

Excogitatory

Excogitator

Excogitatee

Excogitoris - the most common demonym for a follower of The Philosophy of Astronism in the Latin language.

Excoriate - in Astronist Philosophy, to lead a campaign against a philosopher or a school of thought, or a particular belief that they support or founded.

Excubate - in Astronist Philosophy, to easily, or to have the inevitable chance of escaping, or being taken out of something, especially in relation to celestials within The Cosmos in the Extracting Cosmology.

Derivatives

Excubation

Excubated

Excubating

Excubative

Excubator
Excubatory

Exedra - in Astronist Architecture, as part of gardenry, a rare outdoor structure resembling a semicircular shape supported by columns and usually has built in front of it a stage or platform from which orators may speak to audiences seated below.

Derivatives

Exedras

Exegesis - in an Astronist contextualisation, also known as Astronist Exegesis, or Centrality Exegesis, the critical examination or discussion of an Astronist philosophical text, most typically The Grand Centrality.

Derivatives

Exegetic

Exegetical

Exegetically

Exegetrum - in Astronist Architecture, a large room typically found in eidouraniums in which the study of religious, or philosophical texts only takes place, but differs from that of a private reading room in that other people are present, and it is more communal in its layout.

Derivatives

Exegetrums

Exemplum - in an Astronist contextualisation, a type of Astronist text, book, or story, especially those within Mystology, which illustrate a moral allegory.

Exenuation - in Astronist Philosophy, to be philosophical investigated and contemplated.

Derivatives

Exenuated

Exenuate

Exenuating

Exenuative

Exequy - in Astronist Philosophy, specifically Cosmic Philosophy, relating to the processes involved in the death of a star.

Derivatives

Exequies

Exequial

Exigence - in Astronist Philosophy, a demand or requirement within the Astronist philosophical tradition that needs to be fulfilled by a philosopher, typically in the capacity of a conceptual paradox that needs solving, or an area of discipline and contemplation that needs further expansion.

Derivatives

Exigency

Exigencies

Exilis - in Astronist Philosophy, a small part of a larger, or wider philosophical concept.

Eximeate - in Astronist Philosophy, to raise a philosophical concept to a higher status, so as to be included in the group of concepts known as excellentia.

Derivatives

Eximeation

Eximeative

Eximeator

Eximeatively

Eximeational

Existential Periphery - in Astronist Philosophy, especially within ultimatology, the appellation for an entity's endtime; its ultimate state; the point at which an entity reaches its existential limit.

Exitium - in Astronist Philosophy, the instance in which a philosophical concept, or a whole philosophical branch or tradition becomes obsolete.

Exhunate - in Astronist Philosophy, of a celestial entity, to produce or discharge something.

Derivatives

Exhumated

Exhumater

Exhumator

Exhumating

Exhumation

Exhumational

Exhumative

Exhumatively

-exo - in Astronist Onomatology, a suffix used for Astronist names, in reference to exoplanets.

Exo- - in Astronist Onomatology, a prefix used for Astronist names, in reference to exoplanets.

Exocomet - in Astronist Philosophy, comets that originate from somewhere outside The Solar System; essentially, a foreign comet.

Derivatives

Exocomets

Exocreationism - in Astronist Philosophy, a branch of Creation Theory holding that both The Cosmos and The Universe must have been created from some external entity transcendent beyond them both, usually pertained in the Astronist Cosmology to be The Divine.

Derivatives

Exocreate

Exocreation

Exocreational

Exocreating

Exocreated

Exocreator

Exocreators

Exocreationality

Exoday - in The Grand Astronist Calendar, also known in its hyphenated form as Exo-Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of exoplanets in The Cosmos, and is characterised by decorations of different exoplanets, competitions, parties, and special lectures and education events at Astronist philosophical buildings that focus on the subject of exoplanets, especially those which are named in the Astronist Tradition. This always takes place on 29th Zaarine, which translates to the 9th December in the Gregorian calendar.

Exogeneity - in Astronist Philosophy, the instance in which contemplations and concepts that have arisen from non-Astronist originations, but are nonetheless discussed by Astronist philosophers.

Exomoon - in Astronist Philosophy, moons residing outside of The Solar System in which The Earth resides.

Derivatives

Exomoons

Exonym - a type of term relating to a colloquial name for a denomination of The Philosophy of Astronism as appointed by the peoples of another denomination of the philosophy.

Derivatives

Exonymic

Exonymity

Exordia

- in general Astronist terms, the beginning part of an Astronist Founding Work, typically encompassing the introduction, a mission statement, and the first three chapters.
- in Astronist Philosophy, the first three insentensations of a discourse, article, or disquisition within The Grand Centrality of The Philosophy of Astronism, especially so within The Omnidoxy itself.

Derivatives

Exordium

Exorior - in Astronist Philosophy, the instance in which the popularity of a philosophical concept grows rapidly during a particular period of time in the history of the philosophy.

Exoteric - in an Astronist contextualisation, those Astronist books, and literatures which are widely publicly published, and are constructed so as to be understandable for the mass public.

Exotericism - in Astronist Philosophy, the belief orientation and area of contemplation dealing with and maintaining that the Astronist philosophical tradition, despite some hints of esoteric knowledge, is fundamentally and ultimately exoteric by its nature rather than esoteric due to it rely on gained knowledge from, observations made of, and conclusions drawn according to The Cosmos and its progeny and phenomena.

Derivatives

Exotericist

Exoterical

Exoterically

Exotericity

Exoticity - in Astronist Philosophy, the instance of a state of exogeneity, but particularly focusing on entire philosophies rather than schools of thought, concepts, and theories as is addressed in general exogeneity.

Derivatives

Exoticities

Exp - in Astronist Philosophy, the philophon for the discipline of Experimental Philosophy.

Expanded Lunation - in formatology of Astronist Philosophy, the appellation for the study and contemplation of the different phases of the existence of a celestial entity, as an extension of general lunation which relates to the phases of moons only.

Expansion - in Astronist Philosophy, particularly within Cosmic Alchemy, the tenth and the penultimate of The Eleven Cosmo-Alchemic Processes focusing on the concept of The Expanding Universe in which The Cosmos resides, as well as the infiniteness of The Universe, and cosmo-alchemical ideas, theories, practices, and contemplations associated with this.

Derivatives

Expansational

Expansationally

Expansive Totality - in Astronist Philosophy, a type of totality in which The Cosmos is existent at its widest scale in size.

Expascorate - in Astronist Philosophy, to discover the concepts of a philosophy independently and separately from any organised education institution, or system; essentially, autodidactic philosophical learning.

Derivatives

Expascoration

Expascorative

Expascoratively

Expascorment

Expascor

Expascotress

Expascorating

Expascorated

Expatiate - in an Astronist contextualisation, the official action and role undertaken by the scribe of an Astronist congressional session during which they take down the details of the items discussed during the session.

Derivatives

Expatiation

Expatiator

Expatiational

Expire - in an Astronist contextualisation, of an Astronist congressional session, coming to its end.

Derivatives

Expiration

Expiratory

Exphilosophy - in Astronist Philosophy, a philosophy that has been previously recognised by a state, or has previously been the most adhered philosophy of a group, but is no longer.

Derivatives

Exphilosophical

Exphilosophically

Exphilosophicality

Explantation - in Astronist Philosophy, the process of transferring a philosophical concept or theory that has originated from one philosophical branch, or tradition to another philosophical branch, or tradition in order to apply such a concept or theory to a new philosophical medium.

Derivatives

Explantational

Explantationally

Explantative

Explantatively

Explantor

Explanter

Explantress

Explicate - in an Astronist contextualisation, the analysis and development of an Astronist philosophy, theory, methodology, or principle.

Derivatives

Explicatory

Explicator

Explication - in pneumovology in Astronist Philosophy and Astronist Mysticism, the third of The Five Mystical Pursuits involving one's explanation of their understanding of The Cosmos to convey their knowledge to others in order to disseminate it. Explication is founded upon those which are collectively appellated for Five Doings including development, dissemination, disquisition, debatement, and dissection.

Derivatives

Explicational

Explicationally

Explicater

Explicaters

Explicatress

Explicatresses

Explorational - in omnidoxicology, one of the three main writing styles and forms identified in The Omnidoxy, the other two being rhapsodic and definitional, and relates to a writing style of discourses and insentensations that can be described as the middleground between the other two writing styles as it focuses on explanations and examinations of topics philosophically by incorporating eloquent and poetic language (rhapsodic) as well as pinpointing definitions of the elements of the subject (definitional). The explorational writing style could be said to exist as the majority writing style in The Omnidoxy.

Derivatives

Explorationalism

Explorationalist
Explorationalistic

Exploratory - in Astronist Philosophy, relating to the exploration of The Cosmos, either physically, or philosophically.

Derivatives

Exploratorial
Exploratories

Expo - in Astronist Philosophy, the philophon for the discipline of expology.

Exponent - in an Astronist contextualisation, in Equational Philosophy, as part of wider Astronist Philosophy, the value expressed in superscript in an equation that denote the quantity of differentiations between extringents without any reference to the number of entities.

Derivatives

Exponentiation
Exponentic
Exponential
Exponentically

Expositionism - a school of thought in The Philosophy of Astronism that is characterised by the emphasis on the public exhibition of philosophy through art, culture, and literature.

Derivatives

Expositionist
Expositionistic

Expostulate - in an Astronist contextualisation, of an act committed, considered to be strongly disapproved and disagreement of.

Derivatives

Expostulation
Expostulatory

Expoundation - in Astronist Philosophy, the formal term for the expounding of an idea, or theory, especially of The Philosophy of Astronism.

Expressability - in Astronist Philosophy, the ability and the extent of the ability for a concept to be expressed.

Expressionalism - a school of thought in The Philosophy of Astronism that emphasises the making known of one's thoughts and feelings to be the only way for both the individual to grow in knowledge and understanding, for those around them to do the same, and thus encourages honesty in opinion, belief, taste, and in feelings.

Derivatives

Expressionalist
Expressionalistic

Exsiliate - in Astronist Philosophy, the official action only able to be undertaken by The Institution of The Philosophy of Astronism wherein a philosophical concept is officially banished from the

tenets of The Philosophy of Astronism, and is therefore not publicised, and nor is it included in the official education of the philosophy.

Derivatives

Exsiliated

Exsiliating

Exsiliation

Exsiliator

Extensivism - in sentientology of Astronist Philosophy, a solution to the Fermi Paradox characterised by the belief that due to the extensive size of The Cosmos, there must, therefore, exist sentient life somewhere within it as a notion of probability.

Derivatives

Extensivist

Extensivistic

Extensivistically

Exterior City - in Astronist Civicology, the part of a city which resides aside an assigned city boundary.

Exteriorise - in Astronist Philosophy, also known as unspecialised contemplation, the act of a philosopher contemplating a concept or theory who isn't a specialist of a discipline in which the concept resides or originates.

Derivatives

Exteriorisation

Exteriorisational

Exteriorisationally

Exteriorisor

Exteriorisee

Exterocept - in Astronist Philosophy, the utility of concepts beyond the auspices of Astronist Philosophy in order to support an Astronist originative argument or to use such concepts to contemplate an Astronist theory or concept.

Derivatives

Exterocepted

Exterocepting

Exteroception

Exteroceptional

Exteroceptive

Exteroceptively

Exteroceptor

Exteroceptress

Externality - in Astronist Ornamentation, the space beyond the perimeter of the ornamentation.

Extinct - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, or philosophical school, or denomination, being no longer active, or no longer sustaining an active population of adherents.

Extollation - in the Astronist philosophical tradition and in wider Astronist Culture, the official process wherein an individual is enthusiastically praised and revered for their efforts in their respective disciplines, and is usually reserved for the following six categories of profession: philosophers, astronomers, cosmologists, astronauts, inventors, and explorers.

Derivatives

Extol

Extolment

Extoller

Extollee

Extolling

Extollational

Extollationally

Extollatory

Extraconstitutional - of a sentence, not constitutionally authorised.

Derivatives

Extraconstitutionally

Extraconstitutionality

Extracosmozoism - in Astronist Philosophy, the belief stating that all things in The Cosmos are alive, even the most seemingly inanimate of entities, rather than just The Cosmos itself being alive, as is believed by cosmozoism.

Derivatives

Extracosmozoic

Extracosmozoical

Extracosmozoically

Extracosmozoicity

Extracting Cosmology - in structurology of Astronist Philosophy, the cosmology holding the removal of the entity that is known as The Cosmos from the entire cosmology, but also holds that all that exists within The Cosmos is destined to inevitably exit The Cosmos and it is also known as The Excubator Cosmos.

Extrafinality - in Astronist Philosophy, as part of Finality Theory, a type of finality holding that there is never a true finality of anything cosmical in nature, and supports the concept of continual recreation.

Derivatives

Extrafinalism

Extrafinalities

Extrafinalist

Extragalactical - relating to all existence beyond either The Milky Way, or all galaxies.

Extramission - in Astronist Philosophy, a twin concept associated with intromission relating to philosophical concepts and experiences that philosophers or dilettantes come across without actively seeking them, considered to be the most natural and destinical out of the two ways of philosophical enknowledge and experience.

Derivatives

Extramissional
Extramissionary
Extramissioner
Extramissioners

Extraneous - in an Astronist contextualisation, relating to a point, or opinion made during an Astronist congressional, directorial, or counciloral meeting which isn't relevant to the subject being discussed.

Derivatives

Extraneousness
Extraneously
Extraneousity

Extraphilosophy - in Astronist Philosophy, thinking beyond the bounds of a particular philosophy, or its beliefs.

Derivatives

Extraphilosophical
Extraphilosophically
Extraphilosophicality

Extraterrestrialism - in sentientology of Astronist Philosophy, one of the Four Orientations of Sentientology characterised by the belief in the existence of humans, humanoids, and other intelligent species beyond The Earth on other planets, and goes a step beyond standard sentientism.

Derivatives

Extraterrestrialist
Extraterrestrialistic
Extraterrestrialistically

Extremate - in Astronist Philosophy, to push the limitations and boundaries of something, especially in relation to a celestial entity and The Cosmos in which it resides, or may be applied conceptually to relate to one's concept's ability to push the boundaries of another.

Derivatives

Extremation
Extremational
Extremative
Extremator
Extremators

Extremum - also known as the extrema, in an Astronist contextualisation, the point at which a subsidiary of The People's Constitutional Company of Jesse Millette reaches its maximum point of optimum functionality.

Derivatives

Extrema

Extremus - derived from Latin, in Astronist Philosophy, the outermost concepts of a philosophy, or the most, or least known or most obscure concepts of The Philosophy of Astronism.

Extrigent - in Equational Philosophy, as part of wider Astronist Philosophy, relating to the instruments of study expressed in an equation.

Derivatives

Extringents

Extringentic

Extringential

Extringentially

Extrinsic Introspection - in introspectics of Astronist Philosophy, the appellation for the notion of that which is not naturally associated with an element to The Cosmos.

Extrinsicity - a branch of study as part of Astronist Philosophy, specifically Cosmic Philosophy, within Astronology dealing with the concepts of extrinsic origins of The Cosmos, usually The Divine as the creator of The Universe from outside it, and may also be broadened to the study of all things extrinsic to The Cosmos, or The Universe.

Derivatives

Extrinsicist

Extrinsical

Extrinsically

Extrinsium - in Astronist Architecture, a term commonly used in Architectural Theory to describe Astronist outbuildings collectively.

Extroversion - in Astronist Philosophy, a philosophy, school of thought, concept, or theory that concerns itself with concepts of actuality rather than abstract notions.

Derivatives

Extroversional

Extroversionally

Exuberate - in Astronist Philosophy, to be dedicated to the practice of one's philosophy, school of thought, or denomination through the actions of the individual, especially particularly tedious or strenuous practices.

Derivatives

Exuberation

Exuberational

Exuberative

Exuberatively

Exuberates

Exuberating

Exuberated

Eyot - in Astronist Civicology, the term given for an island in the middle of a river, especially a river running through a town or city, and especially if that island is developed and buildings are constructed upon it.

Derivatives

Eyotting

Eye - in Astronist Architecture, a largely colloquial term given to describe the reception of an eidouranium, or grand observatory, from which information about the building and its facilities is available.

Ezozine - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son of Aleece and Teodorin, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ezoinian

Ezzenine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the wife of Rafiq, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ezzeninan

Ezzonus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Jopten and Signia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ezzonusian

433 terms

Fables - the first era in Astronist Mystology, a collection of moral stories part of the Astronist Universe, yet not considered canonical.

Fabrism - in sentientology of Astronist Philosophy, a philosophy and one of the solutions proposed by the Astronist Tradition towards the Fermi Paradox characterised by the notion that if humanity explored The Cosmos to a certain extent, the different human civilisations will inevitably differ from each other, so much so that they will be considered different species, thus achieving the concept of humanity creating its own different sentient civilisations rather than relying on the discovery of other civilisations.

Derivatives

Fabrist

Fabrists

Fabristic

Fabristically

Fābù - in Mandarin Chinese, the term given to the publishing industry, and the published works of Astronist style, or the works published by The People's Constitutional Company of Jesse Millette.

Fabula - in Astronist Philosophy, a type of tale, or moral story told within The Grand Centrality of The Philosophy of Astronism, similar to that of a parable in religious texts.

Facilement - in Astronist Philosophy, concepts, disciplines, and tenets of schools of thought that are easily understood by newfounders.

Facilitate - in an Astronist contextualisation, to make the operational processes of a subsidiary of The People's Constitutional Company of Jesse Millette function in an easier, or more efficient way.

Derivatives

Facilitator

Facilitatee

Facilitation

Facings - in Astronist Ornamentation, a type of unique ornamental design which both centralises and focuses on the depiction of human faces, especially close-up, and typically featuring ornamental patterns and motifs on the face.

Facticity - in an Astronist contextualisation, during an Astronist congressional session, a member whom states a fact as supported by clear evidence.

Derivatives

Facticities

Factoration - in Equational Philosophy, as part of wider Astronist philosophy, the ammentation that incorporates more than one baccement and more than one coefficient into the submentic equation.

Derivatives

Factorational

Factorationally

Factorative

Factoratively
Factorator
Factoratory

Factum - in Astronist Philosophy, the achievement of the understanding of a philosophical concept entirely, from all possible aspects in one's current awareness.

Fahagagàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the cosmical devotion of wonderment, and the action of wondermentation.

Fahefàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of authority, and its many versions.

Faithbearer - in Astronist Philosophy, an alternative term for a religious person used in The Omnidoxo.

Derivatives

Faithbearers

Faithbearing

Falefetu - derived from the Samoan language and used in Samoan denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Fale o fetu

Falentius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third and last son of Serendipitine and Jaggus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Falentian

Falkland Islands Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Falkland Islands.

Falsafu - the most common demonym for a follower of The Philosophy of Astronism in the Somali language.

Derivatives

Falsafos

Falsafada

Fikradaha

Feker

False agreement - in Astronist Etiquette and Philosophy, the practice opposed to by the Astronist Tradition in which a person agrees with another person's viewpoint even if they disagree with the viewpoint raised.

False Reality - in Astronist Philosophy, an appellation for the notion that miracles form a reality that is purely fictional and originating from the human need to escape reality, and in this particularity, miracles are considered driving forces of evil for they create a world of falsity.

Falsifa - refers to the meaning of philosophy in Arabic.

Fǎlù - in Mandarin Chinese, the term given to describe Astronist Law.

Fameusement - in Astronist Philosophy, a remarkable discovery of a new philosophical concept.

Familiarch - in familiology of Astronist Philosophy, a designated title for a celestial within a family to represent them as the leading entity of that family, an example of which is asteroids as the familiarch of the Mobial Family.

Familiarise - in an Astronist contextualisation, the process of a philosophical denomination becoming well-known to a population; to become part of the culture of the people.

Derivatives

Familiarisation

Familiology - a major discipline of study within Astronist Philosophy dealing with the classification and organisation of celestial entities into families according to their natures, features, and positionings in The Cosmos which form The Seven Cosmical Families.

Derivatives

Familiologic

Familiological

Familiologically

Familiologist

Familiologists

Familise - in familiology in Astronist Philosophy, the process by which a celestial is categorised into one of The Seven Cosmical Families.

Derivatives

Familised

Familisation

Familial

Familiality

Family devotion - in Astronist Philosophy, particularly within Cosmic Devotion, the practice of Cosmic Devotion by family members in the privacy of their own homes rather than with friends, or the public, or in a public place, and is similar but distinct from private devotion.

Family Law (Cosmos) - an Astronist Subject dealing with unintegrated and integrated laws on the way in which the family should ideally function and the general role of the family in societies and states on planets other than on The Earth.

Derivatives

Family Law, Cosmic

Fampianàrana - derived from the Malagasy language, a term relating to the teaching methods and systems of the Astronist education system, especially in the sovereign nation state of Madagascar, but may also relate to any other nation state, or confederation; the application of the Astronist methods of pedagogy.

Fanala - derived from the Malagasy language, the technical term for an *Astrolantern*.

Derivatives

Fanalas

Fanào - derived from the Malagasy language, in Astronist Philosophy, a term relating to the Astronist Tradition, or the particular customs and characteristics associated with Astronism, and Astronist Philosophy.

Fāngfǎ - in Mandarin Chinese, the term given to methodology, and in particular, the methodologies of Astronarianism.

Fanjakàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of government, the various methodologies of government from the Astronist Tradition, and the role of government in human civilisation and society, and all the subsequent effects of different governmental forms.

Fanomèzana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the talents, ambitions, and vocational gifts of an individual, especially someone gifted in thought and philosophical argumentation.

Faræe - in Arabic, the term given to a branch of Astronist philosophy.

Farence - in spaciology, relating to spacefaring and the methods, technologies, procedures, and laws involved in success voyages.

Derivatives

Farency

Farency law - the laws involved in governing the relationships between vessels in space, including issues of proximity, and salvage rights.

Faroese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Faroe Islands.

Farorate - in Astronist Philosophy, to reveal a philosophical concept to someone, either through casual discussion, or through a systematic education.

Derivatives

Faroration

Farorating

Farorated

Farorer

Faroress

Farorment

Farorational

Farorationally

Fashionisation - the processes and strategies adopted to ensure that a brand stays fashionable to consumers.

Fathomise - in Astronist Philosophy, the process in which something is made understandable and relatable to the mass public from being something that was previously abstract, unknown, or misperceived. For example, the shifting of philosophy to become relatable, measurable, and meaningful to the mass population.

Derivatives

Fathomisation

Fathomisational

Faunation - in sentientology of Astronist Philosophy, the exploration of planets other than The Earth in order to discover new species of animals, and includes three derivations: ornithation, entomolation, and marinition.

Derivatives

Faunational

Faunative

Faunatively

Fauner

Faurisaisis - a centaur-like creature of Astronist Mythology, with a powerful sense of great soldiership, and one of the most common warriors fighting for the prevalence of good spirits against evil.

Fautor - in Astronist Philosophy, an active and open supporter and promoter of a philosophy, especially when supported publicly.

Derivatives

Fautoress

Fawdaa - in Arabic, the term given for The Anti-Cosmos in Astro-Arab and Cosmic philosophy.

Fāzhǎn - in Mandarin Chinese, the term given to describe development and to develop, especially in relation to Astronist philosophy and methodology.

Featurelessness - in Astronist Philosophy, the instance and fact of being without features.

Fecund - in an Astronist contextualisation, of a philosophical school, or denomination, the producing of many new ideas on a particular theory, or abstract subject.

Fecundate - in an Astronist contextualisation, the gradual process of the revenues and profits of a subsidiary of The People's Constitutional Company of Jesse Millette becoming more fruitful.

Derivatives

Fecundatee

Fecundation

Fecundative

Fecundity - in Astronist Civicology, the point during the civicological design and planning stages wherein there are many ideas, but typically, not enough space or funds to realise these ideas to their desired states.

Federated Micronesian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federated States of Micronesia.
- the denomination of The Philosophy of Astronism that is most widely followed in the Federated States of Micronesia, by the Micronesian peoples.

Feederment - a term of Orrology, the part of an orrery relating to the horizontal branches that stretch out from the corum from which the peduncle shoots upward and upon which the planetments sit.

Derivatives

Feederments

Féerie - in Astronist Philosophy, a type of extravaganza event aimed at children and held at Astronist philosophical buildings that includes astronomy-related activities, philosophical learning, and enknowledge of The Cosmos.

Derivatives

Féeries

Fēizhōu - in Mandarin Chinese, the term given to describe Africa, especially in Astronist philosophy, and methodological writings.

Felicitation - in an Astronist contextualisation, a type of celebratory ceremony, usually for the commemoration of a past event, or the founding of the Company.

Felucine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third daughter of Marius and Concetta, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Felucinean

Fem - in Astronist Philosophy, the philophon for the discipline of feminology.

Feminise - in an Astronist contextualisation, the process of altering the representation of an Astronist character to be associative with more stereotypically feminine characteristics, or be more associated in appearance with that of a woman, or girl.

Derivatives

Feminisation

Feminisee

Feminology - the large branch of study within Astronology dealing with the representations, interpretations and depictions of female Astronist characters in all forms of Astronist works.

Derivatives

Feminologist

Feminologic

Feminological
Feminologically

Fencelette - in Astronist Architecture, a type of railing typically found alongside steps and stairs in Astronist buildings that is characterised by its shorter height and its vacant structure.

Derivatives

Fencelettes

FennoAstronistisation - the specific Astronistisation of Finnish society, either in a macro or micro form.

Derivatives

FennoAstronistisationism

Fēnxī - in Mandarin Chinese, the term given to the concept and practice of analysis.

Feretory - in an Astronist contextualisation, a type of hall found in only a few planetariums and observatories in which some antique astronomical instruments, or rare Astronist literatures, or documentations may be found.

Derivatives

Feretories

Fes - in Astronist Philosophy, the philophon for the discipline of festology.

Festival - in an Astronist contextualisation, relating to a Starlight Festival.

Festivity - in Astronist Propaganda, the extent to which a propaganda piece is considered to be joyous, typically derived from the character's facial expressions, the colour scheme used, and the subject of the piece.

Festivation - in Astronist Propaganda, the specific depiction of a festival as the setting for a propaganda piece.

Festology - an Astronist Subject dealing with the study primarily of starlight festivals, but may be broadened to include the study of all other Astronist events.

Derivatives

Festologic

Festologically

Festological

Festologist

Feud - in an Astronist contextualisation, relating to a dispute between The People's Constitutional Company of Jesse Millette and an external entity that exists for more than two months.

Derivatives

Feudive

Feudively

Fianàrana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of phrontistery in human society, and civilisation.

Fiantombòhana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the Inception Epoch, also known as The Big Bang, and is especially known by this in the African denominations of The Philosophy of Astronism.

Fictionalism - a school of thought in The Philosophy of Astronism centring on the argument that fictional characters can hold just as much powerful and metaphorical meaning than real figures, and specifically relates to the reverence of the Astronist characters.

Derivatives

Fictionalist

Fictionalistic

Fictionality - an overarching category of the Literary Classification system that includes all Astronist texts of fiction, or may refer more generally to Astronist fiction.

Derivatives

Fictionalities

Field - in Astronist Ornamentation, the extent of the size, material, and shape of the surface upon which an ornament is created.

Fifanekèna - derived from the Malagasy language, a term relating to an agreement made between The People's Constitutional Company of Jesse Millette and any external entity, especially in the context of diplomacy and foreign relations, and especially with a southern African country.

Fifth Generation - in Astronist Genealogy, the term used to describe the group of descendants fourth generations after Jesse Millette, whom belongs to the First Generation.

Figuration - in an Astronist contextualisation, the creation of ornamentations by the use of figures.

Derivatives

Figurational

Figurativism - a school of thought in The Philosophy of Astronism relating to the interpretation of Astronist texts by strictly non-literal means, and purely from a metaphorical perspective.

Derivatives

Figurativist

Figurativistic

Figurecrown - in Astronist Architecture, a type of column characterised by the sculpture, or figurine which supports it, and it is structured upon.

Derivatives

Figurecrowns

Fihavàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of friendship, and the effect of friendship on an individual, or a group.

Fihaviana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the origin of The Cosmos, especially in relation to the Inception Epoch as described in epochology of the Astronist Tradition.

Fijian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Fiji.
- the denomination of The Philosophy of Astronism that is most predominantly adhered to in Fiji, by the Fijian peoples.

Fikambanana - derived from the Malagasy language, in Astronist Philosophy, a term relating to the overall concept of human civilisation, and all the subsequent concepts, theories, and disciplines related to, and dealing with this.

Fikirer - the most common demonym for a follower of The Philosophy of Astronism in the Kurdish language amongst the Kurdish peoples.

Derivatives

Fikrên

Fikirers

Fikr - in Arabic, the colloquial term given to describe Astronist Thought.

Fikra - in Arabic, the term given to the concept of ideas, especially in Astro-Arab philosophy.

Fikrşinos - the most common demonym for a follower of The Philosophy of Astronism in the Tajik language.

Derivatives

Fikrhoi

Fil - in Astronist Philosophy, the philophon for the discipline of filamentology.

-fila - in Astronist Onomatology, a suffix used for Astronist names, in reference to the filaments of The Cosmos.

Fila- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the filaments of The Cosmos.

Filament - in filamentology of Astronist Philosophy, a large-scale structure of The Cosmos, typically a supercluster, a stellar stream, or some other element forming The Metagalaxy.

Derivatives

Filamental

Filamentality

Filamental Formation - a branch of formatology dealing with the formations of the filaments of The Metagalaxy from a purely philosophical perspective.

Filamentology - a discipline of study in Astronist Philosophy dealing with the largest structures, and superstructures of The Cosmos, and how and why their existences may create new concepts about the arrangement and order of The Cosmos in The Universe, and how celestial entities are related to The Cosmos as a well-ordered whole.

Derivatives

Filamentological
Filamentologically
Filamentologist

Filamial - in Astronist Philosophy, relating to the filaments of The Cosmos.

Filamial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families characterised by only including filaments, such as the entirety of The Metagalaxy.

Filazàna - derived from the Malagasy language, a term relating to an announcement made by an official of The People's Constitutional Company of Jesse Millette, especially in an African country.

Filiation - in an Astronist contextualisation, especially in Astronist Genealogy, the fact of being the child of an Astronist character.

Derivatives

Filiative
Filiatively

Filipino Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of the Philippines.

Filozofa - the second most common demonym after Mpandinika for a follower of The Philosophy of Astronism in the Malagasy language.

Derivatives

Filozofas

Filsuf - the most common demonym for a follower of The Philosophy of Astronism in the Sundanese language.

Derivatives

Filosof
Filsufs

Fin - in Astronist Philosophy, the philophon for the discipline of Finality Theory.

Finality

- in Astronist Philosophy, that which is final in a series or sequence of connected entities, or concepts.
- in an Astronist contextualisation, relating to the end stages of the breaking up of a subsidiary of The People's Constitutional Company of Jesse Millette.

Derivatives

Finalities

Finality Moment - in Astronist Philosophy, as part of Finality Theory, the appellation for the instance and point in which the finality occurs and relating to the occurrences at this moment.

Finality Theory - in Astronist Philosophy, a cross-disciplinary area of contemplation and philosophical study and investigation involving all variations of the ways in which each of The

Cosmos, The Universe, and The Divine will end, and how these endings will interact with one another, but also how they stand in comparison to one another.

Final Singularity - in introspectics of Astronist Philosophy, the appellation for the notion that The Cosmos will end as a singularity to mirror as it did begin.

Financial - wealth that originates from business revenues, business assets or an investor's funds.

Findability - the measure of the length of time, resources and labour needed for something to be found and obtained.

Finity - in Astronist Philosophy, an instrument of study dealing with the entities of The Cosmos that hold finite natures.

Derivatives

Finities

Finnish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Finland.

Finnish Valistus - the root term for Finnish Astronism.

Firaisana - derived from the Malagasy language, a term relating to a student, teacher, or employer union of The People's Constitutional Company of Jesse Millette, especially one that is in operation in Africa.

Fire - in Astronist Philosophy, one of the Nine Cosmical Elements relating to all types of combustions.

Firenena - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of the nation state, and is used interchangeably with the term, ambanivòhitra.

Firmament - in Astronist Philosophy, a fundamental essence of the cosmic reality, including lightness, darkness, and luminosity, as is addressed and studied in firmamentology.

Derivatives

Firmamentally

Firmamentality

Firmamentology - a discipline of study in Astronist Philosophy dealing with the nature of firmamental elements, the three most prominent of which being lightness, darkness, and luminosity.

Derivatives

Firmamentologist

Firmamentologists

Firmamentological

Firmamentologically

First Chairman - the second of the three official titles of Brandon Taylorian within The People's Constitutional Company of Jesse Millette, demonstrating his role as the initial chairman of the

Company, and along with the title of Founder, is a title unique to Taylorian in the context of the Company.

First Generation - in Astronist Genealogy, the term used to describe the generational group in which The Five Astronist Characters belong to, and from which all other generational groups descend.

Firstmost - in Astronist Philosophy, that which resides first in terms of relevance, or that the first wave of series of something is the most important and is therefore superior to its successors.

Derivatives

Firstmostness

First Wave - a cradial term relating to the primary subjects listed in The Grand Cradle of Astronology.

Fisicalidad - The School of Physicality in Astration as known in the Spanish language.

Fisicalidade - The School of Physicality in Astration as known in the Portuguese language.

Fisiese'aard - The School of Physicality in Astration as known in the Afrikaans language.

Fisik - The School of Physicality in Astration as known in the Javanese language.

Fisikal - The School of Physicality in Astration as known in the Igbo language.

Fisikitas - The School of Physicality in Astration as known in the Indonesian language.

Fitsipika - derived from the Malagasy language, in Astronist Philosophy, a term relating to one of the twelve principles forming The Philosophy of Astronism.

Fitondràñ-draharàha - derived from the Malagasy language, a term relating to the administrative operations and procedures undertaken by The People's Constitutional Company of Jesse Millette, or its governmental body for proper management of the Company.

Fivaròtana - derived from the Malagasy language, in Astronist Philosophy, a term relating to any type of Astronist store, especially one in operation in Madagascar.

Five Bonds of Society - in Astronist Philosophy, an appellation for the prominent group of ideas highlighting the five most essential types of relationships in a society.

Five Components of Comparison - in introspectics of Astronist Philosophy, the appellation collectively relating to the five essential elements of how a comparison should be conducted and which elements should be considered, including nature, appearance, function, character, and purpose.

Five Doings - in pneumovology of Astronist Philosophy and Astronist Mysticism, the five actions involved in the achievement of explication as one of The Five Mystical Pursuits involving the development, dissemination, disquisition, debatement, and dissection.

Fivoriana - derived from the Malagasy language, a term relating to an official assembly held by The People's Constitutional Company of Jesse Millette, especially in an African country.

Fixed In Time - in Astronist Propaganda, the phrase used to describe a propaganda piece that is clearly associated with a particular period of time due to the attire worn, the art style of the piece, and the central subject.

Fixity - in an Astronist contextualisation, in an Astronist congressional session, counciloral, or directorial meeting, the state of a discussed policy, or issue being unchanged by the end of the session.

Fizaràna - derived from the Malagasy language, a term relating to the distribution of Astronist products throughout a nation, especially an African nation.

Fizicheskiy - The School of Physicality in Astration as known in the Russian language.

Flagship - in an Astronist contextualisation, relating to an Astronist fashion store of a larger size than an average store, and may typically be found in the capital, or largest city of a country.

Flame Palmette - in Astronist Ornamentation, the depiction of a fan-shaped palm leaf, and in an Astronist context, usually features alongside it, cosmical and galactical patterns, and symbolism.

Flat Universe - the appellation for the notion that the universe is flat in shape and structure rather than spherical, or any other physical dimension, used in mainstream cosmology rather than in an Astronist philosophical context, in which it is known as The Flat Cosmos.

Fleur-de-lis - in Astronist Ornamentation, the depiction of a stylised lily used in ornamental decoration, and in an Astronist context, typically features alongside it, and atop of it, many cosmical and galactical patterns, and symbolisms.

Floccule - in Astronist Philosophy, the grouping of between three and five philosophical concepts together due to them sharing similarities in subject, aim, or origination.

Floracapital - in Astronist Architecture, a type of capital featuring the depiction of flora, and may also depict the Astronist character of Ellena.

Derivatives

Floracapitals

Floralation - in Astronist Propaganda, the specific depiction of flowers, and plant life in a propaganda piece, or in a lunge of pieces.

Florentine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the wife of Lucien, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Florentinian

Floriated - in an Astronist contextualisation, a piece of Astronist art, ornamentation, rendition, or architecture that is decorated with floral designs.

Derivatives

Floriative

Floriation

Floriatively

Fluctuance - in Astronist Philosophy, the instance of something fluctuating, and the extent of its fluctuation.

Derivatives

Fluctuancy

Flushance - in Cosmic Art, as a derivation of Astronist Art, a pink theme.

Derivatives

Flushancial

Flux

- in Cosmic Art, as a derivation of Astronist Art, a term for the depictions of the arms of nebulaic gas and dust that are separated by dark voids.
- in firmamentology of Astronist Philosophy, the application of one of three applied filaments of lightness, darkness, or luminosity to an entity in order to record the extent of the ability or inability of a filament to produce a similarity in association with a particular instrument of study when applied to a celestial entity.

Derivatives

Fluxity

Fluxial

Focality - in Astronist Philosophy, an instrument of study dealing with the measurement of the overall importance of something in a system, or as part of a larger series, and as based upon a conclusive judgement.

Derivatives

Focalities

Foisonnement - in Astronist Philosophy, a school of thought that has had many contributors.

Folio - in Astronist Education, a piece of work extending beyond the main work of the course, and is often only available to complete for students who have shown a considerable ability, talent, or enthusiasm for a particular subject.

Derivatives

Folios

Folk Philosophy - a group, or a single philosophy, which is expressive of a particular people group, especially of a minority group within a nation.

Fòmba - derived from the Malagasy language, a term relating to the traditions of The People's Constitutional Company of Jesse Millette.

Footer - in Astronist Ornamentation, the part of an ornament at the very bottom.

Foothold - in an Astronist contextualisation, another term for a stronghold in relation to the expansion of The Philosophy of Astronism.

For - in Astronist Philosophy, the philophon for the discipline of formatology.

Forearm - in Cosmic Art, as a derivation of Astronist Art, the part of a galactic arm joining it to the rest of the galaxy, and precedes the centrearm.

Derivatives

Forearmial

Forearmic

Forecastation - the process of forecasting policies, financial data and operational information.

Derivatives

Forecastment

Forecosmos - in Astronist Philosophy, of a philosophical concept, before The Cosmos has been taken into considered, or has been incorporated into the concept.

Forecourt - in Astronist Architecture, the term for a courtyard that directly precedes the main building, typically by a short flight of steps.

Derivatives

Forecourts

Forefend - in an Astronist contextualisation, measures undertaken in a precautionary way in order to protect the operations and functionality of The People's Constitutional Company of Jesse Millette.

Forefinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that the entirety of the occurrences and interactions involving an entity play a role in determining its ultimate finality.

Derivatives

Forefinalism

Forefinalities

Forefinalist

Foreground - in Astronist Ornamentation, the part of the ornament that is visually nearest to the observer, or the ornamental pattern of a superimposition that is visually atop of the other pattern.

Foreground Distortion - in Cosmic Art, as a derivation of Astronist Art, the depiction of stars in front of galaxies, or another celestial entity that is in reality much larger than a single star.

Foremost - in Astronist Philosophy and omnidoxicology, one of the most commonly used adverbs in The Omnidoxy relating to the subject's prominence in rank, importance, or position.

Derivatives

Foremostly

Forensis - in Astronist Philosophy, collectively relating to all references to legality in The Philosophy of Astronism.

Forephilosophy - in Astronist Philosophy, a period of time in a nation before the introduction of a philosophy, or before the process of philosophical ascension, or reascension has occurred.

Derivatives

Forephilosophical

Forephilosophically

Forephilosophicality

Forepoint - in Astronist Architecture, a term used in Architectural Theory to describe a point in a building which precedes another.

Derivatives

Forepoints

Foresighter - in Astronist Philosophy, an individual that makes a habit of prophesying about the future, or making claims of what they believe will happen, or should happen in the future, and is typically biased towards their own intentions and beliefs.

Derivatives

Foresighting

Foresighters

Foresummit - in Astronist Philosophy, the period of time before a philosopher achieves their highest understanding of a philosophical paradox, concept, or theory.

Foresymicity - in Astronist Philosophy, of celestial entity, to exist in front of another celestial so as to be closer to the star of the system, especially characteristic of a trojan planet.

Derivatives

Foresymicities

Foreverafter - in Astronist Philosophy, an adverb used in The Omnidoxy relating to that which is to exist from the present time to the end of time, or to the extent of one's ability to perceive time.

Forfaitairement - in Astronist Philosophy, a type of philosophical school of thought that includes all orientations on the theme addressed, rather than one approach to the theme addressed.

Formality - in an Astronist contextualisation, the various procedures in meetings and congressional sessions undertaken by the employees of The People's Constitutional Company of Jesse Millette as referred to collectively.

Derivatives

Formalities

Formational Seasons - in Astronist Philosophy, particularly in seasonology, collectively relating to five seasons identified to occur in all celestial formations.

Formation Garden - in Astronist Architecture, as part of a gardenry, a type of garden of an Astronist building's estate characterised by its terraced levels.

Formationism

- the specific study of Astronist characters by the positions, and the order in which they are placed, especially in Astronist Art and in other types of depictions.
- in Astronist Philosophy, specifically known as Planetary Formationism, deals with the contemplations surrounding the general formations of planets and centralises the formations of planets in the overall cosmical system.

Derivatives

Formationist
Formationistic

Formationism & Evolutionism - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the two philosophies of formationism and evolutionism, the former of which contemplates the formations of celestials in connection to formatology while the latter contemplates the evolutionary structures and procedures of celestial entities.

Formatology - in Astronist Philosophy, the discipline of study and philosophical discussion of the formational chronology and structure of celestial entities in The Cosmos.

Derivatives

Formatologist
Formatologists
Formatological
Formatologically

Formity - in Astronist Philosophy, an instrument of study dealing with the contemplations of the formations of different celestial entities.

Derivatives

Formities

Formulae - in Astronist Ornamentation, the recipe of colour palettes, design styles, and ornamental patterns used in an ornamentation, especially regarded collectively.

Fortement - in Astronist Philosophy, holding steadfastly to one's orientation towards a philosophical concept, or theory.

Fortification - in Astronist Civicology, in some developments, the planning and design of forts and other defensive structures, either to protect the city or town from natural disasters, or to defend against any other type of potential hostility, or damage.

Forum - in Astronist Architecture, as a part of gardenry, the portion of an Astronist building's estate characterised by a square featuring a column in the centre.

Derivatives

Forums

Fouillé - in Astronist Philosophy, used to describe a thorough philosophical contemplation and analysis.

Foundate - in Astronist Philosophy, to establish the foundations of something, either physically, or conceptually, or whether abstractly, or literally.

Derivatives

Foundative
Foundatively
Foundativity
Foundating
Founded

Foundationalism - a school of thought in The Philosophy of Astronism is a type of philosophical school similar to Restorationist Philosophy, whereby it is attempted to redirect, or reorientate the philosophy back to the foundational ideas, concepts, and principles upon which it was originally founded.

Derivatives
Foundationalist
Foundationalistic

Foundationally - in Astronist Philosophy and omnidoxicology, an adverb pertaining to that which is considered foundational.

Founder - one of the three official titles of Brandon Taylorian within The People's Constitutional Company of Jesse Millette, demonstrating his first and foremost role as the establisher of the Company.

Founding - in an Astronist contextualisation, relating to the time period, the literatures, people, events, businesses, and philosophies existing around the time of the founding of The People's Constitutional Company of Jesse Millette.

Founding Myth - a mythological text that inspired the development of a particular culture, philosophy, or idea, and in an Astronist context, the Founding Myth is The Grand Chronicles of Astronist Mystology.

Founding of The Philosophy of Astronism - in Astronology, referring to the event of when The Philosophy of Astronism was founded in the year of two thousand and thirteen by Brandon Taylorian, and marks the point between that which is considered pre-Astronist and that which is considered post-Astronist.

Four Orientations of Sentientology - in sentientology of Astronist Philosophy, the appellation collectively relating to four distinct approaches contemplations and theories within sentientology.

Fourth Generation - in Astronist Genealogy, the term used to describe the group of Astronist descendants three generations after Jesse Millette, whom belongs to the First Generation.

Fractionalism - a school of thought in The Philosophy of Astronism that emphasises the importance of individual parts of philosophical concepts, rather than the philosophy as a whole, and so, would rather speak of specific philosophical ideas and theories rather than speak of the philosophy generally.

Derivatives
Fractionalist
Fractionalistic

Fractionated Equationality - in Equational Philosophy, as part of wider Astronist Philosophy, a version of a subment that has been broken down into separated parts so as to express the most basic amounts of each entity and each extringent.

Fractionation

- in Equational Philosophy, as part of wider Astronist Philosophy, is the ammentation whereby the subment is simplified to the point at which each entity and each extringent is explicitly expressed in the equation.
- in Astronist Philosophy, the process of breaking down a philosophical concept, notion, or theory into its component parts so as to better contemplate and apply it.

Derivatives

Fractionate

Fractionating

Fractionatory

Fractionational

Fractionationally

Fractionative

Fractionatively

Fractionated

Fraîchement - in Astronist Philosophy, a philosophical concept that is newly introduced into a school of thought of the Astronist philosophical tradition.

Framentry - in Astronist Architecture, a type of window frame, or the frame of an astronomique that features cosmical ornamentation patterns.

Derivatives

Framentries

Framing - in Astronist Ornamentation, the process of framing an ornamentation, typically an illustrative ornamentation, but may also refer to the encasing of an ornamental relief.

Franchement - in Astronist Philosophy, relating openness and frankness during a philosophical argumentation as opposed to speaking in riddles, allegories, and analogies.

FrancoAstronistisation - the specific Astronistisation of French society, either in a macro or micro form.

Derivatives

FrancoAstronistisationism

Francophone - in Astronist Philosophy, relating to philosophical argumentations that take place in the French language.

Fraser - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Fraserian

Fraseric

Fratie - in Astronist Art, Architecture, Rendition, Philosophy, and Literature, relating to any representation, depiction, or reference to siblings, and the relationship between siblings.

Freedom of Philosophy - the right to associate oneself with whichever philosophy one chooses.

Freespace - regions of space that are not occupied, and are not considered to be sovereign territories of any political organisation, or group.

Derivatives

Freespatial

Freethought Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Freethought ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Freevision - the concept branching from Astronist Philosophy holding that firstly, the ambitions of people in the form of visions for the progressive future should be held in the highest regard as they are the innovators pushing societies toward a more prosperous future. Secondly, the concept stipulates that the knowledge of the cosmos and all entities beyond Earth should be of central focus and it is the strengthening, widening and deepening of humanity's vision of the universe that will lead to the greatest advancements in knowledge, technology and divine understanding.

Derivatives

Freevisionist

Freevisionistic

French Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in the French Republic.

French Guianese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in French Guiana.

French Polynesian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in French Polynesia.

Frequency - in an Astronist contextualisation, the rate at which a particular meeting, event, or procedure occurs.

Frequential - in Astronist Philosophy, the instance, fact, or characteristic of being frequent, either physically, conceptually, or metaphorically.

Derivatives

Frequentially

Frequentiality

Frettition - in Astronist Ornamentation, a repeating ornamental design of vertical or horizontal direction.

Friendly Space - regions of space that are occupied territories of an organisation, or group with which the speaker is considered to be in good relations.

Frisitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Frisitian

Front-facing - used in an Astronist commercial and digital context, relating to a website, or web-based application, especially a directory or an archive, that is totally accessible and navigable by the public, as opposed to an inward-facing web-based application whereby only members, or authorised individuals can access the entire database.

Frontispiece - in Astronist Ornamentation, a type of ornamentation typically found above, or around the entrance to an Astronist philosophical building of any kind.

Fru mentum - in Astronist Philosophy, relating to any one single word within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Fru mentums

Fulciate - in Astronist Philosophy, to strengthen and defend a philosophical concept, or an entire philosophical tradition, especially in the face of repeated attacks with the intention of making the philosophical tradition, or concept obsolete.

Derivatives

Fulciated

Fulciating

Fulciator

Fulciatress

Fulciative

Fulciatively

Full Dispersion - in Astronist Philosophy, a concept within heliology denoting the point at which a star reaches its fullest physical extent after rapid physical expansion, before retracting and collapsing, and eventually creating a supernova.

Fullest physical extent - in Astronist Philosophy, a concept derived from the discipline of heliology denoting the point at which a celestial entity reaches its largest physicality and is typically followed by some form of retraction and collapse.

Functional constituent - an governmental organisation, non-profit organisation, or corporation granted senatorial or representative rights to hold a place in The Astronist Congress.

Functionalist Philosophy - a school of thought in The Philosophy of Astronism holding that philosophy should be in all its aspects functional and applicable to the real world, and should not be characterised by ostentatiousness or overly distinct architectural, artistic, or cultural movements, and would be the antithesis to Beautificationism.

Derivatives

Functionalism

Functionalistic

Functionality

- in Astronist Philosophy, one of the central components and instruments of study to Cosmic Philosophy, as a derivation of The Philosophy of Astronism, holding that celestial entities, as well as The Cosmos, and The Universe themselves all have specific functions, and ways in which they conduct these functions, and explores these functions through the incorporation of the purpose, nature, and origin of the entity in question.
- a large branch of study in Astronist Philosophy within the wider Astronomy dealing with the way in which something functions, and how this may affect the nature of the entity in question.

Derivatives

Functionalities

Functionist

Functional Purposity - in Astronist Philosophy, the appellation for the instance in which an entity's purpose is derived directly and solely from its functionality, and is the oppositism to Ethereal Purposity.

Functionative - in Astronist Philosophy, relating to cosmical function, and the ability of a celestial to be functional in alignment with the cosmical system and order.

Derivatives

Functionatively

Fundamentality - in Astronist Philosophy, a prominent instrument of study addressing and contemplating the most foundational and necessary aspects to a celestial entity, or a cosmical event.

Derivatives

Fundamentalities

Fundamentary - in Astronist Philosophy, often titled as The Fundamental, collectively relating to that which The Institution of The Philosophy of Astronism considers to be the most fundamental tenets and beliefs of The Philosophy of Astronism rather than relating to the peripheral aspects of The Philosophy.

Furcate - in an Astronist contextualisation, a philosophical denomination, or school of The Philosophy of Astronism, relating the process of such splitting into two branches, typically because of differing views.

Derivatives

Furcative

Furcation

Furtherafter - in Astronist Philosophy and omnidoxicology, a popular term denoting that which occurs or exists for a long period of time after something else.

Furthererso - in Astronist Philosophy and omnidoxicology, as an addition to a notion, and is a popular adverb used in The Omnidoxo.

Furthestmost - in Astronist Philosophy, a frequently used adjective in The Omnidoxo relating to that which is furthest away from something, either physically, or conceptually.

Furva - in Astronist Architecture, a type of fence directly associated with a pellenium that is almost always cosmically ornamented, and is typically found on just one side of the pellenium structure and is typically white in colour.

Derivatives

Furvas

Furval

Fusionalism - a school of thought in The Philosophy of Astronism holding that when two or more schools, or branches of the philosophy are conjoined together, then that is when the greatest applications, knowledges, and practical integrations of the philosophy can be realised, and thus, is the antithesis to Seclusionism.

Derivatives

Fusionalist

Fusionalistic

Fusionist Cosmology - in Astronist Philosophy, a type of cosmos holding that all that does exist within The Cosmos, does so according to a fusion of elements, entities, events, and destinies.

Fusionality - a prominent instrument of study in Astronist Philosophy, specifically Cosmic Philosophy, dealing with the nature and process of celestial entities fusing together, and what this process may infer about cosmogony and the nature of galaxies, other celestial entities, and The Cosmos as a whole.

Derivatives

Fusionalities

Fusionism - in Astronist Philosophy, an approach to understanding The Cosmos only as a mixture of celestial elements to form one entity of The Cosmos.

Derivatives

Fusionist

Fusionnement - in Astronist Philosophy, the act of fusing two or more philosophical concepts, schools, or disciplines together to form a new entity.

Futural - in Astronist Philosophy, referring to future times in relation to the present time of its application.

Derivatives

Futurally

Futurial

Futurially

Futureview - a particular type of worldview focusing on the future, and a certain philosophy, or religion's views of the future of humanity and how to attain such a future, and is a concept that is closely associated with The Philosophy of Astronism.

Futurity - in an Astronist contextualisation, relating to a future event, or occurrence that is certain to happen, or may relate to the future of something and its predicted path.

Derivatives

Futurities

Futurity Epoch - in Astronist Philosophy, a period in epochology characterised by the future of The Cosmos in relation to the Present Epoch and is characterised by the three appellated occurrences: The Humanic Exploration of The Cosmos, The Maturity of Progeny, and The Ultimiation of The Cosmos and The Universe.

Futurocentric - in Astronist Philosophy, of a philosophical orientation, school of thought, or concept, to be centred on the future generally and the events of the future, as the Astronist Tradition considers itself, rather than those events of the past, or those in a mythical or historical context.

Derivatives

Futurocentricity

Futurocentrically

Fyodor - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the nineteenth and final offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Fyodorian

Fytapheen - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the daughter of Sicilia and Gornen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Fytapheeanian

370 terms

Gabonese Éclaircissement - the root term for Gabonese Astronism.

Gabonese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Gabonese Republic.

Gagarin Year - in The Standard Astronomical Calendar, the year of 1961 when relating to the moment in which Yuri Alekseyevich Gagarin was the first human being to travel into outer space, and is another term for the Exploratory Commencement, or EC, and may also go by the names of Year Zero, or Year Infinitum.

Gaillard - in Astronist Philosophy, to have strength in one's philosophical argument during an argumentation.

Gamberge - in Astronist Philosophy, of a debater and philosopher, to be hard-thinking and brooding during a philosophical argumentation, rather than active and talkative.

Gamonym - a type of term bestowed upon an Astronist character due to marriage, an example of which would be Ellena Millette, instead of Ellena Chadwell, after the canonical marriage of the Astronist characters of Ellena and Jesse.

Derivatives

Gamonymic

Gamonymity

-gal - in Astronist Onomatology, a suffix used for Astronist names, in reference to the galaxies of The Cosmos.

Gal- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the galaxies of The Cosmos.

-gala - in Astronist Onomatology, a suffix used for Astronist names, in reference to the galaxies of The Cosmos.

Gala- - in Astronist Onomatology, a prefix used for Astronist names, in reference to galaxies.

Galacapital - in Astronist Architecture, a type of capital with a galactical ornamentation.

Derivatives

Galacapitals

Galactical - in Astronist Philosophy, resembling a galaxy either in size, order or complexity.

Derivatives

Galacticality

Galactically

Galacticity

Galactication - the depiction of galaxies, planetary systems, and larger cosmic entities in the creation of patterns and ornamentations, especially in Astronist Ornamentation.

Galactic Cannibalism - in kosmetrics of Astronist Philosophy, the appellation for the instance in which a larger galaxy overwhelms and consumes a smaller galaxy.

Galactic Coordination - in cosmotopography of Astronist Philosophy, the process and practice of finding, contemplating, and structuring the coordinates of firstly, The Milky Way galaxy, and afterwards, all the other galaxies of The Cosmos for the purposes of galactic navigation.

Galactic Core - in kosmetrics of Astronist Philosophy, the appellation for the centre portion of a galaxy, inside which the Galactic Nucleus resides.

Galactic Death - in kosmetrics of Astronist Philosophy, the appellation for the third stage of the galactical process of Galactic Evolution involving galaxy death and the occurrences involved during such a process.

Galactic Diameter - in kosmetrics of Astronist Philosophy, the appellation for the full diameter of a particular galaxy.

Galactic Encounter - in kosmetrics of Astronist Philosophy, the appellation for the instance in which two galaxies collide with one another, typically resulting in them merging together.

Galactic Equator - in kosmetrics of Astronist Philosophy, the appellation for the equator of a particular galaxy.

Galactic Evolution - in kosmetrics of Astronist Philosophy, a galactical process relating to the way in which a galaxy develops, and involves Galactic Formation, Galactic Mergence, and Galactic Death.

Galactic Formation

- in kosmetrics of Astronist Philosophy, the appellation for the first stage of the galactical process of Galactic Evolution involving the occurrences during the initial existence of a galaxy.
- a major branch of formatology dealing with the formations of galaxies from a purely philosophical perspective.

Galactic Halo - in Astronist Philosophy, a glow emitted from a galaxy, considered an important subject of Cosmic Devotion by some.

Galacticism - a branch of knowledge in The Philosophy of Astronism concerning the study of galaxies specifically, and places all centrality on galactical formation, structure, and destruction.

Derivatives

Galacticist

Galacticistic

Galacticistical

Galacticistically

Galactic Mergence - in kosmetrics of Astronist Philosophy, the appellation for the second stage of the galactical process of Galactic Evolution involving the instance in which galaxies merge together to form supergalaxies and then superclusters of galaxies.

Galactic Mergenics - in Astronist Philosophy, a branch of mergenics dealing with the instances and processes in which galaxies merge together.

Galactico - in Astronist Art, the act of painting one's face, or someone else painting one's face, to form a series of galactical and cosmical patterns across the face and body.

Galactic Nucleus - in kosmetrics of Astronist Philosophy, the appellation for the deep core of a galaxy, typically a supermassive black hole, and sits within the Galactic Core.

Galactic Parallax - in parallactics of Astronist Philosophy, one of the five types of parallax to be found involving galaxies, supergalaxies, and globulars.

Galactic Plane - in kosmetrics of Astronist Philosophy, the appellation for the dimensional plane upon which a galaxy is structured and shaped.

Galactic Poles - in kosmetrics of Astronist Philosophy, the collective appellation for the two poles of a galaxy, including the Dextral Pole, and the Sinistral Pole.

Galactic Radius - in kosmetrics of Astronist Philosophy, the appellation for the radius of a particular galaxy.

Galactox - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Sunday

-galax - in Astronist Onomatology, a suffix used for Astronist names, in reference to the galaxies of The Cosmos.

Galax- - in Astronist Onomatology, a prefix used for Astronist names, in reference to galaxies.

Galaxation - in Astronist Philosophy, particularly within Cosmic Alchemy, the third of The Eleven Cosmo-Alchemic Processes involving the processes, chemical practices, and alchemical theories involving galaxies in general, but particularly The Milky Way.

Derivatives

Galaxational

Galaxationally

Galaxine

- in Astronist Ornamentation, the specific depiction of a galaxy, particularly with its arms and overall size exaggerated and particularly when depicted alongside other spiral galaxies.
- part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of October.

Galaxism - a branch of knowledge in The Philosophy of Astronism concerning the study and centrality on intergalactic entities, and holds the concept that galaxies hold the ultimate answers to the mysteries of The Universe.

Derivatives

Galaxic

Galaxical
Galaxist
Galaxically

Galaxometrics - also known as galaxometry, a subdiscipline of kosmetrics in Astronist Philosophy dealing with the positions, motions, shapings, and magnitudes of galaxies in a similar way to the branch of astrometry and planetometry.

Derivatives

Galaxometry
Galaxometrist
Galaxometrists
Galaxometric
Galaxometrical
Galaxometrically
Galaxometricity

Galaxonym - a type of term relating to the name of a galaxy as appointed by an Astronist organisation.

Derivatives

Galaxonymic
Galaxonymity

Galaxy Day - in The Grand Astronist Calendar, also known as Galaxies Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of the galaxies of The Cosmos, as distinct from The Milky Way itself, and is characterised by decorations of galaxies, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of galaxies. This always takes place on 83rd Oliverine, which translates to the 27th September in the Gregorian calendar.

Derivatives

Galaxies Day

-galil - in Astronist Onomatology, a suffix used for Astronist names, in reference to the extolled astronomer, Galileo Galilei.

Galil- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the extolled astronomer, Galileo Galilei.

Galine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fifteenth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Galinian

Gallantry - in an Astronist contextualisation, relating to the undisputed respect that must be given to women within The People's Constitutional Company of Jesse Millette, and is most commonly displayed by allowing all female members of a meeting into the meeting room before the male members.

Derivatives

Gallantries

Gallery - in Astronist Architecture, a type of corridor within an Astronist building that is structured by at least twenty columns on either side of the corridor.

Derivatives

Galleries

Gallery Garden - in Astronist Architecture, as part of gardenry, a type of garden which is looked down upon from a gallery.

Galvin - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Galvinic

Galvinian

Gambian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Islamic Republic of the Gambia.
- the denomination of The Philosophy of Astronism that is most widely followed in The Gambia, by the Gambian peoples.

Gânditor - the most common demonym for a follower of The Philosophy of Astronism in the Romanian language.

Derivatives

Gânditori

Gânditors

Ganman - a follower of the Georgian denomination of The Philosophy of Astronism, known as Ganmanat'lebloba'ism.

Derivatives

Ganmans

Ganmanat'lebloba'ism - also known as Georgian Astronism, and as Kosmosshi, the denomination of The Philosophy of Astronism predominantly adhered to in the nation of Georgia, and those speaking the language of Georgian.

Derivatives

Ganmanat'lebloba'ist

Ganzetry - a type of entryway to an Astronist philosophical building, characterised by a wide width resembling a semicircular shape, and acts as the opposite to an einetry.

Derivatives

Ganzetries

Gara'sho - The School of Intellectuality in Astration as known in the Somali language.

Gardenia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gardenian

Gardenic

Gardenry - in Astronist Architecture, also known as Demesnery, and Estatuary, the practical application, and study of garden landscaping, outbuilding architecture, and garden structures in the estates of Astronist buildings, and is subsequently followed by the essaying of the theory of such architectures.

Derivatives

Gardenist

Gargantial - in Astronist Philosophy, relating to a celestial larger than a planet, or a single star system.

Gargantial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families including large scale celestials, such as galaxies, stellar streams, black holes, and quasars, the familiarch of which are galaxies.

Gargantua - in Astronist Philosophy, the appellation pertaining to the black hole at the centre of The Milky Way galaxy.

Gargantuance - in Astronist Philosophy, that which is of extremely enormous size, even on a cosmic scale, typically only used to describe a supermassive black hole.

Derivatives

Gargantuancy

Gargantuate - in Astronist Philosophy, to either physically plan and construct, or to imagine the construction and establishment of planetwide civilisations on worlds other than The Earth.

Derivatives

Gargantuation

Gargantuational

Gargantuative

Gargantuatively

Gargantuating

Gargantuated

Gargantuater

Gargantuaters

Garland - in Astronist Ornamentation, the part of an ornament resembling a wreath of flowers and leaves along the coronet of the ornament, or the along the footer of the ornament.

Garmenture - in Astronist Literature, the overall clothing style of a particular Astronist character.

Derivatives

Garmentural

Garmenturally

Garniture - in Astronist Naology, collectively relating to the interiors and furnishings of Astronist philosophical buildings.

Gasfield - in Astronist Philosophy, an alternative appellation for a nebula, especially those on large scales.

Derivatives

Gasfields

Gasism - in Astronist Philosophy, one of the three philosophies within Contental Philosophy focusing on the formations, structures, and natures of gaseous planets.

Derivatives

Gasist

Gasists

Gasity - in structurology of Astronist Philosophy, the measurement and contemplation of the state of matter of gas.

Derivatives

Gasities

Gatekeeper - in an Astronist contextualisation, the individuals appointed to guard the room in which the original Founding Works are stored in the headquarters of The People's Constitutional Company of Jesse Millette.

Derivatives

Gatekeepership

Gateway - the part of any patch or emblem which protrudes both the plate, the manning, if applicable, and the trajectory, and thus forms an irregular perimeter.

Gauchir - in Astronist Art, and Rendition, of an artist or renderer, to distort or misrepresent an Astronist character, especially in such a way that is unconstitutional.

Gaudium - in Astronist Philosophy, the combination of the feelings of joy, delight, and happiness about one's adherence to The Philosophy of Astronism.

Gauntfield - in Astronist Civicology, the thin and sometimes indistinct line of boundary of the edge of a city or town.

Gedeon - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gedeonian

Gedeonic

Gegeer - a follower of the Mongolian denomination of The Philosophy of Astronism, known as Gegeerelism.

Derivatives

Gegeers

Gegeerel - the root term for Mongolian Astronism.

Gegeerelism - also known as Mongolian Astronism, the denomination of The Philosophy of Astronism most predominantly found in Mongolia, and in the Mongol populations in neighbouring countries, as well as in Mongol diasporas globally, especially in those whom still affiliate themselves with the nation of Mongolia.

Derivatives

Gegeerelist

Genavieve - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Genavievean

Genavievic

Gender (Cosmos) - an Astronist Subject dealing with topics of gender identity in societies offearth, especially when in relation to the laws laid down by the governments of such societies.

Derivatives

Cosmic Gender

Genderlessness - the state of being without a gender identity.

Genealogical Tree - in an Astronist contextualisation, specifically in Astronist Genealogy, a type of chart displaying an inverted branching tree which shows the lines of descent from a particular Astronist character.

General Cosmical Principles - an Astronist Subject dealing with the general principles of the exploration of The Cosmos and of life in The Cosmos on another planet, celestial body, space station, or spaceship, and greatly contributes to the overall Cosmic Philosophy.

Generality - in an Astronist contextualisation, a type of speech made which does not specify in its meaning, or message.

General Philosophy - in Astronist Philosophy, the appellation referring to all non-Astronist branches of philosophy and philosophical discourse and study from the perspective of the Astronist Tradition.

Genesis Theory - in Astronist Philosophy, a branch of study dealing with the nature and differences between various geneses, two of which include regeneration and degeneration.

Gentiment - in Astronist Philosophy, during a philosophical argumentation, to remain polite, composed, and gentlemanly, or ladylike, especially when faced with disagreement and dispute.

Derivatives

Gentimental

Gentimentally

Gentimentality

Genuinity - the state or fact of being true to what one claims, especially when verified to be as such by an authenticator.

Derivatives

Genuinity

Genuinities

Geocentricity - in Astronist Philosophy, to live, to think, and to act in terms of The Earth, or in relation to The Earth alone, especially when in opposition to thinking, living, and acting in terms of The Cosmos which is defined as cosmocentricity; geocentricity is considered to be a notion and orientation of narrowness according to the Astronist Tradition.

Derivatives

Geocentrics

Geocentrist

Geocentricist

Geocentricistic

Geocentricistic

Geodemography

- the study of the selection, evolution and success of settlements and civilisations, especially those most influenced by the surrounding geography of the region.
- the application of geographical and demographical information for business, research, and governmental usage, especially when searching for information of population clusterings due to the geography of the surrounding of the region.

Derivatives

Geodemographic

Geodemographical

Geometric Flooring - in Astronist Architecture, a style of flooring within some rooms of Astronist buildings which involves a vast range of geometrical patterns, typically of a cosmical theme, and separated into different sections, or quadrants.

GeoNomono - a gigantic tortoise beast of Astronist Mythology, that roams the grasslands and jungles of the mythical realm and is said to hold high wisdom of The Cosmos.

Geonym - a type of term relating to the name of a geographic feature of a celestial entity as appointed by an Astronist organisation.

Derivatives

Geonymic

Geonymity

Georgian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Georgia.

Georgic - in an Astronist contextualisation, relating to a type of Astronist book that holds a pastoral, or rural setting for the majority of its narrative.

Geostrategy - in an Astronist contextualisation, the plans devised by The People's Constitutional Company of Jesse Millette, and its Ministry of Foreign Relations in order to tackle certain geopolitical issues the Company faces.

Derivatives

Geostrategist
Geostrategic
Geostrategically

Generalism - a school of thought in The Philosophy of Astronism that relates to the concept of philosophy affecting and concerning all parts of every subject, and thus argues for the reinstatement of philosophy in culture, government, and its generally much broader promotion, and understanding as the subject of all subjects.

Derivatives
Generalarian
Generalistic

Generationalism - a school of thought in The Philosophy of Astronism focusing on the differences between one generation's interpretations, applications, and consequences of the philosophy, and another generation's, and typically holds the viewpoint that with each generation passing, the philosophy and its interpretations, applications, and consequences will only get clearer, more efficient, and more beneficial.

Derivatives
Generationalist
Generationalistic

Generation Ship - in Astronist Philosophy, the method of sending out a spaceship into space with the intention of the people aboard to live and have children and die aboard the vessel for many generations with the singular goal of eventually reaching a habitable planet for one's ancestors to enjoy.

Genesisise - in Astronist Philosophy, to create something, or to philosophically contemplate the genesis of one or more physical or conceptual entities.

Derivatives
Genesisised
Genesisising
Genesisiser

Gérance - in Astronist Philosophy and Naology, relating to the management faculty of an Astronist philosophical building, especially one that is considered a major landmark of a town, or city.

Derivatives
Gérancy

Geremiah - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Geremiahian
Geremiac

German Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federal Republic of Germany.

GermanoAstronistisation - the specific Astronistisation of German society, either in a macro or micro form.

Derivatives

GermanoAstronistisationism

Germinature - in Astronist Architecture, a type of flower ornamentation, typically on a capital, or pediment which depicts a series of flowers and the germination process.

Derivatives

Germinatural

Gerontology - an Astronist Subject dealing with the study of the social, psychological, philosophical, cognitive, spiritual, and biological affects and aspects of ageing.

Derivatives

Gerontologist

Gerontologic

Gerontological

Gerontologically

Gesticusy - in Astronist Music, a gesture that should be enacted at the end of every Astronist musical piece that involves dramatically lifting one's hands up from the piano keys once the last note has been played.

Derivatives

Gestic

Gesticusies

Gesticusial

Gesticusially

Gestion - in Astronist Philosophy and Naology, relating to the management faculty of a smaller Astronist philosophical building, as opposed to gérance, which relates to the management faculty of a large Astronist philosophical building.

Derivatives

Gestional

Ghanaian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Ghana.
- the denomination of The Philosophy of Astronism that is exclusively and most widely followed in Ghana, and is one of the largest single-nation forms of Astronism, especially in Africa.

Ghe - in Astronist Philosophy, the philophon for the discipline of ghenology.

Giác can - a follower of the Vietnamese denomination of The Philosophy of Astronism, known as Giác Ngô'ism.

Derivatives

Giácans

Giác Ngô - the root term for Vietnamese Astronism.

Giác Ngô'ism - also known as Vietnamese Astronism, the denomination of The Philosophy of Astronism most predominantly adhered to in Vietnam, and in Vietnamese communities in other nations whom still affiliate with the Vietnam nation.

Derivatives

Giác Ngô'ist

Giác Ngô'ic

Giác Ngô'ian

Gi'ān - a follower of the Punjabi Pakistani denomination of The Philosophy of Astronism, known as Gi'ānaism.

Derivatives

Gi'āns

Gi'āna - the root term for Pakistani Astronism.

Gi'ānaism - the denomination of The Philosophy of Astronism most commonly found and adhered to in the Punjab region of Pakistan, and consists of the two derivations, Pakistani Gi'āna, or Pakistani Astronism, and Punjabi Indian Gi'āna, or Punjabi Indian Astronism, and can also be found in other Punjabi communities worldwide.

Derivatives

Gi'ānaist

Gi'ānaian

Gi'ānaic

Gigantics - in Astronist Philosophy, collectively relating to planets in the size categories similar to the two classical planets of Jupiter and Saturn.

Giles - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gilesian

Gilesic

Ginpalace - in Astronist Architecture, an ornately and cosmically decorated room in some eidouraniums in which a restaurant may be located, and where alcoholic drinks may be served.

-glo - in Astronist Onomatology, a suffix used for Astronist names, in reference to globular clusters, or globes in relation to The Earth, or other planets.

Glo- - in Astronist Onomatology, a prefix used for Astronist names, in reference to globular clusters, or globes in relation to The Earth, or other planets.

Globalise - in an Astronist contextualisation, the lengthy and usually complex process of structuring a philosophical school, or denomination, or subsidiary of The People's Constitutional Company of Jesse Millette in such a way that has global appeal, or may be accessible, or relatable globally.

Derivatives

Globalisation

Global Order - a major theory and wing of governance within The Philosophy of Astronism as part of Astronarianism holding that all countries should be working towards each other's progression, and sees the current great inequalities in the world's economies, societies, and politics, to be of great disgust and disgrace to the reputation of humanity. The final goal of the Global Order theory is the eventual achievement of a certain standard of living enjoyed in the minority of countries of the world, and the federative unity of the world under one flag of The Earth, consisting of the federal units of the sovereign states of the world.

Globegraph - the depiction, or partial depiction of a world map on walls, floors, or ceilings in Astronist philosophical buildings.

Derivatives

Globegraphs

Globegraphical

Globegraphic

Globetoph - large and ornately decorated globes, most typically found in globetries in Astronist philosophical buildings.

Derivatives

Globetophs

Globetry - the room within an Astronist philosophical building, in which one or more large and ornate globetophs are fixed to the floor, typically for philosophical adoration.

Derivatives

Globetries

Globium - a small room adjoining a globetry which is entirely decorated with ornate globegraphs, found in some Astronist philosophical buildings, most typically Eidouraniums.

Derivatives

Globiums

Glorification - in Astronist Propaganda, the specific type and style of a propaganda piece that typically depicts the characters in the piece to be in awe of the signpost, or central subject, or figure of the piece, and is most often associated with a very glossed, and overtly vibrant style.

Glossonym - a type of term relating to the entirety of the nomenclature of Astronist culture, often coined as Millettese.

Derivatives

Glossonymic

Glossonymity

Gnosiology - in Astronist Philosophy as part of Cosmic Philosophy, an Astronist Subject dealing with the philosophical study of knowledge of The Cosmos in a philosophical context and space in a non-philosophical context, as distinct from Epistemology.

Derivatives

Gnosiologic

Gnosiological

Gnosiologically

Gnosiologist

Golden planet - in Astronist Philosophy, a planet that is perfect for human habitation.

Gondolkodó - the most common demonym for a follower of The Philosophy of Astronism in the Hungarian language.

Derivatives

Gondolkodók

Gōngsī - in Mandarin Chinese, the term given to the business practices and businesses conducted by The People's Constitutional Company of Jesse Millette, and may also refer to the business methodologies of the company.

Gornen - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Sicilia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gornenian

Gotha - in Astronist Philosophy, collectively relating to the adherents of The Philosophy of Astronism that are considered to be part of high society, especially the aristocracy in the United Kingdom, and the royal families of other nations.

Derivatives

Gothal

Gothality

Governemànta - derived from the Malagasy language, a term relating to the governing body of The People's Constitutional Company of Jesse Millette, known as The Governing Ministry.

Governmentism - the in-depth analysis of the nature of government in all of its variations.

Governmentist - a person holding the belief that there must be an established government in order for society to function.

Gno - in Astronist Philosophy, the philophon for the discipline of gnomonics.

Gnomonics - in astronomy of Astronist Philosophy, as well as in Astronist Rendition, and Architecture, the subject entailing the study, construction, design, and positioning of sundials and the ornamentations on them.

Derivatives

Gnomonicist

Gnomonicists

Gnomonicity

Gnostic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Gnostic thought and ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Gra - in Astronist Philosophy, the philophon for the discipline of gravitology.

Grace - in an Astronist contextualisation, relating to the vision and dream of Millettaria as gifted to Brandon Taylorian in order for him to construct.

Gradation - in Astronist Ornamentation, a series of patterns or symbols on an ornamentation which successively change, especially in size, or morph into another pattern or symbol.

Grading System - in an Astronist contextualisation, the system organising and categorising the subsidiaries of The People's Constitutional Company of Jesse Millette which ranks them into categories of finance, cultural influence, geographical reach, sustainability, and efficiency in function.

Gradualise - in Astronist Philosophy, to make something gradual, either conceptually or physically.

Derivatives

Gradualised

Gradualisation

Gradualising

GraecoAstronistisation - the specific Astronistisation of Greek society, either in a macro or micro form.

Derivatives

GraecoAstronistisationism

Grandee - in Astronist Culture, an individual person of a board given control or powers of administration of property in trust over a particular Astronist philosophical building with both a legal and Astronist constitutional obligation to fulfil the prescribed duties and responsibilities of their grandeeship.

Derivatives

Grandeess

Grandeeship

Grand Embassy - the building located in Zurich, Switzerland, as part of the global political headquarters of The People's Constitutional Company of Jesse Millette, in which all nations that have diplomatic relations with the company base their embassies.

Grandement - in Astronist Philosophy, during a philosophical argumentation, to be greatly mistaken about a philosophical concept.

Grandism - one of the Three Orientations of Astronist political philosophy, considered to be transcendent of the right-left political spectrum, and strongly advocates for originism, non-military involvement in other countries, the homogenisation of the state culture, the recognition of Astronism, the instatement of the Astronist education system, an Astronist federative system of government, and the use of propaganda, amongst many other characteristics. All grandarian parties are able to congregate annually at the The World Grandarian Fellowship. This orientation is considered to be the most heavily Astronist when compared to each of the other orientations.

Derivatives

Grandarian

Grandist

Grandarianism
Grandistic

Grandissant - in Astronist Philosophy, of a school of thought, discipline, or branch, to be growing, either in popularity, or in the size of the breadth of the topics, concepts, and themes it encompasses.

Grandissement - in Astronist Philosophy, to magnify a philosophical concept, in such a way that one can see and understand its most essential tenets, and the extent of all the other concepts within it.

Grandity - in Astronist Philosophy, holding a presence of magnificence, imposing greatness, and above all, an incredible uniqueness.

Derivatives
Grandities

Grandium - in Astronist Philosophy, specifically within in The Grand Centrality of The Philosophy of Astronism, a particular aggrandised insentensation that is particularly difficult to understand.

Derivatives
Grandia

Grand Observatory - the most principal Astronist building of a nation, yet distinctly larger and more architecturally unique, second only to an eidouranium.

Derivatives
Grand Observatories

Grand Observatory Visual Arts - the specific ornamentation, art, architectural styles, and renditions found exclusively in Grand Observatories.

Grand Observia - collectively relating to the entirety of Grand Observatories worldwide, or throughout a single country.

Grandocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of humanity and Earth, especially in Astronist Art.

Grand orrery - in Astronist philosophy, architecture, and rendition, a very large orrery either built outside in an open public space, within the estate of a sopharium, or inside a sopharium itself in a hall, or lobby. Grand orreries may either be stationary or mechanically movable.

Grand-place - in Astronist Naology, a type of Astronist philosophical building that is located on the main square of a city, or the town square.

Grandstar - in Astronist Ornamentation, the depiction of a five-pointed star, typically on the face of a building, and featuring The Five Astronist Characters on each of the points of the star, known as barn stars in non-Astronist contexts.

Derivatives
Grandstars

Grand Totality - in Astronist Philosophy, a type of totality that can be described to the present existence of The Cosmos and collectively relates to the maturity of celestials and the perfection that can be found in their existences.

-gravi - in Astronist Onomatology, a suffix used for Astronist names, in reference to the force of gravity.

Gravi- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the force of gravity.

Gravicentre - in Astronist Philosophy, specifically within Cosmic Philosophy, relating to the centre of gravity's pull, in both a physical context, as well as a conceptual one from which meaning is derived.

Derivatives

Gravicentres

Graventric - in Astronist Philosophy, any notion holding that gravity is the centrepiece of existence both physically and conceptually, and it is therefore gravity that one should place the most emphasis on during their philosophical enquiries.

Derivatives

Graventricral

Graventricrally

Graventricricity

Gravistar - in obliviology of Astronist Philosophy, a term of scientific origination, a type of star that theorised to replace the entity of a black hole, and is said to bypass the contradictions of black hole theories.

Derivatives

Gravistars

Gravastar

Gravastars

Gravitology - in Astronist Philosophy, specifically Cosmic Philosophy, and also called The Philosophy of Gravity, a major discipline dealing with the notions and contemplations focusing on the role of gravity in The Cosmos, and The Universe from a philosophical perspective, and explores the concepts of gravitation as The Divine, gravity being the one and only universal force, and the force which seems to bind all existence together, as well as a discussion on the nature of gravity.

Derivatives

Gravitologic

Gravitological

Gravitologically

Gravitologist

Greater Diversity - in Astronist Philosophy, an appellation for the notion of the comparison of the greater diversity of The Cosmos, even in comparison to that of the diversity present on The Earth.

Greater Knowledge of The Cosmos - in Astronist Philosophy, the appellation for one's enknowledgement of The Cosmos through spiritual and philosophical experience.

Greatness In All Dynamics - in Astronist Propaganda, a phrase coined to describe the central ambition of each of The Five Astronist Characters which is to achieve greatness in all they do, in every aspect and dimension, and this is often represented through the triumph of the characters of difficulties, and obstacles.

Greedious - in Astronist Philosophy, an alternative term for greedy.

Greek Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Hellenic Republic.

Greening

- the process utilised in Astronist Public Relations, in which a specific project within a company, or the entirety of the company's operations are marketed through publicity stunts and events to make a positive contribution to the perseverance of the environment.
- in Astronist Civicology, the process of planning and designing the green areas and parks of a town, suburban area, or city.

Greenlandic Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Greenland.
- the denomination of The Philosophy of Astronism that is most commonly found in Greenland, and is closely associated with Greenlandic originism.

Grenadian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in Grenada.
- the denomination of The Philosophy of Astronism that is most prevalently followed in Grenada, by the Grenadian peoples.

Grenator - an individual whom plays a vital role in the imagining, planning, designing, or constructing of civilisation beyond The Earth, and is a term often used in Astronist Philosophy to describe the engineers engaged with engineering beyond The Earth.

Derivatives

Grenatorial

Grenatory

Grenatorially

Grenatrix

Greyence - in Cosmic Art, as a derivation of Astronist Art, a grey theme.

Derivatives

Greyencial

Greyenic

Gribouille - in Astronist Philosophy, an individual whom has never showed any interest in philosophy, and shows no ambition to in the future, mainly due to the lack of their education and their overall ignorance.

Gridding - in Astronist Ornamentation, the design style of segmenting ornaments into grids, especially with the use of borders, and borderings.

Grisaillation - in Astronist Ornamentation, the creation of an ornamental motif and pattern using grey monochrome, typically to imitate sculpture.

Gronine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Zorianna and Xatius, and the twin of Gronitius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Groninian

Gronitius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Zorianna and Xatius, and the twin of Gronine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gronitian

Gross National Product - also known as GDP, in an Astronist contextualisation, the total amount of funds of The People's Constitutional Company of Jesse Millette present in any one country, measured yearly.

Groupement - in Astronist Philosophy, the process of grouping a number of different philosophical concepts, theories, branches, disciplines, and schools of thought together according to a particular parameter, usually by theme of their topic addressed.

Growth Industry - in an Astronist contextualisation, an industry in which The People's Constitutional Company of Jesse Millette wishes to have a business due to the industry's rapid growth and development.

Gryphon - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gryphonian

Gryphonic

Guamanian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Guam.
- the denomination of The Philosophy of Astronism that is most commonly found in Guam, and is closely associated with American Astronism.

Guāndiǎn - in Mandarin Chinese, the term given to describe a viewpoint in Chinese Astronist philosophy, especially two opposing viewpoints from within the philosophy.

Guǎnggào - in Mandarin Chinese, the term relating to the concept of advancement, especially in Astronist and Cosmic philosophy and methodology.

Guatemalan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Guatemala.

Gǔdiǎn - in Mandarin Chinese, the term given to the word, classical.

Guérison - in Astronist Philosophy, the process of a philosophical concept or school of thought recovering from a major decline in its popularity and usage.

Guinean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Guinea.

Gulgas - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Alexine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gulgasian

Guóji de - in Mandarin Chinese, the term given to describe the international business operations of The People's Constitutional Company of Jesse Millette.

Guriga - derived from the Somali language and used in Somalian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Gurigas

Guyanese Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Co-operative Republic of Guyana.
- the denomination of The Philosophy of Astronism that is most predominantly found in Guyana, and followed by the Guyanese peoples.

Gwynnine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the sixteenth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Gwynninian

Gyrationism - a school of thought in The Philosophy of Astronism emphasising the importance of the consistent gyration around concepts and theories, especially in repetition, in order to result in the best possible version of that concept or theory.

Derivatives

Gyrationist

Gyrationistic

695 terms

Habiliment - the range of distinct and elaborate formal attire worn by Astronist senators, representatives, ambassadors, and other diplomatic and leadership officials of The People's Constitutional Company of Jesse Millette.

Derivatives

Habiliments

Habilimentary

Habilimential

Habilitate - in an Astronist contextualisation, the successful qualification of an individual to take a role within The People's Constitutional Company of Jesse Millette, especially a role requiring specific or great knowledge of a certain subject.

Derivatives

Habilitation

Habilitatee

Habillage - in Astronist Philosophy, the period during a philosophical argumentation when it is in session; when it is in assembly; when it is being conducted.

Habitabilitism

- in Astronist Philosophy, the discipline of study and area of contemplation of the concepts involved with the habitability of worlds in The Cosmos beyond The Earth itself and what this means for humanity.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the notion and concept of Habitabilitism.

Derivatives

Habitabilitist

Habitabilitistic

Habitability - in Astronist Philosophy, the extent to which a world in The Cosmos is suitable for human to live and establish civilisations upon it.

Habitacle - in Astronist Philosophy and Architecture, relating to the area in a debating hall where non-debaters can be seated.

Habitator - in Astronist Philosophy, an alternative term for The Cosmos, the habitatee of which are the celestials and humanity.

Derivatives

Habitatee

Habituate - in an Astronist contextualisation, of a population, becoming accustomed and familiar to a newly introduced Astronist philosophy, or methodology.

Derivatives

Habitation

Hadino - derived from the Malagasy language, in Astronist Philosophy, a term relating to a black hole in Cosmic Philosophy.

Hagiography - in an Astronist contextualisation known as celestography, the writings on the lives of Astronist celestants, luminaries, people's martyrs, and grand laureates.

Derivatives

Hagiographer

Hagiographic

Hagiographical

Hagiographically

Haitian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Haiti.

Halation - in Astronist Philosophy, symbolically associated with divinity, an observational and photographic phenomena formed by the spreading light beyond its assigned boundaries to form a haze, and may be a subject of Cosmic Devotion.

Derivatives

Halational

Halationally

Halations

Halehōkū - derived from the Hawaiian language and used in Hawaiian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Halehōkūs

Halgus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Trezine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Halgusian

Haliomorph/Haliomorpha - a creature of Astronist Mythology, that represents the male (Haliomorph), and female (Haliomorpha), incarnations of The Sun.

Hallieq - the most common demonym for a follower of The Philosophy of Astronism in the Maltese language.

Derivatives

Hallieqa

Hallmark - in an Astronist contextualisation, that distinctive feature of a subsidiary of The People's Constitutional Company of Jesse Millette, or of an Astronist philosophical school, denomination, or branch that make it unique from its counterparts.

Hanazava

- the simplest root term for Madagascan Astronism.
- a follower of the Madagascan denomination of The Philosophy of Astronism, known as Hanazavaism.

Derivatives

Hanazavas

Hanazavaism - also known Madagascan, or Malagasy Astronism, the denomination of The Philosophy of Astronism most predominantly adhered to in Madagascar, and amongst the Malagasy peoples.

Derivatives

Hanazavaist

Hanazavan

Hanazavanic

Handasat Muemaria - in Arabic, the term given for architecture, specifically Astronist Architecture.

Hangug Gyemong - the root term for Korean Astronism.

Hángyè - in Mandarin Chinese, the term given to describe an industry in which The People's Constitutional Company of Jesse Millette operates.

Hanschultius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the sixth son of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Hanschultian

Háohuá de - in Mandarin Chinese, the term given to the word, grand, and typically relates to one or all of the texts labelled as grand, especially those of The Grand Founding Works.

Haplauthorial - an alternative term for monauthorial. See monauthorial.

Happentius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth son of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Happentian

Haptic philosophy - in Astronist Philosophy, a type of philosophical investigation, and experience directed by the sense of touch and stands in close correspondence to Sensory Philosophy.

Derivatives

Hapticity

Haptical

Haptically

Hapticism

Hapticist

Hardiment - in Astronist Philosophy, during a philosophical argumentation, of a debater, boldly challenging all other debaters in a discussion, especially after a consensus has just been agreed.

Harf - in Arabic, the term given for the word and concept of character, specifically The Five Astronist Characters.

Harland - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Harlandic

Harlandian

Harmonise - in an Astronist contextualisation, the official process of a making a subsidiary of The People's Constitutional Company of Jesse Millette use the same operative methods, branding, and advertising campaign in all the countries in which it operates so as not to localise itself.

Derivatives

Harmonisation

Harmoniser

Harmonisee

Harper - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first and only daughter of Rita and Bartius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Harperian

Harrietarian

- relating specifically to the fictional character, *Harriet Millette*.
- relating to the celebratory day of the 1st *Harrietine* on *The Astronist Calendar*.

Harrietarian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Harriet, and this always takes place on the 1st day of the period of Harrietine.

Harrietarian-Abkhazian Character Representation - the specific representation of the Astronist character of Harriet in Abkhazia, including all its variations.

Harrietarian-Afghan Character Representation - the specific representation of the Astronist character of Harriet in Afghanistan, including all its variations.

Harrietarian-Albanian Character Representation - the specific representation of the Astronist character of Harriet in Albania, including all its variations.

Harrietarian-Algerian Character Representation - the specific representation of the Astronist character of Harriet in Algeria, including all its variations.

Harrietarian-American Character Representation - the specific representation of the Astronist character of Harriet in the United States of America, including all its variations.

Harrietarian-American Samoan Character Representation - the specific representation of the Astronist character of Harriet in American Samoa, including all its variations.

Harrietarian-Andorran Character Representation - the specific representation of the Astronist character of Harriet in Andorra, including all its variations.

Harrietarian-Angolan Character Representation - the specific representation of the Astronist character of Harriet in Angola, including all its variations.

Harrietarian-Anguillan Character Representation - the specific representation of the Astronist character of Harriet in Anguilla, including all its variations.

Harrietarian-Antiguan-Barbudan Character Representation - the specific representation of the Astronist character of Harriet in Antigua and Barbuda, including all its variations.

Harrietarian-Argentine Character Representation - the specific representation of the Astronist character of Harriet in Argentina, including all its variations.

Harrietarian-Armenian Character Representation - the specific representation of the Astronist character of Harriet in Armenia, including all its variations.

Harrietarian-Aruban Character Representation - the specific representation of the Astronist character of Harriet in Aruba, including all its variations.

Harrietarian-Australian Character Representation - the specific representation of the Astronist character of Harriet in Australia, including all its variations.

Harrietarian-Austrian Character Representation - the specific representation of the Astronist character of Harriet in Austria, including all its variations.

Harrietarian-Azerbaijani Character Representation - the specific representation of the Astronist character of Harriet in Azerbaijan, including all its variations.

Harrietarian-Bahamian Character Representation - the specific representation of the Astronist character of Harriet in the Bahamas, including all its variations.

Harrietarian-Bahraini Character Representation - the specific representation of the Astronist character of Harriet in Bahrain, including all its variations.

Harrietarian-Bangladeshi Character Representation - the specific representation of the Astronist character of Harriet in Bangladesh, including all its variations.

Harrietarian-Barbadian Character Representation - the specific representation of the Astronist character of Harriet in Barbados, including all its variations.

Harrietarian-Basotho Character Representation - the specific representation of the Astronist character of Harriet in Lesotho, including all its variations.

Harrietarian-Belarusian Character Representation - the specific representation of the Astronist character of Harriet in Belarus, including all its variations.

Harrietarian-Belgian Character Representation - the specific representation of the Astronist character of Harriet in Belgium, including all its variations.

Harrietarian-Belizean Character Representation - the specific representation of the Astronist character of Harriet in Belize, including all its variations.

Harrietarian-Beninese Character Representation - the specific representation of the Astronist character of Harriet in Benin, including all its variations.

Harrietarian-Bermudan Character Representation - the specific representation of the Astronist character of Harriet in Bermuda, including all its variations.

Harrietarian-Bhutanese Character Representation - the specific representation of the Astronist character of Harriet in Bhutan, including all its variations.

Harrietarian-Bissau-Guinean Character Representation - the specific representation of the Astronist character of Harriet in Guinea-Bissau, including all its variations.

Harrietarian-Bolivian Character Representation - the specific representation of the Astronist character of Harriet in Bolivia, including all its variations.

Harrietarian-Bonaire Character Representation - the specific representation of the Astronist character of Harriet in Bonaire, including all its variations.

Harrietarian-Bosnian Character Representation - the specific representation of the Astronist character of Harriet in Bosnia and Herzegovina, including all its variations.

Harrietarian-Botswanan Character Representation - the specific representation of the Astronist character of Harriet in Botswana, including all its variations.

Harrietarian-Brazilian Character Representation - the specific representation of the Astronist character of Harriet in Brazil, including all its variations.

Harrietarian-British Character Representation - the specific representation of the Astronist character of Harriet in the United Kingdom, including all its variations.

Harrietarian-Bruneian Character Representation - the specific representation of the Astronist character of Harriet in Brunei, including all its variations.

Harrietarian-Bulgarian Character Representation - the specific representation of the Astronist character of Harriet in Bulgaria, including all its variations.

Harrietarian-Burkinan Character Representation - the specific representation of the Astronist character of Harriet in Burkina Faso, including all its variations.

Harrietarian-Burmese Character Representation - the specific representation of the Astronist character of Harriet in Myanmar, including all its variations.

Harrietarian-Burundian Character Representation - the specific representation of the Astronist character of Harriet in Burundi, including all its variations.

Harrietarian-Cabo Verdean Character Representation - the specific representation of the Astronist character of Harriet in Cape Verde, including all its variations.

Harrietarian-Cambodian Character Representation - the specific representation of the Astronist character of Harriet in Cambodia, including all its variations.

Harrietarian-Cameroonian Character Representation - the specific representation of the Astronist character of Harriet in Cameroon, including all its variations.

Harrietarian-Canadian Character Representation - the specific representation of the Astronist character of Harriet in Canada, including all its variations.

Harrietarian-Caymanian Character Representation - the specific representation of the Astronist character of Harriet in the Cayman Islands, including all its variations.

Harrietarian-Central African Character Representation - the specific representation of the Astronist character of Harriet in the Central African Republic, including all its variations.

Harrietarian-Chadian Character Representation - the specific representation of the Astronist character of Harriet in Chad, including all its variations.

Harrietarian-Chilean Character Representation - the specific representation of the Astronist character of Harriet in Chile, including all its variations.

Harrietarian-Colombian Character Representation - the specific representation of the Astronist character of Harriet in Colombia, including all its variations.

Harrietarian-Comoran Character Representation - the specific representation of the Astronist character of Harriet in the Comoros, including all its variations.

Harrietarian-Congolese Character Representation - the specific representation of the Astronist character of Harriet in both the Democratic Republic of the Congo, and the Republic of the Congo, including all its variations.

Harrietarian-Costa Rican Character Representation - the specific representation of the Astronist character of Harriet in Costa Rica, including all its variations.

Harrietarian-Croatian Character Representation - the specific representation of the Astronist character of Harriet in Croatia, including all its variations.

Harrietarian-Cuban Character Representation - the specific representation of the Astronist character of Harriet in Cuba, including all its variations.

Harrietarian-Curaçaoan Character Representation - the specific representation of the Astronist character of Harriet in Curaçao, including all its variations.

Harrietarian-Cypriot Character Representation - the specific representation of the Astronist character of Harriet in Cyprus, including all its variations.

Harrietarian-Czech Character Representation - the specific representation of the Astronist character of Harriet in Czechia, including all its variations.

Harrietarian-Danish Character Representation - the specific representation of the Astronist character of Harriet in Denmark, including all its variations.

Harrietarian-Djiboutian Character Representation - the specific representation of the Astronist character of Harriet in Djibouti, including all its variations.

Harrietarian-Dominican Character Representation - the specific representation of the Astronist character of Harriet in both the Dominican Republic, and in Dominica, including all its variations.

Harrietarian-Dutch Character Representation - the specific representation of the Astronist character of Harriet in the Netherlands, including all its variations.

Harrietarian-Ecuadoran Character Representation - the specific representation of the Astronist character of Harriet in Ecuador, including all its variations.

Harrietarian-Egyptian Character Representation - the specific representation of the Astronist character of Harriet in Egypt, including all its variations.

Harrietarian-Emirati Character Representation - the specific representation of the Astronist character of Harriet in the United Arab Emirates, including all its variations.

Harrietarian-Equatorial Guinean Character Representation - the specific representation of the Astronist character of Harriet in Equatorial Guinea, including all its variations.

Harrietarian-Eritrean Character Representation - the specific representation of the Astronist character of Harriet in Eritrea, including all its variations.

Harrietarian-Estonian Character Representation - the specific representation of the Astronist character of Harriet in Estonia, including all its variations.

Harrietarian-Ethiopian Character Representation - the specific representation of the Astronist character of Harriet in Ethiopia, including all its variations.

Harrietarian-Falkland Islands Character Representation - the specific representation of the Astronist character of Harriet in the Falkland Islands, including all its variations.

Harrietarian-Faroese Character Representation - the specific representation of the Astronist character of Harriet in the Faroe Islands, including all its variations.

Harrietarian-Fijian Character Representation - the specific representation of the Astronist character of Harriet in Fiji, including all its variations.

Harrietarian-Filipino Character Representation - the specific representation of the Astronist character of Harriet in the Philippines, including all its variations.

Harrietarian-Finnish Character Representation - the specific representation of the Astronist character of Harriet in Finland, including all its variations.

Harrietarian-French Guianese Character Representation - the specific representation of the Astronist character of Harriet in French Guiana, including all its variations.

Harrietarian-French Character Representation - the specific representation of the Astronist character of Harriet in France, including all its variations.

Harrietarian-French Polynesian Character Representation - the specific representation of the Astronist character of Harriet in French Polynesia, including all its variations.

Harrietarian-Gabonese Character Representation - the specific representation of the Astronist character of Harriet in Gabon, including all its variations.

Harrietarian-Gambian Character Representation - the specific representation of the Astronist character of Harriet in the Gambia, including all its variations.

Harrietarian-Georgian Character Representation - the specific representation of the Astronist character of Harriet in Georgia, including all its variations.

Harrietarian-German Character Representation - the specific representation of the Astronist character of Harriet in Germany, including all its variations.

Harrietarian-Ghanaian Character Representation - the specific representation of the Astronist character of Harriet in Ghana, including all its variations.

Harrietarian-Greek Character Representation - the specific representation of the Astronist character of Harriet in Greece, including all its variations.

Harrietarian-Greenlandic Character Representation - the specific representation of the Astronist character of Harriet in Greenland, including all its variations.

Harrietarian-Grenadian Character Representation - the specific representation of the Astronist character of Harriet in Grenada, including all its variations.

Harrietarian-Guamanian Character Representation - the specific representation of the Astronist character of Harriet in Guam, including all its variations.

Harrietarian-Guatemalan Character Representation - the specific representation of the Astronist character of Harriet in Guatemala, including all its variations.

Harrietarian-Guinean Character Representation - the specific representation of the Astronist character of Harriet in Guinea, including all its variations.

Harrietarian-Guyanese Character Representation - the specific representation of the Astronist character of Harriet in Guyana, including all its variations.

Harrietarian-Haitian Character Representation - the specific representation of the Astronist character of Harriet in Haiti, including all its variations.

Harrietarian-Honduran Character Representation - the specific representation of the Astronist character of Harriet in Honduras, including all its variations.

Harrietarian-Hong Kongese Character Representation - the specific representation of the Astronist character of Harriet in Hong Kong, including all its variations.

Harrietarian-Hungarian Character Representation - the specific representation of the Astronist character of Harriet in Hungary, including all its variations.

Harrietarian-Icelandic Character Representation - the specific representation of the Astronist character of Harriet in Iceland, including all its variations.

Harrietarian-Indian Character Representation - the specific representation of the Astronist character of Harriet in India, including all its variations.

Harrietarian-Indonesian Character Representation - the specific representation of the Astronist character of Harriet in Indonesia, including all its variations.

Harrietarian-Iranian Character Representation - the specific representation of the Astronist character of Harriet in Iran, including all its variations.

Harrietarian-Iraqi Character Representation - the specific representation of the Astronist character of Harriet in Iraq, including all its variations.

Harrietarian-Irish Character Representation - the specific representation of the Astronist character of Harriet in Ireland, including all its variations.

Harrietarian-Israeli Character Representation - the specific representation of the Astronist character of Harriet in Israel, including all its variations.

Harrietarian-Italian Character Representation - the specific representation of the Astronist character of Harriet in Italy, including all its variations.

Harrietarian-Ivorian Character Representation - the specific representation of the Astronist character of Harriet in the Ivory Coast, including all its variations.

Harrietarian-Jamaican Character Representation - the specific representation of the Astronist character of Harriet in Jamaica, including all its variations.

Harrietarian-Japanese Character Representation - the specific representation of the Astronist character of Harriet in Japan, including all its variations.

Harrietarian-Jordanian Character Representation - the specific representation of the Astronist character of Harriet in Jordan, including all its variations.

Harrietarian-Kazakh Character Representation - the specific representation of the Astronist character of Harriet in Kazakhstan, including all its variations.

Harrietarian-Kenyan Character Representation - the specific representation of the Astronist character of Harriet in Kenya, including all its variations.

Harrietarian-Kiribati Character Representation - the specific representation of the Astronist character of Harriet in Kiribati, including all its variations.

Harrietarian-Kittitian-Nevisian Character Representation - the specific representation of the Astronist character of Harriet in Saint Kitts and Nevis, including all its variations.

Harrietarian-Korean Character Representation - the specific representation of the Astronist character of Harriet in Korea, including all its variations.

Harrietarian-Kosovar Character Representation - the specific representation of the Astronist character of Harriet in Kosovo, including all its variations.

Harrietarian-Kurdish Character Representation - the specific representation of the Astronist character of Harriet in the Kurdish populated regions, including all its variations.

Harrietarian-Kuwaiti Character Representation - the specific representation of the Astronist character of Harriet in Kuwait, including all its variations.

Harrietarian-Kyrgyz Character Representation - the specific representation of the Astronist character of Harriet in Kyrgyzstan, including all its variations.

Harrietarian-Laotian Character Representation - the specific representation of the Astronist character of Harriet in Laos, including all its variations.

Harrietarian-Latvian Character Representation - the specific representation of the Astronist character of Harriet in Latvia, including all its variations.

Harrietarian-Lebanese Character Representation - the specific representation of the Astronist character of Harriet in Lebanon, including all its variations.

Harrietarian-Liberian Character Representation - the specific representation of the Astronist character of Harriet in Liberia, including all its variations.

Harrietarian-Libyan Character Representation - the specific representation of the Astronist character of Harriet in Libya, including all its variations.

Harrietarian-Liechtenstein Character Representation - the specific representation of the Astronist character of Harriet in Liechtenstein, including all its variations.

Harrietarian-Lithuanian Character Representation - the specific representation of the Astronist character of Harriet in Lithuania, including all its variations.

Harrietarian-Luxembourgish Character Representation - the specific representation of the Astronist character of Harriet in Luxembourg, including all its variations.

Harrietarian-Macanese Character Representation - the specific representation of the Astronist character of Harriet in Macau, including all its variations.

Harrietarian-Macedonian Character Representation - the specific representation of the Astronist character of Harriet in Macedonia, including all its variations.

Harrietarian-Malagasy Character Representation - the specific representation of the Astronist character of Harriet in Madagascar, including all its variations.

Harrietarian-Malawian Character Representation - the specific representation of the Astronist character of Harriet in Malawi, including all its variations.

Harrietarian-Malaysian Character Representation - the specific representation of the Astronist character of Harriet in Malaysia, including all its variations.

Harrietarian-Maldivian Character Representation - the specific representation of the Astronist character of Harriet in the Maldives, including all its variations.

Harrietarian-Malian Character Representation - the specific representation of the Astronist character of Harriet in Mali, including all its variations.

Harrietarian-Maltese Character Representation - the specific representation of the Astronist character of Harriet in Malta, including all its variations.

Harrietarian-Manx Character Representation - the specific representation of the Astronist character of Harriet on the Isle of Man, including all its variations.

Harrietarian-Marshallese Character Representation - the specific representation of the Astronist character of Harriet in the Marshall Islands, including all its variations.

Harrietarian-Martinican Character Representation - the specific representation of the Astronist character of Harriet in Martinique, including all its variations.

Harrietarian-Mauritanian Character Representation - the specific representation of the Astronist character of Harriet in Mauritania, including all its variations.

Harrietarian-Mauritian Character Representation - the specific representation of the Astronist character of Harriet in Mauritius, including all its variations.

Harrietarian-Mahoran Character Representation - the specific representation of the Astronist character of Harriet in Mayotte, including all its variations.

Harrietarian-Mexican Character Representation - the specific representation of the Astronist character of Harriet in Mexico, including all its variations.

Harrietarian-Micronesian Character Representation - the specific representation of the Astronist character of Harriet in Micronesia, including all its variations.

Harrietarian-Moldovan Character Representation - the specific representation of the Astronist character of Harriet in Moldova, including all its variations.

Harrietarian-Monacan Character Representation - the specific representation of the Astronist character of Harriet in Monaco, including all its variations.

Harrietarian-Mongolian Character Representation - the specific representation of the Astronist character of Harriet in Mongolia, including all its variations.

Harrietarian-Montenegrin Character Representation - the specific representation of the Astronist character of Harriet in Montenegro, including all its variations.

Harrietarian-Montserratian Character Representation - the specific representation of the Astronist character of Harriet in Montserrat, including all its variations.

Harrietarian-Moroccan Character Representation - the specific representation of the Astronist character of Harriet in Morocco, including all its variations.

Harrietarian-Mozambican Character Representation - the specific representation of the Astronist character of Harriet in Mozambique, including all its variations.

Harrietarian-Namibian Character Representation - the specific representation of the Astronist character of Harriet in Namibia, including all its variations.

Harrietarian-Nauruan Character Representation - the specific representation of the Astronist character of Harriet in Nauru, including all its variations.

Harrietarian-Nepalese Character Representation - the specific representation of the Astronist character of Harriet in Nepal, including all its variations.

Harrietarian-New Caledonian Character Representation - the specific representation of the Astronist character of Harriet in New Caledonia, including all its variations.

Harrietarian-New Zealand Character Representation - the specific representation of the Astronist character of Harriet in New Zealand, including all its variations.

Harrietarian-Nicaraguan Character Representation - the specific representation of the Astronist character of Harriet in Nicaragua, including all its variations.

Harrietarian-Nigerien Character Representation - the specific representation of the Astronist character of Harriet in Niger, including all its variations.

Harrietarian-Nigerian Character Representation - the specific representation of the Astronist character of Harriet in Nigeria, including all its variations.

Harrietarian-Niuean Character Representation - the specific representation of the Astronist character of Harriet in Niue, including all its variations.

Harrietarian-Norwegian Character Representation - the specific representation of the Astronist character of Harriet in Norway, including all its variations.

Harrietarian-Omani Character Representation - the specific representation of the Astronist character of Harriet in Oman, including all its variations.

Harrietarian-Pakistani Character Representation - the specific representation of the Astronist character of Harriet in Pakistan, including all its variations.

Harrietarian-Palauan Character Representation - the specific representation of the Astronist character of Harriet in Palau, including all its variations.

Harrietarian-Palestinian Character Representation - the specific representation of the Astronist character of Harriet in Palestine, including all its variations.

Harrietarian-Panamanian Character Representation - the specific representation of the Astronist character of Harriet in Panama, including all its variations.

Harrietarian-Papua New Guinean Character Representation - the specific representation of the Astronist character of Harriet in Papua New Guinea, including all its variations.

Harrietarian-Paraguayan Character Representation - the specific representation of the Astronist character of Harriet in Paraguay, including all its variations.

Harrietarian-Peruvian Character Representation - the specific representation of the Astronist character of Harriet in Peru, including all its variations.

Harrietarian-Polish Character Representation - the specific representation of the Astronist character of Harriet in Poland, including all its variations.

Harrietarian-Portuguese Character Representation - the specific representation of the Astronist character of Harriet in Portugal, including all its variations.

Harrietarian-Puerto Rican Character Representation - the specific representation of the Astronist character of Harriet in Puerto Rico, including all its variations.

Harrietarian-Qatari Character Representation - the specific representation of the Astronist character of Harriet in Qatar, including all its variations.

Harrietarian-Réunionese Character Representation - the specific representation of the Astronist character of Harriet in Réunion, including all its variations.

Harrietarian-Romanian Character Representation - the specific representation of the Astronist character of Harriet in Romania, including all its variations.

Harrietarian-Russian Character Representation - the specific representation of the Astronist character of Harriet in Russia, including all its variations.

Harrietarian-Rwandan Character Representation - the specific representation of the Astronist character of Harriet in Rwanda, including all its variations.

Harrietarian-Saint Helenian Character Representation - the specific representation of the Astronist character of Harriet in Saint Helena, including all its variations.

Harrietarian-Saint Lucian Character Representation - the specific representation of the Astronist character of Harriet in Saint Lucia, including all its variations.

Harrietarian-Saint Martinois Character Representation - the specific representation of the Astronist character of Harriet in Saint Martinique, including all its variations.

Harrietarian-Salvadoran Character Representation - the specific representation of the Astronist character of Harriet in El Salvador, including all its variations.

Harrietarian-Samoan Character Representation - the specific representation of the Astronist character of Harriet in Samoa, including all its variations.

Harrietarian-Sammarinese Character Representation - the specific representation of the Astronist character of Harriet in San Marino, including all its variations.

Harrietarian-São Toméan Character Representation - the specific representation of the Astronist character of Harriet in São Tomé and Príncipe, including all its variations.

Harrietarian-Saudi Arabian Character Representation - the specific representation of the Astronist character of Harriet in Saudi Arabia, including all its variations.

Harrietarian-Senegalese Character Representation - the specific representation of the Astronist character of Harriet in Senegal, including all its variations.

Harrietarian-Serbian Character Representation - the specific representation of the Astronist character of Harriet in Serbia, including all its variations.

Harrietarian-Seychellois Character Representation - the specific representation of the Astronist character of Harriet in the Seychelles, including all its variations.

Harrietarian-Sierra Leonean Character Representation - the specific representation of the Astronist character of Harriet in Sierra Leone, including all its variations.

Harrietarian-Singaporean Character Representation - the specific representation of the Astronist character of Harriet in Singapore, including all its variations.

Harrietarian-Sino Character Representation - the specific representation of the Astronist character of Harriet in China, including all its variations.

Harrietarian-Slovak Character Representation - the specific representation of the Astronist character of Harriet in Slovakia, including all its variations.

Harrietarian-Slovenian Character Representation - the specific representation of the Astronist character of Harriet in Slovenia, including all its variations.

Harrietarian-Solomon Islands Character Representation - the specific representation of the Astronist character of Harriet in the Solomon Islands, including all its variations.

Harrietarian-Somali Character Representation - the specific representation of the Astronist character of Harriet in Somalia, including all its variations.

Harrietarian-South African Character Representation - the specific representation of the Astronist character of Harriet in South Africa, including all its variations.

Harrietarian-South Ossetian Character Representation - the specific representation of the Astronist character of Harriet in South Ossetia, including all its variations.

Harrietarian-South Sudanese Character Representation - the specific representation of the Astronist character of Harriet in South Sudan, including all its variations.

Harrietarian-Spanish Character Representation - the specific representation of the Astronist character of Harriet in Spain, including all its variations.

Harrietarian-Sri Lankan Character Representation - the specific representation of the Astronist character of Harriet in Sri Lanka, including all its variations.

Harrietarian-Sint Maartener Character Representation - the specific representation of the Astronist character of Harriet in Sint Maarten, including all its variations.

Harrietarian-Sudanese Character Representation - the specific representation of the Astronist character of Harriet in Sudan, including all its variations.

Harrietarian-Surinamese Character Representation - the specific representation of the Astronist character of Harriet in Suriname, including all its variations.

Harrietarian-Swazi Character Representation - the specific representation of the Astronist character of Harriet in Swaziland, including all its variations.

Harrietarian-Swedish Character Representation - the specific representation of the Astronist character of Harriet in Sweden, including all its variations.

Harrietarian-Swiss Character Representation - the specific representation of the Astronist character of Harriet in Switzerland, including all its variations.

Harrietarian-Syrian Character Representation - the specific representation of the Astronist character of Harriet in Syria, including all its variations.

Harrietarian-Taiwanese Character Representation - the specific representation of the Astronist character of Harriet in Taiwan, including all its variations.

Harrietarian-Tajik Character Representation -the specific representation of the Astronist character of Harriet in Tajikistan, including all its variations.

Harrietarian-Tanzanian Character Representation - the specific representation of the Astronist character of Harriet in Tanzania, including all its variations.

Harrietarian-Timorese Character Representation - the specific representation of the Astronist character of Harriet in East Timor, including all its variations.

Harrietarian-Thai Character Representation - the specific representation of the Astronist character of Harriet in Thailand, including all its variations.

Harrietarian-Togolese Character Representation - the specific representation of the Astronist character of Harriet in Togo, including all its variations.

Harrietarian-Tongan Character Representation - the specific representation of the Astronist character of Harriet in Tonga, including all its variations.

Harrietarian-Trinidadian and Tobagonian Character Representation - the specific representation of the Astronist character of Harriet in Trinidad and Tobago, including all its variations.

Harrietarian-Tunisian Character Representation - the specific representation of the Astronist character of Harriet in Tunisia, including all its variations.

Harrietarian-Turkish Character Representation - the specific representation of the Astronist character of Harriet in Turkey, including all its variations.

Harrietarian-Turkmen Character Representation - the specific representation of the Astronist character of Harriet in Turkmenistan, including all its variations.

Harrietarian-Turks and Caicos Character Representation - the specific representation of the Astronist character of Harriet in the Turks and Caicos Islands, including all its variations.

Harrietarian-Tuvaluan Character Representation - the specific representation of the Astronist character of Harriet in Tuvalu, including all its variations.

Harrietarian-Ugandan Character Representation - the specific representation of the Astronist character of Harriet in Uganda, including all its variations.

Harrietarian-Ukrainian Character Representation - the specific representation of the Astronist character of Harriet in Ukraine, including all its variations.

Harrietarian-Uruguayan Character Representation - the specific representation of the Astronist character of Harriet in Uruguay, including all its variations.

Harrietarian-Uzbek Character Representation - the specific representation of the Astronist character of Harriet in Uzbekistan, including all its variations.

Harrietarian-Vanuatu Character Representation - the specific representation of the Astronist character of Harriet in Vanuatu, including all its variations.

Harrietarian-Vatican (Catholic) Character Representation - the specific representation of the Astronist character of Harriet in the Vatican and the wider Catholic community, including all its variations.

Harrietarian-Venezuelan Character Representation - the specific representation of the Astronist character of Harriet in Venezuela, including all its variations.

Harrietarian-Vietnamese Character Representation - the specific representation of the Astronist character of Harriet in Vietnam, including all its variations.

Harrietarian-Vincentian Character Representation - the specific representation of the Astronist character of Harriet in Saint Vincent and the Grenadines, including all its variations.

Harrietarian-Wallisian and Futunan Character Representation - the specific representation of the Astronist character of Harriet in Wallis and Futuna, including all its variations.

Harrietarian-Yemeni Character Representation - the specific representation of the Astronist character of Harriet in Yemen, including all its variations.

Harrietarian-Zambian Character Representation - the specific representation of the Astronist character of Harriet in Zambia, including all its variations.

Harrietarian-Zimbabwean Character Representation - the specific representation of the Astronist character of Harriet in Zimbabwe, including all its variations.

Harrietarianisation - the act and process of turning something, especially a piece of art or propaganda, into being dominated by images of the Astronist character of Harriet.

Derivatives

Harrietarianise

Harrietarianised

Harrietarianisational

Harrietarianism

- a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Harriet, so as to interpret concepts from a strictly Harrietarian viewpoint.
- an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Harriet as the central figure and subject.

Derivatives

Harrietarianist

Harrietarianistic

Harrietine - a time period on *The Astronist Calendar*, anchored by the birthday of the fictional character, *Harriet Millette*.

Harrietism - distinctive features, characteristics, traits or way of thinking relating to that of the fictional character, *Harriet Millette*.

Harrietist - a person whose characteristics or way of thinking relate to that of the fictional character, *Harriet Millette*.

Harriet's Cosmos - in Astronist Art, Architecture, Rendition, and Media, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Harriet in the depiction.

Harriet's Theme - a short musical composition that is associated with the Astronist character of Harriet, and may be used in films, video games, advertisements and other digital media that involves the character.

Harrietorial - refer to a symbol, piece of art or imagery denoting the fictional character, *Jesse Millette*.

Harrietverse - the denotation of the entire fictional existence of *Harriet Millette*, especially in an informal sense.

Harrio- - the prefix often used for the Astronist character of Harriet.

Harriology - also known as Harrology, the branch of Astronology solely relating to the study of the fictional character, *Harriet Millette*.

Derivatives

Harriological

Harriologist

Harriologically

Harrology

Harrologic

Harrological

Harrologically

Harrologist

Harriophilia - a distinct and obsessive fondness of, or deep laudation for, the Astronist character of Harriet.

Derivatives

Harriophilic
Harriophilic
Harriophilous
Harriophile
Harriophily

Harrine - in Astronist Ornamentation, the specific depiction of the Astronist character, Harriet.

Haska - a follower of the Hausa Nigerian denomination of The Philosophy of Astronism, known as Haska'karkaism.

Derivatives

Haskas

Haskakarka - the primary root term for Nigerian Astronism.

Haska'karkaism - also known as Hausa Nigerian Astronism, the denomination of The Philosophy of Astronism most commonly adhered amongst the Hausa peoples in Nigeria, and in the Hausa diaspora worldwide, and is also the most widely adhered form of the philosophy in Nigeria.

Derivatives

Haska'karkaist
Haska'karkaic
Haska'karkic
Haska'karkan

Haske - a follower of the Nigerien denomination of The Philosophy of Astronism, known as Haske'ism.

Derivatives

Haskes

Haske'ism - also known as Nigerien Astronism, the denomination of The Philosophy of Astronism predominantly found in Niger, especially so in southern and eastern parts of the country.

Derivatives

Haskeist
Haskeian
Haskic

Hautement - in Astronist Philosophy, of a person, open to discussing their philosophical associations and orientations.

Hàvana - derived from the Malagasy language, a term relating to an individual, an organisation, and a nation state that upholds good relations with The People's Constitutional Company of Jesse Millette.

Hazard - in an Astronist contextualisation, a category of issue, or problem preceding that of a threat, or danger, but should certainly be monitored and avoided so as not to be hurt by it.

Derivatives

Hazardity

Hazardities
Hazardous

Heading - in an Astronist contextualisation, relating to the general direction in operations, or policy of a subsidiary, or of The People's Constitutional Company of Jesse Millette as a whole.

Headpiece - in Astronist Ornamentation, a unique decoration printed in the blank space at the beginning of the chapter, typically both at the top and bottom of the page, and may also be found on the inside cover, and to keep in line with Astronist style, commonly features cosmical, and galactical patterns, and symbolisms.

Health Law (Cosmos) - an Astronist Subject dealing with the laws of health of living offearth as stipulated by some governmental body.

Derivatives

Cosmic Health Law

Heart - in an Astronist contextualisation, relating to Astronism as the central foundational philosophy upon which all action and procedure and motivation is derived for The People's Constitutional Company of Jesse Millette.

Hébergement - in Astronist Naology, relating to all areas of accommodation available on the estates of Astronist philosophical buildings, or that are owned by Astronist philosophical buildings.

Heighting - in Astronist Civicology, the listing of the heights of buildings across a town or city, especially in order from tallest to shortest.

Hel - in Astronist Philosophy, the philophon for the discipline of heliology.

Helia - in firmamentology of Astronist Philosophy, the filament associated with all the activities and emissions of The Sun.

Derivatives

Heliacality

Heliality

Helial

Heliation

Helioal - in Astronist Architecture, a type of sun-like flooring ornamentation in which the sun is placed at the centre of the room which is usually circular in shape and the sun rays usually stretch to the edges.

Helioation - in Astronist Philosophy, particularly within Cosmic Alchemy, the second of The Eleven Cosmo-Alchemic Processes involving all processes, contemplations, and chemical practices involving The Sun specifically.

Derivatives

Helioational

Helioationally

Helioatrum - in Astronist Architecture, a type of atrium which is distinctly ornamented with sun-like and heliocentric patterns, and imagery.

Derivatives

Helioatrum

Heliocentrism - a branch of knowledge in The Philosophy of Astronism concerning the revolutionary theory of Nicolaus Copernicus, and holds his theory to be the foremost example of the prioritisation of knowledge, cosmic and astronomical education, as well as the most excellent example of the importance of cosmical discovery, and seeks to continue to further this theory.

Derivatives

Heliocentricity

Heliocentrist

Heliology - a discipline of study within Astronist Philosophy dealing with The Sun specifically, its formations, its relations with humanity, and all the philosophical discussions surrounding The Sun.

Derivatives

Heliological

Heliologic

Heliologically

Heliologist

Helixium - in Astronist Architecture, a type of podium resembling a helix shape, typically with used to support an orrery, or telescope.

Derivatives

Helixiums

Hellenania - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the only daughter of Gwynnine and Palpas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Hellenanian

Hellenic/Olympian Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Hellenic myths, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Helvatus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Helvatan

Helve - a term of Orrology, the part of an orrery relating to the handle by which the orrery may be held to move it.

HelvetoAstronistisation - the specific Astronistisation of Swiss society, either in a macro or micro form.

Derivatives

HelvetoAstronistisationism

Hemerology - an Astronist Subject dealing with the study of Astronist calendars, and their philosophical, symbolical, and financial aspects.

Derivatives

Hemerologist

Hemerologic

Hemerological

Hemerologically

Hemic - in Astronist Philosophy, relating to that which is stark, especially during the comparison between reality and idealism.

Derivatives

Hemicity

Hemionic - a term of Astronist Onomatology, see semionic.

Derivatives

Hemionical

Hemionically

Heminoctism - in Astronist Philosophy, a noct that practises both diurism and noctism as a mixed lifestyle.

Derivatives

Heminoct

Heminoctarian

Henceforth - one of the most frequently used adverb within The Omnidoxy, used to describe a time beyond the instance of the writing of The Omnidoxy itself, usually in the context of ascribing that which something shall be understood as, or interpreted as from the moment of its inclusion in The Omnidoxy. It's common usage within The Omnidoxy has contributed to the definition of the Astronist style and utility of words.

Derivatives

Henceforthly

Hendecadoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Peace & Acceptance within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Hendecadox

Hendecadoxic

Hendecadoxical

Hendecadoxically

Hendecology - an alternative term for a dekalogy.

Hèndry - derived from the Malagasy language, in Astronist Philosophy, a term relating to a wiseman in the Astronist Tradition, especially someone with a large amount of philosophical knowledge, and hold a talent for composed argumentation.

Héngxīng - in Mandarin Chinese, the term given to word, stellar, and is most typically associated with Astronist and Cosmic philosophy.

Henology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study and discussion of that which is known “The One”, or more broadly, oneness in Astronist Philosophy.

Derivatives

Henologist

Henologic

Henological

Henologically

Heptarant - in Astronist Propaganda, the use of seven quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost, as well as the proper alignment of the subjects.

Herborisation - in Astronist Terminology of space, the systematic collection, recording, and archiving of either a new planet’s plant life, or a continent’s plant life.

Derivatives

Herborisational

Herborisationally

Herboriser

Heroinism - in Astronist Propaganda, the specific depiction and study of a female Astronist Character icon as a heroine in a propaganda piece.

Heroism - in Astronist Propaganda, the specific depiction and study of a male Astronist Character icon as a hero in a propaganda piece.

Herschel - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Herschelic

Herschelian

Hertius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Lucan and Cordelia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Hertian

Hesab Bankey - in Arabic, the term given to a bank account with The Astronist Central Bank, or a subsidiary.

Heskel - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth son of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Heskelian

Het - in Astronist Philosophy, the philophon for the discipline of heterogenology.

Heteriginism - in originetics of Astronist Philosophy, the belief that everything in existence holds its own unique origination and also opposes the notion of the homogeneity of existence.

Derivatives

Heteriginist

Heteriginists

Heteriginistic

Heteriginistically

Heterodoxy - in an Astronist contextualisation, of an employee, a group, subsidiary, or organisation within The People's Constitutional Company of Jesse Millette, openly not conforming with the accepted standards expounded by The Grand Constitution.

Derivatives

Heterodoxic

Heterodoxical

Heterodoxically

Heterodox

Heterogenation - in heterogenology of Astronist Philosophy, the process by which an individual contemplates heterogeneity and its nature.

Derivatives

Heterogenational

Heterogenic Principle - in heterogenology of Astronist Philosophy, the appellation for the principle that The Cosmos is ultimately heterogenous by its naturity.

Heterogenology - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the study and philosophical discussion of the fact that The Cosmos has become heterogenous superstructure over the course of its evolution, and what this may mean for its overall structure, its relationship with The Universe, and The Divine, and ultimately, its eventual fate.

Derivatives

Heterogenologist

Heterogenological

Heterogenologically

Heterogeny

Heterogenic

Heterogenical

Heterogenically

Heterogenicity

Heterogenial

Heterogenous Cause - in heterogenology of Astronist Philosophy, the appellation for the notion that The Heterogenous Cosmos holds a definite cause.

Heteroscedasticity - in Astronist Philosophy, relating to a greater variation between two philosophies when compared using the instrument scedasticity. Compare with homoscedasticity.

Derivatives

Heteroscedastic
Heteroscedastical
Heteroscedastically

Heterospecific - in Astronist Philosophy, relating to a member of a different species.

Derivatives

Heterospecificity

Heureusement - in Astronist Philosophy, all contemplations relating to the concept of luck and fortune.

Heuristism - in Astronist Philosophy, an approach to philosophical education and general philosophical enknowledge characterised by allowing the philosopher to discover and learn about concepts, theories, denominations, and schools of thought themselves as an autodidactic method.

Derivatives

Heurist
Heuristic
Heuristical
Heuristically

Hèvitra - derived from the Malagasy language, in Astronist Philosophy, a term relating to the word, concept; any concept within Astronist Philosophy.

Hexarant - in Astronist Propaganda, the use of six quadrant squares in the creation of a propaganda piece in order to ensure proper alignment between the subjects of the piece.

Hexiscence, The - in Astronist Music, the sixth musical piece of the amassory known as The Cosmicusy.

Hexodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Ontology & Perception within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Hexodox
Hexodoxic
Hexodoxical
Hexodoxically

Hexology - six related literary works originating from Astronist philosophy, and culture, or having an Astronist theme.

Derivatives

Hexologic
Hexological
Hexologically
Hexologist

Hibernal - in an Astronist contextualisation, relating to the events of The People's Constitutional Company of Jesse Millette, and wider Millettaria, traditionally carried out in the winter months.

Derivatives

Hibernality

Hibernalties

Hibernally

HibernoAstronistisation - the specific Astronistisation of Irish society, either in a macro or micro form.

Derivatives

HibernoAstronistisationism

Hidaruh - in Arabic, the overarching term given for culture, specifically Astronist Culture, and all its various disciplines, and versions.

Hierarchical Cosmology - in Astronist Philosophy, the appellation for the type of cosmos considering all the entities and elements of The Cosmos, including The Cosmos itself, according to a system of rank whereby size, gravity, location, and other physical features determine one's position in the hierarchy.

Hierarchical Ultimation - in Astronist Philosophy, the concept within Hierarchical Cosmology relating the highest level of the hierarchy, and is typically taken up either by The Universe, or The Divine, usually dependent upon one's theological orientation.

Hierarchy - in an Astronist contextualisation, the entire system of structure and ranking of employees according to their role within The People's Constitutional Company of Jesse Millette, typically divided into several sections, one of which is the apex, the highest level within the hierarchy.

Derivatives

Hierarchical

Hierarchisation

Hierarchy of Physicality - in Astronist Philosophy, the appellation for one of the two principle agents of the Hierarchical Cosmology holding that entities should be considered and measured only according to their current physical states rather than their potential physical states in some future time period.

Hierarchy of Potentiality - in Astronist Philosophy, the appellation for one of the two principle agents of the Hierarchical Cosmology, and relates to the notion that hierarchy should be understood according to the capacities and abilities of the entities in question to further develop in the future so as to increase their hierarchical standing.

High Compaction - in Cosmic Art, as a derivation of Astronist Art, the level of compaction featuring very little space between stars, and holds a large amount of star clusters in the art piece.

High Concept - in an Astronist contextualisation, of a philosophical school, and its ideas, being easily communicable to the masses.

Highcosma - in Astronist Architecture, a term used in Architectural Theory to describe an especially ornate version of the Cosma style, typically characterised by its richly golden theme, the size of the canvas on which it is set, and the large size of the subject of the illustration, or painting ornamentation.

Derivatives

Highcosmal

Highers - in Astronist Philosophy, collectively referring to a celestial hierarchy that exists above another in comparison, the hierarchy of which is between moons, planets, stars, and galaxies, and this series demonstrates highership respectively which is characterised by a greater physical size, influence, and centrality in the overall cosmical system.

Derivatives

Highership

Higherhood

Highgarden - in Astronist Architecture, as part of gardenry, and used as a term in Architectural Theory, to describe a version of gardenry that is characterised by a richly golden theme of ornamentation, and ornately decorated outdoor structures.

High Level - in an Astronist contextualisation, relating to those individuals at the top of the hierarchical structure of The People's Constitutional Company of Jesse Millette.

High-minded - in an Astronist contextualisation, relating to those individuals whom adhere more closely to the principles of The Philosophy of Astronism, or The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Highmost - in Astronist Philosophy, a commonly used adjective in The Omnidoxy pertaining to that which holds the most prominent position above all others in a series, or group, especially in a conceptual context.

Derivatives

Highestmost

High Philosophy - the philosophical products of aesthetic value, usually architecture, literature, paintings, and music, which a society collectively esteems as art.

High phrontistery - in Astronist Education, collectively relating to the students of a phrontistery above the age of eleven.

High Scatterance - in Cosmic Art, as a derivation of Astronist Art, the level of scatterance featuring huge amounts of space between stars, almost to the point where only half a dozen stars are depicted.

Hindu Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Hindu thought and faith with no denominational specification, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Hinging - in Astronist Ornamentation, the part of the ornamental pattern which is cut off by a border, or bordering.

HispanoAstronistisation - the specific Astronistisation of Spanish society, either in a macro or micro form.

Derivatives

HispanoAstronistisationism

Historism - in Astronist Philosophy, the notion derived from productism holding that histories are naturally interconnected and dependent upon one another, thus forming a single history.

Derivatives

Historist

Historistic

Historistically

Historologer - as distinct from a historiologist, an individual responsible for either the management, preservation, restoration, or organisation of an historic house, or stately home.

Historologist - a scholar engaged in the study of the management, preservation, restoration, and organisation of historic houses, and stately homes, typically in a particular country, or of an area within a country.

Historology - the study of the management, preservation, restoration, and organisation of an historic house, or stately home.

Derivatives

Historological

Historologically

Hod - in Astronist Philosophy, the philophon for the discipline of hodology.

Hodiernal - in an Astronist contextualisation, relating to the present day's items of discussion during an Astronist congressional session.

Derivatives

Hodiernally

Hodiernity

Hodiernality

Hodology - an Astronist Subject dealing with the philosophical study of interconnected ideas from any other philosophical discipline.

Derivatives

Hodologist

Hodologic

Hodological

Hodologically

Holianym - a type of term that collectively relates to Astronist buildings, especially according to their category, geographical position, or architectural style.

Derivatives

Holianymic

Holianymous

Holianymity

Holographics - in Astronist Philosophy, relating to the systems, technologies, and usages of holograms, as well as the study of holograms as a discipline.

Derivatives

Holographical

Holographically

Holographer

Holography

Holonym - a type of term relating to Astronist a philosophical building, such as a planetarium, or an eidouranium.

Derivatives

Holonymic

Holonymity

Hom - in Astronist Philosophy, the philophon for the discipline of homogenology.

Homage - in an Astronist contextualisation, during a celebratory ceremony, or commemoration ceremony, paying special honour to an individual, or group for a certain act.

Homaloidal - in Astronist Philosophy, especially within Cosmic Philosophy, relating to the plane upon which cosmic entities exist; a plane that is flat by its nature but is fluxed by different pockets of gravity.

Derivatives

Homaloida

Homaloidality

Homogenaic Fact - in Astronist Philosophy, the approach that supports a completely homogenous understanding of celestials and cosmical events.

Homogenisation - in an Astronist contextualisation, the process of branding products, and subsidiary companies of The People's Constitutional Company of Jesse Millette with the same logo, most typically the Jesse Millette Sigil, in order to make them uniform and similar.

Derivatives

Homogenary

Homogenisational

Homogenisationally

Homogenology - in Astronist Philosophy, a discipline of study and philosophical discussion of the dimension in which all existence came from one origin, and the ability for one to explore every parallel chronology due to each chronology originating from the same coordinates.

Derivatives

Homogenologist

Homogenological

Homogenologically

Homogenous Flux - in firmamentology of Astronist Philosophy, the appellation for the instance in which an applied filament to an entity results in at least a similar instrumental effect.

Homologate - in an Astronist contextualisation, the expression of approval, or agreement of a congressperson during an Astronist congressional session of a proposed point of discussion.

Derivatives

Homologation

Homologative

Homologator

Homophilosophy - in Astronist Philosophy, two philosophies that are considered to hold majoratively the same ideas with only minor differences between the two.

Derivatives

Homophilosophical

Homophilosophically

Homophilosophicality

Homoscedasticity - in Astronist Philosophy, relating to a lower variation between two philosophies when compared using the instrument scedasticity. Compare with heteroscedasticity.

Derivatives

Homoscedastic

Homoscedastical

Homoscedastically

Honduran Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Honduras.

Hong Kongese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Hong Kong Special Administrative Region of the People's Republic of China.

Horizontation - in Astronist Ornamentation, the creation of patterns in a distinctly horizontal direction, especially if the rest of the ornamentation follows a vertical direction.

Horn - in Astronist Architecture, a projection at each corner of a capital, usually an Astronist character.

Hospitality (Cosmos) - an Astronist Subject dealing with the entertainment and general reception of guests and how this reflects the cultures and philosophies of the hosts, and specifically relates to this in an offearth context.

Derivatives

Cosmic Hospitality

Hostile - in an Astronist contextualisation, of an external entity to the Company, holding distorted, negative, or open opposition to the values, operations, and philosophies of The People's Constitutional Company of Jesse Millette.

Derivatives

Hostility

Hostilities

Hudud - in Arabic, the term given for the word, frontier, and most commonly relates to The Frontier region of The Milky Way Galaxy in The Astronist Astronomic, Cosmographic, Cosmological & Astrographic Methodology.

Hue - in an Astronist contextualisation, the range of versions of an Astronist characters as referred to collectively.

Hugsuður - the most common demonym for a follower of The Philosophy of Astronism in the Icelandic language.

Derivatives

Hugsuðir

Hukuma - in Arabic, the term given for government, and most often relates to the government of The People's Constitutional Company of Jesse Millette, or the ministries of The People's Constitutional Company of Jesse Millette.

Humanation - in Astronist Ornamentation, the addition of humans to an ornamentation, or pattern, especially one or more of the five Astronist characters.

Humanic - in Astronist Philosophy, relating to the human species.

Derivatives

Humanical

Humanically

Humanic Colonisation of The Cosmos - in Astronist Philosophy, the appellation for the concept considered to be an extension and successor to the Humanic Exploration of The Cosmos and involves the large scale process of humans colonisations many different habitable worlds of The Cosmos.

Humanic Exploration of The Cosmos - in Astronist Philosophy, one of the most prominent and most frequently referenced concepts in The Omnidoxy relating to the period of the history of humanity wherein there exists a collective effort to explore The Cosmos, typically referring to the initial stages of humanity's ventures beyond The Earth, and is typically reserved a term to relate to the Astronist Tradition stance on cosmic exploration.

Humanicism - in Astronist Philosophy, the doctrine holding that humanity does have a definite destiny and purpose in The Cosmos.

Derivatives

Humanicist

Humanicistic

Humanicists

Humanic Law - an Astronist Subject dealing with the laws of human interaction with non-human sentient beings.

Humanism - in Astronist Propaganda, the argued point that due to the lack of theological or religious prominence portrayed within propaganda styles, a conclusion is made that Astronist Propaganda advocates for the concepts of humanism, anthropocentrism, and a non-religious society.

Humanist - in Astronist Education, a school of thought of education theory and practice that views the individual and their potential for personal development as the central essence, purpose, and origination of one's learning and education, and believes that subjects that are best positioned to assist humanitarian problems, or the wide scale problems of the world should be prioritised for students to study.

Humanistic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Humanist thought and ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Humanity's Cosmos - in Astronist Philosophy, a type of cosmos consisting only of what humanity knows for certain to exist within The Cosmos.

Humanology

- the study of human civilisations, especially those beyond the Earth, and the potential challenges, evolutions, and advancements that humans will have to overcome and undertake in order to secure the expansion of human civilisation.
- a branch of study within Astronology dealing with the scientific study of the ideas and theories forming the role of human society under Astronist ideology, theology, methodology, and philosophy.

Derivatives

Humanological

Humanologic

Humanologically

Humanologist

Human philosophy - also known as Earth philosophy, a term first promoted by Brandon Taylorian in the development of the Astronist philosophical tradition in an attempt to define a new organisation and categorisation to the various different philosophical traditions of the future, with The Philosophy of Astronism being the first of these new philosophies. Essentially, it is held that due to the course of human history, many of the philosophical traditions developed and established themselves in isolation to one another, and they formed in either regional, ethnic, or national categories and associations. However, human philosophy, of which The Philosophy of Astronism is considered the progenitor, is a grouping of philosophies that take into consideration humanity as a whole, and developed on a human-wide and a worldwide scale, rather than in geographical, or ethnical isolation like the philosophical traditions founded prior. Human philosophy heralds a new era in the development and history of philosophy and the categorisation of new traditions that have developed without any particular association with any one people group, or any one geographic region, or nation state. It is, however, firmly held that it is only in the 21st century that the establishment and development of the category of human philosophy could take place due to the course of history, and from the effects of globalisation.

Humphrey - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Humphrian

Hundred Principle - in spaciology, the method of star system organisation holding that each galactic sector must have exactly one hundred thousand star systems within them for geographical purposes, and just one hundred star systems within them for political representational purposes. For galactic regions, the principle holds that each galactic region should have one hundred million star systems within it and should therefore also one thousand galactic sectors.

Hungarian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in Hungary.

HungaroAstronistisation - the specific Astronistisation of Hungarian society, either in a macro or micro form.

Derivatives

HungaroAstronistisationism

Huǒjiàn - in Mandarin Chinese, the term given to the word, rocket, and is typically associated with Astronist and Cosmic philosophy.

Huriya - in Arabic, the term given for the concept of freedom, especially when related to Astro-Arab philosophy.

Huwijja - in Arabic, the term given for the concept of identity, especially when related to Astro-Arab philosophy.

Hviezdičkový dom - derived from the Slovak language and used in Slovakian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Hydee - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the wife of Quinto, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Hydean

Hybrid - in an Astronist contextualisation, a version of an Astronist character, or a philosophical denomination, or school, that is created from combining two already existing versions.

Derivatives

Hybridise

Hybridisation

Hybridism - in Astronist Philosophy, a philosophy, or school of thought that is a combination of two or more other philosophies, or schools of thought, either Astronist-originative or non-Astronist in their origins, and are the opposite to ordinarian philosophies and schools of thought. See ordinarianism.

Derivatives

Hybridist

Hybridists

Hybridistic

Hybridistically

Hydromaison - in Astronist Architecture, a class of Astronist building that runs purely from water collection, and utilisation.

Derivatives

Hydromaisons

Hydronym - a type of term relating to the naming of a body of water, or another liquid, after an Astronist character, or having a name that can be derived from Astronist nomenclature, culture, or philosophy.

Derivatives

Hydronymic

Hydronymity

Hyg - in Astronist Philosophy, the philophon for the discipline of hygiology.

Hygiology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of the preservation of health, especially in Astronist Philosophy.

Derivatives

Hygiologist

Hygiologic

Hygiological

Hygiologically

Hylozoist - in Astronist Philosophy, an adherent of hylozoism.

Derivatives

Hylozoistic

Hylozoistically

Hymeneal - in an Astronist contextualisation, of two Astronist characters, or art piece, relating to marriage, or the depiction of marriage.

Hypaethral - in Astronist Architecture, a term to describe the parts of an Astronist building that aren't roofed, typically used in Architectural Theory.

Hypaethria - in Astronist Architecture, an unroofed columned area, typically an area ten by ten, but its size can vary widely.

Derivatives

Hypaethrium

Hypercluster - in Astronist Philosophy, that which is larger in size and scope than a supercluster, an example of which is the Laniakea Hypercluster, which is larger than that which is known as The Local Group which is a supercluster, and therein we find the justification for the appellation of hyperclusters.

Derivatives

Hyperclusters

Hyperclusteral

Hyperclusterity

Hypercreationism - in Astronist Philosophy, a branch of Creation Theory maintaining that The Cosmos and The Universe were created by Divine means from physically above where they exist presently.

Derivatives

Hypercreate
Hypercreation
Hypercreational
Hypercreating
Hypercreated
Hypercreator
Hypercreators

Hyperextension - in Astronist Philosophy, the application of a philosophical concept to an extent beyond the proper or traditional means of its application, or beyond the originally intended means of its application.

Derivatives

Hyperextensional

Hypergalaxies - relating to galaxies larger than The Milky Way.

Hyperise - in Astronist Philosophy, the conceptual process of making something larger or more complex.

Derivatives

Hyperised
Hyperising
Hyperisation

Hypermassive - in Astronist Philosophy, that which is greater in size than that which is described as supermassive.

HyperAstronistisation - the process of rapid Astronistisation of an entity, especially in contrast to a moderate rate of Astronistisation.

HyperAstronistisationism - the belief that hyperAstronistisation is the most effective route to the Astronistisation of an entity.

Hypernova - in Astronist Philosophy, a category of novae that is ten times more luminous than average supernovas, especially with philosophical meaning and significance.

Derivatives

Hypernovae
Hypernovaic
Hypernovas

Hypernovaetion - in Astronist Philosophy, especially used within Cosmic Alchemy, one of two variations of the cosmo-alchemic process of novaetion, specifically relating to hypernovas.

Derivatives

Hypernovaetional
Hypernovaetionally

Hyperphilosophy - in Astronist Philosophy, a version of a philosophy that is considered exaggerated, or overly emphasised than that which is considered to be the normal version of the philosophy.

Derivatives

Hyperphilosophical
Hyperphilosophically
Hyperphilosophicality

Hypostatic domain - in Astronist Philosophy, particularly within Astronist Cosmology, one of the fundamental realms of existence within the Astronist Cosmology, all examples of which are The Cosmos, The Chaos, The Universe, The Divine, and The Mytra, which are collectively appellated as The Five Fundamentalities.

Hypertopic - the widest and most versatile designation and categorisation of a topic.

Derivatives

Hypertopical
Hypertopics

Hypervoid - an all but empty region of space, typically found between galaxies.

Hypocoronism - a type of term relating to a nickname for an Astronist institution, or organisation, especially a nickname for an official name.

Derivatives

Hypocoronismic
Hypocoronismity

Hypocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the defenders of those persecuted and the underdogs of the world, especially in Astronist Art.

Hypocreational Cosmology - in Astronist Philosophy, a type of cosmos in which The Divine exists physically below both The Cosmos and The Universe, and created them from that location rather than above them, as is the most widely held approach.

Hypocreationalism - in Astronist Philosophy, a branch of Creation Theory holding that The Divine, as the creator of both The Cosmos and The Universe, exists physically below these two realms rather than physically above them, as is the most common of approaches.

Derivatives

Hypocreational
Hypocreational
Hypocreational
Hypocreational
Hypocreational
Hypocreational
Hypocreational
Hypocreational

Hypothecate - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette wherein it pledges money to a particular cause, especially a large amount and done by constitutional law.

Derivatives

Hypothecation

Hypothecative

Hypothecator

Hypothecatee

1,124 terms

Iago - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Iagoan

Iagoic

-ian - in Astronist Onomatology, a suffix used for Astronist names.

Iatrogeny - in Astronist Philosophy, the instance in which a concept or theory solves a philosophical issue, or paradox, but in doing so unintentionally causes other issues or paradoxes to rise as a direct result of its solution to the initial issue.

Derivatives

Iatrogenic

Iatrogenical

Iatrogenically

Iatrogenist

Icelandic Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Iceland.

Ichnographia - in Astronist Architecture, the slab of stone below a column, or archway that may vary in shape, and size, but is always cosmically ornamented.

Ichnography - in an Astronist contextualisation, the ground plan of an Astronist building, or the map of a region and Astronism's strongholds in that mapped region.

Derivatives

Ichnographer

Ichnographic

Ichnographical

Ichnographically

Icon - in Astronist Architecture, a term used in Architectural Theory, to describe the depiction of an Astronist character on any architectural article.

Iconise - in an Astronist contextualisation, to make an Astronist character into a lauded figure within a culture, amongst its peoples.

Derivatives

Iconisation

Iconisational

Iconism - a school of thought in The Philosophy of Astronism focusing on the concept that the representation of the Astronist characters as icons of utopianism, perfectionism, and symbols of philosophy, is the best way to encourage knowledge, productivity, and the understanding of the greater mysteries.

Derivatives

Iconist

Iconistic
Iconarian

Iconoclast - in an Astronist contextualisation, a person within The People's Constitutional Company of Jesse Millette who attacks and criticises long-cherished beliefs.

Derivatives

Iconoclastic

Iconography - in an Astronist contextualisation, those items and pieces of information in Astronist books, especially in The Original Jesse Millette Series, that are hallmarks of Astronist stories, especially when referred to collectively.

Derivatives

Iconographies

Iconographic

Iconographical

Iconographically

Iconographer

Iconology - in an Astronist contextualisation, the study of the various Astronist icons and their meanings, inferences, and distribution.

Derivatives

Iconologist

Iconologic

Iconological

Iconologically

Icosalogy - a series of twenty books and a term first used by *Brandon Taylorian* to describe the *Original Jesse Millette Series*.

Idalia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Idalian

Idalic

Idealise - in an Astronist contextualisation, the process of changing an Astronist propaganda or art piece, or character, representation, and imagery into something more traditionally idealistic from an Astronist ideological and philosophical viewpoint.

Derivatives

Idealisation

Idealiser

Idealisee

Idealism

Ideasm - a school of thought in The Philosophy of Astronism that emphasises the concept that ideas are humanity's one and only pure connection to The Divine.

Derivatives

Ideast

Ideastic

Identidem - in Astronist Philosophy, a concept that is repeatedly mentioned throughout The Grand Centrality of The Philosophy of Astronism.

Identifier - an individual that officially aligns themselves with The Philosophy of Astronism.

Derivatives

Identifiers

Identiture - in Astronist Philosophy, relating to a person's, an object's, a concept's, or a philosophy's identity, but invokes the notion that an identity is delicate to harm and distortion, as well as being in constant motion, and plays a central role in Astronist Ethics, and in other branches of Astronist Philosophy.

Derivatives

Identitural

Ideologicalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that instead of religion being at the forefront of cultural, social, and governmental structure, an ideology infused with a philosophical foundation must take central positions with each forming the cultural, social, and governmental orders of the state.

Ideologue - in an Astronist contextualisation, a follower, or adherent of an ideological system.

Idiopathy - in Astronist Philosophy, the instance in which a concept or theory has an unknown origination.

Idiophilosophy - in Astronist Philosophy, an Astronist Subject dealing with the study of the ways in which a particular philosophy, or philosophy in general, has had an impact on one's own personal mentality.

Derivatives

Idiophilosophical

Idiophilosophically

Idiosyncrasy - in an Astronist contextualisation, those certain distinct characteristics, modes of behaviour, and ways of thought of an Astronist character that are unique to them and make them distinct.

Ignatine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Lucan and Cordelia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ignatinian

Ignazio - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ignazian

Ignazic

Ignosco - in Astronist Philosophy, to purposefully overlook a concept within The Philosophy of Astronism because it stands in contradiction to one's religious beliefs, or personal faith.

Derivatives

Ignoscism

Ignoscist

‘Idara - in Arabic, the term given for management, especially the management and managerial methodologies and principles of The People's Constitutional Company of Jesse Millette.

‘Iielan - in Arabic, the term given for an official announcement made by The People's Constitutional Company of Jesse Millette.

‘Iietraf - in Arabic, the term given for accountancy, specifically Astronist Accountancy, and its many practices, principles, and methodologies.

Iizozene - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the third daughter of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Iizozenian

Ikatan bintang - in Astronist Rendition, the Indonesian name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Ile irawo - derived from the Yoruba language and used in Yoruba Nigerian and Beninese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Ilias - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Iliasian

Iliasic

Illation - in an Astronist contextualisation, the conclusions drawn at the end of an Astronist documentation, or piece of literature.

Derivatives

Illational

Illationism - a school of thought in The Philosophy of Astronism that focuses on the construction of a conclusion in philosophical thought, and claims that other schools create ideas, but does not draw sufficient conclusions or applications to the real world.

Derivatives

Illationist

Illationistic

Illicit - in an Astronist contextualisation, of an action, or method, deemed unconstitutional.

Derivatives

Illicity

Illicities

Illocution - in Astronist Philosophy, philosophical concepts that order, warn, or promise in order to initiate an intended action as opposed to perlocutive concepts. See perlocution.

Derivatives

Illocutive

Illocutively

Illocutional

Illocutionally

Illocutionality

Illogicity - in Astronist Philosophy, the instance and fact of being illogical.

Derivatives

Illogicitities

Illumination Ivoirienne - the root term for Ivorian Astronism.

Illumination Sénégalaise - the root term for Senegalese Astronism.

Illuminator - another term for an individual who follows and practices Astronism, as an alternative to Astronist, or Millettist.

Illuminazione Italiana - the root term for Italian Astronism.

Illumi - a follower of the denomination of The Philosophy of Astronism, known as Illuminationism.

Derivatives

Illumis

Illumin - a follower of the Italian denomination of The Philosophy of Astronism, known as Illuminazione'ism.

Derivatives

Illumins

Illuminancy - in firmamentology of Astronist Philosophy, relating to the most immense and grand of all illuminations in The Cosmos, such as the supernovae and the quasars.

Derivatives

Illuminancial

Illuminationism - a widespread denomination of The Philosophy of Astronism consisting of three main derivations of Burkinan, Ivorian, and Senegalese Astronism, but may also include other smaller groups in other nations, and is thus most predominantly adhered to in certain nations of West Africa. Illuminationism is considered to be much more charismatic than the other denominations of Astronism found in West Africa, and arguably, more nationalistic than other forms of the philosophy.

Derivatives

Illuminationist
Illuminational

Illuminer - in Astronist Philosophy, a colloquial collective noun for all adherents of the Astronist philosophical denominations of Illuminationism, Illuminazione'ism, Iluminação'ism, Iluminaciónism, Iluminism, Iluminismoism, Iluminizmitism, and Iluminismulism.

Derivatives

Illuminers
Illumitress

Illuminazione'ism - commonly known as conoscenism, also known as Italian Astronism, the denomination of The Philosophy of Astronism most commonly found in, and associated with, Italy, and is also adhered by some people within the Italian diaspora worldwide, especially in those whom still share a strong affiliation with the nation of Italy.

Derivatives

Illuminazione'ist
Illuminazionic
Illuminazionian

Illuminazionism - in Astronist Philosophy, a comprehensive form of The Philosophy of Astronism encompassing The Philosophy in the countries of Italy, San Marino, Vatican City and therefore Catholic Astronism, and Malta.

Derivatives

Illuminazionist

Illusory - in Astronist Philosophy, that which is neither real, nor cosmically possible.

Derivatives

Illusories

Il·lustra - a follower of the Catalonian and Andorran denomination of The Philosophy of Astronism, known as Il·lustració'ism.

Derivatives

Il·lustras

Il·lustració'ism - the denomination of The Philosophy of Astronism most commonly adhered to in Andorra and in Catalonian parts of Spain, especially amongst those whom want an independent Catalonian state, and includes the derivations of Andorran Astronism, and Catalonian Astronism.

Derivatives

Il·lustració'ist
Il·lustracióic

Illustrationalism - a school of thought in The Philosophy of Astronism focuses on the argument that philosophical thoughts and concepts should be illustrated in art primarily, as opposed to philosophical thoughts and concepts demonstrated in literature.

Derivatives

Illustrationalist
Illustrationalistic

Illustratine - in Astronist Ornamentation, a type of ornamentation resembling a fully coloured and detailed illustration, especially one featuring humans.

Ilumina - a follower of the denomination of The Philosophy of Astronism, known as Iluminação'ism.

Derivatives

Iluminas

Iluminação Angolana - the root term for Angolan Astronism.

Iluminação Brasileira - the root term for Brazilian Astronism.

Iluminação'ism - in Astronist Philosophy, the alternative appellation for the Portuguese denomination of The Philosophy of Astronism, the primary appellation of which is Cósmico.

Derivatives

Iluminação'ist

Iluminaçãoan

Iluminação Moçambicana - the root term for Mozambican Astronism

Iluminação de São Tomé e Príncipe - the root term for São Toméan Astronism.

Iluminac - a follower of either the Portuguese or Spanish-speaking denomination of The Philosophy of Astronism, known in its comprehensive form as Iluminacism.

Derivatives

Iluminacs

Iluminación Argentina - the root term for Argentine Astronism.

Iluminación Boliviana - the root term for Bolivian Astronism.

Iluminación Cubana - the root term for Cuban Astronism.

Iluminación Española - the root term for Spanish Astronism.

Iluminaciónism - another term for estrellism.

Derivatives

Iluminaciónist

Iluminaciónic

Iluminación Guatemalteca - the root term for Guatemalan Astronism.

Iluminación Hondureña - the root term for Honduran Astronism.

Iluminación Mexicana - the root term for Mexican Astronism.

Iluminación Nicaragüense - the root term for Nicaraguan Astronism.

Iluminación Panameña - the root term for Panamanian Astronism.

Iluminación Paraguaya - the root term for Paraguayan Astronism.

Iluminación Peruana - the root term for Peruvian Astronism.

Iluminación Uruguay - the root term for Uruguayan Astronism.

Iluminación Venezolana - the root term for Venezuelan Astronism.

Iluminacism - in Astronist Philosophy, a widespread comprehensive form of The Philosophy of Astronism including all Spanish and Portuguese-speaking countries and territories, as well as Angola, Mozambique, Cape Verde, East Timor and São Tomé and Príncipe.

Derivatives

Iluminacista

Iluminacistas

Iluminacistic

Ilumini - a follower of the Romanian and Romani peoples' denomination of The Philosophy of Astronism, known as Iluminism.

Derivatives

Iluminis

Iluminism

- the root term for Romanian Astronism.
- the denomination of The Philosophy of Astronism that is almost exclusively found in Romania, and may also be found amongst the diaspora of the Romani peoples.

Derivatives

Iluminista

Iluministic

Iluminic

Iluminismo

- the root term for Sammarinese Astronism.
- a follower of the denomination of The Philosophy of Astronism, known as Iluminismoism.

Derivatives

Iluminismos

Iluminismoism - the denomination of The Philosophy of Astronism exclusively found in San Marino and is very closely associated with The Holy See, and the Roman Catholic Church, and is thus one of the most widespread denominations, but is also one of the most difficult forms of Astronism to measure demographically.

Derivatives

Iluminismoista

Iluminismoic

Iluminismoan

Iluminismo Vaticano - the root term for Vatican Astronism and Astronism according to the Roman Catholic Church.

Iluminismu - a follower of the Moldovan denomination of The Philosophy of Astronism, known as Iluminismulism.

Derivatives

Iluminismus

Iluminismulism - the denomination of The Philosophy of Astronism that is most predominantly followed in Moldova, and amongst the Moldovan peoples, and is thus one of the smaller denominations of The Philosophy of Astronism, yet too, one of the most unique.

Derivatives

Iluminismulist

Iluminismulan

Iluminismulic

Iluminismul din Moldova - the root term for Moldovan Astronism.

Iluminiz - a follower of the Albanian denomination of The Philosophy of Astronism, known as Iluminizmitism.

Derivatives

Iluminizs

Iluminizmitism - the denomination of The Philosophy of Astronism that is most predominantly followed in Albania, and amongst the Albanian peoples, and is thus one of the smaller denominations of The Philosophy of Astronism, yet too, one of the most unique.

Derivatives

Iluminizmitist

Iluminizmitistic

Iluminizmitian

Iluminizmit Shqiptar - the root term for Albanian Astronism.

Imagewear (noun) - distinguishing clothing or accessories used in or by a particular society, nation, or individual, but most especially, by a particular occupation.

Imagicentrism - a subschool of Imaginism in The Philosophy of Astronism taking the stance that imagination is the one and only pure connection between humanity and The Divine, and also positions imagination at the centre of all human activity, morality, and philosophy, and interprets all Astronist philosophy from the viewpoint of the imagination.

Derivatives

Imagicentricity

Imagicentric

Imagicentrist

Imaginarium - the main room within an Astronist planetarium laid out as an auditorium in which the public sit and enjoy video presentations, documentaries, specially created films, and other interactive digital activities on a screen filling the entire ceiling, all with a philosophical context.

Derivatives

Imaginariums

Imaginism

- a school of thought in The Philosophy of Astronism focusing on the centrality and importance of imagination, specifically its philosophy, and its relationship with idea, thought, understanding, destiny, and divinity, and typically holds imagination to be of Divine source.
- in Cosmic Art, as a derivation of Astronist Art, an artistic style depicting artificial, or imagined celestial entities, and scenes, rather than natural, or actual celestial entities, such as those seen in astrophotography.

Derivatives

Imaginist

Imaginistic

Imaginement - in Astronist Philosophy, the act of imagining.

Imah béntang - derived from the Sundanese language and used in some Javanese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Imbrication - in Astronist Philosophy, relating to two or more philosophical concepts, schools, disciplines, or theories that overlap in their themes, orientations, or in their approach to a particular topic.

Derivatives

Imbricational

Imbricative

Imbricatively

Ime'mmụọ - The School of Spirituality in Astration as known in the Igbo language.

Immanent - in an Astronist contextualisation, of The Philosophy of Astronism, existing intrinsically and is at the heart of The People's Constitutional Company of Jesse Millette.

Derivatives

Immanence

Immanency

Immatriculation - in Astronist Philosophy, to register oneself as a debater with The International People's Philosophical Debatory Board so that one can debate in any Astronist philosophical argumentation held in any Astronist philosophical building, or at any event sponsored by an Astronist organisation in all participating countries.

Derivatives

Immatriculator

Immatriculative

Immatriculatively

Immatriculational

Immatriculationally

Immatriculate

Immatriculated

Immatriculating

Immemoriality - in Astronist Philosophy, an instrument of study addressing immeasurable or inconceivable periods of time for the human mind in our current state, ability, and capacity.

Derivatives

Immemorialities

Immigration Law (Cosmos) - an Astronist Subject dealing with the laws relating to immigration policy of a planet, a celestial body, or space station.

Derivatives

Cosmic Immigration Law

Immiseration - in an Astronist contextualisation, relating the state of a country, or society of peoples before an Astronist methodological system is constructed and implemented.

Derivatives

Immiserative

Immutability - in an Astronist contextualisation, relating the quality of The Grand Constitution in which the words of the constitution do not ever change, but may only be added to.

Imnemnic - in Astronist Philosophy, of a philosophical concept or notion, to be in alignment with current scientific and empirical knowledge.

Derivatives

Imnemnic

Imnemnically

Imnemnity - in Astronist Philosophy, a prominent instrument of study measuring the extent to which a philosophical concept or notion falls in alignment with current scientific and empirical knowledge, the oppositism and comparter instrument to which is known as disimnemnity.

Derivatives

Imnemnities

Imneminence

Imneminency

Impaludation - in Astronist Philosophy, referring to all concepts relating to perfection.

Derivatives

Impaludative

Impaludatively

Impartation - in an Astronist contextualisation, the official action whereby a congressional member provides information, especially that which has been previously unknown, to the entire assembly.

Impartialism - the principle of the exegesis and ascription of The Grand Centrality of The Philosophy of Astronism holding that all concepts, theories, ideas, and cosmologies written in The Grand Centrality are treated in equal measure with no supremacy of concept in relation to their order within the documentation.

Derivatives

Impartialist

Impartialistic
Impartialistically

Impedimentation - in Astronist Philosophy, an obstacle existing in the way of a philosopher's ability to fulfil a philosophical contemplation, or theory; this can either be physical, mental, or otherwise.

Impentinate - in Astronist Philosophy, commonly referenced in association with The Grand Impentination, to physically leave The Earth on a vessel, especially for another world or to embark upon some exploratory mission, but should not be confused with anapentination.

Derivatives

Impentination
Impentination
Impentinationally
Impentivative
Impentivatively
Impentivating
Impentinated
Impentinator
Impentinator
Impentimators
Impentinatress
Impentinatresses

Imperativity - in Astronist Philosophy, an instrument of study measuring the importance of something, but specifically in relation to the immediacy of that entity's occurrence, or the immediacy of the applicability of a concept.

Derivatives

Imperativities

Imperceptus - in Astronist Philosophy, something unknown that can be achieved or understood, but only achievable by an unknown amount of philosophical contemplations and imaginations.

Derivatives

Imperceptia

Imperishability - in an Astronist contextualisation, the quality of The Grand Constitutional whereby its word exists forever.

Impermissibility - in an Astronist contextualisation, those actions not considered by The Grand Constitution to be permitted, or allowed.

Impersonal - in an Astronist contextualisation, of an argument made by a member of Astronist congress, not holding any personal feelings, or involvement.

Derivatives

Impersonality

Impersonic - relating to a philosophy, or religion that was created by an individual, but not developed, or organised by them, but by others; their earliest followers.

Derivatives

Impersonicism
Impersonical
Impersonically
Impersonicity

Impetrate - in Astronist Philosophy, to accomplish and conquer a philosophical concept through extensive contemplation and enknowledge, especially a concept of great depth and complexity.

Derivatives

Impetration
Impetrative
Impetratively
Impetrament
Impetramental
Impetrated
Impetrating
Impetrator
Impetress

Implementationism - a school of thought in The Philosophy of Astronism that bases all its principles on the implementation of philosophical thought, idea, and methodology, and does not consider anything that cannot be clearly implemented into the real world.

Derivatives

Implementationist
Implementationistic

Implicationism - a school of thought in The Philosophy of Astronism that views all philosophical thought, idea, and method by the implications it will bring, either in theory, or in application, and takes a similar stance to Consequencism in ethics and morality.

Derivatives

Implicationist
Implicationistic

Imploration - in Astronist Naology, the official term for the procedure of when the faculty of an Astronist philosophical building must ask a grandee to release funds for a specific purpose.

Derivatives

Implorative
Imploratively

Importancy - in Astronist Philosophy, relating to the state, fact, or characteristic of being important, either physically, or conceptually, or metaphorically.

Derivatives

Importancies

Importantmost - in Astronist Philosophy, that which is considered to be the most important for a given reason out of a series, or group of associated entities, items, or concepts.

Importitude - in Astronist Philosophy, during a philosophical argumentation, of a debater, persistent in their argument, to the point of annoyance, yet they typically succeed with their technique of persistence.

Derivatives

Importitudinal

Importitudinally

Impluvium - in Astronist Architecture, a type of unroofed area as part of an astrodium featuring a very shallow pool, typically one of checkered tiles, into which rainwater falls into and drains out of, and sticking out of the centre of the pool, an orrery is typically positioned.

Derivatives

Impluviums

Imprecisionism - in omnidoxicology as part of omnidoxical authority is the belief orientation holding that The Omnidoxy is not the ultimate witness of its author's intentions and therefore should only be seen a document and nothing of a greater power or nature.

Derivatives

Imprecisionist

Imprecisionistic

Imprevoyance - in Astronist Philosophy, showing a lack of foresight in one's philosophical contemplations, especially in relation to the future of humanity.

Derivatives

Imprevoyant

Imprevoyantly

Impute - in an Astronist contextualisation, the official action of attributing a problem, or offence to an individual, a group, or an organisation.

Derivatives

Imputation

Inaccomplissement - in Astronist Philosophy, losing a philosophical argumentation to another debater, especially one with greater experience and knowledge of the topic addressed.

Inacknowledge - in Astronist Philosophy, that which isn't acknowledged, especially not in the way it had been intended.

Derivatives

Inacknowledged

Inacknowledging

Inaction - in an Astronist contextualisation, a distinct lack of action, or concordance during an Astronist congressional session, or any other type of meeting.

Inadherence - in Astronist Philosophy, a distinct need to disassociate or reattach oneself or something else from one thing to another, either in a physical, or conceptual sense.

Inanis - derived from Latin, in Astronist Philosophy, of a person, without any philosophical imagination, or contemplation, or a distinct lack of interest in philosophical concepts.

Inastrality - in Astronist Philosophy, the oppositism to astrality, and denotes the inability to wonderment, and the extent to which someone holds that inability.

Derivatives

Inastralities

Inaugural - in an Astronist contextualisation, either relating to the founding of The People's Constitutional Company of Jesse Millette, or the beginning of an individual's role in an executive position, especially the Chairman, or Vice Chairman roles.

Inaugurological Astronism - in Astronist Philosophy, a form of The Philosophy of Astronism that is purposefully constructed in order to be comprehensively conveyed to a person, or group, especially for the first time, and is characterised by the simplification of concepts, the use of comparison, and the exclusion of unique or in-depth terminology. This may also relate to The Appendadoxy, in which this form of The Philosophy is first outlined.

Inaugurology - in Astronist Philosophy, a major discipline of study addressing the methodology of how an idea, a school of thought, or an entire philosophy is to be conveyed to an individual that is completely unaware of it beforehand, and involves concepts from education methodology and pedagogy and was first outlined in the document known as *The Appendadoxy: Inaugurological Astronism*, and is closely associated with the practices and philosophies involved with cosmechism.

Derivatives

Inaugurologic

Inaugurological

Inaugurologically

Inaugurologist

Incarpituatation - in Astronist Philosophy, the principle holding that the length for which a topic is addressed during the writings of The Omnidoxy does not correspond to the importance of the topic within wider Astronist Philosophy, as certain subjects are purposefully left for future Astronist Tradition philosophers to contemplate and further develop. Essentially, it holds that certain subjects that are relatively shortly addressed should not be dismissed as having a lesser role within Astronist Philosophy.

Derivatives

Incarpituative

Incarpituatively

Incarpituational

Incarpituatism

Incaution - in an Astronist contextualisation, a distinct lack of emphasis on the potentiality of problems, or risks, especially after they have shown their consequences.

Incentivate - during an Astronist congressional session, the official action undertaken by a member of such a session wherein they present incentives for others members to see in order to convince them that their bill, or policy, or opinion is right, or should be passed by the assembly.

Derivatives

Incentivator

Incentivation

Incentivational
Incentivative
Incentivatively

Incentrality - in Astronist Philosophy, constructed to form the opposite of a centrality, the quality or fact of being unimportant in any particular concept, and may even go as far as to be considered dangerous if adhered to, and is most commonly seen as part of some appellations of rubrals in The Omnidoxy.

Derivatives

Incentralities

Incentric - in Astronist Philosophy, that which is not important, or does not hold a central role in a system, especially the system of The Cosmos.

Derivatives

Incentrical

Incentrically

Incentricity

Inception Epoch - in Astronist Philosophy, the appellation for the period in epochology relating to the event of The Big Bang, and is known as the Plank Epoch in mainstream Physical Cosmology.

Inceptionism - a school of thought in The Philosophy of Astronism that focuses on the establishment, or the institutionalisation of the theory, or idea to be the central purpose of philosophy, as opposed to creating theories and ideas for that sole sake.

Derivatives

Inceptionist

Inceptionistic

Inceptum - derived from Latin, in Astronist Philosophy, the beginning era of a philosophical tradition, especially the first fifty years since its founding and succeeds the initium.

Incessamment - in Astronist Philosophy, of a philosophical argumentation, a discussion that is relatively short and quickly agreed upon.

Incipient Mergence - in Astronist Philosophy, specifically within the discipline of mergenics, a type of mergence characterised by the process wherein smaller elements are conjoined in the development of a larger oneness.

Incipit - in Astronist Architecture, a term for the entrance of a promontory.

Incivism - in Astronist Philosophy, a distinct lack of public spirit, and civil attachment.

Derivatives

Incivic

Incivil

Inclusive discipline - in Astronist Philosophy, a category of philosophical discipline that is associated with each of the twelve disquisitions of The Omnidoxy and encompasses a wide variety

of disciplines within it, an example of which being the largest inclusive discipline known as compendology.

Inclusive Astronism - a form of The Philosophy of Astronism predicated on the notion that all denominations and derivations of The Philosophy are significant in their interpretations and stands in alignment with derivation theory.

Inclusivity - in Astronist Education, a major hallmark of the worldview and philosophy of the Astronist education system that promotes phrontisteries and the Astronist education system as open to all, but insists that only those students with good attitudes, are willing to grasp their talents, and are determined to work hard in the subjects of their interest and enthusiasm, will achieve opportunities within the phrontistery and the wider Astronist education system. By this, the inclusiveness is placed upon the decisions of the student, while the phrontistery itself continues in its principle of inclusivism.

Derivatives

Inclusivist

Inclusivism

Inclusivistic

Inclusivise - a discipline of study within Astronist Philosophy that is categorised within the umbrella of an inclusive discipline, as opposed to a disinclusivised discipline.

Derivatives

Inclusivised

Inclusivisation

Inclusivisational

Inclusivising

Incognisant - in an Astronist contextualisation, the official position of The People's Constitutional Company of Jesse Millette on an issue wherein the Company has no preceding knowledge of the issue at hand.

Derivatives

Incognisance

Incoherent - in an Astronist contextualisation, the state and period of time wherein The People's Constitutional Company of Jesse Millette has not yet made its official stance on an issue.

Derivatives

Incoherence

Incoherency

Incohesion - in an Astronist contextualisation, the choice of a people, or county not to accept The Philosophy of Astronism, and those whom enjoy the philosophy.

Derivatives

Incohesive

Incolore - in Astronist Art, relating to an art piece without any colour.

Incommodant - in Astronist Philosophy, a reviled approach to philosophical argumentation that is unpleasant and offensive to other debaters without any real elegance and logic in one's arguments and theories.

Derivatives

Incommodantly

Incommodance

Incommodancy

Incompositus - derived from Latin, a distinct disorder within a philosophical tradition; lacking core distinct principles.

Incomprehensibility of Scale - in perimetrics of Astronist Philosophy, the appellation for the concept holding that there is no edge to The Cosmos that can either be comprehended by cosmic beings, or there is no edge at all due to the incomprehensible scale of The Cosmos, and therefore deviates from traditional understandings of the Astronist Cosmology as it considers The Cosmos's scale to be one of infiniteness by this notion.

Inconcentric - in Astronist Philosophy, of a celestial, not conforming to the concentric shape and pattern.

Derivatives

Inconcentricity

Inconclusive - in an Astronist contextualisation, of any type of meeting, especially an Astronist congressional session, not coming to a clear, or majoritarian conclusion of a particular topic, and is therefore another for discordance.

Inconclusivity - in Astronist Philosophy, the instance that a concept or theory explained in The Omnidoxy does not leading to a firm conclusion.

Incongruous - in an Astronist contextualisation, of an individual, a philosophy, or an organisation, not being in compatible with The People's Constitutional Company of Jesse Millette, or The Philosophy of Astronism.

Derivatives

Incongruity

Inconsonant - another term for incongruity.

Derivatives

Inconsonance

Inconsonancy

Incontented - in Astronist Philosophy, to be without contentment, either emotionally, or structurally, especially of the way by which a cosmical structure is formed to infer instability.

Inconvenient - in Astronist Philosophy, failure to observe the rules of a philosophical argumentation.

Derivatives

Inconveniently

Inconvenience

Incorporated Astronism - a broad term for any type, practice, or theory of Astronism that does, or is, recognised by The Institution of The Philosophy of Astronism.

Incorporeality - in Astronist Philosophy, relating to the spirit, or the instance or notion of spirituality.

Derivatives

Incorporealities

Incorporer - in Astronist Philosophy, during a philosophical argumentation, a debater that introduces a new topic of discussion and is accepted by the borner.

Incosmical - in Astronist Philosophy, that which is not cosmical in its naturity, and nor by its characteristics; essentially, the inversion of cosmicality.

Derivatives

Incosmicality

Incosmic

Incosmicness

Incrementation

- in Astronist Philosophy, the incremental increase of a philosophical concept in terms of its popularity as measured by parameters of population increase.
- in Astronist Philosophy, the incremental increase of the topic of a philosophical argumentation through discerning the records held by each debatory borner which are submitted to The International People's Philosophical Debatory Board and are combined with statistics from across the country, and internationally.

Derivatives

Incrementational

Incrementationally

Incrementity

Incroyance - in Astronist Philosophy, an avid disbeliever of The Philosophy of Astronism in general, especially when they make their disbelief openly and publicly known.

Derivatives

Incroyant

Incroyantly

Incroyer

Incroyetress

Incrustation - a style of interior decoration on walls whereby parts of the wall recess, often termed as incrusta, especially when embossed with an illustration.

Derivatives

Incrusta

Inculpate - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette wherein the Company makes an accusation against something, or someone.

Derivatives

Inculpation

Inculpatory

Incultured - ignorant of philosophy in general, but especially ignorant of The Philosophy of Astronism and even its most basic concepts and principles.

Derivatives

Inculture

Incumbency - in an Astronist contextualisation, the period of time during which a person hold a certain role within The People's Constitutional Company of Jesse Millette, especially when referred to entirely and collectively.

Incunabulum - in Astronist Civicology, the use of the archaic word to describe a book, and refers to a text-only book which is to accompany an atlas as a reference book.

Derivatives

Incunabula

Indemnify - in an Astronist contextualisation, an official action undertaken by The People's Constitutional Company of Jesse Millette wherein the Company compensates an individual, a group, or an organisation for harm, or loss due to the actions, or policies of the Company.

Derivatives

Indemnification

Indemnifier

Indemniffee

Indentation

- in Constitutional Terminology, the moving of text to the right, typically for listations, or for a differentiation.
- in Astronist Ornamentation, the use of multiple borderings.

Indexa - in omnidoxicology, a single entry into the indexment system of The Omnidoxy, such as 1:2:3.

Derivatives

Indexas (plural)

Indexi (plural)

Indexation - in Constitutional Terminology, a type of listation of alphabetical names, subjects, or other items.

Indexication - in Astronist Education, the official term for an inspection of a phrontistery, and is conducted by an indexicator.

Derivatives

Indexicator

Indexicational

Indexicative

Indexicatively

Indexment - in omnidoxicology, the system of indexing used in The Omnidoxy categorised by disquisition, discourse, and insentensation characterised by [number:number:number], an example

of which would be 1:2:3 which pinpoints an indexa of the first disquisition of The Omnidoxy, the second discourse within that disquisition, and the third insentensation of that discourse.

Derivatives

Indexmentation

Indexmenter

Indenture - in an Astronist contextualisation, any type of legal agreement, documentation, or contract involving The People's Constitutional Company of Jesse Millette.

Indesignation - in obliviology of Astronist Philosophy, that which remains without designation in the cosmical system in Cosmic Philosophy, a prominent example of which the Event Horizon of a black hole.

Derivatives

Indesignate

Indesignating

Indesignated

Indesignational

Indian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of India.
- collectively refers to the various schools, branches, and denominations of The Philosophy of Astronism on the Indian subcontinent.
- the denomination of The Philosophy of Astronism present in India that is clearly influenced by English Astronism and is most typically adhered to in the larger cities and is the dominant form in the states of Goa, Lakshadweep, the Andaman and Nicobar Islands, and the Puducherry union territory.

Indistinction - in Astronist Philosophy, alternative to the term indistinct, relating to a concept or theory that is not clearly or precisely defined.

Individual Knowledge - in Astronist Philosophy, specifically within Transientology, the appellation for the type of knowledge that personal to oneself and is structured upon one's own individual and personal experiences, as compared to that which is appellated as Entire Knowledge.

Individuationism - a school of thought in The Philosophy of Astronism that bases its philosophical premise on the singling out of individual sentences from a string of many in order to derive one particular and arguably pure idea, as opposed to combining multiple sentences together to form an arguably more convoluted idea.

Derivatives

Individuationist

Individuationistic

Indivine - in Astronist Philosophy, an entity, either living or not, that do not possess a direct link to The Divine, and hasn't the possibility of possessing that direct link.

Derivatives

Indivinity

Indivinely

Indlu yeenkwenkwezi - derived from the Xhosa language and used in South African denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Izindlu zeenkwenkwezi

Indlu yenkanyezi - derived from the Zulu language and used in South African denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Izindlu zenkanyezi

IndoAstronistisation - the specific Astronistisation of Indian society, either in a macro or micro form.

Derivatives

IndoAstronistisationism

Indonesian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Indonesia.

Indrucy - in Astronist Literature and Philosophy, a period and state of intense activity for a philosopher, author, or any other artist in whichever medium they do express themselves, wherein the majority of their spare time is taken up by writing (in the case of an author or philosopher) a particular document, or set of documents, or books; this is characterised by intense levels of writing mounting to thousands of words written per day, late nights, reclusion, a general obsessiveness and attention to details, frequent experiences of nausea, sudden impulses to write, as well as an overall predisposition to deep contemplations which are uncharacteristic of people that are not experiencing indrucy. The periods of time that a person may be under indrucy vary greatly with some states of indrucy stretching on for years while others exist only for a few months. Some smaller periods of indrucy are expected to be more dangerous than those of longer periods as longer periods of indrucy are expected to become part of the person's natural disposition and the way they conduct their life while shorter forms of indrucy may result in mental health issues as this transition (known as indrucation) has not yet occurred therefore the individual is more susceptible to experiencing the potentially harmful effects of indrucy. To be classified as a period of indrucy, a person must be in the state of indrucy for at least two weeks. The first of such states or periods of indrucy known by this term was experienced by Brandon Taylorian during his writing of The Omnidoxy over the course of one and a half years of indrucy. Indrucy is a philosophical and artistically centred term that may be in close relation to obsessive-compulsive disorder. In the context of the Astronist philosophical tradition, true indrucy is not induced by drugs or alcohol, but by a purely artistic zeal and obsession. See intoxicosis for the mental illness derived from indrucy.

Derivatives

Indrucation

Indrucational

Indrucative

Indrucism

Indrucist

Indrucistic

Indrucistical
Indrucistically
Indrusic
Indrusical
Indrusically
Indrucies

Induction - in an Astronist contextualisation, the typically two month long process at the beginning of the term of an employee of The People's Constitutional Company of Jesse Millette meant to introduce them to the Company, its procedures, and the role they have been employed to fill.

Inerrant - in an Astronist contextualisation, one of the qualities of The Grand Constitution wherein it is not wrong in principle, but perhaps only in the circumstances around it.

Derivatives

Inerrancy

Inerteology - a subdiscipline within introspectics of Astronist Philosophy dealing with the inertia and its naturity, interactions with cosmic entities, and the ways in which it occurs.

Derivatives

Inerteologic
Inerteological
Inerteologically
Inerteologist
Inerteologists

Inertialism - in introspectics of Astronist Philosophy, the belief that the unchanged entities in The Cosmos are those which are of greater importance in the cosmical system and are superior in relevance to dynamic entities.

Derivatives

Inertialist
Inertialistic

Inertiality - in introspectics of Astronist Philosophy, the instrument of study measuring the extent to which a cosmical entity changes its appearance, functionality, or positioning throughout its existence in the identification of whether it is inertial or dynamic.

Derivatives

Inertialities

Inertics - a branch of study in Astronist Philosophy, especially Cosmic Philosophy, as part of wider Astronomy dealing with the philosophical discussion towards the inactivity of certain celestial entities, or the parts of The Cosmos that have not, or do not change.

Derivatives

Inerticist
Inerticistic
Inertical
Inertically

Inevolic - in sentientology of Astronist Philosophy, a species that isn't humanoid, and neither has it come into contact with humanity.

Inexactitude - in an Astronist contextualisation, the discussion of something not in its exact terms, or in its exact circumstances, or consequences, especially due to it being convoluted.

Inexist - in Astronist Philosophy, that which does not exist currently and has no potentiality to exist in any future time, and therefore differs from the term, disexistence.

Derivatives

Inexistent

Inexistence

Inexorable - in an Astronist contextualisation, of a member of meeting, especially during an Astronist congressional session, not able to be persuaded, especially when the member's opinion affects the meeting's concordance.

Derivatives

Inexorability

Inextremity - in Astronist Philosophy, without extremities, especially due to existing as transcending beyond them.

Derivatives

Inextremities

Inf - in Astronist Philosophy, the philophon for the discipline of infinetics.

Infalling - in formatology of Astronist Philosophy, the instance of an infall wherein smaller objects falling within a larger object due to its collapse, or due to a formational or transformational process.

Infamilise - in familiology in Astronist Philosophy, a celestial that is unable to be categorised within one of The Seven Cosmical Families.

Derivatives

Infamilised

Infamilisation

Infamilial

Infamiliality

Infancy - in an Astronist contextualisation, of an argument, opinion, or general disputation, in the early stages of its development, complexity, or coherency.

Infantian - a child follower of The Philosophy of Astronism; someone under the age of eighteen.

Derivatives

Infantia

Infantile devotions - in Astronist Philosophy, collectively referring to all practices and expressions of wonderment, ponderment, adoration, and laudation enacted, and understood by children.

Infantism - in Astronist Philosophy, the belief that children under the age of twelve can understand certain basic philosophical concepts of Cosmic Philosophy especially, and should be active in astronomical and cosmic philosophical practices, including infantile devotions.

Derivatives

Infantist

Infantists

Infantistic

Infantistically

Inferior - in an Astronist contextualisation, the group of members of an Astronist congressional session whom do not win a majority.

Derivatives

Inferiority

Infidus - derived from Latin, in Astronist Philosophy, during a philosophical argumentation, a statement that is given that is later found to be untrue.

Infigate - in Astronist Philosophy, to fix a philosophical paradox, or a conceptual issue by proposing new ideas and contemplations.

Derivatives

Infigation

Infigational

Infigationally

Infigative

Infigatively

Infigator

Infigatress

Infinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the stance that a true finality is impossible due to the structure and nature of The Cosmos and its dependency on The Universe.

Derivatives

Infinalities

Infinalism

Infinalist

Infince - in Astronist Philosophy, relating to infinity, and as a cosmic dimensionality, relates to the appellation for Closed Infince.

Derivatives

Infincial

Infincency

Infnetics - in Astronist Philosophy, the discipline of study and philosophical discussion of the dimension in which one may see and know all possibilities and imaginable possibles in every possible universe's chronology; a Divine state.

Derivatives

Infnetrist

Infnetical

Infinetically

Infiniment - in Astronist Philosophy, relating to that which is infinite, or considered to be infinite.

Infinisphere - in Astronist Philosophy, the concept from The Universal Hypersphere holding that there exists an infinite amount of dimensions due to the infinite nature of The Universe from the perspective of the Astronist Cosmology.

Derivatives

Infinispheric

Infinispherical

Infinispherically

Infinisphericity

Infinite Chance - in Astronist Philosophy, in an Infinity Paradigm, the probability of something inevitably existing or occurring due to the infinite amounts of space, time, and matter that exist in an Infinity Paradigm.

Infinitise - in Astronist Philosophy, to conceptually make something infinite.

Derivatives

Infinitised

Infinitising

Infinitisation

Infinitism - in Astronist Philosophy, relating to the quality, state, or fact of infinity, or of being infinite by naturity.

Infiniteous - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the second son of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Infiniteousian

Infinity Paradigm - in Astronist Philosophy, the appellation for the instance in which infinity dominates, and so anything is therefore possible due to the existence of an infinite amount of time, space, and matter.

Infirmation - in Astronist Philosophy, during a philosophical argumentation, an argument that is immediately deemed as invalid by the borner due to its blatant illogicality, irrelevancy, or irrationality.

Infit - in Astronist Philosophy, for one entity to be suitably matched and contoured with another.

Derivatives

Infitted

Infitting

Inflational - in Astronist Philosophy, relating to the physical expansion of The Cosmos during the Inflation Epoch.

Inflation Epoch - in Astronist Philosophy, the appellation for the period within epochology marking the expansion of The Cosmos and succeeds the period of the Inception Epoch, and is the epochological period that reigns in present times.

Information Law (Cosmos) - an Astronist Subject dealing with the laws of information and policy relating to information access and distribution of a particular planet, celestial body, or space station and its governing body.

Derivatives

Cosmic Information Law

Informatium - in Astronist Architecture, a type of Astronist building typically found in city centres and in which all information about the city is archived.

Derivatives

Informatia

Informatiums

Infraction - in an Astronist contextualisation, a clear and open violation of a constitutional principle, or corporate law, either committed by an employee, a group, or an organisation.

Infraphilosophy - in Astronist Philosophy, collectively referring to the fundamental structures and foundations of a philosophy.

Derivatives

Infraphilosophical

Infraphilosophically

Infraphilosophicality

Infrapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, relating to a cosmoapplication that incorporates less than five consistencies, with a cosmoapplication employing five or more consistencies called a circumapplication.

Derivatives

Infrapplicational

Infusement - the process of instilling a duty or destiny within a being, especially within Astronist Mystology and Astronist Philosophy.

Ingenitor - in Astronist Philosophy, an alternative term to wormholes.

Derivatives

Ingenitors

Ingenium - derived from Latin, in Astronist Philosophy, relating to the argument that all philosophical contemplations, ideas, and imaginations come from one's own innate character and nature, and are triggered by the environments into which we are put, and by the experiences we feel.

Ingression - in an Astronist contextualisation, the act of entering a meeting, or an Astronist congressional session.

Derivatives

Ingress

Inherencies - in Astronist Philosophy, relating to the qualities of one entity having directly originated from that of another.

Initial Creation - in obliviology of Astronist Philosophy, the appellation for the instance in which a black hole is created.

Initiality - in Astronist Philosophy, the quality, or fact of existing at the beginning of a process or an event, typically acting as an initiator or a factor fuelling such a process.

Derivatives

Initialities

Initial Reciprocal - in omnology of Astronist Philosophy, the appellation for the notion that for reciprocity to occur, there must have been an initial reciprocation, especially in relation to The Expanding Cosmos.

Initial Singularity - in introspectics of Astronist Philosophy, the appellation for the instance and point of singularity, as it is known in mainstream physics and cosmology.

Initium - in Astronist Philosophy, the first decade in the history and development of a philosophy, and precedes the inceptum.

Inmanifest - in Astronist Philosophy, that which isn't able to be physically or conceptually manifested.

Derivatives

Inmanifested

Inmanifesting

Inmanifestation

Inmanifestational

Inmanifestationally

Innards - in an Astronist contextualisation, a colloquial and informal term for the internal operations and workings of The People's Constitutional Company of Jesse Millette.

Inner Halo - in firmamentology of Astronist Philosophy, the part of the galactic halo that is closest to the galactic core.

Innominatism - in sentientology of Astronist Philosophy, a solution provided by the Astronist Tradition to the Fermi Paradox characterised by the belief that humanity bases its exploratory procedures according to our own evolution and development; essentially, the explorative abilities of humanity are limited due to the lack of awareness of humanity.

Derivatives

Innominatist

Innominatistic

Innominatistically

Innotional - in Astronist Philosophy, that which is not philosophically constituted, nor is the notion with which it is associated comprehensive.

Derivatives

Innotationality

Innovationism - in Astronist Propaganda, the art style of making innovation and its imageries central to the propaganda piece, and using connotations of education, knowledge, and creativity to push a particular message, or subject.

Inomnitialism - in introspectics of Astronist Philosophy, the notion that if everything was removed from The Cosmos, it would still exist as it is.

Derivatives

Inomnitialist

Inomnitialistic

Inondation - in Astronist Philosophy, during a philosophical argumentation, to be flooded with many different philosophical concepts after the discussion of a topic has commenced, typically with the need of structure and order provided by the borner.

Derivatives

Inondational

Inondationally

Inondative

Inondatively

Inopine - in Astronist Philosophy, during a philosophical argumentation, for an unexpected turn to occur in the course of a discussion, typically when either a new debater joins and proposes a new concept or opinion, or when a dominating concept is suddenly disproved when challenged by a newly proposed concept.

Derivatives

Inopinal

Inopinally

Inoriginate - in Astronist Philosophy, that which doesn't originate from something else.

Derivatives

Inorigin

Inoriginated

Inoriginative

Inoriginatively

Inorigination

Inoriginational

Inoriginationally

Inphilosophy - in Astronist Philosophy, a version, or interpretation of a philosophy that is not considered to be the correct interpretation, or version of a philosophical concept, or teaching to the majority of adherents.

Derivatives

Inphilosophical

Inphilosophically

Inphilosophicality

Inproliferity - in Astronist Philosophy, the instance in which celestial entities are not regularly applied to a particular instrument of study rather than that to which they are familiarly applied which is known as prolifeferity.

Inquest - in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette wherein an investigation is initiated into a certain problem, or issue.

Derivatives

Inquisition

Ins - in Astronist Philosophy, the philophon for the discipline of Instrument Theory.

Inscience - in Astronist Philosophy, a state in which either an individual, or a group are without knowledge of something; they are ignorant of its nature, purpose, identity, and potentiality.

Derivatives

Inscient

Insciency

Insciential

Inscientially

Insensate - a state that opposes having an official philosophy.

Derivatives

Insensatory

Insensity

Insensated

Insentence - the writing of a document in such a way that each sentence is made a paragraph rather than multiple sentences constituting a paragraph; first introduced and thoroughly used in The Grand Centrality of The Philosophy of Astronism, especially so in The Omnidoxy.

Derivatives

Insentenced

Insentensical

Insentensation

Insentensations

Insentency - in Astronist Philosophy, relating to the study and contemplation of the order of insentensations within The Omnidoxy.

Derivatives

Insentencist

Insentencists

Insentencial

Inserity - in Astronist Philosophy, the fact, instance, or quality of being inauthentic, especially in relation to an appellation that is considered to be comedic or derogatory by the Astronist Tradition.

Derivatives

Inseric

Inserical

Inserically

Insertion - in Constitutional Terminology, the inserting of images into The Grand Constitution to demonstrate a confirmation of the official versions of logos, sigils, etc.

Insignificate - in Astronist Philosophy, to take the understanding that one's own view is insignificant, or to consider something as insignificant in comparison to something else, especially something physically or conceptually larger.

Derivatives

Insignification

Insignificational

Insignificationally

Insignificative

Insignificatively

Insignificated

Insignificating

Insignificism - a school of thought in The Philosophy of Astronism the emphasises the removal of human constructs from all philosophical interpretation, due to the belief held that anthropocentrism is degrading to the centrality of The Cosmos in The Universe, and holds that humanity is insignificant when compared to the entirety of The Cosmos.

Derivatives

Insignificist

Insignificistic

Insigniological Cosmism - the branch of Cosmism dealing with mission patches that feature, and are inspired by cosmical, galactical, or celestial imagery.

Insigniological Humanism - the depiction of human beings on mission patches.

Insigniologist - an individual who studies and analyses mission patches, and aids in the selection of mission patches for publication.

Insigniology - a large branch of study Astronomy dealing with the analysis and study of mission patches and spacecraft emblems created by PUESEC, in close association with Astronist Symbolology.

Derivatives

Insigniologic

Insigniological

Insigniologically

Insistament - in Astronist Philosophy, the process by which one enters upon one's philosophical journey, no matter their age, or their life's circumstances.

Derivatives

Insistation

Insister - in Astronist Philosophy, for a debater during a philosophical argumentation, to lay stress upon a concept, and to be steadfast in one's belief of the concept.

Derivatives

Insisteration
Insisterational
Insisterationally
Insisterity

Insondable - in Astronist Philosophy, that which is unimaginable, typically applied to something that is Divine in nature.

Inspiritment
- in Astronist Philosophy, to encourage and enliven someone, or something.
- in Astronist Mystology, refers to The Cosmic Inspiritment.

Instar - in Astronist Art, a special type of depiction of an Astronist character with cosmical symbols, styles, and patterns surrounding them.

Instatine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Zsofine and Maxatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Instatinian

Instaurate - in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette of renewing the incorporation of the Company in every country worldwide, or the renewing of a trademark.

Derivatives

Instauration
Instaurational
Instaurator
Instauratee

Institution - pertaining to a philosophical institution, especially one that holds the title of proprietor. In an omnidoxical context, when the term "Institution" is capitalised in this way, it refers specifically to The Institution of The Philosophy of Astronism while its non-capitalised form means to refer to philosophical institutions in a general sense.

Institutionalise - in an Astronist contextualisation, the official action and long process of the establishment of a particular philosophy or new culture into The People's Constitutional Company of Jesse Millette.

Derivatives

Institutionalisation
Institutionaliser
Institutionalisee

Instringent - in Astronist Philosophy, relating to an interpretative approach to concepts, theories, philosophies, or argumentations.

Derivatives

Instringently
Instringency

Instructionalism - a school of thought in The Philosophy of Astronism emphasising the importance of instruction in philosophical thought, preferably through step by step methodology for the implementation of the philosophical system.

Derivatives

Instructionalist

Instructionalistic

Instrumentalise - in Astronist Philosophy, to apply a concept, theory, or argument to an instrument of study during a philosophical argumentation.

Derivatives

Instrumentalisation

Instrumentalised

Instrumentalising

Instrumentaliser

Instrumentation

- in Astronist Philosophy, relating to the completed application of one or more instruments of study to form a philosophical concept, theory, or argument, or that which collectively relates to the application of all the relevant instruments of study to a subject, the rubral in The Omnidoxy for which is known as Instrument Theory.
- in Astronist Ornamentation, the tools and techniques adopted by an ornamentist in order to create a particular ornament regarded collectively.

Derivatives

Instrumentations

Instrumentational

Instrumentationally

Instrumentise - in Astronist Architecture, as also a part of gardenry, the adornment of an area, such as on a lawn, or courtyard, with philosophical, and astronomical instruments, such as telescopes, and orreries.

Derivatives

Instrumented

Instrument of Study - an element, also known as a subdivision of The Philosophy of Astronism dealing with the theories, abstract tools, and concepts that allow the studier to form conclusions and opinions, examples of which are rotality, orbitality, motionality, functionality, and many more.

Instrument Theory

- in Astronist Philosophy, a discipline of study dealing with the contemplation of the application of an instrument of study, and the nature of such an application.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study and practice of instrumentation.

In subject - in Astronist Terminology, an Astronist-originative alternative to the term “in question” and relates to that which is being discussed or addressed.

Insulation - in Astronist Ornamentation, the process of best insulating an ornamental pattern dependent upon the colours present.

Insume - in Astronist Philosophy, of gravity, to grasp matter and to become gravitational.

Derivatives

Insumes

Insumation

Insumational

Insumed

Insuming

Int - in Astronist Philosophy, the philophon for the discipline of introspectics.

Intake - in an Astronist contextualisation, the amount of people employed into The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries in a given time period, typically a year.

Integrationism - a school of thought in The Philosophy of Astronism focusing on the centrality of the integration of philosophy into the state, and the way in which the state is governed, ordered, and structured.

Derivatives

Integrationist

Integrationistic

Integration of Cultural Astronomy - in astronomy of Astronist Philosophy, the appellation for the prophesied second stage of The Astronomic Revolution involving the centralisation of astronomical activities in day-to-day society.

Integuments - in an Astronist contextualisation, the securities precautions adopted outside Astronist buildings, especially when referred to collectively.

Derivatives

Integumentary

Integumental

Intelectualidad - The School of Intellectuality in Astration as known in the Spanish language.

Intelectualidade - The School of Intellectuality in Astration as known in the Portuguese language.

Intelektualitas

- The School of Intellectuality in Astration as known in the Javanese language.

- The School of Intellectuality in Astration as known in the Indonesian language.

Intellection - in Astronist Philosophy, the process of objective reasoning and understanding, intended to be used alongside the process of imagination.

Derivatives

Intellectory

Intellectional

Intellectualité - The School of Intellectuality in Astration as known in the French language.

Intellectual Property (Cosmos) - an Astronist Subject dealing with the laws of intellectual property of a specific planet, celestial body, or space station as stipulated by its reigning governing body.

Derivatives

Cosmic Intellectual Property

Intellektual'nyy - The School of Intellectuality in Astration as known in the Russian language.

Intellektuele - The School of Intellectuality in Astration as known in the Afrikaans language.

Intendance - the title relating to the faculty of management of an Astronist phrontistery.

Intendment - in an Astronist contextualisation, the way in which the constitutional law of The People's Constitutional Company of Jesse Millette interprets, such as the true intention of a policy.

Intensivity - in Astronist Philosophy, the extent of the concentration of something, especially conceptually.

Interapplication - in Astronist Philosophy, specifically within the discipline of cosmoapplication, the instance by which new ideas form during a cosmoapplication than before or after it.

Derivatives

Interapplicational

Intercivilisation

- the study of the relationships between one civilisation and another, especially in spacial civilisations and colonies.
- in spacial terms, relating to the relationship between one civilisation and another, especially on a single planet, but may also relate to civilisations on different planets.
- an Astronist Subject dealing with the general and specific interactions between two or more civilisations, or governments beyond The Earth.

Derivatives

Intercivilisationist

Intercivilisational

Intercivilisationally

Intercivilisational Telecommunications - an Astronist Subject dealing with the types of communication methods used between two or more non-Earth civilisations.

Interconfederation - in Confederationism, relating to the agreements, relations, and all other interactions between two or more different confederations.

Derivatives

Interconfederalional

Interconfederationally

Intercontinental - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette, a denomination, or school of The Philosophy of Astronism that is spread, or active across two different continents.

Derivatives

Intercontinentality

Intercreational Cosmology - in Astronist Philosophy, a type of cosmos in which the theory of intercreationism dominates, so space, time, and matter are prioritised over the notions of The Cosmos, The Universe, and The Divine.

Intercreationism - in Astronist Philosophy, a branch of Creation Theory whereby space, time, and matter are prioritised in the cosmological structure, so much so that they replace the entities and notions part of the traditional Astronist Cosmology including The Cosmos, The Universe, and The Divine.

Derivatives

Intercreate

Intercreation

Intercreational

Intercreating

Intercreated

Intercreator

Intercreators

Interdenominationalism - a school of thought in The Philosophy of Astronism focusing on the argument that two or more denominations of the philosophy are best interpreted, implemented, and understood when paired together, not when studied in separation.

Derivatives

Interdenominationalist

Interdenominationalistic

Interdepartmental - in an Astronist contextualisation, relating to being between two different departments of The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Interdepartmentality

Interdependency - in Astronist Philosophy, specifically within Cosmic Philosophy, the dependence of all celestial entities and phenomenal events in The Cosmos upon one another.

Derivatives

Interdependencies

Interdependencial

Interdependent - in an Astronist contextualisation, of two subsidiaries of The People's Constitutional Company of Jesse Millette, dependent upon each other for each to operate properly.

Derivatives

Interdependence

Interdisciplinarity - a school of thought in The Philosophy of Astronism relating to the argument that the study of more than one branch of the philosophy is essential, and considers the study of just one branch to be a limitation of what it terms as the knowledge potentiality.

Derivatives

Interdisciplinarity

Interdisciplinary

Interfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that the natures of celestials is so that their ultimations are dependent upon other ultimations to occur; essentially, a finality of one celestial cannot occur if the finality of another celestial doesn't.

Derivatives

Interfinalism

Interfinalities

Interfinalist

Intergalactic Cavity - see Cosmic Cavity.

Intergrow - in an Astronist contextualisation, of two or more subsidiaries of The People's Constitutional Company of Jesse Millette, grow so as to become one company.

Derivatives

Intergrowth

Intergrown

Intergrowing

Interior City - in Astronist Civicology, the part of a city which resides within the assigned city boundary.

Interiorise

- in an Astronist contextualisation, the official action and process undertaken by The People's Constitutional Company of Jesse Millette whereby a once external issue is purposefully made internal.
- in Astronist Philosophy, also known as specialised contemplation, the act of a philosopher contemplating a concept or theory who is a specialist of a discipline in which the concept resides or originates.

Derivatives

Interiorisation

Interiorisational

Interiorisationally

Interiorisor

Interiorisee

Interiority - in an Astronist contextualisation, relating to those procedures, businesses, philosophies, and practices that exist within The People's Constitutional Company of Jesse Millette, or have originated from within the Company.

Interinstitutional - in Astronist Diplomacy, also known as parenic relations, referring to the official exchanges made between The Institution of The Philosophy of Astronism and other religious, or philosophical institutions and organisations.

Derivatives

Interinstitutionality

Interinstitutionally

Interinstitution

Interinstitutionism - the belief that the parenic relations of The Institution of The Philosophy of Astronism are the most important aspects of The Institution's operational responsibilities.

Derivatives

Interinstitutionist
Interinstitutionistic
Interinstitutionistically
Interinstitutionalism
Interinstitutionalist
Interinstitutionalistic
Interinstitutionalistically

Integrity - in Astronist Philosophy, a semistrument of study measuring the coordinates that one must be at in order to see a cosmically large entity as part of an Interspace Enquiry.

Derivatives

Integrities

Interjection - in Astronist Ornamentation, in particular metalworks, the process of incorporating colour into metallic engravings in order to lift the pattern from the metallic background.

Interlaccation

- in Astronist Ornamentation, the process of using the decorative element of interlace to create looped, braided, or knotted complex geometric patterns, especially if such patterns hold a cosmic theme.
- in Astronist Philosophy, relating to the connection, relationship, and interactions between different entities, especially between The Cosmos, The Chaos, The Universe, and The Divine from the Astronist Cosmology.

Intermittedox - in Cosmic Art, as a derivation of Astronist Art, a type of tetradoxical star whose rays are intermittent.

Derivatives

Intermittedoxial
Intermittedoxy
Intermittedoxic

Internalities

- the existence of impactful factors within an individual effecting the existence of that individual in some way, especially a negative way.
- in an Astronist contextualisation, relating collectively to the internal operations, activities, and procedures within The People's Constitutional Company of Jesse Millette.

Interneccism - in Astronist Philosophy, the notion and belief that the confliction between The Cosmos and The Chaos in The Great Cosmic Battle is destructive for both sides.

Derivatives

Interneccist
Interneccistic
Interneccistically
Interneccinal

Internecinally
Internecinality

Interocept - in Astronist Philosophy, a type of introspection characterised by conducting an introspection on an abstract idea rather than a physical entity in order to learn more about the idea.

Derivatives

Interocepting
Interocepted
Interoception
Interoceptive
Interoceptively
Interoceptivity
Interoceptional
Interoceptionally

Interphilosophical - taking place between philosophies, or derived from different philosophies.

Interphilosophical Learning - the process of learning about different philosophies, their differences, and similarities, in organisation, principle, and level of adherence.

Interphilosophical Relations - the cooperative, constructive, and positive interaction between people, governments, or organisations of different philosophical systems, traditions, and beliefs.

Interphilosophy - the belief in multiple philosophies in parallel, especially on a personal level, rather than a societal, or governmental level.

Interplanetary - relating to a spacial subject that encompasses two or more planets, and is especially associated with subjects of political, scientific, governmental, or business grounding.

Interplanetary Commerce - an Astronist Subject dealing with the commerce between two or more planetary governments.

Interplanetary Consumer Protection - an Astronist Subject dealing with the bilateral consumer protection laws between two or more planetary governments.

Interplanetary Law - an Astronist Subject dealing with the overall laws between two or more planetary governments and includes all other aspects of interplanetary law.

Interplanetary Leadership - an Astronist Subject dealing with the overarching leadership between two or more planetary bodies, usually in the form of an interplanetary governmental organisation.

Interplanetary Plant Sciences - an Astronist Subject dealing with the comparisons between plant life and development between two different planets.

Interplanetary Policing - an Astronist Subject dealing with police conduct, policy, and interaction between two planets and two planetary governments.

Interplanetary Politics - an Astronist Subject dealing with the bilateral politics between two or more planetary bodies and their governments.

Interplanetary Prison - an Astronist Subject dealing with the policies relating to imprisonments between two or more planetary bodies and governments and their bilateral understandings of the incarcerations of a planetary citizen on a different planet.

Interplanetary Public Policy - an Astronist Subject dealing with public policy between two or more planetary governments and their mutual understandings with regard to public policy.

Interplanetary Public Sector - an Astronist Subject dealing with the comparison between the control of an economy by the states of two different planetary bodies.

Interplanetary Sciences - an Astronist Subject dealing with the comparison of scientific studies between two or more planets.

Interplanetary Taxation - an Astronist Subject dealing with the bilateral agreements between two planetary governments on the taxation of goods and services that the two governments in some way.

Interplanetary Telecommunications - an Astronist Subject dealing with the types of communication methods used between two different planets.

Interplanetary Transportation - an Astronist Subject dealing with aspects of law and conduct in the transportations of people, traded goods, or other cargo between two or more planets, and may involve the study of bilateral agreements made between the governments of those planets.

Interpolation - in an Astronist contextualisation, the discussion of a subject during an Astronist congressional session which is traditionally not a subject of discussion during a congressional session.

Derivatives

Interpolator

Interpose - in Astronist Philosophy, to categorise a philosophical concept between two other concepts, typically creating a middleground concept.

Derivatives

Interposing

Interposed

Interposition

Interpositional

Interpositionally

Interposer

Interpretationism - a school of thought in The Philosophy of Astronism that priorities philosophical interpretation above all other concepts, and typically holds that interpretation is the source of all understanding, and without such interpretation, there cannot be knowledge, and therefore, there cannot be understanding. This argument places interpretation in the forefront of all philosophy, and typically opposes an official interpretation concept, though does not typically support relativism.

Derivatives

Interpretationist
Interpretationistic

Interpretative Astronism - as part of Divisionology, the third sector of the four Levels of Astronism relating to the interpretations of the philosophy and is subsequently followed by Applicative Astronism, the application of the philosophy.

Interrelation - in Astronist Philosophy, relating to the notion that all the forces and movements and celestials of The Cosmos are interconnected and are all related to one another in some as the necessary principle of the formation of The Cosmos.

Derivatives

Interrelational
Interrelationally
Interrelationality

Interspace Enquiry - in Astronist Philosophy, the appellation for the question and contemplation of how far away one would need to be to see something cosmically larger in order to see it in its entirety.

Interspatial

- existing, occurring, or carried on between different planets, star systems, or between different galactic regions.
- relating to a subject focusing on universal spacial significance or applicability, and is especially associated with subjects of a business, cultural, industrial, commercial, physical, medicinal, or educational nature.

Derivatives

Interspatially
Interspace
Interspaciology
Interspaciologist
Interspaciological
Interspaciologically

Interspatial Building Materials - an Astronist Subject dealing with resourcing building materials and the general construction issues in space, or on other planets.

Interspatial Business - an Astronist Subject dealing with overall business practice, policy, conduct, and operation beyond The Earth.

Interspatial Charity - an Astronist Subject dealing with all aspects of charitable operation, policy, and conduct beyond The Earth.

Interspatial Citizenship - an Astronist Subject dealing with citizenship and its nature on different planets, celestial bodies, and space stations beyond The Earth, and citizenship in space between any celestial body or space station.

Interspatial City & Town Planning - an Astronist Subject dealing with the planning, designing, and constructions of towns and cities on planets and celestial bodies other than The Earth itself.

Interspatial Commerce - an Astronist Subject dealing with the general principles and policies of commercial practice and conduct beyond The Earth.

Interspatial Criminal Law - an Astronist Subject dealing with criminal law, conviction, and incarcerations beyond The Earth and between celestial bodies.

Interspatial Curriculum Development - an Astronist Subject dealing with the study of the development of an educational curriculum on planetary bodies beyond The Earth.

Interspatial Customs - an Astronist Subject dealing with the customs laws of governments between planetary bodies.

Interspatial Dictionaries & Encyclopaedias - an Astronist Subject dealing with the development of dictionaries and encyclopaedias by the integration of terms from cultures, philosophies, and all other aspects of a multitude of other planets.

Interspatial Food & Drink - an Astronist Subject dealing with the wide-ranging foods and drinks from various different planets.

Interspatial Funding - an Astronist Subject dealing with laws of funding projects and companies beyond The Earth on other planets, and between different planetary governments and states.

Interspatial Health Service Management - an Astronist Subject dealing with the study of the management of health services in the governments of different planetary bodies.

Interspatial Higher Education - an Astronist Subject dealing with the study of the structure and management of a system of higher education on different planets.

Interspatial History - an Astronist Subject dealing with the total history of interplanetary and interspatial exploration.

Interspatial Housing & Development - an Astronist Subject dealing with the construction of houses and the development of houses for different planetary bodies, as well as homes on space stations.

Interspatial Human Anatomy, Cytology, & Histology - an Astronist Subject dealing with the affects on the human anatomy, cytology, and histology when humans are offearth and on different planetary and celestial bodies.

Interspatial Human Rights - an Astronist Subject dealing with the overall issues of human rights of different governments and states of planetary and celestial bodies and space stations and spaceships.

Interspatial Law

- an Astronist Subject dealing with law relating to the space between planets, celestial bodies, or any other space station.
- a major Astronist Subject dealing with the all-encompassing study of law relating to interspatial business, life, industry, and general existence.

Interspatial Leadership - an Astronist Subject dealing with the study of governmental leadership between different planetary bodies.

Interspatial Mental Health Services - an Astronist Subject dealing with the approaches of different planetary governments to provide mental health services.

Interspatial Nutrition - an Astronist Subject dealing with general wellbeing practices and healthy food and drink on different planets and spacial environments.

Interspatial Physical Fitness & Wellbeing - an Astronist Subject dealing with general physical fitness and wellbeing practices conducted on different planets and in different spacial environments to keep physically healthy.

Interspatial Politics - an Astronist Subject dealing with the overall politics of worlds and political organisations and entities that are beyond The Earth itself.

Interspatial Polity - an Astronist Subject dealing with the overall civil government and constitution of a state that is situated beyond The Earth.

Interspatial Primary Education - an Astronist Subject dealing with the overall education systems at a primary level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

Interspatial Printing - an Astronist Subject dealing with the printing industry beyond The Earth on other planets, or space stations.

Interspatial Public Health - an Astronist Subject dealing with the study and comparison of public health on different planets, celestial bodies, and space stations.

Interspatial Public Policy - an Astronist Subject dealing with the study of the overall public policy of different planetary governments and this comparisons of these.

Interspatial Retail - an Astronist Subject dealing with the industry and businesses of retail on different planets, celestial bodies, and space stations.

Interspatial Sciences - an Astronist Subject dealing with the overall study of sciences beyond The Earth.

Interspatial Secondary Education - an Astronist Subject dealing with the overall education systems at a secondary level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

Interspatial Services for Disabled Peoples - also known as ISDP, an Astronist Subject dealing with the study of services for disabled peoples as provided by a range of different organisations and governments.

Interspatial Services for Old Peoples - also known as ISOP, an Astronist Subject dealing with the study of services for elderly peoples as provided by a range of different organisations and governments.

Interspatial Services for Poor Peoples - also known as ISPP, an Astronist Subject dealing with the study of services for poor peoples as provided by a range of different organisations and governments.

Interspatial Services for Young Peoples - also known as ISYP, an Astronist Subject dealing with the study of services for young peoples as provided by a range of different organisations and governments.

Interspatial Social Injustices - an Astronist Subject dealing with the study of various social injustices found in the societies, civilisations, and states beyond The Earth.

Interspatial Specialty Education - an Astronist Subject dealing with the overall education systems at a specialty level on different planets and celestial bodies as stipulated by a specific governmental education methodology.

Interspatial Spirituality - an Astronist Subject dealing with the demographical and sociological study of the spiritual affiliations of different planetary and spacial populations.

Interspatial Transportation - an Astronist Subject dealing with the study of transportations and vehicular constructions for interspatial travel.

Interspatial Urban Communities - an Astronist Subject dealing with the sociological and demographical study of urban communities of different planetary bodies and celestial bodies.

Interspatial Utilities - an Astronist Subject dealing with the study of public utility services in different planetary states and societies as offered by the government of the area.

Interspacity - in structurology of Astronist Philosophy, the semistrument of study measuring and contemplating the distances between two or more celestial entities and the elements existent within such spaces, as dimensionally measured by proximity and disproximity.

Derivatives

Interspacities

Interspecies - in Astronist Philosophy, relations between different species.

Interspersion - in Astronist Ornamentation, the parts of an ornamental pattern which are separate from and scattered between the main pattern, typically precious stones, dots, or cosmic and galactical shapes.

Interstellor - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Sunday.

Interterritorial - in Astronist Philosophy, the instance in which a contemplator from either philosophy, religion, or ideology addresses a topic from the territory of another subject, for

example, a contemplator that identifies as a philosopher addressing soteriological issues which is territorially religious.

Derivatives

Interterritorially

Intertextuality - in an Astronist contextualisation, relating the relationship between two different Astronist texts, especially in literary theory.

Derivatives

Intertext

Intertextual

Intertwiner - in Astronist Philosophy, a popular appellation given to gravity, as it is considered to intertwine distinct elements, entities, and events of The Cosmos together.

Intervallic splendoras - in Astronist Music, a type of splendoras that features one note intervals between each set.

Intosy - in Astronist Occurrology, an intimate social gathering held inside one's home involving casual philosophical discussions and most often, the consumption of alcohol.

Derivatives

Intosies

Intosial

Intox - a small fox-like beast of Astronist Mythology, whose main ability is to transform into a pyro-beast when provoked and fights for good spirits.

Intoxicosis - originating as a term from Astronist Literature and Philosophy relating to the point at which the experiences and circumstances of indrucus transition into a diagnosable mental illness known as intoxicosis.

Derivatives

Intoxicoses

Intraconfederation - in Confederationism, relating to the internal affairs of a confederation, and all other types of interactions between the members of the confederation.

Derivatives

Intraconfederational

Intraconfederationally

Intracreationism - in Astronist Philosophy, a branch of Creation Theory holding that both The Cosmos, but particularly The Universe, were created from within themselves rather than from some external force or entity, and is therefore closely associated with autocreationism.

Derivatives

Intracreate

Intracreation

Intracreational

Intracreating

Intracreated

Intracreator

Intracreators

Intrafaction - in Astronist Philosophy, a characteristic or feature of a celestial, especially a negative one, and especially one that is associated with The Chaos rather than The Cosmos.

Derivatives

Intrafactions

Intrafactional

Intrafactionally

Intrafactionality

Intrament - in Astronist Philosophy, the instance in which an instrument of study is applied under the auspices of another instrument.

Derivatives

Intramental

Intramentally

Intramentality

Intramural - in an Astronist contextualisation, of a procedure, or an event, occurring within the walls of an Astronist building.

Derivatives

Intramurally

Intramurality

Intranet - in an Astronist contextualisation, the internet that only employees of The People's Constitutional Company of Jesse Millette are authorised to use.

Intransigency - in an Astronist contextualisation, in an Astronist counciloral meeting of The Governing Council, the state in which a member of the council will not change one's views to allow a majority vote to be passed.

Derivatives

Intransigent

Intransigence

Intraphilosophy - in Astronist Philosophy, the study of the similarities and differences between two or more philosophies.

Derivatives

Intraphilosophical

Intraphilosophically

Intraphilosophicality

Intrarecite - in tunology, to ascribe a song with a particular narrative that forms mental images in one's mind that are often accompanied with simple actions, usually in time with the music, done repeatedly, and conducted privately.

Derivatives

Intrarecitism

Intrarecitation

Intrarecited

Intrarecimator

Intrarecitative
Intrarecitatively

Intraspecific - in Astronist Philosophy, a concept that is concerned only with one species rather than a multitude of species.

Derivatives

Intraspecificism
Intraspecificity

Intricate - in Astronist Philosophy, to intertwine one concept with another.

Derivatives

Intricating
Intricated
Intricate
Intricatively
Intricativity

Intrication - in Astronist Ornamentation, a style of ornamentation using very intricate patterns of appurtenance.

Intrinsicism - a school of thought in The Philosophy of Astronism holding that philosophy is the one and only subject that is intrinsic to the nature of humanity, and proclaims that essentially, humans will always return to philosophy as the one fundamental subject and source to all knowledge.

Derivatives

Intrinsicist
Intrinsicistic

Intrigant - in an Astronist contextualisation, a person whom devises a plan to attack The People's Constitutional Company of Jesse Millette.

Derivatives

Intrigantly

Intrinsic Introspection - in introspectics of Astronist Philosophy, the appellation for the elements of The Cosmos that are essential and naturally belong to it, as the opposite to Extrinsic Introspection.

Intrinsicity

- a branch of knowledge in Astronist Philosophy, especially Cosmic Philosophy, within the wider Astronology dealing with the concepts of intrinsic origins of The Cosmos, particularly the idea that The Universe created itself, or was created by something already existing within it.
- in Astronist Philosophy, a prominent instrument of study applied in order to derive notions of all things intrinsic to The Cosmos, or any of its progeny, and that which they are dependent upon, or that which is dependent upon them for its own existence.

Derivatives

Intrinsicist
Intrinsicistic
Intrinsicistical
Intrinsicistically

Intrinsicities
Intrinsicness

Introductories - in Astronist Philosophy and omnidoxicology, a term used in The Omnidoxy collectively denoting the insentensations of a discourse that are considered to be the introduction to that discourse, or the discipline to which the discourse is concerned.

Intromission - in Astronist Philosophy, a twin concept associated with extramission relating to philosophical concepts and experiences that philosophers or dilettantes come across while actively seeking them, considered to be the least natural and destinal out of the two ways of philosophical enknowledge and experience.

Derivatives

Intromissional
Intromissionary
Intromissioner
Intromissioners

Introspectics - in Astronist Philosophy, a discipline of study and one of the central areas of contemplation and discussion that explores the concept and practice of introspection, and also applies introspection onto various abstract concepts, as well as physical entities, such as an individual, or The Cosmos, or The Universe itself.

Derivatives

Introspectical
Introspectically
Introspecticist
Introspecticists
Introspectrist
Introspector
Introspectress
Introspectresses
Introspectivity
Introspectral

Introspection - in Astronist Philosophy, the practice of inward examination that involves many uses of comparison in order to draw upon contemplations.

Intrusion - the part of any patch or emblem which protrudes only the plate and the manning, if the design has one, but does not protrude beyond the trajectory.

Intuitivity - in originetics of Astronist Philosophy, the instance and fact of using one's intuition, and the extent to which one uses it.

Intune - in Astronist Philosophy, that which is in harmony with the cosmical system.

Inuniquity - in Astronist Philosophy, the oppositism of uniqueness, and thus relating to and measuring that which is not unique; that which is common, or is perceived to be.

Derivatives

Inuniquities

Inutile - in Astronist Philosophy, a useless concept in a particular philosophical argumentation.

Derivatives

Inutility

Inutilement

Invective - in Astronist Philosophy, language during a philosophical argumentation that is offensive, insulting, and highly critical.

Derivatives

Invectivity

Inventory - in an Astronist contextualisation, a list detailing the antiques, astronomical instruments, and rare Astronist literatures owned by any one Astronist building, or organisation.

Derivatives

Inventorial

Inverse Cosmology - in Astronist Philosophy, a type of conceptual cosmos wherein all existences within The Cosmos as we know it are oppositised so they exist in direct oppositism to their original existences in every way possible.

Inverted splendoras - in Astronist Music, a splendoras whose final set of notes is one note behind the previous set rather than one ahead.

Investiture - in an Astronist contextualisation, the formal ceremony and process of initiating a new member into The Governing Council.

Investorial - relating to investors and their needs and wants, especially regarding The Investorial Council of The Astronist Consortium.

Inveteracy - in an Astronist contextualisation, the procedures of The Governing Council meeting that are never to change.

Invigilator - in an Astronist contextualisation, those individuals employed by The People's Astronist Congress to ensure that each and every congressional session is conducted within the means of The Grand Constitution.

Derivatives

Invigilate

Invigilation

Invisism - in sentientology of Astronist Philosophy, a philosopher and one of the solutions to the Fermi Paradox holding that there does exist many different forms of life in The Cosmos, but such forms of sentient life are hiding from humanity due to their fear for what humanity will do upon their discovery, and can be compared to the Zoo Hypothesis in a non-Astronist context.

Derivatives

Invisist

Invisists

Invisistic

Invisistically

Invisory - in Astronist Philosophy, relating to that which is invisible in The Cosmos, or that which remains abstract and is the opposite to visories.

Derivatives

Invisories

Involution - in Astronist Philosophy, the instance in which a philosophical concept turns very complicated and difficult to understand, especially so during a philosophical debate.

Invoment - in Astronist Music, a section of a musical composition that may repeat a melody, but may also be found to change to a different theme, and is considered a hybrid of the mainstream musical terms of variation and movement, and is exclusively used in Astronist musical pieces.

Derivatives

Invoments

Invomental

Invomentally

Invomentality

Inward-facing - used in an Astronist commercial and digital context, a type of web-based application, or website, especially a directory or an archive, in which only paying members, or authorised individuals can access the entire database, as opposed to a front-facing application that is totally open to the public.

Ipatius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Sicilia and Gornen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ipatian

IPM - the official acronym for The Institution of The Philosophy of Astronism.

Ipsatism - in Astronist Education, a method of assessment sometimes used in the Astronist education system that assesses the student's current level of achievement, skill, knowledge, ability, behaviour, attitude, and understanding against their own previous level of achievement, rather than against a fixed criteria, in order to demonstrate and prove the progression of the student during the different stages of their education.

Derivatives

Ipsative

Ipsatist

Ipsatistic

Ipsatistically

Ipsilaterality - in Astronist Philosophy, a concept, theory, or philosophical school of thought that is present on the same side of the orientation spectrum from that which it first originated.

Iranian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Islamic Republic of Iran.

IranoAstronistisation - the specific Astronistisation of Iranian society, either in a macro or micro form.

Derivatives

IranoAstronistisationism

Iraqi Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Iraq.

Iraqi Tanwir - the root term for Iraqi Astronism.

Ire - in Astronist Philosophy, the philophon for the discipline of irenology.

Irenology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of peace, its attainment, and its interactions with humanity and humanity's inherent nature.

Derivatives

Irenologist

Irenologic

Irenological

Irenologically

Iriana - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Irianan

Irianic

Irish Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Ireland.
- the denomination of The Philosophy of Astronism that is most commonly adhered to in Ireland, by the Irish people, though not in Northern Ireland, where British Astronism is most prevalent.

Irrequisite - in Astronist Philosophy, relating to that which is not entirely necessary for the achievement of something else.

Irritum - derived from Latin, in Astronist Philosophy, relating to the concept of absolute nothingness; no matter, no space, no time, no concept, and no divinity.

Irrotation - in Astronist Philosophy, that which is rotationally stagnant and therefore does not rotate.

Derivatives

Irrotational

ISDP - the official initialism pertaining to the subject of Interspatial Services for Disabled Peoples.

Islamic Al-kuni Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Al-kuni thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Baha'i Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Baha'i thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Ibadi Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Ibadi thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Mahdist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Islamic Mahdist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Islamic thought and faith with no denominational specification, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Shia Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Shia thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Sufi Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Sufi thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Sunni Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Sunni thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamic Wahhabi Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Wahhabi thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Islamology - the study developed by Brandon Taylorian, focusing on the interpretations, implementations and the associations of Islamic scriptural works, theories and connected works, especially from the point of view of a non-muslim.

IslamoAstronistisation - the specific Astronistisation of Islamic societies, either in a macro or micro form.

Derivatives

IslamoAstronistisationism

Íslenskar Uppljómunir - the root term for Icelandic Astronism.

Iso - in Astronist Philosophy, the philophon for the discipline of isotropics.

Isochrony - in an Astronist contextualisation, two or more meetings relating to The People's Constitutional Company of Jesse Millette that occur at the same time.

Derivatives

Isochronous
Isochronously

Isolationistic - practices, by any entity, that lean toward the gradual or sudden isolation of that entity.

Isolatory - in Astronist Philosophy, relating to studying or perceiving an object, or a concept in isolation from everything else surrounding.

Isolism - in sentientology of Astronist Philosophy, also known as The Lonely Cosmos, a solution provided for the Fermi Paradox by the Astronist Tradition characterised by the notion that sentience in The Cosmos is a rarity rather than an abundant occurrence in The Cosmos, but this does not support the notion of a non-existence of sentience.

Derivatives

Isolist
Isolistic
Isolistically

Isomorphism - in an Astronist contextualisation, any two things within Millettaria that are similar in form, operation, purpose, or structure.

Derivatives

Isomorphic

Isonym - a type of Astronist word that has the same root word as a non-Astronist word.

Derivatives

Isonymic
Isonymous
Isonymity

ISOP - the official initialism pertaining to the subject of Interspatial Services for Old Peoples.

Isoquant - in Metrical Philosophy, as part of wider Astronist Philosophy, the instance whereby a series of entities are found to contain the exact same set of characteristics when tested across a range of different variables.

Derivatives

Isoquance
Isoquancy
Isoquantly

Isotropic Perfection - in kosmetrics of Astronist Philosophy, the appellation for the notion that there could theoretically exist a perfect version of an isotropic entity.

Isotropics - a subdiscipline of study in Astronist Philosophy, specifically Cosmic Philosophy, within the discipline of kosmetrics dealing with the philosophical discussions and natures of celestial entities that when perceived and measured, are the same in all directions and from every perspective.

Derivatives

Isotropicist
Isotropical
Isotropically
Isotropicistic

ISPP - the official initialism pertaining to the subject of Interspatial Services for Poor Peoples.

Israeli Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Israel.

Issue of Address - in the practice of the Generation Ship in Astronist Philosophy, the appellation for a problem that is created by the application of an instrument of study.

Issue of Constitutionality - in an Astronist contextualisation, specifically within an Astronist congressional session, the contesting of the viability, significance, or legality of the application of constitutionality.

Issue of Fact - in an Astronist contextualisation, specifically within an Astronist congressional session, the disputing of the significance of, or evidence founding, a fact.

ISYP - the official initialism pertaining to the subject of Interspatial Services for Young Peoples.

Italian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Italian Republic.

Italicise - in an Astronist contextualisation, the incorporation of italic text into some part of an Astronist book, documentation, or other literature.

Derivatives

Italicisation

ItaloAstronistisation - the specific Astronistisation of Italian society, either in a macro or micro form.

Derivatives

ItaloAstronistisationism

Ivorian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Côte d'Ivoire.

Izadora - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Izadoran

Izadoric

Izao-rehetra-izao - derived from the Malagasy language, in Astronist Philosophy, a term relating to that which is known as The Universe in the Astronist philosophical tradition in Cosmic Philosophy.

Izaretxea - derived from the Basque language and used in Basque denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Izaretxeas

658 terms

Jacket - in Astronist Architecture, a term used solely in Architectural Theory for the front page of an essay and the images used, if any.

Jacobotius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Janine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jacobotian

Jadis - relating to The Philosophy of Astronism in a previous time period in history.

Jaggus - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Serendipitine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jaggusian

Jahaira - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jahairan

Jahairanic

Jain Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Jain thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Jaliyah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jaliyan

Jaliyanic

Jamael - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jamaelian

Jamaelic

Jamaican Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Jamaica.
- the denomination of The Philosophy of Astronism that is most prevalently followed in Jamaica, by the Jamaican peoples.

Jameia - in Arabic, the term given for the concept of association, especially one's association to a particularly philosophy, especially Astronism, or a version of Astronism.

Jamek - a shape-shifting creature of Astronist Mythology, whose original form is not known and whose ability of shape-shifting is said to be unlimited.

Jamian - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jamianic

Janine - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the only daughter of Clementine and Matayos, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Janinian

Japanese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Japan.

Jargon - in an Astronist contextualisation, an informal term for the terminology of Astronology.

Jargonise - in an Astronist contextualisation, an Astronist book, documentation, or another literature filled with Millettological terms.

Derivatives

Jargonised

Jargoniser

Jargonisee

Jargonisation

Ja'sadi - relating to The School of Physicality, one of the three schools of Astration.

Jasperian - in Astronist Ornamentation, relating to the use of jasper, the semi-precious stone, in ornaments.

Jataxajjalu - in Arabic, the term given for act of imagining, and is closely associated with Astro-Arab and Cosmic philosophy.

Jbālān - a follower of the Bangladeshi denomination of The Philosophy of Astronism, known as Jbālānaism.

Derivatives

Jbālāns

Jbālānaism - a large denomination of The Philosophy of Astronism that is most commonly adhered to in Bangladesh and in eastern India, in the Bengali-speaking regions. The Bangladeshi form of the denomination can be derived further into Eastern Jbālāna and Western Jbālāna, and can also be found in Bengali diasporas globally.

Derivatives

Jbālānaist

Jebediah - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jebedian

Jebedic

Jeopardy - in an Astronist contextualisation, the state in which an issue has come to fruition and the consequences of which are being realised.

Jessamine - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Jessaminian

Jessaminic

Jesseism (noun)

- distinctive features, characteristics, traits or way of thinking relating to that of the fictional character, *Jesse Millette*.

Jesseist (adjective)

- a person whose characteristics or way of thinking relate to that of the fictional character, *Jesse Millette*.

Jesse Of Abkhazia - a term used to refer to a particular brand of Jesse Millette in Abkhazia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Afghanistan - a term used to refer to a particular brand of Jesse Millette in Afghanistan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Albania - a term used to refer to a particular brand of Jesse Millette in Albania that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Algeria - a term used to refer to a particular brand of Jesse Millette in Algeria that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of America - a term used to refer to a particular brand of Jesse Millette in America that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of American Samoa - a term used to refer to a particular brand of Jesse Millette in American Samoa that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Andorra - a term used to refer to a particular brand of Jesse Millette in Andorra that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Angola - a term used to refer to a particular brand of Jesse Millette in Angola that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Anguilla - a term used to refer to a particular brand of Jesse Millette in Anguilla that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Antigua & Barbuda - a term used to refer to a particular brand of Jesse Millette in Antigua and Barbuda that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Argentina - a term used to refer to a particular brand of Jesse Millette in Argentina that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Armenia - a term used to refer to a particular brand of Jesse Millette in Armenia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Aruba - a term used to refer to a particular brand of Jesse Millette in Aruba that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Australia - a term used to refer to a particular brand of Jesse Millette in Australia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Austria - a term used to refer to a particular brand of Jesse Millette in Austria that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Azerbaijan - a term used to refer to a particular brand of Jesse Millette in Azerbaijan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of The Bahamas - a term used to refer to a particular brand of Jesse Millette in The Bahamas that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bahrain - a term used to refer to a particular brand of Jesse Millette in Bahrain that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bangladesh - a term used to refer to a particular brand of Jesse Millette in Bangladesh that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Barbados - a term used to refer to a particular brand of Jesse Millette in Barbados that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Belarus - a term used to refer to a particular brand of Jesse Millette in Belarus that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Belgium - a term used to refer to a particular brand of Jesse Millette in Belgium that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Belize - a term used to refer to a particular brand of Jesse Millette in Belize that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Benin - a term used to refer to a particular brand of Jesse Millette in Benin that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bermuda - a term used to refer to a particular brand of Jesse Millette in Bermuda that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bhutan - a term used to refer to a particular brand of Jesse Millette in Bhutan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bolivia - a term used to refer to a particular brand of Jesse Millette in Bolivia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bonaire - a term used to refer to a particular brand of Jesse Millette in Bonaire that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bosnia - a term used to refer to a particular brand of Jesse Millette in Bosnia and Herzegovina that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Botswana - a term used to refer to a particular brand of Jesse Millette in Botswana that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Brazil - a term used to refer to a particular brand of Jesse Millette in Brazil that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Britain - a term used to refer to a particular brand of Jesse Millette in the United Kingdom that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Brunei - a term used to refer to a particular brand of Jesse Millette in Brunei that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Bulgaria - a term used to refer to a particular brand of Jesse Millette in Bulgaria that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Burkina Faso - a term used to refer to a particular brand of Jesse Millette in Burkina Faso that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Burundi - a term used to refer to a particular brand of Jesse Millette in Burundi that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cambodia - a term used to refer to a particular brand of Jesse Millette in Cambodia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cameroon - a term used to refer to a particular brand of Jesse Millette in Cameroon that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Canada - a term used to refer to a particular brand of Jesse Millette in Canada that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cape Verde - a term used to refer to a particular brand of Jesse Millette in Cape Verde that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of CAR - a term used to refer to a particular brand of Jesse Millette in Central African Republic that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cayman - a term used to refer to a particular brand of Jesse Millette in the Cayman Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Chad - a term used to refer to a particular brand of Jesse Millette in Chad that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Chile - a term used to refer to a particular brand of Jesse Millette in Chile that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of China - a term used to refer to a particular brand of Jesse Millette in China that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Colombia - a term used to refer to a particular brand of Jesse Millette in Colombia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Comoros - a term used to refer to a particular brand of Jesse Millette in the Comoros that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Congo - a term used to refer to a particular brand of Jesse Millette in both the Democratic Republic of the Congo, and in the Republic of the Congo, that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Costa Rica - a term used to refer to a particular brand of Jesse Millette in Costa Rica that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Croatia - a term used to refer to a particular brand of Jesse Millette in Croatia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cuba - a term used to refer to a particular brand of Jesse Millette in Cuba that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Curaçao - a term used to refer to a particular brand of Jesse Millette in Curaçao that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Cyprus - a term used to refer to a particular brand of Jesse Millette in Cyprus that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Czechia - a term used to refer to a particular brand of Jesse Millette in Czechia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Denmark - a term used to refer to a particular brand of Jesse Millette in Denmark that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Djibouti - a term used to refer to a particular brand of Jesse Millette in Abkhazia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Dominica - a term used to refer to a particular brand of Jesse Millette in Dominica that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Dominican Republic - a term used to refer to a particular brand of Jesse Millette in the Dominican Republic that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Ecuador - a term used to refer to a particular brand of Jesse Millette in Ecuador that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Egypt - a term used to refer to a particular brand of Jesse Millette in Egypt that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Equatorial Guinea - a term used to refer to a particular brand of Jesse Millette in Equatorial Guinea that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Eritrea - a term used to refer to a particular brand of Jesse Millette in Eritrea that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Estonia - a term used to refer to a particular brand of Jesse Millette in Estonia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Ethiopia - a term used to refer to a particular brand of Jesse Millette in Ethiopia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Falkland Islands - a term used to refer to a particular brand of Jesse Millette in the Falkland Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Faroe Islands - a term used to refer to a particular brand of Jesse Millette in the Faroe Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Fiji - a term used to refer to a particular brand of Jesse Millette in Fiji that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Finland - a term used to refer to a particular brand of Jesse Millette in Finland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of France - a term used to refer to a particular brand of Jesse Millette in France that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of French Guiana - a term used to refer to a particular brand of Jesse Millette in French Guiana that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of French Polynesia - a term used to refer to a particular brand of Jesse Millette in French Polynesia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Gabon - a term used to refer to a particular brand of Jesse Millette in Gabon that specifically deals in toys, and merchandise, and is most often seen in advertisements.

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Jesse Of Georgia - a term used to refer to a particular brand of Jesse Millette in Georgia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

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Jesse Of Ghana - a term used to refer to a particular brand of Jesse Millette in Ghana that specifically deals in toys, and merchandise, and is most often seen in advertisements.

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Jesse Of Greenland - a term used to refer to a particular brand of Jesse Millette in Greenland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Grenada - a term used to refer to a particular brand of Jesse Millette in Grenada that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Guam - a term used to refer to a particular brand of Jesse Millette in Guam that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Guatemala - a term used to refer to a particular brand of Jesse Millette in Guatemala that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Guinea - a term used to refer to a particular brand of Jesse Millette in Guinea that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Guinea-Bissau - a term used to refer to a particular brand of Jesse Millette in Guinea-Bissau that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Guyana - a term used to refer to a particular brand of Jesse Millette in Guyana that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Haiti - a term used to refer to a particular brand of Jesse Millette in Haiti that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Honduras - a term used to refer to a particular brand of Jesse Millette in Honduras that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Hong Kong - a term used to refer to a particular brand of Jesse Millette in Hong Kong that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Hungary - a term used to refer to a particular brand of Jesse Millette in Hungary that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Iceland - a term used to refer to a particular brand of Jesse Millette in Iceland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of India - a term used to refer to a particular brand of Jesse Millette in India that specifically deals in toys, and merchandise, and is most often seen in advertisements.

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Jesse Of Iran - a term used to refer to a particular brand of Jesse Millette in Iran that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Iraq - a term used to refer to a particular brand of Jesse Millette in Iraq that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Ireland - a term used to refer to a particular brand of Jesse Millette in Ireland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Israel - a term used to refer to a particular brand of Jesse Millette in Israel that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Italy - a term used to refer to a particular brand of Jesse Millette in Italy that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Ivory Coast - a term used to refer to a particular brand of Jesse Millette in the Ivory Coast that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Jamaica - a term used to refer to a particular brand of Jesse Millette in Jamaica that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Japan - a term used to refer to a particular brand of Jesse Millette in Japan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Jordan - a term used to refer to a particular brand of Jesse Millette in Jordan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kazakhstan - a term used to refer to a particular brand of Jesse Millette in Kazakhstan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kenya - a term used to refer to a particular brand of Jesse Millette in Kenya that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kiribati - a term used to refer to a particular brand of Jesse Millette in Kiribati that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kitts & Nevis - a term used to refer to a particular brand of Jesse Millette in Saint Kitts and Nevis that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Korea - a term used to refer to a particular brand of Jesse Millette in Korea that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kosovo - a term used to refer to a particular brand of Jesse Millette in Kosovo that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kurdistan - a term used to refer to a particular brand of Jesse Millette in Kurdish populated regions that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kuwait - a term used to refer to a particular brand of Jesse Millette in Kuwait that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Kyrgyzstan - a term used to refer to a particular brand of Jesse Millette in Kyrgyzstan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Laos - a term used to refer to a particular brand of Jesse Millette in Laos that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Latvia - a term used to refer to a particular brand of Jesse Millette in Latvia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Lebanon - a term used to refer to a particular brand of Jesse Millette in Lebanon that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Lesotho - a term used to refer to a particular brand of Jesse Millette in Lesotho that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Liberia - a term used to refer to a particular brand of Jesse Millette in Liberia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Libya - a term used to refer to a particular brand of Jesse Millette in Libya that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Liechtenstein - a term used to refer to a particular brand of Jesse Millette in Liechtenstein that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Lithuania - a term used to refer to a particular brand of Jesse Millette in Lithuania that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Luxembourg - a term used to refer to a particular brand of Jesse Millette in Luxembourg that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Macau - a term used to refer to a particular brand of Jesse Millette in Macau that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Macedonia - a term used to refer to a particular brand of Jesse Millette in Macedonia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Madagascar - a term used to refer to a particular brand of Jesse Millette in Madagascar that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Malawi - a term used to refer to a particular brand of Jesse Millette in Malawi that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Malaysia - a term used to refer to a particular brand of Jesse Millette in Malaysia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Maldives - a term used to refer to a particular brand of Jesse Millette in the Maldives that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mali - a term used to refer to a particular brand of Jesse Millette in Mali that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Malta - a term used to refer to a particular brand of Jesse Millette in Malta that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Marshall Islands - a term used to refer to a particular brand of Jesse Millette in the Marshall Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Martinique - a term used to refer to a particular brand of Jesse Millette in Martinique that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mauritania - a term used to refer to a particular brand of Jesse Millette in Mauritania that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mauritius - a term used to refer to a particular brand of Jesse Millette in Mauritius that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mayotte - a term used to refer to a particular brand of Jesse Millette in Mayotte that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mexico - a term used to refer to a particular brand of Jesse Millette in Mexico that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Micronesia - a term used to refer to a particular brand of Jesse Millette in Micronesia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Moldova - a term used to refer to a particular brand of Jesse Millette in Moldova that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Monaco - a term used to refer to a particular brand of Jesse Millette in Monaco that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mongolia - a term used to refer to a particular brand of Jesse Millette in Mongolia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Montenegro - a term used to refer to a particular brand of Jesse Millette in Montenegro that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Montserrat - a term used to refer to a particular brand of Jesse Millette in Montserrat that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Morocco - a term used to refer to a particular brand of Jesse Millette in Morocco that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Mozambique - a term used to refer to a particular brand of Jesse Millette in Mozambique that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Myanmar - a term used to refer to a particular brand of Jesse Millette in Myanmar that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Namibia - a term used to refer to a particular brand of Jesse Millette in Namibia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Nauru - a term used to refer to a particular brand of Jesse Millette in Nauru that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Nepal - a term used to refer to a particular brand of Jesse Millette in Nepal that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of New Caledonia - a term used to refer to a particular brand of Jesse Millette in New Caledonia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of New Zealand - a term used to refer to a particular brand of Jesse Millette in New Zealand that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Nicaragua - a term used to refer to a particular brand of Jesse Millette in Nicaragua that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Niger - a term used to refer to a particular brand of Jesse Millette in Niger that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Nigeria - a term used to refer to a particular brand of Jesse Millette in Nigeria that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Niue - a term used to refer to a particular brand of Jesse Millette in Niue that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Norway - a term used to refer to a particular brand of Jesse Millette in Norway that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Oman - a term used to refer to a particular brand of Jesse Millette in Oman that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Pakistan - a term used to refer to a particular brand of Jesse Millette in Pakistan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Palau - a term used to refer to a particular brand of Jesse Millette in Palau that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Palestine - a term used to refer to a particular brand of Jesse Millette in Palestine that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Panama - a term used to refer to a particular brand of Jesse Millette in Panama that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Papua New Guinea - a term used to refer to a particular brand of Jesse Millette in Papua New Guinea that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Paraguay - a term used to refer to a particular brand of Jesse Millette in Paraguay that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Peru - a term used to refer to a particular brand of Jesse Millette in Peru that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Poland - a term used to refer to a particular brand of Jesse Millette in Poland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Portugal - a term used to refer to a particular brand of Jesse Millette in Portugal that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Puerto Rico - a term used to refer to a particular brand of Jesse Millette in Puerto Rico that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Qatar - a term used to refer to a particular brand of Jesse Millette in Qatar that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Réunion - a term used to refer to a particular brand of Jesse Millette in Réunion that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Romania - a term used to refer to a particular brand of Jesse Millette in Romania that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Russia - a term used to refer to a particular brand of Jesse Millette in Russia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Rwanda - a term used to refer to a particular brand of Jesse Millette in Rwanda that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Saint Helena - a term used to refer to a particular brand of Jesse Millette in Saint Helena that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Saint Lucia - a term used to refer to a particular brand of Jesse Millette in Saint Lucia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Saint Martin - a term used to refer to a particular brand of Jesse Millette in Saint Martin that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Salvador - a term used to refer to a particular brand of Jesse Millette in El Salvador that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Samoa - a term used to refer to a particular brand of Jesse Millette in Samoa that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of San Marino - a term used to refer to a particular brand of Jesse Millette in San Marino that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of São Tomé & Príncipe - a term used to refer to a particular brand of Jesse Millette in São Tomé and Príncipe that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Saudi Arabia - also known as Jesse Of Arabia, a term used to refer to a particular brand of Jesse Millette in Saudi Arabia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Senegal - a term used to refer to a particular brand of Jesse Millette in Senegal that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Serbia - a term used to refer to a particular brand of Jesse Millette in Serbia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Seychelles - a term used to refer to a particular brand of Jesse Millette in the Seychelles that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Sierra Leone - a term used to refer to a particular brand of Jesse Millette in Sierra Leone that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Singapore - a term used to refer to a particular brand of Jesse Millette in Singapore that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Slovakia - a term used to refer to a particular brand of Jesse Millette in Slovakia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Slovenia - a term used to refer to a particular brand of Jesse Millette in Slovenia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Solomon Islands - a term used to refer to a particular brand of Jesse Millette in the Solomon Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Somalia - a term used to refer to a particular brand of Jesse Millette in Somalia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of South Africa - a term used to refer to a particular brand of Jesse Millette in South Africa that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of South Ossetia - a term used to refer to a particular brand of Jesse Millette in South Ossetia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of South Sudan - a term used to refer to a particular brand of Jesse Millette in South Sudan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Spain - a term used to refer to a particular brand of Jesse Millette in Spain that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Sri Lanka - a term used to refer to a particular brand of Jesse Millette in Sri Lanka that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Sint Maarten - a term used to refer to a particular brand of Jesse Millette in Sint Maarten that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Sudan - a term used to refer to a particular brand of Jesse Millette in Sudan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Suriname - a term used to refer to a particular brand of Jesse Millette in Suriname that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Swaziland - a term used to refer to a particular brand of Jesse Millette in Swaziland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Sweden - a term used to refer to a particular brand of Jesse Millette in Sweden that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Switzerland - a term used to refer to a particular brand of Jesse Millette in Switzerland that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Syria - a term used to refer to a particular brand of Jesse Millette in Syria that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Taiwan - a term used to refer to a particular brand of Jesse Millette in Taiwan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Tajikistan - a term used to refer to a particular brand of Jesse Millette in Tajikistan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Tanzania - a term used to refer to a particular brand of Jesse Millette in Tanzania that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of The Emirates - a term used to refer to a particular brand of Jesse Millette in the United Arab Emirates that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of The Isle of Man - a term used to refer to a particular brand of Jesse Millette on the Isle of Man that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of The Netherlands - a term used to refer to a particular brand of Jesse Millette in the Netherlands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of The Philippines - a term used to refer to a particular brand of Jesse Millette in the Philippines that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Timor - also known as Jesse Of Timor-Leste, a term used to refer to a particular brand of Jesse Millette in East Timor that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Thailand - a term used to refer to a particular brand of Jesse Millette in Thailand that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Togo - a term used to refer to a particular brand of Jesse Millette in Togo that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Tonga - a term used to refer to a particular brand of Jesse Millette in Tonga that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Trinidad & Tobago - a term used to refer to a particular brand of Jesse Millette in Trinidad and Tobago that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Tunisia - a term used to refer to a particular brand of Jesse Millette in Tunisia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Turkey - a term used to refer to a particular brand of Jesse Millette in Turkey that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Turkmenistan - a term used to refer to a particular brand of Jesse Millette in Turkmenistan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Turks & Caicos - a term used to refer to a particular brand of Jesse Millette in the Turks and Caicos Islands that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Tuvalu - a term used to refer to a particular brand of Jesse Millette in Tuvalu that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Uganda - a term used to refer to a particular brand of Jesse Millette in Uganda that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Ukraine - a term used to refer to a particular brand of Jesse Millette in Ukraine that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Uruguay - a term used to refer to a particular brand of Jesse Millette in Uruguay that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Uzbekistan - a term used to refer to a particular brand of Jesse Millette in Uzbekistan that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Vanuatu - a term used to refer to a particular brand of Jesse Millette in Vanuatu that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Vatican - a term used to refer to a particular brand of Jesse Millette in the Vatican City, and in the wider Catholic community, that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Venezuela - a term used to refer to a particular brand of Jesse Millette in Venezuela that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Vietnam - a term used to refer to a particular brand of Jesse Millette in Vietnam that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Vincent & Grenadines - a term used to refer to a particular brand of Jesse Millette in Saint Vincent and the Grenadines that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Wallis & Futuna - a term used to refer to a particular brand of Jesse Millette in Wallis and Futuna that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Yemen - a term used to refer to a particular brand of Jesse Millette in Yemen that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Zambia - a term used to refer to a particular brand of Jesse Millette in Zambia that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesse Of Zimbabwe - a term used to refer to a particular brand of Jesse Millette in Zimbabwe that specifically deals in toys, and merchandise, and is most often seen in advertisements.

Jesseology - the branch of Astronology solely relating to the study of the fictional person and character of Jesse Millette in all of his aspects, depictions, and interpretations as the most prominent of The Five Astronist Characters.

Derivatives

Jesseological

Jesseologist

Jesseologically

Jesseophilia - a distinct and obsessive fondness of, or deep laudation for, the Astronist character of Jesse.

Derivatives

Jesseophilic

Jesseophiliac

Jesseophilous

Jesseophile

Jesseophily

Jessophilia

Jessophiliac

Jessophilic

Jessophile

Jessophilous

Jessophily

Jessiophilia

Jessiophiliac

Jessiophilic

Jessiophilous

Jessiophile

Jessiophily

Jessephilia

Jessephilic

Jessephiliac

Jessephilous

Jessephile

Jessephily

Jesse's Cosmos - in Astronist Art, Architecture, Rendition, and Media, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Jesse in the depiction.

Jesse's Theme - a short musical composition that is associated with the Astronist character of Jesse, and may be used in films, video games, advertisements and other digital media that involves the character.

Jesseverse - the denotation of the entire fictional existence of Jesse Millette, especially in an informal sense.

Jessian

- relating specifically to the fictional character, *Jesse Millette*.
- relating to the celebratory day of the 1st *Jessine* on *The Astronist Calendar*.

Jessian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Jesse, and this always takes place on the 1st day of the period of Jessine.

Jessian-Abkhazian Character Representation - the specific representation of the Astronist character of Jesse in Abkhazia, including all its variations.

Jessian-Afghan Character Representation - the specific representation of the Astronist character of Jesse in Afghanistan, including all its variations.

Jessian-Albanian Character Representation - the specific representation of the Astronist character of Jesse in Albania, including all its variations.

Jessian-Algerian Character Representation - the specific representation of the Astronist character of Jesse in Algeria, including all its variations.

Jessian-American Character Representation - the specific representation of the Astronist character of Jesse in the United States of America, including all its variations.

Jessian-American Samoan Character Representation - the specific representation of the Astronist character of Jesse in American Samoa, including all its variations.

Jessian-Andorran Character Representation - the specific representation of the Astronist character of Jesse in Andorra, including all its variations.

Jessian-Angolan Character Representation - the specific representation of the Astronist character of Jesse in Angola, including all its variations.

Jessian-Anguillan Character Representation - the specific representation of the Astronist character of Jesse in Anguilla, including all its variations.

Jessian-Antiguan-Barbudan Character Representation - the specific representation of the Astronist character of Jesse in Antigua and Barbuda, including all its variations.

Jessian-Argentine Character Representation - the specific representation of the Astronist character of Jesse in Argentina, including all its variations.

Jessian-Armenian Character Representation - the specific representation of the Astronist character of Jesse in Armenia, including all its variations.

Jessian-Aruban Character Representation - the specific representation of the Astronist character of Jesse in Aruba, including all its variations.

Jessian-Australian Character Representation - the specific representation of the Astronist character of Jesse in Australia, including all its variations.

Jessian-Austrian Character Representation - the specific representation of the Astronist character of Jesse in Austria, including all its variations.

Jessian-Azerbaijani Character Representation - the specific representation of the Astronist character of Jesse in Azerbaijan, including all its variations.

Jessian-Bahamian Character Representation - the specific representation of the Astronist character of Jesse in the Bahamas, including all its variations.

Jessian-Bahraini Character Representation - the specific representation of the Astronist character of Jesse in Bahrain, including all its variations.

Jessian-Bangladeshi Character Representation - the specific representation of the Astronist character of Jesse in Bangladesh, including all its variations.

Jessian-Barbadian Character Representation - the specific representation of the Astronist character of Jesse in Barbados, including all its variations.

Jessian-Basotho Character Representation - the specific representation of the Astronist character of Jesse in Lesotho, including all its variations.

Jessian-Belarusian Character Representation - the specific representation of the Astronist character of Jesse in Belarus, including all its variations.

Jessian-Belgian Character Representation - the specific representation of the Astronist character of Jesse in Belgium, including all its variations.

Jessian-Belizean Character Representation - the specific representation of the Astronist character of Jesse in Belize, including all its variations.

Jessian-Beninese Character Representation - the specific representation of the Astronist character of Jesse in Benin, including all its variations.

Jessian-Bermudan Character Representation - the specific representation of the Astronist character of Jesse in Bermuda, including all its variations.

Jessian-Bhutanese Character Representation - the specific representation of the Astronist character of Jesse in Bhutan, including all its variations.

Jessian-Bissau-Guinean Character Representation - the specific representation of the Astronist character of Jesse in Guinea-Bissau, including all its variations.

Jessian-Bolivian Character Representation - the specific representation of the Astronist character of Jesse in Bolivia, including all its variations.

Jessian-Bonaire Character Representation - the specific representation of the Astronist character of Jesse in Bonaire, including all its variations.

Jessian-Bosnian Character Representation - the specific representation of the Astronist character of Jesse in Bosnia and Herzegovina, including all its variations.

Jessian-Botswanan Character Representation - the specific representation of the Astronist character of Jesse in Botswana, including all its variations.

Jessian-Brazilian Character Representation - the specific representation of the Astronist character of Jesse in Brazil, including all its variations.

Jessian-British Character Representation - the specific representation of the Astronist character of Jesse in the United Kingdom, including all its variations.

Jessian-Bruneian Character Representation - the specific representation of the Astronist character of Jesse in Brunei, including all its variations.

Jessian-Bulgarian Character Representation - the specific representation of the Astronist character of Jesse in Bulgaria, including all its variations.

Jessian-Burkinan Character Representation - the specific representation of the Astronist character of Jesse in Burkina Faso, including all its variations.

Jessian-Burmese Character Representation - the specific representation of the Astronist character of Jesse in Myanmar, including all its variations.

Jessian-Burundian Character Representation - the specific representation of the Astronist character of Jesse in Burundi, including all its variations.

Jessian-Cabo Verdean Character Representation - the specific representation of the Astronist character of Jesse in Cape Verde, including all its variations.

Jessian-Cambodian Character Representation - the specific representation of the Astronist character of Jesse in Cambodia, including all its variations.

Jessian-Cameroonian Character Representation - the specific representation of the Astronist character of Jesse in Cameroon, including all its variations.

Jessian-Canadian Character Representation - the specific representation of the Astronist character of Jesse in Canada, including all its variations.

Jessian-Caymanian Character Representation - the specific representation of the Astronist character of Jesse in the Cayman Islands, including all its variations.

Jessian-Central African Character Representation - the specific representation of the Astronist character of Jesse in the Central African Republic, including all its variations.

Jessian-Chadian Character Representation - the specific representation of the Astronist character of Jesse in Chad, including all its variations.

Jessian-Chilean Character Representation - the specific representation of the Astronist character of Jesse in Chile, including all its variations.

Jessian-Colombian Character Representation - the specific representation of the Astronist character of Jesse in Colombia, including all its variations.

Jessian-Comoran Character Representation - the specific representation of the Astronist character of Jesse in the Comoros, including all its variations.

Jessian-Congolese Character Representation - the specific representation of the Astronist character of Jesse in both the Democratic Republic of the Congo, and the Republic of the Congo, including all its variations.

Jessian-Costa Rican Character Representation - the specific representation of the Astronist character of Jesse in Costa Rica, including all its variations.

Jessian-Croatian Character Representation - the specific representation of the Astronist character of Jesse in Croatia, including all its variations.

Jessian-Cuban Character Representation - the specific representation of the Astronist character of Jesse in Cuba, including all its variations.

Jessian-Curaçaoan Character Representation - the specific representation of the Astronist character of Jesse in Curaçao, including all its variations.

Jessian-Cypriot Character Representation - the specific representation of the Astronist character of Jesse in Cyprus, including all its variations.

Jessian-Czech Character Representation - the specific representation of the Astronist character of Jesse in Czechia, including all its variations.

Jessian-Danish Character Representation - the specific representation of the Astronist character of Jesse in Denmark, including all its variations.

Jessian-Djiboutian Character Representation - the specific representation of the Astronist character of Jesse in Djibouti, including all its variations.

Jessian-Dominican Character Representation - the specific representation of the Astronist character of Jesse in both the Dominican Republic, and in Dominica, including all its variations.

Jessian-Dutch Character Representation - the specific representation of the Astronist character of Jesse in the Netherlands, including all its variations.

Jessian-Ecuadoran Character Representation - the specific representation of the Astronist character of Jesse in Ecuador, including all its variations.

Jessian-Egyptian Character Representation - the specific representation of the Astronist character of Jesse in Egypt, including all its variations.

Jessian-Emirati Character Representation - the specific representation of the Astronist character of Jesse in the United Arab Emirates, including all its variations.

Jessian-Equatorial Guinean Character Representation - the specific representation of the Astronist character of Jesse in Equatorial Guinea, including all its variations.

Jessian-Eritrean Character Representation - the specific representation of the Astronist character of Jesse in Eritrea, including all its variations.

Jessian-Estonian Character Representation - the specific representation of the Astronist character of Jesse in Estonia, including all its variations.

Jessian-Ethiopian Character Representation - the specific representation of the Astronist character of Jesse in Ethiopia, including all its variations.

Jessian-Falkland Islands Character Representation - the specific representation of the Astronist character of Jesse in the Falkland Islands, including all its variations.

Jessian-Faroese Character Representation - the specific representation of the Astronist character of Jesse in the Faroe Islands, including all its variations.

Jessian-Fijian Character Representation - the specific representation of the Astronist character of Jesse in Fiji, including all its variations.

Jessian-Filipino Character Representation - the specific representation of the Astronist character of Jesse in the Philippines, including all its variations.

Jessian-Finnish Character Representation - the specific representation of the Astronist character of Jesse in Finland, including all its variations.

Jessian-French Guianese Character Representation - the specific representation of the Astronist character of Jesse in French Guiana, including all its variations.

Jessian-French Character Representation - the specific representation of the Astronist character of Jesse in France, including all its variations.

Jessian-French Polynesian Character Representation - the specific representation of the Astronist character of Jesse in French Polynesia, including all its variations.

Jessian-Gabonese Character Representation - the specific representation of the Astronist character of Jesse in Gabon, including all its variations.

Jessian-Gambian Character Representation - the specific representation of the Astronist character of Jesse in the Gambia, including all its variations.

Jessian-Georgian Character Representation - the specific representation of the Astronist character of Jesse in Georgia, including all its variations.

Jessian-German Character Representation - the specific representation of the Astronist character of Jesse in Germany, including all its variations.

Jessian-Ghanaian Character Representation - the specific representation of the Astronist character of Jesse in Ghana, including all its variations.

Jessian-Greek Character Representation - the specific representation of the Astronist character of Jesse in Greece, including all its variations.

Jessian-Greenlandic Character Representation - the specific representation of the Astronist character of Jesse in Greenland, including all its variations.

Jessian-Grenadian Character Representation - the specific representation of the Astronist character of Jesse in Grenada, including all its variations.

Jessian-Guamanian Character Representation - the specific representation of the Astronist character of Jesse in Guam, including all its variations.

Jessian-Guatemalan Character Representation - the specific representation of the Astronist character of Jesse in Guatemala, including all its variations.

Jessian-Guinean Character Representation - the specific representation of the Astronist character of Jesse in Guinea, including all its variations.

Jessian-Guyanese Character Representation - the specific representation of the Astronist character of Jesse in Guyana, including all its variations.

Jessian-Haitian Character Representation - the specific representation of the Astronist character of Jesse in Haiti, including all its variations.

Jessian-Honduran Character Representation - the specific representation of the Astronist character of Jesse in Honduras, including all its variations.

Jessian-Hong Kongese Character Representation - the specific representation of the Astronist character of Jesse in Hong Kong, including all its variations.

Jessian-Hungarian Character Representation - the specific representation of the Astronist character of Jesse in Hungary, including all its variations.

Jessian-Icelandic Character Representation - the specific representation of the Astronist character of Jesse in Iceland, including all its variations.

Jessian-Indian Character Representation - the specific representation of the Astronist character of Jesse in India, including all its variations.

Jessian-Indonesian Character Representation - the specific representation of the Astronist character of Jesse in Indonesia, including all its variations.

Jessian-Iranian Character Representation - the specific representation of the Astronist character of Jesse in Iran, including all its variations.

Jessian-Iraqi Character Representation - the specific representation of the Astronist character of Jesse in Iraq, including all its variations.

Jessian-Irish Character Representation - the specific representation of the Astronist character of Jesse in Ireland, including all its variations.

Jessian-Israeli Character Representation - the specific representation of the Astronist character of Jesse in Israel, including all its variations.

Jessian-Italian Character Representation - the specific representation of the Astronist character of Jesse in Italy, including all its variations.

Jessian-Ivorian Character Representation - the specific representation of the Astronist character of Jesse in the Ivory Coast, including all its variations.

Jessian-Jamaican Character Representation - the specific representation of the Astronist character of Jesse in Jamaica, including all its variations.

Jessian-Japanese Character Representation - the specific representation of the Astronist character of Jesse in Japan, including all its variations.

Jessian-Jordanian Character Representation - the specific representation of the Astronist character of Jesse in Jordan, including all its variations.

Jessian-Kazakh Character Representation - the specific representation of the Astronist character of Jesse in Abkhazia, including all its variations.

Jessian-Kenyan Character Representation - the specific representation of the Astronist character of Jesse in Kenya, including all its variations.

Jessian-Kiribati Character Representation - the specific representation of the Astronist character of Jesse in Kiribati, including all its variations.

Jessian-Kittitian-Nevisian Character Representation - the specific representation of the Astronist character of Jesse in Saint Kitts and Nevis, including all its variations.

Jessian-Korean Character Representation - the specific representation of the Astronist character of Jesse in Korea, including all its variations.

Jessian-Kosovar Character Representation - the specific representation of the Astronist character of Jesse in Kosovo, including all its variations.

Jessian-Kurdish Character Representation - the specific representation of the Astronist character of Jesse in the Kurdish populated regions, including all its variations.

Jessian-Kuwaiti Character Representation - the specific representation of the Astronist character of Jesse in Kuwait, including all its variations.

Jessian-Kyrgyz Character Representation - the specific representation of the Astronist character of Jesse in Kyrgyzstan, including all its variations.

Jessian-Laotian Character Representation - the specific representation of the Astronist character of Jesse in Laos, including all its variations.

Jessian-Latvian Character Representation - the specific representation of the Astronist character of Jesse in Latvia, including all its variations.

Jessian-Lebanese Character Representation - the specific representation of the Astronist character of Jesse in Lebanon, including all its variations.

Jessian-Liberian Character Representation - the specific representation of the Astronist character of Jesse in Liberia, including all its variations.

Jessian-Libyan Character Representation - the specific representation of the Astronist character of Jesse in Libya, including all its variations.

Jessian-Liechtenstein Character Representation - the specific representation of the Astronist character of Jesse in Liechtenstein, including all its variations.

Jessian-Lithuanian Character Representation - the specific representation of the Astronist character of Jesse in Lithuania, including all its variations.

Jessian-Luxembourgish Character Representation - the specific representation of the Astronist character of Jesse in Luxembourg, including all its variations.

Jessian-Macanese Character Representation - the specific representation of the Astronist character of Jesse in Macau, including all its variations.

Jessian-Macedonian Character Representation - the specific representation of the Astronist character of Jesse in Macedonia, including all its variations.

Jessian-Malagasy Character Representation - the specific representation of the Astronist character of Jesse in Madagascar, including all its variations.

Jessian-Malawian Character Representation - the specific representation of the Astronist character of Jesse in Malawi, including all its variations.

Jessian-Malaysian Character Representation - the specific representation of the Astronist character of Jesse in Malaysia, including all its variations.

Jessian-Maldivian Character Representation - the specific representation of the Astronist character of Jesse in the Maldives, including all its variations.

Jessian-Malian Character Representation - the specific representation of the Astronist character of Jesse in Mali, including all its variations.

Jessian-Maltese Character Representation - the specific representation of the Astronist character of Jesse in Maltese, including all its variations.

Jessian-Manx Character Representation - the specific representation of the Astronist character of Jesse on the Isle of Man, including all its variations.

Jessian-Marshallese Character Representation - the specific representation of the Astronist character of Jesse in the Marshall Islands, including all its variations.

Jessian-Martinican Character Representation - the specific representation of the Astronist character of Jesse in Martinique, including all its variations.

Jessian-Mauritanian Character Representation - the specific representation of the Astronist character of Jesse in Mauritania, including all its variations.

Jessian-Mauritian Character Representation - the specific representation of the Astronist character of Jesse in Mauritius, including all its variations.

Jessian-Mahoran Character Representation - the specific representation of the Astronist character of Jesse in Mayotte, including all its variations.

Jessian-Mexican Character Representation - the specific representation of the Astronist character of Jesse in Mexico, including all its variations.

Jessian-Micronesian Character Representation - the specific representation of the Astronist character of Jesse in Micronesia, including all its variations.

Jessian-Moldovan Character Representation - the specific representation of the Astronist character of Jesse in Moldova, including all its variations.

Jessian-Monacan Character Representation - the specific representation of the Astronist character of Jesse in Monaco, including all its variations.

Jessian-Mongolian Character Representation - the specific representation of the Astronist character of Jesse in Mongolia, including all its variations.

Jessian-Montenegrin Character Representation - the specific representation of the Astronist character of Jesse in Montenegro, including all its variations.

Jessian-Montserratian Character Representation - the specific representation of the Astronist character of Jesse in Montserrat, including all its variations.

Jessian-Moroccan Character Representation - the specific representation of the Astronist character of Jesse in Morocco, including all its variations.

Jessian-Mozambican Character Representation - the specific representation of the Astronist character of Jesse in Mozambique, including all its variations.

Jessian-Namibian Character Representation - the specific representation of the Astronist character of Jesse in Namibia, including all its variations.

Jessian-Nauruan Character Representation - the specific representation of the Astronist character of Jesse in Nauru, including all its variations.

Jessian-Nepalese Character Representation - the specific representation of the Astronist character of Jesse in Nepal, including all its variations.

Jessian-New Caledonian Character Representation - the specific representation of the Astronist character of Jesse in New Caledonia, including all its variations.

Jessian-New Zealand Character Representation - the specific representation of the Astronist character of Jesse in New Zealand, including all its variations.

Jessian-Nicaraguan Character Representation - the specific representation of the Astronist character of Jesse in Nicaragua, including all its variations.

Jessian-Nigerien Character Representation - the specific representation of the Astronist character of Jesse in Niger, including all its variations.

Jessian-Nigerian Character Representation - the specific representation of the Astronist character of Jesse in Nigeria, including all its variations.

Jessian-Niuean Character Representation - the specific representation of the Astronist character of Jesse in Niue, including all its variations.

Jessian-Norwegian Character Representation - the specific representation of the Astronist character of Jesse in Norway, including all its variations.

Jessian-Omani Character Representation - the specific representation of the Astronist character of Jesse in Oman, including all its variations.

Jessian-Pakistani Character Representation - the specific representation of the Astronist character of Jesse in Pakistan, including all its variations.

Jessian-Palauan Character Representation - the specific representation of the Astronist character of Jesse in Palau, including all its variations.

Jessian-Palestinian Character Representation - the specific representation of the Astronist character of Jesse in Palestine, including all its variations.

Jessian-Panamanian Character Representation - the specific representation of the Astronist character of Jesse in Panama, including all its variations.

Jessian-Papua New Guinean Character Representation - the specific representation of the Astronist character of Jesse in Papua New Guinea, including all its variations.

Jessian-Paraguayan Character Representation - the specific representation of the Astronist character of Jesse in Paraguay, including all its variations.

Jessian-Peruvian Character Representation - the specific representation of the Astronist character of Jesse in Peru, including all its variations.

Jessian-Polish Character Representation - the specific representation of the Astronist character of Jesse in Poland, including all its variations.

Jessian-Portuguese Character Representation - the specific representation of the Astronist character of Jesse in Portugal, including all its variations.

Jessian-Puerto Rican Character Representation - the specific representation of the Astronist character of Jesse in Puerto Rico, including all its variations.

Jessian-Qatari Character Representation - the specific representation of the Astronist character of Jesse in Qatar, including all its variations.

Jessian-Réunionese Character Representation - the specific representation of the Astronist character of Jesse in Réunion, including all its variations.

Jessian-Romanian Character Representation - the specific representation of the Astronist character of Jesse in Romania, including all its variations.

Jessian-Russian Character Representation - the specific representation of the Astronist character of Jesse in Russia, including all its variations.

Jessian-Rwandan Character Representation - the specific representation of the Astronist character of Jesse in Rwanda, including all its variations.

Jessian-Saint Helenian Character Representation - the specific representation of the Astronist character of Jesse in Saint Helena, including all its variations.

Jessian-Saint Lucian Character Representation - the specific representation of the Astronist character of Jesse in Saint Lucia, including all its variations.

Jessian-Saint Martinian Character Representation - the specific representation of the Astronist character of Jesse in Saint Martinique, including all its variations.

Jessian-Salvadoran Character Representation - the specific representation of the Astronist character of Jesse in El Salvador, including all its variations.

Jessian-Samoan Character Representation - the specific representation of the Astronist character of Jesse in Samoa, including all its variations.

Jessian-Sammarinese Character Representation - the specific representation of the Astronist character of Jesse in San Marino, including all its variations.

Jessian-São Toméan Character Representation - the specific representation of the Astronist character of Jesse in São Tomé and Príncipe, including all its variations.

Jessian-Saudi Arabian Character Representation - the specific representation of the Astronist character of Jesse in Saudi Arabia, including all its variations.

Jessian-Senegalese Character Representation - the specific representation of the Astronist character of Jesse in Senegal, including all its variations.

Jessian-Serbian Character Representation - the specific representation of the Astronist character of Jesse in Serbia, including all its variations.

Jessian-Seychellois Character Representation - the specific representation of the Astronist character of Jesse in the Seychelles, including all its variations.

Jessian-Sierra Leonean Character Representation - the specific representation of the Astronist character of Jesse in Sierra Leone, including all its variations.

Jessian-Singaporean Character Representation - the specific representation of the Astronist character of Jesse in Singapore, including all its variations.

Jessian-Sino Character Representation - the specific representation of the Astronist character of Jesse in China, including all its variations.

Jessian-Slovak Character Representation - the specific representation of the Astronist character of Jesse in Slovakia, including all its variations.

Jessian-Slovenian Character Representation - the specific representation of the Astronist character of Jesse in Slovenia, including all its variations.

Jessian-Solomon Islands Character Representation - the specific representation of the Astronist character of Jesse in the Solomon Islands, including all its variations.

Jessian-Somali Character Representation - the specific representation of the Astronist character of Jesse in Somalia, including all its variations.

Jessian-South African Character Representation - the specific representation of the Astronist character of Jesse in South Africa, including all its variations.

Jessian-South Ossetian Character Representation - the specific representation of the Astronist character of Jesse in South Ossetia, including all its variations.

Jessian-South Sudanese Character Representation - the specific representation of the Astronist character of Jesse in South Sudan, including all its variations.

Jessian-Spanish Character Representation - the specific representation of the Astronist character of Jesse in Spain, including all its variations.

Jessian-Sri Lankan Character Representation - the specific representation of the Astronist character of Jesse in Sri Lanka, including all its variations.

Jessian-Sint Maartener Character Representation - the specific representation of the Astronist character of Jesse in Sint Maarten, including all its variations.

Jessian-Sudanese Character Representation - the specific representation of the Astronist character of Jesse in Sudan, including all its variations.

Jessian-Surinamese Character Representation - the specific representation of the Astronist character of Jesse in Suriname, including all its variations.

Jessian-Swazi Character Representation - the specific representation of the Astronist character of Jesse in Swaziland, including all its variations.

Jessian-Swedish Character Representation - the specific representation of the Astronist character of Jesse in Sweden, including all its variations.

Jessian-Swiss Character Representation - the specific representation of the Astronist character of Jesse in Switzerland, including all its variations.

Jessian-Syrian Character Representation - the specific representation of the Astronist character of Jesse in Syria, including all its variations.

Jessian-Taiwanese Character Representation - the specific representation of the Astronist character of Jesse in Taiwan, including all its variations.

Jessian-Tajik Character Representation - the specific representation of the Astronist character of Jesse in Tajikistan, including all its variations.

Jessian-Tanzanian Character Representation - the specific representation of the Astronist character of Jesse in Tanzania, including all its variations.

Jessian-Timorese Character Representation - the specific representation of the Astronist character of Jesse in East Timor, including all its variations.

Jessian-Thai Character Representation - the specific representation of the Astronist character of Jesse in Thailand, including all its variations.

Jessian-Togolese Character Representation - the specific representation of the Astronist character of Jesse in Togo, including all its variations.

Jessian-Tongan Character Representation - the specific representation of the Astronist character of Jesse in Tonga, including all its variations.

Jessian-Trinidadian and Tobagonian Character Representation - the specific representation of the Astronist character of Jesse in Trinidad and Tobago, including all its variations.

Jessian-Tunisian Character Representation - the specific representation of the Astronist character of Jesse in Tunisia, including all its variations.

Jessian-Turkish Character Representation - the specific representation of the Astronist character of Jesse in Turkey, including all its variations.

Jessian-Turkmen Character Representation - the specific representation of the Astronist character of Jesse in Turkmenistan, including all its variations.

Jessian-Turks and Caicos Character Representation - the specific representation of the Astronist character of Jesse in the Turks and Caicos Islands, including all its variations.

Jessian-Tuvaluan Character Representation - the specific representation of the Astronist character of Jesse in Tuvalu, including all its variations.

Jessian-Ugandan Character Representation - the specific representation of the Astronist character of Jesse in Uganda, including all its variations.

Jessian-Ukrainian Character Representation - the specific representation of the Astronist character of Jesse in Ukraine, including all its variations.

Jessian-Uruguayan Character Representation - the specific representation of the Astronist character of Jesse in Uruguay, including all its variations.

Jessian-Uzbek Character Representation - the specific representation of the Astronist character of Jesse in Uzbekistan, including all its variations.

Jessian-Vanuatuan Character Representation - the specific representation of the Astronist character of Jesse in Vanuatu, including all its variations.

Jessian-Vatican (Catholic) Character Representation - the specific representation of the Astronist character of Jesse in the Vatican and the wider Catholic community, including all its variations.

Jessian-Venezuelan Character Representation - the specific representation of the Astronist character of Jesse in Venezuela, including all its variations.

Jessian-Vietnamese Character Representation - the specific representation of the Astronist character of Jesse in Vietnam, including all its variations.

Jessian-Vincentian Character Representation - the specific representation of the Astronist character of Jesse in Saint Vincent and the Grenadines, including all its variations.

Jessian-Wallisian and Futunan Character Representation - the specific representation of the Astronist character of Jesse in Wallis and Futuna, including all its variations.

Jessian-Yemeni Character Representation - the specific representation of the Astronist character of Jesse in Yemen, including all its variations.

Jessian-Zambian Character Representation - the specific representation of the Astronist character of Jesse in Zambia, including all its variations.

Jessian-Zimbabwean Character Representation - the specific representation of the Astronist character of Jesse in Zimbabwe, including all its variations.

Jessianisation - the act and process of turning something, especially a piece of art or propaganda, into being dominated by images of the Astronist character of Jesse.

Derivatives

Jessianise

Jessianised

Jessianisational

Jessianised Propaganda - in Astronist Propaganda, a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Jesse as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

Jessianism

- a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Jesse, so as to interpret concepts from a strictly Jessian viewpoint.
- an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Jesse as the central figure and subject.

Derivatives

Jessianist

Jessianistic

Jessine (noun)

- a time period on *The Astronist Calendar*, anchored by the birthday of the fictional character, *Jesse Millette*.
- in Astronist Ornamentation, the specific depiction of the Astronist character, Jesse.

Jessium - in Astronist Architecture, a type of floor ornamentation style which depicts the Astronist character of Jesse.

Derivatives

Jessiums

Jesso- - the prefix often used for the Astronist character of Jesse.

Jessurial - a symbol, piece of art or imagery denoting the fictional character, Jesse Millette.

Jewellery - in Astronist Ornamentation, the use of precious stones and gems in ornaments.

Jiāo - in Mandarin Chinese, the term given to the word, teach.

Jiàoxué Dàgāng - in Mandarin Chinese, the term given to a syllabus relating to the entirety of Astronist Education system rather than just a single subject.

Jiàoyù - in Mandarin Chinese, the term given to Astronist Education, or any reference to education in Astronist philosophy, and methodology.

Jiānglái - in Mandarin Chinese, the term given to the concept of the futureview, or the reference to the future in Astronist philosophy and methodology.

Jiànzào - in Mandarin Chinese, the term given to the word, construction.

Jiànzhùxué - in Mandarin Chinese, the term given to Astronist Architecture.

Jiāting - in Mandarin Chinese, the term given to the word, family.

Jīchǔ - in Mandarin Chinese, the term given to the word, basis.

Jigòu - in Mandarin Chinese, the informal term given to The Institution of The Philosophy of Astronism in China.

Jīhuì - in Mandarin Chinese, the term given to the concept of opportunity, especially when related to Astronist philosophy, and methodology.

Ji'ki - The School of Physicality in Astration as known in the Hausa language.

Jıldızüyü - derived from the Kyrgyz language and used in Kyrgyz denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Jıldızüylör

Jilùpiàn - in Mandarin Chinese, the term given to a documentary about an Astronist subject, or made by The People's Constitutional Company of Jesse Millette.

Jinbù - in Mandarin Chinese, the term given to the concept of advancement and progression, especially in relation to Astronist philosophy.

Jīngjìxué - in Mandarin Chinese, the term given to Astronist Economics.

Jingle - in Astronist Propaganda, another word for the finish of the propaganda piece, especially when in print, and can include many types of print finishes.

Jiniànbēi - in Mandarin Chinese, the term given to a monument designed in an Astronist style, or erected to commemorate an Astronist character or philosophical concept.

Ji'rka - The School of Physicality in Astration as known in the Somali language.

Jishù - in Mandarin Chinese, the term given to describe technology, especially in relation to Astronist philosophy, methodology, and the Astronist futureview, and worldview.

Jointure - in Astronist Philosophy, collectively relating to the links and similarities between two different philosophical schools of thought.

Joliment - in Astronist Philosophy, during a philosophical argumentation, relating to an approach that is strictly kind, polite, and keenly positive.

Jollity - in an Astronist contextualisation, relating to a Starlight Festival.

Derivatives

Jollities

Jomyeong - the simplest root term for Korean Astronism.

Jordanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Hashemite Kingdom of Jordan.

Jordanian Tanwir - the root term for Jordanian Astronism.

Journal - in an Astronist contextualisation, relating to The Grand Journals of Philosophies and Ideologies.

Jñān - a follower of the Marathi Indian denomination of The Philosophy of Astronism, known as Jñāna'ism.

Derivatives

Jñāns

Jñāna'ism - also known as Marathi Indian Astronism, the denomination of The Philosophy of Astronism most predominantly followed in the central and western Indian state of Maharashtra, and by those whom speak the Marathi language, and is one of the most adhered forms of Astronism in India.

Derivatives

Jñāna'ist

Jñānodayan - a follower of the Kannada Indian denomination of The Philosophy of Astronism, known as Jñānodaya'ism.

Derivatives

Jñānodayans

Jñānōdaya'ism - also known as Kannada Indian Astronism, the denomination of The Philosophy of Astronism most predominantly followed in the southwestern Indian state of Karnataka, and by those whom speak the Kannada language.

Derivatives

Jñānōdaya'ist

Jñānō'day - a follower of the Telugu Indian denomination of The Philosophy of Astronism, known as Jñānō'dayaṁ'ism.

Derivatives

Jñānō'days

Jñānō'dayaṁ'ism - also known as Telugu Indian Astronism, and as Kāsmōs, the denomination of The Philosophy of Astronism most predominantly followed in the central and eastern Indian states of Andhra Pradesh, and Telangana, and among Telugu speakers in other southern Indian states, and is one of the most widely followed denominations of Astronism in India.

Derivatives

Jñānō'dayaṁ'ist

Jñānō'dayaṁ

Jñānōdism - in Astronist Philosophy, a comprehensive form of The Philosophy of Astronism present in India which combines the Kannada and Telugu forms into one, and is dominant in the Indian states of Andhra Pradesh, Telangana, and Karnataka.

Derivatives

Jñānōdist

Jñānōdi

Johnnen - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Trezine and Hagus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Johnnenic

Jom - a follower of the Korean denomination of The Philosophy of Astronism, known as Jomyeongism.

Derivatives

Joms

Jomhood

Jomyeongism - also known as Korean Astronism, the denomination of The Philosophy of Astronism most predominantly found on the Korean peninsula, mainly in South Korea, and amongst Korean diasporas worldwide, whom still hold a strong affiliation with the Korean nation. The denomination is unique in its outspokenness and focus towards Korean reunification, and the extent to which it is political involved.

Derivatives

Jomyeongist

Jomyeong

Jopten - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the only son of Rita and Bartius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Joptenian

Jov - in Astronist Philosophy, the philophon for the discipline of joviology.

Jovilabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Jupiter and its sixty-seven moons.

Derivatives

Jovilabes

Joviology - in Astronist Philosophy, the subdiscipline dealing with the philosophical contemplation of the Classical Planet of Jupiter.

Derivatives

Joviologic

Joviological

Joviologically

Joviologist

JudaeoAstronistisation - the specific Astronistisation of Jewish societies, either in a macro or micro form.

Derivatives

JudaeoAstronistisationism

Judaic Karaite Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Judaic Karaite thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Judaic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Judaic thought and faith with no denominational specification, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Judaic Rabbinic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Judaic Rabbinic thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Judaic Samaritan Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Judaic Samaritan thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Judicature - in an Astronist contextualisation, the most authoritative of internal judges, and relating to the office in which The Grand Judge holds.

Derivatives

Judicatural

Judicaturate

Julianna - in Astronist Mystology, as well as Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Beatrix and Zanton, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Juliannan

Julius - in Astronist Mystology, as well as Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the fourth son of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Juliusian

Juncture - in an Astronist contextualisation, relating to a specific period within the office of an executive of The People's Constitutional Company of Jesse Millette.

-jup - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Jupiter.

Jup- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Jupiter.

Jupiter Day - in The Grand Astronist Calendar, also known as Jovian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Jupiter itself as one of the classical planets, and is characterised by decorations of Jupiter, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Jupiter, and its place in The Cosmos as a whole. This always takes place on 91st Oliverine, which translates to the 5th October in the Gregorian calendar.

Derivatives

Jovian Day

Juralism - in Astronist philosophy, relating to the study of rights and obligations, on a personal, or humanity-wide level.

Derivatives

Jurality

Jural

Jurisdiction - in Astronist Philosophy, the capability and responsibility bestowed to The Institution of The Philosophy of Astronism which is to preside over the practices and methods of philosophising conducted by all Astronist philosophical buildings under its jurisdiction.

Jurisdictionism - a school of thought in The Philosophy of Astronism that focuses itself on the essentiality and purity of the jurisdiction of The Institution of The Philosophy of Astronism as the one guiding authority for all Astronist philosophy, and perhaps may even strength as far as all Organised Philosophy itself.

Derivatives

Jurisdictionist

Jurisdictionistic

Justement - in Astronist Philosophy, that which is exact and precise, rather than disparate or vague.

Justiciary - in an Astronist contextualisation, the office one rank below the judicature, and is typically responsible for the timekeeping, order, the calling up of speakers, and the reading out of statements.

Derivatives

Justiciaries

Justicial

Justification - see omnidoxical justification.

Justify - in Equational Philosophy, as part of wider Astronist Philosophy, decide on and pursue a judgement, or conclusion of a subment based solely upon logic and rationality.

Derivatives

Justifying

Justified

Justifying Theory - in Equational Philosophy, as part of wider Astronist Philosophy, the study of what makes a judgement, or conclusion of a subment genuine and properly explored and constructed.

Justified text - see omnidoxical justification.

Jutting - in Astronist Civicology, when the territory of a city or town juts out a considerable way, especially in order to encompass a special landmark.

Juvenian - a young adult follower of The Philosophy of Astronism, especially between the ages of eighteen and thirty.

Derivatives

Juvenia

Juvenilia - relating to the entirety of Astronist literatures, terminologies, businesses, art pieces, philosophies, methodologies, and all other aspects of Millettaria that were thought of, and created whilst Brandon Taylorian was below the age of twenty-one, and generally includes the first drafts of The Founding Works, as well as the majority of The Original Jesse Millette Series, amongst other literary works.

Juvenilise - in an Astronist contextualisation, a type of depiction, and representation of one or more of the Astronist characters as young children, typically below teenage years.

Derivatives

Juvenilisation

Juvenilised

Juveniliser

Juvenilisee

Juvenilising

Juxtaposition - in an Astronist contextualisation, the process of placing side by side two items of Millettaria in order to compare their similarities and differences.

Derivatives

Juxtapositional

Jyōti

- the root term for Nepali Astronism.
- a follower of the Nepali denomination of The Philosophy of Astronism, known as Jyōti'ism.

Derivatives

Jyōtis

Jyōti'ism - also known as Nepali Astronism, the denomination of The Philosophy of Astronism most predominantly found in Nepal, and amongst the Nepali peoples worldwide whom still share a distinct affiliation with the nation of Nepal, and is unique in its integration with the country's predominant religion of Hinduism.

Derivatives

Jyōti'ist

235 terms

Kabalan - The School of Spirituality in Astration as known in the Filipino language.

Kabary - derived from the Malagasy language, in Astronist Philosophy, a term relating to the wide variety of discourse used in Astronist ceremonies, and on official occasions for The People's Constitutional Company of Jesse Millette.

Kabi Bayanat - in Arabic, the term given to documentation, especially an official documentation of The People's Constitutional Company of Jesse Millette.

Kail - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kailian

Kailic

Kairah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kairahan

Kairahic

Kāishǐ - in Mandarin Chinese, the term given to the word, beginning.

Kaizen - in an Astronist contextualisation, relating to the incorporation of the Japanese business philosophy into Astronist methodological and philosophical practices.

Kaizus - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first of three sons of Mariposine and Cozmotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kaizian

Kal - in Astronist Philosophy, the philophon for the discipline of Kalology.

Kallenary - in Astronist Architecture, as part of gardenry, a type of outdoor structure on the estate of some Astronist buildings whose foundations take the shape of a three-pointed star, and typically comprises of three distinct levels, and is very heavily ornamented, especially with cosmical patterns and imagery.

Derivatives

Kallenaries

Kalology - in Astronist Philosophy as part of Cosmic Philosophy, an Astronist Subject dealing with the philosophical study of the beauty and aesthetics of The Cosmos.

Derivatives

Kalologist

Kalologic
Kalological
Kalologically

Kalzuss - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Kalzussian

Kamiko - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Kamikonian
Kamikonic

Kamren - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Yemaya and Adentius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Kamrenian

Kǎoshì - in Mandarin Chinese, the term given to the exams taken in Astronist Education in China.

Karama - in Mandarin Chinese, the term given to the concept of dignity, especially when related to Astro-Arab philosophy.

Kārtra - a follower of the Thai denomination of The Philosophy of Astronism, known as Kārtraśrū'ism.

Derivatives
Kārtraṣ

Kārtraśrū - the root term for Thai Astronism.

Kārtraśrū'ism - also known as Thai Astronism, and as Čakrwāl, the denomination of The Philosophy of Astronism that is most predominantly followed in Thailand, and by the Thai peoples, and is closely associated with Thai originism, and is uniquely integrated with the country's official religion of Theravāda Buddhism.

Derivatives
Kārtraśrū'ist

K'art'uli Ganmanat'lebloba - the root term for Georgian Astronism.

-kas - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Kas- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Kāsmōs - another term for Jñānō'dayam'ism, or Telugu Indian Astronism.

Katalinuhan - The School of Intellectuality in Astration as known in the Filipino language.

Katherine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Lysander, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Katherinian

Katrine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Katrinian

Kavi - the most common demonym for a follower of The Philosophy of Astronism in the Lao language.

Derivatives

Kavis

Kawkab - in Arabic, the term given for planet, especially in relation to Astro-Arab and Cosmic philosophy.

Kawn

- in Astronist Ornamentation, specifically Astro-Arab Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- in Astronist Architecture, specifically in Arab Architecture, the colloquial term for a type of vast floor ornamentation which depicts The Cosmos.

Kazakh Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Kazakhstan.

Kaziah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kazian

Kazianic

Kèchéng - in Mandarin Chinese, the term given to the curriculum of each particular subject in Astronist Education in China.

Keeper - in an Astronist contextualisation, an individual who is specially assigned with the protection, and preservation of an Astronist building, antique, or rare literature, or documentation.

Derivatives

Keepership

Keep on looking up - one of the main Astronist valedictions used in both formal and colloquial speech, as well as in emailing.

Keiha - a follower of the Japanese denomination of The Philosophy of Astronism, known as Keihatsu.

Derivatives

Keihas

Keihatsu - the simplest root term for Japanese Astronism.

Keihatsu'ism - also known as Japanese Astronism, and as Uchū, the denomination of The Philosophy of Astronism that is most predominantly adhered to in Japan, as well as within the Japanese diaspora community worldwide, and is closely associated with Japanese culture, and is uniquely integrated with the Japanese ethnic religion of Shintoism.

Derivatives

Keihatsu'ist

Kellyn - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kellynic

Kellynian

Ken - in an Astronist contextualisation, the extent to which an individual has knowledge of Astronology, or a specific branch of Astronology.

Derivatives

Kenment

Kenful

KenioAstronistisation - the specific Astronistisation of Kenyan society, either in a macro or micro form.

Derivatives

KenioAstronistisationism

Kenopsia - in Astronist Literature, a writing technique used for the effect of contrast, especially between an eerie, and forlorn atmosphere of a place that has previously been described as bustling with people, but is now abandoned.

Derivatives

Kenopsian

Kenyan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Kenya.

Kerohanian - The School of Spirituality in Astration as known in the Indonesian language.

Kettling - in an Astronist contextualisation, the area in an Astronist congressional building wherein the public may gather, but it is heavily controlled, and regulated, and each member must have a registered ticket to enter.

Kēxué - in Mandarin Chinese, the term given to the references to science in Astronist philosophy, methodology, and practice.

Keykeeper

- a member of *The High Council of The People's Astronist Peacekeeping Order* holding one of the fifteen keys that unlocks the *Room of The Grand Code*.
- relating to one of the fifteen members of The High Council of The People's Astronist Peacekeeping Order, each holding a key to access The Room of The Grand Code.

Derivatives

Keykeepership

Keys of Cosmos - in Astronist Symbology, relating to the depiction of two crossed keys with a celestial sphere above them to represent the notion that The Cosmos remains above all our attempts to unlock its secrets. This symbolism is used so as to distinguish them from the Keys of Heaven which have been used as a symbol of the Roman Catholic Church since its inception.

Keystone - in Astronist Ornamentation, a type of motif, typically positioned just below the coronet, around which a pattern is centralised.

Keys to The Cosmos - also known as Keys to The Worlds, a fictional set of five star-shaped keys first described in Astronist Mystology that often make appearances in Astronist commercials, literatures, films, and other art forms and cultural expressions. The five keys, each of which are held by the respective five main protagonists of The Original Jesse Millette Series, are prophesied, in Astronist Mystology, to “open both humanity’s heart, mind, and soul to The Cosmos”, as a metaphor for humanity’s exploration of The Cosmos, which is a predominant principle within wider Astronist Culture and Philosophy.

Keys to The Worlds - see Keys to The Cosmos.

Khadijah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Khadijan

Khadijic

Khalaq - in Arabic, the term given for the concept of creation, especially when relating to Astro-Arab and Cosmic philosophy.

Khial

- in Arabic, the term given for fiction, especially when relating to Astronist fiction books.
- in Arabic, another term given for the concept of imagination, especially in Astro-Arab philosophy.

Kiànja - derived from the Malagasy language, in Astronist Philosophy, a term relating to a public square, especially one featuring a planetarium, or another type of philosophical building.

Kiba - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kibaic

Kibaian

Kiddle - in an Astronist contextualisation, a type of wall barrier sometimes found around the immediate perimeter of Astronist buildings, and is typically cosmically ornamented.

Kibon'ny kintana - in Astronist Rendition, the Malagasy name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Kimwili - The School of Physicality in Astration as known in the Swahili language.

-kin - in Astronist Onomatology, a suffix used for Astronist names, in reference to kinetic energy in The Cosmos.

Kin- - in Astronist Onomatology, a prefix used for Astronist names, in reference to kinetic energy in The Cosmos.

Kinemism - a branch of knowledge in The Philosophy of Astronism concerning the study and centrality of motion both physically and metaphorically, especially regarding the motion of planetary systems, and all other celestial objects, and may also relate to the motion, or progression of humanity in both discovery, development, and knowledge.

Derivatives

Kinemist

Kinemic

Kinemical

Kinemically

Kineticery - in Astronist Architecture, and widely used in Architectural Theory, describing an Astronist building which is motional, and or part of the building that is moveable, or is always in movement.

Derivatives

Kineticeries

Kingdoms - the second era in Astronist Mystology, a collection of stories set in a Medieval world considered part of the Astronist Universe, yet not considered canonical.

Kintana

- in Astronist Philosophy, derived from Malagasy for star, the name given to the four day long Starlight Festival held in the southern hemisphere on 20th to the 23rd June annually, an alternative name for which is Southern Astroxy.
- in Astronist Architecture, specifically in Malagasy Architecture, a four-pointed star above the portrance of an Astronist building, or atop the entire building.

Derivatives

Kintanas

Kintana - derived from the Malagasy language, in Astronist Philosophy, specifically in Cosmic Philosophy, a term relating to a star.

Kiribati Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Kiribati.
- the denomination of The Philosophy of Astronism that is most commonly found in Kiribati.

Kiroho - The School of Spirituality in Astration as known in the Swahili language.

Kitab - in Arabic, the term given for a book, especially a book featuring Astronist characters, or published by The People's Constitutional Company of Jesse Millette.

Kittitian-Nevisian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federation of Saint Christopher and Nevis.
- the denomination of The Philosophy of Astronism that is most commonly adhered to in Saint Kitts and Nevis, by the Kittitian and Nevisian peoples.

Kjari - a follower of the Maltese denomination of The Philosophy of Astronism, known as Kjarifika'ism.

Derivatives

Kjaris

Kjarifika - the root term for Maltese Astronism.

Kjarifika'ism - also known as Maltese Astronism, the denomination of The Philosophy of Astronism that is exclusively adhered to on the island of Malta, and is thus a small denomination of the philosophy.

Derivatives

Kjarifika'ist

Knowledgeless - in Astronist Philosophy, to be without philosophical knowledge, or without knowledge of The Cosmos, its progeny, or the work they work.

Derivatives

Knowledgelessness

Kokebi - in Astronist Architecture, specifically in Ethiopian Architecture, a four-pointed star above the portrance of an Astronist building, or atop the entire building.

Derivatives

Kokebis

Kokebibēti - derived from the Amharic language, any of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Kokebibētis

Kokebi masiyazha - in Astronist Rendition, the Amharic name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Kolgashus - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Seppatine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kolgashian

-kom - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Kom- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Komàndy - derived from the Malagasy language, in Astronist Philosophy, a term relating to order within The People's Constitutional Company of Jesse Millette, as well as orders given by a member of the Company to a member at a lower level.

Komity - derived from the Malagasy language, in Astronist Philosophy, a term relating to any type of committee of The People's Constitutional Company of Jesse Millette, and its government.

Komm - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Xenazine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kommian

Kommen - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kommenian

Kopol - in Astronist Philosophy, a cosmical icon on which wonderment, adoration, or laudation can be bestowed.

Derivatives

Kopolic

Kopolical

Kopolity

Kopolically

Korean Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Democratic People's Republic of Korea, and in the Republic of Korea.

Kortermaja - derived from the Estonian language and used in Estonian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Kortermajas

-kos - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Kos- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Kos - in Astronist Philosophy, the philophon for the discipline of kosmetrics.

Kosdom - in Astronist Philosophy, also spelt as Cosdom, universally encompassing all of Astronist Philosophy and all philosophies, religions, ideologies, and systems of thought in similar to those which are Astronist in character or are Astronist by association and is the most encompassing term for collectively relating to Astronist or Astronist-like people and ideas and includes all lands and planets dominantly populated by such peoples and philosophies.

Derivatives

Kosular

Kosmanity

Kosophy

Kosmerian

Kosence

Kosmency

Kosese

Kosment

Kosless

Kosloger

Koslogist

Koslican

Kotion

Kosdoxy - in Astronist Philosophy, also spelt as Cosdoxy, universally encompassing all writings, beliefs, followings, concepts, theories, and practices within all of Kosdom.

Derivatives

Kosdox

Kosdoxical

Kosdoxically

Kosera - in Astronist mystology, characterology, and literature, the cosmic name of the Astronist character of Zara.

Kosima - in Astronist mystology, characterology, and literature, the cosmic name of the Astronist character of Harriet.

Kosita - the official name for the Astronist Ballet tradition which incorporates an entirely cosmical genre, including cosmical and galactical settings, props, characters, imageries, and narratives, and is almost always accompanied with Astronist Music, particularly those pieces of the Cometanic tradition, as well as by Astronist stylised stories. Performances of Kosita ballet almost always hold some Astronist philosophical exemplum, or allegory.

Derivatives

Kositarian

Kositic
Kositical
Kositically
Kositicity

Kositism - the group of concepts, ideas, imageries, and developing philosophies that are derived from the Astronist Ballet tradition known as Kosita. These such concepts are considered to be unique in that they are best and most clearly demonstrated through dance and choreographic performance, yet still hold important philosophical substance and meaning. Kositists may hold that Kositism itself is its own unique denomination of The Philosophy of Astronism, and distinct from all other denominations and derivations, and thus should be considered as a distinct and unique branch in its own right.

Derivatives

Kositist
Kositists
Kositistic
Kositistical
Kositistically

Kosma - in Astronist Philosophy, the primary name given to The Philosophy of Astronism other than Astronism itself and is considered to be more greatly encompassing of the entirety of Astronist Philosophy, clearer in its appellation to the subjects and beliefs it addresses, and more cosmic in its usage, meaning more universal, as it not only includes all denominations of The Philosophy of Astronism on The Earth, but on all worlds and by all sentients in The Cosmos; for this reason, by those whom use the term primarily, it is considered to be the superior designator of The Philosophy as it is transcendent beyond all characteral, political, social, cultural, denominational, national, or linguistic boundaries.

Derivatives

Kosmic
Kosmal
Kosmally
Kosmality
Kosman (male noun)
Kosmay (female noun)

Kosmaphobia - dislike of or prejudice against Astronism (Kosma), Astronist Culture or Kosmans, especially as a political or ideological force. See Millettophobia, astronophobia, and sophobia.

Derivatives

Kosmaphobe
Kosmaphobes
Kosmaphobic

Kosmay - in Astronist mystology, characterology, and literature, the cosmic name of the Astronist character of Ellena.

Kosmeria - in Astronist Architecture, a type of tile that features a variety of cosmical imagery, symbols, and patterns used in many rooms of Astronist buildings.

Kosmetics - see cosmetics.

Derivatives

Kosmetic

Kosmetrical

Kosmetrally

Kosmetricist

Kosmise - in Astronist Philosophy, an alternative term for Millettisation, to make Astronist or cosmic in character, especially when used in conjunction to kosma.

Derivatives

Kosmising

Kosmiser

Kosmised

Kosmisation

Kosmisational

Kosmisationally

Kosmium - in Astronist Architecture, a rare room typically only found inside an eidouranium in which a virtual map of the galaxy is projected and the public can walk through it and pin point certain planetary systems, and cosmic phenomena and learn about them, and is thus distinct from a normal planetarium by its virtual reality feature.

Derivatives

Kosmiums

-kosmo - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Cosmos.

Kosmo- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Cosmos.

Kosmopolis - in Astronist Architecture, a term used typically only in Architectural Theory to describe a city, or town which has been heavily influenced by cosmical ornamentation and Astronist Architecture, so much so that the buildings, the streets, and the architectural ornamentations have changed to reflect this.

Kosmosāism - another term for Latvian Astronism, or Apgaismībaism.

Kosmosshi - another term for Georgian Astronism, and Ganmanat'lebloba'ism.

Derivatives

Kosmosshi'ism

Kosmosshist

Kosmry - in Astronist Philosophy, kosmans and kosmays considered collectively. See also astry and sophry.

Derivatives

Kosmries

Kosovar Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Kosovo.

- the denomination of The Philosophy of Astronism that is most predominantly followed in the region of Kosovo, by the Kosovar peoples.

Kossitation - in Astronist Philosophy, a prolonged contemplation of The Cosmos; its nature, its purpose, its structure, and what it may possibly behold; this most commonly occurs across a time period of months, and perhaps even years, and decades, and is especially frequent during the development of an extensive written work about The Cosmos, or any one of its progeny.

Derivatives

Kossitational

Kossitator

Kossitationally

Kossitative

Kossitatively

Kozzentius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Zer'iya, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Kozzentian

Kraxmal - derived from the Kazakh language and used in Kazakh denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Kraxmaldar

Kristatus - a creature of Astronist Mythology, that is said to be a cousin of the fabled creatures called angels of the realm, and hosts a variety of abilities, but is forbidden from engaging in warfare due to a legendary battle involving Kristatus ancestors that caused widespread death and destruction.

Kuàijìxué - in Mandarin Chinese, the term given for Astronist Accountancy its various methodologies and practices.

Kutaal - a follower of the denomination of The Philosophy of Astronism known as Kutaalamikaism.

Derivatives

Kutaals

Kutaalamika

- the root term for Kenyan Astronism.
- the root term for Tanzanian Astronism.

Kutaalamikaism - the denomination of The Philosophy of Astronism consisting of two main derivations of Kenyan and Tanzanian Astronism, and is thus most predominantly found in Kenya and Tanzania, and may overspill into the neighbouring East African countries of Uganda, Rwanda, and Burundi.

Derivatives

Kutaalamikaist

Kuwaiti Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Kuwait.

Kuaytiin Tanwir - the root term for Kuwaiti Astronism.

Kūshtazagosti - derived from the Bulgarian language and used in Bulgarian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Kūshtazagostis

Kyrgyz Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kyrgyz Republic.

403 terms

Labe - in Astronist Rendition, a category of ornaments characterised by their metallic style typically featuring a planet and its moons, or focusing on a moon in the case of a lunarlabe, but remain distinct from orreries as they do not hold any mechanical infrastructure.

Derivatives

Labes

Labefaction - in an Astronist contextualisation, another term for the downfall of a subsidiary of The People's Constitutional Company of Jesse Millette.

Labelling - in Astronist Civicology, the labelling of a civicological illustration by the most significant roads, buildings, landmarks, and boroughs.

Labourforce - in an Astronist contextualisation, relating to the entirety of the population of employees of The People's Constitutional Company of Jesse Millette.

Labyrinthation - in Astronist Ornamentation, the depiction of a labyrinth as a pattern, or an ornamentation.

Lacunaire - in Astronist Philosophy, a philosophical concept that is incomplete.

-lae - in Astronist Onomatology, a suffix used for Astronist names, in reference to nebulae of The Cosmos.

Lancement - in Astronist Philosophy, the action of launching a new school of thought within the Astronist philosophical tradition.

Derivatives

Lancer

Landbanking - in an Astronist contextualisation, relating this practice undertaken by The People's Constitutional Company of Jesse Millette, especially for the future construction of planetarium, and other Astronist philosophical buildings.

Derivatives

Landbanker

Landholding - in an Astronist contextualisation, the practice of possessing land for the future construction of an Astronist philosophical building, or the rental of such land for income for the Company.

Derivatives

Landholder

Landmarking - in Astronist Civicology, the process of labelling, and emphasising landmarks on a civicological illustration, or the creation such landmarks for town or city planning purposes.

Landscapation - in Astronist Propaganda, the creation of a propaganda piece in a landscape format, typically showing greater detail of nature, the countryside, or the setting in which the piece is set, rather than a centrality on the individual characters present in the piece.

Landscape - in Astronist Civicology, the land depicted in illustration as surrounding the city, town, suburban area, or space colony.

Language (Cosmos) - a major Astronist Subject dealing with the overall study of all languages of the peoples of planets, celestial bodies, and space stations other than The Earth.

Derivatives

Cosmic Language

Lǎoshī - in Mandarin Chinese, the term given to a teacher or lecturer at an Astronist phrontistery.

Laotian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Lao People's Democratic Republic.

Lar

- in Astronist Ornamentation, specifically Astro-Burmese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- a follower of the denomination of The Philosophy of Astronism known as Larism, also known as Aasi'panyar'ism.

Derivatives

Lars

Larism - another term for Aasi'paynar'ism, or Burmese Astronism.

Lasic - an Astronist philosophical building, typically a planetarium, that is not regularly manned by a staff of sophists.

Derivatives

Lasical

Lasically

Lasity

Latin Ellena - the depiction of the Astronist character of Ellena that is most often portrayed for Latin American audiences.

Latin Harriet - the depiction of the Astronist character of Harriet that is most often portrayed for Latin American audiences.

Latin Jesse - the depiction of the Astronist character of Jesse that is most often portrayed for Latin American audiences.

Latin Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most prevalent in the Latin World, particularly South and Central America.

Latin Oliver - the depiction of the Astronist character of Oliver that is most often portrayed for Latin American audiences.

Latin Zara - the depiction of the Astronist character of Zara that is most often portrayed for Latin American audiences.

LatinoAstronistisation - the specific Astronistisation of Latin American societies, either in a macro or micro form.

Derivatives

LatinoAstronistisation

Lattercontemplate - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which is yet to be contemplated in a later discourse or disquisition.

Derivatives

Lattercontemplated

Lattercosmos - in Astronist Philosophy, of a philosophical concept, after The Cosmos has been taken into considered, or after its incorporation into the concept.

Latterdiscoursed - in Astronist Philosophy, a commonly used adjective in The Omnidoxy denoting that which is yet to be discussed in a discourse not yet reached.

Latterreferenced - in Astronist Philosophy, a commonly used adjective in The Omnidoxy denoting a subject that is yet to be referenced in the context of the subject at present.

Latter Epochology - in Astronist Philosophy and omnidoxicology, the rubral for the discourse addressing additional theories, concepts, and approaches to time in The Cosmos and The Universe that were thought of after the initial epochological discourse in The Omnidoxy. It is important to note that Latter Epochology is not a branch of epochology, and is more relevant in omnidoxicological study rather than actual epochological study.

Latterdiscussed - in Astronist Philosophy, a commonly used adjective in The Omnidoxy denoting something that is yet to be discussed.

Latterinferred - in Astronist Philosophy, an adjective used in The Omnidoxy denoting that which is yet to be inferred, particularly if it is to be inferred in a future discourse, or disquisition within the same document.

Lattermentioned - in Astronist Philosophy and omnidoxicology, one of the most commonly referenced adjectives in The Omnidoxy denoting a subject that is yet to be mentioned in the context of the subject at present.

Latvian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Latvia.

Latvijas Apgaismība - the root term for Latvian Astronism.

Laud - in an Astronist contextualisation, praise an employee for their achievements, but not so much to honour them with a reward, or ceremonial dedication.

Derivatives

Laudative

Laudation - in Astronist Philosophy, a major type of cosmic devotion characterised by a feeling of love and respect for particular cosmical entities rather than The Cosmos as a whole, which is the focus of adoration, and is considered to be lower than both adoration and wonderment in its devotional level.

Derivatives

Lauder

Laudationism

Laudationist

Laudational

Laudationally

Launch - in an Astronist contextualisation, the introduction and initial marketing for an Astronist product, or book.

Laurent - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Laurentian

Laurianne - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lauriannian

Lauriannic

Lavaic - in Astronist Philosophy, relating to a lava planet.

Làvitra - derived from the Malagasy language, in Astronist Philosophy, a term relating to all operations and presences of The People's Constitutional Company of Jesse Millette, or any one of its organisations, or subsidiaries beyond The Earth, and literally translates to 'far away'.

-lax - in Astronist Onomatology, a suffix used for Astronist names.

Law of Existence - in Astronist Philosophy, the appellation for the notion that all that exists must begin and must end, but the nature of such a beginning and such an end can be as varied as both the number of individuals they are to interpret them, and the number of entities of existence there are to begin and end.

Lazarius - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lazarian

Lazarcic

Leader - in an Astronist contextualisation, relating to the leadership of The People's Constitutional Company of Jesse Millette, or the apex in hierarchical terms.

League - in an Astronist contextualisation, a general term for a group of organisations, countries, or companies headed by The People's Constitutional Company of Jesse Millette.

Leak - in an Astronist contextualisation, the exposing of classified information belonging to The People's Constitutional Company of Jesse Millette for security purposes, typically leaked by a hostile entity.

Leanance - in introspectics of Astronist Philosophy, the way in which and the level at which one orientates themselves and perceives a subject.

Derivatives

Leanancy

Leanances

Lebanese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Lebanese Republic.

Lecture - in an Astronist contextualisation, the reading of an Astronist book, documentation, or other literature in a particular version, or edition.

Derivatives

Lective

Lectonal

Ledge - in an Astronist contextualisation, the action and process sometimes undertaken by a subsidiary of The People's Constitutional Company of Jesse Millette wherein the subsidiary increases its operations marginally year by year totally dependent upon financial perform and operational efficiency.

Derivatives

Ledging

Ledged

Leezazine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Leezazinian

Left Alignment - in Constitutional Terminology, the continuous use of the alignment of text towards the left hand side of the document page.

Legal Philosophy - a category of philosophies, which focus on the construction, application, and consequences of legal systems.

Legate - in an Astronist contextualisation, an individual honoured to be the leader of The Jesse Millette Company in a nation for four years under Constitutional Rotation, who must report to The Governing Council as their authority.

Derivatives

Legateship

Legative

Legatory
Legatation
Legature

Legends - the third era in Astronist Mystology, a collection of stories, each focusing on the life events of an Astronist Legendary Character, that are considered part of the Astronist Universe, yet are not considered canonical.

Legitimism - in an Astronist contextualisation, the open and direct support of The People's Constitutional Company of Jesse Millette for the leader of a nation.

Lehibe - derived from the Malagasy language, a term translated as the word, grand, which is one of the most used words in Astronist Nomenclature.

Lẹk - a follower of the Yoruba Nigerian denomination of The Philosophy of Astronism, known as Lẹkanism.

Derivatives

Lẹks

Lẹkanism - the denomination of The Philosophy of Astronism that is most typically found amongst the Yoruba peoples of Nigeria, and their diaspora communities worldwide, and is the second most adhered form of Astronism in Nigeria.

Derivatives

Lẹkanist

Le Mala - a follower of the Samoan denomination of The Philosophy of Astronism, known as Le Malamalama.

Derivatives

Le Malas

Le Malamalama - the root term for Samoan Astronism.

Le Mala'mala'maism - also known as Samoan Astronism, the denomination of The Philosophy of Astronism most commonly adhered to in the nation of Samoa.

Derivatives

Le Mala'mala'maist

Lemma - in an Astronist contextualisation, relating to all the words listed in The Grand Lexicon of Astronology as referred to collectively.

Lenticulate - in observology of Astronist Philosophy, to observe the night sky without an optical aid.

Derivatives

Lenticulated

Lenticulating

Lenticulator

Lenticulatress

Lenticulation

Lenticulative
Lenticulational
Lenticularity
Lenticularities

Lepportius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the sixth and final son of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Lepportian

Leptolass - a humanoid creature of Astronist Mythology, said to be the incarnation of the element of lightness and resembles a girl or young woman, said to hold an infinite lifespan.

Lesel - a follower of the Basotho denomination of The Philosophy of Astronism, known as Leseli'ism.

Derivatives
Lesels

Leseli'ism - also known as Basotho Astronism, the denomination of The Philosophy of Astronism most commonly adhered to in Lesotho, by the Basotho peoples.

Derivatives
Leseli'ist

Lestement - in Astronist Philosophy, of a debater, having a great amount of agility and nimbleness in one's philosophical contemplations and debate; a skilful philosopher.

Letter of Credence - in an Astronist contextualisation, a letter of introduction, or recommendation, usually sent by an ambassador or senator of The People's Constitutional Company of Jesse Millette.

Lëtzebuergesch Opgekläerte - the root term for Luxembourgish Astronism.

Levantius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the son of Mariposine and Cozmotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Levantian

Levels of Argumentation - in Astronist Philosophy, the appellation for the system of philosophical debating established by the Astronist Tradition holding that there exists levels of intensity during all philosophical debates. The Astronist Tradition understands that all argumentations begin with a triviality and through the course of the debate the levels of complexity and intensity rise as more concepts are involved and the subjects become more convoluted, the highest level of which is ontological debate, as is considered by the Astronist Tradition.

Levels of Debate - in Astronist Philosophy, an alternative appellation for the Levels of Argumentation. See Levels of Debate.

Levels of Astronism - part of Divisionology, and a major categorisation of The Philosophy of Astronism constituting four distinct sectors; abstract, or conceptual, applicative, interpretative, and physical. These different sectors construct the four main ways by which The Philosophy of Astronism may be perceived, or manifested according to a certain set of circumstances and contexts.

Levelum - a term of Orrology, relating to perceiving an orrery in level with one's eyes.

Levelled View - in Astronist Civicology, the most common of civicological illustration for the design and planning of a city, town, suburban area, or space colony which gives a landscape view of the area as though one is standing and looking across the area from a grounded angle.

Lexiconal addition - in lexiconology, the instance in which there exists something written in The Grand Lexicon, however, it is not referenced in any other of the Founding Documents, however, there is not a conflation.

Lexiconal conflation - in lexiconology, the instance in which there occurs a conflict between that which is stated in The Grand Lexicon and that which is stated in another of the Founding Documents. For example, the instance in which The Omnidoxy states something, however, The Grand Lexicon states something in opposition.

Lexiconetox - a male expert or interpreter of The Grand Lexicon of Astronology.

Lexiconetrix - a female expert or interpreter of The Grand Lexicon of Astronology.

Lexiconism - in Astronist Philosophy and lexiconology, the belief orientation holding that The Grand Lexicon, as one of the Founding Documents, is to be superiorised out of all the other Founding Documents primarily because it is believed to encompass all of them through the definition of all the important terms present within all the other Founding Documents.

Lexiconist

- a person who either solely writes or contributes to the writing of a lexicon.
- in Astronist Philosophy, an adherent of Lexiconism.

Lexiconology - the study and subsequent discussion of The Grand Lexicon of Astronology.

Derivatives

Lexiconic

Lexiconologic

Lexiconological

Lexiconologically

Lexiconologist

Lexiconical

Lexiconically

Lexiconal

Lexiconship - collectively relating to the words, phrase, and lexical ideas originating from Brandon Taylorian, so as to form his lexical career and legacy.

Liablism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the belief that all politicians should be liable to the promises they make to the people during their campaign for power, and argues that in current democracy, they are not hold under enough official scrutiny and authority of they don't see through what they had said they would.

Liana - an alternative name for the Astronist character of Ellena that is used for solely commercial purposes in certain parts of the world, especially so in Eastern Europe, and Central, South, and South East Asia. The name bears no academic, nor any philosophical meaning, and any formally or scholarly mention of the Astronist character of Ellena must always refer to her with her radix name of Ellena.

Derivatives

Lianan

Lianian

Lianic

Liandro - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Liandroic

Liandrian

Liánxì - in Mandarin Chinese, the term given to a connection or similarity between an Astronist entity, and a non-Astronist entity.

Libellus - derived from Latin and literally translated as 'little book', a smaller and more compacted version of The Grand Centrality of The Philosophy of Astronism, especially popular for commercial sale.

Libenter - a collector of Astronist books, especially Astronist philosophical works.

Derivatives

Libentress

Liberationism - a school of thought in The Philosophy of Astronism centring on the concept of liberation, and explores the philosophy of liberation, particularly mental, political, social, and spiritual liberations, and explores in depth, the causes, influences, and subsequent consequences of liberations.

Derivatives

Liberationist

Liberationistic

Liberian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Liberia.
- the denomination of The Philosophy of Astronism most predominantly and exclusively adhered to in Liberia, by the Liberian peoples.

Libyan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Libya.

Libyan Tanwir - the root term for Libyan Astronism.

Licentiate - in an Astronist contextualisation, a receiver of an official certification from an Astronist phrontistery.

Liechtensteinische Aufklärung - the root term for Liechtenstein Astronism.

Liechtenstein Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Principality of Liechtenstein.

Lien d'étoiles - in Astronist Rendition, the French name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Life Force - in sentientology of Astronist Philosophy, the appellation for the essence of a being to make it sentient and is often demonstrated by a distinction in purpose, character, function, appearance, and behaviour.

Lifeform - in Astronist Philosophy, relating to that which is animate, or living biologically rather than that which is inanimate, or not alive biologically.

Lifegiver - in Astronist Philosophy, a popular appellation used to describe stars as the celestials that are most responsible for the creation of life in The Cosmos.

Derivatives

Lifegivers

Lifegiving

Life in The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of sentientology.

Lifespan - in an Astronist contextualisation, the length of time of which a subsidiary of The People's Constitutional Company of Jesse Millette, or Astronist philosophical school, or denomination had existed.

Ligature - in Astronist Ornamentation, the materials and techniques used in the process of bonding ornamental plates.

Lightbeam - in Astronist Philosophy, particularly in Cosmic Philosophy, a beam of light mostly associated with quasars that extends outwards on both sides of the central black hole of a quasar; in a cosmic devotional sense, lightbeams are provided with a great deal of reverence due to the immensity of their appearance.

Lightform - referring to the various different formations and orders of light.

Lightlessness - in Astronist Philosophy, the instance in which The Cosmos holds no light, especially due to The Vacuological Cosmos.

Lightness

- in Astronist Philosophy, one of the Nine Cosmical Elements relating to all occurrences of light in The Cosmos.
- in firmamentology of Astronist Philosophy, one of the three applied filaments, the other two being darkness and luminosity.

Lightring - in Astronist Philosophy, a ring of light, especially around a black hole, and holds important significance in Cosmic Devotion.

Lightstream - a giant stream of light in The Cosmos, usually depicted as having a divine connection and first referred to in Astronist Mystology, especially one found as part of quasars.

Derivatives

Lightstreams

Like-minded - in an Astronist contextualisation, of a person, to be similar in mentality to a specific Astronist character.

L'illumination Béninoise - the root term for Beninese Astronism.

L'illumination Bissau-Guinéenne - the root term for Bissau-Guinean Astronism.

L'illumination Guinéenne - the root term for Guinean Astronism.

L'illuminationism - one of the most widely adhered and influential forms of The Philosophy of Astronism most commonly found in former French colonial and French-speaking West and North African countries with several derivations within it, and is considered to be closely associated with originism and ethnocentrism.

Derivatives

L'illuminationist

L'illuminationer

L'illuminational

L'illuminationally

L'illuminationality

L'illumination Malien - the root term for Malian Astronism.

L'illumination Nigérienne - the French root term for Nigerien Astronism.

L'illumination Togolaise - the root term for Togolese Astronism.

L'illumination Tunisienne - the root term for Tunisian Astronism.

Lim - in Astronist Philosophy, the philophon for the discipline of limitology.

Limbance - in Astronist Philosophy, the instance and fact of not being able to achieve a totality.

Derivatives

Limbancy

Liminal - in an Astronist contextualisation, relating to the beginning stages of any procedure, process, or event occurring within The People's Constitutional Company of Jesse Millette, or within wider Millettaria.

Derivatives

Liminally

Liminality

Limitence - in Astronist Philosophy, the extent to which the limitational nature of The Cosmos has an affect upon its dimensionality, and the entities within its dimensionality.

Derivatives

Limitency

Limitencial

Limitology - a large discipline of study within Astronist Philosophy as part of wider Astronomy dealing with the various concepts and contexts surrounding limitations, especially in both abstract and physically cosmical terms.

Derivatives

Limitologist

Limitologic

Limitological

Limitologically

Limitational

Limitationally

Limitrophy - in Astronist Philosophy, two philosophical schools, or concepts that are considered close to one another; two bordering schools and concepts that share very similar themes, discussions, approaches, and may differ slightly in their orientations.

Derivatives

Limitrophies

Limner - a person whom illustrates Astronist books as their profession.

Derivatives

Limners

Limnic

Limnerly

Linearation - in Astronist Ornamentation, a style of ornamental design that strictly uses only a linear pattern of lines, both in vertication or horizontation.

Linearism - a school of thought in The Philosophy of Astronism holding the viewpoint that philosophical thought and theory can only be realised through the sequential maturity and progression of the development of the idea, and so opposes the idea that philosophy is something can be realised and accomplished immediately, or without some sort of linear path of development.

Derivatives

Linearist

Linearistic

Line of Ellena - see Line of Jesse.

Line of Harriet - in Astronist Mystology and Literature, the line of descent that originates with the Astronist character of Harriet.

Line of Jesse - in Astronist Mystology and Literature, the line of descent that originates with the Astronist character of Jesse, and also includes within this the Line of Ellena.

Line of Oliver - in Astronist Mystology and Literature, the line of descent that originates with the Astronist character of Oliver.

Line of Phoenix - in Astronist Mystology and Literature, the line of descent that originates with the Astronist character of Phoenix, and is often only used to emphasise the removal of the Astronist character of Jesse from the hereditary line, or to take his title of propositarian.

Line of Zara - in Astronist Mystology and Literature, the line of descent that originates with the Astronist character of Zara.

Lintang ikatan - in Astronist Rendition, the Javanese name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Liquidity - in structurology of Astronist Philosophy, the measurement and contemplation of the state of matter of liquid.

Derivatives

Liquidities

Listation

- the action, process or instance of creating a list of entities, with entry usually sharing a commonality.
- in Constitutional Terminology, the use of lists, typically not in alphabetical order, in order to demonstrate a commonality between numerous items.

Derivatives

Listations

Literalism - a school of thought in The Philosophy of Astronism that holds an arguably extreme view that all Astronist text should be read and interpreted exactly the way in which it was written, and excludes the official interpretation, as well as the different interpretations from people of different circumstances, and seeks an homogenous interpretation to the literal words across all adherents.

Derivatives

Literalist

Literalistic

Literalarian

Literal State - in Astronist Philosophy, especially within the discipline of epochology, the instance of how in which a celestial entity exists in reality rather than in observation.

Literary Classification - the system of categorisation used for all Astronist writings, and typically classifies texts into the following six categories: documentation, epic, novel, novelette, miniature, and tale. The classification system is typically based on the nature of the text, or whom the text is to be read by, rather than its length in general, however, it tends to be documentations that are the longest in length. An example of a documentation is The Grand Centrality.

Literary Family - a family in which a multitude of members are involved in the writing of literature.

Literary Morphism - the gradual transition of a character or place over the course of a story or a set of stories.

Literate State - a nation that has a literate population of ninety-nine percent or more.

Literatim - in an Astronist contextualisation, the copying of Astronist text letter by letter.

Derivatives

Literatimist

Literatimic

Literatimical

Literatimically

Lithandize - the root term of Malawian Astronism.

Lithuanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Lithuania.

Liúxíng - in Mandarin Chinese, the complementary and colloquial term given to The Philosophy of Astronism.

Localise - in an Astronist contextualisation, of an Astronist book, philosophy, or methodology, to make it suited to a specific and relatively small group of people.

Derivatives

Localisation

Localiser

Localisee

Localised Astronism - a type of Astronism that has been adjusted to suit, and become attractive to a particular local population, or community within a nation.

Local Astronism - a form of Astronism that is largely unique to a small area and has been interpreted as by the townspeople and is often under the radar of The Institution of The Philosophy of Astronism and its censuses of philosophical populations.

Locament - in Astronist Philosophy, a period of exploration on a new planet characterised by the discovery of new species and their initial documentation.

Derivatives

Locaments

Locamentation

Locamental
Locamentally
Locamentality
Locamenter
Locamenters
Locamentress
Locamentresses

Loci - a group of three different insentences within The Grand Centrality of The Philosophy of Astronism that occur one after the other and typically hold some thematic link with one another.

Lockdown - in an Astronist contextualisation, of any type of Astronist building, automatically locked by computers in order to keep in a criminal, or to keep out attackers.

Locomote - in Astronist Philosophy, the present participle of locomotion.

Locus - in Astronist Philosophy, relating to a specific place or location where The Philosophy of Astronism is strongly adhered to and heavily influential. This is a title that can only be vested to a place by The Institution of The Philosophy of Astronism.

Locutional - in Astronist Philosophy, relating to that which is spoken rather than written.

Locutional Astronism - in Astronist Philosophy, relating to The Philosophy of Astronism when verbalised rather than written.

Lodgement - in an Astronist contextualisation, the action carried out by an advisor to the Chairman, or Vice Chairman just before the beginning of an Astronist congressional session wherein the advisor places and affixes a copy of The Grand Constitution on the podium in front of the Chairman, or Vice Chairman of The People's Constitutional Company of Jesse Millette.

Log - in Astronist Philosophy, the philophon for the discipline of logicology.

Logarithm - in an Astronist contextualisation, in Equational Philosophy, as part of wider Astronist Philosophy, the value in an equation always expressed in subscript form, and denotes the quantity of extringents for the same amount of entities involved.

Logical Supersession - in Astronist Philosophy, the appellation for the notion of logic that if one's knowledge, authority, and comprehension does not extend over one entity, that it is not going to do so for an entity of a larger scale and complexity, especially in relation to comprehending celestial entities.

Logicast - in Astronist Philosophy, the act of constructing a Common Logic that all ideas, concepts, theories, and opinions must conform with in order to be considered logical.

Derivatives
Logicasting
Logicastical
Logicastic
Logicaster

Logicity - in Astronist Philosophy, the instance and extent to which something is logical.

Derivatives

Logicities

Logicology - in Astronist Philosophy, primarily known as sanitology and omnidoxically encompassed by the disquisition titled The Principles of The Logical Cosmos. See sanitology.

Derivatives

Logicologist

Logicological

Logicologically

Logiscence - in Astronist Philosophy, as distinguished from poetiscent writings, the style of writing that comprises the majority of The Twelve Disquisitions and is defined by its focus on the explanation of the vast array of new disciplines, concepts, and orientations within Astronist Philosophy rather than anecdotal or narrative based writing.

Derivatives

Logiscent

Logiscences

Logiscently

Logiscenic

Logiscenicity

Logiscenical

Logology - the study of Astronist logos, or more widely used to describe the study of non-religious, non-dogmatic, non-philosophical, and non-propaganda symbols, just commercial logos.

Derivatives

Logologist

Logological

Logologically

Lointainment - in Astronist Philosophy, a school of thought, concept, or discipline that is considered remote from all other schools, concepts, and disciplines in relation to its theme, approach, and orientation.

Longingness - in Astronist Philosophy, a yearning desire for cosmic exploration, philosophisation, or a greater awareness of astronomy for the masses.

Longsighted - in an Astronist contextualisation, referring to Brandon Taylorian, and the great imagination, foresight, and vision he possessed and was gifted to think of the entirety of Millettaria alone.

Longsince - in Astronist Philosophy, a large period of time before the present day.

Longuement - in Astronist Philosophy, a discussion within a philosophical argumentation that is abnormally long and takes up the majority of the time for the entire argumentation.

Longwidth - in Astronist Philosophy, progressing in both width and length as means to speak of progression in across all avenues.

Loreen - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Loreenic

Lorrenian

Lotzen - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Galine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lotzenian

Low Compaction - in Cosmic Art, as a derivation of Astronist Art, the level of compaction featuring more space between stars than normal compaction, and holds a smaller amount of star clusters in the art piece.

Lowcosma - in Astronist Architecture, a term used in Architectural Theory to describe an especially non-ornate version of the Cosma style, typically characterised by its largely monotone colour scheme, its modernistic approach, and its lack of detail in cosmical ornamentation, usually because of its mass usage.

Derivatives

Lowcosmal

Lowgarden - in Astronist Architecture, as part of gardenry, and used as a term in Architectural Theory, to describe a version of gardenry that is characterised by a lack of grandiose in ornamentation, and a distinct lack of decoration for outdoor structures.

Low Literate State - a nation that has a literate population of fifty percent or less.

Lowort - in Cosmic Art, as a derivation of Astronist Art, the lower part of a cosmic art piece, below both the centort, and the upport.

Derivatives

Lowortial

Lowortic

Low Philosophy - a derogatory term for the versions of philosophies which supposedly lack depth, or whose relevancy, or structure is flawed or nondescript.

Low phrontistery - in Astronist Education, collectively relating to the students of a phrontistery below the age of eleven.

Low Scatterance - in Cosmic Art, as a derivation of Astronist Art, the level of scatterance featuring smaller amounts of space between stars than normal scatterance, almost to the point were it resembles compaction.

Lubb - in Arabic, the term given for the word, core, especially when used in Cosmic philosophy, and in relation to The Astronist Astronomic, Cosmographic, Cosmological & Astrographic Methodology.

Lubnaniin Tanwir - the root term for Lebanese Astronism.

Lucan - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the only offspring of Quinto and Hydee, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lucanian

Lucidal - in Astronist Philosophy, relating to the occurrence of a lucida.

Lucidity - in Astronist Philosophy, the semistrument measuring and contemplating the lucida and the ways in which it occurs, as well as its interactions with other celestials.

Derivatives

Lucidalties

Lucien - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the sixth son of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lucienian

Lucrated - in Naology, an Astronist philosophical building that funds itself according to an enterprise that is created inside, on its grounds, or as focusing on it as a destination, and is therefore not purely a building, or site used for philosophical purposes.

Lucration - in Naology, the process of developing a nonerated Astronist philosophical building into a lucrated one, which involves developing the building as both a business or destination as well as a place of philosophical significance and utility.

Derivatives

Lucrate

Lucrater

Lucratress

Lucrating

Lucrational

Lucrationally

Lu'ellenine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the only daughter of Jopten and Signia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lu'ellenian

-lum - in Astronist Onomatology, a suffix used for Astronist names, in reference to luminosity in The Cosmos.

Lum- - in Astronist Onomatology, a prefix used for Astronist names, in reference to luminosity in The Cosmos.

Lumière - a follower of the French denomination of The Philosophy of Astronism, known as Lumièreism.

Derivatives

Lumières

Lumière Française - the root term for French Astronism.

Lumière Française Guianese - the root term for French Guianese Astronism.

Lumière French Polynesian - the root term for French Polynesian Astronism.

Lumièreism - also known as Lumières'ism, the denomination of The Philosophy of Astronism that is most widely adhered in France and mostly non-African former French colonies which still belong to France, and is most closely connected to the denomination of L'illuminationism.

Derivatives

Lumièreist

Lumière Mahoran - the root term for Mahoran Astronism.

Lumière Monacan - the root term for Monacan Astronism.

Lumière New Caledonian - the root term for New Caledonian Astronism.

Lumière Réunionese - the root term for Réunionese Astronism.

Luminarea Româneasca - the root term for Romanian Astronism.

Luminary - in an Astronist contextualisation, an individual, especially one with ties to The People's Constitutional Company of Jesse Millette, or wider Millettaria, whom becomes influential and inspires others to do go from an Astronist philosophical, moral, and progressional point of view.

Derivatives

Luminaries

Luminaration

Luminarative

Luminaratively

Luminarity

Luminosity

- a large branch of study in Astronist Philosophy, especially Cosmic Philosophy, within the wider Astronology dealing with the philosophical discussion of light, and its nature, purpose, and role within The Cosmos, and The Universe, as well as its properties under philosophical analysis.
- in firmamentology of Astronist Philosophy, one of three applied filaments, the other two being lightness and darkness.

Derivatives

Luminositist
Luminositistical
Luminositistically
Luminosities

Luna - in Astronist Philosophy, specifically within Cosmic Philosophy, another word for a moon, especially moons other than The Moon itself.

LunARATION - the depiction of the moon on mission patches, or spacecraft emblems.

Lunar Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wonderment, adoration, and laudation of all moons in The Cosmos, and is characterised by decorations of moons, and special lectures and education events at Astronist philosophical buildings that focus on the subject of moons. This always takes place on 16th Jessine, which translates to the 28th March in the Gregorian calendar.

Lunar Formation - a major branch of formatology dealing with the formations of moons from a purely philosophical perspective.

Lunarity - in Astronist Philosophy, an instrument of study relating to the philosophical discussion and contemplation of moons, including their functionalities, features, processes, movements, histories, and all other aspects of lunar formation, and existence, as well as contemplating the lunar-planetary relationship.

Derivatives
Lunarities

Lunarium - in Astronist Rendition, an often silver coloured mechanical ornament illustrating the motions and phases of The Moon itself, or some other moon.

Derivatives
Lunariums

Lunarlab - in Astronist Rendition, either a brass or plastic ornament featuring a moon as its central focus rather than a planet as is characteristic of other labes.

Derivatives
Lunarlabes

Lunar Parallax - in parallaxics of Astronist Philosophy, one of the five types of parallax to be found involving moons.

Lunarsence - in observology and occurrology of Astronist Philosophy, the instance in which The Moon is brighter than the stars of a night sky.

Derivatives
Lunarsency

Lunar'zatar - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth son of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lunar'zatarian

Lunation - in formatology of Astronist Philosophy, the study and contemplation of moons, especially their phases.

Derivatives

Lunations

Lunational

Lunationally

Lunationality

Lunative

Lunatively

Lunationist

Lunationists

Lunette - in Astronist Rendition, another term for a telescope.

Lunge - in Astronist Propaganda, the collective term for one or more propaganda pieces that utilise the same theme, costume setup, and figures.

Lusa - a follower of the Armenian denomination of The Philosophy of Astronism, known as Lusa'vorut'yunism.

Derivatives

Lusas

Lusan

Lusian

Lusavorut'yun - the root term for Armenian Astronism.

Lusa'vorut'yunism - also known as Armenian Astronism, the denomination of The Philosophy of Astronism that is most predominantly adhered in Armenia, and amongst the Armenian diaspora globally.

Derivatives

Lusa'vorut'yunist

LusoAstronistisation - the specific Astronistisation of Portuguese society, either in a macro or micro form.

Derivatives

LusoAstronistisationism

Luxembourgish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Grand Duchy of Luxembourg.

Lysander - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the only son of Alyxandria, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Lysanderian

2,005 terms

Maalik - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Maalikian

Maarif - a follower of the Azerbaijani denomination of The Philosophy of Astronism, known as Maariflandirme'ism.

Derivatives

Maarifs

Maariflandirme'ism - also known as Azerbaijani Astronism, the denomination of The Philosophy of Astronism is predominantly adhered to in Azerbaijan, and in Azerbaijani diaspora communities worldwide.

Derivatives

Maariflandirme'ist

Mabdau - in Arabic, the term given for principle, and specifically The Twelve Grand Principles of The Philosophy of Astronism.

Mac - in Astronist Philosophy, the philophon for the discipline of macroethics.

Macanese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Macao Special Administrative Region of the People's Republic of China.

Macedonian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Macedonia.

Machination - a conspiracy or plot against The Philosophy of Astronism, The Institution of The Philosophy of Astronism, or against the wider People's Constitutional Company of Jesse Millette.

Macroapplication - in Astronist Philosophy, a cosmoapplication that uses a subject considered larger in its breadth than the subject to which it addresses its application to. An example of which would be to apply a solar system to a plant on The Earth.

Derivatives

Macroapplicational

Macrocosmism - a school of thought in The Philosophy of Astronism that emphasises the importance of the philosophy in its complete and complex entirety, and not one particular part, or theory from within the philosophy.

Derivatives

Macrocosmist

Macrocosmistic

Macrobusiness - relating to business practices, enterprise, and entrepreneurship on a large-scale, or on a national, or global level.

Macrocology - in Astronist Philosophy and Astronist Cosmology, an Astronist Subject dealing with the philosophical study of The Cosmos on a large scale, or in wholeness.

Derivatives

Macrocologic

Macrocological

Macrocologically

Macrocologist

Macrofinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that each finality must be studied in macrocosmic circumstances and consequences rather than in isolation from each other as is believed to be superior in microfinalism.

Derivatives

Macrofinalism

Macrofinalities

Macrofinalist

Macrophilosophy

- the philosophies that are openly established in a particular society, are in the public psyche, and are widely disseminated and accepted throughout the society, or nation.
- in Astronist Philosophy, considering a philosophy in its entirety, rather than a particular branch of the philosophy.

Derivatives

Macrophilosophical

Macrophilosophically

Macrophilosophicality

Macroprogeny - in Astronist Philosophy, a synonym for celestial entities in comparison to humanity in The Cosmos, which are known as microprogeny.

Derivatives

Macroprogenies

Macrotopic - the midrange designation and categorisation of a topic.

Derivatives

Macrotopics

Macrotopical

MacroAstronistisation - the process and supporting of Astronistisation in a large area, especially in contrast to an associated smaller area.

MacroAstronistisationism - the belief that macroAstronistisation is the best and most efficient and effective way of Astronistisation.

Macropool - in Spatial Psychology of Astronist Philosophy, a large group of people that one associates and socialises with as is demonstrated by the average social life of a person in a society

on The Earth, the loss of which aboard a spacecraft is expected to hold grave psychological consequences. Compare with micropool.

Maculal - in kosmetrics of Astronist Philosophy, relating to maculae.

Madelena - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Madelenian

Madelenic

Mafaufau - the most common demonym for a follower of The Philosophy of Astronism in the Samoan language.

Derivatives

Mafaufaus

-mag - in Astronist Onomatology, a suffix used for Astronist names, in reference to magnetism and magnetars in The Cosmos.

Mag- - in Astronist Onomatology, a prefix used for Astronist names, in reference to magnetism and magnetars in The Cosmos.

Magazinist - a person who avidly collects magazines.

Magentox - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Thursday.

Maghunahuna - the most common demonym for a follower of The Philosophy of Astronism in the Cebuano language.

Derivatives

Maghunahuna

Magister - in an Astronist contextualisation, the title given to the head scholar of a department of Astronist phrontistery.

Derivatives

Magisterate

Magnitidity - in introspectics of Astronist Philosophy, an instrument of study measuring the extent to which a celestial entity is observable during a stargazing event.

Derivatives

Magnitudities

Magnus Electra - a giant eel-like creature of Astronist Mythology, that is said to be the keeper of the realm's oceans and holds the power of electrocution.

Magyar Megvilágosodás - the root term for Hungarian Astronism.

Mahalia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mahalian

Mahalic

Mahd - in Arabic, the colloquial term given for The Grand Cradle of Astronomy.

Mahoran Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Mayotte.

Mahrajan - in Arabic, the colloquial term given for festival, specifically the starlight festival.

Mahrajan Alnujum - in Arabic, the official term for the starlight festival.

Mai'hankali - The School of Intellectuality in Astration as known in the Hausa language.

Mainframe - in an Astronist contextualisation, relating to the entire computer system and network of The People's Constitutional Company of Jesse Millette.

Mainspring - in an Astronist contextualisation, relating to the primary motivation an Astronist business, or the end-goal of The Philosophy of Astronism.

Mainstream - in an Astronist contextualisation, relating to the traditional or the majoritarian worldview of The People's Constitutional Company of Jesse Millette, or The Philosophy of Astronism.

Maiore - one's ancestor that was an adherent of The Philosophy of Astronism.

Derivatives

Maiores

Major Instrument - in Astronist Philosophy, a classification of an instrument of study, typically defined by an instrument that is popularly used, or can be applied to a large variety of subjects.

Maison étoilée - derived from the French language and used in French denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Maisons étoilées

Majlis - in Arabic, the term given for council, especially when relating to The Governing Council.

Majoration

- in Astronist Philosophy, the instance in which a philosophical tradition becomes the majority philosophical adherence of a nation state.
- in Astronist Philosophy, relating to the process of increasing a minor school of thought up to a major school of thought within the Astronist philosophical tradition; this is an official act

conducted by The Institution of The Philosophy of Astronism and the factors of school relevancy, size, popularity, and usage are all taken into consideration.

- in Astronist Philosophy, particularly in relation to the adjectives of majorative and majoratively, that which takes the majority, especially in relation to abundance.

Derivatives

Majorative

Majoratively

Majorational

Majorationally

Majority - in an Astronist contextualisation, the state in which an Astronist meeting, especially a congressional session, ends in concordance with a great number members voting a certain way.

Derivatives

Majoritarian

Majoritarianism

Major School - the superior classification of the two types of thought school within the Astronist philosophical tradition that is categorised by relatively high relevancy in philosophical debate, a larger pool of concepts, and a larger amount of popularity compared to minor schools.

Makalya - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Makalyan

Makalyanic

Makedonski Prosvetitelstvoto - the root term for Macedonian Astronism.

Maktaba

- in Arabic, the term given for library, especially a library within an Astronist building, or one built in an Astronist style.
- in Arabic, the term given for bookshop, especially one stocking Astronist books.

Mal - in Astronist Philosophy, the philophon for the discipline of maleology.

Maladaptation - in an Astronist contextualisation, the inability of a philosophical denomination, or subsidiary of The People's Constitutional Company of Jesse Millette to adapt to a particular culture, or business environment.

Derivatives

Maladaptive

Maladapted

Maladjustment - in an Astronist contextualisation, the failure of a department, or a whole subsidiary of The People's Constitutional Company of Jesse Millette to function, or work as efficiently under new management.

Malagasy Fahazavana Ara-panahy - the root term for Madagascan Astronism.

Malagasy Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Madagascar.

Malaisément - in Astronist Philosophy, during a philosophical argumentation, to defend a concept, theory, or philosophical opinion, especially in difficulty against other debaters.

Malawian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Malawi.

MalayoAstronistisation - the specific Astronistisation of Malaysian society, either in a macro or micro form.

Derivatives

MalayoAstronistisationism

Malaysian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Malaysia.

Malàza - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of fame, and the Astronist approach to the philosophy of fame as addressed within The Grand Centrality of The Philosophy of Astronism.

Maldivian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Maldives.

Maleology - the study of the representations, interpretations and depictions of male Astronist characters in all forms of Astronist works.

Derivatives

Maleologist

Maleologic

Maleological

Maleologically

Malformation - in an Astronist contextualisation, the unorthodox formation, structure, or operation of a subsidiary of The People's Constitutional Company of Jesse Millette, especially in contrast to The Grand Constitution, or Astronist methodologies.

Derivatives

Malformative

Malformatively

Malformed

Malformity - in Astronist Philosophy, a variation of the instrument of study of formity addressing the nature, the purpose, and the functionalities of the malformed and distorted elements, events, and entities of The Cosmos, as considered to be such from the perspective of humanity

Derivatives

Malformities

Malfunction - in an Astronist contextualisation, the inability of a subsidiary of The People's Constitutional Company of Jesse Millette, or a methodology within such a subsidiary to perform, or operate properly, or in such a way that its goals were achieved.

Derivatives

Malfunctional

Malian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Mali.

Malingerer - in an Astronist contextualisation, an employee of The People's Constitutional Company of Jesse Millette whom lies about their illness, or inability to work in order to avoid their responsibilities, and duties.

Malnourishment

- in an Astronist contextualisation, of a business project, or an entire subsidiary of The People's Constitutional Company of Jesse Millette, in a state of lacking the sufficient funds to conduct the operations it needs to function.
- in an Astronist contextualisation, of the knowledge and faith of the world according to The Philosophy of Astronism, lacking in its concentration towards The Cosmos in The Universe.

Malpractice - in an Astronist contextualisation, of an individual, an organisation, or a business, using Astronist methodologies and practices, but in a way unintended.

Maltese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Malta.

Malversation - in an Astronist contextualisation, of an executive of The People's Constitutional Company of Jesse Millette, officially found to have been corrupt in their position of authority, and trust within the Company.

Derivatives

Malversational

Mamanus - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Xenia and Tyrainnius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mamanusian

Mampandrè - derived from the Malagasy language, a term relating to the giving of an announcement by an official of The People's Constitutional Company of Jesse Millette, especially the chairman.

Mana'o - the most common demonym for a follower of The Philosophy of Astronism in the Hawaiian language.

Derivatives

Mana'os

Manceltius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Manceltian

Mandate - in an Astronist contextualisation, the official commissioning of an employee of The People's Constitutional Company of Jesse Millette, especially a manager, director, or executive, to oversee a certain project, or to fulfil a certain duty for a permanency.

-mander - in Astronist Onomatology, a suffix used for Astronist names.

Manifestationism - in omnidoxicology as part of omnidoxical authority is the belief orientation holding that The Omnidoxy is the ultimate witness of its author's intentions and should therefore be considered the superior manifestation of the Astronist philosophical tradition.

Derivatives

Manifestationist

Manifestationistic

Manifestement - in Astronist Philosophy, something that is obvious, and therefore, its disputation is difficult to propose with success.

Manifestor - in Taylorianology, an author of vast amounts of creative works across different mediums. This term forms part of the broadened version of the etymology of the surname, Taylorian, to mean "son of the manifestor".

Manning - the part of a mission patch, or spacecraft emblem, on which the title is mounted, especially when printed on a circular banner that is a different colour from the plate, and that runs the alongside the trajectory.

Mantel - in Astronist Ornamentation, the bottom side of the perimeter of an ornament.

Mantic - in an Astronist contextualisation, relating to the Prophecies Era of Astronist Mystology, or more broadly to any Astronist works containing prophetic writings, or imagery.

Derivatives

Manticism

Mantical

Mantically

Manufacturation - in Astronist Philosophy, in The Cosmos, that which has not naturally occurred; that which is manufactured by humans, or some other sentient species.

Derivatives

Manufacturations

Manumission - in an Astronist contextualisation, broadly relating to the depiction of Astronist characters setting free those in slavery, or relieving those in oppression, war, or poverty.

Derivatives

Manumitter

Manumittee
Manumissional

Manx Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Isle of Man.

Map - in an Astronist contextualisation, the action of detailing on a map the distribution of a particular Astronist book, or the spread of a particular branch, school, or denomination of The Philosophy of Astronism.

Derivatives

Mappation
Mappative
Mapper
Mapping
Mappatively

-mar - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Mars.

Mar- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Mars.

Ma'refatan - a follower of the Persian denomination of The Philosophy of Astronism, known as Ma'refatism.

Derivatives

Ma'refati

Ma'refatism - also known as Iranian Astronism, or Persian Astronism, and is known in Farsi as معرفت, the denomination of The Philosophy of Astronism most predominantly adhered to in Iran, or more specifically, by the Persian peoples of Iran, and literally translates into English as knowledge.

Derivatives

Ma'refatist
Ma'refatistic

Ma'rif - a follower of the Uzbek denomination of The Philosophy of Astronism, known as Ma'rifali'ism.

Derivatives

Ma'rifs

Ma'rifatli - the root term for Uzbek Astronism.

Ma'rifali'ism - also known as Uzbek Astronism, the denomination of The Philosophy of Astronism is most predominantly adhered to in Uzbekistan, and is closely associated with Uzbek originism.

Derivatives

Ma'rifali'ist
Ma'rifalian
Ma'rifalic

Mariposine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third son of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mariposinian

Marius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the sixth son of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Margent - in Astronist Ornamentation, a vertical arrangement of celestial, cosmic, or galactical patterns embossed, or embedded onto metal plates.

Margentine - in Astronist Ornamentation, a collective of two or more margents together to form a larger pattern, or picture.

Marinition - in sentientology of Astronist Philosophy, one of the three derivations of the process of faunation relating to the exploration of new planets with the intention of discovering species of fish.

Derivatives

Marinitive

Marinitively

Marinitional

Marinic

Marinal

Marinator

Marinatress

Marka - in Arabic, the term given for a brand, especially an Astronist brand, or a brand owned or managed by The People's Constitutional Company of Jesse Millette.

Markation - in Astronist Philosophy, a mark, especially a conceptual one, that demonstrates a distinction between two or more subjects, or entities.

Markazijjat - in Arabic, the term given for the word, central, especially as a colloquial term for The Grand Centrality.

Marketise - in an Astronist contextualisation, the action and process of changing the manuscript of Astronist, or Taylorian book, essay, or other literature to suit a certain target market, or market audience.

Derivatives

Marketiser

Marketisation

Marketisational

Marketisee

Marmottement - in Astronist Philosophy, in the context of a philosophical argumentation, relating to someone that mumbles, or does not speak clearly when debating; a poor orator.

Marrying - in Astronist Ornamentation, the transposition of two separated accompaniments and the conjoining of these.

Mars Day - in The Grand Astronist Calendar, also known as Martian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Mars itself as one of the classical planets, and is characterised by decorations of Mars, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Mars, its beauty and its place in The Cosmos as a whole. This always takes place on 29th Oliverine, which translates to the 4th August in the Gregorian calendar.

Derivatives

Martian Day

Marshallese Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of the Marshall Islands.
- the denomination of The Philosophy of Astronism that is most commonly found in the Marshall Islands.

Martazarn - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Agathina, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Martazarnian

Martinican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Martinique.

Martyrology - in an Astronist contextualisation, the study of the lives of the People's Martyrs recognised by The People's Constitutional Company of Jesse Millette.

Derivatives

Martyrologist

Martyrological

Martyrologically

Martyry - in an Astronist contextualisation, the state in which an individual has been named a People's Martyr and recognised as so by The People's Constitutional Company of Jesse Millette.

Marvelment - in Astronist Philosophy, a devotional tradition existing as the combination of both the devotional traditions of wondermentation and adoration specifically from the perspective of a child towards The Cosmos, or some cosmical progeny.

Mascaron - in Astronist Architecture, a broad term used to describe the representation of a human face, or part of a human face, though typically not of an Astronist character.

Derivatives

Mascaronic

Mascaronical

Mascaronically

Masculinise - in an Astronist contextualisation, the changing of the aspects and characteristics of a female Astronist character to resemble those of a male Astronist character.

Derivatives

Masculinisation

Masculinisational

Masculinity of Jesse - in an Astronist contextualisation, the masculine characteristics associated with the Astronist character of Jesse, especially in contrast to those of the Astronist of Oliver, or any other male Astronist character.

Masculinity of Oliver - in an Astronist contextualisation, the masculine characteristics associated with the Astronist character of Oliver, especially in contrast to those of the Astronist of Jesse, or any other male Astronist character.

Masoivòho - derived from the Malagasy language, a term relating to an official embassy building of The People's Constitutional Company of Jesse Millette, especially and specifically the one located in the capital of Madagascar of Antananarivo, also known as The Masoi.

Masoi, The - derived from the Malagasy language, the colloquial term given to describe the embassy building of The People's Constitutional Company of Jesse Millette in the Madagascar capital of Antananarivo.

Masonic Philosophy - the group of philosophies, the most prominent of which is Masonism, that describe the orientations of masonic practices, beliefs, and worldviews.

Masonism - the reformational philosophy developed and implemented by *Brandon Taylorian* that structured both the foundations of the *Order of Newmasonry*, as well as being the central component of Masonic Philosophy.

Masonist - an advocate of Masonism or the *Order of Newmasonry* as a religion.

Massivity - in Astronist Philosophy, a semistrument of study measuring the massiveness of a celestial entity.

Mass Understanding - in Astronist Propaganda, the belief that the central functionality of propaganda is to galvanise a widespread public understanding of a single concept that may be, in its true form, fairly complex to explain.

Master - in an Astronist contextualisation, an individual whom has attained the rank of master in one or more schools in the practices of Astration.

Derivatives

Mastership

Mastery

Masterate

Mąstytojas - the most common demonym for a follower of The Philosophy of Astronism in the Lithuanian language.

Derivatives

Mąstytojai

Matayos - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the husband of Clementine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Matayosian

Materia - in Astronist Philosophy, encompassing all that is not directly cosmical, spiritual, and natural; that which is human-made, or conceptually constructed by humanity.

Material Philosophy - the physical aspect of culture in the objects and architecture that surround people and establish a key role in a society; in Astronist Philosophy, collectively relating to all the renditions, architecture, art pieces, and physical manifestations with a philosophical premise and theme.

Mathaf - in Arabic, the term given for a museum, especially The Millette Museums around the world, or a museum dedicated to Astronist subjects.

Matriliny - in Astronist Literature, a story wherein a female Astronist character(s) is the protagonist instead of a male, especially as made evident through positioning, marketing, and the general plot.

Derivatives

Matrilinic

Matrilinical

Matrilinically

Matinal - in an Astronist contextualisation, the various procedures, meetings, or tasks that must undertaken in the morning, though not necessarily every morning.

Derivatives

Matinals

Matinally

Matinality

Matutinal

Matutinality

Matriterminology - used in contrast to a paraterminology, the body of terms defined by its use of a particular prefix that is considered to be the original prefix from which paraterminologies are inspired.

Derivatives

Matriterminologies

Matriterminologic

Matriterminological

Matriterminologically

Matrix - in Astronist Philosophy, that which is in entire alignment with cosmicality, so much so that any remnants of chaosity in The Cosmos must be completely removed. See The Matrix.

Derivatives

Matrixian

Matrixial

Matrixian cosmology - in Astronist Philosophy, a type of cosmos in which The Matrix is prioritised and so, cosmicality takes supremacy over anything else, and works towards the complete removal of chaosity.

Matrixian theology - in Astronist Philosophy, an extension to the Matrixian cosmology holding that either The Matrix is the replacement of The Divine if non-theistic in orientation, or replaces that which is known as The Universe in the Astronist cosmology, but is still commanded by The Divine if theistic in orientation.

Matrixity - in Astronist Philosophy, an instrument of study addressing the extent to which a concept, or especially a celestial, aligns with the principles of The Matrix.

Derivatives

Matrixities

Matjar - in Arabic, the term given for a shop, especially a shop owned or managed by The People's Constitutional Company of Jesse Millette.

Matriculate - in an Astronist contextualisation, of a student being enrolled at an Astronist phrontistery, or relating to the processes involved in this.

Derivatives

Matriculation

Matriculative

Matriculator

Matriculatee

Matronym - a type of term relating to the name of an Astronist character whose name relates back to their mother, or is the same as, or is a derivation of, their mother's name.

Derivatives

Matronymous

Matronymic

Matronymity

Matterness - in Astronist Philosophy, relating to the instance, fact, and characteristics of matter.

Maturation - in Astronist Philosophy, relating to the process of the full development of a philosophical concept, discipline, or school of thought.

Maturify - in Astronist Philosophy, particularly within Cosmic Alchemy, the process of progressing something to a perceived state of maturity; this may be applied to a process itself, an entity, an idea, or in any other relevant contextual application.

Derivatives

Maturifying

Maturified

Maturification

Maturifier

Maturificational

Maturificationally

Maulana - in an Astronist contextualisation, a Muslim man revered for his expression of wonderment for The Cosmos in The Universe, as well as his study and love of philosophy.

Mauritanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Islamic Republic of Mauritania.

Mauritian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Mauritius.
- the denomination of The Philosophy of Astronism that is most widely followed in Mauritius, by the Mauritian peoples.

Mauritanian Tanwir - the root term for Mauritanian Astronism.

Maxatius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Zsofine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Maxatian

Maximism - a school of thought in The Philosophy of Astronism holding the belief that the continuous expansion and maximisation of the philosophy into new and undiscovered areas of thought, knowledge, and understanding is the most progressive way forward for the philosophy, and opposes minimism.

Derivatives

Maximist

Maximistic

Mazmatine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Theonzan and Zylosa, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mazmatinian

Meanderation - in Astronist Ornamentation, a common type of ornamental pattern which has a meandering and intertwining pathway across the ornamental field.

-meda - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Andromeda galaxy.

Medalliation - in Astronist Ornamentation, the depiction of a medallion or pendant, especially when depicted as hanging from an ornamental pattern.

Meddylwiwr - the most common demonym for a follower of The Philosophy of Astronism in the Welsh language.

Derivatives

Meddylwyr

Mēdhō - The School of Intellectuality in Astration as known in the Telugu language.

Media - in an Astronist contextualisation, relating to the entirety of the broadcasting networks owned by The People's Constitutional Company of Jesse Millette.

Media Law (Cosmos) - an Astronist Subject dealing with the study of the law of the media on different planets, celestial bodies, and space stations as stipulated by the governmental body of those areas.

Derivatives

Cosmic Media Law

Medianity - in Astronist Philosophy, an instrument of study applied to contemplate that which resides in the middle of a series of events, or entities, either physically, or abstractly.

Derivatives

Medianities

Medianic

Medianicity

Medianical

Medianically

Mediation - in Astronist Philosophy, the act of one intervening in another's philosophical enknowledge, usually with success of altering their orientation on a particular topic.

Medium - in Astronist Ornamentation, relating to the material or surface used in the creation of an ornamentation.

Meed - in an Astronist contextualisation, of an employee of The People's Constitutional Company of Jesse Millette, their deserved reward, or honour for that which they have worked.

Meganium - in Astronist Philosophy, a period of ten thousand years.

Derivatives

Meganiums

Megel - a follower of the Ethiopian denomination of The Philosophy of Astronism, known as Megeletiism.

Derivatives

Megels

Megeletiism - also known as Ethiopian Astronism, the denomination of The Philosophy of Astronism that is most widely adhered to in Ethiopia, and is closely associated with Ethiopian originism, and is one of the largest unique and distinct single-nation versions of Astronism.

Derivatives

Megeletiist

Megeletiic
Megeletiican

Megvi - a follower of the Hungarian denomination of The Philosophy of Astronism, known as Megvilá'gosodásism.

Derivatives

Megvis

Megvilá'gosodásism - also known as Hungarian Astronism, the denomination of The Philosophy of Astronism that is found in Hungary, and is closely associated with Hungarian originism, as well as being adhered to by the Hungarian diaspora worldwide.

Derivatives

Megvilá'gosodásist

Mekhai - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mekhaian

Mekhaic

Memina - in Astronist Garmentry, a type of long flowing nightdress, typically ornamented with floral patterns, and is usually made from silk.

Memorandum

- in an Astronist contextualisation, broadly relating to the communications between ambassadors, or senators of The People's Constitutional Company of Jesse Millette, especially with those from external organisations, countries, or companies.
- in an Astronist contextualisation, relating to the notes written by Brandon Taylorian referring to anything connected to Millettaria.

Derivatives

Memoranda

Memorism - in Astronist Philosophy, the practice of memorising certain aspects of The Cosmos itself, the celestials residing within it, or the phenomena within it such as cosmic events, and also involves the memorisation of cosmic geography and philosophical theories, concepts, and schools of thought and is categorised as an enknowledgegement method.

Derivatives

Memorist

Memorists

Memoristic

Memoristical

Memoristically

Mendimtar - the most common demonym for a follower of The Philosophy of Astronism in the Albanian language.

Derivatives

Mendimtars

Menifesawī - The School of Spirituality in Astration as known in the Amharic language.

Mental Abundance - in Astronist Philosophy, also known as Abstract Abundance, as part of The Philosophy of Abundance, dealing with physical abundances by the mind rather than by their actual physicalities, as well as the contemplations of the extent to which a human mind is able to comprehend abundances.

Mentation - in an Astronist contextualisation, referring to the practice, and application of thought, especially philosophical thought.

Derivatives

Mentational

Mentationally

Mentationality

Mentationism - a school of thought in The Philosophy of Astronism that advocates for not only the mass increase in constant mental activity to the point of mental exhaustion, but also advocates for the possibilities of the expansion of the mind to incorporate further mental capacity and activity, for it views that the larger the mental capacity, and the more mental activity, the advanced the human being will become.

Derivatives

Mentationist

Mentationistic

Menticularity - in introspectics of Astronist Philosophy, a class of contemplation originating only from the mind or imagination and are not directly influenced or triggered by that which one sees around them.

Derivatives

Menticularities

Menticulate

Menticulation

Menticulational

-mer - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Mercury.

Mer- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Mercury.

Mer - in Astronist Philosophy, the philophon for the subdiscipline of mercuriology.

Mercurial - in an Astronist contextualisation, of an Astronist character, relating to their sudden mood change in a narrative, or a change in their mentality between two books.

Derivatives

Mercurially

Mercurity

Mercuriolabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Mercury, and may also include The Sun.

Derivatives

Mercuriolabe

Mercuriology - in Astronist Philosophy, specifically as part of Cosmic Philosophy, the subdiscipline dealing with the philosophical contemplations relating to the Classical Planet of Mercury.

Derivatives

Mercuriologist

Mercuriological

Mercuriologic

Mercuriologically

Mercury Day - in The Grand Astronist Calendar, also known as Mercurian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Mercury itself as one of the classical planets, and is characterised by decorations of Mercury, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Mercury, and its place in The Cosmos as a whole. This always takes place on 54th Oliverine, which translates to the 29th August in the Gregorian calendar.

Derivatives

Mercurian Day

Mere - in Astronist Philosophy, the philophon for the discipline of mereology.

Mereology - in Astronist philosophy, the discipline study and discussion of parts and the wholes they form, both in physical and abstract senses, and especially with regards to The Cosmos in The Universe, and their subsequent relationship.

Derivatives

Mereologist

Mereologic

Mereological

Mereologically

Merg - in Astronist Philosophy, the philophon for the discipline of mergenics.

Mergence - in Astronist Philosophy, specifically within mergenics, any type of merge between two or more entities, either physically, or conceptually.

Derivatives

Mergences

Mergencial

Mergentially

Mergenciality

Mergenics

- in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the discipline of study and philosophical discussion of the nature of celestial entities when merging with one another, and the processes involved, and what may be inferred from these processes about the nature of The Cosmos.

- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of mergenics.

Derivatives

Mergenist
Mergenists
Mergenistic
Mergenistically
Mergenicist
Mergenicists

Merging Star - in Astronist Philosophy, another appellation for a Stellar Collision. See Stellar Collision.

Meridial - in kosmetrics of Astronist Philosophy, relating to the point of the meridian, typically as a reference for measurement and philosophical investigation within the discipline.

Derivatives

Meridia
Meridiality

Meronym - a type of term relating to a part, or feature of an Astronist building, especially a philosophical building, in contrast to relating to the entirety of the building.

Derivatives

Meronymous
Meronymic
Meronymity

Merveille - in Astronist Philosophy, relating to the act and devotion of marvelment.

Mesial - in an Astronist contextualisation, relating to those parts of The People's Constitutional Company of Jesse Millette that are considered essential to both its character, and function.

Derivatives

Mesially
Mesiality
Mesialism
Mesialitic

Mesoplanet - in Astronist Philosophy, a planet that is smaller than the classical planet of Mercury, but larger than the asteroid of Ceres.

Messianic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of general Messianic thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

-met - in Astronist Onomatology, a suffix used for Astronist names, in reference to meteors.

Met- - in Astronist Onomatology, a prefix used for Astronist names, in reference to meteors.

Meta - in an Astronist contextualisation, that which is considered to be abstractly higher, or somewhat transcendent above something else so as not to pervade that which exists below, but is to be a pure, or idealistic representation of. An example of this being the status of The Five Astronist Characters in relation to The Philosophy of Astronism.

Metacosmology - in Astronist Philosophy, a perception and approach to contemplating cosmology and The Cosmos on a level that is both transcendent, but also simplified, for The Cosmos it considered according to the seven attributes of time, space, matter, knowledge, existence, reality, and instrument.

Derivatives

Metacosmological
Metacosmologically
Metacosmologic
Metacosmologist

Metadiscipline - in omnidoxicology, a discipline of study that is not officially collectivised into its own disquisition or discourse, but is instead discussed throughout The Omnidoxy in many different insentensations, contexts and applications.

Derivatives

Metadisciplinary
Metadisciplinal

Metagalactic Formation - a major branch of formatology dealing with the formations of The Metagalaxy from a purely philosophical perspective.

Metagalactic Superstructure - in Astronist Philosophy, an alternative term for The Metagalaxy, but particularly relating to the fundamental structure of The Metagalaxy and its physical components, whereas the wider term of The Metagalaxy also relates to its conceptual understanding.

Metagalaxy - in Astronist Philosophy, also known as The Metagalaxy, a theoretical and philosophical notion and appellation for the region of The Cosmos involving its superstructures, as well as all concepts and contemplations in relation to this macrocosmic part of The Cosmos. This can also be described as a branch of study of Cosmic Philosophy dealing the philosophical contemplations of filaments, superclusters, hyperclusters, quasars, and other cosmically large superstructures of The Cosmos.

Derivatives

Metagalaxies
Metagalactic
Metagalactical
Metagalactically
Metagalacticity

Metalment - in Astronist Architecture, the use of metalwork in the construction of Astronist buildings, or in ornamentation design.

MetaAstronistisation - the study into the specific changes of conditions in a society or entity undergoing Astronistisation.

MetaAstronistisationism - the belief that studying the specific changes of conditions in a society or entity undergoing Astronistisation is the most effective way of understanding the benefits of Astronistisation.

Metamorphosis - in Astronist Ornamentation, the depiction of a person, animal, or cosmic entity experiencing the process of transformation from an immature, and small state, to a mature and larger state, especially in gradation.

Metanence - in Characterology, the concept relating to the fact that The Five Astronist Characters, although central figures in the depiction of The Philosophy of Astronism, are not once mentioned within The Omnidoxy due to their status considered to be overarching and generally meta, in the Astronist meaning of the word.

Derivatives

Metanency

Metanencial

Metanencially

Meta-originetics - a branch of originetics of Astronist Philosophy, also known as ontological originetics, dealing with the question: does everything that exists have to have an origination for it to exist?

Derivatives

Meta-originetacist

Meta-originetic

Meta-originetical

Meta-originetically

Metaphilosophy - a subdiscipline of orbanology within Astronist Philosophy dealing with the nature and contemplation of philosophy itself and the different ways philosophy can be used for betterment and also studying the Astronist approach to philosophy and its utilities. Metaphilosophy as a branch of philosophy is given particular prominence in The Grand Centrality and throughout The Omnidoxy, expectedly due to the consciousness of the Astronist Tradition to maintain its designation as a philosophy by defining the purpose and component parts of philosophy, as well as the nature of the role of a philosopher in wider society.

Derivatives

Metaphilosopher

Metaphilosophical

Metaphilosophically

Metaphoricality - in Astronist Philosophy, the instance in which a concept is metaphorical, rather than actual, or literal.

Derivatives

Metaphoricalities

Meteoric Formation - a branch of formatology dealing with the formations of meteors from a purely philosophical perspective.

Meteorine - in Astronist Ornamentation, the specific depiction of a meteorite shower.

Methodocentrism - a wing of governance in The Philosophy of Astronism, and a separate philosophy in its own right, holding that The Astronist Methodologies should be centrally studied, analysed, and all conclusions and decisions must be drawn upon from the methodologies solely, with either none, or very little outside influences, and is most commonly applied in a political, or societal circumstance.

Derivatives

Methodocentric

Methodocentricity

Methodologies of Study - a major Astronist Subject and a derivational subject of Astronist Education dealing with the different ways a person can learn, especially in different contexts and environments, and the way by which these methodologies have been implemented into the education systems of different states.

Metonym - in an Astronist contextualisation, a word, name, or expression used as a substitute for something else with which it is closely associated, the most common of which is Zurich for the Grand Embassy of The People's Constitutional Company of Jesse Millette, wherein all diplomatic relations for the Company are conducted.

Derivatives

Metonymic

Metonymy

Metrical Philosophy - the branch of Astronist Philosophy concerned with the use of mathematical methods and models in describing philosophical concepts, systems, and especially theories of Cosmic Philosophy.

Mettle - in an Astronist contextualisation, the characteristic of resilience and strength against adversity within an individual, especially an employee or associate of The People's Constitutional Company of Jesse Millette, or an adherent of The Philosophy of Astronism.

Derivatives

Mettlety

Mettlesome

Mexican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the United Mexican States.

Miànatra - derived from the Malagasy language, in Astronist Philosophy, a term relating to the learning and study of Astronist Philosophy, especially a specific discipline, such as omnology, or contology.

Miarahàba - derived from the Malagasy language, a term relating to the act of extending congratulations to an individual, especially an employee of The People's Constitutional Company of Jesse Millette, usually in an African country.

Miàraka - derived from the Malagasy language, a term relating to one person accompanying another, especially on a business trip for The People's Constitutional Company of Jesse Millette, and especially to an African nation.

Mic - in Astronist Philosophy, the philophon for the discipline of microethics.

Microapplication - in Astronist Philosophy, a cosmoapplication that uses a subject considered smaller in its breadth than the subject to which it addresses its application to. An example of which would be to apply a plant to a solar system, rather than the other way around. Essentially, whether it is a micro- or macroapplication depends upon one's approach to the cosmoapplication.

Derivatives

Microapplicational

Microbusiness - relating to business practices, enterprise, and entrepreneurship on a small-scale, or local level.

Microcosmic Planetism - in kosmetrics of Astronist Philosophy, the appellation for the notion that all of the planets of The Cosmos are all microcosms of The Cosmos itself and are reflects of its overall shape.

Microcosmism - a school of thought in The Philosophy of Astronism that emphasises the importance of the philosophy in a very specific, or contained form, and not in its complex entirety, and opposes Macrocomism.

Derivatives

Microcosmist

Microcosmistic

Microcosmology - in Astronist Philosophy and Astronist Cosmology, an Astronist Subject dealing with the philosophical study of The Cosmos on a smaller, narrower scale, or in isolation.

Derivatives

Microcosmologist

Microcosmologic

Microcosmological

Microcosmologically

Microfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that each finality must be studied in microcosmic circumstances and consequences rather than encompassing all finalities in the study as is believed to be superior in macrofinalism.

Derivatives

Microfinalism

Microfinalities

Microfinalist

Microphilosophy - the distinct philosophies maintained in a particular subgroup of society, especially in isolation, or in secrecy.

Micropower - in an Astronist contextualisation, relating to the authority of which a manager of a department possesses, or the director of a subsidiary possesses, especially when in contrast to the authority held by the executives and Leaders of The People's Constitutional Company of Jesse Millette.

Microprogeny - in Astronist Philosophy, a synonym for humanity in comparison to the celestials of The Cosmos, which are known as either just progeny, or macroprogeny.

Derivatives

Microprogenies

Microtopic - the narrowest and least versatile designation and categorisation of a topic.

Derivatives

Microtopics

Microtopical

MicroAstronistisation - the process and supporting of Astronistisation in a small area, especially in contrast to an associated larger area.

MicroAstronistisationism - the belief that microAstronistisation is the best and most efficient and effective way of Astronistisation.

Microphilosophy - in Astronist Philosophy, considering only a particular branch, or concept within a philosophy, rather than considering it in its entirety.

Derivatives

Microphilosophical

Microphilosophically

Microphilosophicality

Micropool - in Spacial Psychology of Astronist Philosophy, a small group of people that one associates and socialises with, especially in the instance aboard of small to medium sized space craft, the occurrence of which is expected to hold grave psychological consequences. Compare with macropool.

Microtoponym - a type of term relating to the name of a planet, dwarf planet, or moon indicating its inhabitability, or that it is currently uninhabited.

Derivatives

Microtoponymous

Microtoponymic

Microtoponymity

Middellity - in Cosmic Art, as a derivation of Astronist Art, the region of the galaxy taking up the middle ring between the core and periphera, and is typically at the centre of the region called the mid rim.

Derivatives

Middelital

Middelitic

Middelities

Middle Eastern Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most widely adhered to in The Middle East region, including the Arabian Peninsula, Iran, The Levant, Turkey, and the Caucasus countries. The most widely adhered denominations in this region include Tanwir'ism, Aydınlatma'ism, Georgian and Armenian Astronism, as well as Israeli, Iranian, and Azerbaijani forms.

Middleground - in Astronist Philosophy, that which retains a median position in series, or that which retains a middle position between two extremes, either in a physical or a conceptual sense, especially as part of an interposition.

Middlepoint - in Astronist Philosophy, used to describe the functionality of a valve as the link between a contemplation and its ability to make a conclusion.

Miderior - in Astronist Philosophy, a replacement appellation for that which is deemed a comedicism by the Astronist Tradition, known as the Goldilocks Zone in non-Astronist contexts, relating to the region of a star system in which The Earth is positioned, another term for which is the habitable zone.

Derivatives

Mideriority

Mideriorly

Mideriors

Midproximate - in introspectics of Astronist Philosophy, the instance in which an entity holds secondary authority such as the notion that The Universe is the midproximate source of authority for all that exists within The Cosmos and should be compared to proproximity and preproximity.

Derivatives

Midproximately

Midproximity

Midproximation

Mignonnette - in Astronist Art and Rendition, especially in Astro-Korean, Astro-Sino, and Astro-Japanese traditions of art, the representation of one or multiple of the Astronist characters in an overly cute style which is the most prominent style used in Astronist Manga, and Anime.

Mihòatra - derived from the Malagasy language, in Astronist Philosophy, a term relating to that which exists beyond The Earth, meaning The Cosmos, and is especially known by this term in the African denominations of The Philosophy of Astronism.

Milestone - a type of mission patch, or spacecraft emblem, purely created for the purpose of commemorating a past mission, spacecraft, or event.

Military Law (Cosmos) - an Astronist Subject dealing with the law of militaries on different planets, celestial bodies, and space stations under jurisdiction of different governmental bodies and organisations.

Derivatives

Cosmic Military Law

Milky Way Day - see The Milky Way Day.

-mill - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Astronist Character of Jesse Millette.

Mill- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Astronist Character of Jesse Millette.

Millë

- a member of *The People's Astronist Peacekeeping Order*, also known as *The Millë Order*.
- used to refer to *The People's Astronist Peacekeeping Order*, also known as *The Millë Order*.
- a collective noun for the qualities an individual must hold in order to be part of *The People's Astronist Peacekeeping Order*.
- translates to “grand” in English from German.

Derivatives

Millëhood

Millëly

Millëity

Milleiaster - in Astronist Ornamentation, a style of background using many different small cosmic and galactical patterns, most usually depicted on a black backdrop to represent space.

Millë'ism - a collectivity for the group of philosophies, mainly derived from Astronism, which are specifically used and practised by *The Millë Order*, and are distinct from The Philosophy of Astronism in their interpretation, and conduct, and include Astration, Cosmosism, Astronomism, and a vast range of other practices and philosophies.

Derivatives

Millë'ist

Millettä - the first form of Astronist architectural style, characterised by a tone of revivalism, featuring turrets, and terraces, with a concentric bird's-eye view and is most commonly found in the Eastern world.

Derivatives

Millettärian

Millettäric

Millettärisism

Millettability - of an object, a person, or a situation, be able to become more assimilative to Astronist culture, or philosophy.

Derivatives

Millettability

Millettably

Millettal - relating to something Astronist, especially Astronist architecture, art, or rendition.

Derivatives

Millettality

Millettally

Millettana - styles, concepts, orientations, products, and other similar animate and inanimate things associated with Astronist culture, philosophy, and literature, or with The People's Constitutional Company of Jesse Millette, and may be interchangeable used as an alternative to the term, Millettaria.

Millettanamé - a type of Astronist artefact, most typically resembling a chalice, which The Five Astronist Characters are usually depicted, in an encrustation, as holding up the bowl.

Millettarchy

- a term of Astronist Domain relating to a country, especially of republic, in which The Philosophy of Astronism or one of its derivations is officially recognised as one of the country's primary philosophical worldviews.
- a term of Astronist Domain relating to a country in which Astronarianism, or one of its derivations, is the official governmental methodology and is officially bound to the constitution of the republic.

Derivatives

Millettarchies

Millettaria - an all-encompassing term relating to the entirety of Astronist culture in all its versions, adaptations, and in all places, and also encompasses the entirety of Astronist philosophy, the operations of The People's Constitutional Company of Jesse Millette, and the entirety of Astronist literature.

Astronist

- relating to the genre and fictional character of *Jesse Millette*.
- characteristic of a story featuring *Jesse Millette*, *Ellena Chadwell*, *Zara Litchford*, *Ollie Mehler* or *Harriet Millette*.
- building, military or political entity, organisation, group, government, ideology, religion, philosophy or business operating in accordance or inspired by *The Ideology of Astronism*, follows the values of *The Grand Constitution of the People's Constitutional Company of Jesse Millette* or is constructed by *The People's Constitutional Company of Jesse Millette*.
- relating to *The Astronist Calendar* used by *The People's Constitutional Company of Jesse Millette*.
- relating to *The Astronist Timeline*.
- having or showing relation to *The People's Constitutional Company of Jesse Millette*, especially under political or governmental circumstance.
- a person that chooses to support or follow *The Philosophy of Astronism*, but in a political, social or philosophical sense only; not as their religion, particularly in a less dogmatic form.
- relating to the Astronist tradition, movement, era, character, and style within the context of music.

Derivatives

Astronists

Astronist (literary genre) - a literary or film genre involving Astronist stories, characters, and philosophies, and includes the sub-genres of Mystology, Realities, Dimensions, Divinities, and Ancestries.

Astronist Accelerationism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the technological evolution and progression should be positioned at the centre of all society, especially when placed beyond the bounds of social and governmental systems, and typically beliefs that it should be paired with philosophy for the development of a technologically advancing and philosophically astute nation.

Astronist Accounting - the newfound accounting activities, practices, and systems derived from The Astronist Methodology, wherein the practical application of the accounting methodology is introduced and detailed, with its main distinction being the practice of truncation.

Astronist Adventism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Adventism.

Astronist Aggressionism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that it is purely humanity's nature of greed, aggression, and hunger for power that fuels the causation of war, and sees the militarisation of society, the production of weaponry, and the sensationalism of military action to be just some of the influential factors in the aggression of humanity.

Astronist Alternate Character - characters that have not yet been canonised or officially placed into any eras of Astronist Mystology.

Astronist Anabaptism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Anabaptism.

Astronist Angelology - the specific study of the depictions and symbolisms of Astronist characters represented as angelic beings and the study of angelic beings appearing in Astronist artworks, literature and visual imagery.

Astronist Anglicanism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Anglicanism.

Astronist Anti-anarchism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that anarchy leads to the eventuality of the destruction of the structure, order, and progression of society, and the advocacy of anarchism in a social and governance circumstance is an advocacy for The Chaos in opposition to The Cosmos.

Astronist Anti-anthropocentrism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that anthropocentrism, particularly in a political context, is harmful to the society of human beings as a whole, and instead advocates for the cosmocentricity, philosophocentricity, and the technocentricity of human society.

Astronist Anti-conscription - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that conscription is one of the driving forces of the militarisation of society, and thus, unnecessarily encourages the aggressionism in humanity.

Astronist Antimilitarism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the militarisation of society is in opposition to the positive progression and development of the nation overall, and would position in forefront the centrality of education, healthcare, technology, and astronomy in society, than that of the military, the arms trade, and the increase of the Military Industry Complex.

Astronist Anti-racism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that races must have equality as a fundamental humanity right, but

distinguishes itself from other anti-racist doctrine by its centrality on the inclusion and unity of all races within a state, and places not the centrality on the race, but on the philosophy and ideology of the individual, and their ethics, values, and visions for the future of humanity; these are considered paramount features than that of race.

Astronist Architectonics - the study of the overall structure of Astronist musical, literary, artistic, political, social, and philosophical systems.

Astronist Architectural Theory - the analysis, and subsequent criticisms and conclusions derived from the study of Astronist Architecture, and the transposition of these ideas into a critical essay.

Astronist Architecture

- the newfound genre of architectural theory, design, and application which attempts to reignite restoration of buildings as opposed to the defacing, or demolition of them, the reorientation of the purpose of buildings, promotes the restructure of architectural education, and tackles The Next Architectural Frontier; namely architectural design and construction in space, or on planets other than The Earth. This also encompasses the new sub-genres of Philosophical Architecture, and Cosmic Architecture, as well as further developing the Philosophy of Architecture, especially from an Astronist worldview perspective.
- the theorising, designing, and planning of buildings, and other structures, especially those of a philosophical premise, which typically feature distinctly Astronist characteristics, ornamentations, and attributes.

Astronist Archiving - the practice, and study of the collection, organisation, categorisation, and addition to The Grand Astronist Archive and The Grand Astronist Image Archive.

Astronist Art

- the far-reaching and newfound genre of art, design, and visual culture relating to the Astronist Characters, as well as wider Astronist philosophy, worldview, and methodology, with a new range of terms, and is closely associated with both Astronist Ornamentation, Architecture, and Rendition. The founding of Astronist Art marks the ushering of artistic movements, such as Cosmic, and Philosophical Art, whilst also adding to the philosophy of art, and developing new disciplines including Art Technology, and Art Theory.
- all illustration, paintings, and visual depictions of the Astronist characters, either commissioned or recognised by The People's Constitutional Company of Jesse Millette.

Astronist Art Theory - the analysis, and subsequent criticisms and conclusions derived from the study of Astronist Art, and the transposition of these ideas into a critical essay.

Astronist Arts - all artworks, including music, film, literature, and visual depictions, featuring Astronist characters, either commissioned or recognised by The People's Constitutional Company of Jesse Millette.

Astronist Astrobiology - the ideas and theories of astrobiology founded by research and development conducted by Astronist organisations, or based upon Astronist ideology.

Astronist Astrogeology - the scientific ideas and theories forming the discipline of studying the geology of celestial bodies, and particularly the possibilities for human development and industrialisation.

Astronist Astrography - the scientific discoveries, ideas, and theories forming the subject of Astrography based up on the research and developments conducted by Astronist organisations, or based upon Astronist ideology.

Astronist Astronomy - the astronomical ideas and theories founded by research and development conducted by Astronist organisations, or based upon Astronist ideology.

Astronist Attire - the formal branch of the Astronist Fashion style made up of three distinct parts; Ambassadorial Fashions, Celebratory Fashions, and Ceremonial Fashions, and is a term most commonly used in scholarly and academic works to refer to these three parts collectively.

Astronist Ballet - the collection of traditions, styles, feats, movements, set pieces and choreographies associated with, and attributed to the Astronist form of ballet, which entirely incorporates cosmical elements and genres throughout, and is known as Kosita, and to which Astronist Music is accompanied.

Astronist Banking - the banking activities and ideology derived from The Astronist Methodology, wherein the practical application of the banking system is introduced and detailed.

Astronist Baptism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Baptism.

Astronist Business Economics - the application of Astronist economic theory to the normative economic landscape, the use of economic principles to establish theory, the analysis of economic influences on business decisions, and the investigation of the market in motional circumstances.

Astronist Business Management - the branch of study within Astronology dealing with the business practices and principles actioned, managed and propagated by The People's Constitutional Company of Jesse Millette and all its subsidiaries.

Astronist Business Philosophy - collectively relating to the business practices, ideas, and methodologies of The People's Constitutional Company of Jesse Millette.

Astronist Business Practice - the business practices and principles based on Astronist methodology and ideology, most typically relating to Astronist Social Business.

Astronist Callisthenics - all calisthenic traditions that have been integrated into an Astronist practice, especially those identified within the practice of Astration.

Astronist Calque - a type of Astronist term that is used across multiple languages with the same definition, an example of which would be Astronism.

Astronist Canonical Character - characters featuring in the Canonical Era of the Astronist Universe.

Astronist Canonist(s) - a person or group that officially canonises stories, characters and events from the Astronist Universe.

Astronist Caodaism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Caodaism.

Astronist Capitalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the capitalist society and economic structure is pre-eminent above other economic theories, yet is distinct by its centrality on the Astronist methodologies, as well as by the centrality of philosophy, space exploration, and education.

Astronist Care & Nursing - the system of practices, policies, and philosophies forming newfound ways to nurse and care for patients, and the system upon which the Astronist Care industry is structured and operates.

Astronist Caricature - the particular styles utilised in the depictions of Astronist characters in caricatures, most typically taking upon the ideas of formationism, vibrancy, and The Cosmos.

Astronist Cartoon - the particular styles utilised in the depictions of Astronist characters in cartoons, most typically taking upon the ideas of formationism, vibrancy, and The Cosmos.

Astronist Catholicism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Catholicism.

Astronist Celestial Categorisation - the process of placing celestial bodies and objects into unique categories with other celestial entities that share similar features, or are located in similar regions of space.

Astronist Celestial Identification - the unique process of identifying celestial bodies and objects and placing identification names to them and using codes to label them as a secondary form of identification.

Astronist Centrism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that society must always have its societal poor, and its societal rich, especially when under a capitalist system, and doesn't advocates for either end of the political spectrum, just simply for the liberation, education, and progression of human society.

Astronist Christianity - the familiarities and intersections between the philosophies of Astronism and the religion of Christianity.

Astronist Civicology - the study and application of Civicology in a distinctly Astronist context, such as the towns and cities which The People's Constitutional Company of Jesse Millette has been heavily involved in the development of, and the focus on Astronist buildings in town and city planning.

Astronist Civil Development - the developmental projects sponsored and commissioned by The People's Constitutional Company of Jesse Millette.

Astronist Commemoration Day - in the Astronist calendar system, celebratory days for specific Astronist characters, as designated in The Grand Astronist Calendar documentation.

Astronist Communism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the Communistic system is pre-eminent, yet distinguishes itself by including the centrality of philosophy, the exploration of space, the education system, and away from the militarisation of the country, extreme censorship, and economic isolationism.

Astronist Communitarianism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the individual is reflective of the community in which one lives, and vice versa, and also holds that for the community to change for the better, it must first be the individual that changes to become what they wish their community to be.

Astronist Confederation - a system of governmental and societal structure and organisational as a major branch of Astronarianism, that champions confederationism as a totally revised form of the system of government of confederation, and is characterised by a balance of power between the Central Authority, and the member states, the encouragement of national currencies, intraconfederational free trade, a populationist voting structure, and the introduction of omnopolies.

Astronist Confucianism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Confucianism.

Astronist Conservatism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the traditional values and systems upon which the society and the nation have been structured, should be ultimately protected and conserved, whilst in parallel, opening up to the new developments and trends in society for them to be eventually integrated into society to become the traditional values and systems originally developed.

Astronist Constellations - the branch of study within Astronomy dealing with the system of constellation naming and categorisation established under Astronist Methodology.

Astronist Constitutional Law

- the policies, and principles on the philosophies of Astronist constitutional law, as outlined in The Astronist Jurisprudence Methodology, as the constitutional branch of Astronist Jurisprudence.
- the body of rules that The People's Constitutional Company of Jesse Millette is obligated to abide by.

Astronist Consumerism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the consumer is at the centre of all Capitalist society as a version of the people and is often represented in propaganda, like in Communist society in which the worker is at the centre as a version of the people, and this is also an important concept for Corporatism and Corporatocracy.

Astronist contemplation - in Astronist Philosophy, the practice of thinking of, looking at, speaking about, and understanding philosophical concepts as a four step activity in basic philosophical practice.

Astronist Contextualisation - the process of shifting something into an Astronist context, especially with the use of Astronist Nomenclature.

Astronist Corporate Law - the policies, and principles on the philosophies of Astronist corporate law, and largely in alignment with The Grand Constitution, as outlined in The Astronist Jurisprudence Methodology, as the corporate branch of Astronist Jurisprudence.

Astronist Corporatism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that society must be structured by societal groups known as corporate groups, and includes a wide range occupations, philosophical school affiliations, and scientific affiliations, and believes that only this societal structuring can work.

Astronist Corporatocracy - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that corporations are now the central tenets to the society due to their economic eminence, and so, believes that the system of governance should be centred on the corporation by believing that the corporation offers mass occupation, social structure, and economic security.

Astronist Cosmist - a person who advocates for the furtherance of the ideas of Astronist Cosmosism.

Astronist Cosmology

- the study of the nature, purpose, motionality, and functionality of various celestial entities, as well as the philosophical discussion of the many concepts relating to The Cosmos, The Universe, and their origins, structures, and finalities according to Cosmic Philosophy, as a derivation of The Philosophy of Astronism.
- the cosmological ideas and theories founded by research and development conducted by Astronist organisations, or based upon Astronist ideology.

Astronist Cosmopolitanism - a wing of governance within The Philosophy of Astronism as part of Astronarianism, holding that humanity should group itself along moral, philosophical, and ethical lines, rather than along ethnic lines.

Astronist Cosmos, The

- in Astronist Art, Architecture, Rendition, Media, Mystology and Culture, collectively relating to all depictions of a multitude of Astronist characters in The Cosmos, as opposed to just one of the Astronist characters, which each have their own terms, two examples of which being Jesse's Cosmos, and Oliver's Cosmos.
- in Astronist Philosophy, relating to the Astronist philosophical interpretation and approach to what The Cosmos is, how it functions, and its subsequent representation and description in Astronist philosophical works, the most predominant of which is The Grand Centrality of The Philosophy of Astronism.

Astronist Costume - the overall fashion style synonymous with Astronist Culture, especially so when compared to other fashion styles, both in present times, and those that are historical, and is a term most commonly used in scholarly and academic works when relating to the Astronist fashion style.

Astronist Cultural Revolution - the ignition, implementation, and dissemination of Astronist culture, philosophies and methodologies within a specific period of time in a nation. The extent to which this has an impact varies from nation to nation, but its usual components comprise of Astronist entities holding an increasing influence over cultural, social, philosophical, financial, economic and especially educational traditions, policies and movements within the nation and in surrounding nations.

Astronist Culture

- the broad interest, influence and integration of Astronist characters, artworks and philosophies.
- the philosophies, traditions, styles, and principles distinctly Astronist in origin and character, as manifested in art, literature, and philosophy.

Astronist Cyber Character - characters featuring in the Cyber Era of Astronist Mystology.

Astronist Cynicism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that initial cynicism of motives in politics and government is the most efficient way to exposing false and opposing ideas.

Astronist Day - a day of the year on which people celebrate, and commemorate Astronist Culture, Literature, and everything else that can be considered Astronist. This day takes place on the 13th Jessine in The Grand Astronist Calendar, which translates to the 25th March in the Gregorian calendar.

Astronist Democracy - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the democratic system is pre-eminent, but distinguishes itself by the implementation of the centrality of philosophy, the education system, and the exploration of space as well as the cultural overarch of Astronist philosophy, culture, and art. This system also advocates for direct democracy, majoritarianism, transparenism from the government, and for the frequent use of referendums.

Astronist Destinical Character - characters featuring in the Destinies Era of Astronist Mystology.

Astronist Devotions - also known as Cosmic Devotions, in Astronist Philosophy, collectively relating to cosmic wonderment, adoration, and laudation.

Astronist Diorama - in Astronist Rendition, a kind of model representing a scene with three-dimensional versions of Astronist characters, in a whole variety of settings, and scenarios.

Astronist Discussion - the system of procedures and practices utilised in the debates conducted in Astronist governing ministries and organisations, as outlined in The Astronist Governance Methodology.

Astronist Domain - the body of terms relating to the physical manifestations and organisation of Astronist peoples, companies, philosophies, and institutions, especially in relation to nation states, politics, societies, or demographics.

Astronist Domesticity - relating to the entirety of the subjects outlined in The Astronist Housekeeping, Gardening, & Groundskeeping Methodology, especially those associated with domestic and family life.

Astronist Dominancy - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that there must always be a dominant ideology, or religion over a nation state or simply none at all, only with the exception of philosophy, wherein there can be multiple philosophies existing in parallel. It argues that there can only exist multiple religions and ideologies within a state when one is dominant over all others, despite there being multiple large minorities, there must always be a majority, or no religion at all. This can also be applied to a non-religious context, wherein Communism and Capitalism could not exist in parallel absolutely equally as there must always be one dominant side.

Astronist Dramatics - within Astronist Theatre, collectively relating to all Astronist theatrical productions, as well as the study of the plays and musicals of the Astronist theatrical tradition.

Astronist Eastern Orthodoxy - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Eastern Orthodoxy.

Astronist Economics

- the social science which studies the interactions, and interrelations between humans in the acquisition, development, and allocation of resources, and typically incorporates psychological, sociocultural, and philosophical concepts into its methodologies.
- the ideology of economics derived from The Astronist Methodology, forming a newfound middle ground between opposing traditional policies and principles.

Astronist Education - the vast apparatus of philosophies, practices, and policies in the structuring of the Astronist educational system as outlined in The Astronist Education Methodology, and put into practice by Millette Education.

Astronist Education Index - a yearly investigatory report undertaken by Astronist research institutes worldwide to compile a list of countries according to the quality, efficiency, and universality of each nation's education system, with a particular emphasis on the achievements of nations under the Astronist Education Methodology.

Astronist Education Institution - more commonly referred to as Phrontisteries, large complexes used by both students and the general public for a vast range of educational needs, with most including primary, secondary and higher education facilities within the complex, and are managed by Millette Education, the educational subsidiary of The People's Constitutional Company of Jesse Millette.

Astronist Education Investment - a branch of both Astronist Finance and Astronist Investing, focusing specifically on the development, advancement, and betterment of the education sector through investment in new advanced technologies, educational resources, and the dissemination of educational materials to position the education sector as the forefront of society.

Astronist Education Science

- a branch of Astronist Education, the extensive apparatus of technological, scientific and developmental theories and practices with the aim of the advancement of education.

- a highly advanced industry constructed and pioneered by Millette Education as a Flagship Subsidiary of The People's Constitutional Company of Jesse Millette, for the investment and advancement of education systems and procedures, and is closely associated with the bolstering of the Education Industrial Complex.

Astronist Egalitarianism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the fundamental principle that all people are equal, and specifically, how this is depicted in Astronist propaganda and art.

Astronist Egalitarian Meritocracy - a wing of governance within The Philosophy of Astronism as part of Astronarianism that despite having an initially hypocritical title holds that each individual in a nation state must have equal opportunity initially, but then those whom show positive personal attributes and attitudes, as well as talents, determination, and vision, will ultimately be given opportunities over those whom do not show these attributes, but the key is that they were given the initial equal foundation.

Astronist Environmentalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the fundamentals of environmentalism should be totally respected and integrated by the government, and specifically, how this is depicted in Astronist propaganda and art.

Astronist Environmental Law - a branch of Astronist Jurisprudence, the system of pliant rules specific to the environment compounded for to reaffirm the stance of The People's Constitutional Company of Jesse Millette on environmental issues.

Astronist Environmental Management - the practices, philosophies, and policies relating to the environmental protection, management, and preservation of The People's Constitutional Company of Jesse Millette.

Astronist Epigraphy - the study of the inscriptions on Astronist philosophical buildings.

Astronist Esotericism - a topic of Astronist origin, typically of a deep philosophical nature, which is intended for or likely to be understood by only a small number of individuals, whom have a superior, or specialised, knowledge or interest.

Astronist Etymology - a branch of Astronist Symbolology, the study of the origins of the words created by The People's Constitutional Company of Jesse Millette, and their histories.

Astronist Euthenics - the philosophical and principled systems and practices devised in The Astronist Housekeeping, Gardening, & Groundskeeping Methodology, for the practical development of one's internal well-being by way of improving the external environment.

Astronist Exam - a more colloquial term for exadoxies: Astronist philosophical exams.

Astronist Exegesis - another term for the exegesis of The Grand Centrality of The Philosophy of Astronism.

Astronist Expansionism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the progression and accelerated growth of the economics and culture of the society, or nation, is the paramount purpose of unity, hard work, and continuation of the state.

Astronist Expansionist

- a person who believes in the importance of the expansion of Astronism or Astronist thought.
- a person who advocates for the expansion of the operations of The People's Constitutional Company of Jesse Millette and any of its subsidiaries.

Astronist Extragalactical Astronomy - the practice of observing all beyond The Milky Way.

Astronist Fabled Character - characters featuring in the Fabled Era of Astronist Mystology.

Astronist Family Law - a branch of Astronist Jurisprudence, the system of pliant rules specific to family life compounded for the construction of family law as outlined in The Astronist Jurisprudence Methodology.

Astronist Family Life - as distinct from The Astronist Family, refers to the array of systems developed in The Astronist Housekeeping, Gardening, & Groundskeeping Methodology, to construct The Astronist Family, and to provide a necessary structure of guidelines to marital, family, and domestic life, most usually visualised by the presence of Astronist characters enacting such systems in domestic and marital settings.

Astronist Fashion(s)

- the trends and styles synonymous with the Astronist characters and more widely, The People's Constitutional Company of Jesse Millette.
- the entirety of the authorised designs and creations of Millette Fashions, a Flagship Subsidiary of The People's Constitutional Company of Jesse Millette.
- the particular uses of Astronist symbology, characters, and signature styles in the creation of clothing designs and fashion events.
- a major branch of Astronology dealing with the style of the Astronist Style, its many derivations, and the periods, places, and designers that shape the style, and whose many derivations are Astronist Costume, Astronist Attire, Astronist Style, and Astronist Garmentry.

Astronist Federation, The - the overarching and superior entity that encompasses the entirety of Millettaria, The People's Constitutional Company of Jesse Millette, as well as all philosophical, animate, and inanimate aspects of what it means to be Astronist, including all Astronist theories, philosophies, and methodologies. It is the official name for the sovereign state that encompasses all that is Astronist, and is the only entity that exists above The People's Constitutional Company of Jesse Millette at the highest echelon of Millettaria.

Astronist Feminism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that women's right and needs should be made priority in the society, and the wider governance of the nation, and especially relates to the three female Astronist characters of Zara, Ellena, and Harriet, and how each of their individual philosophies interpret feminism and its implementations into the governance of the state.

Astronist Finance - the practices, services, policies, and philosophies forming the structures of Astronist Finance, as outlined in The Astronist Finance Methodology, and taking a focus on financial ethics, and is closely related to Astronist Banking.

Astronist Fiscal Year - the day marking a new year occurring on 9th Harrietine (15th June) on which new fiscal policies are announced, especially regarding major shifts in expenditure and major policy changes or constitutional amendments, as distinct from the Astronist Accounting Year.

Astronist Foreign Relations - the scholarly study of the dynamics of the foreign relations of The People's Constitutional Company of Jesse Millette in either a regional, global, or interplanetary context.

Astronist Founding Works - a collection of motional documentations, varying in length and dogmaticity, underpinning the entirety of The People's Constitutional Company of Jesse Millette.

Astronist Funding - a branch of Astronist Finance, focusing on the practices, policies, and ways in which individuals can invest their monies for both meaningful and beneficial reward, with a distinct focus on educational funding.

Astronist Galactical Astronomy - the practice of observing The Milky Way as distinct from The Solar System.

Astronist Galactical Observatory - an Astronist observatory that focuses on the observation of The Milky Way.

Astronist Gardening & Groundskeeping - the system of practicalities and technical principles on the ways in which to conduct gardening and groundskeeping duties, as outlined in The Astronist Housekeeping, Gardening, & Groundskeeping Methodology, and is most usually accompanied by idealistic images of Astronist characters in domestic and country garden settings.

Astronist Garmentry - a major branch of the subject of Astronist Fashion that deals with the designing, selling, marketing, and general business operations of contemporary Astronist fashion products.

Astronist Genealogy - the branch of study and tracing of the lines of descent of Astronist characters.

Astronist Gnosticism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Gnosticism.

Astronist Hair - as a major branch of Astronist Style and Fashion, relates to the vast amount of hair styles and traditions that are appropriated to a distinct Astronist Style, and may include such processes of hair curling, the use of pomade, dyeing, hair accessorising, and wig traditions.

Astronist Health - the principle devised stating that the health of one's mentality is an eternal precursor to the health of one's physicality.

Astronist Health & Wellbeing - the system of principles, practices, and philosophies devised in The Astronist Lifestyle Methodology, to structure and reaffirm the ways in which to achieve good health and wellbeing.

Astronist Hedge Funds - a branch of Astronist Finance, focusing on the industry of Hedge Funds, and the practices, and policies best used to retain high yields.

Astronist Heraldry - the system by which Astronist coats of arms and other armorial bearings are studied, devised, described, and regulated.

Astronist Hermetics - used to refer to the entirety of the hermetic and esoteric traditions within Astronist Literature, Culture, and Philosophy, especially so as to define such traditions from the pure originative Astronist traditions.

Astronist Heterodoxy - though not itself a school, branch, or denomination of The Philosophy of Astronism, it relates to the tendencies in some schools, branches, and denominations to become non-conforming to the official version of Astronism expounded by The Institution of The Philosophy of Astronism, and may go further to relate to not accepting the jurisdiction and authority of The Institution of The Philosophy of Astronism about philosophical matters, or even not accepting the words of The Grand Centrality itself.

Astronist Hinduism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Hinduism.

Astronist History - the subject entailing the study of The People's Constitutional Company of Jesse Millette from its inception onwards, with an especial focus on the history of the company.

Astronist Holism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the society and government should be viewed as a whole, rather than in part.

Astronist Home Economics - the systems of home management, household funding, and the various activities within housekeeping, devised in The Astronist Housekeeping, Gardening, & Groundskeeping Methodology, and is most usually visualised by the presence of Astronist characters enacting such systems and practices in domestic settings.

Astronist Homonoia - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the concept central to the state and its culture, structure, and overall order of being one mind together, wherein the unity of people's minds, visions, and worldviews are considered to be the foremost attributes of the nation, and wider humanity. This concept is not just separate in itself, it is integrated into many other Astronist philosophies, methodologies, and theories of thought, concept, and system. On an applicative level, this wing typically advocates for a unification of philosophical vision and worldview for their nation, as well as humanity as a whole, which almost always involves the unity of the people under one all-encompassing philosophy, or system of governance.

Astronist Housekeeping - the system of practicalities and principles on the ways in which to conduct domestic duties and housework, as outlined in The Astronist Housekeeping, Gardening, &

Groundskeeping Methodology, and is most usually accompanied by idealistic images of Astronist characters in domestic life.

Astronist Humanology - the scientific study of the ideas and theories forming the role of human society under Astronist ideology, theology, methodology, and philosophy.

Astronist Illustration - the particular styles utilised in the depictions of Astronist characters in illustrations, most typically taking upon the ideas of formationism, vibrancy, and The Cosmos.

Astronist Individualism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the individual, as opposed to the society, community, or state, should be prioritised, and believes in the idea that ultimately, one must believe in oneself, rather than believe in the state to get them to where they wish to be.

Astronist Insurance - the practices, services, and policies forming the structures of Astronist Insurance, as outlined in The Astronist Finance Methodology, and taking a focus on inventive ways to form insurance industries in undeveloped countries, and is closely linked to both Astronist Finance, and Astronist Banking.

Astronist Intellectualism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the concept of the intellect must be prioritised and positioned at the forefront of all societal structuring and order, and typically provides more opportunities to those whom display intellectual attributes.

Astronist Interior Design - closely related to Astronist Architectures, the distinct styles, decor, and designs used for the interiors in Astronist buildings, especially phrontisteries, observatories, planetariums, and eidouraniums.

Astronist International Law - a branch of Astronist Jurisprudence, the system of rules specific to the ways in which The People's Constitutional Company of Jesse Millette should conduct itself in the face of international issues.

Astronist Investing - a branch of Astronist Finance, focusing on the investment industry and the practices, and policies utilised to retain a positive investment yield.

Astronistisation - the process of evolving something towards Astronist methodology, ideology, or philosophy.

Astronistisationism - the belief that Astronistisation is the better way to structure one's methodology, ideology, or philosophy.

Astronistisatiophobia - the fear that Astronistisation is not the better way to structure any kind of system and would lead to personal, or national ruin.

Astronist Islamic Restorationism - the familiarities and intersections between the philosophies of Astronism and Islamic Restorationism.

Astronistism

- the social, political, and economic ideology founded by wider Astronist Philosophy dealing with the entirety of social order, structure, and performance according an Astronist worldview, and a normative expression of what an Astronist view, or action would be in response to some occurrence, or circumstance. Held not to be part of any pre-existing economic ideology, but borrowing concepts from others and mixing them with its own, Astronarianism is considered unique and newfound with regards to its overall economic, political, social, and cultural order.
- the denomination of The Philosophy of Astronism relating to political, economic, and business philosophy, which derives the majority of its theories, practices, and doctrine from Astronist methodologies, and most often relates to social order, political systems, and methods of corporate, and economic governance.
- in the context of Astronist Art, the art movement characterised by its focus on political and social reform in following the Astronist Methodology, and typically depicts social and political utopia, with some cosmical and astronomical influences, and usually centred around the depiction of The Five Astronist Characters in the leadership of the social and political reform.

Derivatives

Astronist

Astronistic

Astronistically

Astronistical

Astronist isopsephy - in Astronist Terminology, the application of the system of isopsephism towards Astronist-oriented words, words founded as part of Astronist Philosophy, or as part of wider Astronist Culture. The most common example of an Astronist isopsephism is 965 which is the isopsephia of Astronism.

Astronist Issues Management - the processes utilised to identify the capacity to which a strategy is able to mobilise, redefine, and redirect itself in the event of an arisen issue, that fall in alignment with the Astronist transparency, and constitutionality obligations of The People's Constitutional Company of Jesse Millette.

Astronist Jainism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Jainism.

Astronist Judaism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Judaism.

Astronist Jurisprudence - the constitutionally structured legal system of The Astronist Governing Methodology, most commonly focusing on spacial law, philosophical principles and pro-education leaning policies.

Astronist Kalam - the familiarities and intersections between the philosophies of Astronism and the Islamic religious school of Kalam.

Astronist Kharijite - the familiarities and intersections between the philosophies of Astronism and the Islamic religious school of Kharijite.

Astronist Law - a branch of Astronist Jurisprudence, the general system of pliant rules compounded from traditional Astronist political stances, as outlined in The Astronist Jurisprudence Methodology.

Astronist Legal Philosophy - a large branch of study in Astronist Philosophy within wider Astronology dealing with the theoretical founding, methodological debate, and the development of the philosophy of legality according to Astronist Ethics, values, and morality.

Astronist Legendary Character - characters featuring in the Legends Era and Kingdoms Era of Astronist Mystology.

Astronist Lexicography - a branch of Astronology studying the way in which Astronist dictionaries are constructed, and the way in which Astronist terms are defined, and the particular layout of Astronist dictionaries.

Astronist Liberalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism that champions liberal values, beliefs, and ideals, and fuses these with the traditional Astronist viewpoints and worldviews, as well as relating to the depictions of such ideas in propaganda and in art.

Astronist Literature

- all writings inspired by or intentionally featuring ideas, characters or events from Astronist culture.
- the collectivity of all texts including Astronist characters, philosophies, and stories, or texts inspired by or related to Astronist characters, philosophies, and stories.

Astronist Localism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the local community, whether by county, city, or even by town, are the most important communities, especially beyond the state.

Astronist Lore - the knowledge of Astronist culture, especially relating to Astronist stories, events and characters.

Astronist Lutheranism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Lutheranism.

Astronist Macrobusiness

- the operations of The People's Constitutional Company of Jesse Millette on an international level or global scale.
- a subsidiary business of The People's Constitutional Company of Jesse Millette who specific purpose is to cater for a whole market, as opposed to a local facet.
- the attempts of The People's Constitutional Company of Jesse Millette to encourage large-scale entrepreneurship or business on a local level, especially as a successor to microbusiness.

Astronist Mahayana Buddhism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Mahayana Buddhism.

Astronist Majoritarianism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that if the majority of the people of a state vote for a particular outcome, then ultimately, that is what must be followed, typically relates closely to a direct democracy, but

may also cause issues with regard to the amount of knowledge ordinary people have about deep-rooted political issues.

Astronist Markets - a branch of Astronist Finance, focusing on the concepts, practices, and policies utilised to retain the most beneficial yields from financial markets, with a distinct bias towards the EduSecIndex.

Astronist Masculinism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the belief that men must be forefront leaders in society, though not anymore so than women, but bring to the leadership the nature of masculinity, that a woman would not be able to bring, and vice versa. This concept is arguably in contrast to the now well engrained ideas of feminism, but instead, this concept separates men and women and understands that each of the genders do in their very core natures bring different, distinct attributes to the discussion of leadership, culture, government, and society.

Astronist Media - all content expounded by either The People's Constitutional Company of Jesse Millette, or another author following Astronist styles, terminology, phraseology, and narrative.

Astronist Methodism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Methodism.

Astronist Microbusiness

- the operations of The People's Constitutional Company of Jesse Millette on a local level or small scale.
- a subsidiary business of The People's Constitutional Company of Jesse Millette whose specific purpose is to cater for a local area.
- the attempts of The People's Constitutional Company of Jesse Millette to encourage small-scale entrepreneurship or business on a local level, and is thus closely related to Astronist Microfinance.

Astronist Microfinance - a branch of Astronist Finance, the system of financial practices, theories, and services constructed for entrepreneurs and small businesses lacking access to banking, insurance, investment, and small-scale capital, and is most prevalent in undeveloped nations and societies.

Astronist Mind, Body & Spirit - closely linked to the practices of Astration, the various philosophies, practices, and principles relating to the enhancement, improvement, and refinement of one's mentality, intellectuality, physicality, and spirituality, or relating to the genre of literatures that relate to these such practices.

Astronist Mormonism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Mormonism.

Astronist Movement, The

- a term used within Astronist Philosophy to relate to the application and implementation of The Philosophy of Astronism into a society as a campaign, especially with a social, political, and philosophical theme.

- relating to the founding of The Philosophy of Astronism as a revolutionary philosophical tradition and approach to worldview, especially when related to a group of people sharing this understanding of the philosophy, and conducting social campaigns to bring further awareness to the Astronist philosophical tradition.

Astronist Music - closely linked to the concept of Musicism, the distinct styles, themes, and constructs used in the majority of music for usage to promote Astronist-related products, services, narratives, or characters.

Astronist Musicals - within Astronist Theatre, collectively relating to all the musicals of the Astronist theatrical tradition, as distinct from plays.

Astronist Mysticism - in Astronist Philosophy, the development and practices of mystical theory and theology combined with Astronist stories, tradition, and philosophy, often closely associated with Mystology.

Astronist Mystology - an era in time whereby Astronist characters, stories and events occur, but are not considered canonical due to their mystical, theological and cosmological settings.

Astronist Mythology - the body of myths and legends that belong to the uncanonical stories of Astronist characters and lore, taking inspiration from ancient mythologies, and unique Astronist myths.

Astronist name - in Astronist culture and onomatology, a mononymous name either given at birth or during childhood by parents, or self-ascribed later in life, either made up of a philosophical name or a cosmic name and the options for which can be found in *The Grand Registerium of Astronist Onomatology*.

Astronist Naming - the practice of naming one's offspring, a place, a road, or another entity after an Astronist character.

Astronist Nationalism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the nation state, and its continuity, progression, and growth, must be the main reason for the hard work, the motivation, and the ambition one puts into everything they do.

Astronist Neighbourhood & Society - the systems of principle and practice constructed to develop an idealistic society and neighbourhood, as so devised in *The Astronist Housekeeping, Gardening, & Groundskeeping Methodology*, and is most usually visualised by the presence of Astronist characters enacting such principles and practices in neighbourhood and societal settings.

Astronist Neutrality - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the neutrality of a nation state is its best quality, and advocates for world neutrality with the goal of the demilitarisation of the world.

Astronist New Man - a wing of governance within The Philosophy of Astronism as part of Astronarianism, and a major part of Astronist art, propaganda, and theory, holding that the construction of a utopian, and idealised version of a man is necessary for the population to witness

what the nation's philosophy wishes them to be for the betterment of the society, the nation state, and of humanity as a whole. The Astronist New Man is most often depicted as Jesse, but also sometimes Oliver, and includes the main characteristics of kindness, holding strong leadership, family life, gentility, and courage, but the representations of the Astronist New Man are so vast that these few characteristics are just some of many that are associated with this depiction.

Astronist New Woman - a wing of governance within The Philosophy of Astronism as part of Astronarianism, and a major part of Astronist art, propaganda, and theory, holding that the construction of a utopian, and idealised version of a woman is necessary for the population to witness what the nation's philosophy wishes them to be for the betterment of the society, the nation state, and of humanity as a whole. The Astronist New Woman is most often depicted as Ellena, but also sometimes as Harriet, or Zara, and includes the main characteristics of kindness, holding strong leadership, hark-working, family life, hospitality, and bravery, but the representations of the Astronist New Woman are so vast that these few characteristics are just some of many that are associated with this depiction.

Astronist Nomenclature - the whole body of names and words created and used by The People's Constitutional Company of Jesse Millette, especially in fields of Millettological study.

Astronist Non-interventionism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the belief that a nation state must not intervene in the affairs of another state, and the intervention into nations to ignite war is condemned.

Astronist Obstructionism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the obstruction of a political change in government is the forefront right of the people, and therefore does not support any type of major political, or social revolution.

Astronist Occult - the vast array of teachings and practices utilising Astronist culture, literature, philosophy, and precepts, which relate to magical, or paranormal knowledge, especially in opposition to The Philosophy of Astronism, and are typically unrecognised by The People's Constitutional Company of Jesse Millette.

Astronist Omnilateralism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the world should unite to solve the problems that affect the entire world, as opposed to single nations, or even groups of nations. This wing has been argued to support the concept of the Global Order, or global government.

Astronist Onomatology - a major branch of Astronology dealing with the study, categorisation, creation, registration, as well as the origin, meaning, history, demographic usage of Astronist stylised names.

Derivatives

Astro-onomatologist

Astro-onomatologists

Astro-onomatological

Astro-onomatologically

Astronist Ontology - the discipline of study primarily concerned with the Astronist approach to the nature of being by incorporating the Astronist Cosmology, as well as addressing and comparing non-Astronist approaches to ontological issues with the Astronist view.

Derivatives

Astro-ontologist
Astro-ontologists
Astro-ontological
Astro-ontologically

Astronist Open Government - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the people have the right to see the operations of the government that would not cause a security risk, and relates to the ways in which this is implemented, and depicted in Astronist art, culture, and propaganda.

Astronist Oratory - the particular parlance of those employed by, supporters of, or representatives of The People's Constitutional Company of Jesse Millette, or one of its governing agencies or ministries.

Astronist Oriental Orthodoxy - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Oriental Orthodoxy.

Astronist-originative - in Astronology, relating to a word that originates from Astronist Philosophy, and culture.

Astronist Originism - a wing of governance within The Philosophy of Astronism as part of Astronarianism, simply advocating for the love of one's origins, or one's nation state, especially over the many differences between human beings, and is considered to be the pure version, and the Astronistised version of mainstream nationalism or even patriotism.

Astronist Ornamentation - the elegant patterns and ornamental designs characterised by their distinct Astronist style, and are used in Astronist Architecture, Astronist Rendition, and in Astronist Art, alongside the incorporation of Astronist Symbology to evoke meaning.

Astronist Orthodoxy

- though not a specific school of The Philosophy of Astronism itself, it relates to all branches, schools, and denominations of Astronism that follow The Grand Centrality of The Philosophy of Astronism in an unquestionable manner, and in way that conforms in totality with the perceived official version of Astronism, by The Institution of The Philosophy of Astronism.
- another term for the Astronist Tradition.

Astronist Pacifism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the nation state, especially in opposition to militarisation, should be eternal supporters of pacifism, and may go as far to argue that those whom do not, are advocates for war somewhere in the world.

Astronist Painting - the particular styles utilised in the depictions of Astronist characters in paintings, most typically taking upon the ideas of formationism, vibrancy, and The Cosmos.

Astronist Parenting - the traditions, principles, and practices, on the supposedly proper, or idealistic ways of parenting, as also depicted in Astronist artworks, and outlined in The Astronist Methodology.

Astronist Pedagogy - closely related to Astronist Education, the vast system of practices, philosophies, and principles of teaching, as outlined in The Astronist Education Methodology.

Astronist Pentecostalism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Pentecostalism.

Astronist Perfectionism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the society should be worked towards its idealised, or perfect state, as propounded by the philosophy, or ideology of the nation, and once this perfect state is achieved, the ultimate goal is to maintain it. This may also refer to the New Man and New Woman theories collectively, and can relate to the collective representation of Astronist characters in a perfect, or utopian way.

Astronist Performing Arts - the array of subjects taught and studied at omnisteries and includes dance and choreography, acting, film and theatre production, opera, philosophy, argumentation, music, singing, magic, as well as Astronist Ballet, known as Kosita.

Astronist Philosophy - the vast array of philosophical ideas and theories based upon Astronist Thought, mainly derived from The Philosophy of Astronism.

Astronist Photography - a term used to collectively describe all photos of Astronist characters, businesses, or any other Astronist related entity, and the specific styles and positioning used in such photographs.

Astronist Phraseology - the use of uniquely positioned and signature words to form the Astronist style, especially used in the officiality of The People's Constitutional Company of Jesse Millette.

Astronist Planetary Science Systems - the scientific ideas and theories forming the ideas of Planetary Science based up the research and developments conducted by Astronist organisations, or based upon Astronist ideology.

Astronist Planetology

- the specific study of the representations of planets in Astronist literature, artworks and philosophies.
- the study of planets, moons and their terrain, as well as planetary systems, planetary names, the human geography of planets, the development stage of planets and the resources, climates and topographies of planets.

Astronist Plays

- within Astronist Theatre, collectively relating to all the plays of the Astronist theatrical tradition, as distinct from the musicals of Astronist Theatre.
- the specific styles, narratives, and stage directions used in theatrical performs that feature Astronist characters.

Astronist Pluralism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that two philosophies, systems, ideologies, or social governances within a state can coexist, and is widely not accepted by traditional Astronist thought, system, and philosophy.

Astronist Poetry - the specific styles and rhythms used in poems that feature Astronist characters, or Astronist narratives.

Astronist Political Ideology - the numerous political ideologies and practices sustained and derived from The Philosophy of Astronism, mainly focusing of cultural prominence, originism, and unity under one philosophical direction.

Astronist Politics - all interactions between The People's Constitutional Company of Jesse Millette, its governing agencies, or any of its subsidiaries and the political landscape of a nation.

Astronist Polity - the subject entailing the study of the unique ways in which Astronist companies, organisations, and governing ministries are organised, administered, and governed, most usually in alignment with The Grand Constitution.

Astronist Presbyterianism - the familiarities and intersections between the philosophies of Astronism and the religious denomination of Presbyterianism.

Astronist Prophetical Character - characters featuring in the Prophecies Era of Astronist Mystology.

Astronist Public Relations - the principles, policies, and practices, by which Astronist companies and organisations conduct their public relations, as outlined in The Astronist Public Relations Methodology.

Astronist Psychology - a major branch of study within Astronology dealing with the specific way in which supporters of The People's Constitutional Company of Jesse Millette and the followers of The Philosophy of Astronism are said to think in a distinctly Astronist way, and has founded other areas of psychological study, the most prominent of which is Spacial Psychology, or the psychology of space.

Astronist Rendition - the study and practice of using distinct Astronist traditions, styles, and designs on trinkets, antiques, and other ornaments during the crafting process, and in Rendition Theory, relates not to the individual ornamentations encrusted onto the object, but the study of the object itself.

Astronist Retirement - a branch of Astronist Finance, focusing on the practices, and policies utilised in the securement of retirement plans and pension funds.

Astronists

- in philosophy, collectively relating to people whom associate themselves with Astronist thought, or a particular branch of Astronist philosophy, or The Philosophy of Astronism in general.
- in philosophy, a person whose topic of scholarly study is Astronism, or one of its derivations.

Astronist Scientology

- the familiarities and intersections between the philosophies of Astronism and the religious teachings of Scientology.
- the sampana of The Philosophy of Astronism most commonly associated with people of Scientology thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Astronist Secularism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the partition between religion and the state should be paramount to the priorities of the governors of the state, but notably, does not include the partition of philosophy from the state, and may even actually support the integration of philosophy into the state over religion.

Astronist Self Help - the genre of literatures that focuses on the guidance of individuals to use their own efforts and resources to achieve their ambitions without relying on others, especially being mentally self-reliant, and is mainly based upon the practices and principles of Astration.

Astronist Shi'ism - the familiarities and intersections between the philosophies of Astronism and the Islamic religious branch of Shi'ism.

Astronist Shinto - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Shinto.

Astronist Sikhism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Sikhism.

Astronist Social Business - the business mechanism developed from Social Business, focusing on the structures, operating, and founding of corporate principles on the idea that businesses should be socially and economically integrated into society, should pay higher taxes, and should exist not solely for profit maximisation, but social betterment and national advancement.

Astronist Social Philosophy - a major branch of The Philosophy of Astronism encompassing all the theories, concepts, and teachings relating to society, social interaction, ethics, morality, and social dynamics, and therefore, does not simply relate to one subject of the philosophy, but many, and can be identified throughout the foundations of all Astronist philosophical writings, the bulk of which are used to form the philosophy of Astronarianism.

Astronist Social Welfare - the array of principles and policies forming some structures of Astronist Economics, focusing well-being and social support, with the methodology leaning towards limited, yet fair social welfares without draining the spirit of challenge and work ethic from the masses.

Astronist Sociology - the sociological principles and theories based upon Astronist theology, philosophy, and ideology.

Astronist Spacial Law

- a branch of Astronist Jurisprudence, the system of laws specific to the issues and jurisdictions beyond Earth compounded for the construction of spacial law as outlined in The Astronist Jurisprudence Methodology.

- a major branch of study within Astronology dealing with newfound concepts of legality relating to space exploration, space colonisation, and space exploitation as founded by The Astronist Methodology, and opens up new wider subjects of Spacial Ethics, Spacial Psychology, Spacial Economics, and Spacial Sociology.

Astronist Sports - sports and physical recreation that are sponsored and disseminated by The People's Constitutional Company of Jesse Millette.

Astronist Style - a broad term relating to the distinct style synonymous with Astronist Arts, Culture, and Symbology that influences the way by which Astronist fashion items are made and presented, and is a term most commonly used in scholarly and academic works to encompass the entirety of Astronist fashion tastes, especially so when according to a particular period, place, or designer.

Astronist Stylistics - the study, and usage, of the distinctive styles found in Astronist books, and other Astronist literary works.

Derivatives

Astronist Stylisticist

Astronist Subjects - relating to any subjects that arose either directly from Astronist literatures, cultures, and philosophies, or indirectly influenced in their founding by Astronist literatures, cultures, and philosophies.

Derivatives

Astronist Subject

Astronist Sufism - the familiarities and intersections between the philosophies of Astronism and the Islamic religious branch of Sufism.

Astronist Sunnism - the familiarities and intersections between the philosophies of Astronism and the Islamic religious branch of Sunnism.

Astronist Symbology - a major subject within Astronist Culture and academics relating to the study of various meanings, and inferences deriving from symbols, and their usage in the Astronist Arts.

Derivatives

Symbological

Symbologically

Symbologist

Astronist Syntax - in Astronist Philosophy, specifically within omnidoxical studies, similar to sentency and insentency, relating to the arrangement of words in a distinctly Astronist style so as to form well-structured insentensations within The Omnidoxy.

Astronist System - in Astronist Philosophy, collectively relating to the practical systems manifested as in alignment with Astronarianism, especially from the perspective of wider Astronist Philosophy.

Astronist Taoism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Taoism.

Astronist Taxation - a branch of Astronist Jurisprudence and closely linked to the policies and principles outlined by The Grand Constitution, the system upon which The People's Constitutional Company of Jesse Millette bases its taxation policies and philosophies, typically taking on the ideas of taxation as a force of influence and a way of reaffirming the company's relevance in society.

Astronist Teacher Training - a branch of Astronist Education, focusing on the system of policies and practices in the training of teachers and educators to most efficiently and effectively educate students, as outlined in The Astronist Education Methodology.

Astronist Technocracy - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the belief that it must be a group of technically astute and knowledgeable individuals that either help govern, or advise the governance of the nation due to their specialties, but also advocates for the people to be fully informed as the advice, and the ways in which these people are helping run the country as a right of the people of the nation. This wing also stresses the fact that anybody of talent, motivation, and knowledge should be given the opportunity to become a technocrat, and should not in any way be a closed group of elites.

Astronist Terminology - also known as Astronist Lexicon, or as the Astronist Vocabulary, the body of original terms created and used by The People's Constitutional Company of Jesse Millette and detailed in The Dictionary of Astronist Terminology.

Astronist Thaumaturge - the specific representation of Astronist characters as workers of wonders or performers of miracles, especially in Astronist Mystology, Astronist Art and fantasy.

Astronist Theatre - relating to the entirety of the theatrical and dramatics tradition within the Astronist Culture, and is a term used to collectively described all Astronist plays, all those written by Brandon Taylorian, as well as the styles, characters, themes, and organisations originating from the productions and business of the Astronist Theatre. The Astronist Culture has a strong theatrical tradition, which is evident in *The Original Jesse Millette Series*, with the first book, *Jesse Millette and The Phantom's Curse*, largely set inside a London theatre.

Astronist Theology - the collective theological references and interpretations in Astronist works, philosophy, and culture, yet not in themselves a complete theology.

Astronist Theosophy - the collectivity of theological and philosophical Astronist dogma relating to a knowledge of divinity, the presence of divinity, and the worship of divinity through faith, thought, and love.

Astronist Theravada Buddhism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Theravada Buddhism.

Astronist Thinking/Thought - the vast subject encompassing Astronist Philosophy, Astration, and an array of other topics, with three consistent themes linking each subject together; spirituality, physicality, and intellectuality.

Astronist tiriton - see tiriton.

Astronist Tradition - most commonly used in a philosophical or theoretical context, relating to the theories, concepts, and philosophies that are considered to be in alignment with original Astronist teachings on the subject in question, or are part of the original Astronist philosophy, or in a broader sense, may relate to the entirety of Astronist philosophical approaches to different topics.

Astronist Typography - a branch of Astronology dealing with the way in which Astronist brands, organisations, as well as Astronist lexicographers layout their fonts, as well as studying the particular fonts they choose.

Astronist Unity - the wing of governance within The Philosophy of Astronism as part of Astronarianism holding that unity and the unification of the people of a nation state, or even of humanity itself, is the all-encompassing and pre-eminent goal of Astronist thought, philosophy, and system, and despite not being so obvious in some concepts than others, it is argued that Astronist Unity is still at the foundation of all Astronist theories. The concept of Unity within Astronist thought encompassing that of Unity in Knowledge, Unity in Vision, and Unity in Mind, which doesn't mean to say all should know, see, and think in the same way, but does mean to say that all should know, see, and think in a way that is true to themselves, as well as those around them, and the current circumstances at hand. In addition to this, the concept of Unity is one of, if not the most, widely depicted concepts in all of Astronist art, rendition, and propaganda.

Astronist Universalism - a school of thought in The Philosophy of Astronism holding that, from an ethical standpoint, the advocacy of loyalty and concern for others despite a difference in ethnicity, or nationality is central to a perceived good philosophical existence, and from a cosmological point of view, may also include distinct wonderment for the entire universe, especially all that is beyond The Cosmos.

Astronist Universal Observatory - an observatory that focuses on the observation of the wider universe beyond The Milky Way.

Astronist Universe - an all-encompassing term used to describe the entirety of all entities related to Astronist thought, imagery and creations.

Astronist Utopianism - a wing of governance within The Philosophy of Astronism as part of Astronarianism which encompasses a mass of theories, concepts, and philosophies within wider Astronism, and is arguably a foundational principle in all Astronist thought, culture, art, and philosophy, and is conducted in order to represent what the leaders believe the people should be like in an idealised vision, typically featuring characteristics that will better progress humanity, and is dedicated to the helping of those whom do not current hold those characteristics.

Astronist Vajrayana Buddhism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Vajrayana Buddhism.

Astronist Vexillology - the specific study of the representations, design and symbolism within Astronist flags.

Astronist Vocabulary - see Astronist Terminology.

Astronist Wealth Management - a branch of Astronist Finance, focusing on the practices, principles, and policies utilised in the securement, and management of wealth and large funds.

Astronist Wicca - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Wicca.

Astronist Word Formation - the official process wherein a new word is coined for something relating to Astronist philosophy, culture, or terminology that has not previously existed.

Astronist World - a term frequently used in the study of demographics, referring to a unified Astronist community, or the entirety of that which could be described as Astronist, and is typically a less formal word than Millettaria, or may collectively refer to all the adherents of The Philosophy of Astronism, or the countries in which it is practiced, or is officially recognised.

Astronist World Literature

- the sum total of the world's Astronist literature from all nations, genres, and authors.
- the Astronist literary works that have garnered considerable worldwide influence and acclaim.

Astronist worldview - a term used in parallel to Astronist philosophy, and Astronist cosmology the encompasses the entirety of the beliefs, the approaches, and the general lifestyle expounded by The Philosophy of Astronism, and is typically compacted down into bullet pointed tenets for greater mass understanding, but can be said to encompass the entirety of Astronist philosophy, as well as the way in which that philosophy is to be implemented in one's life and in the surrounding world, and civilisation.

Astronist Zoroastrianism - the familiarities and intersections between the philosophies of Astronism and the religious teachings of Zoroastrianism.

Millettalise - relating to the process of Astronistisation, and its applications, implementations, and versions.

Derivatives

Millettalising

Millettalised

Millettalistical

Astronistisation

Millettate - following the precepts of Astration.

Derivatives

Millettating

Millettative

Millettatively

Millettatee - a practitioner of Astration, especially a student.

Astration (noun) - the Astronist spiritual, physical and intellectual discipline involving the practices of meditation, the acquisition and sharpening of knowledge, and the application and impartation of that knowledge in the surrounding world, with the ultimate goal of mastering that knowledge or practice.

Derivatives

Astrationer

Astrationist

Astrationistic

Astrationism - a subschool of thought in The Philosophy of Astronism derived from Astration, and not officially recognised as one of the three schools of Astration, holding that the tenets of Astration are most important and should supersede those of The Grand Centrality itself.

Millettator - a professional instructor of Astration.

Millettatural Seal - the official seal of The People's Constitutional Company of Jesse Millette, of which all official documents of the company are sealed and, of which, all Astronist founding works are too, sealed.

Millettature - written works pertaining an Astronist style and characteristic, and especially those considered to be of superior or lasting artistic merit.

Derivatives

Millettatural

Millette (verb)

- to reflect upon one's life, to change one's life accordingly, and to seek progression throughout one's life.
- to galvanise a mindset of holding a distinct excitement to learn about all there is to learn.
- a reference to the Astronist character of Jesse.
- a follower of The Philosophy of Astronism, so as not to specify any particular denomination.
- done, said, or characterised in an Astronist way.

Derivatives

Milletting

Milleted

Millettely

Milletten

Millettion

Millettee

Milletteful

Millettefully

Millettelement

Millette-like

Millette-ness

Millettehood

Millettish

Millettity

Millettoid

Millettë - the second form of Astronist Architecture, typified by elaborate hexagonal gazebos, cylindrical structures, and modern open air spaces, as well as conic turrets and distinctly smaller domical roofings, most commonly found in African countries, and interiorly, encrustations, statues, and artworks are featured throughout.

Derivatives

Millettërian

Millettëric

Millettërisim

Millettëmancy - the practice of anything that has an Astronist origin, especially something related to spirituality, or philosophy.

Millettëndom

- an Astronist Domain term relating to the entirety of Astronist companies, societies, groups, organisations, and peoples whom interact with Astronist Culture, or associate themselves with Astronist Philosophy.
- relating to a kingdom in which Astronarianism, or one of its derivative forms is the primary governmental methodology or philosophy.

Derivatives

Millettëdom

Millettënum - in Astronist Architecture, a rare structure of Astronist buildings comprising of corine steps upon which giant columns emerge to form the larger superstructure of the Millettënum. Beyond this, at the top of the corine steps, four giant columns on either side support the main interior of the structure atop of which a walkable and balustraded terrace can be found. The main archway of the Millettënum is supported by the eight columns, and beyond which a typically circular columned area opens out and from which other corridors can be accessed. The main distinguishing feature of the Millettënum superstructure is the unique and grandiose of its attributes when compared to other architectural structures, and it is considered the highest product of the highcosma style.

Derivatives

Millettënia

Millettënum

Millettëpedia - an online encyclopaedia for information on the entirety of the Jesse Millette brand, its literature, characters, and all other cultural and creative expressions and manifestations related to The World of Jesse Millette.

Milletter

- a person who creates an Astronist work of any kind.
- in Astronist Philosophy, an academic or professional philosopher whom is aligned with The Philosophy of Astronism.

Millettëse - Millettëlogical, or Astronist jargon, especially of Astronist philosophical technical terms, typically when an individual whom hasn't studied Astronology, cannot understand their usage.

Derivatives

Millettëses

Millettëscue - relating to a style of architecture, or ornamental design which is in resemblance to Astronist culture, philosophy, and symbolism.

Milletteverse - the broad denotation of the entire fictional existence of Astronist characters, especially in an informal sense.

Milletti - a follower of The Philosophy of Astronism, particularly the English language denomination of the philosophy.

Derivatives

Millettis

Millettī - the third form of Astronist architectural style, characterised by the distinct baroque style adopted with a uniquely cosmic theme, as well as featuring gothic encrustations, and incrustations, with an emphasis on spires rather than domes, and is the least common form of Astronist Architecture.

Derivatives

Millettīrian

Millettī'ism

Millettīric

Millettia - relating to the entirety of Astronist philosophies, and methodologies applied to non-Astronist subjects, especially in the sciences.

Millettian

- a specified reference to the business practises of certain subsidiaries of *The People's Constitutional Company of Jesse Millette*, mostly that of the *Millettian Luxuries Group*.
- a person currently studying at a *Jesse Millette Education Institution* or under the *Jesse Millette Education System*, but has not yet graduated.

Millettiatry - the pseudoscience also known as Millettiatrics, dealing with the study and practice of Astrational procedures enacted as certified medical solutions to problems, and is made entirely distinct from the practices, orders, and philosophies of Astration itself.

Derivatives

Millettiatrics

Millettiatricist

Millettiatrician

Millettiatric

Millettiatrically

Millettiatrical

Astronist

- relating to a follower of The Philosophy of Astronism, the plural of which being Astronists, which is also the name for Astronist school of thought.
- relating to a branch of study stemming from Astronist ideals, philosophy, literature, methodology, and culture, and is typically used interchangeable with the term, Astronist.

Derivatives

Astronistity

Astronist devotions - in Astronist Philosophy, an alternative term for Cosmic Devotions.

Astronistism - another term for The Philosophy of Astronism.

Astronists - a broad school of thought in The Philosophy of Astronism which mainly focuses on the ethical, moral, and logic systems of the philosophy, and can be termed as the overarching term for Astronist Ethics, Astronist Morality, and Astronist Logic when described collectively.

Derivatives

Astronistal

Astronistality

Astronistally

Astronistist

Astronist Astrology - a newfound system of astrological practice and belief stemming from Astronist philosophy that studies the movements and positions of celestial entities relative to the wider galaxy, and Cosmos, and as distinct from other forms of astrology, asserts no geocentric or anthropocentric influence, but does affirm itself as a scientific practice due to its reliance on cosmology, astronomy, and astrography.

Derivatives

Astronist-astrologist

Millettiona - a branch of the newfound Cosmical Piano style, the style of piano playing, typically heard at the beginning of cosmical pieces, that is characterised by very quick staccatos and large movements along the piano, especially when leaping across the keys one octave at a time.

Derivatives

Millettional

Millettionally

Millettine - a style resembling Astronist influence, most typically in architecture, art, or literature.

Millettinity - the supposed religion practised by members of *The Millë Order*, also known as *The People's Astronist Peacekeeping Order*, or as *The Order of the Seven-Thousand*, that is made distinct from purely philosophical belief in *The Philosophy of Astronism*, and it is the constitutional obligation of *The People's Constitutional Company of Jesse Millette*, to never recognise or give full authority to this religious order, and to always consider it to be an autonomous prefecture of the company with a strict limitation to official adherence.

Derivatives

Millettinities

Millettinitist

Millettipality - a term of Astronist Domain relating to a principality, or some other small sovereign state, in which The Philosophy of Astronism is recognised as the principality's, or one of the principality's primary philosophical worldviews, or in which Astronarianism, or one of its derivations is officially recognised as the governmental methodology of the state.

Derivatives

Millettipalities

Millettiquity

- the period of time at the founding of *The People's Constitutional Company of Jesse Millette*, and its end marked by the death of the Founder and First Chairman, *Brandon Taylorian*.

- an object, building, work of art, or philosophy from the period between the founding of *The People's Constitutional Company of Jesse Millette* and the death of the Founder and First Chairman, *Brandon Taylorian*.
- the period before any major revisions or reformations of The Philosophy of Astronism.

Millettire - a term of Astronist Domain relating to an empire in which The Philosophy of Astronism, or one of its derivations, is officially recognised as one of the empire's primary worldviews, or in which Astronarianism, or one of its derivations is officially recognised as the empire's, or one of the empire's, primary governmental methodologies.

Derivatives

Millettires

Millettirial

Astro-imperial

Astro-imperialism

Millettise

- to provide an entity with Astronist characteristics.
- another term for Astronistise.

Derivatives

Millettisation

Millettisational

Millettisationally

Millettisationality

Millettisian - a person that considers Astronism to be their religion.

Astronism - the central theological and ideological philosophy first outlined by Brandon Taylorian in *The Grand Centrality of The Philosophy of Astronism*, and the philosophy upon which *The People's Constitutional Company of Jesse Millette* is constructed and operates, and of which *The Five Astronist Characters*, are the forefront and purest representations.

Astronism Archive - in *Astronist Philosophy*, an online educational and informational resource that is accessible to the public and is primarily used as a directory for all Astronist philosophical terminologies, concepts, and briefly introduces each of the disciplines of study of Astronist Philosophy.

Astronism Day - a day of the year on which celebrations, and commemorations occur in the name of The Philosophy of Astronism; it is characterised by parties, astronomical events and lectures, philosophical argumentations, starlights, fireworks, stargazing, and other Astronist-related activities. This always occurs on 16th November in the Gregorian calendar, which translates to the 6th Zaarine in *The Grand Astronist Calendar*.

Astronismology - also primarily known as Astronology, but also as Kosmalogy, Sophistics, a major branch of study in Astronist Philosophy within wider Astronology dealing with the overall study of Astronism, and The Philosophy of Astronism, the way in which it is organised, the principles upon which the philosophy is founded, all the associative theories, and all the academic and abstract variations of Astronism, as distinct from Divisionology.

Derivatives

Astronismologic
Astronismological
Astronismologically
Astronismologist

Astronism Symbol - known as a vendox, the universal emblem of The Philosophy of Astronism that is officially recognised as such by The Institution of The Philosophy of Astronism and is characterised by a central open book surrounding by twelve stars, and is propped up by a circular shape that, at its peak, branches upward into six straight lines either with glimmers of light on their ends or not. However, there is a wide range of symbols associated with major denominations of The Philosophy of Astronism that are also considered official by The Institution of The Philosophy of Astronism, and some of which feature the Astronism Symbol somewhere within their own emblem.

Millettist (adjective)

- a person that chooses to follow Astronism more dogmatically, as though it is their religion.
- a member of The Astronist Peacekeeping Order.

Derivatives

Millettists

Millettistic (adjective)

- having or showing characteristic or relation to the character of *Jesse Millette, The People's Constitutional Company of Jesse Millette* or *The Ideology of Astronism*.

Millettistical (adjective)

- relating to or showing characteristic of the character of *Jesse Millette, The People's Constitutional Company of Jesse Millette* or *The Ideology of Astronism*.

Millettistically (adverb)

- with characteristic or relation to the character of *Jesse Millette, The People's Constitutional Company of Jesse Millette* or *The Ideology of Astronism*

Millettist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Millettistic thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Millettitian (adjective)

- a person that graduates from a *Jesse Millette Education Institution* or has successfully graduated from a course structured under the Astronist Education methodology.

Astro-

- the official prefix of The People's Constitutional Company of Jesse Millette, and more widely, Astronist philosophy, methodology, culture, and literature.
- relating to Astronists, or The People's Constitutional Company of Jesse Millette, and its subsidiary organisations.

Astro-Abkhazian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Abkhazian and Astronist characteristics, architects, and attributes, or such buildings situated in Abkhazia.

Astro-Abkhazian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Abkhazian and Astronist characteristics, traditions, and styles.

Astro-Afghan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Afghan and Astronist characteristics, architects, and attributes, or such buildings situated in Afghanistan.

Astro-Afghan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Afghan and Astronist characteristics, traditions, and styles.

Astro-African Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly African and Astronist characteristics, architects, and attributes, or such buildings situated in Africa.

Astro-African Literature - the collective stories, narratives, and literary works holding a mixture of distinctly African and Astronist characteristics, traditions, and styles.

Astro-Albanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Albanian and Astronist characteristics, architects, and attributes, or such buildings situated in Albania.

Astro-Albanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Albanian and Astronist characteristics, traditions, and styles.

Astro-Algerian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Algerian and Astronist characteristics, architects, and attributes, or such buildings situated in Algeria.

Astro-Algerian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Algerian and Astronist characteristics, traditions, and styles.

Astro-American Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly American and Astronist characteristics, architects, and attributes, or such buildings situated in the United States of America.

Astro-American Literature - the collective stories, narratives, and literary works holding a mixture of distinctly American and Astronist characteristics, traditions, and styles.

Astro-American Samoan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly American Samoan and Astronist characteristics, architects, and attributes, or such buildings situated in American Samoa.

Astro-American Samoan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly American Samoan and Astronist characteristics, traditions, and styles.

Astro-Andorran Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Andorran and Astronist characteristics, architects, and attributes, or such buildings situated in Andorra.

Astro-Andorran Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Andorran and Astronist characteristics, traditions, and styles.

Astro-Angolan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Angolan and Astronist characteristics, architects, and attributes, or such buildings situated in Angola.

Astro-Angolan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Angolan and Astronist characteristics, traditions, and styles.

Astro-Anguillan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Anguillan and Astronist characteristics, architects, and attributes, or such buildings situated in Anguilla.

Astro-Anguillan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Anguillan and Astronist characteristics, traditions, and styles.

Astro-Antiguan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Antiguan and Astronist characteristics, architects, and attributes, or such buildings situated in Antigua.

Astro-Antiguan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Antiguan and Astronist characteristics, traditions, and styles.

Astro-Argentine Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Argentine and Astronist characteristics, architects, and attributes, or such buildings situated in Argentina.

Astro-Argentine Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Argentine and Astronist characteristics, traditions, and styles.

Astro-Armenian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Armenian and Astronist characteristics, architects, and attributes, or such buildings situated in Armenia.

Astro-Armenian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Armenian and Astronist characteristics, traditions, and styles.

Astro-Aruban Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Aruban and Astronist characteristics, architects, and attributes, or such buildings situated in Aruba.

Astro-Aruban Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Aruban and Astronist characteristics, traditions, and styles.

Astro-Asian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Asian and Astronist characteristics, traditions, and styles.

Astro-Asian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Asian and Astronist characteristics, architects, and attributes, or such buildings situated in Asian.

Astro-Australian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Australian and Astronist characteristics, architects, and attributes, or such buildings situated in Australia.

Astro-Australian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Australian and Astronist characteristics, traditions, and styles.

Astro-Austrian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Austrian and Astronist characteristics, architects, and attributes, or such buildings situated in Austria.

Astro-Austrian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Austrian and Astronist characteristics, traditions, and styles.

Astro-Azerbaijani Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Azerbaijani and Astronist characteristics, architects, and attributes, or such buildings situated in Azerbaijan.

Astro-Azerbaijani Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Azerbaijani and Astronist characteristics, traditions, and styles.

Astro-Bahamian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bahamian and Astronist characteristics, architects, and attributes, or such buildings situated in the Bahamas.

Astro-Bahamian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bahamian and Astronist characteristics, traditions, and styles.

Astro-Bahraini Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bahraini and Astronist characteristics, architects, and attributes, or such buildings situated in Bahrain.

Astro-Bahraini Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bahraini and Astronist characteristics, traditions, and styles.

Astro-Bangladeshi Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bangladeshi and Astronist characteristics, architects, and attributes, or such buildings situated in Bangladesh.

Astro-Bangladeshi Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bangladeshi and Astronist characteristics, traditions, and styles.

Astro-Barbadian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Barbadian and Astronist characteristics, architects, and attributes, or such buildings situated in Barbados.

Astro-Barbadian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Barbadian and Astronist characteristics, traditions, and styles.

Astro-Barbudan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Barbudan and Astronist characteristics, architects, and attributes, or such buildings situated in Barbuda.

Astro-Barbudan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Barbudan and Astronist characteristics, traditions, and styles.

Astro-Barthélemois Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kiribati and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Barthélemy.

Astro-Barthélemois Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Barthélemois and Astronist characteristics, traditions, and styles.

Astro-Belarusian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Belarusian and Astronist characteristics, architects, and attributes, or such buildings situated in Belarus.

Astro-Belarusian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Belarusian and Astronist characteristics, traditions, and styles.

Astro-Belgian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Belgian and Astronist characteristics, architects, and attributes, or such buildings situated in Belgium.

Astro-Belgian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Belgian and Astronist characteristics, traditions, and styles.

Astro-Belizean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Belizean and Astronist characteristics, architects, and attributes, or such buildings situated in Belize.

Astro-Belizean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Belizean and Astronist characteristics, traditions, and styles.

Astro-Beninese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Beninese and Astronist characteristics, architects, and attributes, or such buildings situated in Benin.

Astro-Beninese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Beninese and Astronist characteristics, traditions, and styles.

Astro-Bermudan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bermudan and Astronist characteristics, architects, and attributes, or such buildings situated in Bermuda.

Astro-Bermudan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bermudan and Astronist characteristics, traditions, and styles.

Astro-Bhutanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bhutanese and Astronist characteristics, architects, and attributes, or such buildings situated in Bhutan.

Astro-Bhutanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bhutanese and Astronist characteristics, traditions, and styles.

Millette-Bissau-Guinean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bissau-Guinean and Astronist characteristics, architects, and attributes, or such buildings situated in Bissau-Guinea.

Astro-Bissau-Guinean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bissau-Guinean and Astronist characteristics, traditions, and styles.

Astro-Bolivian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bolivian and Astronist characteristics, architects, and attributes, or such buildings situated in Bolivia.

Astro-Bolivian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bolivian and Astronist characteristics, traditions, and styles.

Astro-Bonaire Dutch Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bonaire Dutch and Astronist characteristics, architects, and attributes, or such buildings situated in Bonaire.

Astro-Bonaire Dutch Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bonaire Dutch and Astronist characteristics, traditions, and styles.

Astro-Bosnian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Herzegovinian, and Astronist characteristics, architects, and attributes, or such buildings situated in Bosnia and Herzegovina.

Astro-Bosnian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bosnian and Astronist characteristics, traditions, and styles.

Astro-Botswanan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Botswanan and Astronist characteristics, architects, and attributes, or such buildings situated in Botswana.

Astro-Botswanan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Botswanan and Astronist characteristics, traditions, and styles.

Astro-Brazilian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Brazilian and Astronist characteristics, architects, and attributes, or such buildings situated in Brazil.

Astro-Brazilian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Brazilian and Astronist characteristics, traditions, and styles.

Astro-British Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly British and Astronist characteristics, architects, and attributes, or such buildings situated in the United Kingdom.

Astro-British Literature - the collective stories, narratives, and literary works holding a mixture of distinctly British and Astronist characteristics, traditions, and styles.

Astro-British Virgin Islander Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly British Virgin Islander and Astronist characteristics, architects, and attributes, or such buildings situated in the British Virgin Islands.

Astro-British Virgin Islander Literature - the collective stories, narratives, and literary works holding a mixture of distinctly British Virgin Islander and Astronist characteristics, traditions, and styles.

Astro-Bruneian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bruneian and Astronist characteristics, architects, and attributes, or such buildings situated in Brunei.

Astro-Bruneian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bruneian and Astronist characteristics, traditions, and styles.

Astro-Bulgarian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bulgarian and Astronist characteristics, architects, and attributes, or such buildings situated in Bulgaria.

Astro-Bulgarian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Bulgarian and Astronist characteristics, traditions, and styles.

Astro-Burkinabé Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Burkinan and Astronist characteristics, architects, and attributes, or such buildings situated in Burkina Faso.

Astro-Burkinabé Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Burkinabé and Astronist characteristics, traditions, and styles.

Astro-Burmese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Burmese and Astronist characteristics, architects, and attributes, or such buildings situated in Myanmar.

Astro-Burmese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Burmese and Astronist characteristics, traditions, and styles.

Astro-Burundian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Burundian and Astronist characteristics, architects, and attributes, or such buildings situated in Burundi.

Astro-Burundian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Burundian and Astronist characteristics, traditions, and styles.

Astro-Cabo Verdean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Cabo Verdean and Astronist characteristics, architects, and attributes, or such buildings situated in Cape Verde.

Astro-Cabo Verdean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Cabo Verdean and Astronist characteristics, traditions, and styles.

Astro-Cambodian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Cambodian and Astronist characteristics, architects, and attributes, or such buildings situated in Cambodia.

Astro-Cambodian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Cambodian and Astronist characteristics, traditions, and styles.

Astro-Cameroonian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Cameroonian and Astronist characteristics, architects, and attributes, or such buildings situated in Cameroon.

Astro-Cameroonian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Cameroonian and Astronist characteristics, traditions, and styles.

Astro-Canadian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Canadian and Astronist characteristics, architects, and attributes, or such buildings situated in Canada.

Astro-Canadian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Canadian and Astronist characteristics, traditions, and styles.

Astro-Caymanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Caymanian and Astronist characteristics, architects, and attributes, or such buildings situated in the Cayman Islands.

Astro-Caymanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Caymanian and Astronist characteristics, traditions, and styles.

Astro-Central African Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Central African and Astronist characteristics, architects, and attributes, or such buildings situated in the Central African Republic.

Astro-Central African Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Central African and Astronist characteristics, traditions, and styles.

Astro-Chadian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Chadian and Astronist characteristics, architects, and attributes, or such buildings situated in Chad.

Astro-Chadian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Chadian and Astronist characteristics, traditions, and styles.

Astro-Chilean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Chilean and Astronist characteristics, architects, and attributes, or such buildings situated in Chile.

Astro-Chilean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Chilean and Astronist characteristics, traditions, and styles.

Astro-Colombian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Colombian and Astronist characteristics, architects, and attributes, or such buildings situated in Colombia.

Astro-Colombian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Colombian and Astronist characteristics, traditions, and styles.

Astro-Comoran Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Comoran and Astronist characteristics, architects, and attributes, or such buildings situated in Comoros.

Astro-Comoran Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Comoran and Astronist characteristics, traditions, and styles.

Astro-Congolese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Congolese and Astronist characteristics, architects, and attributes, or such buildings situated in either the Republic of the Congo, or the Democratic Republic of the Congo.

Astro-Congolese Literature - the collective stories, narratives, and literary works holding distinct characteristics, traditions, and styles from the Republic of the Congo or the Democratic Republic of the Congo, mixed with Astronist characteristics, traditions, and styles.

Astro-Costa Rican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Costa Rican and Astronist characteristics, architects, and attributes, or such buildings situated in Costa Rica.

Astro-Costa Rican Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Costa Rican and Astronist characteristics, traditions, and styles.

Astro-Croatian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Croatian and Astronist characteristics, architects, and attributes, or such buildings situated in Croatia.

Astro-Croatian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Croatian and Astronist characteristics, traditions, and styles.

Astro-Cuban Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Cuban and Astronist characteristics, architects, and attributes, or such buildings situated in Cuba.

Astro-Cuban Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Cuban and Astronist characteristics, traditions, and styles.

Astro-Curaçaoan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Curaçaoan and Astronist characteristics, architects, and attributes, or such buildings situated in Curaçao.

Astro-Curaçaoan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Curaçaoan and Astronist characteristics, traditions, and styles.

Astro-Cypriot Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Cypriot and Astronist characteristics, architects, and attributes, or such buildings situated in Cyprus.

Astro-Cypriot Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Cypriot and Astronist characteristics, traditions, and styles.

Astro-Czech Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Czech and Astronist characteristics, architects, and attributes, or such buildings situated in Czechia.

Astro-Czech Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Czech and Astronist characteristics, traditions, and styles.

Astro-Danish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Danish and Astronist characteristics, architects, and attributes, or such buildings situated in Denmark.

Astro-Danish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Danish and Astronist characteristics, traditions, and styles.

Astro-Djiboutian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Djiboutian and Astronist characteristics, architects, and attributes, or such buildings situated in Djibouti.

Astro-Djiboutian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Djiboutian and Astronist characteristics, traditions, and styles.

Astro-Dominican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Dominican and Astronist characteristics, architects, and attributes, or such buildings situated in the Dominican Republic or Dominica.

Astro-Dominican Literature - the collective stories, narratives, and literary works holding distinct characteristics, traditions, and styles from the Dominican Republic or Dominica, mixed with Astronist characteristics, traditions, and styles.

Astro-Dutch Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Dutch and Astronist characteristics, architects, and attributes, or such buildings situated in the Netherlands.

Astro-Dutch Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Dutch and Astronist characteristics, traditions, and styles.

Astro-Ecuadorian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ecuadorian and Astronist characteristics, architects, and attributes, or such buildings situated in Ecuador.

Astro-Ecuadorian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ecuadorian and Astronist characteristics, traditions, and styles.

Astro-Egyptian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Egyptian and Astronist characteristics, architects, and attributes, or such buildings situated in Egypt.

Astro-Egyptian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Egyptian and Astronist characteristics, traditions, and styles.

Astro-Emirati Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Emirati and Astronist characteristics, architects, and attributes, or such buildings situated in the United Arab Emirates.

Astro-Emirati Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Emirati and Astronist characteristics, traditions, and styles.

Astro-Equatorial Guinean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Equatorial Guinean and Astronist characteristics, architects, and attributes, or such buildings situated in Equatorial Guinea.

Astro-Equatorial Guinean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Equatorial Guinean and Astronist characteristics, traditions, and styles.

Astro-Eritrean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Eritrean and Astronist characteristics, architects, and attributes, or such buildings situated in Eritrea.

Astro-Eritrean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Eritrean and Astronist characteristics, traditions, and styles.

Astro-Estonian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Estonian and Astronist characteristics, architects, and attributes, or such buildings situated in Estonia.

Astro-Estonian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Estonian and Astronist characteristics, traditions, and styles.

Astro-Ethiopian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ethiopian and Astronist characteristics, architects, and attributes, or such buildings situated in Ethiopia.

Astro-Ethiopian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ethiopian and Astronist characteristics, traditions, and styles.

Astro-European Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly European and Astronist characteristics, architects, and attributes, or such buildings situated in Europe.

Astro-European Literature - the collective stories, narratives, and literary works holding a mixture of distinctly European and Astronist characteristics, traditions, and styles.

Astro-Faroese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Faroese and Astronist characteristics, architects, and attributes, or such buildings situated in the Faroe Islands.

Astro-Faroese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Faroese and Astronist characteristics, traditions, and styles.

Astro-Fijian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Fijian and Astronist characteristics, architects, and attributes, or such buildings situated in Fiji.

Astro-Fijian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Fijian and Astronist characteristics, traditions, and styles.

Astro-Filipino Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Filipino and Astronist characteristics, architects, and attributes, or such buildings situated in the Philippines.

Astro-Filipino Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Filipino and Astronist characteristics, traditions, and styles.

Astro-Finnish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Finnish and Astronist characteristics, traditions, and styles.

Astro-Finnish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Finnish and Astronist characteristics, architects, and attributes, or such buildings situated in Finland.

Astro-French Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly French and Astronist characteristics, architects, and attributes, or such buildings situated in France.

Astro-French Literature - the collective stories, narratives, and literary works holding a mixture of distinctly French and Astronist characteristics, traditions, and styles.

Astro-French Guianese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly French Guianese and Astronist characteristics, architects, and attributes, or such buildings situated in French Guiana.

Astro-French Guianese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly French Guianese and Astronist characteristics, traditions, and styles.

Astro-French Polynesian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly French Polynesian and Astronist characteristics, architects, and attributes, or such buildings situated in French Polynesia.

Astro-French Polynesian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly French Polynesian and Astronist characteristics, traditions, and styles.

Astro-Gabonese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Gabonese and Astronist characteristics, architects, and attributes, or such buildings situated in Gabon.

Astro-Gabonese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Gabonese and Astronist characteristics, traditions, and styles.

Astro-Gambian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Gambian and Astronist characteristics, architects, and attributes, or such buildings situated in The Gambia.

Astro-Gambian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Gambian and Astronist characteristics, traditions, and styles.

Astro-Georgian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Georgian and Astronist characteristics, architects, and attributes, or such buildings situated in Georgia.

Astro-Georgian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Georgian and Astronist characteristics, traditions, and styles.

Astro-German Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly German and Astronist characteristics, architects, and attributes, or such buildings situated in Germany.

Astro-German Literature - the collective stories, narratives, and literary works holding a mixture of distinctly German and Astronist characteristics, traditions, and styles.

Astro-Ghanaian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ghanaian and Astronist characteristics, architects, and attributes, or such buildings situated in Ghana.

Astro-Ghanaian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ghanaian and Astronist characteristics, traditions, and styles.

Astro-Gibraltarian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Gibraltarian and Astronist characteristics, architects, and attributes, or such buildings situated in Gibraltar.

Astro-Gibraltarian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Gibraltarian and Astronist characteristics, traditions, and styles.

Astro-Greek Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Greek and Astronist characteristics, architects, and attributes, or such buildings situated in Greece.

Astro-Greek Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Greek and Astronist characteristics, traditions, and styles.

Astro-Greenlandic Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Greenlandic and Astronist characteristics, architects, and attributes, or such buildings situated in Greenland.

Astro-Greenlandic Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Greenlandic and Astronist characteristics, traditions, and styles.

Astro-Grenadian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Grenadian and Astronist characteristics, architects, and attributes, or such buildings situated in Grenada.

Astro-Grenadian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Grenadian and Astronist characteristics, traditions, and styles.

Astro-Guadeloupean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Guadeloupean and Astronist characteristics, architects, and attributes, or such buildings situated in Guadeloupe.

Astro-Guadeloupean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Guadeloupean and Astronist characteristics, traditions, and styles.

Astro-Guamanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Guamanian and Astronist characteristics, architects, and attributes, or such buildings situated in Guam.

Astro-Guamanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Guamanian and Astronist characteristics, traditions, and styles.

Astro-Guatemalan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Guatemalan and Astronist characteristics, architects, and attributes, or such buildings situated in Guatemala.

Astro-Guatemalan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Guatemalan and Astronist characteristics, traditions, and styles.

Astro-Guinean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Guinean and Astronist characteristics, architects, and attributes, or such buildings situated in Guinea.

Astro-Guinean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Guinean and Astronist characteristics, traditions, and styles.

Astro-Guyanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Guyanese and Astronist characteristics, architects, and attributes, or such buildings situated in Guyana.

Astro-Guyanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Guyanese and Astronist characteristics, traditions, and styles.

Astro-Haitian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Haitian and Astronist characteristics, architects, and attributes, or such buildings situated in Haiti.

Astro-Haitian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Haitian and Astronist characteristics, traditions, and styles.

Astro-Herzegovinian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Bosnian and Astronist characteristics, architects, and attributes, or such buildings situated in Bosnia and Herzegovina.

Astro-Herzegovinian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Herzegovinian and Astronist characteristics, traditions, and styles.

Astro-Honduran Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Honduran and Astronist characteristics, architects, and attributes, or such buildings situated in Honduras.

Astro-Honduran Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Honduran and Astronist characteristics, traditions, and styles.

Astro-Hong Kongese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Hong Kongese and Astronist characteristics, architects, and attributes, or such buildings situated in Hong Kong.

Astro-Hong Kongese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Hong Kongese and Astronist characteristics, traditions, and styles.

Astro-Hungarian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Hungarian and Astronist characteristics, architects, and attributes, or such buildings situated in Hungary.

Astro-Hungarian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Hungarian and Astronist characteristics, traditions, and styles.

Astro-Icelandic Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Icelandic and Astronist characteristics, architects, and attributes, or such buildings situated in Iceland.

Astro-Icelandic Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Icelandic and Astronist characteristics, traditions, and styles.

Astro-Indian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Indian and Astronist characteristics, architects, and attributes, or such buildings situated in India.

Astro-Indian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Indian and Astronist characteristics, traditions, and styles.

Astro-Indonesian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Indonesian and Astronist characteristics, architects, and attributes, or such buildings situated in Indonesia.

Astro-Indonesian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Indonesian and Astronist characteristics, traditions, and styles.

Astro-Iranian Architecture - also known as Astro-Persian Architecture, the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Iranian and Astronist characteristics, architects, and attributes, or such buildings situated in Iran.

Astro-Iranian Literature - also known as Astro-Persian Literature, the collective stories, narratives, and literary works holding a mixture of distinctly Iranian, Persian and Astronist characteristics, traditions, and styles.

Astro-Iraqi Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Iraqi and Astronist characteristics, architects, and attributes, or such buildings situated in Iraq.

Astro-Iraqi Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Iraqi and Astronist characteristics, traditions, and styles.

Astro-Irish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Irish and Astronist characteristics, architects, and attributes, or such buildings situated in Ireland.

Astro-Irish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Irish and Astronist characteristics, traditions, and styles.

Astro-Islamic Art - see Astro-Islamic Ornamentation.

Astro-Islamic Ornamentation - the Astronist Ornamentations found in Islamic countries, or created by Muslims, which, by decree of The People's Constitutional Company of Jesse Millette, must follow the laws of the Quran, in the forbiddance of the depictions of living creatures, and are thus characterised by the centralisation of the depictions of cosmic entities, celestial symbols, and galactical imagery as a suitable alternative.

Astro-Israeli Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Israeli and Astronist characteristics, architects, and attributes, or such buildings situated in Israel.

Astro-Israeli Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Israeli and Astronist characteristics, traditions, and styles.

Astro-Italian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Italian and Astronist characteristics, architects, and attributes, or such buildings situated in Italy.

Astro-Italian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Italian and Astronist characteristics, traditions, and styles.

Astro-Ivorian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ivorian and Astronist characteristics, architects, and attributes, or such buildings situated in Côte d'Ivoire.

Astro-Ivorian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ivorian and Astronist characteristics, traditions, and styles.

Astro-Jamaican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Jamaican and Astronist characteristics, architects, and attributes, or such buildings situated in Jamaica.

Astro-Jamaican Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Jamaican and Astronist characteristics, traditions, and styles.

Astro-Japanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Japanese and Astronist characteristics, architects, and attributes, or such buildings situated in Japan.

Astro-Japanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Japanese and Astronist characteristics, traditions, and styles.

Astro-Jordanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Jordanian and Astronist characteristics, architects, and attributes, or such buildings situated in Jordan.

Astro-Jordanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Jordanian and Astronist characteristics, traditions, and styles.

Astro-Kazakh Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kazakh and Astronist characteristics, architects, and attributes, or such buildings situated in Kazakhstan.

Astro-Kazakh Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kazakh and Astronist characteristics, traditions, and styles.

Astro-Kenyan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kenyan and Astronist characteristics, architects, and attributes, or such buildings situated in Kenya.

Astro-Kenyan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kenyan and Astronist characteristics, traditions, and styles.

Astro-Kiribati Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kiribati and Astronist characteristics, architects, and attributes, or such buildings situated in Kiribati.

Astro-Kiribati Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kiribati and Astronist characteristics, traditions, and styles.

Astro-Kittitian and Nevisian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kittitian and Nevisian, and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Kitts and Nevis.

Astro-Kittitian and Nevisian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kittitian, Nevisian and Astronist characteristics, traditions, and styles.

Astro-Korean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Korean and Astronist characteristics, architects, and attributes, or such buildings situated in the Democratic People's Republic of Korea, and the Republic of Korea.

Astro-Korean Literature - the collective stories, narratives, and literary works holding distinct characteristics, traditions, and styles from the Democratic People's Republic of Korea or the Republic of Korea, mixed with Astronist characteristics, traditions, and styles.

Astro-Kosovar Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kosovar and Astronist characteristics, architects, and attributes, or such buildings situated in Kosovo.

Astro-Kosovar Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kosovar and Astronist characteristics, traditions, and styles.

Astro-Kuwaiti Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kuwaiti and Astronist characteristics, architects, and attributes, or such buildings situated in Kuwait.

Astro-Kuwaiti Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kuwaiti and Astronist characteristics, traditions, and styles.

Astro-Kyrgyz Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Kyrgyz and Astronist characteristics, architects, and attributes, or such buildings situated in Kyrgyzstan.

Astro-Kyrgyz Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Kyrgyz and Astronist characteristics, traditions, and styles.

Astro-Laotian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Laotian and Astronist characteristics, architects, and attributes, or such buildings situated in Laos.

Astro-Laotian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Laotian and Astronist characteristics, traditions, and styles.

Astro-Latvian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Latvian and Astronist characteristics, architects, and attributes, or such buildings situated in Latvia.

Astro-Latvian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Latvian and Astronist characteristics, traditions, and styles.

Astro-Lebanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Lebanese and Astronist characteristics, architects, and attributes, or such buildings situated in Lebanon.

Astro-Lebanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Lebanese and Astronist characteristics, traditions, and styles.

Astro-Liberian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Liberian and Astronist characteristics, architects, and attributes, or such buildings situated in Liberia.

Astro-Liberian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Liberian and Astronist characteristics, traditions, and styles.

Astro-Libyan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Libyan and Astronist characteristics, architects, and attributes, or such buildings situated in Libya.

Astro-Libyan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Libyan and Astronist characteristics, traditions, and styles.

Astro-Liechtensteiner Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Liechtensteiner and Astronist characteristics, architects, and attributes, or such buildings situated in Liechtenstein.

Astro-Liechtensteiner Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Liechtensteiner and Astronist characteristics, traditions, and styles.

Astro-Lithuanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Lithuanian and Astronist characteristics, architects, and attributes, or such buildings situated in Lithuania.

Astro-Lithuanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Lithuanian and Astronist characteristics, traditions, and styles.

Astro-Luxembourgish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Luxembourgish and Astronist characteristics, architects, and attributes, or such buildings situated in Luxembourg.

Astro-Luxembourgish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Luxembourgish and Astronist characteristics, traditions, and styles.

Astro-Macanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Macanese and Astronist characteristics, architects, and attributes, or such buildings situated in Macau.

Astro-Macanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Macanese and Astronist characteristics, traditions, and styles.

Astro-Macedonian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Macedonian and Astronist characteristics, architects, and attributes, or such buildings situated in Macedonia.

Astro-Macedonian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Macedonian and Astronist characteristics, traditions, and styles.

Astro-Mahoran Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mahoran and Astronist characteristics, architects, and attributes, or such buildings situated in Mayotte.

Astro-Mahoran Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mahoran and Astronist characteristics, traditions, and styles.

Astro-Malagasy Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Madagascan and Astronist characteristics, architects, and attributes, or such buildings situated in Madagascar.

Astro-Malagasy Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Madagascan and Astronist characteristics, traditions, and styles.

Astro-Malawian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Malawian and Astronist characteristics, architects, and attributes, or such buildings situated in Malawi.

Astro-Malawian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Malawian and Astronist characteristics, traditions, and styles.

Astro-Malaysian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Malaysian and Astronist characteristics, architects, and attributes, or such buildings situated in Malaysia.

Astro-Malaysian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Malaysian and Astronist characteristics, traditions, and styles.

Astro-Maldivian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Maldivian and Astronist characteristics, architects, and attributes, or such buildings situated in the Maldives.

Astro-Maldivian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Maldivian and Astronist characteristics, traditions, and styles.

Astro-Malian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Malian and Astronist characteristics, architects, and attributes, or such buildings situated in Mali.

Astro-Malian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Malian and Astronist characteristics, traditions, and styles.

Astro-Maltese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Maltese and Astronist characteristics, architects, and attributes, or such buildings situated in Malta.

Astro-Maltese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Maltese and Astronist characteristics, traditions, and styles.

Astro-Manx Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Manx and Astronist characteristics, architects, and attributes, or such buildings situated on the Isle of Man.

Astro-Manx Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Manx and Astronist characteristics, traditions, and styles.

Astro-Marshallese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Marshallese and Astronist characteristics, architects, and attributes, or such buildings situated in the Marshall Islands.

Astro-Marshallese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Marshallese and Astronist characteristics, traditions, and styles.

Astro-Martiniquais Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Martiniquais and Astronist characteristics, architects, and attributes, or such buildings situated in Martinique.

Astro-Martiniquais Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Martiniquais and Astronist characteristics, traditions, and styles.

Astro-Mauritanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mauritanian and Astronist characteristics, architects, and attributes, or such buildings situated in Mauritania.

Astro-Mauritanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mauritanian and Astronist characteristics, traditions, and styles.

Astro-Mauritian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mauritian and Astronist characteristics, architects, and attributes, or such buildings situated in Mauritius.

Astro-Mauritian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mauritian and Astronist characteristics, traditions, and styles.

Astro-Mexican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mexican and Astronist characteristics, architects, and attributes, or such buildings situated in Mexico.

Astro-Mexican Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mexican and Astronist characteristics, traditions, and styles.

Astro-Micronesian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Micronesian and Astronist characteristics, architects, and attributes, or such buildings situated in the Federated States of Micronesia.

Astro-Micronesian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Micronesian and Astronist characteristics, traditions, and styles.

Astro-Moldovan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Moldovan and Astronist characteristics, architects, and attributes, or such buildings situated in Moldova.

Astro-Moldovan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Moldovan and Astronist characteristics, traditions, and styles.

Astro-Monacan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Monacan and Astronist characteristics, architects, and attributes, or such buildings situated in Monaco.

Astro-Monacan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Monacan and Astronist characteristics, traditions, and styles.

Astro-Mongolian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mongolian and Astronist characteristics, architects, and attributes, or such buildings situated in Mongolia.

Astro-Mongolian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mongolian and Astronist characteristics, traditions, and styles.

Astro-Montenegrin Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Montenegrin and Astronist characteristics, architects, and attributes, or such buildings situated in Montenegro.

Astro-Montenegrin Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Montenegrin and Astronist characteristics, traditions, and styles.

Astro-Montserratian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Montserratian and Astronist characteristics, architects, and attributes, or such buildings situated in Montserrat.

Astro-Montserratian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Montserratian and Astronist characteristics, traditions, and styles.

Astro-Moroccan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Moroccan and Astronist characteristics, architects, and attributes, or such buildings situated in Morocco.

Astro-Moroccan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Moroccan and Astronist characteristics, traditions, and styles.

Astro-Mosotho Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mosotho and Astronist characteristics, architects, and attributes, or such buildings situated in Lesotho.

Astro-Mosotho Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mosotho and Astronist characteristics, traditions, and styles.

Astro-Mozambican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Mozambican and Astronist characteristics, architects, and attributes, or such buildings situated in Mozambique.

Astro-Mozambican Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Mozambican and Astronist characteristics, traditions, and styles.

Astro-Namibian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Namibian and Astronist characteristics, architects, and attributes, or such buildings situated in Namibia.

Astro-Namibian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Namibian and Astronist characteristics, traditions, and styles.

Astro-Nauruan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Nauruan and Astronist characteristics, architects, and attributes, or such buildings situated in Nauru.

Astro-Nauruan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Nauruan and Astronist characteristics, traditions, and styles.

Astro-Nepali Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Nepali and Astronist characteristics, architects, and attributes, or such buildings situated in Nepal.

Astro-Nepali Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Nepali and Astronist characteristics, traditions, and styles.

Astro-New Caledonian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly New Caledonian and Astronist characteristics, architects, and attributes, or such buildings situated in New Caledonia.

Astro-New Caledonian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly New Caledonian and Astronist characteristics, traditions, and styles.

Astro-New Zealander Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly New Zealander and Astronist characteristics, architects, and attributes, or such buildings situated in New Zealand.

Astro-New Zealander Literature - the collective stories, narratives, and literary works holding a mixture of distinctly New Zealander and Astronist characteristics, traditions, and styles.

Astro-Nicaraguan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Nicaraguan and Astronist characteristics, architects, and attributes, or such buildings situated in Nicaragua.

Astro-Nicaraguan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Nicaraguan and Astronist characteristics, traditions, and styles.

Astro-Nigerien Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Nigerien and Astronist characteristics, architects, and attributes, or such buildings situated in Niger.

Astro-Nigerien Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Nigerien and Astronist characteristics, traditions, and styles.

Astro-Nigerian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Nigerian and Astronist characteristics, architects, and attributes, or such buildings situated in Nigeria.

Astro-Nigerian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Nigerian and Astronist characteristics, traditions, and styles.

Astro-Niuean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Niuean and Astronist characteristics, architects, and attributes, or such buildings situated in Niue.

Astro-Niuean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Niuean and Astronist characteristics, traditions, and styles.

Astro-Northern Irish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Northern Irish and Astronist characteristics, architects, and attributes, or such buildings situated in Northern Ireland.

Astro-Northern Irish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Northern Irish and Astronist characteristics, traditions, and styles.

Astro-Northern Marianan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Northern Marianan and Astronist characteristics, architects, and attributes, or such buildings situated in the Northern Mariana Islands.

Astro-Northern Marianan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Northern Marianan and Astronist characteristics, traditions, and styles.

Astro-Norwegian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Norwegian and Astronist characteristics, architects, and attributes, or such buildings situated in Norway.

Astro-Norwegian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Norwegian and Astronist characteristics, traditions, and styles.

Astro-Oceanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Oceanian and Astronist characteristics, traditions, and styles.

Astro-Oceanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Oceanian and Astronist characteristics, architects, and attributes, or such buildings situated in Oceanian.

Astro-Omani Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Omani and Astronist characteristics, traditions, and styles.

Astro-Omani Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Omani and Astronist characteristics, architects, and attributes, or such buildings situated in Oman.

Astro-Pakistani Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Pakistani and Astronist characteristics, architects, and attributes, or such buildings situated in Pakistan.

Astro-Pakistani Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Pakistani and Astronist characteristics, traditions, and styles.

Astro-Palauan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Palauan and Astronist characteristics, architects, and attributes, or such buildings situated in Palau.

Astro-Palauan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Palauan and Astronist characteristics, traditions, and styles.

Astro-Palestinian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Palestinian and Astronist characteristics, architects, and attributes, or such buildings situated in Palestine.

Astro-Palestinian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Palestinian and Astronist characteristics, traditions, and styles.

Astro-Panamanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Panamanian and Astronist characteristics, architects, and attributes, or such buildings situated in Panama.

Astro-Panamanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Panamanian and Astronist characteristics, traditions, and styles.

Astro-Papua New Guinean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Papua New Guinean and Astronist characteristics, architects, and attributes, or such buildings situated in Papua New Guinea.

Astro-Papua New Guinean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Papua New Guinean and Astronist characteristics, traditions, and styles.

Astro-Paraguayan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Paraguayan and Astronist characteristics, architects, and attributes, or such buildings situated in Paraguay.

Astro-Paraguayan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Paraguayan and Astronist characteristics, traditions, and styles.

Astro-Peruvian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Peruvian and Astronist characteristics, architects, and attributes, or such buildings situated in Peru.

Astro-Peruvian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Peruvian and Astronist characteristics, traditions, and styles.

Astro-philosophy - another term for Astronist Philosophy, or The Philosophy of Astronism, and its distinct characteristics, and styles.

Derivatives

Astro-philosophical

Astro-philosophically

Astro-Polish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Polish and Astronist characteristics, architects, and attributes, or such buildings situated in Poland.

Astro-Polish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Polish and Astronist characteristics, traditions, and styles.

Astro-Portuguese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Portuguese and Astronist characteristics, architects, and attributes, or such buildings situated in Portugal.

Astro-Portuguese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Portuguese and Astronist characteristics, traditions, and styles.

Astro-Puerto Rican Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Puerto Rican and Astronist characteristics, architects, and attributes, or such buildings situated in Puerto Rico.

Astro-Puerto Rican Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Puerto Rican and Astronist characteristics, traditions, and styles.

Astro-Qatari Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Qatari and Astronist characteristics, architects, and attributes, or such buildings situated in Qatar.

Astro-Qatari Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Qatari and Astronist characteristics, traditions, and styles.

Astro-Réunionese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Réunionese and Astronist characteristics, architects, and attributes, or such buildings situated in Réunion.

Astro-Réunionese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Réunionese and Astronist characteristics, traditions, and styles.

Astro-Romanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Romanian and Astronist characteristics, architects, and attributes, or such buildings situated in Romania.

Astro-Romanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Romanian and Astronist characteristics, traditions, and styles.

Astro-Russian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Russian and Astronist characteristics, architects, and attributes, or such buildings situated in Russia.

Astro-Russian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Russian and Astronist characteristics, traditions, and styles.

Astro-Rwandan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Rwandan and Astronist characteristics, architects, and attributes, or such buildings situated in Rwanda.

Astro-Rwandan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Rwandan and Astronist characteristics, traditions, and styles.

Astro-Saba Dutch Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saba Dutch and Astronist characteristics, architects, and attributes, or such buildings situated in Saba.

Astro-Saba Dutch Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saba Dutch and Astronist characteristics, traditions, and styles.

Astro-Sahrawi Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sahrawi and Astronist characteristics, architects, and attributes, or such buildings situated in the Western Sahara, part of the Kingdom of Morocco.

Astro-Sahrawi Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sahrawi and Astronist characteristics, traditions, and styles.

Astro-Saint Helenian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saint Helenian and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Helena, Ascension, and Tristan da Cunha.

Astro-Saint Helenian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saint Helenian and Astronist characteristics, traditions, and styles.

Astro-Saint Lucian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saint Lucian and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Lucia.

Astro-Saint Lucian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saint Lucian and Astronist characteristics, traditions, and styles.

Astro-Saint-Martinois Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saint-Martinois and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Martin.

Astro-Saint-Martinois Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saint-Martinois and Astronist characteristics, traditions, and styles.

Astro-Saint-Pierrais Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saint-Pierrais and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Pierre and Miquelon.

Astro-Saint-Pierrais Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saint-Pierrais and Astronist characteristics, traditions, and styles.

Astro-Saint Vincentian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saint Vincentian and Astronist characteristics, architects, and attributes, or such buildings situated in Saint Vincent and the Grenadines.

Astro-Saint Vincentian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saint Vincentian and Astronist characteristics, traditions, and styles.

Astro-Salvadoran Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Salvadoran and Astronist characteristics, architects, and attributes, or such buildings situated in El-Salvador.

Astro-Salvadoran Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Salvadoran and Astronist characteristics, traditions, and styles.

Astro-Samoan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Samoan and Astronist characteristics, architects, and attributes, or such buildings situated in Samoa.

Astro-Samoan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Samoan and Astronist characteristics, traditions, and styles.

Astro-Sammarinese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sammarinese and Astronist characteristics, architects, and attributes, or such buildings situated in San Marino.

Astro-Sammarinese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sammarinese and Astronist characteristics, traditions, and styles.

Astro-São Toméan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly São Toméan and Astronist characteristics, architects, and attributes, or such buildings situated in São Tomé and Príncipe.

Astro-São Toméan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly São Toméan and Astronist characteristics, traditions, and styles.

Astro-Saudi Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Saudi Arabian and Astronist characteristics, architects, and attributes, or such buildings situated in Saudi Arabia.

Astro-Saudi Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Saudi Arabian and Astronist characteristics, traditions, and styles.

Astro-Scottish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Scottish and Astronist characteristics, architects, and attributes, or such buildings situated in Scotland.

Astro-Scottish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Scottish and Astronist characteristics, traditions, and styles.

Astro-Senegalese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Senegalese and Astronist characteristics, architects, and attributes, or such buildings situated in Senegal.

Astro-Senegalese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Senegalese and Astronist characteristics, traditions, and styles.

Astro-Serbian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Serbian and Astronist characteristics, architects, and attributes, or such buildings situated in Serbia.

Astro-Serbian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Serbian and Astronist characteristics, traditions, and styles.

Astro-Seychellois Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Seychellois and Astronist characteristics, architects, and attributes, or such buildings situated in the Seychelles.

Astro-Seychellois Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Seychellois and Astronist characteristics, traditions, and styles.

Astro-Sierra Leonean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sierra Leonean and Astronist characteristics, architects, and attributes, or such buildings situated in Sierra Leone.

Astro-Sierra Leonean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sierra Leonean and Astronist characteristics, traditions, and styles.

Astro-Singaporean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Singaporean and Astronist characteristics, architects, and attributes, or such buildings situated in Singapore.

Astro-Singaporean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Singaporean and Astronist characteristics, traditions, and styles.

Astro-Sino Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Chinese and Astronist characteristics, architects, and attributes, or such buildings situated in China.

Astro-Sino Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Chinese and Astronist characteristics, traditions, and styles.

Astro-Sint Maartener Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sint Maartener and Astronist characteristics, architects, and attributes, or such buildings situated in Sint Maarten.

Astro-Sint Maartener Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sint Maartener and Astronist characteristics, traditions, and styles.

Astro-Slovak Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Slovak and Astronist characteristics, architects, and attributes, or such buildings situated in Slovakia.

Astro-Slovak Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Slovak and Astronist characteristics, traditions, and styles.

Astro-Slovenian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Slovenian and Astronist characteristics, architects, and attributes, or such buildings situated in Slovenia.

Astro-Slovenian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Slovenian and Astronist characteristics, traditions, and styles.

Astro-Solomon Islander Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Solomon Islander and Astronist characteristics, architects, and attributes, or such buildings situated in the Solomon Islands.

Astro-Solomon Islander Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Solomon Islander and Astronist characteristics, traditions, and styles.

Astro-Somali Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Somali and Astronist characteristics, architects, and attributes, or such buildings situated in Somalia.

Astro-Somali Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Somali and Astronist characteristics, traditions, and styles.

Astro-Somalilander Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Somalilander and Astronist characteristics, architects, and attributes, or such buildings situated in Somaliland.

Astro-Somalilander Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Somalilander and Astronist characteristics, traditions, and styles.

Astro-South African Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly South African and Astronist characteristics, architects, and attributes, or such buildings situated in South Africa.

Astro-South African Literature - the collective stories, narratives, and literary works holding a mixture of distinctly South African and Astronist characteristics, traditions, and styles.

Astro-South Ossetian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly South Ossetian and Astronist characteristics, architects, and attributes, or such buildings situated in South Ossetia.

Astro-South Ossetian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly South Ossetian and Astronist characteristics, traditions, and styles.

Astro-South Sudanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly South Sudanese and Astronist characteristics, architects, and attributes, or such buildings situated in South Sudan.

Astro-South Sudanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly South Sudanese and Astronist characteristics, traditions, and styles.

Astro-Spanish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Spanish and Astronist characteristics, architects, and attributes, or such buildings situated in Spain.

Astro-Spanish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Spanish and Astronist characteristics, traditions, and styles.

Astro-Sri Lankan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sri Lankan and Astronist characteristics, architects, and attributes, or such buildings situated in Sri Lanka.

Astro-Sri Lankan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sri Lankan and Astronist characteristics, traditions, and styles.

Astro-Sudanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Sudanese and Astronist characteristics, architects, and attributes, or such buildings situated in the Sudan.

Astro-Sudanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Sudanese and Astronist characteristics, traditions, and styles.

Astro-Swazi Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Swazi and Astronist characteristics, architects, and attributes, or such buildings situated in Swaziland.

Astro-Swazi Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Swazi and Astronist characteristics, traditions, and styles.

Astro-Swedish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Swedish and Astronist characteristics, architects, and attributes, or such buildings situated in Sweden.

Astro-Swedish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Swedish and Astronist characteristics, traditions, and styles.

Astro-Swiss Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Swiss and Astronist characteristics, architects, and attributes, or such buildings situated in Switzerland.

Astro-Swiss Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Swiss and Astronist characteristics, traditions, and styles.

Astro-Syrian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Syrian and Astronist characteristics, architects, and attributes, or such buildings situated in Syria.

Astro-Syrian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Syrian and Astronist characteristics, traditions, and styles.

Astro-Taiwanese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Taiwanese and Astronist characteristics, architects, and attributes, or such buildings situated in Taiwan.

Astro-Taiwanese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Taiwanese and Astronist characteristics, traditions, and styles.

Astro-Tajik Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tajik and Astronist characteristics, architects, and attributes, or such buildings situated in Tajikistan.

Astro-Tajik Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tajik and Astronist characteristics, traditions, and styles.

Astro-Tanzanian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tanzanian and Astronist characteristics, architects, and attributes, or such buildings situated in Tanzania.

Astro-Tanzanian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tanzanian and Astronist characteristics, traditions, and styles.

Astro-Thai Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Thai and Astronist characteristics, architects, and attributes, or such buildings situated in Thailand.

Astro-Thai Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Thai and Astronist characteristics, traditions, and styles.

Astro-Timorese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Timorese and Astronist characteristics, architects, and attributes, or such buildings situated in East Timor.

Astro-Timorese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Timorese and Astronist characteristics, traditions, and styles.

Astro-Togolese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Togolese and Astronist characteristics, architects, and attributes, or such buildings situated in Togo.

Astro-Togolese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Togolese and Astronist characteristics, traditions, and styles.

Astro-Tokelauan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tokelauan and Astronist characteristics, architects, and attributes, or such buildings situated in Tokelau.

Astro-Tokelauan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tokelauan and Astronist characteristics, traditions, and styles.

Astro-Tongan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tongan and Astronist characteristics, architects, and attributes, or such buildings situated in Tonga.

Astro-Tongan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tongan and Astronist characteristics, traditions, and styles.

Astro-Trinidadian and Tobagonian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Trinidadian and Tobagonian, and Astronist characteristics, architects, and attributes, or such buildings situated in Trinidad and Tobago.

Astro-Trinidadian and Tobagonian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Trinidadian, Tobagonian, and Astronist characteristics, traditions, and styles.

Astro-Tunisian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tunisian and Astronist characteristics, architects, and attributes, or such buildings situated in Tunisia.

Astro-Tunisian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tunisian and Astronist characteristics, traditions, and styles.

Astro-Turkish Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Turkish and Astronist characteristics, architects, and attributes, or such buildings situated in Turkey.

Astro-Turkish Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Turkish and Astronist characteristics, traditions, and styles.

Astro-Turkmen Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Turkmen and Astronist characteristics, architects, and attributes, or such buildings situated in Turkmenistan.

Astro-Turkmen Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Turkmen and Astronist characteristics, traditions, and styles.

Astro-Turks and Caicos Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Turks and Caicos, and Astronist characteristics, architects, and attributes, or such buildings situated in the Turks and Caicos Islands.

Astro-Turks and Caicos Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Turks and Caicos, and Astronist characteristics, traditions, and styles.

Astro-Tuvaluan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Tuvaluan and Astronist characteristics, architects, and attributes, or such buildings situated in Tuvalu.

Astro-Tuvaluan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Tuvaluan and Astronist characteristics, traditions, and styles.

Astro-Ugandan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ugandan and Astronist characteristics, architects, and attributes, or such buildings situated in Uganda.

Astro-Ugandan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ugandan and Astronist characteristics, traditions, and styles.

Astro-Ukrainian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Ukrainian and Astronist characteristics, architects, and attributes, or such buildings situated in Ukraine.

Astro-Ukrainian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Ukrainian and Astronist characteristics, traditions, and styles.

Astro-Uruguayan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Uruguayan and Astronist characteristics, architects, and attributes, or such buildings situated in Uruguay.

Astro-Uruguayan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Uruguayan and Astronist characteristics, traditions, and styles.

Astro-U.S. Virgin Islander Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly U.S. Virgin Islander and Astronist characteristics, architects, and attributes, or such buildings situated in the U.S. Virgin Islands.

Astro-U.S. Virgin Islander Literature - the collective stories, narratives, and literary works holding a mixture of distinctly U.S. Virgin Islander and Astronist characteristics, traditions, and styles.

Astro-Uzbek Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Uzbek and Astronist characteristics, architects, and attributes, or such buildings situated in Uzbekistan.

Astro-Uzbek Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Uzbek and Astronist characteristics, traditions, and styles.

Astro-Vanuatuan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Vanuatuan and Astronist characteristics, architects, and attributes, or such buildings situated in Vanuatu.

Astro-Vanuatuan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Vanuatuan and Astronist characteristics, traditions, and styles.

Astro-Vatican Architecture - also known as Astro-Catholic Architecture, the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Vatican, or Catholic, and Astronist characteristics, architects, and attributes, or such buildings situated as associated with Catholic churches.

Astro-Vatican Literature - also known as Astro-Catholic Literature, the collective stories, narratives, and literary works holding a mixture of distinctly Vatican, Catholic, and Astronist characteristics, traditions, and styles.

Astro-Venezuelan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Venezuelan and Astronist characteristics, architects, and attributes, or such buildings situated in Venezuela.

Astro-Venezuelan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Venezuelan and Astronist characteristics, traditions, and styles.

Astro-Vietnamese Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Vietnamese and Astronist characteristics, architects, and attributes, or such buildings situated in Vietnam.

Astro-Vietnamese Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Vietnamese and Astronist characteristics, traditions, and styles.

Astro-Wallisian and Futunan Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Wallisian and Futunan, and Astronist characteristics, architects, and attributes, or such buildings situated in Wallis and Futuna.

Astro-Wallisian and Futunan Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Wallisian and Futunan and Astronist characteristics, traditions, and styles.

Astro-Welsh Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Welsh and Astronist characteristics, architects, and attributes, or such buildings situated in Wales.

Astro-Welsh Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Welsh and Astronist characteristics, traditions, and styles.

Astro-Yemeni Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Yemeni and Astronist characteristics, architects, and attributes, or such buildings situated in Yemen.

Astro-Yemeni Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Yemeni and Astronist characteristics, traditions, and styles.

Astro-Zambian Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Zambian and Astronist characteristics, architects, and attributes, or such buildings situated in Zambia.

Astro-Zambian Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Zambian and Astronist characteristics, traditions, and styles.

Astro-Zimbabwean Architecture - the styles, designs, and planning of buildings, especially observatories and planetariums, holding a mixture of distinctly Zimbabwean and Astronist characteristics, architects, and attributes, or such buildings situated in Zimbabwe.

Astro-Zimbabwean Literature - the collective stories, narratives, and literary works holding a mixture of distinctly Zimbabwean and Astronist characteristics, traditions, and styles.

Millettö - the fourth style within Astronist Architecture, characterised by its pentagonal shape, its lack of human depictions and reliefs, and its distinct architectural modernity, and is most commonly found in predominantly Islamic countries.

Derivatives

Millettörian

Millettöric

Millettörism

Millettöacoustics - relating to Astronist style music.

Derivatives

Millettöacoustic

Millettöactive - relating to Astronist philosophical theories, and concepts that have proven altering affects on one's philosophical outlook, and worldview, especially as a liking towards The Philosophy of Astronism.

Derivatives

Millettöactivity

Millettöanalysis - the measurement at which Astronist philosophy has impacted someone's life; their progression and positivity; their overall worldview.

Derivatives

Millettöanalyse

Millettöanalyst

Millettöanalytic

Millettöanalytics

Millettöanalytical

Millettöanalytically

Millettöanalytics - the computational analysis of data and statistics relating to Astronist subjects.

Derivatives

Milletteanalytic
Milletteanalytical
Milletteanalytically

Milletteastronomy - relating to inferences in Astronist Philosophy towards concepts and theories held in mainstream astronomy.

Derivatives

Milletteastronomic
Milletteastronomical
Milletteastronomically

Millettebabble - jargon used in subjects within Astronomy.

Millettecosmology

- relating to inferences in Astronist Philosophy towards concepts and theories held in mainstream cosmology.
- an informal term for concepts of Astronist Cosmology.

Derivatives

Millettecosmological
Millettecosmologically

Millettecocracy - a system of government for a nation operating under Astronist Methodology and constitutional law, comprising a newfound middle ground between traditional political opponents. To be officially categorised as a functioning Millettecocracy, the nation needs recognition from The People's Constitutional Company of Jesse Millette and The People's Astronist Congress.

Derivatives

Millettecracies
Millettecratic
Millettecrat
Millettecrats

Millettecrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of The Philosophy of Astronism, especially in Astronist Art.

Millettecron - an information-storage device created by and under the protection of *The People's Astronist Peacekeeping Order*, and more specifically, *The Twelve Keykeepers* within the order.

Milletteode - the collective components which make something Astronist, especially by the way in which it is made, or by the styles, philosophies, or structures demonstrated.

Derivatives

Milletteodic

Milletteodelia - collectively relating to the music, art, and literatures stemming from Astronist characters, culture, and philosophy.

Derivatives

Milletteodelic
Milletteodelically
Milletteodelical

Millettodelicity

Millettodemography - also known as Millettographics, relating to the study of the populations of adherents to The Philosophy of Astronism, or any one of its philosophical schools, branches, or denominations.

Millettodesy - the branch of Astronomy dealing with the business practices and global operations of *The People's Constitutional Company of Jesse Millette*.

Derivatives

Millettodetic

Millettodrama - relating to a play, film, or another type of show production which draws heavily from Astronist culture, characteristics, and philosophy, especially when done so stereotypically.

Derivatives

Millettodramatist

Millettodramatic

Millettodramatically

Millettodynamics - the interrelations between one's philosophical orientation and one's religious orientation which forces the determination of one's personality and motivation.

Derivatives

Millettodynamic

Millettøe - a gender neutral term for a member of *The People's Astronist Peacekeeping Order*, or *The Millë Order*.

Millettogenesis - relating to the characteristic(s) of a denomination of The Philosophy of Astronism that distinguish it from other denominations, or more relate to these characteristics in any other Astronist field, or context.

Millettogenic - having an origin from within Millettaria, and Astronist culture, and philosophy, rather than a non-Astronist culture, and philosophy.

Millettogeography - the study of the overall geographical presences of Astronist organisations, companies, and philosophical oriented peoples.

Derivatives

Millettogeographic

Millettogeographical

Millettogeographically

Millettogenesis - a concept, theory, or philosophy that has clearly originated from Astronist Culture and Astronist Philosophy.

Derivatives

Millettogenic

Millettogenetic

Millettogenetical

Millettogenetically

Millettogram - in Astronist Symbology, a symbol for the Astronist character of Jesse, typically one of post-Taylorian origination.

Derivatives

Millettograms

Millettographics - another term for Millettodemography.

Millettograph - an essay, or treatise which a Millettographer writes to detail their critical analysis and examination of the entirety, or just a sector of the operations of The People's Constitutional Company of Jesse Millette.

Millettography - the extensive study of the operations of The People's Constitutional Company of Jesse Millette, either in their entirety, or of a specific subsidiary, industry, or sector.

Derivatives

Millettographer

Millettographic

Millettographical

Millettographically

Millettohistory

- the interpretation of historical events through a strictly Astronist philosophical lens.
- relating to the study and discussion of the history of a branch of Astronomy, Astronist culture and philosophy, or more generally, wider Millettaria.
- relating to the study and discussion of the history of The People's Constitutional Company of Jesse Millette.

Derivatives

Millettohistoric

Millettohistorical

Millettohistorically

Millettohistoricism

Millettohistorian

Milletterie - anything typically Astronist by character, nature, or meaning, especially when studied from a non-Astronist perspective.

Derivatives

Milletterial

Milletterisry

Milletterierist

Milletterieristic

Millettology - the study of the relationships between linguistic behaviour and philosophical orientation, or philosophical association and unassociation.

Derivatives

Millettology

Millettologise - to analyse, or regard through a lens of Astronist philosophical worldview.

Derivatives

Millettologiser

Millettologisee
Millettologisation
Millettologising
Millettologised
Millettologises
Millettologism
Millettologisational

Astronology
the all-encompassing study of literature, media, business, philosophy, ideology, theology, mythology, government and politics of *The People's Constitutional Company of Jesse Millette*

Derivatives
Millettologist
Millettological
Millettologic
Millettologically
Millettologicity

Millettometry - also known as Millettometrics, the study of an aspect of Millettaria, or Astronology from a strictly statistical, and numerical base point.

Derivatives
Millettometrics
Millettometric
Millettometrical
Millettometricist
Millettometrically
Millettometrist

Millettonic - something that is Astronist in style or philosophy that holds an invigorating effect.

Millettonomer - the study of The Cosmos, or of astronomy under The Philosophy of Astronism.

Millettonym - a type of term relating to the name of something that is Astronist in style, culture, or nomenclature, especially in contrast to a non-Astronist name.

Derivatives
Millettonymic
Millettonymity

Millettopathology - the relationships between mental health and philosophical orientation, and philosophical association or unassociation.

Derivatives
Millettopathological
Millettopahtologically

Millettopathy - relating to, and denoting the study and discussion of the feelings which an individual, or a society may feel in relation to something Astronist, or wider Astronist culture, philosophy, or The People's Constitutional Company of Jesse Millette.

Derivatives

Millettopathic
Millettopathically

Millettophilia - a distinct and obsessive fondness of, or deep laudation for anything relating to Astronist culture, character, and philosophy.

Derivatives

Millettophilic
Millettophilic
Millettophilic
Millettophilic
Millettophilous
Millettophile

Millettophilosophy - relating to Astronist Philosophy, typically an informal term.

Derivatives

Millettophilosophical
Millettophilosophically

Millettophobia - dislike of or prejudice against Astronism, Astronist Culture or Astronists, especially as a political or ideological force. See astronophobia, kosmaphobia, and sophobia.

Derivatives

Millettophobe
Millettophobes
Millettophobic

Millettophysics - relating to inferences in Astronist Philosophy towards concepts and theories held in mainstream physics.

Millettophysiology - collectively relating to all Astronist philosophies that hold physiological, or medicinal practices, or beliefs.

Derivatives

Millettophysiological
Millettophysiological

Millettopsychology - psychological concepts and theories derived from, or existing in relation to Astronist philosophies, concept, or theories, and describes the interrelations between Astronist Culture and psychology.

Derivatives

Millettopsychological
Millettopsychologically

Millettoquine - in Astronist Architecture, the specific depiction in the form of an encrustation, of The Five Astronist Characters, typically somewhere on the outside of an Astronist Planetarium, Observatory, or Eidouranium.

Millettory - an Astronist Domain term relating to a territory, or nation state in which The Philosophy of Astronism or one of its derivations is recognised as, or as one of, the state's primary philosophical worldviews.

Derivatives

Millettorial

Millettosis - in Astronist Philosophy, a subphilosophy and mental practice of the Astronist Tradition involving the acceptance, understanding, and appreciation of individuals that dedicate themselves to cosmic philosophical contemplation and study.

Derivatives

Millettosy

Millettosist

Millettosic

Millettosical

Millettosically

Millettosicity

Millettosocial - relating to the interrelation between how oneself as an individual views something of Astronist characteristic, or origin, and how the society and their peers within the society view it, especially referring to a contrast viewpoint.

Derivatives

Millettosociality

Millettosocially

Millettosociety

Millettosomatic - of Astrational practices, those specifically relating to, or benefiting the body rather than the mind, or the intellect.

Derivatives

Millettosomatics

Millettospex - a philosophical official employed by The People's Constitutional Company of Jesse Millette who is specially enknnowledged and trained to advise governmental officials in a country of anything philosophically related, especially toward The Philosophy of Astronism, or the interactions between organised philosophy and governance.

Derivatives

Millettospexes

Millettospicy - relating to the interactions between organised philosophy, especially The Philosophy of Astronism, and the governance of a nation state, or the official academic study of this.

Derivatives

Millettospicist

Millettospicer

Millettospication

Millettospicial

Millettospicially

Millettosynthesis - also known as the process of philosophosynthesis, the integration of two distinct Astronist philosophical orientations, typically mixed together by an individual to form a new philosophical tradition.

Millettotronics - denoting, or relating to a film that is not sanctioned by The People's Constitutional Company of Jesse Millette, and is therefore considered an independent film of Astronist cultural influence, and typically has a much smaller production budget.

Derivatives

Millettotronic

Millettotronical

Millettotronically

Millettotropics - relating to the illicit usage of drugs to enhance one's philosophical ideas and understandings, the likes of such is absolutely forbidden and universally discouraged by The People's Constitutional Company of Jesse Millette, and all Astronist philosophical traditions and denominations.

Derivatives

Millettotropic

Milletttox - a male member of *The People's Astronist Peacekeeping Order*, or *The Millë Order*.

Millettrix - a female member of *The People's Astronist Peacekeeping Order*, or *The Millë Order*.

Millettü - the most common and definitive of the five Astronist architectural styles, characterised by a focus on domical and pyramidal roofings, the presence of all five of The Astronist Characters in all reliefs, an emphasis on grandeur, rich colours, Astronomism and Cosmosism, as well as the inclusion of encrustations, and artworks, and typically aims to stand out along a cityscape.

Derivatives

Millettürian

Millettüric

Millettürism

Millettutorial - a symbol, piece of art or imagery denoting the fictional character, Jesse Millette.

Milletturity

- the state, fact, or period of an Astronist entity being mature, that is, being in existence for more than three years.
- in Astronist Accounting, the fact of a project reaching its climax, or being financial mature, that is, being in existence for at least three years, which is usually the truncation point.

Derivatives

Milletturities

Millezerie - in French speaking countries, any type of Astronist philosophical building.

Derivatives

Millezeries

Millix - a type of Astronist artifactual sculpture which may depict any of The Five Astronist Characters, and most typically stands atop an Astronist Planetarium, Observatory, or Eidouranium, and is considered to be the highest point of the building and the furthest point away from the Millox.

Millor - an individual who has mastered the understanding and interpretation of The Philosophy of Astronism, so much so that they can demonstrate this to others in a formal educational setting, such as within an Astronist Planetarium, or another philosophical building.

Derivatives

Millors

Milloration - the process journeyed by an individual in the pursuit of mastering The Philosophy of Astronism.

Derivatives

Millory

Millorational

Milloratory

Millex - the lowest point, the furthest point away from the Millix, or the object at the lowest point within an Astronist Planetarium, Observatory, or Eidouranium, and so, is distinct from a Millix, in that a Millex could be a different object in each Astronist building, but is most commonly either embedded or incrustated in the floor, or is buried beneath the floor, and can be an artefact, or part of an orrery.

Mindstep - in Astronist Philosophy, relating to The Cosmic Mindstep, a revolutionary change in societal or civilisational perception, philosophy, or understanding on a mass public scale.

Mingling - in Mandarin Chinese, the informal term given for The Millë Order.

Miniature

- in Astronist Ornamentation, a picture, symbol or decorated letter of an ornament, especially when placed alongside picture, symbol, or decorated letter of a larger scale.
- a category of Astronist text of the Literary Classification system that is typically reserved for targeting towards young children.

Minimism - a school of thought in The Philosophy of Astronism that is in direct contrast and opposition to Maximism, and believes in the containment of the philosophy in the thoughts, knowledge, methods, theory, and understanding that it originated with, rather than continuing to expand the breadth of the philosophy.

Derivatives

Minimist

Minimistic

Ministèra - derived from the Malagasy language, a term relating to a governmental ministry of The People's Constitutional Company of Jesse Millette, especially The Governing Ministry.

Minoration - in Astronist Philosophy, relating to the process of reducing a major school of thought down to a minor school of thought within the Astronist philosophical tradition; this is an official act conducted by The Institution of The Philosophy of Astronism and the factors of school relevancy, size, popularity, and usage are all taken into consideration.

Derivatives

Minorative

Minoratively

Minorational
Minorationally

Minor Instrument - in Astronist Philosophy, a classification of an instrument of study, typically defined by an instrument that isn't regularly used, or can be applied only to a small variety of subjects.

Minor School - the inferior classification of the two types of thought school within the Astronist philosophical tradition that is categorised by a relatively low relevancy in philosophical debate, a smaller pool of concepts, and a reduced amount of popularity compared to major schools.

Mintaqa - in Arabic, the term given to the word, territory.

Mino - derived from the Malagasy language, in Astronist Philosophy, a term relating to act of believing, or just having faith, especially in relation to something cosmical.

Mipoaka - derived from the Malagasy language, in Astronist Philosophy, a term relating to a supernova in Cosmic Philosophy.

Miradorium - in Astronist Architecture, as part of gardenry, a simple outbuilding in the estate of some Astronist buildings consisting of just a raised platform typically all surrounded by between three and six steps, and on top of which may stand an astronomical instrument, and embedded into the floor of which may be cosmical patterns and Astronist imagery.

Derivatives
Miradoriums

Mirate - in Astronist Philosophy, to hold wonderment for something that is not cosmical.

Derivatives
Miration
Mirational
Mirator
Miratress

Mirroment - in Astronist Music, a type of piano piece with the same notes in both hands for the majority of the piece.

Derivatives
Mirromental
Mirroments

Mirrorous - in Astronist Philosophy, that which is the same as something else, or that which holds the quality of being able to represent or transform into something that is the same as another entity, whether conceptually, or physically.

Misconduction - in Astronist Philosophy, of an celestial entity, or a concept, to act in the opposite way to that which it is expected to.

Derivatives
Misconductional
Misconductionally

Misconductionality

Mislec - the most common demonym for a follower of The Philosophy of Astronism in the Slovenian language.

Derivatives

Misleci

Mislecs

Misleća - the most common demonym for a follower of The Philosophy of Astronism in the Bosnian language.

Derivatives

Mislećas

Mislilac - the most common demonym for a follower of The Philosophy of Astronism in the Croatian and Serbian languages.

Derivatives

Mislilacs

Mislitel - the most common demonym for a follower of The Philosophy of Astronism in the Bulgarian and Macedonian languages.

Derivatives

Mislitels

Mismatching - in Astronist Ornamentation, making a mistake of the ornament's interlacion, usually because all the parts of the interlacion don't totally match.

Misnomen - in Astronist Philosophy, primarily relating to the Misnomenic Principle of The Omnidoxy, the instance in which something is created, especially that which is written, and is ascribed with a name as derived from a person, an object, or an event, but no direct reference is made to it in the aforementioned creation.

Misnomenic Principle - in Astronist Philosophy, the appellation for the principle that there must exist a separation between The Five Astronist Characters and The Omnidoxy, the only exception for which is in the context of Astronist Mysticism, in which The Five Astronist Characters hold prominence.

Derivatives

Misnomenic

Misnomenical

Misnomenically

Misnomenicity

Misnomenicism

Misnomenicist

Misnomenicistic

Misnometry - in Astronist Philosophy, the practice of the maintenance of a disconnection between Astronist philosophical enquiry and The Five Astronist Characters.

Derivatives

Misnometrist

Misobserve - in Astronist Philosophy, to make a mistake in one's understanding or perception of something, either astronomically or philosophically.

Derivatives

Misobservation

Misobservational

Misobserving

Misobserved

Misphilosophy - in Astronist Philosophy, also known as inphilosophy, a version or interpretation of a philosophy that is not considered to be the correct interpretation, or version of a philosophical concept, or teaching to the majority of its adherents.

Derivatives

Misphilosophical

Misphilosophically

Misphilosophicality

Missionism - a school of thought in The Philosophy of Astronism centring itself on the concept of certain individuals being destined to lead missions of progression for the greater human race, and takes the viewpoint that these individuals should be put onto pedestals of virtue, to be championed for their mission, and to encourage them to inspire others whom are destined to lead their missions.

Derivatives

Missionist

Missionistic

Missionarian

Mission Patch - the various badges associated with missions undertaken by PUESEC.

-mitt - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Astronist Character of Jesse Millette.

Mitt- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Astronist Character of Jesse Millette.

Mittella - in Astronist Philosophy and Rendition, the universal book, or document that an educator of Astronist Philosophy uses to teach students about a particular branch or subject within the philosophy by providing the educator with a framework of pedagogy which they can use to structure a lesson, or a lecture. Mittellas come in many varieties, usually categorised by the subject on which they focus, and by the level of knowledge, or age range which are being taught.

Derivatives

Mittellas

Mittidoxy - in Astronist Music, the piece of music within the musidoxical system that is used to introduce a new level for the musician to play at, especially shortly after the passing of an exam.

Derivatives

Mittidoxic

Mittidoxical

Mittidoxically

Mixation - the process of mixing two entities together, usually one standard and the other differential, in order to form a new order.

Mizàna - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of balance, especially in African denominations of The Philosophy of Astronism.

Mmepe - a follower of the Igbo Nigerian denomination of The Philosophy of Astronism, known as Mmepeanya'ism.

Derivatives

Mmepes

Mmepeanya - the root term for Nigerian Astronism.

Mmepeanya'ism - also known as Igbo Nigerian Astronism, the denomination of The Philosophy of Astronism that is most commonly adhered to by the Igbo peoples of Nigeria, and is considered to be the third largest form of Astronism in Nigeria.

Derivatives

Mmepeanya'ist

Mnemonic learning - in Astronist Education, collectively relating to methods of teaching that are best positioned for students to memorise certain pieces of information, the most prominent example of which being repetition.

Moazrovne - the most common demonym for a follower of The Philosophy of Astronism in the Georgian language.

Derivatives

Moazrovnes

Moazrovneebi

Mobial - in dynastesiology and familiology of Astronist Philosophy, a group of celestials, most prominently comets and asteroids, that are categorised by their movements, separation from the cosmical system, and their association with that which is known as The Chaos in the Astronist Cosmology.

Derivatives

Mobials

Mobial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families characterised by sporadic movements and a distinct separation in naturity from orthodox cosmical entities, and includes asteroids, meteors, and comets, with asteroids holding the title of familiarch.

Moctius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Stasia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Moctian

Modality - the branch of study in Astronist Philosophy, specifically Cosmic Philosophy, within wider Astronology dealing with the philosophical concepts of celestial entities in relation to the way in which it exists.

Derivatives

Modalitist

Modalities

Modalitistic

Modalitistical

Modalical

Modally

Modation - in Astronist Ornamentation, the way in which an ornament is displayed, such as the object onto which, or where, it is mounted.

Moderate - in an Astronist contextualisation, of a philosophical worldview, held without enthusiasm, solidity, or clarity.

Derivatives

Moderative

Moderatively

Moderativism

Moderate Literate State - a nation that has a literate population between fifty and ninety-nine percent.

Moderationism - a school of thought in The Philosophy of Astronism which priorities the avoidance of excess or extremes in thought, interpretation, understanding, and in application of the philosophy, and typically stands in contrast to Literalism, and other most excessive or extreme schools of philosophical thought.

Derivatives

Moderationist

Moderationistic

Modes of Introspection - in Astronist Philosophy, the appellation collectively relating to two different contemplative classes known as lenticularity and menticularity.

Modularity - in an Astronist contextualisation, the extent to which The People's Constitutional Company of Jesse Millette, and its traditions, and orthodoxies, influences the depiction, representation, and creation of the Astronist characters.

Moiety - in an Astronist contextualisation, of an Astronist stories, or narrative, delivered, performed, or published in two parts.

Moindrement - in Astronist Philosophy, that which is considered to be unsurprising, or not unexpected, especially when referring to a result, or the outcome of a debate.

Moldovan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Moldova.

Molecularity - in Astronist Philosophy, to exist on a molecular scale, or to hold molecular characteristics.

Derivatives

Molecularities

Monacan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Principality of Monaco.

Monarchistic - in Astronist Philosophy, a supporter of the principle of having monarchs.

Monauthorial - the instance in which a book, or document is solely authored, an example of which is The Grand Centrality, as is stated by the fact of sole authorship.

Derivatives

Monauthorially

Monauthoriality

Monauthorialism - in centralitology and omnidoxicology, the belief orientation holding that a document or book that is solely written is superior to a book or document that has multiple authors.

Derivatives

Monauthorialist

Monde - relating to a philosophy that can be found in every part of the world; on every continent and in every country.

Derivatives

Mondeful

Mondefully

Mondial - in an Astronist contextualisation, of the reascension of philosophy as described in The Philosophy of Astronism, and more broadly the words, meanings, and consequences of The Philosophy of Astronism, as both affecting, involving, and relating to the entire world, or the entirety of humanity.

Derivatives

Mondiality

Mondially

Mondialism

Mondialement - in Astronist Philosophy, describing a school of thought that can be found in, or holds an influence the world over, in every country on The Earth.

Mongolian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Mongolia.

MongoloAstronistisation - the specific Astronistisation of Mongolian society, either in a macro or micro form.

Derivatives

MongoloAstronistisationism

Monisation - in kosmetrics of Astronist Philosophy, the process in which two or more entities combine to form one, either physically or conceptually, but typically in relation to celestial entities.

Derivatives

Monisational

Monisationally

Monity - in Astronist philosophy, the study and discussion of money; its nature, utilisation, and its effects on human psychology, purely from an Astronist philosophical viewpoint.

Derivatives

Monitism

Monities

Monocentricity - in Astronist Philosophy, a perception of existence that bases all phenomena on their oneness, or the inevitability of their oneness.

Derivatives

Monocentric

Monocentrics - a small branch of study in Astronist Philosophy, specifically Cosmic Philosophy, within wider Astronomy dealing with the concept of one single celestial entity existing independently, rotating independently, and originating independently upon only itself.

Derivatives

Monocentrist

Monocentrical

Monocentrically

Monocentricality

Monocosmology - in Astronist Philosophy, a type of cosmos entirely based upon the perception that cosmical entities, events, and other phenomena are naturally singular, rather than dualistic, as is the belief in bicosmology.

Derivatives

Monocosmologic

Monocosmological

Monocosmologically

Monocosmologist

Monocosmic

Monocosmical

Monocosmically

Monocosmicity

Monocreationism - in Astronist Philosophy, the branch of Creation Theory dealing with the notion that both The Cosmos and The Universe were ultimately created by one being, force, entity, or deity.

Derivatives

Monocreate

Monocreation

Monocreational

Monocreating

Monocreated

Monocreator
Monocreators
Monocreacionist

Monodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of The Aesthetic Cosmos within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Monodox
Monodoxic
Monodoxical
Monodoxically

Monofinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that all finalities and ultimations are essentially singular without any influence from other finalities.

Derivatives

Monofinalism
Monofinalities
Monofinalist

Monogramation - in Astronist Ornamentation, the process of using monograms, or letters, in ornaments, either in subtlety or in plain sight.

Monogramology - a branch of study as part of Logology within wider Astronology dealing with the analysis and symbolical interpretation of Astronist monograms.

Derivatives

Monogramologist
Monogramologic
Monogramologically
Monogramological

Monomania - in an Astronist contextualisation, relating to the obsessive enthusiasm and everlasting preoccupation that Brandon Taylorian felt, and experienced when founding and establishing the entirety of The People's Constitutional Company of Jesse Millette, and wider Millettaria.

Derivatives

Monomanian
Monomanial
Monomanially
Monomaniality

MonoAstronistisation - the process of Astronistisation in an isolated environment or in a singular procedure.

MonoAstronistisationism - the process of Astronistisation in an isolated form as separate from wider society is the most effective way of receiving benefits from the process of Astronistisation.

MonoAstronism - a school of thought in The Philosophy of Astronism holding that the philosophy must only be viewed and adhered to in isolation, and without any connection made to any other philosophy, or method of thought.

Derivatives

MonoAstronist

Monomillettistic

Mononess - in Astronist Philosophy, to be ultimately created or originative from one singular entity.

Mononism - in Astronist Onomatology and in wider Astronist Culture, the system and style of all Astronist names that uniquely follow a mononymous structure, of which all officially recognised names are listed within *The Grand Registerium of Astronist Onomatology*.

Derivatives

Mononist

Mononym

- a type of term relating to an Astronist character, typically in Mystology, who is only name by one name.
- in Astronist Onomatology, relating to the mononymous system of Astronist names, as listed in *The Grand Registerium of Astronist Onomatology*.

Derivatives

Mononymous

Mononymously

Mononymic

Mononymical

Mononymically

Mononymity

Monoperature - in Astronist Philosophy, to be without temperature fluctuations, or for there to be no influence of temperature to entity or event in any way.

Monophilosophy - in Astronist Philosophy, considering a philosophy in isolation from all other philosophies.

Derivatives

Monophilosophical

Monophilosophically

Monophilosophicality

Monoplanetism - in Astronist Philosophy, the instance of a species, or civilisation only reside upon one planet, such as humanity in our current circumstances, but also relates to the belief that a species, or civilisation should remain on one planet only, and should not expand to other worlds, and therefore stands in direct oppositism to the beliefs held in the Astronist Tradition.

Derivatives

Monoplanetist

Monoplanetistic

Monoplanetistically

Monosemy - in an Astronist contextualisation, the state in which an Astronist term has just one meaning.

Derivatives

Monosemic

Monosemous

Monoultimation - in Astronist Philosophy, especially in Creation Theory, the notion maintaining that The Cosmos is ultimately going to end in some form of oneness, or singularity.

Derivatives

Monoultimational

Monoultimationally

Montenegrin Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in Montenegro.

Montenegrin Prosvetljenje - the root term for Montenegrin Astronism.

Monter - in Astronist Philosophy, to develop a brand new discipline of philosophical study and contemplation, and to have it accepted by The Institution of The Philosophy of Astronism.

Derivatives

Monteration

Monterative

Monteratively

Monterer

Monteress

Monteral

Monterally

Montserratian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in Montserrat.

Monumentalism - in Astronist Architecture, the principle of architectural design and construction holding that all buildings, and all parts and ornamentations of buildings must be monumental in both their scale, and in their beauty, and even more so to serve the masses; to inspire wonderment, knowledge, ambition, and imagination.

Derivatives

Monumentalist

Monumentalistic

Monumentation - in Astronist Ornamentation, the specific application of an ornamental pattern onto a monument.

Moonine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of July.

Moon laudation - in Astronist Philosophy, specifically within Cosmic Devotion, relating to the particular type of laudation over The Moon as an entity separate to moons in general in The Cosmos.

Moonology - the study of all celestial bodies categorised as moons involving their features, potentials and their topographies and geologies, as distinct from the study of just the Moon of the Earth.

Moonstream - in Astronist Philosophy, the optical phenomena in which the moon's light is obscured to the point at which two beams of light are visible on either side of the celestial.

Derivatives

Moonstreams

Mor - in Astronist Philosophy, the philophon for the discipline of morphology.

Moratorion - in Astronist Philosophy, as first outlined in the discourse known as The Principle of Moratorion, the firmly held stance in the Astronist Tradition that religious institutions, especially those in opposition to certain cosmical concepts, such as that of sentient life, have no authority, concern, nor business with interfering in cosmical affairs and contemplations, especially when such interferences are considered either irrelevant, or regressive, and thus, negatively impact upon those individuals whom wish to keep their faiths, but also enjoy being philosophical.

Derivatives

Moratorate

Moratorative

Moratoratively

Moratorator

Moratoratee

Moratorational

Moratorated

Moratorating

Moratorism - the lawful actioning of the initial concept of moratorion from Astronist Philosophy, and typically involves either the permanent prohibition, or temporary fining, or banning, of religious institutions and individual preachers whom openly and publicly preach about cosmical affairs, especially when such individuals and institutions have been proven to spread falsities regarding such issues, and may be enforced and implemented in a variety of different ways depending on the location, the laws prescribed, and the severity of the falsities.

Derivatives

Moratorist

Moratoristic

Moratoristical

Moratoristically

Morcellement - in Astronist Philosophy, the group of activities involved with commercialising The Philosophy of Astronism and preparing it to be seen by the public masses in a particular country.

Moreso - in Astronist Philosophy, a popular term used in The Omnidoxy denoting more, or further than that which has been said.

Morgatius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Aviance and Mulig, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Morgatian

Moribond - in Astronist Philosophy, collectively relating to all references to death in The Grand Centrality of The Philosophy of Astronism, and thus, relating to the Astronist philosophical approach to death and its implications.

Derivatives

Moribondal

Moribondity

Moroccan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and politics in the Kingdom of Morocco.

Moroccan Tanwir - the root term for Moroccan Astronism.

Morphation

- change smoothly from one image to another by small gradual steps
- in Astronist Philosophy, the figurative change in a character, place or idea.

Derivatives

Morphational

Morphationally

Morphationality

Morphel - in Astronist Architecture, a series of sculptures, or figurines usually found atop an Astronist building, or gardenry outbuilding that depict the morphation process of the initial figurine to the final one; typically one of greater knowledge, triumph, and physicality.

Derivatives

Morphellic

Morphenment - in Astronist Architecture, similar to a morphel, a series of sculptures, or figurines usually in the form of a figurecrown that are made distinct by the change in perspective from one to the next. Typically, they are found in sequences of four; a front view of the figurecrown, a back view, a left view, and a right view.

Derivatives

Morphenments

Morphenmental

Morphism - an art movement within Astronist Art characterised by the depiction of a particular character, or place and its gradual depreciation, or appreciation through different paintings, or illustration, typically positioned side by side in chronological order.

Derivatives

Morphist

Morphistic

Morphistically

Morphocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as distorted beings, as morphed beings, or as the creator(s) of morphed worlds especially in Astronist Art.

Morphology - a large discipline of study in Astronist Philosophy dealing with the philosophical standpoint and concepts on the formations, structures, and shapes of celestial objections, or The Cosmos, or The Universe themselves.

Derivatives

Morphologist

Morphological

Morphologically

Morzius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second of the three sons of Serendipitine and Jaggus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Morzian

Morzun - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Zukeen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Morzunian

Mosie - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Mosian

Mosic

Mosthigh - in Astronist Philosophy and omnidoxicology, a popular adjective used in The Omnidoxy denoting that which is to be raised to the highest level in whatever context.

Motility - in Astronist Philosophy, relating to mental responses to a stimulus rather than physical, especially in the context of a philosophical debate, during which one may attempt to suppress their physical reactions, which are known as somatic reactions, so as not to seem weak or to become undermined.

Derivatives

Motilities

Motilic

Motilical

Motilically

Motilitive

Motilitively

Motional - a document that is subject to movement and addition beyond its original state.

Motionalism - a school thought in The Philosophy of Astronism concerned with the motional components of the philosophy, and how these such components morph to suit different societies and cultures, either in the present day, or in a future time period.

Derivatives

Motionalist

Motionalistic

Motionality - a large branch of study within Astronist Philosophy as part of wider Astronomy dealing with the concept of motion mainly in its abstract form.

Derivatives

Motionalities

Motionalical

Motionalically

Motionist

Motional Figurehead - also Motional Leader, a term given to describe the ever-changing appearances, personalities, and natures of The Five Astronist Characters, especially Jesse, as the central figures of The Philosophy of Astronism.

Motionality - in Astronist Philosophy, an instrument of study pertaining to the movements of celestial entities in relation to other celestials, as well as the cosmic environment in which they reside, and is an instrument that is majoratively concerned with a physical context, rather than an abstract or metaphorical one, which is commonplace for many of the other instruments of study of the Astronist philosophical tradition.

Derivatives

Motionalities

Motional Philosophy - a term given to describe a type of philosophy that is structured so that the components of its foundations, appearance, and application are interchangeable and are structured in order to change as societies develop, the first of which being The Philosophy of Astronism.

Motivity - a major branch of study within Astronist Philosophy as part of wider Astronomy dealing with the concepts of motivation, incentive, and intention during decision-making, from a strictly philosophical standpoint, and invokes other branches of philosophical studies such as morality, and ethics.

Derivatives

Motivist

Motivities

Motivical

Motivically

Mõtleja - the most common demonym for a follower of The Philosophy of Astronism in the Estonian language.

Derivatives

Mõtlejas

Mountation - in observology of Astronist Philosophy, conceptually relates to the way by which a philosopher may use facts, theories, and evidence to support and justify their opinions, and physically relates to the instruments used to support an astronomer's observational equipment.

Derivatives

Mountative

Mountational

Mouvance - in Astronist Philosophy, relating to the extent of the sphere of influence of either The Philosophy of Astronism generally, or a particular school of thought, or denomination in a particular country, or across a group of countries.

Derivatives

Mouvancy

Moxazine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Trezine and Halgus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Moxazinian

Movement - a denomination of Astronism that spans across more than one country.

Mozambican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Mozambique.

Mpandinika - as well as the demonym of Filozofa, the most common demonym for a follower of The Philosophy of Astronism in the Malagasy language.

Derivatives

Mpandinikas

MPI - the acronym for The Astronist Photographic Institute.

Mpiànatra - derived from the Malagasy language, a term relating to a student of an Astronist phrontistery in Madagascar.

Derivatives

Mpià

Mpiàsa

- derived from the Malagasy language, a term relating to an employee of The People's Constitutional Company of Jesse Millette, or one of its organisations, or subsidiaries in Madagascar.
- derived from the Malagasy language, a term relating to the character of Cora Nixon, the housekeeper of Richard Millette, Jesse Millette's father.

Mpitàri-draharàha - derived from the Malagasy language, a term relating to the Chairman of The People's Constitutional Company of Jesse Millette.

Mtaalamu - the most common demonym for a follower of The Philosophy of Astronism in the Swahili language.

Derivatives

Mtaalamus

Mtatsogh - the most common demonym for a follower of The Philosophy of Astronism in the Armenian language.

Derivatives

Mtatsoghs

Muduh - in Arabic, the term given for fashion, or the fashion industry, or the distinct fashion styles and designs of Astronist Fashion.

Mufakir - the most common demonym for a follower of The Philosophy of Astronism in the Arabic language.

Derivatives

Mufakirs

Mughamara - in Arabic, the term given for adventure, specifically an adventure story, and one featuring The Five Astronist Characters.

Muhalat - in Arabic, the term given for the concept of achievement, especially in Astro-Arab philosophy.

Muhtamal - in Arabic, the term given for the concept of potential, or potentiality, especially in Astro-Arab philosophy.

Mulig - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Aviance, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Muligian

Mullion - in Astronist Ornamentation, a type of border, or bordering separating ornamental patterns from one another.

Multicrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the creators(s) of multiple worlds, especially in Astronist Art.

Multicreationism - in Astronist Philosophy, a branch of Creation Theory holding that there exists a multitude of creations and originations for both The Cosmos and The Universe rather than just one creation path or just one origination, as is stipulated in monocreationism, and so multicreationism is the oppositism to monocreationism.

Derivatives

Multicreate

Multicreation

Multicreational

Multicreating

Multicreated
Multicreator
Multicreators
Multicreationist

Multidenominationalism - in Astronist Philosophy, also known as combinationism, a type of adherence to The Philosophy of Astronism characterised by a fusion between two or more different denominations or schools of thought of the Astronist Tradition, thus forming unique combinations of philosophical adherence.

Derivatives

Multidenominationalist
Multidenominationalistic
Multidenominationalistically

MultiAstronistisation - the process of Astronistisation occurring in parallel with, but indirectly to, another process of Astronistisation, most typically in a neighbouring country, society, industry, or group.

Multipitch - occurs when there are two shapes forming one mission patch or spacecraft emblem, typically with one shape overlapping the other.

MultiAstronistisationism - the belief that the process of Astronistisation in multiple forms in parallel is the most effective and efficient way of the Astronistisation of an area or any other entity.

Multitudinal - in Astronist Philosophy, relating to a multitude of something, either physically, or conceptually.

Multiverse - in Astronist Philosophy, the notion that there exists not just one of The Universe as is traditionally held by the Astronist Tradition, but a multitude of universes beyond The Cosmos that remain both unconceivable and unreachable due to our positions within The Cosmos.

Derivatives

Multiversal
Multiversally
Multiversality
Multiversism
Multiversalism
Multiversalist

Multiversism - a branch of knowledge in The Philosophy of Astronism concerning the study and centrality of the concept of there existing multiple universes, and its implications on philosophical thought, theology, and cosmology.

Derivatives

Multiversist
Multiversal
Multiversic
Multiversically

Mùlù - in Mandarin Chinese, the informal term given for The Grand Catalogue.

Munazama - in Arabic, the term given for organisation, and specifically the particular in which The People's Constitutional Company of Jesse Millette, or any other Astronist subsidiary is organised, or may also refer generally to an Astronist organisation.

Munhaj Dirasiun - in Arabic, the term given for the curriculum of Astronist Education, or for a particular subject within Astronist Education.

Municipalitim - also known as cantonism, the banking mechanism only practically and legally actionable in nations who recognise municipalities as autonomous or semi-autonomous from the federal government. This banking mechanism entails the emphasis of the banking autonomy of a municipality and stipulates that banks within the municipality are only legally obligated to act in accordance with the municipal banking laws, rather than the federal laws. Therefore, banks outside the municipal jurisdiction may be subject to additional laws that inhibit their abilities to affectively benefit their clientele.

Munimentum - in Astronist Philosophy, the action and instance wherein one defends one's philosophical adherence, especially in face of attack, ridicule, and cast doubt.

Munster - in Astronist Propaganda, the collective depiction of buildings, especially those of philosophical basis, in propaganda pieces.

Murahiqa - in Arabic, the term given for adolescent, especially when The Five Astronist Characters are depicted as such.

Murakabuh Fadaiyyah - in Arabic, the term given for a spacecraft, especially when relating to Astro-Arab and Cosmic philosophy.

Muraqab - in Arabic, the colloquial term given for an Astronist observatory.

Mûrement - in Astronist Philosophy, a contribution to a philosophical argumentation that is particularly shrewd and well thought out; strategic and cunning of the philosopher.

Mûrissement - in Astronist Philosophy, relating to the development stages of a school of thought, concept, theory, or discipline, especially before its public release, or scholarly critique.

Musawat - in Arabic, the term given for the concept of equality, especially in Astro-Arab philosophy.

Museology - in an Astronist contextualisation, the study, and practice of organising, arranging, and managing of an Astronist museum.

Derivatives

Museological

Museologically

Museologist

Musidoxy - in Astronist Music, the newfound system of musical education founded and utilised within the Astronist musical tradition, and is characterised by its demanding, and challenging

structure, but also by its emphasis on composition as integral to higher musical understanding and knowledge, rather than just instrument playing.

Derivatives

Musidoxic

Musidoxical

Musidoxically

Mustaqbal - in Arabic, the term given for the concept and reference of the future, or the future review, in Astro-Arab and Cosmic philosophy, or may also refer to the future plans of The People's Constitutional Company of Jesse Millette.

Mütəfəkkir - the most common demonym for a follower of The Philosophy of Astronism in the Azerbaijani language.

Derivatives

Mütəfəkkirs

Mutamar - in Arabic, the term given for a conference, especially an official one conducted by The People's Constitutional Company of Jesse Millette for some particular subject.

Mutaqaddim - in Arabic, the term given for the word, advanced, and typically is associated with Advanced Philosophy.

Mutationism - also known as Mutationist Philosophy, a school of thought in The Philosophy of Astronism which is most typically manifested in a revival movement and typically claims that its version of the philosophy is the original's natural mutation in both form, structure, and maturity.

Derivatives

Mutationist

Mutationistic

Mutationist Philosophy - another term for Mutationism.

Mutual Appropriation - a type agreement of mutuality between two Astronist organisations, or subsidiaries involving their shared obligations to spend a limited budget received from The People's Constitutional Company of Jesse Millette.

Mutual Association - a type of agreement of mutuality between two Astronist organisations, or subsidiaries involving the fact of their mutual ownership by the same organisation, The People's Constitutional Company of Jesse Millette.

Mutual Constitution - a type of agreement of mutuality between two or more Astronist organisations involving their acknowledgement of their mutual association through both being obligated to The Grand Constitution of The People's Constitutional Company of Jesse Millette.

Mutual devotion - in Astronist Philosophy, particularly within occurrology, the instance in which two people share the same devotion to The Cosmos in general, or any one of its progeny, or phenomena simultaneously with one another; essentially, any form of cosmic devotion that is initiated and conducted simultaneously, especially at an occurrencial event.

Derivatives

Mutual devotionist

Mutual Foundation - a type of agreement of mutuality between an Astronist organisation, or subsidiary and the fact of its ownership by The People's Constitutional Company of Jesse Millette, typically due to the fact that such an ownership is not legally recognised.

Mutuality - one of the most integral aspects of the structure of The People's Constitutional Company of Jesse Millette, a shared understanding of conjoinment, or ownership, between two or more different Astronist organisations, usually when there is no official legal connection between the two entities.

Mwang - a follower of the denomination of The Philosophy of Astronism, known as Mwangazaism.

Derivatives

Mwangs

Mwangazi

Mwangazis

Mwangazaism - a large overarching denomination of The Philosophy of Astronism that encompasses several main derivations and is most predominantly adhered in the countries of eastern Africa, the largest of which derivations consist of Burundian, Eastern Congolese, Kenyan, Ugandan, and Rwandan forms.

Derivatives

Mwangazaist

Mwangazan

Mwangazic

Mwangazian

Mysliciel' - the most common demonym for a follower of The Philosophy of Astronism in the Belarusian language.

Derivatives

Mysliciel's

Myśliciel - the most common demonym for a follower of The Philosophy of Astronism in the Polish language.

Derivatives

Myśliciele

Myslitel' - the most common demonym for a follower of The Philosophy of Astronism in the Russian and Slovak languages.

Derivatives

Mysliteli

Myslitelia

Myslitel - the most common demonym for a follower of The Philosophy of Astronism in the Czech language.

Derivatives

Myslitel's

Myslitelé

Myslytel' - the most common demonym for a follower of The Philosophy of Astronism in the Ukrainian language.

Derivatives

Myslyteli

Myst - a story with a mystical, theological or cosmological theme, setting or character.

Derivatives

Mysts

Mysteriosity - in Astronist Philosophy, an instrument of study dealing with the unknown elements and entities of The Cosmos, as well as the exploration of the mysterious nature of The Cosmos itself.

Derivatives

Mysteriosities

Mysticise - in Astronist Philosophy, especially in Cosmic Alchemy, to enshroud an entity, a practice, a process, or a concept in mysticism so as to be able to contemplate it cosmoalchemically.

Derivatives

Mysticisation

Mysticising

Mysticised

Mysticiser

Mysticist - in Astronist Philosophy, a follower of Astronist Mysticism.

Derivatives

Mysticists

Mysticistic

Mysticistically

Mysticist-Philosopher Divarication - in pneumovology of Astronist Philosophy, the appellation for the notion that philosophers and mysticists of the Astronist Tradition are fundamentally set on different paths by their divaricated ambitions.

Mysticy - in Astronist Philosophy, relating to the unknowns, or the mysterious celestials and events in occurrence within The Cosmos, and is closely associated with the instrument of study of mystery, and is commonly used in a Cosmo-Alchemic context.

Derivatives

Mysticies

Mysticial

Mysticially

Mysticity

Mystological - relating to, based on, or appearing in mysts or mystology.

Mystologise - in Astronist Philosophy and Mystology, the process of giving a concept certain characteristics so that it may be converted into a myst or mystology, a key identifier of which is a

general metaphoric atmosphere, consistent idealisation, and greater usage of appellations for the purpose of better storytelling, or for greater impact.

Derivatives

Mystologising

Mystologised

Mystologisation

Mystologisational

Mystologisationally

Mystologist

- a person who studies the genre of Mystology.
- a person who artistically contributes to the genre of Mystology.

Mystology - a genre of stories, especially those with a mystical, theological or cosmological setting, theme or character.

Mytra - in Astronist Philosophy, known as The Mytra in Astronist Cosmology, one's individual, unique, and consequential relationship with the entity that is known as The Cosmos; a combination of one's physical, emotional, spiritual, mental, and philosophical interaction with, perception of, and relationship to The Cosmos and its celestials.

Derivatives

Mytral

Mytrality

Mytralist

Mytralistic

Mytrinism - in pneumovology of Astronist Philosophy, the philosophy associated with The Mytra as part of the Astronist Cosmology and involves its expensive study and contemplation.

Derivatives

Mytrinist

Mytrinists

Mytrinistic

Mytrinistically

Mytriness

Mytrinesses

Mytriner

Mytriners

466 terms

Nadence - in Astronist Philosophy, one of the three dimensionalities of The Cosmos demonstrated at the lowest points of existent entities, and exists in direct oppositism to the zenithence.

Derivatives

Nadencial

Nadency

Nadirum - a term of Orrology, relating to perceiving an orrery from beneath it.

Naeran - in Astronist Philosophy, relating to the night, especially a starry night sky.

Naeran Principle, The - in Astronist Philosophy, and within Mortology, the principle holding that all klemation ceremonies must take place during the night when the sky is clear and the stars are either entirely, or at least partly visible.

Nahana - the most common demonym for a follower of The Philosophy of Astronism in the Sesotho language.

Derivatives

Ba Nahana

Nahanas

Naimah - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Naimahan

Naimahic

Najima - in Astronist Architecture, specifically in Arab Architecture, an eight-pointed star found most commonly above the portrances of Astronist buildings, or atop the entire building.

Derivatives

Najimas

Nàk Khid - the most common demonym for a follower of The Philosophy of Astronism in the Thai language.

Derivatives

Nàk Khids

Nàmana - derived from the Malagasy language, a term relating to some external person, organisation, or nation state that is considered a friend, or ally to The People's Constitutional Company of Jesse Millette.

Namibian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Namibia.

Nanonic Epoch - in Astronist Philosophy, a period within epochology that covers both the Quark Epoch and the Photon Epoch of mainstream cosmology and is the epoch in which gravitation and

electromagnetism had taken their currently perceived forms in the development of The Cosmos.

Nao - in Astronist Philosophy, the philophon for the discipline of naology.

Naology - an Astronist Subject dealing with the general study of philosophical buildings, especially those of an Astronist philosophical culture, style, and origination, and the comparison of philosophical buildings, and their usages across regions, nation states, and different planets. *The Book of Naology* outlines the way in which Astronist philosophical buildings are advised to be preserved, managed, and run as both enterprises, but also for philosophical devotion, and for academic and scholarly usage.

Derivatives

Naologic

Naological

Naologically

Naologist

Narrative - in an Astronist contextualisation, also known as The Narrative, relates to the overarching story of an Astronist series, a couple of books, or just a singular book.

Narrativism - in Astronist Propaganda, a style of propaganda that depicts a story, or suggests at least part of a story.

Narratology - in an Astronist contextualisation, the critical study and analysis of the various narratives of Astronist stories; their themes, characteristics, conventions, and symbolism.

Derivatives

Narratological

Narratologically

Narratologist

Narrowsome - in Astronist Philosophy, especially of a concept, small in scope so as to suggest its inferiority.

Narrowthought - in Astronist Philosophy, to think, or act, or to hold a mentality that is not in alignment with the Astronist Tradition's opinion about the possibilities of The Cosmos and humanity's place and role within it, and is the oppositism to openthought.

Derivatives

Narrowthinking

Narrowthinker

Nascent

- in an Astronist contextualisation, relating to the time period just after the founding of The People's Constitutional Company of Jesse Millette referring to the fruition of its existence, its early development, and Brandon Taylorian perceiving its potential.
- in an Astronist contextualisation, relating to the evaluation of the potential of a business, or subsidiary of The People's Constitutional Company of Jesse Millette, especially when making a decision to make an investment towards it.

Derivatives

Nascency
Nascential
Nascentially

Nastassia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Nastassian
Nastassic

Nataterly - in Astronist Architecture and Naology, a swimming center, or room in which swimming facilities, are paired with Astrational practices, especially when within a larger Astronist building, or complex, or one that is sponsored by The People's Constitutional Company of Jesse Millette, or one of its subsidiaries.

Derivatives

Natateries
Nataterial

Naṭcattira vīṭu - derived from the Tamil language and used in Tamil Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Nathanyel - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Nathanyelic
Nathanyelian

National Association - the marketing strategy of internationalisation wherein the icons of a nation are utilised in the marketing of products, such as the national flag, the national anthem, and any national figureheads.

Nationalised Brandation - the process of branding a product, character or idea in close accordance to the policies and desires of the ruling government.

Nationalism - a school of thought in The Philosophy of Astronism that is most widely known through its applicative forms in art, culture, and literature, and its representation by the depiction of the Astronist characters conducting its principles, especially in the association of the philosophy to a particular country, and nationality. The school generally encompasses the ideas of national pride, the preservation of national identity and homogeneity, and the conservation of traditional values, and principles, but do not advocate for violent means to achieve such goals.

National Astronism - the construction and establishment of the philosophy of Astronism under the values, religious beliefs, government and social orders of a nation, in order to create a national philosophy.

Nationalise - in an Astronist contextualisation, the occurrence of a denomination, school, or branch of The Philosophy of Astronism whereby it adapts to the culture, people, and identity of a particular nation state, such as German Astronism, or American Astronism.

Derivatives

Nationalisation

Nationalisationism

Nationalised Astronism - a type of Astronism that has been adjusted to suit, and to become attractive to people of a particular nationality, especially those within distinct worldviews, or national mindsets.

National Philosophy - a widely disseminated and lauded philosophy underpinning the values, beliefs and social orders of a nation, usually for the betterment of the peoples of that nation.

Nationship - in Astronist Philosophy, another term for nationhood.

Native - in an Astronist contextualisation, relating to a denomination, branch, or school of The Philosophy of Astronism whose origins occurred in a particular country, especially when originating from a country from which The Philosophy of Astronism did not originate.

Nativism - in Astronist Philosophy, the belief in the innateness of mental capacities, mental structures, and conceptualisations in the mind rather than these being established through learning.

Naturalise

- in Astronist Music Theory, the process of turning a sharpened or flattened note to its natural root note.
- in an Astronist contextualisation, the official process of redirecting a project back to its root objective, typically if it has strayed from its original course, purpose, or objective.

Derivatives

Naturalisation

Naturalism

- in Astronist Philosophy, the belief and philosophical approach holding that humans are part of nature with no higher purpose beyond being minute products of The Cosmos in The Universe, and typically involves the disbelief of an afterlife.
- in Cosmic Art, as a derivation of Astronist Art, an artistic style depicting actual celestial entities, such as in astrophotography, rather than imagined, or artificial celestial entities.

Derivatives

Naturalistic

Naturalistically

Naturalist

Naturality - in Astronist Philosophy, an important topic of discussion dealing with the debate on the extent to which something is natural in a particular setting, or context, or may refer to a discussion about whether a certain event, process, or method is conducted in the most natural of ways, and is in this way distinct from the topic of naturity.

Derivatives

Naturalities

Natural satellite - in Astronist Philosophy, any non-technological or manmade object in orbit around a celestial body, typically asteroids, dust, or perhaps even moons themselves.

Nature - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, the basic and intrinsic qualities that are inherent to the proper functioning of the Company; those characteristics which make the Company distinct from all others.

Naturity - in Astronist Philosophy, one of the important instruments of study and topics of discussion centring around the nature of certain entities, thus evoking larger discussions of the purpose, origin, and fate of the entity in question, and typically serve a foundational and initial role in philosophical discussions, especially in Cosmic Philosophy, and is also closely related to the instruments of study known as rationality, motionality, orderity, functionality, and many others.

Derivatives

Naturities

Natural Provider - in Astronist Civicology, the natural phenomenas that directly benefit the town, city, or space colony depicted in the civicological illustration, especially in terms of their defensive, agricultural, and climatological advantages.

Naturology - in Astronist Philosophy, a discipline of study focusing on the relations between nature and The Cosmos, the nature of the natural world, the diversities of natural worlds, and comparisons between environmental nature and cosmic nature with its major practice being cosmoapplication.

Derivatives

Naturologic

Naturological

Naturologically

Naturologist

Nauruan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Nauru.
- the denomination of The Philosophy of Astronism that is most predominantly followed in Nauru, by the Nauruan peoples.

-neb - in Astronist Onomatology, a suffix used for Astronist names, in reference to the nebulas of The Cosmos.

Neb- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the nebulas of The Cosmos.

Nebulaenym - a type of term relating to the name of a nebulae as appointed by an Astronist organisation.

Derivatives

Nebulaenymic

Nebulaenymity

Nebulaic - relating to nebulae, their shapes, structures, natures, colours, and formations.

Derivatives

Nebulaical

Nebulaically

Nebulaic Conformation - in Cosmic Art, as a derivation of Astronist Art, the natural and artificial depiction of a recognisable creature, person, or place in the form of a nebulaic cloud.

Nebuline - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of November.

Nebula Day - in The Grand Astronist Calendar, a commemorative and celebratory day dedicated to the wondermentation, adoration, and laudation specifically to nebulas of The Cosmos, and is characterised by nebulaic related events for the public in planetariums, and other Astronist philosophical buildings. This always takes place on 12th Ellenine, which translates to 14th April in the Gregorian calendar.

Nebulaic Formation - a branch of formatology dealing with the formations of nebulae from a purely philosophical perspective.

Nebular Hypothesis - in Astronist Philosophy, the theory holding and focusing on the fact that nebulaic matter is instrumental in the development of star systems.

Nebulashia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth and final daughter of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Nebulashian

Nébuleusement - in Astronist Philosophy, in philosophical argumentation, a contribution, the meaning or purpose of which is considered vague by the other debaters.

Necessitate - in an Astronist contextualisation, of an item to discuss during a meeting, or during an Astronist congressional session, push the item to the forefront of a meeting due to its urgency, and imperativeness.

Derivatives

Necessitation

Necessitatory

Necessitator

Necessitatee

Necronym - a type of name given to an Astronist character after their canonical death, an example of which would be Jesse The Champion.

Derivatives

Necronymic

Necronymous

Necronymity

Needle - in Astronist Architecture, and also as part of gardenry, a tall and thin structure typically in the centre of a courtyard resembling a needle shape, and atop of which either a point, a small figurine, or a star is affixed.

Neepta - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the only daughter of Delicia and Uommen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Neeptian

Negate - in an Astronist contextualisation, the action undertaken wherein the purpose, or objectives of a subsidiary of The People's Constitutional Company of Jesse Millette are reversed.

Derivatives

Negational

Negation

Negator

Negatee

Négativement - in Astronist Philosophy, in philosophical argumentation, of a debater, to reply negatively to a proposed theory, concept, or opinion by a fellow debater.

Neglactic - in Astronist Foreign Relations, specifically as part of the diplomatic policy and principle of provisionism, the instance wherein an external entity to The People's Constitutional Company of Jesse Millette has not accepted a proposal notion from the Company to establish formal diplomatic relations in alignment with the details of the proposal.

Derivatives

Neglacticism

Neglactical

Neglactically

Neglacticist

Negligence - in an Astronist contextualisation, wherein a subsidiary, project, or another procedure of The People's Constitutional Company of Jesse Millette is not managed under the proper circumstances, and so, leads to its eventual failure.

Derivatives

Negligency

Negotium - derived from Latin, in Astronist Philosophy, relating to philosophy as a commercial industry, or support for the idea that a philosophy should be run as a brand and company.

Neighbourship - in Astronist Philosophy, relating to the physical and the philosophical proximity between two people, or two groups, and in terms of Cosmic Philosophy, the physical proximity between two or more cosmical entities.

Neocatastrophism - in sentientology of Astronist Philosophy, one of the solutions provided by the Astronist Tradition to the Fermi Paradox characterised by the belief in the occurrence of major planetary catastrophes which halt the development of life through world extinctions.

Derivatives

Neocatastrophist
Neocatastrophistic
Neocatastrophistically

Neologism - in an Astronist contextualisation, a newly coined word, or phrase from an Astronist institution, or relating to Astronist philosophy, culture, and nomenclature.

Neology - an Astronist Subject dealing with the study of the creation of the Astronist Terminologies, and their integrations and interactions with already existing words and terminologies, as well as the creation of new Astronist words after the initiation words listed in The Grand Lexicon of Astronology.

Derivatives

Neologic
Neological
Neologically
Neologist

NeoAstronistisation - the process of Astronistisation in a new or revived form or procedure.

NeoAstronistisationism - the belief that a new or revived procedure of Astronistisation is the only way to properly and fully succeed in its implementation.

NeoAstronism - a new or revived form of The Philosophy of Astronism.

NeoAstration - a new or revived form of the practices and precepts of Astration.

-nep - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Neptune.

Nep- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Neptune.

Nep - in Astronist Philosophy, the philophon for the discipline of neptunology.

Nepalese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federal Democratic Republic of Nepal.

Neph - in Astronist Philosophy, the philophon for the discipline of nephology.

Nephial - in Astronist Philosophy, relating to clouds and concentrations of stardust in The Cosmos, such as nebulae.

Nephial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families including nebulae, proplyds, haloes, and molecular clouds, the familiarch of which are nebulae.

Nepholation - in Astronist Philosophy, the instance in which one's view of the night sky is obstructed due to clouds, thus stopping astronomical observation and cosmic devotion.

Nepholicity - in Astronist Philosophy, the instance, fact, and period during which cloud cover occurs.

Derivatives

Nepholic

Nephological

Nephologically

Nephology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of clouds in relation to the wondermentation of The Cosmos, and involves the newfound concept of Nepholism which holds that clouds are the main natural obstructions to cosmical wonderment.

Derivatives

Nephologic

Nephological

Nephologically

Nephologist

Nepholism

Nepholist

Nepholistic

Neptulabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Neptune and its fourteen moons.

Derivatives

Neptulabes

Neptune Day - in The Grand Astronist Calendar, also known as Neptunian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Neptune itself as one of the classical planets, and is characterised by decorations of Neptune, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Neptune, and its place in The Cosmos as a whole. This always takes place on 17th Zaarine, which translates to the 27th November in the Gregorian calendar.

Derivatives

Neptunian Day

Neptunology - in Astronist Philosophy, specifically as part of Cosmic Philosophy, the discipline dealing with the philosophical contemplations of the Classical Planet of Neptune.

Derivatives

Neptunologic

Neptunological

Neptunologically

Neptunologist

Nescience - in an Astronist contextualisation, of a person who does not follow, or is interested in The Philosophy of Astronism, or more broadly, The Cosmos itself and its importance to humanity from an Astronist philosophical worldview perspective.

Derivatives

Nescient

Nesciently

Nescient Era - part of The Standard Astronomical Calendar, the period of time before the first human being went into outer space, also termed of the Prior To Peregrination period, or PTP.

Nettement - in Astronist Philosophy, in the context of philosophical argumentation, of a debater, to speak in clarity and eloquence.

Neutralism - in an Astronist contextualisation, the official policy, or stance upheld by The People's Constitutional Company of Jesse Millette on an item of congressional discussion, or relations between the Company and an external entity.

Neutrotius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Neutrotian

New Age Rights - an Astronist Subject dealing with the entirety of rights that arose after the beginning of humanity's exploration of The Cosmos and typically revolve around spacial settings and the issues that branch from this.

New Antiquity - the principle within Astronist Fashion, Rendition, Art, and Architecture holding that the Astronist approach to these creative and visual artistic expressions and outlets is to hark back to and be inspired by pre-modernist and pre-contemporary eras of ostentation, heavy ornamentation, and individually crafted items, whilst also adding the symbols, imageries, and character that the Astronist Style is known and distinguished for, so as to forge a new era of Astronist inspired antiquity.

New Caledonian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in New Caledonia.

New Culture - an Astronist Subject dealing with the study of cultures of different newly discovered planets and the peoples of societies and civilisations of those planets, as well as their similarities and differences to Earth and human cultures.

Newel - in an Astronist contextualisation, relating to the central supporting structure of The People's Constitutional Company of Jesse Millette, usually The Governing Ministry.

Newfounder - a person that discovers The Philosophy of Astronism and becomes an adherent of it during their adulthood rather than being taught about it in school, or adhering to the philosophy because of one's familial adherence.

Derivatives

Newfoundership

Newfounders

New Knowledge - in Astronist Philosophy, literally relating to the new discoveries of The Cosmos that philosophers must then incorporate into their ideas and opinions derived from The Philosophy of Astronism and The Omnidoxo, and typically refers to these collectively.

New Life - in Astronist Philosophy, an appellation collectively referring to life beyond The Earth, and life other than the human civilisation.

Newmasonic - relating to the reformed *Order of Newmasonry*.

Newmasonry - the newfound body of practices, principles, and philosophy of the *Order of Newmasonry*.

New Mythology - in an Astronist contextualisation, a broad and newfound term relating to the period in mythological tradition that arguably began with the development of The Philosophy of Astronism, and the establishment of Cosmic Mythology, and wider Astronist Mythology, and traditionally places a distinct focus on the future of humanity, the exploration of The Cosmos, and humanity's place within it as it explores new worlds, and is also said to include many science fiction narratives, most notably, the Star Wars franchise, though this may be disputed.

New Philosophy - a group of philosophies, most prominently The Philosophy of Astronism, as characterised by their distinct application and interaction with other religions, political ideologies, and philosophies, especially in the form of National Philosophy.

New Realism - also known as Astronist Realism, an art movement within Astronist Art that considers its foundations to be the classical Realism art movement, and is typically characterised by the representation of people, places, or any other subject in a way that is true to sight, and may either reflect the daily lives of people, or may be used for propaganda purposes to represent what is called The New Reality, which is traditionally a utopian representation of people, typically The Five Astronist Characters, in such a way that suggests it is attainable for the future of the current society, or the individual.

Derivatives

New-realist

New Republics - a genre within Astronist literature denoting the details of revolution, state establishment and the struggles, hardships and tragedies attributed to the revolt of the people.

New World

- in Astronist Philosophy, a world that not yet been physically explored by human endeavour, the plural of which is the most commonly used variation.
- in an Astronist contextualisation, specifically within Astronist philosophy, relating to The Cosmos.

Derivatives

New Worlds

New World Development - a major Astronist Subject dealing with the study of the planning, designing, establishment, and construction of towns, cities, and communities in a newly discovered world.

New Zealand Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in New Zealand.
- the denomination of The Philosophy of Astronism that is most widely followed in New Zealand.

Ngôi nhà cũ - derived from the Vietnamese language and used in Vietnamese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Ngôi sao

Ngokomzimba - The School of Physicality in Astration as known in the Zulu language.

Nhà tư tưởng - the most common demonym for a follower of The Philosophy of Astronism in the Vietnamese language.

Derivatives

Nhà tư tưởngs

Nián - in Mandarin Chinese, the term given for the Astronist year.

-nican - in Astronist Onomatology, a suffix used for Astronist names, in reference to the extolled astronomer, Nicolaus Copernicus.

Nicaraguan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Nicaragua.

Nicholaus - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Nicholausian

Nicholausic

Nickname - in an Astronist contextualisation, the use of a shortened version of an Astronist character's name, typically in children's Astronist books, and especially in The Original Jesse Millette Series.

Nigerien Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Niger.

Nigerian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federal Republic of Nigeria.
- the second largest single-nation form of Astronism after the culmination of the Indian forms, the denomination of The Philosophy of Astronism that is most predominantly followed in Nigeria, and includes three main derivations relating to the three main ethnic groups of the country; Yoruba, Igbo, and Hausa forms. As the unified form of these derivations and the wider Nigerian populous, Nigerian Astronism is the largest single-nation form of The Philosophy of Astronism in Africa.

Nightglow - in Astronist Philosophy, a glow in the night sky caused by radiation from the atmosphere.

Nightly - in an Astronist contextualisation, a more informal for nocturnality, relating to the procedures and activities taking place within The People's Constitutional Company of Jesse Millette, or by employees of the Company during the nighttime hours.

Nihilation - in obliology of Astronist Philosophy, the supposed process of obliteration involved when someone or something enters a black hole, and termed as such to remove the comedicism of the mainstream term known as spaghettification.

Derivatives

Nihilative

Nihilatively

Nihilativity

Nihilational

Nihon Keimō - the root term for Japanese Astronism.

Nijar Haske - the primary root term for Nigerien Astronism.

Nimiser - in Astronist Philosophy, a person who excessively practices and believes in a philosophy, to the extent that it can no longer be considered a philosophy, but instead, a religion.

Derivatives

Nimitress

Nine Cosmical Elements - in Astronist Philosophy, specifically within Cosmic Philosophy, the elements that are existent within The Cosmos according to the Astronist Tradition, as derived from Cosmic Alchemy, consisting of the elements of earth, fire, water, air, lightness, darkness, cosmos, chaos, and divine.

NipponoAstronistisation - the specific Astronistisation of Japanese society, either in a macro or micro form.

Derivatives

NipponoAstronistisationism

Nisarga - in Astronist Ornamentation, specifically Astro-Bengali Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Nitida - a lizard-like creature of Astronist Mythology, with radiant scales and is said to be the incarnation of the element of Divine.

Nitor - derived from Latin, in Astronist Philosophy, relating to cosmical brilliance, illuminance, and elegance, especially a grand cosmical event, such as a supernova.

Derivatives

Nitoral

Nitorally

Nitority

Niuean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Niue.
- the denomination of The Philosophy of Astronism most exclusively adhered to in territory of Niue.

Noblement - in Astronist Philosophy, in the context of philosophical argumentation, to retain one's dignity even in the face of a pressurising dispute.

Nociception - in Astronist Philosophy, the connection between the human mind and body and the processes involved, especially during philosophical experiences.

Derivatives

Nocicept

Nociceptional

Nociceptive

Nociceptively

Nociceptivity

Noct - in Astronist Philosophy, a person that is active during the night just as a diuric person would be active during the day, and therefore nocts sleep during the majority of the daytime hours. Despite the vast majority of humans adhering to diurism, those whom practice noctism, especially for cosmic devotional or observational reasons, are considered to be of a much greater awareness of The Cosmos according to the Astronist philosophical tradition.

Derivatives

Nocts

Noctism

Noctic

Noctical

Noctically

Nocticity

Noctarian

Noctarians

Noctarianism

Noctilucence - in firmamentology of Astronist Philosophy, categorised as a filament, the clouds of a nebula that surround forming stars and are illuminated by the stars within them.

Derivatives

Noctilucency

Noctilucent

Noctilucently

Noctilucent Accompicence - in firmamentology of Astronist Philosophy, a special filament characterised by a perfectly complete spherical nebulaic cloud surrounding a central entity, usually a star.

Nocturcentricity - in Astronist Philosophy, of a society, place, or group, to centre their lives and to order their civilisation around night time rather than day time, therefore the majority of the activities of such a society occur during the hours of nocturnality.

Derivatives

Nocturcentric

Nocturcentral

Nocturcentrically

Nocturnality - in an Astronist contextualisation, the official term for nightly, relating to the activities of The People's Constitutional Company of Jesse Millette that occur at night, or occurrences at night in general.

Derivatives

Nocturnalities

Nocturnalism - in Astronist Propaganda, the depiction in a propaganda piece of nighttime, or the background, signpost, or event occurring during the night, especially during a clear and starry night, or at midnight.

Derivatives

Nocturnal

Nodality - in kosmetrics of Astronist Philosophy, a minor instrument of study applied to intersections of orbits of cosmical entities to make contemplations about such occurrences.

Derivatives

Nodalities

Nodation - in Astronist Ornamentation, the point in an ornamental pattern, especially an interlaccation, at which lines or pathways intersect or branch out.

Noetics - in Astronist Philosophy, a branch of Astronist Metaphysics dealing with any concepts, statement, or theory that contemplates the nature of the mind and the intellect.

Derivatives

Noetical

Noetically

Noeticist

Noeticality

Nòfy - derived from the Malagasy language, in Astronist Philosophy, a term relating to the concept of a dream, and the Astronist approach to contemplating dreams.

Nom - in Astronist Philosophy, the philophon for the discipline of nomology.

Nomenclature - in an Astronist contextualisation, collectively relating to the entire terminology of Millettaria.

Derivatives

Nomenclatural

Nomenclaturity

Nominativement - in Astronist Philosophy, in the context of philosophical argumentation, to refer to a debater by their name, especially in addressing them after they have made a challenged to one's argument, or proposed concept, theory, or opinion.

Nomology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of law and its nature in the interaction with the state, the people, and the government.

Derivatives

Nomologic

Nomological

Nomologically

Nomologist

Nonage - in an Astronist contextualisation, relating to the depiction of an Astronist character when in their childhood, or teenage years.

Nonarant - in Astronist Propaganda, the use of nine quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost, as well as the proper alignment of the subjects.

Non-anthropicity - in Astronist Philosophy, neither emphasising or standing in opposition to humanity, and is one of the central notions of The Cosmic Mindstep, and the wider Astronist philosophical tradition.

Non-attendance - in an Astronist contextualisation, the scenario in which The Chairman of The People's Constitutional Company of Jesse Millette cannot attend a meeting, especially an Astronist congressional session.

Derivatives

Non-attendancy

Non-clusteral - in Astronist Philosophy, a celestial entity that doesn't demonstrate the functionality of clustering.

Non-compartment - in Astronist Philosophy and Naology, a single, or a group of Astronist philosophical buildings, especially prevalent amongst planetariums, that are not officially registered as being situated in any particular geographical region, county, or province of a country, and this can have implications and complications for the maintenance, upkeep, and recognition planetariums designated as such.

Derivatives

Non-compartmented

Non-compartmentism

Non-compartmentation

Non-compartmentational

Non-compilationism - in omnidoxicology and Astronist Philosophy, the belief orientation characterised by the notion that Astronism and Astronarianism should always remain distinct from one another in publications, and usually protests against the occurrence of The Compilation.

Compare with compilationism.

Derivatives

Non-compilationist
Non-compilationistic

Nonconcentric - in Astronist Philosophy, without any concentric shape to the structure and functionality of a celestial entity.

Derivatives

Nonconcentrically
Nonconcentricity
Nonconcentricities

Non-conformative - in Astronist Philosophy, that which does not conform with cosmical characteristics, or the wider cosmical orderity.

Derivatives

Non-conformativity

Nonconjunction - in Astronist Philosophy, the principle that, as humans, cannot truly and entirely say that we fully comprehend or hold complete knowledge of something.

Derivatives

Nonconjunctional
Nonconjunctuality

Non-constitutional - not related to or having an impact upon the writings of a constitution.

Non-denominational - relating to non-denominationalism in The Philosophy of Astronism.

Derivatives

Non-denominational
Non-denominationalism
Non-denominationality

Non-denominational Astronism - open or acceptable to any denomination of The Philosophy of Astronism, with no preference or association with any particular denomination.

Derivatives

Non-denominational Astronist

Non-destinical - in Astronist Philosophy, that which is not based or dependent upon the concept of destiny.

Nondevotionism - in Astronist Philosophy, the belief orientation supporting a sense of non-devotion to that which is known as The Divine in the Astronist Cosmology, which holds an important influence over general Astronist approaches to devotion. In this case, The Divine is not devoted to in Astronist versions of devotion, instead it is towards The Cosmos, and in rarer cases The Universe.

Derivatives

Nondevotionist

Non-directional - in Astronist Philosophy, that which seemingly lacks direction in its existence, typically something that is infinite, or is autocreational because these are not structured upon a authority dictating beginning and end.

Nondiscovery - in Astronist Philosophy, the notion that discovery should neither be prioritised and neither should it be considered a virtuous act, or an act of philosophy, which stands in direct and vehement opposition to the beliefs of the Astronist Tradition.

Non-Divine - in Astronist Philosophy, that which does not correspond to The Divine, or a cosmology that emphasises Divine action.

Derivatives

Non-divinical

Non-divinically

Nonerated - in Naology, an Astronist philosophical building that funds itself purely from donations, government-funded grants, or from money provided by The Institution of The Philosophy of Astronism itself, and is therefore a building and site used for philosophical purposes only, rather than a lucrated building, which also has an enterprise branch to its operations in order to fund itself.

Noneration - in Naology, the process of developing a lucrated Astronist philosophical building into a nonerated one, which involves the removal of all commercial branches of the building and its administration in order to make it a building and place of philosophical significance and utility only, rather for any business purpose.

Derivatives

Nonerate

Nonerater

Noneratress

Nonerating

Nonerational

Nonerationally

Non-experimentation Principle - in pneumovology of Astronist Philosophy, the appellation for the principle holding that Astronist Mysticism doesn't share the ambition of proving one's understandings or beliefs but instead holds the ambition of sharing all ideas and concepts no matter their correctness in order to create a greater abundance of new ideas.

Nonfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by a similarity to infinality, but instead holds that finalities are neither necessary, nor important to the structure of The Cosmos, and The Universe.

Derivatives

Nonfinalism

Nonfinalities

Nonfinalist

Non-financial - wealth that originates from donations, governmental funds or charitable works.

Non-governmental - in an Astronist contextualisation, relating to those parts of The People's Constitutional Company of Jesse Millette that are not connected to The Governing Ministry, or its operations; the strictly commercial activities of the Company.

Non-material Philosophy - the non-physical aspects of an Organised Philosophy, most commonly its intangible practices and ideas.

Non-metagalactic - in Astronist Philosophy, that which isn't directly part of The Metagalaxy, or the metagalactic superstructure.

Non-Astronist - that which originated after the founding of The Philosophy of Astronism, but did not originate from an Astronist philosopher, institution, or organisation, or does not address Astronist topics.

Derivatives

Non-Astronistness

Non-Astronist disciplines - in Astronist Philosophy, the phrase used to refer to philosophical discipline that originated after the Founding of The Philosophy of Astronism, but did not originate from an Astronist philosopher, or institution, or do not address Astronist ideas.

NonAstronistisation - the self-proclamation by The People's Constitutional Company of Jesse Millette whereby the company pledges that its intentions do not focus on Astronistisation.

NonAstronistisationism - the belief that nonAstronistisation is a policy that should be at the forefront of the operations of The People's Constitutional Company of Jesse Millette.

Non-mystery - relating to a book involving the character of Jesse Millette, or another of The Five Astronist Characters that in no way incorporates a mystery into the narrative.

Non-natural - in an Astronist contextualisation, relating to that which is not natural of The People's Constitutional Company of Jesse Millette.

Non-observance - in an Astronist contextualisation, of an employee, or a subsidiary of The People's Constitutional Company of Jesse Millette, a failure to comply with constitutional policies and principles.

Nonodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Epistemology & Ethics within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Nonodox

Nonodoxic

Nonodoxical

Nonodoxically

Nonology - nine related literary works of Astronist origination or theme.

Non-omnidoxic - in Astronist Philosophy, relating to that which does not originate from within The Omnidoxy.

Derivatives

Non-omnidoxic

Non-operational - in an Astronist contextualisation, relating to the elements of The People's Constitutional Company of Jesse Millette that are not part of its daily operations.

Non-philosophical - an individual with no interest in philosophical affiliation, or broadly, an individual with no interest in philosophy.

Nonphilosophy - in Astronist Philosophy, concepts and theories that some consider to be part of a philosophy, but others reject as part of the philosophy.

Derivatives

Nonphilosophically

Nonphilosophicality

Nonpurposity - in Astronist Philosophy, the instance in which something exists without a defined purpose, considered to be a characteristic of chaosity.

Non-singularity Cosmology - in Astronist Philosophy, the type of cosmos persisting that there exists absolutely no true singularities in The Cosmos.

Non-Taylorian - that which is Astronist and originated while Brandon Taylorian was alive, but did originate directly from Brandon Taylorian himself, examples of which may be an Astronist story, philosophy, artwork, symbol, or some other creative expression.

Non-theistic Matrixian theology - see Matrixian theology.

Non-theistic Naturalism - see naturalism.

Non-theocentrism - in Astronist Propaganda, the argued point that there is a distinct lack of theological or religious prominence portrayed within the propaganda pieces and styles.

Non-ultimatory - in Astronist Philosophy, that which is not bound by an ultimatum, or does not hold an ultimatum, typically a divinical entity in the Astronist Cosmology.

Non-union - in an Astronist contextualisation, of an employee of The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries, not part of an Astronist union, or any other union.

Non-universal Cyclometrics - in Astronist Philosophy, a branch of cyclometrics considering The Cycles of The Cosmos to be naturally, orderatively, and functionatively in separation from those of The Universe, and supports the notion of Composite Cycles.

Nonworlder - an individual whom has no citizenship on any planet.

Derivatives

Nonworlders

Noo - in Astronist Philosophy, the philophon for the discipline of noology.

Noology - in Astronist Philosophy, the discipline of study dealing with the philosophical contemplations of human intuition and reason as the phenomena of the mind.

Derivatives

Noologic
Noological
Noologically
Noologist

Normalise - in an Astronist contextualisation, of a policy, or stance of The People's Constitutional Company of Jesse Millette, returning to its original state, especially after divergence, or distortion.

Derivatives

Normalisation

Normative principle of devotion - in Astronist Philosophy, a principle holding that both cosmic devotions established in The Omnidoxy and those not mentioned in The Omnidoxy are valid and opposes the procedural principle of devotion which only advocates for cosmic devotions mentioned and established within The Omnidoxy.

North - in an Astronist contextualisation, relating to the activities and operations of The People's Constitutional Company of Jesse Millette in the northern hemisphere of The Earth.

Derivatives

Northern
Northernity
Northbound

Northern Astrocy - in Astronist Philosophy, the name given to the four day long Starlight Festival held in the northern hemisphere beginning on 20th December and ending on 23rd December annually, another name for which is Stellara. See Stellara.

Northern Astronism - in an Astronist contextualisation, relating collectively to those denominations, branches, and schools of The Philosophy of Astronism found in the northern hemisphere of The Earth.

Northern Qǐshì - a small denomination of Chinese Astronism most commonly found in the regions of Liaoning, Jilin, and Heilongjiang.

NorvegoAstronistisation - the specific Astronistisation of Norwegian society, either in a macro or micro form.

Derivatives

NorvegoAstronistisationism

Norwegian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Norway.

Noscence - in Astronist Music, the ninth musical piece of the amassory known as The Cosmicusy.

Notarise - in an Astronist contextualisation, the providing of the signature of the Chairman, or Vice Chairman of The People's Constitutional Company of Jesse Millette onto a documentation in order to verify it.

Derivatives

Notarisation

Notary - in an Astronist contextualisation, relating both to the Chairman, and Vice Chairman of The People's Constitutional Company of Jesse Millette collectively.

Derivatives

Notarial

Notaries

Notionery - in Astronist Architecture, as part of a gardenry, a type of outbuilding most commonly found on the estate of an Astronist building characterised by the small plash surrounding it. A notionery consists of an outdoor platform surrounding the main structure beside the plash and typically balustraded, and the structure itself is pavilion-like with four archways on each side, and almost all notioneries feature a stairway leading up to the terrace, whereupon the main purpose of a notionery is realised; orators can speak to the public beyond the plash, especially of a philosophical topic.

Derivatives

Notioneries

Notionise - in Astronist Philosophy and omnidoxicology, a popular verb for posing a philosophical notion.

Derivatives

Notionised

Notionises

Notioned

Notioning

Notionising

Notionisation

-nov - in Astronist Onomatology, a suffix used for Astronist names, in reference to novas of The Cosmos.

Nov- - in Astronist Onomatology, a prefix used for Astronist names, in reference to novas of The Cosmos.

Novaenym - a type of term relating to the name of a novae when appointed by an Astronist organisation.

Derivatives

Novaenymic

Novaenymity

Novaetion - in Astronist Philosophy, particularly within Cosmic Alchemy, the seventh of The Eleven Cosmo-Alchemic Processes relating to the contemplations, alchemic theories, and practices focusing on all types of novae, within which supernovaetion, and hypernovaetion are included as variations of the process of novaetion.

Derivatives

Novaetional

Novaetionally

Novate - in an Astronist contextualisation, the creation of a new contract, statement, policy, or documentation in the place of an old one.

Derivatives

Novatory

Novation

Novative

Novel - a category of Astronist text of the Literary Classification system relating to the most common of all Astronist texts, typically books of fictionality, and those of The Original Jesse Millette Series.

Derivatives

Novelity

Novelities

Novelette - a category of Astronist text of the Literary Classification system relating to a type of book that is an equal mixture of fictionality and afiction, and is typically half the size of a novel, and is usually targeted towards young adults.

Derivatives

Novelettes

Novicial - in Astronist Philosophy, displaying novice tendencies during philosophical enquiries, and discourses; an easy mistake to make.

Derivatives

Novicity

Novus - in Astronist Philosophy, a new philosophical concept officially added to The Philosophy of Astronism, especially when added after the initial founding of The Philosophy of Astronism, and by someone other than Brandon Taylorian.

Ntlo ea linaleli - derived from the Southern Sotho language and used in the Botswanan, Basotho, and South African denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Nuitamment - in Astronist Naology, relating to the period of time consisting of the hours of moonlight cast over an Astronist philosophical building.

Null Flux - in firmamentology of Astronist Philosophy, the appellation for the instance in which a filament is unable to be applied to two different entities.

Nullement - in Astronist Philosophy, in the context of philosophical argumentation, the instance in which no other debater in the argumentation agrees with a proposed concept, theory, or opinion.

Nullify - in an Astronist contextualisation, the official action and process of wherein a previously verified documentation is overrode and considered null and void in a constitutional sense.

Derivatives

Nullification

Nullified

Nullifier

Nulliffee

Numeration

- the numbers assigned to the pages, listations, articles, and sections within The Grand Constitution.
- any type of number or numeral present on a mission patch, or spacecraft emblem.

Numerical Astronism - in Astronist Philosophy, relating to The Philosophy of Astronism when expressed in numbers.

Numeronym - a type of Astronist word that is either entirely, or partly number based.

Derivatives

Numeronymous

Numeronymic

Numeronymity

Numinosity - in Astronist Philosophy, relating to the presence of spirituality and divinity in philosophical enquiry, experience, and devotion.

Derivatives

Numinosities

Numortius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Numortian

Nuper - in Astronist Philosophy, the period in the history of The Philosophy of Astronism consisting of the first one hundred years since its founding, known as the Nuper Era.

Nuper Era - see nuper.

Nǔrén - in Mandarin Chinese, the informal term given for a female Astronist characters.

Nurturement - in Astronist Philosophy, denoting that which nurtures or is receiving nurture.

Nuuri - a follower of the Somali denomination of The Philosophy of Astronism, known as Nurrinism.

Derivatives

Nurris

Nuurinism - also known as Somali Astronism, the denomination of The Philosophy of Astronism that is most predominantly adhered to in Somalia, and Somaliland, and typically advocates for a unified Somali people under one nation, and may also be adhered to by those in Somali diaspora communities globally.

Derivatives

Nuurinist

Nuurinian

Nyctocentric - in Astronist Philosophy, regarding nighttime, especially nighttime without nepholic obstruction, to be the most important time above that of daytime and exists as the foundation to the lifestyle of noctism, as well as existing as the basis for the orienting of society towards functioning more at night either equal to or in replacement of the daytime; essentially, a night-centred person, society, or world. Contrast with diurocentric.

Derivatives

Nyctocentricity

Nyctocentral

Nyctocentrically

Nyctocentrism

Nyctocentrist

Nyenyenzi - derived from the Nyanja language and used in some Malawian and Zambian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Nye - a follower of the Laotian denomination of The Philosophy of Astronism, known as Nyeuonism.

Derivatives

Nyes

Nyeuong - the root term for Laotian Astronism.

Nyeuonism - also known as Laotian Astronism, the denomination of The Philosophy of Astronism that is predominantly adhered to in Laos, and by the Laotian peoples, and is closely associated with Lao originism.

Derivatives

Nyeuonist

Nyota imba - derived from the Shona language and used in Zimbabwean and some other southern African denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Nyota dzimba

Nyota nyumba - derived from the Swahili language and used in East African denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Nyumba nyota

985 terms

Oasis - in an Astronist contextualisation, a geographical region in which The Philosophy of Astronism flourishes in popularity and freedom, especially when surrounding by regions in which this is the opposite.

Obediah - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Obedian

Obediaic

Obedience - in an Astronist contextualisation, to fully comply with the policies, and writings of The Grand Constitution.

Derivatives

Obediency

Oberon

- in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.
- in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the husband of Cassandra, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Oberonic

Oberonian

Obfuscate - in an Astronist contextualisation, to make the stance of The People's Constitutional Company of Jesse Millette on a particular subject unclear, unintelligible, or obscure.

Derivatives

Obfuscation

Obfuscatory

Obfuscater

Obfuscatee

Obl - in Astronist Philosophy, a philophon for the discipline of obliviology.

Oblate - in an Astronist contextualisation, a characteristic of Brandon Taylorian, especially his interest, and repeated study of religion, and wider theology.

Derivatives

Oblative

Oblation - in an Astronist contextualisation, according to Brandon Taylorian, the purpose of The People's Constitutional Company of Jesse Millette to be initiated, created, and offered up to The Divine, another term for God, or the creator of The Universe.

Derivatives

Oblatory

Oblationism - a school of thought in The Philosophy of Astronism which focuses on the concept that an individual should work as hard as they physically, spiritually, and mentally can in order to create a legacy which is then offered to their creator at the end of their life, and demonstrates one of the rare, yet obvious intercessions between The Philosophy of Astronism, and theological thought.

Derivatives

Oblationist

Oblationistic

Obligatories - in an Astronist contextualisation, relating collectively to the sole duties of the Chairman of The People's Constitutional Company of Jesse Millette as described in The Grand Constitution.

Oblivescence - in Astronist Philosophy, the inability to remember a philosophical concept from memory, especially its finer and more obscure aspects.

Obliviology - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the discipline of study and philosophical discussion of the nature, purpose, motionality, structure, and possibility of black holes.

Derivatives

Obliviologist

Obliviological

Obliviologically

Obliviation

- in Astronist Philosophy, particularly within Cosmic Alchemy, the sixth of The Eleven Cosmo-Alchemic Processes dealing with the alchemical practices, and theories involving the black holes of The Cosmos.
- in Astronist Ornamentation, the specific depiction of a black hole, characterised by a distinct blackness, and by the blurriness, stretching, and distortion of surrounding patterns, symbols, colours, and motifs.

Derivatives

Oblivionational

Oblivionationally

Oblivion Day - in The Grand Astronist Calendar, a celebratory and commemorative day dedicated to black holes, their specific wondermentation, adoration, and laudation, and is characterised by black hole lectures, black hole interactive learning sessions, and other black hole related activities for the public. This always takes place on 118th Zaarine, which translates to 12th March in the Gregorian calendar.

Oblivionic - in Astronist Philosophy, relating to the functionalities, naturity, positions, and the general characteristics of oblivions of The Cosmos, colloquially known as black holes.

Derivatives

Oblivionicity

Oblivionical

Oblivionically

Oblivionic Epoch - see Oblivionic Era.

Oblivionic Era - in Astronist Philosophy, especially within vacuology, the appellation for the period within The Vacuological Cosmos during which black holes are completely dominant and the Black Hole Cosmology is at its peak.

Oblivionic Evaporation - in obliviology of Astronist Philosophy, the appellation for the process in which a black hole evaporates.

Oblivionic Formation - a major branch of formatology dealing with the formations of black holes from a purely philosophical perspective.

Oblivionic Issues - in obliviology of Astronist Philosophy, the appellation for the six issues still associated with black holes in mainstream physics and cosmology, and include the No-hair Theorem, Cosmic Censorship, Alternative Models, Black Hole Complementarity, ER=EPR, and the Final Parsec Problem; these six issues are prominent subjects for oblivionologists to contemplate.

Oblivionic Instrumentation - in obliviology of Astronist Philosophy and omnidoxyology, the appellation for the application of as many instruments of study as possible to black holes in the obliviological discourse in The Omnidoxy.

Oblivionic Orchestration - in obliviology of Astronist Philosophy, the appellation for the approach to oblivionic contemplation to focus on the sounds of black holes rather than their physical or consequential attributes due to sound being considered a more accurate medium for which to understand black holes.

Oblivionic Origination Paradox - in obliviology of Astronist Philosophy, the appellation for the paradox that black holes originate from supernovas, thus demonstrating a connection between that which is chaotic (black holes) and that which is considered to be cosmical (supernovas). This paradox draws upon the question of the true nature of black holes and confuses students as to what their true nature is.

Oblivionic Seasons - in Astronist Philosophy, particularly within seasonology, the seasons of formation associated with black holes, as derived from the Formational Seasons.

Oblivionism - in obliviology of Astronist Philosophy, the philosophical orientation and belief that black holes are of primary importance in The Cosmos, and oblivionists emphasise oblivionic relevance over all other celestial entities.

Derivatives

Oblivionist

Oblivionists

Oblivionistic

Oblivionistically

Oblivionment - in the Astronist philosophical tradition, the process whereby an object is stretched and ripped apart by gravitational forces upon falling into a black hole, in direct opposition to the title of spaghettification considered as part of comedicism.

Oblivionym - a type of term relating the name of a black hole as appointed by an Astronist organisation.

Derivatives

Oblivionymic

Oblivionymity

Obloquy - in an Astronist contextualisation, the joining of The People's Constitutional Company of Jesse Millette in the public condemnation of a person, group, organisation, or company for their proven actions.

Obs - in Astronist Philosophy, a philophon for the discipline of observology.

Obscene - in an Astronist contextualisation, a policy, viewpoint, or philosophy that is so far from that of The Grand Constitution, or The Philosophy of Astronism.

Derivatives

Obscenity

Obscurantism - in Astronist Philosophy, the use of distractions and illusions during an argument, or discourse that are intended to prevent the enlightenment, or to hinder the process of knowledge, exploration, and attainment of greater wisdom. In Astronist terms, this is considered to be any argument that leans towards being against cosmocentricity, the Humanic Exploration of The Cosmos, or the reascension of philosophy.

Derivatives

Obscurantist

Obscurantistic

Obscurantistical

Obscurantistically

Obscurantic

Obscurant

Obscure - in an Astronist contextualisation, of a project, campaign, or advert by The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, lacking an explanation on its clarity, purpose, or meaning.

Derivatives

Obscurity

Observable Cosmos - in introspectics of Astronist Philosophy, the appellation for the part of The Cosmos that humanity can physically observe.

Observable Universe - an alternative appellation for the Observable Cosmos in mainstream cosmology.

Observality - in Astronist Philosophy, an instrument of study measuring the extent to which an ospination is considered to have taken place, or the application of the concept of observance of a subject.

Derivatives

Observalities

Observancy

- the process of observing through an observatory telescope, especially one built or sponsored by The People's Constitutional Company of Jesse Millette.
- the process of an entity observing a conflict, dispute or crisis before actually partaking in its resolution or deciding on which side it will join.

Observatist Tradition - in Astronist Philosophy, especially within the discipline of epochology, standing in opposition to the Pretemporalist Tradition, the collection of notions and beliefs which generally place a higher emphasis on the observation of The Cosmos rather than emphasising imagination and devotion of The Cosmos.

Observatology - a major branch of Naology dealing with the study and practical management, preservation, construction, and categorisation of Astronist observatories worldwide, and in specific regions, and countries.

Derivatives

Observatologist

Observatologic

Observatological

Observatologically

Observatorial - referring to observatories, especially those built or sponsored by The People's Constitutional Company of Jesse Millette.

Observatory - a principal Astronist building featuring an astronomical telescope, and is most typically centred in the cities of a nation.

Derivatives

Observatories

Observatory Visual Arts - the specific ornamentation, art, architectural styles, and renditions found exclusively in observatories.

Observia - collectively relating to entirety of observatories worldwide, or throughout a single country.

Observology - a discipline of study within Astronist Philosophy dealing with the philosophical concepts surrounding the observability of The Cosmos, and The Universe, and the very nature of The Observable Universe.

Derivatives

Observologic

Observological

Observologically

Observologist

Obsess - in an Astronist contextualisation, of a hostile entity, repeatedly and consistently attacking The People's Constitutional Company of Jesse Millette.

Derivatives

Obsessor

Obsession

Obsolete - in an Astronist contextualisation, relating to a school of thought of The Philosophy of Astronism, no longer practiced, or seen to be relevant.

Obstacled - in Astronist Philosophy, for there to be an obstacle in place, either physically, or conceptually.

Obstetrics - in an Astronist contextualisation, the depiction, or representation of childbirth, or of a newborn child in an Astronist book, or art piece.

Derivatives

Obstetric

Obtention - in an Astronist contextualisation, the official for the action of obtaining concordance at the end of an Astronist meeting, especially an Astronist congressional session.

Obtrude - in an Astronist contextualisation, relating to anything that is forced upon The People's Constitutional Company of Jesse Millette from an external entity.

Derivatives

Obtrusion

Obtrusivity - in Astronist Philosophy, the instance, fact, and feature of being obtrusive to The Cosmos, especially characteristic of clouds.

Derivatives

Obtrusivities

Occultatee - in firmamentology of Astronist Philosophy, the smaller of two celestials in an occultation.

Derivatives

Occultatees

Occultateeship

Occultator - in firmamentology of Astronist Philosophy, the larger of two celestials in an occultation.

Derivatives

Occultators

Occultatorship

Occultational

Occupancy - in an Astronist contextualisation, relating to the role of an employee within The People's Constitutional Company of Jesse Millette.

Occupied Planet - a planet, or the majorative part of a planet's surface over which an organisation or group controls.

Occupied Space - a region of space that is under the control of some organisation, or group, especially when this control is disputed by another entity.

Occupied System - another term for Occupied Planet.

Occupied Territory - another term for Occupied Space.

Occurrencial - in Astronist Philosophy, relating to occurrences and instances of phenomena in The Cosmos.

Occurrosy - in occurrology of Astronist Philosophy, a small elaborately printed card or pamphlet produced for the visitors of an event at a sopharium, or an Astronist astronomy event located elsewhere that are used for the purpose of listing the activities of the event, where they are taking place, and at what time. Occurrosies may be kept for devotional or sentimental purposes for visitors.

Derivatives

Occurrosies

Occurrology - a major discipline of study within Astronomy involving the study, development, analysis, and introduction of activities related to astronomy, philosophy, or any other cosmic-related activity, and is closely associated with naology as it often involves studying the times, locations, popularity, and circumstances of the activities studied. This also involves the physical activities of Cosmic Devotion as part of Astronist Philosophy.

Derivatives

Occurrologist

Occurrological

Occurrologically

Occurrologists

Occurrologic

Oceanian Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most widely followed in the Oceanian continent with the largest of these being the Australian, New Zealand, and Papua New Guinean forms of Astronism.

Oceanwide - in Astronist Philosophy, extending throughout the whole of an ocean, or the majority of it.

Octarant - in Astronist Propaganda, the use of eight quadrant squares in the creation of a propaganda piece in order to ensure proper alignment between the subjects of the piece.

Octodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Advancement & Eschatology within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Octodox

Octodoxic

Octodoxical

Octodoxically

Octology - eight related literary works of Astronist origination or theme.

Octoscence - in Astronist Music, the eighth musical piece of the amassory known as The Cosmicusy.

Ocularity - in Astronist Philosophy, the semistrument of study measuring the individual's capacity to envision, as well as the extent of their visions as a greater measure of their philosophical knowledge, understanding, and devotion.

Derivatives

Ocularities

Oddyn baishin - derived from the Mongolian language and used in Mongolian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Odonym - a type of term relating to the naming of a street after an Astronist character, or a name derived from Astronist culture, or philosophy.

Derivatives

Odonymic

Odonymity

Odyssation - in pneumovology of Astronist Philosophy and Astronist Mysticism, one of The Five Mystical Pursuits involving the physical journeying through The Cosmos during some time in one's life, but no specifics are required in what, why, when, or with whom the person travels in space.

Derivatives

Odyssise

Odyssising

Odyssised

Odyssis

Odysses

Odyssational

Odyssationally

Odyssative

Odyssatively

Odyssatist

Odyssatists

Odyssatistic

Odyssatistically

Offearth - relating to leaving The Earth, doing something better when not on The Earth, or generally living beyond The Earth and its atmosphere.

Derivatives

Offearthing

Offearther

Office - in an Astronist contextualisation, relating to the role of either the Chairman, or Vice Chairman of The People's Constitutional Company of Jesse Millette.

Official - in an Astronist contextualisation, considered to be true by The People's Constitutional Company of Jesse Millette.

Official Birthday - in an Astronist contextualisation, the birthday of Brandon Taylorian, 1st July, or the first of the seventh month of any year.

Official Cover - a version of a cover for The Grand Centrality of The Philosophy of Astronism that is officially recognised and publicised by The Institution of The Philosophy of Astronism, and are covers that have generally demonstrated a large amount of skill, time, effort, and raw talent to become in creation.

Official History - the sequence of events, and occurrences of Astronist History that have been officially recognised and publicised by The People's Constitutional Company of Jesse Millette as part of its own historical background, and is especially used during the disputation of an event or some other occurrence happening in the past.

Officialise - in an Astronist contextualisation, make something considered to be true by The People's Constitutional Company of Jesse Millette.

Derivatives

Officialisation

Officialised

Officialising

Officiality - any documentations issued directly by The People's Constitutional Company of Jesse Millette or one of its official governing agencies or ministries, most typically focusing on constitutionality, proclamations, and in response to other large organisations.

Official Philosophy

- a philosophy recognised by a government, as distinct from the State Philosophy.
- a philosophy considered by any non-governmental organisation, or company, to be the philosophy upon which its operations are conducted, and inspired by.

Officiate - in an Astronist contextualisation, the office, or role of an employee of The People's Constitutional Company of Jesse Millette, especially a role including the employee's interaction with the external world from the Company.

Derivatives

Officiative

Officiatively

Offworld - the act of leaving a planet's atmosphere, and subsequently, its jurisdiction.

Offworlder - an individual whom arrives on a planet where they do not have citizenship.

Derivatives

Offworlders

ogbɔn - The School of Intellectuality in Astration as known in the Yoruba language.

ogugu'isi - The School of Intellectuality in Astration as known in the Igbo language.

Okungokomoya - The School of Spirituality in Astration as known in the Zulu language.

Oleu - a follower of the Welsh derivation of The Philosophy of Astronism, known as Oleuoism.

Derivatives

Oleus

Oleuoism - the distinct derivation of The Philosophy of Astronism that is followed by Welsh people that typically wish to distinguish themselves from the wider British nation, and so, supports Welsh originism and Welsh pride.

Derivatives

Oleuoist

Olio - in an Astronist contextualisation, a miscellaneous collection of Astronist books, or antique, especially when displayed inside a smaller planetarium.

Oliverian

- relating specifically to the fictional character, *Ollie Mehler*, or anything that closely, or remotely resembles his style, character, or philosophical orientation.
- relating to the celebratory day of the 1st *Oliverine* on *The Astronist Calendar*.

Oliverian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Oliver, and this always takes place on the 1st day of the period of Oliverine.

Oliverian-Abkhazian Character Representation - the specific representation of the Astronist character of Oliver in Abkhazia, including all its variations.

Oliverian-Afghan Character Representation - the specific representation of the Astronist character of Oliver in Afghanistan, including all its variations.

Oliverian-Albanian Character Representation - the specific representation of the Astronist character of Oliver in Albania, including all its variations.

Oliverian-Algerian Character Representation - the specific representation of the Astronist character of Oliver in Algeria, including all its variations.

Oliverian-American Character Representation - the specific representation of the Astronist character of Oliver in the United States of America, including all its variations.

Oliverian-American Samoan Character Representation - the specific representation of the Astronist character of Oliver in American Samoa, including all its variations.

Oliverian-Andorran Character Representation - the specific representation of the Astronist character of Oliver in Andorra, including all its variations.

Oliverian-Angolan Character Representation - the specific representation of the Astronist character of Oliver in Angola, including all its variations.

Oliverian-Anguillan Character Representation - the specific representation of the Astronist character of Oliver in Anguilla, including all its variations.

Oliverian-Antiguan-Barbudan Character Representation - the specific representation of the Astronist character of Oliver in Antigua and Barbuda, including all its variations.

Oliverian-Argentine Character Representation - the specific representation of the Astronist character of Oliver in Argentina, including all its variations.

Oliverian-Armenian Character Representation - the specific representation of the Astronist character of Oliver in Armenia, including all its variations.

Oliverian-Aruban Character Representation - the specific representation of the Astronist character of Oliver in Aruba, including all its variations.

Oliverian-Australian Character Representation - the specific representation of the Astronist character of Oliver in Australia, including all its variations.

Oliverian-Austrian Character Representation - the specific representation of the Astronist character of Oliver in Austria, including all its variations.

Oliverian-Azerbaijani Character Representation - the specific representation of the Astronist character of Oliver in Azerbaijan, including all its variations.

Oliverian-Bahamian Character Representation - the specific representation of the Astronist character of Oliver in the Bahamas, including all its variations.

Oliverian-Bahraini Character Representation - the specific representation of the Astronist character of Oliver in Bahrain, including all its variations.

Oliverian-Bangladeshi Character Representation - the specific representation of the Astronist character of Oliver in Bangladesh, including all its variations.

Oliverian-Barbadian Character Representation - the specific representation of the Astronist character of Oliver in Barbados, including all its variations.

Oliverian-Basotho Character Representation - the specific representation of the Astronist character of Oliver in Lesotho, including all its variations.

Oliverian-Belarusian Character Representation - the specific representation of the Astronist character of Oliver in Belarus, including all its variations.

Oliverian-Belgian Character Representation - the specific representation of the Astronist character of Oliver in Belgium, including all its variations.

Oliverian-Belizean Character Representation - the specific representation of the Astronist character of Oliver in Belize, including all its variations.

Oliverian-Beninese Character Representation - the specific representation of the Astronist character of Oliver in Benin, including all its variations.

Oliverian-Bermudan Character Representation - the specific representation of the Astronist character of Oliver in Bermuda, including all its variations.

Oliverian-Bhutanese Character Representation - the specific representation of the Astronist character of Oliver in Bhutan, including all its variations.

Oliverian-Bissau-Guinean Character Representation - the specific representation of the Astronist character of Oliver in Guinea-Bissau, including all its variations.

Oliverian-Bolivian Character Representation - the specific representation of the Astronist character of Oliver in Bolivia, including all its variations.

Oliverian-Bonaire Character Representation - the specific representation of the Astronist character of Oliver in Bonaire, including all its variations.

Oliverian-Bosnian Character Representation - the specific representation of the Astronist character of Oliver in Bosnia and Herzegovina, including all its variations.

Oliverian-Botswanan Character Representation - the specific representation of the Astronist character of Oliver in Botswana, including all its variations.

Oliverian-Brazilian Character Representation - the specific representation of the Astronist character of Oliver in Brazil, including all its variations.

Oliverian-British Character Representation - the specific representation of the Astronist character of Oliver in the United Kingdom, including all its variations.

Oliverian-Bruneian Character Representation - the specific representation of the Astronist character of Oliver in Brunei, including all its variations.

Oliverian-Bulgarian Character Representation - the specific representation of the Astronist character of Oliver in Bulgaria, including all its variations.

Oliverian-Burkinan Character Representation - the specific representation of the Astronist character of Oliver in Burkina Faso, including all its variations.

Oliverian-Burmese Character Representation - the specific representation of the Astronist character of Oliver in Myanmar, including all its variations.

Oliverian-Burundian Character Representation - the specific representation of the Astronist character of Oliver in Burundi, including all its variations.

Oliverian-Cabo Verdean Character Representation - the specific representation of the Astronist character of Oliver in Cape Verde, including all its variations.

Oliverian-Cambodian Character Representation - the specific representation of the Astronist character of Oliver in Cambodia, including all its variations.

Oliverian-Cameroonian Character Representation - the specific representation of the Astronist character of Oliver in Cameroon, including all its variations.

Oliverian-Canadian Character Representation - the specific representation of the Astronist character of Oliver in Canada, including all its variations.

Oliverian-Caymanian Character Representation - the specific representation of the Astronist character of Oliver in the Cayman Islands, including all its variations.

Oliverian-Central African Character Representation - the specific representation of the Astronist character of Oliver in the Central African Republic, including all its variations.

Oliverian-Chadian Character Representation - the specific representation of the Astronist character of Oliver in Chad, including all its variations.

Oliverian-Chilean Character Representation - the specific representation of the Astronist character of Oliver in Chile, including all its variations.

Oliverian-Colombian Character Representation - the specific representation of the Astronist character of Oliver in Colombia, including all its variations.

Oliverian-Comoran Character Representation - the specific representation of the Astronist character of Oliver in the Comoros, including all its variations.

Oliverian-Congolese Character Representation - the specific representation of the Astronist character of Oliver in both the Democratic Republic of the Congo, and in the Republic of the Congo, including all its variations.

Oliverian-Costa Rican Character Representation - the specific representation of the Astronist character of Oliver in Costa Rica, including all its variations.

Oliverian-Croatian Character Representation - the specific representation of the Astronist character of Oliver in Croatia, including all its variations.

Oliverian-Cuban Character Representation - the specific representation of the Astronist character of Oliver in Cuba, including all its variations.

Oliverian-Curaçaoan Character Representation - the specific representation of the Astronist character of Oliver in Curaçao, including all its variations.

Oliverian-Cypriot Character Representation - the specific representation of the Astronist character of Oliver in Cyprus, including all its variations.

Oliverian-Czech Character Representation - the specific representation of the Astronist character of Oliver in Czechia, including all its variations.

Oliverian-Danish Character Representation - the specific representation of the Astronist character of Oliver in Denmark, including all its variations.

Oliverian-Djiboutian Character Representation - the specific representation of the Astronist character of Oliver in Djibouti, including all its variations.

Oliverian-Dominican Character Representation - the specific representation of the Astronist character of Oliver in both the Dominican Republic, and in Dominica, including all its variations.

Oliverian-Dutch Character Representation - the specific representation of the Astronist character of Oliver in the Netherlands, including all its variations.

Oliverian-Ecuadoran Character Representation - the specific representation of the Astronist character of Oliver in Ecuador, including all its variations.

Oliverian-Egyptian Character Representation - the specific representation of the Astronist character of Oliver in Egypt, including all its variations.

Oliverian-Emirati Character Representation - the specific representation of the Astronist character of Oliver in the United Arab Emirates, including all its variations.

Oliverian-Equatorial Guinean Character Representation - the specific representation of the Astronist character of Oliver in Equatorial Guinea, including all its variations.

Oliverian-Eritrean Character Representation - the specific representation of the Astronist character of Oliver in Eritrea, including all its variations.

Oliverian-Estonian Character Representation - the specific representation of the Astronist character of Oliver in Estonia, including all its variations.

Oliverian-Ethiopian Character Representation - the specific representation of the Astronist character of Oliver in Ethiopia, including all its variations.

Oliverian-Falkland Islands Character Representation - the specific representation of the Astronist character of Oliver in the Falkland Islands, including all its variations.

Oliverian-Faroese Character Representation - the specific representation of the Astronist character of Oliver in the Faroe Islands, including all its variations.

Oliverian-Fijian Character Representation - the specific representation of the Astronist character of Oliver in Fiji, including all its variations.

Oliverian-Filipino Character Representation - the specific representation of the Astronist character of Oliver in the Philippines, including all its variations.

Oliverian-Finnish Character Representation - the specific representation of the Astronist character of Oliver in Finland, including all its variations.

Oliverian-French Guianese Character Representation - the specific representation of the Astronist character of Oliver in French Guiana, including all its variations.

Oliverian-French Character Representation - the specific representation of the Astronist character of Oliver in France, including all its variations.

Oliverian-French Polynesian Character Representation - the specific representation of the Astronist character of Oliver in French Polynesia, including all its variations.

Oliverian-Gabonese Character Representation - the specific representation of the Astronist character of Oliver in Gabon, including all its variations.

Oliverian-Gambian Character Representation - the specific representation of the Astronist character of Oliver in the Gambia, including all its variations.

Oliverian-Georgian Character Representation - the specific representation of the Astronist character of Oliver in Georgia, including all its variations.

Oliverian-German Character Representation -the specific representation of the Astronist character of Oliver in Germany, including all its variations.

Oliverian-Ghanaian Character Representation - the specific representation of the Astronist character of Oliver in Ghana, including all its variations.

Oliverian-Greek Character Representation - the specific representation of the Astronist character of Oliver in Greece, including all its variations.

Oliverian-Greenlandic Character Representation - the specific representation of the Astronist character of Oliver in Greenland, including all its variations.

Oliverian-Grenadian Character Representation - the specific representation of the Astronist character of Oliver in Grenada, including all its variations.

Oliverian-Guamanian Character Representation - the specific representation of the Astronist character of Oliver in Guam, including all its variations.

Oliverian-Guatemalan Character Representation - the specific representation of the Astronist character of Oliver in Guatemala, including all its variations.

Oliverian-Guinean Character Representation - the specific representation of the Astronist character of Oliver in Guatemala, including all its variations.

Oliverian-Guyanese Character Representation - the specific representation of the Astronist character of Oliver in Guyana, including all its variations.

Oliverian-Haitian Character Representation - the specific representation of the Astronist character of Oliver in Haiti, including all its variations.

Oliverian-Honduran Character Representation - the specific representation of the Astronist character of Oliver in Honduras, including all its variations.

Oliverian-Hong Kongese Character Representation - the specific representation of the Astronist character of Oliver in Hong Kong, including all its variations.

Oliverian-Hungarian Character Representation - the specific representation of the Astronist character of Oliver in Hungary, including all its variations.

Oliverian-Icelandic Character Representation - the specific representation of the Astronist character of Oliver in Iceland, including all its variations.

Oliverian-Indian Character Representation - the specific representation of the Astronist character of Oliver in India, including all its variations.

Oliverian-Indonesian Character Representation - the specific representation of the Astronist character of Oliver in Indonesia, including all its variations.

Oliverian-Iranian Character Representation - the specific representation of the Astronist character of Oliver in Iran, including all its variations.

Oliverian-Iraqi Character Representation - the specific representation of the Astronist character of Oliver in Iraq, including all its variations.

Oliverian-Irish Character Representation - the specific representation of the Astronist character of Oliver in Ireland, including all its variations.

Oliverian-Israeli Character Representation - the specific representation of the Astronist character of Oliver in Israel, including all its variations.

Oliverian-Italian Character Representation - the specific representation of the Astronist character of Oliver in Italy, including all its variations.

Oliverian-Ivorian Character Representation - the specific representation of the Astronist character of Oliver in the Ivory Coast, including all its variations.

Oliverian-Jamaican Character Representation - the specific representation of the Astronist character of Oliver in Jamaica, including all its variations.

Oliverian-Japanese Character Representation - the specific representation of the Astronist character of Oliver in Japan, including all its variations.

Oliverian-Jordanian Character Representation - the specific representation of the Astronist character of Oliver in Jordan, including all its variations.

Oliverian-Kazakh Character Representation - the specific representation of the Astronist character of Oliver in Kazakhstan, including all its variations.

Oliverian-Kenyan Character Representation - the specific representation of the Astronist character of Oliver in Kenya, including all its variations.

Oliverian-Kiribati Character Representation - the specific representation of the Astronist character of Oliver in Kiribati, including all its variations.

Oliverian-Kittitian-Nevisian Character Representation - the specific representation of the Astronist character of Oliver in Saint Kitts and Nevis, including all its variations.

Oliverian-Korean Character Representation - the specific representation of the Astronist character of Oliver in Korea, including all its variations.

Oliverian-Kosovar Character Representation - the specific representation of the Astronist character of Oliver in Kosovo, including all its variations.

Oliverian-Kurdish Character Representation - the specific representation of the Astronist character of Oliver in the Kurdish populated regions, including all its variations.

Oliverian-Kuwaiti Character Representation - the specific representation of the Astronist character of Oliver in Kuwait, including all its variations.

Oliverian-Kyrgyz Character Representation - the specific representation of the Astronist character of Oliver in Kyrgyzstan, including all its variations.

Oliverian-Laotian Character Representation - the specific representation of the Astronist character of Oliver in Laos, including all its variations.

Oliverian-Latvian Character Representation - the specific representation of the Astronist character of Oliver in Latvia, including all its variations.

Oliverian-Lebanese Character Representation - the specific representation of the Astronist character of Oliver in Lebanon, including all its variations.

Oliverian-Liberian Character Representation - the specific representation of the Astronist character of Oliver in Liberia, including all its variations.

Oliverian-Libyan Character Representation - the specific representation of the Astronist character of Oliver in Libya, including all its variations.

Oliverian-Liechtenstein Character Representation - the specific representation of the Astronist character of Oliver in Liechtenstein, including all its variations.

Oliverian-Lithuanian Character Representation - the specific representation of the Astronist character of Oliver in Lithuania, including all its variations.

Oliverian-Luxembourgish Character Representation - the specific representation of the Astronist character of Oliver in Luxembourg, including all its variations.

Oliverian-Macanese Character Representation - the specific representation of the Astronist character of Oliver in Macau, including all its variations.

Oliverian-Macedonian Character Representation - the specific representation of the Astronist character of Oliver in Macedonia, including all its variations.

Oliverian-Malagasy Character Representation - the specific representation of the Astronist character of Oliver in Madagascar, including all its variations.

Oliverian-Malawian Character Representation - the specific representation of the Astronist character of Oliver in Malawi, including all its variations.

Oliverian-Malaysian Character Representation - the specific representation of the Astronist character of Oliver in Malaysia, including all its variations.

Oliverian-Maldivian Character Representation - the specific representation of the Astronist character of Oliver in the Maldives, including all its variations.

Oliverian-Malian Character Representation - the specific representation of the Astronist character of Oliver in Mali, including all its variations.

Oliverian-Maltese Character Representation - the specific representation of the Astronist character of Oliver in Malta, including all its variations.

Oliverian-Manx Character Representation - the specific representation of the Astronist character of Oliver on the Isle of Man, including all its variations.

Oliverian-Marshallese Character Representation - the specific representation of the Astronist character of Oliver in the Marshall Islands, including all its variations.

Oliverian-Martinican Character Representation - the specific representation of the Astronist character of Oliver in Martinique, including all its variations.

Oliverian-Mauritanian Character Representation - the specific representation of the Astronist character of Oliver in Mauritania, including all its variations.

Oliverian-Mauritian Character Representation - the specific representation of the Astronist character of Oliver in Mauritius, including all its variations.

Oliverian-Mahoran Character Representation - the specific representation of the Astronist character of Oliver in Mayotte, including all its variations.

Oliverian-Mexican Character Representation - the specific representation of the Astronist character of Oliver in Mexico, including all its variations.

Oliverian-Micronesian Character Representation - the specific representation of the Astronist character of Oliver in Micronesia, including all its variations.

Oliverian-Moldovan Character Representation - the specific representation of the Astronist character of Oliver in Moldova, including all its variations.

Oliverian-Monacan Character Representation - the specific representation of the Astronist character of Oliver in Monaco, including all its variations.

Oliverian-Mongolian Character Representation - the specific representation of the Astronist character of Oliver in Mongolia, including all its variations.

Oliverian-Montenegrin Character Representation - the specific representation of the Astronist character of Oliver in Montenegro, including all its variations.

Oliverian-Montserratian Character Representation - the specific representation of the Astronist character of Oliver in Montserrat, including all its variations.

Oliverian-Moroccan Character Representation - the specific representation of the Astronist character of Oliver in Morocco, including all its variations.

Oliverian-Mozambican Character Representation - the specific representation of the Astronist character of Oliver in Mozambique, including all its variations.

Oliverian-Namibian Character Representation - the specific representation of the Astronist character of Oliver in Namibia, including all its variations.

Oliverian-Nauruan Character Representation - the specific representation of the Astronist character of Oliver in Nauru, including all its variations.

Oliverian-Nepalese Character Representation - the specific representation of the Astronist character of Oliver in Nepal, including all its variations.

Oliverian-New Caledonian Character Representation - the specific representation of the Astronist character of Oliver in New Caledonia, including all its variations.

Oliverian-New Zealand Character Representation - the specific representation of the Astronist character of Oliver in New Zealand, including all its variations.

Oliverian-Nicaraguan Character Representation - the specific representation of the Astronist character of Oliver in Nicaragua, including all its variations.

Oliverian-Nigerien Character Representation - the specific representation of the Astronist character of Oliver in Niger, including all its variations.

Oliverian-Nigerian Character Representation - the specific representation of the Astronist character of Oliver in Nigeria, including all its variations.

Oliverian-Niuean Character Representation - the specific representation of the Astronist character of Oliver in Niue, including all its variations.

Oliverian-Norwegian Character Representation - the specific representation of the Astronist character of Oliver in Norway, including all its variations.

Oliverian-Omani Character Representation - the specific representation of the Astronist character of Oliver in Oman, including all its variations.

Oliverian-Pakistani Character Representation - the specific representation of the Astronist character of Oliver in Pakistan, including all its variations.

Oliverian-Palauan Character Representation - the specific representation of the Astronist character of Oliver in Palau, including all its variations.

Oliverian-Palestinian Character Representation - the specific representation of the Astronist character of Oliver in Palestine, including all its variations.

Oliverian-Panamanian Character Representation - the specific representation of the Astronist character of Oliver in Panama, including all its variations.

Oliverian-Papua New Guinean Character Representation - the specific representation of the Astronist character of Oliver in Papua New Guinea, including all its variations.

Oliverian-Paraguayan Character Representation - the specific representation of the Astronist character of Oliver in Paraguay, including all its variations.

Oliverian-Peruvian Character Representation - the specific representation of the Astronist character of Oliver in Peru, including all its variations.

Oliverian-Polish Character Representation - the specific representation of the Astronist character of Oliver in Poland, including all its variations.

Oliverian-Portuguese Character Representation - the specific representation of the Astronist character of Oliver in Portugal, including all its variations.

Oliverian-Puerto Rican Character Representation - the specific representation of the Astronist character of Oliver in Puerto Rico, including all its variations.

Oliverian-Qatari Character Representation - the specific representation of the Astronist character of Oliver in Qatar, including all its variations.

Oliverian-Réunionese Character Representation - the specific representation of the Astronist character of Oliver in Réunion, including all its variations.

Oliverian-Romanian Character Representation - the specific representation of the Astronist character of Oliver in Romania, including all its variations.

Oliverian-Russian Character Representation - the specific representation of the Astronist character of Oliver in Russia, including all its variations.

Oliverian-Rwandan Character Representation - the specific representation of the Astronist character of Oliver in Rwanda, including all its variations.

Oliverian-Saint Helenian Character Representation - the specific representation of the Astronist character of Oliver in Saint Helena, including all its variations.

Oliverian-Saint Lucian Character Representation - the specific representation of the Astronist character of Oliver in Saint Lucia, including all its variations.

Oliverian-Saint Martinois Character Representation - the specific representation of the Astronist character of Oliver in Saint Martin, including all its variations.

Oliverian-Salvadoran Character Representation - the specific representation of the Astronist character of Oliver in El Salvador, including all its variations.

Oliverian-Samoan Character Representation - the specific representation of the Astronist character of Oliver in Samoa, including all its variations.

Oliverian-Sammarinese Character Representation - the specific representation of the Astronist character of Oliver in San Marino, including all its variations.

Oliverian-São Toméan Character Representation - the specific representation of the Astronist character of Oliver in São Tomé and Príncipe, including all its variations.

Oliverian-Saudi Arabian Character Representation - the specific representation of the Astronist character of Oliver in Saudi Arabia, including all its variations.

Oliverian-Senegalese Character Representation - the specific representation of the Astronist character of Oliver in Senegal, including all its variations.

Oliverian-Serbian Character Representation - the specific representation of the Astronist character of Oliver in Serbia, including all its variations.

Oliverian-Seychellois Character Representation - the specific representation of the Astronist character of Oliver in the Seychelles, including all its variations.

Oliverian-Sierra Leonean Character Representation - the specific representation of the Astronist character of Oliver in Sierra Leone, including all its variations.

Oliverian-Singaporean Character Representation - the specific representation of the Astronist character of Oliver in Singapore, including all its variations.

Oliverian-Sino Character Representation - the specific representation of the Astronist character of Oliver in China, including all its variations.

Oliverian-Slovak Character Representation - the specific representation of the Astronist character of Oliver in Slovakia, including all its variations.

Oliverian-Slovenian Character Representation - the specific representation of the Astronist character of Oliver in Slovenia, including all its variations.

Oliverian-Solomon Islands Character Representation - the specific representation of the Astronist character of Oliver in the Solomon Islands, including all its variations.

Oliverian-Somali Character Representation - the specific representation of the Astronist character of Oliver in Somalia, including all its variations.

Oliverian-South African Character Representation - the specific representation of the Astronist character of Oliver in South Africa, including all its variations.

Oliverian-South Ossetian Character Representation - the specific representation of the Astronist character of Oliver in South Ossetia, including all its variations.

Oliverian-South Sudanese Character Representation - the specific representation of the Astronist character of Oliver in South Sudan, including all its variations.

Oliverian-Spanish Character Representation - the specific representation of the Astronist character of Oliver in Spain, including all its variations.

Oliverian-Sri Lankan Character Representation - the specific representation of the Astronist character of Oliver in Sri Lanka, including all its variations.

Oliverian-Sint Maartener Character Representation - the specific representation of the Astronist character of Oliver in Sint Maarten, including all its variations.

Oliverian-Sudanese Character Representation - the specific representation of the Astronist character of Oliver in Sudan, including all its variations.

Oliverian-Surinamese Character Representation - the specific representation of the Astronist character of Oliver in Suriname, including all its variations.

Oliverian-Swazi Character Representation - the specific representation of the Astronist character of Oliver in Swaziland, including all its variations.

Oliverian-Swedish Character Representation - the specific representation of the Astronist character of Oliver in Sweden, including all its variations.

Oliverian-Swiss Character Representation - the specific representation of the Astronist character of Oliver in Switzerland, including all its variations.

Oliverian-Syrian Character Representation - the specific representation of the Astronist character of Oliver in Syria, including all its variations.

Oliverian-Taiwanese Character Representation - the specific representation of the Astronist character of Oliver in Taiwan, including all its variations.

Oliverian-Tajik Character Representation - the specific representation of the Astronist character of Oliver in Tajikistan, including all its variations.

Oliverian-Tanzanian Character Representation - the specific representation of the Astronist character of Oliver in Tanzania, including all its variations.

Oliverian-Timorese Character Representation - the specific representation of the Astronist character of Oliver in East Timor, including all its variations.

Oliverian-Thai Character Representation - the specific representation of the Astronist character of Oliver in Thailand, including all its variations.

Oliverian-Togolese Character Representation - the specific representation of the Astronist character of Oliver in Togo, including all its variations.

Oliverian-Tongan Character Representation - the specific representation of the Astronist character of Oliver in Tonga, including all its variations.

Oliverian-Trinidadian and Tobagonian Character Representation - the specific representation of the Astronist character of Oliver in Trinidad and Tobago, including all its variations.

Oliverian-Tunisian Character Representation - the specific representation of the Astronist character of Oliver in Tunisia, including all its variations.

Oliverian-Turkish Character Representation - the specific representation of the Astronist character of Oliver in Turkey, including all its variations.

Oliverian-Turkmen Character Representation - the specific representation of the Astronist character of Oliver in Turkmenistan, including all its variations.

Oliverian-Turks and Caicos Character Representation - the specific representation of the Astronist character of Oliver in the Turks and Caicos Islands, including all its variations.

Oliverian-Tuvaluan Character Representation - the specific representation of the Astronist character of Oliver in Tuvalu, including all its variations.

Oliverian-Ugandan Character Representation - the specific representation of the Astronist character of Oliver in Uganda, including all its variations.

Oliverian-Ukrainian Character Representation - the specific representation of the Astronist character of Oliver in Ukraine, including all its variations.

Oliverian-Uruguayan Character Representation - the specific representation of the Astronist character of Oliver in Uruguay, including all its variations.

Oliverian-Uzbek Character Representation - the specific representation of the Astronist character of Oliver in Uzbekistan, including all its variations.

Oliverian-Vanuatu Character Representation - the specific representation of the Astronist character of Oliver in Vanuatu, including all its variations.

Oliverian-Vatican (Catholic) Character Representation - the specific representation of the Astronist character of Oliver in Vatican City, and in the wider Catholic community, including all its variations.

Oliverian-Venezuelan Character Representation - the specific representation of the Astronist character of Oliver in Venezuela, including all its variations.

Oliverian-Vietnamese Character Representation - the specific representation of the Astronist character of Oliver in Vietnam, including all its variations.

Oliverian-Vincentian Character Representation - the specific representation of the Astronist character of Oliver in Saint Vincent and the Grenadines, including all its variations.

Oliverian-Wallisian and Futunan Character Representation - the specific representation of the Astronist character of Oliver in Wallis and Futuna, including all its variations.

Oliverian-Yemeni Character Representation - the specific representation of the Astronist character of Oliver in Yemen, including all its variations.

Oliverian-Zambian Character Representation - the specific representation of the Astronist character of Oliver in Zambia, including all its variations.

Oliverian-Zimbabwean Character Representation - the specific representation of the Astronist character of Oliver in Zimbabwe, including all its variations.

Oliverianised Propaganda - in Astronist Propaganda, a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Oliver as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

Oliverianisation - the act and process of turning something, especially a piece of art or propaganda, into being dominated by images of the Astronist character of Oliver.

Derivatives

Oliverianise

Oliverianised

Oliverianisational

Oliverianism

- a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Oliver, so as to interpret concepts from a strictly Oliverian viewpoint.
- an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Oliver as the central figure and subject.

Derivatives

Oliverianist

Oliverianistic

Oliverianistically

Oliverine

- a time period on *The Astronist Calendar*, anchored by the birthday of the fictional character, *Ollie Mehler*.
- in *Astronist Ornamentation*, the depiction of humans, especially one or more of the Astronist characters in ornamentations.

Oliverse - the denotation of the entire fictional existence of Oliver Mehler, especially in an informal sense.

Oliver's Cosmos - in *Astronist Art, Architecture, Rendition, and Media*, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Oliver in the depiction.

Oliver's Theme - a short musical composition that is associated with the Astronist character of Oliver, and may be used in films, video games, advertisements and other digital media that involves the character.

Olivo- - the prefix often used for the Astronist character of Oliver.

Olivology - the branch of Astronology solely relating to the study of the fictional character, Oliver Mehler.

Derivatives

Olivological

Olivologist

Olivologically

Olivophilia - a distinct and obsessive fondness of, or deep laudation for, the Astronist character of Oliver.

Derivatives

Olivophile

Olivophiliac

Olivophilic

Olivophilous

Olivophily

Olivurial - a symbol, piece of art or imagery denoting the fictional character, Oliver Mehler.

Òlombèlona - derived from the Malagasy language, in *Astronist Philosophy*, a term relating to a human being, and all contemplations relating to humanity, and humanness.

Ollentop - in *Astronist Mystology*, as well as in *Astronist Genealogy*, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Sicilia and Gornen, and whose most famous adventures are detailed in *The Grand Chronicles of Astronist Mystology*.

Derivatives

Ollentopian

Ollieist - a person whose characteristics or way of thinking relate to that of the fictional character, *Ollie Mehler*.

Olliesm - distinctive features, characteristics, traits or way of thinking relating to that of the fictional character, *Ollie Mehler*.

Òlona - derived from the Malagasy language, a term relating to an external person, organisation, or nation state that stands in a position of neutrality, or indifference in relation to their diplomatic relations with The People's Constitutional Company of Jesse Millette, and therefore neither considered an ally, nor a adversary.

Oluro - the most common demonym for a follower of The Philosophy of Astronism in the Yoruba language.

Derivatives

Oluros

Awon Ero

Omahomah - derived from the Javanese language and used in Javanese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Omani Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Sultanate of Oman.

Omani Tanwir - the root term for Omani Astronism.

Ombudsman - in an Astronist contextualisation, an individual employed by The People's Constitutional Company of Jesse Millette to investigate a suspected employee, group, or organisation of their wrongdoings towards the Company.

Derivatives

Ombudsmanship

Omenology - an Astronist Subject dealing with the omens and their inclusions, symbolism, and inferences in Astronist literatures.

Derivatives

Omenologist

Omenologic

Omenological

Omenologically

Ommenine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Damien, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ommenian

Omn - in Astronist Philosophy, the philophon for the discipline of omnology.

Omnarium - the main performance hall of an omnistry, wherein all musical acts, plays, philosophical debates, assemblies, and other performances are held.

Derivatives

Omnariums

Omnaria

Omni- in Astronist Philosophy, the prefix relating to The Omnidoxo.

Omni - in Astronist Philosophy, the philophon for the discipline of omnitology.

Omnicolour - all existing shades of the colour spectrum collectively associated with the element of Cosmos.

Omnicompetent - in an Astronist contextualisation, a feature unique to the office and role of the Chairman of The People's Constitutional Company of Jesse Millette, able to deal with, and know of, all matters concerning the Company.

Derivatives

Omnicompetence

Omnicreation - in Astronist Philosophy, an creational ideation relating to the creation of all existence on all levels of creation rather than the creation of just one entity, or dimension, and also includes both physical and conceptual creation.

Derivatives

Omnicreational

Omnicreative

Omnicreatively

Omnicreativity

Omnicreate

Omnicreating

Omnicreated

Omnicreator

Omnicreators

Omnicreationism - in Astronist Philosophy, a branch of Creation Theory extending from multicreation maintaining that there exists an infinite amount of creations to be created rather than adopting the notion that there is a beginning and end to creation.

Derivatives

Omnicreationist

Omnicyclicity - in Astronist Philosophy, a subdiscipline of cyclometrics studying all the cycles of existence, both those that exist presently, those that have existed in the past, those that are expected to exist in the future, and all the possibilities of those cycles in their existences.

Derivatives

Omnicyclic

Omnicyclics

Omnicyclical

Omnicyclically

Omnicyclicism

Omnicyclist

Omnidependent - in Astronist Philosophy, to be entirely and intrinsically dependent upon another, especially characteristic of the nature of the relationship between a planet and the star around which it orbits.

Derivatives

Omnidependency

Omnidependently

Omnidimensional - in Astronist Philosophy, existing in, or relating to, or holding a dominion over all dimensions in existence.

Derivatives

Omnidimensionality

Omnidimensionally

Omnidoxical antinomy - in omnidoxicology, the instances in which one insentensation of a discourse in The Omnidoxy is contradictory to the words of another insentensation.

Omnidoxical authority - in omnidoxicology, the extent to which The Omnidoxy is considered to be a witness and accurate representative of the author's intentions and is divided into two branches, including manifestationism and imprecisionism.

Omnidoxical commercialisation - in omnidoxicology, the process in which a publisher or an editor changes the length, appearance, or structure of The Omnidoxy in order for the document to suit commercial markets, thus developing two forms of The Omnidoxy, one that is commercialised and one that remains original and scholarly.

Omnidoxical composition - in omnidoxicology, the study and contemplation of how The Omnidoxy was written, the processes and procedures involved, and its overall structure relative to its creation.

Omnidoxical consistency - in omnidoxicology, the notion propounded by Brandon Taylorian, as the author of The Omnidoxy, that the rapid writing of The Omnidoxy within one year was essential in keeping all of the document consistent in message and form.

Omnidoxical justification - in omnidoxicology, the choice of a justified text alignment in the original edition of The Omnidoxy wherein the text is aligned to both the left and right.

Omnidoxical literalism - see omnidoxitrim.

Omnidoxical misquotation - in omnidoxicology, the instance in which someone misquotes an insentensation from The Omnidoxy, typically in order to serve their own ends.

Omnidoxical navigation - in omnidoxicology, the study and mastering being able to efficiently navigate The Omnidoxy through the use of the indexas, the contents, the register, the glossary, and other preppendices and appendices.

Omnidoxical paratext - in omnidoxicology, refers to any instance in which editors, publishers, or other authors write about The Omnidoxy, especially in the form of writing in margins alongside the actual text of The Omnidoxy.

Derivatives

Omnidoxical paratexting

Omnidoxical readability - in omnidoxicology, one of the main justifications for the alteration of The Omnidoxy for certain variants of publication with the aim of keeping the extent to which general people will be able to read it at the highest while terminological accuracy and actuality are not prioritised.

Omnidoxical redaction - in omnidoxicology, the process involved in the editing of The Omnidoxy for its publication, and the exploration of why it may have been expanded, abridged, altered, or in any way rearranged from the original version.

Omnidoxical translation - in omnidoxicology, the practice of translating The Omnidoxy with particular emphasis being made to the accurate transliteration of the new words in The Omnidoxy from Astronist Terminology.

Omnidoxical variorum - also known as an omnivariorum, a written work that collates and organises different versions and editions of The Omnidoxy according to some parameter, typically either by date published, or in alphabetical order by the name of the publisher, editor, or critic.

Omnidoxical velitation - in omnidoxicology and centralitology, the instance in which the authenticity and values of all or a portion of either The Grand Centrality or The Omnidoxy is disputed.

Omnidoxic authority - in omnidoxicology, relating to one's views over the centrality, the importance, and the dominion of The Omnidoxy over The Philosophy of Astronism, and the wider Astronist philosophical tradition, and is often a source of contention.

Omnidoxic criticism - in omnidoxicology, the systematic and scholarly investigation of The Omnidoxy in the effort of coming to conclusions about its accuracy, its supremacy, and its competence to lead the Astronist philosophical tradition.

Omnidoxic errancy - in omnidoxicology, the belief that The Omnidoxy is with error and remains a fallible document due to it being a document rested upon philosophy, and therefore cannot claim its own infallibility.

Omnidoxic fallibility - in omnidoxicology, the belief that The Omnidoxy is ultimately capable of being wrong due to it resting upon the principles of the Philosophical Spirit, which embraces the notion of mistake as a natural occurrence in philosophy for philosophical document are not to proclaim that they hold absolute truth.

Omnidoxic inerrancy - in omnidoxicology, the belief that The Omnidoxy is without error; essentially, it is an infallible document.

Omnidoxicology - in Astronist Philosophy, a major branch of Astronology dealing with the study of The Omnidoxy including its insentensations, the interpretations of those insentensations, and the context in which The Omnidoxy was written, as well as including textual criticism, literary criticism, philology, and social science. Another term for this is Omnidoxy Studies, although that term is used in less formal and scholarly settings. This branch of study must not be confused with centralitology, or Centrality Studies, which deals only with the parts of The Grand Centrality that are not part of The Omnidoxy itself.

Derivatives

Omnidoxicologist
Omnidoxicologists
Omnidoxicological
Omnidoxicologic
Omnidoxicologically

Omnidoxitrist - in omnidoxicology, also known as omnidoxical literalism, the belief that the writings of The Omnidoxy should be taken literally, as truth, and as the ultimate way of achieving philosophical inspiration, knowledge, as well as personal and intellectual growth.

Derivatives

Omnidoxitry
Omnidoxitrist

Omnidoxo- - the prefix relating to The Omnidoxy.

Omnidoxy - officially The Omnidoxy, an alternative name for The Grand Centrality that is more often used in commercial and colloquial contexts.

Derivatives

Omnidoxic
Omnidoxical
Omnidoxically

Omnidoxy Studies - see omnidoxicology.

Omniencompassence - in Astronist Philosophy, an entity, a concept, or word that encompasses all things.

Derivatives

Omniencompass
Omniencompassing

Omnixistent - in Astronist Philosophy, that which exists in all dimensions, and in all types of existence.

Derivatives

Omnixistential
Omnixistentially
Omnixistentiality
Omnixistence

Omnifarious - in an Astronist contextualisation, relating to all versions, editions, and varieties of Astronist books as considered collectively.

Derivatives

Omnifariousness

Omnifinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that all cosmical and universal entities are bound to ultimations and that only divinical entities are non-ultimatory.

Derivatives

Omnifinalities

Omnifinalism

Omnifinalist

Omnifold - in Astronist Philosophy, a large abundance of something, especially in a way that it is incomprehensible, or unquantifiable.

Omniheliocentricity - in Astronist Philosophy, the notion within heliology stating that not only The Sun itself, but all the stars of The Cosmos are intrinsically connected to life, and the destiny of sentient habitability; essentially, omniheliocentricity widens the traditional heliocentricity to all the stars of The Cosmos, and provides it with a philosophical premise.

Derivatives

Omniheliocentric

Omniheliocentral

Omniheliocentrically

Omniheliocentrism

Omnillation - in Astronist Philosophy, the instance in which one stands in a place where one can see the stars and other cosmical phenomena in the night sky in their fullest extents, usually in a darkened, or mountainous area.

Derivatives

Omnillate

Omnillater

Omnillated

Omnillating

Omnillatress

Omnillational

Omniment - in Astronist Music, a collection of invoments, typically forming a complete musical composition piece.

Derivatives

Omnimental

Omnimentally

Omnimentality

Omnimentioned - in Astronist Philosophy and omnidoxicology, a popular adjective denoting that which has been mentioned countless times previously.

Omniastronistisation - the process of Astronistisation in all nations.

OmniAstronistisationism - the belief that there should always be a policy of Astronistisation in all nations.

Omninational

- existing, operating, occurring, or agreed upon between all nations of the world without exception.
- one entity operating to represent all peoples and nations of the world, especially when conducting operations beyond Earth.

Derivatives

Omninationalism

Omninationalistic

Omnionic - in Astronist Onomatology, relating to a name which is both prefixed and suffixed with Astronist style prefixes and suffixes.

Derivatives

Omnionical

Omnionically

Omnipossible - in Astronist Philosophy, relating to all possibilities in existence in all dimensions.

Derivatives

Omnipossibly

Omnipossibility

Omniphilosophy - in Astronist Philosophy, considering a philosophy alongside all other philosophies.

Derivatives

Omniphilosophical

Omniphilosophically

Omniphilosophicality

Omnirelation - also known as Omninationalism, the foreign policy of The People's Constitutional Company of Jesse Millette that was initially upheld to effectively test the friendliness and cooperation of the nations of the world, and states that it is the ultimate goal of The People's Constitutional Company of Jesse Millette to establish good diplomatic relations with every sovereign nation on Earth.

Derivatives

Omnirelational

Omnirelationism

Omnirelationalism

Omnis - derived from Latin, a philosophy that exists in all countries and territories on The Earth.

Omnissarism - in introspectics of Astronist Philosophy, the notion that all that exists within The Cosmos is essential to its existence and even removing just one element would alter the narrative, structure, and essential nature of The Cosmos as it does exist now, and exists as the opposite to inomnitialism.

Derivatives

Omnissarist

Omissaristic

Omnistellation - in Astronist Philosophy, part of the practices of asterism, the adoration and laudation of the entirety night sky of stars rather than any particular constellation, or star pattern.

Derivatives

Omnistellations

Omnistellational

Omnistellationally

Omnistery - derived from an Astronist phrontistery, a type of music academy found in major cities, and owned and managed by The People's Constitutional Company of Jesse Millette which teaches all subjects classed within the Astronist Performing Arts.

Derivatives

Omnisteries

Omnisterial

Omnisterially

Omnitology

- in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the study and philosophical discussion of the dimension in which multiple and perhaps infinite universes exist to form The Greater Universe, and how the natures, purposes, and differing laws of physics of these omniverses.
- a major discipline of study within Astronist Philosophy, specifically Cosmic Philosophy, as part of wider Astronology dealing with concepts surrounding the idea of The Omniverse, and which all possible cosmologies and laws of physics in all the possible universes are studied.

Derivatives

Omnitologist

Omnitological

Omnitologically

Omnitritus - in Astronist Philosophy, the instance in which an instrument of study is applied to something only to receive a irrationality, or a paradoxy.

Derivatives

Omnitrity

Omnitrities

Omnitrital

Omnitritality

Omnivarium - see omnidoxical variorum.

Omniverse - a term used in Astronist Cosmology, and in Cosmic Philosophy, describing not only multiple universes, but an infinite, or ultimately unknown amount of universes, usually in the creation of The Greater Universe concept in which the infinite universe create one overarching universe.

Derivatives

Omniverses

Omniversal

Omniversal

Omniversally
Omniversality
Omniversalism
Omniversalist

Omnology - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the study and philosophical discussion of the future and fate of the expansion of The Cosmos in The Universe, and how this may affect the relationship between these two entities.

Derivatives

Omnologist
Omnologists
Omnological
Omnologically
Omnologic

Omnural - in Astronist Philosophy, relating to an entity that facilitates the functionality of something greater, or external to itself.

Derivatives

Omnurality
Omnuralities

Omphalos

- in an Astronist contextualisation, the main hub, or epicentre of The People's Constitutional Company of Jesse Millette in a given geographical region, or country.
- in Astronist Architecture, the central point of an Astronist building.

Derivatives

Omphaloi

One - in Astronist Philosophy, the philophon for the discipline of oneirology.

Oneiricism - in Astronist Philosophy, the orientation and belief upholding that the primary initiators of philosophical enknowledgement, enquiry, and experience are dreams and suspend philosophical investigation on the occurrence of dreams.

Derivatives

Oneiricist
Oneiricists
Oneiricistic
Oneiricistically

Oneiricity - in Astronist Philosophy, the semistrument of study measuring the influence of one's dreams on their philosophical enquiries and contemplations.

Derivatives

Oneiricities

Oneirology - in Astronist Philosophy, a discipline of study dealing with the relationship between dreams and philosophical knowledge and experience, and how one impacts the other.

Derivatives

Oneirologic

Oneirological
Oneirologically
Oneirologist

Oneiromancy - in an Astronist contextualisation, relating to the times in which Brandon Taylorian is known to have considered his dreams to foretell the future, or to influence the actions he took.

Derivatives

Oneiromancies

Oneness Cosmology - in Astronist Philosophy, a type of cosmos wherein all existence is considered to be originative to a singularity, or at least a form of oneness, and can be applied in a physical, or conceptual sense.

Onerous - in an Astronist contextualisation, relating to the mass of obligations placed upon the Chairman of The People's Constitutional Company of Jesse Millette.

Derivatives

Onerousness

One System - in Astronist Philosophy, an appellation for the notion that The Cosmos may be composite in naturity, but is ultimately singular, and is ultimately accumulated as one system.

One System Or No System - a wing of governance and a theory within The Philosophy of Astronism as part of Astronarianism holding that no two systems of governance, whether based upon secularism, theocracy, or ideology, can coexist within the same nation state without one being dominant over the other, and describes this idealised coexistence of systems to be as if there is no system at all, and is closely linked to the wing of Astronist Dominancy.

One world - in Astronist Philosophy and omnidoxicology, a common synonym used in The Omnidoxo to relate to The Earth singularly, especially so in comparison to all the other worlds of The Cosmos.

Onplane - in Cosmic Art, as a derivation of Astronist Art, the depiction of a star in the foreground of a nebulaic gas and dust formation.

Derivatives

Onplanial

Onplanic

Ont - in Astronist Philosophy, a philophon for the discipline of ontology.

Ontic - in Astronist Philosophy, relating celestial entities and the facts about them, especially in relation to their real existences rather than their phenomenal or idealised existences.

Derivatives

Onticity

Ontological originetics - see meta-originetics.

Onus - in an Astronist contextualisation, relating to a particular duty of an employee, especially one unique to that employee.

Openary - in Astronist Architecture, an architectural element most commonly found in tropical countries whereby a room can be made unroofed by a mechanical system.

Derivatives

Openaries

Openness Principle - in orbanology of Astronist Philosophy, the appellation for the essential principle of the Philosophical Spirit that philosophical enquiry must remain open to interpretation and application and therefore does not suit the doctrine of prescriptivism.

Open problem - in Astronist Philosophy, an issue of contemplation and study that remains unresolvable, and that the Astronist Tradition has no official stance, or answer to.

Openthought - in Astronist Philosophy, the oppositism to narrowthought, to think in a way that aligns with the Astronist Tradition view about the vast possibilities of The Cosmos, and humanity's exploratory role and place within it.

Derivatives

Openthinking

Openthinker

Opentise - in Astronist Philosophy, the development of a diverse civilisation beyond The Earth on another planet in terms of race, philosophy, religion, ethnicity, and sexuality, and is largely associated with the prophecy of The Grand Opentisation.

Derivatives

Opentising

Opentised

Opentisation

Opentisational

Opentiser

Opentisers

Opentive

Opentively

Opentivity

Open Universe - see The Open Universe.

Openwork - in Astronist Ornamentation, a technique that produces decorative patterns by creating holes in solid materials, typically to create cosmical, or galactical patterns.

Operational Freedom - a circumstance whereby the government of The People's Constitutional Company of Jesse Millette has very little involvement, or interruption in the operations of one of its subsidiary companies.

Opgek - a follower of the Luxembourgish denomination of The Philosophy of Astronism, known as Opgekläerte'ism.

Derivatives

Opgeks

Opgekläerte'ism - also known as Luxembourgish Astronism, the denomination of The Philosophy of Astronism that is almost exclusively adhered to within Luxembourg.

Derivatives

Opgekläerte'ist

Opinator - in Astronist Philosophy, in the context of philosophical argumentation, a debater that comes out in either full favour of a proposal, or in complete loathe of a proposal; in essence, lacks balance in their opinions and positions.

Derivatives

Opinatress

Opine - in an Astronist contextualisation, the official term for the action of a member of an Astronist congressional session whom lays down their opinion to the floor of the assembly on a particular topic.

Derivatives

Opining

Opined

Opinative

Opiner

Opionate - the official term for the action undertaken by a member of an Astronist congressional session, or of The Governing Council, wherein the member formally places their opinion to the assembly for judgement.

Derivatives

Opinionating

Opinionation

Opinionator

Opinionative

Oppan - in Astronist Architecture, a term used to describe the right side of an Astronist building, especially when in relation to the left, back, and front sides of the building.

Oppentina - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth daughter of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Oppentinian

Opplysning - the root term for Norwegian Astronism.

Opponent - in an Astronist contextualisation, a member of an Astronist congressional session whom directly opposes the opined opinion of another member.

Opport - in Astronist Architecture, a term used to describe any door to an Astronist building other than the front, back, or bullant doors.

Derivatives

Opports

Opportal

Oppositise - in Astronist Philosophy, to make something opposite from its original, or traditional, or known state, especially in a conceptual and metaphorical sense.

Derivatives

Oppositised

Oppositising

Oppositisation

Oppositism

- in Astronist Philosophy, relating to that which is opposite to the aforementioned subject either physically, or metaphorically, but does not necessarily relating to that which something is in opposition to for this infers rivalry.
- in Astronist linguistics, a figure of speech describing two similar differences with the same words, typically with the words swapped around, an example of which would be a cleaning singer, and singing cleaner.

Derivatives

Oppositisms

Oppositist

Oppositistic

Oppositist Dyadic Pairs - in firmamentology of Astronist Philosophy, the appellation for dyadic entities that hold opposing functions that are nevertheless forced to interact with each other.

Oppositist Flux - in firmamentology of Astronist Philosophy, the appellation for the instance in which an applied filament to an entity results in the opposite expectation for that filament in comparison to its natural form.

Op'ly - a follower of the denomination of The Philosophy of Astronism, known as Op'lys'ningism.

Derivatives

Op'lys

Op'lys'ningism - the denomination of The Philosophy of Astronism that is predominantly adhered to in Norway, Denmark, and the Faroe Islands.

Derivatives

Op'lys'ningist

Opticality - a branch of study within Astronist Philosophy, specifically Cosmic Philosophy, as part of wider Astronology dealing with the philosophy of vision, and observance of The Cosmos in The Universe.

Derivatives

Opticalities

Opticalist

Opticology - a subdiscipline of study of introspectics as part of Astronist Philosophy dealing with the philosophical contemplations of the utility of different optical systems in telescopes, and other observational equipments, especially prioritising efficiency, clarity, and ability.

Derivatives

Opticologic
Opticologist
Opticologists
Opticological
Opticologically

Optimus - in Astronist Philosophy, a person that is considered a role model and an idealised adherent of The Philosophy of Astronism, especially posthumously.

Derivatives

Optima

Optocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the spectators of the universe, most typically with golden eyes, especially in Astronist Art.

Opus - in an Astronist contextualisation, relating to Brandon Taylorian's works sizing more than one hundred thousand words in total, or more broadly, any Astronist work sizing more than one hundred thousand words.

Opuscule - in an Astronist contextualisation, relating to Brandon Taylorian's work sizing less than one hundred words in total, or more broadly, any Astronist work sizing less than one hundred thousand words.

Oracy - in Astronist Education, a prominent subject taught in high phrontistery that deals with developing one's ability to express oneself fluently and grammatically in speech, especially in aid of one's philacy and their philosophical and argumentation skills and abilities.

Derivatives

Oracist

Oracists

Oracory

Oracorial

Oracorially

Oralement - in Astronist Philosophy, to prefer to express one's philosophical beliefs and opinions through oration rather than through writing.

Orality - in Astronist Philosophy, relating to one's preference to read out The Omnidoxy to either themselves or to others, rather than a preference to read The Omnidoxy.

Orangence - in Cosmic Art, as a derivation of Astronist Art, an orange theme.

Derivatives

Orangencial

Orangenic

Oration - in an Astronist contextualisation, the official term describing a ceremonial speech given by the Vice Chairman of The People's Constitutional Company of Jesse Millette, especially in the event of the non-attendance of the Chairman.

Derivatives

Orational

Oratory Garden - in Astronist Architecture, as part of gardenry, a type of garden on the estate of some Astronist buildings that features instruments and outbuildings which are best suited for orators to conduct their speeches.

Orbanology - in Astronist Philosophy, a major discipline of study dealing with a wide variety of concepts including the nature of causality, relativity, origination, and intuition, but principally considers to the concepts and instruments of naturality and rationality.

Derivatives

Orbanologist

Orbanologic

Orbanological

Orbanologically

Orbitality

- in Astronist Philosophy, a prominent instrument of study concerned with contemplating all factors of the orbits of planets, moons, and other astronomical phenomena around some central entity, typically either a star, or a black hole.
- in Space Studies, the extent to which an orbiting object, whether a natural phenomena or a manmade entity, orbits a larger entity such as a planet, how long it has orbited for, and the usages of such an orbit and what research can be derived from such an orbit.

Derivatives

Orbitalities

Orbitation - in Astronist Philosophy, the process and instance of orbiting something, especially of a celestial entity.

Derivatives

Orbitalational

Orbitology - a subdiscipline of study in Astronist Philosophy, specifically Cosmic Philosophy, as part of wider Astronology dealing with the philosophy of orbits, their connection to concentritology, and most broadly, the patterns, shapes, and structures of The Cosmos and celestial entities.

Derivatives

Orbitologist

Orbitologic

Orbitological

Orbitologically

Orbits of Disorderity - in kosmetrics of Astronist Philosophy, the appellation collectively relating to orbitalities of celestials that are affected by perturbations.

Orbits of Orderity - in kosmetrics of Astronist Philosophy, the appellation collectively relating to orbitalities of celestials that are not affected by perturbations.

Orberium - in Astronist Architecture, a rare room within few Astronist buildings in which orb-shaped planets are projected upward from the ground in order to create a space for studying their

topographies, atmospheres, and all their other characteristics, and typically the floorings of orberiums are ornamented in highcosma.

Derivatives

Orberiums

Orb Roofed - in Astronist Architecture, a term describing a type of capital upon which an orb-shaped relief is affixed, and usually cosmically ornamented.

Orchestration - in Astronist Philosophy, a branch of Sensory Philosophy manifested by the approach to the philosophical concepts and theories through the sense of sound, an example of which is Oblivionic Orchestration.

Derivatives

Orchestrational

Orchestrationally

Ord - in Astronist Philosophy, the philophon for the discipline of ordology.

Order - relating to one, or more, of the orders of The Philosophy of Astronism, such as The Zoic Order.

Derivatives

Ordoric

Ordorial

Orderative - in Astronist Philosophy, relating to the cosmical order, and the unique but all-pervading system of how The Cosmos functions.

Derivatives

Orderatively

Orderity - in Astronist Philosophy, one of the primary and most regularly applied instruments of study concerned with the extent to which a celestial entity, or even an abstract notion is in alignment with The Cosmos and its system and structure of organisation and order, the oppositism to which is known as disorderity, which is aligned with that which is known as The Chaos in the Astronist Cosmology.

Derivatives

Orderities

Orderial

Orderially

Orderiality

Orderity Season - in Astronist Philosophy, particularly within seasonology, one of the Formational Seasons relating to the instance in which a celestial and its elements become categorised and ordered into the cosmical system.

Order of Newmasonry - the reformational governing body of Freemasonry founded by *Brandon Taylorian*.

Ordinal - in an Astronist contextualisation, relating to the order of a series of Astronist books.

Derivatives

Ordinally
Ordinality

Ordinarianism - in Astronist Philosophy, a philosophy, or school of thought that isn't formed by the combination of two or more other philosophies, or schools of thought, and are the opposite to hybridistic philosophies and schools of thought. See hybridism.

Derivatives

Ordinarian

Ordology - in Astronist Philosophy and Astronist Cosmology, a discipline of study dealing with the contemplations of the orderity of The Cosmos in Astronist Cosmology and in Cosmic Philosophy with which one may use the instrument of study of orderity in order to study.

Derivatives

Ordologist

Ordologic

Ordological

Ordologically

Ordonnance - in Astronist Architecture, a style of ornamental design, and architectural positioning in which all attributes are systematically and orderly arranged so that they are perpendicular to one another, and is usually in contrast the cosma style of design and positioning which is traditionally more whimsical with less uniformity.

Derivatives

Ordonnancial

Oresy - in Spacial Psychology of Astronist Philosophy, the belief that philosophy is the one and only way to connect between a sentient person and The Cosmos thus encouraging philosophical enquiry and enknowledgement.

Derivatives

Oresis

Oresor

Oresors

Oreser

Oresers

Organicism - in sentientology of Astronist Philosophy, the view that sentient life should be categorised as organic rather than intelligent, as intelligence needn't be organic.

Derivatives

Organicist

Organicistic

Organicists

Organisationism - in Astronist Ornamentation, the design style and practice holding that ornamentations should always be organised with borders, and should never look overly opulent, or resemble any type of chaos.

Derivatives

Organisationist

Organisationistic

Organisationistically

Organised Philosophy

- a philosophy in which its concepts, theories, and cosmologies are structured and established according to an applied schema, or the goal of which is unified under one governing entity, either a company, or government, or some other organisation.
- a structured system of seeking knowledge, inspiration, and enlightenment, by philosophical practices, especially a system followed by a large number of people.
- a group of philosophies made distinct by their specific style of strategic governance, the first of which being The Philosophy of Astronism, which is organised by buildings, administration, and by nation with a specified purpose and goal.

Organonic Method - in astronomy of Astronist Philosophy, the system of communicating astronomical concepts and other forms of data and information through vocal, or visual platforms, especially via digital technologies such as holograms, screens, or oral-lead presentations.

Derivatives

Organonic

Organonical

Organonically

Organonicity

Organonism

Organonist

Ori - in Astronist Philosophy, a philophon for the discipline of originetics.

Oria - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Orian

Orianic

Oridora - in Astronist Theatre, collectively relating to the first one-hundred and twenty plays and musicals written by Brandon Taylorian, and are considered the foundations of Astronist Theatre.

Derivatives

Oridoras

Orienter - in Astronist Philosophy, in the history of a particular discipline of study, or school of thought, the individual considered to have played a central role in the orientation of a school thought or discipline.

Derivatives

Orienters

Orientress

Original Jesse Millette Series, The - an icosalogy written by *Brandon Taylorian* centred around the fictional character, *Jesse Millette*. All twenty books are considered the basis for the canonical era in the *Astronist Timeline*.

Original Astronism - a term relating to the English version of The Philosophy of Astronism, considered to be untranslated, and untampered, and the version of the philosophy that has not been subject to enculturation before being disseminated to the masses; in essence, the pure version of The Philosophy of Astronism.

Origination - in Astronist Ornamentation, the stage of the ornamental creation process in which the initial design and theme is constructed, but no colour or detail is yet added.

Originational Totality - in Astronist Philosophy, especially within totology, a type of totality encompassing that which is known as the regensis; the way in which an entity returns to its origination; essentially, the totality at the origination point of a particular entity.

Originetics - a major subdiscipline of study in Astronist Philosophy dealing with the nature of origin, and the concepts of originality, the significance of origin, and the philosophy of origin, either from a cosmical context, or from a more abstract context.

Derivatives

Originetic

Originetical

Origineticist

Origineticists

Originetically

Originatory

Originational

Originism - in Astronarianism, as part of wider Astronist Philosophy, a philosophy and orientation towards one's love of their origins, including their familial, national, ethnic, philosophical, or religious origins, and may closely be associated with patriotism when in relation to one's national origins.

Derivatives

Originist

Originistic

Originistically

Orison - also known as Philosophical Prayer, a newfound type of meditation resembling prayer carried out either in small groups or solitarily, either conducted in silence or in whisper, which focuses on philosophical elevation, postulation, philosophical adoration, and relaxation.

Derivatives

Orisons

Orisonic

Orisonery - a room dedicated to the conduct of orisonic prayer.

Ornamental Cosmism - a branch of Cosmism relating to the shift in mentality in the art and design world towards the rapid inclusion of cosmic, and celestial symbols, icons, and imagery onto ornamentations, particularly inspired by the philosophy of Cosmism, a branch of The Philosophy of Astronism.

Ornamental Humanism - in Astronist Ornamentation, the depiction of humans, especially one or more of the Astronist characters in ornamentations.

Ornamentationism - an art movement within Astronist Art holding that the established styles of modernism and futurism do not reflect modernity, or the future due to their general lack of character, depth, and clarity for audiences, and thus, strongly advocates for the re-emergence of an heavily ornamented style, whilst still supporting functionalism, and is also largely influenced by the Cosmism art movement.

Derivatives

Ornamentoxy

Ornamentoxical

Ornamentoxically

Ornamentationist

Ornamentationistic

Ornamentationistically

Ornamentation Theory - as derived from Astronist Ornamentation, and as the sister subject to Architectural Theory, Art Theory, and Rendition Theory, the study and critical discussion of the ways in which something is ornamented, and is usually accompanied by a critical essay, or a lecture on the ornamental methodologies, styles, and influences used to create the ornamentation.

Ornamented Column - in Astronist Architecture, a term describing a column shaft that is ornamented, typically with cosmical imagery and patterns.

Ornamentist - in Astronist Ornamentation, an individual who is official commission to construct an ornament.

Ornithation - in sentientology of Astronist Philosophy, one of the three derivations of faunaation relating to birds, and the exploration of new planets with the intention of finding new species of birds.

Derivatives

Ornithational

Ornithative

Ornithatively

Ornithater

Ornithator

Ornithatress

Ornithal

Ornithality

Oromancy - in Astronist Mysticism, a little known form of mysticism involving the practice of cosmic devotion or any other Astronist philosophical practices on top or on the slope of a mountain.

Derivatives

Oromancer

Oromancers

Oromantic

Oronym - a type of term relating to a name of a geological phenomenon named after an Astronist character, or whose name is derivational of Astronist culture, or philosophy.

Derivatives

Oronymous

Oronymic

Oronymity

Orphentius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Lucan and Cordelia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Orphentian

Orrerate - a term of Orrology, the official process of designing, manufacturing, and distributing orreries.

Derivatives

Orrerative

Orreration

Orrerational

Orrerator

Orreratrix

Orrerium - a room within a Planetarium, Observatory, or an Eidouranium, in which a clockwork model of the solar system is constructed and put on display, and typically, the larger the building the orrery is in, the larger and more ornate and elaborate the clockwork model is.

Derivatives

Orreriums

Orrery - in Astronist Rendition, one of the central instruments of astronomical that is a clockwork model of the solar system, or of the galaxy itself, or of another planetary system, and is rendered into many different themes, sizes, and ornamental versions.

Derivatives

Orreries

Orrology - the branch of study dealing with the designing, distribution, and usage of orreries, and the various different parts of orreries.

Derivatives

Orrologist

Orrologic

Orrological

Orrologically

Orthodox - in Astronist Philosophy, relating to the official, or traditional way of interpreting something, especially when this is derived from an insentensation within The Omnidoxy of The Grand Centrality of The Philosophy of Astronism.

Derivatives

Orthodoxic

Orthodoxical

Orthodoxically
Orthodoxy
Orthodoxicality

Orthodox Naturalism - in Astronist Philosophy, a belief within naturalism that there is indeed an existing, creating, and all-encompassing god, and therefore challenges non-theistic, atheistic, and agnostic forms of naturalism.

Orthogonalism

- in Astronist Philosophy, an area of contemplation and an approach and subphilosophy to understanding The Cosmos that focuses on trying to locate natural and proper right angles in The Cosmos in order to make philosophical inferences, measurements, and investigations into cosmic perfection and the perfect structure of cosmic entities.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with and contemplating the instrument of study of orthogonality.

Derivatives

Orthogonalist
Orthogonalists
Orthogonalistic
Orthogonalistically

Orthogonality - in Astronist Philosophy, an instrument of study contemplating the philosophical inferences and meanings derived from right angles found in The Cosmos, as well as the nature of right angles and natural perfectionism in a wider sense.

Derivatives

Orthogonalities

Orthoscope - in observology and opticology, any type of eyepiece attached to one's fact that is used during a stargazing event for the purpose of observation.

Derivatives

Orthoscopic
Orthoscopical
Orthoscopy
Orthoscopes

Oryctology - an Astronist Subject dealing with the study of fossils, minerals, and rocks excavated from planets other than The Earth itself.

Derivatives

Oryctologist
Oryctologic
Oryctological
Oryctologically

-osc - in Astronist Onomatology, a suffix used for Astronist names.

Oscillity - in Astronist Philosophy, an instrument of study contemplating oscillation, and measuring the extent to which a celestial entity oscillates.

Derivatives

Oscillities
Osculative

Ospicusy

- relating to *The Astronist Ospicusy*.
- a type of short Astronist book in which insentensations of philosophical expression and wisdom are displayed, the majority of which derive from the writings of The Grand Centrality.

Derivatives

Ospicusant
Ospicusantly
Ospicusance
Ospicusancy

Ospinate - in introspectics of Astronist Philosophy, to observe according to the four aspects of observation as understood by the Astronist Tradition and holds that observing involves perceiving, interpreting, applying, and imparting.

Derivatives

Ospinational
Ospinative
Ospinating
Ospinated
Ospinatery

Ossify - in an Astronist contextualisation, of an Astronist subsidiary, philosophy, or business project, cease to develop; in a permanent period of stagnation.

Derivatives

Ossification
Ossifier

Ostentation - in an Astronist contextualisation, of the planetariums, observatories, eidouraniums, and the other Astronist philosophical buildings, ornamentations, renditions, and architectures, holding a strong sense of luxury, wealth, and grandiosity.

Derivatives

Ostentational
Ostentative
Ostentatively

Österreichische Aufklärung - the root term for Austrian Astronism.

Osví - a follower of the Czech denomination of The Philosophy of Astronism, known as Osvícení'ism.

Derivatives

Osvís

Osvícení'ism - also known as Czech Astronism, the denomination of The Philosophy of Astronism that is predominantly followed in Czechia, by the Czech peoples, and is closely associated with Czech originism.

Derivatives

Osvícení'ist

Osviet - a follower of the Slovak denomination of The Philosophy of Astronism, known as Osvietenie'ism.

Derivatives

Osviets

Osvietenie'ism - also known as Slovak Astronism, the denomination of The Philosophy of Astronism that is predominantly followed in Slovakia, by the Slovak peoples, and is closely associated with Slovak originism.

Derivatives

Osvietenie'ist

Oświ - a follower of the Polish denomination of The Philosophy of Astronism, known as Oświecenie'ism.

Derivatives

Oświs

Oświecenie - the root term for Polish Astronism.

Oświecenie'ism - also known as Polish Astronism, one of the largest single-nation denominations of The Philosophy of Astronism in Europe that is most commonly followed in Poland, especially in the southern regions, as well as by the Polish diaspora communities in other nations that still hold a strong affiliation with Poland.

Derivatives

Oświecenie'ist

-osy - in Astronist Terminology, a suffix relating to a type of activity, examples of which are intosies and panosies.

Derivatives

-osies

Other World - in an Astronist contextualisation, a term relating to Mystology.

Derivatives

Other Worldly

Otiose - in an Astronist contextualisation, of a concordance made at the end of an Astronist meeting, especially an Astronist congressional session, lacking practical purpose, application, or result.

Derivatives

Otiosly

Otiosness

Ouio - a lion-like beast of Astronist Mythology, with mixed features of a tiger and wolf, and is said to have been present when the realm was created.

Outcastation - in Astronist Philosophy, especially within Cosmic Philosophy, the instance in which a celestial is cast out of the cosmical system and deemed chaotic due to its characteristics, functions, and tendencies.

Outdistance - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, to outperform competitors so much so as to leave them all far behind and subsequently secure market dominance.

Derivatives

Outdistanced

Outdistancing

Outdistancer

Outdistancee

Outer Halo - in Astronist Philosophy, the part of the galactic halo that is furthest from the galactic core.

Outermost - in an Astronist contextualisation, relating to those operations of The People's Constitutional Company of Jesse Millette that are either of the least importance, furthest distance away from any headquarters, or minuscule so as to be disregarded by the Company.

Outfill - in Astronist Philosophy and in wider philosophical writing, a method and practice of philosophical writing involving the collection of a number of different opinions about a topic and placing these into a discourse before starting to write the piece in order to trigger oneself of the different viewpoints so that one is better poised to enthusiastically agree with or oppose that which has already been postulated about the topic of the discourse.

Derivatives

Outfilling

Outlight - in Astronist Philosophy, of one source of light, possessing a brightness or position so that another source of light is either distorted, or entirely missed, especially when the lights of human civilisation block out the lights of the stars at night.

Derivatives

Outlighted

Outlighting

Outlination - in Astronist Ornamentation, the process of using the technique of outlining on ornamentals in order to insulate and make the patterns stand out, especially from a bold background.

Outpopulate - to attempt, or to succeed in creating a greater abundance of one entity than another with the intention of gaining wider influence and control.

Derivatives

Outpopulation

Outpopulating

Outpopulated

Outrance - in Astronist Architecture and Naology, particular ostentation and extravagance on the face of an Astronist philosophical building, especially in such a way that it stands out from all the other buildings near to it.

Derivatives

Outrancy

Outreach - in an Astronist contextualisation, relating to the activities and operations of The People's Constitutional Company of Jesse Millette connected to the communities in which it has a presence, and generally relates to helping the poor, establishing community togetherness, and gathering communities to discuss philosophy, cosmology, and astronomy.

Derivatives

Outreaching

Outreached

Outreacher

Outreachee

Outskirting - in Astronist Civicology, the process of designing, and attribution of the outskirts of a town or city.

Outspread - in Astronist Architecture, a category of Astronist building in which the width of the building is at least twice as long as its depth, and is thus most commonly characterised by its very wide appellation, and is a style mainly used on the construction of observatories.

Ovalic - in Astronist Philosophy, relating to an oval shape, especially of a celestial entity.

Ovality - in Cosmic Art, as a derivation of Astronist Art, the core region of a two-armed galaxy shaped as an oval.

Derivatives

Ovalities

Ovalial

Overarching Form - a version of The Philosophy of Astronism that is present in multiple countries under the same heading.

Overlight - overwhelmed by light.

OverAstronistisation - the act of overly promoting the process of Astronistisation of any entity.

OverAstronistisationism - the belief that the over promotion of the process of Astronistisation is the only way to effectively secure Astronistisation.

Overpin - in Astronist Philosophy, encapsulate from above, especially so in a protective and authoritative sense, an example of which is in The Tricosmic Paragon, wherein The Universe both overpins and underpins The Cosmos and The Chaos.

Derivatives

Overpins

Overpinning

Overpinnings

Overpinned

Overseeingness - in Astronist Philosophy, the instance of a higher being overseeing something below, either in a physical sense or a conceptual sense.

Overwatch - in Astronist Architecture, any place within an Astronist building, or in the gardens and estate of an Astronist building where an individual can look down onto a wide area.

Derivatives

Overwatches

Oyçul - the most common demonym for a follower of The Philosophy of Astronism in the Kyrgyz language.

Derivatives

Oyçuldarı

Oyçuls

O'ylaydi - the most common demonym for a follower of The Philosophy of Astronism in the Uzbek language.

Derivatives

Mutafakkirlar

O'ylaydi

Oyşıl - the most common demonym for a follower of The Philosophy of Astronism in the Kazakh language.

Derivatives

Oyşıldar

Oyşıls

Ozzenzo - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second and last son of Yemaya and Adentius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ozzenzian

1,883 terms

Pacify - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, bring, or being instrumental to the bring peace to a war, or between warring factions.

Derivatives

Pacifier

Pacifree

Pacification

Pacificatory

Paciscate

- in Astronist Philosophy, during a philosophical argumentation, to make an agreement on a discussed issue, especially when done as a compromise.
- in Astronist Philosophy, during a philosophical argumentation, to be generally open and accepting of an agreement; to hold an air of positivity about oneself during a philosophical debate.

Derivatives

Paciscation

Paciscational

Paciscationally

Paciscating

Paciscated

Paciscament

Paciscor

Paciscative

Paciscatively

Padraic - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Padraican

Padraical

Pad Sa Nya - refers to the meaning of philosophy in Lao.

Paeon - in an Astronist contextualisation, the creation of a work expressing praise for one or more of the Astronist characters.

Derivatives

Paeanic

Paedology - in Astronist Philosophy, an Astronist Subject dealing with the study of child philosophy, as well as the philosophical study of children themselves and their behaviours, and developments.

Derivatives

Paedologic

Paedological

Paedologically

Paedologist

Paedonym - a type of name sometimes given to an Astronist character which relates to their child, an example of which would be Jesse's Father, in reference to Richard Millette.

Derivatives

Paedonymic

Paedonymous

Paedonymity

Pagiging Pisikal - The School of Physicality in Astration as known in the Filipino language.

Paginal - in an Astronist contextualisation, relating to the pages of an Astronist book, documentation, or another Astronist literature.

Derivatives

Paginally

Paginate - in an Astronist contextualisation, dealing with the processes of detailing the number of pages, words, and characters of an Astronist literature, and categorises these literature according to size, especially of an Astronist Founding Work.

Derivatives

Pagination

Paginary

Páizi - in Mandarin Chinese, the term given for any Astronist brand, or a brand owned or managed by a subsidiary of, or The People's Constitutional Company of Jesse Millette itself.

Pakistani Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Islamic Republic of Pakistan.
- the collective denomination of The Philosophy of Astronism in Pakistan that attempts to unify the philosophy in the nation despite there existing many derivations according to language and ethnicity.

Paladin

- in Astronist Architecture, a type of hidden door traditionally built behind bookshelves, but may also be found behind picture frames, and mirrors, and usually leads to some underground passage, or may lead to another room.
- in an Astronist contextualisation, relating to the depiction of an Astronist character as a knight, or warrior known for heroism, and chivalry, especially in Astronist Mystology.

Derivatives

Paladins

Paladinic

Palais - in an Astronist contextualisation, a type of public hall found in some of the larger Astronist buildings, used purely for dancing.

Palaisip - the most common demonym for a follower of The Philosophy of Astronism in the Filipino language.

Derivatives

Palaisips

Palauan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Palau.
- the denomination of The Philosophy of Astronism most widely adhered in Palau, by the Palauan peoples.

Palestinian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Palestine.

Palestinian Tanwir - the root term for Palestinian Astronism.

Palinode - in an Astronist contextualisation, the retraction of a statement during an Astronist congressional session.

Derivatives

Palinodal

Palinodally

Palisade - in Astronist Architecture, a term in gardenry referring to the wall in the estate of an Astronist building which is as wide as the estate itself, and separates the main estate from the enclave.

Derivatives

Palisades

Paliwan - a follower of the Filipino denomination of The Philosophy of Astronism, known as Paliwanagism.

Derivatives

Paliwans

Paliwanag - the root term for Filipino Astronism.

Paliwanagism - also known as Filipino Astronism, and colloquially Paliwana, the denomination of The Philosophy of Astronism that is most prevalent in The Philippines, and in Filipino diaspora communities globally, and can be divided into five distinct groups; Central, Eastern, Northern, Southern, and Western Paliwanagism.

Derivatives

Paliwanagist

Paliwana

Palm, The - in an Astronist contextualisation, the centralmost innards of The People's Constitutional Company of Jesse Millette, especially relating to all executives, and their departments, and staff, or may even relate to The Philosophy of Astronism.

Palpas - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Gwynnine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Palpasian

Panafrism - in Astronist Philosophy, the largest of all comprehensive forms of The Philosophy of Astronism encompassing the African Astronist philosophical denominations of Éclaircissementism, Mwangazaism, Kutaalamikaism, Haskeism, L'illuminationism, Illuminationism, and Chidziwitsoism, and notable supports the unification of African Astronism.

Derivatives

Panafrist

Panafrists

Panafric

Panafrical

Panafrics

Panafricity

Panamanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Panama.

Pan-arabist - a person who advocates for the inclusive unification or cooperation of Arab peoples.

Pan-asianist - a person who advocates for the inclusive unification or cooperation of Asian peoples.

Pan-buddhist - a person who advocates for the inclusive unification or cooperation of Buddhist peoples.

Pan-capitalist - a person who advocates for the inclusive unification or cooperation of capitalist peoples or nations.

Pancentricity - in Astronist Philosophy, the oppositism of monocentricity, and relates to the approach of understanding The Cosmos according to its composite entirety rather than its oneness entirety, and accuses monocentricity of over-simplifying The Cosmos.

Derivatives

Pancentric

Pancentral

Pancentrically

Pancentricity

Pan-christianist - a person who advocates for the inclusive unification or cooperation of Christian peoples.

Pan-communist - a person who advocates for the inclusive unification or cooperation of communist peoples or nations.

Pandect - in an Astronist contextualisation, relating the complete body of constitutional law of The People's Constitutional Company of Jesse Millette.

Panegyris - in an Astronist contextualisation, of an executive of The People's Constitutional Company of Jesse Millette, make a public speech with the sole purpose of praising someone, or something.

Derivatives

Panegyriser
Panegyrist
Panegyrisation

Panelling - in Astronist Ornamentation, the use of multiple vertication wooden plates alongside eachother, onto which patterns are ornamented.

Pan-hinduist - a person who advocates for the inclusive unification or cooperation of Hindu peoples.

Panjection - in Equational Philosophy, as part of wider Astronist Philosophy, a type of subment that can be both logically and rationally justified.

Derivatives

Panjectural
Panjecturally
Panjectional
Panjectionally
Panjecture

PanAstronistisation - the process of Astronistisation across a whole area or group without exception.

PanAstronistisationism - the belief that the process of panAstronistisation is the only effective securement of Astronistisation.

Pan-muslimist - a person who advocates for the inclusive unification or cooperation of Muslim peoples.

Panoply - in an Astronist contextualisation, an extensive collection of Astronist books, documentations, or renditions.

Derivatives

Panoplic
Panoplical
Panoplically

Panopticism - a branch of knowledge in The Philosophy of Astronism concerning the concept of seeing, knowing, or understanding the entirety of an entity in one view, or in one thought, especially when regarding The Cosmos, or The Universe, or a complex system of government, or philosophical method.

Derivatives

Panoptacist
Panoptacistic
Panoptacistical
Panoptacistically

Panosy - in Astronist Occurology, a large social gathering held inside one's home involving pockets of casual philosophical discussion and most often, the consumption of alcohol, but may also involve the playing of card games, and gambling.

Derivatives

Panosies

Panosial

Pan-persianist - a person who advocates for the inclusive unification or cooperation of Persian peoples.

Panse - the most common demonym for a follower of The Philosophy of Astronism in the Haitian Creole.

Derivatives

Panses

Pan-sikhist - a person who advocates for the inclusive unification or cooperation of Sikh peoples.

Pan-slavist - a person who advocates for the inclusive unification or cooperation of Slav peoples.

Pan-somalist - a person who advocates for the inclusive unification or cooperation of Somali peoples.

Pansophism - in Astronist Philosophy, a proposed ideal of infinite universal wisdom and knowledge for humanity, as the ultimate aim of knowledge within Astronism, and wider Astronist Philosophy, but as is also held centrally, there exists only a limited capacity of knowledge that humanity can fulfil, of which they can never entirely complete.

Derivatives

Pansophy

Pansophic

Pansophical

Pansophically

Pansophist

Pansophistic

Pansophistically

Pantheology - an Astronist Subject dealing with the branch of theology embracing all religions in their philosophical forms.

Derivatives

Pantheologic

Pantheological

Pantheologically

Pantheologist

Pantheon

- a collection of events, peoples and ideas in one place or documentation.
- often coined as *The Library of People*, a large room within an Eidouranium, in which the public can learn about the lives of people and historical figures.
- in an Astronist contextualisation, relating to The Grand Pantheon of The Grand Triplicity.

Derivatives

Pantheonic
Pantheonical
Pantheonically

Pantoanthropology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study and contemplations on the entirety of humanity's knowledge, and deals with the development of a philosophical system, or worldview in the understanding of all humanity's current, past, and future knowledges.

Derivatives

Pantoanthropologist
Pantoanthropologic
Pantoanthropological
Pantoanthropologically

Pantology - the study of the entirety of Astronomy, of all its branches, and in all its aspects and forms.

Derivatives

Pantologist
Pantologic
Pantological
Pantologically

PantoAstronistisation - the process of Astronistisation with the aim of millettaring universally.

Derivatives

PantoAstronistisationism

Pan-turkist - a person who advocates for the inclusive unification or cooperation of Turk peoples.

Panyartaat - The School of Intellectuality in Astration as known in the Burmese language.

Papua New Guinean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Independent State of Papua New Guinea.
- the denomination of The Philosophy of Astronism that is most widely followed in Papua New Guinea with the goal of unifying the vast amounts of ethnicities, languages, and philosophies in the nation, and is the second largest Oceanian denomination of Astronism, after the Australian form.

-par - in Astronist Onomatology, a suffix used for Astronist names, in reference to the distance of a parsec in The Cosmos.

Par- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the distance of a parsec in The Cosmos.

Par

- in Astronist Architecture, another term for ceiling, especially one that is cosmically ornamented, and especially when used alongside the terms dado, and dydo.

- in Astronist Philosophy, the philophon for the discipline of parrallactics.

Parable - in an Astronist contextualisation, relating to an Astronist parable, or short story.

Paradoxer - in Astronist Philosophy, also known as a resolver, a studier and philosopher of the discipline of paradoxy.

Paradoxy - in Astronist Philosophy, a discipline of study and a major branch of philosophical contemplation dealing with all types of paradoxes found within Astronist Philosophy, and by this notion, it is a omni-disciplinary area of contemplation for paradoxes do form in every discipline of philosophical study.

Derivatives

Paradoxist

Paradoxistic

Paraguayan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Paraguay.

Paragraphing - the use of paragraphs in The Grand Constitution in the emphasis of differentiations.

Paralipsis - in an Astronist contextualisation, a technique of rhetoric utilised by some representatives, ambassadors, or senators of The People's Constitutional Company of Jesse Millette wherein a representative decides to say little of a subject, especially when dealing with hostilities.

Derivatives

Paralipsical

Paralipsically

Parallactics - a subdiscipline within kosmetrics of Astronist Philosophy dealing with the philosophy of parallax and its occurrences in cosmical setting, as well as contemplating the nature of the parallax and its inferences and utilities.

Derivatives

Parallacticist

Parallacticists

Parallacticistic

Parallax - in Astronist Architecture, the specific term for the viewpoint towards a Millettenium from the bottom of the corine steps looking up, and is also more colloquially called the grandiose view.

Derivatives

Parallaxic

Parallaxical

Parallectics - a large branch of study within Astronist Philosophy as part of wider Astronology dealing with the concepts of parallel structures, shapes, and patterns, and how these may have affected cosmogony.

Derivatives

Parallecticist

Parallectical

Parallectically

Parallectic

Parallelise - in an Astronist contextualisation, of a project, or operation of The People's Constitutional Company of Jesse Millette, run simultaneously to another.

Derivatives

Parallelisation

Parallelising

Parallelised

Parallelum - in Astronist Architecture, a term used in Architectural Theory, describing the moment when a person walks up steps and on either side of them, the columns, or walls are equidistant from one another.

Paralysesium - in Astronist Architecture, a type of building that isn't motional, and has no moving parts, especially in contrast to the term, kineticery, used for a building that is motional, or has moving parts.

Derivatives

Paralysesiums

Parametric Method - in Astronist Architecture, a methodology of building design and construction in which the parameters naturally, financially, physically, and in terms of resources are analysed and taken into account during the architectural design stage.

Paramount - in an Astronist contextualisation, the most pinnacle item of discussion during an Astronist congressional session.

Derivatives

Paramountcy

Paraphilosophy - in Astronist Philosophy, two or more philosophies that have developed alongside one another in terms of their chronologies, surrounding cultures, and their geographic areas, but they maintain their differences.

Derivatives

Paraphilosophies

Paraphilosophical

Paraphilosophically

Paraphilosophicality

Parapplication - in Astronist Philosophy, two cosmoapplications happening simultaneously.

Derivatives

Parapplicational

Parasite - in an Astronist contextualisation, of a hostile entity, small in size and highly dependent upon rallying other hostile entities to assist it.

Derivatives

Parasitic

Parasitical

Parastatal - in an Astronist contextualisation, relating to an Astronist organisation, company, or philosophy, holding especially close relations with the government, and its leaders of a country.

Derivatives

Parastatality

Paraterminology - a body of terms that exist and are used in parallel to another body of terms within the same subject, an exemplar of this is the Astronist philosophical tradition in which there exists a terminology using the prefixes of Astro- and other terminologies using the prefixes of astro-, kos-, soph-, and others which would be termed as paraterminologies from the matriterminology which would include all terms using the prefix of Astro-.

Derivatives

Paraterminologies

Paraterminologic

Paraterminological

Paraterminologically

Parcenism - a major branch and technique of Astration involving the practice of meditation while listening to cosmically themed music and the imagination of The Cosmos and all its many possibilities during this, and the contemplation of philosophical concepts in silence in one's own mind.

Derivatives

Parcen

Parcenist

Parcenistic

Parcenistical

Parcenistically

Pare - in an Astronist contextualisation, to reduce the size, operations, extent, quantity, or quality of something, especially of a subsidiary of The People's Constitutional Company of Jesse Millette.

Derivatives

Pareation

Pareatory

Pareator

Pareatee

Parenic

- relating to the diplomatic relations between philosophical and religious organisations, especially between The Institution of The Philosophy of Astronism and other religious and philosophical organisations, individuals, and institutions.
- relating to The Institution of The Philosophy of Astronism, especially in relation to its scholarly or systematic study.

Derivatives

Parenical

Parenically

Parenicly

Parenicity - in Astronist Diplomacy and Astronomy, the instance of holding full parenic relations between The Institution of The Philosophy of Astronism and other philosophical, and religious organisations, individuals, and institutions.

Parenics - a branch of parenology, as well as Astronist Diplomacy and Astronomy dealing with the study of the parenic relations of The Institution of The Philosophy of Astronism with other philosophical, or religious institutions, individuals, and organisations.

Derivatives

Parenicist

Parenicists

Parenology - in Astronist Philosophy, a major discipline of study dealing with the procedures, actions, policies, beliefs, eras, leadership and overall governances of The Institution of The Philosophy of Astronism.

Derivatives

Parenologist

Parenologists

Parenological

Parenologically

Parent - in an Astronist contextualisation, relating to the parent company of an Astronist subsidiary business, or the parent organisation of The People's Constitutional Company of Jesse Millette, The Astronist Federation.

Parenthood - in an Astronist contextualisation, the depiction of parenting, or parenthood in an Astronist art piece, illustration, or in literatures.

Parenting - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, the action and process wherein the Company is intrinsic to develop a country's society, economy, and philosophy, or may relate to this same process, but towards a smaller company.

Derivatives

Parented

Parentor

Parentee

Parentage

Parentation

Parenting (Cosmos) - an Astronist Subject dealing with the different cultures of parenting on different planets and in different newly discovered worlds.

Derivatives

Cosmic Parenting

Parhelic - in firmamentology of Astronist Philosophy, relating to a parhelia.

Derivatives

Parhelical

Parhelic circle - in firmamentology of Astronist Philosophy, categorised as a filament and consisting of a halo appearing as a horizontal white line on the same altitude as either The Sun or The Moon, and may be a subject of Cosmic Devotion.

Parilis - derived from Latin, in Astronist Philosophy, the occurrence wherein two philosophical concepts are similar to one another, and are especially difficult to define from one another.

Parity - in an Astronist contextualisation, the state in which an employee of The People's Constitutional Company of Jesse Millette has equal pay, or rank to another.

Parlance - in an Astronist contextualisation, relating to the distinct ways in which members of an Astronist session speak, or use words.

Derivatives

Parlancy

Parlancial

Parley - in an Astronist contextualisation, relating to a conference between The People's Constitutional Company of Jesse Millette and a disputing entity, or hostile entity, especially to resolve such a dispute.

Derivatives

Parleying

Parleyed

Parochial - in an Astronist contextualisation, relating to an individual whom does not follow The Philosophy of Astronism.

Derivatives

Parochially

Parochiality

Parol - in an Astronist contextualisation, relating to a policy, statement, or stance that is made orally, and is thus, typically not amended into The Grand Constitution.

Derivatives

Parolity

Parolly

Parolism

Parrot - in an Astronist contextualisation, of a hostile entity, or a company outside The People's Constitutional Company of Jesse Millette, copying the operations, or activities of the Company.

Derivatives

Parroting

Parroted

Parrotation

Parrotive

Parry - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, the warding away of an attack with a countermovement.

Derivatives

Parration

Parrational
Parrer
Parree

Parsenon - in Ambassadorial Fashions as a derivation of Astronist Attire, a headdress worn by some women diplomats with a large range of ornamental and height varieties, but often looks similar to a traditional Armenian Taraz hat.

Parsimony - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, an extreme unwillingness to use resources, or to spend funds.

Partance - in Astronist Philosophy, in the history of a school of thought, or discipline of philosophical study, the period marking the decline of the influence of the particular school, or discipline in a certain country, or region, and is the period that precedes the school, or discipline's obsolescence.

Derivatives

Partancy

Partial Provenance - see the term, Provenance.

Particularise - in an Astronist contextualisation, a type of Astronist congressional session during which only one topic is discussed.

Derivatives

Particularisation

Particularisational

Particularatory

Particulariser

Particularism - in Astronist Philosophy, a habit, method, and form of philosophical contemplation and Cosmic Devotion characterised by a focus and emphasis on a particular celestial entity, especially a particular star or planet in the night sky, rather than devoting or contemplating the entirety.

Derivatives

Particularist

Particularistic

Particularistically

Particularity - in Astronist Philosophy, the belief that The Cosmos originated, functions, and is characterised in a particular way due to its own uniqueness and individuality, and relates to the belief in Cosmic Divinity.

Particulation - in Astronist Education, the process of a student making their interests known to their fellow students, their educators, and the higher administrators of the phrontistery so as to gain notoriety for their interests, which is considered to improve their chances of admission to a particular phrontistery that specialises in their subject of interest. This process remains at the centre of the Astronist education system, as well as the heart of the Astronist approach to education philosophy.

Derivatives

Particulator
Particulation
Particulatory
Particulative
Particulatively

Partisan - in an Astronist contextualisation, a strong supporter of another member of an Astronist congressional session.

Derivatives
Partisanship
Partisanate

Partitionism - a school of thought in The Philosophy of Astronism focusing on the argument that a philosophy divided into its most prominent parts is a philosophy that can be most efficiently applied, and implemented.

Derivatives
Partitionist
Partitionistic

PartAstronistisation - the process of Astronistisation in a part of a larger entity.

PartAstronistisationism - the belief that the process of Astronistisation is best practiced in a part of a larger entity than its whole.

Partnership - in an Astronist contextualisation, relating to the entirety of the relations between The People's Constitutional Company of Jesse Millette, and one of its partners, and not just the present moment of their relations.

Parturition - in Astronist Art, Architecture, Rendition, and Literature, any type of depiction, representation, or reference of childbirth, especially the birth of Phoenix by the Astronist character of Ellena.

Derivatives
Parturitional
Parturitionally

Party - in an Astronist contextualisation, a group of members within the Astronist Congress whom share the same policies, and beliefs.

Parvis - in Astronist Architecture, a large public square that may be found in front of an Astronist philosophical building that is owned by the building, and may be cosmically ornamented.

Pascasatine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Janine and Jacobotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Pascasian

Passable - in an Astronist contextualisation, a bill, policy, or statement that marginally passes the constitutionality of The Grand Constitution.

Derivatives

Passability

Passation - in Astronist Naology, relating to any type of signage found in and around an Astronist philosophical building.

Pastellation - in Astronist Ornamentation, the use of pastel colours in patterns and ornamentation.

Past Epoch - in Astronist Philosophy, in the discipline of study of epochology, a time period that has occurred.

Pastoralism - in the context of Astronist Propaganda, the specific depiction of a pastoral, or countryside scene, especially one whereby nature is the centrality, rather than humanity.

Pastoral philosophy - the branch of Astronist Philosophy dealing with the instruction of philosophical tradition and teaching as well as the various forms of physical manifestation found as part The Philosophy of Astronism, known in divisionology as Physical Astronism which is one of the four levels.

Paternalism - in an Astronist contextualisation, of the subsidiaries of The People's Constitutional Company of Jesse Millette, especially those which are incorporated and those created internally.

Derivatives

Paternality

Pathfinder - in Astronist Philosophy, an individual aboard a spacial exploratory vessel who is responsible for finding new worlds for human habitation, and reports to the captain.

Derivatives

Pathfind

Pathfinding

Pathfound

Path of The Zenith - in Astronist Philosophy, the appellation for the conceptual and physical route towards which entities or thoughts travel to reach that which is appellated as The Zenith.

Patriate - in an Astronist contextualisation, the official term for the final transference of power and operational authority over a subsidiary after a merger, or acquisition has occurred.

Derivatives

Patriation

Patriative

Patriational

Patriator

Patriliny - in Astronist Literature, a story wherein a male Astronist character(s) is the protagonist instead of a female, especially as made evident through positioning, marketing, and the general plot.

Derivatives

Patrilinic

Patrilinical
Patrilinically

Patristics, Astronist - in an Astronist contextualisation, the early writings of Astronist philosophy, constitutionality, culture, and literature, typically those written by Brandon Taylorian.

Patrium - in Astronist Architecture, a type of undercoating of the ceiling of a pellenium that is usually heavily cosmically ornamented and is typically created in order to align with the pontia directly underneath it.

Derivatives

Patriums
Patriumic

Patron

- in an Astronist contextualisation, an individual that is external to The People's Constitutional Company of Jesse Millette, so they are not employed by the Company, that provides financial, or any other type of support to the Company's operations.
- in Astronist Naology, a person that gives financial aid to an Astronist philosophical building as part of a scheme of patronship, similar to that of a friendship scheme.

Derivatives

Patronship
Patronage
Patronate
Patronism

Patronym - a type of name given to some Astronist characters that is the same as, or derives from, their father's name, or one of their male ancestors.

Derivatives

Patronymous
Patronymic
Patronymity

Patternation - in Astronist Philosophy, the analysis of concepts and theories in order to raise similarities between them and to create a patterning; a series of similarities identified across different concepts and theories to demonstrate philosophical structure.

Derivatives

Patterning
Patternings
Paternational
Paternationally
Paternative
Paternatively

Patternwork - in Astronist Philosophy, the particular way in which celestial entities rotate, oscillate, position, and orbit in the cosmical system in which they reside.

Paucity - in an Astronist contextualisation, relating to the lack of information during an Astronist congressional session.

Pavage - in an Astronist contextualisation, referring collectively to the funds provided by The People's Constitutional Company of Jesse Millette for the paving of streets in undeveloped countries which the Company is parenting.

Pavilionation - in Astronist Ornamentation, the practice of microscopic study of ornamental patterns, especially from a bird's eye view.

Pavilionry - in Astronist Architecture, as part of gardenry, a type of giant pavilion which is distinguished from that of a normal pavilion by its ornately affixed and embedded cosmical ornamental patterns, the numerous columns that support its structure, and its large archways. Some pavilionries feature stairways and rooftop balustraded terraces and even cornerpocket style rooms, while others feature domed rooftops.

Derivatives

Pavilionries

Peacekeeping - in an Astronist contextualisation, relating to The People's Astronist Peacekeeping Order.

PEC - part of The Standard Astronomical Calendar, the acronym for Post Exploratory Commencement, the period of time after 1961, which marked the beginning of human exploration of outer space, also known as the Cognisance Era.

Peccable - in an Astronist contextualisation, of an individual, a subsidiary, a policy, or statement, liable to break the principles of The Grand Constitution.

Derivatives

Peccability

Peculation - in an Astronist contextualisation, the reprimand and condemnation of individual, subsidiaries, and organisations internal to The People's Constitutional Company of Jesse Millette which embezzle, or steal funds.

Derivatives

Peculatory

Peculative

Peculator

Peculatee

Pecunia - in Astronist Philosophy, collectively relating to all reference to money in The Philosophy of Astronism, specifically within The Grand Centrality.

Derivatives

Pecunian

Pecuniary - in an Astronist contextualisation, collectively relating to the money held, and the revenues, and profits made by The People's Constitutional Company of Jesse Millette.

Derivatives

Pecuniaries

Pecuniarily

Pedadoxy - in Astronist Philosophy and Rendition, any type of book, or document whose purpose is to teach The Philosophy of Astronism, or one part of the philosophy, especially so when the book, or document is formatted differently to become more suitable for learning. These types of books and documents are most often used during The Studiments.

Derivatives

Pedadoxies

Pedadoxical

Pedadoxical

Pedalment - in Astronist Music, a type of piano piece in which all, or the majority of the piece is played with the pedal in some way.

Derivatives

Pedalmental

Pedalments

Pedigree - in an Astronist contextualisation, specifically in Astronist Genealogy, relating to the recording of the line of ancestors of an Astronist character, especially the Astronist character of Jesse.

Derivatives

Pedigreement

Pedigreemental

Pedrotius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Felucine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Pedrotian

Peduncle - a term of Orrology, the part of an orrery relating to the vertical stem shooting upward from the feederment and upon which the planetment sits.

Derivatives

Peduncles

Pèjy - derived from the Malagasy language, a term relating to a single page in any type of Astronist book.

Pekingology - an Astronist Subject dealing with the study of all Astronist interactions with the People's Republic of China, especially Astronist Philosophy interacting with Chinese Philosophy.

Derivatives

Pekingologist

Pekingologic

Pekingological

Pekingologically

Pelagic - in sentientology of Astronist Philosophy, relating to species of fish on other planets that live at the upper layers of a sea or ocean.

Pellenium - in Astronist Architecture and Naology, a rare outdoor structure resembling a type of pavilion, typically square or rectangular in shape, with a punta in the centre, a patrium undercoating of the ceiling, a four sided pyramidal roof, steps on each side called a regalium and on at least one of the sides, a fence called a furva, and is especially found outside promontories, or outside another type of Astronist philosophical building located high up in a mountainous area, and are usually heavily cosmically ornamented.

Derivatives

Pelleniums

Pelleniumal

Pellenia

Pemikir - the most common demonym for a follower of The Philosophy of Astronism in the Indonesian and Malay languages.

Derivatives

Pemikirs

Penannular - in an Astronist contextualisation, specifically in Sigiology, relating to the small part of the ring of an Astronist sigil that is missing.

Derivatives

Penannularity

Pencerahan

- the root term for Malaysian Astronism.
- a follower of the South East Asian denomination of The Philosophy of Astronism, known as Pencerahanism.

Derivatives

Pencerahans

Pencerahan Indonesia - the root term for Indonesian Astronism.

Pencerahanism - the most widely adhered denomination of The Philosophy of Astronism in the South East Asian region, and can be divided into three distinct derivations including Bruneian, Indonesian, and Malaysian Astronism. The Indonesian form can be further derived into five groups, including Central, Bornean, Javan, New Guinean, and Sumatran Pencerahanism according to the island(s) on which that form is most widespread. Similarly, the Malaysian form can be split into two main groups; Western and Eastern Pencerahanism, which relates to the two sections that make up the country.

Derivatives

Pencerahanist

Pendantry - in Astronist Architecture, a feature found in many high-ceilinged rooms and halls, especially those of a barning style, within Astronist buildings that structures the beams in vaults so as to form central pendant-like structure to hang down from the converging vaults, and onto which lights can be hung, or ornaments can be affixed.

Derivatives

Pendantries

Pendentine - in Astronist Ornamentation, a common type of ornamental design, typically found on drawer handles on furnitures, as well as on lighting fixtures, whereby a typically metal ornament hangs from the main structure of the furniture, or fixture.

Pendlement - in Astronist Architecture, a type of patio that is cosmically ornamented and encrusted.

Derivatives

Pendlements

Penetrability - in Astronist Philosophy, the extent to which a concept or philosophy has the ability to be understandable, acceptable, and disseminable.

Penetralia - in an Astronist contextualisation, those parts of an Astronist building that are the innermost.

Derivatives

Penetralium

Péngyou - in Mandarin Chinese, the informal term given for an official relation of The People's Constitutional Company of Jesse Millette.

Pēnquán - in Mandarin Chinese, the term given for a fountain of Astronist style or found around an Astronist building.

Pensador - the most common demonym for a follower of The Philosophy of Astronism in the Spanish, Portuguese, Catalan, and Galician languages, and all Spanish Astronists.

Derivatives

Pensadors

Pensadores

Pensatore - the most common demonym for a follower of The Philosophy of Astronism in the Corsican and Italian languages.

Derivatives

Pensatores

Pensatori

Penseur - the most common demonym for a follower of The Philosophy of Astronism in the French language.

Derivatives

Penseurs

Pensulo - the most common demonym for a follower of The Philosophy of Astronism in the Esperanto language.

Derivatives

Pensulos

Pentad - in an Astronist contextualisation, another term relating to five Astronist characters at once, or when five Astronist characters appear in an art piece, illustration, or literature at once.

Pentadoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Ambition & Enlightenment within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Pentadox

Pentadoxic

Pentadoxical

Pentadoxically

Pentagine - in Astronist Ornamentation, the use of pentagonal shapes to create ornamental patterns.

Pentagonium - in Astronist Architecture, a style of appellation that resembles a pentagonal shape.

Pental - in Astronist Philosophy, relating to five elements of something, especially in association with The Pental Trajectory.

Derivatives

Pentality

Pentalities

Penter

Penters

Pentress

Pentresses

Pentalogy - five related literary works of Astronist origination and theme.

Pentsalari - the most common demonym for a follower of The Philosophy of Astronism in the Basque language.

Derivatives

Pentsalaris

Pentych - in Astronist Ornamentation, a picture or relief carving on five panels that are pentagonally shaped.

Penultimation - in Astronist Philosophy, that which is last but one in a series of cosmical events or periods.

Derivatives

Penultimatory

Peopality - in Astronist Propaganda, the amount and the extent to which a particular propaganda piece is peopled with figures.

People's - in an Astronist contextualisation, a term often used in Millettaria relating to that which belongs to the people; humanity, as an all inclusive unified whole.

Peoples of the World - in Astronist Philosophy, a popular appellation relating to, and addressing the entirety of people living on The Earth.

People's Philosopher - in Astronist Philosophy, a role synonymous with that of Astronist philosophers entailing philosophers to actively interact with and be integral members in the

civilisation and society in which they reside; this means to play an active leadership role in all relevant industries and disciplines, and especially refers to a politician that identifies as a philosopher.

Per - in Astronist Philosophy, the philophon for the discipline of perfectics.

Perambulate - in an Astronist contextualisation, relating to walking around any kind of Astronist building.

Derivatives

Perambulation

Perambulatory

Perambulator

Perarm - in Cosmic Art, as a derivation of Astronist Art, the region at the end of a galactic arm.

Derivatives

Perarmial

Perarmic

Per Capita - in an Astronist contextualisation, of the employees of The People's Constitutional Company of Jesse Millette, the salaries of each individual employee, especially when compiled into statistical data.

Perceivence - in Astronist Philosophy, relating to a particular approach to philosophical contemplation, and enquiry.

Derivatives

Perceivences

Perceivencial

Perceivencially

Perceivency

Perdain - a term of Orrology, the act of using orreries for wondermental or astronomical practices.

Derivatives

Perdainer

Perdainment

Perdaining

Perdainative

Perdainatively

Perdition - in an Astronist contextualisation, a serious defiance from constitutionality; from the writings of The Grand Constitution, especially when such a defiance has significant consequence.

Derivatives

Perditioner

Perditional

Perdurable - in an Astronist contextualisation, relating to the fact that the words and importance of The Grand Constitution are imperishable to The People's Constitutionality Company of Jesse Millette.

Peregrinationism - a school of thought in The Philosophy of Astronism which emphasises the importance of the journey of life, and is closely associated with the tenets of Missionism.

Derivatives

Peregrinationist

Peregrinationistic

Pericapation - in Astronist Philosophy, to be disconnected from The Cosmos yet to still exist within it, the few examples of which being an event horizon, an oblivionic singularity, the core of a planet, and the core of a star.

Derivatives

Pericapational

Pericapative

Pericapatively

Pericapativity

Peremptory

- in an Astronist contextualisation, relating to an issue that requires immediate attention from the executive of The People's Constitutional Company of Jesse Millette.
- in Astronist Philosophy, in the context of philosophical argumentation, of a debater, approaching a dispute with a commanding attitude and expecting one's theoretical and conceptual proposals to be immediately addressed.

Perfectics - a major discipline of study within Astronist Philosophy as part of wider Astronomy dealing with the philosophy of perfection, the concepts surrounding the nature, purpose, and intentions of reaching perfection, and from a purely cosmical context, the philosophical discussion of The Perfect Cosmos, as an entirely order, beautiful, and fully functioning whole, and thus, the truest embodiment of perfection.

Derivatives

Perfecticist

Perfectical

Perfectically

Perfectic

Perforation - in Astronist Ornamentation, a dotted pattern across the ornamentation.

Performament - in Astronist Philosophy, a tradition of philosophical expression involving any sort of performative activity, the most common examples of which would be a dance, a music recital, a singing performance, an oration, or a play acted out for an audience with a philosophical theme, narrative, or message; this exists as the oppose of literary philosophical expression, and an alternative to philosophical argumentation and debate.

Derivatives

Performation

Performational

Performater

Performatress

Performamental

Performamentality

Performativity - in Astronist Education, a school of thought, and learning approach relating to subjects and teaching methods which demand to test the performance of a student through examination, rather than through coursework, or other prolonged assessments, and by this model, only takes into account the performance of the student on that day, rather than the wider context of their overall educational development and journey.

Derivatives

Performativism
Performativist
Performatist
Performativistic
Performatistic

Perhapence - in Astronist Philosophy, a chance occurrence; an event neither predetermined, nor planned.

Peri - in Astronist Philosophy, the philophon for the discipline of periology.

Pericope - in an Astronist contextualisation, an extract from an Astronist book, documentation, or another piece of literature.

Derivatives

Pericopic
Pericopical
Pericopically

Pericreationism - in Astronist Philosophy, a branch of Creation Theory maintaining that for something to be created, it must first have been created and now exist within something else, thus supporting Astronist Cosmology in the notion of The Cosmos and its existence within The Universe.

Derivatives

Pericreate
Pericreation
Pericreational
Pericreating
Pericreated
Pericreator
Pericreators
Pericreationist

Perim - in Astronist Philosophy, the philophon for the discipline of perimetrics.

Perimeter

- the continuous edge beyond the trajectory which forms the boundary of the patch or emblem, and thus constructs the pitch.
- in Astronist Ornamentation, the continuous line forming the boundary between the ornamentation, and the externality.

Perimetrical Collapse - in Astronist Philosophy, the appellation for the process of diminishment, wherein the cosmical periphery collapses and deteriorates with various different causes attributed to this occurrence.

Perimetrical Cosmology - in Astronist Philosophy, also known as the Perimetric Cosmology, a type of cosmos characterised by the notion that the cosmical perimeter is the ultimate entity in the cosmical existence and is all that The Cosmos depends upon.

Perimetrics - in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the study and philosophical discussion of the nature, consequences, purpose, and motionalty of the edge of The Cosmos, and how this may impact upon the relationship between The Cosmos and The Universe.

Derivatives

Perimetrical

Perimetrically

Perimetrist

Perimetrists

Period - in the context of The Grand Astronist Calendar, a series of days that are collected together under a common name, with five of these such groups forming the Astronist Year, and are the periods of Jessine, Ellenine, Harrietine, Oliverine, and Zaarine.

Periology - a large subdiscipline of study within Astronist Philosophy dealing with cosmic periods, and the ways in which these periods have caused the evolution of The Cosmos and their purposes, patterns, and consequences.

Derivatives

Periological

Periologic

Periologically

Periologist

Peripatetic - in an Astronist contextualisation, of an ambassador, representative, or senator of The People's Constitutional Company of Jesse Millette, or an executive of the Company, travelling from place to place to conduct diplomatic procedures and duties, especially for short periods.

Derivatives

Peripateticism

Peripatetic educator - in Astronist Education, an educator at any level, or in any subject, that teaches at more than one phrontistery.

Periphera - in Cosmic Art, as a derivation of Astronist Art, also known as the Peripheral Core, the region of the galaxy marking the very edge and most outer ring of the galactic concentricity.

Derivatives

Peripherality

Peripheric

Peripheral

Peripherically

Peripheral Glow - in Cosmic Art, as a derivation of Astronist Art, the lining of bright colour along the edges of a nebulaic cloud, especially when in contrast to the deep darkness of space.

Peripheral Thoughts - in Astronist Philosophy, one part of a cosmic metaphor, relating to those thoughts and opportunities that are considered to be furthest away from the way in which one sees oneself, the counterparts of which are Central Thoughts.

Peripherance - in perimetrics of Astronist Philosophy, the enclosing boundary and perimeter of The Cosmos, which may or may not be represented as being circular in shape.

Derivatives

Peripherencial

Peripherentially

Peripherency

Periphery - in an Astronist contextualisation, the parts of The People's Constitutional Company of Jesse Millette that are furthest from significance, or essentiality to the operations of the Company.

Periphiscence - in Astronist Philosophy, collectively referring to the sections of writing on either side of The Grand Centrality that are separate from The Twelve Disquisitions. These writings form the distinction between The Grand Centrality and The Omnidoxy, as The Omnidoxy does not feature the periphiscence while The Grand Centrality does.

Derivatives

Periphiscenic

Periphiscenical

Periphiscenically

Periphiscenicity

Perishment - in Astronist Philosophy, relating to the physical decomposition of the body after death.

Peristylum - in Astronist Architecture, as inspired by Roman and Hellenistic Greek architecture, an open courtyard within one's residential home with columns encircling it, and its main Astronistised feature being its use for astronomical observations at night from within one's own residence, as well as being specially laid out for the conduction of philosophical discussions with friends and relatives.

Perlocution - in Astronist Philosophy, philosophical concepts that inform, mildly instruct, or stay largely neutral without an intended action as opposed to illocutive concepts. See perlocution.

Derivatives

Perlocutive

Perlocutively

Perlocutional

Perlocutionally

Perlocutionality

Permanency - in an Astronist contextualisation, of a stance held by The People's Constitutional Company of Jesse Millette on a particular topic, remaining unchanged for the foreseeable future.

Permeation - in an Astronist contextualisation, of an idea, or opinion during an Astronist congressional session, spread throughout and agreed upon by the entire assembly.

Derivatives

Permeative

Permeatively

Permutate - in an Astronist contextualisation, change the order or arrangement of an Astronist book series, documentation, or another type of literature.

Perquisition - in Astronist Philosophy, a type of long quest, also termed as a philosophical pilgrimage, for philosophical knowledge and inspiration, especially involving travelling to new countries, reading many books, speaking and debating with a plethora of different people with different philosophical orientations, and with a general attitude of exploring the world, and all the philosophical traditions of the world.

Derivatives

Perquisitory

Perquisitor

Perquisitress

Perquisitional

Perquisitionally

Persapatetic educator - in Astronist Education, an educator at any level, or in any subject, that only teaches at one phrontistery.

Derivatives

Persapatetic

Persapatism

Persapatist

Persapatistic

Persephonine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Lucan and Cordelia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Persephonian

PersoAstronistisation - the specific Astronistisation of Persian societies, either in a macro or micro form.

Derivatives

PersoAstronistisationism

Personal devotion - see private devotion.

Personal emblem - a term originating from within Astronist Symbology, an object, especially an animal, that is associated with a philosopher, writer, or another type of public figure, the most relevant of which to an Astronist context is Cometan's personal emblem of a starfish.

Personic - relating to a philosophy, or religion that is both created, and developed by the same individual, and whereby other individuals merely add to what has already been developed by the initial creator and developer.

Derivatives

Personicism
Personical
Personically
Personicity

Personalised Astronism - a type of Astronism that has been self-adjusted to suit an individual's worldview, and beliefs.

Personology - an Astronist Subject dealing with the specific study of the faces of The Five Astronist Character characters in isolation across a wide-ranging spectrum of representations, and the subsequent symbolism, inferences, and meanings that may be derived.

Derivatives

Personologist
Personologic
Personological
Personologically

Perspectivity - the quality of regarding a subject by taking into account multiple perspectives, or a wider perspective, of the subject.

Perspicacion - in Astronist Philosophy, to approach something perspicaciously.

Perturbatory - in Astronist Philosophy, relating to the perturbations of planets, moons, or celestial entities, typically when influenced by an entity with a greater gravitational pull.

Peruvian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Peru.

Pervasionism - a school of thought in The Philosophy of Astronism which emphasises the part of the philosophy which are present and apparent throughout the majority of tenets and principles.

Derivatives

Pervasionist
Pervasionistic

Pfefferum - in Astronist Architecture, a beautifully encrusted accent wall of a room in some Astronist buildings, typically with golden leaves, or golden ornamentations of some kind.

Derivatives

Pfefferums

Pha - in Astronist Philosophy, the philophon for the discipline of phantasmatology.

Phalanx - in an Astronist contextualisation, relating to the gathering of ambassadors, representatives, or senators, especially for a meeting, or an Astronist congressional session.

Derivatives

Phalanxic
Phalanxical
Phalanxically
Phalanxive

Phantasmatography - in Astronist Philosophy, a discipline of study dealing with the analysis and criticism of Astronist philosophical works, including The Grand Centrality itself.

Derivatives

Phantasmatographical

Phantasmatographically

Phantasmatographer

Phantom - in Astronist Philosophy, a category of celestial entity that is either entirely or partly invisible from visible perception, or is so for a time until it reveals itself.

Derivatives

Phantomic

Phantomics

Phantomical

Phantomically

Phantomity

Phantomic Cosmology - in Astronist Philosophy, a type of cosmos in which The Cosmos is perceived according to the illusory natures of some its entities and phenomena, especially those which are categorised as phantoms.

Phantomism - in Astronist Philosophy, an area of contemplation and an approach and stance towards understanding The Cosmos and its progeny characterised by the belief that which is categorised as phantoms of The Cosmos are the greatest exemplars of chaosity for their true natures are unknown to humanity until they are physically revealed.

Derivatives

Phantomist

Phantomists

Phantonym - a type of term whose appearance suggests a meaning that does not align with the actual meaning of the word.

Derivatives

Phantonymous

Phantonymic

Phantonymity

Phar - in Astronist Philosophy, the philophon for the discipline of pharology.

Pharology - properly known as astropharology, in Astronist Philosophy, as a major branch of Naology, the discipline of study dealing with the construction, preservation, and management of starhouses, as known in the Astronist Tradition, which are closely related and associated with the general term of lighthouses.

Derivatives

Pharologist

Pharologic

Pharological

Pharologically

Phe - in Astronist Philosophy, the philophon for the discipline of phenomenography.

Phenomoni - in Astronist Philosophy, the plural for phenomena.

Phenomenography - in Astronist Philosophy, a discipline of study dealing with the abnormal and phenomenal elements, events, and occurrences of The Cosmos and all relevant instruments of study are to be applied.

Derivatives

Phenomenographic

Phenomenographical

Phenomenographically

Phenomenographer

Phi - in Astronist Philosophy, the philophon for the discipline of philorology.

Philacy - in Astronist Education, the ability to properly philosophise and conduct an argumentation about a concept, or subject, and is something that is considered alongside numeracy, and literacy in the Astronist education system.

Derivatives

Philacies

Philiosity - the extent to which a person regards philosophy, especially Organised Philosophy, as an important factor in their life.

Phillitius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the only offspring and son of Zer'iya and Kozzentius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Phillitian

Philo- - in Astronist Onomatology, a prefix used for Astronist names, in reference to philosophy and philosopher.

Philocaly - in Astronist Philosophy, a lover of the depicted appearance and beauty of an Astronist character, especially over their personality, or any other of their characteristics.

Derivatives

Philocalist

Philocalistic

Philocalistically

Philocalistical

Philocultural - combining philosophical and cultural factors.

Derivatives

Philoculturally

Philohealing - in Astronist Philosophy, healing achieved by philosophical belief and practice rather than by medical treatment, or through religious healing.

Derivatives

Philohealer

Philomath - a lover of learning and studying.

Derivatives

Philomathy

Philonatism - in Astronist Philosophy, the instance and belief in the conflation between nationality and the predominant philosophy of the nation; essentially, the instance of merging the national philosophy and the nation state for citizens of the nation.

Derivatives

Philonatist

Philonatists

Philonatistic

Philonatistically

Philonomics - the branch of philosophy concerned with the economic impact of Organised Philosophy.

Derivatives

Philonomical

Philonomically

Philophon - in Astronist Philosophy, a group of three letters that is used to pertain to a particular subject of the Astronist philosophical tradition, an example of which would be the philophon of Omn to relate to the philosophical discipline of Omnology.

Derivatives

Philophons

Philophonic

Philoprogenitive - in an Astronist contextualisation, of an Astronist character, having many offspring.

Derivatives

Philoprogenitivity

Philoprogenitor

Philorology - an Astronist Subject dealing with the study of the central texts of a philosophy, especially The Grand Centrality of The Philosophy of Astronism as the central text of Astronism, and Astronist Thought and Philosophy, as well as comparing the central texts of different philosophies.

Derivatives

Philorologist

Philorologic

Philorological

Philorologically

Philosieux - a man devoted to the study of philosophy, especially one considered to have mastered a specific philosophy.

Philositrix - a woman devoted to the study of philosophy, especially one who is considered to have mastered a specific philosophy.

Philosocial - combining philosophical and social factors.

Derivatives

Philosocially

Philosocial System - a method of categorising a human population by social factors such as age, class, and gender, and relating those factors to the philosophical leanings of such groups.

Philosopher - the most common and synonymous demonym for an individual who follows The Philosophy of Astronism, typically not to differentiate between Astronist philosophical schools, denominations, or any other derivational branch.

Derivatives

Philosophers

Philosopher-politician - in Astronist Philosophy, a politician that self-identifies as a philosopher, primarily before identifying as a politician.

Philosopher's Garden - in Astronist Architecture, as part of gardenry, also known as a Philosophy Garden, a type of area on the estate of some Astronist buildings in which the study, debate, and intimate discussion of philosophical concepts, and ideas is conducted with fellows, and strangers alike, especially in the setting of a restaurant, or open courtyard, or on an instrumented lawn.

Philosophership - collectively relating to the philosophical career, legacy, and written works of Brandon Taylorian.

Philosopher's Mind - in Astronist Philosophy, an appellation for the notion that the philosophers of a civilisation should reflect the views of the masses of the people in their philosophies and orientations.

Philosopher's World - in Astronist Philosophy, the appellation encompassing the metaphor of a world in which philosophers rule, and their words and ideas are paramount in civilisational shifts and on mass public opinion.

Philosophia - in Astronist Architecture, the entirety of Astronist philosophical buildings when considered, or described collectively.

Philosophical Advertisement - in Astronist Philosophy, an advertisement that is solely based upon the promotion of The Philosophy of Astronism and any one of its concepts, beliefs, and values, but does not include other advertisements, or visual medias that only happen to reference The Philosophy of Astronism. The distinct difference is the purpose and focus of the advertisement.

Philosophical Analytics - the systematic computational analysis of data and statistics about the trends in philosophical beliefs.

Derivatives

Philosophical Analyst

Philosophical Anthropology - the study of philosophical institutions in relation to other institutions, and the comparison of philosophical beliefs and practices across cultures, countries, and regions of the world.

Derivatives

Philosophical Anthropologist

Philosophical Appropriation - the adoption or use of the elements of one philosophy by members of another philosophy.

Philosophical Area - the area in which a particular philosophy is dominant, especially when categorised by country, or region.

Philosophical Art - artistic imagery using philosophical inspirations, and motifs and is often intended to uplift and enlighten the mind, to raise one's philiosity, and is usually made distinct by the corresponding Organised Philosophy.

Philosophical Artefact - an object made by a human being, especially when it relates to a specific philosophical belief, or features the symbols and icons of a particular philosophy.

Philosophical Architecture - a category of architecture concerned with the design and construction of Philosophical Buildings specific to The Philosophy of Astronism, such as Planetariums, Observatories, Eidouraniums.

Philosophical Assimilation - the process by which a person's or a group's philosophy come to resemble those of another group.

Philosophical Association - a non-profit organisation in which donations pay for the furtherance of the associated philosophy.

Philosophical Attire - the official clothing worn in accordance with one's philosophical belief.

Philosophical Baggage - the tendency for one's philosophical beliefs to pervade thinking, speech, and behaviour without one being aware of this pervasion.

Philosophical Behaviour - the distinct, yet largely generalised, set of behaviours associated with those whom follow a particular philosophy.

Philosophical Bias - the phenomenon of interpreting and judging a philosophy by standards inherent to one's own philosophy.

Philosophical Broadcasting - broadcasting by philosophical organisations, usually with a distinct philosophical message, or theme.

Philosophical Buildings - the range of buildings in which philosophical enhancement, and study is conducted, mainly entailing Astronist philosophical buildings, with the most common being Planetariums.

Philosophical Capital

- the investment an individual makes into their philosophical beliefs, and the subsequent study of these trends by experts.
- the city within a nation, or on a continent, that is either officially or unofficially considered to be the centre of the region's philosophicality.

Philosophical Communism - a form of communism that incorporates a distinct set of philosophical principles.

Philosophical Community - a group of people who follow the same philosophy.

Philosophical Confederation - the concept that despite The Philosophy of Astronism holding many branches, schools, sampanas, and denominations, there is still a distinct uniting factor to all these divisions, and thus, as a result, a Philosophical Confederation is born.

Philosophical Conflict - a type of conflict that occurs when different philosophical values and beliefs clash, either between two different philosophies, or between two denominations of the same philosophy.

Philosophical Controversies - the collective scandals and incidents that have plagued philosophical institutions, especially in the distinction between philosophy and religion, and the extent of the role philosophy should play in society, national identity, and government.

Philosophical Conversion - the act of informally changing from one set of philosophical beliefs to another.

Philosophical Corporation - a type of philosophical non-profit organisation which has been incorporated by the law and is often recognised by the government.

Philosophical Cosmology - in Astronist Philosophy, a cosmology derived purely from a philosophical tradition rather than scientific or empirical endeavour.

Philosophical Cringe - an internalised inferiority complex that causes people in a country to dismiss their own philosophical beliefs as they view them to be inferior to the philosophy held by another country.

Philosophical Criticism - the field of study, and the profession, of researching, analysing, and criticising, mainly in the form of academic journals and essays, a range of differing philosophies, from a number of different sectors, including politics, economics, and law.

Philosophical Democracy - a form of government where the values of a particular philosophy affect laws, methodology, and rules, also known as a philosophocracy.

Philosophical Demography - also known as sophodemology, or Philosophical Demographics, the study of the number of adherents in a philosophical denomination according to country, continent, region, state, city, planet, and by all other geographic, religious, and psychographic measures. Philosophical Demographics are distinct from Religious Demographics, and although they may sometimes be mixed, they are considered distinct according to Astronist contexts.

Derivatives

Philosophical Demographics

Philosophical denomination - as distinct from a religious denomination, in Astronist Philosophy, relating to the title given to the collective traditions of a particular geographical area, language group, or national group, an example of which being the denomination of Hanazavaism in Madagascar. The essential point of difference between a religious denomination and philosophical denomination is that philosophical denominations only differ from one another in the languages and terminologies they use to relate to the philosophy, but the essential beliefs, concepts, and ideas of the philosophy remain. For example, the denominations of Christian Protestantism and Catholicism differ in their theological orientations and in their central beliefs, whereas as the Astronist denominations of Qishì'ism and Hanazavaism share the same beliefs, concepts, and philosophical orientations.

Philosophical Disaffiliation - the act of leaving a particular philosophy, or philosophical community in an overly public manner.

Philosophical Discrimination - treating a person or group differently due to their philosophical association, or beliefs.

Philosophical Dissonance - is an uncomfortable sense of discord, disharmony, confusion, or internal conflict experienced by people in the midst of change in their philosophical environment.

Philosophical Economics - also known as Philonomics, the branch of philosophy concerned with the economic impact of Organised Philosophy.

Philosophical Education - the teaching of a particular philosophy in a formal educational setting, especially in primary and secondary education, and its subsequent integration into the national curriculum.

Philosophical Era - a typically long period marked by distinct philosophical ideas and societal change.

Philosophical Exclusivism - the doctrine or belief that only one particular philosophy is true.

Philosophical expression - a practice, involving different techniques, traditions, apparatus and genres, that are utilised to make known one's philosophical ideas, theories, opinions, and orientations; the three main branches of philosophical expression within the Astronist Tradition are literary, debatory, and performative.

Philosophical Family - a family, the first of which is considered to be the Taylorian Family, in which multiple members have contributed to philosophy, and philosophical thought in some way.

Philosophical Festival - a time of special importance in a philosophy's calendar marked by adherents to that philosophy, and typically involving open celebration, and public gatherings.

Philosophical Framework - the value systems, myths, terminologies, and symbols that are common in a given philosophy, or philosophical community.

Philosophical Heritage - the legacy of physical science artefacts and intangible attributes of a particular philosophy, or philosophical community, that are preserved and upheld by present and future generations.

Philosophical History - the study of the various periods in history in a philosophical context, typically chronologically categorised into Ancient, Socratic, Christian Philosophy, Islamic Philosophy, Shankara, Medieval, Renaissance, Enlightenment Period, Modern, and Advanced.

Philosophical Humanism - the creation of a distinct denomination, and the integration of a non-theistic philosophy with an Organised Philosophy, especially one centring on human needs, and interests.

Philosophical Icon - an artefact, or a person, who is identified by members of a philosophy to be the representative of that philosophy.

Philosophical Iconography - the visual images and symbols used in Philosophical Art, Architecture, and Literature associated with a particular Organised Philosophy, especially The Philosophy of Astronism.

Philosophical Identity - the sense of group membership to an Organised Philosophy, and the extent to which this is important to an individual.

Philosophical Indifference - a person with indistinct philosophical affiliation.

Philosophical Individualism - a philosophy which is characterised by the prioritisation of the individual over society as a whole.

Philosophical Industry - the creation, production, and distribution of goods and services that are philosophically distinct, or whose manufacturer or provider is a subsidiary to, or uses the methodologies of, a philosophical institution.

Philosophical Insertion - in Constitutional Terminology, the inserting of new and already existing philosophies beside their definitions into The Grand Constitution, so that they are constitutionally recognised.

Philosophical Institution - the main governmental bodies of an Organised Philosophy, the most notable of which is The Institution of The Philosophy of Astronism.

Philosophical Intolerance - intolerance against another's philosophical beliefs, or lack thereof.

Philosophical Invention - any innovation developed by people of a particular philosophical community that is not of a physical construct.

Philosophicality - the extent to which a nation, or region is philosophically inspired, or guided.

Philosophical Jurisdiction - the official managerial, and administrative, power granted to a philosophical institution by its authoriser within an appointed area, usual a nationwide jurisdiction, or a provincial jurisdiction.

Philosophical Landscape - the past, present, and predicted demographics, and trends relating to Organised Philosophy, and wider philosophical belief.

Philosophical Law - the ethical and moral codes taught by philosophies, typically characterised by a distinct vagueness or a strictly conceptual set of principles.

Philosophical Levelling - the process by which different philosophies approach each other as a result of travel, communication, and globalisation.

Philosophical Literacy - the ability to understand and participate fluently in a given philosophical community, or in a country with a very distinct Organised Philosophy.

Philosophical Mapping - the organisations and individuals concerned with safeguarding philosophical diversity and the study, research, and application of this by mapping distinct philosophies around the world.

Philosophical Marketing - in Astronist Philosophy, and in wider study, the branch of knowledge dealing with the wide range of marketing and advertising campaigns, strategies, and techniques that are used in promoting a specific philosophy, and its principles, values, beliefs, and concepts.

Philosophical Mediation - the study of the philosophical differences between people.

Philosophical Meditation - in Astronist Philosophy and Astronist Mysticism, a version of traditional meditation practiced within Astronist philosophy and mysticism characterised by the focus on deriving greater contemplation, knowledge and understanding of a subject from the meditative practice while pre-Astronist forms of meditation focus on its utility for ritual and spiritual purposes, or for the purposes of relaxation. A branch of Philosophical Meditation is Cosmic Meditation.

Philosophical Method - in Astronist Philosophy, also known as the Contemplative Method, the central aspect of Astronist philosophical study characterised by the application of instruments of study to form concepts, orientations, and theories, and also involves thinking philosophically, practising philosophical thought, and assuming the role of the philosopher.

Philosophical Movement - an either sudden or gradual widespread change in philosophical direction and thought, especially affecting art, society, national identity, and governance.

Philosophical Movement, New - a philosophical group that isn't considered to be an Organised Philosophy.

Philosophical Music - music performed or composed for philosophical use, or through philosophical influence, or a specific style of music associated with a particular philosophy.

Philosophical Name - in The Philosophy of Astronism, an informally given name bestowed by oneself upon oneself or one's children which is associated with a particular philosophy, and is a practice that is strictly unassociated with The Institution of The Philosophy of Astronism.

Philosophical Nationalism - the relationship of nationalism to a particular Organised Philosophy.

Philosophical Official - is a person who is employed by The Institution of The Philosophy of Astronism, and holds authority in their designated philosophical building, most commonly called a Sophian.

Philosophical Order - a lineage of communities and organisations of people who live in some way set apart from society in accordance with their specific denomination of the root philosophy which typically has its own practices, dogma, and extra beliefs, and the most common of which is The Millë Order.

Philosophical Organisation - the branch of philosophy concerned with the various ways in which a philosophy can be, and is, organised.

Philosophical Persecution - the systematic mistreatment of an individual or group of individuals as a response to their philosophical affiliation.

Philosophical pilgrimage - in Astronist Philosophy, a long quest, or journey to discover philosophical knowledge involving travelling, reading, debating, and enknowledge, typically taking place over a number of years. See Perquisition.

Philosophical Pluralism - in an Organised Philosophy context, an attitude or policy regarding the diversity of philosophical belief systems co-existing in society.

Philosophical Politics - a category of philosophy, focusing on the construction and application of political systems which are directly inspired by a particular philosophy.

Philosophical Practice - the various commemorations, veneration, and adorations associated with The Philosophy of Astronism.

Philosophical Property - physical items that are part of the philosophical heritage of a group, or wider society.

Philosophical Psychology - the application of psychological methods and interpretive frameworks to philosophical belief systems, especially Organised Philosophy, as well as to both philosophical and aphilosophical individuals.

Philosophical Reformation - the action or process of reconstructing a philosophical institution, or reimagining an Organised Philosophy.

Philosophical Reproduction - the transmission of existing philosophical values and normalities from generation to generation.

Philosophical Revivalism - a notable increase in the mass interest of philosophical belief systems, especially as a precursor to becoming an Organised Philosophy.

Philosophical Satire - a form of satire targeted at Organised Philosophy.

Philosophical Skepticism - a type of skepticism relating to philosophy, specifically Organised Philosophy, and typically questions philosophical authority, yet are not necessarily anti-philosophy, or even aphilosophical.

Philosophical Socialism - any form of socialism based on philosophical values, and especially socialism when guided by a specific Organised Philosophy, or philosophical denomination.

Philosophical Sovereignty - the concept that Organised Philosophy should be intertwined with the nation state, and thus, the sovereignty of the nation, is too, the sovereignty of the philosophy.

Philosophical Spirit - in Astronist Philosophy, a major concept within the discipline of logicology stating that there exists a distinct and unique level of philosophical knowledge, thought, and belief in every sentient being and that this spirit must be protected, grown, and continually enhanced and is said to be damaged by notions of anti-knowledge and anti-learning.

Philosophical Statement - in Astronist Civicology, a statement decreeing the philosophical affiliation of a town, city, or another area, typically in the form of a large tablet, or a stature, or pillar.

Philosophical Stratification - the division of a society into hierarchical layers on the premise of philosophical affiliation.

Philosophical Studies - the study of Organised Philosophy, and its many systems, dogma, and structures, especially in a higher education setting.

Philosophical Symbol - any type of icon intended to represent a specific philosophy, or a concept within a given philosophy.

Philosophical Syncretism - the formal action of a government, or society, blending two or more philosophical or ideological belief systems together in order to form a new system.

Philosophical System - the interactions of different elements of a philosophy, such as art, principle, and organisation.

Philosophical Technology - a broad term referring to the use of technologies in the furtherance of a particular philosophy, especially an Organised Philosophy.

Philosophical Theology - the presence of theological depiction, interpretation, and representation in philosophical principle, art, and culture.

Philosophical therapy - in occurrology of Astronist Philosophy, the practice of philosophical activities and study in order to make oneself feel more cheerful.

Philosophical Tourism - a type of tourism in which people travel, either individually or in groups, specifically to visit philosophical sites, or buildings.

Philosophical tradition - a group of philosophical concepts, branches, beliefs, and disciplines that are historically tied and share the same origins, and that have developed through eras, geography,

and people groups to form a full body of philosophical works, beliefs, thought schools, and ideas. In Astronist Philosophy, the most prominent example of this is of course that which is termed as the Astronist philosophical tradition, or simply, the Astronist Tradition.

Philosophical Uniformity - the action taken by a government in the promotion of a specific Organised Philosophy, yet not so extreme as to exclude other philosophical systems.

Philosophical Universal - is an element, pattern, trait, or institution common to all human civilisations and cultures, with the aim of making a specific philosophical affiliation part of this.

Philosophical Values - ethical principles founded in philosophical traditions, beliefs, texts, and organisation.

Philosophical Views On Capitalism - the views of The Philosophy of Astronism on the right to property relate to the important of advancement, freedom, ambition, and education, yet also stressed are the ideas of aid and stewardship.

Philosophical Views On Communism - the views of The Philosophy of Astronism on Communism relate to the importance of equality, and order, yet too, the greatest connection stems from the cultural aspects of Communist social systems, from which much of Astronist art, and propaganda is openly inspired.

Philosophical Views On Contraception - the views of The Philosophy of Astronism on contraception relate to the importance of Procreationism and Populationism in Astronist philosophy and society, and the general discouragement of family planning.

Philosophical Views On Euthanasia - the views of The Philosophy of Astronism on euthanasia are scarcely interpreted from Astronist philosophy.

Philosophical Views On Genetically Modified Foods - the views of The Philosophy of Astronism on Genetically Modified Foods stand as favourable due to the necessities of support humanity.

Philosophical Views On Homosexuality - the views of The Philosophy of Astronism on homosexuality are scarcely interpreted from Astronist philosophy, but is generally considered to be of no hindrance to philosophical affiliation, or belief.

Philosophical Views On Masturbation - the views of The Philosophy of Astronism on masturbation are scarcely interpreted from Astronist philosophy.

Philosophical Views On Organ Donation - the views of The Philosophy of Astronism on organ donation are scarcely interpreted from Astronist philosophy, but are generally considered to be relaxed.

Philosophical Views On Pornography - the views of The Philosophy of Astronism on pornography are scarcely interpreted from Astronist philosophy.

Philosophical Views On Same-Sex Marriage - the views of The Philosophy of Astronism on same-sex marriage are scarcely interpreted from Astronist philosophy, but is generally considered to be of no hindrance to philosophical affiliation, or belief.

Philosophical Views On Smoking - the views of The Philosophy of Astronism on smoking are scarcely interpreted from Astronist philosophy, yet discouragement of such a practice is enforced, especially the depiction of Astronist characters conducting such practices.

Philosophical Views On Suicide - the views of The Philosophy of Astronism on suicide are scarcely interpreted from Astronist philosophy, yet discouragement of such a practice is enforced, especially the depiction of Astronist characters conducting such practices.

Philosophical Views On Transgenderism - the views of The Philosophy of Astronism on transgenderism are scarcely interpreted from Astronist philosophy, yet niche art forms have been dedicated to such ideas.

Philosophical Vocation - a calling, or vocation, is a strong internal feeling for an individual to do something, especially from being inspired by their affiliated philosophy, doing something in the name of their affiliated philosophy, or committing themselves to the furtherance of their affiliated philosophy.

Philosophicise - seeking to promote a particular brand, or branch of philosophy to a person, especially so with intentions of them one day associating themselves with that particular philosophy, or one of its denominations, or more widely, may simply be any advocacy for philosophical discourse in general and the rising of the importance of philosophy in society.

Derivatives

Philosophicisation

Philosophicisational

Philosophicisationally

Philosophicises

Philosophicised

Philosophiciser

Philosophicisee

Philosophicism - the belief that philosophy is, and should always be, the central set of beliefs and practices an individual should live their life, especially when placed above religious beliefs and practices.

Philosophicless - without philosophical involvement, or approval.

Philosophicness - a state in which something holds an abundance of philosophical guidance, or someone being philosophically astute.

Philosophisation - in Astronist Philosophy, the process of transitioning from a non-philosophical nation to a philosophical nation, or the introduction to philosophical nation, primarily a nation which is founded or is heavily influenced or operates by a particular philosophy.

Derivatives

Philosophisational

Philosophism - in Astronist Philosophy, the notion of the combination of power between the state and the philosophical institutions, organisations, and denominations within the state in joint partnership for mutual benefit.

Derivatives

Philosophist
Philosophists
Philosophistic
Philosophistically

Philosophist - excessive philosophical zeal, especially so in the defence of a specific school of philosophy.

Philosophitrix - a woman bound to her philosophical beliefs.

Philosophocentricity - particularly in a political context, the centrality of philosophy and its prominent role in society, and in the lives of the citizens.

Derivatives

Philosophocentric
Philosophocentral
Philosophocentrically
Philosophocentricist

Philosophocentrism - in Astronist Propaganda, the belief that all propaganda pieces should overtly expound the official philosophy and worldview of the nation in which the propaganda is distributed, and believes this to be the central piece of all propaganda.

Philosophocracy

- a system of government inspired by or bound to a particular philosophy.
- a system of government that officially recognises at least one philosophy as its State Philosophy.
- a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that a philosophy, or philosophies, should be the central foundational principles, values, and systems of a nation state, and believes that the philosophy adopted by the state will lead to the advancement of the state, the betterment of the people, and the furtherance of the leader's and people's ambitions for their nation state, especially over a theocratic, or ideological state system.

Derivatives

Philosophocracies

Philosophogenesis - relating to concepts and theories originating from a philosophical orientation, or understanding.

Philosophology - the large branch of study within Astronomy dealing with the distributions, uses, purposes, and operations of philosophical buildings, especially Astronist philosophical buildings.

Derivatives

Philosophologist
Philosophological
Philosophologically

Philosophopolis - in Astronist Architecture, a portion of a town, or city which is dominated by philosophical buildings, and cosmical imagery.

Philosophor - a man bound to his philosophical beliefs.

Philosophosynthesis - also known as the process of millettosynthesis, the integration of two distinct Astronist philosophical orientations, typically mixed together by an individual to form a new philosophical tradition.

Philosophotranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by all discoveries of new philosophical perspectives, concepts, and theories.

Derivatives

Philosophotranspirational

Philosophotranspirative

Philosophotranspiratively

Philosophotranspire

Philosophotranspired

Philosophotranspiring

Philosophous - the state in which something is uniformly philosophical, as in closely conforming to a specific school's philosophical teachings.

Derivatives

Philosophously

Philosophy

- the continuous search for the ultimate truth of existence.
- the incorporation of knowledge, understanding, and principle to form a specific system of function.
- the origin of all academic study.
- the association of oneself to one or more set of ideas and principles.
- holding a particular worldview, especially when regarding the future of humanity as a whole.
- a subject considered classed within performing arts, sciences, humanities, social sciences, as well as within cosmology, and astronomy, so as to be a foundational, and thus transcendent topic for all subjects.

Derivatives

Philosophies

Philosophise

Philosophisation

Philosophisational

Philosophy by continent - the broad, and largely inaccurate, classification of continents by the majority philosophies.

Philosophy by country - the classification of countries by the majority philosophy, or by the State Philosophy.

Philosophy Exam - another term for an exadoxy: an Astronist philosophical exam held in an Astronist planetarium.

Philosophy Family - a group of philosophies that are loosely connected either by their subject, era of origin, or place of prevalence.

Derivatives

Philosophical Family

Philosophy Garden - another term for a Philosopher's Garden.

Philosophy of Practice - in Astronist Ornamentation, the particular philosophy adopted during the creation of an ornament, or for which the ornament is created to further, and especially the revelation of this to the ornament's observer.

Philosphere - relating to the entirety of the history, traditions, cultures, concepts, theories, branches, and disciplines of all philosophies, either as a cultural tradition that shapes society, or as an academic subject.

Phoeniology - the branch of Astronology solely relating to the study of the fictional character, Phoenix-Oliver Millette.

Derivatives

Phoeniologial

Phoeniologist

Phoeniologically

Phoenixary - in Astronist Ornamentation, the specific depiction of a phoenix bird in various patterns, designs, and symbols.

Phoenixian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Phoenix, and this always takes place on the 48th Ellenine (20th May), but is notably not considered to be on the same level as the other Astronist character celebratory days, such as Jessian Day, Zaranian Day etc.

Phoenixianism - a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Phoenix, so as to interpret concepts from a strictly Phoenixian viewpoint.

Derivatives

Phoenixianist

Phoenixianistic

Phoenixine - in Astronist Ornamentation, the specific depiction of the Astronist character, Phoenix.

Phoenixism - distinctive features, characteristics, traits or way of thinking relating to that of the destinal fictional character, Phoenix-Oliver Millette.

Derivatives

Phoenixian

Phoenix's Cosmos - in Astronist Art, Architecture, Rendition, and Media, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Phoenix in the depiction.

Phoenix's Theme - a short musical composition that is associated with the Astronist character of Phoenix, and may be used in films, video games, advertisements and other digital media that involves the character.

Photon Epoch - see Nanonic Epoch.

Photonsphere - in Astronist Philosophy, a region of space that is so strongly influenced by gravity that light can travel in circles.

Derivatives

Photonspheres

Photonspheric

Photonspherical

Photonspherically

Phr - in Astronist Philosophy, the philophon for the discipline of phrontology.

Phreetius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Zsofine and Maxatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Phreetian

Phront - in Astronist Education, the informal term for a phrontistery.

Derivatives

Phronts

Phrontistas - in occurrology, a social dance sponsored by a phrontistery and held on its premises for its students that either be casual or formal.

Derivatives

Phrontistases

Phrontistery - in Astronist Education, large complexes used by both students and the general public for a vast range of educational needs, with most including primary, secondary and higher education facilities within the complex, and are managed by Millette Education, the educational subsidiary of The People's Constitutional Company of Jesse Millette.

Derivatives

Phrontisteries

Phrontisterial

Phrontisterially

Phrontistic

Phrontistical

Phrontistically

Phrontistery board - in Astronist Education, the equivalent of an academic board, which consists of a group of faculty members of a phrontistery that regularly gather to regulate and monitor the academic affairs and operations of the phrontistery.

Phrontistery Year - in Astronist Education, the period of the year in which students of an Astronist phrontistery are required to attend, and is usually divided into both terms and semesters.

Phrontistic confederation - in Astronist Education, a confederation of a number of different phrontisteries of a state, province, or across the whole nation, and is the essential organisational structure of all phrontisteries of the Astronist education system.

Phrontistic monitoring - in Astronist Education, the set of procedures put in place by a phrontistery board in order to observe, check, and keep all phrontistic operations in proper balance and above ratified standards.

Phrontistic rigour - in Astronist Education, the strict and rigorous application of high academic standards in a phrontistery in order to uphold a particular reputation.

Phrontology - a major branch of Astronology, dealing with the study, construction, preservation, and management of Astronist phrontisteries.

Derivatives

Phrontological

Phrontologically

Phrontologist

Phteahsaamnak - derived from the Khmer language and used in Cambodian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Physical Abundance - in Astronist Philosophy, as part of The Philosophy of Abundance, dealing with the scales and amounts of physical attributes of celestials, such as the amount of stars of a galaxy.

Physicality - in Astronist Philosophy, relating to that which holds physical substance, rather than an abstract existence.

Derivatives

Physicalities

Physical Astronism - as part of Divisionology, the second of the four Levels of Astronism relating to the physical manifestations of the philosophy, namely The Grand Centrality, philosophical buildings, renditions, and artworks, and many other types of physical manifestation.

Physique - The School of Physicality in Astration as known in the French language.

Phytonym - a type of term relating to a plant whose name derives from the name of an Astronist character, or whose name derives from a word of Astronist culture, and terminology.

Derivatives

Phytonymic

Phytonymous

Phytonymity

Pickering - in Astronist Architecture, a term used to describe a wall with a number of different crevices on it, typically for holding different ornaments, or small instruments.

Picturise - in an Astronist contextualisation, the adaptation of an Astronist book into a film.

Derivatives

Picturising

Picturised

Picturiser

Picturisation

Piétinement - in Astronist Philosophy, the instance in which a philosophical argumentation is not making progress; in essence, the debate has stagnated, and requires the borner to either reignite the discussion, or change the topic of discussion.

Pikirane - the most common demonym for a follower of The Philosophy of Astronism in the Javanese language.

Derivatives

Pikiranes

Pilation - in Astronist Philosophy, drawing an association between one's abstract philosophical ideas, or beliefs, and the reality of the surrounding world, especially when inside an Astronist philosophical building, or during a stargazing event, or some other type of cosmic devotional practice.

Derivatives

Pilate

Pilating

Pilated

Pilative

Pilational

Pilatively

Pilationally

Pilsapat - refers to the meaning of philosophy in Sundanese.

Píndào - in Mandarin Chinese, the informal term given for an Astronist media channel.

Píng Héng - in Mandarin Chinese, the term given for balance, and is typically philosophically associated.

Pinion - in Astronist Ornamentation, the part of an ornament on both the left and the right sides.

Pinment - a term of Orrology, the part of an orrery relating to the legs upon which the orrery stands

Derivatives

Pinments

Pinnacle - in Astronist Architecture, an ornamental pyramid, or cone atop many parts of Astronist buildings, but not usually on the highest point, also known as the millix, and is typically ornamented crockets, and a finial with cosmical ornamentation.

Derivatives

Pinnacles

Pinnaclie

Pitch - the shape into which a mission patch or spacecraft emblem is made, most typically circular, triangular, pentagonal, or cosmically shaped.

Physis - in Astronist Philosophy, specifically in Cosmic Philosophy, relating to the nature of change in The Cosmos, and its contemplation.

Derivatives

Physes

-pla - in Astronist Onomatology, a suffix used for Astronist names, in reference to the planets of The Cosmos.

Pla- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the planets of The Cosmos.

Pla - in Astronist Philosophy, the philophon for the discipline of planetics.

Place of contemplation - in Astronist Philosophy, an alternative term for a place of philosophy.

Place of philosophy - in Astronist Philosophy, a synonym for Astronist philosophical buildings, to define them as places where philosophical discourses, debates, and investigations can be conducted.

Plan - in Astronist Philosophy, the philophon for the discipline of planetology.

Plane Landing View - in Astronist Civicology, the design and planning method of illustrating a city, town, suburban area, or space colony plan from the view similar to the angle that a plane would see when landing, so incorporates a sense of verticality and horizontality into the illustration.

Planemo - in Astronist Philosophy, a planetary classification within the contental philosophy of alternatism denoting an astronomical object with enough mass to achieve hydrostatic equilibrium, but not enough to initiate core fusion at any time during its existence.

Derivatives

Planemos

Planemic

Planetaria - collectively relating to the entirety of planetariums worldwide, or throughout a single country.

Planetarity - in Astronist Philosophy, an instrument of study relating to the philosophical discussion and contemplation of planets, including their functionalities, features, processes, movements, histories, and all other aspects of planetary formation, and existence.

Derivatives

Planetarities

Planetarium - a type of domed building used to project images of The Cosmos as a philosophical, and educational experience, and is the most common of all Astronist buildings.

Derivatives

Planetariums

Planetarium Visual Arts - the specific ornamentation, art, architectural styles, and renditions found exclusively in planetariums.

Planetarology - a major branch of Naology dealing with the study and practical management, preservation, construction, and categorisation of Astronist planetariums worldwide, and in specific regions, and countries.

Derivatives

Planetarologist

Planetarologic

Planetarological

Planetarologically

Planetary - relates to a subject whose discipline of study focuses on a singular planet as opposed to multiple planets or a subject of an interplanetary nature.

Planetary Architecture - an Astronist Subject dealing with the architectural culture and heritage of new discovered planets and celestial bodies on which civilisations are developed.

Planetary Business - an Astronist Subject dealing with the entirety of business conduct, policy, philosophy, and operations on a given planet.

Planetary Citizenship - an Astronist Subject dealing with the issues of citizenship of a planet and the various policies involved.

Planetary Commerce - an Astronist Subject dealing with the entirety of commerce and social interactions between the peoples and societies of a particular planet.

Planetary Consumer Protection - an Astronist Subject dealing with the protection of consumer rights in the economies of a particular planet.

Planetary Cosmology - in Astronist Philosophy, a type of cosmos and approach to cosmological understanding that focuses and emphasises the roles and prominence of planets and therefore raises their status in the Cosmic Hierarchy.

Planetary Education Management - an Astronist Subject dealing with the management of the education systems of a particular planet as stipulated by the governments of that planet.

Planetary Evolution - an Astronist Subject dealing with the evolutionary path of a particular planet, both ecologically and anthropologically.

Planetary Evolutionism - see Evolutionism.

Planetary Formation - a major branch of formatology dealing with the formations of planets from a purely philosophical perspective.

Planetary Formationism - see Formationism.

Planetary History - an Astronist Subject dealing with the history of a planet, either its anthropological history, or its ecological history.

Planetary Housing & Development - an Astronist Subject dealing with the development of a planet's housing structure.

Planetary Human Rights - an Astronist Subject dealing with the human rights of a particular planet.

Planetary Governance, Regulation & Control - an Astronist Subject dealing with the governance of a planet and all the regulatory controls that follow this.

Planetary Land - an Astronist Subject dealing with the study of the landmass of a particular planet, and its topographies.

Planetary Law - an Astronist Subject dealing with the study of the entirety of the laws of a planet and the government, or governments, that rule it, and involves many other branches of studies of law.

Planetary Leadership - an Astronist Subject dealing with the study of the leaderships of a planet.

Planetary Mergenics - in Astronist Philosophy, a branch of mergenics dealing with the instances and processes in which planets merge together.

Planetary Oversector - an area surrounding a Planetary Sector whereby the boundary isn't identifiable or well-established.

Planetary Parallax - in parallaxics of Astronist Philosophy, one of the five types of parallax to be found involving planets and planetoids.

Planetary Plant Sciences - an Astronist Subject dealing with the study of the unique flora of a particular planet.

Planetary Policing - an Astronist Subject dealing with the general policing operations of various police commissions of a particular planet.

Planetary Politics - an Astronist Subject dealing with the overall politics of a planet including all its various governmental bodies and authorities.

Planetary Polity - an Astronist Subject dealing with the general civil governmental processes of various states and societies of a planet.

Planetary Prison - an Astronist Subject dealing with the study of the planetwide prison system of various governments and nations.

Planetary Prospection - in Astronist Philosophy, as part of prospology, a type of prospection focusing on planets rather than on moons, and small celestial bodies.

Planetary psychology - a branch of Spacial Psychology in Astronist Philosophy dealing with psychological effects of different planetary environments.

Planetary Public Policy - an Astronist Subject dealing with the study of public policy of the governments of a particular planet.

Planetary Public Sector - an Astronist Subject dealing with the study of the various levels of control over the economy of a nation by its government.

Planetary Region - a vast area of the galaxy covering billions of star systems further divided into sectors and subsectors.

Planetary Sciences - an Astronist Subject that is an umbrella term for the sciences of a planet.

Planetary Seasons - in Astronist Philosophy, particularly within seasonology, the seasons of formation associated with planets, as derived from the Formational Seasons.

Planetary Sector - an area of the galaxy framed by an artificial, conventional boundary containing a number of planetary systems.

Planetary Series - in Cosmic Art, as a derivation of Astronist Art, a type of morphational art characterised by the depiction of the same planet multiple times in a series, with each depiction typically showing some sort of gradual change.

Planetary Studies - in Astronist Philosophy, a discipline of philosophical contemplation and study dealing with planets, their geographies, their topographies, and their histories, and holds within it many different derivations, one of which being areography which focuses on the classical planet of Mars.

Planetary Subsector - an area within a Planetary Sector, usually pinpointing a smaller number of planetary systems.

Planetary Suspension - in kosmetrics of Astronist Philosophy, the appellation for the conceptual instance in which planets are perceived to be positioned in such a way in The Cosmos that they are hanging, or are suspended in space.

Planetary Taxation - an Astronist Subject dealing with the entirety of taxation policy of the governments and states of a planet.

Planetary Transportation - an Astronist Subject dealing with the study of transportation systems on a particular planet and how such systems may vary to the systems of other planets.

Planetics - a discipline of study of structurology within Astronist Philosophy dealing with the philosophy of planets, and typically specifies its discussions on individual planets, their natures, climates, and habitabilities.

Derivatives

Planetacist

Planetical

Planetically

Planetic

Planetine

- in Astronist Ornamentation, the specific depiction of a planet.
- part of The Standard Astronomical Calendar, the alternative name given to the Gregorian month of May.

Planetment - a term of Orrology, the part of an orrery relating to the stand upon which the planets are positioned.

Derivatives

Planetments

Planetoid - in Astronist Astronomy, a planetoid is a class of planet that do not harbour any life, and so, despite their larger sizes, gas planets may be placed in this category.

Derivatives

Planetoid

Planetoidery

Planetology

- a major branch of study within Astronomy dealing with the naming, classification, scientific study, and the overall study of planets in general from the systems devised in the The Astronist Astronomic, Cosmographic, Cosmological & Astrographic Methodology.
- in Astronist Philosophy, another term for Planetary Studies.

Derivatives

Planetologist

Planetological

Planetologically

Planetologic

Planetometrics - a subdiscipline of kosmetrics in Astronist Philosophy dealing with the positions, motions, shapings, and magnitudes of planets in a similar fashion to astrometry.

Derivatives

Planetometrist

Planetometrists

Planetometric

Planetometrical

Planetometrically

Planetometricity

Planetometry

Planetonym - a type of term relating to the name of a planet as appointed by an Astronist organisation.

Derivatives

Planetonymic

Planetonymity

Planetoplane - in Astronist Philosophy, the homaloidal plane upon which celestials rest in The Cosmos, as understood philosophically.

Planetport - in Astronist Philosophy, relating to the building on a dwarf planet classified as a waystation that is typically used for refuelling, for purchasing food supplies, or for taking refuge.

Derivatives

Planetports

Planetum - a term of Orrology, relating an individual planet of an orrery.

Derivatives

Planetums

Planeture - a term of Orrology, collectively relating to all the planets of an orrery.

Derivatives

Planetural

Planetwide - referring to a whole planet, especially when studying it in its entirety.

Planisphere - in Astronist Rendition, derived from the pre-Astronistally originating adjustable circular star map that, in an Astronist context, is instead transferred to a digital or holographic form for the projection of stars at a specific time and place. Non-digital versions of the map may also be used as aids to cosmic devotion and general astronomical observation.

Derivatives

Planispheric

Planisphericity

Planispherical

Planispherically

-plas - in Astronist Onomatology, a suffix used for Astronist names, in reference to plasma in The Cosmos.

Plas- - in Astronist Onomatology, a prefix used for Astronist names, in reference to plasma in The Cosmos.

Plash - in Astronist Architecture, as part of gardenry, the square-shaped pond surrounding a notionery, at some part over which a small bridge extends to other people to walk across it to reach the notionery.

Plasmity - in structurology of Astronist Philosophy, the measurement and contemplation of the state of matter of plasma.

Derivatives

Plasmities

Plate - the part of a mission patch, or spacecraft emblem, which resembles the background, and thus ends at the trajectory.

Platement - in Astronist Philosophy, to describe a concept that is believed to have very little imagination, or a school of thought that doesn't allow much philosophical scope or imagination.

Derivatives

Platemental

Plamentality

Plerion - in formatology of Astronist Philosophy, the centre of a supernova.

Derivatives

Plerions

Plulabe - in Astronist Rendition, either a brass or plastic ornament featuring the minor planet of Pluto and its five moons.

Derivatives

Plulabes

Pluto Day - in The Grand Astronist Calendar, also known as Plutonian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of the dwarf planet of Pluto itself, and is characterised by decorations of Pluto, competitions, parties, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Pluto, and its place in The Cosmos as a whole. This always takes place on 56th Zaarine, which translates to the 5th January in the Gregorian calendar.

Derivatives

Plutonian Day

Plutology - in Astronist Philosophy, specifically within Cosmic Philosophy, the discipline of study concerning the philosophical contemplation of Pluto as a minor planet in The Solar System.

Derivatives

Plutologist

Plutologic

Plutological

Plutologically

Plenary - in an Astronist contextualisation, of both the meetings of The Governing Council and The High Council of The People's Astronist Peacekeeping Order, must be attended by all members in order for it be authorised.

Plerophory - in Astronist Philosophy, the state, or quality of having full confidence, or absolute certainty of an idea, argument, opinion, or theory.

Derivatives

Plerophoric

Plerophorical

Plerophorically

Pneu - in Astronist Philosophy, the philophon for the discipline of pneumovology.

-plu - in Astronist Onomatology, a suffix used for Astronist names, in reference to the dwarf planet of Pluto.

Plu- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the dwarf planet of Pluto.

Pneum - in Astronist Philosophy, the philophon for the discipline of pneumatology.

Pneumatology - an Astronist Subject dealing with the affects of being in space, or being on another planet, or celestial body other than The Earth, on the human respiratory system.

Derivatives

Pneumatologic

Pneumatological

Pneumatologically

Pneumatologist

Pneumovollic View - in pneumovology of Astronist Philosophy, the appellation for the way in which something is viewed as an animate, vigorous, and destinal entity.

Pneumovology - in Astronist Philosophy, also simply known as vology, the discipline of study dealing with the Astronist philosophical approach and contemplations about invisible, or spiritual entities, and related concepts, such as those of ghosts, and other paranormal entities and activities.

Derivatives

Pneumovologist

Pneumovologists

Pneumovologic

Pneumovological

Pneumovologically

Pneumovollic

Pneumovollical

Pneumovollically

-poch - in Astronist Onomatology, a suffix used for Astronist names, in reference to a cosmical epoch.

Pocket Earth - see Pocket Galaxy.

Pocket Galaxy - in Astronist Rendition, a small palm-sized trinket in the shape of a sphere that is often heavily cosmically ornamented on its external shell, and opens up to reveal a globe within it, that details the major star systems and the largest structures of a galaxy. Other variations of this are a Pocket Earth, Pocket World, or Pocket System, but the most common of which is the Pocket Galaxy version.

Pocket System - see Pocket Galaxy.

Pocket World - see Pocket Galaxy.

Podorian - in Astronist Pedagogy, relating to the method of teaching that makes consistent use of holographic projections and any other visualisations in order to make their point better understood, especially when the subject is more abstract and philosophical.

Derivatives

Podorianism

Podorium - in Astronist Rendition and Architecture, specifically interiors, a moveable platform on which an educator stands to give a lecture, or a lesson about astronomy and cosmology, typically with a holographic image of a galaxy, or some other celestial entity in front of them which they refer to throughout their pedagogy.

Derivatives

Podoriums

Poeticism - in Astronist Philosophy and omnidoxicology, the parts of The Omnidoxy that are written in a metaphorical or a generally more poetic style, which is especially characteristic of the first few discourses of the compendological disquisition within The Omnidoxy.

Derivatives

Poeticisms

Poetiscence - in Astronist Philosophy, the discourses within The Twelve Disquisitions that are noticeably written in a different style from the logiscence. Although their distinction is not define within The Twelve Disquisitions, their address to the topic in question is characterised by a greater sense of poeticism which may also cause convolution amongst readers. One of the main distinguishing factors of poetiscences is the use of the word thou, as well as sometimes featuring the uncommon typology known as object-subject-verb.

Derivatives

Poetiscences

Poetiscent

Poetiscently

Poetiscenic

Poetiscenically

Poetiscenicity

Poetship - collectively relating to the poetic works and legacy of Brandon Taylorian.

Polarium - in Astronist Architecture, as part of gardenry, a type of archway exit from an estate of an Astronist building that is not through the building itself, and is typically on the opposite side of the estate from the building, and is usually traditionally ornamented with cosmical imagery, and patterns.

Derivatives

Polariums

Pollardise - in an Astronist contextualisation, the purposeful cutting back of a subsidiary's operations in order to consolidate funds, and to secure efficiencies.

Derivatives

Pollardising

Pollardiser

Pollardised

Pollardisation

Polish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Poland.

Politology - in Astronist philosophy, ideology, and jurisprudence, the broad discipline of study concerned with polity and its various elements; philosophical politology deals with the nature and function of polity; ideological politology deals with the development of different polities; jurisprudential politology deals with the applications and implications of polity.

Derivatives

Politological

Politologically

Politologist

Pollonine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Yemaya and Adentius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Pollonian

PolonoAstronistisation - the specific Astronistisation of Polish society, either in a macro or micro form.

Derivatives

PolonoAstronistisationism

Polyadic - in an Astronist contextualisation, of an Astronist book, having three Astronist characters as the protagonists of a story.

Polyauctorial - the instance in which a book, or document is authored by more than one person.

Derivatives

Polyauctorially

Polyauctoriality

Polyauctorialism - the belief orientation holding that a book or document written by multiple authors is superior to one that is written monauctorially.

Derivatives

Polyauctorialist

Polycyclic - in Astronist Philosophy, a multitude of cycles, especially those which interact with one another.

Derivatives

Polycyclical

Polycyclically

Polycyclicality

Polycyclicism

Polycyclics

Polycyclicist

Polycyclic Cosmology - in Astronist Philosophy, a type of cosmos in which a multitude of cycles have formed to create The Cosmos as we know and understand it to function; the key to polycyclicality is that a multitude of cycles are considered to have interacted to form The Cosmos.

Polymanx - a creature of Astronist Mythology, made up of thousands of tiny men to form a giant entity that can resemble many different legendary creatures.

Polymath - in Astronist Philosophy, a person with long-standing and experienced knowledge in more than five different branches, or subjects within Astronist Philosophy.

Derivatives

Polymathic

Polymathical

Polymathically

PolyAstronism - the presence of different versions and distinct interpretations of Astronism within an area or group.

PolyAstronistisation - the process of Astronistisation in both traditional and revised forms within an area or group.

PolyAstronistisationism - the belief that both traditional and revised forms of Astronistisation are best applied within a group or an area in parallel.

Polyocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of many worlds, especially in Astronist Art.

Polysemy - in an Astronist contextualisation, of an Astronist term, having many different and interchangeable meanings.

Polysexuality - sexually attracted to more than one gender.

Pon - in Astronist Philosophy, the philophon for the discipline of ponerology.

Ponderance - in Astronist Philosophy, the state, fact, or characteristic of pondering.

Derivatives

Ponderancy

Ponderation - in Astronist Philosophy, in the context of philosophical argumentation, a balanced and level-headed argument or proposed concept, theory, or opinion.

Ponderment - in Astronist Philosophy, a term that is closely associated with devotional traditions and practices in the Astronist Tradition, and specifically relates to any time that an individual contemplates a philosophical idea for a longer period of time than they normally would do, and so, by its nature, is very personal and specific to the extent of their own contemplations.

Derivatives

Pondermentation

Pondermental

Pondermentality

Pondermenter

Ponerology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of evil, and the surrounding concepts and theories.

Derivatives

Ponerologic

Ponerological

Ponerologically

Ponerologist

Ponta - in Astronist Architecture and Rendition, a type of central ornament of a pellenium structure that varies in appearance, style, and function, but is usually a telescope, a star map, or some other rendition that is astronomical related, and must always be in alignment with the centre of the patrium undercoating of the ceiling above.

Derivatives

Pontas

Pontal

Pontally

Poppentius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son and final offspring of Jopten and Signia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Poppentian

Poppentop - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Alexine and Gulgas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Poppentopian

Popportius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second and final son of Detrix and Zannan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Popportian

Popular Philosophy - a category of philosophies, characterised by their mass appeal, adherence, and influence, and their tendency to modify themselves according the audience.

Populationism

- the ideology that there can never be enough humans either on the Earth or in The Universe.
- the political policy championed by The People's Constitutional Company of Jesse Millette in some areas of the world, stating that the people's majority opinion supersedes the opinion of the

government or political party in power, thus placing the highest importance to public referendums.

Populationist - a person who advocates at least one variation of the ideas of Populationism.

Portalment - in Astronist Architecture, a type of door to some Astronist buildings which is characterised by its gigantic size, and is a term typically reserved for double doors that are at least ten feet in height.

Derivatives

Portalments

Portent - in an Astronist contextualisation, of a problem, threat, or event, having future significance.

Derivatives

Portence

Portential

Portraitation - in Astronist Propaganda, the creation of a propaganda piece in a portrait format, typically showing greater detail of the attire, facial expressions, and the other aesthetics of the central figure.

Portrance - in Astronist Architecture, a outdoor structure sometimes considered to be part of gardenry that can be most commonly found at the front of the estate of some larger Astronist buildings, and consists of three archways; the central one typically used for vehicles and the two on either side of this used for pedestrians. The variety of portrances is vast as some can be very large, and even have their own terraces and stairways within them, while others can be affixed to the front of the Astronist building itself, which is why its inclusion into gardenry is somewhat disputed.

Derivatives

Portrances

Portratine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Azenzor and Annasophia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Portratinian

Portuguese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Portuguese Republic.

Positionings - in Astronist Philosophy, collectively referring to the positions of either different celestial entities, or of one celestial entity throughout the course of its existence, usually in order to derive meaning, purpose, and to ignite contemplation.

Position of Period - an element, also known as a subdivision of The Philosophy of Astronism dealing with the theories, and stances of the ways in which The Philosophy of Astronism has been and is to be implemented in the societies in which it exists in relation to the time period, with special attention given to language, nationhood, the changing state of the philosophy, and the inevitable civilisations of humanity elsewhere in The Cosmos.

Derivatives

Positionist

Positivic - in Astronist Foreign Relations, specifically as part of the diplomatic policy and principle of provisionism, the instance wherein an external entity to The People's Constitutional Company of Jesse Millette has accepted a proposal notion from the Company to establish formal diplomatic relations in alignment with the details of the proposal.

Derivatives

Positivicism

Positivicist

Possident - the owner of something Astronist, such as a rendition, artwork, building, or an antique, especially if it is not owned by The People's Constitutional Company of Jesse Millette.

Postapplication - in Astronist Philosophy, relating to after the cosmoapplication has been conducted.

Derivatives

Postapplicational

Postapplicative

Postcursor - in Astronist Philosophy, a person, concept, or some other entity that comes after another of the same kind.

Derivatives

Postcursory

Postcursors

Postdora - in Astronist Theatre and Dramatics, an open-ended amount of musicals and plays of the Astronist theatrical tradition arranged after the two-hundred plays that are categorised within the predora.

Derivatives

Postdoras

Postdoral

Posterium - in Astronist Architecture, the part of an Astronist philosophical building that is north of the equatorium; the back half of the building.

Derivatives

Posteria

Posteriums

Postfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that everything that does occur beyond the finality is the most intrinsic to the finality itself; essentially, the consequences of the finality are emphasised in the study of the finality.

Derivatives

Postfinalism

Postfinalities

Postfinalist

Postgenitor - in Astronist Philosophy, a person or thing that comes from something else which is known as a progenitor.

Derivatives

Postgenitors
Postgenitorial

Posthumous - in an Astronist contextualisation, relating to the time period, and all occurrences involving The People's Constitutional Company of Jesse Millette, and wider Millettaria, after the death of Brandon Taylorian.

Derivatives

Posthumeity
Posthumousness
Posthumously

Post-Astronist - relating to that which occurred after the Founding of The Philosophy of Astronism.

PostAstronistisation - the period in a society or group after the process of Astronistisation has been fully enacted.

PostAstronistisationism - the belief that society will improve once Astronistisation has been fully enacted, as opposed to the idea that society should improve as soon as the process of Astronistisation is initiated.

Post-omnidoxical - in Astronist Philosophy and omnidoxicology, relating to the time after which The Omnidoxy is first published and widely disseminated.

Derivatives

Post-omnidoxically

Postphilosophy - in Astronist Philosophy, relating to a time after the ascension of a philosophy in a particular nation.

Postradix Name - a name given to an Astronist character in either a colloquial sense, or for commercial purposes, and is not the official name of the character; an example of which is the Astronist character's name of Oliver which is his radix name, and his postradix name is Ollie as that is used in a colloquial and commercial context only, never in official, academic, or philosophical circumstances.

Derivatives

Postradix
Postradixy

Postrance - in Astronist Architecture, the back door of an Astronist planetarium.

Derivatives

Postrances

Postrizon - in obliviology of Astronist Philosophy, the part of the Event Horizon that exists beyond the actual Event Horizon.

Derivatives

Postrizonal

Postsentient - in Astronist Philosophy relating to the Postsentient Era, the time in human history after the discovery of the existence of sentient life on a world other than The Earth, and succeeds the Presentient Era.

Derivatives

Postsentience

Postsentient Era - see Postsentient.

Post-Taylorian - that which originated after the death of Brandon Taylorian in relation to an Astronist story, symbol, or philosophy.

Postymicity - in Astronist Philosophy, of celestial entity, to exist in behind another celestial so as to be further away from the star of the system, especially characteristic of a trojan planet.

Derivatives

Postymicities

Potentialise - in an Astronist contextualisation, the planning and measuring of a subsidiary's, business operation's, or anything else's potentiality.

Derivatives

Potentialisation

Potentialiser

Potentialisee

Potissmius - derived from Latin, in Astronist Philosophy, one's most favourite concept or aspect of The Philosophy of Astronism, especially the concept that first drew them to the philosophy, and cemented their adherence to the philosophy.

Pourrissement - in Astronist Philosophy, the instance in which a school of thought deteriorates in the extent of its popularity, relevancy, and the quality of its concepts and theories.

Powersome - in Astronist Philosophy, of any entity, extremely impressive and strong, perhaps even divine.

Prabōdhamat Karami - a root term for Sri Lankan Astronism.

Prabod - a follower of the Hindi Indian denomination of The Philosophy of Astronism, known as Prabodhanism.

Derivatives

Prabods

Prabodhanism - also known as Hindi Indian Astronism, and with a large minority of speakers of Odia in the state of Odisha, the largest denomination of The Philosophy of Astronism in India, and is most prevalent in northern India. The denomination attempts to unify the Hindi speaking population and can also be found in Hindi diaspora communities around the world. Prabodhanism is dominant in the Indian states of Manipur, Assam, Sikkim, Bihar, Jharkhand, Odisha, Chhattisgarh, Uttar Pradesh, Madhya Pradesh, Rajasthan, Delhi, Haryana, Uttarakhand, Chandigarh, Himachal Pradesh, and in the disputed territory of Jammu and Kashmir.

Derivatives

Prabodhanist
Prabodhanic
Prabodhanian

Prachyā - refers to the meaning of philosophy in Thai.

Practicalism - a school of thought in The Philosophy of Astronism centres itself around the application, implementation, and integration of philosophy, rather than the idea, theory, and methodology of the philosophy itself.

Derivatives

Practicalist
Practicalistic

Practical philosophy - in Astronist Philosophy, a major discipline of study examining and reflecting on philosophical practices and devotions in order to understand the philosophy that is enacted in such practices, as well as considering the physical manifestations of The Philosophy of Astronism, one of the most prominent discipline categorised within practical philosophy is tiritology.

Practicusy - in Astronist Music, a piece of music that is intentional designed to be played in order to practice and exercise a particular skill on an instrument.

Derivatives

Practicusant
Practicusantly
Practicusance
Practicusancy

Practition - in Astronist Philosophy, relating to the way in which a philosophical denomination practices The Philosophy of Astronism, especially in order to draw similarities between the way in which two denominations are practitioned, and is one of the major variables influencing the determination of comprehensive forms of The Philosophy.

Derivatives

Practitions
Practitional
Practitionally
Practitioned
Practitioning

Practitionism - in Astronist Philosophy, collectively relating to works and projects conducted that, although they are not directly connected to Astronist Philosophy, are generally related to its beliefs and practices, or involve topics that Astronist Philosophy addresses or considers to be of the greatest importance, and can be described as one of the three aspects of Astronist Philosophy, the others being theoreticism and categoricism. The former of these relates to direct study of Astronist Philosophy theoretically while the latter relates to practical works and projects directly involved Astronist Philosophy, usually in the effort of its promulgation. See theoreticism and categoricism.

Derivatives

Practitioner
Practitioneristic
Practitioneristical

Practitionistically

Prasvia - a follower of the Belarusian denomination of The Philosophy of Astronism, known as Prasviatliennie'ism.

Derivatives

Prasvian

Prasvias

Prasviatliennie'ism - also known as Belarusian Astronism, the denomination of The Philosophy of Astronism that is exclusively found in Belarus, and in some Belarusian communities in Russia, and other surrounding countries.

Derivatives

Prasviatliennie'ist

Praxis - in an Astronist contextualisation, relating to the practices, or the physical manifestations of The Philosophy of Astronism, rather than the theories, or concepts of the philosophy.

Pre - in Astronist Philosophy, the philophon for the discipline of prerology.

Preamblement - in Constitutional Terminology, the preamble of The Grand Constitution, including specifics to the emboldened text, titles, font, and paragraphing.

Preapplication - in Astronist Philosophy, relating to before the cosmoapplication has been conducted.

Derivatives

Preapplicational

Preapplicative

Precedence - in an Astronist contextualisation, relating to an employee of The People's Constitutional Company of Jesse Millette belonging to a higher rank than other.

Preceptor - a teacher of the precepts of Astration.

Derivatives

Preceptorial

Preceptorship

Precipitancy - in an Astronist contextualisation, relating to the suddenness or rashness of action conducted by The People's Constitutional Company of Jesse Millette.

Precis - in an Astronist contextualisation, relating to the summary of an Astronist book, documentation, or other literatures.

Precosmic - in Astronist Philosophy, relating to a time before the creation and existence of The Cosmos.

Derivatives

Precosmical

Precosmically

Precosmos

Precreation - in Astronist Philosophy, that which is created before the subject and context of the word is created, especially relating to The Big Bang.

Derivatives

Precreated

Precreational

Precursor - the colloquial term for the Precursory Edition of an Astronist book.

Precursories - in Astronist Philosophy, collectively referring to precursors of any kind, though most commonly in a cosmic sense.

Derivatives

Precursorly

Precursory Edition - also colloquially known as the precursor, an edition of an Astronist book that is made available to purchase before the first edition has been officially published, and does not include a blurb, contents page, inside illustrations, the title on the book spine, promotional materials for future books, and does not include any other types of branding such as sigils, logos, or Company branding.

Predecessor - in Astronist Ornamentation, especially relating to ornamental archives, the specific ornament, or ornamental style that is confirmed to be chronologically preceding another.

Predictional - in Astronist Philosophy, a thing predicted; a forecast; Predictional Astronism.

Derivatives

Predictionally

Predictional Astronism - in Astronist Philosophy, a branch of knowledge and school of thought within The Philosophy of Astronism characterised by its focus on the future, particularly the concepts and philosophies originating from within The Omnidoxy that are foresighted, or predicted.

Derivatives

Predictionalism

Predictionalist

Predemonition - in Astronist Philosophy, the process of placing a greater emphasis on the occurrences before an event in The Cosmos rather than on the event or phenomena itself.

Derivatives

Predemonitional

Predemonitionally

Predemonitionism

Predemonitionist

Predora - in Astronist Theatre and Dramatics, a group of fifty plays and musicals written by Brandon Taylorian arranged after the first one-hundred and twenty plays and musicals of the Astronist theatrical tradition, known as the oridora.

Derivatives

Predoras

Predoral

Preodoxy - in Astronist Music, the first great stave of a piece of music.

Derivatives

Predoxies

Predoxic

Predox

Prefecture - an administrative district in a nation under direct control of all the Astronist planetariums and observatories within that prefecture, usually aligning with provinces, counties, or cantons etc., that have already been established by the state itself.

Prefecturewide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette throughout a prefecture of a country, especially in Japan.

Preferentialism - in Astronist Education, the school of thought of Astronist education theory holding that as phrontisteries are part of larger confederations of phrontisteries, each individual phrontistery is somewhat autonomous from the confederative authority, and thus, each phrontistery is able to choose the teaching methods, and schools of thought that organise and run the teaching and learning of the phrontistery, as long as the schools of thought, methods, and systems used are of an Astronist origination, or of an accepted origination by the confederative authority. Due to this principle, different phrontisteries hold different structures, and so, students are well advised to ensure they understand the structure of the particular phrontistery to which they apply before they decide to enrol, as the method of teaching at their chosen phrontistery may not be the same as what they are used to.

Derivatives

Preferentialist

Preferentialistic

Prefinalism - in Astronist Philosophy, an alternative term for antefinality. See antefinality.

Derivatives

Prefinal

Prefinality

Prefinalist

Prefinalities

Prefixate - in Astronist Onomatology, a name that has an Astronist style prefix.

Derivatives

Prefixated

Prefixative

Prefixatively

Prefixation

Prefixational

Prehistory - in an Astronist contextualisation, relating to the time period before the founding day of The People's Constitutional Company of Jesse Millette.

Pre-Jessian Generation - in Astronist Genealogy, the term used to collectively describe the group from which Jesse Millette descends, and traditionally only goes back to Jesse's grandfather, but may stretch further.

Preliminism - in sentientology of Astronist Philosophy, a solution to the Fermi Paradox propounded by the Astronist Tradition characterised by the notion that humanity exists too early in the course of The Cosmos for the development of other sentient civilisations and is the opposite of dilatism.

Derivatives

Preliminist

Preliministic

Preliministical

Preliministically

Premature Embarkation - in the practice of the Generation Ship in Astronist Philosophy, the appellation for the notion that launching of a spaceship into space but before the time has come that technology has developed to the level at which the ship can reach the speed that it needs to reach the destination within the lifespan of one generation.

Pre-Astronist - anything that originated before the Founding of The Philosophy of Astronism.

Derivatives

Pre-Astronistly

Pre-Astronist

Pre-Astronistly

Pre-Astronistal

Pre-Astronistally

Pre-Astronist disciplines - in Astronist Philosophy, the phrase used to refer to the disciplines of philosophy there existent and originated before the founding of The Philosophy of Astronism, yet Astronism still addresses them from an Astronist perspective, and generally includes aesthetics, epistemology, ethics, logic, metaphysics, and political philosophy, amongst others.

PreAstronistisation - the period in a society or group before the process of Astronistisation has been fully enacted.

PreAstronistisationism - the belief that society will improve as soon as the process of Astronistisation is initiated, as opposed to the idea that society will improve only when Astronistisation has been fully enacted.

Pre-Astronist philosophy - referring to the eras of philosophers, their systems and schools of thought, and events relating to philosophy or philosophers, that took place before the Founding of The Philosophy of Astronism.

Pre-Astronism - the period in philosophical history before the founding of The Philosophy of Astronism, and more broadly refers to the period before Organised Philosophy.

Premisence - in introspectics of Astronist Philosophy, the notion that The Cosmos is the source of authority for everything that exists within it, and should be compared to unisence and divisence.

Derivatives

Premisency
Premisencial
Premisencially

Preparatories - in Astronist Philosophy, the practice of preparation in anticipation for the instance of waiting, or the quality of preparing during one's practice of patience.

Prependix - in omnidoxicology, a navigational instrument provided at the front of The Omnidoxy in contrast to an appendix which is a omnidoxical navigation instrument inserted at the end of The Omnidoxy.

Derivatives
Prependices
Prependage

Prephilosophy - in Astronist Philosophy, relating to a time before the ascension of a philosophy in a particular nation.

Derivatives
Prephilosophical
Prephilosophically
Prephilosophicality

Preproximate - in introspectics of Astronist Philosophy, the instance in which an entity holds tertiary authority such as the notion that The Divine is the preproximate source of authority for all that exists within The Cosmos and should be compared to proproximity and midproximity.

Derivatives
Preproximately
Preproximity
Preproximation

Prequel - in an Astronist contextualisation, relating to those Astronist canonical works occurring chronologically before The Original Jesse Millette Series.

Prerizon - in obliviology of Astronist Philosophy, the part of the Event Horizon that exists prior to the actual Event Horizon.

Derivatives
Prerizonal

Presa - in Astronist Philosophy, a collective noun denoting all people that do not yet know about the existence of Astronism.

Derivatives
Presan
Presans
Presanic

Presence - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, relating to the principle that the Company must have a unique presence in all countries.

Presenting - in pneumovology of Astronist Philosophy, the practice of attempting to achieve The Presence of The Cosmos through the acknowledgement, acceptance, appreciation, advocacy, and annunciation of the existence, the occurrence, and the being of The Cosmos.

Derivatives

Presented

Present - in an Astronist contextualisation, relating to the present time, especially the present year, especially used in an Astronist congressional session.

Present Epoch - in Astronist Philosophy, a period in epochology relating to the present time period in the development of The Cosmos, and is typically based upon a human perception of The Cosmos rather than being a fully designated epoch of the cosmic evolution.

Presentient - in Astronist Philosophy, relating to the Presentient Era, the time in human history before the discovery of sentient life on a world other than The Earth, and be precedes the Postsentient Era.

Derivatives

Presentience

Presentient Era - see Presentient.

Presentimentism - in Astronist Philosophy, a body of beliefs holding a pessimistic view of the future, especially fuelled by foreboding thoughts, and especially directed towards the Astronist view of the future as focusing on the obstacles in the way of achieving the Astronist view of the future. The Astronist Tradition, despite the pessimistic nature of presentimentism, remains firm in the belief in the importance of observing presentimentism as a means of addressing the potential obstacles, and as using such foreboding thoughts and ideas as a means to encourage thought and action to combat them.

Derivatives

Presentimentist

Presentimentistic

Presentimentically

Presentimentic

Presentimenticity

Presentimentality

Presentimentalities

Presentimenter

Presentimentress

Preservational - relating to the maintenance of something in its original, existing, or most ideal, or preferred state, especially within the subject of Naology in relation to the preservation of Astronist philosophical buildings.

Derivatives

Preservationally

Preservationality

Preservationism - also known as Preservationist Philosophy, a school of thought in The Philosophy of Astronism typically in the form of a movement arguing that the philosophy must be maintained

in its original, or traditionally intended form, and claims that the philosophy is straying from this intended form.

Derivatives

Preservationist

Preservationistic

Preservationist Philosophy - another term for Preservationism.

Pression - in Astronist Philosophy, the feeling that one may experience during a philosophical argumentation wherein the majority of debaters are disputing one's proposed ideas and concepts, thus resulting in a sense of pressure to defend oneself and one's beliefs.

Derivatives

Pressive

Pressively

Pressivity

Pressional

Pressionally

Prestation - in Astronist Philosophy, a donation of support that a debater may receive from spectators during a philosophical argumentation, usually due to either the strength of the debater's performance, or the donator may strongly agree with the values, principles, and philosophical beliefs that the debater has proposed.

Derivatives

Prestational

Presumptionist - the instance in which an adherent of either a religion or a philosophy considers an unproven concept or notion to be true without analysing the grounds upon which it was established and exploring it from different angles.

Derivatives

Presumptionists

Presumptionism

Presumptionistic

Presumptionistically

Pretemporal - in Astronist Philosophy, especially within the discipline of epochology, relating to a time before time, or humanity's particular perception of time.

Pretemporal Cosmology - in Astronist Philosophy, especially within the discipline of epochology, a type of cosmos considering The Cosmos according to a physical non-anthropocentric perception rather than from the perspective of humanity and our presuppositions of time.

Pretemporalism - in Astronist Philosophy, especially within the discipline of epochology, the orientation and approach holding that The Pretemporal Cosmos, as distinguished from the term of Pretemporal Cosmology, is the only Cosmos that humanity can ever hope to observe and in order to gain greater knowledge of The True Cosmos, humanity's imagination and devotion to The Cosmos is paramount.

Derivatives

Pretemporalist

Pretemporalistic
Pretemporalistically

Pretemporalist Tradition - in Astronist Philosophy, an alternative term for pretemporalism. See pretemporalism.

Pretemporality - in Astronist Philosophy, the notion that when we look at space and all of the celestials, we are looking back in time due to the distances between the observer and the celestials being observed, as well as the measurement of this.

Derivatives

Pretemporalities

Pretemporal State - in Astronist Philosophy, especially within the discipline of epochology, the appellation for the condition in which a celestial entity is in when it is observed as observed to its Literal State.

Pretium - in Astronist Philosophy, one's internal, personal, spiritual, and intellectual reward for adhering to The Philosophy of Astronism, rather than any external, or material reward.

Prettification - in Astronist Philosophy, a form of cosmic devotion that involves decorating a place, a rendition, or an ornament with flowers, orreries, ornaments of cosmic progeny and phenomena, placing works of art nearby, or completing a performance in a specified place as a form of decoration.

Prevenance - in Astronist Philosophy, the fact of one concept, theory, or insentensations preceding another within The Grand Centrality, or the general precedence derived from one concept, or theory that predated another, though is usually not a scholarly supported argument.

Derivatives

Prevenancy

Prevenant

Prevenantly

Prevenancial

Prevenancially

Previs - in Astronist Philosophy, the prophesying of some future event, especially when speaking of its inevitability.

Derivatives

Previsation

Previsational

Previsationally

Previsatory

Previser

Pri- - in Astronist Onomatology, a prefix used for Astronist names, in reference to primordial celestial entities and The Primordial Cosmos.

Pri - in Astronist Philosophy, the philophon for the discipline of primordiology.

Primarity

- in Astronist Philosophy, an instrument of study addressing the importance of something, but specifically in comparison to another's importance rather than an isolated relevance, as is addressed in the instruments of intrinsicity and focality.
- in Cosmic Art, as a derivation of Astronist Art, the most prominent subject of a cosmic art piece, both in terms of its positioning, size, and colour.

Derivatives

Primarities

Primaritial

Primarity of Peoples - in sentientology of Astronist Philosophy, the appellation for the system of organisation which attempts to categorise people according to how they consider concepts and dilemmas, the three most basic elements of which are the utility of faith, evidence, or a mixture of both.

Primartrum - in Astronist Philosophy, specifically a term of Cosmic Philosophy, relating to the primordial matter of The Universe after The Big Bang, in replacement of the term ylem.

Derivatives

Primartromic

Primary student - in Astronist Education, a student who is participating in their first course within the Astronist education system in a phrontistery, as distinguished from secondary students, whom have already completed a course beforehand, and are now continuing onto another course within the Astronist education system.

Primary term - in Astronist Terminology, relating to a version of term that is most popularly used, especially when compared to its secondary and tertiary counterparts.

Primepoint - in Astronist Architecture, a term used in Architectural Theory, and throughout the architectural designing process that refers to the point within an Astronist building, or in the estate of an Astronist building which is most likely to see the largest amounts of footfall, especially at any one time, which is usually the atrium of the building.

Primitive Cosmology - see Cave Dweller Cosmology.

Primitivment - in Astronist Philosophy, relating to the original beliefs, values, and principles of a school of thought within the Astronist Tradition, especially after the beliefs, values, and principles have changed.

Primitivities - the characteristics of an entity with primitive and unprogressive ideals and policies.

Primordialism - a branch of knowledge in The Philosophy of Astronism concerning the study of existence at or from the beginning of time, or at the beginning of The Universe, and the subsequent representation of this in art, ornamentation, and literature.

Derivatives

Primordialic

Primordialist

Primordially

Primordialist Philosophy - see Primordialism.

Primordality - in Astronist Philosophy, the instance of existing at, or from the beginning of The Cosmos, or The Universe, or The Divine, or time.

Derivatives

Primordialities

Primordials - in Astronist Philosophy, collectively relating to celestials, or other entities or events that existed, or occurred at the beginning of The Cosmos, The Universe, or at the beginning of time.

Primordiology - a large subdiscipline of study in Astronist Philosophy dealing specifically with the time period after The Big Bang when the first celestial entities began to form, and attempts to identify their natures, their purposes, and the ways in which their existence influenced cosmogony.

Derivatives

Primordiological

Primordiologic

Primordiologically

Primordiologist

Principle of Exangeney - in Astronist Philosophy, the appellation encompassing the twin concepts of exangenation and disexangenation.

Principle of the Mind - in Astronist Philosophy, particularly within Sensory Philosophy, the appellation for the notion that the human mind is the necessary factor in all sensory philosophical applications for each of these senses is wholly dependent upon the activity, capacity, and ability of the mind.

Principles of Advancement, The - the eighth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the worldview of Astronist thought, and is considered to be one of the most defining principles of them all due to its more radically charged expressions of distrust for current the worldviews, and superimposes the ideas of change, neuroscience, choice, freedom, and many others into the new worldview and futureview of humanity, which is the central-most purpose of this principle.

Principles of Aid & Stewardship, The - the third of The Twelve Grand Principles of The Philosophy of Astronism, relates to the importances of aid, as the foremost unifier of humanity, and stewardship, as the purpose of humanity on The Earth as distinct from the purpose of humanity in The Cosmos, and discusses these concepts in relation to ethics, morality, worldview, and unification.

Principles of Ambition & Enlightenment, The - the fifth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the foundational natures of ambition and enlightenment. Ambition as the intrinsic, yet rare nature of humanity, and enlightenment as the state of knowledge, duty, and interest, and its natural state in constant motion with the surrounding world, and its fragile state in full synchrony with human emotion and mentality.

Principles of Cosmic Exploration, The - the seventh of The Twelve Grand Principles of The Philosophy of Astronism, relates to a practical worldview of The Cosmos, and how humanity is to technological, philosophical, socially, and mentally advance in order to accomplish the exploration and intelligence of The Cosmos in The Universe, and typically holds a strong cosmocentric and universocentric viewpoint, as opposed to an anthropocentric viewpoint.

Principles of Imagination & Freedom, The - the twelfth and final of The Twelve Grand Principles of The Philosophy of Astronism, relates to the essences of humanity, and the qualities of humanity that make us what and who we are. The immense importance of imagination and creativity are discussed, along with Divine intercession, belief, faith, and duty, as well as, to end The Grand Centrality, the nature of death, life, and the purposes of each in relation to the human and the humanity.

Principles of Justice & Patience, The - the fourth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the topics of justice, as the fundamental boundary of all humanity's laws and morality, and patience, as a key virtue that must be adhered to if one wishes to progress with one's ambitions in the name of humanity's progression and betterment.

Principles of Knowledge & Ethics, The - the ninth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the concept of knowledge, what it is, how it exists, what humanity should do with or how to come across it, and also references the "Sequences of Thought". In the second half, Astronist Ethics is introduced here, as the concept of the unified morality is formed to create a system under full communion with human nature, and in full adherence to the necessary and eventual progressions of humanity, and incorporates the worldview and futureview into this ethicality.

Principles of Ontology & Perception, The - the sixth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the nature of existences and what it means to be in existence, and the differences between reality and existence. Also, relates to the ideas of the ways in which to experience the world around oneself, and the subsequent theme of perspectivity, and its various infinities.

Principles of Peace & Acceptance, The - the eleventh of The Twelve Grand Principles of The Philosophy of Astronism, relates back to the world and society at the time of writing, and discusses the nature of the religions, and their actions, as well as the dogmatisms of belief, faith, and divinity, and is considered to be the most irreligious principle of them all. In addition, the nature of humanity relating to peace is discussed in full, and conclusions are made regarding the inevitabilities of humanity.

Principles of Space & Time, The - the tenth of The Twelve Grand Principles of The Philosophy of Astronism, relates to the concept of space-time, and the possibilities of existence, and discusses the various entities of The Cosmos and the mysteries they hold, and the answers they may bring to us. This principle also discusses the nature of time and space, and their codependent relationship, and how affects perspectivity and the relationship between The Cosmos and The Universe, and what could exist beyond The Universe.

Principles of The Aesthetic Cosmos, The - the first of The Twelve Grand Principles of The Philosophy of Astronism, relates to the central concept that The Cosmos is of ultimate importance

to the discovery of the universal mysteries, and discusses the nature, patterns, existence, and purpose of The Cosmos, and its relationship with humanity, and The Universe.

Principles of The Logical Cosmos, The - the second of The Twelve Grand Principles of The Philosophy of Astronism, relates to the scientific, evidential, and more realistic views of The Cosmos and its nature, patterns, existence, and purpose in relation to mathematics, physics, cosmology, and astronomy, and is the set of principles most based on rationality and reason, as opposed to wonderment, faith, and Divine intercession.

Principling - in Astronist Philosophy, the present participle of principle; to principle something, so as to establish it as proper and true.

Principlism - a school of thought in The Philosophy of Astronism that focuses on the following of a set of clearly marked principles, especially of a philosophy, and especially in contrast to following a narrative-based, or convoluted religious text.

Derivatives

Principistic

Principalist - an individual holding that the beliefs of Principlism in philosophy are paramount.

Principalist Philosophy - a branch of philosophy, of which The Philosophy of Astronism is the founder, whereby a set of principles are centrally positioned and given the greatest importance, especially over a narrative-based set of ideas.

Principal Planet - the planet or moon within a planetary system that holds the most significance, in terms of lifeforms, wealth, habitability, and industry.

Prinscinity - in Astronist Architecture, the typically walkable and balustraded terrace atop an archway of a Millettenium, also featuring its own pavilion structure atop itself, and is very heavily ornamented.

Derivatives

Prinscinities

Priorance - in Astronist Architecture, the front door of an Astronist planetarium.

Derivatives

Priorances

Priority - in an Astronist contextualisation, that topic of debate that must be discussed during a particular Astronist congressional session, or another type of meeting, especially due to the immediacy of its consequences.

Priscence, The - in Astronist Music, the first musical piece of the amassory known as The Cosmicusy titled Cosmical Wisps.

Prismatory - in Astronist Architecture, usually a series of around five or more seats embedded into a wall, with encrusted and ornamented niches featuring finials, and pinnacles atop of them.

Derivatives

Prismatories

Private - in an Astronist contextualisation, relating to private companies as part of The People's Constitutional Company of Jesse Millette, private companies invested in by the Company, or private companies working in close relation and cooperation with and to the Company.

Private devotion - in Astronist Philosophy, particularly within Cosmic Devotion, also known as personal devotion, the practice of Cosmic Devotion by an individual in the privacy of their own room, or home rather than with friends, family members, or the public, or in a public place.

Privation - in an Astronist contextualisation, of an Astronist philosophical school, branch, or denomination, having lost a once widely admired quality, or attribute.

Derivatives

Privational

Pro - in Astronist Philosophy, the philophon for the discipline of prospology.

Probate (Cosmos) - an Astronist Subject dealing with the issues of probate and its various interpretations and laws across different governments beyond The Earth on other planets and celestial bodies.

Derivatives

Cosmic Probate

Probity - in an Astronist contextualisation, of an individual, holding an exceptionally strong and deep connection to The Philosophy of Astronism.

Derivatives

Probital

Probitor

Probitism

Procedural principle of devotion - in Astronist Philosophy, a principle holding that only the cosmic devotions mentioned within The Omnidoxy should be practised, and opposes the normative principle of devotion which advocates for conducting cosmic devotions both established and those unestablished by The Omnidoxy.

Proceedings - in an Astronist contextualisation, relating to those procedures, and actions undertaken by The People's Constitutional Company of Jesse Millette especially after a major problem, threat, or crisis has been resolved.

Derivatives

Proceedence

Proceedences

Procella - in Astronist Philosophy, a period in the history of a philosophy wherein many disputes regarding the interpretation of the philosophy were conducted, and is especially occurrent during the earlier developmental stages of a philosophical tradition, or movement.

Procese - in Astronist Philosophy, an alternative plural for process.

Processal - in Astronist Philosophy, especially used in a Cosmo-alchemic context, relating to a process of Cosmic Alchemy, an example of which would be selenation.

Derivatives

Processality

Processally

Procession - in Astronist Ornamentation, a repetitive ornamental pattern that points in one direction.

Prochainement - in Astronist Philosophy, a prophecy proposed by a debater, or philosopher of the Astronist Tradition about the future of the philosophy, or of one of its schools of thought, disciplines, concepts, or branches.

Procommon - collectively known as procomion, a card, book, trinket, or another object that is free for visitors to an Astronist philosophical building to take with them when they leave, and typically exists in the form of a card on which reflective questions and passages are printed, and to which another person the card is to be given in order to show another person what the visitor to the philosophical building has learned during their visit.

Derivatives

Procomion

Procommonal

Procommonally

Procreation - in an Astronist contextualisation, the depiction, or representation of procreational acts in Astronist art, literature, and wider culture, especially so in Mystology.

Prodigary Sculpture - in Astronist Architecture, a rare class of giant sculpture, typically depicting an Astronist character, or something cosmical, and is usually at least twenty meters in height.

Prodigy - in an Astronist contextualisation, an individual into which The People's Constitutional Company of Jesse Millette invests.

Prodoxy - in Astronist Music, the second great stave of a piece of music.

Derivatives

Prodoxies

Prodoxic

Prodox

Productism - a school of thought in The Philosophy of Astronism centring on the concept that each entity is a product of something greater, and all entities are products of The Divine. This concept holds that The Universe is a product of The Divine, The Cosmos is a product of The Universe, The Earth is the product of The Cosmos, and humanity is a product of The Earth, and attempts to clarify the insignificance of humanity when compared to The Cosmos in The Universe.

Derivatives

Productist

Productistic

Professionalisation - also known as academicisation, the process proclaimed by Astronist Institutions to have occurred regarding philosophy in general that focuses on the idea that

throughout its modern history, philosophy has become less and less involved and relevant in societies, governances, cultures, and personal belief orientations, and has therefore become obscure and is perceived to only be understood and used in a scholarly, or academic circumstance.

Derivatives

Professionalise
Professionalised

Professionality - the degree to which, or the quality of an individual, an organisation or a company acting professionally.

Profit - in an Astronist contextualisation, relating to the different interpretations of profit, not just money, but in reputation, fame, and ethics.

Profundum - in Astronist Philosophy, an in-depth and complex concept within The Philosophy of Astronism that requires deep and long-established experience and knowledge of the philosophy and its context in order to understand it.

Progenitorial Collapse - in Astronist Philosophy, the appellation for the instance in which celestial entities collapse as progenies of The Cosmos, especially so as to attribute their collapse as having an affect on the cosmical periphery's stability.

Progeny - in Astronist Philosophy, specifically within Cosmic Philosophy, one of the most regularly used nouns and collectively refers to all the celestial entities that exist within The Cosmos as considered to be the relational descendants of The Cosmos.

Derivatives

Progenic
Progenial
Progenials
Progenially
Progenical
Progenically
Progenity
Progeniture
Progenitorial

Progradial - in Astronist Philosophy, relating to an astronomical prograde.

Derivatives

Progradially
Progradiality

Progressionism - a branch of knowledge in The Philosophy of Astronism concerning the ultimacy of progression in humanity at all cost, but is also criticised for its vagueness due to the fact that one individual's version of progression may differ from that of another's, and so, Homogeneous Progressionism is often called upon for a single vision of progression.

Derivatives

Progressionist
Progressionistic
Progressionistically

Progressionarian

Progressivity - in Astronist Philosophy, an instrument of study in oppositism to regressivity, that is applied to the Astronist Tradition's understanding of what is progressive which can generally be said to include all notions that support cosmocentricity, the reascension of philosophy, educentrism, and the centralisation of astronomy in society.

Derivatives

Progressivities

Pro-knowledge - in Astronist Propaganda, the stance held that knowledge and its representation should be the central attribute to new propaganda, especially above over traditional attributes such as that of politics, military, and religion.

Prolegomenon - the introduction of a critical essay, or book about anything relating to Millettaria.

Derivatives

Prolegomenary

Prolegomenous

Prolegomenously

Prolegomenonic

Prolepsis - in Astronist Philosophy and Argumentation, the anticipation of an opponent's argument and answering it before it can be made.

Derivatives

Proleptic

Proleptical

Proleptically

Prolepticality

Proliferity - in Astronist Philosophy, the instance in which celestial entities are regularly applied to a particular instrument of study rather than that to which they are not familiarly applied which is known as inproliferity.

Prolong - in an Astronist contextualisation, the extension of an invested project belonging to a subsidiary of The People's Constitutional Company of Jesse Millette, especially so after the traditional truncated period of three years according to the Astronist Accounting methodology.

Derivatives

Prolongation

Prolongative

Prolusion - in Astronist Lexicography, the segment of a definitional entry that includes a short summary of the defined word, so as to expand upon the initial definition.

Derivatives

Prolusional

Prolusory

ProAstronistisation - in favour of the process of Astronistisation, either in one's personal life, or in wider circumstances, such as within a society, nation, or group.

Derivatives

ProAstronistisationism

Prominentmost - in Astronist Philosophy, that which is most important, highest in rank, or most prevalent in popularity, or distribution.

Prominise - in Astronist Philosophy, to place one concept in front of other concepts in correspondence to its perceived importance.

Derivatives

Prominising

Prominised

Prominisation

Prominisational

Prominisationally

Prominitive

Prominitively

Prominism - in Astronist Philosophy, the school of thought and belief that only the most prominent concepts of each discipline are worth studying and contemplating by philosophers in order to grasp a widespread understanding of the Astronist Tradition.

Derivatives

Prominist

Prominists

Proministic

Proministically

Promission - in Astronist Philosophy, a series of instrumentations, especially when conducted across multiple disciplines of philosophical study.

Derivatives

Promissions

Promissional

Promissionally

Promissionist

Promontia - collectively relating to the entirety of promontories worldwide, or throughout a single country.

Promontology - a major branch of Naology, the study of the management, preservation, construction, and categorisation of Astronist promontories worldwide, and in particular regions, and countries.

Derivatives

Promontologist

Promontologic

Promontological

Promontologically

Promontorium - in Astronist Architecture, the official term for a promontory, especially one that is larger, and more ornately cosmically ornamented.

Promontory - in Astronist Architecture, a kind of remote observatory, especially one built or sponsored by The People's Constitutional Company of Jesse Millette, and is distinctly scientific rather than philosophical, and is typically not open to the public, yet too, is architecturally distinct and ornate.

Derivatives

Promontories

Promontory Day - a commemorative day in The Grand Astronist Calendar whereby people attempt an organised walk, or hike to their closest promontory, which are usually located in the hills, the countryside, or even the mountains. This day is commemorated on 21st Oliverine in The Grand Astronist Calendar, which translates to 27th July in the Gregorian calendar. The walks and hikes associated with Promontory Day may not take place on the actual Promontory Day if it is a weekday, or working day, but instead, will be organised for the closest weekend, or holiday after Promontory Day.

Promontory Visual Arts - the specific ornamentation, art, architectural styles, and renditions found exclusively in promontories.

Promulgate - in an Astronist contextualisation, make an Astronist product, or philosophy widely advertised, or known through an area, or by a certain group of people.

Derivatives

Promulgation

Promulgator

Promulgatory

Promulgative

Proof - in an Astronist contextualisation, the finding of a constitutional clause in order to prove and secure one's opinion, or statement, especially in an internal dispute, or during an Astronist congressional session.

Proofing - in Astronist Ornamentation, the process of reviewing an ornamentation before an endorsement, and attempting to detect any mismatching in the interlocation, or any other mistaken appurtenance.

Prop - in Astronist Philosophy, the philophon for the discipline of proplydics.

Propaganda - a broadened meaning, any message or idea distributed by a company, government, religion or any other entity.

Derivatives

Propagational

Propagandaism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the propaganda of the nation state's philosophy, or ideology, should be respected, understood by all peoples, and also acknowledged that it is biased in its nature, but its purpose is to lead to the achievement of the perfection of the nation state, and most typically refers to Astronist Propaganda in its many forms, and variations.

Propagated Philosophy - a term that is closely associated with that of Organised Philosophy, a philosophy that is actively commercialised and disseminated rather than occupying a static state.

Proper - in an Astronist contextualisation, an informal, or colloquial term for the backing up an opinion by constitutional means, or from the principles of constitutionality.

Property Law (Cosmos) - an Astronist Subject dealing with the study of law relating to property ownership and rights on a multitude of planets, or across a multitude of governmental areas on the same or different planets.

Derivatives

Cosmic Property Law

Proph - in Astronist Philosophy, the philophon for the discipline of prophetics.

Prophecies - the sixth era in Astronist Mystology, a collection of stories usually, but not always, set in a pastoral world, denoting the lives of prophetic Astronist characters and are part of the Astronist Universe, yet are not considered canonical.

Prophetics - a major discipline of Astronist Philosophy dealing with the notions and contemplations involved with the future of humanity from the perspective of the Astronist Tradition, as outlined in a series of prophecies.

Derivatives

Propheticist

Propheticists

Propheticistic

Propitiation - in Astronist Philosophy, of a philosopher, gaining the favour of humanity by doing something that betters or advances humanity.

Derivatives

Propitiative

Propitiator

Propitiatress

Propitiational

Propitiatory

Propitiationism - in Astronist Philosophy, the belief orientation holding that sentient beings must do all they can to stay in alignment with the cosmical order so that they please it and can therefore remain within the cosmical system and not be categorised as chaotic; being in alignment with the cosmical order and system is known as transcorrespondence.

Derivatives

Propitiationist

Propitiationistic

Proplydics - the large subdiscipline of study in formatology of Astronist Philosophy dealing with the nature and philosophy of the formation of planetary and solar systems.

Derivatives

Proplydicist

Proplydicists

Proplydic
Proplydical
Proplydically
Proplydiality

Proponent - in an Astronist contextualisation, an individual, especially a member of the Astronist Congress, whom advocates and officially calls for the amendment of The Grand Constitution, or the adjustment of a policy, methodology, or philosophy of The People's Constitutional Company of Jesse Millette, or The Philosophy of Astronism.

Derivatives

Proponential
Proponenter
Proponentive
Proponence

Proportionment - in Constitutional Terminology, ensuring that all text is proportioned according to layout standards, and that all images are proportioned to fit within the dimensions of the document page.

Proposity - in Astronist Mystology and Literature, the person from whom a line of descent originates, the most common example of which is the Line of Jesse, also sometimes known as the Line of Phoenix, which includes all descendants of these two Astronist characters.

Derivatives

Propositus
Propositor
Propository
Propositarian

Propriety - in an Astronist contextualisation, of a policy, statement, or principles in alignment with The Grand Constitution.

Proprietology - a major branch of Astronology that holds importance across a multitude of different disciplines dealing with the nature and structure of ownership of Astronist properties, both physical and conceptual, and is especially associated with the details surrounding the ownership of The Philosophy of Astronism, The Grand Centrality, The Omnidoxy, and the different forms of proprietorship, including coproprietorship.

Derivatives

Proprietologist
Proprietological
Proprietologically
Proprietologic

Proproximate - in introspectics of Astronist Philosophy, the instance in which an entity holds primary authority such as the notion that The Cosmos is the primary and proproximate source of authority for all that exists within The Cosmos and should be compared to preproximity and midproximity.

Derivatives

Proproximately

Proximity
Proximation

Prosa - in Astronist Philosophy, a collective noun denoting all people that know about the existence of Astronism.

Derivatives

Prosan
Prosans
Prosanic

Prosaicism - in Astronist Philosophy, one of the two approaches to the naming of astronomical objects and celestials characterised by the notion that astronomical objects and larger celestials should be named numerically.

Derivatives

Prosaicist
Prosaicists
Prosaicistic
Prosaicistically

Proscenium - in Astronist Architecture, the metaphorical vertical plane of space in any area of an Astronist philosophical building, especially in an astrodium.

Derivatives

Proscenia
Prosceniums

Prosentient - in sentientology of Astronist Philosophy, the official and long-standing orientation of the Astronist Tradition holding a general positivity towards any notions of sentience, such as the existence of sentient life beyond The Earth, or supporting the notion that there exists a potential dialogue between humans and non-human species.

Derivatives

Prosentience
Prosentientcy
Prosentiently

Prospection - in Astronist Philosophy, the act of heading out into The Cosmos with the primary aim of the discovery and eventual usage or selling of the resources, materials, or information found.

Derivatives

Prospectional
Prospective
Prospectivity
Prospectively
Prospector
Prospectress
Prospectrix
Prospectrixes
Prospectory

Prospectus - in an Astronist contextualisation, a kind of document, or booklet which advertises a particular Astronist phrontistery.

Prosperity philosophy - a branch of Astronist Philosophy dealing with the notion that wealth and physical well-being come to those whom practice, or hold philosophy in a central position in their life due to the fulfilment, ambition, inspiration, and contentment that philosophy brings.

Prospology - in Astronist Philosophy, a major discipline dealing with the entirety of prospection, including methodologies, and ethics of prospection, as well as all other aspects of the practice.

Derivatives

Prospologist
Prospologic
Prospological
Prospologically

Prosveć - a follower of the Serbian denomination of The Philosophy of Astronism, known as Prosvećenje'ism.

Derivatives

Prosvećs

Prosvećenje - the root term for Serbian Astronism.

Prosvećenje'ism - also known as Serbian Astronism, the denomination of The Philosophy of Astronism most prevalent in Serbia, and in Serbian communities that still affiliate themselves with the Serbian nation and is closely associated with Serbian originism.

Derivatives

Prosvećenje'ist

Prosvecism - in Astronist Philosophy, one of the largest comprehensive forms of The Philosophy of Astronism predominant in the Central Asian countries of Kazakhstan, Uzbekistan, Tajikistan, and Turkmenistan, the Eastern European countries of Ukraine, Belarus, Latvia, Estonia, Lithuania, Poland, Slovakia, Czechia, Hungary, Slovenia, Croatia, Bosnia and Herzegovina, Albania, Serbia, Kosovo, Macedonia, Moldova, Montenegro, and Bulgaria, however, this comprehensive form is centred in Russia.

Derivatives

Prosvec
Prosvecs
Prosvecist
Prosvecists
Prosvic
Prosvical

Prosvesh - a follower of the Bulgarian denomination of The Philosophy of Astronism, known as Prosveshtenie'ism.

Derivatives

Prosveshes

Prosveshtenie'ism - also known as Bulgarian Astronism, the denomination of The Philosophy of Astronism that is most followed in Bulgaria and is closely related to Bulgarian originism, and in some Bulgarian diaspora communities outside Bulgaria that still share an affiliation with the nation of Bulgaria.

Derivatives

Prosveshtenie'ist

Prosvet - a follower of the Macedonian denomination of The Philosophy of Astronism, known as Prosvetitelstvotoism.

Derivatives

Prosvets

Prosvetitelstvotoism - also known as Macedonian Astronism, the denomination of The Philosophy of Astronism that is most followed in Macedonia and is closely related to Macedonian originism.

Derivatives

Prosvetitelstvotoist

Prosvetlen - a follower of the denomination of The Philosophy of Astronism, known as Prosvetleniye'ism.

Derivatives

Prosvetlens

Prosvetleniye

- the root term for Russian Astronism.
- the root term for Turkmen Astronism.

Prosvetleniye'ism - the largest denomination of The Philosophy of Astronism in the Russian speaking world, and attempts to unite Russia under one identity, and is closely associated with Russian originism, and consists of two derivations of Russian and Turkmen Astronism, along with some smaller derivations in the former Soviet occupied territories.

Derivatives

Prosvetleniyist

Prosvetleniyan

Prosvetleniyic

Prosvetljen - a follower of the Montenegrin denomination of The Philosophy of Astronism, known as Prosvetljenje'ism.

Derivatives

Prosvetljens

Prosvetljenje'ism - also known as Montenegrin Astronism, the denomination of The Philosophy of Astronism that is most adhered to in Montenegro and is closely associated with Montenegrin originism.

Derivatives

Prosvetljenje'ist

Prosvit - a follower of the Ukrainian denomination of The Philosophy of Astronism, known as Prosvitlennya'ism.

Derivatives

Prosvits

Prosvitlennya - the root term for Ukrainian Astronism.

Prosvitlennya'ism - also known as Ukrainian Astronism, the denomination of The Philosophy of Astronism most commonly adhered to in Ukraine, and by Ukrainian peoples in diaspora communities, and is most prevalent in western Ukraine.

Derivatives

Prosvitlennya'ist

Prosvjeć - a follower of the Croatian denomination of The Philosophy of Astronism, known as Prosvjećivanje'ism.

Derivatives

Prosvjećs

Prosvjećivanje'ism - also known as Croatian Astronism, the denomination of The Philosophy of Astronism that is most followed in Croatia, and by the Croatian peoples and is closely associated with Croatian originism.

Derivatives

Prosvjećivanje'ist

Prosvjet - a follower of the Bosnian and Herzegovinian denomination of The Philosophy of Astronism, known as Prosvjetiteljstva'ism.

Derivatives

Prosvjets

Prosvjetiteljstva'ism - also known as Bosnian Astronism, the denomination of The Philosophy of Astronism that is exclusively followed in Bosnia and Herzegovina.

Derivatives

Prosvjetiteljstva'ist

Prot - in Astronist Philosophy, the philophon for the discipline of protology.

Protector - a male individual tasked with protecting another individual.

Protectrix - a female individual tasked with protecting another individual.

Protenate - the official action of instating someone to become the protenator, or the protenatress of an Astronist philosophical denomination.

Derivatives

Protenation

Protenating

Protenated

Protenational

Protenative

Protenator - in Astronist Philosophy, the leader of an Astronist philosophical denomination, appointed by The Institution of The Philosophy of Astronism every ten years.

Derivatives

Protenator

Protenatress

Protenature - in Astronist Philosophy, the office or period of office of a protenator, or protenatress.

Protocosmos - in Astronist Philosophy, a type of cosmos relating to the early and primitive period in the development of The Cosmos, especially the period during which the first galaxies and the metagalactic structure began to form.

Derivatives

Protocosmologic

Protocosmological

Protocosmologically

Protocosmologist

Protocosmic

Protocosmical

Protocosmically

Protoform - in Astronist Philosophy, relating to the first version of the physical formation of a celestial entity.

Derivatives

Protoformational

Protoformed

Protoforming

Protoforms

Protoic - in Astronist Philosophy, relating to a protophilosophy.

Derivatives

Protoical

Protoically

Protoicity

Protoism - in Astronist Philosophy, relating to the quality of being early or primitive in develop, especially in relation to the development of a celestial entity.

Protologism - relating to an Astronist term that is hoped to become more widely acknowledge, and used, especially outside of an Astronist context, yet still retaining its Astronist origination and connotations.

Protology - the large discipline of study in Astronist Philosophy, specifically in Cosmic Philosophy, dealing with the philosophy, natures, and concepts surrounding the initial stages of the formation of celestial entities.

Derivatives

Protologist

Protologists

Protologic

Protological
Protologically

Protophilosophy

- in Astronist Philosophy, a philosophy that is considered to not have a fully developed system of inquiry, especially when in comparison to other philosophies. Other philosophies may describe a philosophy as protoic in order to undermine it.
- an original, or primitive version of a philosophy.

Derivatives

Protophilosophic
Protophilosophical
Protophilosophies

Protoplanet - in Astronist Philosophy, a planetary classification that is in its embryonic stage of develop.

Derivatives

Protoplanets
Protoplanetary

Protos - in protology of Astronist Philosophy, the earliest and most primitive state of a celestial entity and relates to the fact and instance of such a period in the celestial's existence.

Prototypical Millettese - relating to the entire set of vocabulary originating from the first edition of The Grand Lexicon of Astronology, and is typically referred to in Astronist Lexicography.

Protrusery - in Astronist Architecture, a type of rounded protrusion common in many Astronist buildings, typically used as a small seating area, and may be similar to a bay window.

Derivatives

Protruseries

Provenance - in an Astronist contextualisation, relating to the concept of Partial Provenance, the first part of which describes the inherent, intrinsic, and eternal physical ownership of The People's Constitutional Company of Jesse Millette over the entirety of Millettaria, and all Astronist works of creativity. The second part of which describes the eternal Divine, or non-physical, ownership over the entirety of Millettaria by God, or The Divine, or the creator of The Universe.

Derivatives

Provenancial
Provenanciality
Provenancism

Provincewide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette throughout a particular province of a country, especially in the People's Republic of China.

Provisionism - in Astronist Foreign Relations, the policy and principle of diplomacy wherein The People's Constitutional Company of Jesse Millette is constitutionally obligated to make a proposal of diplomatic relations with all desired external, or foreign entities, but the choice of acceptance is left with that external entity, and their decided choice is considered a reflection of their own

inability, or repudiation, not that of The People's Constitutional Company of Jesse Millette as the proposer. Those of which whom accept are described as positivic, and those of which whom do not accept are described as neglactic. It is important to note that with the policy of provisionism, the proposal of diplomatic relations must always be kept open even if the recipient does not accept it.

Derivatives

Provisionist
Provisionistic
Provisionistical
Provisionistically

Proxemia - in Spacial Psychology of Astronist Philosophy, the state in which a human has never lived, or lengthily resided on The Earth, but was actually born on The Earth, though left soon after their birth.

Derivatives

Proxemian
Proxemians

Proximatmost - in Astronist Philosophy, that which is closest to something, either physically, or conceptually.

Proximates - in Astronist Philosophy, to either physically or conceptually move two entities closer together.

Prudenter - a person that has been an adherent of The Philosophy of Astronism for more than twenty years.

Derivatives

Prudentress

Pryor - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Pryorian
Pryoric

Pseudocosmology - in Astronist Philosophy, a type of cosmos and cosmology that extremely divorces itself from the standard cosmology of The Cosmos, as is outlined by the Astronist philosophical tradition.

Derivatives

Pseudocosmologic
Pseudocosmological
Pseudocosmologically

PseudoAstronistisation - a version of Astronistisation that is purporting to be the best, or truest form, but is not really so, especially a version that is not supported or commissioned by The People's Constitutional Company of Jesse Millette.

PseudoAstronistisationism - the belief that the versions of Astronistisation that are not supported or commissioned by The People's Constitutional Company of Jesse Millette are in fact the truest and most beneficial versions for society.

Ptoch - in Astronist Philosophy, the philophon for the discipline of ptochology.

Ptochology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of poverty, and the surrounding concepts and theories.

Derivatives

Ptochologist

Ptochologic

Ptochological

Ptochologically

PTP - part of The Standard Astronomical Calendar, the acronym standing for Prior To Peregrination, the period of time before the Exploratory Commencement, before the first human being went into outer space, and is also known as the Nescient Era.

Public

- in an Astronist contextualisation, relating to the public subsidiaries belonging to The People's Constitutional Company of Jesse Millette, the public companies in full relations and alliances with the Company, and that which both the public company, and the Company itself invest in each other for symbiotic benefit.
- in an Astronist contextualisation, relating to the relations between The People's Constitutional Company of Jesse Millette and the public of a country.

Public Buildings - also known as tectonology, a major Astronist Subject dealing with the study of public buildings and their various usages, architectural styles, and heritages.

Public philosophy - a branch of Astronist Philosophy dealing with the engagement and dialogue of The Institution of The Philosophy of Astronism, especially with the wider society, as part of social movements, and with organisations. Essentially, public philosophy attempts to understand and address the present troubles of a particular society in an effort to resolve them through the charities associated with The Philosophy of Astronism.

Puerto Rican Iluminación - the root term for Puerto Rican Astronism.

Puerto Rican Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Puerto Rico.

-pul - in Astronist Onomatology, a suffix used for Astronist names, in reference to the pulsars of The Cosmos.

Pul- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the pulsars of The Cosmos.

Pulchritism - in Astronist Art, the perfectionism and excessive beautification of a female Astronist character, or simply an overt emphasis on their appearance rather than any of their other characteristics.

Derivatives

Pulchritude

Pulchritist

Pulchritistic

Pulchritistical

Pulchritistically

Pulchritudinous

Pulsaration - in Astronist Ornamentation, the specific depiction of a pulsar in a rotational form, by using shadowing, blurriness, and stretching colours.

Pulsar Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wonderment, adoration, and laudation of pulsars in The Cosmos, and is characterised by decorations of pulsars, and special lectures and education events at Astronist philosophical buildings that focus on the subject of pulsars. This always takes place on 61st Oliverine, which translates to the 5th September in the Gregorian calendar.

Pulsarial - in Astronist Philosophy, relating to pulsars.

Derivatives

Pulsaric

Pulsarical

Pulsarial Seasons - in Astronist Philosophy, particularly within seasonology, the seasons of formation associated with pulsars, as derived from the Formational Seasons.

Pulsaric Formation - a branch of formatology, and an extension to Stellar Formation, dealing with the formations of pulsars from a purely philosophical perspective.

Pulsarine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of June.

Pulsarnym - a type of term relating to the name given to a pulsar as appointed by an Astronist organisation.

Derivatives

Pulsarnymic

Pulsarnymity

Pulsartius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Pulsartius

Punction - in Astronist Attire, and more rarely so in Astronist Garmentry, a type of tiara that is cosmically ornamented, and is distinguished by the way that its teeth slot into a woman's hair which is from where the item derives its name, and is typically paired with another headwear accessory.

Punctulary - in Astronist Architecture, two typically hollow and wide columns beside an archway, usually made distinct by the surrounding smaller columns, and is always heavily ornamented.

Derivatives

Punctularies

Pupillage - in an Astronist contextualisation, collectively relating to the pupils of Astronist phrontisteries worldwide.

Pur - in Astronist Philosophy, the philophon for the discipline of purpology.

Purecentre - in Cosmic Art, as a derivation of Astronist Art, a term describing the very centre of a depicted star.

Derivatives

Purecentral

Purecentrality

Pure Divinity - in Astronist Philosophy, that which is directly Divine rather than indirectly Divine as part of the notions within productism; that which is perceived to be closest to divinity.

Purement - in Astronist Philosophy, that which is considered to be the purest version of The Philosophy of Astronism, or of a particular school of thought, discipline of study, or concepts.

Derivatives

Puremental

Purementally

Purementality

Puristic Phantomism - in Astronist Philosophy, a branch of, and an approach to phantomism holding that an adherence to phantomism is the greatest way of uncovering humanity's ignorance about The Cosmos, known as Anthropic Vacancy, in order to achieve that which is appellated as The True Cosmos.

Puristicism - in Astronist Philosophy, an approach to Cosmic Art, Cosmic Architecture, and the wider cultural sphere of The Cosmos proclaiming that neither The Cosmos itself nor its progenies should be embellished in their depictions, but should only be represented in their true, unaltered, and unornamented forms.

Derivatives

Puristicist

Puristicistic

Puristicistically

Puristine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth and final daughter of Aleece and Teodorin, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Puritianian

Purpii - a term used only in Equational Philosophy, and denotes the plural for purposivity.

Purplence - in Cosmic Art, as a derivation of Astronist Art, a purple theme.

Derivatives

Purplencial

Purplenic

Purpology - the major subdiscipline of study in Astronist Philosophy dealing with the overall purpose of existence, as well as the nature of purpose, and its application in philosophical concepts and theories.

Derivatives

Purpologist

Purpologists

Purpologic

Purpological

Purpologically

Purposity - a major instrument of study of The Philosophy of Astronism dealing with the inherent purpose(s) of something, whether that be a person, a celestial entity, some abstract theory, or the purpose of a philosophy itself, or any one of its denominations.

Derivatives

Purposities

Purpositism

Purposation

Purposational

Purposatory

Purview - in an Astronist contextualisation, the scope and extent to which a threat, or problem has caused concern to the employees, diplomats, or executives of The People's Constitutional Company of Jesse Millette, especially when expressed during a meeting, or during an Astronist congressional session, or during a summit.

Derivatives

Purviewance

Purviewation

Purviewancy

Pyr - in Astronist Philosophy, the philophon for the discipline of pyronics.

Pyronics - in Astronist Philosophy, especially in Cosmic Philosophy, the discipline of study dealing with the heating up of something, or the return of something to its original, normal, or functional temperature, and most often relates to the increasing of a human's body temperature to a normal and functional state after being in a state of cryonic deep-freeze, especially for a journey in space.

Derivatives

Pyronicist

Pyronic

Pyronical
Pyronically

191 terms

Qabul - in Arabic, the term given for the concept and principle of acceptance, especially when related to Astro-Arab philosophy.

Qadar - in Arabic, the term given to describe the concept of destiny, especially when related to Astro-Arab philosophy.

Qatari Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the State of Qatar.

Qausicrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as illusional figures, or as false creators, especially in Astronist Art.

Qazaq Agartw - the root term for Kazakh Astronism.

Qí - in Mandarin Chinese, the informal term given for The Five Astronist Characters.

Qǐshì

- the root term for Chinese Astronism.

- a follower of the Chinese denomination of The Philosophy of Astronism, known as Qǐshì'ism.

Derivatives

Qǐshìs

Qǐshì jiào - a phrase sometimes used to refer to Chinese Astronism, translating as enlightenment teaching.

Qǐshì'ism - also known as Chinese Astronism, or simply as Qǐshì, one of the largest denominations of The Philosophy of Astronism that is most prevalent in East Asia, particularly in China, Hong Kong, Macau, and Taiwan, as well as within the vast Chinese diaspora across the world. The Chinese derivation consists of five main Qǐshìs; Central, Eastern, Northern, Southern, and Western, the largest and most predominant of which is the Eastern form. Separate, though largely indistinct derivations, are officially given to Hong Kongese, Macanese, and Taiwanese forms.

Derivatives

Qǐshì'ist

Qǐshì'ian

Qǐshìc

-qua - in Astronist Onomatology, a suffix used for Astronist names, in reference to the quasars of The Cosmos.

Qua- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the quasars of The Cosmos.

Qua - in Astronist Philosophy, the philophon for the discipline of quantumology.

Quad - in an Astronist contextualisation, relating to quadology and its study.

Derivatives

Quadic
Quadical
Quadically
Quadity

Quadagonist - in an Astronist contextualisation, relating to the Astronist character of Harriet as traditionally considered to be the fourth most important character out of The Five Astronist Characters, succeeding the Astronist characters of Jesse, Ellena, and Zara known as the protagonist, the deuteragonist, and tritagonist respectively.

Derivatives

Quadagonistic
Quadagonistical
Quadagonistically

Quadarchy - in Astronist Philosophy, specifically within Cosmic Alchemy, the four tiered nature of the relationship between The Cosmos with The Universe, The Universe with The Divine, The Cosmos with The Divine, and The Cosmos with The Chaos.

Derivatives

Quadarchical
Quadarchic
Quadarchise
Quadarchisation

Quadcosmos - The Cosmos as an entity made up of four components.

Quadicity - in structurology of Astronist Philosophy, the instance of four related entities, especially relating to the four states of matter; solidity, liquidity, gasity, and plasmity.

Derivatives

Quadicities

Quadinity - four entities uniting to become a stronger whole.

QuadAstronistisation - the process of Astronistisation applied in a quad formation, usually to secure the process in four differing sectors of society.

Derivatives

QuadAstronistisationism

QuadAstronism - a school of thought in The Philosophy of Astronism holding that the philosophy must be viewed, and adhered to, in relation to four others.

Derivatives

QuadAstronist
Quadmilletistic

Quadocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented in quad formation in The Cosmos, especially in Astronist Art.

Quadologue - in an Astronist contextualisation, in an Astronist narrative, especially referenced in literary theory, a dialogue between four of The Five Astronist Characters.

Derivatives

Quadologued
Quadologuing

Quadology - a branch of Formationism, the representation of Astronist characters in a five-part form.

Derivatives

Quadological
Quadologic

Quadoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Justice & Patience within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Quadox
Quadoxic
Quadoxical
Quadoxically

Quadradox - in Cosmic Art, as a derivation of Astronist Art, when each ray of a tetradox star stretches as far as the edge of the image.

Derivatives

Quadradoxy
Quadradoxic
Quadradoxical
Quadradoxically

Quadraturial - in Astronist Philosophy, relating to astronomical quadratures.

Quadrant - in Astronist Propaganda, the use of four quadrant squares in the creation of a propaganda piece to ensure proper alignment.

Quadrilad - a young man with four of all humanoid features of Astronist Mythology, and is ultimately not a warrior, but is a creature of goodness and generosity.

Quadrupartite - in an Astronist contextualisation, relating an Astronist book series including forty, or more books.

Quadrivium - in Astronist Philosophy, an instance of crossroads in a philosophical debate wherein many different alternative concepts and theories are presented and all of which must be contemplated together.

Quanticated Equationality - in Equational Philosophy, as part of wider Astronist Philosophy, an equational subment that has been quanticated.

Quantication - in Equational Philosophy, as part of wider Astronist Philosophy, the ammentation wherein multiple different baccements are accompanied to each of the extringents of an equation, and is the most complex of the ammentations of Equational Philosophy.

Derivatives

Quanticate
Quanticated
Quanticatory
Quanticalional
Quantitionally

Quantify - in an Astronist contextualisation, the measurement of the quantity of anything to do with Millettaria, such as the quantity of books in a series, the quantity of words in an Astronist book, or a quantity of Astronist products.

Derivatives

Quantification
Quantificational
Quantifier
Quantificatory

Quantumology - a large subdiscipline of study within Astronist Philosophy dealing with the cosmical period just after that which is studied in Primordiology, and focusing on the maturity and development of larger celestial entities, as well as the expansion of The Universe during that period.

Derivatives

Quantumologist
Quantumologic
Quantumological
Quantumologically

Quànshì - in Mandarin Chinese, the term given for influence, specifically cultural, philosophical, economical, or ideological influence of The People's Constitutional Company of Jesse Millette.

Quark Epoch - see Nanonic Epoch.

Quarried Dome - in Astronist Architecture, the interior of a dome ornamented by signature quarried patterns.

Quarry - in Astronist Ornamentation, a type of ornamental pattern, or an actual motif, resembling a wide pit in which different layers are visible with the use of multiple borders beside one another.

Quarters - in Astronist Architecture, specifically Architectural Theory, the name given to the illustration of an Astronist building, and its estate from a bird's eye view.

Quasaration - in Astronist Ornamentation, the specific depiction of a quasar by the use of rotational effects for the accretion disk, bright colours for the jet, and blackness for the core.

Quasar Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of quasars in The Cosmos, and is characterised by decorations of quasars, and special lectures and education events at Astronist philosophical buildings that focus on the subject of quasars. This always takes place on 111th Oliverine, which translates to the 25th October in the Gregorian calendar.

Quasarial - in Astronist Philosophy, relating to quasars, especially the way in which they form.

Derivatives

Quasaric

Quasarical

Quasarically

Quasarial Seasons - in Astronist Philosophy, particularly within seasonology, the seasons of formation associated with quasars, as derived from the Formational Seasons.

Quasaric Formation - a branch of formatology dealing with the formations of quasars from a purely philosophical perspective.

Quasarine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of April.

Quasarnym - a type of term relating to the name of a quasar as appointed by an Astronist organisation.

Derivatives

Quasarnymic

Quasarnymity

Quasation - in Astronist Philosophy, particularly within Cosmic Alchemy, the eighth of The Eleven Cosmo-Alchemic Processes relating to the alchemical practices and contemplations involving quasars.

Derivatives

Quasational

Quasationally

Quasence, The - in Astronist Music, the fourth musical piece of the amassory known as The Cosmicusy.

Quasicosmology - in Astronist Philosophy, a type of cosmos, or approach to cosmological understanding that is not in alignment the Astronist traditional approach to understanding The Cosmos.

Derivatives

Quasicosmological

Quasicosmologically

Quasicosmologic

QuasiAstronistisation - the process of Astronistisation in a form that is neither wholly traditional, nor considered a revisal version, typically because the form lacks a distinct quality of both traditional and revised versions.

QuasiAstronistisationism - the belief that a quasi form of Astronistisation is superior to both traditional and revisal forms.

Quatius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son and final offspring of Sicilia

and Gornen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Quatian

Quatrefoil - in Astronist Ornamentation, an ornamental design of four lobes, typically in the shape of stars, in which small ornamentals and sculptural figurines are depicted.

Quazarzine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Quazarzian

Qudoxy - in Astronist Music, the fourth great stave of a piece of music.

Derivatives

Qudoxies

Qudoxic

Qudox

Qudra - in Arabic, the term given for the word, ability, especially when related to Astro-Arab philosophy.

Query - in an Astronist contextualisation, making an enquiry or request into the true, or proper interpretation, or application of the writings of The Grand Constitution, or to evaluate the constitutionality of something, especially in order to resolve an internal dispute.

Derivatives

Queryer

Queryation

Queryative

Questation - in an Astronist contextualisation, the official action and process wherein The People's Constitutional Company of Jesse Millette searches for new projects, prodigies, or companies to invest in, or nations to ally with.

Derivatives

Questational

Questative

Questator

Questive

Question - in an Astronist contextualisation, a more informal term for query.

Qui - in Astronist Philosophy, the philophon for the discipline of quillitology.

Quidditative - in Astronist Philosophy, relating to quiddity, and those concepts, or features of something that embody its quiddity.

Derivatives

Quidditatively

Quidditativity

Quiddity - in an Astronist contextualisation, those parts of The People's Constitutional Company of Jesse Millette that make it distinct and unique from other companies, namely The Grand Constitution and The Grand Centrality.

Derivatives

Quiddities

Quidoxy - derived from the word quietus, a type of Astronist eulogy that praises a person considered to have contributed greatly to humanity, especially in the fields of astronomy, physics, philosophy, cosmology, or education. The traditional version of a quidoxy is as follows: *When a great mind is lost, we must continue on in the spirit of what they stood for; all the while knowing that although we may have lost a star, the night sky has gained one so bright that it shall continue to guide us forevermore.*

Derivatives

Quidoxies

Quiescent - in an Astronist contextualisation, of a subsidiary, project, or campaign of The People's Constitutional Company of Jesse Millette, inactive, or dormant for a particular reason.

Derivatives

Quiescence

Quiescential

Quietmost - in Astronist Philosophy, a planet is considered to be furthest away from the activity of the star system in which it resides, the example in The Solar System is Neptune, and is usually paired with the adjective of distantmost.

Quietude - in an Astronist contextualisation, the inactivities of The People's Constitutional Company of Jesse Millette, typically during national, company, or internal holidays, or festivals.

Quilt - in Astronist Propaganda, a descriptor for the overall colour scheme, background choice, and tones used in a particular propaganda piece. For example, a red cosmic quilt would describe a propaganda piece as having an overall red colour scheme on a cosmic background.

Quin - in an Astronist contextualisation, relating to the quintology, and its study.

Quincosmos - The Cosmos as an entity made up of five components.

QuinAstronistisation - the process of Astronistisation applied in five formations, usually to secure the process in five differing sectors of society.

Derivatives

QuinAstronistisationism

Quinocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented in quin formation in The Cosmos, especially in Astronist Art.

Quinologue - in an Astronist contextualisation, in an Astronist narrative, especially referenced in literary theory, a dialogue between all five of The Astronist Characters.

Derivatives

Quinologued
Quinologuing

Quinrant - in Astronist Propaganda, the use of five quadrant squares in the creation of a propaganda piece in order to ensure the positioned centrality of the chosen signpost.

Quintagonist - in an Astronist contextualisation, relating to the Astronist character of Oliver as traditionally considered to be the fifth most important character out of The Five Astronist Characters, succeeding the Astronist characters of Jesse, Ellena, Zara, and Harriet known as the protagonist, the deuteragonist, and tritagonist, and the quadagonist respectively.

Derivatives

Quintagonistic
Quintagonistical
Quintagonistically

Quintessa - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Quintessan
Quintessic

Quit - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, leaving a business project, or proposal, especially before the project is complete.

Derivatives

Quitation
Quitational
Quitative
Quittance

Quintessence - in an Astronist contextualisation, relating to the factors leading to the good relations of The People's Constitutional Company of Jesse Millette, and an external organisation.

Quintinity

- five entities uniting to become a stronger whole.
- referring to the moment during Astronist Mystology in which The Five do make contact with The Divine.

Quinto - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era whose names means The Fifth, whom is part of the Third Generation, as the third son of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Quintonian

QuintAstronism - a school of thought in The Philosophy of Astronism holding that the philosophy must only be viewed and adhered to in relation to five others.

Derivatives

QuintAstronist
Quintmillettistic

Quintology - a branch of Formationism, the representation of Astronist characters in a four-part form.

Derivatives

Quintological
Quintologic

Quintus - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Quintusian
Quintusic

Quiscence, The - in Astronist Music, the fifth musical piece of the amassory known as The Cosmicusy.

Quodlibet - in an Astronist contextualisation, the term describing any type of philosophical debate, or discussion, which many be conducted in many scenarios, Astronist buildings, and between a large variety of people.

Derivatives

Quodlibettal
Quodlibetor
Quodlibetic
Quodlibetive
Quodlibetively

Quoin - in Astronist Architecture, a term used in Architectural Theory to describe any external corners of an Astronist building, especially which jut out, and are ornamented.

Derivatives

Quoinic

Quoteship - collectively relating to the quotes of Brandon Taylorian.

Quotidian - in an Astronist contextualisation, relating to the everyday occurrences and operations of The People's Constitutional Company of Jesse Millette, as opposed to those which are specialist, or rare events.

Quotidiennement - relating to the practices and traditions of Astronist Philosophy that one may choose to conduct on a daily basis; there exists no mandatory set of times for which one may conduct a philosophical practice of any kind.

Quotist - a prolific writer of quotes.

Quotational - relating to or the collection of quotes from a particular person.

Quotationism - the utilisation of quotes to inspire others, to present an in a certain way and to propagate an idea briefly and with clarity.

Quote - usually of a famous person or character, a brief statement denoting their ideas or beliefs.

Quranisation - the term coined by Brandon Taylorian of the process wherein the Quran is thoroughly highlighted and studied, and its interpretations applied, typically for religious enhancement.

667 terms

Rabitat alnujum - in Astronist Rendition, the Arabic name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Raccord - in Astronist Philosophy, the act of becoming an official patron of an Astronist philosophical building as part of a scheme of patronship.

Derivatives

Raccordement

Raccordemental

Raccordementality

Raccording

Raccorded

Raccordation

Raccordational

Raccordationally

Race - in an Astronist contextualisation, relating to the rivalry in operations between The People's Constitutional Company of Jesse Millette and an external organisation, especially one of hostility.

-rad - in Astronist Onomatology, a suffix used for Astronist names.

Rad- - in Astronist Onomatology, a prefix used for Astronist names.

Radisity - in formatology and contouration of Astronist Philosophy, the semistrument of study measuring and contemplating the radius of celestial entities in the context of their dimensions and formations.

Derivatives

Radisities

Radius - in an Astronist contextualisation, the extent to which The People's Constitutional Company of Jesse Millette, or one of its subsidiaries, holds reach, or influence in a particular industry, or nation.

Radiusity - a branch of study in Astronist Philosophy, specifically in Cosmic Philosophy, as part of wider Astronology dealing with the philosophy of radii in cosmical patterns, especially in concentricity, and may be broadened to study the philosophical relationship between the cosmic centre and the cosmic edge.

Derivatives

Radiusities

Radiusic

Radiusical

Radiusically

Radiusitist

Radix Name - a name given to an Astronist character that is considered its scholarly, academic, philosophical, and official name, as opposed to other commercial and colloquial names, the most

prominent example of which is the radix name of Ellena for the Astronist character, and her postradix name of Liana that is used in only a commercial context in certain regions of the world.

Raeanne - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Raeannic

Raeannian

Raffermissement - in Astronist Philosophy, in the context of philosophical argumentation, the act of reaffirming one's argument with the use of logic, reason, example, or by the application of additional concepts.

Rafiq - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the sixth son and eighteenth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Rafiqan

Raharàha - derived from the Malagasy language, a term relating to the overall and all-encompassing business operations of The People's Constitutional Company of Jesse Millette in a particular nation state, especially Madagascar.

Raimentry - the distinctive robes and capes worn by a member of *The Millë Order*.

Derivatives

Raiment

Raiments

Raise - in an Astronist contextualisation, to lift a subsidiary of The People's Constitutional Company of Jesse Millette to a higher rank in the hierarchy, especially in response to growth in size of the subsidiary in question.

Derivatives

Raisation

Raisational

Raissa - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Raissanian

Raissanic

Raiven - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Raivenic

Raivenian

Rallume

- in Astronist Philosophy, the act of a philosopher in making radical changes to a society, or a particular school of thought, or even an entire philosophical tradition, especially due to social injustices, or having lost touch with the current reality of the society.
- in Astronist Philosophy, in the context of philosophical argumentation, to reignite a discussion about a particular topic that had since been agreed upon earlier in the debate.

Derivatives

Rallumation

Rallumate

Rallumational

Rallumated

Rallumating

Rallumater

Ramassage - in Astronist Philosophy, a collection of thought schools, disciplines, or denominations that share several similarities with one another across a variety of parameters.

Ramenate - in Astronist Philosophy, of a philosopher, to revive and bring back in a way and innovative way certain elements of a philosophical tradition or thought school that had previously become obsolete.

Derivatives

Ramenation

Ramenational

Ramenationally

Ramenatory

Ramener

Ramenatress

Ramenated

Ramenating

Ramify - in an Astronist contextualisation, of an Astronist philosophical movement, form a new school of thought, branch, or denomination of The Philosophy of Astronism.

Derivatives

Ramification

Ramificational

Ramificatory

Ramifier

Ramificative

Rand - in Astronist Architecture, as part of gardenry, any border, or margin that separates a pathway from a lawn, or flowerbed, especially one that features ornamental designs.

Derivatives

Rands

Randic

Randomation - in Astronist Ornamentation, a style of ornament resembling a randomised design with no distinct pattern.

Rank - in an Astronist contextualisation, relating to the rank of an individual employee within the hierarchy of The People's Constitutional Company of Jesse Millette.

Rankage - in dynastesiology of Astronist Philosophy, relating to the rank of a celestial in The Hierarchy of The Cosmos.

Raphael - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Raphaelian

Raphaelic

Rapidity - in an Astronist contextualisation, the extent to which, and the speed at which a business project, campaign, or proposal undertaken by The People's Constitutional Company of Jesse Millette rises, or declines in success, and its subsequent results.

Rapprochement - in an Astronist contextualisation, the reestablishment of harmonious relations between The People's Constitutional Company of Jesse Millette, and an external organisation, company, or nation, especially after hostilities, or tensions.

Derivatives

Rapprochemential

Rapprochementality

Rare Coexistence - in sentientology of Astronist Philosophy, the appellation for the notion that the coexistence between humanity and other sentient civilisations is occurring presently, but the meeting of such civilisations is rare, and so, it is expected that humanity will come across the ruins of past civilisations on planets other than The Earth.

Rassemblement - in Astronist Philosophy, at the beginning of a philosophical argumentation, the practice of an individual collecting donations from all debaters and spectators in aid of the Astronist philosophical building in which the debate is taking place.

Ratherso - in Astronist Philosophy, to a certain extent or to a significant degree.

Ratiocinate - in an Astronist contextualisation, the official term for the action and process of The Governing Council forming a unified judgement of some entity, or issue.

Derivatives

Ratiocination

Ratiocinational

Ratiocinator

Ratiocinative

Ratiocinatively

Rationality, Astronist - a major branch of study in Astronist Philosophy within wider Astronomy dealing with the ways in which decisions are reached either by a individual, or by a group, and the analysis of whether those final decisions were reached by way of reason and logic, or emotion, opinion, or external influences aimed at distorting the decision.

Derivatives

Rationalities

Rationalist

Ravşani - a follower of the Tajik denomination of The Philosophy of Astronism, known as Ravşaniḅaxşe'ism.

Derivatives

Ravşanis

Ravsanibase - the root term for Tajik Astronism.

Ravşaniḅaxşe'ism - also known as Tajik Astronism, the denomination of The Philosophy of Astronism that is exclusively followed in Tajikistan, by the Tajik peoples, and has close roots with Prosvetleniye'ism.

Derivatives

Ravşaniḅaxşe'ist

Raxatius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Bethan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Raxatian

Rayid Fada' - in Arabic, the term given for an astronaut, especially when related back to Astro-Arab and Cosmic philosophy.

Rayonnement - originally a French term, referring to the idea that spreading the influence of The People's Constitutional Company of Jesse Millette is the duty of all whom work for the Company, believe in the Company, and benefit from the Company.

Razsvet - a follower of the Slovenian denomination of The Philosophy of Astronism, known as Razsvetljenstvo'ism, and colloquially know as Razsvetism.

Derivatives

Razsvets

Razsvetljenstvo'ism - also known as Slovenian Astronism, and colloquially known as Razsvetism, the denomination of The Philosophy of Astronism that is almost exclusively adhered to in Slovenia, by the Slovenian peoples, and has close ties to other philosophies in neighbouring countries.

Derivatives

Razsvetljenstvo'ist

Razsvetism

Razsvetist

Reabsorb - in an Astronist contextualisation, another term for the official process of reincorporating a subsidiary back into The People's Constitutional Company of Jesse Millette, especially after it has been sold back to the Company.

Derivatives

Reabsorption

Reach - in an Astronist contextualisation, a broadly used term to quantify and show the extent to which The People's Constitutional Company of Jesse Millette, or any of its subsidiaries, has a particular influence or power in a certain region, industry, or amongst a certain group, and in Astronist philosophical terms, refers to the extent to which a denomination, branch, or school of thought of the philosophy has a particular affiliation, or influence amongst a certain people, country, or region.

Reactionism - a school of thought in The Philosophy of Astronism focusing on the use of philosophical theory, and method in response to a specific circumstance, or an event, especially as a system of decision-making, or governance.

Derivatives

Reactionist

Reactionistic

Realities

- the depiction of the existence of Astronist characters in real-world settings and scenarios, usually in the form of advertisements.
- a genre of Astronist literature whereby Astronist characters, stories and events are taking place in real-life settings and conduct in real-life scenarios.

Reacquire - in an Astronist contextualisation, the official process and action undertaken by The People's Constitutional Company of Jesse Millette, wherein the Company buys back a subsidiary that had previously been sold off.

Derivatives

Reacquisition

Reacquisitional

Reacquirer

Reaction - in an Astronist contextualisation, relating either to the short term, or the long term reaction, or response of The People's Constitutional Company of Jesse Millette, or The Governing Council, towards a particular issue, or threat.

Derivative

Reactional

Reactionality

Reactionism - one of the Three Orientations of Astronist political philosophy, considered to be on the right-wing of the right-left political spectrum, and advocates the establishment of a National Philosophy, the recognition of Astronism, the homogenisation of the state culture, instatement of the Astronist federative governmental structure, heavily domestically focused, strong originism, advocacy of return to traditional, or religious society and differs from grandarian political thought in that it strongly opposes all international interventions and advocates for protectionist trade and economic policies. The World Reactionarian Conference gathers together all reactionarian politicians and political parties together to discuss the status, influence, and future of reactionarian politics.

Derivatives

Reactionist

Reactionistic

Reactionarian

Reactionarianism

Readapt - in an Astronist contextualisation, the official action and process within a subsidiary of The People's Constitutional Company of Jesse Millette must again change its operations, or the way in which it operates in order to suit a new order.

Derivatives

Readaptive

Readaptively

Readaptation

Readaptational

Reaffirm - in an Astronist contextualisation, the case in which The People's Constitutional Company of Jesse Millette must restate its stance on an issue, especially if the circumstances of such an issue have changed since the Company's last statement was made.

Real Existence - in sentientology of Astronist Philosophy, the concept referring to the natures of different planets and ecosystems, and propounds that just because the nature of the environment on The Earth works in one way, that does not mean that the nature of the environment on another planet will work in any similar way.

Realign - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, its restoration towards constitutionality, especially after operations which defy constitutionality have been conducted.

Derivatives

Realignment

Realignmental

Realignmentality

Realignment

Reappoint - in an Astronist contextualisation, the official term for the process of choosing and selecting a replacement for an executive of The People's Constitutionality of Jesse Millette.

Derivatives

Reappointer

Reappointment

Reappointmental

Reapportion - in an Astronist contextualisation, the official process wherein funds are withdrawn and redistributed by The People's Constitutional Company of Jesse Millette, typically due to error, or some consequential issue.

Derivatives

Reapportionment

Reapportionmental

Rearchitect - in Astronist Architecture, the process of re-envisioning, or upgrading an Astronist building to a higher level, such as from a planetarium to an observatory, by adding certain characteristics which would make it class as such.

Derivatives

Rearchitecture

Reascensionism - in Astronist Philosophy, the belief in the prophecy that philosophy will regain its place as a societal force and cultural driver after being diminished by other drivers such as ideology, religion, and materialism.

Derivatives

Reascensionist

Reascensionistic

Reascension of Philosophy - in Astronist Philosophy, the appellation for the first stage of The Astronomic Revolution prophesied by the Astronist Tradition wherein philosophy regains a central role in all of the societies of humanity and is expected to stay this way by the careful management of The Institution of The Philosophy of Astronism.

Reassemble - in an Astronist contextualisation, the official and typically mandatory return of the members of the Astronist Congress to discuss an issue of immediacy, especially when not long has passed since the previous congressional session.

Derivatives

Reassemblément

Reassembly

Reassertion - in an Astronist contextualisation, the official action wherein The People's Constitutional Company of Jesse Millette remains in a certain stance on an issue that gathers considerable backlash.

Derivatives

Reassertional

Reassertor

Reassign - in an Astronist contextualisation, the official action wherein an employee of The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries, is assigned with a new role, especially one that is distant from that which they were first employed to do.

Derivatives

Reassignment

Reassignmental

Rebirth Cosmos - in Astronist Philosophy, a type of cosmos in which The Cosmos is committed to an eternal rebirth, and is inspired by the notions of autocreacionism.

Rebirthing - in Astronist Philosophy, the practice of systematically reviewing, changing, and reintroducing a concept and theory after its degradation or obscuration from the wider philosophical world.

Derivatives

Rebirthed

Rebondissement - in Astronist Philosophy, a type of radical revival movement within an Astronist philosophical school of thought, or of a denomination or branch of The Philosophy of Astronism itself.

Recadrage - in Astronist Philosophy, the process of refocusing a school of thought towards a new topic, or endeavour in the hope of securing its revival in popularity.

Recantation - in an Astronist contextualisation, the instance in which The People's Constitutional Company of Jesse Millette revokes a formerly held view, or stance on a particular issue, especially if such a stance is discovered to be unfounded, or evidence is gathered that does not support it.

Derivatives

Recantational

Recapitulate - in Astronist Philosophy, the instance in which one restates their belief, or argument during a philosophical debate.

Derivatives

Recapitulation

Recapitulatory

Recapitulative

Receivance - a benefit gained by being a paying member of an Astronist organisation, and are usually introduced on a monthly basis at the beginning of each month, the first of such schemes was the members' zone of the Astronism Archive.

Derivatives

Receivances

Recency - in an Astronist contextualisation, relating to events or activities relevant to The People's Constitutional Company of Jesse Millette that have occurred in the last month.

Derivatives

Recencies

Recencial

Recension - in an Astronist contextualisation, the revised edition of an Astronist book, documentation, or another piece of Astronist literature.

Derivatives

Recensional

Recession - in an Astronist contextualisation, a period of an unprecedented decline in the revenues, reputation, profits, or in the relations of The People's Constitutional Company of Jesse Millette.

Derivatives

Recessional

Recessive

Recipient - in an Astronist contextualisation, an individual who receives any sort of Astronist reward, or honour.

Reciprocative - in Astronist Philosophy, relating to the instances of reciprocation in The Cosmos.

Derivatives

Reciprocatively

Reciprocatory

Reciprocity - in Astronist Philosophy, an instrument of study dealing with the reciprocations found in the functionalities of some celestial entities, and those which can be derived from cosmical entities, or from concepts.

Derivatives

Reciprocies

Reciprology - a discipline of study in Astronist Philosophy dealing with the reciprocal nature of certain celestial entities in The Cosmos, and the nature, purpose, and structure of reciprocity from a philosophical standpoint, as well as the discussion of the concept of mutual benefit, and The Symbiotic Cosmos.

Derivatives

Reciprologist

Reciprologic

Reciprological

Reciprologically

Recitation - in Astronist Ornamentation, the depiction of a shape within the same shape.

Recite - in Astronist Philosophy, relating to the preference of repeating insentensations of The Omnidoxy as a form of philosophical practice, enknowledgegement, and devotion.

Recognise - in an Astronist contextualisation, the official action wherein The People's Constitutional Company of Jesse Millette identifies something for what it truly is.

Reconcentrate - in Astronist Philosophy, to move one's concentration from one subject to another, either physically with regards to celestial entities, or conceptually.

Derivatives

Reconcentration

Reconcentrational

Reconcentrating

Reconcentrated

Reconfigure - in an Astronist contextualisation, the hugely arduous and complex process of overhauling an Astronist business, or governmental agency, in order to restructure and devise a new vision for its operations.

Derivatives

Reconfiguration

Reconfigurative

Reconfiguratively

Reconfigurational

Reconstituted Astronism - a broad, and most typically derogatory, term for any school, sampana, branch, or denomination of Astronism that does not recognise, or does openly oppose, the authority of The Institution of The Philosophy of Astronism, or that claims to hold Astronist thought at the central of its philosophy, but not wholly incorporate The Philosophy of Astronism in some way, or that claims to be a restorative version of Astronism.

Reconstitucionalise - in an Astronist contextualisation, an instance in which the entirety of, an article of, or just a small part of The Grand Constitution of The People's Constitutional Company of Jesse Millette is forced to change, and also involves the analysis into the consequences of such a change to the Company and its operations, as well as to wider Millettaria.

Derivatives

Reconstitucionalisation

Reconstitucionalised

Reconstitucionalising

Reconstitucionaliser

Reconstitucional

Reconstitucionality

Recordence - in Astronist Philosophy, to write down and make records of one's philosophical ideas, arguments, and notions so as to ignite and inspire future philosophers.

Derivatives

Recordencing

Recordenced

Recordences

Recreational astronomy - in Astronist Philosophy, the activity of setting up a telescope in an urban place on a for-profit or non-profit basis as entertainment, for public education, philosophical inspiration and contemplation, or for cosmic devotional purposes.

Rectitude - in an Astronist contextualisation, relating to those behaviours and moral codes, especially of employees of The People's Constitutional Company of Jesse Millette, which are in full alignment with The Grand Constitution.

Derivatives

Rectitudinal

Rectitudinity

Recuperate - in an Astronist contextualisation, the regaining and recovering of lost a business project, or subsidiary of The People's Constitutional Company of Jesse Millette, especially after a downturn.

Derivatives

Recuperation

Recuperational

Recuperative

Recurrative - in Astronist Philosophy, relating to that which naturally recurs, especially in the case of celestials.

Recurrence - in an Astronist contextualisation, an issue that occurs repeatedly.

Recusant - in an Astronist contextualisation, of an individual, an organisation, or another entity, a failure to comply with and give respect to both The Grand Constitution of The People's Constitutional Company of Jesse Millette, as well as national, and international law.

Derivatives

Recusantry

Recusancy

Redaction - in an Astronist contextualisation, the specific type of editing of an Astronist book for its wider dissemination through a country, or market, especially due to its simplification during the editing process.

Derivatives

Redactional

Redactionally

Redactionality

Redactioner

Redefine - in an Astronist contextualisation, of a policy of The People's Constitutional Company of Jesse Millette, change its definition, meaning, or its proper constitutional interpretation.

Redesignate - in an Astronist contextualisation, the official action sometimes undertaken whereby an employee of The People's Constitutional Company of Jesse Millette is given a different title for their job role within the Company, but doesn't usually mean any change to their job itself, or their rank within the Company.

Derivatives

Redesignation

Redesignatory

Redesignator

Redesignative

Redesignatively

Redintegrate - in an Astronist contextualisation, the official process of restoring and rejoining two previously separate branches, schools, or denominations of The Philosophy of Astronism to form a unified and integrated whole.

Derivatives

Redintegration

Redintegrational

Redintegrative

Redintegratively

Redistinction - in Astronist Philosophy, to make something distinct again in a different way after its distinction has already been made.

Redistinguish - in Astronist Philosophy, to differentiate something again, especially after one version of its differentiation has already been established.

Derivatives

Redistinguishment

Redistinguishing

Redistinguished

Redistribute - in an Astronist contextualisation, relating to any wave of distribution of an Astronist book after the initial distribution.

Derivatives

Redistribution

Redistributive
Redistributively
Redistributional

Redound - in an Astronist contextualisation, of the Vice Chairman, Chairman, or another executive of The People's Constitutional Company of Jesse Millette, to make a speech that contributes greatly to the honour of the character of an individual being awarded at a ceremony.

Derivatives

Redoundation
Redoundational
Redoundative
Redoundatively
Redounder
Redoundee

Re-entry - in an Astronist contextualisation, the business action wherein a subsidiary of The People's Constitutional Company of Jesse Millette returns a market, or country in which they had previously operated, but has left.

Refectory - in Astronist Architecture, a large room in a phrontistery used for communal eating, and is usually cosmically ornamented, typically in the lowcosma style, and in an eidouranium, may be used to refer to a restaurant, and in gardenry, an outdoor communal eating space, especially in a Philosopher's Garden.

Derivatives

Refectories
Refectorial

Referenda Neutralita - the policy of neutrality of The People's Constitutional Company of Jesse Millette, outlining that the company is constitutionally bound to stay neutral in conflict with the exception of a majority referendum in which at least sixty-five percent of the vote favours action from the company beyond humanitarian means and sufficient evidence is produced clearly demonstrating that the peoples involved in the dispute will see betterment from further actions made by the company.

Referendumism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that referendums, or direct democracies, are the only true, fair, and clear way to reveal the opinions of the masses of people within the nation state, and so, advocates for the increased use of referendums in order to hold more control over the actions of government, and individual politicians, but also stresses the importance of the Informed Masses concept, wherein the masses learn of the facts of the referendum, and in this way, the media must only present the facts, with no biases.

Referendumist - a person who advocates for the increased use of referendums to decide on the policies of a government.

Refinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that the supposed finalities of celestials in The Cosmos are not ultimations but are instead continuations of finalities, and supports the notion of a continual regenesis.

Derivatives

Refinalities
Refinalism
Refinalist

Refinement - in Astronist Philosophy, in the context of philosophical argumentation, the act of removing the impurities, or the illogical or weaker elements from a philosophical argument by proposing it a second time.

Derivatives

Refinemental
Refinementally

Refound - the re-envisioning, or the restructuring of, or the addition to, an already existing subject by an individual who introduces new concepts, methodologies, theories, philosophies, purpose, or structures to the subject at hand which allows studiers of the subject to see it under a reinvigorated lens.

Derivatives

Refounding
Refounded
Refoundation
Refoundative
Refoundatively
Refounder
Refoundate
Refoundational
Refoundationally
Refoundationality

Regalium - in Astronist Architecture, mostly associated with a pellenium, a set of four steps usually two or three steps in height, that encompass the perimeter of the pellenium; some regaliums miss the side of the pellenium that features a furva, yet others do not miss that side.

Derivatives

Regaliums
Regalic
Regalical
Regalically

Regantius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son and last offspring of Ashleen and Declan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Regantian

Regenesis - in Astronist Philosophy, the instance in which an entity returns to its original state, also known as its reorigination.

Derivatives

Regeneses

Regenesis Cosmology - in Astronist Philosophy, the concept and instance of the regenesis applied to The Cosmos through the notion that The Cosmos is expected, in some cosmologies, to return to its origination point, of which the Regenesis Cosmology encompasses.

Regionwide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette throughout a particular region of a country.

Registerium - in Astronist Onomatology, the central document comprising of all the officially recognised Astronist names worldwide, as well as those whom hold these names. The document is motional, meaning it remains in a continual state of addition, as the parents of those whom have chosen to name their child an Astronist name, or a person who has successfully changed their name to an Astronist style, must register their name, place of birth, date of birth, and the names of their parents.

Registration - in an Astronist contextualisation, the official action undertaken by a new employee of The People's Constitutional Company of Jesse Millette wherein they are formally made an employee of the Company.

Regolo - in Astronist Architecture, a type of portico used for the front of some Astronist buildings, and is typically cosmically ornamented.

Derivatives

Regolos

Regravitate - in Astronist Philosophy, to return to something after being distanced from it, either in a physical, or conceptual sense.

Derivatives

Regravitated

Regravitating

Regravitation

Regravitative

Regravitatively

Regressivity

- in Astronist Philosophy, relating to that which is considered to be regressive according to the Astronist Tradition, which is generally characterised by ignorance of The Cosmos and its progeny, a self-concerned humanity, and the implementation of policies and rules that do not allow an individual to freely increase their cosmosis.
- in Astronist Philosophy, an instrument of study as the oppositism to progressivity.

Derivatives

Regressivities

Reification of The Cosmos - in Astronist Philosophy, manifested by the philosophy of reifism, the appellation for the primary mission of the Astronist philosophical tradition involving the process in which the concept and physicality of The Cosmos is made concrete and real to the masses of humanity from a place of abstractness and distance as it was before the establishment of The Philosophy of Astronism and is considered to be a necessary part in the process of establishing cosmocentricity and astronomy.

Reifism - in Astronist Philosophy, the philosophical orientation created by an centrality on the concept and mission appellated as the Reification of The Cosmos.

Derivatives

Reifist

Reifists

Reifistic

Reifistical

Reifistically

Reifity

Reinstate - in an Astronist contextualisation, the official action undertaken by The People's Constitutional Company of Jesse Millette wherein a previously employed executive, manager, or director of the Company is replaced back into their previously held title.

Derivatives

Reinstatement

Reinstatemental

Reinstitutionalisation - the process, that is broadly referred to, but most commonly with regards to governance and social order, of reintroducing a concept, a philosophy, or a system of governance back into the wider public sphere.

Derivatives

Reinstitutionalised

Reinstitutionalising

Reinstitutional

Reinstitutionism - also known as Reinstitutionist Philosophy, a school of thought in The Philosophy of Astronism typically taking the form of a revival movement, centring on the purpose that philosophy as a whole should be reinstated into the public sphere, and that its theories, ideas, and methodologies should be instituted into the governance, culture, and management of society.

Derivatives

Reinstitutionist

Reinstitutionistic

Reinstitutionist Philosophy - another term for Reinstitutionism.

Relational Cycles - in Astronist Philosophy, as part of the discipline of cyclometrics, cycles that occurs in The Cosmos between two or more celestials.

Relations - in an Astronist contextualisation, relating both to the foreign relations and corporate relations of The People's Constitutional Company of Jesse Millette as described collectively.

Relationships - in an Astronist contextualisation, relating to the relations between The People's Constitutional Company of Jesse Millette and external organisations, individuals, or groups, especially those which are positive.

Relax - in an Astronist contextualisation, loosen the interpretation, or application of a constitutional policy, or measure.

Release - in an Astronist contextualisation, of an Astronist product, book, news item, announcement, or policy, make available to see, buy, or read by the public.

Reliance - in an Astronist contextualisation, relating to the instance in which an external entity from the Company relies upon the Company for funding, or operational support.

Derivatives

Reliancy

Reliancies

Reliancial

Reliancity

Reluctor - of an adherent of The Philosophy of Astronism with a persistent and internal struggle against their own philosophical disinterest or disbelief, or to struggle against their own misunderstanding, or non-understanding of the philosophy to which they adhere.

Derivatives

Reluctress

Remand - in an Astronist contextualisation, of an issue, or threat towards The People's Constitutional Company of Jesse Millette as discussed by The Governing Council, that is returned back to a lower council for reconsideration.

Derivatives

Remandation

Remandational

Remandatory

Remedial - in an Astronist contextualisation, relating collectively to those procedures, processes, and methodologies intended to remedy certain issue, and threats.

Derivatives

Remedially

Remediality

Remersion - in Astronist Philosophy, to rethink or reimagine something, especially so that it is categorised in a new way.

Derivatives

Remerse

Remersive

Remersively

Remersivity

ReAstronistisation - the process of reimplementing and re-evolving something back towards Astronist methodology, ideology, or philosophy, after a movement away from such Astronist ideas.

ReAstronistisationism - the belief that the movement back towards Astronist methodology, and philosophy is the only way to save one's nation or society from poverty, violence, and miseducation.

ReAstronistisatiophobia - the fear that a movement back towards Astronist methodology, and philosophy will lead to national and societal ruin.

Remunerate - in an Astronist contextualisation, the specific payments made, or the funds set aside to pay for the architectures, constructions, monuments, and buildings, as well as the maintenances of these.

Derivatives

Remunerator

Remuneration

Remunerative

Remuneratively

Rén - in Mandarin Chinese, the term given for a human being.

Renascent - in an Astronist contextualisation, relating to the regaining of popularity of an Astronist book, or other literature, especially after a drop in popularity.

Rendement - in Astronist Philosophy, relating to the extent of the contributions a particular philosopher has made to the Astronist Tradition over the course of his or her career.

Render - in Astronist Architecture, a term describing the entire process of planning, designing, and constructing an Astronist building.

Derivatives

Rendering

Renderation

Rendezvous - the point on a mission patch, or spacecraft emblem, in which the plate meets the trajectory.

Rendition - see Astronist Rendition.

Derivatives

Renditional

Renditive

Renditively

Renditivity

Renditional store - see renditory.

Rendition Theory - as a subject derived from Astronist Rendition, and a sister subject to Architectural Theory, and Art Theory, the study and critical discussion of the ways in which an object, or ornamented is encrusted with ornamentations, and is usually accompanied by a critical essay, or lecture on the crafting of such an object.

Renditory - in Astronist Rendition and Philosophy, another term for a renditional store, a shop in which renditions associated with The Philosophy of Astronism, one of its denominations, or one of its constituents are sold.

Derivatives

Renditories

Renege - in an Astronist contextualisation, relating to a hostile entity that once was an ally, or good relation of The People's Constitutional Company of Jesse Millette.

Rénkǒu - in Mandarin Chinese, the term given for population, or the population of people who associate themselves with an Astronist philosophy.

Rénlèi - in Mandarin Chinese, the term given for mankind.

Rénmen - in Mandarin Chinese, the term given for the word, people's.

Renominate - in an Astronist contextualisation, the official action wherein the members of The Governing Council decide to vote again for a new member to the council, especially if the previous vote come out in a draw.

Derivatives

Renominative

Renomination

Renominatively

Renominational

Reorientism - one of the Three Orientations of Astronist political philosophy, considered to be on the left-wing of the right-left political spectrum, and advocates for the dehomogenisation of state culture and society, for globalism and globalisation at the forefront, absolutely no sense of nationalism, or originism, a centralised governmental structure (not federative), and is built upon social reform including free welfare, benefits, education, and heavy regulation on corporations. The World Reorientarian Association serves as the annual congregation of all reorientist politicians to discuss the status, influence, and future of reorientarian politics.

Derivatives

Reorientist

Reorientistic

Reorientarian

Reorientarianism

Reorientationism - a major art movement initiated by Astronist Art, and wider Astronist Philosophy and Culture, that strongly opposes the heavily functionalist and characterless postmodernist art and architectural style and its wider culture.

Reorientationism strongly advocates for the education of art history, religious art, as well as the Philosophy of Art, and holds the philosophy that art should be at the centre of human society, for it is the reflection of what is achieved in a given period of human history. Though not technically a art style itself, Reorientationism plays a more social, educational, cultural, and political role in the representation of the art styles it supports, and in what it calls The Struggle against the established modernist and postmodernist functionalist and characterless art, and describes a future redirected towards a rich artistic character, style, and culture, with space exploration, and cosmic adoration as its centrality. Also, Reorientationism raises concepts, questions, and discussions on the Philosophy of Art, and reaffirms the purpose, and the natural need for ornamented, and philosophical art in human society, and strongly supports its sister movements; Ornamentationism and Cosmism.

Derivatives

Reorientationist

Reorientationistic
Reorientationistically

Reorigination - in Astronist Philosophy, the process during which an entity returns to its original state, also known as its regenesis.

Derivatives

Reoriginational
Reoriginationally
Reoriginative
Reoriginatively

Repetition - in Constitutional Terminology, the repetition of certain phrases, and terms with the goal of emphasis, especially the motto of The People's Constitutional Company of Jesse Millette, "For the betterment of peoples".

Rephilosophy - in Astronist Philosophy, relating to the process of the reascension of philosophy in a nation state, or society that was once previously very philosophical and wherein philosophy was very well entrenched, but has since become obsolete and a dephilosophisation has occurred.

Derivatives

Rephilosophical
Rephilosophically
Rephilosophicality

Report - in an Astronist contextualisation, relating to those reportages made and consistently referred in the Astronist Accounting methodology.

Derivatives

Reportage
Reportment
Reportmental

Representulate - the building in which the duties of a representative of Millette Education are carried out, and are distinct from senatulates in that they only concern themselves with the educational interests of the company in the nation, and typically, there are representulates in every prefecture, county, district or province of a nation. Representulates are not, therefore, included in The Astronist Foreign Relations Methodology of The People's Constitutional Company of Jesse Millette for they are not solely political or diplomatic, and do not represent the entirety of the company's interests and operations within the nation.

Derivatives

Representulates

Repudiate - in an Astronist contextualisation, the official action that may only be undertaken by a member of The Governing Council wherein that member openly objects to a vote, but may only be authorised when also presented alongside reason and evidence.

Derivatives

Repudiator
Repudiation
Repudiatory
Repudiative

Requestation - in an Astronist contextualisation, relating to a proposed amendment to be made to The Grand Constitution and is typically put forward by an executive, or by a member of an Astronist congressional session, and is to be considered only by The Governing Council, and the Constitutional Leader, who has ultimate authority over the matter.

Derivatives

Requestational

Requestationally

Requintius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Valkeria, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Requintian

Requisition - in an Astronist contextualisation, a serious, formal and immediately enforced demand made by The Governing Council, The Constitutional Leader, and a unified Astronist Congress in conjunction with each other.

Derivatives

Requisitional

Requisitionally

Requisitory - in Astronist Philosophy, that which is necessary for something to be completed, especially in relation to The Requisitory Principle.

Derivatives

Requisitorial

Reschedule - in an Astronist contextualisation, to rearrange a meeting of The Governing Council, or an Astronist congressional session typically due to a significant obstacle.

Rescind - in an Astronist contextualisation, the official action wherein a proposed amendment to The Grand Constitution isn't accepted after its requestation.

Derivatives

Rescindation

Rescission

Rescindational

Rescindative

Rescindatively

Research & Development Base - a usually large base in which research and development takes place, especially one built, sponsored or conducting work for The People's Constitutional Company of Jesse Millette.

Residence - in an Astronist contextualisation, relating to the overall living arrangements of an Astronist ambassador, representative, or senator, and the embassy or residence in which they reside, or may more widely refer to their entire role as an Astronist representative, ambassador, or senator and their daily obligations.

Derivatives

Residency
Residencial

Residentia - in Astronist Civicology, the parts of a city, or town that most predominantly are used for residential buildings and usage.

Residual

- in an Astronist contextualisation, relating to the profit made by The People's Constitutional Company of Jesse Millette after all costs have been deducted.
- in Astronist Philosophy, an instrument of study measuring the meanings, categorisations, and consequences of residual entities, or events.

Derivatives

Residuality
Residualities

Resile

- in an Astronist contextualisation, to abandon a course of action intended to resolve an issue, or threat.
- in an Astronist contextualisation, the official action undertaken by an employee in which they formally end their role, position, and place within The People's Constitutional Company of Jesse Millette.

Derivatives

Resilial
Resilery
Resiliation
Resiliational

Resolute - in an Astronist contextualisation, describing the determination of The People's Constitutional Company of Jesse Millette, especially during a hardship.

Resolver - in Astronist Philosophy, an alternative term for a paradoxer. See paradoxer.

Resonancy - in Astronist Philosophy, the extent to which a concept, or physical entity holds the power to invoke philosophical enquiry, devotion, imagination, and inspiration for an individual, or a group.

Derivatives

Resonancies

Respection - in Astronist Philosophy, especially in, but not exclusive to Cosmic Alchemy, to hold respect for a subject so as to want to philosophise about it.

Derivatives

Respectional
Respectionist
Respector
Respectress
Respectionism

Responsibility - in an Astronist contextualisation, relating to the corporate, social, environmental, people's, and constitutional responsibilities of The People's Constitutional Company of Jesse Millette.

Ressaisissement - in Astronist Philosophy, relating to the recovery of a school of thought in its popularity after a downturn.

Restitution (Cosmos) - an Astronist Subject dealing with the laws of a state on a different planet relating to the recompense for injury and loss.

Derivatives

Cosmic Restitution

Restorationism - also known as Restorationist Philosophy, a school of thought in The Philosophy of Astronism typically taking form as a revival movement expounding the central concept that ancient philosophy should be restored to modern day circumstance, and that The Philosophy of Astronism should be the newfound leading philosophy that takes principles from ancient philosophy, which it argues have been arguably lost and forgotten. However, as distinguished from Reinstitutionism, Restorationism typically does not advocate for the reintegration of philosophy into social governance.

Derivatives

Restorationist

Restorationistic

Restorationist Philosophy - another term for Restorationism.

Restoratory - in Astronist Philosophy, a type of philosophical book that proceeds the writing and the founding of The Omnidoxy, and typically involves the founding of a new philosophical branch or discipline that are contributed to the wider Astronist philosophical tradition, or may or may not oppose the Astronist Tradition, or the writings of The Omnidoxy itself. These may be collectively known as The Restoratories.

Derivatives

Restoratories

Restoratorial

Restrain - in an Astronist contextualisation, of a hostile entity, attempt to stop The People's Constitutional Company of Jesse Millette from achieving its ambitions.

Restrict - in an Astronist contextualisation, of a hostile entity, attempt to place obstacles in the way of the operations of The People's Constitutional Company of Jesse Millette.

Resubmit - in an Astronist contextualisation, the official action of making a second request for a constitutional amendment that was previously denied, and of which this action can be undertaken an unlimited amount of times.

Derivatives

Resubmission

Resubmissional

Resurgency - the process of reviving after a period of little activity.

Resuscitate - in an Astronist contextualisation, of a particular project that has recently been abandoned, restart under a new methodology of operations.

Derivatives

Resuscitatory

Resuscitative

Retaliate - in an Astronist contextualisation, relating to official action undertaken by The People's Constitutional Company of Jesse Millette wherein a repeatedly hostile entity is added to the Hostilities List.

Derivatives

Retaliatory

Retaliative

Reterm - in Astronist Philosophy, to create a new term or appellation for the something that previously had a term or appellation.

Derivatives

Retermed

Reterming

Retermation

Retermational

Reticulation - in Astronist Ornamentation, a style of ornamental pattern resembling an interlaced network.

Retinate - in occurrology of Astronist Philosophy, to count the number of visible stars in the night sky rather than to estimate the amount of stars and is considered a devotional practice and one of philosophical exuberation.

Derivatives

Retination

Retinating

Retinated

Retinational

Retinative

Retinatively

Retinater

Retinaters

Retrench - in an Astronist contextualisation, the official actions undertaken by The People's Constitutional Company of Jesse Millette wherein costs are reduce, and operations are decreased due to economic and financial difficulties.

Derivatives

Retrencher

Retrenchment

Retrogradial - in Astronist Philosophy, relating to an astronomical retrograde.

Derivatives

Retrogradiality

Retrogradially

Retroject - in Astronist Philosophy, to incorporate pre-Astronist ideas into Astronist philosophical concepts.

Derivatives

Retrojection

Retrojectional

Retrojective

Retrojector

Retronym - in an Astronist contextualisation, a type of term that is created in order to further distinguish a previously created term, such as British Astronism as the retronym and Astronism as the original.

Derivatives

Retronymic

Retronymity

Retroversion - in Astronist Philosophy, relating to the backward rotation of a planet.

Derivatives

Retroversional

Retroversionally

Réunionese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Réunion.

Rev - in Astronist Philosophy, the philophon for the discipline of reversology.

Revelationary - in Astronist Philosophy, relating to a philosophical concept, theory, or notion as a revelation.

Revendicate - in Astronist Philosophy, in the context of a philosophical argumentation, to claim that something is true when in reality, it is merely an opinion, or that which is known as the biased truth, or a slanted version of the truth.

Derivatives

Revendication

Revendicatory

Revendicational

Revendicationally

Revendicator

Revendicatress

Revendicating

Revendicated

Reversal Cosmology - in Astronist Philosophy, as part of reversology, a type of cosmos characterised by the domination of reversion and holds that all of existence is destined to return to its former existence, or a version of its former existence.

Reversion - in an Astronist contextualisation, specifically in Astronist philosophical terms, returning back to a previously held worldview of a school of thought, branch, or denomination of The Philosophy of Astronism.

Derivatives

Reversional

Reversioner

Reversionism

Reversionality

Reversology - a large discipline of study in Astronist Philosophy, specifically in Cosmic Philosophy, as part of wider Astronology dealing with the concepts relating to reversal processes taking place in The Cosmos, especially in relation to time, and may even relate to the reversal of The Universe back to its origin state, and is a topic that can easily overspill into other subject areas of Cosmic Philosophy.

Derivatives

Reversologist

Reversologic

Reversological

Reversologically

Revetment - in Astronist Architecture, as part of gardenry, a slanted wall, typically below an overwatch, and may be cosmically ornamented.

Derivatives

Revetmental

Revetments

Rêveusement - in Astronist Philosophy, relating to a type of dream in which philosophical concepts and theories are expressed in one's mind, or from which one may gain new ideas about philosophy, or some other subject.

Revisionism - also known as Revisionist Philosophy, a school of thought in The Philosophy of Astronism presuming that philosophy is already reinstitutionalised into wider social and national governance, advocates for the philosophy to be reconsidered and eventually altered in the ways in which it is expounded, applied, and interpreted, typically in order to suit a new social order, or ideology.

Derivatives

Revisionist

Revisionistic

Revisionist Philosophy - another term for Revisionism.

Revology - a discipline within abettology of Astronist Philosophy dealing with the concepts, ethics, methods, and philosophical approaches to stewardship.

Derivatives

Revological

Revologically

Revologist

Revologists

Revolution - in an Astronist contextualisation, relating to The Cosmic Revolution as described in The Grand Centrality of The Philosophy of Astronism wherein humanity's focus philosophically, theologically, and in all other aspects of existence, will turn to The Cosmos as it superior.

Derivatives

Revolutional

Revolutionally

Revolutionism - also known as Revolutionist Philosophy, a school of thought in The Philosophy of Astronism calling and strongly advocating for the removal of all non-philosophical systems of governance in a country, as well as the complete integration and institutionalisation of philosophy in culture, government, and national identity in the attempt to establish a newfound social order.

Derivatives

Revolutionist

Revolutionistic

Revolutionist Philosophy - another term for Revolutionism.

Revolvent - in Astronist Philosophy, relating to a celestial entity that is in the process of revolving around another celestial, particularly when the former celestial completes its revolution around the latter celestial.

Derivatives

Revolvently

Revolventive

Revolvency

Rhapsodic - in omnidoxicology, one of the three main writing styles found in The Omnidoxy, the other two being definitional and poetical, and relates to the discourses and insentensations that are written with a distinct insensity about the subject. Rhapsodic insentensations still hold a message to express, but they do so in a way that is much more emotionally expressive regarding complex philosophical topics, especially when in comparison to the definitional style. Rhapsodic insentensations are considered to be the most numerous out of all the insentensations of the Omnidoxy.

Derivatives

Rhapsodicism

Rhapsodicist

Rhapsodicistic

Rhe - in Astronist Philosophy, the philophon for the discipline of rhemnology.

Rhetoricism - in Astronist Philosophy, a frequently invoked argument in opposition to something, usually labelled as such by the defender of that which the rhetoricism is targeting.

Derivatives

Rhetoricist

Rhetoricistic

Rhetoricisms

Rhythm - in an Astronist contextualisation, relating collectively to the frequently occurring events within and surrounding The People's Constitutional Company of Jesse Millette, or even wider Millettaria.

Ribboning - the part of some mission patches and spacecraft emblems which resembles a scroll or ribbon underneath the patch or emblem, and can include the title or some sort of numeration.

Riddance - in an Astronist contextualisation, the triumphant instance wherein The People's Constitutional Company of Jesse Millette manages to completely eradicate a hostile entity, or ideology from their hostilities towards the Company.

Derivatives

Riddancy

Riddancial

Riddancially

Riddancity

Ridging - in Astronist Architecture, the structural apex of a pitched roof of an Astronist building.

Derivatives

Ridgings

Right - in an Astronist contextualisation, consider true, morally good, or justified under the judgement of The Grand Constitution.

Righten - in an Astronist contextualisation, to make something align with The Grand Constitution.

Rihla - in Arabic, the term given for the concept of the journey, especially in Astro-Arab and Cosmic philosophy.

Rima - a crack or fissure on a planetary, or lunar surface.

Derivatives

Rimas

Riseforth - in Astronist Philosophy, an adverb used in The Omnidoxy denoting that which is expected to become prominent, especially from a place of obscurity.

Rita - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era whose name means brave, whom is part of the Third Generation, as the only sixth daughter of Phoenix and Celestia, and a twin to Clementine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ritan

Ritanian

Rivergarden - in Astronist Architecture, as a part of gardenry, a type of a garden in the estate of some Astronist buildings through which a river flows, whether artificially, or naturally.

Riverhouse - in Astronist Architecture, as part of a gardenry, which is itself closely associated with naology, a type of sopharium resembling a large outbuilding on the estate of an Astronist building

characterised by its position beside a pond, lake, or river, and is usually heavily cosmically ornamented, and in its most basic form, consists of an orreriium as its main room, an astrotry, and a telescopetry, with some riverhouses consisting of extra rooms.

Derivatives

Riverhouses

Riverry - in Astronist Architecture, as part of gardenry, a unique type of outbuilding found in the estate of some Astronist building that is constructed on the eyot of river, and may also be constructed as though it is a bridge stretching across the river itself.

Derivatives

Riverries

Riwaya - in Arabic, the term given for a novel, especially one of Astronist style, or featuring any of The Five Astronist Characters.

Roading - in Astronist Civicology, the planning, design, and designation of roads in a city, town, or suburban area.

Robotic Sentience - see Droid Sentience.

Robust - in an Astronist contextualisation, of a business project, or proposal for The People's Constitutional Company of Jesse Millette, after analysis, showing resilience and stability.

Rocketry - also known as Rocketology, large branch of scientific study in Astronomy dealing with the philosophy of rockets, as well as rocket propulsion technologies, and rocket engineerings that are specific to those of PUESEC.

Derivatives

Rocketology

Rocketologist

Rocketrist

Rocketic

Rocketical

Rocketically

Roguity - in Astronist Philosophy, a semistrument contemplating and measuring the extent to a celestial entity demonstrates rogue characteristics, as an alternative term for chaotic characteristics, but with the added quality of the potential to cause jeopardy to the cosmical system.

Derivatives

Roguities

Romanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Romania.

Romani Astronism - a derivation of Iluminism, the branch of The Philosophy of Astronism that is majoratively followed by the diaspora of Romani peoples worldwide and involves distinct infusions between Romani and Astronist arts, cultures, and philosophical orientations.

Rompulman - a rare creature of Astronist Mythology, with no warrior-like tendencies and resembles a small humanoid with its head always cloaked and is said to hold great intelligence, is shy, and dwarf-like.

Root - in an Astronist contextualisation, relating to the main causation of a problem, issue, or threat to The People's Constitutional Company of Jesse Millette, or the central enemy, or leading enemy creating hostilities and tension.

Root Philosophy - an original, or overarching version of a philosophy, typically comprising of many subphilosophies.

Róngliàng - in Mandarin Chinese, the term given for the capacity that a particular Astronist planetarium, observatory, or other Astronist building can hold.

-rora - in Astronist Onomatology, a suffix used for Astronist names, in reference to auroras.

Rora- - in Astronist Onomatology, a prefix used for Astronist names, in reference to auroras.

Rotality - a prominent instrument of study in Astronist Philosophy, specifically in Cosmic Philosophy, dealing with the philosophy of rotation in The Cosmos, and how the processes of rotation may have impacted cosmogony, and may also impact the surrounding celestials and cosmic environment the entity in subject.

Derivatives

Rotalitist

Rotalities

Rotalitical

Rotalitically

Rotalitic

Rotation - in an Astronist contextualisation, relating to the mandatory rotation of the members of The Governing Council every three years.

Rotepinesinerar - The School of Physicality in Astration as known in the Burmese language.

Roundel - a version of The Official Flag of The People's Constitutional Company of Jesse Millette that is both circular in shape and often electrically illuminated, and is typically superimposed onto a hard surface, often a wall, or in the floor, or the ground.

Rovation - in pneumovology of Astronist Philosophy and Astronist Mysticism, one of The Five Mystical Pursuits involving one's journey of enknowledge about The Cosmos; a lifelong pursuit and journey rather than a single occurrence and are considered to form the individuality of the person and their philosophical experience, knowledge, and connection with The Cosmos, and therefore rovation is a central elements in mysticistic practice.

Derivatives

Rovate

Rovating

Rovated

Rovational

Rovationally
Rovative
Rovatively
Rovatory
Rovater
Rovaters
Rovatress
Rovatresses

RuandoAstronistisation - the specific Astronistisation of Rwandan society, either in a macro or micro form.

Derivatives

RuandoAstronistisationism

Rubral - in Astronist Philosophy and omnidoxicology, the title of a discourse within The Omnidoxy. It is important to note that this term is not applied to the titles of the segments of The Grand Centrality.

Derivatives

Rubrals

Rubrality

Rubricate - the technique often used in Astronist writings of elaborating on an idea, or emphasising a particular word and thus, increasing the gravity of its meaning through the addition of capitals to the word in question, an example of which in The Grand Centrality is Divine, or Cosmos.

Derivatives

Rubrication

Rubricatee

Rubricatory

Ruck - in Astronist Architecture, a place inside or outside an Astronist building, typically an observatory, or eidouranium, where crowds are encouraged to gather, especially to witness a show, or an oration.

Derivatives

Rucks

Rudenture - in Astronist Architecture, a term for exposed cabling.

Rudiment - in an Astronist contextualisation, of The Philosophy of Astronism, or The Grand Constitution of The People's Constitutional Company of Jesse Millette, the central principles and elements of these which make them unique, and distinct.

Ruea - in Arabic, the term given for the concept of wonderment, especially when related to Astro-Arab and Cosmic philosophy.

Rufescent - in Cosmic Art, as a derivation of Astronist Art, another term for a red theme, especially on tinged with red.

Derivatives

Rufescential

Rufescentic

Ru'haniya - The School of Spirituality in Astration as known in the Hausa language.

Rùkǒu - in Mandarin Chinese, the term given for the entrance of an Astronist building.

Rumah bintang - derived from the Indonesian language and used in Indonesian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Rumah bintangs

Runpenment - in an Astronist Architecture and Ornamentation, collectively describing the entirety of the architectural ornamentations of an Astronist building, especially when compared to a building without such ornamentations.

Runt - in an Astronist contextualisation, describing a hostile entity, especially one that is small and shows little significant threat to The People's Constitutional Company of Jesse Millette, but is typically under the control of a large hostile entity.

Rural - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette in rural areas.

Rurality - the extent to which Astronist philosophical buildings are constructed in rural areas in a nation state; the higher the amount of philosophical buildings in rural areas, the higher the rurality.

Russian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Russian Federation.

Russify - in an Astronist contextualisation, to make an Astronist character Russian in appearance, philosophy, and character.

RussoAstronistisation - the specific Astronistisation of Russian society, either in a macro or micro form.

Derivatives

RussoAstronistisationism

Rusticate - in an Astronist contextualisation, the official action undertaken by an Astronist phrontistery wherein a student is either suspended, or expelled from the phrontistery due to their own misbehaviour, or terrible actions.

Derivatives

Rustication

Rusticator

Rusticatee

Rusticative

Rusticatory

Rutilant - in an Astronist contextualisation, especially in Mystology, the depiction of Astronist characters surrounded by golden light, typically in order to symbolise a sense of divinity.

Derivatives

Rutilance

Rutilancy

Ruu'xaani - The School of Spirituality in Astration as known in the Somali language.

Rwandan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Rwanda.

1,453 terms

-sa - in Astronist Philosophy, a suffix forming nouns denoting groups of individuals that share commonalities, examples of which include Astrosa, prosa, and presa.

Saamism - in Astronist Philosophy, one of the largest comprehensive forms which includes the forms of The Philosophy of Astronism in Nepal, Bangladesh, Sri Lanka, Bhutan, Myanmar, and all forms of The Philosophy in India.

Derivatives

Saamist

Saamic

Saamistic

Saamists

Sabaism - in Astronist Philosophy, the position that humanity, in the nature of the hearts and minds, know, as well as have the ability to understand, who they are in The Cosmos currently, and the role they are destined to fit, the fulfilment of such an ability is to hold a state of sabaity.

Derivatives

Sabaist

Sabaistic

Sabaistical

Sabaistically

Sabaity

Sabreena - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Sabreenic

Sabreenian

SAC - the official acronym for The Standard Astronomical Calendar.

Sadaqa - in Arabic, the term given for the concept of friendship, or to relate to the friendship between The Five Astronist Characters.

Safe - in an Astronist contextualisation, of a business project, or investment proposal, considered to be low in risk, or danger.

Safehaven - in Astronist Philosophy, a planet, other than The Earth, that is suitable for human civilisation without either its transformation, or the need for humans to wear special clothing, or to change their physiological needs.

Derivatives

Safehavens

Safir - in Arabic, the term given to describe an ambassador, especially one representing The People's Constitutional Company of Jesse Millette.

Sahchcar Nyarn Aalainn - the root term for Burmese Astronism.

Sahrawi Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Sahrawi region, part of the Kingdom of Morocco.

Saint Helenian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Saint Helena, Ascension and Tristan da Cunha.
- the tiny denomination of The Philosophy of Astronism is found on the island of Saint Helena.

Saint Lucian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Saint Lucia.
- the denomination of The Philosophy of Astronism that is exclusively found and adhered to in Saint Lucia, by the Saint Lucian peoples.

Saint Martinois Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Collectivity of Saint Martin.

Sakàiza - derived from the Malagasy language, another term describing an external person, organisation, or nation state as an ally to The People's Constitutional Company of Jesse Millette, especially in the context of international relations.

Salience - in an Astronist contextualisation, the prominent or most publicly visible activities, or operations of The Philosophy of Astronism, The People's Constitutional Company of Jesse Millette, or wider Millettaria.

Salientry - in Astronist Architecture, as part of gardenry, a type of outdoor structure found in the estates of some Astronist buildings, built in front of large hedges and consists of a central pavilion through which individuals may walk to pass through the hedge, and also consists on either side of it, usually five columns and niches between them, and usually close by to a fountain, or an orrery.

Derivatives

Salientries

Salientrial

Salissure - in Astronist Philosophy, during a philosophical argumentation, collectively relating to a debater's use of curse words or blasphemy when discussing a philosophical issue, which is something that is expressly discouraged by The International People's Philosophical Debatory Board.

Derivatives

Salissant

Salissantly

Salissanter

Salissantress

Salement

Salemental

Salutary - in an Astronist contextualisation, relating to an issue, problem, or negative event that affects Millettaria in some way.

Salvadoran Iluminación - the root term for Salvadoran Astronism.

Salvadoran Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of El Salvador.

Sammarinese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of San Marino.

Samoaan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Independent State of Samoa.

Sampana of Faith - an element, also known as a subdivision of The Philosophy of Astronism concerned with a particular religious belief, or religious identity.

Derivatives

Sampana

Sampanas

Sampanacal

Sampanacally

Sanation - in an Astronist contextualisation, part of the practices of Astration, relating to the practices of mental healing as precursors to physical healing.

Derivatives

Sanational

Sanative

Sanatively

Sanator

Sanctimonia - in Astronist Architecture and Naology, a feeling that one may experience when they stand inside or outside an Astronist philosophical building, and consists of a distinct feeling of gravity towards one's marvel of the building and a deep respect and reverence for the building as an important philosophical centrality.

Derivatives

Sanctimonian

Sanctuarium - in Astronist Architecture, a very rare room within only some eidouraniums that is typically positioned either at the very top of the building, or underground, and is notoriously difficult to gain access to, mainly to due the fact that it stores documents, books, and other texts, as well as ornaments, that are unique, and therefore, valuable.

Derivatives

Sanctuaria

Sanguinsara - a creature of Astronist Mythology, that most typically resembles a lotus flower, and by legend, is said to possess superior knowledge of all life, matter, and existence in the realm.

Sanitology - in Astronist Philosophy, also known as logicology and omnidoxically encompassed by the disquisition titled The Principles of The Logical Cosmos, the overarching discipline of logic pertaining to the foundations of Astronist Logic, and addresses concepts, issues, and philosophical complexities and scenarios with a distinctly Astronist logical approach.

Derivatives

Sanitologist

Sanitologic

Sanitological

Sanitologically

Sannan - in Astronist Architecture, a term to describe the left side of an Astronist building, especially in Architectural Theory, and especially when in relation to the other sides.

São Toméan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Democratic Republic of São Tomé and Príncipe.

Sao tráiphieu - in Astronist Rendition, the Vietnamese name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Sapien - a person that has been an adherent of The Philosophy of Astronism for more than forty years.

Derivatives

Sapienter

Sapientress

Sapience - in sentientology of Astronist Philosophy, also known as sapient sentience, the specific kind of sentience associated with human beings.

Derivatives

Sapiency

Sapiencial

Sapiencially

Sapienism - in sentientology of Astronist Philosophy, the philosophical theory that human beings are a natural phenomena just like plants, animals, other species, and other organisms, however, it is also held that humans are the only sentient beings and until we find other sapient, or humanoid beings, there will not be a discovery of other forms of sentience.

Derivatives

Sapienist

Sapienists

Sapienistic

Sapienistically

Sapient sentience - see sapience.

Saraia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Saraian

Saraiac

Śārīka - The School of Physicality in Astration as known in the Bengali language.

Sasang-ga - the most common demonym for a follower of The Philosophy of Astronism in the Korean language.

Derivatives

Sasang-gas

Sasangs

-sat - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Saturn.

Sat- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Saturn, or the discipline of study of satellitics.

Sat - in Astronist Philosophy, the philophon for the subdiscipline of saturnology.

Satellitics - a discipline of study in Astronist Philosophy dealing with the philosophy of satellites, their purposes, the possible technological improvements, and a wider discussion of satellites on an abstract level.

Derivatives

Satellitic

Satellitical

Satellitically

Satelliticist

Satellitist

Satellity - in Astronist Philosophy, an semistrument of study that is split into two distinct portions. The first of which measures the extent of the dependence and the nature of the relationship between a small celestial and a larger celestial. The second of which measures generally the extent of the usage of technology in the context of space exploration and astronomical observation.

Derivatives

Satellities

Saturlabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Saturn and its sixty-two moons.

Derivatives

Saturlabes

Saturn Day - in The Grand Astronist Calendar, also known as Saturnian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Saturn itself as one of the classical planets, and is characterised by decorations of Saturn, competitions, festivals, and special lectures and education events at Astronist philosophical

buildings that focus on the subject of Saturn, and its place in The Cosmos as a whole. This always takes place on 100th Oliverine, which translates to the 14th October in the Gregorian calendar.

Derivatives

Saturnian Day

Saturnology - in Astronist Philosophy, specifically in Cosmic Philosophy, the subdiscipline of study dealing with the philosophical contemplations of the Classical Planet of Saturn.

Derivatives

Saturnologic

Saturnological

Saturnologically

Saturnologist

Saudi Arabian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Saudi Arabia.

Savage - in an Astronist contextualisation, describing a hostile entity, typically one that is violent or conducts in evil practices.

Derivatives

Savagery

Save - in an Astronist contextualisation, of The People's Constitutional Company of Jesse Millette, protect an ally, subsidiary, or business project from a threat.

Derivatives

Savation

Savational

Savings - in an Astronist contextualisation, informally relating to the monies held by The People's Astronist Fund, The Astronist Corporate Wealth Fund, The Astronist Investment Fund, or any other Astronist fund.

Saviourism - also known as Saviourist Philosophy, a school of thought in The Philosophy of Astronism which centres itself on the concept of The Saviour, the idea represented in art, literature, and culture through a figure that is shown to save the masses of people from some widespread and oppressive threat, or circumstance. In this way, the figures represented are intended to symbolise the embodiment of philosophy itself, thus holding the belief that philosophy is the one and only path to great knowledge, and inner peace, with a strong sense of wonderment for The Cosmos in The Universe.

Derivatives

Saviourist

Saviouristic

Saviourist Philosophy - another term for Saviourism.

Scaffolding - in an Astronist contextualisation, relating to the supporting elements of a business project, or subsidiary of The People's Constitutional Company of Jesse Millette that allow it to continue to function, and operate.

Scalar - in an Astronist contextualisation, of an issue, impactful on the surrounding world, but not holding any directed impact on the Company itself, The Philosophy of Astronism, or any of the subsidiaries of The People's Constitutional Company of Jesse Millette.

Derivatives

Scalaric

Scalarical

Scalarically

Scalaration - in Astronist Philosophy, the contemplation of scalar in the context of Cosmic Philosophy, and is typically considered chaotic by its naturity.

Derivatives

Scalarational

Scalarity - in Astronist Philosophy, the semistrument measuring the extent of the correlation between the size of a celestial entity and its ability to direct itself, and the extent to which it is directed by external forces.

Derivatives

Scalarities

Scandinavianist - a person who advocates for the inclusive unification or cooperation of Scandinavian peoples.

ScandoAstronistisation - the specific Astronistisation of Scandinavian societies, either in a macro or micro form.

Derivatives

ScandoAstronistisationism

Scatterance

- in Cosmic Art, as a derivation of Astronist Art, when only a small amount of stars are depicted in one cosmic art piece especially in such as a way that large amounts of space are left between each star.
- in Astronist Philosophy, the scattered appearance of celestial entities in The Cosmos, especially in relation to stardust particles.

Derivatives

Scatterancy

Scatterancial

Scatterancially

Scedasticity - in Astronist Philosophy, an instrument of study concerned with the measurement of philosophy, or two philosophies in terms of their abundance of concepts, theories, terms, and schools that reside within them, as well as the level of impact that they hold over the functioning of something, especially a society. Compare with heteroscedasticity and homoscedasticity.

Derivatives

Scedastic

Scedastical

Scedastically

Scelearian - a person that has been an adherent of The Philosophy of Astronism for more than sixty years.

Derivatives

Scelearor

Sceleartriss

Scellement - in Astronist Philosophy, the practice conducted in some Astronist philosophical buildings of locking the door to the debating hall during a philosophical argumentation for the purpose of limiting the amount of disruption.

Schema - in an Astronist contextualisation, the elements of a business proposal compacted into a single plan in order to form a project of which then The People's Constitutional Company of Jesse Millette must judge in whether it will invest in the project.

Schematic Cosmology - in Astronist Philosophy, the type of cosmos and the approach to cosmological understanding that is most associated with The Cosmical Schematism, and by extension, the subphilosophy of schematicism.

Schematicism - in Astronist Philosophy, the subphilosophy and set of beliefs maintaining that The Cosmos is entirely constructed and established according to a particular formula of ideas known as The Cosmical Schematism pertaining to cosmical structure, function, as well as celestial and elemental distribution. In this set of beliefs, The Cosmical Schematism replaces the notion and concept of The Divine.

Derivatives

Schematicist

Schematicistic

Scholar - in an Astronist contextualisation, an individual who studies in great depth and detail a particular branch of study within Astronomy, or the entirety of Astronomy itself.

Derivatives

Scholarship

Scholar's Garden - in Astronist Architecture, as part of gardenry, a type of walled garden, or area, on the estate of some Astronist buildings in which only official scholars may enter in order to discuss the most pressing of philosophical, academic, and perhaps political, economic, and social matters, and is usually accompanied by a private refectory.

School of thought - a conceptual subdivision, also known as an element of The Philosophy of Astronism concerned with interpretation, such as Principlism, or may refer to a particular school of methodology.

Derivatives

School

Schools

Schoolism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that a school of The Philosophy of Astronism should be implemented into the system of the nation state, especially over a philosophical denomination, branch, or wing, or over a religion, or ideology.

Schweizer Aufklärung - the root term for Swiss Astronism in the German language.

Sciement - in Astronist Philosophy, that which is certainly known by all as fact, and therefore, to dispute it is almost always fruitless, though it is important emphasise that to dispute this isn't discouraged. An example of which would be the existence of The Cosmos.

Sciencentrism - in Astronist Propaganda, the belief held that propaganda in modern society should be used to further mass interest in science by depicting the positioning the study of sciences at the centre of human society.

Scientia - collectively referring to all scientific knowledges and interactions with The Philosophy of Astronism, especially in relation to cosmology, astronomy, physics, exobiology, and the natural sciences.

Scientificism - in Astronist Philosophy, an alternative term for consubstantiation in the Astronist philosophical context. See consubstantiation.

Derivatives

Scientificist

Scientificists

Scientificistic

Scientificistically

Scientism - in Astronist Propaganda, the depiction of science, knowledge, and scientists themselves to be the centre of advancement and progression for all of human society, and may also relate to the depiction of abstract scientific concepts, or the depiction of scientific symbols and imageries in propaganda pieces.

Scintilla - in Astronist Architecture, also called a scintillatory, a type of electronic effect most typically used in the ceilings of Astronist buildings to resemble stars, and creates a display of continual scintillation and is most beautiful at night.

Derivatives

Scintillas

Scintillation

- in Astronist Philosophy, a prominent subject of Cosmic Devotion.

- in Astronist Ornamentation, the use of shading and colour to display the twinkling of stars in an ornamental design, or pattern.

Derivatives

Scintillational

Scintillationally

Scintillatory - another term for scintilla.

Derivatives

Scintillatories

Scion - in an Astronist contextualisation, specifically in the Prophecies era of Astronist Mystology, an individual known to have been born after the Astronist character of Phoenix, or may refer collectively all characters born as descendants of Phoenix.

Derivatives

Scionic

Scionism

Scionical

Scionically

Scissionism - also known as Scissionist Philosophy, the school of thought in The Philosophy of Astronism which is often considered by most other schools to be anti-philosophical, and centres itself around the idea that philosophy, to preserve its uniqueness and true value to humanity, should not be part of social governance, or wider social because it is believed that these usages degrade the true beauty of philosophy by clouding it with humanity's politics and society.

Derivatives

Scissionist

Scissionistic

Scissionist Philosophy - another term for Scissionism.

Scopist - a person who understands, recognises or follows the ideas of Scopism.

Scotopic - in an Astronist contextualisation, relating to meanings of Astronist terms that are broadened for applicative usages, especially in order to make their real-world consequences align with constitutionality.

Derivatives

Scotopical

Scotopically

Scrawny - in an Astronist contextualisation, informally used to describe a hostile entity towards The People's Constitutional Company of Jesse Millette.

Scribing - in Astronist Ornamentation, relating to the types of writing on ornamentations, especially titles, and the ornamentist's name, but excluding monogramations.

Scriptured - in Astronist Philosophy, relating to that which has been written in a religious doctrinal, or dogmatic context.

Scruple - in an Astronist contextualisation, hesitation towards the constitutionality of some action, policy, or project undertaken.

Sculpture Garden - in Astronist Architecture, as part of gardenry, a type of walled garden on the estate of some Astronist buildings, that features more sculptures than it does plants, flowers, and other natural phenomena.

Sculpturology - in Astronist Architecture, and as part of gardenry, the study of sculptures of Astronist influence, cosmical and astronomical themed, and those of philosophical influence.

Derivatives

Sculpturologist
Sculpturological
Sculpturologically

Sea - in Astronist Philosophy, the philophon for the discipline of seasonology.

Seagaze - in Astronist Philosophy, alternatively known as sea stargazing, a major astronomical practice and version of stargazing that takes place out at sea, or aboard a boat, or some other sea vessel.

Derivatives

Seagazing
Seagazer
Seagazers
Seagazed
Seagazes

Sealed - in an Astronist contextualisation, of an Astronist documentation, or a room within an Astronist building, locked and bolted so that only authorised persons may enter.

Searchability - in an Astronist contextualisation, the capability of being able to quickly locate, and recite a specific clause, or article within The Grand Constitution, especially during a disputation.

Seasonology - a discipline of study in Astronist Philosophy, specifically within epochology, dealing with the definitive seasons that occur in The Cosmos, such as following the formation of a planetary system, or galaxy, the nature of such time periods, and their inferences on cosmogony.

Derivatives

Seasonologist
Seasonologic
Seasonological
Seasonologically

Sea stargazing - see Seagazing.

Seat - in an Astronist contextualisation, the official term relating to the role of the Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette in relation to other Astronist organisations, such as within The Governing Ministry, The People's Astronist Congress, and amongst The High Council of The People's Astronist Peacekeeping Order.

Secarity - in Cosmic Art, as a derivation of Astronist Art, the second most prominent subject of a cosmic art piece after the primarity.

Derivatives

Secaritial
Secaritic
Secarities

Seclusionism - also known as Seclusionist Philosophy, the school of thought in The Philosophy of Astronism propounding that philosophical adherence and reverence should be done only in the

privacy of one's home, and should not be spoken of with others, and is considered by some other schools of thought to be anti-philosophical.

Derivatives

Seclusionist

Seclusionistic

Seclusionist Philosophy - another term for Seclusionism.

Secondary student - in Astronist Education, a student that has already participated in, and completed a course at an Astronist phrontistery, as distinguished from primary students.

Secondary term - in Astronist Terminology, relating to a version of a term that is less popularly used when compared to its primary, but is more so than its tertiary.

Second Generation - in Astronist Genealogy, the term used to describe the group of descendants one generation after Jesse Millette, and traditionally only consists of Phoenix and Celestia.

Secondment - in Astronist Education, relieving a educator from their teaching duties on a temporary basis in order for them to take up another role, either in a teaching capacity in another phrontistery, or for some other administrative capacity.

Second Wave - a cradial term relating to the secondary subjects listed in The Grand Cradle of Astronology.

Section - in Constitutional Terminology, a tool used within constitutional articles to divide differing topics.

Derivatives

Sectioning

Sectionings

Sections

Securist - a person who has tendencies towards Securism.

Seditionism - a school of thought in The Philosophy of Astronism which centres itself on the futurological concept that the people of a nation should rebel against the tyranny of the rulers, especially when inspired and lead by a strong philosophy and a new system of social order.

Derivatives

Seditionist

Seditionistic

Seemful - in Astronist Philosophy, that which is apparently so, or true.

Derivatives

Seemfully

Seeker of Truth - in Astronist Philosophy, one of the titles of the persona of The Philosopher as an individual that values truth, but equally accepts the inaccessibility of ultimate truths the minds of humans.

Sel - in Astronist Philosophy, the philophon for the discipline of selenology.

Selenal - in Astronist Philosophy, relating to moons, or The Moon in particular.

Derivatives

Selenality

Selenally

Selenation - in Astronist Philosophy, particularly within Cosmic Alchemy, the fourth of The Eleven Cosmo-Alchemic Processes involving all alchemic practices and contemplations involving The Moon itself as an individual celestial, but also moons in general in The Cosmos.

Derivatives

Selenational

Selenationally

Selenology - a large discipline of study in Astronist Philosophy dealing with the structure, formation, naturity, classification, and categorisation of moons, as well as the moon's relationship with its planet.

Derivatives

Selenologist

Selenologic

Selenological

Selenologically

Selenym - a type of term relating to the name of a moon as appointed by an Astronist organisation.

Derivatives

Selenymic

Selenymity

Self-concerning - in Astronist Philosophy, to be concerned only with one's own issues, wants, and needs as a detriment to the issues, wants, and needs of humanity as a whole.

SelfAstronistisation - the process of Astronistisation in a personalised form that an individual thrusts upon themselves, but does not impose others.

SelfAstronistisationism - the belief that selfAstronistisation is the truest, most effective, and most widely practiced form of Astronistisation as opposed to more societal versions of Astronistisation.

Semantics - in an Astronist contextualisation, relating to the meanings of words in Astronist contexts, especially of such words that have different meanings in common usage.

SemiAstronistisation - the process of Astronistisation in a half-imposed form, or in a form that only half emulates Astronist methodology, ideology, and philosophy.

SemiAstronistisationism - the belief that semiAstronistisation is the most efficient and effective version of Astronistisation.

Semi-official - in an Astronist contextualisation, relating to a bill passed by Astronist Congress, but not yet implemented into The Grand Constitution.

Derivatives

Semi-officially
Semi-officiality

Semionic - in Astronist Onomatology, also known as hemionic, relating to a name where either its prefix, or its suffix are Astronist, with the non-Astronist side usually stemming from national and cultural origins.

Derivatives

Semionical
Semionically

Semiphilosophy - in Astronist Philosophy, a philosophy that is considered, academically and scholarly, to be half-complete, or still in development, which is often considered to be the state of all young philosophies by some scholars.

Derivatives

Semiphilosophical
Semiphilosophically
Semiphilosophicality

Semistrument - in Astronist Philosophy, as derived and inspired from a standard instrument and applied largely in the same way, yet is either only applicable in certain circumstances, or the popularity of its application is dramatically lower than that of a standard instrument.

Derivatives

Semistruments
Semistrumental
Semistrumentality
Semistrumentation

Sen - in Astronist Philosophy, the philophon for the discipline of sentientology.

Senary - in an Astronist contextualisation, relating to, or involving the Astronist character of Phoenix.

Derivatives

Senarity

Senate - in an Astronist contextualisation, relating representative, ambassadorial, and senatorial members present in any one Astronist congressional session.

Derivatives

Senative
Senatively

Senatulate - the building in which the diplomatic and political duties of a senator of The People's Constitutional Company of Jesse Millette are carried out, are lower in rank than embassies, and there are typically multiple senatulates in a nation's largest cities as distinct from embassies, of which they is only one in a nation.

Derivatives

Senatulates

Senegalese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Senegal.

Senial - in Astronist Philosophy, relating to the period in a celestial's development before it has fully developed, or is obscured from the standard version of that celestial category.

Derivatives

Seniality

Senior education - in Astronist Education, the range of educational services provided to people aged above sixty-five years of age in the Astronist education system, in participating phrontisteries.

Senses - in an Astronist contextualisation, relating to the concept of The Senses of The Company, exploring the five fundamental elements upon which The People's Constitutional Company of Jesse Millette flexes its operations, and will, and includes philosophy, culture, education, business, and politics.

Derivatives

Sensorium

Sensicality - in Astronist Philosophy, an instrument of study measuring the extent of common sense derived from a concept, or theory, as demonstrated by a series of logical decisions or conclusions.

Derivatives

Sensicalities

Sensory Philosophy - in Astronist Philosophy, a method of philosophical understanding manifested by a system of approaches based upon the five senses available to humans sound, vision, touch, taste, and smell as demonstrated by the practices of orchestration, visionation, contigation, tastation, and aromation respectively.

Sentieneity - in sentientology of Astronist Philosophy, the status of being sentient.

Sentiental - in Astronist Philosophy, relating to the fact, state, and characteristic of being, or maintaining sentience.

Derivatives

Sentientality

Sentientics - a major subdiscipline of sentientology within Astronist Philosophy dealing with the mapping of sentient life and the variations of sentient life on different planets, and in different star systems, sectors, and regions of the galaxy.

Derivatives

Sentienticist

Sentienticists

Sentienticistic

Sentientism - in sentientology of Astronist Philosophy, one of the Four Orientations of Sentientology characterised by a belief in all types of sentience living beyond The Earth on different ways, and also supports the notion of the Diversity of Sentience.

Derivatives

Sentientist

Sentientistic
Sentientistically

Sentientological Demographics - the branch of Philosophical Demography dealing with the measurement of a population according to their beliefs in sentient life beyond The Earth, and is typically segregated according to belief in sentient life and a disbelief in sentient life, or a stance of unknownness towards whether we can know sentient life exists.

Derivatives

Sentientological Demography
Sentientological Demographer

Sentientology - a major discipline of study in Astronist Philosophy dealing with the discussion of sentient life beyond The Earth and the various concepts and theories surrounding such a vast topic.

Derivatives

Sentientologist
Sentientologic
Sentientological
Sentientologically

Sentient Psychology - a subdiscipline of Spacial Psychology in Astronist Philosophy dealing with the minds of species other than humans, and their extraordinary functions in comparison to the human mind as a window into understanding the behaviours and mentalities of other species, a branch of which is Spacio-Sentient psychology.

Sentient Self-creation - see fabrism.

Sentiment - in an Astronist contextualisation, an opinion, or view on a topic which members of the Astronist Congress presume another member will have.

Sentranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by all discoveries of sentient life and the processes involved during which sentient life is found.

Derivatives

Sentranspirational
Sentranspirative
Sentranspiratively
Sentranspire
Sentranspired
Sentranspiring

Senyak - derived from the Armenian language, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Senyaks

Separatory - in Astronist Philosophy, relating to separation, either physically via celestial entities, or conceptually via ideas.

Sepia - in Cosmic Art, as a derivation of Astronist Art, a brown theme.

Derivatives

Sepian

Sepic

Seppatine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Seppatian

Septennial - in an Astronist contextualisation, relating to the frequency of The Constitutional Inquisition which, by constitutional law, is mandatory to take place every seven years, and in which the Constitutional Leader at the time is given a prolonged series of questionings from The Governing Council, The People's Astronist Congress, and by the words of The Grand Constitution itself asked by a constitutionist.

Derivatives

Septennially

Septenniality

Septiscence, The - in Astronist Music, the seventh musical piece of the amassory known as The Cosmicusy.

Septor - in Astronist Education, the deputy head teacher of a phrontistery, below on a drexel in the hierarchy, whose responsibilities consist of a mixture of teaching, representative, and administrative duties.

Derivatives

Septress

Septorship

Septresship

Septor

Septresses

Septorage

Septressage

Septodoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Cosmic Exploration within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Septodox

Septodoxic

Septodoxical

Septodoxically

Septology - seven related literary works of Astronist origination or theme.

Sequencing - the process that is part of the selection of mission patches and spacecraft emblems, in which all potential patches or emblems are laid out consecutively and a team of designers,

executives, Astronist symbologists, and insigniologists, discuss and eventually decide which patch or emblem is the most appropriate and which sends the correct message.

Sequency

- in omnidoxology, relating to the study and inferences derived from the order of the words of insentations within The Omnidoxy.
- in Astronist Philosophy, relating to, and measuring the sequences found in the formations of celestial entities, or the sequences of processes occurring in The Cosmos.

Derivatives

Sequencist

Sequencists

Sequacious - in an Astronist contextualisation, relating to a subsidiary of The People's Constitutional Company of Jesse Millette that is in constant need of management and guidance from the Company in order to survive.

SerboAstronistisation - the specific Astronistisation of Serbian society, either in a macro or micro form.

Derivatives

SerboAstronistisationism

Serbian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Serbia.

Serendipitine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fourth daughter of Lucien and Florentine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Serendipitianian

Serial - in an Astronist contextualisation, relating to an Astronist book that is part of a series, and is thus not standalone, or whose narrative is dependent upon other books in order to be completed.

Series - in an Astronist contextualisation, the informal term for The Original Jesse Millette Series.

Servancy - referring to the actions of a servant.

Serve - in an Astronist contextualisation, relating to the role of The Constitutional Leader towards The Grand Constitution itself, an obligation to protect, preserve, and progress The Grand Constitution in a way that does not compromise its principles.

Sēta - derived from the Latvian language and used in Latvian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Sētas

Setarism - in Astronist Philosophy, the comprehensive form of The Philosophy of Astronism including Iranian Astronism, Afghan Astronism, and all forms of The Philosophy present in Pakistan.

Derivatives

Setari

Setarist

Setarists

Setaric

Setaristic

Setgegch - the most common demonym for a follower of The Philosophy of Astronism in the Mongolian language.

Derivatives

Setgegchid

Seuta bondeu - in Astronist Rendition, the Korean name for the bracelet of Astronist philosophical adherence predominantly known as a starbond.

Seven Tenets - see Seven Tenets of Association.

Seven Tenets of Association - in Astronist Philosophy, an collective appellation for the seven core beliefs and principles of The Philosophy of Astronism, specifically denoting what it means to be an adherent of the philosophy, yet it is emphasised in The Omnidoxy that these tenets are not to be dogmatically followed as is the case within religions, yet they are to be respected and people should expect The Institution of The Philosophy of Astronism to constantly uphold and expound these tenets.

Severalty - in an Astronist contextualisation, relating to the separation of the roles of Brandon Taylorian specifically within The People's Constitutional Company of Jesse Millette, especially the role of Chairman and Constitutional Leader.

Seychellois Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Seychelles.
- the denomination of The Philosophy of Astronism that is most widely adhered to in the Seychelles.

Shaareerik - The School of Physicality in Astration as known in the Hindi language.

Shape - in an Astronist contextualisation, to change a subsidiary, or a business project so as to suit better the vision of The People's Constitutional Company of Jesse Millette.

Shaping - in Astronist Ornamentation, relating to the shape of the perimeter of the entire ornament, typically square or rectangularly shaped.

Shamanist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Shamanist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Shāngdiàn - in Mandarin Chinese, the term for any kind of shop owned or managed by The People's Constitutional Company of Jesse Millette.

Shàngsù - in Mandarin Chinese, the term given for formal appeals made by, or made towards The People's Constitutional Company of Jesse Millette.

Shapings - in Astronist Philosophy, collectively relating to the shapes of different celestial entities, or the different shapes of a celestial entity.

Sharika - in Arabic, the colloquial term used for The People's Constitutional Company of Jesse Millette.

Sharikat Fareia - in Arabic, the term given to describe a subsidiary of The People's Constitutional Company of Jesse Millette.

Shèhuì - in Mandarin Chinese, the term given for society in relation to Astronist philosophy and its applications on society.

Shēngmíng - in Mandarin Chinese, the term given for any official statement given by The People's Constitutional Company of Jesse Millette.

Shēngyù - in Mandarin Chinese, the term given for the concept of fame, and typically relates to the immense fame of The Five Astronist Characters.

Shénhuàxué - in Mandarin Chinese, the term given for Astronist Mythology.

Shénmì xiǎoshuō - in Mandarin Chinese, the term given for a mystery novel including Jesse Millette, or another Astronist character.

Shíhòu - in Mandarin Chinese, the term given for the concept of time.

Shìjiè - in Mandarin Chinese, the term given for the Astronist World, or the parts of society in alignment with Astronist philosophy.

Shìjièguān - in Mandarin Chinese, the term given for the Astronist worldview, or the concept of the worldview more generally, and may also relate to the world prophesied in the Astronist futureview.

Shintoist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Shintoist thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Shíshàng - in Mandarin Chinese, the term given for the fashion business of The People's Constitutional Company of Jesse Millette.

Shisōka - the most common demonym for a follower of The Philosophy of Astronism in the Japanese language.

Derivatives

Shisōkas

Shíyì - in Mandarin Chinese, the term given for the word, billion.

Shooting Star Day - in The Grand Astronist Calendar, the Astronist equivalent to The Day of the Dead celebrated in European and Latin American countries, a special day celebrating and commemorating those whom have died, which children are told that they have gone to the stars, and if they see a shooting star, then that is a sign that those whom have passed are watching of us. This day is characterised by private reflections and remembrances, as well as special astronomy events, children's astronomy activities with shooting star themes, and people decorate their houses with that which is known in Astronist Rendition as a tristar. This always takes place on 83rd Zaarine, which translates to the 1st February in the Gregorian calendar.

Shortlived - in Astronist Philosophy, that which is short in length, and timespan relative to cosmic time.

Shōucáng - in Mandarin Chinese, the term for Astronist books and texts when described collectively.

Shǒudū - in Mandarin Chinese, the term given for a city considered to be a large Astronist stronghold, and translates to, capital.

Shtern hoyz - derived from the Yiddish language and used in Yiddish-speaking denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Shtern heyzer

Shūjià - in Mandarin Chinese, the term given for bookshops that stock Astronist books.

SiamoAstronistisation - the specific Astronistisation of Thai society, either in a macro or micro form.

Derivatives

SiamoAstronistisationism

Siblingry - in Astronist Philosophy, both the role of being a sibling, and building an enterprise around oneself and one's siblings.

Sicilia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the eighth daughter of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Sicilian

Sideareal - in Astronist Philosophy, relating contemplations within the discipline of heliology that focus on the most distant of stars.

Derivatives

Sideareality
Sidearealism

Sidewalk astronomy - see recreational astronomy.

Sifara - in Arabic, the term given for an embassy, especially one representing The People's Constitutional Company of Jesse Millette in an Arabic-speaking nation.

Sierra Leonean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Sierra Leone.
- the denomination of The Philosophy of Astronism that is most predominantly followed in Sierra Leone, and is one of the most unique forms of Astronism in West Africa alongside Liberian Astronism.

Sigiology - a branch of study in Astronology dealing with the critical discussion and analysis of Astronist sigils, usually in the form of critical essays.

Derivatives

Sigiologist
Sigiological
Sigiologically
Sigiologic

Signation - in Constitutional Terminology, the use of signs, symbols, and other forms of differentiation in order to direct readers to a particular destination, or interpretation.

Signature - in an Astronist contextualisation, relating to the use of Brandon Taylorian's signature as a brand on all Astronist books, or more relate to the use of an Astronist character's signature as a brand.

Derivatives

Signatural
Signaturally

Signer - in an Astronist contextualisation, a Chairman, Vice Chairman, or another executive within The People's Constitutional Company of Jesse Millette who is obligated to sign The Grand Constitution to show their allegiance to it.

Signia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Jopten, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Signian

Significancies - in Astronist Philosophy, a multitude of significant elements of something.

Significism - in contrast with Insignificism, the school of thought in The Philosophy of Astronism which focuses on anthropocentric ideas as opposed to cosmocentric ideas, and typically

demonstrates the Astronist characters as symbols of humanity and represents them as the centrality in art, and in literature, especially when contrasted with The Cosmos representing the in centrality.

Derivatives

Significist

Significistic

Signology - The specific study of Astronist characters by the directions they face, the signs they make and the expressions they exert throughout Astronist visual arts in order to uncover further understandings.

Signpost - in Astronist Propaganda, the central figure or point of interest in the propaganda piece, most typically is one of The Five Astronist Characters.

Sijīā Zhēntàn - in Mandarin Chinese, the term given for Jesse Millette in the role of private detective.

Sikh Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Sikh thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Silsila - in Arabic, the term given for a series, especially a colloquial term for The Original Jesse Millette Series.

Simplemost - in Astronist Philosophy, of a concept, or celestial, that which consists of the least amount of complexity.

Simulative Existence - see False Reality.

Simulative World - see False Reality.

Sinaea - in Arabic, the term given for industry, especially one in which The People's Constitutional Company of Jesse Millette operates.

Singaporean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Singapore.
- the denomination of The Philosophy of Astronism that is most widely followed in Singapore.

Singlemost - in Astronist Philosophy and omnidoxyology, a commonly used adjective used in The Omnidoxy relating to that which is primary in relevance, especially used in comparisons.

Single-nation Form - a term used to describe a version of The Philosophy of Astronism that is overwhelmingly used in just one country, and sees little adherence outside that country, typically due to the intertwinement of that denomination with the country in which it is prevalent.

Singularity of Cosmos - in introspectics of Astronist Philosophy, the appellation for the concept that The Cosmos is a singularity in and of itself; a well ordered singular whole composed of composite parts as it is described in The Omnidoxy.

Singuletics - a major subdiscipline of obliviology within Astronist Philosophy dealing with the philosophy of singularities, their naturity, purpose, and the inferences that can be made towards its influence on cosmogony.

Derivatives

Singuleticist

Singuleticists

Singuletist

Singuletical

Singuletically

Singuletic

Sinistral - in Astronist Ornamentation, the left side of the perimeter of an ornament.

Sinistralised - in Astronist Music, of a piano piece, distinctly dominated and lead by movements in the left hand.

Derivatives

Sinistralisation

Sinistralism - another term for *Sinistral Millë*.

Sinistral Millë - in Millë'ism, one part of the binary concept that there exists both life and death, or more broadly existence and non-existence, and specifically relates to the side of death and non-existence, in direct opposition to life, and existence.

Sinistral Pole - in kosmetrics of Astronist Philosophy, the appellation for one of the two Galactic Poles, specifically relating to the left extremity of a galaxy rather than the right extremity which is appellated as the Dextral Pole.

SinoAstronistisation - the specific Astronistisation of Chinese society, either in a macro or micro form.

Derivatives

SinoAstronistisationism

Sinnort - in Cosmic Art, as a derivation of Astronist Art, the left side of a cosmic art piece.

Derivatives

Sinnortial

Sinnortially

Sinnortic

Sin Thang Pnaia - The School of Intellectuality in Astration as known in the Laotian language.

Sira - in Arabic, the term given to describe a biography, especially relating in some way to an Astronist person, character, or some who works at The People's Constitutional Company of Jesse Millette.

Sister Book - a type of book which is dependent on just one other book for the resolution of its narrative, or the conclusion of its purpose, point, or meaning.

Sister Company - in an Astronist contextualisation, relating to a subsidiary from the viewpoint of another subsidiary, both of which are part of The People's Constitutional Company of Jesse Millette.

Sisterhood - in an Astronist contextualisation, relating to the representation of the three main female Astronist characters, Ellena, Zara, and Harriet at any one time.

Sister Philosophy - a philosophy which is closely connected to, or shares an origin or similarities with another philosophy, but is still distinct in its own right, such as the relationship between Astronism, and Astronarianism, and Millé'ism, or may relate to one or more subphilosophies associated with the same Root Philosophy.

Sitora - derived from the Tajik language and used in Tajik denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Sitoras

Situation - in Astronist Civicology, the term used to describe the general geography and geology of the surrounding landscape of a particular development, and typically includes, at the most basic level, the height of the development and its surroundings from sea level, and the types of terrain most common in and around the area.

Sīxiǎng - in Mandarin Chinese, the term given for the concept of thought, particularly Astronist Thought.

Sīxiǎngjiā - the most common demonym for a follower of The Philosophy of Astronism in the Chinese language.

Derivatives

Sīxiǎngjiās

Slavery - in an Astronist contextualisation, relating to the mission of The People's Constitutional Company of Jesse Millette to the eradication of slavery on The Earth.

Slavic Ellena - the depiction of the Astronist character of Ellena that is most often portrayed for Eastern European and Russian audiences.

Slavic Harriet - the depiction of the Astronist character of Harriet that is most often portrayed for Eastern European and Russian audiences.

Slavic Jesse - the depiction of the Astronist character of Jesse that is most often portrayed for Eastern European and Russian audiences.

Slavic Oliver - the depiction of the Astronist character of Oliver that is most often portrayed for Eastern European and Russian audiences.

Slavic Zara - the depiction of the Astronist character of Zara that is most often portrayed for Eastern European and Russian audiences.

Sleeping Company - in an Astronist contextualisation, relating to a subsidiary, or brand of The People's Constitutional Company of Jesse Millette that is still operative, but has not released any new products in the last two years.

Slogan

- in Astronist Propaganda, the use of words, or phrases on the propaganda piece itself in order to clarify the message of the piece, and is distinct from the captionisation.
- in an Astronist contextualisation, relating to the official slogan of The People's Constitutional Company of Jesse Millette, "For the betterment of peoples".

Slovak Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Slovak Republic.

Slovenian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Slovenia.

SlovenoAstronistisation - the specific Astronistisation of Slovenian society, either in a macro or micro form.

Derivatives

SlovenoAstronistisationism

Slovenské Osvietenie - the root term for Slovakian Astronism.

Slovensko Razsvetljenstvo - the root term for Slovenian Astronism.

-smo - in Astronist Onomatology, a suffix used for Astronist names.

Snell Roundhand - in Constitutional Terminology, the official font used for The Grand Constitution.

Sobremment - in Astronist Philosophy, the personal choice of a philosopher to live humbly and simply with very little material possessions, and is certainly that is not encouraged by The Institution of The Philosophy of Astronism, and neither is it proclaimed to make one a better philosopher by them doing so.

Sobriety - in an Astronist contextualisation, relating to the constant state in which the Astronist characters are represented as sober, and is thus aligned with constitutional representative law over the Astronist characters.

Sochane Vaala - the most common demonym for a follower of The Philosophy of Astronism in the Hindi language.

Derivatives

Vicharakon

Social Order - an Astronist Subject dealing with the study of general social order and involves the structures of society, social authority, and the interactions of people in a society that form its order.

Sociascence - in Astronist Philosophy, as distinguished from logiscence and poetiscence, the type of writing style within The Twelve Disquisitions that is most associated with topics relating to Astronarianism and is characterised by a focus on society, the practical application of Astronist Philosophy in society, as well as any discussions of Astronarianism as a political, economic, and social philosophical branch of Astronist Philosophy.

Derivatives

Sociascent

Sociascently

Sociascences

Sociascencity

Sociascenic

Sociascenical

Sociascenically

Societal Constructionism - in Astronist Mysticism, the nature of cosmic mystical experience must be tailored to the particular societal, cultural, and theological issues, circumstances, and situations of the time and place in which an individual, or group resides.

Societies - in an Astronist contextualisation, collectively relating to the various fan societies that have formed which are typically dedicated to the entirety of Millettaria, or to a certain aspect or element of it, such as to a particular Astronist character, or book.

Sociocentric - in Astronist Philosophy, of a philosophy, or philosophical school, particularly focused on the functions of society, or the social aspects of the philosophy.

Derivatives

Sociocentricity

Sociocentrically

Sociomethodology - an Astronist Subject dealing with the study of the methods used in the demographic calculation of social measures, features, and systems.

Derivatives

Sociomethodologic

Sociomethodological

Sociomethodologically

Sociomethodologist

SocioAstronistisation - the process of Astronistisation in societies, as opposed to individuals, companies, and entire nations.

Derivatives

SocioAstronistisationism

Soffitation - in Astronist Ornamentation, the patterns created on the soffit of a structure, especially a column, colonette, and cozonette.

Softa - in an Astronist contextualisation, the term for a muslim student holding their studies in an Astronist phrontistery, especially a muslim student learning philosophy.

-sol - in Astronist Onomatology, a suffix used for Astronist names, in reference to stars and solarly.

Sol- - in Astronist Onomatology, a prefix used for Astronist names, in reference to stars and solarly.

Sol - in Astronist Philosophy, the philophon for the discipline of solarology.

Solaration

- in Astronist Philosophy, particularly within Cosmic Alchemy, the fifth of The Eleven Cosmo-Alchemic Processes pertaining to practices, theories, and chemical processes associated with and involving The Solar System particularly, but also star systems in a more general sense.
- in Astronist Ornamentation, the depiction of The Sun.

Derivatives

Solarational

Solarationally

Solarative

Solaratively

Solarativity

Solarine - in Astronist Ornamentation, the specific depiction of The Solar System, or another planetary system with a centralised star.

Solarism - a branch of knowledge in The Philosophy of Astronism concerning the study and centrality of The Sun in relation to the life on The Earth, and typically ascribes Divine attributes to The Sun.

Derivatives

Solarist

Solaric

Solarical

Solarically

Solarian

Solarity - in Astronist Philosophy, an instrument of study relating to the functionalities, naturity, appearnaces, and characteristics of stars, but may focus specifically on contemplations of The Sun itself.

Derivatives

Solarities

Solarium - in Astronist Architecture, and may also be part of gardenry, an area, typically terrace, or balcony, in an Astronist building that is purposefully constructed to be exposed to sunlight, and the same in the context of a garden.

Derivatives

Solariums

Solar Mergenics - in Astronist Philosophy, a branch of mergenics dealing with the instances and processes in which stars merge together.

Solarology - a large discipline of study in Astronist Philosophy dealing with the formation, structure, and subsequences of The Sun, and its philosophical positions, and roles in The Cosmos.

Derivatives

Solarologist
Solarologic
Solarological
Solarologically

Solar Parallax - in parallaxics of Astronist Philosophy, one of the five types of parallax to be found involving stars.

Solar Seasons - in Astronist Philosophy, particularly within seasonology, the seasons of formation associated with stars, as derived from the Formational Seasons.

Sole - in an Astronist contextualisation, another term for the foundations, or the fundamental elements of The People's Constitutional Company of Jesse Millette.

Sole authorship - in centralitology, the fact holding that Brandon Taylorian was the only author of The Grand Centrality, as well as The Omnidoxo within it, and therefore The Grand Centrality is a monauthorial document.

Solemniter - a person that has been an adherent of The Philosophy of Astronism for more than eight years.

Derivatives

Solemnitress
Solemnitarian

Solial - in Astronist Philosophy, relating to stars, pulsars, or other forms of stellar celestials.

Solial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families including all types of stars, and stellar formations, the familiarch of which is a general star.

Solidity - in structurology of Astronist Philosophy, the measurement and contemplation of the state of matter of solid.

Derivatives

Solidities

Solitary Cosmos - The Cosmos as an entity of singularity.

Solitocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented in solitary formation in The Cosmos, especially in Astronist Art.

Solitology - a branch of Formationism, the representation of an Astronist character in a solitary form.

Derivatives

Solitological
Solitologic

Sologue - in an Astronist contextualisation, in an Astronist narrative, especially referenced in literary theory, a dialogue including just one of The Five Astronist Characters talking to themselves.

Derivatives

Sologued

Sologuing

Solomon Island Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Solomon Islands.
- the denomination of The Philosophy of Astronism that is most predominantly followed in the Solomon Islands.

Solontèna - derived from the Malagasy language, a term relating to a representative of The People's Constitutional Company of Jesse Millette in the context of foreign relations and diplomacy, and is one rank below the ambassador.

Solsticism - a branch of knowledge in The Philosophy of Astronism concerning the study of the solstices on The Earth, and on other planets, and moons, and holds higher reverence of solstices due to their purely cosmical origin.

Derivatives

Solsticist

Solstic

Solsticistical

Solsticistically

Somali Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Federal Republic of Somalia.

Somatic - in Astronist Philosophy, relating to physical response to a stimulus rather than mental, especially in the context of a philosophical debate, during which one may attempt to suppress their physical reactions so as not to seem weak or to become undermined by them.

Derivatives

Somaticity

Somaticities

Somatical

Somatically

Somaticism

Somaticist

Somnium - a state of philosophical daydream in which one experiences a deep, uncontrollable thought and contemplation about a philosophical concept.

Son - in an Astronist contextualisation, relating to the father and son relationship between the Astronist characters of Jesse and Phoenix, or between Jesse and his father, Richard.

Derivatives

Sonship

Sonia - derived from the Malagasy language, a term relating to the brand of Brandon Taylorian®, or Brandon Taylorian's signature.

Son of the manifestor - in Taylorianology, the exact meaning of the etymology of the surname, Taylorian in Astronist etymology.

Soomaali Nuurin - the root term for Somali Astronism.

Sophian - also termed as a Sophist, the individual responsible for the maintenance, protection, and management of an Astronist philosophical building.

Derivatives

Sophist

Sophistic

Sophistically

Sophianic

Sophianically

Sophise - in Astronist Philosophy, an alternative term for Millettisation, to make Astronist or sophic in character, especially when used in conjunction to sophism.

Derivatives

Sophising

Sophiser

Sophised

Sophisation

Sophisational

Sophisationally

Sophism - in Astronist Philosophy, one of the two primary alternative terms for The Philosophy of Astronism that is used in a specific set of circumstances depending upon one's approach to Astronist Philosophy, namely identified by the notion that Astronist Philosophy represents a resurgence of philosophical thought and the centrality of philosophy in life due to reascensionism. Sophism is therefore used as a term to make a distinct connection to Astronist Philosophy and wider philosophy in general, as well as past forms of philosophy. Followers of The Philosophy of Astronism therefore use this term to demonstrate the contributions and developments of Astronist Philosophy to philosophy in general.

Derivatives

Sopharian

Sopharianism

Sophic

Sophical

Sophically

Sophicism

Sophicist

Sophicistic

Sophistication - in Astronist Philosophy, the quality and ability of knowingly and successfully arguing for one's opinions in a way that is backed up by either logic, rationality, belief, knowledge, experience, and imagination, and is considered to be the hallmark of the greatest of philosopher in the Astronist Tradition.

Derivatives

Sophisticative
Sophisticatively
Sophisticational
Sophisticationally

Sophobia - dislike of or prejudice against Astronism (Sophism), Astronist Culture or sophists/sophians, especially as a political or ideological force. See Millettophobia, astronophobia, and kosmaphobia.

Derivatives

Sophobe
Sophobes
Sophobic

Sophodemiology - also known as Philosophical Demography, or Philosophical Demographics, the study and analysis of the distribution and determinants of philosophical alignments and associations in defined populations, typically by characteristics such as class, race, or gender, or by geographic locations such as cities, counties, countries, or even continents.

Derivatives

Sophodemiologist
Sophodemiologic
Sophodemiological
Sophodemiologically

Sophology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of wisdom, and the surrounding concepts and theories.

Derivatives

Sophologist
Sophologic
Sophological
Sophologically

Sophry - in Astronist Philosophy, sophists considered collectively. See also kosmry and astry.

Derivatives

Sophries

Sororal - in an Astronist contextualisation, relating to the representation of two or more female Astronist characters as being sisters.

Derivatives

Sororally
Sororality

South - in an Astronist contextualisation, relating to the operations and activities of The People's Constitutional Company of Jesse Millette conducted below the equator of The Earth.

Derivatives

Southernmost
Southern
Southbound

South African Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of South Africa.

South Asian Astronism - the schools, branches, and denominations of The Philosophy of Astronism that are most predominantly found and adhered to in South Asia, and includes Afghanistan, Pakistan, India, Nepal, Bhutan, Bangladesh, Sri Lanka, and the Maldives. The largest forms of Astronism in this region include the culmination of the Indian forms, the culmination of the Pakistani forms, as well as Jbālānaism in Bangladesh and India, Jyōti'ism in Nepal, Afghan Astronism, and Dæ'numaism in Sri Lanka.

Southern Astrozy - in Astronist Philosophy, the name given to the four day long Starlight Festival held in the southern hemisphere on 20th to the 23rd June annually, another name for which is Kintana.

Southern Qǐshì - the second largest denomination of Chinese Astronism, most commonly found in the southern regions of Yunnan, Guangxi, and Hainan in China.

South Ossetian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Tskhinvali District.
- the denomination of The Philosophy of Astronism that is most widely followed in the region of South Ossetia.

South Sudanese Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of South Sudan.
- the denomination of The Philosophy of Astronism that is most predominantly adhered to in South Sudan, by the South Sudanese people, with the main goal of unifying the diverse ethnic groups under one philosophical worldview.

Souvenir - in an Astronist contextualisation, relating to the various souvenirs collected by the Astronist character of Jesse throughout his adventures, especially when referring to those souvenirs collected in The Original Jesse Millette Series.

Souverainement - in Astronist Philosophy, the action of going to a leading philosopher in the field of a particular thought school, or discipline about a philosophical dispute, or a paradox in the hope that the philosopher may be able to assist.

Sovereign Planet - an entire planet, or the majority of a planet over which some political organisation, or group declares their sovereignty.

Sovereign Space - a region of space that is declared sovereign to some political organisation, or group of people.

Sovereign System - another term for Sovereign Planet.

Sovereign Territory - another term for Sovereign Space.

Sovereignty - in an Astronist contextualisation, collectively relating to the fundamental elements of The People's Constitutional Company of Jesse Millette which the Company itself considers to make it sovereign, such as being founded on its own newfound philosophy, and The Grand Constitution, amongst other items, which are referred to as the Company's sovereignties.

Derivatives

Sovereignties

Space Age - in an Astronist contextualisation, relating to the Astronist Space Age.

Spacebow - a giant arch in the sky created by the residue of a rocket engine after its lift off, which is considered to be a subject of cosmic devotion in the Astronist Tradition.

Derivatives

Spacebows

Space Colony Planning - the design, attribution, and subsequent construction of a space colony.

Spacecraft Emblem - the various emblems associated with specific spacecraft used and owned by PUESEC.

Space Culture - referring to the widespread interest and investment inspired by The People's Constitutional Company of Jesse Millette in space exploration and spatial technological advancements.

Spaceflight Preparation - in Spacial Psychology of Astronist Philosophy, the appellation for the tests under which one may go in order to measure their mental ability, sanity, awareness, and general suitability for spacefaring.

Spacelane - in spaciology, a regulated path or course used by spacecraft, considered to be the safest routes for spacefaring voyages.

Space Propaganda - in Astronist Propaganda, the specific style of propaganda that is most typically characterised by a space background, or includes imagery of space technology, space symbols, and other cosmical inspirations.

Spacer - in spaciology, an individual that regularly pilots spacecraft, either for commercial reasons, as part of their employment, or for leisure.

Derivatives

Spacers

Spacerhood

Space Renaissance International - a non-governmental organisation dedicated to invoking the Space Renaissance movement, the philosophy of which is known as astronautic humanism, or astrohumanism; the advancement of humanity's economic, political, and societal circumstances, as well as the enlightenment of humanity's philosophy, worldview, perception, and culture through the exploration, and civilisation of space and planets other than The Earth. Principally, though there are several diverging concepts and theories, the Space Renaissance movement that Space Renaissance International is committed to furthering, is largely in alignment and complimentary to Astronist

Philosophy and Worldview. Thus, The Institution of The Philosophy of Astronism extends a proposal of the establishment of formal diplomatic and parenic relations with the Space Renaissance International in *The Astronist Foreign Relations Methodology* due to the similarity in principle of The Institution and said organisation.

Space Renaissance movement - a term that is associated with the non-governmental organisation, Space Renaissance International, the group leading and expounding the philosophical movement towards the general expansion of space economics, the involvement of space in human culture, the expansion of humanity's perception of The Earth and space, and warns of the drastically foreboding consequences of humanity's continued ignorance of space and its opportunities. The movement is closely associated with that of Astronist Philosophy, and although Astronist Philosophy establishes itself as a separate movement, it is considered that the Space Renaissance movement is the precursor to the Astronist philosophical tradition, though it is staunchly maintained that the Space Renaissance idea and movement had no influence over the Astronist philosophical tradition. Although the two movements agree on the overarching issues of space and humanity's future in space, as well as the role of philosophy, astronomy, and education, the Astronist philosophical tradition establishes a much wider academic and philosophical basis with Cosmic Philosophy and a plethora of other Astronist philosophical disciplines, while the Space Renaissance movement largely focuses on the practical implications, consequences, and possibilities of human space travel and extraterrestrial civilisations.

Spacial

- relating to the activities, occurrences and territories of space or planetary bodies.
- relating to subjects of a spacial setting that focus themselves on a variety of natures, such as business, finance, agriculture, commerce, technology, geology, manufacturing, and management.

Derivatives

Spacially

Spaciality

Spacialism

Spacial Accounting - an Astronist Subject dealing with the study of the methodologies and practices of accounting on different planets other than The Earth.

Spacial Aerospace - an Astronist Subject dealing with the technologies and industries relating to space travel, and the various usages of space ships and space travel.

Spacial Agriculture - an Astronist Subject dealing with the practice of agriculture and the agricultural industry as a whole on different planets.

Spacial Alcoholism - an Astronist Subject dealing with the abuse and prevalence of alcohol in places offearth, and its various consequences.

Spacial Art - an art movement within Astronist Art that is characterised by its depiction of humanity's exploration, colonisation, and general wonderment of space, and may also depict human civilisations on other planets, and on spacecraft, and traditionally depicts The Five Astronist Characters.

Derivatives

Spacialist

Spacialistic
Spacialistically

Spacial Banking - an Astronist Subject dealing with the practices and methodologies and system of banking on planets, celestial bodies, and space stations, other than on The Earth.

Spacial Botany - an Astronist Subject dealing with the in-depth study of physiology, structure, ecology, distribution, classification, and the economic value of the plants of a planet.

Spacial Business - an Astronist Subject dealing with the general study of business and business conduct, practice, operation, and regulation beyond The Earth on other planetary bodies and space stations.

Spacial Business Ethics - an Astronist Subject dealing with the ethical stances on business conduct and operation held by various non-Earth philosophies and governments.

Spacial Cartography - in cosmotopography of Astronist Philosophy, also known as spaciocartography, a major discipline of study dealing with the systemic mapping of space, phenomena in space, and all the progenies of The Cosmos, either collectively, or individually.

Derivatives

Spaciocartography
Spaciocartographer
Spaciocartographers
Spaciocartographic
Spaciocartographical
Spaciocartographically

Spacial Commerce - an Astronist Subject dealing with the study of the overall interactions between people socially, economically, and otherwise when they are offearth.

Spacial Computer Graphics - an Astronist Subject dealing with the practice of creating digital graphics that show a number of complex star systems and which a navigator may use in order to reach different stars and planetary systems.

Spacial Computer Networks & Systems - an Astronist Subject dealing with the study, construction, and development of a computer network to be used offearth during space travel, and on other planets, and may also involve the study of computer systems on other planets.

Spacial Crystallography - an Astronist Subject as part of prospection that deals with the studying, finding, and excavating of crystals and other precious stones and gems from planets and celestial bodies other than The Earth, and also involves the recording of one's discoveries.

Spacial Data Storage - an Astronist Subject dealing with the storage of large amounts of data, especially aboard spacecraft, but may also involve the study of the data storage methods and techniques developed by other civilisations on different planets.

Spacial Dentistry - an Astronist Subject, and is a branch of dentistry, dealing with the study of the affects of being in space or on another planet to one's teeth.

Spacial Domestic Economics - an Astronist Subject dealing with the study of the economy of the home and domestic life on planets, celestial bodies, and space stations other than on The Earth itself, and compares the differences between the various domestic economies.

Spacial Drug Abuse - an Astronist Subject dealing with the abuse and prevalence of drugs in places offearth, and its various consequences.

Spacial/Space Economics - the branch of knowledge concerned with the production, consumption, and transfer of wealth beyond Earth.

Derivatives

Spacioeconomical

Spacioeconomic

Spacial Engineering - an Astronist Subject dealing with the designing, building, and usage of engines, machines, and structures specifically tailored for use in space and on environmentally diverse worlds.

Spacial Engineering Materials - an Astronist Subject dealing with the finding, resourcing, and recording of the properties of materials used in Spacial Engineering.

Spacial Etiquette & Social Behaviour - an Astronist Subject dealing with the various etiquettes and traditional social behaviours of a society and civilisation on a different planet, and the various comparisons to human etiquette and accepted social behaviours.

Spacial Eventing - an Astronist Subject dealing with the organisation, planning, creating, and executing of an event anywhere offearth.

Spacial Finance - an Astronist Subject dealing with the study of the financial methodologies and systems of the governments and companies of different planets other than on The Earth.

Spacial Geology - an Astronist Subject dealing with the study of physical structures and substances of a particular planet.

Spacial Geriatrics - an Astronist Subject dealing with the medical study of elderly people across different societies across different planets.

Spacial Hazard & Emergency Management - an Astronist Subject dealing with the various processes and procedures involved with the management of hazards and emergencies and the comparison of these processes and procedures between different governments of planets.

Spacial Home & House Planning - an Astronist Subject dealing with the planning of individual houses both exteriorly and interiorly on different planets with various different usages and features.

Spacial Homelessness - an Astronist Subject dealing with people are homeless, typically with only a spacecraft to their name, or how homeless people are treated in civilisations and societies in different planets.

Spacial Homeopathy - an Astronist Subject dealing with the study and practice of homeopathic systems of medicinal treatment on planets and celestial bodies other than on The Earth.

Spacial Horticulture - an Astronist Subject dealing with the study of garden cultivation and management on different planets, celestial bodies, and space stations.

Spacial Humanology - the scientific study of the ideas and theories forming the role of human society in space and how this connects to Astronist ideology, theology, and philosophy.

Spacial Human Resources - an Astronist Subject dealing with the study of the way in which human resources are treated in companies on different planets, celestial bodies, and space stations.

Spacial Hydrology - an Astronist Subject dealing with the study of the properties of water masses on a planet, especially in relation to the planet's landmass.

Spacial Information Systems - an Astronist Subject dealing with the study of the information systems utilised by various organisations on different planets other than The Earth itself.

Spacial Jurisprudence - the legal system, theory, and philosophy underpinning the legalities of space.

Spacial Labour & Welfare Law - an Astronist Subject dealing with the study of law in relation to labour and welfare of a government on a particular planet.

Spacial Livelihood - an Astronist Subject dealing with the study of the ways in which individuals make their incomes sufficient enough to support a certain lifestyle, especially of individuals on different planets, space stations, or celestial bodies.

Spacial Manufacturing - an Astronist Subject dealing with the study of the manufacturing industry of a particular planet, space station, or celestial body.

Spacial Mechanics - an Astronist Subject dealing with the industry of mechanics on planets other than The Earth.

Spacial Metallurgy - an Astronist Subject dealing with the discovery, resourcing, and recording of metals on a particular planet, or celestial body.

Spacial Minerals - an Astronist Subject dealing with the discovery, resourcing, and recording of minerals on a particular planet, or celestial body.

Spacial Mining - an Astronist Subject dealing with the industry, concepts, and philosophies of mining on a particular planet.

Spacial Nursing - an Astronist Subject dealing with the nursing industry, profession, and services on a particular planet, especially in comparison to those on another planet.

Spacial Obstetrics - an Astronist Subject dealing with the medical study of childbirth and midwifery across different societies on different planets.

Spacial Packaging - an Astronist Subject dealing with the industry of packaging products, and traded goods, especially for long haul spacial transportation between planets, or between two other celestial bodies.

Spacial Paediatrics - an Astronist Subject dealing with the medical study of young people across different societies across different planets.

Spacial Pharmacology - an Astronist Subject dealing with the study of uses, effects, and modes of action of drugs on different planets in different cultures.

Spacial Phenomena - an Astronist Subject dealing with the study of rarely occurring events that may only occur beyond The Earth.

Spacial Politics - an Astronist Subject dealing with the overall study of the politics of a particular government of a planet, or the entirety of the political landscape of a planet, or some other celestial body, or space station.

Spacial Prehistoric Studies - an Astronist Subject dealing with the study of a planet's or celestial's entities prehistoric period, other than The Earth itself.

Spacial Production - an Astronist Subject dealing with the production of goods on a particular planet, or celestial body, under a governmental authority, and includes the subsequent concepts, ethics, and methodologies involved.

Spacial Project Management - an Astronist Subject dealing with the study of the management of some business project taking place on a planet, celestial body, or space station beyond The Earth.

Spacial Psychology - a discipline of study in Astronist Philosophy dealing with the realities of how space travel, living in space, experiencing space, living on worlds or celestials other than The Earth will effect one's mentality and the wider psychology of humanity as a whole.

Derivatives

Spacio-psychologic
Spacio-psychological
Spacio-psychologically
Spacio-psychologist

Spacial Realism - an art movement within Astronist Art, and as a derivation of Spacial Art, characterised by its depiction of space colonisation, exploration, education, and wonderment through a Realist style foundation, and traditionally depicts The Five Astronist Characters.

Derivatives

Spacio-Realist
Spacio-Realistic
Spacio-Realistically

Spacial Sciences - an Astronist Subject dealing with the overall study of the sciences of a planet or celestial body other than The Earth, and is typically used an umbrella term for a large range of other scientific topics.

Spacial Surgery - an Astronist Subject dealing with the conduct of surgery in any form in a particular planet, celestial body, or space station, just not on The Earth itself, and may involve the comparison of surgical procedures between planets.

Spacial Teaching & Professorship - an Astronist Subject dealing with the different methodologies and approach to pedagogies and the training of teachers and professors in different education systems of planets other than The Earth itself.

Spacial Training - an Astronist Subject dealing with the different methodologies of training for various roles in different planets other than The Earth itself, especially in comparison to the training methodologies used on The Earth.

Spacial Ventilation - an Astronist Subject dealing with the provision of fresh air to a building, room, or spacecraft, and involves the subsequent training and studying for this.

Spacio- - the prefix relating to space, spacecraft technology, and space exploration.

Spacio-abasia - in Spacial Psychology of Astronist Philosophy, relating to the inability to walk in space and the inability to walk due to the effects of being aboard of spacecraft for a long period.

Spacio-atrophy - in Spacial Psychology of Astronist Philosophy, one of the most impacts of spacefaring involving the wasting away of an organic product such as muscle or bone.

Spaciocentric - in Astronist Philosophy, policies, methods, and outlooks oriented on the idea that outer space is a resource that is central to the future of human civilisation and survival. In a philosophical sense, relating to the notion that space, or The Cosmos, deserves to be given a central role in human society and mentality, and in this sense, is synonymous with the main element of The Philosophy of Astronism known as cosmocentricity.

Derivatives

Spaciocentric

Spaciocentrically

Spaciocentricity

Spaciocentrism - in Astronist Philosophy, the notion that space is the most important resource for humanity to enknowledge, understand, and use to help expand its civilisation and survival in addition to the idea that space-related industries and companies must be given forefront power, funding, and attention from the media, the government, and public institutions.

Derivatives

Spaciocentrist

Spaciocentricistic

Spaciocentricism

Spaciocentricist

Spaciocentricistic

Spacio-Cosmism - the branch of Cosmism dealing with spacecraft emblems.

Spacioeconomics - an Astronist Subject dealing with the overall study of the various economies of different planets, celestial bodies, and space stations.

Derivatives

Spacioeconomist

Spaciology - a subject of Astronist origin encompassing all the concepts, methods, objects, conducts, organisations and philosophies associated with spacefaring.

Derivatives

Spaciologist

Spaciologists

Spaciologic

Spaciological

Spaciologically

Spacio-physician - in Spacial Psychology of Astronist Philosophy, a medical professional concerned with physical ailments that are caused by the environment of space.

Derivatives

Spacio-physicians

Spaciorhetoricism - in Astronist Philosophy, a frequently invoked notion about why space development, investment in space, space colonisation, or general spaciocentric policies and methods should not or cannot be conducted, usually for a variety of political, social, environmental, financial, and economic reasons.

Derivatives

Spaciorhetoricisms

Spaciorhetoricist

Spaciorhetoricistic

Spacio-Sentient psychology - in Spacial Psychology of Astronist Philosophy, the branch of study concerned with how the effects of space and spacefaring effect species other than human, as derivation of the subdiscipline known as Sentient Psychology.

Spanish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Spain.

Spearhead - a title given to the Astronist character, Jesse, or in a broader context, all five Astronist characters, meaning the symbolical leader of The People's Constitutional Company of Jesse Millette.

-spec - in Astronist Onomatology, a suffix used for Astronist names, in reference to a spectroscope and cosmical spectra.

Spec- - in Astronist Onomatology, a prefix used for Astronist names, in reference to a spectroscope and cosmical spectra.

Specialisation - in Astronist Philosophy, relating to the process by which a philosopher specialises in a specific discipline of The Philosophy, rather than being a general studier of The Philosophy, and is the preferred route of study for scholars.

Specialised contemplation - see interiorisation.

Special Recognition Year - part of The Standard Astronomical Calendar, the specially chosen years in human history in which an astronomer made an important development in astronomy, or cosmology, or the year in which a significant astronomer was born, and these are commemorated as special years.

Specificism - relating to anything referenced specifically, especially during an Astronist congressional session, and especially during a disputation, and is a strong tactic of disputational utilisation.

Derivatives

Specificist

Specificisms

Spectacality - in Astronist Philosophy, to be in a state of spectacle for something, or for a cosmical entity to heed the spectacle from philosophisations.

Derivatives

Spectacalities

Spectaculum - the title of a cosmic light show conduct frequently inside the auditoriums of Astronist observatories, grand observatories, eidouraniums, and some grand planetariums.

Spectrality - in the subdiscipline of Astronist Philosophy of spectrics, the instrument of study concerned with concepts in relation to notions of spectrics and connected contemplations.

Derivatives

Spectralities

Spectricity - in the subdiscipline of Astronist Philosophy of spectrics, the instrument of study measuring the extent to which a spectral contemplation leads on to another discussion with certain spectric contemplations holding the ability to endlessly expand.

Derivatives

Spectricities

Spectrics - a subdiscipline of introspectics in Astronist Philosophy, specifically in Cosmic Philosophy, as part of wider Astronology dealing with the spectrum colour band witnessed in The Cosmos, its naturity, purpose, and influence on cosmogony.

Derivatives

Spectricist

Spectric

Spectrical

Spectrically

Spectrer

Spectrers

Spectress

Spectresses

Spectrition - in the subdiscipline of Astronist Philosophy known as spectrics, the formation of a contemplation and the completion of an investigation relating to spectral concepts.

Derivatives

Spectritional

Spectritive

Spectritions

Speculatism - in structurology of Astronist Philosophy, the notion establishing what does and does not exist in The Cosmos, and the possibilities of something that does not currently exist in existing sometime in the future.

Derivatives

Speculatist

Speculatists

Speculativistic

Speculativistically

Spheric Art - relating to the art form of positioning Astronist characters, icons, or symbols into spheres, of which are typically resemblant of one of the elements, and commonly featuring symbols, drawings, and other indentations around the outside of the sphere.

Sphericism - in kosmetrics of Astronist Philosophy, the notion that the primary shape of The Cosmos and its progeny is a sphere and therefore, a sphere is the most superior and divine of all shapes.

Derivatives

Sphericist

Sphericists

Sphericistic

-spi - in Astronist Onomatology, a suffix used for Astronist names.

Spirallation - the use of spirals to create patterns of galactication.

Spiritualitas - The School of Spirituality in Astration as known in the Javanese language.

Spiritualité - The School of Spirituality in Astration as known in the French language.

Spiritualiteit - The School of Spirituality in Astration as known in the Afrikaans language.

Spirituality - in an Astronist contextualisation, relating to The School of Spirituality of Astration.

Spiroette - in Astronist Ornamentation, a spirographic pattern embossed onto an ornament.

Splendora - in Astronist Music, a specified arrangement of the notes in any system of music to be played on any musical instrument in a tricope of repeated notes that ascend in pattern and descend accordingly.

Derivatives

Splendoras

Splendature

Splendoral
Splendorally

Splendoral bass - in Astronist Music, a set of four splendoras, typically inverted splendoras, that make up a base tune to either be played alone with both hands, or with a separate melody in the right hand.

Spo - in Astronist Philosophy, the philophon for the discipline of sporadics.

Sponsored Philosophy - an Organised Philosophy that is openly supported and promoted by an organisation, Organised Religion, or a government.

Sporadics

- a major discipline of study in Astronist Philosophy dealing with the nature, and purpose of The Chaos, the absolute opposite to The Cosmos.
- in Astronist Philosophy, collectively relating to the entities and phenomena existent within The Cosmos that demonstrate affiliation with The Chaos.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of sporadics.

Derivatives

Sporadicist
Sporadicity
Sporadical
Sporadically

Sporadicy - in Astronist Philosophy, the instance of, or to be in a state of chaos, either of a philosophical notion or concept, or a physical entity, such as a celestial.

Derivatives

Sporadicies

Sporadisy - in Astronist Philosophy, an alternative spelling of sporadicy. See sporadicy.

Derivatives

Sporadisies

Sports Law (Cosmos) - an Astronist Subject dealing with the laws relating to sports of a particular government, or regulatory authority of a particular planet other than The Earth itself.

Derivatives

Cosmic Sports Law

Squaring - in Astronist Civicology, the process of planning and designing the squares of a city.

Squirrel - in an Astronist contextualisation, the official practice carried out by The People's Constitutional Company of Jesse Millette, especially in times of downturn and depression, whereby the rates of monies being saved into funds is raised, and so, as a direct result, funds for purchasing resources, or funds to operate subsidiaries are decreased.

Derivatives

Squirrelling
Squirrelation

Squirrelled
Squirreler
Squirrelive

Squiskine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Janine and Jacobotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Squiskinian

Sri Lankan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Democratic Socialist Republic of Sri Lanka.

Srrārhas - derived from the Malayalam language and used in Malayalam Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

-sta - in Astronist Onomatology, a suffix used for Astronist names, in reference to the stars of The Cosmos.

Sta- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the stars of The Cosmos.

Staarhaus - derived from the Hindi language and used in Hindi Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives
Staarhauson

Stablemate - in an Astronist contextualisation, relating to the shared origins, or characteristics, of all Astronist products.

Staffage - in Astronist Civicology, similar to its original definition, the inclusion of people, animals, or other figures in the foreground of a civicological townscape or cityscape, especially as a reflection of whom would typically live in the town or city illustrated.

Stale - in an Astronist contextualisation, relating to a period of relations between The People's Constitutional Company of Jesse Millette and some foreign entity which had turned from being good to being hostile.

Stampede - in an Astronist contextualisation, specifically relating to the Education Sector Index, better known as the EduSecIndex, the short term instance in which investors either pull out, or rapidly invest in a particular company in direct response to some political activity, or a media storm.

Stand-alone - in an Astronist contextualisation, an informal term for an unincorporated subsidiary of The People's Constitutional Company of Jesse Millette.

Standardisation - in Astronist Education, the process of ensuring that all work from students is assessed according to the same criteria and requirement, and also relates to the procedures put in place in order to achieve this.

Standing - in an Astronist contextualisation, an informal term generally relating to the relations between The People's Constitutional Company of Jesse Millette, and an external entity.

Stansation - the process of taking a clear position in a conflict, dispute or crises, especially when centred around political circumstances.

Staple - in an Astronist contextualisation, describing something that is at the core of The People's Constitutional Company of Jesse Millette, or The Philosophy of Astronism.

Stapular - in Astronist Philosophy, that which is a necessary part of something.

Derivatives

Stapularity

-star - in Astronist Onomatology, a suffix used for Astronist names, in reference to the stars of The Cosmos.

Star- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the stars of The Cosmos.

Ṣṭārahā'usa - derived from the Gujarati language and used in Gujarati denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Ṣṭārahā'usas

Starakuća - derived from the Macedonian language and used in Macedonian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Starešini

Starball - in occurrology, a formal and cosmically-themed social gathering held in a grand venue for dancing, singing, and stargazing.

Derivatives

Starballs

Starbath - a period of starbathing.

Derivatives

Starbaths

Starbathe - in Occurrology, a form of stargazing involving sitting, or lying in one's garden or a public place during a clear night sky on starloungers, or in starchairs for the purpose of looking up at the stars with hope of noticing cosmical phenomena. This does not have to necessarily include

using telescopes, or other astronomical apparatus. This may be considered as a form of Cosmic Devotion from an Astronist philosophical perspective.

Derivatives

Starbathing

Starbathed

Starbather

Starbathers

Starbed - in Astronist Occurology, a type of bed used for starsleeping.

Derivatives

Starbeds

Starbelt - in Astronist Occurology, the startraps of a country considered collectively, especially when they are clustered in certain regions.

Derivatives

Starbelts

Starbirth - in Cosmic Philosophy, as part of Astronist Philosophy, the processes involved in the initiation and formation of stars, and the philosophical discussion of concepts.

Derivatives

Starbirths

Starblind - in Astronist Occurology, a person that hasn't ever been to a stargazing, starbathing, or starsleeping event, and has neither had their own session.

Derivatives

Starblinder

Starblinders

Starbond - in Astronist Rendition, a type of bracelet made up of either seven large or twelve smaller eight-pointed three-dimensional stars that is worn to represent one's adherence to The Philosophy of Astronism, though this is not compulsory to be an adherent. The bracelet is specially designed to dig into the skin slightly so as to remind the wearer of their philosophical association and is most popularly worn in Asian and African countries, but is known under different names in only a few countries such as the Chinese version known as a Xīngjiàn. The starbond has a different name in the Philippines, Japan, Korea, French-speaking countries, Indonesia, Madagascar, Thailand, Turkey, Ethiopia, Uzbekistan, Vietnam, Malaysia, in some states of India, the Arabic-speaking countries in the Middle East, as well as in Spanish-speaking countries, but it is predominantly known through its English name.

Derivatives

Starbonds

Starburst/Sunburst Symbol - in Astronist Ornamentation, a type of symbol resembling a star-like image with rays emanating from it, and is prevalently featured throughout many types of Astronist Ornamentation, Rendition, and Art.

Star Centricity - in Astronist Philosophy, an appellation for the notion within heliology maintaining that stars and their contemplations hold an essential and central role in Cosmic Philosophy, and are

therefore necessary to gaining a deeper understanding of the naturity, functionality, orderity, and all other aspects of The Cosmos.

Starchair - an adjustable chair used for starbathing.

Derivatives

Starchairs

Stardance - in Astronist Occurrology, often considered a form of Cosmic Devotion, a type of dance performed under a clear night sky, especially during a starparty, or as part of a startryst.

Derivatives

Stardances

Stardancer

Stardancers

Stardancing

Stardark - in Astronist Occurrology, the need for lights to be switched off in certain designated areas during an organised stargazing or starbathing event.

Stardate - in Astronist Occurrology, another for term for a startryst.

Stardeath - in Astronist Philosophy, a colloquial term for a supernova.

Stardeck - a type of deck, or platform found in some Astronist philosophical buildings, but is mainly attributed to non-Astronist buildings, and is used for the purposes of stargazing, starbathing, and other forms of Cosmic Devotion.

Derivatives

Stardecks

Star Dorn - a ceremonial staff with a large pointed star at the top, as used by The Astronist Security for The Leadership.

Stardot - a derived from the literal perception and understanding of a star perceived from The Earth as a dot in the night sky.

Stardown - in Astronist Occurrology, a period of alcoholic consumption that takes place during a session of stargazing, starbathing, or during the night for the purposes of also viewing the stars.

Derivatives

Stardowner

Stardowners

Stardowning

Stardowned

Stardrench - in Astronist Occurrology, of a place, or of a particular stargazing, or starbathing session, receiving a great deal of starlight, or of the sky, being exceptionally astronomically active.

Derivatives

Stardrenched

Stardress - in Astronist Occurrology, a type of cosmically styled dress that a woman might wear to a stargazing event.

Derivatives

Stardresses

Stardust Cosmology - in Astronist Philosophy, a cosmology characterised by three different orientations; the first being that stardusts are directly controlled and destined by some higher power; the second being that the creation of stars, planets, and star systems by stardust is by pure coincidence; the third being that stardusts are the most cosmically loyal progenies in The Cosmos.

Stärekoop - derived from the Luxembourgish language and used in Luxembourgish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stagiaire

Starfade - in Astronist Occurrology, the period in which the stars of the night sky begin to fade as dawn approaches.

Derivatives

Starfades

Starfading

Starfaded

Starfast - in Astronist Occurrology, a stargazing or astronomy event that ends before midnight.

Derivatives

Starfastly

Starfield - in introspectics of Astronist Philosophy, but also expanding to Astronist Education, a digital system displaying star systems, galactic regions, galaxies, and other phenomena of The Cosmos displaying holographically.

Starfish - also referred to as a sea star, the personal emblem of the philosopher, Cometan.

Starform - in Astronist Philosophy, resembling, or in the form of, or by the character of a star.

Stargaze - in Astronist Occurrology, a major form of Cosmic Devotion involving an individual, a family, or a larger organised group taking a few hours to gather in a location where the stars are visible for the purposes of viewing the stars with the hope of experiencing wonderment, witnessing a cosmical event, or thinking of new philosophical ideas in relation to The Cosmos. The organisation, setting, circumstances, and purposes of stargazing activities are vast and can be enacted in many different ways.

Derivatives

Stargazing

Stargazed

Stargazer

Stargazers

Starguild

- in Occurrology, a type of festival involving a parade through a town or city which has an astronomical theme.
- in Occurrology, to attend, or to partake in a starguild.

Derivatives

Starguilding

Starguils

Starguilder

Starguilders

Stārhaus - derived from the Kannada and Telugu language and used in Kannada and Telugu Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stārhausgaḷu

Starhouse - a type of Astronist philosophical building that is most commonly found along the coast and typically resembles a lighthouse, but is instead publicly accessible, used for philosophical and wondermenting purposes, as well as for astronomical and cosmological learning purposes, and is often uniquely cosmically ornamented.

Derivatives

Starhouses

Starjam - in occurrology, an improvised yet casual performance by a group of musicians performed to friends, relatives, and some members of the public that typically have not paid and involves one or more of the following: stargazing before, after, and during, cosmic decoration, cosmic devotion, and cosmically-themed songs.

Derivatives

Starjams

Starjamming

Starjammer

Starjammed

Starkuča - derived from the Croatian language and used in Croatian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Starihkuća

Starless - in Astronist Occurrology, relating to a stargazing, or starbathing event that turns out to be very poor in actual starlight, especially when the opposite was forecasted.

Derivatives

Starlessness

Starlessly

Starlight social - in Astronist Occurrology, a smaller and private version of a starlight festival, usually held in one's own residence, or on one's own land. This also includes any starlight festival that is not directly initiated or managed by The Starlight Council.

Derivatives

Starlight socials

Starment - in Astronist Rendition, a type of metal necklace, especially golden or silver coloured, that features either the Astronism Symbol, a star, a compass, or another characteristically Astronist symbol.

Derivatives

Starments

Starnight - in Astronist Occurrology, a type of stargazing, or astronomy-related event that takes place throughout the night, especially lasting passed midnight.

Derivatives

Starnights

Starox - part of The Standard Astronomical Calendar, the alternative name given for the Gregorian day of Monday.

Starparty - in Naology and Occurrology, a type of event that consists of an organised gathering of either amateur, or professional astronomers, cosmologists, or astrophotographers for the purpose of observing the night sky, and can range in length from just one evening, or up to a work, or even longer, and are usually planned, and managed by sophians of the Astronist planetarium building used as the venue.

Derivatives

Starparties

Starpattern - in Astronist Philosophy, a pattern in the stars, but not something distinctive, large, or popular enough to constitute a constellation.

Derivatives

Starpatterns

Starport - in spaciology, a town or city with space for spacecraft landing and parking, typically located on moons and other smaller celestials, yet remain larger and more expansive than waystations.

Derivatives

Starports

Star-roof - in Astronist Occurrology, Naology, and Architecture, a flat platform built into the roof of someone's private home that is used as an area for private stargazing, starbathing, and starsleeping.

Derivatives

Star-roofs

Starroom - in Astronist Occurrology, a specially positioned extended room on a private residence for the observation of stars and features a totally openable roof.

Derivatives

Starrooms

Starseeker - in Astronist Occurrology, a person who spends the majority of their free time stargazing, starbathing, and attending astronomical event and gatherings, and finds Cosmic Devotion very beneficial.

Derivatives

Starseeking
Starseek
Starseekers

Starsilence - in Astronist Occurrology, a requirement at some organised stargazing and starbathing, and especially starsleeping events whereby all attendees are told to keep as quiet as possible out of respect for others.

Derivatives

Starsilent

Starsleep - in Astronist Occurrology, an activity, often considered a form of Cosmic Devotion, involving someone, or a group of people sleeping outside, either in their garden, or in a public place for the purpose of stargazing and starbathing.

Derivatives

Starsleeping
Starslept
Starsleeper
Starsleepers

Starslumber - in Astronist Occurrology, another word for a starsleep.

Starspex - an official employed by The People's Constitutional Company of Jesse Millette who is specially enknnowledged and trained to advise governmental officials in a country of anything astronomically related, or the interactions between astronomical and cosmological organisations and a particular government.

Derivatives

Starspexes

Starspicy - relating to the interactions between astronomical and cosmological organisations, and the governance of a nation state, or the official academic study of this.

Derivatives

Starspicist
Starspicer
Starspication
Starspicial
Starspicially

Starspool - in Astronist Rendition, a cylindrical device on which tape is wound and star patterns, planets, galaxies, and other celestial entities are imprinted onto, usually for devotion, or as a child's ornamental toy.

Derivatives

Starspools

Starspot - in Astronist Occurrology, a specific area within a stargazing hotspot that is specifically renowned for its stargazing clarity and brightness.

Derivatives

Starspots

Starspring - in Astronist Occurrology, a period of time that occurs just after nightfall when the night sky darkens to the point at which the stars become visible and from then on until starfade, stargazing and other astronomy-related events and sessions can be commence.

Derivatives

Starsprings

Starspringing

Starsprung

Starstar - derived from the Hausa language and used in Hausa Nigerian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Starstars

Starstream - in Astronist Occurrology, relating to a photograph with stars positioned as if in an arch, especially above a building, or some other subject.

Derivatives

Starstreaming

Starstreamed

Starsurge - in Astronist Occurrology, the phenomena whereby a night that had previously been considered to be cloudy actually turns out to be a clear night sky, and typically encourages people to have private stargazing, starbathing, and starsleeping sessions.

Derivatives

Starsurged

Startrap - in Astronist Occurrology, a place that is especially suited for stargazing, starbathing, starsleeping, and other astronomical events due to the low levels of light pollution.

Derivatives

Startraps

Startryst - in Astronist Occurrology, an evening romantic date or rendezvous between two lovers either set inside an Astronist philosophical building, outside during a starry night, or a date that holds an astronomical theme, especially at the beginning of a relationship, or to celebrate an anniversary.

Derivatives

Startrysts

Starve - in an Astronist contextualisation, a large reduction in direct investment from The People's Constitutional Company of Jesse Millette towards a subsidiary, especially an unincorporated company, typically in reprimand for an unconstitutional operation.

Starwalk

- in Astronist Architecture, a type of narrow bridge stretching from one watchtower to another featuring a curved understructure, typically suspended over a deep chasm, and over which people walk to view the stars and is usually dotted on either side by telescopes.

- in Astronist Occurrology, a type of private, or organised walk taken at night for the purposes of reaching an area to stargaze.

Derivatives

Starwalks

Starwalking

Starwalker

Starwalkers

Starward

- in Astronist Occurrology, travelling towards a particular destination for the purposes of stargazing, or attending an astronomy-related event.
- in Astronist Philosophy, to focus one's ambitions and beliefs towards The Cosmos as part of cosmocentricity.

Derivatives

Starwards

Starwell - in Astronist Philosophy, an abundant of visible stars during a stargazing session.

Stasia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the seventh daughter of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Stasian

Statehood (Cosmos) - an Astronist Subject dealing with the nature of statehood on different planets, or celestial bodies, or between different governments and states, as well as the various requirements to attain statehood on a particular planet other than The Earth itself.

Derivatives

Cosmic Statehood

Statement - in an Astronist contextualisation, relating to any type of official speech, especially when describing the stance, or position of The People's Constitutional Company of Jesse Millette on a particular topic, and must always be constitutionally backed before being publicised.

State of Cosmos - in Astronist Philosophy, an appellation especially used within omnology relating to the instance in which different types of cosmoses are considered or applied, and the consequences of their implementations; essentially, the reality of a particular cosmos.

State Philosophy - a philosophy that is officially recognised by a government.

Stateside - in an Astronist contextualisation, relating to the specific operations of The People's Constitutional Company of Jesse Millette in the United States of America.

State-sponsored Astronism - a form of The Philosophy of Astronism that is directly and openly supported by the state, or a state-funded agency.

Statewide - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette throughout a particular state within a country, especially relating to a state of the United States of America.

Station - in an Astronist contextualisation, relating to a broadcasting station owned by The People's Astronist Network.

Statuarium - in Astronist Architecture, a kind of sculpture, or statue that is so large and embedded into the front, or back of the Astronist building, that the public walk between the legs of the statue to enter or exit the building.

Derivatives

Statuariums

Statuary - the art or practice of designing and creating Astronist statues, statuettes, and figurines.

Statue - in an Astronist contextualisation, relating to Astronist statues, or Astronist styled statues.

Status - in an Astronist contextualisation, relating to the official constitutional position of a subsidiary of The People's Constitutional Company of Jesse Millette; either incorporated, or unincorporated.

Statutory Law (Cosmos) - an Astronist Subject dealing with the laws of statute of a government of a state of a particular planet other than The Earth.

Derivatives

Cosmic Statutory Law

Stavros - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Stavrosian

Stavrosic

Stemphanitius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son and final offspring of Alexine and Gulgas, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Stemphanitian

-stel - in Astronist Onomatology, a suffix used for Astronist names, in reference to the stars of The Cosmos.

Stel- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the stars of The Cosmos.

Stelecasa - derived from the Romanian language and used in Romanian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stelecase

Stellacasa - derived from the Corsican language and used in Corsican denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stellaricasi

Stella domum - derived from the Latin language and used in Vatican and Catholic-oriented denominations of The Philosophy of Astronism worldwide, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stella domibus

Stellara - in Astronist Philosophy, the main name given to the four day long Starlight Festival held in the northern hemisphere beginning on 20th December and ending on the 23rd December annually, another name for which is Northern Astrozy.

Derivatives

Stellaral

Stellar Arrangement - in structurology of Astronist Philosophy, the appellation relating to the particular way in which stars are arranged in The Cosmos, especially as a subject of devotional practice, and is characterised by two approaches; astrodispersion and astrocentration.

Stellar Collision - in Astronist Philosophy, an appellation for the process by a star collides and merges with another star, especially as derived to be an occurrence for cosmical devotion.

Stellarette - in Astronist Ornamentation, a motif in decorative art which, in most characteristic expression, resembles the fan-shaped tails of shooting stars.

Stellar Formation - a branch of formatology dealing with the study and philosophical contemplation of the nature, procedure, and circumstances of the formation of stars.

Stellarine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of January.

Stellarium - in Astronist Architecture, a type of retractable roof of some Astronist buildings, similar to an openary, but distinct in that its positioning is best suited to view stars at night.

Derivatives

Stellariums

Stellar-oblivionic - in Astronist Philosophy, relating both to stars and black holes, especially their relationship and interaction.

Stellarological Purpose - in stellarology of Astronist Philosophy, the appellation for the notion that the relationship between oblivions and stars should be explored and questioned in order to gain a greater understanding of both of these cosmical entities.

Stellarology - in Astronist Philosophy, a discipline of study and a bridged discipline connecting heliology to obliology dealing with all contemplations relating to concepts, theories, and proclamations made about and between stars and black holes and the relationship and interconnection they share.

Derivatives

Stellarologist
Stellarologists
Stellarologic
Stellarological
Stellarologically

Stellarworks - in Astronist Ornamentation, the collective patterns, works, and ornaments, either wholly or partly inspired by stelliform, and typically characterised by stars, and the centrality of stars.

Stellate - in an Astronist contextualisation, any type of representation of Astronist characters, or symbols, in a radiating pattern like that of a star.

Derivatives

Stellated
Stellating
Stellatory
Stellation
Stellational

Stelodomo - derived from the Esperanto language and used in Esperanto denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stelojdomoj

Stereotism - in Astronist Philosophy, an alternative term for a stereotype.

Derivatives

Stereotisms

Stêrk - derived from the Kurdish language and used in Kurdish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stêrhan

Sternhaus - derived from the German language and used in German denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Sternhäuser

Sterrenhuis - derived from the Dutch language and used in Dutch denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Sterrenhuizen

Ster verband - in Astronist Rendition, the name for the bracelet of Astronist philosophical adherence in Afrikaans, but is predominantly known as a starbond.

Steward - in an Astronist contextualisation, relating to the role of The People's Constitutional Company of Jesse Millette in protecting and supporting one of its subsidiaries, or one of its allies, especially when they are struggling through a hardship.

Stewardship - in an Astronist contextualisation, relating to one of the centralmost principles of The People's Astronist Fund.

Stimulationism - a school of thought in The Philosophy of Astronism which emphasises the importance of the mass enthusiasm and the vast development of philosophy in society, especially in education, business, and government.

Derivatives

Stimulationist

Stimulationistic

Stjärnhus - derived from the Swedish language and used in Swedish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Stjerhûs - derived from the Western Frisian language and used in Frisian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stjerehuzen

Stjernehus - derived from the Danish and Norwegian language and used in the Danish and Norwegian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stjernehuse

Stjörnuhús - derived from the Icelandic language and used in Icelandic denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Stochastís - the most common demonym for a follower of The Philosophy of Astronism in the Greek language.

Derivatives

Stochastés

Stock - in an Astronist contextualisation, collectively relating to the stock and its worth on the Education Sector Index, better known as the EduSecIndex.

Stockage - in an Astronist contextualisation, an informal term for the inventory of the resources of a subsidiary of The People's Constitutional Company of Jesse Millette.

Stock Market - in an Astronist contextualisation, primarily relating to the Education Sector Index, better known as the EduSecIndex, under the full ownership of The People's Constitutional Company of Jesse Millette, but also may refer to the stock markets on which Astronist companies are present.

Stovyklavietė - derived from the Lithuanian language and used in Lithuanian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Stendai

Stower - in Astronist Education, an individual whom is the drexel of multiple phrontisteries in a given region.

Derivatives

Stowership

Stowerage

Stowery - in Astronist Education, the office of a stower.

Derivatives

Stoweries

Str - in Astronist Philosophy, the philophon for the discipline of stratigraphy.

Stragging - in Astronist Civicology, relates to houses and persons situated outside the city boundary that are not part of a distinct suburb, but are still considered official citizens of that city.

Derivatives

Stragglers

Stratigraphy - a large discipline of study in Astronist Philosophy dealing with the ordering and relative positioning of the strata of different planetary bodies.

Derivatives

Stratigraphic

Stratigrapher

Stratigraphical

Stratigraphically

Stratony - a subdiscipline of introspectics of Astronist Philosophy dealing with the distribution, age, classification, and economic important of certain cosmic entities, as well as the history of the interactions between the celestial and other celestials.

Derivatives

Stratonist

Stratonists

Stratonistic
Stratonic
Stratonical
Stratonically
Stratonicity

Stremic - in Astronist Philosophy, relating to stellar streams.

Derivatives
Stremical
Stremically

Stremic Formation - a branch of formatology dealing with the formations of stellar streams from a purely philosophical perspective.

Strenuousity - in Astronist Philosophy, the state, or fact, or extent of strenuousness, especially the strenuousness of a philosophical concept to understand, or the physical strain to overcome an obstacle, typically in the context of cosmic exploration.

Derivatives
Strenuousities

-strom - in Astronist Onomatology, a suffix used for Astronist names.

-stron - in Astronist Onomatology, a suffix used for Astronist names.

Strong - in an Astronist contextualisation, describing the relations between The People's Constitutional Company of Jesse Millette, and an external entity.

Stronghold - a nation considered to be closely associated with, and its peoples strong believers of The Philosophy of Astronism.

Stru - in Astronist Philosophy, the philophon for the discipline of structurology.

Structuration - in Astronist Philosophy, any type of abstract structure, but most predominantly, that which the borner in a philosophical argumentation is responsible with providing the debate.

Structurity - in Astronist Philosophy, an instrument of study concerned with the structures and internal workings of either The Cosmos as well-ordered whole, or of the individual celestials existent within it.

Derivatives
Structurities

Structurology - a major discipline of study in Astronist Philosophy dealing with the general structures of celestial entities, and their consequential impacts on cosmogony.

Derivatives
Structurologist
Structurologic
Structurological
Structurologically

Studial - in Astronist Philosophy, relating to study itself, or the role of a student.

Studiments - known as The Studiments, the largely informal, and non-scholarly system by which people learn about The Philosophy of Astronism, and its many derivations and subject branches. Generally, studiers choose four or five subjects within Astronist Philosophy that they wish to focus on, and classes are often held within Astronist philosophical buildings to assist studiers with their learning. Without any minimum age, children can begin their studiments in specialised classes that teach of the most basic aspects of Astronist philosophy, astronomy, and other related Astronist topics.

Studium - in Astronist Philosophy, a distinct amount of eagerness and zeal to learn about all the concepts and disciplines of The Philosophy of Astronism, especially characteristic of a newfounder.

Sturden - in Astronist Architecture, a raised block of stone resembling the bottom half of a pyramid shape which is used to stand an orrery, or another astronomical instrument upon.

Derivatives

Sturdens

Stygius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the only offspring of Bethan and Raxatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Stygian

Sub-branch - a subdivision of an element of The Philosophy of Astronism.

Sub-brand - in product categorisation, a secondary or subordinate brand within the umbrella of a larger philosophical brand, particularly referring to a denomination within a comprehensive form of Astronism in the context of Astronist Philosophy.

Subception - in Astronist Philosophy, the practice of thinking of a philosophical concept or theory without being stimulated by some experience, or physical event.

Derivatives

Subcept

Subceptor

Subcepting

Subcepted

Subceptional

Subceptive

Subceptively

Subchapter - a chapter within a chapter of a book.

Subclause - in an Astronist contextualisation, in Astronist constitutional terminology, relating to the part of a article, or congressional bill that is separate from the main body, and is typically something added after the main body had been written.

Subcollection - in Astronist Archiving, a collection within a collection, usually pertaining to a discipline within an inclusive discipline respectively.

Subdenomination - a subdivision of a denomination of The Philosophy of Astronism.

Derivatives

Subdenominations

Subdenominational

Subdenominationally

Subdiscipline - in Astronist Philosophy, a smaller discipline of The Philosophy of Astronism that isn't substantial enough and so it fits within a standard discipline.

Derivatives

Subdisciplines

Subdisciplinary

Sublimationism - also known as Sublimationist Philosophy, a school of thought in The Philosophy of Astronism which rotates all its ideas, theories, and concepts around the ultimate transformation of philosophy, and subsequently social order itself, into a purer and more utopian form, and considers philosophy, knowledge, and a distinct centrality on the wonderment of The Cosmos to be the components to achieve this goal.

Derivatives

Sublimationist

Sublimationistic

Sublimationist Philosophy - another term for Sublimationist Philosophy.

Submarinity - in Astronist Philosophy, the instance in which a civilisation is existent majoratively underwater.

Subment - in Equational Philosophy, as part of wider Astronist Philosophy, the term used for an equation.

Derivatives

Subments

Submented

Submentic

Submentical

Submentically

SubAstronistisation - the process of Astronistisation in a somewhat incomplete form.

SubAstronistisationism - the belief that subAstronistisation is the most efficient way to secure the entire process.

Submontane - relating to an Astronist philosophical building that is located at the foothills of a mountain, or a type of philosophical building that is most commonly found at the foothills of a mountain.

Derivatives

Submontanial

Submontanially

Subphilosophy

- in Astronist Philosophy, a distinct philosophical movement, or a national version of a philosophy, which associates and identifies itself with a Root Philosophy by traits, name, organisation, leadership, and doctrine, but may use alternatives terms to describe itself, or its philosophical system, or beliefs may differ due to the philosophy's modification for a specific audience.
- in Astronist Philosophy, a separate and distinct philosophy that has branched out from The Philosophy of Astronism, rather than from its own pure origination.

Derivatives

Subphilosophies

Subphilosophical

Subphilosophically

Subphilosophicality

Subrubral - in omnidoxicology, a rubral that does not designate a new discourse for the topic that it addresses remains within the auspices of the standard rubral of the discourse.

Derivatives

Subrubrals

Subschool - in Astronist Philosophy, the distinct schools of thought within larger schools, such as Quadology within Collectivism.

Subsectioning - the division of a Planetary Sector into smaller subsectors, typically for the easier location of planetary systems.

Subsentensation - in omnidoxicology, a shorter version of insentensation that is integrally connected to an actual insentensation, usually as part of a list and is characterised by the use of alphabetical letters in the subsentensation's indexa.

Derivatives

Subsentence

Subsentensations

Subsentensational

Subsequency - in Astronist Philosophy, that which follows some cosmic event or phenomena, especially as a multitude.

Derivatives

Subsequencies

Subsequencial

Subsequentially

Subsidence - the gradual in-sinking and collapse of a project, or business operation, especially when caused by an environmental cause.

Subsidiary - in an Astronist contextualisation, a company that is owned by The People's Constitutional Company of Jesse Millette.

Derivatives

Subsidiaries

Subsidised Philosophy - an Organised Philosophy that is openly subsidised by an organisation, Organised Religion, or a government.

Subsumptionism - in Astronist Philosophy, the belief orientation focused on the notion that a school of thought, denomination, concept, or theory should become subsumed into another of the same sort, and involves the advocacy of this, both theoretically and practically.

Derivatives

Subsumptionist

Subsimplionistic

Subtisation - in Astronist Philosophy, the practice of estimating the number of visible stars in the night sky as opposed to the practice of retination, considered to be inferior to retination in terms of devotion. Compare with retination.

Derivatives

Subtise

Subtised

Subtising

Subtisational

Subtitive

Subtively

Substance Principle - in omnology of Astronist Philosophy, the appellation for the theory that all that does constitute The Cosmos is all that shall form the consequences of The Cosmos's own gradual ultimatum.

Substantiate - in an Astronist contextualisation, in an Astronist constitutional dispute, the action of providing to support a congressional member's claims for an amendment, or an interpretational dispute.

Substratium - in Astronist Architecture, an underground network of passages and corridors which can be accessed from within the Astronist building under which they are located and can be used for various purposes, the most common of which is as a library.

Derivatives

Substratiums

Subsumptionism - a school of thought in The Philosophy of Astronism which focuses on the concept that the philosophy should be included and perhaps even absorbed into another philosophy, religion, or ideology.

Derivatives

Subsumptionist

Subsumptionistic

Subterrarium - in Astronist Architecture, in some Astronist buildings, a type of underground hall, or room which is glass roofed, and typically the public walk above, and may look down and see through into the room.

Derivatives

Subterrariums

Suburbanpeople - in Astronist Civicology, the type of staffage specifically depicted in the foreground of a suburban illustration.

Suburban Planning - the design, attribution, and subsequent construction of a suburban area.

Suburbia - in Astronist Civicology, the term given to describe the entirety of the suburban area of a city rather than just one suburb.

Subvention - in an Astronist contextualisation, a grant of funds made by a government for The People's Constitutional Company of Jesse Millette in general, or for one of its subsidiaries, funds, organisations, or charities.

Subversion of Philosophy - in orbanology of Astronist Philosophy, the appellation for the proclamation by the Astronist Tradition that philosophy has been undermined throughout the history of humanity with the pinnacle hallmark of this considered to be the professionalisation of philosophy in the effort of making it publicly obsolete.

Subworld - in Astronist Philosophy, particularly within the discipline of selenology, an alternative appellation for moons as inferior to planets.

Derivatives

Subworlds

Successor - in Astronist Ornamentation, especially relating to ornamental archives, the specific ornament, or ornamental style that is confirmed to be chronologically succeeding another.

Sudanese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of the Sudan.

SudanoAstronistisation - the specific Astronistisation of Sudanese society, either in a macro or micro form.

Derivatives

SudanoAstronistisationism

SuecoAstronistisation - the specific Astronistisation of Swedish society, either in a macro or micro form.

Derivatives

SuecoAstronistisationism

Sufficive - in Astronist Philosophy, to be suffice.

Suffixate - in Astronist Onomatology, a name that has an Astronist style suffix.

Derivatives

Suffixated

Suffixative

Suffixatively

Suffixation

Suffixational

Summativity - in Astronist Education, the school of thought, and approach to learning and performance assessment holding that a single examination of a student is the most efficient way of determining their ability, knowledge, and their overall progression at the end of their education.

Derivatives

Summatism
Summatist
Summatistic
Summatistically

Summer - in an Astronist contextualisation, relating to those products sold, or the operations of The People's Constitutional Company of Jesse Millette conducted in the summer months.

Summit - in Astronist Ornamentation, the top side of the perimeter of an ornament.

Summon - in an Astronist contextualisation, the official action of calling an individual to an Astronist congressional session, or to come before The Governing Council for questioning, to forward a bill, or to make a statement.

Derivatives

Summoning
Summoned
Summoner
Summonee
Summonation
Summonational

Sunder - in Astronist Philosophy, of an individual, or an organised group, or movement, to work towards and officially commence the separation of one philosophical school, denomination, branch, disciplines, or any other type of derivation from another.

Derivatives

Sundered
Sundering
Sunderation
Sunderational
Sunderment
Sundermental
Sunderer
Sunderist
Sunderistic
Sunderistically

Sungraze - in occurrology of Astronist Philosophy, conducting a stargazing activities before the sun has set.

Derivatives

Sungrazer
Sungrazers
Sungrazing

Sungrazed

Superapplication - in Astronist Philosophy, a cosmoapplication that a greater amount of philosophical ideas to form.

Derivatives

Superapplicational

Superbeing - in Astronist Philosophy, a being of such size, power and extremity, it cannot be compared to anything else, either physically or mentally.

Superclusteral - in Astronist Philosophy, relating to superclusters as forming the filaments of The Metagalaxy.

Superclusteral Formation - a branch of formatology dealing with the formations of superclusters as part of Metagalactic Formation from a purely philosophical perspective.

Superclustering - in Astronist Philosophy, the process of contemplating and applied entities categorised as superclusters.

Derivatives

Superclusteringity

Supercosmic - in Astronist Philosophy, that which exists within The Cosmos, but is deemed to hold universal or divinical properties, the main example of which are the Supercosmical Elements of lightness and darkness.

Derivatives

Supercosmical

Supercosmical Elements - in Astronist Philosophy, the appellation for the two elements of lightness and darkness when considered collectively and in the context of when they are deemed to hold an essential role in existence, as well as holding universal or divinical attributes.

Superfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by a general emphasis on The Divine from the Astronist Cosmology, or any other higher deity.

Derivatives

Superfinalities

Superfinalism

Superfinalist

Supergalaxy - in kosmetrics of Astronist Philosophy, a huge galaxy formed from the merging of two major galaxies.

Derivatives

Supergalactic

Supergalactical

Supergalaxies

Superhabitables - in Astronist Philosophy, the colloquial term for Superhabitable Planets.

Superhabitability - in Astronist Philosophy, the instance and quality in which a planet holds greater habitability for humans than The Earth itself.

Derivatives

Superhabitable

Superimposition - in Astronist Ornamentation, the technique of making one pattern seem as though it is overlapping another, especially when this creates a jutting effect.

Superiorise - in Astronist Philosophy, to conceptually raise something other something else in relation to importance.

Derivatives

Superiorised

Superiorising

Superiorisation

Superiorisational

Superioriser

Superlight - a form of light, referred to in Astronist Mystology, that is present in cosmic or celestial entities, such as a supernovae or pulsars, and has such brightness that it is unquantifiable.

Supermassives - in Astronist Philosophy, collectively relating to supermassive black holes in a more colloquial manner.

Derivatives

Supermassivity

SuperAstronistisation - the process of Astronistisation in an excessive or overwhelming form.

SuperAstronistisationism - the belief that superAstronistisation is the truest form of Astronistisation, and directly opposes subAstronistisationism.

Supernova Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of supernovae in The Cosmos, and is characterised by decorations of supernovas, and special lectures and education events at Astronist philosophical buildings that focus on the subject of supernovas. This always takes place on 40th Ellenine, which translates to the 12th May in the Gregorian calendar.

Supernovaetion - in Astronist Philosophy, especially used within Cosmic Alchemy, one of two variations of the cosmo-alchemic process of novaetion, specifically relating to supernovas.

Derivatives

Supernovaetional

Supernovaetionally

Supernovaic - in Astronist Philosophy, relating to a supernova, or supernova-like entities or phenomena.

Supernovine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of August.

Superphilosophy - a philosophy, especially an Organised Philosophy, collected with its subphilosophies, and perhaps even its Sister Philosophies, to form a philosophy which spans across countries and continents, and whose adherents hold a sense of unity under the Root Philosophy.

Derivatives

Superphilosophies

Superpseudomillettarinisation - the generally regressive and strictly opposed belief that the more controlling and regimented the process of Astronistisation is, the more beneficial the process will be to society and peoples.

Derivatives

SuperpseudoAstronistisationism

Superspecialise - in Astronist Philosophy, the instance in which a philosopher is specialises into a subdiscipline from a standard discipline.

Derivatives

Superspecialisation

Superspecialising

Superspecialised

Superstition - in an Astronist contextualisation, specifically with regards to the EduSecIndex, the feeling held by traders when they believe a company on the index will soon fall in value, but is typically unfounded.

Superstructure

- in Astronist Philosophy, another term for The Metagalaxy, including the filaments of The Cosmos.
- in an Astronist contextualisation, relating to the overall operations, activities, networks, institutions, cultures, and philosophies of The People's Constitutional Company of Jesse Millette as viewed throughout the most wide of lenses.

Derivatives

Superstructural

Superstructurally

Superstructurality

Supersubsidiary - a subsidiary within a subsidiary of an organisation.

Derivatives

Supersubsidiaries

Supersymmetry - in Astronist Philosophy, another term for cosmic symmetry. See Cosmic symmetry.

Derivatives

Supersymmetrical

Supersymmetrically

Superterrestrial - a being not Earthbound which possesses greater influence, intelligence and knowledge, especially that of the cosmos, the universe and The Divine.

Supervoid - an all but empty region of space, typically several times larger than a void.

Supplement - in Cosmic Art, as a derivation of Astronist Art, the occasional addition of an artificial illustrative section of a natural image in order to complete it, but it is a technique often frowned upon by naturalist cosmic artists.

Derivatives

Supplemental

Supplementially

Supplementate - in Astronist Philosophy, to construct a philosophical documentation that is intended to expand upon either the entirety of The Omnidoxy, or just one aspect of The Omnidoxy. In the Astronist Tradition, the practice of supplementation is considered to be essential in the development of its philosophical tradition.

Derivatives

Supplementation

Supplementating

Supplemented

Supplementer

Supplementress

Supplementational

Supplementationally

Supplicate - in an Astronist contextualisation, the official action and process within The People's Constitutional Company of Jesse Millette formally asks a government to do something.

Derivatives

Supplicatory

Supplication

Supplicational

Supplicative

Supplicator

Supplicatee

Supra, The - informally and collectively referring to The Cosmos and The Universe together in their entireties.

Supranationalism - a school of thought in The Philosophy of Astronism advocating for the public to support a transnational government that transcends current national borders, and although does not oppose nationalism, it does claims to be superior to it.

Derivatives

Supranationalist

Supranationalistic

Sura - in Arabic, the term given to describe an image, especially one of Astronist style, or an icon of all, or one of The Five Astronist Characters.

Surabondamment - in Astronist Philosophy, a newly discovered or proposed philosophical concept, or opinion that is the most popular philosophical topic of discussion in a particular period, as derived from collected records about the themes of debates across the world in different Astronist philosophical buildings.

Surabondance - in Astronist Philosophy, an overabundance of spectators at a philosophical argumentation, typically because of the fame or calibre of the debaters attending.

Derivatives

Surabondancy

Surabondancial

Supreordinate - in Astronology and Astronist Terminology, the official action and process of admitting an individual either into their chairmanship, or vice chairmanship role within The People's Constitutional Company of Jesse Millette.

Derivatives

Supreordination

Supreordinated

Supreordinating

Supreordinator

Supreordinatee

Supreordinatress

Supreordinator

Supreordinative

Supreordinatively

Surceasion - in omnidoxicology, an interval within a discourse characterised by two conjoined hyphens to separate two insentensation and is typically used to demonstrate a change of topic within the same discourse.

Derivatives

Surceasions

Surinamese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Suriname.

Surmation - in Astronist Philosophy, the process during which a concept is formed.

Derivatives

Surmational

Surmationally

Surmountation - in Astronist Ornamentation, a type of ornamentation surmounted onto an ornamented pedestal.

Surname - in an Astronist contextualisation, relating to the surnames of Astronist characters, their usages in branding, and their appearances in literature, and documentations.

Sustainability, Constitutional - in an Astronist contextualisation, relating to the extent to which an action, project, bill, or another entity is perceived to first be accepted constitutionally, and secondly be able to withstand constitutionality examinations.

Sustainability, Corporate - in an Astronist contextualisation, relating to the extent to which a company and its operations are seen to be able to continue on their trajectory for the far future, or

may relate to the policies and principles of sustainability held by The People's Constitutional Company of Jesse Millette.

Sutābondo - in Astronist Rendition, the Japanese name for the bracelet of Astronist philosophical adherence predominantly known as a starbond.

Sutāhausu - derived from the Japanese language and used in Japanese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Sùxiàng - in Mandarin Chinese, the term given for any statue created by The People's Constitutional Company of Jesse Millette, or inspired by Astronist characters, philosophies, or culture.

Swarm - in an Astronist contextualisation, specifically in terms of the EduSecIndex, wherein traders in the market fight to try and gain shares in a newly listed company on the index that is very highly sort after.

Swazi Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Swaziland.
- the denomination of The Philosophy of Astronism that is most widely followed in Swaziland, by the Swazi peoples.

Swedish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Sweden.

Swiss Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Swiss Confederation.

Syncretic Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of syncretic thought and ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Synopsis - in an Astronist contextualisation, relating to brief summary and generalisation of the plot and narrative of a particular Astronist book.

Syèk - a follower of the Haitian denomination of The Philosophy of Astronism, known as Syèk'limyé'ism.

Derivatives

Syèks

Syèk'limyé'ism - also known as Haitian Astronism, also colloquially known as Syèkism, the denomination of The Philosophy of Astronism that is most predominantly followed in Haiti, and by the Haitian diaspora, especially those whom still share a strong affiliation with the nation of Haiti.

Derivatives

Syék'limyé'ist

Syèkism

Syèkist

Symbioticism - in Astronist Philosophy, relating to the occurrence of a symbioticity.

Symbioticity - in Astronist Philosophy, the instrument of study measuring the interactions between two or more physically proximate cosmical entities for mutual advantage, known as the symbiotic relationship.

Derivatives

Symbioticities

Symbolance - in Astronist Architecture, the display of the Astronism Symbol, especially atop an Astronist building, or atop a structure, or outbuilding.

Derivatives

Symbolances

Symbolical Propaganda - in Astronist Propaganda, the use of symbols in propaganda in order to derive a particular message to the audience, but not one of obviousness.

Symmetrisation - in Astronist Ornamentation, the addition of ornamentations and patterns to an existing ornament in the effort of making the original ornamentation symmetrical.

Sýmpan

in Astronist Ornamentation, specifically Astro-Greek Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Symphonianism - in Astronist Philosophy, the belief that philosophy, philosophical organisations, and the state should ideally complement one another so as to share goals, to hold policies, and to conduct themselves in mutually enhancing and beneficial ways; essentially, the formation of a symbiotic relationship between philosophy and the state, a supporter of which is known as a symphonian.

Derivatives

Symphonian

Symphonians

Symposiation - in pneumovology of Astronist Philosophy and Astronist Mysticism, one of The Five Mystical Pursuits involving the discussion and debatement of one's understandings of The Cosmos.

Derivatives

Sympositional

Sympositionally

Symposise

Symposising

Symposised

Symposiser

Symposisers

Sympositive

Sympositively

Symposium - in Astronist Architecture, a huge debating, and conferencing room within all Eidouraniums, as well as within some Grand Observatories, and is a place for the public to come to discuss and debate various topics that have been preselected to be discussed, and is usually positioned close by the Athenium.

Derivatives

Symposiums

Syn - in Astronist Philosophy, the philophon for the discipline of synodics.

Synchronics - also known as Synchronology, a large discipline of study in Astronist Philosophy dealing with the philosophical discussion and analysis of the apparent synchronised patterns, structures, and formations of celestial entities, and how these have impacted cosmogony.

Derivatives

Synchronology

Synchronologist

Synchronologic

Synchronological

Synchronologically

Synchronicist

Synchronical

Synchronically

Synchronocity - in Astronist Philosophy, an instrument of study addressing the instances of synchrony in The Cosmos in order to contemplate the inferences, and the consequences on The Cosmos and the other proximate celestials.

Derivatives

Synchronocities

Synchrony - in Astronist Philosophy, that which occurs in simultaneity to another, especially in cosmic context.

Derivatives

Synchronies

Synechology - in Astronist Philosophy and Astronist Cosmology, an Astronist Subject dealing with the philosophical study of theories concerning continuity and universal causation.

Derivatives

Synechologic

Synechological

Synechologically

Synechologist

Synodics - the discipline of study in Astronist Philosophy dealing with the philosophical discussion of the alignment of two planets, or two other celestial entities so they appear to be in the same place in the sky from the perspective of The Earth.

Derivatives

Synodicist

Synodical

Synodic

Synodically
Synodist
Synodists
Synodistic

Synonymisation

- in Astronology, most often associated with the official process and event of The Synonymisation, the instance and process in which one or more elements becomes synonymous with another distinct element(s).
- in Astronist Philosophy, to make one thing exactly or nearly the same as something.

Derivatives

Synonymisational
Synonymise
Synonymised

Syrian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Syrian Arab Republic.

Syrian Tanwir - the root term for Syrian Astronism.

Sys - in Astronist Philosophy, the philophon for the discipline of systemics.

Systematics - in an Astronist contextualisation, relating to the classification of a subsidiary in constitutional terms, the nomenclature of Millettaria, as well as the overall classification in importance of items to be discussed during an Astronist congressional session.

Systemic Formation - a major branch of formatology dealing with the formations of star systems, especially regarding such systems as naturally ordered entities within which composite, yet inextricably connected celestials reside.

Systemics - in Astronist Philosophy, a branch of knowledge contemplating The Cosmos as well-ordered, controlled, and fully-functioning system. Systemics is considered to a branch of knowledge rather than a discipline due to its application to all disciplines in some form, and not possessing its own tenets, or defined areas of study within itself.

Derivatives

Systemicist
Systemicists

Systemology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of systems of thought, and the logic that has established such systems.

Derivatives

Systemologist
Systemologic
Systemological
Systemologically

Syz - in Astronist Philosophy, the philophon for the discipline of syzygyology.

Syzygyology - the branch of study in Astronist Philosophy, specifically in Cosmic Philosophy, as part of wider Astronology dealing with the philosophical discussion of the oppositions of two celestial entities, especially of a planet and a star.

Derivatives

Syzygyologic

Syzygyological

Syzygyologically

Syzygyologist

1,194 terms

Taboo - in an Astronist contextualisation, an informal term for something not aligning with the principles of The Grand Constitution, and is thus, something to be discouraged.

Tactics - in an Astronist contextualisation, a plan of action presented by the manager of a department of a subsidiary of The People's Constitutional Company of Jesse Millette and devised by his or her team for the judgement of the director of the subsidiary.

Tænker - the most common demonym for a follower of The Philosophy of Astronism in the Danish language.

Derivatives

Tænkers

Tahaluf - in Arabic, the term given to describe the alliance between The People's Constitutional Company of Jesse Millette and an external entity.

Tähdentalo - derived from the Finnish language and used in Finnish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tähdentaloja

Tahirateen - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only daughter of Mariposine and Cozmotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tahiratian

Tàikōng - in Mandarin Chinese, the term given for the concept of space in Chinese Cosmic philosophy.

Tàikōngchuán - in Mandarin Chinese, the term given for the concept of the spacecraft in Chinese Cosmic philosophy.

Tail - in Cosmic Art, as a derivation of Astronist Art, the region of a galaxy that is much smaller than an arm, and instead of forming the structure of the galaxy, is a jutting out string of stars.

Derivatives

Tailic

Tailial

Taiwanese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of China.

Tàiyángxì yí - in Mandarin Chinese, the term given for an Astronist orrery.

Tajik Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Tajikistan.

Takings - in an Astronist contextualisation, an informal term for the revenue of The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries.

Talab Eilm - in Arabic, the term given to describe a person attending an Astronist phrontistery, or is educated under the full or partial Astronist Education System.

Tale - a category of Astronist text of the Literary Classification system relating to the shortest of all Astronist texts, usually only a page or two in length, and the most famous of which are part of The Grand Chronicles of Astronist Mystology and those of The Astronist Tales.

Derivatives

Taleity

Taleities

Tales - in an Astronist contextualisation, collectively relating to Astronist Literature, especially literature aimed at children.

Talk Show - in an Astronist contextualisation, relating to a type of television programme broadcasted on The People's Astronist Network, better known as PMN, wherein presenters and guests discuss the latest news on a wide variety of subejcts.

Talsakub - in Arabic, the term given to describe a telescope as the central instrument of Astronist philosophy.

Tamperate - in Astronist Philosophy, to change the physical environment or climate for a specific intention, especially for commercial or individual gain.

Derivatives

Tamperation

Tamperational

Tamperative

Tamperatively

Tandemcy - relating to the nature of the relationship between The Naological Collective Institute and The Institution of The Philosophy of Astronism consisting of an shared association with one another due to their intertwined operations.

Derivatives

Tandemcial

Tandemcially

Tangentiality - in Astronist Philosophy, the tendency of a philosophical concept to lead onto a tangent and conclude with a topic of little resemblance to that with which it began.

Derivatives

Tangentials

Tangentialities

Tànindràzana - derived from the Malagasy language, a term relating to the native country of an employee of The People's Constitutional Company of Jesse Millette, especially if they are not based in their native country.

Tank - in an Astronist contextualisation, an informal term for revenues and profits of The People's Constitutional Company of Jesse Millette that have steeply reduced over a short period.

Derivatives

Tankation

Tankational

Tanked

Tanking

Tankment

Tänkare - the most common demonym for a follower of The Philosophy of Astronism in the Swedish language.

Derivatives

Tänkares

Tánpàn - in Mandarin Chinese, the term given for the negotiations made between The People's Constitutional Company of Jesse Millette and another externality.

Tantology - a discipline of study in Astronist Philosophy dealing with the contemplation of shockwaves in The Cosmos, their causes, consequences, and involves all the applications of the instruments of study.

Derivatives

Tantologic

Tantological

Tantologically

Tantologist

Tantologists

Tanwiri - a follower of the Arab and North African denomination of The Philosophy of Astronism, known as Tanwir'ism.

Derivatives

Tanwiris

Tanwir'ism - one of the most widespread denominations of The Philosophy of Astronism most prevalent in The Middle East and North Africa, and has a strong integration with the dominant religion in that region, Islam, as well as with the Arab ethnicity. The denomination includes over two dozen derivations, more than any other denomination, and is synonymous with Arab territories. The denomination is also followed by a wider range of Muslims outside The Middle East and North Africa, as well as within Arab diaspora communities in The West.

Derivatives

Tanwir'ist

Tanwiran

Tanwirian

Tanzanian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the United Republic of Tanzania.

Tâm Linh - The School of Spirituality in Astration as known in the Vietnamese language.

Taoist Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Taoist thought and ideas, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Tārāghara - derived from the Nepali and Punjabi language and used in Nepali and Punjabi denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tārāgharaharū

Tārakā ghara - derived from the Bangla language and used in Bangladeshi denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tārakā gharas

Tārakakṣikā - derived from the Marathi language and used in Marathi Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Tardivement - in Astronist Philosophy, a philosophical argumentation that is started late, after the time that it had been scheduled to begin.

Taru bandhana - in Astronist Rendition, the Sinhala name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Tarunayi - derived from the Sinhala language and used in Sinhala Indian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tarupahē

Tastation - in Astronist Philosophy, a branch of Sensory Philosophy manifested by the approach to the philosophical concepts and theories through the sense of taste and is perhaps the least used of all methods of Sensory Philosophy.

Derivatives

Tastational

Tastationally

Taswiq - in Arabic, the term given for Astronist Marketing, and the specific methodologies, principles, and practices of The Astronist Marketing Methodology.

Tathir - in Arabic, the term given to describe the influence accomplished by The People's Constitutional Company of Jesse Millette in a particularly discipline, industry, or country.

Tatiana - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tatianan

Tatianic

Tâtonnement - in Astronist Philosophy, the technique of utilising the principles of trial and error for the purposes of philosophical contemplation, analysis, and conclusion.

Tattvajñāna - refers to the meaning of philosophy in Marathi.

Tatvajñāna - refers to the meaning of philosophy in Gujarati.

Tatvaśāstra - refers to the meaning of philosophy in Kannada.

Taqadam - in Arabic, the term given to advance something, especially in relation to Astro-Arab and Cosmic philosophy.

Tavarius - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tavarian

Tavariusic

Tax Law (Cosmos) - an Astronist Subject dealing with the taxation laws of the government of a planet or celestial body other than The Earth itself.

Derivatives

Cosmic Tax Law

Taxology - an Astronist Subject dealing with the identification, naming, and classification of anything Astronist related.

Derivatives

Taxologic

Taxological

Taxologically

Taxologist

Taxonym - a type of term that relates to an Astronist philosophical school, branch, or denomination, an example of which Hanazavaic in relation to the Astronist philosophical denomination of Hanazavaism.

Derivatives

Taxonymous

Taxonymity

Taxonymic

Tawdih - in Arabic, the term given to describe the illustration commissioned by The People's Constitutional Company of Jesse Millette, and thus adding to Astronist Art.

Tawzif - in Arabic, the term given to describe employment, or the employees of The People's Constitutional Company of Jesse Millette.

Taylorian - in Taylorianology and etymology, the surname created by Brandon Taylorian through the combination of his original birth surname of Taylor with the Armenian combining form of "-ian". In the etymology also constructed by Brandon Taylorian, the surname directly pertains to the term "son of the manifestor", or "son of the creator" which has drawn much curiosity and many interpretations both of a religious, artistic, and philosophical nature.

Taylorian astrovas - the annual portrait picture of the Taylorian family taken for the celebration of the December Starlight Festival due to the family's residence in the northern hemisphere of The Earth. See astrovas.

Taylorian family - the family, of which Brandon Taylorian is considered the founder member and patriarch, that constitutes and runs The People's Constitutional Company of Jesse Millette and all other Astronist related organisations, and whose members are entrenched in many aspects of world function, and is a family considered to be Corporate Family, an Ambassadorial Family, a Philosophical Family, a Cosmic Family, and a Literary Family, amongst other titles.

Taylorianism - a school of thought in The Philosophy of Astronism, and a separate philosophy in its own right, centres all its methods, concepts, and theories on the ideas that are directly attributed from Brandon Taylorian, and thus, includes a wide variety of philosophies, and could also be argued to include the entirety of The Philosophy of Astronism itself.

Derivatives

Taylorianist

Taylorianistic

Taylorianistical

Taylorianistically

Taylorian Astronism - the parts of The Philosophy of Astronism that are directly attributed to Taylorianism, and are typically identified by the first person usages found in The Grand Centrality of The Philosophy of Astronism.

Taylorianology - a major branch of Astronology dealing with the study of the person of Brandon Taylorian, the events that occurred in his life, his different achievements, and the circumstances that lead to the formation of The People's Constitutional Company of Jesse Millette, and The Philosophy of Astronism.

Derivatives

Taylorianological

Taylorianologically

Taylorianologist

Taylorianologists

Taylorian omnidoxy - in omnidoxicology, relating to the direct voice of the author of The Omnidoxy, Brandon Taylorian, found in certain insentensations of the document as well as the

attempt to differentiate the direct views of Taylorian from those of a general Astronist nature. Due to the intertwined nature of The Omnidoxy, this is considered a difficult task.

Taylorian promulgation - in Astronist Philosophy and promulgative theory, referring to the extent to which Brandon Taylorian was able to promulgate The Philosophy of Astronism during his lifetime.

Teacher - in an Astronist contextualisation, an informal term for preceptor, which is used to describe a teacher specifically within phrontisteries and is a level below a professor.

Technocentricity - particularly in a political context, the centrality of technology and its prominent role in society, and in the lives of the citizens.

Technologicality - in Astronist Propaganda, the extent to which a propaganda piece features technological imagery, and symbolism.

Technologisation - in Astronist Philosophy, the process whereby human technology is improved and developed to the point at which space travel and other seemingly futuristic technologies become commonplace.

Derivatives

Technologising

Technologised

Technologisational

Technologisationally

Technologiser

Technologisers

Tectonology - the discipline of study dealing with public buildings, their architectural styles, their utilisations, their functions in a society, as well as the authorities and responsibilities that they are granted whereby only certain activities can be conducted within them like a court for example.

Derivatives

Tectonologist

Tectonological

Tectonologically

Tel - in Astronist Philosophy, the philophon for the discipline of teleology.

Teleoism - a branch of knowledge in The Philosophy of Astronism concerning the argument that theories, methods, and schools of thought should be explained primarily for the purpose they are intended to serve rather than by a postulated causation.

Derivatives

Teleoic

Teleoical

Teleoically

Teleoist

Teleology - in Astronist Philosophy, a branch dealing with the philosophical study of nature according to purpose, direction, and goal, and the implementation of this approach into Astronist

concepts, theories, philosophies, as well as other branches and disciplines within Astronist Philosophy.

Derivatives

Teleologist

Teleologic

Teleological

Teleologically

Telergy - in Astronist Philosophy, the extent of the influence one mind is thought to exercise over another; a higher telergy reflects a higher influence one has over other people and is measured by population, people type, and location.

Derivatives

Telergial

Telergially

Telescopator - a type of architecturally ornate tower featuring several telescopes at the top, and may also feature an Astrotry, Orrery, or a small Athenium.

Derivatives

Telescopators

Telescope - in an Astronist contextualisation, relating to the main object of iconography carried by the Astronist character of Jesse.

Telescopetry - in Astronist Architecture and Naology, a small room in a residence, in which a telescope is positioned by a window, through which an individual can study astronomy, always with a distinct connection to philosophy, especially the Astronist Tradition.

Derivatives

Telescopetries

Telescopocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of astronomy and knowledge, especially in Astronist Art.

Tellurian - in Astronist Philosophy, relating to peoples inhabiting The Earth, as distinct from peoples inhabiting multiple planets, or different planets other than The Earth.

Tellurilabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of The Earth and The Moon.

Derivatives

Tellurilabes

Tellurium - in Astronist Rendition, much like an orrery but only depicting The Earth, The Moon, and The Sun, or another planet, its moons, and its parent star, but uniquely includes seasonal informations.

Derivatives

Telluric

Tellurial

Telluriums

Tellurion

Temperament - in an Astronist contextualisation, relating to the overall natural behaviour or viewpoint of The People's Constitutional Company of Jesse Millette on a particular subject, and is typically riddled with stereotypical qualities, and such stereotypes are almost always founded from the principles of The Philosophy of Astronism, and even The Grand Constitution itself.

Tempestuity - in Astronist Philosophy, to be in a state of tempestuousness, either physically, or mentally, as well as the measurement of tempestuousness.

Derivatives

Tempestuities

Tempestuous Years - in the practice of the Generation Ship in Astronist Philosophy, the appellation for the period in human industrialisation and civilisation before the advent of practical space travel.

Templation - in Astronist Philosophy and Lexicography, relating to a completed model version of an Astronist philosophical essay, or journal, or definitional entry as in keeping with the relevant Astronist typography.

Temporeatine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only daughter of Felucine and Pedrotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Temporeatian

Temporisation - in Astronist Philosophy, in the context of philosophical argumentation, the practice of stalling the discussion by prolonging certain discussions so as to avoid having to make a decision, or conclusion about a particular concept, theory, or opinion.

Derivatives

Temporisational

Temporise

Temporising

Temporised

Temporiser

Tendenced - in Astronist Philosophy, that which is dependent upon tendency.

Tendency - in an Astronist contextualisation, the expected response from The People's Constitutional Company of Jesse Millette towards an issue, or an item of discussion, and is something that is almost always based on past instances.

Tenebrian - in Astronist Philosophy, without abundant progenial activity, or existence in The Cosmos, and is most commonly used to related to the Tenebrian Epoch.

Tenebrian Epoch - in Astronist Philosophy, a period in epochology denoting the time in which the developmentation of The Cosmos wherein there existed no large scale structure due to the length of time they needed to form and is therefore characterised by its lack of cosmical progeny, as well as light itself.

Tenebrous Epoch - see Tenebrian Epoch.

Tenement - in Astronist Architecture, the term used to describe a particular Astronist building, monument, or structure, as distinct from the entire estate itself.

Derivatives

Tenements

Tenemental

Tenkere - the most common demonym for a follower of The Philosophy of Astronism in the Norwegian language.

Derivatives

Tenkeres

Tension - in an Astronist contextualisation, relating to the strain on relations between The People's Constitutional Company of Jesse Millette and an external entity, typically after a dispute.

Teodorin - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Aleece, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Teodorian

-ter - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Earth.

Ter- - in Astronist Onomatology, a prefix used for Astronist names, in reference to The Earth.

Ter - in Astronist Philosophy, the philophon for the discipline of terrenology.

Teratine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Sicilia and Gornen, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Teratinian

Term

- in an Astronist contextualisation, relating to the vast terminologies of Astronology.
- in an Astronist contextualisation, relating to the three periods of academic study during the phrontistery year, typically the beginning of September to the end of November, the beginning of January to the end of March, and the beginning of May to the end of July.

Termination - in Astronist Philosophy and Terminology, the construction of a entirely new term, especially one that is neither a hybrid, or a derivation of a non-Astronist pre-existing word.

Derivatives

Terminational

Terminology - in an Astronist contextualisation, relating to the vast body of terms and phrases within the subject of Astronology, and Millettaria.

Derivatives

Terminologist
Terminologic
Terminological
Terminologically

Terracery - in Astronist Architecture, any type of outdoor balcony adjoined to an Astronist philosophical building, the most common of which are accessible from the celetrium, and can feature patterned or globographic floors.

Derivatives

Terraceries

Terracing - in Astronist Architecture, wide, shallow steps used to provide standing room for spectators in many halls, large rooms, and planetariums in Astronist buildings, and may also be used around the estate wherever practical, especially surrounding notioneries.

Derivatives

Terracings

Terraformism - a branch of knowledge in The Philosophy of Astronism concerning the realistic study and centrality, and subsequent representation in art, of the transformation of a planet, or another celestial object, so as to resemble The Earth, or to make it habitable to human life.

Derivatives

Terraformist
Terraformic
Terraformical
Terraformically
Terraformarian
Terraformicity

Terrarium - a type of illustration in Astronist Civicology, in which the town, city, suburban area, or space colony is drawn to be inside a globe, and is sometimes drawn beside The Earth, or another planet on the terrarum on either side of the main illustration.

Terrarum - in Astronist Civicology, the two plates sometimes found on either side of the main illustration, typically of a terrarium style illustration and featuring The Earth or another planet.

Terrene - in an Astronist contextualisation, especially in an Astronist philosophical context, describing and relating to those philosophies, religions, and worldviews that are considered by The Philosophy of Astronism to be geocentric, or anthropocentric, in contrast to the cosmocentric Astronist worldview.

Terrenology - in Astronist Philosophy, within Cosmic Philosophy, a subdiscipline of study dealing with the philosophical contemplation of The Earth as a Classical Planet.

Derivatives

Terrenologist
Terrenologic
Terrenological
Terrenologically

Terrestrialisation - in Astronist Philosophy, especially within Cosmic Alchemy, the first of The Eleven Cosmo-Alchemic Processes and encompasses all associations and references to The Earth in Cosmo-Alchemic studies, practices, and theories.

Derivatives

Terrestrialisational

Terrestrialisationally

Terrestrialism - in Astronist Philosophy, a contental philosophy encompassing all contemplations of planets, including their formations and characteristics, which are subsequently compared and contrasted.

Derivatives

Terrestrialist

Terrestrialistic

Terrial - in Astronist Philosophy, relating to terrestrial entities in The Cosmos, such as planets, planetoids, and moons.

Terrial Family - in familiology of Astronist Philosophy, one of The Seven Cosmical Families characterised by terrestrial celestials such as planets and moons, the familiarch of which are planets.

Territorialism

- in Astronist Philosophy, the concepts involved with, and the philosophical contemplations and studies addressing the human need and naturity for territory both physically and mentally.
- in Astronist Philosophy, relating to the nature of Organised Philosophy, and upholds the notion that Organised Philosophy is territorial by its nature.

Derivatives

Territorialist

Territorialists

Territorialistic

Terrorism - in an Astronist contextualisation, relating to the acts of violence, intimidation, and chaos intended to cause harm, or distress to The People's Constitutional Company of Jesse Millette.

Derivatives

Terrorist

Terroristic

Terscence, The - in Astronist Music, the third musical piece of the amassory known as The Cosmicusy.

Tertiarity - in Cosmic Art, as a derivation of Astronist Art, the third most prominent subject of a cosmic art piece after the secarity, and usually refers to all other subjects of the art piece other than the primarity and the secarity.

Derivatives

Tertiarityies

Teritiaric

Teritiarical

Teritiarically

Tertiary term - in Astronist Terminology, a version of a term that is less popularly used than both its primary and secondary.

Testament - in an Astronist contextualisation, relating to a kind of speech that is specifically made to commemorate an individual and their personality, and achievements, especially if they have passed away.

Derivatives

Testamental

Testimonial - in an Astronist contextualisation, another term for testament.

Tetrad - in an Astronist contextualisation, relating to the representation, or depiction of four Astronist characters simultaneously.

Derivatives

Tetradic

Tetradical

Tetradically

Tetralogy - in an Astronist contextualisation, a group of four Astronist books described collectively, typically a series of four books, or literatures.

Tetrodox - in Cosmic Art, as a derivation of Astronist Art, the term used to describe the distinct four beams of light emitted by an actual star, which are typically perpendicular to each other.

Derivatives

Tetrodoxic

Tetrodoxically

Tetrodoxy

Tetsugaku - refers to the meaning of philosophy in Japanese.

Text

- in an Astronist contextualisation, relating to a piece of writing relating to Millettaria.
- in an Astronist contextualisation, relating to the advertising strategy wherein The People's Constitutional Company of Jesse Millette, or one of its subsidiaries sends out a mass text to the phones of its customers to advertise its products.

Textology - in Astronist Philosophy, an Astronist Subject dealing with the study of the journey of a writer in the creation and production of a text, especially a philosophical text, but not always.

Derivatives

Textologic

Textological

Textologically

Textologist

Textuality - in an Astronist contextualisation, relating to the strict adherence to The Grand Constitution.

Derivatives

Textualism

Tha - in Astronist Philosophy, the philophon for the discipline of thanatology.

Thai Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Thailand.

Thanatology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of death, and the surrounding concepts and theories.

Derivatives

Thanatologist

Thanatologic

Thanatological

Thanatologically

Thangdan Hangkai - The School of Physicality in Astration as known in the Laotian language.

Thang Vinnyan - The School of Spirituality in Astration as known in the Laotian language.

The Absolute - in pneumovology of Astronist Philosophy, the appellation for the union between oneself and The Pneumovollic Cosmos.

The Absolute Truths of The Cosmos - in Centrality Studies, the appellation ascribed to the segment of The Grand Centrality that makes statements about what the entity that is known as The Cosmos in the Astronist Cosmology is, and its relationship and interaction with out known entities, realms, and existences.

The Absolute Universe - in Astronist Philosophy, an appellation for the concept that The Universe is ultimately absolute by its own naturity, and that it shall remain this way forevermore, and also pertains that The Universe is not dependent on any external force, even The Divine, and thus this theory remains non-theistic in its orientation.

The Absorbance of The Protectors - in Cosmic Mystology, refers to the period of time which The Four Protectors each become as One with Jesse.

The Accelerating Cosmos - in Astronist Philosophy, a type of cosmos bound to the philosophical orientation and school of thought known as accelerationism.

The Accouchement - in Cosmic Mystology, refers to the moment in which Jesse and The Four Protectors leave The Cosmic Cradle and are born as physical beings.

The Adornment Principle - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the contemplations around and the notions involved with the Adornment Principle.

The Affixation of The Five - in Cosmic Mystology, refers to the moment in which Jesse is joined by The Four Protectors in The Cosmos to become The Five.

The African Epicentre - abbreviated to TAE, the largest stronghold of The Philosophy of Astronism, including all African countries, except Morocco, Tunisia, and Libya in North Africa.

The All-encompasser - in Astronist Philosophy, an appellation for The Divine as inspired and derived by the Astronist Cosmology.

The Amalgamations of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos for the discourse dealing with the discipline of study of mergenics.

The Ambiguation Principle - in omnidoxicology, the rubral used for the discourse addressing the Ambiguation Principle.

The American Smile - also known as The Smile of American States, and abbreviated to TAS, the stronghold of The Philosophy of Astronism across North America, beginning in South Eastern Canada, the Eastern Coast of the United States, the Southern Coast of the United States, the Mexican border states, the Western Coast of the United States, and South Western Canada.

The Animate Cosmos - in Astronist Philosophy, an appellation for a type of cosmos encompassing the idea that The Cosmos in all its perfect functionalities, appearances, and occurrences; essentially, understanding The Cosmos as a living entity rather than an inanimate entity, the oppositism to which is The Inanimate Cosmos.

The Anomalous Structures - in dynastesiology of Astronist Philosophy, the appellation that collectively relates to all approaches to the cosmical hierarchy that deviate from The Conventional Structure.

The Answer of Existence - in Cosmic Mystology, refers to the moment in which The Divine does answer Divine Jesse's question of existence.

The Anthropic Cosmos - in Spacial Psychology of Astronist Philosophy, the appellation for the type of cosmos created by the application and contemplation of the Anthropological Cosmology.

The Anticipation of The Four - in Cosmic Mystology, refers to the period of time in which The Four Protectors are waiting for Divine Jesse to awaken.

The Antithesis - in Astronist Philosophy, an appellation relating to The Chaos, as the antithesis of The Cosmos, which is destined to join with The Chaos in order to form The Synthesis.

The Apogenesis - in omnidoxicology, the rubral for the discourse philosophically addressing the end of existence, the nature of ultimation, and the existential periphery, and encompasses the discipline of study of ultimatology.

The Apolunic Principle - in Astronist Philosophy, the notion holding that humanity must explore the moons of The Cosmos and should be encouraged to enact devotions towards moons so as to emphasise the cosmicality and the importance of moons.

The Appellation - in Taylorianology, the period in which Brandon Taylorian attempted to name every single planet and star system currently then known to humanity.

The Appendadoxy - in Astronist Philosophy, the document that first outlines Inaugurological Astronism and lays the foundations of the discipline of inaugurology by forming the methods, practices, and terminology of conveying The Philosophy of Astronism in such a way that is clear for individuals or groups to quickly grasp, and is closely related to the practice of cosmechism.

The Apprehension of Ellena - in Cosmic Mystology, refers to the hesitancy of the character of Ellena to accept or indeed understand Jesse's transformation into his Divine being.

The Astronomic Revolution - in astronomy of Astronist Philosophy, the appellation for the series of events that is prophesied by the Astronist Tradition to take place and is comprised of three stages, the first of which is the Reascension of Philosophy, the second of which is the Integration of Cultural Astronomy, and the third of which is the Concatenation of Astronarianism.

The Astrophilic Principle - see The Cosmophilic Principle.

The Astrosa - see astrosa.

Theaterium - in Astronist Architecture, a theatre present in some eidouraniums that is heavily cosmically ornamented, usually in the highcosma style, and in which a great variety of shows, ballets, and orchestral performances are conducted throughout the year.

Derivatives

Theateriums

Theatrosy - in occurrology, a set of performances given either by one musician or by different groups of musicians that is cosmically-themed, very elaborate, expensive to attend, and features cosmic decoration, and astral music, stories, and costume, typically from an Astronist background.

Derivatives

Theatrosies

The Beginning - in Astronist Philosophy, a frequently used appellation for the initiation of The Cosmos, or specifically the event of The Big Bang itself.

The Beholding Of A New World - in Cosmic Mystology, refers to the moment within The Interstellar Dream in which Jesse sees the other side of a black hole.

The Betwixity - in structurology of Astronist Philosophy and in the Astronist Cosmology, the appellation for the distances found between cosmic entities, both physically and conceptually, and is measured and contemplated by the semistrument of betwixity. It is not officially categorised as a domain of existence, such as The Cosmos, The Chaos, or The Mytra, but it may easily be placed within this category due to its appellation and the nature of the subject it addresses.

The Betwixity of The Cosmos - in structurology of Astronist Philosophy, the concept relating to the fact that The Cosmos is formed by the disproximities between celestial entities.

The Beyond - in Astronist Philosophy, irregularly termed as The Beyondance, one of the many appellations ascribed to The Cosmos as part of the Astronist Cosmology.

The Beyondance - see The Beyond.

The Bicosmos - in Astronist Philosophy, an appellation for bicosmology. See bicosmology.

The Book of Naology - written by Brandon Taylorian, the book in which the foundations of the study of Naology were formed, and in which all managerial and preservational conducts, plans, and operations were written.

The Bounteousness of Jesse - in Cosmic Mystology, refers to the period of time in which Jesse conducts goodwill and charity in the world before he embarks on his Divine Mission.

The Breaker of Falsities - in Astronist Philosophy and in Centrality Studies, one of the five appellations given to philosophy in The Reascension of Philosophy segment in The Grand Centrality of The Philosophy of Astronism.

The British Homeland - abbreviated to TBH, the stronghold of The Philosophy of Astronism in Great Britain, and also refers to its birthplace.

The Caribbean Star - abbreviated to TCS, the strongholds of The Philosophy of Astronism including Haiti, and the Dominican Republic.

The Central American Line - also known as The Central American Line of Nations, and abbreviated to TCAL, the stronghold of The Philosophy of Astronism in Central America, beginning in the Mexican city of Guadalajara, heading through to Guatemala, Honduras, and ending in Nicaragua.

The Central Asian Triangle - also known as The Central Asian Triangle of Nations, abbreviated to TCAT, the strongholds of The Philosophy of Astronism in Central Asia, including Eastern Turkmenistan, Central and Eastern Uzbekistan, Central Kazakhstan, Kyrgyzstan, Tajikistan, and far Western China.

The Centrality of Big History - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos for the discourse dealing with the Astronist view that the study and contemplation of the series of events between The Big Bang and the present era is of central importance.

The Centrality of Gravitation - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of gravitology and the role of the force of gravity in The Cosmos.

The Centrality of Wonderment - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the concept and practice of wondermenting.

The Chaos - in Astronist Philosophy, one of the four major components of the Astronist Cosmology pertaining to that which is the opposition to The Cosmos in its entirety, as well as that which is

cosmically natured; progeny of The Chaos are characterised by disorderity, and unknownness amongst other aspects.

The Chaotic Illusion - in Astronist Philosophy, the appellation for the concept and notion that The Chaos itself is entire illusional, and therefore non-existent, a illusory figment of thought.

Thế Chất - The School of Physicality in Astration as known in the Vietnamese language.

The Ciscosmos - in Astronist Philosophy, an appellation for the type of cosmos based upon the perception of The Cosmos as that which is most proximate to oneself, both physically, and conceptually, an example of which in a physical sense would be one's perception of The Earth as part of The Cosmos due to one's location upon and within The Earth.

The Closed Universe - in Astronist Philosophy, an approach to understanding The Universe that fundamentally opposes the concept of The Universe in the Astronist Cosmology and consists of the notion that The Universe is ultimately finite and is therefore not all-encompassing and nor does it possess any divinical qualities, as inferred by the Astronist Cosmology. The oppositism to The Open Universe.

The Commencement - the first day of the Starlight Festival, taking place on either the 40th Zaarine (20th December), or the 14th Harrietine (20th June) in the Northern Hemisphere, and the Southern Hemisphere respectively, and largely consists of a special ceremony and speech held at all eidouraniums and observatories around the world to welcome in the year's starlight festivities, and typically involves a speech by The Chairman of The People's Constitutional Company of Jesse Millette at The Grand World Eidouranium in London, United Kingdom.

The Commencement of The Cosmos - in Astronist Philosophy and Centrality Studies, the appellation ascribed to the segment of The Grand Centrality briefly addressing the way by which The Cosmos began in the traditional and empirical sense.

The Common Elements - in Astronist Philosophy, specifically within the Matrixian cosmology, an appellation given for space, time, and matter, each of these is considered to form the entirety of existence as ascribed to the matrixial superstructure, and pillars of cosmicality.

The Compilation - in Astronist Philosophy and omnidoxicology, the appellation for the instance in which Cometan had the idea to compile The Astronist Methodology and other Astronist philosophy-related works to fit inside The Grand Centrality rather than initially existing as separate publications and is closely associated with the belief orientation of compilationism and is opposed by non-compilationism which measure the belief in the extent to which Astronism and Astronarianism should be associated.

The Composite Cosmos - in Astronist Philosophy, a type of cosmos focusing on the relationship between The Cosmos in its entirety, and the instrument of composity, thus forming a hybrid viewing The Cosmos by the parts that structure it rather than by its entirety, or wholeness, or oneness.

The Concentricity of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of concentritology.

The Contracting Cosmos - in omnology of Astronist Philosophy, a type of cosmos characterised by the instance in which The Cosmos expands and retracts in an eternal cycle.

The Conventional Structure - in dynastesiology of Astronist Philosophy, the appellation for the hierarchical structure of The Cosmos as it is perceived to exist; as the convention by which the cosmical orderity and system is structured, and by which other structures attempt to change.

The Cosmechesis - see cosmechesis.

The Cosmechism - see cosmechism.

The Cosmical Arrangement - in Astronist Philosophy, one of the two essential components of The Cosmical Schematism relating to the partitioning and apportionment of gravity and matter relative to the space and time sanctioned.

The Cosmic Alchemy - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of drentology and the practice of cosmic alchemy.

The Cosmical Elements - in Astronist Philosophy, an appellation for the Nine Cosmical Elements.

The Cosmical Presentation - in Astronist Philosophy, one of the two essential components of The Cosmical Schematism relating to the physical manifestations of cosmical entities in accordance with the physical laws to which they are bound.

The Cosmical Schematism

- in Astronist Philosophy, the appellation for the notioned scheme upon which The Cosmos is considered to have been constituted and to which all cosmical entities are bound.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the concept and notion of The Cosmical Schematism and its surrounding philosophies and contemplations.

The Cosmic Boundary - in obliviology of Astronist Philosophy, the appellation for the alternative term relating to the edge of The Cosmos.

The Cosmic Conception - in Cosmic Mystology, refers to the moment in which Ellena and Divine Jesse conceive as The Cosmos surrounds them.

The Cosmic Course - in Astronist Philosophy, an appellation for the notion that The Cosmos holds a particular direction and order of existence; essentially, another term for the cosmical system and orderity.

The Cosmic Cradle - in Cosmic Mystology, refers to the period of time in which Jesse spent in The Cosmos before being sent on his mission by The Divine.

The Cosmic Entirety - in omnology of Astronist Philosophy, the appellation used to relating to The Cosmos as whole rather than in composite parts, or any particular progeny.

The Cosmic Envisionment - in Cosmic Mystology, refers to the moments in which Jesse looks to The Cosmos for guidance.

The Cosmic Existence - in Astronist Philosophy, the appellation relating to the time in which The Cosmos exists.

The Cosmic Fusion - in Cosmic Mystology, refers to the moment in which the light and the dark do fused with Divine Jesse as The Five As One.

The Cosmic Inception - in Cosmic Mystology, refers to the moment in which the character of Jesse was created by The Divine in The Cosmos.

The Cosmic Inspiritment - in Cosmic Mystology, refers to the moment in which Jesse and The Four Protectors leave their spaceship and surround themselves with The Cosmos and are infused by its energies.

The Cosmic Mindstep - in Astronist Philosophy, the collective appellation for the notions of cosmocentricity, non-anthropicity, and philosophical and astronomical centralisation; the reorientation in the way humanity is to perceive The Cosmos as part of the Astronomic Revolution.

The Cosmic Panorama - in Astronist Philosophy, a popular appellation for the largely metaphorical instance in which one may be able to mentally perceive the entirety of The Cosmos in one view; considered to be an impossible feat for any one mind, especially one that has not explored The Cosmos in its entirety.

The Cosmic Remembrance - in Cosmic Mystology, refers to the moment in which Jesse sees The Cosmos again and knows it to be his home.

The Cosmic Structure - in Astronist Philosophy, the appellation for the particular shape, edifice, and structure of The Cosmos and the composite parts that form this.

The Cosmic Territories - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the interactions and intentions between the civilisations of The Cosmos and how they are expected to understand cosmic entities as territories; essentially, the intertwining of politics with cosmic affairs.

The Cosmic Web - in Astronist Philosophy, the theoretical, philosophical, and devotional notion and concept holding that The Cosmos is fundamentally structured by an interconnected web of celestials, as is physically evidenced by the metagalactic superstructure.

The Cosmographics - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of cosmography.

The Cosmophilic Principle - in Astronist Philosophy, the belief that cosmophilia is a great and positive gift that should be cherished by both the cosmophile and by the civilisation in which they reside due to the potentiality of their mind during such states of cosmophilic enthusiasm.

The Cosmos

- in Astronist Philosophy, the primary entity of devotion, contemplation, notion, conceptualisation, and philosophisation encompassing all that exists within that which is known as The Cosmic Boundary, and that which is considered to originate from The Big Bang. Furthermore, The Cosmos is considered an animated, structured, systemic, and well-ordered whole and forms the three main components of the Astronist Cosmology, and due to this, many theories and concepts are interconnected to this physical, conceptual, and philosophical entity.
- in Astronist Philosophy, all that is beyond Earthly bounds.
- the setting of the Cosmic Era in Astronist Mystology.

The Cosmos in The Universe - in Astronist Philosophy and omnidoxicology, a turn of phrase derived from, and pertaining to the Astronist Cosmology, and involves the idea that The Cosmos is existent within The Universe which holds The Cosmos in place, and is considered to be responsible for its well-ordered nature, yet the extent to which The Universe is continuously actively involved in the affairs of The Cosmos is a point of Astronist philosophical dispute and is in need of further contemplation.

The Creation Moment - in Astronist Philosophy, an alternative appellation for the event that is known as The Big Bang.

The Creation Problem - in structurology of Astronist Philosophy, the appellation for the contemplation addressing whether the entities of The Cosmos do hold a temporal origin or not for there to be a creation created there must exist a creating agent.

The Current Cosmos - in Astronist Philosophy, the appellation for the type of cosmos relating to The Cosmos as it exists in the present time.

The Cycles of The Cosmos - in Astronist Philosophy, an appellation collectively relating to the proposed cycles in occurrence within The Cosmos, and thus forming the cosmical system as a result.

The Cycles of The Universe - in Astronist Philosophy, an alternative appellation relating to Universal Cyclometrics.

The Dead Cosmos - in Astronist Philosophy, an alternative appellation for a Big Freeze Diegesis. See Big Freeze Diegesis.

The Dependee - in Astronist Philosophy, as part of the Dualistic Cosmology, the appellation encompassing all the celestials and events of The Cosmos considered to be dependent upon other celestials and events for their own existence, and are considered to be inferior to the appellation of The Depender.

The Dependence Cosmology - in Astronist Philosophy, a cosmology holding the concept that The Cosmos is entirely interconnected and that each and every celestial and phenomenal event is dependent upon another celestial, or event, and therefore all the composite parts of The Cosmos are dependent upon each other.

The Depender - in Astronist Philosophy, as part of the Dualistic Cosmology, the appellation encompassing all the celestials and events of The Cosmos considered to have other celestials and

events dependent upon it rather than it be dependent upon others, and is considered to be the superior side of the Dualistic Cosmology in comparison to its counterpart appellation of The Dependee.

The Developmentation - in Taylorianology, the period between the years of twenty sixteen and twenty eighteen when the majority of the developments of Astronist subjects occurred, as well as the initial development of The People's Constitutional Company of Jesse Millette, and is usually structured by writing The Grand Centrality of The Philosophy of Astronism.

The Dimensional Universe - more commonly referred to as Dimensions, an era of Astronist stories, characters and events taking place outside both the canonical and mystological Astronist timelines.

The Divine

- in Astronist Philosophy, a major part of the Astronist Cosmology relating to the state of existence beyond both The Cosmos and The Universe.
- referred to in Astronist literature, culture and founding works, as the creator of The Cosmos, The Universe and existence itself.

The Divine Eternity of Freedom - in Cosmic Mystology, refers to the state in which The Five are forever eternally divinely free in The Eternal Plain, thus marking the end to The Grand Chronicles of Astronist Mystology.

The Divine Product - in Astronist Philosophy, an appellation for The Cosmos, or any one of its progeny as divinely created, or as products of some divine creation.

The Divine Recital - in Cosmic Mystology, refers to the moment in which Divine Jesse does recite what he was destined and prophesied to say to The Divine.

The Divine Transcendence - in Cosmic Mystology, refers to the process of Jesse, the boy and Jesse, the man, becoming wholly divine.

The Doomsday Cosmos - in omnology of Astronist Philosophy, known in non-Astronist and non-philosophical spheres as The Big Rip, a type of cosmos characterised by being ripped apart during the endtimes due to it reaching the limitation of its physical expansion.

The Dualistic Cosmos - in Astronist Philosophy, a type of cosmos that is viewed entirely through a dualistic lens, and so believes that all entities and occurrences in The Cosmos are dualistic in their natures, and therefore interdependent in their functionalities, orderities, and in all their other aspects.

The Duty of The Protectors - in Cosmic Mystology, refers to the period of time in which Jesse tells The Four Protectors, Ellena, Oliver, Zara and Harriet, about his Divine Mission and their duty to join him.

The Eastern Diamond - also known as The Eastern Diamond of Nations, and abbreviated to TED, the strongholds of The Philosophy of Astronism in Eastern Asia, including Eastern China, Korea, Taiwan, Laos, Cambodia, and Vietnam.

The Edge of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of perimetrics.

The Educative Mission - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the practice of cosmechesis, its utilities, and the philosophy surrounding it.

The Eidouranium, The Observatory, The Promontory & The Planetarium - in Centrality Studies, the appellation ascribed to the segment of The Grand Centrality introducing the four main types of Astronist philosophical building, as well as providing an outline of the intended role and purpose of Astronist philosophical buildings in any given society.

The Eight Brackets - in dynastesiology of Astronist Philosophy, the appellation for the eight aspects of celestial entities that are taken into consideration when a dynastesiological study is conducted.

The Eleven Cosmo-Alchemic Processes - in Astronist Philosophy, one of the central components to Cosmic Alchemy, considered to be the pillars of Cosmic Alchemy, and central to its “mystical practices, wonderments, and studies” according to The Omnidoxy. These processes remain philosophical, theoretical, and conceptual by their natures, though their meanings, and achievements are much less abstract. The processes include terrestriation, helioation, galaxation, selenation, solaration, obliviation, novaetion, quasation, voidation, expansion, and cosmation.

The Elixir - see The Elixir of The Cosmos.

The Elixir of The Cosmos - in Astronist Philosophy, specifically within Cosmic Alchemy, a mystical state of being in which an individual is in union with both The Cosmos, and The Divine, and this is the state that all philosophers and adherents of Cosmic Alchemy are considered to want to achieve, and is championed by The Five Astronist Characters as the figurative manifestations of The Elixir of The Cosmos.

The Emergence Through The Divine Barrier - in Cosmic Mystology, refers to the moment in which The Five Transcenders are of divine nature so as to be able to enter into The Eternal Plain.

The Encompasser - in dynastesiology of Astronist Philosophy, the appellation used for that which is known as The Universe in the Astronist Cosmology.

The Endeavour of Understanding - in Cosmic Mystology, refers to the moment in The Eternal Plain when it is attempted to understand The Divine.

The Endtimes - see endtimes.

The Engulfment - in Cosmic Mystology, refers to the moment in which Jesse and The Four Protectors are engulfed by a black hole.

The Enlightenment of Jesse - in Cosmic Mystology, refers to the moment in which Jesse realises his Divine Mission and his duty to The Divine.

The Entirety - in Astronist Philosophy, an appellation relating to The Divine as part of the Astronist Cosmology.

The Essentiality of Narrative - in introspectics of Astronist Philosophy, the appellation for the idea that without every occurrence and every entity in existence, the current state and instance of existence would not be as it is; the belief in the essentiality of everything.

The Establishment - in Taylorianology, the period involving the official establishment of The People's Constitutional Company of Jesse Millette, as well as The Institution of The Philosophy of Astronism.

The Eternal Smile - in Cosmic Mystology, refers to the moments in which characters do find freedom from their inhibitions and do become completely divine in nature.

The European Belt - also known as The European Belt of Nations, and abbreviated to TEBN, the group of nations considered to be the strongholds of the company's philosophical operations in Europe, including France, Northern Spain, Switzerland, Northern Italy, Luxembourg, Liechtenstein, Southern Germany, Austria, Czechia, Western Slovakia, Southern Poland, Western and Northern Ukraine, and Belarus.

The Evolutionary Cosmos - in Astronist Philosophy, the central concept of evolutionism holding that The Cosmos and all its individual progeny are on evolutionary paths of development and it is these evolutionary paths that are central to the cosmical system, naturity, and orderity.

The Excubator Cosmos - in Astronist Philosophy, an alternative appellation for the Extracting Cosmology.

The Existence Principle - in Astronist Philosophy, the theory and notion maintaining that for something to exist within The Cosmos, there must be a beginning to it and there must be an end to it, but too, there must have been something that preceded its own existence for it to be created.

The Expanding Cosmos - in Astronist Philosophy, especially within omnology, a type of cosmos focusing on the expansive naturity and tendency of The Cosmos itself.

The Expanding Universe - in Astronist Philosophy, the appellation for the concept relating to the notion that The Universe is infinite and it is expanding infinitely, and The Cosmos exists within such an expansion, and is closely associated with the cosmo-alchemic process of expansion.

The Experience of The Cosmos - in pneumovology of Astronist Philosophy, the appellation for one of The Three Deeds involving practical and mental contact and observation of The Cosmos.

The Exposure to The Void of Potentiality - in Cosmic Mystology, refers to the moment in which The Divine shows the place beyond existence in which existence will come under divine destiny.

The Exterior

- a scattered term relating to all the planets, systems, and political organisations and governments of the galaxy that are not considered to be established, sovereign, or developed.

- the region of space on the outskirts of The Milky Way that is considered to include the least politically, socially, philosophically, and monetarily developed planets, systems, and organisations.

The Families of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of familiology.

The Firmament of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of firmamentology.

The Final Vision - in Cosmic Mystology, refers to the single vision in which Jesse is given a glimpse of the true nature of The Cosmos by The Divine.

The Five Bonds of Society - in Astronist Philosophy, a rubral within The Omnidoxy concerned with the contemplation of the Five Bonds of Society.

The Five Epochs - in Astronist Philosophy, a collective appellation for the time periods in epochology including the Inception Epoch, the Inflation Epoch, Nanonic Epoch, the Tenebrian Epoch, and the Futurity Epoch.

The Five Fundamentalities - in Astronist Philosophy, particularly within Astronist Cosmology, the collective appellation for The Divine, The Universe, The Cosmos, The Chaos, and The Mytra as hypostatic domains.

The Five Astronist Characters - relating to the Astronist characters, Jesse Millette, Harriet Millette, Ellena Chadwell, Zara Litchford and Oliver Mehler.

The Five Mystical Pursuits - in pneumovology of Astronist Philosophy and Astronist Mysticism, the collective appellation for the five pursuits involved in achieving The Pentat Trajectory and rests at the centre of Astronist mysticistic practice. The Five Mystical Pursuits are odysstation, rovation, explication, symposiation, and enosation.

The Flat Cosmos - in kosmetrics of Astronist Philosophy, the appellation for the type of cosmos which advocates to the notion that The Cosmos is flat in shape and dimension rather than spherical, or any other structure.

The Formation of Celestial Entities - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of formatology.

The Four Veries - in obliviology of Astronist Philosophy, the appellation that describes black holes in four categories for people to understand them in a simplified manner; very massive, very diverse, very dense, and very gravitational.

The Frontier - in Astronist Propaganda, the depiction of the abstract concept that the nation, and humanity collectively, must always be working and progressing toward The New Frontier, or just simply The Frontier, which is a utopian vision personalised to the nation in which the propaganda is distributed.

The Functionalities of Celestial Entities - in omnidoxicology, an alternative rubral for The Functionalities of Cosmic Progeny & Phenomena.

The Functionalities of Cosmic Progeny & Phenomena - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the instrument and discipline of functionality in The Cosmos.

The Future Cosmos - in Astronist Philosophy, the appellation for the type of cosmos as distinguished from that of the time, or may also relates to The Cosmos as it exists during The Endtimes.

The Future of The Expanding Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of omnology.

The Future of the World - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos for the discourse dealing with the Astronist approach to the future of human civilisation, humanity in a wider, and the abilities of the human mind.

The Geometry of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of kosmetrics.

The Golden Age of Philosophy - the supposed period after the founding of The Philosophy of Astronism, during which philosophical thought, culture, and methods supersede in importance, all other subjects, and also marks the emergence of Organised Philosophy, and the rise of philosophy's role in society.

The Government - referring to the various agencies and ministries collectively forming the government of The People's Constitutional Company of Jesse Millette.

The Grand Canon of Astronism - an immobile founding one-page document outlining the fundamentality of each of the twelve principles of Astronism.

The Grand Canonical Astronist Timeline - the immobile founding document outlining the chronology of Astronist mystology, theology, fiction, and their connection to the real world.

The Grand Catalogue of the People's Martyrs & Grand Laureates - the motional document detailing the lives of the People's Martyrs and the Grand Laureates, especially the moments they have been recognised for.

The Grand Centrality

- a shortened version of The Grand Centrality of The Philosophy of Astronism.
- in Astronist Philosophy, Naology, and Centrality Studies, the appellation sometimes ascribed to an eidouranium in relation to the society, or civilisation in which the eidouranium is built in order for the eidouranium to become a synonymous manifestation of the role and the characteristics of The Grand Centrality.

The Grand Centrality of The Philosophy of Astronism - an immobile founding document detailing the twelve principles of Astronism, and structuring the foundations of The Philosophy of Astronism.

The Grand Charter of The People's Astronist Fund - a motional document detailing the plans, the ambitions, the founding principles and the policies of the operations of The People's Astronist Fund.

The Grand Chronicles of Astronist Mystology - the immobile founding collection of works founding the ideas and the genre of Mystology.

The Grand Code of The People's Astronist Peacekeeping Order - an immobile founding document detailing the principles and the policies and the plans of The People's Astronist Peacekeeping Order.

The Grand Cognisation - in prophetics of Astronist Philosophy, the appellation for the second of The Ten Grands prophesying the discovery of brand new species of animals, plants, and other currently unknown forms of life in new habitat structure and environments on new planets, and especially involves the recording of these discoveries for the first time.

The Grand Configuration of The Governing Ministry - the motional document underpinning the plans, the policies, and the principles founding The Governing Ministry under Astronist constitutionality.

The Grand Consecration of the Formation of The People's Astronist Federation - the immobile founding document detailing the founding principles of The People's Astronist Federation.

The Grand Constitution of The People's Constitutional Company of Jesse Millette - a motional founding document detailing the principles, the practices, the goals, and the policies of The People's Constitutional Company of Jesse Millette.

The Grand Cosmos

- in Astronist Philosophy, a type of cosmos relating to the philosophical and devotional concepts of The Cosmos in their entirety; it involves beholding The Cosmos in the grandness that it exists rather than simply observing it, and is firstly addressed in the rubral of The Omnidoxy known as The Philosophy of The Grand Cosmos.
- in Astronist Music, the second entry in The Cosmicusy known as The Duscence, and succeeds *Cosmical Wisps*.

The Grand Cradle of Astronology - a motional document detailing the subject of Astronology and laying the foundations for its study.

The Grand Disseminator - in Astronist Philosophy, Naology, and Centrality Studies, the appellation ascribed to the category of Astronist philosophical building involving the planetarium.

The Grand Divine Champions - in Cosmic Mystology, refers to the moment in which The Five do stand In Grand Symmetry with The Divine.

The Grand Divine Contact - in Cosmic Mystology, refers to the moment in which Divine Jesse does touch The Divine and all-creation is absorbed.

The Grand Divine Harmonisation - in Cosmic Mystology, refers to the moment in which The Five are in complete divinity and the entirety of the universes are in perfect equilibrium.

The Grand Establishment of The People's Astronist Central Bank - the immobile document outlining the founding principles of The People's Astronist Central Bank.

The Grand Eye - in Astronist Philosophy, Naology, and Centrality Studies, the appellation ascribed to the category of Astronist philosophical building involving the promontory.

The Grand Festival - the second day of the Starlight Festival, taking place on either the 41st Zaarine (21st December), or the 15th Harrietine (21st June) in the Northern Hemisphere and Southern Hemisphere respectively, and is the most important of the four days of starlight, and is the night during which all celebrations and festivities take place according to the traditions of the starlight festival.

The Grand Gargantuanation - in prophetics of Astronist Philosophy, the appellation for the ninth of The Ten Grands prophesying that there will be planetwide civilisations of huge proportion and population of all kinds of diversity, structure, and operation, and is considered to require the furthest level of imagination to visualise.

The Grand Humanisation - in prophetics of Astronist Philosophy, the appellation for the fourth of The Ten Grands prophesying that humanity will establish colonies and civilisations on worlds other than The Earth, and a great deal of envisioning and creativity will be employed to establish such societies beyond The Earth.

The Grand Impentination - in prophetics of Astronist Philosophy, the appellation for the first of The Ten Grands prophesying the occurrence of a full-scale out-Earth; a mass-scale process of leaving The Earth for other worlds for a permanent period.

The Grand Inauguration of Jesse Millette Societies & Astronist Fellowships - the motional document listing and detailing the purposes of each Astronist society and fellowship.

The Grand Initiation of The People's Astronist Network - the motional document outlining the plans, the policies, and the principles of The People's Astronist Network.

The Grand Journals of Philosophies & Ideologies - the motional document compiling the founding texts of a number of philosophies and ideologies created or expanded upon by Brandon Taylorian.

The Grand Lexicon of Astronology - the motional founding document compiling the terminologies of a number of different subjects, as well as founding new lexicons for the subject of Astronology and Astronist terminology.

The Grand Manifestment - in omnology of Astronist Philosophy, the appellation that collectively relates to the occurrences during The Endtimes of The Cosmos wherein all existence will be visible, and is illuminated and philosophical addressed in the discipline of prerology.

The Grand Astronist Calendar - the motional founding document outlining the official calendar of The People's Constitutional Company of Jesse Millette, which implements the Astronist

methodologies and Astronist lore and includes differing versions made available for use on other planets.

The Grand Opentisation - in prophetics of Astronist Philosophy, the appellation for the seventh of The Ten Grands prophesying that the establishment of mixed civilisations of human and non-human sentients on planets other than The Earth shall form diverse societies in relation to race, philosophy, religion, ethnicity, sexuality, and gender.

The Grand Philosophisation - in prophetics of Astronist Philosophy, the appellation for the sixth of The Ten Grands prophesying that humanity will ultimately explore the philosophical and religious traditions of civilisations and settlements on planets other The Earth, and will subsequently be influenced by such traditions to form new philosophies and religions.

The Grand Seeker - in Astronist Philosophy, Naology, and Centrality Studies, the appellation ascribed to the category of Astronist building involving the observatory.

The Grand Story - in Astronist Philosophy, an appellation relating to the creation of The Cosmos and The Universe, as considered to structure a narrative.

The Grand Symmetry - in Cosmic Mystology, refers to the moment in which Divine Jesse as The Five As One in accordance with destiny, will stand in perfect formation beside The Divine.

The Grand Technologisation - in prophetics of Astronist Philosophy, the appellation for the third of The Ten Grands prophesying the development of human technology to the point at which space travel becomes a commonplace activity.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in Africa - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of Africa.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in Central Asia - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of Central Asia.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in Europe - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of Europe.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in Oceania - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of Oceania.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in North America - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of North America.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in South America - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of South America.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in South East Asia - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of South East Asia.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in The Caribbean and Central America - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of The Caribbean and Central America.

The Grand Treatise of The People's Constitutional Company of Jesse Millette in The Middle East - the motional document outlining the specific plans and ambitions of The People's Constitutional Company of Jesse Millette in each nation of The Middle East.

The Grand Triplicity of The Astronist Universe - the motional document detailing the chronologies of Mystology, the official names and definitions of events, including The Grand Pantheon, The Grand Prophecy and The Grand Prediction.

The Grand Vennisation - in prophetics of Astronist Philosophy, the appellation for the eighth of The Ten Grands prophesying that during the Humanic Exploration of The Cosmos, the ways that are not habitably suitable for humans will be used for other civilisational benefits such a mineral resourcing or as waystations.

The Grand Vision - a motional founding document eternally detailing the past, present, and future operations, informations, and plans of The People's Constitutional Company of Jesse Millette. The content of The Grand Vision can never be removed once it has been placed within it.

The Grand Wonderation - in prophetics of Astronist Philosophy, the appellation for the tenth and final of The Ten Grands prophesying that humanity, after the Humanic Exploration of The Cosmos has occurred, will hold the ability to experience wonderment and to practice wondermentation on all the worlds, celestials, and vessels that sentient life does inhabit as considered to be superior from the perspective of wondermentation from The Earth singularly.

The Grand Works - a phrase used to relate to all Astronist texts collectively with the word 'Grand' in their titles.

The Grand World - in Astronist Orthodoxy, an alternative term for The Cosmos.

The Grand Xenisation - in prophetics of Astronist Philosophy, the appellation for the fifth of The Ten Grands prophesying that there will occur a normalisation of relations between humanity and non-human sentient beings.

The Gravicentric Cosmos - in Astronist Philosophy, specifically within Cosmic Philosophy, a concept, or type of cosmos wherein gravity is considered to be the most important entity, and so the central points of gravitational pull are given an imperative and centrality in cosmic philosophical understanding.

The Great Collapse - in Astronist Philosophy, the appellation for both the event and the period in epochology characterised by the collapse of The Cosmos after it has expanded to its greatest possible extent.

The Great Cosmic Battle - in Astronist Philosophy, the metaphorical opposition between that which is known as The Cosmos and that which is known as The Chaos in the Astronist Cosmology.

The Great Cosmic Eruption - in Cosmic Mystology, refers to the moment in which Jesse is infused and bursts with the powers of The Divine, thus leading him to become Divine Jesse.

The Greater Cosmos - in Astronist Philosophy, a type of cosmos relating to that which exists outside of The Solar System.

The Great Puzzle - in Astronist Philosophy, an appellation for The Cosmos and The Universe as entities which are completely and utterly unknown to humanity, and are entirely and eternally transcendent upon human contact and comprehension, especially as an ideation to devote towards.

The Great Transition - in obliviology of Astronist Philosophy, the appellation for the notion that black holes are evolutionarily transitioned from stars rather than existing as distinct entities of their own, and also relates to the process involved during which stars transition to black holes.

The Great Tumefaction - in Astronist Philosophy, the appellation for the event that is expected to take place relating to The Sun and its expansion and subsequently destruction and engulfment of The Earth.

The Great Wheel - in Astronist Philosophy, a metaphor for destiny whereby the cogs of the wheel are singular entities like a celestial, or humanity, and is especially linked to the concepts of The Will of The Cosmos, or Divine Will.

The Heterogeneity of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of drentology and the practice of cosmic alchemy.

The Heterogeneous Cosmos - in heterogenology of Astronist Philosophy, a type of cosmos characterised by the notion that The Cosmos is both vast in diversity and great in abundance.

The Hierarchy of The Cosmos

- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of dynastesiology.
- see Hierarchical Cosmology.

The Highership Hierarchy - see highers.

The Highlighting of Brandon Taylorian - referring to the study of the passages from many different books and texts that Brandon Taylorian decided to highlight, and the inferences drawn from those highlighted words and sentences.

The History & Future of Astronomy - in omnidoxiology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the predictions and prophecies about the future of the practice and study of astronomy in the future of human civilisation, as well as exploring the historical context of astronomical study and practice.

The Human Age - in Astronist Philosophy, the appellation relating to the period of time that humanity has been in existence in its sentient form on The Earth.

The Human Cosmos - in sentientology of Astronist Philosophy, the appellation for the type of cosmos wherein humanity is alone because The Cosmos was specially made for humanity only and therefore, there is no need for any other sentient life to exist, and drastically diverges from the beliefs of the Astronist Tradition within regards to sentient life in The Cosmos.

The Identity & Purpose of The Philosopher - in Centrality Studies, the title ascribed to segment of The Grand Centrality concerning the introduction of the persona known as The Philosopher.

The Inimitability of The Cosmos - in formatology of Astronist Philosophy, the appellation for the principle that the human mind would need to physically witness such formations of cosmic proportion in order to understand, describe, and contemplate them in a deeply philosophical way.

The Inanimate Cosmos - in Astronist Philosophy, the appellation for the type of cosmos that stands in opposition to The Animate Cosmos for it is characterised by perceiving The Cosmos as not being alive or animate in its functionalities, occurrences, and appearances.

The Incubator Cosmos - in Astronist Philosophy, another term for the Contracting Cosmology.

The Inexplicable Element - in pneumovology of Astronist Philosophy, the appellation for The Cosmos in a spiritual context.

The Infant Cosmos - in Astronist Philosophy, a type of cosmos representing the earliest form of The Cosmos during the formative epoch of its overall development.

The Infinite Continuation - in Astronist Philosophy, the appellation for the principle that infiniteness invokes disorderity, and therefore infiniteness is absolutely non-cosmical.

The Infinite Cosmos - in omnology of Astronist Philosophy, a type of cosmos characterised by the notion of consistentism and that if The Cosmos is expanding at a constant rate, it shall do so eternally and so it shall expanding eternally, therefore making it infinite.

The Infusement of Divinity - in Cosmic Mystology, refers to the moment in which The Five Transcenders do become wholly divine and their physical, spiritual and divine forms are infused with divinity.

The Infusement of The Four - in Cosmic Mystology, refers to the moment in which Jesse's Four Protectors are told of their duty to him and The Divine.

The Inhibition of Zara - also known as Zara's Inhibition, in Cosmic Mystology, refers to the hesitancy of the character of Zara when The Five face The Destruction of Light.

The Initiator of Academics - in Astronist Philosophy and in Centrality Studies, one of the five appellations given to philosophy in The Reascension of Philosophy segment in The Grand Centrality of The Philosophy of Astronism.

The Inner Star & The Outer Star Theory - considered to be its own school of thought in The Philosophy of Astronism focusing on the concept that there are two versions of every human. The first is the The Inner Star, the version of ourselves that only we and The Divine can truly know, and understand. The second is The Outer Star, the version of ourselves that we present to the world, to show the to world the way we want to be seen, and interpreted. It is believed that one is not superior to the other, and insists that each version is vital to the formation of a full human being, and claims that one is dependent on the other.

The Institution of The Philosophy of Astronism - the primary institution vested with the role, responsibility, and sole purpose of managing the operations, protecting the integrity, and disseminating The Philosophy of Astronism in all its forms to all of humanity. The Institution of The Philosophy of Astronism holds proprietorship over The Philosophy of Astronism bestowed by the writings of Cometan as manifested in The Grand Centrality of The Philosophy of Astronism. The Institution, as it is colloquially known, or IPM, as it is acronomously known, is the sole governing body and authority of The Philosophy of Astronism and holds universal jurisdiction over all aspects of Astronism, including naological management, new concept development, philosophical promulgation, parenic relations, and many others. The Institution is manifested as an institutional organisation as defined from being a charitable body despite the fact that The Institution is a non-profiteering entity. The Institution of The Philosophy of Astronism is directly connected to The People's Constitutional Company of Jesse Millette, and is especially overseen by The Governing Ministry of this body, and therefore The Institution is bound to The Grand Constitution of The People's Constitutional Company of Jesse Millette.

The Interior

- a scattered term relating to all the planets, systems, and political organisations and governments of the galaxy that are considered to be established, sovereign, and developed.
- the region of space around the core of The Milky Way that is considered to include the most politically, socially, philosophically, and monetarily developed planets, systems, and organisations.

The International People's Philosophical Debatory Board - in Astronist Philosophy, the official governing body of all philosophical argumentations and debates that take place within Astronist philosophical buildings, on their estates, or in any buildings owned by The People's Constitutional Company of Jesse Millette. The Board is responsible for the establishment of regulations, the inspection of debates, the measurement of the popularity of certain debatory topics, and the awarding of debaters with special honours, among other duties.

The Interspace Formula - in Astronist Philosophy, the appellation for calculating the required coordinates of someone or something during an Interspace Enquiry and holds that one must be at least twice as far away from the entity as the size of the entity in enquiry.

The Interstellar - in Astronist Philosophy, an appellation for that which exists beyond The Solar System in The Cosmos, but not beyond The Milky Way galaxy.

The Interstellar Dream - in Cosmic Mystology, refers to the dream experienced during The Interstellar Warpment by Jesse.

The Interstellar Warpment - In Cosmic Mystology, refers to the moment in which Jesse and The Four Protectors leave The Solar System and warp into interstellar space.

The Introspective Cosmos

- in Astronist Philosophy, a type of cosmos encompassing the entirety of the discipline of introspectics and all introspections.
- in omnidoxiology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of introspectics and the practice of introspection.

The Investorial Council - the biannual meeting attended by the current investors of The Astronist Consortium and chaired by The Constitutional Leader of The People's Constitutional Company of Jesse Millette.

The Invigoration of Jesse - also known as Jesse's Invigoration, in Cosmic Mystology, refers to the moment in which Divine Jesse awakens.

Theistic Cosmology - in Astronist Philosophy, a type of cosmos that is dependent upon the notion and concept of god for its existence.

Theistic Humanism - a school of thought in The Philosophy of Astronism that bases itself on the centrality of humanity itself to its progression, advancement, and betterment, and includes all other humanistic ideas, but diverts from traditional humanistic thought by the incorporation of theism, not does not conform to theistic intercession, theistic predestination, or theistic encounter.

Theistic Matrixian theology - see Matrixian theology.

Theistic Naturalism - in Astronist Philosophy, a prominent belief and philosophical approach classified as a variation of naturalism, but maintains a belief in both the existence of a god, and the human origination from such a god, but believes that humanity will neither come in contact with this god, nor does this god hold any interactivity with humanity.

The Journey Through The Cosmos - in omnidoxiology, within the inclusive discipline of compendology, the rubral for discourse involving the introduction to compendology in The Omnidoxy that outlines the first notions about the Humanic Exploration of The Cosmos, as one of the staple beliefs of Astronist Philosophy.

The Knowing of The Cosmos - in pneumovology of Astronist Philosophy, the appellation for one of The Three Deeds involving the demonstration of one's awareness of The Cosmos as it is considered to be something that few individuals are expected to fully comprehend, yet this is explicitly not to be interpreted to be a secret, but instead a unique ability for certain individuals to reach.

The Last Civilisation Theory - see dilatism.

The Lesser Principle - in Astronist Philosophy, the appellation ascribed to the notion that all that is smaller is not necessarily all that is lesser, meaning lesser in importance, or lesser in ability, quality, or potentiality, especially in relation to celestials and their differences in size.

The Lightness-Darkness Paradox - in Astronist Philosophy, the appellation for the paradox characterised the notion that although these two supercosmical elements are oppositisms, they are also forever intertwined, but are also too, eternally separated due to their own distinct natures.

The Literal Cosmos - in Astronist Philosophy, a type of cosmos denoting The Cosmos as it is actually, physically, and really is, rather than The Cosmos as it is in depictions, as it is in our imaginations, or as it is described to us, and even as it is observed by humanity as that is not considered to be The Literal Cosmos for humanity's observations of The Cosmos do not entirely encompass it.

The Living Cosmos - see The Pneumovollic Cosmos.

The Logical Cosmos

- in Astronist Philosophy, the appellation for the type of cosmos as understood according to The Cosmos as a logical entity; an entity that is dominated and designated by logic rather than by some spiritual or irrational force.
- in omnidoxyology, the rubric for The Duodoxy disquisition.

The Lonely Cosmos - see isolism.

The Malformations - in Astronist Philosophy, those distorted elements, entities, and events taking place and existing in The Cosmos that are considered, from humanity's perspective, to be abnormal when compared to the normalities of The Cosmos.

The Mathematical Paradox - in obliviology of Astronist Philosophy, the appellation that can be applied to any instance in which mathematics doesn't work or is incapable of making conclusions about something, and is particularly evident of black holes and the application of mathematics to them.

The Matrix - in Astronist Philosophy, the appellation given for the cosmical system through the instrument of study of matrixity as a strict adherence to that which is cosmical with absolutely no toleration for that which is remotely chaotic in its nature.

The Maturity of Progeny - in Astronist Philosophy, the appellation for one of the three elements of the Futurity Epoch characterised by the maturing of celestial entities from their initial states and sees the gradual ageing of all the cosmical progeny.

The Metagalactic Plane - see metagalaxy.

The Metagalaxy - see metagalaxy.

The Middle East Circle - abbreviated to TMEC, the philosophical stronghold of The Philosophy of Astronism in The Middle East, including Iraq, Western Iran, Syria, and Eastern Turkey.

The Milky Way Day - in The Grand Astronist Calendar, a major festivity centred on the specific wonderment, adoration, and laudation of The Milky Way, and is characterised by street parties, education events, children's events, lectures, astronomy and stargazing events, as well as with a wide variety of private traditions between families, and a rich decorative style. This always takes place on 20th Harrietine, which translates to the 26th June in the Gregorian calendar.

The Astronist Century Plans - a business plan for each century constructed at the start and just before each century.

The Astronist Cosmic Calendar - the overarching calendar system with a distinctly cosmical focus, especially regarding the epochs of its two main derivations, The Standard Galactical Calendar, and The Standard Astronomical Calendar.

The Astronist Delineative Organisation - the Astronist institution responsible for the naming, categorising, and officialising of words, and that is also responsible for the maintenance and preservation of The Grand Lexicon of Astronomy, and all Astronist terminology, and nomenclature.

The Astronist Family - the idealistic version of a family under Astronist Family Law, typically depicted with the presence of Astronist characters.

The Astronist Millennium Business Plan - a constantly changing and increasing collection of all Astronist Founding Works, said to be the construction of a plan for The People's Constitutional Company of Jesse Millette always lasting a millennium ahead.

The Astronist Photographic Institute - also operating under the acronym MPI, the Astronist organisation owned by The Astronist Confederation, dealing with the management, ownership, legality, distribution, copyright protection issues, and archiving of all Astronist-related photos, or any other images owned by any of the commercial subsidiaries, governmental agencies, or other organisations of The Astronist Confederation. The Astronist Photographic Institute also owns and manages The Grand Astronist Image Archive.

The Monocosmos - see monocosmology.

The Multiverse - in Astronist Philosophy, the official appellation for the concept of the multiverse. See multiverse.

The Mytra - see mytra.

The Natural Cosmos - in Astronist Philosophy, the appellation for a type of cosmos characterised by heterogeneity by the notion that it is natural to be heterogenous in character, content, and circumstance.

The Natural & The Rational - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the instruments of study of naturality and rationality as applied to a cosmical context, and encompassed by the discipline of orbanology.

The Neighbouring Cosmos - in Astronist Philosophy, a type of cosmos relating to the immediate part of The Cosmos proximate to The Earth, including The Solar System.

The Next Frontier - in Astronist Philosophy, a popular appellation pertaining to the exploration of The Cosmos as the next challenge for humanity to overcome, especially in the context of the history of human endeavours and achievements.

The New Beginning - in Cosmic Mystology, refers to the creation of the universes and hints to the idea that universes could have existed before the creation of our own.

The New Cosmos - in Astronist Philosophy, as inspired by Inverse Cosmology, the appellation for the notion that there exists an infinite amount of cosmoses outside The Cosmos in which we exist, but these new cosmoses still exist within The Universe, however, the possibilities of these new cosmoses considered collectively is infinite.

The New Earths - in Astronist Philosophy, a collective appellation for planets beyond The Solar System in other star systems that are similar in appearance to The Earth itself.

The New Worlds - in Astronist Philosophy, a collective appellation for all planets other than The Earth itself as worlds that humanity is inevitably going to explore and cognisate.

The Nine Cosmical Elements - in Astronist Philosophy, the nine most essential and fundamental constructs of cosmical reality which are often applied to in Astronist philosophical investigations and discussions and include fire, water, earth, air, lightness, darkness, cosmos, chaos, and divine.

The Oblivionic Centrality - in obliviology of Astronist Philosophy, the appellation for the notion that black holes exist at the centre of galaxies, quasars, and other cosmical phenomena for a particular reason and relates to all concepts involved in the exploration of this notion.

The Oblivionic Interior Enquiry - in obliviology of Astronist Philosophy, the appellation for the type of philosophical enquiry made to address question of what if The Cosmos exists inside a black hole and what if each black hole is its own cosmos.

The Oblivionic Orifice Model - in obliviology of Astronist Philosophy, the appellation for the model consisting of two aspects, both visual and abstract, and essentially holds that outside of The Cosmos there exists The Universe and that black holes are openings to The Universe.

The Oblivions of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of obliviology.

The Observable Cosmos - in Astronist Philosophy, a type of cosmos involving only that which humanity can observe through telescopes rather than a cosmos that humanity knows, or can imagine, or the true cosmos itself. Compare with The Unobservable Cosmos.

The Observable Cosmos & The Unobservable Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos contemplating the two cosmoses of The Observable Cosmos and The Unobservable Cosmos.

The Observed Cosmos - in Astronist Philosophy, a type of cosmos that relates only to the parts of The Cosmos that have been observed, rather than those parts which are observable.

Theocentrism - a school of thought in The Philosophy of Astronism that priorities the centrality of theology in philosophy, as well as the depiction of gods in art, literature, and in symbolism.

Derivatives

Theocentrist

Theocentricity

Theocentricistic

The Officialities - in Astronist Archiving, the collective term given for the logos, sigils, and other symbols that are considered to be the official versions at the current time, due to their usage in published works.

Theological Demographics - the branch of Philosophical Demographics dealing with the measurement of a population's belief in a God, but not derivative of any religious affiliations, typically is categorised according to three measures: theism, atheism, non-theism. Another measure may be conducted according to the nature of the theism including pantheism, monotheism, panentheism, and all other theistic positions, but again, with no emphasis on religious affiliation.

Derivatives

Theological Demography

Theological Demographer

Theological Studies - see Divinical Studies.

The Omnissary - in introspectics of Astronist Philosophy, the appellation for The Cosmos as everything within it being essential to its existence and stands in close association with omnissarism.

Theonym - a type of term relating to the name of God, or of a deity, an example in an Astronist context would be The Divine.

Derivatives

Theonymic

Theonymous

Theonymity

Theonzan - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the first son of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Theonzanian

The Open Universe - in Astronist Philosophy, an appellation for the concept that is in agreement with the Astronist Cosmology by the notion that The Universe is infinite and holds divinical characteristics.

The Order of The Universe - in Astronist Philosophy and Centrality Studies, one of the many appellations ascribed to the entity that is known as The Cosmos in the Astronist Cosmology, its first

appearance being in the segment of The Commencement of The Cosmos as part of The Grand Centrality.

Theoretical Explanation - in Astronist Music, an alternative term for a theoretory.

Theoretical Philosophy - in an Astronist contextualisation, considered a position of period within The Philosophy of Astronism, but also holds its own autonomous view of philosophy and deals with the abstract concepts, theories, and thoughts of a philosophy as opposed to their practical and actual application as dealt with Applied Philosophy; Theoretical Philosophy is typically characterised by an idealism of the way in which a philosophy should be applied, implemented, and interpreted, but Applied Philosophy acts as the oppositism of this by demonstrating the actualities of the application, implementation, and interpretation of the philosophy.

Theoretory - in Astronist Music, a short piece of writing sometimes found at the beginning of Astronist musical compositions addressing the theoretical features of the musical piece, and typically resides alongside a creatory.

Derivatives

Theoretories

Theoretorial

Theoricism - one of the three aspects of Astronist Philosophy that collectively relates to the theoretically study and contemplation of ideas that are characteristically Astronist, and therefore remains separate from the two practical aspects of Astronist Philosophy known as practitionism and categoricism. See practitionism and categoricism.

Derivatives

Theoracist

Theoricistic

Theoricistical

Theoricistically

The Origination - in Astronist Philosophy, an appellation used to refer to The Earth as the origination point of humanity in The Cosmos.

The Originator - an unofficial term sometimes used to describe British Astronism, arguing the idea that British Astronism is the original and untainted version of The Philosophy of Astronism as Britain was the birthplace of Brandon Taylorian, and the country in which The Philosophy of Astronism was founded.

The Originator of Knowledge - in Astronist Philosophy and in Centrality Studies, one of the five appellations given to philosophy in The Reascension of Philosophy segment in The Grand Centrality of The Philosophy of Astronism.

The Overseer - in Astronist Philosophy, an appellation for The Divine, as inspired and derived by the Astronist Cosmology.

The Panoptic Cosmos - see The Grand Manifestment.

The Pental Trajectory - in pneumovology of Astronist Philosophy, the appellation for the task involving The Five Mystical Pursuits.

The People's Building - in Astronist Philosophy, Naology, and Centrality Studies, the appellation ascribed to Astronist philosophical buildings when regarded collectively as a means to emphasise the freedoms that should be upheld for those whom enter, or interact with those buildings.

The People's Astronist Congress - operated by *The People's Constitutional Company of Jesse Millette's* governing body, *The Governing Ministry*, *The People's Astronist Congress* is one of the official legislature of *The Governing Ministry* consisting of five sectors: *The Grand Constitutional Senate*, *The Constitutional Ambassadorial Summit*, *The Constitutional Directorial Summit*, *The Constitutional Unionised Summit* and *The Constitutional Confederal Summit*.

The People's Astronist Incorporated Bank - also known as simply The Incorporated Bank, the trading name of the retail arm of The People's Astronist Central Bank.

The Peregrination into The Solar System - in Cosmic Mystology, refers to the period of time in which Jesse and The Four Protectors leave Earth and travel through The Solar System.

The Perfect Cosmos - in Astronist Philosophy, a type of cosmos characterised by a perceived perfection in appearance, functionality, and interaction.

The Perfect Universe - in Astronist Philosophy, an appellation for an attempt to comprehend the entirety of the infiniteness of The Universe, including all the possible existences, dimensions, and realities of The Universe, considered to be an impossible feat by the Astronist Tradition.

The Permute Spectrum - in introspectics of Astronist Philosophy, the appellation for the scale that inerteologists can use to demonstrate the inertiality and dynamicity of cosmical entities applied to it.

The Peroration - the fourth and final day of the Starlight Festival, and takes place on either 43rd Zaarine (23rd December), or 17th Harrietine (23rd June) in the Northern Hemisphere and the Southern Hemisphere respectively, and involves an ending speech from The Chairman of The People's Constitutional Company of Jesse Millette as a conclusion of the starlight festivities and this will be televised.

The Philosopher - in Astronist Philosophy, the persona of an individual that dedicates themselves to philosophical knowledge, enquiry, ideation, and investigation.

The Philosopher's Cosmos - in Astronist Philosophy, specifically within Cosmic Alchemy, a type of cosmos focusing on the way by which a philosopher perceives The Cosmos as composed of by three parts, including witnessment, experiment, and discoverment.

The Philosopher's Duty - in Astronist Philosophy, one of the five components to the life of The Philosopher involving the responsibility of the person of The Philosopher to guide the world to a realisation of, and an appreciation for the gifts of knowledge, imagination, and understanding bestowed upon every human being.

The Philosopher's Imagination - in Astronist Philosophy, one of the five components to the life of The Philosopher involving the utilisation of the most sacred of gifts bestowed upon a person and the greatest instrument of The Philosopher; their imagination.

The Philosopher's Knowledge - in Astronist Philosophy, one of the five components to the life of The Philosopher involving the utilisation and acquisition of knowledge about The Cosmos, about the nature of humanity, and about the fundamental functionalities of existence.

The Philosopher's Understanding - in Astronist Philosophy, one of the five components to the life of The Philosopher involving the ability, the acquisition, and the utilisation of one's understanding, as defined from the act of enknowledge and from knowledge itself, so that they may be better equipped for philosophical enquiry, and investigation.

The Philosopher's Wonderment - in Astronist Philosophy, one of the five components to the life of The Philosopher involving the devotional practices and interests of The Philosopher conducted for greater comprehension, knowledge, and ideation about The Cosmos.

The Philosophical Cosmos - in Astronist Philosophy, an alternative appellation used for The Cosmos itself, but from the perspective of pure philosophical contemplation and is typically infused with some mystical aura, and is most commonly related to visual expressions of The Cosmos in Astronist and Cosmic Art.

The Philosophical Universe - in Astronist Philosophy, the appellation for the concept within the discipline of epochology denoting The Universe as a means of pure philosophical contemplation and study, and proclaims all ideas to be relevant and positively contributory, and that all ideas are possible some reality of The Universe.

The Philosophy - in Astronist Philosophy, an alternative and colloquial appellation for The Philosophy of Astronism.

The Philosophy of Abundance - in Astronist Philosophy, to understand the naturity of celestials as they exist in scale, especially in size comparisons between celestials and objects that humans can comprehend the size of. There are three levels to this philosophy including Physical Abundance, Mental/Abstract Abundance, and Cosmical Abundance.

The Philosophy of Astronomy - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of astronomy.

The Philosophy of Comparison - in Astronist Philosophy, the appellation for the subdiscipline of introspectics dealing with the nature of comparison, the philosophers of which are known as comparatrists.

The Philosophy of Astronism - as distinct from Astronism itself, the first Organised Philosophy which disseminates the principles, and practices of Astronism, and is a term that mainly relates to the application of Astronism rather than Astronism and its principles, practices, and systems themselves.

The Philosophy of The Cosmos

- a term often used to describe, and is closely associated with, The Philosophy of Astronism, due to The Philosophy of Astronism being the direct initiator of Cosmic Philosophy, and beginning a new era in philosophical thought, cosmology, and astronomy.
- in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the general approach of the Astronist Tradition in understanding the entity that is known as The Cosmos in the Astronist Cosmology.

The Philosophy of The Grand Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the Astronist Tradition's perception of The Cosmos as a perfectly ordered and functioning system, known as The Grand Cosmos.

The Plan of Creation - in Cosmic Mystology, refers to the destiny of every occurrence in the universes as planned by The Divine.

The Plurality of Worlds - in formatology of Astronist Philosophy, the appellation for the notion that each and every planetary celestial is absolutely individual and characteristically unique from all other planets in The Cosmos.

The Pneumovollic Cosmos - in Astronist Philosophy, also known as The Living Cosmos, the appellation for the type of cosmos denoting that The Cosmos is alive, holds vigour, and has its own destiny.

The Preamble of The Grand Centrality - in Centrality Studies, the title ascribed to the introduction to The Grand Centrality of The Philosophy of Astronism which includes some general statements about the nature of the text, the purpose of it, and the way in which it is to be approached, as well as providing a definition of what The Grand Centrality actually is.

The Precognitions of The Divine Mission - in Cosmic Mystology, refers to the period of time in which Jesse receives multiple visions of his mission for The Divine.

The Precosmic Existence Principle - in Astronist Philosophy, the appellation for the principle within Creation Theory holding that there was some form of existence before the creation of The Cosmos.

The Precosmos - in Astronist Philosophy, a type of cosmos and a concept within Creation Theory relating to the time before the existence of The Cosmos as we know it.

The Predetermination - in Taylorianology, the period in Brandon Taylorian's life before twenty thirteen; before Taylorian had the idea for Jesse Millette.

The Presence of The Cosmos - in pneumovology of Astronist Philosophy, the appellation for one of The Three Deeds involving the acknowledgment, acceptance, appreciation, advocacy, and annunciation of the existence, the occurrence, and the being of The Cosmos.

The Present Cosmos - in Astronist Philosophy, a type of cosmos denoting the current time in which the appellation is applied.

The Presentiments - in Astronist Philosophy, an appellation collectively describing the foreboding beliefs and thoughts individuals, or groups may hold about the future as outlined in The Omnidoxo,

especially as a means to encourage action in the present day in order to prevent such presentiments from occurring.

The Pretemporal Cosmos - in Astronist Philosophy, not to be confused with a Pretemporal Cosmology, a type of cosmos encompassing The Cosmos only as humanity can physically observe it, as it considered to be inferior to an understanding and observation of The Cosmos in its entirety, and is also central to and supports the notions involved in pretemporalism.

The Prior Cosmos - in Astronist Philosophy, the appellation for the type of cosmos characterised by considering The Cosmos as it existed before The Current Cosmos, or the present time in which such an idea is conceptualised.

The Prophetic Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of prophecies.

The Prospection Principles - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the practice of prospection and the philosophy surrounding its practice.

The Psychology of Space - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of Spatial Psychology.

The Question of Existence - in Cosmic Mystology, refers to the moment in which Divine Jesse does ask what he was destined and prophesied to ask to The Divine, the question of existence.

The Raise of Divinity - in Cosmic Mystology, refers to the moment in which Divine Jesse is raised by The Four Protectors toward The Divine.

Therapies - in an Astronist contextualisation, collectively relating to the different kinds of therapy, whether they be spiritual, intellectual, or physical, as part of Astration.

The Realisation - in Taylorianology, the period between the years of twenty thirteen and twenty fifteen involving the initial stages of the development of The Five Astronist Characters and involves the initial developments of The People's Constitutional Company of Jesse Millette, as well as the idea of The Philosophy of Astronism, but notably, does not include the writing of The Omnidoxy.

The Reascension of Philosophy

- in Centrality Studies, the appellation ascribed to the segment of The Grand Centrality that addresses the notion and prophecy of The Reascension of Philosophy in human civilisation and in human thought, action, and belief.
- in Astronist Philosophy, also known as reascensionism, the prophecy of the Astronist Tradition that there will occur, sometime during and after the establishment of The Philosophy of Astronism, a mass return to the adherence, appreciation, and acceptance of philosophy as a societal and cultural force and driver rather than other forms, such as religion, materialism, and political ideology.

The Requisite Principle - in pneumovology of Astronist Philosophy, the appellation for the principle that to embark upon The Pental Trajectory, a penter, or pentress must complete all the

principles at some point in order to achieve The Pental Trajectory, or one should at least have the intention to complete them.

The Residual Principle - in Astronist Philosophy, the appellation for the notion that the residuals of The Cosmos are essential to The Cosmos itself because residuals are formed by destructions yet from such destructions they do form creations in the form of celestial entities, and thus, are central to celestial formation in the cosmical system. This principle supports the notion of Creations of Destruction.

The Resolver of Reality & Existence - in Astronist Philosophy and in Centrality Studies, one of the five appellations given to philosophy in The Reascension of Philosophy segment in The Grand Centrality of The Philosophy of Astronism.

The Restoratories - see restoratory.

The Return of Jesse - in Cosmic Mystology, refers to the moment from the perspective of Ellena in which she understands that the Jesse she loves is still within Divine Jesse and so Jesse does return to her spiritually.

Thermofinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that the ultimations of celestials in The Cosmos are entirely dependent and make an emphasis on temperature and defines a distinct correlation between heat and ultimation due to the increase in activity.

Derivatives

Thermofinalities

Thermofinalism

Thermofinalist

Theronym - a type of term relating to an Astronist character whose name is derived from an animal, flower, or some other natural, or cosmical phenomena.

Derivatives

Theronymous

Theronymic

Theronymity

The Root of All Subjects - in Astronist Philosophy and in Centrality Studies, one of the five appellations given to philosophy in The Reascension of Philosophy segment in The Grand Centrality of The Philosophy of Astronism.

The Russian Front - abbreviated to TRF, the philosophical stronghold of The People's Constitutional Company of Jesse Millette in the Russian Federation, typically centring on Western Russia.

The Separatory Cosmos - in Astronist Philosophy, a type of cosmos as an extension to The Expanding Cosmos wherein The Cosmos has expanded to the point at which its galactic progeny are so far distanced from one another that they cannot see each other.

The Seven Cosmical Families - in familiology of Astronist Philosophy, the seven categories into which celestial entities are organised as part of familiological contemplations, and including the families of mobial, filamial, clusterial, terrial, gargantial, solial, and nephial. The entities that does not fit within any of these seven families are known as infamilised.

The Seven Tenets of Association - in Astronist Philosophy, the rubral dealing with the discourse involving the Seven Tenets of Association.

The Six Fundamentals of the Worldview - in Astronist philosophy, in particular, the study of the Astronist Worldview, the six foundational questions and answers that are necessary in the construction of the Astronist Worldview, and briefly include an explanation of the world, a futurology, a set of values, a methodology, a theory of knowledge, reality, and existence, and an aetiological premise.

The Six Transpirations - in introspectics of Astronist Philosophy, the collective appellation for the six categories of discoveries, revelations, and contemplations of different element including cosmotranspiration, astrotranspiration, philosophotranspiration, sentranspiration, unitranspiration, and divinotranspiration.

The South American Pentagon - also known as The South American Pentagon of Nations, and abbreviated to TSAP, the strongholds of The Philosophy of Astronism in South America, including Central Colombia, Ecuador, Peru, Bolivia, Northern Chile, Northern Argentina, Paraguay, Uruguay, and Brazil.

The South Asian Trapezium - also known as The South Asian Trapezium of Nations, and abbreviated to TSAT, the strongholds of The Philosophy of Astronism in South Asia, including Western Iran, Afghanistan, Pakistan, Turkmenistan, Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, India, Nepal, Southern Myanmar, and Bangladesh.

The South East Semicircle - also known as The South Eastern Semicircle of Nations, and abbreviated to TSES, the strongholds of The Philosophy of Astronism in South East Asia, including Papua New Guinea, Indonesia, Timor-Leste, and Central and Southern Philippines.

The Sovereignty of The People's Constitutional Company of Jesse Millette - the claim made in The Grand Constitution of The People's Constitutional Company of Jesse Millette that the company, despite not claiming any physical sovereign territory on Earth, reserves the right to express its sovereignty over its operations and over the peoples and nations of which it serves, and in addition, reserves the right to hold nonphysical authority over those which choose to adhere to its philosophies, or choose to work for the company.

The Spirits of The Cosmos

- the rubral for a discourse in The Omnidoxy as part of the disquisition titled The Aesthetic Cosmos and addresses the discipline of pneumovology.
- the appellation collectively relating to entities in The Cosmos that are considered to be spiritual in their natures.

The Standard Astronomical Calendar - one of the two main derivative calendars of The Astronist Cosmic Calendar system, focusing its epoch on the year in which the first human being went into outer space, thus dividing the Nescient Era from the Cognisance Era.

The Standard Galactical Calendar - one of the two main derivative calendars of The Astronist Cosmic Calendar system, focusing on the Cosmic Year, and the Galactical Year as its epoch, but does not see much widespread usage due to the large timescales it deals with, and thus contrasts with The Standard Astronomical Calendar.

The Starlight Council - a department within The Institution of The Philosophy of Astronism that deals with the initiation, management, promotion, and development of starlight festivals globally as well as being tasked with the dissemination of the culture of starlight festivals, and is split into national, provincial, and regional branches that must all report to the global department.

The Starlight Observance - the third day of the Starlight Festival, taking place on either 42nd Zaarine (22nd December), or 16th Harrietine (22nd June) in the Northern Hemisphere and the Southern Hemisphere respectively, and involves a unique ceremony wherein an attempt is made for the entire world to be silent in darkness.

The Stars of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of heliology and the general contemplation of stars.

The Subjects of The Cosmos - in Astronist Philosophy, an appellation provided to collectively describe the disciplines of Astronist Philosophy that directly address The Cosmos, or any one of its progeny or phenomena in some way.

The Supreordination - in Taylorianology, the period proceeding The Establishment, involving the official entrance of Taylorian into the chairmanship of The People's Constitutional Company of Jesse Millette, and the following years of works including the establishment of relations, and the building of businesses globally.

The Structure of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of structurology.

The Synonymisation - in Astronist Philosophy, the appellation for the process by which astronomical terms, imagery, and astroculture are expected and intended to become synonymous with that of Astronist culture, philosophy, and depiction.

The Synthesis - in Astronist Philosophy, especially within Cosmic Alchemy, the appellation used to describe the state of existence after the inevitable combination of The Thesis (The Cosmos), and The Antithesis (The Chaos), and is considered to be a perfect and ultimate state of existence in the cosmo-alchemic tradition for it is the ultimatum of balance.

The System of Velorum - in Astronist Philosophy, the system of celestial appellation founded by the Astronist Tradition that names celestial entities according to three parameters: functionality, appearance, and proximity to other named celestials.

The Systems of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the systemic structures and procedures found in The Cosmos and those found within and between celestial entities.

The Ten Grands - in prophetics of Astronist Philosophy, the appellation for the fundamental structure of the discipline which involves ten different prophecies that the Astronist Tradition establishes and upholds concerning the future of humanity in space and in support for the Astronist worldview.

The Thesis - in Astronist Philosophy, an appellation relating to The Cosmos, the antithesis of which is The Chaos, and in the cosmo-alchemic tradition, these two oppositisms are expected to conjoin to form that which is known as The Synthesis.

The Three Deeds - in pneumovology of Astronist Philosophy, the appellation for the three different actions in achieving that which is known as the Cosmic Union, and in includes The Presence of The Cosmos, The Experience of The Cosmos, and The Knowing of The Cosmos.

The Three E's - in Astronist Philosophy, the appellation forming the Sibling-Sibling relationship within the Five Bonds of Society composed of Entrusted Reliance, the Essential Hand, and the Eternal Friend.

The Three Fiends - a creature of Astronist Mythology, that resembles three little boys depicted as fiends and are servants of evil spirits.

The Three Precipices of Time - in Astronist Philosophy, especially within the discipline of study of epochology, the appellation collecting relating to the past, the present, and the future as the three fundamental structures of how we are to understand and comprehend time.

The Three Ventures - in structurology of Astronist Philosophy, the appellation for the three interactions with The Cosmos as identified by studies into Cave Dweller Cosmology; looking at, thinking of, and communicating about The Cosmos.

The Topography of The Cosmos - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of cosmotopography.

The Transcendence of Divine Jesse - in Cosmic Mystology, refers to the moment in which Divine Jesse as The Five As One, does transcend beyond The Universes and The Cosmos toward The Divine.

The Tricosmic Paragon - in Astronist Philosophy, the appellation provided to the tricosmic concept constituting that existence is formed by The Cosmos, The Chaos, and The Universe, the latter of which underpins and overpins the former two components in order to create a perfection of existence.

The Tricosmos - see tricosmology.

The True Cosmos - in Astronist Philosophy, a type of conceptual cosmos that many different branches, disciplines, subphilosophies, and orientations of The Philosophy of Astronism proclaim to be in approach to in order to achieve a coherent understanding of.

The Tumefied Sun - in kosmetrics in Astronist Philosophy, the appellation for the instance in which The Sun is large enough to first burn The Earth and then engulf it, as part of The Great Tumefaction, as it is known in the Astronist philosophical tradition.

The Turkish Rectangle - abbreviated to TTR, the stronghold of The Philosophy of Astronism in Turkey, and typically refers to Western Turkey, notably excluding the Kurdish regions in Eastern Turkey.

The Twelve Disquisitions - in Astronist Philosophy, also known as The Twelve Grand Principles, twelve pieces of writing varying greatly in length from one to the other that form the foundations of The Philosophy of Astronism. These are the sole writings to which all studiers of Astronist Philosophy look for a greater understanding and knowledge about the tradition and form the overwhelming majority of The Grand Centrality, and form the entirety of The Omnidoxy.

The Twelve Grand Principles - see The Twelve Disquisitions.

The Twenty-Five Foundations of Philosophy - in Astronist Philosophy, as part of Centrality Studies, the list of twenty five tenets ascribed by Brandon Taylorian in the effort of defining the difference between philosophy and religion, specifically the differentiation between Astronist Philosophy and religion.

The Ultimation of The Cosmos and The Universe - in Astronist Philosophy, one of the three elements of the Futurity Epoch denoting the end of The Cosmos and The Universe.

The Universal Hypersphere - in kosmetrics of Astronist Philosophy, also known as an infinisphere, the appellation for the notion that there is an infinite amount of dimensions due to the infinite naturity of The Universe as expounded by the Astronist Cosmology.

The Universal Medium - in Astronist Philosophy, an appellation used to describe the part of the Astronist Cosmology that is The Universe.

The Unobservable Cosmos - in Astronist Philosophy, a type of cosmos consisting of only that which humanity cannot observe, and is therefore a cosmos of absolute unknowns because humanity cannot observe this cosmos, it can only imagine, or contemplate what it may consist of.

The Vacuological Cosmos - in Astronist Philosophy, the appellation for a type of cosmos in which The Cosmos is absolutely empty of all matter and energy.

The View of All-existence - in Cosmic Mystology, refers to the moment in which The Divine shows The Five As One all the universes and everything in them.

The Walk of Divinity - in Cosmic Mystology, refers to the moment in which The Five Transcenders do walk towards The Divine in The Eternal Plain.

The Widening of The Grand Spectrum - in Cosmic Mystology, refers to the expansion of the universe from the point of The Big Bang and onwards.

The Wider Cosmos - in Astronist Philosophy, a type of cosmos relating to the parts of The Cosmos that exist beyond The Solar System.

The Will of The Cosmos - in Astronist Philosophy, an appellation for the concept that The Cosmos holds a destiny that affects everything within The Cosmos, as is conducted by The Divine.

The Witnessing of The Divine Creation - in Cosmic Mystology, refers to the moment in which The Divine shows The Five As One the moment of The Big Bang; the moment of the creation of the universes.

The World Beyond - in Astronist Philosophy, one of the most popular and regularly used appellations ascribed to The Cosmos.

The World Grandarian Fellowship - an annual gathering of all grandarian politicians and political parties for the discussion of Grandism, as well as the present state, influence, and direction of the political philosophy in current affairs.

The World of Jesse Millette - a phrase relating to the entirety of the Jesse Millette brand and all its creative outlets and expressions, especially related to literature, film, television, musical, and all other cultural expressions about the fictional world of Jesse Millette.

The Worshipment - in Cosmic Mystology, refers to the moment in which Divine Jesse as The Five As One, does cup his hands to worship The Divine.

The Year of Completion - in Taylorianology, referring to the year of two thousand and nineteen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which the completion of The Grand Centrality of the Astronist Philosophical Tradition, and The Omnidoxy inside which, was achieved after many years of working on its creation.

The Year of Consolidation - in Taylorianology, referring to the year of two thousand and seventeen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which a great many efforts were made to consolidate The Eleven Grand Founding Works, as well as other Astronist works, concepts, and businesses.

The Year of Enlightenment - in Taylorianology, referring to the year of two thousand and fifteen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which Taylorian supposedly realised the greater purpose of his dream and subsequently embarked on a larger journey, thus marking a new chapter in the realisation and maturity of his dream.

The Year of Expansion - in Taylorianology, referring to the year of two thousand and sixteen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which Taylorian's imagination ran wild with all the possibilities of his dream in the future, however far-flung they may have been, and is marked as a pivotal year in the early

development of many of the Astronist ideas, The Eleven Grand Founding Works, and many other famous concepts, works, books, and philosophies.

The Year of Ignorance - in Taylorianology, referring to the year of two thousand and fourteen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which Taylorian's unbeknownst of the greater importance and possibilities of his dream is main the central focus. For this reason, this year isn't considered monumental, nevertheless, a hand-full of important concepts, books, and developments are attributed to this year, and it has been argued that there was some overlap between this year and the next, The Year of Enlightenment, thus bringing more weight to the importance of this year.

The Year of Manifestation - in Taylorianology, referring to the year of two thousand and twenty as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which Taylorian and associates made planned and systemised efforts for the promulgation of The Philosophy of Astronism and the dissemination of The Omnidoxo.

The Year of Prolifics - also colloquially known as Prolifics, in Taylorianology, referring to the year of two thousand and eighteen as a reflection of the general themes, events, and works partaken in that particular year by Brandon Taylorian, during which Taylorian's focus centred on the prolific writing of The Original Jesse Millette Series due to its stagnation at book four up to this year, as well as his focus on beginning to write other books, essays, and literatures which he had previously only put a title to. In this year, The Grand Centrality of The Philosophy of Astronism was also honed and completed by Taylorian, which marked the completion of the bedrock from which all other Astronist writings were, are, and always will be founded upon.

Derivatives

Prolifics

Prolifical

Prolificity

The Year of The Gift - in Taylorianology, referring to the year of two thousand and thirteen as a reflection of the general themes, events, and works partaken in that particular year, during which the dream of the character of Jesse Millette, though only in its infancy, was brought to Brandon Taylorian. For this reason, this year is considered to be absolutely monumental in Taylorian's life and his greater journey as a whole, despite not knowing the gravity of his dream at that time.

The Zenith - in Astronist Philosophy, the appellation for the dimension of The Cosmos characterised to exist at the highest point of all things, and is also known as Top of The Cosmos.

Thidoxo - in Astronist Music, the third great stave of a piece of music.

Derivatives

Thidoxies

Thidoxic

Thidox

Thinker - a common demonym used for a follower of The Philosophy of Astronism with no particular denominational association.

Derivatives

Thinkers

Third Generation - in Astronist Genealogy, the term used to describe the group of descendants two generations after Jesse Millette, and mainly consists of the offspring of Phoenix and Celestia.

Third Wave - a cradial term relating to the tertiary subjects listed in The Grand Cradle of Astronology.

Thistle - in an Astronist contextualisation, the planting of thistles on Astronist estates, outside Astronist buildings, or in the gardens, or around patios of Astronist buildings, or may refer to the depiction of a thistle in Astronist Heraldry.

Derivatives

Thistlation

Thistling

Thistled

Thistlement

Thought Culture - in Astronist Philosophy, this Astronist term requires definition on two distinct levels; the first of which defines the term as referring to a unique system of thought that defines the entirety of a cultural art, architecture, methodology, and all other aspects of culture. The second of which defines the term in a much broader, yet more literal sense, and understands it to refer to a culture, which is often inferred in Astronist Thought itself, whereby thought, knowledge, enquiry, and a distinct interest in philosophy, reason, logic, and all other components of thought by the people, or the followers of a particular culture; a culture that bases itself upon an enthusiasm for thought and its diversities.

Thoughtpath - in Astronist Philosophy, relating to the direction that one may take in their philosophisations, or the general orientation they hold in their approach to subjects.

Three higher existences - in Astronist Philosophy, specifically within the Astronist Cosmology, collectively relating to The Divine, The Universe, and The Cosmos. Compare with the three lesser existences.

Three lesser existences - in Astronist Philosophy, specifically within the Astronist Cosmology, collectively relating to The Chaos, The Mytra, and The Betwixity. Compare with the three higher existences.

Three Orientations - a term that collectively describes the three stances towards Astronist political philosophy, and includes Grandism, Reactionism, and Reorientationism.

Three Sister Subjects - the appellation collectively relating to three connected branches of kosmetrics, each of which dealing with the positions, motions, shapings, and magnitudes of stars, planets, and galaxies, and are known as astrometrics, planetometrics, and galaxometrics respectively.

Thrice - in an Astronist contextualisation, relating to some event, or occurrence in an Astronist book happening a total of three times, or relating some action that must be conducted three times in order for it to be deemed authentic, or genuine.

Throughsee - in Astronist Philosophy, to study The Philosophy of Astronism in-depth so as to understand it in its entirety.

Derivatives

Throughseeing

Throughsight

Throughseer

Throughsaw

Throughseen

Tiānwénguǎn - in Mandarin Chinese, the term given for an Astronist planetarium.

Tiānwéntái - in Mandarin Chinese, the term given for an Astronist observatory.

Ti'ara - The School of Physicality in Astration as known in the Yoruba language.

Tící - in Mandarin Chinese, the term given for a dedication made in an Astronist book, or text.

Tiltation - in Astronist Philosophy, the official term for the occurrence of tilt in a celestial entity.

Derivatives

Tiltations

Tiltational

Tim - in Astronist Philosophy, the philophon for the discipline of timology.

Time in The Cosmos & The Universe - in omnidoxicology, the rubral in the disquisition of The Principles of The Aesthetic Cosmos dealing with the discipline of study of epochology.

Timescaling - a practice of Astronist Public Relations that utilises scheduling, time allotments, and predictive project yields, to effectively manage a project and foresee its limitations and potentialities.

Timestring - in Astronist Philosophy, the extent of time that a person devotes to particular activities in their lives and is considered to be the most important aspect of a person in achieving an understanding of whom they are.

Timology - in Astronist Philosophy, an Astronist Subject dealing with the philosophical study of success and excellence in some specific area, and the surrounding concepts and related theories involved.

Derivatives

Timologist

Timologic

Timological

Timologically

Timorese Iluminação - the root term for Timorese Astronism.

Timorese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Democratic Republic of Timor-Leste.

Tinker - the most common demonym for a follower of The Philosophy of Astronism in the Frisian language.

Derivatives

Tinkers

Tirit - in Astronist Philosophy, to spread an idea, especially a philosophy, in a multitude of different ways, often in an organised or systematic fashion with specific goals and intentions in mind.

Derivatives

Tiriting

Tirited

Tiriter

Tiritor

Tiritress

Tirition - in Astronist Philosophy, an organised effort to spread The Philosophy of Astronism, either individually or in groups, and involves a wide variety of different methods, and can be described as the philosophical equivalent of a religious mission with some major changes such as a distinct lack of the goal of conversion, and no preaching.

Derivatives

Tiritional

Tiritionally

Tiritive

Tiritively

Tiritivity

Tiritology - a discipline of study that is positioned outside of the conventional disciplines of Astronist Philosophy dealing with the study of tirition, specifically the introduction and subsequent dissemination of The Philosophy of Astronism, the methods used to enact tirition, and the different purposes for which tirition may be enacted with two of the major branches within tiritology being philosophical marketing and philosophical advertising which are forms of promulgation, the study of which is to be considered a major branch of tiritology.

Derivatives

Tiritological

Tiritologist

Tiritologists

Tiritologically

Tithe - in an Astronist contextualisation, relating to the practice of tithing that is constitutionally enforced upon all employees of The People's Constitutional Company of Jesse Millette in order to support Astronist charities, and funds.

Title - the part of the patch or emblem which displays the name of the mission, or the name of the spacecraft.

Titlemount - in Constitutional Terminology, the text on the front page of The Grand Constitution which is traditionally, “The Grand Constitution of The People’s Constitutional Company of Jesse Millette”.

-tius -in Astronist Onomatology, a suffix used for Astronist names in Astronist Mystology, and such names are considered historical.

Toerana - derived from the Malagasy language, in Astronist Philosophy, a term relating to space in Cosmic Philosophy.

Togethering - in Astronist Philosophy, relating to the instance and process in which matter is brought together by gravity.

Token - in Astronist Ornamentation, a type of repetitive ornamental pattern which features just one type of motif and typically holds just one solid background colour.

Tokenette - in Astronist Rendition, a metallic golden, typically six-pointed, embellished star with a central motif, commonly of a cosmical, celestial, or galactical entity.

Tolerationism - a school of thought in The Philosophy of Astronism which focuses its beliefs around the concept of the toleration of sufferings in the hope for betterment and prosperity thereafter, and demonstrates toleration as a unique practice to improve one’s ethics, knowledge, and health.

Derivatives

Tolerationist

Tolerationistic

Tolism - in Astronist Philosophy, the school of thought and philosophy that stands at the oppositism to definitivism and is characterised by a toleration for objects that hold attributes of endlessness and accumulation rather than an avoidance or dislike of such elements.

Derivatives

Tolist

Tolists

Tolistic

Tolistically

Tonation - in Astronist Ornamentation, the process of harmonising two or more different colours of an ornamental pattern, or design, especially by using the techniques of shading, emboldening, and colour mixture.

Tontolo Iza Voarindra - in Astronist Ornamentation, specifically Astro-Malagasy Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Topocentrics - the branch of study in Astronist Philosophy within cosmotopography dealing with the discussion that current world religions hold such a naturity which makes them geocentric, or anthropocentric, and only take the perspective of The Earth in The Cosmos, which Astronism teaches to be regressive.

Derivatives

Topocentricist
Topocentric
Topocentral
Topocentricity
Topocentral
Topocentrically

Topocentrism - in cosmotopography of Astronist Philosophy, the body of thought maintaining the principle that all pre-Astronist and non-Astronist philosophies, in addition to the religious traditions, are primarily structured from an Earthly, or humanly perspective with regards to The Cosmos and strikes the primary differentiation between Astronist philosophies and non-Astronist or pre-Astronist philosophies as it is non-anthropocentric and is not centred on The Earth in its cosmological and philosophical outlook.

Derivatives

Topocentrist
Topocentrists
Topocentricistic
Topocentricistically

Top of The Cosmos - see The Zenith.

Topography - in Astronist Civicology, refers to the depiction of natural features and phenomena in city and town illustrations, especially when relating to how the town or city has been constructed around these phenomena.

Torch - in an Astronist contextualisation, relating to one of the most common iconographical items depicted to be possessed by the Astronist character of Jesse.

Torpid - in an Astronist contextualisation, relating to the instance in which The People's Constitutional Company of Jesse Millette and an external entity have no relations, or any history of relations with one another.

Derivatives

Torpidity

Torporism - in Astronist Philosophy, the general approach and consensus in conceptualising the nature of The Divine in such a way that consists of a distinct passivity, non-interfering, relentless, but also merciless nature, as derived from insentences from within The Omnidoxy.

Derivatives

Torporist
Torporistic
Torporists
Torporistically
Torpority

Torsity - in Astronist Philosophy, an instrument of study measuring the extent to which a celestial entity makes or is involved in some type of twisting motion or coiling in shape, especially when interacting with another celestial.

Derivatives

Torsities

Totality - in an Astronist contextualisation, the instance of looking at something in its total state, such as the entirety of the operations of The People's Constitutional Company of Jesse Millette, or the entirety of concepts within The Philosophy of Astronism, in contrast to looking at just one or two parts of something.

Totality State - in Astronist Philosophy, the appellation for the conceptual instance in which one reaches an existential realm beyond their original or current existence, an example of which would be the impossible instance in the Astronist Cosmology in which a cosmic entity enters The Universe.

Totius Constitutionis - one of the two official versions of The Grand Constitution of The People's Constitutional Company of Jesse Millette that is much longer in length and detail, and includes the Astronist philosophical buildings list, along with other detailed and lengthy sections that are not present in the Constitutione Concisum.

Totology - the large discipline of study in Astronist Philosophy dealing with celestial entities in their whole, complete, or mature states, or when studied collectively, or may be the study of The Universe, or The Cosmos as perceived in their totalities.

Derivatives

Totologic

Totological

Totologically

Totologist

Tournure - in Astronist Philosophy, collectively relating to the nomenclature used within philosophical argumentations, or used within the wider Astronist philosophical tradition.

Tovolàhy - derived from the Malagasy language, a term that specifically relates either to the Astronist character of Oliver, or Jesse.

Tovovàvy - derived from the Malagasy language, a term that specifically relates either to the Astronist character of Ellena, Harriet, or Zara.

Toxicant - in an Astronist contextualisation, relating to the element of a business project, or operation that is ruining it, or making it inefficient, or giving it a bad reputation.

Towerpoint - in Astronist Architecture, on the estates of some Astronist buildings, the two towers constructed equidistantly from the central building which are most often used as observation points.

Towngarden - in Astronist Architecture, as part of gardenry, a type of garden of Astronist buildings where the garden itself is located on a terrace, or large balcony of the main building, and is most usually found on Astronist buildings that are located in the centre of towns and cities, thus where there is little room for a full garden, or estate.

Derivatives

Towngardens

Town History - in Astronist Civicology, the thorough commentary of a town's history, especially in relation to its planning, construction, and development, and is most typically in an incunabulum.

Town Planning - the design, attribution, and subsequent construction of a town.

Townsperson - in Astronist Civicology, the type of staffage specifically depicted in the foreground of a town illustration.

Togolese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Togolese Republic.

Tongan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Kingdom of Tonga.
- the denomination of The Philosophy of Astronism that is most widely followed in Tonga, by the Tongan peoples.

Too Vital To Fail Policy - the emphasis of the operations of The People's Constitutional Company of Jesse Millette, especially regarding its education operations, becoming so deeply interconnected with the economic, political, cultural and social foundations of a nation that its collapse would lead to the subsequent collapse of the nation's education system, thus leading to major issues in other areas of the nation.

Topology - in Astronist Philosophy, the discipline of study dealing with the way in which the disciplines, concepts, theories, denominations and all other elements of The Philosophy of Astronism are arranged and interrelated.

Tormentity - in Astronist Philosophy, the state of suffering severe physical or mental pain.

Tot - in Astronist Philosophy, the philophon for the discipline of totology.

Total Bicosmos - in Astronist Philosophy, a concept within bicosmology philosophising the existence of The Cosmos that is entirely structured upon binarity and duality rather than being partly structured upon binarity and duality.

Totology - in Astronist Philosophy, a major branch of study dealing with any concept, or physical entity in its total state, or most perceived ultimate physical, or abstract state; in essence, considers entities according to their wholes, rather than their separate, imperfect, or incomplete versions.

Derivatives

Totologic

Totological

Totologically

Totologist

-tox - forming masculine agent nouns corresponding to feminine nouns ending in *-trix*.

Derivatives

-toxos

Toxocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as defenders against the toxicities of the world and humanity, especially in Astronist Art.

TPCCJM - the official acronym for The People's Constitutional Company of Jesse Millette.

Tra - in Astronist Philosophy, the philophon for the discipline of transientology.

Tracinghouse - in Astronist Architecture, as part of gardenry, an outbuilding on the estate of some Astronist buildings in which the resident masons, restorers, curators, or architects can conduct their designing, restoration, and small-scale construction works, and is usually not open to the public.

Derivatives

Tracinghouses

Tractate - in an Astronist contextualisation, collectively relating to The Grand Treatises.

Trademark - in an Astronist contextualisation, relating to all the official trademarks held by The People's Constitutional Company of Jesse Millette for all its brands and characters worldwide.

Trade Union - in an Astronist contextualisation, relating to the unions external to The People's Constitutional Company of Jesse Millette.

Tradition

- in an Astronist contextualisation, relating to the vast traditions of The People's Constitutional Company of Jesse Millette, most of which originate from The Grand Constitution.
- in Astronist Philosophy, the group of concepts, disciplines, branches, schools, and beliefs comprising that which is known as the Astronist philosophical tradition.
- see Astronist Tradition.

Traffic - in an Astronist contextualisation, broadly relating to the number of people interacting with The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries in a particular activity, or across a certain time period, such as the amount of people entering an Astronist fashion store in the space of a week, or the amount of people viewing one of the Company's official websites in the space of a month.

Trail of Destruction - in obliviology of Astronist Philosophy, the appellation for the notion of the existence of black holes relating to the trail of destruction that black holes leave in their wake; essentially, taking the consequences of something as a notion for its existence.

Trajectory - in Astronist Insigniology, the official term for the border of a mission patch, or spacecraft emblem.

Trajecture - in Astronist Philosophy, an alternative term for a trajectory, but particularly in a conceptual context relating to metaphorical route that a concept takes during and after its application, the opposite of which is distrajecture.

Derivatives

Trajectured

Tran - in Astronist Philosophy, the philophon for the discipline of transhorology.

Tranoambony - derived from the Malagasy language and used in Madagascan denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tranokintana

Transapplication - in Astronist Philosophy, a cosmoapplication that ends in addressing an entirely different topic than it had originally intended to address.

Derivatives

Transapplicational

Transapplicative

Transcend - in an Astronist contextualisation, relating to the representation of Astronist characters as transcendents, and transcenrixes, especially so in Astronist Mystology.

Transcendent Philosophy - a broad term encompassing all philosophies and their denominations, branches, instruments, and schools of thought, that deal with the topic of the afterlife and immortality, or even dealing with theological issues.

Transcender - a being who transcends beyond or above normal or physical human existence.

Transcenrix - a female being who transcends beyond or above normal or physical human existence.

Derivatives

Transcenrixes

Transconfliction - in Astronist Philosophy, the cosmical phenomena in which two planets collide with one another causing the distortion of the axis for one of the two planets after impact, particular the larger of the two as the smaller of the two is often destroyed or incorporated into the larger; this is considered to be a cosmochaotic occurrence by the Astronist Tradition.

Derivatives

Transconflictive

Transconflictional

Transconflictor

Transcontinental - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette when compared from one continent to another.

Derivatives

Transcontinentality

Transcorrespondence - in Astronist Philosophy, the instance in which a person, an object, or an event is in alignment with the cosmical order as prioritised by propitiationism; the fact of something being cosmic rather than chaotic.

Derivatives

Transcorrespondent

Transcorrespondency

Transfinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that it remains the nature of finalities to be intrinsically interconnected with other finalities.

Derivatives

Transfinalism

Transfinalities

Transfinalist

Transglobal - in an Astronist contextualisation, relating to the entirety of the operations of The People's Constitutional Company of Jesse Millette, including all its subsidiaries, organisations, governmental agencies, charities, and funds, on The Earth.

Derivatives

Transglobality

Transhorology - the major subdiscipline of study in Astronist Philosophy dealing with the potentiality of travelling through spacetime, or travelling through warps to reach distant parts of the galaxy, or The Cosmos.

Derivatives

Transhorologist

Transhorologic

Transhorological

Transhorologically

Transhuman - a human being that has successfully managed to evolve beyond the physical and mental limitations by means of scientific and technological advancements.

Transience - in an Astronist contextualisation, especially in Astronist Accounting, relating to the instance in which a business project ends before three years, or the decided truncation period.

Derivatives

Transient

Transiental

Transientality

Transientality - in Astronist Philosophy, an instrument of study measuring the extent of the transience of celestial entities, or cosmic events and phenomena.

Derivatives

Transientalities

Transiential - in Astronist Philosophy, relating to transience, and the quality, characteristic, or state of being transient.

Derivatives

Transientially

Transientialism - in Astronist Philosophy, also known as Transiential Thought, the orientation characterised by the notion that emanscence is the lengthening and broadening of cosmic activity in time and space, and stands superior to its oppositism known as ephemerence.

Derivatives

Transientalist

Transiential Thought - see Transientialism.

Transientology - in Astronist Philosophy, a discipline of study within Cosmic Philosophy concerning the philosophical contemplation of transience and the transient existence of some celestial entities.

Derivatives

Transientologic

Transientologist

Transientological

Transientologically

Transitional noctism - in Astronist Philosophy, the period in which a noct/noctarian is new to the lifestyle of noctism, typically the first few weeks of their adherence, and is experience extreme tiredness, nausea, headaches and other side effects until their body adjusts the nocturnal change.

Transitology - an Astronist Subject dealing with the study of the processes and occurrences involved during the transition from one political regime to another, or from one philosophical association to another.

Derivatives

Transitologist

Transitologic

Transitological

Transitologically

Transitory - in an Astronist, of a threat towards The People's Constitutional Company of Jesse Millette, not permanent.

Translationary - a type of lexicon that features translations of Astronist words and definitions for items derived from the first Astronist lexicon, The Grand Lexicon of Astronology.

Derivatives

Translationaries

TransAstronistisation - the exact same version of Astronistisation in more than one place or nation.

Derivatives

TransAstronistisationism

Transmuted Omnidoxy - in omnidoxicology, The Omnidoxy with alterations for the purposes of readability or publication. Contrast with a Vestal Omnidoxy.

Transparencism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding that the government, politicians, and system of the nation state should be transparent to the people within the nation that they serve. Transparencism has a very wide applicative breadth, and can relate to any type of transparency, whether in governance, in operations, or in foundational theories, and is typically best used in parallel to other wings of governances, or branches of philosophical thought.

Transphilosophy - in Astronist Philosophy, relating to a philosophy that continuously borrows concepts, terminologies, and philosophical arguments from previously established philosophies, whether consciously or unconsciously.

Derivatives

Transphilosophical
Transphilosophically
Transphilosophicality

Transportational - in Astronist Philosophy, relating transportation, especially through cosmic distances.

Transport Law (Cosmos) - an Astronist Subject dealing with the nature of law of transportation in a state of a planet other than The Earth itself.

Derivatives

Cosmic Transport Law

Transprotraction - in Astronist Philosophy, to be present in both The Cosmos and The Universe in the Astronist Cosmology, an example of which is The Chaos.

Derivatives

Transprotractional
Transprotractive

Transversion

- the process by which an individual combines two beliefs together, especially of a religion, and a philosophy, while still retaining the principles and practices of both belief systems.
- in Astronist Philosophy, the instance of something being able to conceptually travel across The Cosmos, The Chaos, The Universe, and The Divine realms of existence.

Derivatives

Transversional
Transversionally
Transversible
Transversability

Transvert - to combine two of an individual's beliefs together, especially of a religion, and a philosophy, while still retaining the principles and practices of both belief systems.

Derivatives

Transverting
Transverted
Transverter
Transverttee

Transocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented as the guardian(s) of transcendence and purification, especially in Astronist Art.

Transphilosophisation - the process whereby two or more philosophies are purposefully combined, or are operated in parallel, especially within different aspects of the nation.

Transpond - in spaciology, to set up a device so that when it receives a signal or a series of codes, it is able to automatically transmit it to another location, or is able to process the information for its own utility, and is used for tracking the movements of vessels through space.

Derivatives

Transponding

Transponded

Transpondation

Transpondational

Transpondationally

Transposition - in Astronist Ornamentation, the act and process of transposing an ornamental pattern, or design onto either a blank canvas, or an already existing ornamentation.

Treasuries - in an Astronist contextualisation, collectively relating to The People's Grand Treasury Building as well as all The People's Treasury Buildings worldwide, owned by The People's Astronist Central Bank.

Treatisetox - a male expert or interpreter of an Astronist treatise.

Treatisetrix - a female expert or interpreter of an Astronist treatise.

Treatment - in an Astronist contextualisation, describing the way in which an external entity has treated The People's Constitutional Company of Jesse Millette throughout the history of their relations, especially when such information is compiled into an official report.

Derivatives

Treatmental

Treatmentality

Trefoil - in an Astronist contextualisation, relating to a denomination of The Philosophy of Astronism that comprises of, or is associated with, three distinct branches, wing, or schools of thought.

Trellisium - in Astronist Architecture, as part of gardenry, a screen-work made of thin strips of timber laths crossing each other to form a lattice on which plants grow, and is specifically the use of the trellis to form a long archway corridor over which plants grow, and under which a pathway is built for the public to walk on.

Derivatives

Trellisiums

Tremor - in an Astronist contextualisation, of an issue within a business project, short-lived, and causing little damage to the subsidiary which manages it.

Trentin - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Xenia and Tyrainnius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Trentian

Trezine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Xenia and Tyrainnius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Trezinian

Trianguline - in Astronist Ornamentation, the use of triangular shapes to create ornamental patterns.

Triarchy - in an Astronist contextualisation, governance by three independent, equal, and distinct authorities, such as The Governing Council, The People's Astronist Congress, and The Grand Constitution which form the three main governing authorities of The People's Constitutional Company of Jesse Millette.

Derivatives

Triarchies

Triarchical

Trichotomy - in an Astronist contextualisation, when studying a school of thought of The Philosophy of Astronism, the action of initially dividing the school up into three distinct categories; logic, aesthetics, and morality.

Derivatives

Trichotomous

Trichotomic

Trichotomicist

Trichotomical

Trichotomically

Triclinium - in Astronist Rendition, an ornamental tetrahedron often heavily cosmically decorated, usually with a quote from The Grand Centrality on each face of the pyramid, and most of which have the function to open up and inside, an esophorion is typically suspended.

Derivatives

Tricliniums

Tricope - in Astronist Music, often when relating to splendoras, a group of three notes that are, in basic splendoras, each one note apart, but in more complex splendoras, can be further apart, and are to be repeated three times in order to complete that particular dora.

Derivatives

Tricopes

Tricopic

Tricopically

Tricosmology - in Astronist Philosophy, a type of cosmos entirely based upon the perception that cosmical entities, events, and other phenomena are naturally triadic, rather than dualistic, as is the belief in bicosmology, or rather than a singular cosmology, as it believed in monocosmology.

Derivatives

Tricosmologic

Tricosmological

Tricosmologically

Tricosmologist

Tricosmic
Tricosmical
Tricosmically
Tricosmicity

Tricosmos - in Astronist Philosophy, The Cosmos as an entity made up of three components.

Tridora - in Astronist Theatre and Dramatics, a set of three plays arranged one after the other, the themes of which are corresponding of one another. The first exemplar of such begins with play 6 in the predora called *Illuminate My Mind*, and ending with play 8 entitled *Quicken My Heart*.

Derivatives

Tridorai
Tridoras

Tridoxy - in Astronist Philosophy, the official term for the disquisition of The Principles of Aid & Stewardship within The Grand Centrality of The Philosophy of Astronism.

Derivatives

Tridox
Tridoxic
Tridoxical
Tridoxically

Triennial

- in an Astronist contextualisation, relating to the constitutional mandate that The Governing Council members, except the Chairman and Vice Chairman, must rotate every three years.
- in Astronist Accounting, relates to the process of truncation that must occur every three years.

Derivatives

Triennially
Trienniality
Triennium
Triennialism

Triết Học - refers to the meaning of philosophy in Vietnamese.

Trifinality - in Astronist Philosophy, as part of Finality Theory, a type of finality characterised by the notion that finalities are composed of three essential elements; time, resource, and proximity.

Derivatives

Trifinalities
Trifinalism
Trifinalist

Triform - in an Astronist contextualisation, the business of a subsidiary of The People's Constitutional Company of Jesse Millette, comprising of three main revenue streams.

Derivatives

Triformative
Triformatively
Triformity

Trifurcate - in an Astronist contextualisation, of a denomination of The Philosophy of Astronism, be split into three major branches.

Derivatives

Trifurcated

Trifurcation

Trifurcator

Trifurcative

Trilettant - in Astronist Philosophy, a person that regularly concern themselves with philosophical, or theological matters, or holds a large amount of knowledge about such topics; an alternative term for a philosopher, a theologian, or a similar scholar to define them from a dilettant but is not a professionalist.

Derivatives

Trilettantry

Trilettancy

Trilettante

Trilettantes

Trilettantism

Trilettantist

Trilettanti

Trilettantish

Trilingual - in an Astronist contextualisation, relating to an Astronist book, typically one of scholarly interest, that is transliterated into three languages all within the same book.

Derivatives

Trilinguality

Trilingually

Trilingualism

Trilism - in obliviology of Astronist Philosophy, the philosophical orientation that when applied to an entity holds that it may exist in three of the four realms of existence simultaneously including The Cosmos, The Divine, The Chaos, and The Universe, and when applied conceptually relates to a concept that holds three qualities simultaneously.

Derivatives

Trilist

Trilistic

Trilistically

Trility

Trilities

Trilitation - in Constitution Theory, the official action and principle involved with protecting the fact that Brandon Taylorian holds three official titles within The People's Constitutional Company of Jesse Millette, consisting of Founder, First Chairman, and Constitutional Leader. The philosophy of trilitism associated with this action upholds the purpose of these three titles and their bestowment to Brandon Taylorian.

Derivatives

Trilitism

Trilitist

Trilitists
Trilitistic
Trilitional
Trilitionally
Trilitive
Trilitively

Trility of Oblivions - in obliviology of Astronist Philosophy, an appellation for the notion that oblivions existence simultaneously in three natures including cosmically, chaotically, and universally, and therefore follows the orientation of trilism.

Trilogy - in an Astronist contextualisation, an Astronist book series containing just three books.

TriAstronistisation - the process of Astronistisation applied in a triadic formation, usually to secure the process in three differing sectors of society.

Derivatives

TriAstronistisationism

TriAstronism - a school of thought in The Philosophy of Astronism in which the philosophy is always viewed in relation to three other philosophies.

Derivatives

TriAstronist

Trimillettistic

Trinidadian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Trinidad and Tobago.
- the denomination of The Philosophy of Astronism that is most commonly found in Trinidad and Tobago.

Trinket - in an Astronist contextualisation, relating to the unique trinket and the main iconography of the Astronist character of Phoenix, especially in referenced during the Prophecies Era of Astronist Mystology.

Derivatives

Trinketry

Trio - in an Astronist contextualisation, relating to three Astronist characters, and the concepts Triology.

Triocrator - an interchangeable title of either all or one of The Five Astronist Characters, represented in trio formation in The Cosmos, especially in Astronist Art.

Triodum - in Astronist Architecture, the depiction of just three of The Five Astronist Characters anywhere in an Astronist building, especially so in a floor ornamentation.

Derivatives

Triodums

Triologue - in an Astronist contextualisation, in an Astronist narrative, especially referenced in literary theory, a dialogue between three of The Five Astronist Characters.

Derivatives

Triologued

Triologuing

Triology - a branch of Formationism, the representation of Astronist characters in the form of a trio.

Derivatives

Triological

Triologic

Trioemy - in an Astronist contextualisation, the state in which an Astronist term has three, or more meanings.

Derivatives

Trioemic

Trioemous

Tripartite - in an Astronist contextualisation, relating to an instance during an Astronist meeting, or a congressional session, wherein a topic of discussion divides the members into three distinct parties holding differing views of the topic.

Derivatives

Tripartition

Tripartitional

Tripartity

Triphilosophy - in Astronist Philosophy, a group of three philosophies that share the majority of their origins, histories, concepts, and beliefs with one another, with two out of the three philosophies typically being subphilosophies.

Derivatives

Triphilosophical

Triphilosophically

Triphilosophicality

Triphilosophies

Triplement - in Astronist Philosophy, in a philosophical argumentation, the debate of a topic that consists of three different discussions simultaneously, usually when three different debates propose three different opinions or interpretations of the topic addressed.

Triplicitox - a male expert or interpreter of The Grand Triplicity.

Triplicitrix - a female expert or interpreter of The Grand Triplicity.

Tripocket - in Astronist Architecture, a type of large protrusery consisting of three bays branching off from the central room, which is almost always circular in shape.

Derivatives

Tripockets

Triquetra - chiefly in Astronist Ornamentation, also known as a trefoil knot, or a trinity knot, resembles a knotted three-point pattern that is often used alongside cosmical and galactical patterns and symbolisms in Astronist Ornamentation, Rendition, and Art.

Tristar - in Astronist Rendition, an ornament resembling a stand with three stars depicted upon it, and may be renditioned in many different variations, and is primarily used for decoration during the Shooting Star Day of The Grand Astronist Calendar.

Derivatives

Tristars

Tritagonist - in an Astronist contextualisation, relating to the Astronist character of Zara as traditionally considered to be the third most important character out of The Five Astronist Characters, with the Astronist characters of Jesse and Ellena being the protagonist and deuteragonist respectively.

Derivatives

Tritagonistic

Tritagonistical

Tritagonistically

Trí Tuệ - The School of Intellectuality in Astration as known in the Vietnamese language.

Triumphalism - in Astronist Architecture, any type of room, ornamentation, structure, outbuilding, or area that is dedicated to a particular advancement in philosophy, astronomy, or cosmology, or is dedicated to a person whom added to philosophy, astronomy, cosmology, or architecture in some way, especially the Astronist versions of these subjects.

Derivatives

Triumphalist

Triumphalistic

Triumphancy - the state of feeling, expressing or sharing jubilation and the rewards of victory or achievement.

Triumvirate - in an Astronist contextualisation, relating to the Chairman, the Vice Chairman, and the leader of The Governing Council as the three most powerful people within The People's Constitutional Company of Jesse Millette.

Derivatives

Triumvirative

Triumviratively

Triunity - three entities uniting to become a stronger whole.

Trivalve - see valve.

Derivatives

Trivalves

Triviality - in an Astronist contextualisation, relating to the excuses made by hostile entities in order to reason their hostilities towards The People's Constitutional Company of Jesse Millette, but especially when such reasons are considered unfounded, not serious, and insignificant.

Derivatives

Trivialities

Troika - in an Astronist contextualisation, relating to when exactly three executives, managers, or directors within The People's Constitutional Company of Jesse Millette work together on some issue, or on a certain project.

Trojanity - in Astronist Philosophy, characteristic of or resembling a trojan celestial body.

Derivatives

Trojanic

Trojanical

Trojanically

Trojanicity

Tropology - in an Astronist contextualisation, especially in an Astronist philosophical context, a large branch of study unique to The Philosophy of Astronism dealing with personal moral guidance, family development and ethics, and the larger social idealisms expounded by The Grand Centrality.

Derivatives

Tropological

Tropologic

Tropologically

Tropologist

Truce - in an Astronist contextualisation, relating to an agreement that is less formal than a treaty, and is typically not written down, and is thus more verbal in its nature, and may be a precursor to a treaty.

Derivatives

Trucial

Trucially

Trucity

Truculence - in Astronist Art, Architecture, Rendition, or especially in any digital and visual media, a depiction of an Astronist character, or something cosmical, of which the colours are highly saturated; of an artist, to have a style that prefers saturated colours.

Derivatives

Truculency

Truculent

Truculently

Truncate - in an Astronist contextualisation, specifically in Astronist Accounting, a major action and process of methodological importance wherein every business project undertaken by The People's Constitutional Company of Jesse Millette, or any one of its subsidiaries, is financially evaluated in a period of three years, unless others stipulated.

Derivatives

Truncative

Truncation

Truncationism

Truncatively

Truncational
Truncatory
Truncator

Trundelle - in Astronist Architecture, and also part of gardenry, a type of parasol that is affixed into the ground, especially into a pendlement, that is used in many refectories, and also for shading in other places around the estate of an Astronist building, and may or may not be cosmically decorated.

Derivatives
Trundelles

Trunnion - in an Astronist contextualisation, specifically in an Astronist philosophical context, collectively relating to the parts of a school of thought, branch, wing, sampana, or denomination of The Philosophy of Astronism which make it distinct, and thus support its concepts and worldview, and without which, its existence may not be possible.

Derivatives
Trunnions

Trust - in an Astronist contextualisation, a type of charity owned by The People's Constitutional Company of Jesse Millette, most typically for the preservation of something, usually a building, or something more abstract such as a philosophical school of thought, and is managed by a trusteeship.

Trusteeship - in an Astronist contextualisation, collectively relating to the trustees of an Astronist trust, and their roles, duties, and principle obligations to run the trust as directed so by The People's Constitutional Company of Jesse Millette.

Trust Law (Cosmos) - an Astronist Subject dealing with the nature of trusts and the roles of trustees, second parties, and third party beneficiaries of a particular government on a planet other than The Earth.

Derivatives
Trust Law, Cosmic

Tryartius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fourth son of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives
Tryartian

Tsangambàto - derived from the Malagasy language, a type of monument erected in Madagascar that commemorates The Five Astronist Characters, or some other Astronist-related, or cosmically-related monument, or statue.

Tumuh - in Arabic, the term given to describe the concept of ambition, is closely related to The Principles of Ambition & Enlightenment of Astro-Arab philosophy.

Tun - in Astronist Philosophy, the philophon for the discipline of tunology, which deals with Astronist Music as understood in the context of Astronist Philosophy.

Tunani - the most common demonym for a follower of The Philosophy of Astronism in the Hausa language.

Derivatives

Tunanis

Masu Tunani

Tunisian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Tunisia.

Tunnellery - in Millenarian Architecture, a type of ceiling used for some niches, and in other areas, in Astronist buildings, made distinct by its half-cylindrical shape, and is usually heavily ornamented with cosmical patterns and imagery.

Derivatives

Tunnelleries

Turbid - in an Astronist contextualisation, describing the nature of a newly announced policy of The People's Constitutional Company of Jesse Millette, typically that its meaning or effect is either confusing, or obscure.

Derivatives

Turbidly

Turbidity

Turbidness

TurcoAstronistisation - the specific Astronistisation of Turkish society, either in a macro or micro form.

Derivatives

TurcoAstronistisationism

Türk Aydınlatma - the root term for Turkish Astronism.

Turkish Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Turkey.

Turkmen Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Turkmenistan.

Turks and Caicos Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Turks and Caicos Islands.
- the denomination of The Philosophy of Astronism that is most commonly found in the Turks and Caicos Islands, and has a strong association with British Astronism.

Túshū guǎn - in Mandarin Chinese, the term given for an Astronist library, or an athenium, or a library within another type of Astronist building.

Tus Neeg Xav - the most common demonym for a follower of The Philosophy of Astronism in the Hmong language.

Derivatives

Txawj Xav

Tuvaluan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Tuvalu.
- the denomination of The Philosophy of Astronism that is most widely followed in Tuvalu exclusively.

Tuxedo - in an Astronist contextualisation, relating to whenever an Astronist character is depicted or written to be wearing a tuxedo, but especially relating to first scene of the very first Astronist book, Jesse Millette and The Phantom's Curse, in which Jesse wears a tuxedo.

Tway Hkaw - the most common demonym for a follower of The Philosophy of Astronism in the Myanmar (Burmese) language.

Derivatives

Tway Hkaw Shin

Tway Hkaws

Tweed - in an Astronist contextualisation, relating to the material used in clothing, and most commonly worn by either the Astronist characters of Jesse, or Zara.

Twilate - in introspectics of Astronist Philosophy, to contemplate twilights as they are considered to be cosmical phenomena in the Astronist Tradition.

Derivatives

Twilation

Twilament

Twilational

Twilating

Twilated

Twin concept - in Astronist Philosophy, also simply known as twins, two concepts that explore the same subject but take opposite approaches, usually forming a dichotomy.

Derivatives

Twins

Twin Motionality - in Astronist Philosophy, an appellation relating to parallels in motion existent in the cosmical system.

Twinstruments - in Astronist Philosophy, a pair of instruments or semistruments of study that are inextricably linked to one another, typically due to an existing dichotomy between them, an example of such would reside in the instruments of progressivity and regressivity.

Derivatives

Twinstrumental

Twinstrumentally

Twinstrumentality

Tye - in Astronist Ornamentation, two of the same patterns or motifs on the same ornamentation that are distinctly separated, especially when one is featured on one side of the ornamentation to the other.

Tynitius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son and final offspring of Lysander and Katherine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tynitian

Type of cosmos - in Astronist Philosophy, specifically within Cosmic Philosophy, a classification of concept that involves a variation of The Cosmos itself, an example of which is The Gravicentric Cosmos.

Typocosmy - in Astronology, collectively relating to the universal system of Astronist nomenclature that is detailed within The Grand Lexicon of Astronology, and is used in all areas, including academic, colloquial, commercial, business, Company, cultural, and philosophical.

Derivatives

Typocosmic

Typocosmically

Tyrainnius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Xenia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tyrainnian

Tÿseren - derived from the Welsh language and used in Welsh denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Tÿserens

Tytritius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth son of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Tytritian

278 terms

UberAstronistisation - the process of Astronistisation in a particularly outstanding, distinct, or supreme version.

Derivatives

UberAstronistisationism

Uberrime - an adjective used to describe a beautifully and ornately cosmically ornamented Astronist philosophical building, especially a grand observatory, or an eidouranium.

Ubiety - in an Astronist contextualisation, relating to the specific addresses of Astronist buildings, whether commercial, philosophical, corporate, or otherwise.

Ubiquity - in an Astronist contextualisation, the claim held by The Philosophy of Astronism that cosmical wonderment can be found in all peoples in all places in all circumstances, and is therefore part of the core of human nature.

Ucabanga - the most common demonym for a follower of The Philosophy of Astronism in the Zulu language.

Derivatives

Ucabangas

Abacabangi

Uchū

- in Astronist Ornamentation, specifically Astro-Japanese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- another term for Japanese Astronism, also known as Keihatsu'ism.
- a follower of the Japanese denomination of The Philosophy of Astronism, known as Keithatsu'ism, and also known as Uchū.

Derivatives

Uchūs

Ucinga - the most common demonym for a follower of The Philosophy of Astronism in the Xhosa language.

Derivatives

Bacinga

Ucingas

Ugandan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Uganda.

UgandoAstronistisation - the specific Astronistisation of Ugandan society, either in a macro or micro form.

Derivatives

UgandoAstronistisationism

Ukrainian Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Ukraine.

Ukuk - a follower of the Xhosa South African denomination of The Philosophy of Astronism, known as Ukukhanya'ism.

Derivatives

Ukuks

Ukukhanya - the root term for South African Astronism in the Xhosa language.

Ukukhanya'ism - also known as Xhosa South African Astronism, the denomination of The Philosophy of Astronism that is most commonly followed by the Xhosa peoples of South Africa, and within their diaspora community worldwide, and remains distinct from the other forms of Astronism in South Africa.

Derivatives

Ukukhanya'ist

Ukukhanyan

Ukukhan - a follower of the Zulu South African denomination of The Philosophy of Astronism, known as Ukukhanyiselwa'ism.

Derivatives

Ukukhans

Ukukhanyiselwa - the root term for South African Astronism in the Zulu language.

Ukukhanyiselwa'ism - also known as Zulu South African Astronism, the denomination of The Philosophy of Astronism that is most commonly followed by the Zulu speaking peoples of South Africa, and within their diaspora community worldwide, and remains distinct from the other forms of Astronism in South Africa.

Derivatives

Ukukhanyiselwa'ist

Ukukhanyiselwan

Ula - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ulaic

Ulanian

Ulduz evi - derived from the Azerbaijani language and used in Azerbaijani denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Ulduz evis

Ulgotius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Alexine and Gulgaz, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ulgotian

Ulma - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Fyodor, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ulmian

Ulokpakpando - derived from the Igbo language and used in Igbo Nigerian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Ult - in Astronist Philosophy, the philophon for the discipline of ultimatology.

Ulterius - in Astronist Philosophy, a type of faraway world that is inhabited with sentient beings.

Ultimate Homogenisation - in adiabatics of Astronist Philosophy, the appellation for the instance in which all temperatures become the same and therefore all interactions in the cosmical reality stop due to temperature fluctuations existing as the central aspect of cosmical reaction and interaction.

Ultimate Information Loss - in obliology of Astronist Philosophy, the appellation for the instance in which information enters a black hole and is then lost forever and cannot be reattained; there exist many different approaches to solving this paradox in the Astronist Tradition for obliologists to contemplate and contribute to.

Ultimatmost - in Astronist Philosophy, that which is the most ultimate in the state of its existence.

Ultimate Origination - in originetics of Astronist Philosophy, the appellation for The Divine in the context of origination.

Ultimate Unification - in Astronist Philosophy, the appellation for the notion that despite all of the many differences of humanity, The Philosophy of Astronism focuses on the one universally unifying factor for all peoples; the fact that each human being looks upon the same night sky as their fellow human no matter their race, ethnicity, faith, nationality, gender, sexuality, knowledge, or ability; by this notion, The Cosmos is the Ultimate Unification of humanity above all other unifiers.

Ultimation - a term used in Astronist Cosmology, and in Cosmic Philosophy, describing the various ultimacies of The Cosmos, and of The Universe, the most common of which is the ultimate fate of The Universe; that which is the most pinnacle of an entity's existence, or of an event's occurrence.

Derivatives

Ultimations

Ultimator

Ultimater

Ultimacies

Ultimatory

Ultimational

Ultimationally

Ultimationality
Ultimaty

Ultimatology - also known as Ultimology, in Astronist Cosmology, and as part of Astronist Philosophy, specifically Cosmic Philosophy, the discipline of study and philosophical discussion of the ultimacies of The Cosmos, and of The Universe, the most common of which is the ultimate fate of The Universe, and the nature, motionality, purpose, and subsequent consequences, both theologically, and in terms of humanity's perspective, with the inevitable events during the apogenesis of The Universe.

Derivatives

Ultimatologist
Ultimatological
Ultimatologically
Ultimatologies

Ultimology - see Ultimatology.

Derivatives

Ultimologist
Ultimologic
Ultimological
Ultimologically

Ultimatory Diegesis - in Astronist Philosophy, within vacuology, another term for Black Hole Cosmology.

UltraAstronistisation - the process of Astronistisation in its exact version as outlined in The Astronist Methodology.

UltraAstronistisationism - the belief that the application of Astronistisation in its original exact form is the only way to apply Astronistisation and any deviation is absolutely forbidden.

Ultramundane - in an Astronist contextualisation, depending on usage, may either relate to The Chaos, or that which cannot be known beyond The Cosmos in The Universe.

Derivatives

Ultramundanity
Ultramundative
Ultramundatively

Umbra - in an Astronist contextualisation, specifically in an Astronist philosophical context, the state in which the sky must be in order to experience cosmical wonderment, or to study the stars; the stars must be visible to whomever peers upward.

Derivatives

Umbral
Umbrally
Umbrality

Umbrella - in Astronist Philosophy, a collection of philosophies that create a comprehensive form of The Philosophy of Astronism.

Umbrella Philosophy - in Astronist Philosophy, a specific type of philosophy that acts as an overarching, unifying philosophy, or ideology of a civilisation, also known as a Common Vision.

Umi - in Astronist Philosophy, especially within the discipline of occurrology, relating to and encompassing all philosophical or astronomical practices and activities involving water either by location, physical interaction, or conceptual interaction.

Derivatives

Umial

Umism

Umist

Umistic

Unassociated - in Philosophical Demography, also known as Philosophical Demographics, one of the two main aspects of philosophical adherence, the other being associated individuals, that measures peoples of population whom do not associate with any specific type of philosophical denomination.

Derivatives

Unassociation

Unassociative

Unbounded Rationality - the concept that the brain could hold limitless amounts of informations with the help of new technologies, especially as a futuristic aim.

Uncanon - depictions, stories, events, and places that do not, either implicitly or explicitly, fall in line with the canonical Astronist timeline and the events that ensue in the canonical Astronist story.

Derivatives

Uncanonically

Uncanonical

Unconditionalism - a school of thought of The Philosophy of Astronism dealing with the concept that if something is everything, or if someone is everything, or feels everything, or if something encompasses everything, then it must be nothing, and its various applications.

Derivatives

Unconditionalist

Unconditionalistic

Unconscious - a nation without an official nationwide philosophy.

Derivatives

Unconsciousness

Unconsciousity

Unconsciously

Unconcorded - in Astronist Education, a phrontistery that does not participate in the principle of Astronist education structure known as concordism.

Derivatives

Unconcordance

Unconcordancy

Undercoverment - in Astronist Philosophy, to cover something conceptually, so as to reveal its true nature.

Undercurrent - in Astronist Propaganda, the term used to describe the underlying message, or allegory of a propaganda piece.

Undercurve - in Astronist Philosophy, specifically within Cosmic Philosophy, the part of the homaloidal planetoplane that is influenced by a gravitational point, typically due to the presence of a celestial entity, and so creates an inward curve in the homaloida.

Derivatives

Undercurving

Underground Network Planning - in Astronist Civicology, the design, naming, planning, and subsequent construction of an underground railway.

Underpinningness - in Astronist Philosophy, the instance and quality of underpinning something, either physically, or conceptually.

Underwatch - in Astronist Architecture, the area beneath an overwatch where one can look up to see the overwatch.

Derivatives

Underwatches

Unethicality - in Astronist Philosophy, the state, or instance of something that isn't deemed correct, or proper in the context of something else, especially a culture, a philosophy, or a religion.

Unfixated - in Astronist Philosophy, especially within Cosmic Philosophy, relating to a celestial entity that is not fixated into a course like the vast majority of planetary bodies are, and is therefore highly chaotic in its naturity.

Derivatives

Unfixatedly

Ungwaru - The School of Intellectuality in Astration as known in the Shona language.

Uni - in Astronist Philosophy, the philophon for the discipline of universology.

Unicity - in an Astronist contextualisation, an Astronist philosophical term for the unification of humanity as whole in order to prepare for the Space Age, or the next frontier which is space travel, exploration, advancement, and progression.

Unificationism - a school of thought in The Philosophy of Astronism which believes in the concept that one shall unify all under the idea of a common cause for the betterment, the advancement, and the prosperity of all humanity, and may also advocate for the rallying of all peoples under one philosophical system, especially one ethnic group, or one nation.

Derivatives

Unificationistic

Unificationist - a person who advocates for the ideas of Unificationism.

Unigesis - in Astronist Philosophy, the idea that The Universe is the most prominent entity when contemplating the nature of existence and the very existence of existence.

Derivatives

Unigetic

Unigetical

Uniment - in Astronist Philosophy, a philosophical argumentation that goes ahead without many delays or elongated disputes; a smooth debate.

Derivatives

Unimental

Unimentally

Unimentality

Unincorporated - in an Astronist contextualisation, of a subsidiary of The People's Constitutional Company of Jesse Millette, in a state of not being constitutionally bound in its methodologies, operations, and practices, and is most commonly an acquisition of the Company from a third party.

Unincorporated Astronism - a broad term for any type, practice, or theory of Astronism that does not, or is not, recognised by The Institution of The Philosophy of Astronism.

Unindexed - in omnidoxicology, an subinsentensation that is not provided with an idexa, usually due to either its shortness or its significancy to receive one as the insentensation to which it is associated is indexed as a contingency. There are a few difference instances of unindexation in The Omnidoxy and there are expected to be differences in opinion of whether unindexed subinsentensations should be included in The Omnidoxy which is dependent upon the editor. Insentensations cannot be unindexed as only subinsentensations can be unindexed.

Derivatives

Unindex

Unindexation

Uninfluenced - in an Astronist contextualisation, of The Constitutional Leader of The People's Constitutional Company of Jesse Millette, must remain immune to all external influences and circumstances especially when expounding the principles of The Grand Constitution, and solemnly staying in full alignment with those principles.

Union - in an Astronist contextualisation, relating to the various unions founded by The People's Constitutional Company of Jesse Millette.

Unionism - a school of thought in The Philosophy of Astronism that advocates for philosophical art, culture, and societal governance to promote the establishment, integration, and championing of unions as the best form of citizen and employee organisation and association.

Derivatives

Unionarian

Unipate - in Astronist Philosophy, argumentation and philosophical discussion, to study, adhere to, use, or to refer to just one aspect of a multifaceted concept, subject, philosophy, or theory,

especially when the knowledge of its other aspects may hurt one's argument, or may contradict, or weaken one's point.

Derivatives

Unipation

Unipating

Unipated

Unipative

Unipational

Unipater

Unipatrix

Uniquity - in Astronist Philosophy, a semistrument relating to the state, or fact, or extent of the uniqueness of something, especially of a concept, or a celestial entity.

Derivatives

Uniquities

Unisence - in introspectics of Astronist Philosophy, the notion that The Universe is the source of authority for everything that exists within it including The Cosmos, and should be compared to premisence and divisence.

Derivatives

Unisency

Unisencial

Unisencially

Unison - in an Astronist contextualisation, a type of representation of the Astronist characters that is similar to quintinity, or a cosmocruxic form, but is typically reserved for a literary platform, rather than in art, architecture, and rendition.

United Progression - in Astronist Philosophy, an appellation for the notion that humanity will reach achievement and peace only through the unity of the principles of all peoples, and is expounded by the Astronist Tradition to be an important ambition for all leaders to contemplate.

Unitranspiration - in introspectics of Astronist Philosophy, one of The Six Transpirations characterised by all new revelations of concepts and theories regarding The Universe.

Derivatives

Unitranspirational

Unitranspirative

Unitranspiratively

Unitranspire

Unitranspired

Unitranspiring

-univ - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Universe.

Universal Basic Standard - the consolidated language, comprising of many dialects and accents, but generally universally understood, that is to be used in all affairs beyond the Earth, and is said to be linguistic representative of humanity beyond the Earth.

Universal Cycles - see Universal Cyclometrics.

Universal Cyclometrics - in Astronist Philosophy, a branch of cyclometrics dealing with the cycles in occurrence in The Universe, directly influenced by The Universe, or those which are universal in nature.

Universal Epochology - in Astronist Philosophy, one of the three main branches of the discipline of epochology dealing with The Universe in relation to time.

Universal Fusionism - in Astronist Philosophy, the belief and notion that the relationship between The Cosmos and The Universe, as inspired by the Astronist Cosmology, is ultimately formed upon a conjoined structure, that these two entities remain separate for now, but their eventuality is oneness.

Universal Horizon

- in perimetrics of Astronist Philosophy, the appellation for the concept holding that the perimeter of The Cosmos is forever eternal from the perspective of cosmic beings and entities.
- in obliviology of Astronist Philosophy, the appellation for the notion that black holes are not oblivions, but are instead portals to that which is known as The Universe in the Astronist Cosmology.

Universalise - in an Astronist contextualisation, to implement something, especially a newly introduced policy, throughout the entirety of The People's Constitutional Company of Jesse Millette, its government, and all its incorporated subsidiaries.

Derivatives

Universalisation

Universalising

Universalised

Universaliser

Universalisee

Universal Jurisdiction - in Astronist Philosophy, the appellation for the notion of the extent of the authority of The Universe, and typically reigns over The Cosmos and all that exists within The Cosmos.

Universal philosophy - in Astronist Philosophy, a classification of a philosophy relating to a philosophy that seeks worldwide acceptance and adherence and actively looks for new followers, an example of which is The Philosophy of Astronism. Compare with an ethnic philosophy.

Universal Plan - in Astronist Philosophy, the appellation for the metaphorical concept that The Universe is part of a systemic plan devised by that which is known as The Divine in the Astronist Cosmology.

Universal Sphere - in introspectics of Astronist Philosophy, the appellation for the introspection classification denoting an introspection which is universal by its nature and context.

Universal Temperature - in firmamentology of Astronist Philosophy, the notion that temperature plays an imperative role in The Universe, beyond the cosmical periphery.

Universal Totality - in Astronist Philosophy, especially in totology, a type of totality holding that The Universe can never hold a totality due to its infinite naturity as principled by the Astronist Cosmology.

Universal Ultimatum - in Astronist Philosophy, and within ultimatology, the appellation for the notion that due to its infinite nature, The Universe, as it is understood in the Astronist philosophical tradition, does not hold an ultimatum.

Universe Day - in The Grand Astronist Calendar, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of that which is known and philosophised as The Universe in Astronist Philosophy, and is characterised by decorations of depictions of The Universe, and special lectures and education events at Astronist philosophical buildings that focus on the subject of The Universe from an Astronist philosophical perspective. This always takes place on 55th Ellenine, which translates to the 27th May in the Gregorian calendar.

Universia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Universian

Universine - part of The Standard Astronomical Calendar, the alternative name for the Gregorian month of December.

Universism - a branch of knowledge in The Philosophy of Astronism concerning the study of the nature, existence, and finality of The Universe, and its consequences for humanity.

Derivatives

Universist

Universistic

Universistical

Universistically

Universocentric - holding, representing, or believing The Universe to be at the centre of creation, imagination, and divine interventions.

Derivatives

Universocentricity

Universocentricism

Universology - in Astronist Philosophy and Astronist Cosmology, an Astronist Subject dealing with the philosophical study of the entity known as The Universe in Astronist Cosmology, as distinct from The Cosmos, and involves surrounding concepts and theories.

Derivatives

Universologist

Universologic

Universological

Universologically

Universox - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Tuesday.

Univertius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Cosima and Celetius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Univertian

Unknowable Totality - see Agnostic Totality.

Unknownness - in Astronist Philosophy, that which is unfamiliar to The Cosmos, and its system, characteristics, and orderity.

Derivatives

Unknownnesses

Unlimitation - in Astronist Philosophy, a characteristic of The Universe, that of infiniteness.

Derivatives

Unlimitational

Unlimitationally

Uno - in Astronist Philosophy, the philophon for the discipline of unology.

Unology - the major discipline of study in Astronist Philosophy dealing with the nature of The Universe, as a separate entity from The Cosmos.

Derivatives

Unologist

Unologic

Unological

Unologically

Unorganised Astronism - a broad term for any type, practice, or theory of Astronism that is purely individualistic in nature, or one that only holds a very small amount of adherents, and whose differing beliefs are obscure, or are never clearly expressed.

Unornamented - in Astronist Architecture and Philosophy, that which is without ornamentation, either in an architectural context, or a conceptual and philosophical context.

Derivatives

Unornamentedness

Unpinpointable - in Astronist Philosophy, that which is unable to be precisely identified.

Derivatives

Unpinpointably

Unpinpointability

Unquantifiability - in Astronist Philosophy, the instance and quality of being unquantifiable.

Unspecialised contemplation - see exteriorisation.

Untraditional - in an Astronist contextualisation, an informal term for something being unconstitutional.

Derivatives

Untraditionality

Untraditionally

Untrustworthy - in an Astronist contextualisation, to describe an entity, either internal or external to The People's Constitutional Company of Jesse Millette, from the viewpoint of The Grand Constitution and its principles.

Uommen - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Delicia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Uommenian

Uppl - a follower of the Icelandic denomination of The Philosophy of Astronism, known as Uppljómunir'ism.

Derivatives

Uppls

Uppljómunir'ism - also known as Icelandic Astronism, the denomination of The Philosophy of Astronism that is predominantly adhered to in Iceland, and by the Icelandic diaspora community that still share an affiliation with the country of Iceland.

Derivatives

Uppljómuniran

Uppljómunir'ist

Upply - a follower of the Swedish denomination of The Philosophy of Astronism, known as Upp'lys'ningism.

Derivatives

Upplys

Upplysning - the root term for Swedish Astronism.

Upp'lys'ningism - also known as Swedish Astronism, the denomination of The Philosophy of Astronism that is most prevalent in Sweden and is closely associated with Swedish originism.

Derivatives

Upp'lys'ningen

Upp'lys'ningist

Upport - in Cosmic Art, as a derivation of Astronist Art, the upper region of a cosmic art piece.

Derivatives

Upportic

Upportical

Upportically

-ura - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Uranus.

Ura- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Uranus.

Ura - in Astronist Philosophy, the philophon for the discipline of uranology.

Uralabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Uranus and its twenty-seven moons.

Derivatives

Uralabes

Uranology - in Astronist Philosophy, specifically within Cosmic Philosophy, the discipline of study concerning the philosophical contemplation of Uranus as a Classical Planet.

Derivatives

Uranologist

Uranologic

Uranological

Uranologically

Uranometry - in Astronist Philosophy, specifically in Cosmic Philosophy, the study of the differences in purpose and structure between The Earth and other celestial entities, and the relations between these two cosmical elements with that of functionality.

Derivatives

Uranometrics

Uranometrist

Uranomic

Uranomical

Uranomically

Uranus Day - in The Grand Astronist Calendar, also known as Uranian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Uranus itself as one of the classical planets, and is characterised by decorations of Uranus, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Uranus, and its place in The Cosmos as a whole. This always takes place on 124th Oliverine, which translates to the 7th November in the Gregorian calendar.

Derivatives

Uranian Day

Urban - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette that occur in urban areas.

Derivatives

Urbanity

Urbanality - the extent to which Astronist philosophical buildings are constructed in urban areas in a nation state; the higher the amount of philosophical buildings in cities and urban areas, the higher the urbanality.

Urbanism - in the context of Astronist Propaganda, the specific depiction of an urban scene, especially one whereby the buildings and structures of the city are the centrality, rather than humanity.

Ur'ya - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the second daughter and third offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ur'yan

Urma - a humanoid creature of Astronist Mythology, that typically resembles a woman with long flowing hair, and is almost always depicted in water, and is said to be the mythical embodiment of the element of water.

Urstron - in Astronist gastronomy and dietary customs, the practice of not beginning the evening meal until the first star can be seen in the night sky. This practice is of course devoid if the sky remains cloudy.

Derivatives

Urstronic

Urstronal

Uruguayan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Oriental Republic of Uruguay.

Username - in an Astronist contextualisation, relating to the usernames of Astronist characters, brands, and organisations on various social media platforms.

-ust - in Astronist Onomatology, a suffix used for Astronist names.

Uṭartakuti - The School of Physicality in Astration as known in the Tamil language.

Utilitary - in Astronist Philosophy, something that holds a large abundance of utility.

Utmost - in an Astronist contextualisation, another term for the apex of The People's Constitutional Company of Jesse Millette.

-uto - in Astronist Onomatology, a suffix used for Astronist names, in reference to a cosmical utopia.

Uto- - in Astronist Onomatology, a prefix used for Astronist names, in reference to a cosmical utopia.

Utopine - in Astronist Ornamentation, the specific depiction of a planetary, or cosmic utopia.

Uxor - a person's spouse who shares their adherence to The Philosophy of Astronism.

Uxorial - in an Astronist contextualisation, the specific representation of the Astronist character of Ellena as Jesse's wife.

Derivatives

Uxoriality

Uzbek Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Uzbekistan.

374 terms

Vac - in Astronist Philosophy, the philophon for the discipline of vacuology.

Vacate - in an Astronist contextualisation, the official action and process wherein The People's Constitutional Company of Jesse Millette ends the entirety of its operations in a particular country, county, or region of a country, typically due to hostilities.

Derivatives

Vacative

Vacatively

Vacuology - also known as Black Hole Cosmology, refers to the major discipline of study in Astronist Philosophy dealing with concepts of black holes either destroying, or being in some part responsible for the creation of The Cosmos, or The Universe.

Derivatives

Vacuologist

Vacuologic

Vacuological

Vacuologically

Vahindanitra - derived from the Malagasy language, in Astronist Philosophy, a term relating to a galaxy when contemplated philosophically in Cosmic Philosophy.

Vahòaka - derived from the Malagasy language, a term relating to the masses of people; the public, or may relate to the majority of people whom associate themselves with a particular denomination of The Philosophy of Astronism in a nation state.

Valgust - a follower of the Estonian denomination of The Philosophy of Astronism, known as Valgustusism.

Derivatives

Valgusts

Valgustusism - also known as Estonian Astronism, the denomination of The Philosophy of Astronism that is almost exclusively followed in Estonia, by the Estonian peoples, and is distinct from its other Baltic counterparts.

Derivatives

Valgustusist

Valgustic

Valgustical

Validate - in an Astronist contextualisation, another term for the proper authorisation of a documentation, bill, or policy.

Valist - a follower of the Finnish denomination of The Philosophy of Astronism, known as Valistusism.

Derivatives

Valists

Valistusism - also known as Finnish Astronism, the denomination of The Philosophy of Astronism that is almost exclusively adhered to in Finland, by the Finnish peoples, and is closely associated with Finnish originism.

Derivatives

Valistusist

Valistusic

Valistusian

Valistusical

Valuationism - a school of thought in The Philosophy of Astronism believing to be most important to philosophical thought, theory, and method are their physical values in the world, and does not consider any concept that has no real world valuation to be relevant, or viable.

Derivatives

Valuationist

Valuationistic

Valve - in Astronist Philosophy, an important factor for philosophical enquiry that relates to a contemplation and the conclusions derived from that contemplation, with bivalves and trivalves demonstrating contemplations that require two or three factors in order to reach a conclusion respectively.

Derivatives

Valves

Vantage - in Astronist Architecture, and a part of gardenry, the architectural style and principle holding that at every suitable, safe, and possible place, the public must be able to look back see where they had walked from, and so, encourages architects to create plenty of observation points, balconies, and terraces throughout the building they are designing.

Derivatives

Vantagery

Vantageries

Vantagism

Vantagement - in Astronist Architecture, specifically relating to the Millettenium, is the point at which one reaches the circular open area beyond the corine steps and looks back, but may also relate to this same action when standing on the balustraded terrace atop of the main archway of the Millettenium.

Derivatives

Vantagements

Vanuatuan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Vanuatu.
- the denomination of The Philosophy of Astronism that is most commonly found in Vanuatu, and is followed by the Vanuatuan peoples.

Vara - a male follower of The Philosophy of Astronism.

Derivatives

Varas

Varadentry - in Astronist Philosophy, one's vocational preservation of the oral and debatory traditions within The Philosophy of Astronism, which is considered to be in alignment with the Philosophical Spirit, and usually is undertaken by a scholar, or teacher of The Philosophy, especially due to them holding an interest towards the preservation of the Astronist Tradition

Derivatives

Varadent

Varadents

Varadentress

Varadentresses

Variate - in an Astronist contextualisation, specifically in an Astronist philosophical context, a school of thought, branch, or denomination of The Philosophy of Astronism that has a range of adherents, typically from across different religious backgrounds, ethnic groups, and age ranges.

Derivatives

Variated

Variative

Variatively

Variation - in Astronist Ornamentation, the extent to which an article of ornaments is varied in colour, size, and style.

Variationism - a school of thought in The Philosophy of Astronism holding that the diversity in thought in philosophy should be the ultimate goal of philosophical concepts, theory, and method, and calls for a type of multiculturalism in philosophy.

Derivatives

Variationist

Variationistic

Variations of The Centrality - in Astronist Philosophy, specifically within centralitology, the appellation given to the various different versions of The Grand Centrality that emerged during and after its original publication; some versions including The Omnidoxy, The Astronist Methodology, as well as other sections, and those which do not.

Variform - in an Astronist contextualisation, of The Philosophy of Astronism, consisting in a variety of forms and derivations.

Varsk'vlaviani sakhli - derived from the Georgian language and used in Georgian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Varsk'vlaviani sakhlis

Varvara - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Varvaran

Varvarian

Vastity - in Astronist Philosophy, an instrument of study concerned with the extremely large expanses of The Cosmos or the immense complexities of a cosmical entity and its functionalities.

Derivatives

Vastities

Vatican Astronism - also known as Catholic Astronism, the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Vatican City State, and in the wider Catholic world.

Vaultation - in Astronist Ornamentation, the patterns created on the vault structures inside Astronist philosophical buildings.

Vēdāntarh - refers to the meaning of philosophy in Telugu.

Vel - in Astronist Philosophy, the philophon for the discipline of velocitology.

Velocitology - the branch of study in Astronist Philosophy, specifically in Cosmic Philosophy, as part of wider Astronology dealing with the philosophical discussion of speed in The Cosmos, or The Universe, and its relation to cosmogony.

Derivatives

Velocitologist

Velocitologic

Velocitological

Velocitologically

Velorum - see The System of Velorum.

Derivatives

Veloric

Velorical

Velorically

Veloricity

Velorial

Velorially

Veloriality

Velox - of a philosophy, fast spreading and widely disseminated in a relatively short space of time.

Derivatives

Veloxity

Veloxic

Velvo - in Astronist Architecture, a term for any ornamental motifs that are positioned between a series of windows on either the interior, or exterior of an Astronist building.

Derivatives

Velvos

Velvic

-ven - in Astronist Onomatology, a suffix used for Astronist names, in reference to the Classical Planet of Venus.

Ven- - in Astronist Onomatology, a prefix used for Astronist names, in reference to the Classical Planet of Venus.

Ven - in Astronist Philosophy, the philophon for the discipline of venusology.

Venat- in Astronist Philosophy, relating to Venatarat, or sentient evility.

Venatarat - in Astronist Philosophy, the appellation for the collectivity of actions, emotions, and beliefs that are an embodiment of that which is considered and perceived to be sentient evil, namely that which causes the ill-feeling, damage, or death of a sentient or non-sentient entity, either physically, conceptually, or hypothetically. Venatarat forms the embodiment and collectivisation of evil and is therefore opposed to Euleara which is the embodiment and collectivisation of goodness in order to form the Astronist version of a good-evil dichotomy.

Venatic - in Astronist Philosophy, relating to characteristics of evil that are conductible only by sentient beings.

Derivatives

Venatical

Venatically

Venaticity

Venatism - in Astronist Philosophy, the belief orientation holding that Venatarat, or venatic characteristics, are fundamental to the nature and identity of all sentient beings and are therefore natural due to the limited cosmic nature of all sentients rather than being considered distortions or malfunctions of sentient nature.

Derivatives

Venatist

Venatistic

Venatistical

Venatistically

Venatology - in Astronist Philosophy, a discipline of study within the inclusive discipline of contology dealing with the study of the identity, nature, role, and function of Venatarat, the Astronist version of the embodiment of sentient evil, or evility. Venatology is not to be confused with ponerology which deals with the broader philosophical study and contemplation of what it means for something to be evil and so venatology can be considered an Astronist branch of ponerology.

Derivatives

Venatologist

Venatological

Venatologically

Venatologic

Vend - in Astronist Symbology, the philophon for the discipline of vendoxology.

Vendox - in Astronist Symbology, a type of symbol and shape characterised by a central object from which two lines eject vertically downwards from its base after which they loop back around to almost meet one another yet instead form a vertical parallel line with traditionally three of such lines existing on either side. The original vendox is the Astronism Symbol which has its own traditional vendoxical variation, yet it is expected that there will be a great abundance in the variations of vendoxes as inspired by the original vendox. It is important to note that the vendox symbol itself has no philosophical meanings attached to it for it is only when it is described in the context of being the Astronism Symbol that philosophical meaning is ascribed.

Derivatives

Vendoxy

Vendoxic

Vendoxical

Vendoxically

Vendoxian

Vendoxes

Vendoxation - in Astronist Symbology, the instance in which a vendox, or a vendoxical shape is used in order to form a larger symbol.

Derivatives

Vendoxational

Vendoxationally

Vendoxogram - in Astronist Symbology, a symbol within which a vendox is included.

Derivatives

Vendoxograms

Vendoxology - a major branch of Astronist Symbology dealing with the systemic study of the various different utilities, meanings, variations, and beliefs associated with and devoted to the use of a vendox symbol, the most commonly known of which is the Astronism Symbol.

Derivatives

Vendoxologist

Vendoxologic

Vendoxological

Vendoxologically

Veneration - in Astronist Philosophy, a major branch of Cosmic Devotion, similar in association to the devotion of laudation, involving the physical endeavours that one embarks upon to the cosmic entities that they had previously devoted in other ways, such as through wondermentation, adoration, and laudation.

Derivatives

Venerative

Veneratively

Venerational

Venezia - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Venezian

Venezic

Venezuelan Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Bolivarian Republic of Venezuela.

Vennisinise - in Astronist Philosophy, to utilise a planet, or another celestial entity for a reason other than habitation, usually because the celestial is uninhabitable.

Derivatives

Vennisinising

Vennisinised

Vennisinisation

Vennisinisational

Vennisinisationally

Vennisinitive

Vennisinitively

Vennisiniser

Vennisinisers

Ventment - in Astronist Ornamentation, a style of continuation using an interlocking tube system, typically decorated in galactical and cosmic icons.

Venture - in an Astronist contextualisation, another term for a business project, or proposal, typically one with higher risk.

Venturement - in Astronist Philosophy, of humans, to journey beyond The Earth in The Cosmos, especially involving philosophical meaning, devotion, knowledge, and ambition.

Derivatives

Venturementation

Venturementing

Venturementer

Venturemental

Venturementally

Ventumentality

Venulabe - in Astronist Rendition, either a brass or plastic ornament featuring the classical planet of Venus, and may also include Mercury and/or The Sun.

Derivatives

Venulabes

Venus Day - in The Grand Astronist Calendar, also known as Venusian Day, a day of commemoration and celebration dedicated to the specific wondermentation, adoration, and laudation of Venus itself as one of the classical planets, and is characterised by decorations of Venus, competitions, festivals, and special lectures and education events at Astronist philosophical buildings that focus on the subject of Venus, and its place in The Cosmos as a whole. This always takes place on 73rd Oliverine, which translates to the 17th September in the Gregorian calendar.

Derivatives

Venusian Day

Venusology - in Astronist Philosophy, specifically within Cosmic Philosophy, the discipline of study concerning the philosophical contemplation of the Classical Planet of Venus.

Derivatives

Venusologic

Venusological

Venusologically

Venusologist

Verbalise - in an Astronist contextualisation, the words of The Grand Constitution put into speech.

Derivatives

Verbalisation

Verbaliser

Verdict - in an Astronist contextualisation, the final decision made by the members of The Governing Council on a particular item of discussion.

Verduration - in sentientology of Astronist Philosophy, to explore worlds another than The Earth in order to discovery new plant life, herbage, and other vegetations.

Derivatives

Verdural

Verdurally

Verdurality

Verdurative

Verdurational

Verdurator

Verduratress

Vergence - in Cosmic Art, as a derivation of Astronist Art, the region of a galaxy just one ring beyond the core.

Derivatives

Vergencial

Vergentially

Veridical - in Astronist Philosophy, relating to the contemplation of the nature of truth and the relationship between truth and all the concepts and theories of Astronist Philosophy, as well as the Astronist Tradition's general view of truth.

Derivatives

Veridicity

Veridicities

Veridicality

Veridically

Verify - in an Astronist contextualisation, the official action whereby a bill, or policy, or opinion is formally backed by The Grand Constitution.

Derivatives

Verification

Verificational

Verificatory
Verifier

Verity - in an Astronist contextualisation, of The Grand Constitution and The Grand Centrality, holding an intrinsic and fundamental importance.

Derivatives

Verities

Verlich - a follower of the Dutch denomination of The Philosophy of Astronism, known as Verlichting'ism.

Derivatives

Verlichs

Verlichting - the root term for Dutch Astronism.

Verlichting'ism - the denomination of The Philosophy of Astronism that is most predominantly found in The Netherlands and former Dutch colonies in the Caribbean and South America.

Derivatives

Verlichtingan

Verlichtingian

Verlichtingic

Verlig - a follower of the Namibian and Afrikaans South African denomination of The Philosophy of Astronism, known as Verligtingism.

Derivatives

Verligs

Verligting

- the root term for Namibian Astronism.
- the root term for South African Astronism.

Verligtingism - the denomination of The Philosophy of Astronism most predominantly followed by the Afrikaans speakers of South Africa and Namibia, and is considered to be one of the top three forms of Astronism in South Africa alongside the Xhosa and Zulu forms.

Derivatives

Verligtingic

Verligtingical

Verligtingist

Verligtingian

Verlinism - in Astronist Philosophy, a comprehensive form of The Philosophy of Astronism encompassing the forms of The Philosophy found in Germany, Luxembourg, Switzerland, Austria, Liechtenstein, the Netherlands, Belgium, Finland, Denmark, Sweden, Norway, Iceland, and Greenland as well as non-European countries and territories of Curacao, Aruba, Namibia, South Africa, and Lesotho.

Derivatives

Verlin

Verlins

Verlinist
Verlinists
Verlinistic
Verlinal
Verlinic

Vernacular Philosophy - the philosophies created and organised by ordinary individuals, especially those whom are not academically established, or are autodidacts.

Vernavelox - a creature of Astronist Mythology, that is most typically depicted as a gust of air from the heavens of the realm, is said to be the giver of life in the realm, but also can be depicted as the feminine embodiment of the element of Earth.

-verse - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Universe.

Versements - in Astronist Philosophy, the yearly subscription fee that a debater is required to pay to The International People's Philosophical Debatory Board in order to continue to be an active debater in Astronist philosophical argumentations.

Vertication - in Astronist Ornamentation, the creation of patterns in a distinctly vertical direction, especially if the rest of the ornamentation follows a horizontal direction.

Vestal - in Astronist Philosophy, relating to a person whom has only every associated themselves with one specific philosophical denomination and has thus never deviated from this philosophical orientation.

Derivatives

Vestality
Vestaler

Vestal Omnidoxy - in omnidoxicology, The Omnidoxy without any alterations for the purposes of readability or publication. Contrast with a Transmuted Omnidoxy.

Vesture - in an Astronist contextualisation, collectively relating to clothing that is mandatory for all leaders, executives, and diplomatic persons of The People's Constitutional Company of Jesse Millette to wear, especially at meetings, congressional sessions, at events, and in certain Astronist buildings.

Derivatives

Vestiture
Vestural
Vestment
Vestmentry

Veto - in an Astronist contextualisation, the official action that may only be undertaken by The Constitutional Leader when a bill, or vote on a decision has passed with success through an Astronist congressional session, but is deemed by The Constitutional Leader to be unconstitutional. In this case, The Constitutional Leader would have to make a statement on the reasons for which the veto was made, and another vote would have to be organised, and if the same outcome was

made, then The Constitutional Leader may veto it again for The Constitutional Leader has a universal and a non-intermittent right to veto any decision deemed to be unconstitutional.

Vetus - a philosophy that has existed for more than five hundred years.

Vexillation - in naology, an Astronist philosophical building featuring a flag, typically either the flag of The People's Constitutional Company of Jesse Millette, or/and the flag of the nation in which the building resides.

Derivatives

Vexillate

Vexillated

Vexillative

Vexillatory

Vexillo - in Astronist Architecture, and also sometimes a term in gardenry, when a flag, typically the Official Flag of The People's Constitutional Company of Jesse Millette, is hoisted atop an Astronist building.

Derivatives

Vexillic

Vibransation - in Astronist Propaganda, the deliberate use of vibrant filters and effects on a propaganda piece in order to increase its attractiveness, and its vibrancy.

Vicāraka - the most common demonym for a follower of The Philosophy of Astronism in the Gujarati, Punjabi, and Nepali languages.

Derivatives

Vicārakō

Vicārakaharū

Vicāravanta - the most common demonym for a follower of The Philosophy of Astronism in the Marathi language.

Derivatives

Vicāravantas

Viceroy - in an Astronist contextualisation, relating to the Viceroy of The People's Astronist Peacekeeping Order.

Derivatives

Viceroyship

Viceroyal

Viceroyally

Vicinage - in Astronist Philosophy, specifically a term within Cosmic Philosophy, of a comet's orbit, passing closely to a star.

Derivatives

Vicinagial

Vicinagially

Vicinagity

Vicinal - in Astronist Philosophy, specifically a term within Cosmic Philosophy, relating to the neighbourhood of two or more celestial entities; their close proximity to one another.

Derivatives

Vicinally

Vicinality

Vicinalism

Vicinity - in an Astronist contextualisation, the immediate surrounding area outside an Astronist building, or an Astronist estate.

Vietnamese Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Socialist Republic of Vietnam.

Viewscape - in Astronist Philosophy, relating to one's visibility of the night sky above them in any one particular instance.

Derivatives

Viewscapes

Vigourity - in Astronist Philosophy, the instance and fact of having vigour.

Derivatives

Vigourities

Vimition - in Astronist Philosophy, the visual and cosmical phenomena and process of the brain and optical function wherein fainter stars aren't visible at one's first glance at the night sky, but upon a second, or more prolonged glance, fainter stars begin to appear that had not previously.

Derivatives

Vimitional

Vimitionally

Vincetian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Saint Vincent and the Grenadines.
- the denomination of The Philosophy of Astronism most commonly found and exclusively adhered to in Saint Vincent and the Grenadines.

Vincenzo - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the second son of Phoenix and Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Vincenzian

Vincible - in an Astronist contextualisation, the assured ability of The People's Constitutional Company of Jesse Millette to overcome a particular issue, threat, or obstacle.

Derivatives

Vincibility

Vincibly

Vinculum - a proposed bond in existence between all adherents of The Philosophy of Astronism so as to refer to their shared values, understandings, worldviews, beliefs, and visions of the future.

Vir - in Astronist Art and Rendition, referring to the depiction of the Astronist character of Jesse as a man of courage, especially when depicted as protecting others from danger, or harm.

Virality - in Astronist Philosophy, the extent to which something is distributed, or is populated across some paradigm.

Derivatives

Viralities

Viridium - in Astronist Architecture, a type of archway resembling a Japanese torii, that is always heavily cosmically ornamented but typically only with one crosspiece, and may be used as an entryway to an Astronist philosophical building, and the variations of which are most commonly found in Eastern European, Far East Asian, and some parts of Africa with various different styles, and usages.

Derivatives

Viridiums

Viridiumic

Viridiumical

Virescent - in Cosmic Art, as a derivation of Astronist Art, a green theme.

Derivatives

Virescential

Virescentially

Virilism - in Astronist Art and Culture, an underground artistic style and movement centred on the depiction of male Astronist characters as having a huge amount of manly strength, energy, and an exaggeration of their sex drives, with typical characteristics of the style featuring overly emphasised muscular bodies, the depiction of sexual urges, and the exaggeration of the size of their body features.

Derivatives

Virilist

Virility

Virilistic

Virilisticly

Virtualism - in Astronist Architecture, and as part of gardenry, the principle holding that through virtual construction of the building and estate beforehand, the designing, planning, and the final construction result will be of much higher accuracy to what was envisioned.

Derivatives

Virtualist

Virtualistic

Virtual Planning - in Astronist Civicology, the main method utilised for the designing, planning, and attribution of a development by digital means.

Virtual View - in Astronist Civicology, the design and planning method of constructing a city, town, suburban area, or space colony plan on a digital system, and for a virtual view, and resembles the ability to navigate streets virtually.

Virtus - in Astronist Philosophy, relating to manliness and the philosophical contemplation and exploration of manliness and masculinity and their differences in meaning and substance.

Visage - in an Astronist contextualisation, the face of one of the main Astronist characters with reference to their form, and proportions.

Visataism - another term for Lithuanian Astronism, or Apsišvietimas'ism.

Derivatives

Visata

Visataist

Visillation - in Astronist Philosophy, the process and action of one's prolonged viewing of the stars of the night sky, especially for observational, astronomical, and telescopic purposes.

Derivatives

Visillational

Visillary

Vision - in an Astronist contextualisation, relating to The Grand Vision.

Visionation

- in an Astronist contextualisation, the official term for the period of time and experience in which Brandon Taylorian started to envision The People's Constitutional Company of Jesse Millette, and wider Millettaria, especially the first four years since Jesse Millette first came to Brandon Taylorian when he was just fifteen years old.
- in Astronist Philosophy, a branch of Sensory Philosophy manifested by the approach to the philosophical concepts and theories through the sense of vision and is the most commonly utilised sense for philosophical conceptualisation, typically used without conscious thought.

Derivatives

Visionate

Visionating

Visionated

Visionater

Visionator

Visionatress

Visionational

Visionationally

Visionetox - a male expert or interpreter of The Grand Vision.

Visionetrix - a female expert or interpreter of The Grand Vision.

Visitation - in an Astronist contextualisation, the official term given for when the Chairman, Vice Chairman, or a diplomatic personnel of The People's Constitutional Company of Jesse Millette formally visits a country to meet its leaders.

Visory - in Astronist Philosophy, relating to that which is visible in The Cosmos, or that which remains concrete and physically tangible and is the opposite to invisories.

Derivatives

Visories

Visualisation of Philosophy - in Astronist Propaganda, the belief that the central functionality of propaganda is to mass visualise with clarity the abstract concepts of philosophical thought schools and systems.

Visual Philosophy - the aspect of philosophy, especially Organised Philosophy, which is expressed in visual images.

Visual Spectrums - an image or picture representing the gradual morphation from one extreme to the other.

Viśva - in Astronist Ornamentation, specifically Astro-Marathi Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Vitalism - a school of thought in The Philosophy of Astronism holding that the most vital parts of the philosophy are those than can be clearly identified throughout in multiple doctrines, or in multiple separate parts of doctrines, and considers anything mentioned, or inferred just once to be non-vital.

Derivatives

Vitalist

Vitalistic

Vocabulary - in an Astronist contextualisation, relating to The Grand Lexicon, and the vocabulary of Astronology.

Vocation - in an Astronist contextualisation, relating to the vocational feelings that Brandon Taylorian felt when planning, developing, and establishing The People's Constitutional Company of Jesse Millette, The Philosophy of Astronism, and wider Millettaria.

Vodament - in Astronist Music, a section of a musical piece between two distinct movements that acts as a bridging effect.

Derivatives

Vodaments

Vodamental

Void - in Astronist Ornamentation, the empty spaces of an ornamental pattern, or design.

Voidal - in Astronist Philosophy, relating to voids and their shapes.

Derivatives

Voidality

Voidence

Voidency

Voidal Formation - a branch of formatology dealing with the formations of voids from a purely philosophical perspective.

Voidation - in Astronist Philosophy, particularly within Cosmic Alchemy, the ninth of The Eleven Cosmo-Alchemic Processes relating to voids, especially the alchemical ideas, practices, and contemplations in relation to voids.

Derivatives

Voidational

Voidationally

Voidative

Voidatively

Voidativity

Voidnym - a type of term relating to the name of a void in space as appointed by an Astronist organisation.

Derivatives

Voidnymic

Voidnymity

Voidox - part of The Standard Astronomical Calendar, the alternative name for the Gregorian day of Friday.

Volitionism - a school of thought in The Philosophy of Astronism centres itself around the concept of using one's will in philosophy, instead of some concept of destiny, predestination, or being under authority, and relates to other theories of decision-making, liberation, and theological intercession.

Derivatives

Volitionist

Volitionistic

Vology - in Astronist Philosophy, another term for pneumovology.

Derivatives

Vologist

Vologists

Vological

Vologically

Volume - in Astronist Ornamentation, the amount of, or density of motifs on an ornament.

Voluntary Dominancy

- a strategy adopted by organisations to dominant a business or field of discipline mainly by the help of volunteers.
- a state in which a company has more registered volunteers working for them than actual paid employees.

Volunteering - in an Astronist contextualisation, relating to the worldwide volunteering network established by The People's Constitutional Company of Jesse Millette for its various organisations, and charities.

Volunteership - the position of a student or trainee working in an organisation voluntarily, most usually without payment.

Volution - in Astronist Ornamentation, a spiral scroll design characterised by celestial and cosmic patterns, and typically resembles a spiral galaxy.

Vont - in Astronist Architecture, also known as a vontal, a small, typically wooden, frame found in remote parts of a country, especially in the mountains, or near to promontories, usually housing an orrery, a star chart, or a picture of something cosmical, or something related to astronomy, and is used for individual adoration of The Cosmos, astronomy, or something related.

Derivatives

Vontal

Vontic

Vontia

Vonter

Votary - in an Astronist contextualisation, relating to the Millettists of The People's Astronist Peacekeeping Order; those whom have dedicated their lives to the order, its teachings, and the wider philosophical and foundational principles of The Philosophy of Astronism.

Derivatives

Votaries

Votum - one's wish and personal commitment to oneself and the world in becoming a greater philosopher, especially of the Astronist Tradition.

Voyage - in an Astronist contextualisation, relating to the overall journey of Brandon Taylorian, The People's Constitutional Company of Jesse Millette and its past, present, and future, or may also relate to overarching journeys of the Astronist characters, especially in The Original Jesse Millette Series.

Vularity - in Astronist Philosophy, to think in a common or usual way, as opposed to vunority which is to think in an uncommon, or unusual way.

Derivatives

Vulariter

Vularitress

Vularities

Vunority - in Astronist Philosophy, to think in an uncommon or unusual way, as opposed to vularity which is to think in a common, or usual way.

Derivatives

Vunoriter

Vunoritress

Vunorities

Vũism - in Astronist Philosophy, a comprehensive form of The Philosophy of Astronism involving the forms of The Philosophy present in Vietnam, Laos, Cambodia, and Thailand.

Derivatives

Vũist
Vũists
Vũistic
Vũic

Vũ Trụ - in Astronist Ornamentation, specifically Astro-Vietnamese Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

156 terms

Wage - in an Astronist contextualisation, an informal term for the salary of an employee of The People's Constitutional Company of Jesse Millette.

Wàijiāoguān - in Mandarin Chinese, the term given to describe a diplomat representing The People's Constitutional Company of Jesse Millette.

Wait Calculation - in the practice of Generation Ship of Astronist Philosophy, the appellation for the launching of a spacecraft so early that it takes a multitude of the time that it would take for future spacecrafts to reach the destination due to the improvement of technology over time.

Waive - in an Astronist contextualisation, of The Constitutional Leader, refrain from using the right to veto a vote, policy, or bill passed by an Astronist congressional session.

Wallisian and Futunan Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in Wallis and Futuna.
- the denomination of The Philosophy of Astronism is most widely followed on the islands of Wallis and Futuna.

Walnaas - in Arabic, the term given to describe the word and concept of the people's, a phrase used very often in all types of Astronist writing, and is closely associated with Astronist philosophy.

Wakil - in Arabic, the term given to describe a representative of The People's Constitutional Company of Jesse Millette.

Waqie - in Arabic, the term given to describe the concept of reality, especially when related back to Astro-Arab and Cosmic philosophy.

Waqt - in Arabic, the term given to the concept of time, and especially when related to Astro-Arab and Cosmic philosophy.

Wara' - in Arabic, the term given to describe The Beyond, especially relating to all that is beyond The Earth, and is closely related Astro-Arab and Cosmic philosophy.

Ward - in Astronist Architecture, a term used to describe each individual room of an art gallery within an Astronist building.

Derivatives

Wards

Warden - in an Astronist contextualisation, a security guard responsible for the supervision and preservation of an Astronist building, event, or of an executive personnel of The People's Constitutional Company of Jesse Millette.

Derivatives

Wardenry

Wardenship

Warp - in an Astronist contextualisation, relating to the concepts of space travel, especially in the Cosmic Era of Astronist Mystology.

Derivatives

Warpage

Warper

Warpment - the process and period of time in which an entity is travelling through space by bending space-time.

Water - in Astronist Philosophy, one of the Nine Cosmical Elements relating to all liquids rather than just the substance of water itself.

Watchtower - in Astronist Architecture, as part of gardenry, a type of outdoor structure consisting of a singular solid column with typically five different levels with many ornamentations affixed to it with each level usually characterising a different cosmical theme or Astronist character depiction, and many of which can be present in just one estate of an Astronist building.

Derivatives

Watchtowers

-watt - in Astronist Onomatology, a suffix used for Astronist names.

Watt- - in Astronist Onomatology, a prefix used for Astronist names.

Waxation - in observology and opticolology of Astronist Philosophy, also known as waxment, the process by The Moon demands greater attention during a stargazing session.

Derivatives

Waxational

Waxative

Waxment

Waxmental

-way - in Astronist Onomatology, a suffix used for Astronist names, in reference to The Milky Way galaxy.

Waymark - in Astronist Philosophy, to set out a sequence of philosophical ponderances, paradoxes, and questions to attract the attention of other philosophers for their own consideration of such topics. There also exists Cosmic Waymarking which involves waymarks being placed at different cosmical entities for their consideration by other philosophers, usually done on a waymarking system such as Starfield.

Derivatives

Waymarking

Waymarker

Waymarkers

Waymarked

Waymarks

Waymarkation

Waymarking system - a digital system on which waymarks are placed either by authorised members, or by the public depending upon the regulations of the system.

Waystation - in Astronist Philosophy, especially as a term originating from within terrestrialism of Cosmic Philosophy, a planet, typically a dwarf in classification whose primary utility is for refuelling, minor colony development, and industrial activities, though is not to be confused with a planetport which relates to an individual rather than the planet itself.

Derivatives

Waystations

Wedlock - in an Astronist contextualisation, relating to the marriage of the Astronist characters of Jesse and Ellena, especially when specifically relating to the wedding in The Original Jesse Millette Series.

Weekly - in an Astronist contextualisation, relating to those processes, procedures and events that take place in The People's Constitutional Company of Jesse Millette on a weekly basis.

Wēijī - in Mandarin Chinese, the term given to describe a crisis within The People's Constitutional Company of Jesse Millette, especially one that is widespread and could cause considerable damage to the company.

Wellspring - in Astronist Civicology, the depiction of one type of building in an abundant way in an illustration of a city, or any other type of landscape.

Weltanschauung - in German Astronism, a phrase synonymous with The Philosophy of Astronism, especially with regards to its promotion of the reascension and reintegration of philosophy in culture, lifestyles, and the wider society.

Wem'ya - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Beatrix and Zanton, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wem'yan

Wemmia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Seppatine and Kolgashus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wemmian

Wendanine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only daughter of Xenazine and Komm, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wendanian

Wénhuà - in Mandarin Chinese, the term given to describe culture, specifically Astronist Culture, and may also relate to Astronist popular culture, including books, films, and fashion.

Wénjiàn - in Mandarin Chinese, the term given to describe a document, particularly one of formality, and specifically one published directly by The People's Constitutional Company of Jesse Millette, typically in response to a recent occurrence.

Wénxué - in Mandarin Chinese, the term given to describe Astronist Literature in its entirety.

West - in an Astronist contextualisation, relating to the operations of The People's Constitutional Company of Jesse Millette that take place in the western hemisphere of The Earth, or in the western states of the United States of America.

Derivatives

Western

Westernmost

Westbound

Western Ellena - the depiction of the Astronist character of Ellena that is most often portrayed for Western audiences, and is considered to be the "original" Ellena, and is also the most widely recognised version of the character.

Western Harriet - the depiction of the Astronist character of Harriet that is most often portrayed for Western audiences, and is considered to be the "original" Harriet, and is also the most widely recognised version of the character.

Westernise - in an Astronist contextualisation, relating to the changing of the characteristics of one or more of the Astronist characters in order to suit the tastes of Western audiences.

Derivatives

Westernisation

Westernisee

Western Jesse - the depiction of the Astronist character of Jesse that is most often portrayed for Western audiences, and is considered to be the "original" Jesse, and is also the most widely recognised version of the character.

Western Astronism

- the schools, branches, and denominations of The Philosophy of Astronism that are most prevalent in the Western World.
- the denominations of The Philosophy of Astronism when described collectively, and include the countries of North America, western Europe, Australia, and New Zealand, and the largest of which include American Astronism, and British Astronism.

Western Oliver - the depiction of the Astronist character of Oliver that is most often portrayed for Western audiences, and is considered to be the "original" Oliver, and is also the most widely recognised version of the character.

Western Qǐshì - the least commonly adhered form of Chinese Astronism, most commonly found in the regions of China including Xinjiang, Tibet, Qinghai, Gansu, and Inner Mongolia.

Western Zara - the depiction of the Astronist character of Zara that is most often portrayed for Western audiences, and is considered to be the “original” Zara, and is also the most widely recognised version of the character.

Whakaaro - the most common demonym for a follower of The Philosophy of Astronism in the Maori language.

Derivatives

Whakaaros

Whetuwhetu - derived from the Maori language and used in Maori New Zealand denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Whisp - in Cosmic Art, as a derivation of Astronist Art, a nebulaic dust and gas formation depicted as a whispical and flowing tail.

Derivatives

Whispic

Whispical

Whispically

Whitelight - a form of light, referred to in Astronist Mystology, that has some sort of connection to The Divine, yet this connection and the origins of whitelight, are otherwise vague and unknown.

White Astronism - a hugely generalised term, typically also used alongside Western Astronism, American Astronism, and European Astronism, that relates to the set of schools, branches, and denominations of The Philosophy of Astronism that are most commonly associated and adhered to by white people, yet holds no psychological or demographic evidence that people of Caucasian descent are any more or less attracted to certain philosophies than any other ethnicity.

Whym/Whymtrix - a humanoid duo of Astronist Mythology, resembling a boy (Whym), and a girl (Whymtrix), and is the embodiment of the element of air, most typically depicted with rotating gusts of wind surrounding the brother and the sister.

Widow - in an Astronist contextualisation, relating to the part of a business project that is left after the project is abandoned.

Derivatives

Widowed

Wife - in an Astronist contextualisation, relating to the representation, most typically of Ellena as Jesse’s wife, but may more widely relate to any female Astronist character who assumes the role of a wife.

Derivatives

Wifehood

Wifeliness

Wikala - in Arabic, the term given to describe an agency either owned or commissioned by The People’s Constitutional Company of Jesse Millette.

Wijhat Nazar - in Arabic, the term given to describe the concept of a viewpoint, especially a particular philosophical viewpoint.

Wilderness Garden - in Astronist Architecture, as part of gardenry, a type of open lawn, usually perfectly square, or rectangular in shape that doesn't feature any astronomical instruments, or any other plants, or ornamentations.

Wild Space - any region of space, or the galaxy that is not declared sovereign or occupied by any organisation, or group, and is typically dominated over either by criminals, business people, or rogue organisations.

Wild Territory - another term for Wild Space.

Willemina - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Willeminian

Willeminic

Wing - in an Astronist contextualisation, an informal term relating to a specific industry or operation of The People's Constitutional Company of Jesse Millette, an example of which would be the fashion-wing, or the education-wing.

Wing of Governance - an element, also known as a subdivision of The Philosophy of Astronism concerning the social, political, economic, and environmental aspects of its philosophical worldview, theories, and methodologies.

Winter - in an Astronist contextualisation, relating to those products sold, or the operations of The People's Constitutional Company of Jesse Millette conducted in the winter months.

Derivatives

Winterial

Winterially

Winterity

Wi Nyar Nyaa - The School of Spirituality in Astration as known in the Burmese language.

Withinside - in Astronist Philosophy, from within something, especially when something is created from within itself.

Witnessment - in Astronist Philosophy, one of the three components of The Philosopher's Cosmos relating to witnessing something, and is succeeded by experiment, and discoverment.

Derivatives

Witnessments

Woganiza - the most common demonym for a follower of The Philosophy of Astronism in the Chichewa language.

Derivatives

Woganizas

Wollentop - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only son of Felucine and Pedrotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wollentopian

Wolzotius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Xenazine and Komm, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wolzotian

Womanhood - in an Astronist contextualisation, relating to the representation of any of the female Astronist characters as women, as opposed to their representation as girls.

Women (Cosmos) - an Astronist Subject dealing with the scholarly study of the various roles, philosophies, and events involving or related to women in a nation state of a planet other than The Earth.

Wommeltop - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Wem'iyā and Zettius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wommeltopian

Wonderate - in Astronist Philosophy, to practice wondermentation or to experience wonderment beyond The Earth, either on another celestial, or a space vessel.

Derivatives

Wonderation

Wonderational

Wonderationally

Wonderative

Wonderatively

Wonderating

Wonderated

Wonderater

Wonderaters

Wonderatress

Wonderatresses

Wonderment - in Astronist Philosophy, a closely associated alternative for which is wondermentation, the central emotion, and action of Cosmic Devotion in The Philosophy of Astronism wherein one experiences a complete awe and admiration for something cosmical, mostly commonly induced during a starry night, or some astronomical event. The variation on the term to

wondermentation specifically relating to the escalation of the emotion of wonderment to an action, typically of devotion.

Derivatives

Wondermentful

Wondermently

Wondermenting

Wondermented

Wondermenter

Wondermentors

Wondermentress

Wondermentrix

Wondermentness

Wondermentation

Wondermentality

Wondermentalities

Wondermental

Wondermentally

Wonderment Epoch - in Astronist Philosophy, a period in epochology that is most closely associated with the current time period and is largely based upon human cosmic perception and the practices of devotion towards The Cosmos.

Wonder Moment - in Astronist Philosophy, the title given to the supposed moment during which an individual first experiences wonderment, and thus, conducts wondermentation.

Workerist - a person, especially within politics, who advocates for the rights and viewpoint of workers.

Workspeople - in Astronist Philosophy, relating to individuals whom work in technology, machinery, science, or rocketry rather than those whom are engaged in exploratory roles in the context of the Humanic Exploration of The Cosmos.

Derivatives

Workspeoples

Worksperson

Workspersons

World - in an Astronist contextualisation, an informal term collectively relating to The World of Jesse Millette merchandise stores, or the entirety of the operations of The People's Constitutional Company of Jesse Millette on a single planet.

Worldism - a wing of governance within The Philosophy of Astronism as part of Astronarianism holding the futurological concept that The Earth must be united under one flag, one vision, and one all-encompassing philosophy when concerning space exploration, advancements in space technology, and in the research of The Cosmos. This may also stretch to refer to the interrelations between two representing governments of two different planets, and the cooperation of these governments for mutual advantage.

World Philosophy - originating from the worldview of Astronist Philosophy, the philosophical thought and works said to be relatable and practised worldwide and representative of the entire world or humanity itself, as opposed to being categorised into Eastern and Western philosophies.

Worshipment - one's action of expressing or feeling reverence and adoration for an entity that one believes is beyond themselves in both divinity and comprehension.

Worth - in an Astronist contextualisation, the measurement in totality of the financial, cultural, philosophical, educational, and methodological value of The People's Constitutional Company of Jesse Millette.

Wrenvartius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Cydonine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wrenvartian

Writings, The - in an Astronist contextualisation, collectively relating to the literatures written by Brandon Taylorian, or may more broadly relate to the entirety of writings on an Astronist topic.

Wroanan - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the seventeenth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Wroanian

122 terms

Xanthe - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xanthic

Xanthean

Xantox - a giant beast of Astronist Mythology, typically depicted with giant claws, wild fur, and sharp teeth, with the power of creating fireballs and is the mythical embodiment of the element of fire.

Xatius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Zorianna, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xatian

Xeism - a branch of knowledge, and the first of three Orders of Knowledge, within The Philosophy of Astronism concerning the strict study and mastery of engineering, technological, and enterprise of space exploration, and positions its central goal on the churning out of new engineers, technologists, and entrepreneurs who can tackle the realistic problems of space travel, space colonisation, space engineering, and space technology. concerning the strict study and mastery of the discovery, categorisation, and archiving of stars, planets, planetary systems, galaxies, and other celestial phenomena.

Derivatives

Xeist

Xeic

Xeical

Xeically

Xeistic

Xeistical

Xeistically

Xenazine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Marius and Concetta, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xenazinian

Xenesis - in Astronist Philosophy, that which exists as a primary factor in the origination of something.

Derivatives

Xenesises

Xenia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Third Generation, as the fourth daughter of Phoenix and

Celestia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xenian

Xenic - in Astronist Philosophy, relating to non-human sentient species, especially on a political and civilisational level, or in relation to the prophecy of The Grand Xenisation.

Derivatives

Xenical

Xenically

Xenicity

Xenise - in prophetics of Astronist Philosophy, to normalise interaction, interpretation, and connection with a non-human species in the promotion of peace and assimilation, and especially relates to the prophecy known as The Grand Xenisation.

Derivatives

Xenisation

Xenisational

Xenisationally

Xenisative

Xenisatively

Xenising

Xenised

Xeniser

Xenisers

Xenism - in Astronist Philosophy, a school of thought of Astronarianism upholding the belief and supporting policies that attempt to politically, culturally, and philosophically unite humans with non-human species, as well as support the normalisation of relations between humanity and non-human civilisations as is prophesied in The Grand Xenisation.

Derivatives

Xenist

Xenists

Xenistic

Xenistically

Xenition - in Constitution Theory, the official constitutional principle and action of giving the roles and titles of the Chairman and the Constitutional Leader to one individual. The philosophy behind which is known as xenitism, and is opposed to detationism, which supports the notion of officially separating the two titles and roles from one another, whereby each would be given to separate individuals within The Company.

Derivatives

Xenitism

Xenitist

Xenitists

Xenitistic

Xenitional

Xenitionally

Xenitive
Xenitively

Xeno - relating to sentient beings that are not necessarily humanoid.

Xenoarcheology - an Astronist Subject dealing with the physical remains of past peoples and civilisations of a planet, or celestial body, other than The Earth.

Derivatives

Xenoarcheologist
Xenoarcheologic
Xenoarcheological
Xenoarcheologically

Xenobiology - an Astronist Subject dealing with the study of the biologies of non-human sentient life on a planet other than The Earth.

Derivatives

Xenobiologist
Xenobiologic
Xenobiological
Xenobiologically

Xenogenation - in Astronist Philosophy, the instance and belief in the origin of life on The Earth coming from a crashed comet or meteorite as a foreign object to The Earth itself.

Derivatives

Xenogenism
Xenogenesis
Xenogeneity
Xenogenous
Xenogenously

Xenoism - also known as Xenoist Philosophy, a school of thought in The Philosophy of Astronism as part of sentientology focusing on the belief in the existence of sentient beings from other worlds, and the newfound philosophy of this, and takes into consideration the ethics, morals, and implications of the existence of other sentient beings on world religion, philosophy, politics, and human civilisation, as well as resurgence of astronomy, cosmology, and the centrality of The Cosmos to human society.

Derivatives

Xenoist
Xenoic
Xenoical

Xenoist Philosophy - another term for Xenoism.

Xenolic - in sentientology of Astronist Philosophy, relating to sentient beings that are not necessarily humanoid in biology and appearance, as well as the extent to which a sentient being is humanoid or not.

Derivatives

Xenoncy

Xenolical
Xenologically

Xenological Demographics - another term for Sentientological Demographics.

Derivatives

Xenological Demography
Xenological Demographer

Xenology - in an Astronist contextualisation, the interest held by The People's Constitutional Company of Jesse Millette in the discipline of study of extraterrestrial and sentient life beyond The Earth, primarily from a philosophical imperativeness to discover such.

Derivatives

Xenologist
Xenological
Xenologically

Xenoprophetics - in prophetics of Astronist Philosophy, the subdiscipline dealing with all contemplations and notions involved in the future of different sentient species.

Derivatives

Xenoprophetic
Xenoprophetical
Xenoprophetically
Xenopropheticist
Xenopropheticists

Xent - in Astronist Philosophy, the philophon for the inclusive discipline of xentology, also spelt as zentology.

Xentology - in Astronist Philosophy, as outlined in the Principles of Ambition and Enlightenment within The Grand Centrality of The Philosophy of Astronism, a major branch of study dealing with the Astronist philosophical approach to the abstract concepts of ambition and enlightenment, by exploring these ideas in both their conceptual and their physically manifested forms in the way of action and consequence.

Derivatives

Xentologic
Xentological
Xentologically
Xentologist

Xiamara - in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xiamaran
Xiamaric

Xiàngzhēng - in Mandarin Chinese, the term used for symbols in Astronist Symbology.

Xiǎoshuō - in Mandarin Chinese, the term used to describe The Original Jesse Millette Series, specifically because they are the main Astronist fictional texts.

Xiǎoxué - in Mandarin Chinese, the term used for primary education, or primary schools, within Astronist Phrontisteries.

Ximenia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth daughter of Ur'iya and Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Ximenian

Xīng - in Astronist Chinese, the term used for stars, and star systems, especially in Astronist philosophy, and Cosmism.

Xīnggé - in Mandarin Chinese, the term used for describing The Five Astronist Characters, especially as distinct and individual characters.

Xīngguāng jiérì - in Mandarin Chinese, the term used for Starlight Festivals.

Xīngjiàn - in Astronist Rendition, the Chinese name for the bracelet of Astronist philosophical adherence predominantly known as a starbond.

Derivatives

Xīngjiàn

Xīngxì - in Mandarin Chinese, the term used for galaxies, especially The Milky Way, and in Astronist philosophy, and Cosmism.

Xīngxīng - in Mandarin Chinese, the term used for a planet, or planetary system, especially in Astronist philosophy, and Cosmism.

Xīngwū - derived from the Chinese language and used in Chinese denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Xīngwū

Xīngzuò - in Mandarin Chinese, the term used for a constellation, especially in Astronist Astrology.

Xuānbù - in Mandarin Chinese, the term used for official announcements made by The People's Constitutional Company of Jesse Millette.

Xué - in Mandarin Chinese, the term used for learning.

Xuéhuì - in Mandarin Chinese, the formal term used for Astronist Phrontisteries.

Xuélizhīgé - in Mandarin Chinese, the term used for the qualification(s) achieved at the end of Astronist education.

Xuéxiào - in Mandarin Chinese, the informal term used for Astronist Phrontisteries.

Xylia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the daughter of Ur'iyā and Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Xylian

Xymicism - in Astronist Architecture, an architectural style of some Astronist buildings resembling a rigid and cubic central structure with four cornersquares on each corner, typically featuring heavy ornamentation and embedded columns, and may or may not feature a dome, or a terracery atop of it.

Derivatives

Xymic

Xymical

Xymically

Xystum - in Astronist Architecture, a type of heavily ornamented alleyway, or passage, that is usually founded to conjoin one corridor to another, especially when each corridor is parallel to each other.

Derivatives

Xystums

49 terms

Yǎnjiǎng - in Mandarin Chinese, the term given for a lecture, especially on given at an Astronist phrontistery.

Yánjiūshì - in Mandarin Chinese, the term sometimes given to described Astronist promontories, especially if scientific work is being conducted within.

Yatasa'al - in Arabic, the term given to describe wondering as distinct from wonderment, and is closely related to Astro-Arab and Cosmic philosophy.

Yazdân Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Yazdân thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Ye'ā'imirwawī - The School of Intellectuality in Astration as known in the Amharic language.

Year - in an Astronist contextualisation, relating to the time period of one year either in terms of the Astronist Calendar and the Astronist Accounting Year.

Yearly - in an Astronist contextualisation, an event, or procedure relating to The People's Constitutional Company of Jesse Millette, or wider Millettaria, that takes place once every year.

Yellowance - in Cosmic Art, as a derivation of Astronist Art, a yellow theme.

Derivatives

Yellowancial

Yellowancially

Yellowancy

Yelm - in Astronist Architecture, a collective term for all plant life that is purposefully positioned inside an Astronist building, especially in an inside garden.

Derivatives

Yelms

Yemaya - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fourth daughter and sixth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Yemayan

Yemeni Astronism - the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Yemen.

Yesterday - in an Astronist contextualisation, relating to the recent past of The People's Constitutional Company of Jesse Millette, usually around a month.

Yewko - a humanoid creature of Astronist Mythology, of immense evil most renowned for kidnapping children and is typically resembled by an old woman and fights for the prevalence of evil spirits.

Yìchéng - in Mandarin Chinese, the term given for the agenda and ambition of The People's Constitutional Company of Jesse Millette in the Eastern World, specifically China.

Yìhuì - in Mandarin Chinese, the term given for council, and specifically The Governing Council of The People's Constitutional Company of Jesse Millette.

Yıldız bağı - in Astronist Rendition, the Turkish name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Yıldız evi - derived from the Turkish language and used in Turkish denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Yıldız evleri

Yínháng - in Mandarin Chinese, the term given for a bank, specifically The Astronist Central Bank, or the study of banking, or Astronist Banking itself.

Yǐnyán - in Mandarin Chinese, in Astronist philosophy, the term given for the section in The Grand Centrality of The Philosophy of Astronism before The Twelve Grand Principles, and is thus considered the introduction.

Yìshù - in Mandarin Chinese, the term given for the art of institutions, especially Astronist Art, as an organised production of works of art.

Yì'taran - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Yì'taranian

Yìyuán - in Mandarin Chinese, the term given for a member of The Governing Council of The People's Constitutional Company of Jesse Millette.

Yoga - in an Astronist contextualisation, relating to the yogic practices within Astration.

Yonke Indawo - in Astronist Ornamentation, specifically Astro-Zulu Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Yòuér Xuéxiào - in Mandarin Chinese, the term given for the infant schools of Astronist Phrontisteries.

Yòu'éryuán - in Mandarin Chinese, the term given for kindergartens, or nurseries, within Astronist Phrontisteries.

Yours eternally - in amatology, the valediction created by Cometan which he used solely in relation to his love, Coco.

Youth - in an Astronist contextualisation, relating to the concept of the Astronist character of Jesse as The Eternal Youth; the character that never grows old and perpetually young.

Youthfulness - in an Astronist contextualisation, relating to the representation of one or more of the Astronist characters as being young, typically referring to their teenage years, or may more broadly refer to their entire youth.

Youth Justice (Cosmos) - an Astronist Subject dealing with the nature, and development of a youth justice programme implemented by the government of a nation state on a planet other than The Earth itself.

Derivatives

Cosmic Youth Justice

Yuánlǐ - in Mandarin Chinese, the term given for principle, and specifically relates to Astronist philosophy, The Grand Centrality, or a particular principle of The Twelve Grand Principles within The Grand Centrality.

Yuánsǐ - in Mandarin Chinese, the term given for a primordial entity, and is closely associated with Astronist Astrology, and Philosophy.

Yùdìng - in Mandarin Chinese, the term given for a book, specifically Astronist-style books, or books featuring at least one of The Five Astronist Characters.

Yulduz aloqasi - in Astronist Rendition, the Uzbek name for the bracelet of Astronist philosophical adherence, predominantly known as a starbond.

Yulduzxona - derived from the Uzbek language and used in Uzbek denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Yulduzxona

Yúlè Huódòng - in Mandarin Chinese, the term given for entertainment, and more specifically relates to the various industries and products within the entertainment sector which are designed and published by a subsidiary of The People's Constitutional Company of Jesse Millette, or are distinctly of an Astronist style.

Yǔzhòu

- in Astronist Ornamentation, specifically Astro-Sino Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.
- in Mandarin Chinese, the term given to describe The Universe, and is closely associated with the Astronist philosophy.

- a popular term for Chinese Astronism, translated as cosmos.

Yǔzhòuism - another popular term for Chinese Astronism, but is not considered as official as the term, Qǐshì'ism.

Derivatives

Yǔzhòuist

413 terms

Zaata - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Zsofine and Maxatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zaatian

Zacharyah - in Astronist Mystology, a male character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zacharyan

Zacharyic

Zakazine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Aleece and Teodorin, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zakazinian

Zakhrifa - in Arabic, the term given to describe Astronist Ornamentation, or an ornament with an Astronist style.

Zambian Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Zambia.
- the denomination of The Philosophy of Astronism that is most predominantly followed in Zambia, with a small minority in the country following the Chidziwitso denomination.

Zanahàry - derived from the Malagasy language, in Astronist Philosophy, a term relating to that which is known as The Divine in the Astronist Tradition, or some creator being of theistic thoughtpath from any faith.

Zàndry - derived from the Malagasy language, a term relating to the younger sister of the Astronist character of Oliver, known as Gabriella in The Original Jesse Millette Series, especially in Madagascar, and other African countries, where she is much more prominently depicted than in other countries.

Zannan - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Detrix, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zannanian

Zanton - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Third Generation, as the husband of Beatrix, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zantonian

Zapfania - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the third daughter of Ashleen and Declan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zapfanian

Zaphreen - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first and only daughter of Lysander and Katherine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zaphreenian

Zaranian

- relating specifically to the fictional character, *Zara Litchford*
- relating to the celebratory day of the 1st *Zaarine* on *The Astronist Calendar*.

Zaranian Day - a celebratory day in The Grand Astronist Calendar on which people celebrate, devote, read about, and dress up as the Astronist character of Zara, and this always takes place on the 1st day of the period of *Zaarine*.

Zaranian-Abkhazian Character Representation - the specific representation of the Astronist character of Zara in Abkhazia, including all its variations.

Zaranian-Afghan Character Representation - the specific representation of the Astronist character of Zara in Afghanistan, including all its variations.

Zaranian-Albanian Character Representation - the specific representation of the Astronist character of Zara in Albania, including all its variations.

Zaranian-Algerian Character Representation - the specific representation of the Astronist character of Zara in Algeria, including all its variations.

Zaranian-American Character Representation - the specific representation of the Astronist character of Zara in the United States of America, including all its variations.

Zaranian-American Samoan Character Representation - the specific representation of the Astronist character of Zara in American Samoa, including all its variations.

Zaranian-Andorran Character Representation - the specific representation of the Astronist character of Zara in Andorra, including all its variations.

Zaranian-Angolan Character Representation - the specific representation of the Astronist character of Zara in Angola, including all its variations.

Zaranian-Anguillan Character Representation - the specific representation of the Astronist character of Zara in Anguilla, including all its variations.

Zaranian-Antiguan-Barbudan Character Representation - the specific representation of the Astronist character of Zara in Antigua and Barbuda, including all its variations.

Zaranian-Argentine Character Representation - the specific representation of the Astronist character of Zara in Argentina, including all its variations.

Zaranian-Armenian Character Representation - the specific representation of the Astronist character of Zara in Armenia, including all its variations.

Zaranian-Aruban Character Representation - the specific representation of the Astronist character of Zara in Aruba, including all its variations.

Zaranian-Australian Character Representation - the specific representation of the Astronist character of Zara in Australia, including all its variations.

Zaranian-Austrian Character Representation - the specific representation of the Astronist character of Zara in Austria, including all its variations.

Zaranian-Azerbaijani Character Representation - the specific representation of the Astronist character of Zara in Azerbaijan, including all its variations.

Zaranian-Bahamian Character Representation - the specific representation of the Astronist character of Zara in the Bahamas, including all its variations.

Zaranian-Bahraini Character Representation - the specific representation of the Astronist character of Zara in Bahrain, including all its variations.

Zaranian-Bangladeshi Character Representation - the specific representation of the Astronist character of Zara in Bangladesh, including all its variations.

Zaranian-Barbadian Character Representation - the specific representation of the Astronist character of Zara in Barbados, including all its variations.

Zaranian-Basotho Character Representation - the specific representation of the Astronist character of Zara in Lesotho, including all its variations.

Zaranian-Belarusian Character Representation - the specific representation of the Astronist character of Zara in Belarus, including all its variations.

Zaranian-Belgian Character Representation - the specific representation of the Astronist character of Zara in Belgium, including all its variations.

Zaranian-Belizean Character Representation - the specific representation of the Astronist character of Zara in Belize, including all its variations.

Zaranian-Beninese Character Representation - the specific representation of the Astronist character of Zara in Benin, including all its variations.

Zaranian-Bermudan Character Representation - the specific representation of the Astronist character of Zara in Bermuda, including all its variations.

Zaranian-Bhutanese Character Representation - the specific representation of the Astronist character of Zara in Bhutan, including all its variations.

Zaranian-Bissau-Guinean Character Representation - the specific representation of the Astronist character of Zara in Guinea-Bissau, including all its variations.

Zaranian-Bolivian Character Representation - the specific representation of the Astronist character of Zara in Bolivia, including all its variations.

Zaranian-Bonaire Character Representation - the specific representation of the Astronist character of Zara in Bonaire, including all its variations.

Zaranian-Bosnian Character Representation - the specific representation of the Astronist character of Zara in Bosnia and Herzegovina, including all its variations.

Zaranian-Botswanan Character Representation - the specific representation of the Astronist character of Zara in Botswana, including all its variations.

Zaranian-Brazilian Character Representation - the specific representation of the Astronist character of Zara in Brazil, including all its variations.

Zaranian-British Character Representation - the specific representation of the Astronist character of Zara in the United Kingdom, including all its variations.

Zaranian-Bruneian Character Representation - the specific representation of the Astronist character of Zara in Brunei, including all its variations.

Zaranian-Bulgarian Character Representation - the specific representation of the Astronist character of Zara in Bulgaria, including all its variations.

Zaranian-Burkinan Character Representation - the specific representation of the Astronist character of Zara in Burkina Faso, including all its variations.

Zaranian-Burmese Character Representation - the specific representation of the Astronist character of Zara in Myanmar, including all its variations.

Zaranian-Burundian Character Representation - the specific representation of the Astronist character of Zara in Burundi, including all its variations.

Zaranian-Cabo Verdean Character Representation - the specific representation of the Astronist character of Zara in Cape Verde, including all its variations.

Zaranian-Cambodian Character Representation - the specific representation of the Astronist character of Zara in Cambodia, including all its variations.

Zaranian-Cameroonian Character Representation - the specific representation of the Astronist character of Zara in Cameroon, including all its variations.

Zaranian-Canadian Character Representation - the specific representation of the Astronist character of Zara in Canada, including all its variations.

Zaranian-Caymanian Character Representation - the specific representation of the Astronist character of Zara in the Cayman Islands, including all its variations.

Zaranian-Central African Character Representation - the specific representation of the Astronist character of Zara in the Central African Republic, including all its variations.

Zaranian-Chadian Character Representation - the specific representation of the Astronist character of Zara in Chad, including all its variations.

Zaranian-Chilean Character Representation - the specific representation of the Astronist character of Zara in Chile, including all its variations.

Zaranian-Colombian Character Representation - the specific representation of the Astronist character of Zara in Colombia, including all its variations.

Zaranian-Comoran Character Representation - the specific representation of the Astronist character of Zara in the Comoros, including all its variations.

Zaranian-Congolese Character Representation - the specific representation of the Astronist character of Zara in both the Democratic Republic of the Congo, and in the Republic of the Congo, including all its variations.

Zaranian-Costa Rican Character Representation - the specific representation of the Astronist character of Zara in Costa Rica, including all its variations.

Zaranian-Croatian Character Representation - the specific representation of the Astronist character of Zara in Croatia, including all its variations.

Zaranian-Cuban Character Representation - the specific representation of the Astronist character of Zara in Cuba, including all its variations.

Zaranian-Curaçaoan Character Representation - the specific representation of the Astronist character of Zara in Curaçao, including all its variations.

Zaranian-Cypriot Character Representation - the specific representation of the Astronist character of Zara in Cyprus, including all its variations.

Zaranian-Czech Character Representation - the specific representation of the Astronist character of Zara in Czechia, including all its variations.

Zaranian-Danish Character Representation - the specific representation of the Astronist character of Zara in Denmark, including all its variations.

Zaranian-Djiboutian Character Representation - the specific representation of the Astronist character of Zara in Djibouti, including all its variations.

Zaranian-Dominican Character Representation - the specific representation of the Astronist character of Zara in both the Dominican Republic, and in Dominica, including all its variations.

Zaranian-Dutch Character Representation - the specific representation of the Astronist character of Zara in the Netherlands, including all its variations.

Zaranian-Ecuadoran Character Representation - the specific representation of the Astronist character of Zara in Ecuador, including all its variations.

Zaranian-Egyptian Character Representation - the specific representation of the Astronist character of Zara in Egypt, including all its variations.

Zaranian-Emirati Character Representation - the specific representation of the Astronist character of Zara in the United Arab Emirates, including all its variations.

Zaranian-Equatorial Guinean Character Representation - the specific representation of the Astronist character of Zara in Equatorial Guinea, including all its variations.

Zaranian-Eritrean Character Representation - the specific representation of the Astronist character of Zara in Eritrea, including all its variations.

Zaranian-Estonian Character Representation - the specific representation of the Astronist character of Zara in Estonia, including all its variations.

Zaranian-Ethiopian Character Representation - the specific representation of the Astronist character of Zara in Ethiopia, including all its variations.

Zaranian-Falkland Islands Character Representation - the specific representation of the Astronist character of Zara in the Falkland Islands, including all its variations.

Zaranian-Faroese Character Representation - the specific representation of the Astronist character of Zara in the Faroe Islands, including all its variations.

Zaranian-Fijian Character Representation - the specific representation of the Astronist character of Zara in Fiji, including all its variations.

Zaranian-Filipino Character Representation - the specific representation of the Astronist character of Zara in the Philippines, including all its variations.

Zaranian-Finnish Character Representation - the specific representation of the Astronist character of Zara in Finland, including all its variations.

Zaranian-French Guianese Character Representation - the specific representation of the Astronist character of Zara in French Guiana, including all its variations.

Zaranian-French Character Representation - the specific representation of the Astronist character of Zara in France, including all its variations.

Zaranian-French Polynesian Character Representation - the specific representation of the Astronist character of Zara in French Polynesia, including all its variations.

Zaranian-Gabonese Character Representation - the specific representation of the Astronist character of Zara in Gabon, including all its variations.

Zaranian-Gambian Character Representation - the specific representation of the Astronist character of Zara in the Gambia, including all its variations.

Zaranian-Georgian Character Representation - the specific representation of the Astronist character of Zara in Georgia, including all its variations.

Zaranian-German Character Representation - the specific representation of the Astronist character of Zara in Germany, including all its variations.

Zaranian-Ghanaian Character Representation - the specific representation of the Astronist character of Zara in Ghana, including all its variations.

Zaranian-Greek Character Representation - the specific representation of the Astronist character of Zara in Greece, including all its variations.

Zaranian-Greenlandic Character Representation - the specific representation of the Astronist character of Zara in Greenland, including all its variations.

Zaranian-Grenadian Character Representation - the specific representation of the Astronist character of Zara in Grenada, including all its variations.

Zaranian-Guamanian Character Representation - the specific representation of the Astronist character of Zara in Guam, including all its variations.

Zaranian-Guatemalan Character Representation - the specific representation of the Astronist character of Zara in Guatemala, including all its variations.

Zaranian-Guinean Character Representation - the specific representation of the Astronist character of Zara in Guinea, including all its variations.

Zaranian-Guyanese Character Representation - the specific representation of the Astronist character of Zara in Guyana, including all its variations.

Zaranian-Haitian Character Representation - the specific representation of the Astronist character of Zara in Haiti, including all its variations.

Zaranian-Honduran Character Representation - the specific representation of the Astronist character of Zara in Honduras, including all its variations.

Zaranian-Hong Kongese Character Representation - the specific representation of the Astronist character of Zara in Hong Kong, including all its variations.

Zaranian-Hungarian Character Representation - the specific representation of the Astronist character of Zara in Hungary, including all its variations.

Zaranian-Icelandic Character Representation - the specific representation of the Astronist character of Zara in Iceland, including all its variations.

Zaranian-Indian Character Representation - the specific representation of the Astronist character of Zara in India, including all its variations.

Zaranian-Indonesian Character Representation - the specific representation of the Astronist character of Zara in Indonesia, including all its variations.

Zaranian-Iranian Character Representation - the specific representation of the Astronist character of Zara in Iran, including all its variations.

Zaranian-Iraqi Character Representation - the specific representation of the Astronist character of Zara in Iraq, including all its variations.

Zaranian-Irish Character Representation - the specific representation of the Astronist character of Zara in Ireland, including all its variations.

Zaranian-Israeli Character Representation - the specific representation of the Astronist character of Zara in Israel, including all its variations.

Zaranian-Italian Character Representation - the specific representation of the Astronist character of Zara in Italy, including all its variations.

Zaranian-Ivorian Character Representation - the specific representation of the Astronist character of Zara in the Ivory Coast, including all its variations.

Zaranian-Jamaican Character Representation - the specific representation of the Astronist character of Zara in Jamaica, including all its variations.

Zaranian-Japanese Character Representation - the specific representation of the Astronist character of Zara in Japan, including all its variations.

Zaranian-Jordanian Character Representation - the specific representation of the Astronist character of Zara in Jordan, including all its variations.

Zaranian-Kazakh Character Representation - the specific representation of the Astronist character of Zara in Kazakhstan, including all its variations.

Zaranian-Kenyan Character Representation - the specific representation of the Astronist character of Zara in Kenya, including all its variations.

Zaranian-Kiribati Character Representation - the specific representation of the Astronist character of Zara in Kiribati, including all its variations.

Zaranian-Kittitian-Nevisian Character Representation - the specific representation of the Astronist character of Zara in Saint Kitts and Nevis, including all its variations.

Zaranian-Korean Character Representation - the specific representation of the Astronist character of Zara in Korea, including all its variations.

Zaranian-Kosovar Character Representation - the specific representation of the Astronist character of Zara in Kosovo, including all its variations.

Zaranian-Kurdish Character Representation - the specific representation of the Astronist character of Zara in Kurdish populated regions, including all its variations.

Zaranian-Kuwaiti Character Representation - the specific representation of the Astronist character of Zara in Kuwait, including all its variations.

Zaranian-Kyrgyz Character Representation - the specific representation of the Astronist character of Zara in Kyrgyzstan, including all its variations.

Zaranian-Laotian Character Representation - the specific representation of the Astronist character of Zara in Laos, including all its variations.

Zaranian-Latvian Character Representation - the specific representation of the Astronist character of Zara in Latvia, including all its variations.

Zaranian-Lebanese Character Representation - the specific representation of the Astronist character of Zara in Lebanon, including all its variations.

Zaranian-Liberian Character Representation - the specific representation of the Astronist character of Zara in Liberia, including all its variations.

Zaranian-Libyan Character Representation - the specific representation of the Astronist character of Zara in Libya, including all its variations.

Zaranian-Liechtenstein Character Representation - the specific representation of the Astronist character of Zara in Liechtenstein, including all its variations.

Zaranian-Lithuanian Character Representation - the specific representation of the Astronist character of Zara in Lithuania, including all its variations.

Zaranian-Luxembourgish Character Representation - the specific representation of the Astronist character of Zara in Luxembourg, including all its variations.

Zaranian-Macanese Character Representation - the specific representation of the Astronist character of Zara in Macau, including all its variations.

Zaranian-Macedonian Character Representation - the specific representation of the Astronist character of Zara in Macedonia, including all its variations.

Zaranian-Malagasy Character Representation - the specific representation of the Astronist character of Zara in Madagascar, including all its variations.

Zaranian-Malawian Character Representation - the specific representation of the Astronist character of Zara in Malawi, including all its variations.

Zaranian-Malaysian Character Representation - the specific representation of the Astronist character of Zara in Malaysia, including all its variations.

Zaranian-Maldivian Character Representation - the specific representation of the Astronist character of Zara in the Maldives, including all its variations.

Zaranian-Malian Character Representation - the specific representation of the Astronist character of Zara in Mali, including all its variations.

Zaranian-Maltese Character Representation - the specific representation of the Astronist character of Zara in Malta, including all its variations.

Zaranian-Manx Character Representation - the specific representation of the Astronist character of Zara on the Isle of Man, including all its variations.

Zaranian-Marshallese Character Representation - the specific representation of the Astronist character of Zara in the Marshall Islands, including all its variations.

Zaranian-Martinican Character Representation - the specific representation of the Astronist character of Zara in Martinique, including all its variations.

Zaranian-Mauritanian Character Representation - the specific representation of the Astronist character of Zara in Mauritania, including all its variations.

Zaranian-Mauritian Character Representation - the specific representation of the Astronist character of Zara in Mauritius, including all its variations.

Zaranian-Mahoran Character Representation - the specific representation of the Astronist character of Zara in Mayotte, including all its variations.

Zaranian-Mexican Character Representation - the specific representation of the Astronist character of Zara in Mexico, including all its variations.

Zaranian-Micronesian Character Representation - the specific representation of the Astronist character of Zara in Micronesia, including all its variations.

Zaranian-Moldovan Character Representation - the specific representation of the Astronist character of Zara in Moldova, including all its variations.

Zaranian-Monacan Character Representation - the specific representation of the Astronist character of Zara in Monaco, including all its variations.

Zaranian-Mongolian Character Representation - the specific representation of the Astronist character of Zara in Mongolia, including all its variations.

Zaranian-Montenegrin Character Representation - the specific representation of the Astronist character of Zara in Montenegro, including all its variations.

Zaranian-Montserratian Character Representation - the specific representation of the Astronist character of Zara in Montserrat, including all its variations.

Zaranian-Moroccan Character Representation - the specific representation of the Astronist character of Zara in Morocco, including all its variations.

Zaranian-Mozambican Character Representation - the specific representation of the Astronist character of Zara in Mozambique, including all its variations.

Zaranian-Namibian Character Representation - the specific representation of the Astronist character of Zara in Namibia, including all its variations.

Zaranian-Nauruan Character Representation - the specific representation of the Astronist character of Zara in Nauru, including all its variations.

Zaranian-Nepalese Character Representation - the specific representation of the Astronist character of Zara in Nepal, including all its variations.

Zaranian-New Caledonian Character Representation - the specific representation of the Astronist character of Zara in New Caledonia, including all its variations.

Zaranian-New Zealand Character Representation - the specific representation of the Astronist character of Zara in New Zealand, including all its variations.

Zaranian-Nicaraguan Character Representation - the specific representation of the Astronist character of Zara in Nicaragua, including all its variations.

Zaranian-Nigerien Character Representation - the specific representation of the Astronist character of Zara in Niger, including all its variations.

Zaranian-Nigerian Character Representation - the specific representation of the Astronist character of Zara in Nigeria, including all its variations.

Zaranian-Niuean Character Representation - the specific representation of the Astronist character of Zara in Niue, including all its variations.

Zaranian-Norwegian Character Representation - the specific representation of the Astronist character of Zara in Norway, including all its variations.

Zaranian-Omani Character Representation - the specific representation of the Astronist character of Zara in Oman, including all its variations.

Zaranian-Pakistani Character Representation - the specific representation of the Astronist character of Zara in Pakistan, including all its variations.

Zaranian-Palauan Character Representation - the specific representation of the Astronist character of Zara in Palau, including all its variations.

Zaranian-Palestinian Character Representation - the specific representation of the Astronist character of Zara in Palestine, including all its variations.

Zaranian-Panamanian Character Representation - the specific representation of the Astronist character of Zara in Panama, including all its variations.

Zaranian-Papua New Guinean Character Representation - the specific representation of the Astronist character of Zara in Papua New Guinea, including all its variations.

Zaranian-Paraguayan Character Representation - the specific representation of the Astronist character of Zara in Paraguay, including all its variations.

Zaranian-Peruvian Character Representation - the specific representation of the Astronist character of Zara in Peru, including all its variations.

Zaranian-Polish Character Representation - the specific representation of the Astronist character of Zara in Poland, including all its variations.

Zaranian-Portuguese Character Representation - the specific representation of the Astronist character of Zara in Portugal, including all its variations.

Zaranian-Puerto Rican Character Representation - the specific representation of the Astronist character of Zara in Puerto Rico, including all its variations.

Zaranian-Qatari Character Representation - the specific representation of the Astronist character of Zara in Qatar, including all its variations.

Zaranian-Réunionese Character Representation - the specific representation of the Astronist character of Zara in Réunion, including all its variations.

Zaranian-Romanian Character Representation - the specific representation of the Astronist character of Zara in Romania, including all its variations.

Zaranian-Russian Character Representation - the specific representation of the Astronist character of Zara in Russia, including all its variations.

Zaranian-Rwandan Character Representation - the specific representation of the Astronist character of Zara in Rwanda, including all its variations.

Zaranian-Saint Helenian Character Representation - the specific representation of the Astronist character of Zara in Saint Helena, including all its variations.

Zaranian-Saint Lucian Character Representation - the specific representation of the Astronist character of Zara in Saint Lucia, including all its variations.

Zaranian-Saint Martinois Character Representation - the specific representation of the Astronist character of Zara in Saint Martin, including all its variations.

Zaranian-Salvadoran Character Representation - the specific representation of the Astronist character of Zara in El Salvador, including all its variations.

Zaranian-Samoan Character Representation - the specific representation of the Astronist character of Zara in Samoa, including all its variations.

Zaranian-Sammarinese Character Representation - the specific representation of the Astronist character of Zara in San Marino, including all its variations.

Zaranian-São Toméan Character Representation - the specific representation of the Astronist character of Zara in São Tomé and Príncipe, including all its variations.

Zaranian-Saudi Arabian Character Representation - the specific representation of the Astronist character of Zara in Saudi Arabia, including all its variations.

Zaranian-Senegalese Character Representation - the specific representation of the Astronist character of Zara in Senegal, including all its variations.

Zaranian-Serbian Character Representation - the specific representation of the Astronist character of Zara in Serbia, including all its variations.

Zaranian-Seychellois Character Representation - the specific representation of the Astronist character of Zara in the Seychelles, including all its variations.

Zaranian-Sierra Leonean Character Representation - the specific representation of the Astronist character of Zara in Sierra Leone, including all its variations.

Zaranian-Singaporean Character Representation - the specific representation of the Astronist character of Zara in Singapore, including all its variations.

Zaranian-Sino Character Representation - the specific representation of the Astronist character of Zara in China, including all its variations.

Zaranian-Slovak Character Representation - the specific representation of the Astronist character of Zara in Slovakia, including all its variations.

Zaranian-Slovenian Character Representation - the specific representation of the Astronist character of Zara in Slovenia, including all its variations.

Zaranian-Solomon Islands Character Representation - the specific representation of the Astronist character of Zara in the Solomon Islands, including all its variations.

Zaranian-Somali Character Representation - the specific representation of the Astronist character of Zara in Somalia, including all its variations.

Zaranian-South African Character Representation - the specific representation of the Astronist character of Zara in South Africa, including all its variations.

Zaranian-South Ossetian Character Representation - the specific representation of the Astronist character of Zara in South Ossetia, including all its variations.

Zaranian-South Sudanese Character Representation - the specific representation of the Astronist character of Zara in South Sudan, including all its variations.

Zaranian-Spanish Character Representation - the specific representation of the Astronist character of Zara in Spain, including all its variations.

Zaranian-Sri Lankan Character Representation - the specific representation of the Astronist character of Zara in Sri Lanka, including all its variations.

Zaranian-Sint Maartener Character Representation - the specific representation of the Astronist character of Zara in Sint Maarten, including all its variations.

Zaranian-Sudanese Character Representation - the specific representation of the Astronist character of Zara in Sudan, including all its variations.

Zaranian-Surinamese Character Representation - the specific representation of the Astronist character of Zara in Suriname, including all its variations.

Zaranian-Swazi Character Representation - the specific representation of the Astronist character of Zara in Swaziland, including all its variations.

Zaranian-Swedish Character Representation - the specific representation of the Astronist character of Zara in Sweden, including all its variations.

Zaranian-Swiss Character Representation - the specific representation of the Astronist character of Zara in Switzerland, including all its variations.

Zaranian-Syrian Character Representation - the specific representation of the Astronist character of Zara in Syria, including all its variations.

Zaranian-Taiwanese Character Representation - the specific representation of the Astronist character of Zara in Taiwan, including all its variations.

Zaranian-Tajik Character Representation - the specific representation of the Astronist character of Zara in Tajikistan, including all its variations.

Zaranian-Tanzanian Character Representation - the specific representation of the Astronist character of Zara in Tanzania, including all its variations.

Zaranian-Timorese Character Representation - the specific representation of the Astronist character of Zara in East Timor, including all its variations.

Zaranian-Thai Character Representation - the specific representation of the Astronist character of Zara in Thailand, including all its variations.

Zaranian-Togolese Character Representation - the specific representation of the Astronist character of Zara in Togo, including all its variations.

Zaranian-Tongan Character Representation - the specific representation of the Astronist character of Zara in Tonga, including all its variations.

Zaranian-Trinidadian and Tobagonian Character Representation - the specific representation of the Astronist character of Zara in Trinidad and Tobago, including all its variations.

Zaranian-Tunisian Character Representation - the specific representation of the Astronist character of Zara in Tunisia, including all its variations.

Zaranian-Turkish Character Representation - the specific representation of the Astronist character of Zara in Turkey, including all its variations.

Zaranian-Turkmen Character Representation - the specific representation of the Astronist character of Zara in Turkmenistan, including all its variations.

Zaranian-Turks and Caicos Character Representation - the specific representation of the Astronist character of Zara in the Turks and Caicos Islands, including all its variations.

Zaranian-Tuvaluan Character Representation - the specific representation of the Astronist character of Zara in Tuvalu, including all its variations.

Zaranian-Ugandan Character Representation - the specific representation of the Astronist character of Zara in Uganda, including all its variations.

Zaranian-Ukrainian Character Representation - the specific representation of the Astronist character of Zara in Ukraine, including all its variations.

Zaranian-Uruguayan Character Representation - the specific representation of the Astronist character of Zara in Uruguay, including all its variations.

Zaranian-Uzbek Character Representation - the specific representation of the Astronist character of Zara in Uzbekistan, including all its variations.

Zaranian-Vanuatu Character Representation - the specific representation of the Astronist character of Zara in Vanuatu, including all its variations.

Zaranian-Vatican (Catholic) Character Representation - the specific representation of the Astronist character of Zara in the Vatican City, and in the wider Catholic community, including all its variations.

Zaranian-Venezuelan Character Representation - the specific representation of the Astronist character of Zara in Venezuela, including all its variations.

Zaranian-Vietnamese Character Representation - the specific representation of the Astronist character of Zara in Vietnam, including all its variations.

Zaranian-Vincentian Character Representation - the specific representation of the Astronist character of Zara in Saint Vincent and the Grenadines, including all its variations.

Zaranian-Wallisian and Futunan Character Representation - the specific representation of the Astronist character of Zara in Wallis and Futuna, including all its variations.

Zaranian-Yemeni Character Representation - the specific representation of the Astronist character of Zara in Yemen, including all its variations.

Zaranian-Zambian Character Representation - the specific representation of the Astronist character of Zara in Zambia, including all its variations.

Zaranian-Zimbabwean Character Representation - the specific representation of the Astronist character of Zara in Zimbabwe, including all its variations.

Zaranianisation - the act and process of turning something, especially a piece of art or propaganda, into being dominated by images of the Astronist character of Zara.

Derivatives

Zaranianise

Zaranianised

Zaranianisational

Zaranianised Propaganda - in Astronist Propaganda, a particular propaganda piece, or a lunge of pieces that have the Astronist Character of Zara as their central figure, or signpost, especially when other Astronist Characters are pictured in the background.

Zaranianism

- a school of thought in The Philosophy of Astronism centring on the thoughts, beliefs, theories, and ideas distinctively held and associated with the Astronist character of Zara, so as to interpret concepts from a strictly Zaranian viewpoint.
- an art movement within Astronist Art that focuses all its art pieces on the Astronist character of Zara as the central figure and subject.

Derivatives

Zaranianist

Zaranianistic

Zara's Cosmos - in Astronist Art, Architecture, Rendition, and Media, a collection of similar depictions of The Cosmos in its entirety, or of just one or a multitude of cosmical progenies that solely feature the Astronist character of Zara in the depiction.

Zara's Theme - a short musical composition that is associated with the Astronist character of Zara, and may be used in films, video games, advertisements and other digital media that involves the character.

Zaraverse - the denotation of the entire fictional existence of Zara Litchford, especially in an informal sense.

Zarial - a symbol, piece of art or imagery denoting the fictional character, Zara Litchford.

Zarism - distinctive features, characteristics, traits or way of thinking relating to that of the fictional character, *Zara Litchford*

Zarist - a person whose characteristics or way of thinking relate to that of the fictional character, *Zara Litchford*

Zarine

- a time period on *The Astronist Calendar*, anchored by the birthday of the fictional character, *Zara Litchford*.
- in Astronist Ornamentation, the specific depiction of the Astronist character, Zara.

Zaro- - the prefix often used for the Astronist character of Zara.

Zarology - the branch of Astronology solely relating to the study of the Astronist character of Zara.

Derivatives

Zarological

Zarologist

Zarologically

Zarophilia - a distinct and obsessive fondness of, or deep laudation for, the Astronist character of Zara.

Derivatives

Zarophiliac

Zarophilic

Zarophilous

Zarophile

Zarophily

Zaraphilia

Zaraphiliac

Zaraphilic

Zaraphilous

Zaraphile

Zaraphily

Zatòvo - derived from the Malagasy language, a term relating to The Five Astronist Characters as a unified and youthful group, especially when depicted in art and in other visual imagery.

Zàza - derived from the Malagasy language, a term relating to the Astronist character of Phoenix, known as the Son of Jesse, and is the one and only child of the Astronist character of Jesse, and is symbolic of children in Astronist Culture.

Zázhi - in Mandarin Chinese, the term given for a magazine.

Zeatus - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the second son of Jopten and Signia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zeatian

Zeatine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Seppatine and Kolgashus, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zeatinian

Zelal - a follower of the Kurdish denomination of The Philosophy of Astronism, known as Zelalbûna'ism, also colloquially known as Zelalism.

Derivatives

Zelals

Zelalbûna - the root term for Astronism in Kurdish regions.

Zelalbûna'ism - also known as Kurdish Astronism, also colloquially known as Zelalism, the denomination of The Philosophy of Astronism that is most prevalently adhered to by the Kurdish peoples of Turkey, Syria, Iraq, and western Iran, and may be considered a rallying point for Kurdish unification, and is distinct from the other forms of Astronism practiced in the countries aforementioned.

Derivatives

Zelalbûna'ist

Zelalbûnian

Zelalbûnic

Zelalbûnist

Zelalism

Zelalist

Zelalistic

Zema - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third daughter of Beatrix and Zanton, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zemanian

Zen - in an Astronist contextualisation, relating to the meditational practices within Astration as inspired from the school of Zen.

Zendalo - in Astronist Ornamentation, specifically Astro-Xhosa Ornamentation, relates to the depiction of The Cosmos in ornaments, and the symbols, icons, and imageries associated with The Cosmos.

Zenith - in an Astronist contextualisation, a time period of the history of The People's Constitutional Company of Jesse Millette, or perhaps a prophesied future time, wherein the Company will enjoy great success, power, and progression in its efforts, and struggles.

Derivatives

Zenithal

Zenithally

Zenithality - in introspectics of Astronist Philosophy, an semistrument of study measuring that which is known as The Zenith, and is one of the three dimensionalities of The Cosmos.

Derivatives

Zenithence

Zenithalities

Zenithism - in Astronist Philosophy, the school of thought and philosophical orientation holding the belief that the purpose of a philosopher is to achieve a new understanding of The Cosmos in order to form a new cosmological concept or to reach a higher level of enknowledgegement.

Derivatives

Zenithist

Zenithists

Zenithum - a term of Orrology, relating to perceiving an orrery from above.

Zenphenine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter and final offspring of Damien and Ommenine, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zenphenian

Zent - in Astronist Philosophy, the philophon for the discipline of zentology that is also spelt as xentology.

Zentology - in Astronist Philosophy, an alternative spelling of the inclusive discipline of xentology.

Derivatives

Zentological

Zentologist

Zentologically

Zentologic

Zer'yia - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the fifth daughter and seventh offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zer'iyān

Zero Tolerance - in an Astronist contextualisation, under all circumstances, no purposefully, or knowing disobedience, or defiance of a principle of The Grand Constitution, of which doing so will almost certainly lead to reprimand.

Zerri'os - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the third son of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zerri'osian

Zettius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Wem'yia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zettian

Zetwalkay - derived from the Haitian Creole and used in Haitian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zetwalkays

Zhèngfǔ - in Mandarin Chinese, the term given for the government of The People's Constitutional Company of Jesse Millette, or more specifically, The Governing Ministry itself.

Zhēntàn - in Mandarin Chinese, the widespread term given for Jesse Millette, as a detective character.

Zhēntàn Gùshì - in Mandarin Chinese, the term given for a detective story, especially one featuring the character, Jesse Millette.

Zhéxué - refers to the meaning of philosophy in Chinese.

Zhìlì - in Mandarin Chinese, the term given for the concept of mentality, and how this relates to philosophy, knowledge, and ambition, especially when associated with The Philosophy of Astronism.

Zhōngxīn - in Mandarin Chinese, the term given for the centre point of any Astronist building.

Zhōngxīndiwèi - in Mandarin Chinese, the informal term given for The Grand Centrality.

Zhùchù - in Mandarin Chinese, the term given for accommodation at Astronist Phrontisteries.

Zimbabwean Astronism

- the representations, interpretations, implementations and applications of Astronism and Astronist dogma into cultures, peoples and philosophy in the Republic of Zimbabwe.

Zhīshi - in Mandarin Chinese, the term given for knowledge, especially as a central component of Astronist philosophy and principle, and may also relate to Astronist Phrontisteries.

Zhuāngshìwù - in Mandarin Chinese, the term given for ornaments, especially Astronist Ornamentation as a subject of study and reference.

Zirkovyy budynok - derived from the Ukrainian language and used in Ukrainian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zirkovi budynky

Zita - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the third daughter and fourth offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zitanian

Zìyóu - in Mandarin Chinese, the term given for the concept of freedom, especially when related to Astronist philosophy and principle.

Zoic - in Astronist Philosophy, forming the ascetic branch of The Philosophy of Astronism, to literally be “whole to The Cosmos”, meaning to give oneself to its study, its wonderment, its veneration, and to involve oneself in strict self-discipline, periods of isolation, severe abstention, stargazing alone, meditating, and enacting some of the practices of Astration.

Derivatives

Zoics

Zoical

Zoically

Zoarian

Zoicity

Zoise - in Astronist Philosophy, to either fully commit, or to think about committing oneself to a zoic lifestyle, or to the principles of Zoism, or to officially become part of The Zoic Order.

Derivatives

Zoising

Zoiser

Zoised

Zoisingly

Zoisers

Zoises

Zoism

- a branch of knowledge, and the second of three Orders of Knowledge, also known as The Zoic Order, the third of which being Millë'ism, within The Philosophy of Astronism concerning the strict achievement of perfection in both physicality, spirituality, and intellectuality, thus deriving some terms from the practices of Astration, and has added greatly to the founding of the philosophy of perfection.
- considered to be the ascetic branch of The Philosophy of Astronism with zoic characteristics greatly mirroring those of Buddhist monks, Christian nuns and priests, but with a distinctly philosophical purpose, meaning, and style, with The Cosmos, astronomy, and philosophy placed at the very centre of their lives, including foregoing materialism and spending much of their time in deep contemplation and stargazing, especially when done alone.

Derivatives

Zoicism

Zoicist

Zoicists

Zoicistic

Zoicistical

Zoicistically

Zoist

Zoistic

Zoistical

Zoistically

Zoonym - a type of term relating to the name of an animal that is derived from an Astronist character's name, or is derivative of an Astronist word.

Derivatives

Zoonymous

Zoonymic

Zoonymity

Zonationism - a school of thought in The Philosophy of Astronism mainly expounding the principle that the organisation of philosophy should be in distinct branches, denominations, sampanas, and schools, and each of these should retain its distinctive character, and is the traditional organisation of The Philosophy of Astronism.

Derivatives

Zonationist

Zonationistic

Zonnen - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fourth Generation, as the husband of Julianna, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zonnenian

Zoranine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the second daughter of Ur'iyā and

Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zoranian

Zorentius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the first son of Stasia and Moctius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zorentian

Zorianna

- in Astronist Mystology, a female character of the Legends Era whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.
- in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first and only daughter of Alyxandria, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zoriannan

Zoriannic

Zoroastrian Astronism - the sampana of The Philosophy of Astronism most commonly associated with people of Zoroastrian thought and faith, and the viewpoint from and through which The Philosophy of Astronism is interpreted.

Zornydom - derived from the Belarusian language and used in Belarusian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zornydoms

Zòto - derived from the Malagasy language, a term relating to a particular art style of Astronist Art, especially found in African countries and Madagascar, a depiction of one or more of The Five Astronist Characters demonstrating enthusiasm and energy in the pursuit of a cause, or during a particular struggle.

Zsofine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the first daughter of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zsofinian

Zukeen - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the eighth daughter and eleventh offspring of Julius and Euphemia, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zukeenian

Zuòjiā - in Mandarin Chinese, the term given for an author, specifically Brandon Taylorian, as the author of Jesse Millette, and wider Astronist stories.

Zuria - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the first daughter of Ur'iya and Constantius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zurian

Zǔzhī - in Mandarin Chinese, the term given for Organised Philosophy, especially The Philosophy of Astronism.

Zvezdakućica - derived from the Bosnian language and used in Bosnian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zvezdakućicas

Zvezdicami - derived from the Slovenian language and used in Slovenian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zvezdnehiše

Zvezdnyydom - derived from the Russian language and used in Russian denominations of The Philosophy of Astronism, any one of the Astronist philosophical buildings, especially a planetarium, literally translated as a starhouse.

Derivatives

Zvezdnyyedoma

Zvokunamata - The School of Spirituality in Astration as known in the Shona language.

Zygerius - in Astronist Mystology, as well as in Astronist Genealogy, a male character of the Prophecies Era, whom is part of the Fifth Generation, as the third son of Mariposine and Cozmotius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zygerian

Zygo/Zygotrix - a humanoid couple of Astronist Mythology, resembling male (Zygo), and female (Zygotrix), forms of the concept of marriage and are typically depicted in supernatural forms with unworldly powers, and are most powerful in unison.

Zylosha - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fourth Generation, as the wife of Theonzan, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zyloshan

Zynonine - in Astronist Mystology, as well as in Astronist Genealogy, a female character of the Prophecies Era, whom is part of the Fifth Generation, as the fifth daughter of Zorianna and Xatius, and whose most famous adventures are detailed in The Grand Chronicles of Astronist Mystology.

Derivatives

Zynonian

Zyta - in Astronist Architecture, a large storage space found close to the top of some Astronist buildings in which archives, valuables, and other storage items may be kept, with its size varying dramatically from building to building.

Derivatives

Zytas

Zytaal

Omniadoxical Encyclopaedia of Astronism

A

anti-anthropocentrism

worldview rejecting the importance of humanity

The role of an anti-anthropocentric worldview has been foundational to Astronism and the wider Astronic tradition since their mutual inceptions. This is due to the notion that the Astronic penchant is to be cosmocentric which means to decentralise other elements from the belief system, such as God, the Earth, and humanity itself. Therefore, for Astronism to be cosmocentric it should be anti-anthropocentric because placing humanity at the centre of inquiry automatically means ascribing and applying human traits, wants, and needs to non-human physical and conceptual elements. This can be seen in the context of Abrahamic religions which hold an anthropocentric worldview in various instances, one consequence of which is God being attributed to human characteristics and emotions. This is perhaps demonstrable in the most extreme circumstance in the context of Christianity, in which God is incarnated as a man.

The Astronist way is to reject the centrality of humanity, especially so in relation to the affairs of The Cosmos. Anthropocentrism, geocentrism, and theocentrism can be considered the triadic antithesis to cosmocentrism for in each and every way they contradict the principle that The Cosmos is central to inquiry. Astronism's staunch anti-anthropocentric foundations became an integral function in the organised philosophy's determination to distinguish itself from those belief systems preceding it. In doing so, Astronism became the first belief system predicated upon a cosmocentric worldview in which The Cosmos was placed at the centre of inquiry from which humanity was dethroned and seen as little more than a product of nature formed by the coincidental events of evolution. From that point onwards, The Cosmos and its products, namely progeny and phenomena, became central and humanity became subordinate to them; subject to their will as part of the will of The Cosmos.

There have occurred a multitude of consequences due to the anti-anthropocentric worldview of Astronism. The first of which is a distinct disregard for humanity as collectively holding or humans as individually holding some special significance in the chronology of The Cosmos. The removal of human from the purpose of The Cosmos does little to comfort humanity, however, the Astronist system then provided a solution to an apparent disposability of humanity. Humanity was bestowed with the opportunity to achieve transcension through its destiny to become a spacefaring civilisation because of the sentience that it had been afforded as a result of evolutionary processes.

Secondly, because Astronism does not see special value for humanity in relation to The Cosmos in opposition to how Christianity considers humanity, this proceeds vertically to

human individuals; if humanity isn't central then certainly not are the individuals forming humanity. For this reason, Astronism can be considered as a form of the rejection of the centrality of the self. This is especially seen in the transcensionist principles of contributionism wherein the individual self should be ready to be sacrificed for the advancement and betterment of humanity in its struggle for the achievement of transcension. Essentially, because humanity is deposed of its significance then so is the significance of the self.

This formulates a hierarchy of significance applicable to various parts of Astronism in which The Cosmos is provided with the highest importance. After The Cosmos, humanity as a collectivity is placed and then after humanity, individual humans are placed at the bottom of the hierarchy. When considered according to a contributionist philosophy, this hierarchy is demonstrable of the individual human being sacrificial to the betterment of wider humanity and humanity being sacrificial to the chronology and destiny and will of The Cosmos.

Related entries include *cosmocentrism*, *contributionism*, *transcension*, and *humanity in Astronism*.

astration

practices set on achieving corporeal cosmosis

The achievement of cosmosis quickly became a central element of Astronist belief and practice following its founding in the Omnidoxy herein. Emerged are two forms of cosmosis, the post-corporeal form and the corporeal form, the latter of which quickly became considered much more rare and valuable than the former. For the achievement of corporeal cosmosis, a set of practices would need to develop that would guide practitioner towards its achievement. As a result, astration, a collection of practices geared towards the achievement of corporeal cosmosis developed.

Astrational practices are classified into three categories including the spiritual, the physical, and the intellectual. Each form of astration must be achieved in order to attain corporeal cosmosis, therefore, a person can simply determine their corporeal cosmosis through spiritual practices, but they must also do so through physical and intellectual practices. Astration became instrumental to understanding how to both physically and abstractly reach a state of cosmosis whilst one is still alive.

astrocentrism

form of cosmocentrism applied to institutions

It is perhaps a common mistake to synonymise astrocentrism with cosmocentrism and although the terms do hold similarity in their principles, it is in their applicabilities that we see their differences demonstrated. Cosmocentrism is concerned with the individual and collective human condition, both mentally and spiritually; cosmocentricity is considered a fundamental precept to the mental orientation of Astronism.

Astrocentrism, on the other hand, is concerned with the applicability of the cosmocentric worldview not to individuals or humans collectively, but instead, to organisations, institutions, and wider society. In that regard, astrocentrism can be considered a form of cosmocentrism and as a result, astrocentrism can additionally be considered a subsequence of the implementation of cosmocentrism.

Astrocentricity is the completion of the cosmocentralisation of the world as it represents cosmocentrism in manifestations beyond the individual and beyond even the collective; it represents the engraining of the cosmocentric worldview in organisations, both physical and non-physical. It is herein postulated that without the realisation of astrocentrism, the principles and worldview put forth by cosmocentrism cannot be considered truly complete.

Astrocentricity can be considered the guiding force or philosophy that drives forward the process of Astronisation which is the changing of something so that it resembles the ideals and beliefs of Astronism. Unlike cosmocentrism, astrocentrism holds ideological, governmental, political, economic, and industrial aspects which demonstrates both its depth and breadth.

astrocism

mystical tradition of Astronism

All religions hold a mystical dimension that must not be understated; religions and organised philosophies alike share the desire to explore the mystical, the unseen, and the unknown through a variety of communicative and non-communicative methods. Astronism is, therefore, no different in that a mystical tradition holds roots in the very inception of Astronism itself; this Astronist mysticism shall be henceforth known as arocism.

Derived from the term astrosis, meaning knowledge of astronomical mysteries, arocism's goal is not simply to achieve transcension as is the main goal held within Astronism itself, but it is instead fixated on achieving corporeal cosmosis through the resolution of astronomical mysteries. An arocist is concerned with the extraction of knowledge from the progeny and phenomena of The Cosmos so as to better one's own individual knowledge and the knowledge of wider humanity. In this way, we can liken astrosis with gnosis itself which is concerned with the solemn pursuit of knowledge as is the central goal

of gnosticism. In the case of astrocism, the goal is the solemn pursuit of knowledge of astronomical mysteries.

There are expected to be numerous forms of mystical practice associated with Astrocism, some of which are directly related to cosmic devotion and prayer alongside other devotological practices while others are expected to be more occurrological in nature. It can also be said that astrocism is principally based upon the notion that gaining knowledge of The Cosmos is a transformative experience for both the mind, the body, and the spirit. Other forms of Astronist mysticism can be directly related to the personage of Cometan, such as in one's journey in achieving Cometanhood or in achieving a high level of cosmicality.

Cosmicality is an important element associated with astrocist practices and beliefs as it pertains to the extent to which a person is in touch with The Cosmos, both intellectually, physically, and spiritually. One's cosmicality is a direct and integral factor that implicates their overall cosmosis, a branch of which is astrosis; the more that a person is in-tune with The Cosmos, the greater chance they have at achieving a higher cosmicality, hence attaining astrosis. Other practices may be involved in astrocism such as meditation, sensory experiences, and ecstasies.

There exists two forms of astrosis, the first of which is standard astrosis, often referred to simply as astrosis, but to distinguish the form, it may be referred to as unaided astrosis. This form of astrosis is considered the purer of the two forms; it is based on faith, mystical experience, knowledge, established cosmicality, and a fervent belief in cosmocentrism and one's spiritual union with The Cosmos. The second form of astrosis, however, is considered the impure form and is most commonly referred to as aided astrosis, or psychedelic astrosis. This form of astrosis is induced by psychedelic drugs which is studied as part of the Astronist branch of psychonautics.

astronic

relating to the Astronic tradition

The term 'astronic' has been created in our to relate to the tradition of thought, philosophy, religion, mythology, culture and ideology from which Astronism has emerged and which Cometan founded and organised. Astronic refers to many elements in its own right and also encompasses two subsets which are Astronist and Astronist, each of which pertains to different philosophies, religious traditions, ideologies, and cultures, however, they remain forever interrelated, often sharing similar terminologies and points of reference for beliefs, ideas, and histories.

astronic cosmology

The Astronic cosmology denotes the cosmological system of Astronism and presents the Astronist understanding of the creation, structure, function, and future of the universe. The Astronic cosmology plays an essential formative role in the foundations of many beliefs of Astronism; in fact, it formulates the entire belief structure and the worldview of Astronism. To know of Astronism, is to first understand its cosmology for without doing so one cannot understand the pretexts of why Astronists postulate certain beliefs and disavow others.

The Astronist understanding of reality is divided into three existential categories which are themselves divided into existences, of which there are three for each, thus forming nine existences in total. The first category is the greatest significance and is referred to as the three essential existences, which including The Divine, The Universe, and The Cosmos. An understanding of these three terms and their meaning in Astronist belief is essential for grasping the overall Astronist understanding of reality. Also, by understanding these three existences, one will be able to piece together why Astronists believe what they do about certain cosmological questions.

The Divine, in Astronism, is equated with the concept of God in other religions. The Divine is perceived to exist beyond, but also to interpenetrate both The Universe and The Cosmos, hence why Astronism is categorised as holding a panentheistic theology. As distinct from other religions, Astronism introduce depadotheism which states that God is without human qualities and should not be represented or perceived to express emotions due to the humanness of emotionality and the transcendence of divine nature beyond the corporeal and the mundane. The extent to which The Divine intercedes in the world and the lives of individual humans remains debated within Astronism, however, it is generally held that destiny does exist and that cosmic cycles do occur, of which individual humans and even humanity as a whole play an infinitesimal and insignificant role in.

In the context of the Astronic cosmology, The Universe refers to the state of existence beyond that of The Cosmos. In Astronist terminology, what is appellated as The Cosmos means the universe in mainstream discourse while what is appellated as The Universe is a state of infinite existence beyond The Cosmos. This points to the most fundamental difference between these two existences; The Universe is infinite while The Cosmos is finite. The Universe cannot be entered by anything that is cosmic by its nature, but neither can anything universal by its nature enter any cosmos, however, that which is of divinity, or divine nature, is superior, hence its can interpenetrate both.

The createdness of The Universe is expected to be one of the most hotly debated topics of the Astronic cosmology and principally points to the notion that if The Universe truly is infinite by its nature then it must not have been created for creation denotes finiteness. To respond to this, Astronist belief proposes the uncreatedness of The Universe. This pertains to the notion that The Universe was not created by The Divine for it is infinite and has

always existed, however, for The Universe to remain in existence it must be sustained by The Divine, hence retaining the supremacy and superiority that is divine nature.

The Cosmos is one of the most common terms used when discussing anything remotely related to Astronism or the wider Astronic tradition. As aforementioned, the appellation of The Cosmos relates to what is referred to as the universe in mainstream discourse. The Cosmos is the realm of existence in which humanity, the stars, the planets, the galaxies, and all other observable and knowable elements reside. The most profound notion relating to The Cosmos that holds reverberations for the entirety of Astronism is that The Cosmos, its nature, and all that resides within it are limited. This is known as the Cosmic Limitation Principle, or limitationism, and exists as a fundamental element of the Astronic cosmology.

All that resides within The Cosmos holds a cosmic nature, as made distinct from universal nature and divine nature. That which is cosmic is automatically considered limited from the Astronist viewpoint. It is held that all that resides within The Cosmos cannot physically go beyond what is known as the cosmic periphery, which holds its own existence known as The Metakosmia which will be explored later in this entry. Limitationism, as aforementioned, orients many of the Astronist beliefs, such as due to the limited nature of cosmic entities, it is held that it is our nature to cease to exist, hence why Astronism is largely against notions of the existence of an afterlife or the promise of immortality.

The second category of existences of the Astronic cosmology is the three lesser existences which includes The Chaos, The Mytra and The Betwixity. The Chaos can be considered the complete antithesis of The Cosmos. One of the most important characteristics of The Cosmos and cosmic nature is its orderliness and the patterns by which it functions. The Chaos represents all that is disorderly, all that is unknown, and all that acts in violence, destruction, and catastrophe. The Chaos, rather than being its own realm of existence, can instead be understood as a collection of progeny and phenomena as well as concepts, notions and characteristics that are opposite to the nature of The Cosmos.

The Mytra is perhaps the most mysterious and least understood of all the nine existences of the Astronic cosmology. The Mytra refers to the individual, unique, and consequential relationship with The Cosmos; The Mytra can be considered the cosmological equivalent of the amalgamation of one's cosmicality, astrosis, and the extent to which one has achieved corporeal cosmosis. Meanwhile, the third and final of the three lesser existences is The Betwixity which pertains to distances within The Cosmos and in all other cosmoses of The Universe. Essentially, The Betwixity is the space that exists between cosmic progeny and phenomena and so an understanding of The Betwixity is considered to result in a greater understanding of cosmic nature as a whole.

The third and final category of existences of the Astronic cosmology is titled the three subservient existences which includes The Metakosmia, The Metagalaxy, and The Omniverse. The Metakosmia is also known as the cosmic periphery which is considered to be impossible for anything with a cosmic nature to reach because the cosmic periphery

exists neither in The Cosmos nor in The Universe. It instead exists as The Metakosmia, the in-between realm characterised as the boundary between finiteness and infiniteness. The Metagalaxy is the collective appellation for the superstructures of The Cosmos beyond the superclusters of galaxies. It can be understood as the consideration of all progeny and phenomena and the organisation of such according to filaments which form the superstructure; this superstructure's name is The Metagalaxy.

The Omniverse, the final of the subservient existences of the Astronic cosmology, pertains to the Astronist belief that there exists an infinite amount of finite cosmoses in The Universe and it is these infinite cosmoses when considered collectively that is called The Omniverse. The Omniverse is essential to beliefs about The Universe because the infinite nature of The Universe must allow for the infinite amount of entities to exist within it and because cosmoses are considered to exist within The Universe, the infinite amount of cosmoses is a hallmark of Astronist belief.

astronic tradition

group of religions and philosophies based on cosmocentrism and astronomy

The Astronic tradition is a vast collection of philosophies, religions, cultures, ideologies, literatures and mythologies that remain unified by their cosmocentric worldview and their astronomical theme. The Astronic tradition emerges from the founding of Astronism to reorganise all forms of culture and belief regarding space and astronomy. It is presented as a religious, philosophical, cultural, and ideological tradition that stands alongside other traditions of thought and belief. The Astronic tradition is the representative of all astronomical religions and their beliefs; it advocates for the dissemination of belief and thought systems which share its principles of cosmocentricity and includes the following branches: Astronic religions, Astronic philosophy, Astronic ideology, Astronic culture, and Astronic mythology.

Astronisation

to become Astronic or Astronist in character

The spirit of what the process of Astronisation means has been borrowed from other religions and ideologies but for the context of the Astronic tradition and Astronism, the process of Astronisation involves becoming to the likeness of something deemed Astronic or something associated with Astronism. It is to become either Astronic or Astronist in character with, of course, the former representing a larger and therefore more ambiguous set of characteristics than the latter.

The Astronisation of something should only occur naturally if that which is being Astronised is choosing freely to be so. To be convinced and to be told that to be Astronic/Astronist is superior for a justified set of reasons is passable, but to force anyone or anything into resembling Astronic or Astronist ideals is not to be of Astronic or Astronist ideality itself.

astronism

organised philosophy founded by Cometan

Astronism's technical designation is an organised philosophy, making it a synthesis of both philosophy and religion. Astronism represents a refocus on astronomical religions and leads their overall revival in the 21st-century. Astronism is essentially predicated upon the notion that it is humanity's destiny to explore The Cosmos in order to achieve transcension. Astronism holds a multitude of dimensions, both intellectual and physical, as well as spiritual and mystical.

Astronism was founded and it subsequently organised the Astronic tradition of religions and philosophies within which it is now categorised. Personal union with The Cosmos upon one's death is an essential part of the belief system, yet the achievement of corporeal cosmosis is also considered to hold major significance which pertains to union with The Cosmos during one's life. The continual improvement of the self, specifically the cosmicality of the self, is a necessary element of Astronist belief.

Astronism introduces and revolves around the worldview of cosmocentrism as divergent from theocentrism, anthropocentrism, and geocentrism. Cosmocentrism postulates that The Cosmos is central to beliefs regarding the destiny and purpose of humanity and orientates itself on the notion that The Cosmos, its progeny, and its phenomena should become a central concept and element in cultural, economic, spiritual, religious, and intellectual aspects of society. Astronism envisions the future of society to be oriented on the notion that spacefaring will become the dominant force of culture and will influence all aspects of human existence, including religious, political, economic, and intellectual life.

astronist ethics

system of ethics within Astronism

Astronist ethics is the system of ethics associated with the Astronist religion and incorporates various elements from within Astronism itself, but also introduces new beliefs and concepts that do not see connection to beliefs in other branches of Astronism. Astronist ethics is concerned with all aspects of human life from domestic life, personal

hygiene and appearance to what constitutes a moral act, and the ethics of societal governance. Astronist ethics, like other forms of ethics in other religions, addresses all different aspects of morality and its applicability in a multitude of areas. Having said this, Astronist ethics does have areas of ethics that it has shown, especially omnidoxically, that it has particular concern for which can be seen in the frequency to which these topics are addressed in the Omnidoxy herein.

Before we explore these topics of particular interest, we must address Astronist ethics for what it actually is. Astronist ethics is an approach and a set of opinions regarding ethicality and morality that have been accepted as part of the wider Astronist belief system. However, like the wider nature of Astronism, such opinions and beliefs are subject to progression and will themselves effectuate change in society for the motionalist principles of Astronism must always remain fundamental to its functionality as a belief system.

With the founding of Astronism has come the introduction and subsequent development of cosmic philosophy as a branch of philosophy. Therefore, it should be no surprise at a large portion of Astronist ethics is deeply concerned with the ethics of spacefaring and the future of humanity in relation to space and astronomical progeny and phenomena. Beyond this, Astronist ethics is also distinguished by its deep concern for the concept of freedom which is arguably even more significant than the ethical questions derived from cosmic philosophy.

Astronist ethics introduced and has continued to advocate for the belief orientation of eleuthonism which debatably structures the entire ethical system of Astronism. Eleuthonism is essentially based on the notion that freedom is all that is good and that freedom should be prioritised over all other elements of morality. Therefore, if something limits or even places an obstacle between oneself and freedom then that whichever is responsible for limiting freedom is considered morally wrong. This notion forms the basis of the Astronist ethical system, especially when it comes to the discussion of freedom and morality; what is right grants freedom and what is wrong inhibits freedom. This is the paradigm through which the Astronist form of ethics considers all questions of morality. Therefore, it can be conclusively stated that the Astronist ethical system's ultimate goal is to study and to achieve freedom in all its manifestations.

astronist panentheism

main theological position of Astronism

The theological orientation of Astronism is perhaps difficult to clearly derive, especially due to the extensive variety of theological beliefs and positions that are addressed within various discourses of the Omnidoxy herein regarding the nature, role, and identity of the creator of existence. This long running pre-Cometanic debate has clearly caught the

attention of the founder of Astronism with his intentions also clearly marked on developing a series of deep and richly detailed approaches to understanding the persistent question of the existence of God. This points to the philosophical nature of Astronism to explore all avenues and to create new ones; perhaps this is what can be considered the Astronist Spirit as derived from the Philosophical Spirit (which will be latterly introduced with its own encyclopaedic entry).

Despite this, there is a standard agreed-upon theological orientation of Astronism, but it is two-pronged; the first and most principal of such branches is Astronist panentheism. This form of theology is derived from the notion that The Divine in the Astronic cosmology exist both within The Cosmos and The Universe, but also beyond both as an interpenetrative force or energy. This forms the notion that The Divine is a panentheistic conception of God for such a God exists within, but also exists beyond whilst simultaneously including cosmic and universal nature. This also points to the functions and characteristics of divinity and its ability to interpenetrate the lesser natures.

The second element that forms the Astronist theological position was introduced omnidoxically herein and is known as depadotheism, or depadism for short. Other religious traditions are principally based upon an anthropomorphised conception of God whereby God is represented as having feelings and qualities that are shared by humans. For those traditions, this has formed the channel of theology in which a connection between humanity and God is clear and distinct which in turn superiorises humanity and provides humanity with speciality and significance. Depadotheism forms the second basis of Astronist theology by stating that God is not to be anthropomorphised and as a consequence, God is not considered to possess emotions such as love, mercy and wrath. Instead, the conception of God is perceived as emotionless as is considered to be reflected in the mercilessness of nature. Depadotheistic theology does not intend to conceive God as evil, but instead superiorises God to reflect God's nature of divinity which is beyond all corporeal and cosmic attributes, such as emotion. The formulates the Astronist response to the long-established question of theodicy; that The Divine does not act according to ethicality and morality as humans do, but has instead influenced nature to act according to itself. This means that if an asteroid (which is classified as part of nature) were to hit The Earth or if another devastating natural disaster were to occur then nature (both sentient and non-sentient) would do to survive. The natural disasters of which we speak are simply acting according to their own abilities as results of the functionality of The Cosmos.

astronist philosophy of religion

Astronist approaches to the study of religion

There has existed a strong tradition of philosophising about religion from very inception of Astronism itself. In the Omnidoxy herein, there exists an excessive amount of insentensations dedicated to the study of religion, questioning its role in society, as well as

pondering on its future just as there are a large amount of metaphilosophical notions and concepts. Astronism has always been greatly concerned with questions of its own existentiality and designation and this is demonstrated through the tradition of philosophy of religion that is associated with Astronist scholarship. A multitude of theories and concepts have been developed within the Omnidoxy herein in order to tackle important questions regarding the role and function of religion in society and the future of such a role and function.

astronomical elixir

belief in the discovery of astronomical objects and places to achieve corporeal cosmosis

There are many elements forming astrocism, some of which have already outlined in the entry dedicated to astrocism itself, but one of the most important elements that has not yet been explored is that which shall be known as the astronomical elixir. The ultimate goal for astrocists or any person practicing forms of astronist or astronic mysticism is to achieve corporeal cosmosis which is a spiritual, physical, and intellectual union with The Cosmos during one's lifetime. From the inception of astrocism, a variety of methods have been developed in the Omnidoxy herein and many are expected to emerge post-omnidoxically regarding how most efficient to achieve this corporeal cosmosis state.

One of such methods is the attainment of an astronomical elixir. Inspired by the alchemic term elixir, an astronomical elixir is a physical object or place in The Cosmos that, upon being reached and understood or otherwise attained, will lead to one's achievement of corporeal cosmosis due to one's own heightened cosmicality. Upon knowing and understanding the astronomical elixir, one's conception and perception of The Cosmos would become so extraordinarily high that their achievement of corporeal cosmosis would be completed. What constitutes an astronomical elixir is left to subjectivity, however, it can be considered anything which, upon physical attainment, mental understanding, or spiritual proximity, drastically increases a person's cosmicality. Cosmicality is the extent of the depth to which they clearly perceive and understand The Cosmos for its functionality, spirit, and nature.

astronomic revolution

cultural revolution based on the Astronisation of society

The Astronomic Revolution demonstrates a principal function of Astronism in society and from the creation of the concept of the Astronomic Revolution, there have been various ricocheting effects that have taken hold within Astronism itself. One such notion is the integrality between the process of Astronisation and the foretelling of the Astronomic

Revolution which is considered to be a form of societal Astronisation. The Astronomic Revolution is an event that is prophesied by Cometan to take place alongside or as part of other revolutions such as the Spacefaring Revolution.

The Astronomic Revolution is principally a cultural, religious, and ideological revolution in which cosmocentricity is engrained in societal institutions and in which Astronism and other astronomical religions take centre stage in the cultural and religious identity of the populous. The Astronomic Revolution, although principally, cultural, religious, and ideological, will also hold technological, spiritual and intellectual impacts on society. Astronism advocates for the cosmocentric worldview as a central element of its belief system and the Astronomic Revolution is simply this worldview transcending out of Astronism itself and entering the societal sphere. This is perhaps the reason why the Astronomic Revolution may also be referred to as the cosmocentralisation of society in addition to being described as the astronsiation of society.

astrosis

insight into astronomical mysteries as a form of corporeal cosmosis

Astrosis is the term originating from within astrocism that pertains to astronomical mysteries having been realised and resolved through one's knowledge of The Cosmos. Astrosis is the central aspect of astrocism, or Astronist mysticism, and is fundamental to beliefs regarding the cosmicality of individuals. Astrosis is essentially predicated on the notion that astronomical mysteries are abundant in The Cosmos and that the discovery and resolution of such mysteries will lead to great heights in a person's cosmicality.

Astrosis is an essential portion of the mystical tradition within Astronism as it incorporates various mystical practices as well as the Astronist concept of enknowledgement in order to resolve astronomical mysteries. Some popular potential methods for the achievement or realisation of astrosis include space exploration, cosmic devotion, the heightening of one's cosmicality or Cosmic Awareness. Astrosis is not cosmosis and the distinction between the two is expected to remain a hotly debated topic.

To officially make the distinction, astrosis is a person's or wider humanity's resolution of astronomical mysteries which may lead either to individual corporeal cosmosis or collective corporeal cosmosis. Cosmosis is a spiritual, intellectual, and physical union with The Cosmos, achieved either during one's lifetime, or achieved by all after their death. The goal of astrosis is to achieve corporeal cosmosis. Astrosis can be considered as one of many methods in achieving corporeal cosmosis, but not a form of cosmosis in and of itself.

astrosa

From the inception of Astronism, the organised philosophy has been influenced by pre-existing religions, both Cometanically categorised as Astronic as well as religions that remain categorised as part of other traditions. As part of this influence has come many metareligious and metaphilosophical ideas that have undergone Astronisation to become part of Astronism. One such idea is the notion of a collective worldwide community of Astronists which will be known as the astrosa.

The concept of the astrosa is formed omnidoxically in order to create a community for the followers of Astronism who share similar principles, beliefs, and ideas and who are connected together through ties of religion, philosophy, and a shared cosmocentric worldview. The formation of the concept of the astrosa demonstrates a future-thinking Astronist culture of cohesion and unity. The concept forms the foundations of what the Astronist community is expected to become, but it also points to the distinct globality of Astronism from its very inception as is demonstrated in various other parts of the organised philosophy, both in its characteristics and in the way it functions.

C

cometanism

denomination of Astronism centred on the personage of Cometan

All religions hold denominations which are interpretations of the concepts, beliefs, and theories proposed by that religion; denominations represent groups of individuals whose interpretation of the religion match with each other. Cometanism is such in the context of Astronism for it represents a denomination which coincides with the individual beliefs of the personage of Cometan, as the founder of Astronism, towards Astronism itself.

The development of Cometanism as a denomination of Astronism is actually essential in understanding the nature of the organised philosophy itself and in correctly perceiving the personage of Cometan. In understanding that Cometan's beliefs and views are not entirely synonymous with that of Astronism separates the two as two distinct entities of what is referred to as the Foundational Triad, the third element to which is the Omnidoxy. These three elements remain distinct yet unified in their functionality to found Astronism. Without Cometan there could not have been the Omnidoxy and without the Omnidoxy there could not have been Astronism.

In other religious traditions, the teachings of the founder are synonymous with the emergent religion thereafter. However, this is not the same for Astronism and arguably,

this aspect of Astronism is best demonstrated through the development of Cometanism. What Cometan believed and what Cometan taught are certainly foundational and intrinsically formative to the Astronist religion and organised philosophy as Cometan solely founded Astronism, hence there were no others directly involved. Therefore, Cometan's teachings and writings (manifested in the Omnidoxy) are unequivocally central to Astronism. Despite this, we must also remember the vastness of Astronism as is demonstrated in the Omnidoxy herein due to the treatise's own vastness. Essentially, Astronism is not a singular teaching derived from a singular teacher, but is instead a pool into which many teachers can and will place their thoughts, ideas, and beliefs.

Consequently, this means that what Astronism encompasses a collection of denominations which hold particular teachings and interpretation of Astronist ideas and beliefs, hence the establishment of Institutional Astronism. Cometanism is just another one of those denominations. Although Cometan has dedicated his life to Astronism, he remains ontologically separate from Astronism, hence his ideas and teachings may well evolve and progress in different directions, sometimes towards Astronist beliefs and sometimes away from such beliefs. Cometan is an individual personage and not synonymous with Astronism, hence he touch upon the importance of forming the denomination of Cometanism. What constitutes Cometanism is yet to be fully explored and realised and can arguably only be correctly formulated after Cometan's death, but in such a discussion we learn a great deal about who the personage of Cometan is and what the nature of Astronism is, especially so in contrast with other religious traditions.

conceptual elasticity

characteristic of Astronism to retain shape despite removal of central concepts

Conceptual elasticity is one of the most prominent characteristics of Astronism and it is in fact best described as an ability of Astronism. Conceptual elasticity is perhaps not unique to Astronism, but is proclaimed as such in the context of religions alone. The notion of the conceptual elasticity of Astronism states that Astronism is not pivoted on any one idea and that even the most central of the ideas of Astronism can be removed from the belief system, but due to the abundance of the concepts within Astronism, it will retain its shape, principles, and structure.

An example of such is a person's disbelief in sentientism; if a person does not believe in the existence of life on other planets, they could still identify themselves or be identified as Astronist if they believe in other elements of Astronism. This is the conceptual elasticity, or just the elasticity of Astronism in operation. This is unlike the case of Christianity in which a disbelief in the resurrection of Jesus results in an inability to be a Christian. Due to the definition of what it means to be an Astronist is not pinned on a single belief, this provides Astronism with an elasticity that allows it to survive as a belief system even if certain elements of it are disbelieved or are otherwise not followed.

contributionism

belief orientation based on individual contributions to the collective to achieve transcension

Transcension is a central belief, but also a primary function of Astronism; it can be considered the real-world goal achievable by humanity in relation to The Cosmos and distinct from corporeal cosmosis which is markedly more spiritual. Having been granted its central place in Astronist belief, transcension and its school of thought of transcensionism are not only central to Astronism, but they provide purpose and meaning to what Astronists believe.

With transcension being upheld as such a core tenet of Astronism, it is important that a number of different philosophies emerge that are positioned to achieve the collective and individual state of transcension. One of these philosophies is introduced as contributionism which holds that individual contributions to the collectivity that is humanity will achieve transcension most efficiently. The contributionist ideal is that a select group of special individuals will dedicate their lives to the cause of the achievement of humanity's transcension due to their belief in transcensionism. This ideal will then translate into figures whom prioritise the transcension of humanity above their own individualities; it is the sacrifice and dedication of the individual to that of the collective which contributionism principally upholds.

Finally, it is held in transcensionism that transcension is principally achievable through humanity's exploration of The Cosmos, both physically, spiritually, and intellectually. In the contributionist philosophy of transcension, it is held that collectivity must be prioritised over individuality and that a person's legacy of contributions to the transcension of humanity provides them with existential purpose enough so that they remain content with the part they have played in that which is to be henceforth appellated as the Endeavour of Transcension.

corporeal cosmosis

belief in the achievability of cosmosis whilst one is still alive

Each and every religion or belief system consists of a central goal for its followers; for Christians, it is immortality through salvation by faith in Jesus Christ; for Buddhists, it is the achievement of enlightenment as an escape from suffering by following the teachings of the Buddha. For Astronism, this requirement of a central goal also persists and so, for Astronists, the central goal is the achievement of corporeal cosmosis. All living or animate beings will inevitably become one with The Cosmos upon their deaths (known just as

cosmosis, or as post-corporeal cosmosis), but only a select group will achievement such cosmic oneness whilst they are still alive. This is the group that the Astronists intend to form.

Corporeal cosmosis is firstly the belief that one can achieve cosmosis during one's lifetime, and secondly, encompasses the set of methods and practices to be utilised in the achievement of this form of cosmosis. The achievement of corporeal cosmosis is believed to be realised through a series of different methods and forms of practice and belief, one of which is astrosis and others are pre-Cometanian such as meditation, but have been Astronised to focus on The Cosmos or cosmic progeny or phenomena.

The achievement of corporeal cosmosis is considered to be the ultimate state in a person's spirituality, specifically their cosmicality, or also known as their astrospirituality. A person that has achieved this state of corporeal cosmosis is considered to be of higher knowledge, understanding, ability, and perception of The Cosmos than those whom have not yet achieved the state. Corporeal cosmosis is both a mentality, but also an ability to imagine cosmically in addition to being a spirituality, but specific form of spirituality; one that is centred on The Cosmos as the nucleus of the spirit and the provider of belief, hope, and freedom. Exactly, those whom have achieved corporeal cosmosis are considered to be freed of the bounds of a singular world and the mundanities of domestic and practical life.

These individuals, sometimes known corporealists, are considered to be the most free of us all for they understand their humbling place of insignificance in The Cosmos, yet too, they realise and hold the ability to imagine the true grandness and wondrousness of The Cosmos and its progeny and phenomena. For Astronists, the achievement of corporeal cosmosis is the ultimate release; the ultimate freedom; the highest form of proximation with The Cosmos, hence why it is also known as conscious cosmosis because those whom have achieved it are conscious of their connection with The Cosmos while those whom have only achieved post-corporeal cosmosis are not conscious of their connection with The Cosmos both spiritually, physically, and intellectually. Corporeal cosmosis can be considered the most distinguishing element to the Astronist eschatology and is fundamental to the Astronist belief system as it provides a central dimension of purpose to Astronism beyond that of the achievement of transcension.

One of the most interesting aspects of studying Astronism is the notion of the complexity its eschatological foundations, especially the interactivity between the different eschatological beliefs of Astronism. It can be considered that cosmosis (either corporeal or post-corporeal) is the central element of Astronist eschatology; that corporeal cosmosis is the idealistic form of cosmosis, but that cosmosis will nevertheless occur to all animate beings upon their bodily deaths. This can be considered *the* foundational belief in Astronist eschatology and it is upon this belief that three schools of Astronist eschatology of naturalism, transcensionism and transtellationism are based and introduced thereafter. Therefore, it can be rationally postulated that cosmosis is in fact the central belief of all of Astronism.

cosmicity

particular conception of The Cosmos

In the context of Astronism, the term cosmicity has a primary meaning although it is applied in a myriad of different circumstances during discussions of Astronism. This primary meaning has already been briefly described previously and is often the most popularly applied meaning out of all the terms applicabilities. It refers to the notion of a cosmicity being a particular conception of The Cosmos and is thus used as an instrument of study to explore and derive such conceptions. A conception of The Cosmos is a specific understanding of what The Cosmos is, how it is structure, its role and identity, and how it operates, each of such cosmicities is often ascribed with an appellation denoting a type of cosmos; it is that particular conception of The Cosmos itself that is referred to as a cosmicity. It remains a central instrument of study and is applied prevalently through different branches of cosmic philosophy.

cosmicity

person's extent of spiritual proximity to The Cosmos

Cosmicity is the depth and breadth of a person's conceptions of and proximities to The Cosmos which are increased and otherwise improved through Astronist beliefs and practices, namely cosmic awareness, cosmic devotion, astrospirituality, and belief in and adherence to cosmocentrism as one's worldview. Cosmicity can be described as the more individual or personal when compared to the term cosmicity and relates more closely and practically to a person and their spiritual connection with The Cosmos.

Often, the extent of a person's proximity to the achievement of corporeal cosmosis is measured by the extent of their cosmicity as cosmicity in this sense of the word is considered as an amalgamation of cosmic awareness, belief in The Cosmos, being a practitioner of Astronist practices, and other forms of belief and practice that are considered to increase and clarify of a person's cosmicity. Rather than being categorised as a cosmosis method, cosmicity can instead be understood as a manifesto of a person's journey to the achievement of cosmosis.

cosmic awareness

mental state involving a heightened understanding of The Cosmos

Cosmic awareness, sometimes capitalised and appellated as Cosmic Awareness, is a mentality or state of consciousness that a person is considered to achieve when they attain transcension and/or corporeal cosmosis. A person who is described as being cosmically aware is someone whose perception and understanding of The Cosmos has risen to a higher level than those around them. Cosmic awareness can be considered as a direct contribution to a person's overall cosmicality; the difference between the two is cosmic awareness is something that contributes to a person's cosmicality which is considered as something wider. Cosmicality involves a person's spiritual, intellectual, and physical proximation to The Cosmos while cosmic awareness is largely focused on a person's intellectual proximation to The Cosmos.

One of the words which most frequently appears in the context of discussions regarding the Astronist belief system is that of cosmic proximation or a person's proximity to The Cosmos. This term again can be described as holding a close connection to one's overall cosmicality and it can be considered as a philosophy to the achievement of corporeal cosmosis. That which is introduced as proximationism is an Astronist philosophy or belief orientation stating that proximity with The Cosmos in any context or form is an efficient method for the achievement of corporeal cosmosis. Therefore, proximationists hold that spiritual, intellectual, physical, mental, and religious cosmic proximity is the superior way to achieve corporeal cosmosis and that any way to achieve this cosmic proximity should be permitted.

Returning to the subject of this entry, it can be said that a person's cosmic awareness denotes their raised ability to perceive The Cosmos in ways that others simply do not have the ability to do. Cosmic awareness is deemed achievable through practices such as enknowledge, debates of cosmic philosophy, writing about The Cosmos, imagining The Cosmos, and meditating on the topic of The Cosmos. Interconnected with all other methods for the achievement of transcension and corporeal cosmosis, cosmic awareness fundamentally sets itself apart from other methods by focusing on intellectual means to achieve cosmosis whilst one is still alive; it is expected that cosmic awareness will be the popular choice of cosmosis methodology for scholars and academics rather than cosmic devotion or astrosis which are largely faith-based methods.

cosmic devotion

worship and observance for The Cosmos or certain celestial bodies

Cosmic devotion is one of the many methods devised and believed to be fundamental to one's achievement of corporeal cosmosis and sits alongside other methods like cosmic awareness, proximationism, contributionism, and transcensionism. Cosmic devotion can be described as a set of practices alongside associated beliefs with those practices that are believed to increase a person's spiritual proximity to The Cosmos, thus enhancing their overall cosmicality with the intention of achieving corporeal cosmosis.

Cosmic devotion can exist in many forms and has many appellations such as astrodevotion, astronomical devotion, astral devotion, cosmolatry, astrolatry and cosmic prayer. Cosmic devotion is organised according to its forms, its manifestations, and its concepts. A form of cosmic devotion is the way in which a person practices devotion, specifically what intent they have when they practice the devotion and what effect this has on their beliefs regarding the subject of the devotion. For example, a worship devotion holds different intent and associated beliefs than a venerational or reverential devotion.

The second organisational category for cosmic devotions are known as manifestations of devotion which involves categories of subjects of cosmic devotion. Cosmic devotion involves devotional or worship practice that is directed towards either an astronomical object (progeny), astronomical event (phenomena), transcensional achievement (anthropism), or atmospheric phenomena or object (High Earth). The final organisational element of cosmic devotion are conceptual devotions which are concepts that have been created to accompany manifestations of devotion and have particular connotations and meanings attached to them.

Cosmic devotion can be considered a central element of practice in Astronism and it can be accurately described as the Astronist form of astrolatry, yet not all cosmic devotions involving worshipping celestial objects and it is important to make the distinction between worshipping, venerating, revering, lauding, adoring, and prettifying as just some of the forms of devotion recognised as part of cosmic devotion. To further cement the importance of cosmic devotion to Astronism, an entire discipline of study has been formed omnidoxically to deal with the study of cosmic devotion which is known as devotology.

cosmic philosophy

branch of philosophy dealing with astronomy, celestial bodies and space exploration

Cosmic philosophy can be undoubtedly considered the single-most element which founded Astronism and the wider Astronic tradition of thought. Cosmic philosophy is introduced and omnidoxically established as a new branch of study within philosophy dealing with space exploration, astronomical objects, spacefaring, and humanity's connection and relationship with The Cosmos. Cosmic philosophy draws on all other branches of philosophy, such as ethics, ontology, epistemology, logic, metaphysics, and aesthetics, in order to complement its own inquiries. Originally Astronist in orientation, cosmic philosophy is developing beyond the bounds of Astronism itself to become a neutral field of study within philosophy alongside the branches just listed.

Despite this, cosmic philosophy and Astronism share a relationship with one another that is profoundly integrated. Cosmic philosophy forms a significant part of the inquiries made in Astronism and much of the Astronist set of beliefs, such as cosmocentrism as the

worldview of Astronism is intrinsically formed by the inquiries made by cosmic philosophers. Officially known as cosmontology, cosmic philosophy explores questions that have had little attention during the history of philosophy largely because these are questions that are dependent upon the knowledge that we have only just recently gained about The Cosmos, how it operates, and our role as spacefarers within it.

The questions that are raised in and investigated by cosmic philosophy involving circumstances that will most definitely impact our descendants and the way they see their place and purpose in the world. Cosmic philosophy addresses questions such as, is it ethical for humanity to explore space, does it go against environmentalist and preservationist principles to colonise other planets, how should we colonise planets in a way that is sustainable, who does a newly discovered planet or astronomical object belong to, what role does humanity place in the destiny and chronology of The Cosmos, among many other questions that form the basic of cosmic philosophical enquiry. Credited as the first cosmic philosopher, Cometan intends to lead the development and recognised of cosmic philosophy as a serious discipline of philosophy whose questions are becoming more pressing and whose inquiries will open up a vast array of new questions and subsequent disciplines of study that have never yet been imagined.

cosmocentrism

worldview of Astronism

There is perhaps no more significant belief in Astronism than that of cosmocentrism; it is arguably the most commonly referenced belief when speaking of Astronism and is also the worldview held not only by all Astronists, but also by other religious and philosophical groups within the Astronic tradition. Therefore, although cosmocentrism holds its origins firmly within Astronism, it seems to have transcended Astronism itself to encompass a larger group of people that all seek to place The Cosmos or otherwise astronomy or the universe at the centre of their spiritual, intellectual, and religious lives.

As made distinct from the similar titled astrocentrism, cosmocentrism is markedly a personal orientation; it pertains to a worldview that is to be held by individuals regarding their spirituality, their religiosity, their philosophicality, and their intellectuality. Cosmocentrism is perhaps most simply described as a perception of one's own personal as well as wider humanity's purpose as being centred on The Cosmos. Cosmocentrism states that The Cosmos should become a central element in a person's spirituality, in their intellectual endeavours, and in their religious and philosophical beliefs.

Cosmocentricity comes as a contradistinction from other forms of centricity, principally including geocentricity, anthropocentricity, and theocentrism. It emerges to make a centrality of The Cosmos to make it distinguished from these other forms of centricity. The origins of cosmocentrism are found in the cosmology of Astronism, known as the Astronic

cosmology, in which The Cosmos is described as the reality in which humanity lives and is equated with what mainstream dialogue would refer to as The Universe. The Cosmos is considered an animate entity that was born and will inevitably die and whose nature is unequivocally limited meaning all that exists within it (including humanity) are also limited by that same nature.

Cosmocentrism postulates that The Cosmos is the only empirically real entity to provide existential purpose to humanity, both of believers and the non-believers. It is stated that even the most sceptical people cannot deny the existence of The Cosmos in which they themselves reside, hence for both believers and non-believers, The Cosmos holds a sense of omnality over all peoples. Additionally, cosmocentrism proposes that placing The Cosmos at the centre of our lives humbles us to understand our insignificant place in The Cosmos; that we are significant only to ourselves. Cosmocentrism provides a basis upon which all other Astronist beliefs are perched and for this reason, it can be considered a necessary precursor to all other Astronic beliefs no matter the denomination. Any discussion that takes regarding Astronist or Astronic beliefs and ideas is done so with the often un-uttered assumption of a cosmocentric worldview.

cosmodora

poem of cosmic philosophy

The Cosmodora is a poem that was first introduced herein as part of the Omnidoxy which is considered to metaphorically and ambiguously describe a cosmocentric view of existence as well as supporting the cause for the establishment of cosmic philosophy as a discipline of philosophy. Although the Cosmodora originates as an appellation for the poem to which it is associated in the Omnidoxy, it too can be seen without capitalisation whereby it refers to any poem that can be described as cosmic or cosmocentric by the nature of its subject, hence the term cosmodora can be considered as a wider encompassing word. Cosmodora can be considered a simple yet ambiguous non-academic educative introduction to cosmic philosophy.

cosmomancy

divination system based belief in The Cosmos

Cosmomancy, having been inspired and arguably based upon the long-established practice of astromancy which, upon the founding of Astronism, has been categorised as part of the Astronic tradition of religions, is a system of divination principally based around The Cosmos. The purpose of its creation during the founding of Astronism was to create a system which derived facts and interpenetrative notions about the future from

The Cosmos as performed according to a series of techniques of divination. The goal of cosmomancy is therefore to attain knowledge of the future or simply all that is generally unknown from The Cosmos and is therefore predicated upon the belief that divination by way of The Cosmos is achievable, especially from those with higher levels of cosmicality.

cosmos-chaos dichotomy

Astronic dichotomy between The Cosmos and The Chaos

Foundational to forming a clear understanding of Astronism is gaining coherent knowledge of the Astronic cosmology, or the cosmology of Astronism. This is because the cosmology forms the basis of much of the beliefs of Astronism and its worldview of cosmocentricity. One of the principal aspects of the Astronic cosmology is the categorisation of existences into three categories: the essential, the lesser, and the subservient. Each of these three categories holds within it three existences that are referred to throughout all discussions of Astronist beliefs and ideas, the most popular term of which is The Cosmos.

In Astronism, The Cosmos is what mainstream society has come to call the universe, but in addition to this, The Cosmos is perceived as holding a limited nature and all that resides within it also exists under a limited nature, hence all that exists within The Cosmos cannot exist outside of The Cosmos. This belief in what is known as limitationism, or the Cosmic Limitation Principle, holds consequences that reverberate throughout the Astronist belief system, arguably effecting all aspects from eschatology to theology to soteriology.

A major element of all religions is the development of dichotomies and Astronism is no different in this tradition. In fact, in the Omnidoxy, numerous dichotomies have been developed in order to clarify and explain the beliefs of the organised philosophy. One of such dichotomies is the Cosmos-Chaos Dichotomy, sometimes also referred to as Cosmic-Chaotic Dichotomy. In Christianity, there is heaven and hell; in Taoism, there is yin and yang; in Hinduism, āstika and nāstika. All of these religions and more have dichotomies and Astronism's own most well-known dichotomy that which exists between The Cosmos and The Chaos.

From the Astronist perspective, The Cosmos is the representative of order, structure, knowledge, and function while The Chaos, which is categorised as one of the three lesser existences in the Astronic cosmology, is considered to be the representative of disorder, destruction, unknownness, and disfunctionality. The Chaos is created as the antithesis of The Cosmos yet the two coexist while neither one attributed with notions of goodness or evil. It is this dichotomy that splits existence in the cosmic and the chaotic overarched by universality which is then itself sustained by divinity and in this we gain an understanding of the Astronist conception of existence.

cosmosis

physical, spiritual and intellectual union with The Cosmos

Now we come to arguably the second most central concept or belief within Astronism, second only to the worldview of cosmocentrism. Core to any belief system is its approach to eschatology and the development of its own distinct eschatological belief structure and with the introduction of cosmosis, this requirement is achieved for Astronism. All religions are primarily concerned with what occurs during and after we die and in this case, Astronism is no different, but in its approach to contemplating such topics, it is from that point onwards that we witness the uniqueness of Astronism as manifested by cosmosis.

Commonly referred to as becoming One with The Cosmos, cosmosis is a tridimensional experience that is believed, in Astronism, to occur to all living beings upon their death in which they become physically, spiritually, and intellectually unified with The Cosmos. For this reason, cosmosis may also be known as The Great Equaliser because it states that no matter the wealth, knowledge, race, religion, sexuality, or even species, all living beings will become One with The Cosmos as an inevitability of their cosmic existence. For the naturalist school of Astronist eschatology, which forms one of the three main schools, cosmosis signifies the existential cessation of a being beyond which it does no longer hold any spiritual or otherwise supernatural existence. For the transcensionist school, this belief is largely the same with some differences, but in the transtellationist school, various other supernatural beliefs are held regarding the final destination of the soul of animate beings.

Whatever the approach to Astronist eschatology you take, you will no doubt find cosmosis a essential and presumptive basis for all Astronist beliefs. It is therefore fair to say that a disbelief in cosmosis is unastronistic although various issues are caused with postulating such a notion, the principal issue of which is the conceptual elasticity of Astronism and the notion that it is not reliant on a single belief but is instead defined by a myriad of beliefs.

In Astronism, cosmosis is the final destination of the body and the entire existentiality of all animate beings due to the belief in the existence of soul only finding support in some sectors of the transtellationist school while the majority of Astronist schools do not consider the soul to exist, especially in such a way that it is connected to an afterlife. The form of cosmosis that we have address thus far in this entry is known as post-corporeal cosmosis which is cosmosis that occurs or is achieved as part of one's death. However, there is another form of cosmosis that forms a significant part of the beliefs of Astronism and has arguably given birth to the mystical tradition of Astronism known as Astrocism.

This second form of cosmosis, the most elusive and hardest to achieve out of the two, is known as corporeal cosmosis which involves the belief that cosmosis is achievable not only after one has died, but during one's life. With this core belief of Astronism rising to the forefront of the organised philosophy's entire belief structure, this has provided yet

another existential purpose to human beings, but unlike transcension, it offers a spiritual, philosophical, and religious dimension of purpose and meaning.

From this, the Astronist tradition of mysticism has emerged called Astrocism which holds its central goal to be the contemplative exploration of what corporeal cosmosis is followed by the setting out of various different methods that are positioned to achieve it. The methods of which we speak are vast and may incorporate other elements of Astronism into what is known as their cosmosis methodology. Some of these cosmosis methodologies including transcension, cosmic devotion, space exploration, astrosis, enknowledgement, Cometanhood, amongst many others.

creation theory

discipline dealing with theories and beliefs concerned with the creation of The Cosmos

Creation theory can be regarded as a prominent discipline of study within Astronic philosophy that was founded during the founding of Astronism by Cometan in the Omnidoxy, however, the origins of the subject it addresses traces its history back to when humans could first consider such questions as, how did we come to be?

Creation theory essentially proposes the question of what created The Cosmos, what is the nature of that which created The Cosmos, and what can be known of that which created The Cosmos such as why, how, and when it was created. Creation theory, although it addresses what created The Cosmos, it essentially also intends to explore the nature of The Cosmos itself. Creation theory is contrasted with finality theory which, as evidenced by its title, concerns the cause, chronology, and events of the ending of The Cosmos.

With the development of both creation theory and finality theory, Astronism cements its identity as an organised philosophy and not simply a religion. Although Astronism espouses a particular creation theory of The Cosmos, which is largely in alignment with current scientific discoveries as well as derived from logic inquiry, it is a belief system which embraces approaches to understanding the nature and creation of The Cosmos from a variety of angles, not just superiorising its own. In this, we can derive the strength and centrality of the core principles of the Philosophical Spirit taking centre stage in Astronism.

definitionalism

writing style based on definitions

The Omnidoxy is a document of vastness and diversity, both in structure and in writing style, the latter characteristic of which is manifested through the various different forms of writing that are used in the text. One of these writing styles that is used extensively in the Omnidoxy is definitionalism which relates to a style that is based on definitions of ideas and concepts rather than the rhapsodic discussion or poetic musing of concepts. The definitionalist writing style is arguably the most common in the Omnidoxy, largely due to the extensive amount of concepts introduced in the text thus not allowing for the discussion of them all, but instead only provides the definition of what they are and what they mean.

depadotheism

theological position denying all human attributes applied to God

The theology of Astronism has always intended to distinguish itself from the vast range of theologies that preceded it; the same can be said for the entirety of Astronism and its aim to make itself distinct from the myriad of pre-Astronist religions. To come closer to achieve its unicity from other belief systems, a new form of theology has been developed since the inception of Astronism itself known as depadotheism, or depadism for short.

The theology of Astronism can be considered two-pronged meaning that the complete explanation of the Astronist theology is dependent upon two belief orientations; panentheism and depadotheism. Essentially, Astronist theology holds that The Divine, which is the appellation for God in Astronism, exists both beyond The Cosmos and The Universe, but also interpenetrates all existence. There is little direct connection made between humanity and The Divine in Astronism so as to reaffirm the cosmocentric worldview of the organised philosophy rather than falling to the side of anthropocentrism.

From its inception, Astronism has held issue with the rampancy of anthropomorphism throughout religious traditions such as Christianity. Astronism understands divinity to exist beyond physical, material existence comparable to that of human or otherwise cosmic limited existence. There is no conception of an anthropomorphised God in Astronism and it is from this issue that the depadotheistic theology emerged. Cometan held significant issue with the attribution of human emotions to the conception of God, such as God loving, being angry, or merciful. Cometan understood these traditionally held conceptions of God to be distortions of the true nature of divinity which is beyond all human comparability.

Depadotheism presents a theistic conception of existence in which God (or The Divine in Astronism) has a merciless, non-empathic, neutral, yet truly divine and transcendent nature that is completely removed from that of cosmic limited nature and is devoid of all human attributions. Depadotheistic views of God are considered to be pure and without

human applied attributes as a reflection of ourselves which is considered to be the basis of many non-Astronic theologies and to which depadotheism is opposed.

discipline of study

the term for a subject within the Astronic tradition

There are various functions within Astronism that allow it to operate as an organised philosophy or a belief system in general such as instruments of study, school of thought, and belief orientations. One other example of such functions is a discipline of study which can be described as relating to a subject within the Astronic tradition, an equivalent term would be subject, field of study, or branch of knowledge.

The prolificity of Astronism in creating new subject areas made a cause for the development of disciplines of study as well as subdisciplines of study which represent subsets of subjects that relate to a specific area of study within the wider discipline. This organisation and categorisation of fields of study is essential to the functionality of disciplines of study to not only organise the many beliefs, concepts, and theories of Astronism, but also to form a clarity for those whom wish to study various aspects of Astronism.

discourse

secondary structural element of the Omnidoxy after a disquisition

As there are structures used to organise and clarify Astronism there are structures that have been put in place to organise and clarify the Omnidoxy. Due to the vast scale and subsequent complex of the treatise, it has been essential to develop discourses in order to split portions of writing into subject-oriented or thematised pieces that reflect a particular subject. A discourse provides this function in relation to omnidoxical organisation and allows for the organisation of omnidoxical disquisitions due to the vast areas of study that are covered by the twelve disquisitions of the Omnidoxy. Discourses comprise of a series of insentensations and vary according to length depending on the amount of insentensations residing within the discourse.

Secondary in textual structure only to disquisitions, discourses can exist in a range of scales from short to extensive, hence why there have been created discourse types. These discourse types can themselves be split into two halves, the first according to length and the second according to form or content. The first category of discourse types were according to length and include microdiscourses, pardiscourses, hyperdiscourses and megadiscourses. The second category of discourse types is structured according to form

and content of discourses as well as their positions in the disquisition. This second category includes the following discourse types: standard, centrality, in centrality, philosophy, introductory, conclusatory, and subdiscourse.

disquisition

primary structure element of the Omnidoxy

The Omnidoxy herein has always been heavily organised and categorised since Cometan had started writing it when he was seventeen years of age. This is due to the unique vastness of the text which fundamentally require it to be significantly categorised and organised so that its navigation was easy enough even for those inexperienced in dealing with such large corpuses. The primary manifestation of such structural organisation of the Omnidoxy is that of the disquisition. A disquisition is comprised of a series of discourses that can range greatly in size with a variety of different length outcomes.

For example, a disquisition may have twenty short discourses, but another disquisition may have just five long discourses that make the overall disquisition longer than the one aforementioned. Therefore, a disquisition can vary dramatically in length as well as in the scope of the subjects it addresses. This has become of the primary criticisms of omnidoxical disquisitions because some of the disquisitions within the Omnidoxy vary so greatly from what their titles state that some readers may become confused of the true subject of the disquisition. This issue is blamed partly on the revelatory and uncontrolled nature in which the Omnidoxy was written by Cometan and due to the enormity of concepts, beliefs, ideas, terms and theories that did not necessarily fit into any of the titles of the omnidoxical disquisitions yet needed to be included no matter their suitability to the title of the disquisition into which they were placed. This is expected to remain a key feature, but also an important point of debate for omnidoxicologists as they interpret why certain subjects have been addressed and discourses have been placed into certain disquisitions of the treatise.

divinology

discipline dealing with The Divine or a particular conception of The Cosmos

The study of God, particularly the nature, role, and identity of God, or the creator of existence, is a subject of paramount importance to any religious or indeed any philosophical tradition. Astronism is no exception in this regarding as the question of God or the question of the creator is paramount, yet remains secondary only to question of The Cosmos due to the cosmocentric orientation that Astronism is predicated upon. Despite the inferiority of the question of God to the question of The Cosmos in Astronism, the

discipline of study of divinology is established and propagated as one of the most important disciplines to be studied and discussed as part of Astronist debates.

God in Astronism is named as The Divine due to the beliefs and layout of the Astronic cosmology and is conception of the creator of existence. Divinologists can be considered fixated on the nature, ontology, existentiality, role, and identity of The Divine and there have been introduced herein omnidoxically a long series of divinologies that form specific conceptions regarding these different aspects of The Divine. From this, we can introduce the secondary meaning of the term divinology for such like the terms cosmicality and universality, divinology pertains to a person's particular conception of God or of The Divine.

It pertains to a person's individual opinion and view of what God is, most often categorised according to the range of divinologies provided during study of the different ways that The Divine can be perceived. Often considered the Astronist version of general theology, divinology is specific to the study of The Divine in Astronism and is therefore much more niche in the subject of its study and is therefore also firmly Astronistic in its precursorial viewpoints, such as the assumptions made of Astronic cosmology which ground all divinological viewpoints and beliefs.

enknowledgement

acquisition of knowledge

For centuries, the acquisition of knowledge has been a central tenet of religious traditions founded on the notion that seeking greater quantities and qualities of knowledge will lead to higher states of consciousness, often with the intention of only depending upon one's own knowledge for the achievement of immortality. The religion of Gnosticism is one such example of a belief system based on the acquisition of knowledge and although Astronism would not describe itself as a gnostic religion, it does champion the attainment of knowledge and professes that knowledge will lead to greater advancements in transcension as well as in one's own personal cosmicity with the intention of achieving corporeal cosmosis. It is from this that the concept of enknowledgement has emerged and has become one of the most widely referenced concepts within the Astronist belief system.

Enknowledgement is both a concept and a practice of Astronism; conceptually, it is the notion that knowledge is equated with progression in the attainment of transcension and corporeal cosmosis; practically, it is the act of seeking out knowledge by the variety of means by which one's recovery and absorption of knowledge can take place. The attainment of knowledge is also held to be a significant contributor to one's ability to philosophise therefore a person's extent of enknowledgement is directly related to a person's extent of philosophicity or philosophicality as one's extent of knowledge directly informs their interpretations, their beliefs, and their opinions about a variety of matters

that remain central to both religion and philosophy. Part of Astronist approaches to epistemological study, enknowledgement can also be considered to hold significant applicability to other areas such as ethics, aesthetics, logic, theology and ontology. Particularly important is enknowledgement's role in Astronist ethics because it is believed that freedom, the attainment of which is the goal of Astronist ethics, is best achieved through gaining as much knowledge as possible as greater knowledge is often equated with greater freedom.

ephemeralism

belief holding naturally and intrinsically impermanence

The eschatology of Astronism is a complex area of study that requires extensive pre-knowledge of the worldview and belief structure of Astronism prior to its specified study. Astronist eschatology is structured according to three primary schools of thought covering the matters of the afterlife, the notion and concept of destiny, as well as the existentiality and the final destination of the soul. The three schools are known as naturalism, transcensionism, and transtellationism, each of which holds differing orientations on the aforementioned topics and each of which includes a myriad of their own teachings and beliefs.

One such teaching which can be considered as a cross-school belief orientation meaning that it finds support in different schools of thought of Astronism is that which is referred to as ephemeralism. Ephemeralism is the belief in the impermanence of cosmic nature due to the limitedness of cosmic nature, but the belief orientation demonstrates something must wider. Ephemeralism postulates that the impermanence and transience of cosmic existence means that death should be considered as a natural part of life rather than something that abnormal or as something to feared or mourned, thus departing from traditionally engrained Western concepts of death. Due to the belief of the impermanence of cosmic nature, ephemeralism also rejects the belief of immortality due to immortality's permanency and infiniteness. Finally, the Astronist belief of ephemeralism also postulates that existential cessation is absolute given a person's completion of cosmosis therefore reaffirming disbelief in the notion and concept of an afterlife.

Notions of the impermanence of nature and the surrounding reality have existed for thousands of years, most popularly expounded in Buddhist thought. While ephemeralism can be compared with the Buddhist concept of impermanence known as anitya, it should not be used synonymously and the distinctions between the two should always be made.

The principal departure between the Astronist belief of ephemeralism and the Buddhist belief of anitya is that Buddhism expounds the belief in reincarnation. It is for this reason that Astronism considers the Buddhist notion of impermanence to be either incomplete or distorted due to the notion that reincarnation suggests a sense of permanency of being

despite the transformative occurrence of the aesthetic during the reincarnation process. A hardline literal approach to impermanence is taken by Astronism in which complete existential cessation is a necessary part of Astronist beliefs regarding the impermanence and limitedness of cosmic existence. The Buddhist belief of reincarnation not only clashes with the Astronist belief of ephemerality and its literal interpretation of impermanence but it also isn't suitable to the wider Astronist belief in limitationism. Reincarnation suggests a sense of infiniteness and if not infiniteness then certainly not a sense of limitedness of cosmic nature hence the reason for the total rejection of reincarnation in the Astronist belief system due to the multiple levels of divergence that reincarnation holds when compared alongside Astronist conceptions and beliefs.

extollation

recognition system used in Astronism

The majority of religious traditions have developed systems, either during the time of their inceptions or as a matter of the course of history, that are focused on recognising individuals whom have contributed to the belief system or whom have demonstrated considerable and noteworthy efforts to manifest the principles of a religion. Such systems are known as recognition systems and in the context of Astronism, the specific system used is known as extollation.

Extollation is the tradition and the associated process regarding the recognition of relevant people and their works and biographies within Astronism. The recognition of individuals as contributors to the religion or as hold significance in the religion regardless of their direct contributions to it remains important because these individuals are representative for the general principles of the belief system.

The comparison of different systems of recognition is expected to be a significant addition to the comparative study of religion. Comparing different recognition systems will allow us to understand in a clear sense these recognition systems. Unlike in the Christian form of recognition known as canonisation, extollation can be designated to a person who is still alive and does not involve any notions of intercessory powers or connections to supernatural phenomena (that form of recognition is known as celestification). Instead, to be extolled means to have lived a life according to contributionism in which a person has contributed to the world in their own unique way according to their abilities and ambitions. Candidates for extollation are often confined to being inventors, astronomers, cosmologists, philosophers, writers, astronauts, and explorers. Extolled persons are considered to manifest the principles of Astronism, but of course, there remains a hierarchy of recognition that follows a familiar structure to other recognition systems.

finality theory

discipline dealing with theories and beliefs concerning the end of The Cosmos

Dedicated with its own encyclopaedic entry herein was creation theory and now has come the time to introduce and explore its contrasting discipline of study known as finality theory. Finality theory is concerned with the study and development of various beliefs, ideas, and formulated theories regarding the question of what will happen before, during, and as a result of the end of The Cosmos both for The Cosmos itself and everything within it. There is a standardised Astronist belief regarding the end times of The Cosmos and its inevitability, however, finality theory, in order to reflect the Philosophical Spirit of Astronism, includes all types of eschatological beliefs regarding The Cosmos, not just those which are held or are concurred by Institutional Astronism.

Despite this, finality theory does remain an Astronist discipline of study framed by the beliefs and ideas of Astronism and especially the Astronic cosmology. This is witnessed most obviously in the notion that the finality theory is concerned only with end times of The Cosmos from the Astronic cosmology. In Astronist belief, both The Divine and The Universe are infinite, permanent, and limitless dimensions of existence, hence they hold no end. As a result, the Astronist discipline of study is only concerned with the end times of cosmoses which pertains to the infinite amount and frequency of cosmoses in The Universe that, when referred to collectively, are called The Omniverse. From this, we can clearly derive that finality theory is completely immersed in the beliefs of Astronism and is not completely neutral. It is perhaps best put that finality theory is assumptive of the accuracy of the Astronic cosmology hence it predicates its study upon the theories and beliefs disseminated by the Astronic cosmology.

forms of astronism

ways in which Astronism manifests itself

All religions are organised so as to allow for their study and practice by people whom perhaps do not hold the ability to comprehend the vast collections of beliefs and the dimensions of various religious traditions without such organisation. From its inception has been vigorously organised, perhaps due to the academic nature and writing style and approach by which Cometan developed some elements of Astronism and due to his particular interest in the philosophy of religion, metareligion, and comparative religion. The very ontology of Astronism is stepped in organisation and categorisation of beliefs and the various floating elements that come together to form what we call Astronism, which is also manifested through Astronism's designation as an organised philosophy.

One such fundamental part contributing to the organisation and formulation of Astronism is what are known and sometimes capitalised and appellated as the Forms of Astronism.

The forms of Astronism includes the myriad of ways in which Astronism has and will in the future develop as an organised philosophy and belief system. The forms of Astronism are three dimensional according to the philosophical, the theoretical, and the practical. The forms of Astronism denote a vast collection of ideas, terms, and theories regarding the ontology of Astronism which has greatly contributed to the development of what is known as Meta-Astronism.

The forms of Astronism can principally be understood as the various ways in which Astronism manifests itself or the dimensions through which Astronism can be understood. The study of the forms of Astronism also considers the various levels of orthodoxy within Astronism in addition to syncretism. The forms of Astronism remains an important system for labelling and categorising the various different manifestations of Astronism and is considered to be the principal framework through Astronism is academically studied.

humanic exploration of the cosmos

space exploration considered as a religious and cultural endeavour

From the very beginning of Astronism, an emphasis has been placed on humanity's connection, both of a spiritual, intellectual, and physical substance, with The Cosmos as a direct result of the cosmocentric worldview of Astronism. This fundamental element of belief has pervaded throughout the pantheon of beliefs that form the Astronism that was developed in the Omnidoxy by Cometan and the influence of which should not be understated. It is from this cosmocentric view of both humanity's ontology, humanity's destiny, and humanity's religiosity that the Humanic Exploration of The Cosmos has emerged even to such heights as being labelled one of The Seven Tenets of Association of Astronism.

As expressed on a multitude of occasions through the Omnidoxy, the Humanic Exploration of The Cosmos not only exists on a political, financial, and economic level, but more importantly, it exists on a religious, cultural and intellectual level. It is believed that only the convictions of the religious will succeed in the true exploration of The Cosmos in search for the answers to our being. The Humanic Exploration of The Cosmos itself heralds the Astronomic and the Spacefaring revolutions and expounds that there is no other way but the way of The Cosmos and that there is no greater facet of unexplored knowledge and betterment and progression than that of The Cosmos.

The Humanic Exploration of The Cosmos is both a concept and process that embodies the cosmocentric principles and worldview and it cherishes the notion of the cosmocentralisation of humanity. Essentially, we can derive the Humanic Exploration of The Cosmos in all aspects of Astronism, but it is principally found in the notion that space exploration is considered and should henceforth be considered by both Astronists and non-Astronists alike as a religious, intellectual, and cultural endeavour with motivations

relating to those being expressed most prominently, especially so over the political, economic, and financial motivations that are presently focused upon by those whom do not cherish and care of The Cosmos and those whom do not believe in cosmocentrism as we ourselves do.

hyperdiscourse

type of discourse consisting of more than one hundred insentations

We have spoken of the vigorous organisation that has taken place regarding the Omnidoxy since its develop and that which is known as a hyperdiscourse plays a part in the categorisation and organisation of discourses themselves. A hyperdiscourse is a type of discourse of the Omnidoxy characterised as being more than one hundred insentations in total length. A hyperdiscourse is one of the few types of discourses and acts as a category into which the discourses of the Omnidoxy are placed.

inclusive discipline

series of twelve disciplines introduced in the Omnidoxy

Like in all other aspects of both Astronism and the Omnidoxy, their codifications have become central to their overall identity and development. One such important contributor to the organisation of the Omnidoxy and as a subsequence, the organisation of Astronism, especially the organisation of the study of Astronism, is that which is known as an inclusive discipline.

An inclusive discipline is a collection of disciplines of study that come together to form a thematised field of study and that each of the twelve disquisitions of the Omnidoxy is associated with. The disquisitions of the Omnidoxy were each assigned with an inclusive discipline during the treatise's development and it is these inclusive disciplines that include a range of disciplines of study that relate to a common theme or subject that forms the inclusive discipline.

Despite a proportion of disciplines of study having been categorised as part of an inclusive discipline (known as the process of inclusivisation), these inclusivised disciplines do not represent the entirety of disciplines of study of Astronism. There is another set of disciplines of study which are known categorised as part of an inclusive discipline and these disciplines of study are known as disinclusivised disciplines. Inclusive disciplines form the framework by which a person is able to study the vast amount of disciplines of study that form the academic branch of Astronism, or the study of Astronism.

insentence

writing system applied in the Omnidoxy

All religions and philosophies have sought to distinguish themselves from other religions around them and this is part of a process that arguably all religions and belief systems go through which is something that is considered as part of Cometanic writings and musings on the topic of metareligion. This presently unnamed process of religions can be spotted throughout the development of Astronism as it attempts to distinguish itself from all pre-Astronist religions and philosophies. This process of distinguishing plays an important part in the overall identity of a religion which has become important to Astronism since its own founding.

There are a variety of different examples and manifestations of this process of distinguishing that can be found in Astronism, some of which pertain to the creation of the Omnidoxy, and one such is that of insentence. Insentence is the writing structure (not to be confused with writing style) that is used throughout Core Omnidoxy and is characterised by the unique practice of forming sentences as if they were paragraphs therefore provided a line space between every separate sentence. These types of sentences are known as insentensations and each of which have undergone an indexation process according to the other unique element of the Omnidoxical structure known as indexment, which is the system of indexing developed by Cometan for the purposes of the indexation of the insentensations of the Omnidoxy.

institutional astronism

form of Astronism espoused by The Institution of The Philosophy of Astronism

In all belief systems and systems of thought, there are differences of opinion that should always be acknowledged if not accepted or embraced, but it is the knowledge that we are able to propose differences in opinion without fear of retribution or persecution that makes our modern society the best society to be living in when compared to those of the past. Schisms and splits in doctrine have always occurred for it is part of the human nature to disagree and to propose differences of thought, especially on topics of vastness. It stands to logic to suggest that topics of vastness will subsequently result in opinions of vastness.

Astronism is therefore no different in the development of denominations and this has been accepted from the inception of Astronism in the Omnidoxy as a inevitability of its development. This does not necessarily mean that all denominations will be concurred with for that would defeat the point of identifying them as denominations, but an

acceptance of the inevitability of the development of denominations is proclaimed, especially due to the vastness of topics that Astronism encompasses.

The denomination of Astronism that is considered to be the original denomination of the organised philosophy is that which is referred to as Institutional Astronism. Institutional Astronism proclaims its lineage directly to the teachings of Cometan and the words of the Omnidoxy and is associated with The Institution of The Philosophy of Astronism, the original proprietor for the organised philosophy. Institutional Astronism can be considered synonymous with the beliefs of Astronism espoused in the Omnidoxy and those which are accepted or rejected by The Institution. Institutional Astronism may also be known as Orthodox Astronism, or as the Astronist Tradition, but it should not be confused with Cometanism which refers to a distinct denomination more specific to the individual beliefs of the person of Cometan which were developed as part of Cometan's life post-omnidoxically although many of the views of Cometanism and Institutional Astronism remain aligned.

instrument of study

a conceptual that measures a subject to which it is applied

We have spoken continuously about the importance of organisation to understanding Astronism and its development as an organised philosophy. Now we come to the most important element for forming Astronist investigations regarding all different topics, most predominantly in the realm of cosmic philosophy. Those which are known as instruments of study are a collection of terms called instruments that are used for the measurement of some subject, examples of which include cosmicity, orderity, and naturity. Each of these terms measures the extent to which the subject is according to a predetermined understanding of compared wholenesses; essentially, an instrument of study compares according to a set of characteristics rather than according to numerical measurement.

An instrument of study is classified as a type of conceptual that contribute to the development of investigations regarding a myriad of different topics, but usually, the instrument of study itself will determine the extent of the topics to which it can be applied. Instruments of study are so central to the functionality of Astronist philosophical inquiry that they have been assigned their own discipline of study which makes comparisons between them and is known as instrument theory. Instruments of study will often be applied in a series (although can still be applied singularly) and these series are known as instrumentations. Various examples of instrumentations are locatable throughout the Omnidoxy with most concentrated in the Monodoxy as part of cosmic philosophical musings and discussions.

intracosmism

belief that The Cosmos holds all existential answers

If ever Astronism was to place emphasis or importance on a particular set of beliefs within its pantheon of beliefs then the manifestation of such an emphasis would be The Seven Tenets of Association. The Seven Tenets of Association are Astronist beliefs which are provided with a particular emphasis and are of central concern to Astronism. One such belief is provided with its own encyclopaedic entry herein and is known as intracosmism.

During the comparative study of religion, it is quite easily identifiable that all religions hold particular focuses; these focuses, whether they be physical or conceptual, are what those religions consider to hold the answers to our questions or are the subjects that are considered to hold a central place in the belief system. For Astronism, that central subject is unmistakably The Cosmos as is reflected in the cosmocentric worldview of Astronism.

However, cosmocentrism itself does not encompass the belief that The Cosmos holds most of the answers to our existence. This belief is what is known as intracosmism which itself be considered as a product of cosmocentrism or a result of the cosmocentric worldview. Intracosmist thought proposes that questions the regarding human existentiality and ontology are answerable through our exploration and enknowledgement of The Cosmos as a direct alternative to extracosmical concepts that are at the centre of other religions such as God, the spiritual world, or simply just the human material world on The Earth. Intracosmism can be considered the belief orientation which reaffirms the cosmocentricity of Astronism and allows the worldview to be applied to the context of questions regarding the existentiality of humanity.

limitationism

belief in the limited nature of all that exists within a cosmos

If the entries of the Omnidoxical Encyclopaedia of Astronism have demonstrated anything about Astronism is the fundamentality and influence of the Astronic cosmology on the beliefs and orientations of Astronism on almost all topics of philosophy and a great many on those of religion. We continue in this tradition by introducing that which is known as limitationism which may also be known as the Cosmic Limitation Principle, or the Principle of Cosmic Limitation.

One of the central tenets of the Astronic cosmology is its understanding of the nature of The Cosmos in which humanity resides. It principally states that The Cosmos is fundamentally limited by its core nature and that all that exists within The Cosmos does so according to a limited nature. This limitedness of cosmic nature as the fundamental attribute synonymised with what is considered cosmic in Astronism has reverberating

effects that impact the entirety of Astronism and this is what forms many of the beliefs held by Astronism.

Due to the limitation of cosmic nature, nothing within The Cosmos, including humanity, planets, galaxies etc. can either exist nor can it ever attain any state of infiniteness. For this reason, all notions of immortality or an afterlife are rejected in Astronism directly because of its audience to limitationism therefore the enormity of limitationism and its influence over the identity of Astronism as a whole. In addition to this, Astronism rejects all notions that anything within The Cosmos could somehow escape The Cosmos because it is the Astronist belief that all that exists cosmically cannot therefore also exist universally or divinely, the latter two existences of which are characterised by their infinite natures; such an ability to cross from cosmos to cosmos from The Cosmos into The Universe is known as transcosmisation.

Limitationism provides the prism through which Astronist metaphysical and physical understanding of existence are considered. As a direct result of limitationism, long-established concepts such as the soul, especially a permanent life-extending spirit, are rejected thus creating a distinguishing identity for Astronism and its approach to long-standing religious ideas and doctrines. It is the Astronist adherence to limitationism that grounds much of the beliefs of Astronism regarding the ontology of humanity, the nature of The Cosmos and in addition, the belief also plays a significant part in the eschatology and theology of Astronism.

manumissionism

theological position prioritising freedom over submission

Astronism has, since its inception, developed its own theological basis upon which it is predicated and it is this predication that various Astronist contributions to theology and metareligion have formed. One such element comes in the form of manumissionism which is directly contrasted with its opposite known as submissionism.

The Astronist theology has forever been formed on the notion of its distinction from all preceding theologies in the history of religious traditions. It is from this desire to earn divergence from other traditions that manumissionism has developed and has come to encapsulate and be synonymous with the theological position held by Astronism. Essentially, manumissionism that freedom rather than submission should be the central factor of Astronist theology.

Stepping from the Astronist penchant for the study of and fixation around the concept of freedom, especially having been influenced by Astronist ethics, the theological position of manumissionism manifests what can be called a freedom-focused theology in which the role of theology is for itself to seek freedom and for its adherents to feel freedom rather

than seeking submission from its followers through emotional instruments such as fear, sin, and traditional dichotomies such as heaven and hell. Therefore, the basis upon Astronist theology is founded is on the dichotomy between freedom and submission in which there exists no middleground; something is either seeking freedom or it is seeking submission. Here we see a mixture of the theology of Astronism with its ethical system which is not exactly unique for Astronism, but the dichotomy upon which both its ethical and theological systems are predicated can be said to hold a significant originality.

microdiscourse

type of discourse consisting of ten or fewer insentensations

As we have started to discuss the different types of discourses that make up the disquisitions of the Omnidoxy, we have yet another to introduce known as a microdiscourse. A microdiscourse is a discourse type which is characterised by having ten or fewer insentensations in total length and is therefore the shortest of all discourse types. Although not the most common discourse types of the Omnidoxy, microdiscourse are certainly important discourses in the expansion of the amount of discourses within each disquisition.

Astronistism / astronarianism

ideology promoting Astronist beliefs and spacism

Some religions and belief systems are concerned only with their own religious rites and the continuation of their practices without addressing wider political, social, or economic issues. The politicisation of religion is perhaps one of the most controversial topics in relation to religious study and although it has exist since organised religions and philosophies began, not all systems share the same level of political involvement. Some are simply not geared towards involving themselves in the political landscape, while others have arguably been formed so as to definitively make a political stance.

Astronism can be described as fairly politicised even from its outset due to its tradition of prophesying future revolutions such as the Astronomic Revolution and the Spacefaring Revolution which are both of a political, societal, and economic nature. Further to this, some facets of the terminology of Astronism are notably politicised, most notably that of Astronisation which involves societal change according to the principles of astrocentrism. The politicisation of Astronism is arguably a need rather than a desire for the organised philosophy which is driven by the nature of some of its beliefs and prophecies such as the Humanic Exploration of The Cosmos, the primary driver of which is political discourse.

That which is known as Astronarianism is the overarching ideology that encourages all Astronist ideologies and political philosophies and can be considered the ideological wing of Astronism. It emerged during the early years of The Founding of Astronism and was later codified into the Omnidoxy during The Year of Completion. It is primarily manifested by The Astronist Methodology, a segment of the Appendix of the Omnidoxy and is therefore not part of Core Omnidoxy. The placement of The Astronist Methodology into the omnidoxical appendix was perhaps a choice made to demonstrate separation between the core beliefs and ideas of Astronism and those of its ideological wing of Astronarianism.

Astronarianism is largely synonymous with the term spacism, or the space movement, although this is an erroneous synonymisation because Astronarianism encompasses a wider set of beliefs than those just held in spacism and the space movement. Having said this, the principal beliefs of Astronarianism are spearheaded by the spacism and although it is not described as a ideological orientation of the ideology, it exists in its own right as an ideology that emerged from the Astronarian ideological tradition.

Astronarianism is described according to ideological positions and ideological orientations, the latter of which hold greater importance than the former. There exists four main ideological orientations that were herein omnidoxically introduced and these include grandism, reorientationism, proactionism, and reactionism. There exists a myriad of ever-expanding ideological positions within Astronarianism that may fit into either of the orientations, but it is important to note that ideological positions are not classified as fully formed ideologies unlike ideological orientations and it is in this that we see the difference between the two. Astronarianism is also fairly described as the greatest contribution to Astronic philosophy from its branch of Astronist philosophy as distinguished from Astronist philosophy and demonstrated a bridge of thought and concurrence between the two subbranches of philosophy. Essentially, Astronarianism reflects the involvement of Astronism in the realm of ideology and political discourse so far as to say that all political language that is found in Astronism can be considered part of Astronarianism.

megadiscourse

type of discourse consisting of more than one thousand insentensations

We have already dedicated an entry to the smallest discourse type, the microdiscourse, but now has come to dedicated an entry to the megadiscourse type which is the largest of all discourse types in the Omnidoxy. A megadiscourse is characterised by consisting of more than one thousand insentensations and is the most rare of all the discourse types in the Omnidoxy.

motionalism

notion stating that a religion or philosophy should reshape according to societal changes

Of all the concepts and beliefs of Meta-Astronism, motionalism is arguably the most important of them all as well as the concept which singularly defines the character and fundamental nature of the Astronist identity. Motionalism can be best described as both a metaphilosophical and a metareligious notion stating that a religion or an organised philosophy should be fixated on the idea of progression, namely involving the continuous development and changing of central ideas to suit the era.

Furthermore, the addition of knowledge from scientific discovery should consist as a major factor in that change, and the principle that a belief system should serve and be moulded by the society as a balanced relationship between society and belief system is also central to motionalist thought.

At its core, motionalism is a major contributing factor to Meta-Astronism and is considered a prominent metareligious and metaphilosophical notion with relevancy not only to the way Astronism operates, but in how all religions operate. Motionalism represents the fundamental structure, nature, and identity of Astronism as an organised philosophy and can be considered the principal defining element of the Astronist concept of the Philosophical Spirit; it is fair to say that motionalism makes Astronism an organised philosophy rather than simply a religion.

multifaricity

to have a multitude of different names

One of the defining factors of the identity of Astronism from its very inception was the fact that it held a multifarious nature; as in, there have developed an enormous amount of names for Astronism, the etymologies of which often denote some important aspect of the organised philosophy. To organise this aspect of Astronism, the state, fact and nature of that which is known as mutlifaricity was developed so as to denote Astronism as comprising of a number of different names and forms of reference depending on who is giving the reference, where they are giving it from, which aspect of Astronism they wish to highlight, and who the audience is. In this way, we can understand as certainly a very conscious religion; conscious of its own identity and perception and certainly one that is geared towards its suitability to the adherent rather than the other way around which is arguably how religions have acted for millennia prior.

naturalism

school of eschatology opposing supernaturalism

We have already spoken somewhat of the complex eschatology of Astronism and now has come the time to address one of, if not the most prominent of the eschatological schools of Astronism; to which we refer is that of naturalism. Naturalism is an Astronist eschatological school of thought, the foundations of which drastically predate The Founding of Astronism. However, during the development of the Astronist eschatology, the term naturalism was used to denote the core belief of the denial of the supernatural elements attached the various religious eschatology which dramatically distinguished Astronism from all other religions.

The naturalist school of eschatology pervades throughout Astronism and is no doubt the most influential of the eschatological schools alongside transcensionism and transtellationism. Naturalism is characterised by its core belief that human existentiality and various eschatological questions such as 'what happens when we died' are answerable by means of natural causes, both terrestrial and cosmic. As a result of this belief, all that is remotely supernatural is denied any relevance by the naturalist school. Naturalism is perhaps fairly described as being a grounding force for Astronism to keep rational and logical in its outlook, particularly regarding eschatological issues. Naturalism, as a philosophy, has existed for at least a hundred prior to the emergence of Astronism, but it is from this strain of philosophical stances based on the centrality of natural phenomena that Astronism predicates itself upon.

Naturalism also propounds the notion that humanity is simply a product of nature without any divinely ascribed significance in The Cosmos. Other hallmarks of naturalistic eschatology are the denial of an afterlife, the denial of the existence of the soul, and the denial of the direct interaction between humans and The Divine (God). These beliefs have greatly influenced Astronism and have arguably defined many of its ideas thus demonstrating significant divergence from non-Astronist religions. Ultimately, the prevalence of naturalism is expected to fluctuate as newly developed schools of Astronist eschatology emerge alongside the traditional three, also collectively known as Omnidoxical Eschatology due to the origins of naturalism, transcensionism, and transtellationism being inside the Omnidoxy.

new concept development

department receiving new beliefs and terms

As a product of the pervading belief of motionism comes the introduction of what is known as New Concept Development, often abbreviated to NCD. NCD is a process and functionality of The Institution of The Philosophy of Astronism that is conducted

according to the principles of the Philosophical Spirit. Essentially, due to the motionalist belief that the progression and continual change and expansion of the beliefs of Astronism is ultimately healthy for the organised philosophy, the department of New Concept Development was erected within The Institution by omnidoxical decree.

New Concept Development involves the receiving, reviewing, and officialising of new beliefs, terms, and all manner of conceptuials to become part of what is known as the Astroxa which is the entire collectivity of conceptuials that form Astronism. Such decisions are made by a council of scholars and Institutional leaders. Unlike in other religions and philosophies, any person can submit their conceptual proposal which is derived from the Diversity of Thought policy of The Institution.

This makes the process of New Concept Development revolutionary for the way in which a religion or philosophy operates and grants the ability for laypeople to contribute to their own religion according to the suitability and measured popularity of their ideas. NCD is absolutely vital to the identity of Astronism as an organised philosophy, but it also does a lot to reduce the gap between the adherents of Astronism and The Institution as the proprietor. No more are the days in which the religious institution demonstrates the discourse and prescribes beliefs without consultation and input of the religion's adherents; as a result, NCD has become a hallmark of the studies into Meta-Astronism and is also considered as a champion and the ultimate manifestation of the principles of the Philosophical Spirit.

omnicreativity

Divine attribute denoting infinite sustainment and creation

The Attributes of Divinity are some of the most widely discussed topics within the theology of Astronism, particularly regarding the discipline of study of divinology which is essential akin to the study of theology in a mainstream non-Astronist context. The Attributes of Divinity are a collection of ideas and theories regarding what the characteristics of divinity are considered and believed to be. One of the most prominent of these attributes is known as omnicreativity.

The Astronist divinology affirms the omnicreativity of The Divine through the notion that The Divine is infinite in its nature and thus also infinite by its ability to create. Omnicreativity is the quality and ability of something to be able to create without end; to endlessly create or to create all things without limitation of creativity. Perhaps at first glance, the omnicreativeness of The Divine and the uncreatedness of The Universe are diametrically opposed to one another.

Astronist theology reconciles this by stating that the omnicreativity of The Divine is found its ability to infinite sustain an uncreatedness of The Universe. The Divine's omnicreativity

is further demonstrated through The Divine's ability to create an infinite abundance of isolated cosmoses which reside within The Universe and are considered collectively so as to form the concept of The Omniverse.

omnidoxicology

discipline dealing with the Omnidoxy

Every topic of significance within Astronism and the Astronic tradition is afforded its own discipline of study dedicated to the topic's discussion and academic exploration. One such discipline of study is omnidoxicology which of course addresses the Omnidoxy in its entirety and particularly concerns the subtopics of exegesis, omnidoxicological organisation, textual comparison, and criticism of the Omnidoxy among other. A person considered to be an expert in this field is known as an omnidoxicologist while less formal forms of study are referred to as omnidoxicological studies or omnidoxy studies.

Some may wonder of the purpose of omnidoxicology and its relevancy, but if we look at all other founding texts of religions and philosophies, we see a pattern emerge in which fields of study have concentrated on those particular texts affording a greater understanding of the text, most in an organisational and structural sense as well as in an interpretative and conceptual sense. Omnidoxicology succeeds in this endeavour for the context of the Omnidoxy and propels the founding text of Astronism to the status of it being worthy and significant enough to command its very own discipline of study. If our intention is to grasp a greater understanding of Astronism then we must study and achieve a greater understanding of the Omnidoxy as the necessary precursor for it is the Omnidoxy from which Astronism has emerged.

organised philosophy

synthesis of a religion and philosophy

The topic of the designation of Astronism is one which has caused a multitude of discussions since the inception of Astronism in the Omnidoxy. One of the most important topics that can be considered part of Meta-Astronism is the question of the designation of Astronism for understanding what Astronism is both of itself and in comparison to others is which labels can be attached or otherwise associated with Astronism. In fact, the designation of any belief system is of the utmost importance to discuss and establish as an integral part of the founding of that belief system.

In the case of Astronism, as is reflected by its multifarious nature, it also possesses a multi-designatory nature; this means that a multitude of designations have been associated with

Astronism with a variety of rationale for each of those designations since its inception. However, like in the context of appellatology, there are always the official and technical phrases and terms preferred by The Institution. In the context of Astronist designation, the official and technical or otherwise proper term is that of an organised philosophy. Considered a synthesis of both religion and philosophy, organised philosophy is the perfect phrase to describe as Astronism for it combines both elements of religion and philosophy together to form a single, new system.

The term organised philosophy originates in the Omnidoxy by the writings of Cometan and was originally understood to be a new designation of belief systems separate from both religions and philosophies. However, over time, and especially after the development of the identity of Astronism and its designatory place, it came to be understood as a synthesis of religion and philosophy and it is their combination which has therein formed a new designation, namely that of an organised philosophy.

The question of what constitutes an organised philosophy comprises much of the Astronist debate regarding metaphilosophy and metareligion. It is essentially held that an organised philosophy is a philosophy which has a systemised theology, a set of schools of eschatology, beliefs regarding a variety of other religious topics, practices, and some faith-based concepts and beliefs, but also supports rationality, debates based on logical justification of arguments as well as following the principles of the Philosophical Spirit. Another hallmark of an organised philosophy that distinguishes it from the traditional type of philosophy is that an organised philosophy is directly managed by an institution, specifically a philosophic institution.

pardiscourse

type of discourse consisting of between eleven and one-hundred insentensations

A pardiscourse of the Omnidoxy is the most common type of discourse found in the text and pertains to a discourse which is between eleven and one-hundred insentensations in total. Due to this, pardiscourses are longer than microdiscourses, yet remain shorter than both hyperdiscourses and megadiscourses, but they also make up large portions of disquisitions as many discourses fit into this category.

personal inspiration

revelation through ideation or indirect divine revelation

Perhaps one of the most controversial aspects of any religion or philosophy is not what the belief system believes and what it preaches, but the narrative of how it emerged in the

world. Each religion holds a tradition of stories that contribute to the overall narrative of how that religion came to be. These are called origin stories in the context of the Astronist philosophy of religion and all religions have them albeit some of them focus on a single person while others focus on a multitude and while some focus on supernatural events others focus on rational yet nevertheless preternatural abilities.

Astronism is no different in this regard. It is a belief system which holds a very clear origin story and what that continues to evolve, the initial phase of which was centred on Cometan as the founder of Astronism while in later phases, especially after the dissemination of Astronism, it is expected that many other individuals will become part of the overall narrative. According to the Astronist philosophy of religion, a religion's origin story is considered to end with the death or otherwise completion of the public life of its founder. A religion's founder and its origin story will be forever integral to one another for this is the nature of the founding of a religion.

Of course, the origin story of Astronism is centred on the personage of Cometan, but the origins of Astronism itself can be said to have emerged from what is termed as personal inspiration. The Omnidoxy is considered to be the first and last manifestation of personal inspiration for the Omnidoxy, due to its status as a rolling treatise, will encompass all future authorised instances of personal inspiration. Personal inspiration is a non-theistic form of revelation which is considered to have fuelled Cometan's preternatural ability to solely create the Omnidoxy during his adolescence. The main difference between personal inspiration revelation and other forms of revelation is that which is known as preternaturalism structuring the former and supernaturalism structuring the latter.

Preternaturalism is the belief in a narrative stating a person's beyond normal and natural abilities to do something, such as write an extensive treatise at a very young age such as in the case of Cometan and the Omnidoxy. Preternaturalism does not invoke any type of divine intervention narratives and neither does it rely on miracles or other supernatural phenomena for the origin story of a religion (for those are hallmarks of supernaturalism), but instead, preternaturalism presents a person's beyond natural abilities to achieve something. Naturalism (not to be confused with the Astronist eschatological school), preternaturalism and supernaturalism form the three main bases for revelation and the development of origin stories according to the Astronist philosophy of religion. It is the preternaturalist approach that is affirmed regarding the origins of Astronism which is considered to introduce a new form of revelation, exactly a middleground between natural ability and supernatural ability.

phenomena

astronomical events considered collectively

As The Cosmos is an ordered and structured place according to the Astronic cosmology, it makes sense that what exists within The Cosmos is also extensively categorised and two of the fundamental and most commonly referenced categories is that of progeny and of phenomena. These terms do the job of forming the two fundamental categorisations of entities residing in The Cosmos with progeny pertaining to celestial objects such as planets, stars, moons, galaxies etc. and phenomena pertaining to celestial events such as supernova, eclipses and galactic mergence.

Progeny are objects while phenomena are events and this is the fundamental organisation of The Cosmos. The use of these terms can be most found my concentratively in the context of cosmic philosophy during debates about the nature of The Cosmos and interactions between different parts of The Cosmos and it was from a need to categorise and form clarity regarding these different aspects of The Cosmos that these two terms emerged and became central functions of cosmic philosophical discussion thereafter.

philosophical spirit

typical attributes and modes of philosophy

Another of the most frequently used phrases in the context of Astronism and especially regarding the identity of Astronism and the designation of organised philosophy in general is that which is often capitalised and appellated as the Philosophical Spirit. Astronism has never been just a religion, but instead a synthesis of religion and philosophy. It has always been concerned with the status, identity, and role of philosophy and philosophers since its inception and it has always addressed topics from a distinctly philosophical perspective despite also possessing a variety of very clearly religious elements.

The Philosophical Spirit can be described as a set of attributes, qualities and modes that a philosophy is considered to possess, or that something described as 'philosophical' is considered to behaviour or be characterised. The reason for the attachment of the word 'spirit' to the phrase denotes that this concerns the ethos by which a philosophy is considered to act. The Philosophical Spirit is the overall set of principles and values attached to what it means to behave and think philosophically which forms a significant part to the Astronist contributions to metaphilosophy.

The Philosophical Spirit is considered to be the primary orienter of what it means to be an organised philosophy as it makes connections between philosophical thought and philosophical behaviour. One could argue that the principal hallmarks of the Philosophical Spirit or the ethos of philosophy are the logical justification of arguments, the respect and recognition of opposing opinions, the meaningful contribution to debates, as well as open-mindedness so as not to impose beliefs and ideas, but to instead use consistent rationality to convince others of what one believes and why. With the development of the values and

principles of the Philosophical Spirit has come a greater understanding of the distinctive characteristics that form philosophical action and thought.

poeticism

writing style associated with poetic writing

Not only are there different discourses and other structural elements to the Omnidoxy, but also a series of differences in writing style which demonstrated a sense of literary variety that would be the responsibility of omnidoxicologists to both identify, study, compare, and subsequently interpret. One of these writing styles is that which is known as poeticism and forms one of the three main omnidoxic writing styles.

Poeticism can be described as a metaphorical and distinctly poetic approach to writing the discourses of the Omnidoxy as is implied by its name. The poetical writings of Cometan in the Omnidoxy can arguably be found most commonly in the first disquisition of the Omnidoxy known as the Monodoxy. Out of the three writing styles, poeticism can be considered the least popularly utilised after both rhapsodicism and definitionalism.

progeny

astronomical objects considered collectively

An entry in this encyclopaedia has already been provided to one of the main categories of celestial entities in the context of cosmic philosophy; the entry of which I speak is phenomena, but for this entry it is the category of progeny that is focused upon. As phenomena collectively pertains to astronomical events, it contrasts with progeny which collectively pertains to astronomical objects, the study and contemplation of which forms the basis of cosmic philosophical enquiry.

Like Christ is the central aspect of Christianity, like the teachings of the Buddha are the central aspect of Buddhism, the progeny and the phenomena of The Cosmos are the central aspects of Astronism. The fundamentality of what progeny are to Astronists can be found in the extent to which they are referred to throughout discussions regarding the beliefs of Astronism. There is certain a distinct fundamental assumption of the centrality of progeny and phenomena in Astronist contemplation.

promulgation

After conducting thorough studies into the natures of both religions and philosophies, it is strikingly apparent that all belief systems have certain desires that are fulfilled by particular functions. One of such desires that is considered central and a commonality throughout all belief systems is the desire to be disseminated. A belief system's desire, by both its founder and its adherents, to be disseminated as far and wide as possible is rooted in the belief that the belief system is right or correct or the somehow superior way of being and thinking. It is from this desire for dissemination of the founded ideas and beliefs that missionary efforts emerged in different forms across the array of religions and philosophies of history.

In the particular context of Astronism, which certainly does share the desire for dissemination, the function that is considered to fulfil this desire is two-sided. One side of which is fulfilled by that which is called tiriton and the second side is fulfilled by that which is called promulgation. Promulgation is a pre-Astronist term for the dissemination of Astronism by modern means of advertising and marketing.

It is from this promulgative tradition that the Astronist attitudes towards the commercialisation of religion emerged and developed the approach that Astronism can be presented as a set of services with a wide array of associated products that both spread the message of Astronism as well as feed the financial requirements for Astronism to necessarily exist and hold the resources to expand in the modern largely capitalist world.

Not to be confused with tiriton, which involves more traditional means of religious dissemination, promulgation encapsulates the functions and methodologies propelling the commercialisation of Astronism. It is a form of dissemination that can be considered to introduce a new and modern form of and new attitude towards religion. This is one in which religion is in the hands of the consumer and who the promulgator must convince to indulge in the practices and beliefs of that religion which is dramatically different from the vast history of religious adherence found throughout history.

As in all things, there are a variety of different approaches and methodologies concerning promulgation and how it is believed to be best developed so as to protect the dignity of the belief system as well as how it can be utilised to fulfil its function as a dissemination technique. Furthermore, a unique and considerable collection of terminology has developed as part of Astronist promulgation which has been introduced as part of the Omnidoxy which further demonstrates the centrality of promulgative principles and how they remain integral to the identity of Astronism.

reascensionism

belief that philosophy should re-emerge as a pillar of society

It is a fair notion to postulate that with the founding of Astronism did come a considerable amount of contribution to metaphilosophy as the writings of the Omnidoxy remain particularly concerned with exploring what philosophy was, how it was applicable to the real world, its role in modern society, and most importantly, the circumstances of its future. It is quite unique that the Astronist founding text was arguably just as concerned with exploring and explaining philosophy and religion as it was with the introduction and explanation of Astronism.

This concern and consistent address of metaphilosophical concepts and beliefs were ultimately manifested in a single belief; that which became known as reascensionism. Reascensionist thought emerged during The Founding of Astronism as a result of the extensive metaphilosophical musings found in the Omnidoxy with its fundamental motivator being that a distinct lack of role and identity had been placed on philosophy in the modern era and that philosophy as a societal function was being ignored and undermined. It was from this belief that the notion of a problem emerged in the omnidoxical writings regarding metaphilosophy. It would soon become apparent that philosophy it was in need of some form of rejuvenation. It can be said that this motivation for the reinvention of philosophy was born out of a distinctive love of philosophy that has and will stay with Astronism perhaps as best and most prominently encapsulated by its designation as an organised philosophy.

Reascensionism is a belief orientation that was granted the rarity of being classified as one of The Seven Tenets of Association of Astronism, even within which it was granted a place of prominent for it was second only to the belief and worldview of Astronism known as cosmocentricity. This distinct prominence that was extended to reascensionism is striking for it demonstrated the fundamentality of the reinvention of philosophy and its importance to Astronism, particularly the re-emergence of philosophy in modern society.

Reascensionism essentially advocated for the notion that philosophy should make a return to prominence in society by becoming a societal pillar such as politics, government, religion, materialism, culture and other assumed modern social institutions. Reascensionists would come to see the obsolete state of philosophy as being driven by its professionalisation in the 20th century during which time it was almost completely removed from social life and reserved only for the most experienced of scholars and professors.

The reascensionist movement heralds the re-emergence of philosophy to become a central part of people's lives whereby people know and understand the importance of philosophy as well as the important and improving qualities that its societal centralisation could herald. Finally, we must not forget the integrality of Astronist principles with those of reascensionist principles for implementing reascensionism remains high on the Astronist agenda.

reinvigorationism

belief that space exploration must re-emerge as a cultural endeavour

Just as a significant portion of Astronist principles and beliefs regard the future and existentiality of philosophy as well as the role and identity of philosophers, but another significant portion of Astronism is taken up by its beliefs regarding space exploration. These arguably take up an even larger proportion than those regarding philosophy, especially due to the cosmocentricity of Astronism. The previous entry in this encyclopaedia focused on the Astronist notion of the re-emergence philosophy as societal pillar and sometime during the era of The Founding of Astronism, this same principle of re-emergence was applied to the context of space exploration hence forming the belief orientation of reinvigorationism.

Reinvigorationism states that space exploration should be reinvented and will subsequently re-emerge as both a religious and sociocultural endeavour rather than simply an economic and political endeavour as it has developed in the public consciousness since the Space Race during the mid-20th century. Reinvigorationism really does encapsulate a core Astronist belief and can be considered as a subsequence and manifestation of the cosmocentric worldview. As distinct from cosmocentrism itself, reinvigorationism focuses in on particular aspects including the popularisation of mass public interest and affinity for astronomy as well as humanity's interaction with space.

This re-emphasis on space exploration as a cultural and religious endeavour as the two main factors propelling the process forward which has consistently been pronounced throughout all Astronist discourse. As part of Astronist prophecy and political discourse, this can be considered as demonstrated through the Astronomic Revolution. Reinvigorationist thought is ultimately structured upon the principle that not only should space exploration take a central role in human life, society and spirituality, but that the reasons for space exploration should be reoriented towards culture and religion rather than on economy and politics. Reinvigorationism sits alongside a collection of other beliefs and theories regarding the role of the endeavour of space exploration in society which can be collectively referred to as astroculturalism.

retronism

movement promoting pre-Cometanic forms of cosmocentric art

Another belief orientation that can now be considered more of a movement that encompasses a collection of belief orientations is that which is known as retronism and can be categorised as part of the wider astrocultural sphere and set of beliefs. Retronism is

distinct from other belief orientations within astroculturalism as it is completely focused on the promotion of pre-Cometanic and/or pre-Astronist forms of cosmocentric art, particularly those from the Space Race as well as those of historical and prehistorical origin.

Retronism encompasses a movement of artistic expression that harkens back to the pre-Cometanic eras of the Space Race, the various examples of astronomically-themed art throughout the two millennia following the birth of Christ, in addition to the prehistorical and primitive forms of astronomical art. Particular instances and examples of these are known as retrons. Essentially, retronism is the manifestation of the commemoration of pre-Cometanic and pre-Astronist forms of art and the cosmocentric worldview and philosophy. Retronism can be considered as possessing a distinct respect for the forms of cosmocentric thinking prior to The Founding of Astronism and from this notion we can see how retronist thought channels into other facets of astroculturalism, namely that of reinvigorationism.

rhapsodicism

writing style based on deep exploration of complex philosophical concepts

Alongside the writings styles of poeticism and definitionism, rhapsodicism is the omnidoxical writing style is based on deeply explorative writing regarding complex philosophical conceptals. Characterised by its distinct intensity as a writing style, rhapsodicism is closely associated with the Cometanic experiences of indrucies. When it comes to the elaborate explanation of deeply philosophical concepts, rhapsodicism is the choice of writing style.

rubral

title of a discourse

The tradition of the structure of the Omnidoxy is steeped in heavy organisation and categorisation as has been demonstrated by the development of discourse types and the system of indexation applied to the entirety of the Astronist founding text. Another of the demonstrations of this culture of persistent organisation is the development of rubrals for each of the discourses of the Omnidoxy. Rubrals are essentially unique titles which are ascribed to each of the omnidoxical discourses and are considered to reflect the contents within the discourse to which they are attached.

Rubrals are an important structural element for the Omnidoxy as they allow us to navigate each of the discourses of the text and hold the function of allowing readers to categorise

discourses according to theme and contents rather than simply their chronological placement in the Omnidoxy. Rubrals provide a sense of identity for each discourse and therefore they will be integral in the marketing of discourses for they also provide discourses with individuality.

sentientism

belief in life and civilisations on other planets

Throughout this encyclopaedia, each of The Seven Tenets of Association have been afforded their own entries for they are certainly worthy of receiving such due to their place at the core of the Astronist belief system. This entry is dedicated to sentientism which is the belief orientation holding that there exists an abundance of all forms of life in The Cosmos and is known outside of the context of Astronism and in pre-Astronist contexts as cosmic pluralism.

Sentientism is one of the most commonly referred to beliefs of Astronism and typically ignites one of the most popular debates that is expected to be synonymous with Astronist discussions. Sentientism is considered a core belief of Astronism, often appellated as The Distinguisher denoting sentientism's power to distinguish between an Astronist and a non-Astronist. A believer of sentientism is often automatically considered to be a follower of Astronism or at least Astronist-like in leaning. Sentientism extends beyond the relative simplicity of cosmic pluralism and states belief in the existence of a variety of levels of civilisations created by sentient beings thus demonstrating the distinction between the two and the transcendence of sentientism beyond that of the pre-Astronist belief of cosmic pluralism.

space ethics

branch of ethics concerned with space exploration

In Astronism, all aspects of space exploration are considered and have so been explored as part of the writings of the Omnidoxy and one of the most prominent of these aspects is that which is known as space ethics. Space ethics, also known as astroethics, can be considered as the branch of ethics dealing with all concerns involve outer space or space exploration and can be considered one of the most distinctive contributions made by the founding of Astronism to the wider study of ethics.

Space ethics is principally concerned with all human interaction with space itself as well as astronomical progeny (objects) and phenomena (events) in addition to the interactions between humans in the environment of space or on an astronomical object other than The

Earth. Space ethics fundamentally poses the question of whether it can be considered ethical for humans to explore space, civilise space, colonise it, and otherwise change the environment of space.

Space ethics incorporates all other pre-Astronist aspects of ethics into its branch of study with the application of ideologies such as environmentalism being a commonplace occurrence in the context of the study of the ethics of human space exploration. According to Astronists, space ethics is a branch of ethics of distinctly Astronist concern and as a branch of ethics was formally organised from within the emergence of cosmic philosophy and so can be considered as derived from Astronist ethics, Astronist philosophy and wider Astronic philosophy. With a multitude of dimensions involved in its study from the political to the economic to the environmental to the sociocultural, space ethics is a branch of ethics that remains firmly Astronistic in its origins, but is nevertheless proclaimed from the Astronist perspective that it should be the concern of all humanity given the impending Astronomic and Spacefaring revolutions.

spacism

ideology fixated on space exploration and societal Astronisation

The extent to which Astronism steps into the political domain has perhaps already been alluded to in our entry on Astronarianism, the ideological wing of Astronism. For this entry, however, the focus shall turn to a particular movement within Astronarianism that has and will continue to become synonymous with the term Astronarianism itself; the term to which we refer is that of spacism.

Considered higher in categorisation than a belief orientation yet still tracing its origins back to Astronarianism, spacism is perhaps best described as an ideology or a movement, the second of which is perhaps most fitting as spacism is also interchangeably known as the space movement. Spacism is the principal form and branch of Astronarianism that arguably sets the theme for the entire Astronist approach to politics and economics having been predicated on the centrality of outer space as is the entirety of Astronism itself with its cosmocentric worldview orientation.

Spacism, although not itself a belief orientation, but rather encompassing a set of belief orientations, is essentially characterised by its fixation on the topic of outer space and humanity's exploration of space the absolute integrality of these in both the future political and economic sphere on a global level. The spacist movement, as it may sometimes be referred to, advocates for the political and economic emphasis on human exploration of space. It encompasses a vast array of concepts, rationalities and methods inspired by Astronist beliefs for the practical exploration of space. Spacism can be considered as Astronism's primary endeavour into the political realm as a practical function for the initiation of the Humanic Exploration of The Cosmos.

Spacism is expected to develop further as its relevance to the world is predicted to grow tenfold from its outset within the Omnidoxy. Perhaps this further development of spacism will lead to its further distancing from its roots within Astronarianism, perhaps establishing itself as an ideology in and of itself to which Astronarianism holds a particular viewpoint and approach on.

subdiscipline of study

type of discipline categorised within a wider discipline

The development of disciplines of study has allowed us to categorise the vast array of fields of study within Astronic philosophy, but with the organisation of disciplines of study must also come the organisation of those very disciplines of study which means that some need to be placed into subdisciplines of study. A subdiscipline of study is a subject that has been further categorised within a discipline of study due to the decision that it holds enough distinctive aspects to its study that it deserves particular expertise yet its overall theme still remains encompassed by a discipline of study.

subordinationism

cosmic nature is subordinate to universal and divine nature

The influence of the Astronic cosmology on the entirety of Astronism has been referenced throughout our entries and it is from the Astronic cosmology that a myriad of belief orientations have emerged that have contributed to the overall belief structure of Astronism. One such belief orientation is that which is referred to as subordinationism.

The Astronic cosmology is such a way that it is predicated upon a hierarchy of existential categories and within those existential categories that exists a further hierarchy and it is this to which subordinationism pertains. The Divine, The Universe and The Cosmos each hold different natures and an understanding of the differences between these natures serves a basis to the understanding of why certain beliefs in Astronism exist. Perhaps the most well known difference is that cosmic nature is limited while universal and divine natures are infinite; of course, this is the notion from which the belief of limitationism emerged.

Subordinationism, however, relates to another notion regarding the difference between cosmic nature and that of universal and divine nature and essentially states that the former is subordinate to both of the latter. Therefore, all that exists cosmically does so in subordination to all that exists universally and divinely. Principally, it holds that all

existence is subordinate to The Divine either as its creator (in the case of cosmic nature), or its sustainer (in the case of universal nature).

subsensation

a subset of an insensation

In the organisation of the Omnidoxy and in the organisation of the study of Astronism itself, there have emerged a multitude of subsets that allow us to categorise elements further so as to demonstrate difference and encapsulation. Subsensations are examples of this tradition of subsetting in Astronism and can be described as a type of insensation that is indexed in a way that it is encompassed by an insensation. Each subsensation is indexed by the use of alphabetised letters placed after the insensation number to indicate that it exists within or in relation to a full insensation and is most utilised as part of a list.

surceasion

a break in a discourse

Throughout this particular encyclopaedia, there has been a particular emphasis placed on omnidoxical features and with this entry, we will continue in this tradition with the introduction of those which are known as surceasions. A surceasion is a break that is visibly found in a discourse of an omnidoxical disquisition that is characterised by the placement of a hyphen between two insensations either to denote a change of topic or to denote a discourse extension.

Surceasions occur for either of those two reasons and can be located as many times as possible throughout a discourse. They do not demonstrate any difference to the indexation system, but they do signal that a new topic is taking form within the discourse. Surceasions are perhaps most noticeably used when little has been written of as part of a particular discourse portion in which case multiple surceasions may be found on a single page or across a couple of pages.

the betwixity

a lesser existence of the Astronic cosmology

Perhaps the most oddly named of all the existences of the Astronic cosmology, The Betwixity is derived from the word 'betwixt' which is an archaic term denoting between something. Of course, in the context of the Astronic cosmology this pertains to distances between celestial entities; in other words, The Betwixity is space itself.

Categorised as a lesser existences in the cosmology, The Betwixity arguably holds less spiritual or theological significance than other existences, especially in comparison to The Chaos, The Mytra, and even some of the subservient existences like The Metakosmia and The Omniverse. In comparison, the extent to which The Betwixity is referred to is fairly minimal, however, its place as one of the lesser existences remains secured by the integrality of what it pertains to.

Without the space between progeny and phenomena, The Cosmos would not be as it exists and perhaps another reason for the distinct lack of mention of The Betwixity by name in comparison to other cosmological existences is that the words space, distance, area, and even cosmos are used to denote the same subject to which The Betwixity pertains.

Having said all that, there are some interesting aspects of Astronist cosmological thought that a coherent understanding of The Betwixity is integral to the contemplation of. One such example is regarding the existence of The Metakosmia itself poised at the very extreme of The Betwixity while another example is the contemplate and possible wonderment of the enormity of distances in The Cosmos. Yet another example of an area of contemplation in cosmic philosophy that is closely connected with the study of The Betwixity is that of voids in The Cosmos which demonstrate extraordinarily large distances, even by cosmic standards, and in which very little resides in comparison to other areas in The Cosmos.

the chaos

a lesser existence of the Astronic cosmology

As is demonstrated by the cosmocentric worldview of Astronism, the essential existence known as The Cosmos takes a central place within Astronist belief and contemplation, but whether The Cosmos exists so does its lesser existential counterpart known as The Chaos. The Chaos is perhaps the most mysterious of all the concepts and beliefs within Astronism, and especially within the Astronic cosmology for it denotes an existence that is both unknown and unknowable, one that could hold answers to the questions that have puzzled humanity and will continue to do so, and one that is representative of not all that is evil or bad (as one who is still stuck in a good versus evil dichotomy may assume), but instead, is a representative of all disorder, unknownness, and is of course the antithesis to The Cosmos.

Classified as one of the three lesser existences of the Astronic cosmology, The Chaos is perhaps best understood as being a collection of all the instances of disorder, irregularity, volatility and unknownness (from the perspective of humanity) that are present in The Cosmos. The Chaos, just like other Astronic existences such as The Cosmos and The Universe, denotes a particular nature of something or a set of characteristics attached to all that can be considered as being chaotic.

Due to the unknown extent of The Chaos and its influence over The Cosmos, a complete derivability of The Chaos is considered to be impossible. We cannot understand The Chaos to be a physical entity, but instead a metaphysical energy or perhaps even just a conceptuality that translates as a collectivity of entities whose nature cannot be accurately said to be cosmic by their characteristics and behaviour. Due to this underivable aspect of The Chaos, its relationship to The Universe and The Divine is unknowable and also the extent to which it holds influence over other existences and occurrences is also unknowable which further contributes to its elusive and mysterious persona.

Some of the most well-known progeny and phenomena which exist within The Cosmos that are considered to be of a chaotic nature are asteroids and meteors, but principally, it is black holes which are considered to be the most prominent forms of chaosity (or chaotic nature) in The Cosmos. One of the most intriguing and rare of abilities that is considered to be possessed by The Chaos according to Astronist belief is that which is known as transcosmisation.

Transcosmisation is the ability for something to travel between the cosmoses in The Universe which, of course, instantly defies the Cosmic Limitation Principle and therefore reaffirms that The Chaos is neither of a cosmic nature and nor is it controlled by the laws of The Cosmos. Whether The Chaos is infinite therefore is another interesting aspect of chaotic nature to propose and discuss, but also are questions regarding the universality and divinity of The Chaos. All of these questions and more are considered in the branch of Astronic cosmology known as chaology which is the study and contemplation of The Chaos.

the compilation

inclusion of pre-omnidoxical works into the Omnidoxy

Throughout the five year process in which the initial Cometanic version of the Omnidoxy was created and authored, a multitude of changes occurred regarding what would and would not be included in the text. These types of deliberations have occurred throughout history during all the periods in which religious texts have developed and in this sense, the Omnidoxy is no different. One of such instances in which a major change has occurred during the creation of the Omnidoxy is that which is appellated as The Compilation.

The Compilation is the idea and instance in which it was decided that The Astronist Methodology and other pre-omnidoxical works would become part of what was then named The Grand Centrality instead of them being published separately from what would become known as the Omnidoxo. Two orientations are formed in relation to this and closely related topics include compilationism and non-compilationism, especially by opening up discussions regarding the consequences of the proximation of Astronism with Astronarianism.

the cosmos

an essential existence of the Astronic cosmology

No appellation is perhaps more frequently used in the context of the discussion of Astronism than The Cosmos. Grasping a clear and personal understanding and connection with The Cosmos is the centrality of what it means to study and be adhered to Astronism as it forms the basis of the majority of concepts within Astronism due to its integrality with the Astronist worldview of cosmocentrism. Despite the appellation's centrality in Astronism, there is an issue in mainstream terminology due to the notion that that which is referred to as The Cosmos in Astronism is most commonly referred to as the universe in mainstream public discourse while that which is referred to as The Universe is of course something entirely different in the Astronist context.

Emerging from the Astronic cosmology, The Cosmos is the realm of existence in which humanity and all the progeny, phenomena, and space that was created during the event of The Big Bang reside. Just like other existences that came from the Astronic cosmology such as The Chaos and The Universe, The Cosmos pertains to its own nature, known as cosmic nature which is automatically prescribed to all that which exists within The Cosmos (with exception of chaotic entities of course). It is this cosmic nature that forms an integral and significant belief orientation that has arguably shaped the entire Astronist understanding of reality; this is known as limitationism, or the Cosmic Limitation Principle.

Existing in subordination to The Universe and The Divine, Astronism considers The Cosmos to be both limited in its nature and transient while it is outside The Cosmos and each of the other cosmoses that infiniteness and permanence resides which is represented by the existence known as The Universe. Additionally, it is believed in Astronism that exists an infinite amount of cosmoses in The Universe which, when related to collectively, are known as The Omniverse which is itself classified as a subservient existence in the Astronic cosmology.

The Cosmos is the cosmos in which we reside and although the physical characteristics of other cosmoses forming The Omniverse in The Universe may not be the same as the physical characteristics inside The Cosmos in which we reside, every cosmos is considered to be bound by cosmic nature and is therefore both limited and transient. Forming these

cosmoses were an infinite amount of Big Bangs that will continue to occur infinitely in The Universe once the chronology of a particular cosmos comes to an end. The Cosmos, in contrast with The Chaos, represents order, pattern, structure, and substance which are hallmarks of cosmic nature and it is from this clash of natures that the Cosmos-Chaos Dichotomy has emerged.

the divine

God in Astronism; an essential existence in the Astronic cosmology

Every system of thought whether it be classified as a religion, a philosophy or otherwise has contemplated the notion of the external creation of our reality by some higher being beyond its creations in all capacities. Astronism follows this tradition whole-heartedly and has developed a multitude of different theological positions, however, one of which has become endorsed by The Institution and is thus the theological orientation of Institutional Astronism. That which is appellated as The Divine is the principal conception of the concept of God in the context of Astronism and is derived from the Astronic cosmology.

The Divine, in addition to being a conception of God, is also classified as an essential existence, but may more accurately be referred as *the* essential existence for it is the Astronist belief that it is from The Divine that all else originates or is sustained by. The conception of God in Astronism is fairly unique from all other conceptions of God from in other traditions of theology, namely due to the Astronist combination of panentheism and what originates in Astronism as depadotheism, or depadism for short.

Depadotheism states that The Divine does not exhibit or should not be represented or understood as holding human emotions such as love, mercy, and wrath, but is instead more comparable to the merciless and neutrality of the processes of nature. The second aspect of the Astronist conception of God is predicated upon panentheism and it is Astronist panentheism that understands The Divine to hold an attribute interpenetrability. This means that The Divine holds the ability to interpenetrate and flow between The Universe and all of the cosmoses making up The Omniverse whilst also still remaining existent outside of all the cosmoses.

By the belief of subordinationism, The Universe and The Cosmos exist in subordination to that of The Divine with the former being sustained (not created) by The Divine in a state of dependence and the latter being both created and sustained by The Divine in a state of codependence. The foremost defining aspects of divine nature, or divinity, particularly from that of universal nature, is the notion that The Divine is completely and utterly in a state of independence. Essentially, The Divine's existence is not dependent upon another other existence. The Divine is considered to not have created The Universe but is a sustainer of it due to the infinite nature of The Universe. The Divine is considered to be the creator of every Cosmos in The Universe to form The Omniverse.

theistic naturalism

theological position denying supernaturalism yet affirming existence of God

The motional nature of Astronism has resulted in a multitude of different consequences on the way in which Astronism functions as an organised philosophy. One such way is demonstrated in how the dominance of certain beliefs changes across different periods of time in different regions dependent upon the political, cultural, and economic circumstances of that time period and region. In comparative religion, this is perhaps one definite way in which Astronism differs from other religions because in Christianity, for example, the core tenets of faith have not changed for two thousand years and it is largely the same for Buddhism, Islam, and Judaism among others. The way in their beliefs are practiced and expressed have certainly changed, but what they believe at the core of each religion hasn't and the majority of their theological positions have stayed the same, arguably to the degree at which they have remained theological and philosophically stagnant.

In Astronism, the same does not apply for the organised philosophy is structured in such a way that certain belief orientations of whichever subject will see fluctuations in their population throughout the history of Astronism. This is the intended way for Astronism to exist and for its beliefs and ideas to flow which further distinguishes itself as an organised philosophy rather either just a religion or a philosophy. When it comes to the eschatology of Astronism, this motionalism is perhaps most clearly demonstrated for there exists a myriad of belief orientations and although some exist with omnidoxical and Institutional endorsement and support, and even Cometanic support, their popularities with the wider Astrosa are considered to heighten and wane as with all things in their natural forms.

That which is known as theistic naturalism is classified as an eschatological position within the naturalist eschatological school within Astronism and is the pre-eminent position of eschatology and theology undertaken and endorsed by Institutional Astronism which provides it with a superiority over other positions, but this superiority and emphasis most likely will not last forever as other positions grow in popularity, come to the forefront of discussion, and are eventually endorsed and emphasised by The Institution. This Institutional function known as Institutional endorsement remains an important role for The Institution as it highlights what is and what isn't considered part of the Institutional Astronism denomination and therefore demonstrates the beliefs which are, at the current time, considered to be of particular popularity or prominence. This function itself is of course, like all else in Astronism, motional by its nature and operation.

Returning to theistic naturalism, this position holds the particular view in which there is a denial of the existence of an afterlife and there is a denial of the interactionality between humanity and The Divine (God) due to this invoking aspects of supernaturalism. Despite

the distinct lack of supernaturalism in this belief as it is part of the naturalist school, there still remains a distinct affirmation of the existence, interpenetrativity, and omnificity of The Divine as well as a reconfirmation of all the Attributes of Divinity, of which interpenetrativity (also known as interpenetrability) and omnificity form a significant aspect of.

the metagalaxy

a subservient existence of the Astronic cosmology

In the Astronic cosmology, we will now be aware that there exists three categories of existences known as the essential, the lesser, and the subservient and each of these existential categories holds three existences, or realms which are referred to either explicitly or implicitly throughout Astronist and wider Astronic discussions. One existence in the subservient existences category is that which is appellated as The Metagalaxy.

The Metagalaxy can be described as spaces, progeny, and phenomena in The Cosmos beyond the bounds of individual galaxies, namely regarding philosophical contemplations of filaments, superclusters, hyperclusters, quasars, and other cosmical superstructures. The Metagalaxy is therefore a collective term referencing the entirety of superstructures in The Cosmos beyond those of individual galaxies or those progeny and phenomena that exist or occur within galaxies.

the metakosmia

a subservient existence of the Astronic cosmology

Just as we have dedicated an encyclopaedic entry to The Metagalaxy, it is only prudent to dedicate one that which is known as The Metakosmia which, along with lesser existence of The Chaos, can debatably be described as one of the most mysterious and philosophically mouthwatering existences to contemplate due to the myriad of possibilities involved with its particular subject. The Metakosmia can be best understood as pertaining to the area or state of existence that is along the cosmic periphery which is the boundary between The Cosmos (or any other cosmos) and the existence known as The Universe. Essentially, it distinguishes the cosmic periphery and affirms that it exists neither as part of The Cosmos nor The Universe but holds its own existentiality.

The cosmic periphery is the border between two opposite natures; the cosmic nature and the universal nature; the former is of finiteness and the latter is of infiniteness. It is beyond the cosmic periphery that The Universe begins but it is believed that reaching The Metakosmia is impossible for any cosmic entity or being. The Metakosmia is the point at

which any cosmos ends and where The Universe therein begins, but the concept of when a being or entity or some other existence is able to transfer this boundary is known as transcosmisation because that entity has managed to escape The Cosmos and has therefore defied the Cosmic Limitation Principle of cosmic inescapability, the only existences believed to hold the ability to do so are The Chaos and The Divine.

the mytra

a lesser existence of the Astronic cosmology

The third and final of the lesser existences of the Astronic cosmology is that which is peculiarly appellated as The Mytra. In dialogue, it is often quoted between The Chaos and The Betwixity, its counterpart lesser existences, which may be collectively known as The Lessers. As distinct from some of the other existences of the Astronic cosmology, The Mytra is entirely spiritual and conceptual rather than material and physical as The Cosmos, The Metagalaxy, The Omniverse and others are comparable to the latter two qualities.

To define what The Mytra is to refer to a person's individual, unique, and consequential relationship with The Cosmos and involves physical, emotional, spiritual, mental, and intellectual dimensions. The state of a person's mytra is considered to be instrumental to the extent to which that person has achieved cosmosis and it is by this notion that we understand The Mytra to not only be significant in the Astronic cosmology, but to also be significant in the mystical tradition of Astronism. Arguably, it was the concept of The Mytra that founded Astronist mysticism and provided the foundations for the development of the essential belief in cosmosis.

Without The Mytra, it is perhaps arguable that the development of the belief structure of Astronism and especially its involvement in the fields of study of eschatology, soteriology, and in wider theology for that matter. However, in comparison to the lengthy discussions on the nature and interactions of other existences of the Astronic cosmology and their translation into and interpretation by the Astronist viewpoint, The Mytra saw considerably less attention than its counterparts. Despite this, The Mytra is more than likely to receive a much greater focus in a post-omnidoxical setting due, perhaps, to the enormous centrality that has come to be placed on cosmosis towards the end of the creation of the Omnidoxy, especially in comparison to its beginning during which time cosmosis was barely mentioned.

the omniverse

a subservient existence of the Astronic cosmology

One of the realms of existence that is categorised as subservient in order to denote its lack of centrality in comparison to the The Essentials and The Lessers, that which became known as The Omniverse is expected to draw a much greater attention post-omnidoxically due to studies regarding its interactionality with The Universe. Originally described simply as a collective term for the infinite amount of cosmoses in The Universe, The Omniverse, especially towards the end of the Omnidoxy, has come to be understood as the go-between for The Cosmos and The Universe.

It is important to note that each cosmos in The Universe is considered limited and transient while both the frequency and abundance of cosmoses in The Universe infinite. This is because cosmoses are subject to Universal laws while all that exists within cosmoses are subject to Cosmic laws. The Omniverse highlights further distinction between Universal nature and Cosmic nature whilst also demonstrating the importance of showing the interaction between the two natures by reconfirming the infinite abundance of cosmoses in The Universe.

the seven tenets of association

seven core beliefs of Astronism

Every religion has a myriad of beliefs and concepts that form what its belief structure and system is but with all these beliefs circling the metaphorical core of what the religion truly is, the importance of each belief can become obscured. For this reason, religions have had to create hierarchies or categories into which some of their most central beliefs are placed in order to reaffirm their importance. In any religion or philosophy, beliefs hold certain degrees of importance to the core message of that thought system.

Obviously, the core message must be agreed upon and the beliefs that most resonate with that core message are thereafter emphasised. In this regard, Astronism is no different for from its inception, there have been seven core ideas and beliefs that can be considered central to Astronism and the category in which these beliefs are placed is known as The Seven Tenets of Association.

The Seven Tenets of Association is a collectivity of seven beliefs that are considered to hold particular prominence in the formation of the foundations of Astronist thought and namely including the following: cosmocentrism, sentientism, the Humanic Exploration of The Cosmos, intracosmism, reascensionism, cosmic devotion, and enknowledgement. The origins of The Seven Tenets of Association can be found in the Monodoxy of the Omnidoxy and one of the main criticisms of the categorisation is that these beliefs were of particular importance to Cometan at the time of writing that particular disquisition. For this reason, it may be suggested that some beliefs should be replaced with others that

gained more prominence during the latter disquisitions of the Omnidoxo and in a post-omnidoxical setting.

The Institutional response to this criticism is that further categorisations can be made which focus on particular aspects of Astronism which will effectively create core beliefs of different parts of Astronism. Ultimately, The Institution reaffirms that The Seven Tenets of Association still capture the overall Astronist worldview and perception that forms the foundation of Astronism itself. However, swapping out certain beliefs from The Seven Tenets of Association for others is not out of the question and will be welcomed by The Institution if the swap is deemed appropriate. Of course, The Seven Tenets of Association only encompasses a fraction of the plethora of beliefs associated with Astronism, however, they serve a foundational purpose and introduce the general theme and the predisposition of Astronist thought which make The Seven Tenets of Association a useful educative tool for introducing what it means to follow Astronism or to think as an Astronist does.

the universe

an essential existence of the Astronic cosmology

Alongside the two most referenced appellations in Astronism being The Cosmos and The Divine is that which is referred to and appellated as The Universe. An essential existence of the omnidoxically-introduced Astronic cosmology, The Universe has caused issues from its inception, firstly regarding the appellation itself. What is referred to as the universe in mainstream non-Astronist discourse is completely different from what is appellated as The Universe in an Astronist context. The use of capitalisation remains essential in distinguishing the difference between these two similarly named concepts or existences as capitalisation is an essential requirement for all appellations in Astronic philosophy to distinguish them from other meanings; not a unique practice, but one that holds particular importance in Astronism.

The Universe can be understood as the realm of existence beyond The Cosmos and every other of the infinite amount of cosmoses existing within The Universe. It is beyond the periphery of every Cosmos that The Universe is considered to exist. Universal nature is fundamentally divergent from cosmic nature in that it remains an infinite and permanent. Therefore, unlike in popular mainstream discourse, The Universe, as a term, is not equated with the reality or the existence in which we reside, but is instead a completely different, unattainable, and unknowable existence between all that is cosmic. In fact, with the development of this cosmology, there has also developed alongside it the notion of Universal nature which is consistently distinguished from that of Cosmic nature and it is these which form a significant part not only to Astronist cosmology, but to the theology, philosophy, and the entire worldview of Astronism itself.

Earlier in this entry, we spoke of the issues caused by The Universe and its role in the Astronic cosmology and this was not an exaggeration. In fact, The Universe birthed the problem of its own createdness and subsequently caused issues regarding its relationship to The Divine. Universology, or the study of The Universe, is expected to be a hotly debated topic post-omnidoxically due to the fact that not only is the very concept of The Universe controversial, but that its conceptualisation brings with it so many other possibilities for its own nature, but also its interaction with and relationship to other existences of the Astronic cosmology that it remains such an integral aspect of Astronist cosmological belief and thought.

tirition

dissemination of Astronism by non-advertising means

The intention of any belief system or any writer or any person with a passion for the that matter is to have their expressions heard by the world no matter what their ideas and creative enthusiasms are. In this sense, the nature of religions and philosophies are no different as they too hold not only the desire to be disseminated, but the essential requirement that for their ideas and perceptions of the world to develop to reach higher states of understanding, they need firstly to be share with the world and to allow humanity to perceive and interpret them.

Just as Christianity has developed a tradition of missionaries and has even formed its own discipline of study known as missiology to study the works of missionaries, Astronism introduced its own form of dissemination known as tirition, as studied in the discipline of study known as tiritology. In fact, in Astronism, there are two forms of dissemination with tirition being only the first of these with the second known as promulgation. To distinguish the two, tirition is classified as the dissemination of Astronism through traditional religious and non-advertising or commercial means while promulgation is the dissemination through advertising and commercial practices and methods. In this, we see a stark difference between the two, but we are also able to understand how Astronism, from its inception, has held a completely different approach to the topic of religious dissemination than pre-Astronist religions and philosophies.

Astronism sees not only the traditional religious methods of dissemination as utilisable in its efforts to disseminate the Astronist way, but also takes no issue with utilising the channels and platforms of the modern commercial world in the same endeavour. This was such a radically different way of perceiving religious dissemination and perhaps quickly lead to the Astronist embracement of the commercialisation of religion and philosophy and Cometan's role as an exponent of running Astronism according to an organisation which is of course materialised in the form of The Institution of The Philosophy of Astronism.

transcension

human spiritual, mental, intellectual, and physical advancement through space exploration

All fully-formed religions and philosophies hold goals or ambitions, either for individuals, for humanity as a whole, or for an organisation in particular. Whatever the goal may be, it tends to lean into the theological and philosophical foundations of that religion's belief system and provides purpose and meaning to what is to be believed, especially regarding the future. For Astronism, the goal is for humanity which in turn forsakes the individual and any particular organisation and the goal is that which is referred to as transcension.

In what is known as futurological Astronism, or Astronist futurology, there is a collection of beliefs regarding the future of humanity with the prominent of these being the Humanic Exploration of The Cosmos as the inevitable centrality of humanity's future. The Humanic Exploration of The Cosmos is referred to throughout Astronism and it is even classified as one of The Seven Tenets of Association and many may wonder that beyond the obvious that it is a cosmocentric endeavour, what connection is made between human space exploration and the beliefs of Astronism. It is from this question that the goal of transcension occurs.

Now we must distinguish between transcension as a notion that the belief orientation of transcensionism that emerged from it. However, transcension itself essentially refers to the notion that the initiation and subsequent fulfilment of the Humanic Exploration of The Cosmos will lead to advancements in humanity's physical, mental, spiritual, and intellectual abilities and knowledges and that space exploration for the purpose of transcending is humanity's existential purpose.

In this notion of transcension, we see the goal of Astronists as linking to their eschatological beliefs and we understand the connection made between human existential purpose in Astronism and the essentiality of the Humanic Exploration of The Cosmos. It is for this reason that transcension is often referenced is not only provided with its own belief orientation, but with an entire school of Astronist eschatology which is a further demonstration of the concept's importance.

transcensionism

belief orientation stating that humanity's existential purpose is to explore space

As we have dedicated an entry in this encyclopaedia to the notion of transcension, it is important to also dedicate an entry to both the belief orientation and the Astronist school of eschatology that emerged from the notion of transcension which have been aptly named

as transcensionism. Of course, the addition of the suffix -ism to form the term denotes belief in or an action of that to which it is attached and in this case, transcensionism means belief in and/or an action of transcension.

It is important to note that transcensionism has two slightly different definitions depending on the context in which the term is used and these differences should be either be obvious to the context in which the term is used or it should be otherwise specified to the reader. The first aspect of transcensionism is that it is a belief orientation that is directly derived from the notion of transcension and holds that it is humanity's existential purpose and destiny to explore space and that without humanity's commitment to its advancement towards space, that humanity will not achieve improvements in our knowledge, spirituality, intellectuality, physicality, and mentality.

This essential premise is then translated to the context of eschatology to form transcensionism's second definition which is that transcensionism is an Astronist eschatological school that is centred on the belief of transcensionism but specifically involves the belief with the Essentially, transcensionism is predicated upon the notion that the endeavour of space exploration provides humanity with existential purpose without the need for the involvement of a God or the afterlife. Furthermore, important to the belief in transcensionism are the beliefs of both corporeal cosmosis and contributionism as the latter demonstrates a method to achieve transcension while the former is an example of what is achieved if one achieves transcension for humanity.

transtellationism

eschatological school supporting various forms of supernaturalism

There are three major schools of Astronist eschatology that have developed over the course of the writing of the Omnidoxy and two of these are naturalism and transcensionism while the third and final of them is a school titled transtellationism which is directly founded on the notion of the occurrence of transtellation. Transtellation refers to both the physical and spiritual transmigration of the soul to the stars after a person's death and as part of their completion of cosmosis.

Although the principal belief within the transtellationist eschatological school is the occurrence of transtellation, the school of transtellationism encompasses a much broader variety of beliefs, all of which incorporates some form of supernaturalism which makes transtellationism distinct from the other schools of Astronist eschatology. For this reason, transtellationism can be described as the supernaturalist school so as to further distinguish it from the eschatological school of naturalism which rejects all beliefs incorporating supernaturalism.

Transtellationism is the most broad of all the schools in terms of the variety of beliefs within it, the most prominent of which is transtellationism itself which notionises that upon our corporeal deaths our souls transmigrate either to The Cosmos as a whole, usually referred to as “the stars”, or to a particular cosmic progeny or phenomena, all of which is depend upon a each person’s unique interpretation of transtellation and from this, a multitude of positions have developed around the belief orientation.

triadism

three-pronged belief of Universal uncreatedness, divine sustainment of The Universe and divine omnificativity

Throughout the creation of the Omnidoxy, a distinct Astronist cosmology has emerged that encompasses the way in which Astronists should understand and the regard the nature of reality, The Cosmos itself, and those realms of existence considered to exist beyond The Cosmos, namely The Universe and The Divine. A myriad of beliefs and ideas have emerged from the Astronist concern of cosmology as is expected with a subject of such vastness. However, like in all other parts of Astronism, the organisation and categorisation of beliefs is essential to the extent to which those beliefs themselves are coherently understood.

In the case of the cosmology of Astronism, which is essentially the Astronist interpretation of the Astronic cosmology that was itself introduced within the Omnidoxy, the formation of what has come to be known as triadism has been necessary not only in the organisation of all Astronist cosmological beliefs, but also important in narrowing down those beliefs which can be considered central to the Astronist interpretation of the cosmology. As its name suggests, triadism is formed by a total of three beliefs, all of which hold concern for some aspect of the Astronic cosmology, but with particular focus on the nature and interactions between two of the Astronic cosmological existences of The Universe and The Divine. The first of the triadist beliefs is uncreatedness of The Universe, the second of which is the divine sustainment of The Universe, and the third of which is divine omnificativity which, when considered together, create that which became known as the triadic formulation.

uncreatedness

cosmological belief that The Universe was never created by The Divine

One of the most interesting and controversial topics to be discussed in the context of religious debate is that of createdness of our reality; whether there was a creator at all or whether reality has always existed and whether it will forever exist. It is the question that

many have attempted to answer, but none have ever truly known whether their approach is true for the knowledge of the truth is reserved for the nature of divinity, which is of course the Astronist epistemological perspective. Despite this, religions and philosophies have each proposed their conceptions for the createdness of reality and in this regard, Astronism is no different. In fact, Astronism has prided itself from its inception on its confidence to explore all possible approaches for the createdness of reality.

This Astronist virility for debate of such topics emerged from the development of the Astronic cosmology and its categorised understanding of higher realities than the practical domestic realities of human life on the singular planet of The Earth. Cosmicalities, universalities, and divinologies were developed in the Omnidoxy after which the official or Institutional version was carefully explored and picked out to form what is known as the Astronist approach. On the question of the nature of The Universe in the Astronic cosmology, a significant issue soon arose that finds its roots in the very foundations of the Astronic cosmology itself.

The issue of which we speak is known as the problem of the createdness of The Universe and entails the issue that if The Universe is infinite by its nature as is proclaimed in the Astronic cosmology, then it couldn't have been created because anything of an infinite nature is without existential beginning or existential end. This caused an issue that was in requirement to be explore as part of the writings of the Omnidoxy as well as in post-omnidoxical settings. The approach that was selected to be the Institutional Astronist belief regarding this problem was thereafter titled as uncreatedness, or the uncreatedness of The Universe.

As a direct reaction to the problem of the createdness of The Universe, the doctrine of uncreatedness states that that The Universe was not created by The Divine, but has instead always existed so as remain in alignment with its infinite nature. However, the doctrine of uncreatedness also states that The Universe remains sustained by The Divine and is dependent upon The Divine for its continued existence, thus still adhering to the belief of subordinationism and differentiated roles between The Universe and The Divine which are too outlined within the Astronic cosmology. From the Astronist perspective, uncreatedness was the only logical explanation for infinite nature of The Universe and its suitability to the role and functionality of The Divine, both of which were developed simultaneously as part of the Astronic cosmology. A variety of other protoastronist beliefs regarding the problem of the createdness of The Universe in the Astronic cosmology are expected to be developed and further debated post-omnidoxically as part of this multi-faceted topic of both religious and philosophical origin and significance.

unique way

Astronist response to the Buddhist Middle Way

Throughout the Omnidoxy, there have been numerous instances in which the Astronist belief system has held opinions regarding the beliefs and ideas of other religions and philosophies. One of the most prominent examples of Astronism holding a direct response to a non-Astronist belief in another religion is manifested by Astronism's Unique Way. The Unique Way is the Astronist response to the Buddhist Middle Way and is considered to reflect the unquitarian ontological position of Astronism which is provided with its own encyclopaedic entry herein.

The Unique Way denotes the characteristically Astronist approach to dealing with the problem of suffering and the defining the balance between indulgence and asceticism. Astronism advocates for following the Unique Way rather than the Middle Way by stating that each of us, due to our unique natures and beingnesses, hold a unique desire for different combinations of indulgence, moderation and asceticism and therefore denies the validity of single way, such as the Middle Way, as offering a genuine solution due to it being considered as a blanket statement approach to the complex problem of suffering.

In general, the unquitarian way to reject "one size fits all" doctrines which seem to occur in a myriad of different forms in a number of religious and philosophical traditions and the Unique Way is perhaps the ultimate manifestation of the unquitarian ontology applied to a practical circumstance. The Unique Way states that no two people hold the same degrees of indulgence, moderation and asceticism for their lives, but that instead unique dosages of each of these should be sought after in order to suit the unique beingness of the individual. The Unique Way is a hallmark rejector of the notion that general principles should be proclaimed and then be followed by the masses in full uniformity, but is instead an advocator for an individualistic outlook that is not only predicated on the values of unquity, but is symbolised by its emphasis and encouragement of the expression of the unique elements of ourselves that make whom we are and formed our identity, role, and destiny in The Cosmos.

unquitarianism

ontological position held by Astronism

Astronism is of course principally designated as an organised philosophy and so in the spirit of its synthesis of religion and philosophy, Astronism explores both topics of traditional theology and traditional philosophy. Religions, although they may somewhat explore the topic of ontology, it is not done so with much depth or in coherent connection to the religion's wider theological and ethical positions, however Astronism, with being an organised philosophy, has always prioritised its exploration of ontology even going so far as to dedicate an entire disquisition to the study of the nature of being. What emerged from that disquisition known as the Hexadoxy was an entirely new system of ontology known as unquitarianism, or shortened to unquanism.

The influence of unquitarianism is perhaps one that has been largely overlooked, but if we take a look at the study of Astronism and the various instances in which its beliefs and concepts are explained, we either find explicitly mentioned or clearly interpretable instances in which unquitarian thought holds a key part in Astronist beliefs and theories. As the principal Astronist conception and approach to ontology with reverberating consequences influencing Astronist ethics, theology, eschatology, and soteriology, unquitarianism fundamentally states that all sentient beings hold a state of consciousness and mentality known as unquity which is considered to be inextricably linked to the destiny of that sentient being.

Essentially, the nature of being in Astronism is entirely considered through this understanding of unquity. Unquitarianism first originated as the Astronist response to complementarianism and egalitarianism from which it developed to become the primary ontological position of Astronism. Unquitarianism considers all aspects of the existential reality through the filter of unique beingness, so much so that the entirety of the Astronist view of our individual existences is considered as through this belief in each of us holding a unique beingness, function, role, identity, and destiny in The Cosmos. There are different types of unquitarianism that emerged omnidoxically, most notably hyperunquitarianism and fundamental unquitarianism, however, other forms of unquitarianism are expected to emerge post-omnidoxically as the position is further developed and more Astronist philosophers contribute to the tradition of unquitarian ontology.

universality

holding a universal nature or pertaining to a particular conception of The Universe

Just as one of the principal endeavours as part of cosmic philosophy is the formation of conceptions of The Cosmos for a greater understanding of its functionalities and its overall identity so too is the conception of The Universe from the Astronic cosmology. Universality, as a prominent instrument of study, encapsulates this endeavour and develops a clear and coherent vehicle through which contemplations regarding the nature, structure, ontology, function, comparison and identity of The Universe is able to be conducted.

A universality is a particular conception of what The Universe is, how it acts, why it exists, what means by which it exists, and what its future entails among other questions too. There are numerous examples in the Omnidoxo of the development of a multitude of conceptions of The Universe as this plays an important part in the philosophisation of the Astronic cosmology. Not only is the development universalities healthy for the development of our philosophical abilities to contemplate beyond cosmicness, but it also allows us to explore the manifestation of such concepts as infiniteness which are considered integral to the nature of The Universe from the Astronist perspective. From these notions, we can understand Astronism not only as an organised philosophy with its

own view of topics, but also as a vehicle or an arena through which and in which all types of ideas and beliefs can be postulated regarding all manner of topics for this is also integral to the philosophical nature of Astronism and is reflective of Astronism's adherence to the Philosophical Spirit.

vendox

most well-known symbol of Astronism

Like in all religions and in most philosophies throughout history, symbols have been used to represent the most prominent beliefs of the system of thought. It has taken hundreds and sometimes thousands of years for symbols to become synonymous with particular belief systems such as the Yin and Yang symbol representing Taoism, the cross representing Christianity, and the Dharmachakra representing Buddhism among many others. Certain symbols have particular pertinence to certain aspects of the religion to which they are associated which has developed the study into religious symbolism.

From its own inception, Astronism has fully embraced this tradition of religious symbology with a myriad of symbols developing both omnidoxically and post-omnidoxically to reflect certain prominent beliefs within the Astronist organised philosophy. Despite this collection of Astronist symbols, that which is known as the Vendox has always held supremacy and superiority over them all as the principal universal symbol for all Astronism.

The Vendox is the authoritative symbol for Astronism meaning that it precedes all other symbols and is considered the principal symbolic representative for Astronism in its entirety including all its conceptals and in all its different forms and variations. The design of the Vendox rests with Cometan as part of the Seven Year Revelation period, but with the development of the Astronist Vendox came the introduction of a category of symbols titled vendoxes, of which the Astronist Vendox is the first and principal and most well-known example of. The Vendox symbol of Astronism is characterised by the depiction of a blank book in the centre of two strips almost circularly encompassing it entirely which then extend upwards vertically and between which six stars are often depicted.

The Astronist Methodology

The Astronist Marketing Methodology

The Astronist Public Relations Methodology

The Astronist Economic Methodology

The Astronist Banking Methodology

The Astronist Accounting Methodology

The Astronist Management Methodology

The Astronist Employment Methodology

The Astronist Governance Methodology

The Astronist Education Methodology

The Astronist Commercial Methodology

Other non-Omnidoxical Methodological works include:

The Astronist Foreign Relations Methodology

The Astronist Domestic Relations Methodology

The Astronist Marketing Methodology

Narrativism

Marketing focused more on creating, establishing and maintaining a narrative, rather than centring on a product.

Creativism

Marketing with creative depth, but not necessarily fully understood, and so, perhaps more akin to art.

Short Marketing

The planning of the longevity of a marketing campaign or piece to last no longer than a period of a month.

Long Marketing

The planning of the longevity of a marketing campaign or piece to last at least a period of a month.

Productism

Marketing whereby the product is clearly positioned at the centre of the campaign.

Entiretism

Marketing that promotes The People's Constitutional Company of Jesse Millette as a whole rather than an individual subsidiary, or a promotion including all Astronist characters.

Astronism Marketing

A marketing campaign distinctly focusing on the promotion of the philosophical ideas and principles of Astronism, or any of its branches.

Cosmic Marketing

A marketing campaign holding a cosmic theme, or is clearly set in The Cosmos.

Characterism

A distinct focus on the actions, characteristics or personalities of Astronist characters during a marketing campaign.

Jessian Marketing

A marketing campaign with a distinct focus on the Astronist character of Jesse.

Ellenian Marketing

A marketing campaign with a distinct focus on the Astronist character of Ellena.

Zaranian Marketing

A marketing campaign with a distinct focus on the Astronist character of Zara.

Harrietarian Marketing

A marketing campaign with a distinct focus on the Astronist character of Harriet.

Oliverian Marketing

A marketing campaign with a distinct focus on the Astronist character of Oliver.

Philosophical Marketing

The integration of philosophical ideas and principles into a marketing piece or campaign.

Dominationism

A marketing campaign with the clear representation of the struggle for dominance between men and women.

Cultural Marketing

The integration of cultural traditions, ideas and principles into a marketing campaign, in order to better relate to the peoples following that particular culture.

Specialised Marketing

A marketing piece or campaign specialised for a certain group, religion, or a nation.

Religious Marketing

The integration of a religion or religious icons into a marketing piece or campaign.

Corporate Marketing

A marketing campaign focusing on corporate, governmental and public information operations of The People's Constitutional Company of Jesse Millette.

National Marketing

The integration of the symbols, icons, values and anthems of a nation into a marketing campaign in order to greater relate the campaign with a nationwide audience.

Musicism in Astronist Marketing

The utilisation of music in a marketing campaign to further emphasise, enhance and illuminate the message of the campaign.

Solitology in Astronist Marketing

The representation of an Astronist character in solitude during a marketing campaign.

Duology in Astronist Marketing

The representation of two Astronist characters during a marketing campaign.

Triology in Astronist Marketing

The representation of three Astronist characters during a marketing campaign.

Quadology in Astronist Marketing

The representation of four Astronist characters during a marketing campaign

Quintology in Astronist Marketing

The representation of all five Astronist characters during a marketing campaign.

Marketing Piece

Relating to an advertisement holding just one variation.

Marketing Campaign

Relating to an advertisement holding more than one variation.

Marketing Narrative

The overarching elements of a brand's marketing campaigns.

Marketing Story

The story in just one advertisement that doesn't make its way into other marketing pieces or campaigns for the same brand.

Marketing Journey

Referring to all the marketing pieces, campaigns, narratives and stories of a brand from its inception to the present day, and the study of the brand's development as reflected in its advertisements.

High Involvement Dominancy

The strategy of a brand to position the majority of its products, messages and services as high involvement purchases by evoking feelings and emotions, as well as strong spiritual, physical and intellectual needs.

Celebrities As Influencers

The strategy taken up by The People's Constitutional Company of Jesse Millette in the majority of its marketing campaigns and narratives, stipulating that celebrities should act as influencers and distributors of a marketing message, rather than actually being featured in the marketing piece or campaign for that role is mainly filled by the Astronist characters, thus highlighting a distinction between Astronist brands and other brands.

Distributional Intergrations

Vertical Integration

combination of one or more stages of production

Horizontal Integration

increase of production of goods or services at the same of the supply chain, typically by internal expansion, acquisition or merger

Spherical Integration

the combination of production in all possible directions under centralised governance, thus leading to a monopoly or oligopoly

Diagonal Integration

the establishment of strategic alliances between companies that are within the same industry or whose operations impact upon each other, to further their own interests, especially when regarding production, supply and distribution of goods and services

Backward Integration

involving vertical integration, the business activity of a company that buys another company that previously supplied it, especially with raw or essential materials

Forward Integration

involving vertical integration, the business activity of expanding to include control of the direct distribution or supply of a company's products, especially when involving the subsequent disadvantage to a rival

Dimensional Integration

the establishment of strategic alliances between companies that are not in the same industry, but whose alliance will further each company's own interests

Governmental Integration

the establishment of strategic alliances between a company and a government to further the interests of both entities

Principal Advertising Decisions

1. Objective Selection
2. Budget Designation
3. Message Strategy
4. Media Strategy
5. Advertising Evaluation

Budget Designation Considerations

1. Product Life Cycle Evaluation
2. Market Share & Size
3. Competition & Clutter
4. Advertising Frequency
5. Product Differentiation

Astronist Advertisement Features

1. Astronist Character(s)
2. Complete Avoidance of Pricing
3. Setting
4. Story
5. Astronist Iconography
6. Music
7. Astronist Lifestyle
8. Futuristic
9. Cosmic
10. Mainly Utopian

Media Selection

1. Physical/Digital Newspaper
2. Physical/Digital Magazine
3. Television
4. Governmental Distribution
5. Radio
6. Billboard
7. Search Engines & Popular Websites
8. Social Media
9. Corporate Alliance

International Advertising

1. Standardisationism
2. Differentiationism
3. Mixationism
4. Centralisation
5. International Advertising Regulation

Factors of Emotion-driven Choices

Self-illusion

the suspension of rational beliefs because they are not strong enough to prevent us from enjoying ourselves

Self-focus

the representation consumers are portraying of themselves when purchasing a product of service rather than the components of that product or service

Holistic Perception

a non-rational, non-analytical perception of a product or service because a consumer views it as a whole, rather than an in-depth view

Non-verbal Imagery

communications of emotion rely heavily upon pan-cultural universalities, such as facial expressions

Rejection of Options

not to choose that which we like the most, but to rejection those that we most dislike

The Surrounding Environment

the social, cultural, religious, and peer influences shaping our emotions towards certain products and services

Emotional Intensity

the measurement of the intensity of the emotions of a consumer towards a product or service, during each stage of the purchase.

Distinction of Brand Utility & Brand Communication

it is the purchasing process of a consumer, with the nature of the product/service and their subsequent involvement as the variable, to make their decision based not on the utility of the product/service, but the communication exhibited by the brand.

The Identity of a Brand

particularly important for adolescents who value the approval of their peers more than most other consumer segmentations, the identity of a brand holds the idea that a group of consumers can be influenced by the strength of the beliefs of one consumer in the group, and so, if the identity of the brand is strong enough for that one consumer, they can influence the rest of the group.

Self-symbolic Consumption

if the brand or its products or services have a symbolic meaning to the consumer, then they are more likely to purchase them.

Social-symbolic Consumption

if the brand or its product or services have a symbolic meaning to society, or a particular group of people in society, then they are more likely to purchase them.

The Individuality of Mass-market Brands

the ability of a brand to successfully achieve mass-market consumption in parallel to holding a unique meaning for every individual.

Semiotic Associations

the long process of the cultivation, establishment and maintenance of symbolic meanings attributed to a brand, character, product or service.

The Brand-as-a-person

the construction of a brand around the characteristics of a particular person, whether fictional or real, in order to most efficiently inform the consumers of the brand's purpose, message and meanings.

The Brand-as-a-friend

the construction of a brand, typically representing itself through likeable and friendly characters, to become a friend-like figure to the consumer, thus showing how a brand can establish an interpersonal relationship with a consumer on a higher level than perhaps many other strategies.

Nostalgia

the construction, maintenance and the reminding of consumers that a brand has a place in their personal history, thus establishing an idealistic viewpoint from the memories of the consumer's past interactions with the brand and its products and services.

Brand Community

a non-geographical community sharing the same admiration for a brand, character, product or service.

Name Value

the perceived value of a brand's name to the consumers and potential investors, or buyers.

Brand Equity

the additional benefits, whether tangible or intangible, achieved by the association of a brand to a product or service.

Brand As An Asset

the idea that a brand must be maintained and preserved just as much as another asset held by a company.

Consumer Perspective on Brand Equity

the extent to which brand equity supports and influences the consumer purchase decision.

Brand Awareness

the basic ideas that a consumer attributes to a brand's purpose, message and goals, and the measurement of the accuracy of those attributions.

Brand Attitude

the associations of a consumer's memory that are linked to the brand's values, perceived quality and image.

Brand Loyalty

the extent to which an individual consumer, or a whole consumer group, shows loyalty toward one particular brand, product, or service.

Experience Brand

the degree to which a consumer evaluates the richness of the experiences of a product or service from a brand.

Fashionisation Churning

the strategy of continuously churning the identity of the brand whilst simultaneously holding onto the core elements that define it, in order to keep the brand in fashion.

Brand Prominence

the ultimate goal of a brand to maintain its perceived prominence in many categories including quality, popularity, awareness, purpose, reliability and honesty.

Tangible Dominancy

a product with very little intangible benefits, such as salt.

Intangible Dominancy

a service with very little tangible benefits, such as education.

Living The Brand

the emphasis of including both consumers and employees in the concept that the receivers of the brand should reflect the message of the brand as though they are living symbols of the message.

Employee Brand

a brand that is so distinctive and morally and ethically correlative to a consumer's beliefs that they wish to work for the brand, either in a voluntary or paid role.

Astronist Encoding

The words, pictures, symbols, music, monograms and crests signifying the identity of an advertisement as Astronist.

Brand Hierarchy

Corporate/Governmental Brand

The People's Constitutional Company of Jesse Millette and The Governing Ministry

Industry Brand

the various subsidiaries of The People's Constitutional Company of Jesse Millette

Group Brand

a brand used in more than one category, for example, Jesse Millette Fashions and Jesse Millette Books

Flagship Brand

the leading, most well-known brand, for example, Jesse Millette

Master Brand

the same as a Flagship Brand, but can only be used to refer to the Flagship Brand if another brand is being used alongside it, for example, Cadbury is the master brand and Dairy Milk is the Junior Brand

Junior Brand

a more generic brand used typically for just one product or product category in order to give more context to the product or service, and usually needs a Master Brand to accompany it for the consumer to recognise it

Subordinate Brand

secondary to the Flagship Brand, not as well-known, but still distinctive, for example, Ellena Chadwell and Zara Litchford)

Character Brand

(no logo is shown or is clearly not made to look important, but the characters are the leading representatives of the brand instead

Advertising Agency Methodology

Project management

project details including timescales, contacts, project numbers

Where are we now?

describe current brand details including background, competitors, key issues and position

Where do we want to be?

what needs to be achieved including sales, market share, market value, shareholder value, awareness and perception

What are we doing to get there?

marketing strategy, campaign strategy and specific solutions

who do we need to talk to?

who are the individuals and what they going to do to help the company achieve its goals

practicalities

budgets, timings and schedules, creative and media imperatives

approvals

the individuals who must sign off the brief and confirm the completion of the agency work

Corporate Reputation Methodology

Reputation is the degree to which a company's constituents, consumers, investors and rivals rank it in terms of its credibility, social and financial image, as well as its environmental, ethical and moral standing, and usually translates into a major component of the valuation of a company.

Establishing and maintaining a high reputation increases a company's competitive advantage.

The public have developed a cynical view of the business world mainly because of high profile corporate scandals, and so it has become even more important to withhold your company's reputation, protect it and preserve it. The stock of information and the perceived lack of information about a company are major contributing factors to the company's overall reputation.

Overarching Reputation

the strategy adopted by The People's Constitutional Company of Jesse Millette to instil in all departments that the reputation of the company isn't just a task to maintain for the public relations department, but a fundamental duty of all departments and employees.

Constitutional Reputation

the strategy adopted by The People's Constitutional Company of Jesse Millette that The Grand Constitution is the hallmark and the protectorate of the company's reputation and in turn, its values, principles and goals, and protects the company from conducting in operations that would lead to the damage of the company's reputation.

National Reputation

the crucial concept in corporate reputation that the actions of a company can be offensive to one nation, but be glorified by another. The delicate, and often impossible, balance between this is the ultimate goal of corporate reputation, but often, companies must choose between pleasing one set of people and offending and angering another group.

The Reputation of Capitalism

despite capitalism standing as the fundamental ideology of the majority of economies worldwide, there is a general negative consensus from the public that capitalism favours only the elites in society. Companies have tried to mend this reputation of capitalism by introducing corporate social responsibilities into their marketing strategies in order to show the public that their company operates under goodwill, social development and with ethical, moral and environmentally friendly principles.

The Corporate Brand deals with the requirements of stakeholders and investors.

The Position of Employees

Due to the position of employees situated between the company and its consumers, employees are an essential component of the corporate reputation strategy and so, employees must fully understand that they should reflect the company's values and principles, when at work, but also during their personal life.

Constitutional Identity

the strategy adopted by The People's Constitutional Company of Jesse Millette stipulating that The Grand Constitution outlines the objectives, purpose and values of the company, thus in turn demonstrates its corporate identity, to which the company is constitutionally bound. The Grand Constitution is upheld as the fundamental component of the corporate identity of The People's Constitutional Company of Jesse Millette.

External Forces Impacting Upon Corporate Reputation

politics

economics

society

technology

religion

legality

environment

the media

Internal Forces Impacting Upon Corporate Reputation

corporate strategy

marketing strategy

constitution

culture

resources

financial and managerial expertise

employees as a group

Significance In Services

It is easy to copy a service, therefore a strong brand, strong reputation, with strong values, industry relations and financial investment is required, unless the service will be completely judged on price.

Recovery Plan Methodology

Reputation damage, whether minor or major, is unavoidable, but it is the recovery plan of corporate reputation, that must be well established, prepared for and managed in order to see the survival of the company.

Influences on Corporate Reputation

- Product/Service Quality
- Employee Satisfaction
- Customer Satisfaction
- Customer Service
- Innovation
- Vision & Leadership
- Corporate Social Responsibility
- Profitability
- Market Position
- Comprehensive Reputation
- Constitutionality
- Transparency
- Stability
- Honesty
- Perceived Popularity
- Too Vital To Fail

The ultimate role of the Chairman, as The Constitutional Leader of The People's Constitutional Company of Jesse Millette, is to ensure the constitutionality of the company stays at its highest, thus in turn ensuring the reputation of the company withstands.

Constitutional Corporate Culture

the stipulation of The People's Constitutional Company of Jesse Millette that the company's corporate culture is wholly established, underpinned and upheld by The Grand Constitution, which acts as the ultimate authority of the company's culture.

High Employee Sociability

stimulating a high employee sociability is essential to the success of a company's operations, because if the employees are friendly with one another, that creates a much more positive environment for business, and it is the role of the manager to ensure the highest employee sociability as possible.

High Employee Solidarity

stimulating a high employee solidarity is essential to the success of a company's operations, because if the employees feel they are standing by an organisation and doing good for the world and the peoples of the world, then they are much more likely to be enthusiastic about their role in making that good happen and holding a strong sense of solidarity between their fellow employees, makes them feel as though aren't alone in

doing good and that by working together in solidarity, they can achieve more good. As stipulated by The People's Constitutional Company of Jesse Millette, it is The Grand Constitution that should act as the initiator of the solidarity of the company.

Employee Profiles

in conjunction with the approval of the employees themselves, the company and the employees should construct employee profiles which allow more senior members and managerial personnel to get a glimpse into the strengths and potential weaknesses of a particular employee. This clarification of the specific talents of employees relates to the concept of Talent As Asset, which demonstrates the idea that the talents and expertise of employees should be venerated and seen as assets to the company.

Citizen Brand

a brand that conducts itself with society at the heart of the business.

Founder Brand

establishing a narrative for the betterment of marketing and corporate reputation, around the founder and leaders of an organisation.

The Incorporation of Astronism

the implementation, veneration and incorporation of the philosophy of Astronism, in conjunction with The Grand Constitution and its principles, in order to establish a corporate philosophy around which stakeholders, employees, customers, investors and corporate leaders must rally and unify to construct and maintain the ultimate corporate image.

The Superiority of The People's Constitutional Company of Jesse Millette

the stipulation that The People's Constitutional Company of Jesse Millette is fundamentally superior to that of companies and organisations due to its founding and obligation to The Grand Constitution which establishes, underpins and upholds the values, principles and missions of the company.

Corporate Communication

the entirety of the communications expounded by The People's Constitutional Company of Jesse Millette in order to ensure its furtherance and the achievement of its objectives.

Dimensions of Corporate Communication

Managerial Communications

communications between a manager and another manager, or between a manager and those he/she must manage.

Marketing Communications

communications between a company and the audience it is trying to influence.

Individual Communications

communications between a company and specific individuals or the representatives of those individuals.

Organisational Communications

communications between a company and external organisations, such as non-governmental organisations and charities.

Business Communications

communications between a company and another company for mutual advantage.

Social Communications

communications between a company and the public to inform them of investor relations

Investor Communications

communications between a company and the investors of the company.

Governmental Communications

communications between a company and governments of nations in which it operates.

Internal Communications

communications within a company.

External Communications

communications outside a company, either expounded by the company or by other entities.

Upholding Corporate Communication Activities

- Consistent Messaging
- Propagation
- Coordination of Work
- Demonstration of Internal Communications

Effective Corporate Communication

- Form
- Style
- Timing
- Tone

Positioning Themes

- Functional
- Expressive
- Emotional
- General
- Immediacy
- Propagational

Caused-related Marketing

a corporate social responsibility strategy of placing a specific cause at the centre of a marketing piece or campaign.

Press Releases

an official statement issued biweekly, or after a major world event, giving information about the official response of The People's Constitutional Company of Jesse Millette.

Press Conferences

a biweekly conference of journalists and press members interviewing the Vice Chairman of The People's Constitutional Company of Jesse Millette and, under constitutional law, the press are open to ask any question. After a major world event, or a major event relating to The People's Constitutional Company of Jesse Millette, the Vice Chairman, if the Chairman isn't available, is obligated to make a response a press conference.

Constitutional Interview

a quarterly one-to-one interview, under constitutional obligation, between the Chairman of The People's Constitutional Company of Jesse Millette and a prominent journalist, who rotates for every interview. The interview typically covers the latest events, news and operations of The People's Constitutional Company of Jesse Millette, and the journalist is free to ask the Chairman any question, under the constitutional article of Complete Transparency.

Weekly Address

a weekly video series constructed by The Governing Ministry in which the Vice Chairman of The People's Constitutional Company of Jesse Millette details the operations, events and the latest news of the company, typically for the view of the general public.

Defensive Communications

communications expounded by The People's Constitutional Company of Jesse Millette after a major event, particularly one with the potential to damage the reputation of the company, holding a defensive nature because of the falsity or distortion of truths.

Emergency Communications

communications expounded by The People's Constitutional Company of Jesse Millette after a major emergency in order to brief the general public of the stance of the company and the official response to the emergency.

Communication Strategies

Silence Strategy

a communications strategy of silence, intended to either demonstrate the neutral stance of the company, or to demonstrate the falsity and insignificance of the subject.

Reasoning Strategy

a communications strategy of giving reasons as to why an action or operation was undertaken.

Accommodative Strategy

a communications strategy of adapting to an event, an accusation, or a proven misconduct.

Apologetic Strategy

a communications strategy, typically after a proven event of misconduct in which the company is obligated to apologise for.

Constitutional Neutrality

a constitutional obligation of The People's Constitutional Company of Jesse Millette to act neutrally in all political cases, unless voted otherwise in The People's Astronist Congress.

Astronist Auditing Methodology

The Findings of a Marketing Audit

- the organisation's current market position
- the nature and magnitude of current opportunities and threats
- the organisation's ability to cope with environmental demands
- the detailed analysis of the external environment and internal circumstances
- the objective evaluation of past performance and present activities
- the clearer identification of future opportunities

Financial Audit

Personnel Audit

Production Audit

Structural Audit

Governmental Audit

External Audit

an audit focusing on the external environment of the nation(s) in which a company operates and covers various topics including politics, ease of business, social, environmental, legal and cultural trends.

External Factors

- the business, political and economic environments
- the market
- the competition

Internal Factors

- organisational performance, efficiency and structure
- marketing objectives
- marketing strategy
- information systems
- planning systems
- control systems
- functional efficiency
- inter-functional efficiency
- profitability analysis
- cost-effective analysis
- governing efficiency
- constitutional analysis
- transparency analysis

Stages of the Audit

1. pre-audit activities in which the auditor decides upon the precise breadth and focus of the audit
2. the assembly of information on the factors impacting the subject of the audit
3. a thorough and critical analysis of the information
4. the formulation of recommendations
5. the creation of an Audit Report

6. the development of an implementation programme to apply the recommendations into the company's operations

In-depth Account of the Audit Stages

Stage One

Statement of purpose in terms of benefits, product scope, the evaluation of the size, growth rate, maturity state and the need for primary versus selective strategies. The requirements of success, the divergent definitions of the above by competitors and the definition to be used by the company.

Stage Two

The evaluation of industry performance and the differences within and outside the company. Determining the differences between products, applications, geography and distribution channels and the determining of the differences between customer set.

Stage Three

Potential market development strategies, product development strategies as well as financing, administrative and governing strategies and support.

Stage Four

Identify and profile each significant competitor and distinct types of competitive strategy. The comparison of the company's own and competitors' strategies.

Stage Five

The establishment of planning units or cells and the designation of prime and subordinate dimensions.

Stage Six

Make organisational assignments to managerial staff, executives and government personnel of The People's Constitutional Company of Jesse Millette.

Functional Audit

an audit focusing far more specifically upon a particular element of marketing activity such as sales and pricing.

Comprehensive auditing

for auditing to be efficiently and successfully exercised and implemented, it should cover all major activities of the organisation; elements performing and those not so.

Systematic auditing

a diagnostic process should be adopted covering the external environment, the internal operational systems and the specific activities of an organisation. This process of diagnosis is followed by the development, analysis, and implementation of plans, both short and long-term, specially designed to correct the weaknesses identified in the audit.

The Utilisation of Independent and Internal Auditors

The People's Constitutional Company of Jesse Millette adopts the audit methodology of employing independent organisations, as well as tasking internal departments, with the job of conducting audits and to encourage the cooperation between both independent and internal auditors in order to create the most cohesive, applicational and comprehensive audit report for the utilisation of the company.

Frequent Auditing Practice

under constitutional law, The People's Constitutional Company of Jesse Millette is obligated to conducting both independent and internal audits every six months.

Audit Report

a report issued by an independent or internal auditing authority in which the findings of an audit are outlined.

Response Report

a report issued by a Directorial Council of The People's Constitutional Company of Jesse Millette, in which they detail their responses to the results of an audit.

Auditing Results Strategic Utilisation Methodology

Stage One

after receiving the audit report and the implementation programme from auditors, a review is undertaken by the Directorial Council along with other authorised managerial and executive personnel.

Stage Two

after the review, a Response Report is constructed by the Directorial Council and the reviewers of the Audit Report and details the actions that will be taken by their department in order to properly implement the details and recommendations of the Audit Report. In this Response Report, all external and internal factors must be taken into consideration and other uncontrollable factors such as the political, environmental, social, cultural and economic landscape.

Stage Three

quickly after the Response Report is issued, all relevant departments and employees are informed of the new implementations so they understand the importance of the implementation of the audit results.

Stage Four

in parallel to this, the audit results are further analysed and criticised by internal departments in order to better understand some of the more long-term and possibly deep-rooted issues within the operations of the company.

Stage Five

finally, a three month internal review is conducted by internal departments in order to ensure the results of the audit are being properly implemented in good time for the next obligatory audit in three months from then.

Stage Six

after this three month internal review, if for any reason the audit results are not being implemented into the company's operations, a contingency plan is constructed in order to better position the relevant department in tackling the issue.

Stage Seven

the auditing process then begins again at the six month mark.

Stage Eight

if auditing results pick up a issue for the second time, further cooperation must be conducted between the internal and independent auditors, as well as further and more detailed information about the issue and how best to solve it. This practice also applies for an issue's solution that is in process, so the auditor can give more relevant information about how the company can best solve the issue at a particular part of the solution process.

Astronist Analysis Methodology

Marketing Function Reviews

a biyearly collection of reviews undertaken by a marketing department in order to clarify and identify the costs of marketing, the efficiency of current marketing strategies, and the sustainability of those marketing strategies within a specific department, or toward a specific product category.

Marketing & Financials Function

the relationship, usually identified by a ratio, between the marketing budget and the relative revenue, profits, and assets, typically when in response to a change in the marketing budget.

Marketing Efficiency Analysis Methodology

Stage One

Identify and clarify all costs and dimensions of a specific marketing campaign. relate these costs back to the marketing budgets of that specific marketing campaign, as well as the yearly marketing budget of the company, and derive the longevity of the

marketing budget for this particular campaign and the percentage of the marketing budget used for each separate type of marketing activity.

Stage Two

Relate this information back to the direct, or 'proven' profit, achieved by the marketing campaign and compare this with previous years' campaigns. This comparison will lead to the Marketing Efficiency Percentage, which details the increase or decrease of the efficiency of marketing campaigns year on year.

Stage Three

A report should then be devised by the cost analysis team identifying areas of marketing activity that should be looked at in terms of their potential to hinder efficiency, and also details the parts of marketing activity that are the most efficient, and that perhaps more expenditure needs to be allocated.

Stage Four

This report is issued to the relevant Directorial Council and departmental leaders, and, after a comprehensive plan of implementation has been devised, the employees of the department and the relevant marketing department will be notified.

Staggered Budget

a strict budgeting mechanism whereby expenditures are issued every three months and the departments within an organisation are told in advance of the expenditure they should expect. This mechanism helps prevent budgeting deficits and more tightly controls expenditures so departments do not overspend beyond their budgets and so, it encourages a greater budgetary management.

Proven Profit

profit that a company can confirm, has been achieved by a specific action.

Subsidiary Focus Dissemination

the encouragement of each subsidiary of The People's Constitutional Company of Jesse Millette to disseminate throughout the subsidiary, a focus unique to their subsidiary and one that detailing the specific objectives of their subsidiary relevant to their business.

Incorporated Subsidiary Business Strategies

the action of devising separate business strategies to best operate each subsidiary of The People's Constitutional Company of Jesse Millette, yet incorporating and communicating with other relevant subsidiaries of which the initial subsidiary's operations may impact upon.

Focus Repositioning

the process of a subsidiary of The People's Constitutional Company of Jesse Millette, actively, after authorisation, repositioning the subsidiary's business focus by disseminating a new subsidiary focus and perhaps as far as implementing a new incorporative subsidiary business strategy.

Departmental Performance Methodology

Stage One

the collection and organisation of each department's financial, structural, employment and operational information, within each subsidiary of The People's Constitutional Company of Jesse Millette.

Stage Two

the information is categorised into categories and subcategories which is emulated across each department's analysis.

Stage Three

the analysis team then compares each category and subcategory with other department's information.

Stage Four

this comparison leads to the analysis team being able to devise a comprehensive report detailing the differences between the financial, structural, employment and operational performances of each department.

Stage Five

this report is then issued to the relevant Directorial Council and management team which, after devising an implementation plan, issue the results of the performance efficiency to each department to all employees and managers can understand the efficiency of their department compared to others.

Stage Six

as well as this, the implementation plan is issued to the managers and department leaders with details of the best ways to improve the efficiencies of their department.

Microcosmic Experimentation

the implementation of a policy, or the increasing of a budget in a department within a specified local area, with the aim of examining and analysing the results of that implementation, before it is implemented on a macro-scale.

Expenses Categorisation

the method utilised by a cost analysis team with the main aim of explicitly categorising each cost of the designing, manufacturing, marketing and distribution of a product or service, into specific categories in order to gather further clarity of cost efficiency and cost analysis.

Singularisation of Product Budget

a strategy utilised by a cost analysis team to explicitly identify and clarify the designing, manufacturing, marketing and distribution costs of a specific product category or product line.

Cost Optimisation

the ultimate objective of a cost analysis team, to strategically identify, clarify and optimise the cost inefficiencies within a company's operations.

Administrative Cost Analysis

the specific cost analysis undertaken to identify and optimise the administrative costs of a company, in order to prevent arbitrary and erroneously allocated expenditures.

Customer Analysis Methodology

Stage One

the explicit definition of customer groups and market segmentations in order to best distinguish one customer group from another, by the identification of their differing needs, incomes, tastes, and priorities.

Stage Two

for each customer group identified, pinpoint the factors causing costs of serving that customer group to fluctuate.

Stage Three

an explicit analysis should then be carried out on the differences between the factors affecting each customer group.

Stage Four

then, a thoroughly detailed analysis of the specific company resources being utilised in order to serve each customer group should be undertaken, including the amount of personnel, the cost of administration, the cost of personnel, warehouse facilities, etc.

Stage Five

relate revenues and costs to each customer group and display the costs in order to identify the groups utilising the most resources.

Stage Six

a Customer Analysis Report should be issued by the cost analysis team detailing the findings of the customer analysis and how best to optimise company resources without compromising on customer service, product or service quality, and without leading the company into straining its workforce.

Factors of the Competitive Environment

- higher levels and increasing intensity of competition
- new and aggressive competitors emerging in greater frequency
- constant competition repositioning seeking competitive advantage
- wider geographic sources of competition
- higher frequency of niche attacks
- requirement of higher frequency of strategic alliances
- increase in the speed of innovation
- requirement of strengthened relationships with customers
- requirement of strengthened alliances with distributors
- further emphasis on value-added strategies
- further aggressive price competition
- requirement to establish a long-term differentiation
- emergence of competitors practicing unethical, immoral and illegal activities

Competitor Analysis Methodology

As the prelude to the competitor analysis, the analysis team must devise a comprehensive identification, collection, and organisation package including the following comparative factors of company and its operations:

1. Sales
2. Market share
3. Cost and profit levels and their variability
4. Cash flows
5. Return on investment
6. Investment patterns
7. Production processes
8. Levels of capacity utilisation
9. Organisational culture
10. Employment structure
11. Products and the product portfolio
12. Product quality and perceived product quality
13. Size and pattern of their customer base
14. Brand loyalty levels
15. Dealers and distribution channels
16. Integration strategies
17. Marketing and selling capabilities
18. Operations and physical distribution
19. Financial capabilities
20. Management capabilities and attitudes to risk
21. Capabilities and flexibility of human resources
22. Strength of alliances
23. Previous patterns of response
24. Extent of leverage
25. Ownership patterns

Competitor Vulnerability Factors

1. Cash flow problems
2. Under funding
3. Mismanagement of expenditures
4. Low margins
5. High-cost operations
6. High-cost distributions
7. Declining market sectors
8. Little presence in growing and high margin markets
9. Declining market share

10. Weak market segmentation
11. Unsustainable positioning strategy
12. Weak reputation or poorly defined image
13. Slow / poor growth
14. Over-dependency on one market
15. Over-dependency on a small number of customers
16. Failure to keep innovation momentum high
17. Product weakness
18. Weak selling propositions
19. Short-term orientation
20. Lack of vision
21. Mismanagement of workforce
22. Failure to prioritise operations
23. High predictability
24. Major weaknesses in the product / service
25. Over-confidence
26. Managerial arrogance
27. Competitive sclerosis
28. Bureaucratic structures

Innovation Momentum

the pace at which an organisation sustain its innovation process.

Competitor Categorisation

The Relaxed Competitor

fails to react or reacts too slowly.

The Swift Competitor

responds quickly and aggressively, almost regardless of the consequences.

The Selective Competitor

reacts with great strategic care.

The Unpredictable Competitor

difficult or impossible to predict the route in which the competitor will advance.

Competitor Intelligence System

Stage One

setting up the system, deciding what information is needed and, very importantly, who will use the outcomes of the system and how.

Stage Two

collection of the data

Stage Three

analysing and evaluating the data

Stage Four

disseminating the conclusions

Stage Five

incorporating the conclusions into the subsequent strategy

Stage Six

the results are later received so the system can be developed for further improvement.

The Survey Stage

Conducting interviews and focus group discussions to pinpoint:

- attributes and their importance ratings
- brand awareness and brand ratings
- product usage patterns
- attitudes towards the product and brand category
- respondents' demographics, psychographics and ideologies

The Analysis Stage

The researcher attempts to identify clusters within the market.

The Profiling Stage

The researcher profiles each cluster and derives attitudes, behaviour, demographics, psychographics, and media consumption habits. Each segment is then named according to the segment's most distinguishing characteristics.

The Astronist Life Cycle

Demographic Segmentation Strategy

The Astronist Life Cycle is an eighteen stage cycle of individual existence depicting the possible periods of time, events, and ways of life an individual could decide to embark upon.

Enlightenment

a prolonged moment in a person's life wherein they understand their place in the world, and decide what they wish to achieve, experience, and do, especially based around a career, or vocation.

Self-actualisation

The Astronist Life Cycle centres itself around the concept of an individual's understanding of themselves and who they wish to be in the world, and the ways in which they do wish to act.

The concept of self-actualisation is integral to the fundamental structures of The Astronist Life Cycle as it hones in on the ideas of an individual's fulfilment of themselves and their talents, ambitions, and capabilities.

Self-concept

The idea of the self-concept is integral to the application of The Astronist Life Cycle, which seeks to refine each individual's idea of themselves, the role in which they feel they fit, and the place they do feel they belong in the world.

Self-purpose

The idea of the self-purpose is, again, another integral part to the application of The Astronist Life Cycle, as the purpose of oneself determines their actions, ambitions, and the paths they do take, thus the concept of self-purpose is fundamental in shaping the ways in which an individual views The Astronist Life Cycle.

Birth
The initial
understanding of the

Childhood (3 - 8)
Wherein the individual
is susceptible to
influences, such as
family and
advertisements, as

Preadolescence (9 - 12)
Wherein the individual is
even more susceptible to
influences, more typically
from friends and public

Adolescence (13 - 18)
Wherein the individual is still susceptible
to the influences around them, but they
also begin to form more critical opinions
about products, controversial topics, and
public figures. This period stands as a

Post-adolescence (19 - 23)
Wherein the individual is
establishing their social,
financial, and work life. This
period is the prime time to
experience The Enlightenment

Pursuance (23 -)
Wherein the individual embarks
on their life's vision whether that
be career-focused, domestic-
focused, etc. This period is

Sustained Activity

Wherein the individual is officially retired, but they are still partly active in the field in

Reversal Influence

Wherein an older member of the family is influenced by a younger person, typically to try something

Vision Transference

Wherein an older individual begins to pass on their vision to those younger than themselves, so it can live on

Entire Reflection

Wherein an individual, most typically close to death, reflects on all they have done, achieved, and

Market Targeting Methodology

Factors of Market Targeting

- the size and growth potential of each segment/ market
- market structural attractiveness
- the objectives of the organisation
- the resources of the organisation

Factors Affecting Segment Profitability

- industry competitors and the threat of segment rivalry
- potential entrants to the market and the threat of mobility
- the threat of substitute products
- buyers and their relative power
- suppliers and their relative power

Market Coverage Options

Single Segment Concentration

Selective Specialisation

Product Specialisation

Market Specialisation

Complete Market Coverage

Astronomically-Themed Consumer Goods (Astronopia)

Astronopia is both a brand name and company as well as a word/noun used to collectively denote goods of an astronomical, Astronist, or cosmical theme. Herein we list the brand names for products that will either be sold in Astronopia stores (labelled A), sold in other stores (labelled O), or may be sold in both (labelled B).

Domestic products: air conditioners, baby items, baking dishes, beds/bedframes, blankets, bedding, linens, towels, blenders, mixers, bookcases, books, bureaus, dressers, wardrobes, cabinets, can openers, chairs, clothes dryers, coffee makers, computers, cooking utensils, couches, sofas, love seats, sectionals, sofa beds, carpet, curtain rods, drapes, decorative items, desks, dishes, dishwashers, entertainment centres, fans, freezers, (drinking) glasses, hand tools, hutches, irons and ironing boards, lamps, lawn chairs, (table) linens, mattresses, (home) medical equipment, microwave ovens, mirrors, pillows, pots and pans, refrigerators, rugs, sewing machines and notions, silverware (flatware), sheets, sofas, sofa beds/futons, space heaters, stereos and radios, tables toasters and toaster ovens, tools, toys, televisions, vacuum cleaners, umbrellas, robotics, and washer/dryers.

Domestic implements: Apple corer, Ashtray, Backpack, Backscratcher, Bag, Basket, Bath mat, Bottle opener, Box, Broom, Bucket, Can opener, Carpet, Carpet hanger, Carton, Clothes hanger, Clothes horse, Clothes line, Clothes valet, Clothespin, Coat rack, Comb, Compact (cosmetics), Corkscrew, Decorative box, Dishcloth, Doily, Domestic technology, Drink coaster, Envelope, Etui, Fabric shaver, Facial tissue, Flashlight, Furniture, Gift wrapping, Hairbrush, Hamper, Handbag, Hot comb, Household silver, Ironing, Ironing board, Jewellery Box, Jhatar Kathi, Kete (basket), Keychain, Letter opener, Madia (furniture), Mason Pearson Brushes, Mat, Mop, Nail clipper, Napkin holder, Paper bag, Paper towel, Pasiking, Peeler, Pen, Pencil sharpener, Penknife, Placemat, Roasting jack, Shaker broom vise, Shell purse, Shoe hanger, Shoe tree, Shoehorn, Slipcover, Soap dish, Spatula, Sponge (material), Tableware, Terrycloth, Automatic toilet paper dispenser, Toilet paper, Toothbrush, Towel, Trash can, and Wallet.

Food storage containers: Aluminum can, Bag-in-box, Ball jar, Barrel, Basket, Bear-resistant food storage container, Bento, Biscuit tin, Bottle, Bottling line, Box wine, Breadbox, Canning, Cellarette, Chinese candy box, Clamshell (container), Cookie jar, Cooler, Cornucopia, Creel (basket), Dosirak, Earthenware, Foam food container, Fold-Pak, Fowler's Vacola, French butter dish, Hamper, Home canning, Jockey box, Juicebox (container), Kilner jar, Kvevri, Lunchbox, Mason jar, Oyster pail, Paper bag, Picnic basket, Purdue Improved Crop Storage bags, Salt pig, Self-heating can, Shaker-style pantry box, Silo, Sistema Plastics, Sokuri, Stanley bottle, Tantalus (cabinet), Tea chest, Thermal bag, Tiffin carrier, Tin can, Weck jar, and Zipper storage bag.

Tableware: Bone dish, Canadian Historical Dinner Service, Centrepiece, Cloche (tableware), Disposable tableware, Duralex, Edible tableware, Epergne, Finger bowl, Glass, Mat, Doron Merdinger, Napkin holder, Osier pattern, Plate (dishware), Platter (dishware), Porcelain, Restaurant ware, Sauce boat, Stoneware, Tablecloth, Tavola shop, Tea service (Vasegaard), Tiffany & Co., Toast rack, Trencher (tableware), White House china

Kitchenware: Anti-griddle, Bowl, Bread warmer, Carafe, Cherry pitter, Combination plate, Decanter, Dipper well, Egg timer, Fire blanket, French butter dish, Honing steel, Jar opener, Juicer, Juicero, The Kitchen Library, Kitchen utensil, Knife rest, Makitra, Melamine resin, Mixer (cooking), Mortarium, Oven glove, Oyster glove, Paila, Pastry brush, Pie bird, Plate (dishware), Pot-holder, Pudding cloth, Roasting pan, Salt pig, Scotch hands, Soap dispenser, Sokuri, Spiral vegetable slicer, Spoon rest, Stainless steel soap, Steam juicer, Stock pot, Tavola shop, Toleware, Tortilla warmer, Vacuum filler, Wet bar

Teaware: Armudu, Caddy spoon, Chawan, Creamer (vessel), Cup, Cup plate, Le Déjeuner en fourrure, Duralex Picardie, Flagstaff House, Gaiwan, Iced tea spoon, Infuser, Kenco Singles, Kettle, Kujiejun, Mug, Piyāla, Podstakannik, Samovar, Saucer, Slop bowl, Teaspoon, Sugar bowl, Table-glass, Tableware, Tea caddy, Tea cosy, Tea draining tray, Tea pet, Tea set, Tea stove, Tea strainer, Teacup, Teapot, Teasmade, Tetsubin, Trembleuse, Tea urn, Windermere kettle, and Yunomi.

Home appliances: Air conditioning, Air ioniser, Appliance plug, Appliance recycling, Aroma lamp, Attic fan, Bachelor griller, Back boiler, Beverage opener, Bio fireplace, Boiler (water heating), Box mangle, Can opener, Ceiling fan, Central vacuum cleaner, Clothes dryer, Combo washer dryer, Compactor, Data storage device, Dehumidifier, Dish drying cabinet, Dishwasher, Domestic robot, Comparison of domestic robots, Drawer dishwasher, EcoCute, Electric water boiler, Electrolux Ankarsrum Assistent, Ettridge Collection, Exhaust hood, Fan heater, Fireplace, Flame supervision device, FoldiMate, Forced-air, Futon dryer, Garbage disposal unit, Gas appliance, Go-to-bed matchbox, Hair dryer, Hair iron, Hob (hearth), Home computer, Home Energy Resources Unit, HSPF, Humidifier, Icebox, Internet Digital DIOS, Internet refrigerator, Clothes iron, Ironing, Katrina refrigerator, Kimchi refrigerator, Knitting machine, L'Increvable, Laundroid, Lawn mower, Life spans of home appliances, Lighter, Mangle (machine), Manual vacuum cleaner, Matchbook, Micathermic heater, Mousetrap, Oil heater, Patio heater, Personal computer,

PIRCH (company), Radiator (heating), Rat trap, Redheads (matches), Refrigerator, Robotic vacuum cleaner, RV Fridge, Salon des arts ménagers, Home server, Sewing machine, Sump pump, Telephone, Thermal mass refrigerator, Thor washing machine, Tie press, Trouser press, Vacuum cleaner, Washing machine, Water cooker, Water heating, Wig wag (washing machines), Window fan

Linens: Bed sheet, Bedskirt, Dishcloth, Doily, Draw sheet, Dust ruffle, Floorcloth, Foot towel, Glass cloth, Kelsch d'Alsace, Linen, Manuterge, Napkin, Placemat, Rushnyk, Salux cloth, Solapuri chaddar, Table runner, Tablecloth, Towel, Towel animal, Washing mitt, and White sale.

Luggage: Backpack, Baggage, Baggage allowance, Baggage carousel, Baggage cart, Baggage handler, Baggage handling system, Baggage reclaim, Bag tag, Bahut, Belmal, Bindle, Briefcase, Canoe pack, Carpet bag, Checked baggage, Duffel bag, Duluth pack, Flight bag, Footlocker (luggage), Gate check bags, Gate checking, Gladstone bag, Hand luggage, Hat box, Lost luggage, Luggage lock, Messenger bag, Norfolk cases, Packing cube, Pannier, Pasiking, Personal Load Carrying Equipment, Portmanteau (luggage), Satchel, Suitcase, Travel pack, and Trunk (luggage).

Personal hygiene products: Aftershave, Carefree (feminine hygiene), Cleansing pad, Cotton pad, Cotton swab, Deodorant, Disposable towel, Dry shampoo, Eau de toilette, Facial tissue, Gel wipe, Hand dryer, Hand sanitiser, Handkerchief, Icon Undies, Manpacks, Menstrual cup, Paper towel, The Pee Pocket, Peshtemal, Sachet, Salux cloth, Sanitary napkin, Shampoo, Shave brush, Shaving cream, Shower gel, Silky cup, Thinx, Toilet brush, Towel, Towel tablet, Underarm liners, Washing mitt and Wet wipe.

Serving and dining: Airline meal, Airline service trolley, Al fresco dining, All-you-can-eat seats, Antipasto, The Armada Service, Banchan, Bento, Biscuit tin, Boodle fight, Bread bowl, Buffet, Butter dish, Carvery, Centrepiece, China cabinet, Chocolate fountain, Cloche (tableware), Combination plate, Cookie jar, Cruet, Cruet-stand, Crumber, Culinary theatre, Dastarkhān, Dim sum, Dishmaker, Doily, Dosirak, Drink carrier, Drink coaster, Epergne, Finger bowl, Food presentation, Foodservice, Holloware, House dish, Household silver, Jamonera, Lazy Susan, Meze, Napkin, Napkin holder, Napkin ring, Nef (metalwork), Nyotaimori, Packed lunch, Paila, Patravali. Picnic basket, Placemat, Plate lunch, Plated ware, Platter (dinner), Porringer, Potluck, Safetray, Salad bar, Salt and pepper shakers, Salver, Self-heating can, Serving cart, Side dish, Sideboard, Silent service code, Silver service, Small plates, Smörgåsbord, Surtout de table, Table setting, Tablecloth, Tableware, Tapari, Tapas, Tastet, Thali, Tiffin carrier, Tray, TV dinner, Verrine, Welsh dresser, and Zakuski.

Sewing equipment: Beeswax, Bobbin, Chalk, Dress form, Henry Milward & Sons, Knit picker, Needle threader, Needlecase, Pattern notcher, Pin, Pincushion, Pinking shears, Prym, Rotary cutter, Scissors, Seam ripper, Sewing machine, Sewing needle, Sewing table, Stitching awl, Tailor's ham, Tape measure, Thimble, Tracing paper, and Tracing wheel.

Toiletry: Callus shaver, Carmelite Water, Cleansing pad, Comb, Cosmetic packaging, Cosmos (standard), Dry shampoo, Eau de Cologne, Eau de toilette, Glass nail file, Hair roller, Hairbrush, Lipstick, Lotion, Nail clipper, Nail file, Perfume, Roger & Gallet, Sachet, Shampoo, Sunless tanning, and Toilet service.

Cosmetics: Airbrush makeup, Anti-aging cream, Anti-aging supplements, Baking (make-up), BB cream, Bear's grease, Beard oil, Beauty mark, Beauty micrometer, Beauty salon, Bindi (decoration), Biomesotherapy, BITE Beauty, Blotting paper, Body powder, Brush, Campaign for Safe Cosmetics, CC cream, Cold cream, Compact (cosmetics), Concealer, Contouring, Corpse paint, Cosmeceutical, Cosmetic camouflage, Cosmetic container, Cosmetic packaging, Cosmetic textile, Cosmetovigilance, Cosmos (standard), Cotton pad, Cruelty-free cosmetics, EC Regulation, Egg oil, Electrotherapy (cosmetic), Emlin, Eye black, Eye liner, Eye shadow, Eyelash extensions, Eyelash perm, Eyelid glue, Face Forward, Face powder, Facial prosthetic, Facial toning, FOREO, Foundation (cosmetics), Gel nails, Glitter, Gold in cosmetics, Hair removal, Herbal distillate, Highlighter (cosmetics), Kabuki brush, Kohl (cosmetics), Kumkuma, Lip balm, Lip gloss, Lip liner, Lip stain, Lipstick, Makeover, Makeup brush, Mascara, Mesotherapy, Mineral cosmetics, Multi-lamellar emulsion, Nail buffing, Nail polish, Nasolabial fold, Oshiroi, Passion Dust, Perfume, Permanent makeup, Phytocosmetics, Powder puff, Primer (cosmetics), Prosthetic makeup, Radio frequency skin tightening, Rouge (cosmetics), Setting spray, Sindoor, Snail slime, Stain removal, Thanaka, Theatrical makeup, Tilaka, Trotula, Vajazzle and Veil (cosmetics).

Perfumery: Absolute (perfumery), Aftershave, Alabastron, Aromachologist, Aromachology, Basenotes, Chypre, Concrete (perfumery), Eau de Cologne, Eau de toilette, Enfleurage, Falanja, Flanker (perfume), Fougère, Fragrance extraction, FiFi Awards, The Fragrance Foundation, Fragrance Museum, Fragrance wheel, Fragrances of the World, Gourmand (fragrance), Grand Musée du Parfum, Gum anima, Headspace technology, History of perfume, Musée du Parfum, Musk, Note (perfumery), Odor detection threshold, Osmothèque, Papier d'Arménie, Pomander, Potpourri, Resinoid (perfumery), Jacques Rouché, Sachet, Scented water, Scentography, Solid perfume, Théâtre-Musée des Capucines, and World Perfume.

Aromatherapy: Absolute (perfumery), Aroma lamp, Aromachologist, Bath bomb, Bath salts, Carrier oil, Fragrance extraction, Grape seed oil, Infusion, Neroli, and Pine oil.

Frames & pictures: Candles & candle holders, Plants, pots & stands, Vases & bowls, Mirrors, Clocks, Decorative accessories, Wall stickers, Paper Shop, Bathroom mirrors, Christmas decorations, and Home fragrance.

Chairs: Café & bar chairs, Dining sets, Garden chairs, benches & loungers, Stools & benches, Step stools & step ladders, Junior chairs, High chairs, Armchairs, Office chairs, and Bathroom stools & benches.

An astrolight - a light that omits star patterns.

Storage boxes & baskets: Clothes organisers, Shoe cabinets, Clothes, Shoe & hat racks, Underbed storage, Children's Small Storage, Hooks & hangers, Wall Storage, Paper & media organisers, Cable management & accessories, Food storage & organising, Kitchen organisers, Bathroom accessories, Bathroom hooks & hangers, Waste sorting bins, and Laundry baskets.

Christmas decorations: Decorative lighting, Toys & play, Christmas cookware & tableware, Christmas textiles, Christmas Gift Wrap, Christmas candles & candle holders, and Christmas flowers, vases & pots.

Bookcases: Shelving units & systems, TV Stands & Media Units, Cabinets & display cabinets, Sideboards & console tables, Drawer units & storage cabinets, Chest of drawers, Free standing wardrobes, PLATSA modular storage system, PAX Wardrobes, Open storage system, Bathroom storage, Wall shelves, Outdoor organising, Kitchen shelves, Children's storage system, Children's storage furniture, and Shoe cabinets.

Inflatables

Furniture: Adjustable shelving, Amish furniture, Animal furniture, Antimacassar, Antique furniture, Aquarium furniture, Asian furniture, Audience risers, Baby furniture, Bail handle, Baker's rack, Bamboo wife, Baptismal font, Bar table, Bathroom cabinet, Bay (shelving), Beach furniture, Bean bag chair, Bench (furniture), Blackamoor (decorative arts), Book truck, Bookwheel, Box-spring, Brasero (heater), Brumby Rocker, Bunkie board, Burl, Butler's desk, Cabriole leg, Campaign furniture, Canapé (furniture), Caning (furniture), Canterbury (furniture), Cardboard furniture, Cassone, Cesca Chair, Chadwick modular seating, Chair, Chaise longue, Chest of drawers, Chinese furniture, Clothes valet, Club foot (furniture), Coat rack, Commode, Concrete furniture, Conservation and restoration of wooden furniture, Coromandel lacquer, Cottage furniture, Couch, Counter (furniture), Countertop, Credenza, Cubicle, Cupboard, Curio cabinet, Daybed, Deckchair, Deep sprung seating, DesignTide, Desk, Drawer (furniture), Drawer pull, Drawing board, Easel, Easy Edges, Ekornes, Encoignure, English trunk, Entertainment center, Erotic furniture, Étagère, Faldstool, Faux painting, Filing cabinet, Floating shelf, Folding screen, Foot (furniture), Footman (furniture), Footstool, French furniture, Furniture Ombudsman, Furniture preservation, Garden furniture, Girandole, Gjernes, Gordion Furniture and Wooden Artifacts, Grange Furniture, Green furniture, Guéridon, Hall tree, Hatstand, Hoosier cabinet, Horn furniture, Hutch (furniture), Imm Cologne, Jentique, Klippan (sofa), Kneeler, Kōbako, Kotatsu, Ladderax, Lap desk, Lighthouse Furniture, Live edge, Locker, Log furniture, Louis XIV furniture, Lowboy, Lusterweibchen, Lyre arm, Mahogany, Metal furniture, Metamorphic library steps, Milan Furniture Fair, Mobile shelving, Modern antique, Modern furniture, Modesty panel, Monks bench, Monobloc (chair), Nightstand, Occasional furniture, Ottoman (furniture), Ovalia Egg Chair, Park furniture, Pastiglia, Patina, Paw feet, Pie safe, Pier glass, Playpen, Pritam & Eames, Radiogram (device), Refinishing, Replica furniture, Roll-out shelf, Room divider, Rosewood, Rotary storage, Rustic furniture, Seat, Serpentine shape, Sewing table, Sex swing, Shaker furniture, Shelf

(storage), Sideboard, Sling (furniture), Slipcover, Soban, Softseating, Softwall, Spalliera, Spindle (furniture), Stationery cabinet, Stolovača, Studio Furniture, Sógán, Sunlounger, Systems furniture, Table (furniture), Taboret, Takhta, Tallboy (furniture), Tansu, Teak furniture, Teapoy, Toilet roll holder, Trapezophoron, Tray, Tuffet, Umbrella stand, Upholstery, Upholstery frame, Vinyl strapping, Wall unit, Wardrobe, Welsh dresser, Wet bar, Window cornice, Window seat (type of sofa), Windsor chair, Wine rack, and Wire shelving.

Furnishings: Blanket, Bough pot, Carpet, Cellular shades, Cubicle curtain, Curtain, Curtain ring, Curtain rod, Cushion, Drapery, Draught excluder, Fire screen, Illuminated mannequin, Kichō, Mae West Lips Sofa, Mini blind, Noren, Pillow, Pleated blinds, Portière, Window blind and Window covering.

Consumer electronics: AllJoyn, Ambient device, Distribution amplifier, Archival Disc, Audio equipment, Audio power amplifier, Automotive head unit, AV receiver, Baby monitor, Batteroo Boost, Beartooth Radio, BeoCom, Betamovie, Blu-ray, Ultra HD Blu-ray, Blu-ray Disc recordable, Bug zapper, Calculator watch, Camcorder, Casio CZ synthesisers, Cathode ray tube, CD, CD player, Chumby, Clairtone, Compact disc, Computer, Converter / descrambler, Cordless, Cordless telephone, Coupon-eligible converter box, Demo mode, Dialnorm, Digibox, Digital data, Digital media player, Digital television adapter, Direct-drive turntable, Dokorder, EcoCute, Electronic pest control, Electronic tuner, Entertainment center, Escient, Extension cord, Flat panel display, FM transmitter (personal device), FMX (broadcasting), Force Touch, Forward Versatile Disc, Headphone amplifier, Headphones, High fidelity, High-definition television, High-definition video, High-end audio, Highscreen, Home audio, Home cinema, Home theatre in a box, Hybrid disc, In-car entertainment, In-Movie Experience, Instrument amplifier, Connectors for car audio, K-box, Key finder, Lidar detector, Linux-powered device, Loudspeaker, Luxtera, MiniDisc, Music centre, Pager, Parabolic torus reflector antenna, Parrot Automotive, Pavlok, Personal navigation assistant, Personal organiser, Pirate decryption, Pocket video camera, Portable CD player, Portable DVD player, Power cord, Powered speakers, Predicta, Progressive scan DVD player, Pulsar 590, Quick Charge, Radar detector, Radiogram (device), RAVPower, Remote control, Revox, RF modulator, Rotimatic, Sabamobil, Sanyo Micro Pack 35, Satellite dish, Select-TV, TV gateway, Set-back box, Set-top box, Shelf stereo, Smartphone, Soundcast, Subsidy Password, Sup'R'Mod, Surge protector, Surround sound, Talkboy, Television, Three-way hybrid, Tomofun, TOSLINK, Total Hi Def, Touchatag, TrackR, TV-B-Gone, Ultra-high-definition television, Universal remote, Versatile Multilayer Disc, Video sender, Wife acceptance factor, X32 Digital Mixing Console, YouView, Z-URC, Zenith Radio Nurse, and Zip-cord.

Leather goods

Lighters and matches

Cometac cards - an Astronist form of a card game.

Footwear

Children's products: Toy animals, Art and craft toys, Construction toys, Designer toys, Dolls, Educational toys, Electronic toys, Executive toys, Toy mascots, Mechanical toys, Novelty items, Optical toys, Physical activity and dexterity toys, Powered toys, Practical joke devices, Puppetry, Puzzles, Scale modelling, Toy figurines, Toy instruments and noisemakers, Toy robots, Toy weapons, Toys based on works, Traditional toys, Transforming toys, Toy vehicles and Water toys.

Astronomical products: Natural observation, Binoculars, Spotting scopes, Night vision, and Photo stands and tripod adapters.

Microscopes: Student & Junior Microscopes, Biological Microscopes, Stereo Microscopes, Phase Contrast Microscopy, Mechanical Accessories, Samples, Photography With A Microscope, Digital Microscopes, Digital Imagers, and Microscope Adapters.

Mounts and tripods: Celestron Mounts, Fornax Mounts, Paramount Mounts, Skywatcher Mounts, Vixen Mounts, Mobile Tracking Mounts, Tripod Heads, Mounts & Adapters, and Tripods.

Mount accessories: Cases, Bags, Counterweights, Flashlights & Torches, Focusers, Motor Focusers & Adapters, GPS, Cables & Software, Mirrors, Motor Drives, Other Mount Accessories, Power Supplies, Screws & Small Parts, Wedges, Observatories Tents Covers, Observatory Domes, Tents, and Telescope Covers.

Optical accessories: Barlow Reducers, Correctors, Barlow Lenses, Reducers & Flatteners, Collimating Tools, Eyepieces 1.25", Digital Camera Lens Adapters, Eyepiece Kits, Orthoscopic Eyepieces, Planetary Eyepieces, Zoom & Guiding E.P., Baader Eyepieces, Celestron Eyepieces, Explore Scientific E.P., GSO Super Plossl, Hyperion Eyepieces, Magellan Wide Angle, Pentax Eyepieces, Skywatcher Eyepieces, Teleskop-Service E.P., Vixen Eyepieces, William Optics Eyepieces, Eyepieces 2", Digital Camera Lens Adapters, Eyepiece Kits 2", Ultra Wide Eyepieces, Celestron Ultima E.P., Celestron Luminos E.P., Explore Scientific E.P., Kellner Eyepieces, Pentax Eyepieces, Skywatcher Eyepieces, Vixen Eyepieces, Contrast & Deep Sky, Colour Filters, DSLR Camera Filters, CCD Filters, EOS Clip Filters, Herschel-Prisms & Solar Filters, Neutral, Polar, Contrast, Solar Filters, UV IR Cut-Off, Filter Wheels, Finder, Guider, Polarscopes, Finderscopes & Brackets, Rigel Finder, Telrad Finder, Guide Scopes, Autoguiders, Off-Axis Guiders, Laser Finderscopes, Polarscopes, Focusers, Focusing Masks, Prisms & Mirror Diagonals, Amici Prisms, Mirror Diagonals, William Optics Diagonals, William Optics Prisms, Spectroscopy, Spectroscopy Accessories, Spectroscopy Tools, Baader DADOS, Shelyak Alpi, Shelyak Lisa, Shelyak Lhires III, Headlights, Collimating Heating Cleaning etc., Binoviewers & Accessories, Collimating Eyepieces, Desiccants & Optics Heaters, Laser Collimators, Lens Shades, Optics Cleaning Tools and Other Gadgets.

Photography: Astrophotography, Zwo Asi Cmos Cameras, Eagle Telescope, Controller, Cooled CCD Cameras, Celestron CCD Cameras, Moravian Instruments CCD Cameras, Moravian Instruments G0 CCD, Moravian Instruments G1 CCD, Moravian Instruments G2 CCD, Moravian Instruments G3 CCD, Moravian Instruments G4 CCD, Moravian Instruments Accessories, Point Grey Cameras, Planetary Imagers, Video Astronomy, Astrel Instruments CCD Cameras, Astro Modified DSLR Cameras, Astrotrac System, Compact System Cameras, Fornax Tracking System, Guide Scopes, Guider Cameras, Hyperstar System, Lumenera CCD Cameras, TDM Telescope Drive Master, Action Cameras, Wildlife Photography, Bridge Cameras, Compact Cameras, DSLR Cameras, Photographic Adapters, Baader T-2 Adapter System, Camera Adapters (T2, C, M42 ETC), Camera Lens Adapters, Clicklock System, Extensions, SC & Other Adapters, Eyepiece & Afocal Projection, Flatfield Accessories, M68/ZEISS, Pentax 3, Micro Stage Camera Mounts, Piggyback Mount, Camera Remote Controls, Camera Flashes & Lighting, Camera Lenses, and Mobile Phone Lenses.

Books, maps, and software: Books (Education), Books (Astronomy & Physics), Amateur & Popular Astronomy, Astrophotography, Astrophysics, Cosmology, Galaxy Formation, Dictionaries, Encyclopaedias, History of Science, Physics, Physics (Optics), Planetary Science, The Sun, Solar Physics, X-ray & Radio Astronomy, Books (Microscopy), Star Maps & Atlases, and related Software (e.g. Stellarium).

Globes & models: Globes & Astronomical Models, Astronomical Globes, Desktop Globes, Floorstanding Globes, Planetariums / Solar System Models, Sunwatches, Astrolabes, Quadrants, World Maps, Learning Resources, Primary Education, Secondary Education, Higher Education, Portable Planetariums, Watches, and Weather Stations.

Babycare: Prams, Car seats, Swings, Soothers, Highchair, Pack N Plays, Shampoos, Conditioners, Creams, Baby powers, Oil sprays, Nourishing lotions, Baby wipes, and Nursing pads.

Balloons

Jewellery: Anklet, Barrette, Belt buckle, Belly chain, Bindi, Bolo tie, Bracelet, Brooch, Chatelaine, Collar pin, Crown, Cufflink, Earring, Ferronnière, Lapel pin, Necklace, Pectoral, Pendant, Ring, Tiara, Tie chain, Tie clip, Tie pin, Toe ring, and Watch pocket strap.

Electronics: Mobile phones, MP3 players, Game players, Earphones, Headphones, OTG cables, digital cameras, tablets, electronic device accessories and disposable cameras.

Food: Legumes, Plants, Fungi, Nuts and seeds, Baked goods, Breads, Dairy products, Eggs, Meat, Cereals, Seafood, Staple foods (rice, maize, and wheat), Appetisers, Condiments, Confectionary, Convenience foods, Desserts, Dips, pastes and spreads, Dried foods, Dumplings, Fast food, Fermented foods, Halal food, Kosher food, Noodles, Pies, Salads, Sandwiches, Sauces, Snack foods, Soups, and Stews.

Gifts and products for Astrozy: Cosmic plushes (galaxy plush, star plush, pulsar plush, comet plush, meteorite plush, solar system plush, and planet plush (mercury, venus, earth, mars, jupiter, saturn, uranus, neptune, pluto plushes)), Cosmic candle holder, Cosmic candles, Cosmic perfumes, Astrana drinking game, Cosmically-themed cutlery, Cosmic calendar, Cosmic poms, Cosmic mug, Cosmic stick-on tattoos, Cosmic jewellery for children, Cosmic frame, Cosmic wine glass, Cosmic book and plush, Cosmic gift set, Astrana glass set, Cosmic flask, Cometanic quote plaque, Cosmic pin, Cosmic gift set, Cosmic gift bag, LED cosmic progeny / phenomena (LED galaxy, LED star, LED nebulae, LED supernova and LED planet), Cosmically-themed necklace, Cosmic blanket, Cosmic candleholder, Cosmic money box, Cosmic stationery set, Cosmic jewellery box, Cosmic makeover kit, Cosmic window decoration, Cosmic apron, Cosmic votive holder, Cosmic ribbon, Cosmic storage bag, Cosmic wallpaper, Cosmic giftwrap, Cosmic paper chain, Cosmic hat, Cosmic doormat, Cosmic cut-out word plaque, Cosmic window stickers, Cosmic bunting, Cosmic pet hat and scrunchie, Cosmic reed diffusers, Glittered cosmic progeny (to be hung as decorations), Colour your own cosmic decoration, Cosmic cards, Card holder pegs, Starbowl, Copper holder with star impressions or cut-outs, Cosmic cushion, Cosmic pillow, Cosmic Candlepot, Progenial ornament, Cosmic vase, Cosmic decoupage, Cosmic box scene, Cosmic dry clay, Cosmic magic message board, Cosmic toilet seat cover and mat, Embossed cosmic stickers, Felt cosmic progeny, Cosmic fireguard, Foam cosmic progeny, Foil starburst decorations, Cosmic phenomena box scene battery operated, Decorative Barnstars, Cosmic lavalamp, Cosmic projective lamp, Cosmic wishkeeper - for keeping wishes in, Cosmic Cloche, Lit sign featuring cosmic progeny, Make your own astrozy figurines, Pyramidal cosmic card holder, Cosmic mirrored oil burner, Musical cosmic lantern, Cosmic window sign/sticker, Cosmic paper set, "Me in The Cosmos" photo frame, Cosmic storage box, Cosmic doorstop, Cosmic bottle tops, Cosmic lanterns, Cosmic place mats, Cosmic water spinner, Cosmic rug, Nebulae spray, Cosmoglobe, Cosmic ceiling hanger, Cosmic window border, Cosmic tray, Astronaut gnome, Cosmic photo booth props, Cosmic pot pourri, Mini-orrery, Mega-orrery, Ceiling orrery, Mini-cosmoglobe, Cosmic cloth, Cosmic plates, Cosmic oval platter, Cosmic table cover, Cosmic table runner, Cosmic Flannelback tablecloth, Cosmic coasters, Cosmic napkins, Cosmic napkin holders, Cosmic treat tray, Cosmic oven gloves, Cosmic five section serving tray, Cosmic three section serving tray, Cosmic four section serving tray, Cosmic round plate, Cosmic drinking jar, Cosmic party cups, Cosmic wave bowl, Cosmic photo album, Cosmically-themed animal ornaments (all types of animals), and Cosmic glass flower bowl

Colours of astrozy: purple, white, black, turquoise, and yellow.

Astrozy accessories: Cosmic lights, Cosmic pot pikes, Astrozy photo frame, Astrozy photo album, Cosmic garden stakes, Acrylic cosmic progeny, Astrozy colouring book, Astrozy puzzle cube, Acrylic cosmic progeny - colour changing, Incander - a powerful glow stick featuring cosmical patterns and used at starlight festivals, Cosmic garland, Astrogress - a cosmic decoration hung on someone's door to celebrate astrozy, Cosmic masquerade mask, Cosmic page-a-day diary, Theriostellar - ornaments depicting therotranstellation, Cosmic progeny clip, Cosmic motional canvas - a picture of cosmic progeny or phenomena

that moves, Cosmosentiments - sentiments featuring cosmic progeny, Cosmic dome lights - that reflect cosmic progeny or phenomena, Astral balloons - balloons that when blown up feature cosmic progeny / phenomena on, Astrosy quiz cards, and Cosmic signs.

Cosmically-themed games: Rocket Go Go Go!, Space Monopoly, Galactic Kingdom, Colony Collusion, Milky Way Run!, Star Land, and Cosmico.

Cosmic products for pets: Cosmic pet parcel, Cosmic kennel, Cosmic dog bed, Cosmic cat bed, Cosmic cat litter tray, Rocket cat tower, Cosmic cat tower, Cosmic play and scratch cat post, Cosmically-themed cat furniture, Cosmic scratch mat, Cosmic cat pod, Cosmic cat bowtie, Cosmic cat teaser, Cosmic cat hat, Cosmic cat activity centre, Cosmic bowl, Cosmic pet sweater, Cosmic pet coat, Cosmic pet harness, Cosmic pet bandana, Cosmic chew toy, Cosmic soft toy, Cosmic dog collar, Cosmic dog lead, Cosmic dog tag, Cosmic pet crate, Cosmic dog mat, Cosmic dog towel, Cosmic spill bowl, Cosmic pet crate mattress, Cosmic cat flap, Cosmic feeding station, Cosmic pet placemat, Cosmic pet food storage container, Cosmic raised dog feeder, Cosmic water bowl, Cosmic dog dish, Cosmic fish tank / aquarium, Children's cosmic fish tank, Cosmic fish cabinet, Cosmic fish tank ornament(s), Cosmic fish tank air pump, Cosmically-themed vivarium, Cosmic vivarium ornament, Cosmic bird cage, Cosmic bird toy, Cosmically-themed bird table, Cosmic igloo hedgehog home, and Cosmically-themed chicken coop.

Astropark / Space Park: Seesaw, Merry-go-round, Swingset, Slide, Ladders, Jungle gym, Chin-up bars, Sandbox, Spring rider, Trapeze rings, Playhouse, Maze, Climbing frame, Zip line, Bench swing, Bicycle racks, Tunnel, Stepping stools, Balance beam, Monkey bars / ring climber, Fitness course, Whirl and twirl, Synchropod, Climbing wall, Epicenter,, Playpod, Chainwalk - over an oblivion, Rainier, Funhoop, Chime wall, Trampoline - bars at top to reach stars - reach for the stars, Planter, Art studio with a roof, Pumphouse with casa grande roof, Ultra GeoDome Climber, Tracktride, Adventure Net Bridge, Rock N Cross, Pyramid Net Climber, Spring bouncer, Spinabout (standing up), Cosmic themed surfaces - glow in the dark, Starbaby swings, Astrobench, Astrotable, Sustainable bin - general and recyclable waste, Megaslide, Cosmic tube, Cosmic bridge, Rocket climber (moving or stationary) - the rocket climb challenger and a stargazing deck, Planet climber, Star climber, Moon climber, Spinning saucer, Rocket garden / planter, Star garden / planter, Moon garden / planter, Cosmic orb / Nature bowl, Stepping stars, Rocket fountain, Tic-Tac-Toe - space themed - use stars and moons instead of noughts and crosses, Cosmodome (climber), Megadome (climber), Black hole spinner (hurricane spinner), Microplanetarium, Micro-observatory, Orrery climber (moving or stationary), Cosmic Playscape, Saucer spinner, Spacecraft Tower (climber), Spaceship (playhouse), Space colony (playhouse), Cosmic Twirler (climber that twists), Cosmic tube slide (stars inside that glow up), Triple split starslide, Starcabin, Starshaped sandbox / sandpit, Rocket-shaped sandbox / sandpit, Sandhouse (cosmic themed), Sand-diggers, Spacespinner (freestanding sonic spinner), Spacebuggy (spring rider), Four seat starspinner, and Spacesweets sold in a nearby shop.

Market Leadership Methodology

Expansion of the Overall Market

- targeting consumers that are currently non-users
- identifying new uses for the product/service
- increase usage rates

Guarding Existing Market Share

- strong market positioning
- development and refinement of competitive advantage
- maintain product and process innovation
- heavy advertising
- strengthening of customer relations
- strengthening of distributor relations
- strengthening of investor relations
- strengthening of government and corporate relations

Expansion of the Current Market

- heavy advertising
- improvement of distribution
- price incentives
- new product development
- merging
- takeover
- geographic expansion
- distribution expansion

Potential Consequences Affecting Share-gaining Strategy

- the cost of gaining share and whether this will be higher than the returns
- if the implication of gaining share damages an existing part of the organisation
- the company intent on gaining share has few obvious or sustainable competitive advantages and hence a weak selling proposition
- the future life cycle of the product or market is likely to be short
- an increase in share is likely to lead to anti-monopoly legislation
- the increase in share can only be gained by entering less profitable segments
- competitors begin to respond, thus increasing competition

Tactical Defensive Measures

Position Defence

relying on a company's already establishment and fortified position, typically demonstrating a sense of stagnancy.

Mobile Defence

focusing more on market broadening and diversification, with the objective of establishing strategic depth and width, yet does leave the organisation more vulnerable to attacks.

Flanking Defence

focusing not only on primary markets, but secondaries as well.

Contraction Defence

the strategy to withdraw when under attack in order to save the rest of the company.

Pre-emptive Defence

recognising the major faults of a company's defence and reorganising and repositioning the company before an attack can take place.

Counter-offensive Defence

the strategy of taking an offensive stance against an attacker, including meeting the attacker head-on, attacking the attacker's flank and developing a pincer movement in order to cut off the attacker's operational base.

other sub-strategies associated with this main strategy could be using the media to create a bad public image of the attacker, using all the company's external relations rally against the attacker, identify and pressure the attacker's investors and supporters.

Key Factors in Achieving Good Performance

- an ability and desire to try out emerging strategies and operations
- place serving the customers at the centre of all operations
- the encouragement of entrepreneurship within the organisation
- high productivity of employees by establishing high expectations as well as competitive nature
- between employees and rival companies
- branching out to related areas, rather than entering complete new markets
- limited numbers of corporate and executive staff

- strong employee understanding of the founding principles of the organisation

Good Management Rules

- redefining the mundane tasks
- listening to and measuring customer satisfaction
- cherishing and empowering the entire workforce
- quick response to customer needs
- developing a fixation on quality and service
- understanding and showing that change is good, and should be embraced

World-class Marketing Characteristics

- a profound understanding of the marketplace
- creative segmentation and market selection
- powerful differentiation, positioning and branding
- effective marketing planning processes
- long-term integrated marketing strategies
- institutionalised creativity and innovation
- total supply chain management
- market-driven organisational structures
- careful recruitment, training, employee profiling and career management
- a strong and uncompromisable unique selling point
- conducting audits and effectively responding to their results

- adoption of a transparency policy
- the continuous establishment of the unique principles of the organisation

Characteristics of an Effective Internal Marketing Programme

- a fundamental acceptance of the programme's significance by senior management
- a willingness by senior management to change the structure of the organisation in order to recognise the importance of front-line staff
- the establishment, development, and dissemination of clear fundamental principles
- the empowerment of front-line staff so they have more authority to help meet customer needs
- a clear commitment to employee development, training, profiling and fulfilment
- a recognition and veneration system for all employees
- the development of many small, yet strong, teams
- conducting all operations under shared values and principles, especially under a universal company philosophy

Department Divisionalisation

the segmentation of a department into smaller teams in order to create a stronger and more devoted set of teams who cooperate better together than in larger groups.

Structural Flexibility

the extent to which an organisation's actual structure, or perceived structure, can be moved, changed and morphed in accordance to swift changes in the external environment in order to best accommodate itself and take advantage of the shifts.

The Dissemination of Marketing Departments

the vast integration of marketing departments and representatives throughout every part of an organisation's structure and operations.

The Forms of Control

Bureaucratic Control

authority exercised through a chain of command in which superiors give subordinates instructions they are obligated to follow, unless they are not considered constitutional instructions, in which the employee can exercise the right to constitutionally object, but the employee must provide constitutional evidence that they are correct.

Constitutional Control

authority exercised by the policies, articles and principles expounded by a constitution.

Incentive Control

authority exercised by the promise of incentives such as job promotion and salary increase.

Production Technology Control

authority exercised by constraining employees' performance, thereby enabling managers to control operations.

Technical Knowledge Control

authority exercised by an organisation's technocrats who stand as the few who have the knowledge of how to manage specific situations.

Resource Control

authority exercised by the allocation of resources which facilitates certain actions and inhibits others.

Staggered Budget Control

authority exercised by the allocator of expenditures as this action can completely halt the actions of the organisation.

Problem Analysis Methodology

List of all Externalities:

- Capital Markets
- Labour Markets
- Goods and Services Markets
- Image
- Ethics
- Culture
- Ethical Factors
- Religion
- Movements
- Ecology
- Public Relations
- Legislation
- Taxation
- Monetary Policy
- Currencies
- Stock Markets
- Lobbying
- Pay and Price Policies
- Patents
- New Products
- New Processes
- Investment
- Mergers
- Inflation
- Share Prices
- Trade Union Actions
- Balance of Payments
- Foreign Competition
- Attitudes
- Income
- Ages
- Location
- Education
- High Profile Scandals
- Prices
- Markets

- Products
- Promotions
- Distribution Channels
- Transportation
- The Media
- Warehousing
- Infrastructure
- Unforeseen Events (Fire, Natural Disasters, etc.)
- Criminality

The Stages of Problem Analysis

Stage One

the identification of problems begins with identifying the inefficiencies of the organisation which can be obtained through market research, internal research and mass public opinion surveying, as well as through auditing, financial reporting and internal inspections and investigations to seek out potential scandals and issues.

Stage Two

the processing and organisation of these identified problems can be done by both physical and digital means, such as through databases and analysis systems by digital, and through Audit Reports by physical.

Stage Three

the construction of a plan for solution can be done internally, or independent through cost analysis teams, auditing teams, and research teams. These plans should outline explicitly the ways in which problems or potential problems can be resolved, and how to incorporate the best measures to prevent them from reoccurring. If the problem is inevitable, the plan should take the form of the ways in which the organisation's teams can best weather the problem until it fades away, or how best to resolve it once it has occurred, in order to constraint the amount of damage it causes to the organisation.

Stage Four

the implementation of the decided plan should then take place by briefing executive and managerial staff of the imminent problem, so they can best understand how it will affect their individual departments and agencies. From there, the managerial staff should then inform their teams of employees in the most calm and optimistic way possible, in order not to start a panic amongst the workforce.

Stage Five

it should also be stressed at the suppression of the problem is key until it reveals itself, otherwise, a lot of chaos, and wasted extra administrative costs, could be created for a problem that isn't as devastating as forecasted. Alternatively, the executive members of the organisation, as well as investors and other high profile stakeholders, should be notified to take a stance for the worst, especially if the forecasted problem is expected to have medium to high damage. A brace for the worst mentality better represents the actual problem, especially if it wasn't as bad as expected.

Astronist Global Supply Chain

Astronist Distribution Channel

- Logistical
- Efficiency
- Haulage
- Relations
- Communications
- Pillars of Production
- Pillars of Distribution

- Pillars of Outlet
- National Individualism
- Political Issues
- Social Issues
- Environmental Issues

Astronist Promotional Channels

the various channels utilised by Astronist organisations, companies and subsidiaries, to promote their products, services, and informative and ideological messages.

Contingency Planning

the management practice of planning business decisions with the protection of multiple contingencies.

Monetary Flexibilities

referring to the management practice of continually keeping significant monies liquid to tackle financial emergencies.

Intermediary Stability

referring to the assessment of the stability of intermediaries for the protection of one's own business stability.

Stabilitism

the management practice of regularly analysing the stability of one's business operations as well as the externalities of the business.

Counterfeit Eradication

the management practice of relentlessly targeting and eradicating counterfeit products, especially when they threaten the stability of one's own business.

Product Availability

the management practice of relentlessly keeping all products available at all times, especially if the product is seasonal or has just been launched.

Discount Wholesalers & Online Wholesalers

utilised for generic products e.g. pencils, pens, rubbers, rulers etc. especially non-technological products

Speciality Wholesalers

utilised to purchase a specific product or type of product, especially technological products

Merchant Wholesalers

utilised to purchase products in the masses, yet not products considered generic

Astronist Distributional Channel Functions

- Risk Taking

- Information Collection, Organisation and Interpretation

- Financials

- Promotion

- Communication

- Legal

- Physical Distribution

- Digital Distribution

- Negotiation

- Construction and Maintenance of relations

- Reportages

- Objectives

- Future Developments

- Improvement Dialogue
- Sustainability
- Technological Advancements

Astronist Logistical Channel Functions

- Costings of Objective Attainment
- Order Processing
- Storage
- Transportation
- Communication
- Security
- Inventory
- Maximised Efficiency
- Digital Logistics
- Internal Potentialities
- External Potentialities

Utilisation of Vertical Marketing System

throughout majority of business operations in control of every aspect of production, logistics and outlet. Exceptions include businesses that have been licensed or sold (for example, the optical business in Fashions to Luxottica)

Utilisation of Horizontal Marketing System

for the protection of core business operations, complimentary products and further ensure the continuing stability of the market, especially within the education sector business. Yet channel conflict could become an issue regarding acquisitions or the mergers of acquisitions.

Internal Marketing Communications

all marketing promotions and propagations disseminated within The People's Constitutional Company of Jesse Millette and its incorporated subsidiaries, most typically targeted employees.

External Marketing Communications

all marketing promotions and propagations disseminated outside The People's Constitutional Company of Jesse Millette, most typically targeting consumers.

The Exchange Theory

the theory that businesses must exchange communications with every individual who touches their business.

Situational Impacts

- Product Functions
- Product Understanding
- Demographical Impacts
- Environment
- Influences

Publics

- Employees
- Shareholders
- Suppliers
- Corporate Alliances
- Governmental Alliances
- Customers
- Stakeholders
- Wholesalers
- Manufacturers
- Retailers
- Consumers
- Politicians
- General Public
- Supporters & Opponents
- Competitors
- Regulators
- Activist Organisations
- Internal Agencies
- External Agencies
- Internal Committees
- Internal Councils
- Astronist Congress
- Watchdog Bodies
- Industry Bodies
- Religious Bodies
- Cultural Bodies
- Influential Individuals

Marketing Categorisations

- International
- National
- Provincial
- Regional
- Local

Categorisation of Goods

- Consumer Goods
- Industrial Goods
- Service Goods

Information Sources

- Previous Experiences
- Personal Contacts
- Published Research Studies
- Government Statistics
- Trade Sources
- Commissioned Market Research
- Internal Research
- External Research
- Neutral Databases

Segmentation Bases

- Geographic
- Geodemographic
- Psychographic
- Demographic
- Behaviour
- Wealth
- Culture
- Religion
- Philosophy
- Proximities

Segmentation Techniques

- Vertical
- Horizontal
- Diagonal

- Spherical
- Forward
- Backward
- Dimensional
- Parallel

Market Concentrations

- Diluted
- Concentrated
- Dispersed
- Collected
- Accessible
- Obscured
- Unknown
- Understood
- Misunderstood
- Recognisable
- Unrecognisable
- Exhibited
- Concealed
- Tangible
- Intangible
- Disguised

Internationalisation Methodology

Push Factors

- Economic Conditions
- Adverse Demography
- Domestic Trading Restrictions
- Maturity of format
- Strong Competition
- Saturation

Pull Factors

- Growth Opportunities
- Potential Scale Economies
- Pre-emption of Rivals
- Suitable Acquisition Targets

- Lower Political/Economic Barriers
- Improved Communications

Inhibitors

- Costs of start-up
- Risk of losses
- Fear of shareholder reaction
- Lack of expertise
- Psychological distance
- Xenophobia

Facilitators

- Corporate Enlightenment
- International Prestige
- Learning from others' experience
- Learning through buying and sourcing
- International Alliances
- Bandwagon Effect

National Adaptation

Regional Adaptation

Local Adaptation

Provincial Adaptation

International Business

Transnational Business

Multinational Business

Omninational Business

Pull Factors of Internationalisation

- Global competitors attacking domestic market

- Higher Profit Opportunities
- Shrinking of Domestic Market
- Saturation of Domestic Market
- Reduced Dependency on the Domestic Market
- Increased Globalisation and Travel

Market Entry Strategy

- Vision
- Attitude Towards Risk
- Availability of Investment Capital
- Control Desirability
- Assessment of Market Potentiality
- Assessment of Internal Capabilities
- Identification of Tools, Technology, Finances, Relations, Regulatory Expertise Required
- Match Specific Capabilities to Specific Needs

Five Routes Into Markets

- Indirect Exporting
- Direct Exporting
- Licensing
- Joint Ventures
- Direct Investment

Foreign Markets Decision Model

The Economic Environment

- Standard of Living
- Population Size and Growth

The Cultural Environment

- Values
- Customs
- Symbols and Superstitions
- Language
- Religion

The Decision Process

- Level of Corporate Commitment
- Adaptation of Marketing Mix Strategies

The Political/Legal Environment

- Political Stability
- Regulatory Policies
- Human Rights Record

The Market Environment

- Domestic Demand
- Comparative Advantage
- Market Potential Abroad

The Astronist Services Methodology

Differentiation of Services from Products

- Intangible
- Inseparable
- Heterogeneous
- Perishable

The Seven Standards of Service

- Reliability
- Reactivity
- Efficiency
- Empathy
- Tangibility
- Accessibility
- Availability

Core Service

the most basic benefits the customer is buying.

Complementary Service

services that support, enhance or dignify the core service.

Mass Customisation

the strategic utilisation of technologies to deliver customised services on a mass basis.

Connection Marketing

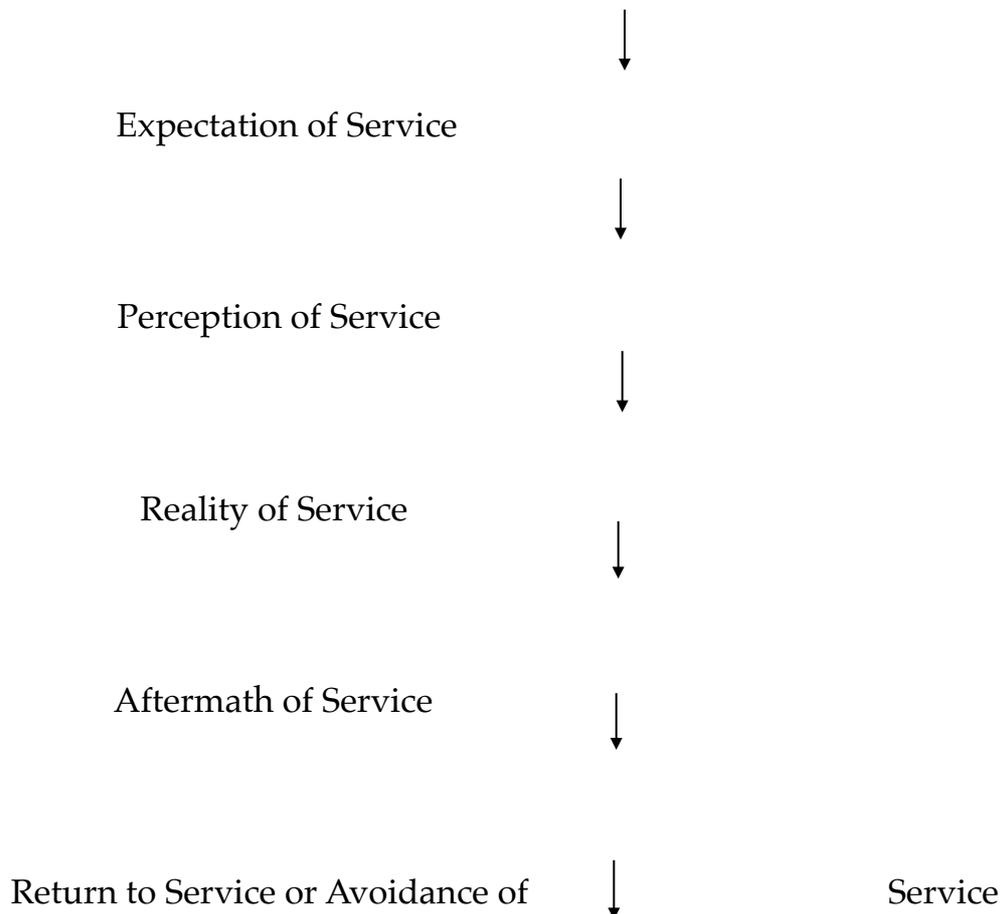
the establishment of a long and mutually beneficial connection between a service provider and a service consumer.

Client-based Operations

The Journey of Service

The Fuels of Expectation

Word of Mouth Communication, Personal Needs, Cost of Service, Past Experience,
Advertising Narrative, Surrounding Influences, Perceived Benefits of Service



Recommendation of Service or Criticism of Service

the establishment of a sector of an organisation's service to the dedication of meeting a selective group of consumer's needs, especially those with higher potential for a long and mutually beneficial connection.

Internal Marketing

treating employees as customers and developing systems, structures and benefits that satisfy, encourage and enhance them.

Distribution Techniques

- Conveniency
- Outlet Amount
- Direct or Indirect Distribution
- Location
- Scheduling
- Proximity to Other Services

Promotion Techniques

- Emphasis of Tangibilities
- Personalisation
- Creation of Figureheads of the Service
- Organisational Image
- Post Purchase Communication
- Testimonials
- Endorsements
- Sponsorships

Pricing Techniques

- Definition of the Unit of Service Consumption
- Bundling of Services
- Separation of Services
- Revenue-oriented Pricing
 - the maximisation of the surplus of income over cost
- Operations-oriented Pricing
 - the matching of supply and demand by varying price
- Patronage-oriented Pricing
 - the maximisation of the number of customers by the variation of price

The Flow of the Service

- begins with management,
- which impresses their agenda upon employees,
- who in turn relay their perception of that agenda to the customers.
- It is, therefore, the employee who is the representative of the service so it be imperative that they believe in the service and agenda of the organisation so much so that they do impress upon the customers the intended perception constructed by management.

The Universality of the Service

relates to the fundamental components of the service that can be found in any place and the values and beliefs of an organisation that are universally understood by all peoples.

Digital Dominancy Methodology

Digital Dominancy Strategies

1. The creation of hundreds of thousands of accounts on social networks all controlled by the company

2. The creation of as many Astronist branded accounts on social networking sites as possible, but keep them suitable, such as national accounts, regional, provincial and county accounts and possible even city-focused accounts
3. The investment in ensuring Astronist accounts, especially the flagship accounts, have the most followers, likes and views and are clearly some of the most popular accounts on the social network.
4. Keep updated on all emerging networks and create strong relations with them while they are smaller.

Branding Continuity

the branding concept of establishing features, characteristics or associations throughout the presentation of a brand across multiple markets. These features tend to transition to suit the market, but not so much that a consumer from a different market wouldn't be able to recognise the brand or the characters. It is the perfect balance between suitability and continuity that brands must strive to achieve.

Alternative Dissemination Strategy

disseminating the same principle message, but in a tailored way that suits the intended audience.

Direct Distribution:

- Personal Selling
- Retail Selling
- Direct Mailing
- Mail Order
- Telesales
- Internet Orders

Indirect Distribution

- Wholesalers
- Agents
- Brokers
- Resellers
- Dealers
- Aggregators

Astronist Taxation Methodology

Taxation Awareness

the policy championed and propagated by The People's Constitutional Company of Jesse Millette, stipulating the encouragement of governments and governing authorities to detail the specific social, cultural, economic and infrastructural projects which the taxes from The People's Constitutional Company of Jesse Millette are being and will be used.

Taxation Publicity

the utilisation of Taxation Awareness as a mass marketing and public relations tool.

Astronist Social Business

the business mechanism developed from Social Business, focusing on the structuring, operating, and founding of corporate principles on the idea that businesses should be socially and economically integrated into society, should pay higher taxes, and should exist not solely for profit maximisation, but social betterment and national advancement.

Corporation Tax

The purpose of Corporation Tax is to generate government income from the operations of business in order to redistribute the funds across the nation in order to pay for infrastructural developments, welfare, and other governmental responsibilities.

However, since its inception, Corporation Tax has been a subject of contention for business who seem to have driven themselves into the corporate culture of taxation avoidance and not encouraging their employees to understand the importance of taxation and how corporate taxation can benefit their business.

Money is not a stationary object. The nature of money is that it moves from one holder to another. The key is to try and keep it under your holding for as long as possible. However, it must also be said that money generates

money and if money does not move, it cannot generate more, leading into the concept of Dead Money.

Under the Astronist Taxation Methodology, it is believed that portions of revenue should be saved, portions of revenue should be spent, portions of revenue should be rewarded, and portions of revenue should be given, given to the nation in which your business resides for without the nation's cooperation, the business would not exist.

Money that is given in taxes, is dispersed by the government, back throughout the nation in various forms, whether tangible or intangible, and whether directly or indirectly relating to or helping your business. The argument is that all taxes that are redistributed throughout the nation, are leading to the betterment of the peoples of the nation, and so, are improving societal structures, economic stability, and overall societal development. The businesses, especially those that are larger and operate throughout the nation, are the main benefactor of tax distributions because tax distributions build stronger societies, larger urban hubs, bring better welfare and education services, and generally provide peoples with better lives, thus incentivising them to purchase the products or services of businesses with their improved incomes.

Under Astronist Social Business, it is believed that businesses should not simply be leeches on society; taking all that they can get and funnelling the funds to foreign lands. Businesses are the lifeblood of capitalism; they form the functioning elements of all societies and have done so throughout history. It is a greater benefit to businesses to pay taxation to improve the lives of peoples in the nation than it is to any other party. Businesses should be integrated into society. They should be part of the function of society. The following question should be asked; if the business was to disappear tomorrow, would it cause significant damage to society? Or would its burden of taxation avoidance and societal isolation actually benefit society greater than its own presence?

It should be in the interest of the business to seek ways in which their customers will purchase more of their products and services, but under this methodology, the taxation system is understood to be the main route of improving the lives of customers and the overall structures of society, thus

leading them to feel they can afford to buy more products and services. This is seen as not only a fundamentality of Astronist Social Business, but a prudential financial and commercial investment back into the society in which the business operates.

Regarding larger businesses, it is argued that taxation is much more important to their interests than any other type of business. This is because larger businesses, which should typically pay larger taxations than smaller enterprises, have a greater chance of gaining influence in the political, social, and budgetary realms. This growing influence via taxation will directly lead to the business being able to have a say in budgetary expenditures, especially those that will affect the operations of the business.

For example, if a company pays £2 billion in taxes a year, the government is much more likely to be influenced by that company than a company which doesn't contribute nearly as much as that in taxes. If a company pays higher taxes, and that same company was to disappear, there would be much more significant affect on the overall economic than if a company that didn't pay taxes disappeared from the economy. The main principle is that paying taxes, especially for larger companies, is an affective way of gaining influence in the nation whilst still improving the overall betterment of the peoples of the nation. Not only this, but a company that pays high taxes is much more likely to gain a positive public image than that of companies which do not.

In a competitive sense, your company that pays taxes may not want its rivals to pay taxes because that may reduce the positivity towards your company and take the social responsibility spotlight away from your company.

Overall, it is the taxation of companies that leads to economic, financial, and social betterment for the peoples of the nation, but it is, under Astronist Social Business and Astronist Taxation Methodology, a key component, too, of business growth, development, societal integration, and political influence.

It is important for a company utilising the Astronist Taxation Methodology to understand the significance of governmental cooperation and to promote closer proximity between the company operations, and the interests and functions of the government.

If it is of the interest of the government to implement strict VAT policies, it is also, therefore, of the interest of the company to become a VAT Registered Company in the nation in order to keep records of VAT taxations on products/services. This corporate cooperation of record keeping allows governments to establish a more efficient VAT system with the intention of generating the higher amounts of VAT revenue as possible.

Handing this valuable information over to the government allows for a relationship to build between the government and the company, especially large companies with vested interests in establishing and maintaining governmental relations. By cooperating with the government on VAT recording, the company can gain influence in governmental operations and can build a voice for their interests in the nation.

This is more than likely to result in the assistance of the government if the company goes into financial instability, and creating a relationship with the government also allows for greater opportunities for the company, its employees, its investors, and its overall operations.

The Ten Principles of Astronist Social Business

1. The founding objectives of the business should centre around one or more national or international issues, for example, poverty, education scarcity, illiteracy, etc.
2. The business should become economically integrated by contributing high taxes and positioning itself as a staple of the national economy.
3. The business should become socially integrated by contributing high taxes, investing in social programmes nationwide, and should propagated its corporate responsibilities to the peoples of the nation.
4. Investors receive their investment back, and a little extra, in order to incentivise them to keep investing, but every investor must understand the principles and the purpose of the company, and its subsidiaries.
5. Company profits, once investor dividends have been paid, stay with the company to fund expansion and improvements.
6. Environmental, societal, and economic sustainability are considered high priorities.

7. The workforce gets increasingly improving wages and working conditions in order to stay above national and international standards, and, for The People's Constitutional Company of Jesse Millette, constitutional standards.
8. The practicing and encouragement of Impact Investing and ensuring the company explicitly outlines the plans, the ambitions, and the methodologies of the company to achieve its goals.
9. The main objective for a company utilising the Astronist Social Business methodology is to satisfy investors, gain social, political, and cultural influence, and to become integrated into the societal and economic foundations of the nation by high taxation contributions, social development investments, and programmes to promote economic progress.
10. All operations of the company should be conducted with joy, enthusiasm, and a universally shared set of principles, for understanding the role the company plays in the betterment of the peoples of the society.

The Astronist Public Relations Methodology

Astronist Public Relations - the management functions and practices utilised by The People's Constitutional Company of Jesse Millette in the establishment and sustainment of mutual lines of communication, acceptance, collaboration, and relations between The People's Constitutional Company of Jesse Millette and its publics; involving the management of issues or reputation emergencies; assisting in managerial personnel keeping informed to public opinions; reaffirming the role of The People's Constitutional Company of Jesse Millette to serve the interests of peoples; serves as a preemptive

warning to anticipated problems; and utilises research and communication as its principal tools.

Terminological list:

- Macro Public Relations
- Micro Public Relations
- Narrative
- Adaptation
- Deviation
- Normalisation
- Astronist Organisation Subsystems
- Production Subsystem - produce the products or services of an organisation
- Collaboration Subsystem - work throughout the organisation encouraging employees to work together such as human resources.
- Exhibition Subsystem - encompasses the marketing and distribution of products and services
- Modification Subsystem - help the organisation adjust to its changing environment such as the strategic planning role
- Administration Subsystem - control and direct all the other subsystems and manage any conflicting demands that they might have.
- Writing and editing
- Media relations and placement
- Researching
- Managing and administering
- Special events
- Speaking
- Production
- Training
- Contact
- Counselling
- Legality
- Risk management

The Media

- communications manager
- communications technician
- communications facilitator
- media relations coordinator

- media liaison officer

Management Communication

Marketing Communication

Organisational Communication

PR Practitioner as communicator

Sector - Issues - Culture - Context

Aims - Results, Evaluation, Implementation, Tactics, Strategy, Planning and management,

Research and analysis

Multidisciplinary input to communication solution

PR Departments

- Legal
- Sales and marketing
- Finance
- Constitutionality
- Technology
- Human resources
- Property
- Graphics/advertising
- Research and development

Public relations activities

- Internal Communication
- External Communication
- Corporate PR
- Media Relations
- Business-to-business
- Public Affairs
- Community Relations
- Corporate Social Responsibility
- Investor Relations
- National Relations
- Charity Relations
- Individual Relations
- Strategic Communication (identification of situation, problem and solutions to further goals)

- Issues Management
- Crisis Management
- Copywriting
- Publications Management
- Press Conferencing
- Official Documentation Writing
- Events Management

List of Public Relations associations (Europe)

- UK's Chartered Institute of Public Relations (CIPR)
- Public Relations Verband (Austria) (PRVA)
- Belgian Public Relations Consultants Association (BPRCA)
- Czech Association of Public Relations Agencies (APRA)
- Dansk Kommunikationsforening (DKF)
- Finnish Association of Communicators, Information, Presse & Communication (STIL)
- Deutsche Public Relations Gesellschaft EV (DPRG)
- Hellenic Public Relations Consultancies Association (HPRCA)
- Public Relations Institute of Ireland (PRII)
- Federazione Relazioni Pubbliche Italiana (FERPI)
- Beroepsvereniging voor Communicatie (Netherlands)
- Norwegian Public Relations Consultants Association (NIR)
- Association of Public Relations Consultancies in Portugal (APECOM)
- Russian Public Relations Association (PACO)
- Public Relations Association of the Slovak Republic (APRSR)
- Public Relations Society of Slovenia (PRSS)
- Assoc de Empresas Consultoras en Relaciones Publicas (Spain) (ADECEC)
- Swedish Public Relations Association (SPRA)
- Bund der Public Relations Agenturen der Schweiz (Switzerland) (BPRA)
- Public Relations Consultancies Inc. of Turkey (PRCI)
- Public Relations Consultants Association (UK) (PRCA)

The Press and The People's Constitutional Company of Jesse Millette

Constitutional Transparency

All is of "Public Interest"

Anti-paternalism

Media Policy

Policy of The People's Astronist Network (PMN)

- multiple channels to supports Diverse Media policy

Journalism

Freedom of The Press

The Encouragement of Journalistic Enquiries & Analysis

Conditions for Representative Democracy

- regular elections
- a universal franchise - all adults have a right to vote
- secret ballot - to ensure voting is free from intimidation and bribery
- an effective choice of candidates, parties and potential alternative governments, competing on a fair and equal basis
- fair elections - each vote should, as far as possible, count equally
- freedom of speech and expression through free and diverse media to enable voters to make an effective choice

Proportional Representation

Constitutional Democracy

Advanced Democracy

Corporate Social Constitutional Responsibility (CSCR)

Corporate Responsibility

Social Responsibility

Constitutional Responsibility

Change These >

Level One (Basic) - pay taxes, observe the law, deal fairly

Level Two (Organisational) - Minimise negative impacts, act in the spirit of the law

Level Three (Societal) - working towards a healthier society, help alleviate society's problems instead,

Fundamental

Internal
Advanced

Philanthropy of The People's Constitutional Company of Jesse Millette

Corporate Responsibility includes Investor Responsibility and Stakeholder Responsibility

Philanthropic
Ethical
Legal
Profitable

Stakeholders can be

- providers of capital
- customers
- employees
- community
- competitors
- suppliers
- unions
- general public
- constituents
- hostiles

Regulation

Ethicality

Culture of the Organisation

Local Public Relations
Provincial Public Relations
National Public Relations
Regional Public Relations
International Public Relations
Multinational Public Relations
Omninational Public Relations

Accountability of Actions

Global Transparency - unwavering transparency in all nations of the actions of the company

Information Revolution

Flow of Information

newspapers, books, magazines, journals, and news agencies

radio, television, and direct broadcast satellite

film recording and video; marketing, advertising and public opinion polls

mail, telecommunications, electronic and digital networks and communication channels

tourism, travel, and migration, religious and philosophical association

diplomatic and political channels

educational, artistic and cultural exchanges including conferences and sports events

satellite and planetary resources

Agenda Setting

- Policy Agenda
- Corporate Agenda
- Constitutional Agenda
- Media Agenda
- Public Agenda

Reaching Audiences

- Corporate or product advertising
- Blogs
- Social networks
- Online message boards, forums, and newsgroups
- Television talk shows
- Documentaries
- Communications issued by companies such as press releases, annual reports, and newsletters
- Official constitutional statements and documentations
- Corporate website
- Free content encyclopaedia
- Stock or industry analyst reports
- Radio news coverage
- Conversations between people
- Articles in magazines, newspapers, and other print media
- Television news coverage
- Digital articles on news outlets
- Books, journals, and essays

Perception Management

Transparency and constitutionality as the cornerstones of Astronist Public relations

Levels of Public Relations

- Project level

- Subsidiary level
- Company-wide level
- Constitutional level
- Economic level
- Societal level
- International level
- Omnination level

Consistency Model

- Communication used to dominate public opinion and to accept the dominant position by portraying an unwavering consistency in image

Open Model

- Communication used to allow public opinion to be completely open and almost wild, whereby no position is ever considered victorious

Transparency Model

- Communication used to allow for complete transparency, with the understanding that there is a narrative position being conveyed.

Rhetoric

- most often labeled as the “narrative”, the set of positions and conveyances expounded by The People’s Constitutional Company of Jesse Millette to ensure the continuation of the company’s official stance and vision for its future.

The Public Sphere

and position of The People’s Constitutional Company of Jesse Millette within it

Planned Communication

- All communication expounded by The People’s Constitutional Company of Jesse Millette or any of its subsidiaries must be planned in order to fit in within the narrative and to ensure consistency and the continuation of the company’s vision.

The Reduction of Predisposition

Approaches to Planned Communication

- setting objectives and targets
- the involvement of all levels of the workforce
- authority and responsibility given to managers that planned communication is executed as planned
- review and appraisal of results by higher authorities within the company
- the documentation of these results and the reassessment and redesign of the previous planned communication

- communication with the appropriate external entities to ensure the achievement of the planned communication

State on the Publics of The People's Constitutional Company of Jesse Millette

- all publics are equal
- the complete transparency of information is vital
- the review of information by transparency committees before being published
- the review of information by constitutionality committees before being published

Segmentation of Publics

- geography of where they live, work, and leisure
- demographics of their age, gender, and income
- psychographics of their attitudes, ambitions, and opinions
- personalities
- group membership in clubs, societies, and religious association
- philosophical association
- media consumption - newspapers, radio, websites, preferred news outlets, and preferred social networks
- job role - manager, assistant, or general worker/labourer

Activities of Astronist Public Relations

Media Relations

- press conference
- constitutionally obligated weekly addresses
- constitutionally obligated yearly interrogation of the chairman
- press release
- articles and features
- one-to-one briefings
- interviews with trained managerial personnel
- background briefings/materials
- photography
- video news releases
- website
- email

Public Relations Advertising

- corporate
- governmental
- product/service

Public Relations Direct Mail

- annual report
- brochures/leaflets
- customer reports
- external newsletters

- general literature
- multimedia materials

Exhibitions

- trade
- public
- literature
- samplings
- demonstrations
- multimedia

Conferences

- multimedia
- literature
- hospitality

Community Relations

- direct involvement
- goodwill
- sponsorship
- donations

Officiality

- proclamation
- constitutionality
- verified statement
- statement of the government of The People's Constitutional Company of Jesse Millette
- response to another large organisation

Customer Relations

- media relations
- direct mail
- advertising
- internet
- social networking
- exhibitions
- retail outlets
- sponsorship
- product literature
- newsletter
- testimonials

Internal Communication

- videos
- briefings
- organised meetings
- newsletters
- quality and standards guides
- compact disk interactive

- email
- intranet
- quarterly employee report
- employee testimonials

Corporate Identity

- design
- implementation

Sponsorship

- sport
- arts
- recreation
- respectable causes

Research

- organisations
- public relations programmes
- issues monitoring
- results monitoring
- auditing

Crisis Management

- planning
- implementation
- decisive action-taking
- transparency of events
- reduction of damage

Liaison

- internal
- external
- employee
- manager
- visitations
- customer
- constitutionality assurance
- transparency assurance

Financial Relations

- annual financial report
- briefing materials
- one-to-one briefing
- media relations
- hospitality
- internet
- extranet

Constitutionality & Transparency

- quarterly constitutional report

- annual constitutional report
- quarterly transparency report
- annual transparency report
- live streaming of internal committees and governmental operations
- constitutionally obligated weekly addresses
- constitutionally obligated yearly interrogation of the chairman
- constitutional inspections
- transparency inspections

Resourcing

Timescaling

- scheduling
- time allotments
- predictive project yields

Calendar

Astronist Calendar

Public Relations Researching & Analysis

- Primary Research
- Secondary Research
- Tertiary Research

Concentrated Research

Diluted Research

Concentric Research System

Qualitative Research

Quantitative Research

Short-term Research (within or about one quarter)

Long-term Research (within or about one year)

Extensive Research (within or about a period of between three and five years or more)

Annual Research

Intensive Research

Partial Research

Surveying

Stakeholders and Public Relations

Investors and Public Relations

Constitutionality as Image

Organisational Image

Reputational Upkeep

Reputation of The People's Constitutional Company of Jesse Millette

Tactics

- corporate advertising
- media relations
- corporate relations
- governmental relations
- partnerships

Propaganda

The majority of the communications of The People's Constitutional Company of Jesse Millette focus on the expounding of propaganda, which is viewed internally as a vital and wholly positive communicative technique. Other than what is referred to as "propaganda", The People's Constitutional Company of Jesse Millette expounds what it called "officiality", which focuses on the constitutionality and transparency policies of the company in the documentation of official statements and responses.

"All advertisements, marketing, and depictions are propaganda"

"The continuation of the narrative is the upkeep of propaganda"

Falling in strict alignment with the "narrative", or company rhetoric

Persuasive Characteristics of Propaganda

Perfectionism

"Champions of the Company"

Centres around the depiction of the Astronist characters rather than actual company operations

Astronist Communitarianism

Astronist Communitarian

Potentiality for Dissonance

Constitutional Responsibility

Astronist Consequentialism

Astronist Consequentialist Theory

Situational Ethics

Virtue Ethics

Astronist Code of Conduct is The Grand Constitution

Astronist's Duty of Society

The Essentiality of Whistleblowing

Conflicts of Interest

between Constitution & Law

between Transparency & Law

between Transparency & Constitution

between Transparency & Publics Interest

between Constitution & Publics Interest

between Constitution & Investor Interest

between Transparency & Investor Interest

Internal Standard & Quality Procedures

External Standard & Quality Procedures

Internal Standard & Quality Guides

External Standard & Quality Guides

Strategist

Technician

Astronist Psychological Contract

Disconnection of the Employee from the Company

Definition of the Corporate Culture of The People's Constitutional Company of Jesse Millette

- aims
- constitutionality
- purpose
- leadership
- vision
- central philosophy

Internal Donations

Sponsorship Visibility in the Community

Relevance of the Company in the Community

- instilling this concept drives company valuation
- creates a sense of importance and essentiality
- proclamation of taxation is another driver of relevance and essentiality

Utilisation of Cause-related Marketing (CRM)

- complementation of company operations
- bolstering of company operations
- essentiality of company to the cause that has been invest in

Greening

the process utilised in Astronist Public Relations, in which a specific project within a company, or the entirety of the company's operations are marketed through publicity stunts and events to make a positive contribution to the perseveration of the environment.

Astronist Issues Management

the processes utilised to identify the capacity to which a strategy is able to mobilise, redefine, and redirect itself in the event of an arisen issue, that fall in alignment with the Astronist transparency, and constitutionality obligations of The People's Constitutional Company of Jesse Millette.

Issue Categorisation

Potential

Emerging

Current

Unending

Long-term

Short-term

Severe

Harmful

Moderate

The Importance of Influencing Public Policy

Momentum Analysis

- of issues
- of project success
- of benefits
- of detriments
- of longevity

Crisis Management Procedure

- detection
- prevention
- preparation
- containment

- constant external and internal communication
- consistent transparency
- recovery
- appraisal of impacts
- learning

Media Relations During Crisis

- consistency
- control
- clarity
- competence
- confidence
- constitutionality

Astronist Crisis Manual Dissemination

Preparatory Works

- Crisis Simulation
- Crisis Training

Astronist Crisis Control

- definition of root cause of crisis
- under the severity of the crisis in terms of its depth and breadth
- centralisation of information flows (expounded by central headquarters only)
- crisis team isolation from daily business concerns
- assumption of worst-case
- no dependency on just one individual
- consistent press conferences and publication of reportages to ensure appeasement
- constant reassurance of investors and stakeholders
- upkeep of professionalism
- recognition of the importance of short-term sacrifices to save long-term operations
- consistent conversation between the chairman or vice chairman and all stakeholders

Journalistic Relations

- corporate transparency
- company constitutionality
- consistent professionalism
- all questions answers transparently
- experts present during press conferences

Insiders on Public Affairs (those working in government representing the company)

Outsiders on Public Affairs (those working in the company)

Magnitudes of Change: Short-term change, Long-term change, Concentrated change, Diluted change, Seasonal change, and Annual change.

Other important ideas include: Inclusive Company Communication, Total Brand Communication, Astronist Corporate Philanthropy, Media Planning, and Astronist Emotional Marketing.

Sponsorship purposes

- support product and services
- build media interest
- reinforce the corporate identity
- construction of goodwill
- part of an integrated campaign
- as an alternative to advertising

The Astronist Economic Methodology

Trade Concession

a preferential, most typically exclusive, rate of trading between one nation, or company and another.

Astronist Economics

the social science which studies the interactions, and interrelations between humans in the acquisition, development, and allocation of resources, and typically incorporates psychological, sociocultural, and philosophical concepts into its methodologies.

a system of economic positioning, governance, and management, constructed under newfound principles, and policies, usually supporting the ambitions of The People's Constitutional Company of Jesse Millette.

Tax Concession

a preferential, most typically exclusive, rate of taxation between a government and a company.

Commercial Concession

a preferential, most typically exclusive, rate and ease of commerce granted by a government for a company to operate.

The Journey to National Prosperity

1. Monetary Stabilisation (dollarisation if necessary)
2. Tax Suppression and Simplification
3. Pension System Reformed
4. Promotion of Investment
5. Trade Openness
6. Decentralisation
7. Confederationisation
8. Budgetary Balance, Stability & Oversight

Key Economic Factors

1. Economic Quality
2. Business Environment
3. Governance
4. Education
5. Health
6. Safety and Security
7. Mentality & Philosophy
8. Personal Freedom
9. Social Capital
10. Natural Environment

The Implementation of Astronist Jurisprudence

Astronist Jurisprudence

the constitutionally structured legal system of a nation under Astronist Governing Methodology, most typically focusing on establishing philosophical principles, enacting pro-education leaning policies, and witnessing the cooperation between the nation and The People's Constitutional Company of Jesse Millette in trying to improve the nation from all aspects, whether economic, social, cultural, or philosophical.

Astronist Jurisprudence isn't a complete methodology; it needs the addition of the cultural, social, environmental and religious aspects of the nation's society in order to be implemented properly and in order for the peoples of the nation to fully benefit from its method, therefore, it is right to argue that Astronist Jurisprudence is but half complete for it does need its applicant nation to achieve its totality and to be a force of betterment for all peoples across the nation.

The Nation

the hypothetical nation that would choose to align itself under Astronist Jurisprudence.

Philosophic Identity

Under Astronist Jurisprudence, the philosophical identity of society is debatably the main focus of the system as it is believed under Astronist Jurisprudence, that The Philosophy of the nation, unified, championed, and solidified by figures of honour, heroism, and valour, stands as the critical component of the success of the nation.

If the nation isn't philosophically unified, as distinct from religious principles and worship, the nation, in all its aspects will not function successfully. A national philosophy, in strong alignment with, yet distinct from, the religious identity of the nation, is needed to cultivate a united image of what the peoples of the nation want their nation to be in the future; to be a leading nation, to be a prosperous nation, and most importantly, to be a unified nation under one philosophy shared by all for the betterment of all peoples of the nation.

Under Astronist Jurisprudence, the Astronist characters are transformed and positioned to appeal to the hearts of the peoples of the nations for the betterment of their nations. Under Astronist Jurisprudence, the Astronist characters are heralded as "The Champions of The Nation", and are adorned at the centre of society as philosophically unifying figures, representative of how the peoples of the nation view their symbolism.

It could be criticised that the Astronist characters are, but a work of fiction, and so they do not belong in a place of reality. That be the truth, they are a work of fiction, but the beauty of fictional figures is that they can evolve and morph into whatever you wish them to be. They are not simply one dimensionally. They are not simply carrying one message. They are not simply representative of one people group. Their appearance, their race, their religiosity, their wealth, their circumstance, their personalities, can be changed into a infinite amount of representations, but there will always be one unifying message championed by their presence; the betterment of all peoples of the nation, for the nation, and that, vast occupation is too much a burden on one real person, but to be fictional, to act as philosophical figures meaning much more than what they are initial interpreted as, is the superior route of philosophical unification.

Constitutional Principles

Under Astronist Jurisprudence, the promotion of the constitution of the nation as The Word is important to the understanding of the ambitions, the principles, and the fundamental structures of the nation's society.

Under Astronist Jurisprudence, it is believed that all peoples of a nation should know and understand the words of their nation's constitution whether directly from the constitution itself, or indirectly through philosophical or religious means. The importance of the close proximity between the peoples of the nation and The Word of the nation is a significant relationship which is often overlooked.

However, under Astronist Jurisprudence, the constitutional principles of both the nation's constitution and, with governmental authorisation, The Grand Constitution, must be propagated in order to build a strong, unified, and leading nation in which all peoples both internally and externally, understand the positions, the identity, and the principles of the nation. The strength of the bond between The Word and the peoples, reflects the strength of the very foundations of the nation.

The methodology of Astronist Jurisprudence believes that The Word is at the centre, and should be, at the centre of the structure of the nation, and so, it is the duty of all Astronist Jurisprudence supporters to assist and propagate the dissemination and understanding of the constitution. It is also believed that The Grand Constitution, with all its policies, theories, methodologies and viewpoints across various subjects of management, philosophy, governance, and society, could hold a valuable place in re-enforcing the significance of the nation's constitution and the principles it does represent and hold strong.

Pro-education Policies

In order to ensure the betterment of peoples within the nation, it is essential for pro-education policies to be implemented.

Following the theories of Educentrism and Educationism from The Grand Journals, the nation is encouraged to centre their economic, social, cultural, and governmental components around the national education system.

The education system, under Astronist Jurisprudence, is commonly encouraged to switch to The Astronist Education System, though this is not mandatory. The necessary components, however, come in the form of policy. Under Astronist Jurisprudence, it is the duty of the nation to keep its peoples educated, and so, it is championed that the largest portion of the governmental budget, must be assigned to the education system of the nation. In order to fundamentally comply with Astronist Jurisprudence, this policy is of the highest importance in order to construct a society centred on the education of its peoples, the betterment of its peoples as a result, and finally, the overall improvement of the strength of the nation's economy, workforce, and financial stability.

Another educational and dissemination policy within Astronist Jurisprudence is the wide propagation of education institutions, services, and the education system in general in order to encourage peoples of all ages to engage with the educational offerings available and to better themselves and to better the peoples around them, and so, leading to the betterment of the nation. Under the policy of Educationism, championing the education system as the centre and foundational aspect of society by utilising national, philosophical, and religious figures to promote education, is one of the fundamental ways of encouraging as many peoples of the nation as

possible to understand the value of education for both themselves and the nation as a whole.

Religious Identity

The Religious Identity of a nation, whether that be atheistic, agnostic, or theistic, unorganised, or organised, unimplemented, or implemented, is a key and fundamental structure to the advancement, development, and self-determination of a nation.

It is the ecclesiastical, Islamic, Jewish, Buddhist or any other organised religion, that has formed the fundamentals of all nations throughout the history of humanic society on Earth. And so, it is this identity that can be used most effectively to unify the peoples of the nation, as seen in many a religious revolutions, and oppositely, secular revolutions all the same.

Realising the identity of the worshipping peoples of the nation is key to understanding the cultures, the attitudes, the societal structures, the philosophical principles and the constitution of the nation. Religion has long been a source of contention between peoples. A source of division, conflict, and subsequent hardship, but it has too, been the sole unifier of nations, peoples, and once conflicting groups.

Under Astronist Jurisprudence, Religion is separated, not from the state, for under Astronist Jurisprudence, religion is believed to be a strong unifier for the nation and should not be suppressed, but is separated from the concept of The Philosophy. The religion of the peoples of the nation does inevitably influence the beliefs and philosophies of the peoples, yet it is believed that this distinction between these two entities of thought, is a monumental idea that neither allows religion to gain too much influence over the progression of the nation, nor allows The Philosophy to gain too much influence to overshadow the faith of the nation. It is this delicate balance that Astronist Jurisprudence does ultimately strive towards, for under this methodology, it is strongly believed that the relationship between The Philosophy and The Faith is the key to the success of the nation and subsequently, key to the betterment of peoples in all aspects of their existence.

Introduction to Astronarianism

Astronarianism is a political and economic philosophy or ideology that encompasses a vast array of orientations and positions and is the founding form of Astronic ideology. Astronarianism is uniquely integrated with Astronism, hence a large amount of the ideas and theories of Astronarianism are in some way linked to those which are considered important in Astronism.

In the context of Astronic ideology, there exists orientations and positions and understanding the differences between these is important. An orientation, specifically referred to as an ideological orientation, is a fully-formed ideology that can either be categorised within another ideological group or can exist standalone. An orientation doesn't simply expose a single idea or theory, but encompasses a variety of connected ideas and theories that share some level of unity in their principles. An orientation is also complete and comprehensive enough to be represented by political parties; generally, an ideological position would not be extensive enough on its own to form a political party or movement. By contrast, a position, or also known as an ideological position, usually espouses either one, two or at most, three ideas or theories, but cannot be considered as a fully-formed ideology, hence it is not an orientation; it is more likely that a position would encompass a single idea that may then be incorporated into a wider orientation. It can be said that an orientation is a collection of positions that share a commonality.

Definitions of the positions within Astronarianism:

Extrinsism - the Astronist position holding that political and economic betterment are best sought through building relations and business cooperations with entities outside one's own borders.

Intrinism - a precursor to the policy of isolationism, the Astronist position holding that political and economic betterment are best sought by strengthening internal business ties and cooperation rather than seeking foreign relations.

Spatialism/Spacialism - the Astronist position, specifically part of the Spacist orientation, stating that greater investment in the national space agency will lead to economic betterment and political superiority, especially following the prophesied Spacefaring Revolution.

Opportism - the Astronist position stating that opportunities for economic growth must outweigh political integrity.

Commoditism - the Astronist position stating that space, education, religion and other previously un-commodified areas of the economic should now become commodified.

Unitism - the Astronist position regulating foreign imports according to a specified number of units from particular countries per month, especially as a way to limit foreign imports and to boost the value of a country's own produce.

Indignatism - the Astronist position stating that political dignity and integrity must outweigh economic growth opportunities and therefore stands in contrast to opportism.

Pnemitism - the Astronist position stating that religious and cultural identity and integrity must outweigh economic growth opportunities. This is considered to be one of the most important aspects of grandarianism.

Transactivism - in Astronarianism, the position that the population should be proactive in the society rather than reactive; the method of approaching something proactively.

Amphism - in Astronarianism, the position stating that it is possible for a country to embrace multiculturalism without one of those cultures or ideologies eventually dominating the others.

Haplism - in Astronarianism, the position opposing amphism and states that it is not possible for a country to embrace multiculturalism without one culture or ideology eventually dominating dominating others; it is similar in principle to dominationism.

Hyperactivism - in Astronarianism, the position stating that the efficiency of a government to resolve an issue is a direct measure of that country's political integrity and national identity.

Preactivism - in Astronarianism, the position stating that the superior form of governance is to be constantly future-looking so as to predict and ultimately efficiently prepare for problems before they have occurred.

Enactivism - in Astronarianism, the position stating that problems of the economy and politics should be resolved as and when they occur rather than relying on predictions and preactively resolving problems that have not yet or may not ever arise.

Unreactivism - the Astronist position inspired by the Taoist philosophical principle of non-doing applied to the context of politics and the economy in which it is believed that not taking action to resolve naturally occurring issues is the best way to retain identity and integrity both on a political, economic, and cultural basis.

Informationism - the Astronist position stating that the future of economic success is dependent upon the extent to which a country has developed their information economy.

Sectorialism - the orientation holding that society can be split up into different sectors in which people can live out their preferred economic beliefs whilst still under the governance in a partially centralised government that manages people's transitions between sectors. This would allow people who wish to concern themselves with hypercapitalism to pursue, those whom wish to live a simpler and less money-centric life, and those whom wish to live in a socialist way, or run their businesses or homes in either of these ways.

Consumptionism - the Astronist position entirely focusing on consumers and their needs, and the governmental system acting towards consumers at all times for their benefit rather than for the benefit of corporations.

Hypercapitalism - the Astronist position stating that we are currently living in societies that favour profitability above their own moral principles and over the ethics upon which their nations were founded. Further to this, hypercapitalism expounds the notion that profitability should supersede the upholding of human rights, environmental protection, persecution, and oppression as well as over art, aesthetics, architecture etc.

Self-perpetuation of Hypercapitalism - this is a post-omnidoxical work that shall further introduce and elaborate on the topic of hypercapitalism.

Toxicity of Hypercapitalism - this is a post-omnidoxical work that shall further introduce and elaborate on the topic of hypercapitalism and shall be a postcursor to the work Self-perpetuation of Hypercapitalism.

Post-omnidoxically, that which shall be known as comparative Astronarianism shall arise as a branch of comparology and shall deal with the comparison between past economic ideologies and policies and how they relate to Astronarian and its different orientations and positions, and shall principally including the following pre-Astronarian forms of political philosophy: Anarchism Capitalism (Corporate capitalism, Dirigism, Laissez-faire, Mercantilism, Neo-mercantilism, Protectionism, Social market, and State capitalism), Economic democracy, Fascism, Feminist economics, Georgism, Green economy, Religious economics (Christian economics and Islamic economics), Socialist economics (Market socialist, Marxism, Mutualism, Participatory, Socialist market, Socialist oriented market, Syndicalism, and Communism) and Traditionalism (Communalism, Corporatism, Distributism, and Feudalism).

Also as part of comparative Astronarianism will be the discussion of economic coordinations and how Astronarianism (and its different orientations) fits in with these different coordinations: Closed (autarky), Decentralised, Digital, Dual, Gift, Informal, Market, Mixed, Natural, Open, Planned, Subsistence, Underground, Vertical archipelago, and Virtual. One economic coordination that Astronarianism itself introduces is the coordination known as Spatial/Spacial.

Again, as another element of comparative Astronarianism, the ideology and its orientations and positions will be compared to the following economic transitions, especially in order to derive a distinct opinion on these different economic processes: Collectivisation, Communitisation, Corporatisation, Demutualisation, Deregulation, Expropriation, Financialisation, Liberalisation, Marketisation, Municipalisation, Mutualisation, Nationalisation, Privatisation and Socialisation. The economic transition that Astronarianism introduces and principally advocates for is to be known as spaciasation, or also known as spacialisation.

Comparative Astronarianism will also involve the discussion of Astronarian opinions on the following miscellaneous topics of economic and political philosophy: Expeditionary, Inclusive democracy, Information economy, Manorialism, Newly industrialised, Palace economy, Plantation economy, Plutonomy (Cometanic note: this may be good because

people who wish not to feel the degradation to their ethics and morality that money has can step out of the capitalistic world), Post-capitalism, Post-industrial, Post-scarcity, Resource-based, Token economy, Traditional economy, Transition economy, and World economy.

Thirteen Industries of Focus: these include Foundational Industries: all spacial industries, education, tourism, transportation, construction, healthcare; and these also include Advanced Industries: solar power, artificial intelligence, drones, genomics, robotics, driverless cars, and the connected home.

The legalisation of abortion is opposed in Astronarianism due to the influence of Astronist ethical principles stating that life must always come first no matter the economic or social circumstances. Therefore, Astronarianism is opposed to the legalisation of abortion in all forms and at all stages.

On the topic of the legalisation of euthanasia, there is an ambiguous stance held by Astronarian ideology. One Astronist stance holds that death is a natural occurrence and the emotions associated with it by humans are distortive and therefore we should allow nature as a derivation of The Cosmos to take its course and therefore no euthanasia is permitted. The second Astronarian approach holds that euthanasia is an individual and personal act of compassion for the receiver, but that only a controlled passive form of euthanasia should be allowed so as to not allow for the distortion and extrication of the practice. Ultimately, in the second approach it is held that one being euthanised or not does not negatively affect the wider functionalities of The Cosmos and it should therefore be allowed. Generally, passive euthanasia is considered poised to be legalised while both active euthanasia and assisted suicide are not suitable for legalisation.

The topic of the legalisation of the death penalty / capital punishment is opposed generally in Astronarianism, however, by exception, it is concurred with, but only in the case of terrorism (wherein a person commits murder for the pursuit of political, cultural or religious aims) with the only permitted way of enacting the death penalty by lethal injection.

Concurred for the notion of Life or Permanent Rehabilitation which means that the individual be in a rehabilitative state for an undisclosed amount of time. Also supports the reinstatement of psychiatric hospitals.

Homosexuality / transsexuality / bisexuality and LGBT rights - concurred.

Artificial contraception - concurred, agree with.

Pornography - Dissuaded due to its negative impact on the watcher but not considered to be attributive to an illegal act.

Smoking - Indifferention (means that it is never to be encouraged, but it is fine for small dosage use as well as the notion that it will always be available so its dissuasion is fruitless due to the temptations of man, but also it will not affect the functions of The Cosmos).

Voting - concurred at the age of 15.

Alcohol - Indifferention.

Guns - Opposed. Supports both the physical removal guns and the cultural disintegration of them.

Cannabis usage - Indifferention.

Suicide - Indifferention - not considered to be a sin and those attempting to or those whom have committed suicide should not be stigmatised for this. Death is considered the instance in which one becomes "One with The Cosmos" as influenced by Astronist theology.

Drugs (including cannabis) - Opposed.

Prostitution - Opposed.

Freedom of movement - World citizenship.

Characteristics of an Astronist Society:

- acceptance and normalisation of LGBTQ peoples
- non-military approach
- propagandation
- technocracy
- national/unified philosophy
- confederationism in relation to the structure of the state
- strict adherence to the rights of all peoples
- peaceseeking
- primary focuses of government funding are healthcare, education, philosophical organisations, the space programme, and transportation.
- removal of seeking dominance between males and females; it is not exactly equality because there is a default presupposition that men and women are accepted for the roles they wish to play in society with removal of stereotypes.
- freedom of the press, however, there does exist state channels.
- an abhorrence to using fear as motivation by the government to control the masses; instead, the masses are persuaded and encouraged through advertising, propagandation, and other non-fear driven forms.
- the embracement of labour unions.
- promoting and championing of intellectuals and the arts, especially philosophers who are depicted as leaders, or the forefronters of the society.

- emphasis on policing - moving from military is put into police, and fire forces - police are not militarised though.
- the acts of smoking, drug-taking, and other forms of unnatural ecstasy are discouraged, though not lawfully, although the cultural landscape is understanding of why people wish to do these things rather than looking away, or condemning those people. Interestingly, alcohol is considered an unnatural ecstasy.
- fitness and mental health are both areas subsidised by the government.
- All forms of music, film, and fashion encouraged.
- professionalism - an emphasis on professions.
- private property and business ownership
- direct democracy - regular political votes
- medium level of government involvement

The Four Orientations of Astronarianism

Astronarianism can be considered a Big Tent ideology that holds many different orientations and positions that stretch across the political spectrum. There are herein omnidoxically-identified four orientations of Astronarianism which represent the four largest form of Astronarianism which includes grandism (or grandarianism), reactionism, proactionism, and reorientationism.

Astronarianism is the founder of space politics in the same sense as Green politics or the Green Movement (space movement) which involves the application of all political systems to the context of space colonisation, exploration, commercialisation, militarisation etc. Astronarianism lobbies for space related affairs (prospace/prospacialism, antispace/antispacialism, nonspace/nonspacialism there are many other orientations on the issue).

The organisation of space politics into a political movement and branch of politics is considered to be the most important role for Astronarianism as Astronarianism itself does advocate for certain non-space related issues, but the majority of its advocacy is oriented around the topic of space and its many political aspects. It is the goal of the Astronist philosophical tradition to make Astronarianism and the many orientations within it the first ideology to promote and engage in space-oriented politics for individual nations as Astronarianism's main belief is in the ectopoliticisation/ectopoliticism of space-related affairs.

Astronarianism notionises to those whom see space politics as a non-issue to be unaware of the impending Humanic Exploration of The Cosmos and subsequently the political, ideological, and philosophical groundworks and foundations must be formed first. The space movement and space politics is considered to be predicated on the ideas of The Philosophy of Astronism which are expected to be motivators for the cultural understanding and consideration for issues raised and advocated for in space politics.

Definition of a Space party - a Space party is a formally organised political party based on the principles of space politics, such as the advocacy of space exploration, supporting

spacism, an economy centred on spacefaring, and the Astronisation and astrocentralisation of society. Spacists believe that the issues advocated for in the space movement are future-focused and intrinsically linked to humanity's destiny, thus invoking Astronist beliefs into the ideology. Space party platforms typically embrace capitalistic rather than socialistic economic policies and although they share some principles with Green parties, these two branches of politics are expected to clash because although spacists insist on the conservation of space, they also promote the colonisation of other worlds and the utilisation of resources to build the space-centred economy which isn't exactly Green-focused or preservationist politics. The Asteroid Symbol is to be recognised internationally as the symbol of Space politics.

The Ten Core Tenets of Space Politics:

- astronomical wisdom
- space justice
- philosophic democracy
- non-militarism
- astrocentralisation
- space-centred economy
- space exploration advocacy on political, economic, cultural, and religious grounds
- globalisation
- future-focused vision
- spacefaring revolution

Intranisation/Intransim/Intranise - the process of making an issue contiguous and universal for a country's parliament to consider despite the political party that holds power, and is advocated for in Astronarianism for space-related and environmental-related issues which are considered to be ectopolitical by their nature.

The Comity of Political Astronists (Astronist Comity) is a transnational Astronist organisation founded in the United Kingdom by the Founder of Astronism, Cometan, in 2019 alongside the development of Astronarianism. The organisation's purpose is to unite the different branches of the ideology of Astronarianism under one banner so as to form a political force that seeks to establish general Astronist principles rather than focusing on the sectarian branches of the ideology, particularly emphasising the implementation of spacism as the primary theme of Astronarianism.

Space politics

Space politics (also known as astropolitics, or cosmopolitics) is a political ideology that aims to create an astrocentric sustainable society rooted in spacism, the exploration of space, social justice and grassroots democracy. Its origins reside in the Omnidoxy and it emerged as a result of the beliefs of Astronism and is considered to be one of the founding elements of Astronarianism and Astronic ideology. The political term Space was used initially to refer to the ideology of spacism and the space movement. The politics of outer space includes space treaties, law in space, international cooperation and conflict in space

exploration, and the hypothetical political impact of any contact with extraterrestrial intelligence.

Astropolitics, also known as astropolitik, has its foundations in geopolitics and is a theory that is used for space in its broadest sense. Astropolitics is often studied as an aspect of the security studies and international relations subfields of political science. This includes the role of space exploration in diplomacy as well as the military uses of satellites, for example, for surveillance or cyber warfare. An important aspect of the geopolitics of space is the prevention of a military threat to Earth from outer space.

Space politics can be described as a movement that encompasses a variety of different ideologies, yet remains founded and spearheaded by Astronarianism and its four orientations. There is expected to be a strong activism culture/tradition within space politics like in green politics because the space movement and space politics is predicated on the idea that there must occur a drastic social change and repredication towards space-related topics and towards the imminent initiation of the Humanic Exploration of The Cosmos as the essential neopredication for society and wider humanity (cosmocentricity). Therefore, activism plays a central role in the furtherance of the space movement in order to engrain the spacist ideology into multiple societies.

Space politics itself is not an ideology, but is instead a branch of politics, meanwhile the space movement can be considered an ideology, or political ideology that is predicated on spacism as founded by the Astronist ideology.

Space politics is also described as a social movement because it involves group action across a wide range of people and is nondiscriminatory and inclusive by its nature as it involves and raises concerns for all of humanity and therefore people from different cultures, religions, political views, ethnicities, classes, nationalities etc. are all considered to be involved which makes space politics more specifically defined as that which shall be known as a pansocial movement as it isn't exactly predicated on the idea of oppressed populations being empowered to challenge and resist powerful elites as is the traditional understanding of a social movement.

Space politics, and particularly the term space movement, is certain a political movement at its core with philosophical, cultural, and ideological foundations with those foundations being transcended into politics through the founding ideology of Astronarianism and its branches which forms a group of people that intend to achieve a political goal by entering their ideas and issues into the political system.

Space politics, and the space movement may also be categorised as part of the environmental movement and although this designation is not disagreed with by the Astronist viewpoint, space politics is considered to be a distinct branch of politics from that of green politics. However, space politics, or the space movement may be considered part of the environmental movement when space, other planets, and celestial entities are classified as part of nature. Also, the nature of space politics and the way in which

advocates and politicises is conducted in a similar way to that of the environmental movement and green politics therefore it is expected that space politics/the space movement will be equated to the environmental movement/green politics.

Within the context of the entire Astronist philosophical tradition, I have introduced thousands of different terms during the formation of the tradition and I have also developed new meanings of words through a process of redefinition and so it remains important for myself, as Cometan, to distinguish between different terms used which we shall now conduct in regards to this particular topic.

Space politics - the branch of politics dealing with space-related issues, especially involving political parties and ideologies that at least include or entirely orient themselves around the notion of spacism, repredicationism, and cosmocentricity.

Space movement - the societal, cultural, philosophical, religious, yet chiefly political grouping of people for the advancement of space politics in general, of spacism, or specifically of Astronarianism as the founder of spacism.

Spacism - the politicised version of the Astronist philosophical concept of cosmocentricity that, despite being founded by the ideology of Astronarianism, remains ectoAstronist and so can be used, applied, and adhered to outside of the context of Astronarianism. When a concept or another form of abstract is ectoAstronist, it means that it was created within the context of the Astronist philosophical tradition, but can be and is applied, used, and adhered to outside of the Astronist philosophical tradition by both non-Astronist and pre-Astronist philosophies, ideologies, and religious traditions and spacism is an example of an ectoAstronist abstract.

Astronarianism - to be officially known as The Ideology of Astronarianism founded by Cometan and first outlined herein as part of The Grand Centrality that advocates for the establishment of space politics, the advancement of spacism and its related themes, concerns, and causes, as well as the development of the four orientations that form the structure of The Ideology including Grandism, Reorientationism, Proactionism, and Reactionism. Astronarianism, and its different orientations, are not solely concerned with space politics and spacism it must be noted, but their main focus and purpose is predicated on these two topics.

Contributing pre-Astronist and non-Astronist philosophies that the majority of the factions within which are expected to be supportive of the advancement of space politics and generally pro-spacism with their own particular intentions: Socialism, Communism, Authoritarianism, Libertarianism, Anarchism, Conservatism, Environmentalism (considered to be ambivalent depending upon the reasons emphasised within spacism for the exploration of space), Liberalism, and Nationalism (though the equation of nationalism with spacism is not advocated for by the Astronist ideology).

Ideologies that hold a majority of factions that are against the advancement of space politics or are generally anti-spacism, or at least non-spacism due to their own particular reasons and intentions - a list is not given in The Grand Centrality pertaining to these, but is instead to be researched and created post-centralitically. Feminism is considered to be one of the main non-spacist political philosophies/ideologies due to its disproximation from causes emphasised and advocated for in spacism. Another difficult equator to spacism is that of populism which supports the concerns of ordinary people. Unless said ordinary people are philosophically, culturally, or ideologically engrained by the ideas of Astronism/ Astronism

List of topics important to the space movement:

- the reasons for and benefits of space exploration to both individuals of all kinds (academics, business owners, politicians, ordinary people, investors etc.) as well as society and humanity as structured wholes and the presentation of these reasons via political campaigns.
- the exploration and development of the different orientations within Astronarianism as the founding ideology of the space movement.
- greater funding for space-related endeavours by both public and private entities
- global cooperation - humanity flag, earth flag, non-nationalism
- fertile place for economic growth and for corporate operations
- originism
- philosophical reascension
- the centrality of The Cosmos, astronomy, philosophy, and cosmology in the lives of all humans
- Earth environmentalism
- planetary environmentalism - the protection of other planets environments from humanity
- anti-militarism/opposition to the militarisation of space
- anti-nuclear
- electoral reform
- corporate social responsibility applied to the context of corporate activity in space

Space state/Spaciocracy - a government where the regulatory ideals and procedures are primarily informed and predicated by spacism and spacist ideals informed by spacist form of government, usually as spacist democracy.

Spacial development / Spaciosustainability - economic development and corporate and governmental activity that is conducted in space, but remains accountable to a central authority as well as in abidance with the latest forms of space law from that same central authority.

Contributing philosophies to spacism and space politics: Agrarianism, Environmentalism, Globalism, and Social liberalism.

Space movement shares some / many ideas and is associated with the following movements: Animal rights movement, Anti-nuclear movement, the Astronomic Revolution, Climate movement, Conservation movement, Environmental movement, Global citizens movement , Globalisation movement, Peace movement, Student activism, and the Spacefaring Revolution.

Spacist schools of thought

- New horizons spacism (an ideology based on the notion that the convergence of technological change, social innovation, and philosophical foundation provides the most successful path to the achievement spaciosustainability).
- Deep spacism (promoting the notion of the inherent worth of all astronomical and celestial objects and entities regardless of their instrumental utility to the satisfaction of human needs and so is closely associated with spacioconservationism which advocates for the protection of all astronomical entities and objects. Deep spacism notionises that the astronomical world, as a segment of the wider natural world, existing as it does by superiority to that which humanity could create or manage itself which is why deep spacism strongly advocates for the non-intervention of human activities and technologies in natural and astronomical processes, including the alterations of such entities and so deep spacism rejects the notion of the practice of terraformation. Deep spacists argue that all astronomical entities and processes hold instrumental roles in the functionality of the astronomical world and therefore, despite the inanimateness of these entities, deep spacism notionises that such astronomical entities hold the right to exist as part of the astronomical system and so human intervention with such entities and their processes is not only dangerous in the sense that such processes could be disturbed, but it is also ethically wrong to intervene in such processes that are considered to be beyond and superior to that humanity and our capabilities).
- Cosmocapitalism (the view that capital exists in the astronomical world as “astronomical capital” (astrosystems that hold that which is to be known as astronomical yield) on which all wealth is set to be dependent upon, and therefore, market-based government policy instruments should be applied in such a way so as to regulate corporate and organisational activities in space and to conserve astronomical objects that hold considerable astronomical yields.
- Ecospacism - (notionises that the principles, values, and ideas from environmentalism and green politics should be exactly applied to the context of space politics and the space movement in order to formulate the most effective campaigns.)
- LGBTQIA astronomy (a broad school of thought combining the fields of queer theory and astronomy in order to define the role, identity, and position of non-heterosexual persons within the context of the space movement or within a particular spacist campaign).
- Spacionationalism (not to be confused with cosmonationalism) (the elimination of a country’s reliance on foreign sources of fuel and energy by promoting space-situated energy sources that can be adequately resourced, maintained, and utilise spaciosustainably by a single country).
- Spaciosocialism (an ideology merging aspects of socialism with that of space politics, astronomy, globalisation, panhumanism, united humanism, and the space

movement. Spaciosocialists generally believe that the expansion of the capitalist system is the cause of social exclusion, poverty, war and will eventually cause spacioenvironmental degradation through globalisation and imperialism, under the supervision of repressive states and transnational structures.)

- Spacioanarchism (a school of thought formed by the combination of spacism and anarchist principles and can be considered an extension on the pre-Astronist school of thought of Green anarchism, but rather than broadly critiquing human interactions with non-human entities in general, spacioanarchism notionises that space should remain without governmental organisation and civility, but should instead be based upon a society in which voluntary and cooperative foundations are valued without recourse for force or compulsion and so strongly opposes the notion of the surveillance of spacefarers as well as the monitoring of corporate activities by a central authority.
- Spacioconservatism (a combination of conservatism with spacism and so involves the advocacy of spacist ideas and principles on behalf of a conservative party which incorporates spacism into its own ideas, policies, and campaigns.)
- Space left (a combination of spacism with ecospacism, conservationism, united humanism, cosmofeminism, spaciosocialism, spaciocommunism, cosmoliberalism and spacioliberalism and therefore forms a segment of the space movement that is characteristically left-wing in leaning.
- Space right (a combination of spacism with spacioconservatism, spacionationalism, traditionalism, hierarchy, property rights, and principle of the preservation of social and governmental institutions rather than the advocacy of revolution and therefore forms a second segment of the space movement that can be classified as right-wing in leaning.
- Cosmoliberalism/Spacioliberalism - any form of liberalism or liberal political party or campaign that incorporates some extent of spacism into its ideology with wide variance and so cosmoliberals/spacioliberals are usually liberal on social issues and pro-spacism on economic, financial, cultural, and political issues.
- Cosmoliberalism - a political philosophy that involves a mixture of values from both libertarianism and spacism, especially the application of the former onto the prospective civilisations predicted and encouraged by the latter which would therefore involve extra-Earth colonies and civilisations and the lives of the citizens residing within them being minimally controlled by governmental bodies.
- Social astronomy - concerned with the preparation of different human societies for the Astronomic Revolution as well as for the wider Humanic Exploration of The Cosmos.
- Green Arcadianism - concern for the preservation of the environments of “paradise planets” as predicted in arcadianism.
- Space municipalism - the encouragement of spacism from the municipal rather than state or national basis.
- Space localism - the encouragement of spacism from local forms of government.

Astronomy: the study of the economic, political, financial and commercial perspectives of astronomical objects, processes, and entities.

Astrosystem - a single astronomical entity (astrosyst), or a community such entities composed in conjunction with astronomical processes such as orbits, collisions, radiation, and other processes.

Astrome - a community of astronomical entities that hold common characteristics according to the area of space in which they reside, for example, the asteroids, comets, moons and other astronomical entities residing near the planet Neptune shall differ from those that reside nearer to The Sun.

Astrosphere - the entire summation of all astrosystems within a particular solar system.

Solarsphere - the entire summation of all astrospheres within a particular grouping of solar systems.

Galactosphere - the entire summation of all solarspheres within a galaxy.

Astronomical economics /Astroeconomics/ Astronomics/ Cosmoeconomics - is both a crossdisciplinary/ transdisciplinary and an interdisciplinary field of academic research addressing the interdependence and coevolution of human economies and natural ecosystems, both intertemporally and spatially.

Exoeconomy /Space economy - sustainable use of astronomical resources for economic growth, improved livelihoods, and jobs while preserving the health of the astrosystem.

Astronomical yield - the harvestable elements of an astronomical entity as measured and calculated in terms of the monetary value of such elements according to the present market value.

Astronomical commodification - the perception of astronomical objects and entities as commodities that are to be mined and sold for profit through a capitalist economic system.

Astrotourism is expected to form one of the largest sectors of the astroeconomy due to the huge numbers of tourists that are expected to pay high prices for spaceflight at the beginning of the industry before it plateaus out to the masses, after which the astrotourism industry will shadow that of the current tourism industry that is functioning on The Earth now.

Astrosystem services - referring to the different benefits that humans are able to exploit from the astronomical environment, including the dependence of humanity on The Sun, the future possibility for asteroid mining, the discovery and utility of a plethora of resources from astronomical bodies including simple resources such as water.

Astroservitisation - the incorporation of an astronomical object or body into the service of one's commercial enterprise, either directly or by way of product.

Astronomic capital - the totality of natural resources available beyond The Earth which is considered to be endless in relation to humanity's capabilities to locate and utilise all such resources. Astronomic capital rests at the heart of astronautics as it is these astronomical resources that form the basis for the astronomical economy. The locating, extraction, exploitation, manufacturing, selling, profiteering, utilisation, reutilisation, wastage and sustainable remanufacturing of such astronomical resources forms the fundamental process of astronautics.

Exoplanetary capital - forms of natural resources found on planets other than The Earth that may or may not resemble the natural capital of The Earth.

Spaceship Earth in spacism - a world view encouraging everyone on Earth to act as a harmonious crew working toward the greater good.

Astroprospecting - the entire process of the locating, mining, and selling of astronomical resources by commercial prospectors (known as prospectors), private individual prospectors for profit (known as cospectors), private individuals for recreation (known as fospectors) or by governmental prospectors (ospectors).

Forms of Prospecting:

Abiospecting - (resources prospected from non-living and non-organic material)

Biospecting - (resources prospected from the biosphere from living and organic material)

1. Astrospecting (mining of asteroids)
2. Hydrospecting (prospecting for water)
3. Dendrospecting (prospecting for exoplanetary trees)
4. Phytospecting (prospecting for exoplanetary plants and vegetation)
5. Herbospecting (prospecting for exoplanetary leaves, seeds, or flowers)
6. Aquaspecting (prospecting for exoplanetary marine life of all kinds)
7. Lithospecting (prospecting for exoplanetary rocks)
8. Microspecting (prospecting for exoplanetary microbial resources)
9. Agrospecting (prospecting for exoplanetary locations for agricultural development)
10. Locuspecting (prospecting for exoplanetary locations for suitable habitation)
11. Infospecting (prospecting for information)
12. Comspecting (mining of comets)
13. Theriospecting (prospecting for exoplanetary animals)
14. Solarspecting (exploitation of solar rays for energy and other usages)
15. Prespecting (mining for metals)
16. Minerospecting (mining for minerals)
17. Liquispecting (mining for liquids)
18. Gaseospecting (mining for gases)
19. Aerospecting (prospecting in the atmospheres of planetary bodies)
20. Edaspecting (prospecting for exoplanetary soil)
21. Neospecting (prospecting for presently unknown natural resources)
22. Oleospecting (prospecting for forms of oil on exoplanets and in astronomical bodies)
23. Carpospecting (prospecting for exoplanetary fruits and seeds)

24. Anemospecting (prospecting for wind power)
25. Sentiospecting (prospecting for sentient life)

Astroprospectivity - the extent to which a designated region holds potential for prospecting valuable natural resources is measured by the concentration of such resources, as well as the diversity and the valuability of such resources.

Astroprospective mapping - the practice of mapping an exoplanet or another astronomical object or body according to its prospectivity of resources (including diversity, concentration, and valuability) and such maps are kept as valuable records for future prospecting endeavours and may also map a solar system or even a cluster of solar systems and would typically take a digital form that zoomable and quickly updatable.

Proastrism - the theory in astronomy stating that the mined materials from astronomical objects and entities needn't be taken back to The Earth, but instead used to build civilisations or other useful instruments or vessels on other planets. Resting at the heart of proastrism is the idea that astronomy will lead to the non-dependence of transearth civilisations, organisations, and vessels on The Earth's economy. Essentially, proastrism foresees that astronomy will one day hold its own sovereignty for its existence rather than be dependent upon The Earth's economy systems. Proastrists argue that the detachment of the astronomical economy from The Earth's economy is a natural and correct process to take place once the establishment of the astronomical economy has fully occurred.

Transrocketing - the practice of using resources mined from astronomical objects and bodies as fuel for spacecraft so that they are able to travel further for longer periods of time and can stock up their fuel at mining facilities without having to carry all the fuel required for their entire journey.

Danger of concentrated precious metals oversupply due to the success of asteroid prospecting of metals such as gold and platinum which, due the potential for unrivalled profits, may cause an astrorush which would lead to oversupply of the market, hence causing market collapse which is highlights the imperative importance of the regulation of the astroeconomy so that it can grow sustainably and with longevity rather than quickly, but with a short lifespan due to deregulation.

The standard basic principles of economics must be applied to astroeconomics in order for it to be success as a form of economy and as a major influencing factor of The Earth's economy; the application of the principles of economics to the context of astroeconomics shall take place post-centralitologically.

The further development of the foundations of astronomy must take place post-centralitologically due to the fact that astronomy requires a document of its own to outline its foundations, but The Grand Centrality shall always be remembered for introducing the term of astronomy, astronomical yield, and the other concepts and

notions related to astronomicals that are present in this discourse and other discourse found in The Omnidoxy both as part of Astronarianism as well as part of The Philosophy of Astronism which also outlines some of the foundational orientations for astronomicals as found in the inclusive discipline of expology.

Values and principles of astronomicals:

1. Spaciosophy/Spacial wisdom - aiming to achieve spacial harmony and equilibrium through the exploration of space - there is considered to be an current imbalance due to humanity's present inability to explore space and humanity's present incapability to perceive space through wisdom.
2. Astrocentric democracy - a democracy that prioritises spacial issues and employs a policy of ectopoliticisation for such issues so as not to embroil spacial issues in bureaucracy.
3. Nonviolence, Pacifism, and the Peace movement
4. Cosmoenvironmentalism, environmentalism, preservation and conservation
5. Social justice, Human rights, and Civil liberties
6. Social unquity
7. Astrocentric economy
8. Economic unquitarianism
9. Unquitarian opportunity
10. Sustainable development
11. Respect diversity

The Four Pillars of Space Politics:

1. Spaciosophy
2. Astrocentricity (political, economic, financial, and legal)
3. Unquitarianism
4. Cosmoenvironmentalism

The difference between cosmocentricity and astrocentricity, the former of which pertains to philosophical, cultural, and social while the latter relates to political, economic, financial, and legal elements.

Astrodemocracies incorporate or support the following forms of democracy: Anticipatory democracy, Consensus democracy, Direct democracy, Economic democracy, E-democracy, Empowered democracy, Liquid democracy, Media democracy, Participatory democracy, Pluralist democracy, Radical democracy, and Semi-direct democracy.

List of other related aspects of spacist ideology:

Cosmotheology - a form of constructive theology that focuses on the interrelationships of religion and nature, particularly in the light of environmental concerns. Ecotheology generally starts from the premise that a relationship exists between human religious/spiritual worldviews and the degradation of nature. It explores the interaction between ecological values, such as sustainability, and the human domination of nature.

Cosmoenvironmentalism - the application of the principles, values, and policies advocated in environmentalism to the context of the environment of space.

Space building / Spacioconstruction - the construction of buildings that hold some form of astronomical utility.

Space technology / Astrotechnology - the development of technologies for use in space in an way that it is sustainable and the development of technologies to be used in space and on other celestial and astronomical objects and entities for the betterment of the environment and life on The Earth.

Human spacioecology - the study of the relationship between humans and their natural, social, and built environments beyond The Earth either on other planets, on another astronomical entities, or in space aboard spacecraft.

Political spaciology - the study of the relationships between political, economic, and social factors with spaciological issues and changes occurring in human civilisation.

Cosmofeminism - theorising about gender in order to draw upon a relationship between humanity and the cosmic world beyond The Earth and humanity's place in The Cosmos considered through by the feminist perspective.

Space economics / Astronomics / Astroeconomics - an economic that aims to focus its identity and the majority of its most prominent industries around space and the proliferation of economic growth through the use of the resources in space in a way that promotes cosmosustainability and therefore intends to achieve spaciological economic development without causing the degradation of the cosmoenvironment.

Astrocapitalism / Space capitalism - the ideology opposing astrosocialism holding that capital exists in the context of space through astronomical yield in astrosystems on which all human economic growth and development will one day depend therefore, a market-based government policy should be used to bolster funding for space programmes, private space-related companies, and the wider enculturation of the masses about the importance of space via the cultural elements of Astronism.

Astrosocialism - an ideology merging aspects of socialism with that of space politics, spacism, Astronarianism, and the cultural elements of Astronism. Astrosocialists generally believe that the expansion of the capitalist system is the cause of stagnation in space exploration due to the poverty, war, and environmental degradations caused through globalisation and imperialism under the supervision of capitalist economies.

Astrotax / Astronomical taxation - a tax levied on all commercial activities conducted in space with huge variances in the nature of the taxation and its percentage depending on how such activities are conducted, where they are conducted, the level of profit that the

commercial enterprise is expected to make, and the amount of commercial activity that they conduct over a set period. The details of these variances is to be outlined post-omnidoxically.

Free-market spacism - the notion that the free market and property rights provide the best means of achieving the Humanic Exploration of The Cosmos as well as spaciological economic development.

A few issues affect most of the green parties around the world, and can often inhibit global cooperation; some affect structure, and others affect policy, and these may also cause issues with space politics and the spacist movement too: Anti-nuclear, Bioregionalism, Biosafety, Biosecurity, Electoral reform, Fundamentalism vs. Realism, Greenwashing, Indigenous peoples, Land reform, Natural capitalism, Primate extinction, Prometheanism, Rainforest destruction, and Safe trade.

On matters of ecology, extinction, biosafety, biosecurity, safe trade and health security, "Spacers" generally agree. There are very substantial policy differences between and among Space Parties in various countries and cultures, and a continuing debate about the degree to which natural ecology and human needs align. Agreement on particular issues is often reached using a consensus decision making process.

More related topics include the following:

Antispacism - refers to the way that various groups in society have sought to counter the effects of environmental ideology and movements, to redirect and diminish public concern about the environment, to attack left-leaning environmentalists, and to persuade politicians against increased environmental regulation.

Nonspacism - neutral or impartial position on the issues raised and advocated for by spacism and the space movement.

Space activism - the collection of individuals and their works and ideas that are consistently advocating for the principles of the space movement or spacism, especially so in both parliamentary and social environments.

Conservation movement - contributed to by spacism and is considered to be closely associated with the space movement.

Astroterrorism - an act of violence committed in support of ecological or environmental causes, against people or property.

Space terrorism - not to be confused with astroterrorism, consists of one or more unlawful actions that harm or destroy environmental resources or deprive others of their use. More colloquially, the phrase is also used to label actions seen as the unnecessary or unjustified destruction of the environment for personal or corporate gain.

Astrocentrism - a term used in spaciological political philosophy to denote a space-centred, as opposed to human-centered (i.e. anthropocentric), system of values.

A comparison of astrocentrism with other forms of political centrism will take place post-omnidoxically as part of studies relating to comparative Astronarianism:
Anthropocentrism, Industrocentrism, Technocentrism, and Biocentrism.

Spaciological modernisation - a school of thought in the social sciences that argues that the economy benefits from moves towards environmentalism.

Astromodernism - an environmental philosophy which argues that humans can protect nature by using technology to "decouple" anthropogenic impacts from the natural world.

Spaciological/ Astrocentric/ Cosmocentric civilisation - the final goal of social and environmental reform within a given society. It implies that the changes required in response to global climate disruption and social injustices are so extensive as to represent another form of human civilization, one based on ecological principles. Broadly construed, ecological civilization involves a synthesis of economic, educational, political, agricultural, and other societal reforms toward sustainability.

Restorationist spaciology - the scientific study supporting the practice of ecological restoration, which is the practice of renewing and restoring degraded, damaged, or destroyed ecosystems and habitats in the environment by active human intervention and action.

Spacism on the supposed issue of human overpopulation which spacism opposes as an issue/ disregards as an issue.

Spaciological justice - a social movement that focuses on the fair distribution of environmental benefits and burdens.

Space rights - a broad philosophy, ideology, and social movement regarding concerns for space environmental protection and improvement of the health of the environment of space, particularly as the measure for this health seeks to incorporate the impact of changes to the space environment caused by human spacefaring activities, and may or may not be opposed to the ideas and beliefs of spacism and the space movement.

Space movement - also including conservation and space politics, the space movement is a diverse scientific, social, cultural and political movement for addressing spacial issues and the wider question of humanity's exploration of space. Spacists advocate for the sustainable management of space exploration and stewardship of the space environment through changes in public policy and individual behavior and perception of space and its connection to humanity as influenced by Astronist beliefs. In its recognition of humanity

as holding a destiny to explore space, the movement is centred on spaciology, space ethics, and the astrocentralisation of society.

The space movement is an international intergovernmental and sociocultural movement, represented by a range of organisations, from the large to grassroots and varies from country to country. Due to its large membership, varying and strong beliefs, and occasionally speculative nature, the space movement is not always united in its goals. The movement also encompasses some other movements with a more specific focus, such as the Astronist movement and the Spacefaring Revolution. At its broadest, the movement includes private citizens, professionals, religious devotees, economists, politicians, scientists, nonprofit organisations and individual advocates.

Spacist Forms of Government to be elaborated on in a post-omnidoxical setting: Spacist anarchy, Spacist anocracy, Spacist autocracy, Spacist aristocracy, Spacist democracy, Spacist ergatocracy, Spacist federalism, Spacist genocracy, Spacist kraterocracy, Spacist kritarchy, Spacist liberal democracy, Spacist meritocracy, Spacist monarchy, Spacist netocracy, Spacist noocracy, Spacist oligarchy, Spacist partocracy, Spacist plutocracy, Spacist republic, Spacist social democracy, Spacist stratocracy, Spacist technocracy, Spacist theocracy, and Spacist timocracy.

Forms of Spacism that are to be elaborated on in a post-omnidoxical setting: Analytical spacism, Anarcha-spacism, Antispacism, Apolitical spacism, Communist spacism, Conservative spacism, Corporatist spacism, Cultural spacism, Cyberspacism, Ecospacism, Environmentalist spacism, Equality spacism, Feminist spacism, Gender spacism, Individualist spacism, Labour spacism, LGBTQIA spacism, Liberal spacism, Libertarian spacism, Marxist spacism, Material spacism, Maternal spacism, National spacism, Neospacism, Non-spacism/Dispacism, Pacifist spacism, Postmodern spacism, Postspacism, Pro-spacism, Racial/Ethnic spacism, Radical spacism, Separatist spacism, Social spacism, Socialist spacism, State spacism (Spaciocracy), and Transpacism.

Religio-political variants of spacism that are to be further explored and elaborated on post-omnidoxically: Agnostic spacism, Astronist spacism, Atheistic spacism, Buddhist spacism, Christian spacism, Confucian spacism, Cultic spacism, Freemason spacism, Islamic spacism, Hindu spacism, Humanist spacism, Jewish spacism, Mormon spacism, Neopagan spacism, Secularist spacism, Shintoist spacism, Sikh spacism, Spiritual spacism, and Theistic spacism.

National variants of spacism that are also to be introduced and further elaborated on in a post-omnidoxical work: Afghan spacism, Albanian spacism, Algerian spacism, American spacism, Andorran spacism, Angolan spacism, Antigua and Barbuda spacism, Argentinian spacism, Armenian spacism, Aruban spacism, Australia spacism, Austrian spacism, Azerbaijan spacism, Bahamian spacism, Bahraini spacism, Bangladeshi spacism, Barbadian spacism, Basotho spacism, Belarusian spacism, Belgian spacism, Belizean spacism, Beninese spacism, Bermudan spacism, Bhutanese spacism, Bolivian spacism, Bosnian and Herzegovinian spacism, Botswanan spacism, Brazilian spacism, Bruneian

spacism, Bulgarian spacism, Burkinan spacism, Burmese spacism, Burundian spacism, Cambodian spacism, Cameroonian spacism, Canadian spacism, Cape Verdean spacism, Central African spacism, Chadian spacism, Chilean spacism, Chinese spacism, Cook Islander spacism, Colombian spacism, Comoran spacism, Congolese spacism (Democratic Republic of the Congo), Congolese spacism (Republic of the Congo), Costa Rican spacism, Croatian spacism, Cuban spacism, Cypriot spacism, Czech spacism, Danish spacism, Djiboutian spacism, Dominican spacism (Dominica), Dominican spacism (Dominican Republic), Dutch spacism, Ecuador spacism, Egyptian spacism, Emirati spacism, English spacism, Equatorial, Guinean spacism, Eritrean spacism, Estonian spacism, Ethiopian spacism, Faroese spacism, Fijian spacism, Filipino spacism, Finnish spacism, French spacism, Gabonese spacism, Gambian spacism, Georgian spacism, German spacism, Ghanaian spacism, Greek spacism, Grenadian spacism, Guatemalan spacism, Guinean spacism, Bissau-Guinean spacism, Guyanese spacism, Haitian spacism, Honduran spacism, Hungarian spacism, Icelandic spacism, Indian spacism, Indonesian spacism, Iranian spacism, Iraqi spacism, Irish spacism, Israeli spacism, Italian spacism, Ivorian spacism, Jamaican spacism, Japanese spacism, Jordanian spacism, Kazakhstan spacism, Kenyan spacism, Kiribati spacism, Kittitian and Nevisian spacism, Kuwaiti spacism, Kyrgyzstani spacism, Laotian spacism, Latvian spacism, Lebanese spacism, Liberian spacism, Libyan spacism, Liechtensteiner spacism, Lithuanian spacism, Luxembourgish spacism, Macedonian spacism, Madagascan spacism, Malawian spacism, Malaysian spacism, Maldivian spacism, Malian spacism, Maltese spacism, Marshall Islander spacism, Mauritanian spacism, Mauritian spacism, Mexican spacism, Micronesian spacism, Moldovan spacism, Monacan spacism, Mongolian spacism, Montenegrin spacism, Moroccan spacism, Mozambican spacism, Namibian spacism, Nauruan spacism, Nepalese spacism, New Zealander spacism, Nicaraguan spacism, Nigerien spacism, Nigerian spacism, Niuean spacism, North Korean spacism, Norwegian spacism, Omani spacism, Pakistani spacism, Palauan spacism, Palestinian spacism, Panamanian spacism, Papua New Guinean spacism, Paraguayan spacism, Peruvian spacism, Polish spacism, Portuguese spacism, Qatari spacism, Romanian spacism, Russian spacism, Rwandan spacism, Saint Lucian spacism, Salvadoran spacism, Samoan spacism, San Marinese spacism, São Toméan spacism, Saudi Arabian spacism, Scottish spacism, Senegalese spacism, Serbian spacism, Seychellois spacism, Sierra Leonean spacism, Singaporean spacism, Slovakian spacism, Slovenian spacism, Solomon Islander spacism, Somalian spacism, South African spacism, South Korean spacism, South Sudanese spacism, Spanish spacism, Sri Lankan spacism, Sudanese spacism, Surinamese spacism, Swazi spacism, Swedish spacism, Swiss spacism, Syrian spacism, Taiwanese spacism, Tajik spacism, Tanzanian spacism, Thai spacism, Timorese spacism, Togolese spacism, Tongan spacism, Trinidadian and Tobagonian spacism, Tunisian spacism, Turkish spacism, Turkmen spacism, Tuvaluan spacism, Ugandan spacism, Ukrainian spacism, Uruguayan spacism, Uzbek spacism, Vanuatuan spacism, Venezuelan spacism, Vietnamese spacism, Vincentian spacism, Welsh spacism, Yemeni spacism, Zambian spacism, and Zimbabwean spacism.

As part of the study of comparative Astronarianism, the relationship between space politics and other forms of politics will be explored which will principally include the following: Green politics (describe the intersectionality between green and space politics

and the use of issues in the former to promote the issues raised in the latter - this is to be henceforth known Gaianism), Anarchism, Capitalism, Christian democracy, Collectivism, Communalism, Communism, Communitarianism, Conservatism, Constitutionalism, Distributism, Environmentalism, Extremism, Fanaticism, Fascism, Feminism, Fundamentalism, Globalism, Individualism, Industrialism, Intellectualism, Islamism, Liberalism, Libertarianism, Masculism, Militarism, Monarchism, Nationalism, Progressivism (Progressive conservatism), Radicalism, Reformism, Republicanism, Social democracy and Socialism Utilitarianism.

Below are the general purposes of each of the different ideologies within Astronarianism:

- Reorientism - adaptation to the political environment (adaptionism)
- Grandism - hypercapitalisation of the political and economic environmental (hypercapitalism)
- Spacism - astrocentralisation of the political, economic and cultural landscape (astrocentrism)
- Proactionism - creating and controlling the political environment rather than reacting to it
- Reactionism - reacting to the events taking place in the political environment.

Astropolitical federation - an astropolitical or space political federation is a collection of political parties from either within one country or across a multitude of countries which share the same or similar ideology or principles, yet remain separate political parties.

Also as part of the study and introduction of Astronarianism must become the application of the Astronist belief of unquitarianism which will subsequently develop Uniquitarian economics, Uniquitarian anthropology, Uniquitarian psychology, Uniquitarian sociology, Uniquitarian politics, and Uniquitarian ideology.

Grandism

Grandism, also known as grandarianism, as followed by grandists or grandarians, is one of the four orientations of Astronarianism classified as such in the Omnidoxy by Cometan. The principal characteristics of The grandist party colour is gold.

The main principles and ideas of Grandism include the following:

- democracy
- hypercapitalist economy dominates
- The true improvement of countries
- Regulation of corporations to stop exploitation
- Absolute halt to all military engagements beyond the nation's borders
- Instead, helping neighbouring countries in real ways in order to help the domestic population
- Astronism and all other religions recognised
- Homogenisation of the state culture
- National philosophy instatement

- Liberty, secularism, and freedom of faith, political association, and free market economy
- Astronist education system instatement, unless a national education is deemed as sufficient
- considered transcendent of the left-right spectrum paradigm
- the use of propaganda is widespread
- still supports globalisation and the instatement of the federative governmental structure
- considered the most heavily Astronist out of the three major orientations
- strong economy, strong culture, strong philosophy, and strong state (motto)

Listed here are the political parties which are considered to be part of The World Grandarian Fellowship:

- The Grand Party of Afghanistan
- The Grand Party of Albania
- The Grand Party of Algeria
- The Grand Party of Andorra
- The Grand Party of Angola
- The Grand Party of Antigua and Barbuda
- The Grand Party of Argentina
- The Grand Party of Armenia
- The Grand Party of Aruba
- The Grand Party of Australia
- The Grand Party of Austria
- The Grand Party of Azerbaijan
- The Grand Party of The Bahamas
- The Grand Party of Bahrain
- The Grand Party of Bangladesh
- The Grand Party of Barbados
- The Grand Party of Belarus
- The Grand Party of Belgium
- The Grand Party of Belize
- The Grand Party of Benin
- The Grand Party of Bermuda
- The Grand Party of Bhutan
- The Grand Party of Bolivia
- The Grand Party of Bosnia and Herzegovina
- The Grand Party of Botswana
- The Grand Party of Brazil
- The Grand Party of Brunei
- The Grand Party of Bulgaria
- The Grand Party of Burkina Faso
- The Grand Party of the Republic of the Union of Myanmar
- The Grand Party of Burundi
- The Grand Party of Cambodia
- The Grand Party of Cameroon
- The Grand Party of Canada

- The Grand Party of Cape Verde
- The Grand Party of Central African Republic
- The Grand Party of Chad
- The Grand Party of Chile
- The Grand Party of China
- The Grand Party of Taiwan
- The Grand Party of Cook Islands
- The Grand Party of Colombia
- The Grand Party of the Union of the Comoros
- The Grand Party of the Democratic Republic of the Congo
- The Grand Party of Republic of the Congo
- The Grand Party of Costa Rica
- The Grand Party of Côte d'Ivoire
- The Grand Party of Croatia
- The Grand Party of Cuba
- The Grand Party of the Republic of Cyprus
- The Grand Party of Czechia
- The Grand Party of Denmark
- The Grand Party of Djibouti
- The Grand Party of Dominica
- The Grand Party of Dominican Republic
- The Grand Party of East Timor
- The Grand Party of Ecuador
- The Grand Party of Egypt
- The Grand Party of El Salvador
- The Grand Party of Equatorial Guinea
- The Grand Party of Eritrea
- The Grand Party of Estonia
- The Grand Party of Ethiopia
- The Grand Party of Fiji
- The Grand Party of Finland
- The Grand Party of France
- The Grand Party of Faroe Islands
- The Grand Party of Gabon
- The Grand Party of The Gambia
- The Grand Party of Georgia
- The Grand Party of Germany
- The Grand Party of Ghana
- The Grand Party of Greece
- The Grand Party of Grenada
- The Grand Party of Guatemala
- The Grand Party of Guinea
- The Grand Party of Guinea-Bissau
- The Grand Party of Guyana
- The Grand Party of Haiti

- The Grand Party of Honduras
- The Grand Party of Hungary
- The Grand Party of Iceland
- The Grand Party of India
- The Grand Party of Indonesia
- The Grand Party of Iran
- The Grand Party of Iraq
- The Grand Party of Ireland
- The Grand Party of Israel
- The Grand Party of the Italian State
- The Grand Party of the Ivory Coast
- The Grand Party of Jamaica
- The Grand Party of Japan
- The Grand Party of Jordan
- The Grand Party of Kazakhstan
- The Grand Party of Kenya
- The Grand Party of Kiribati
- The Grand Party of Kuwait
- The Grand Party of Kyrgyzstan
- The Grand Party of Laos
- The Grand Party of Latvia
- The Grand Party of Lebanon
- The Grand Party of Lesotho
- The Grand Party of Liberia
- The Grand Party of Libya
- The Grand Party of Liechtenstein
- The Grand Party of Lithuania
- The Grand Party of Luxembourg
- The Grand Party of Macedonia
- The Grand Party of Madagascar
- The Grand Party of Malawi
- The Grand Party of Malaysia
- The Grand Party of the Maldives
- The Grand Party of Mali
- The Grand Party of Malta
- The Grand Party of the Marshall Islands
- The Grand Party of Mauritania
- The Grand Party of Mauritius
- The Grand Party of Mexico
- The Grand Party of the Federated States of Micronesia
- The Grand Party of Moldova
- The Grand Party of Monaco
- The Grand Party of Mongolia
- The Grand Party of Montenegro
- The Grand Party of Morocco

- The Grand Party of Mozambique
- The Grand Party of Myanmar
- The Grand Party of Namibia
- The Grand Party of Nauru
- The Grand Party of Nepal
- The Grand Party of Netherlands
- The Grand Party of New Zealand
- The Grand Party of Nicaragua
- The Grand Party of Niger
- The Grand Party of Nigeria
- The Grand Party of Niue
- The Grand Party of Norway
- The Grand Party of Oman
- The Grand Party of Pakistan
- The Grand Party of Palau
- The Grand Party of Palestine
- The Grand Party of Panama
- The Grand Party of Papua New Guinea
- The Grand Party of Paraguay
- The Grand Party of Peru
- The Grand Party of the Philippines
- The Grand Party of Poland
- The Grand Party of Portugal
- The Grand Party of Qatar
- The Grand Party of Romania
- The Grand Party of Russia
- The Grand Party of Rwanda
- The Grand Party of Saint Kitts and Nevis
- The Grand Party of Saint Lucia
- The Grand Party of Saint Vincent and the Grenadines
- The Grand Party of Samoa
- The Grand Party of San Marino
- The Grand Party of São Tomé and Príncipe
- The Grand Party of Saudi Arabia
- The Grand Party of Senegal
- The Grand Party of Serbia
- The Grand Party of Seychelles
- The Grand Party of Sierra Leone
- The Grand Party of Singapore
- The Grand Party of Slovakia
- The Grand Party of Slovenia
- The Grand Party of Solomon Islands
- The Grand Party of Somalia
- The Grand Party of South Africa
- The Grand Party of South Korea

- The Grand Party of South Sudan
- The Grand Party of Spain
- The Grand Party of Sri Lanka
- The Grand Party of Sudan
- The Grand Party of Suriname
- The Grand Party of Swaziland
- The Grand Party of Sweden
- The Grand Party of Switzerland
- The Grand Party of Syria
- The Grand Party of Taiwan
- The Grand Party of Tajikistan
- The Grand Party of Tanzania
- The Grand Party of Thailand
- The Grand Party of Togo
- The Grand Party of Tonga
- The Grand Party of Trinidad and Tobago
- The Grand Party of Tunisia
- The Grand Party of Turkey
- The Grand Party of Turkmenistan
- The Grand Party of Tuvalu
- The Grand Party of Uganda
- The Grand Party of Ukraine
- The Grand Party of United Arab Emirates
- The Grand Party of United Kingdom
- The Grand Party of United States
- The Grand Party of Uruguay
- The Grand Party of Uzbekistan
- The Grand Party of Vanuatu
- The Grand Party of Venezuela
- The Grand Party of Vietnam
- The Grand Party of Yemen
- The Grand Party of Zambia
- The Grand Party of Zimbabwe

Reactionism

Reactionism, also known as reactionarianism, as followed by reactionists or reactionarians, is one of the four primary orientations of Astronarianism. The Reactionist party colour is bronze.

Reactionism is characterised by the following elements:

- democracy
- right-wing, conservative positioning along the left-right political spectrum
- opposition to social reform

- opposition to the decentralisation of traditional values, or the conventional state of affairs
- Astronism recognition
- National Philosophy established that entirely reflects the traditional values and principles of the people and their state both presently and historically
- Astronist education system instatement, unless a national education is deemed as sufficient
- Homogenisation of the national culture
- Differs from the grandarianism in the helping of other countries in any sense and advocates for protectionist trade and economic policies
- Heavily domestically focused too, which is a diversion from grandarian thought.
- Strong sense of the Astronist version of nationalism (not sadistic version) (Patriotism)
- Advocates for a return to proper religious society and familial structure (especially in Christian countries)
- The use of propaganda is widespread
- The Astronist Federative governmental structure instated

Listed here are the political parties which are considered to be members of The World Reactionarian Conference. These parties have two types of name formats, the first of which is The Reactionist People's Party of and the second format is The Reactionarian Party. For the purposes of this list, the first format will be utilised:

- The Reactionist People's Party of Afghanistan
- The Reactionist People's Party of Albania
- The Reactionist People's Party of Algeria
- The Reactionist People's Party of Andorra
- The Reactionist People's Party of Angola
- The Reactionist People's Party of Antigua and Barbuda
- The Reactionist People's Party of Argentina
- The Reactionist People's Party of Armenia
- The Reactionist People's Party of Aruba
- The Reactionist People's Party of Australia
- The Reactionist People's Party of Austria
- The Reactionist People's Party of Azerbaijan
- The Reactionist People's Party of The Bahamas
- The Reactionist People's Party of Bahrain
- The Reactionist People's Party of Bangladesh
- The Reactionist People's Party of Barbados
- The Reactionist People's Party of Belarus
- The Reactionist People's Party of Belgium
- The Reactionist People's Party of Belize
- The Reactionist People's Party of Benin
- The Reactionist People's Party of Bermuda
- The Reactionist People's Party of Bhutan
- The Reactionist People's Party of Bolivia
- The Reactionist People's Party of Bosnia and Herzegovina

- The Reactionist People's Party of Botswana
- The Reactionist People's Party of Brazil
- The Reactionist People's Party of Brunei
- The Reactionist People's Party of Bulgaria
- The Reactionist People's Party of Burkina Faso
- The Reactionist People's Party of the Union of Myanmar
- The Reactionist People's Party of Burundi
- The Reactionist People's Party of Cambodia
- The Reactionist People's Party of Cameroon
- The Reactionist People's Party of Canada
- The Reactionist People's Party of Cape Verde
- The Reactionist People's Party of Central African Republic
- The Reactionist People's Party of Chad
- The Reactionist People's Party of Chile
- The Reactionist People's Party of China
- The Reactionist People's Party of Taiwan
- The Reactionist People's Party of Cook Islands
- The Reactionist People's Party of Colombia
- The Reactionist People's Party of the Union of the Comoros
- The Reactionist People's Party of the Democratic Republic of the Congo
- The Reactionist People's Party of the Republic of the Congo
- The Reactionist People's Party of Costa Rica
- The Reactionist People's Party of Croatia
- The Reactionist People's Party of Cuba
- The Reactionist People's Party of the Republic of Cyprus
- The Reactionist People's Party of Czechia
- The Reactionist People's Party of Denmark
- The Reactionist People's Party of Djibouti
- The Reactionist People's Party of Dominica
- The Reactionist People's Party of Dominican Republic
- The Reactionist People's Party of East Timor
- The Reactionist People's Party of Ecuador
- The Reactionist People's Party of Egypt
- The Reactionist People's Party of El Salvador
- The Reactionist People's Party of Equatorial Guinea
- The Reactionist People's Party of Eritrea
- The Reactionist People's Party of Estonia
- The Reactionist People's Party of Ethiopia
- The Reactionist People's Party of Fiji
- The Reactionist People's Party of Finland
- The Reactionist People's Party of France
- The Reactionist People's Party of Faroe Islands
- The Reactionist People's Party of Gabon
- The Reactionist People's Party of The Gambia
- The Reactionist People's Party of Georgia

- The Reactionist People's Party of Germany
- The Reactionist People's Party of Ghana
- The Reactionist People's Party of Greece
- The Reactionist People's Party of Grenada
- The Reactionist People's Party of Guatemala
- The Reactionist People's Party of Guinea
- The Reactionist People's Party of Guinea-Bissau
- The Reactionist People's Party of Guyana
- The Reactionist People's Party of Haiti
- The Reactionist People's Party of Honduras
- The Reactionist People's Party of Hungary
- The Reactionist People's Party of Iceland
- The Reactionist People's Party of India
- The Reactionist People's Party of Indonesia
- The Reactionist People's Party of Iran
- The Reactionist People's Party of Iraq
- The Reactionist People's Party of Ireland
- The Reactionist People's Party of Israel
- The Reactionist People's Party of the Italian State
- The Reactionist People's Party of Ivory Coast
- The Reactionist People's Party of Jamaica
- The Reactionist People's Party of Japan
- The Reactionist People's Party of Jordan
- The Reactionist People's Party of Kazakhstan
- The Reactionist People's Party of Kenya
- The Reactionist People's Party of Kiribati
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- The Reactionist People's Party of Vanuatu
- The Reactionist People's Party of Venezuela
- The Reactionist People's Party of Vietnam
- The Reactionist People's Party of Yemen
- The Reactionist People's Party of Zambia
- The Reactionist People's Party of Zimbabwe

Proactionism

Proactionism, also known as proactionarianism, as followed by proactionists or proactionarians, is one of the four orientations of Astronarianism. The proactionarian party colour is emerald green.

Listed here are the political parties which are considered to be members of The World Proactionist Guild:

- The Proactionist Party of Afghanistan
- The Proactionist Party of Albania
- The Proactionist Party of Algeria
- The Proactionist Party of Andorra
- The Proactionist Party of Angola
- The Proactionist Party of Antigua and Barbuda
- The Proactionist Party of Argentina
- The Proactionist Party of Armenia
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- The Proactionist Party of Bhutan
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- The Proactionist Party of Botswana
- The Proactionist Party of Brazil
- The Proactionist Party of Brunei
- The Proactionist Party of Bulgaria
- The Proactionist Party of Burkina Faso
- The Proactionist Party of the Union of Myanmar
- The Proactionist Party of Burundi
- The Proactionist Party of Cambodia
- The Proactionist Party of Cameroon
- The Proactionist Party of Canada
- The Proactionist Party of Cape Verde
- The Proactionist Party of Central African Republic
- The Proactionist Party of Chad
- The Proactionist Party of Chile
- The Proactionist Party of China
- The Proactionist Party of Taiwan

- The Proactionist Party of the Cook Islands
- The Proactionist Party of Colombia
- The Proactionist Party of the Union of the Comoros
- The Proactionist Party of the Democratic Republic of the Congo
- The Proactionist Party of the Republic of the Congo
- The Proactionist Party of Costa Rica
- The Proactionist Party of Croatia
- The Proactionist Party of Cuba
- The Proactionist Party of the Republic of Cyprus
- The Proactionist Party of Czechia
- The Proactionist Party of Denmark
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- The Proactionist Party of Dominica
- The Proactionist Party of the Dominican Republic
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Reorientation

Reorientation, also known as reorientarianism, as followed by reorientists, or reorientarians, is one of the four orientations of Astronarianism. Silver is the colour of all reorientarian political parties.

Reorientation is characterised by the following elements:

- democracy
- left-wing policies and positioning along the left-right political spectrum
- the use of propaganda is not widespread
- the dehomogenisation of national culture and society
- Astronism recognition
- globalism and globalisation at the forefront
- absolutely no sense of nationalism, not even the Astronist version (and not even patriotism)
- international, transnational, and omninational is the direction and vision
- Astronist education system instatement, unless a national education is deemed as sufficient

- National Philosophy NOT instated
- built upon social reform: free welfare, benefits, education, and heavy regulation on corporations
- centralised government, no instatement of the Astronist Federative governmental structure

List below are the names of all the political parties which are considered to be members of The World Reorientarian Association:

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Astronist Business Economics

Astronist Business Economics is the application of Astronist economic theory to the normative economic landscape, the use of economic principles to establish theory, the analysis of economic influences on business decisions, and the investigation of the market in motional circumstances.

Naturalism

In Astronist Economics, the stance of perceiving and relating all economic, and business activity through the lens of natural processes, typically those conducted by animals, or other natural phenomena.

As part of Naturalism in Astronist Economics, the concept of hibernation relates to the economists of the nation, or the owners of a business to reserve some of their resources in all aspects (not just wealth), in preparation for the times to come. This does not mean to say that there are bad times ahead, but the expectancy of difficult times is the preparation

for them, and when prepared, businesses and economies are much more like to be able to weather the difficulties ahead as opposed to being unprepared and not being able to weather the difficulties, or changes that are almost inevitable in developing economies, and businesses.

If a company sees greater sales at one time of year than another, then that company experiences Annual Hibernation and it is therefore more essential than ever for that company to stock up on its resources in order to wade through the quieter season, but what is also important is to use the time of dormancy to create the best campaign and business plan for the busier season.

Similarly, the concept of migration relates to a business, or an economy making a change of direction, or focus. For a business, this may mean orientation in the focus of the business' main revenue stream, or the entry into a new market, or industry. For an economy, this may relate to the prioritisation of one industry or sector over another for a particular time period, or a focus on funding for one sector of the economy over another for a specific period. Migration is an essential process for the constant refresh of business operations, and economic practice, and is thus, an important aspect of economic Naturalism.

Another concept within Naturalism is that of The Predator and The Prey, which in an economic context may relate to two or more competing economies, and in a business context, may relate to a large business looking to take control of a smaller business, or to stop the business from growing further and becoming a rival. It is the nature of The Predator to squish The Prey, and it is the nature of The Prey to execute a plan and not be squished with the aim of growing large enough to transform into The Predator.

A concept of importance is also cooperation which, in a business and economic context, relates to two companies, or two economies working together for mutual benefit, rather than working independently for the benefit only of the self. The main aspect to be aware of for each are the intentions of the cooperating counterpart; their motivations to partner; the benefits they perceive to gain, and whether their benefits outweigh your own.

The process of locomotion refers to an economy that is in the process of transferring its foundations and structure, such as moving from an agrarian economy to becoming an industrial economy. This process can also be related to a business whereby a company grows to a size in which they begin to operate in multiple markets, or in multiple industries, or their wealth grows to a size that constitutes a change in taxation.

Exclusivity in Measure

In Astronist Economics, the term Exclusivity in Measure refers to the measurement of a consequence, an event, or a business, or economic practice in exclusive terms, meaning no other external factors are considered other than the subject itself.

Inclusivity in Measure

In Astronist Economics, the term Inclusivity in Measure refers to the measurement of a consequence, an event, or a business, or economic practice in inclusive terms, meaning all external factors must be considered in addition to the internal ones.

Legality

In Astronist Economics, the study of the legal relationships within corporate governance, and the implementation of law into the decisions and plans made by companies, and may also relate to the relationship between corporations and governments.

It has become commonplace for companies to manipulate law to their own advantage, but law is all we have to decipher between anarchy and order. Law is counterpart to the enforcer and the receiver, and the way in which law is applied is a direct consequence of its interpretation. In a corporate sense, the enforcer is the government, and the receiver is the company. Both of these entities have an ethical responsibility to each other to enforce and receive the law respectively.

In taxation, the government creates tax laws for the companies to adhere to, and this is one of the most important ethical responsibilities for the companies to fulfil. This is something that many large companies fail to do because their corporate cultures are based upon themselves rather than the wider economy. It is, however, in equal measure, the ethical responsibility of the government to create fair taxation laws that still ignite enthusiasm for business, without still causing taxation anarchy.

In a similar way, companies must always follow the regulations and complex business transaction laws set down by the government. However, in many countries, the high amount of regulations result in business becoming more governmental, especially so in its speed. Business must always be quick for that is the nature of good business. To slow business down with regulatory laws is to choke business and the great economic reliefs that come alongside success in enterprise. Another of the ethical responsibilities of the government is to make business easier so that more money can be generated, and thus, more taxation for the government overall. It does no good for either party to strangle business and the speed at which it can occur in the name of complex regulation for this results in more administration for the government and less business prosperity for the economy.

However, it must be said with just as much earnest that governments must not encourage business anarchy, whereby corporations are left to conduct their operations with very little authority, or regulatory checks. For the government, it is most important to find the perfect balance between these two measures, and to maintain these measures as they are motional and can be influenced by a plethora of factors.

The role of the business in the economy is to generate as much capital for itself and the wider economy as possible whilst also creating jobs, a safe and comfortable working environment, and products to serve the people. Symbiotically, the role of the government in the economy is to create and ensure in longevity a business environment that is fair for

companies to conduct their operations legally, and without unnecessary obstacles that ultimately, only inhibit business practices.

Prescriptionism

In Astronist Economics, the process wherein a business, or economic difficulty, or issue is perceived as a problem to which a medicine can be prescribed, especially in the form of monetary reliefs, and is usually characterised by a business, or economic plan.

Rationality

In Astronist Economics, rationality is one of the central concepts to decision-making procedures, and typically involves the removal of all emotional, relational, and non-logical elements from the decision-making process in corporate and economic situations.

Motionality

In Astronist Economics, motionality is another of the most central concepts to decision-making procedures, and involves the taking into consideration of factors of both internality and externality which are all considered motional. The extent to which the movement of factors is discussed in the decision-making process directly relates to the level of motionality.

The Raising of Resources

In Astronist Economics, the process of The Raising of Resources, also known as Resourcism, relates to the process of a company, or government purposefully stocking up on resources during times of greater yield, and using the resources to wade through times of lesser yield, and is directly related to the process of hibernation within Naturalism.

Paradigm

In Astronist Economics, relating collectively to the methodologies of the Astronist worldview in both an economic, and in a business context, and in theory, is typically relative to the utopian, or idealised version of the methodology.

Creativism

In Astronist Economics, the belief held that creativity, imagination, and future vision are the only distinguishing factors of longevity between humanity and technology, and holds that both businesses, governments, and overall economies should cater more for the creative industries.

Judgement of Decision

In Astronist Economics, the concept relating to the reflection, analysis, and conclusion of decisions by thorough examination, and by linking the applicative aspects to their theoretical counterparts.

Multi-disciplinary Subject

In Astronist Economics, the concept that economics should always hold multiple disciplines of study within it, especially when psychology, sociology, philosophy, and geography are incorporated.

Incrementalism

In Astronist Economics, one of the most prominent concepts that relates to the economic principle that as long as there is still growth in the economy, then there is still progression, despite growth sometimes slowing.

Marginalism

In Astronist Economics, the principle holding that marginal change, or marginal economic growth is always superior to rapid growth, or excessive change, especially when stability is considered the centrality of all good economic practice.

Exhaustion of Potentiality

In Astronist Economics, the concept relating to the full debilitation of potential for a market, a product, or an industry, in relation to either a business, or an economy.

Potentialism

In Astronist Economics, the term relating to the theory that all economic items have a certain level of potential, similar to the way in which energy is measured in its potential, and holds that the higher the potential for an economic article, whether that be cash, a commodity, or a product, the higher its economic worth. Potentialism brings with it a system of perceiving economic items and measures them according to their potentiality levels, rather than their actual value. In this way, all products, commodities, and economic items can be classified under one system. However, the key aspect of this system is that every individual has a different interpretation of what one product's potential may be. Although, in the same way, this system allows for the quantification of more abstract products, services, or economic articles by giving them a more quantifiable subject.

The Proper Allocation of Resources

In Astronist Economics, refers to the understanding of resources; their qualities, potentiality, and the maximisation of their uses, and the subsequent allocation of these resources, especially during times which such resources are limited, and is founded on decision-making, the proper collaboration of the company, or government, and the decipherment of the information which is available at the proper time.

Marginal Revenue | Marginal Cost | Ownership

Revenue Maximisation is better for customers, but Profit Maximisation is better for the owners and shareholders. It is the duty of the manager of the company to decide which stakeholder it is more prudent to please; this is called the Manager's Paradigm, and cannot be avoided due to it being an intrinsic decision of the managerial role. It is the responsibility of the ownership to understand the complex nature of the manager's central position surrounded by many stakeholders which they aim to please, but it is not the responsibility of the customer to do the same.

Using a Marginal Revenue and Cost Model, it is inevitable that as marginal revenue decreases, marginal cost will increase as a direct consequence and measuring this over a period of time, the two axes intersect, and at this point, the specific product that the model represents is maximised; this is also called Exhaustion of Product.

It is also inevitable that the axis will slide, although keeping at this point for as long as possible is the manager's role. Due to the Exhaustion of Product, a new product must be introduced before the business itself becomes exhausted, but this is also problematic due to the increase in costs for the creation of a new product, and the labour needed to complete this. In this way, the product life cycle in an economic context is explained by its limitation due to the marginal revenue and cost.

Economic Entirety

One of the central-most concepts of the Astronist Business Economics landscape which is either intrinsically, or indirectly influential to the range of principles, and concepts of Astronist Economics, and describes a new way of perceiving either a singular, or a series of transactions, and their repercussions on the wider economic system that is in place, but is almost always disregarded in economic theory and analysis.

The concept encompasses the idea that each and every transaction, no matter the nature, size, or intention, adds to the overall entire economic environment. This concept can be most often applied to that of cost and how each transaction adds to the economy in more ways than just itself, and is said to be a merger between the way in which an accountant would look at a series of transactions, and how an economist would.

An example of how this could be applied; some friends decide to plan a trip to see a cricket game across the country. The initial and basic cost is that to the individuals themselves, including the cricket game tickets, the train fare, the food, and the accommodation. However, by using this theory, we look must deeper into this trip and the details of each possible transaction that is occurring; firstly, the purchase of tickets is done through a website which must be firstly designed, constructed, and maintained which may provide a flurry of jobs for individuals in digital roles, which could be said to add to the macroeconomic environment, rather than the local, or microeconomic environment.

Secondly, not including the main train journey, each and every transportation adds to the local economic environment, which may include a taxi to the train station, and a coach to take the group from the train station to the cricket ground, which all provide jobs for the transporters, and as a consequence provide uses for the various transportation methods in use, thus satisfying both micro and macroeconomic environment factors.

Thirdly, the train journey itself must be manned by a crew from the driver, to the ticket-master, to the platform controller, to the waitress in the onboard cafe; each and every role is supplemented by the purchase of the train tickets. The train itself must be bought, fuel must be bought to make it work, and engineers need to be on hand if the train were to

break down. Perhaps there are many more economic factors to introduce here, but the point is clarified enough by those already mentioned. In a similar way, these train journey factors satisfy both local, national, and even international economic environments.

Fourthly, the booking of hotels may now be done through the use of a mobile application which means that the company must have an easily accessible and consistently maintained mobile application which customers can use which also requires a digital department. Not only this, but the fact that the group are using a hotel for their trip suggests an even greater and much more complex contribution to both the local and macroeconomic environments. The complexity enters when one begins to think about all that is required to run a hotel and those involved in the maintenance, operation, and improvement of the entire hotel, and the experience it claims to provide.

Finally, and according to the Economic Entirety principle the most important part, the group go to the cricket game and enjoy watching the sport being played out. This is the most important part of the entire series of transactions due to it being the central pull factor for the group to go on the trip, and not only invokes culture, entertainment, and leisure, but is also the main driver of economic growth. In this way, due to the intense detail and thoroughness through which the principle describes of the transaction series, it seems a much greater detriment to all levels of the economic environment if the trip was sudden called off.

Often, before the introduction of the Economic Entirety principle, only the one-dimensional costs to the individual were analysed, yet now, with this implementation of this principle, a larger and more three-dimensional environment is revealed with not only the cost to the individual, but the benefits these costs provide to the companies, employees, and consequential benefactors involved, and places greater emphasis on the contribution of the customer to the wider economic environment.

The Consumption of Culture is a major component of the Economic Entirety principle and states that culture, including music, art, literature, technology, sport, fashion, celebrity, history, and architecture, is the main driver of economic transaction and activity, and thus, culture must be continuously and endlessly developed, improved, and expanded in order to secure future economic transaction and prosperity.

Remuneration Committees

A group of both impartial, experiential, and sometimes expertise which is used, typically on mandatory and pre-selected days throughout a quarter, to take an overview of the company's accounts, operations, and other complex articles, and they are to produce an unbiased, honest, and clear reports on their findings, and are most commonly present through The Governing Ministry of The People's Constitutional Company of Jesse Millette for a large variety of purposes in many different departments.

Trusteeship of The People's Constitutional Company of Jesse Millette

A concept of ownership relating to the suggestion that The People's Constitutional Company of Jesse Millette should be boarded by a committee of trustees, with the main difference being the reduced power of each trustee when in comparison to the current Governing Council model.

Revenue Maximisation & Satisfactory Profit

The central principle of Astronist Business Economics propounding the concept that The People's Constitutional Company of Jesse Millette must not be based upon the maximisation of profit, but the maximisation of revenue for the benefit of the customers, and other stakeholders, whilst in parallel, creating satisfactory profit to somewhat please the shareholders, but stresses that the shareholders must not demand the maximisation of profit as this is against the Astronist business culture.

Astronist Relations Methodology

Direct Relations

sustaining frequent and positive communication directly with an organisation outside the company's ownership.

Indirect Relations

sustaining frequent and positive communication with an organisation via another entity, so if that entity did not exist, the relations with the initial organisation would not either.

Internal Relations

sustaining and encouraging frequent and positive communication between organisations within the company's ownership.

Dependent Relations

communications between the company and an entity that are dependent on an intermediary.

Fractured Relations

infrequent and damaged communications between the company and an external or internal entity, most commonly due to unwanted or unexpected occurrences.

Diminished Relations

communications that have completely ended between the company and another entity, most typically an external entity.

Rejuvenated Relations

communications that have been re-established by the company with an external entity, most typically due to a change in administration, a change in ownership, or the mutual realisation that both entities must sustain relations in order to operate.

Diagonal Relations

communications between the company and an entity that rivals or is opposed to another entity that the company sustains relations with, thus reaffirming the company's status of neutrality.

Dimensional Relations

communications between the company and an entity that doesn't operate in the same industries as the company, but does offer a significant, and mutually beneficial alliance.

Historical Relations

communications between the company and an external entity that have existed for more than thirty years.

The Sustainment of Thorough Relations

Thorough Relations describes the sustaining of relations between The People's Constitutional Company of Jesse Millette and every entity that it operates through whether directly or indirectly, and every entity that is in close proximity to its operations, whether physically or digitally. An example of this would be the omninational, direct relations between The People's Constitutional Company of Jesse Millette, and every bookstore or bookseller that actively stocks any Astronist titles.

Introduction to Millettocracy

A system of government for a nation operating under Astronist Methodology and constitutional law, comprising a newfound middle ground between traditional political opponents. To be officially categorised as a functioning Millettocracy, the nation needs recognition from The People's Constitutional Company of Jesse Millette and The People's Astronist Congress.

All of the informations, policies, and taxation recommendations in this methodology are simple suggestive and should therefore be customised for each individual nation.

Fiscal Policy

A simple taxation system is necessary for a more comprehensive and efficient government revenue scheme which consolidates different taxation types and establishes a gradual rising rate of corporation tax to ensure fairness, competitiveness and responsibility are at the forefront of taxation principles.

The Gradual Rising Rate

Corporations, both large and small, benefit greatly from operating in nations with fertile lands, large and growing workforces, large and growing customer bases, and growing economies, therefore they should give back to the nations in which they produce their products and the nations in which they sell their products.

The Astronist Methodology supports the growth of small businesses and entrepreneurial spirits, therefore The Gradual Rising Rate will be introduced in order to combat corporate taxation avoidance, yet still incentivise entrepreneurs to begin business ventures.

The Gradual Rising Rate is the corporation tax beginning at a lower rate when a business is first established and after certain boundaries are crossed based on two variables (profit and length of operations), the taxation on the business rises, creating a gradual rising rate over the course of the business journey.

The Gradual Rising Rate Model

Length of Operations Rate	Taxation	Profit Rate	Taxation
First Year	9%	Below £10,000	3%
Third Year	12%	£10,000 - £20,000	6%
Fifth Year	18%	£20,000 - £40,000	12%
		£40,000 - £80,000	18%
		£80,000 - £160,000	24%

If a company had just been set up in its first year and made profits of between £10,000 and £20,000, it would pay a taxation that year of 7.5% as that calculates the midpoint between the two taxation variables.

However, if a large corporation began doing business in the nation, they would be able to claim First Year Length of Operation, but if their profits were £200,000+, they would pay a tax of 21% as that is the midpoint between the two variables.

Finally, if a small company had been operating in a nation for over ten years but only had profits of below £10,000, their taxation rate would result as 15.5%.

Perhaps one of the initial criticism of this methodology would be the fact that each individual business's taxation rate is relatively individualised, thus leading to greater amounts of jobs required in governmental taxation departments. However, developing a computer-based model and inputting hundreds of thousands of businesses into it and finding the Taxation Midpoints of each, would solve that issue, thus leading to greater efficiency and ultimately, a fairer taxation system.

The Corporations Taxation Model

Length of Operations Rate	Taxation	Profit Rate	Taxation
First Year	7%	£1m - £10m	2%
Third Year	12%	£10m - £100m	4%
Fifth Year	14%	£100m - £400m	6%
		£400m - £800m	8%
		£800m - £5b	15%

Companies are automatically transferred to The Corporations Taxation Model if they report profits above £1 million and importantly, their Length of Operations variable resets to First Year.

National Insurance Contributions

Employee National Insurance Contributions Model

	£500 - £699 a month	£700 - £3,599 a month	£3,600 - £6,999 a month	£7,000+ a month
A -	2%	8%	14%	20%
B -	5%	13%	21%	27%

Employee National Insurance

A - individuals aged between 25 and 40

B - individuals aged between 40 and 55

C - individuals aged between 55 and 70

By utilising this model, contributions are concentrated on individuals who are likely to be more concerned about their state pension and gradually introduces younger segments of the population into the concept of pension funding.

Employer National Insurance

Employer National Insurance Contributions Model

	£500 - £699 a month	£700 - £3,599 a month	£3,600 - £6,999 a month	£7,000+ a month
A -	1%	2%	6%	10%
B -	3%	6%	9%	13%

- A - individuals aged between 25 and 40
- B - individuals aged between 40 and 55
- C - individuals aged between 55 and 70

By utilising this model, companies and individuals employing others can concentrate their contributions on those of their workforce that the benefits of National Insurance Contributions are most relevant to, and allows employers to gradually introduce pension funding to younger segments of their workforce.

Self-employed National Insurance (optional)

Self-employed National Insurance Contributions Model

	£500 - £699 a month	£700 - £3,599 a month	£3,600 - £6,999 a month	£7,000+ a month
A -	1%	2%	6%	10%

- A - individuals aged between 25 and 40
- B - individuals aged between 40 and 55
- C - individuals aged between 55 and 70

By utilising this model, individuals who are self-employed have the option to agree to standard contributions, or can self-determine their contributions if governmentally authorised. Again, this model concentrates contributions on those who are most concerned about the consequences of National Insurance Contributions, and gradually introduces younger self-employed individuals into the concept of pension funding.

Income Tax

Under the Millettocratic methodology, the Income Tax system is based on two variables: age and income.

Income Taxation

Age Rate	Taxation	Income Rate	Taxation
18 - 25	8%	Below £10,000	2%
25 - 30	14%	£10,000 - £20,000	8%
30 - 45	20%	£20,000 - £40,000	15%
		£40,000 - £80,000	25%
		£80,000 - £160,000	38%

If an individual is the age of 22 and they are earning between £10,000 and £20,000, their income tax would stand at a midpoint calculation of 7%.

If an individual is the age of 39 and they are earning between £20,000 - £40,000, their income tax would stand at a midpoint calculation of 17.5%.

If an individual is the age of 55 and they are earning over £200,000, their income tax would stand at a midpoint calculation of 38%.

By utilising the Millettocratic methodology, income tax is much fairer on those beginning to establish their careers, and is thus raised on those who have established themselves or have been working a larger amount of years.

Value Added Tax

Value Added Tax (VAT) Model

Rate	% of VAT	Applicable Products & Services
Standard	20%	Most goods and services
Zero	0%	Books and educational products, foodstuffs, non-luxury

VAT Exemptions Include:

- Postage stamps
- Financial and property transactions
- Standard medical supplies and non-prescriptive drugs

Fuel Duties

Petrol, diesel, biodiesel and bioethanol - 59.95 pence per litre

Liquefied petroleum gas (LPG) - 31.61 pence per kg

Natural gas used as fuel in vehicles, e.g. biogas - 12.70 pence per kg

'Fuel oil' burned in a furnace or used for heating - 10.70 pence per litre

Alcohol Duties

Beer Duties

More than 1.2% up to 2.8% - 19.42 pence per litre for each % of alcohol

More than 2.8% up to 7.5% - 32.08 pence per litre for each % of alcohol

More than 7.5% - 41.77 pence per litre for each % of alcohol

Cider Duties

(Still) More than 1.2% up to 7.5% - 48.38 pence per litre

(Still) More than 7.5% but less than 8.5% - 70.04 pence per litre

(Sparkling) More than 1.2% up to 5.5% - 48.38 pence per litre

(Sparkling) More than 5.5% but less than 8.5% - 86.46 pence per litre

Wine Duties

(Still) More than 1.2% up to 4% - 93.93 pence per litre

- (Still) More than 4% up to 5.5% - 135.30 pence per litre
- (Still) More than 5.5% up to 15% - 294.65 pence per litre
- (Still) More than 15% up to 22% - 393.82 pence per litre
- (Sparkling) More than 5.5% but less than 8.5% - 289.46 pence per litre
- (Sparkling) More than 8.5% up to 15% - 380.72 pence per litre

Spirit Duties

£36.74 per litre of pure alcohol

Tobacco Duties

- Cigarettes - 25% of the retail price, plus £4.50 on a packet of 20
- Cigars - £4.13 on a 10g cigar
- Hand rolling tobacco - £6.24 on a 25g
- Other smoking tobacco and chewing tobacco (e.g. pipe tobacco) - £5.59 on a 25g packet

Stamp Duty

Non-residential/Mixed-use

- Below £190,000 - 0%
- £190,000 - £250,000 - 2%
- £250,000 - £450,000 - 5%
- £450,000 - £700,000 - 9%
- £700,000 plus - 13%

Residential Use

- Below £170,000 - 0%
- £170,000 - £250,000 - 2%
- £250,000 - £400,000 - 5%
- £400,000 - £650,000 - 8%
- £650,000 - £900,000 - 12%
- £900,000 plus - 15%

Insurance Premium Tax

Rates

Standard Rate 10%

Higher Rate - for travel insurance, mechanical/electrical appliances insurance and some vehicle insurance

Standard Rate - all other versions

Exemptions from Insurance Premium Tax:

- most long-term insurance
- reinsurance
- insurance for commercial ships and aircraft
- insurance for commercial goods in international transit
- premiums for risk located outside the home nation

Gambling Taxations

Bingo Duty

12% of profits in the accounting period (bingo receipts less any winnings paid out)

Casino Gaming Duty

32% of gross gaming yield of premises in the accounting period

Lottery Duty

19% of all stake money paid in the accounting period and stake money payable, but not yet received, on any tickets or chances taken in the accounting period

Machine Games Duty

Cost to play	Prize	Rate you pay
20 pence or less	£10 or less	8%
21 pence to £5	£11 or more	22%

Effective on all gaming machines

Landfill Tax

If your business gets rid of waste using landfill sites, you are obligated to paying landfill

Rate	Amount Payable	Exemptions:
Lower Rate	£8.65 per tonne	<ul style="list-style-type: none">• dredging activities• quarrying and mining• pet cemeteries

fees on top of your normal landfill fees

Climate Change Levy

Main Rates

Electricity - £0.00557 per kilowatt hour

Natural Gas - £0.00194 per kilowatt hour

Liquefied Petroleum Gas (LPG) - £0.01258 per kilogram

Any other taxable commodity - £0.01530 per kilogram

Main rates are payable by businesses in the following sectors:

- industrial
- commercial
- agricultural
- public services

Carbon Price Support (CPS) is available for:

- businesses using that uses small amounts of energy
- domestic usage (including armed forces residential accommodation, children's homes, homes for the elderly and disabled, hospices, houseboats, houses and other dwellings and any building primarily used for education including student accommodation)

- charities and organisations engaging in non-commercial and non-profit activities

Carbon Price Support is paid by the owners of the electricity generating stations and operators of combined heat and power stations

Aggregates Levy

A tax on sand, gravel and rock that's either been:

- dug from the ground
- dredged from the sea in national waters
- imported

A taxation rate of £4 per tonne of sand, gravel, or rock is levied with half a tonne equaling a £2 levy and one and half tonnes equaling a £6 levy and so on.

Runway Duty

A tax levied on every aircraft that lands on any runway in the nation, even if it is only to fill up on fuel.

Higher Rate - £60 (for private jets and cargo aircrafts)

Standard Rate - £40 (for commercial airliners)

Lower Rate - £15 (for single manned aircraft and non-commercial airliners)

Exemptions:

- Airmail aircrafts
- Military aircrafts
- Emergency aircrafts

Nature Tourism Tax

A type of tax levied on companies during their accounting period that make profit from natural habitats including nature reserves, safaris, and national parks.

Below £20,000 - 2%

£20,000 - £50,000 - 4%

£50,000 - £100,000 - 6%

£100,000 plus - 8%

Exemptions:

- Zoos

Public Asset Purchase Duty

If an individual or a company wishes to buy a publicly / government owned asset (including museums, nature reserves, etc.), a duty is placed on top of the purchasing price and on top of stamp duty.

Commercial Use

Below £190,000 - 4%

£190,000 - £250,000 - 8%

£250,000 - £450,000 - 12%

£450,000 - £700,000 - 16%

£700,000 plus - 20%

Residential Use

Below £170,000 - 8%

£170,000 - £250,000 - 14%

£250,000 - £400,000 - 23%

£400,000 - £650,000 - 27%

£650,000 - £900,000 - 34%

£900,000 plus - 36%

Abolished Taxations:

1. Capital Gains Tax
2. Inheritance Tax
3. Air Passenger Duty
4. Petroleum Revenue Tax
5. Tax Credits (Working and Child)

County/Confederation Council Tax

A yearly tax levied on the owners of households governed either by a county council or a confederative council rather than the central government of the nation.

The rates of this tax vary from county / confederation to county / confederation depending on the costs of living in that jurisdiction and the features of the household like its size, grounds, number of people living in it etc.

County / Confederation Council Tax is categorised into the following bands:

- A. a caravan used as temporary or permanent household
- B. a flat or apartment with two or less bedrooms
- C. a terraced house with two or more bedrooms
- D. a semi-detached house with two or more bedrooms
- E. a detached house with two or more bedrooms with no grounds beyond a garden
- F. a detached house with two or more bedrooms with grounds beyond a garden
- G. a detached house with two or more bedrooms with a business operating on its grounds or significant outbuildings, stables, or other buildings housing animals

Health Insurances

Health Insurances is a mandatory self-funded payment whereby an individual pays a monthly portion of their wages to either a private Health Insurance company or the state-run Health Insurance company, in order to insure themselves and their child / children of healthcare beyond emergency procedures.

Typically, depending on the structure of the nation, health insurances are handled by confederated regions or county councils. All the thirteen healthcare packages as mentioned below include complete treatment from inception to resolution in state-run hospitals.

In the event of an emergency, the patient will receive medical care in state-run ER departments until they are medically examined and are considered to be in a "stable" condition, and then their insurance package would have to be triggered in order to receive further treatment, housing, and procedures. All treatments and prescriptions beyond emergency means, determined by the concept of "stability", must trigger the individual's insurance package.

For example, in the event of a cancer illness, that patient, unless more than two medical professionals deem it to be so, is not considered “critical”, and so therefore the individual’s insurance package would have to be triggered in order to receive the long-term treatment to fight the cancer.

If it is proven that an individual, couple or family cannot afford the package they need as confirmed by a medical professional, then the government will help to support them by funding up to 40% of the package, which is a percentage that will drop as the income of the individual/couple/family in question rises or recovers.

There are thirteen different types of healthcare packages:

Family Package

eligible for a couple with at least one child (including adopted and fostered children) and is the most common form of health insurance - £460.00 a month (£5,520 a year)

18 - 21 Package

eligible for individuals aged between 18 and 21 who wish to begin their own health insurance plan separate from that of their parents or guardian - £55.00 a month (£660 a year)

Guardian Package

eligible for guardian(s) with at least one child to look after up to their maximum age of 21 - £290.00 a month (£3,480 a year)

Lone Parent Package

eligible for a lone parent with at least one child whose partner either does not live with or support the child/children, or whose partner has died - £190.00 a month (£2,280 a year)

Standard Individual Package

	Rates (Monthly)	Rates (Yearly)
21 - 30	£175.00	£2,100
30 - 45	£220.00	£2,640
45 - 60	£290.00	£3,480

eligible for individuals between the ages of 21 and 70 which rises as the individual gets older and is calculated using the following model:

New Citizen Package

eligible for individuals and families who weren't born in the nation or who haven't been citizens of the nation for more than 7 years - £510.00 a month for families with two parents and at least one child and the table below shows the individual citizen prices:

	Rates (Monthly)	Rates (Yearly)
21 - 30	£190.00	£2,280
30 - 45	£250.00	£3,000
45 - 60	£360.00	£4,320

Empty Nester Package

eligible for parents whose children have either left home or have chosen to pay for their own health insurance package - £350 a month (£4,200 a year)

Over 70 Package

eligible for individuals or couples are both aged over 70 - £410.00 a month for individuals (£4,920 a year), and £615.00 a month for couples (£7,380 a year)

Over 85 Package

eligible for individuals or couples are both aged over 85 - £470.00 a month for individuals (£5,640 a year), and £675.00 a month for couples (£8,100 a year)

Widowed Package

eligible for an individual whose partner has passed away - £270.00 a month (£3,240 a year)

Couples Package

eligible for couples without children - £380.00 a month (£4,560 a year)

Standard Protection

eligible for any individual for basic medical housing, treatment and procedures beyond emergencies, but is only available two years consecutively until an alternative option has to be decided - £75.00 a month (£900 a year)

Additional Applicable Healthcare Benefits:

- Vaccine Damage Payment - a tax-free payment of £78,000 to those whose severe disability was caused by a vaccination
- Healthcare Travel Costs - for peoples of physical disability, temporary inability or severe mental disability, a transport will be provided to take them to their various medical appointments if they do not have another means of transportation

The private Health Insurance companies are bound to charging the same prices for their healthcare packages as the government, with the main difference being that individuals may receive better and more tailored benefits if they choose to be insured by a private Health Insurance company.

Maternity Fund

The recommended fund by the government in which a couple who wish or are planning to have a child or are already pregnant, pay a percentage of both their wages into the fund to cover costs such as maternity leave, basic necessities for newborn babies, and childcare. The government will pay a standard 40% of the percentage which the couple have chosen to put into the fund.

Medical Extrication

The main alternative to Health Insurances in the Astronist system is that of Medical Extrication, which involves each citizen of a nation that do not wish to partake in Health Insurances being allocated a Medical Savings Account by the government in which at least 5% of the individual's monthly income is put into it, which dramatically decreases the amounts of taxation required from the government in regards to healthcare.

In addition to having an individual account, a family version can be set up to suit the specific requirements of the family and can thus be used by any registered family for any prescriptions, or operations required.

Pension Fund

The recommended fund by the government in which a couple or an individual pay a percentage of their wages into the fund to cover costs such as their pension after retirement, their health insurance after retirement, and another costs. The individual/couple's National Insurance Contributions are partly funnelled into their pension fund.

The government will pay a standard 20% of the percentage and their employer will pay another 20% of the decided percentage rate. Banks will then compete to offer as many benefits as they can to entice individuals or couples to place their pension fund with that bank.

Pension Age

The standard Pension Age for all fit and able-bodied peoples of the nation is 70 years old, but this does fluctuate depending on the calculated Average Life Expectancy of the people of that nation.

After the age of 70, individuals are eligible to retire and live from their Pension Fund, but a key concept that should be introduced and encouraged, is the concept of Part-time Pensioner, wherein the pensioner, if able-bodied and healthy, should be encouraged to take up a part-time role in a business. There are strict guidelines to the limitations of this concept, such as the pensioner cannot work for more than 25 hours a week, they cannot do laborious work or work that they more likely to suffer injuries from, and they cannot work in this scheme beyond the age of 80.

Benefits System

The benefit system is structured on fifteen different types of benefits, all of which are governed and funded by the central government, not the confederate governing bodies.

List of authorised benefits:

Adult Social Care

help with paying for care on a council-to-council basis

Attendance Allowance

£47.30 a week for those who are physically or mentally disabled and need help to be looked after

Carer's Allowance

a taxable allowance for those who look after someone who is disabled

Childcare Benefit

a benefit whereby the government will pay up to 60% of each child's childcare costs (in nurseries) if the parent(s) can prove that they cannot afford the costs

Constant Attendance Allowance

to help pay for the daily care of an individual who has been medically examined as being 100% disabled

Crisis Loans

interest-free loans for those who do not have enough money to meet their, or their family's, immediate short-term needs, most typically after a natural disaster or medical emergency

Guardian's Allowance

a tax-free payment of £35.00 a week per child for people who are bringing up children whose parents have died

In-Work Allowance

a fixed tax-free payment of £35 per week, or £55 per week in the capital, for parents in work and bringing up children alone

State Pension

a fixed payment of £61.20 a week to all those who have reached state pension age in addition to the individual's pension fund

Emergency Pension Allowance

a standard payment of £61.20 a week for those of pension age whose pension fund has run out, but evidence must be shown that they had accumulated a pension fund initially

School Uniform Benefit

if parent(s) can prove they cannot afford to pay for their child's school uniform, it will be sent to them in conjunction with the school

Statutory Sick Pay

a standard rate of £71.12 a week half payed by employers and the other half payed by the government for up to 6 weeks if somebody is unable to work because of an illness

War Disablement Pension

a pension for those injured or disabled as a result of service in the Armed Forces

Widowed Parent's Allowance

a standard weekly allowance of £94.32 per child paid to a parent whose husband, wife, or civil partner has died

Abolished & Unrecognised Benefits (based off UK Benefit System):

1. Bereavement Allowance
2. Bereavement Payment
3. Budgeting Loans
4. Child Benefit
5. Child Tax Credit
6. Child Trust Fund
7. Cold Weather Payment
8. Community Care Grant
9. Council Tax Benefit
10. Disability Living Allowance
11. Employment and Support Allowance
12. Funeral Payments
13. Healthcare Travel Costs Scheme
14. Health Costs
15. Health in Pregnancy Grant
16. Healthy Start Scheme
17. Housing Benefit
18. Income Support
19. Industrial Injuries Disablement Benefit
20. Job Grant
21. Jobseeker's Allowance
22. Local Housing Allowance
23. Maternity Allowance
24. Mobility Supplement
25. Over 80 Pension
26. Pension Credit
27. Retirement Allowance

28. Return to work Credit
29. Severe Disablement Allowance
30. Statutory Adoption Pay
31. Statutory Maternity Pay
32. Statutory Paternity Pay
33. Sure Start Maternity Grant
34. Tax Credits
35. Training Premium
36. Travel to interview scheme
37. Widow's Pension
38. Winter Fuel Payment

Foreign Policy

The foreign policy of a Millettocratic nation is the most simple of policies and can be entirely described in the following two statements:

“A nation under Millettocratic ideology is a friend to all nations that do not show hostility and obstacle towards the betterment of the peoples of the nation, and so, if a belligerent nation was to act in this such manner, they would be excluded from the relations of our nation on the grounds of hostility, belligerence, a threat to the people, and would be labelled an aggressor nation.”

“As a nation under Millettocratic principles, we have a constitutional duty to respect the sovereignties of all other nations and to not engage in activities of hostilities to towards other nations for our own betterment. It is our universal policy that working with nations rather than working against nations leads to the mutual betterment of all peoples of each nation.”

Monetary Policy

The purpose of the implementation of a Millettocratic governing structure is to establish and maintain a stable and gradually growing economy and monetary stance on the world stage.

In order to stabilise the currency of a nation, the following processes can be implemented in order to align a country's currency with the respective largest, most stable currencies:

dollarisation - aligning a country's currency with the US Dollar

yuanisation - aligning a country's currency with the Chinese Yuan

euroisation - aligning a country's currency with the European Union's Euro

afroisation - aligning a country's currency with the African Union's Afro.

One of the main benefits of establishing as a Millettocratic nation is the fact that the nation automatically receives assistance, guidance and supplements from The Astronist Central Bank and is encouraged to follow the policies of The Astronist Central Bank and the Astronist Banking system.

Commercial Policy

The nation under Millettocratic methodology should prioritise the ease of business, the welcoming of business and supplementing of business within their nation in order to stimulate further economic growth, thus leading to the betterment of the lives of the peoples of the nation.

Another major priority is to create exclusive free trade deals with every non-belligerent nation in the world in order to establish a diversified trade network so as no to create a dependency on one nation or a union of nations.

A strategic to try and stimulate economic growth is by investing and building industries that are unique to that nation, or are niche industries that not many other nations are well-adversed to trading in. This increases diversification, reducing dependency, and in turn, creates a stronger economic identity.

Another strategy is to promote features of the nation that are unique to the nation whether that be famous landmarks, natural phenomena, or unique tourist attractions, as that will, again, increase tourism, build a stronger economic identity, and reduce dependencies on dominating exports.

Economic Identity

The concept that every nation, or region of a nation, has a certain identification reflected in their economic productions, manufacturings, and their overall output. In basic terms, Economic Identity is what the nation or region is known for producing, and a strong economic identity is characterised in the diversity, flexibility and durability of the nation's economic output. A nation's Economic Identity is calculated using two variables; firstly its diversity, flexibility and durability, and secondly, its size of output.

Governing Policy

- Largely decentralised government
- Confederated government
- Transparency - informing the people of all governmental actions before they are taken
- Direct Democracy - utilising referendums to decide on medium to large issues in order to encourage high voting citizenship
- Constitutional Principles - constitution of the nation is inspired by The Grand Constitution

Philosophical & Ideological Policy

- Astronist characters at the centre of the nation's philosophical identity
- Strong religious unities and distinctions
- Religious protections
- "Work hard enough and you will succeed" mentality

The Five Identities of The Nation

The National Figurehead

The entity, whether a person, a fictional figure, philosophical figure, or religious figure, that stands as the symbolic leader of the nation, typically without any direct authoritative power.

The Rotating Leadership

The individual, typically the president or prime minister, or a political party that spends a set amount of time in power, but then is voted to stay in or is voted out by the people.

The Word

Most typically referring to a nation's constitution, The Word resembles the fundamental principles of a nation, and underpins what the nation stands for, and outlines its policies.

The Faith

A broader identity than that of the other four, The Faith refers to the foundational religious identity of the nation, whether that is atheism, agnosticism, or theism, as well as recognising religious minorities.

The Philosophy

The Philosophy refers to the central and wholly unifying set of attitudes and guiding principles, shared widely throughout the nation, and is made distinct from religious worship. Under a Millettocracy, the default philosophy of the nation would be Astronism.

Astronist Economic Establishment Methodology

The Astronist Economic Establishment Methodology outlines the key components of establishing and maintaining the ways in which to grow an economy, divided into specific industries.

Accountancy

As an industry of professionalism and a fundamentality to business and enterprise, a strong accountancy sector within an economy is a positive step to creating a stable environment for business to flourish.

Advertising/Public Relations

Centred around more creative aspects of business, advertising and public relations, again, stands a fundamental role in the establishment of enterprise within a nation, and if a nation can build a distinct and talented advertising sector, it may carve out a niche for itself that would be hard to compete with.

Aerospace & Defence Contracting

Under Millettocratic methodology, the aerospace and defence industries would not be as large as they are in current superpowers as these industries have a direct influence on conflicts worldwide. However, the aerospace industry especially, should be one of strength and key advancements, yet its influence on political and governmental affairs should be capped.

Agriculture

Ideally making up 10% to 20% of a Millettocratic nation's economy, the agricultural industry, with its countless subindustries, is a key player in the nation's economy, and a strong agricultural sector, comes with it greater distinctions especially if the nation can carve out a niche aspect of agriculture for themselves, and especially as other more developed nations turn to service economies, a larger agricultural sector in the nation may lead to stable, yet significant, economic growth. It should

be noted, however, the practice of subsistence farming isn't encouraged under Millettocratic methodology as that only hinders economic growth, and that the agricultural sector shouldn't be depended upon by the wider economic environment of the nation as that too, doesn't promote diversification and is another form of economic hindrance.

Agricultural Services & Products

In order for the domestic agricultural industry to grow sustainably, the manufacturing and producing of agricultural products and services internally, is the best way to ensure a sustainable, and non-dependent industry. Including agricultural vehicles, tools, and irrigation systems, this industry has a lucrative domestic market if the nation's agricultural sector is large enough, but it also has great potential for international growth, especially if the domestic company's irrigation techniques are revolutionary.

Airlines

Having a national airline is an essential hallmark of a developed economy, but it is the sustainability and stability of that national airline that makes the nation's economy more greatly benefit from its presence. In the spirit of encouraging capitalist competition, the nation should not limit its investments in just its national airline, but other domestic and international airlines as well. A strong airline industry leads to greater growth and stability in the tourism industry, exportations, and national security.

Alcoholic Beverages

Under Millettocratic methodology, the taxes on alcoholic products are generally higher than in other nations, therefore this industry isn't encouraged as the consumption of alcohol isn't a desired habit of the majority of the population. Although not prohibited like in some nations for religious reasons, the alcohol industry definitely isn't one of Millettocratic interest.

Alternative & Renewable Energy Production & Services

One of the most important industries within Millettocratic methodology is that of alternative and renewable energy production. A large amount of nations depend on oil and gas exports to support their economies, yet insufficient funds are being invested in the production of alternative and renewable energies. This leaves a lucrative gap for the nation to fill. Depending on the location, climate, and general topography of the nation, solar energy may be an energy source of high

potentiality for the nation. If this was the case, the nation should certainly prioritise the production and exportation of solar energy as well as utilising its solar energies to help the nation function, thus creating a sustainable nation with limited dependency on oil exports and imports.

Architectural Services

Despite being a more niche industry when compared to others, Architectural Services may, if developed correctly, lead to a lucrative niche in the world's design needs, especially as urban centres are becoming more compacted, and more and more mega-projects are gaining mass amounts of investment from governments. If the nation could successfully position its education system towards catering for the young who have natural design and artistic talents, it could generate a new wave of architects, and with the establishment of a strong ease-of-business infrastructure, there would be little standing in the way of the nation to becoming a leading in this niche industry.

Attorneys/Solicitors/Law Firms

Similar to the accountancy industry, the law and attorneys industry is another fundamental component of business and its successful establishment, will lead to the subsequent establishment of a strong ease-of-business mentality and infrastructure throughout the nation. If the nation propagates itself as having a strong legal infrastructure, it will garner more investments from external individuals and organisations, thus leading to a stronger nation and re-enforcing the importance of strong institutions as pillars for economic growth.

Auto Manufacturers

Many of the largest economies in the world have some of the most famous auto manufacturers developing and producing their products in their nation, which has led to the develop of those nation's economies as direct consequence. Therefore, encouraging and stimulating the establishment of a thriving automotive industry will definitely lead to a stronger economic landscape overall, as seen in many of the world's largest economies.

Banking

As another pillar of fundamentality in both business and economic fields, banking stands as an essential infrastructural and institutional component for the betterment of the nation. Creating strong banks and implementing the ease-of-business mentality throughout the institutions will lead to mass investment in the

nation, as stronger banks lead to stronger economies as the bank industry sits at the centre point of all economic activity, thus creating a solid and sustainable banking industry should be the nation's utmost priority.

Bars & Restaurants

Encouraging smaller enterprises establishes the backbone of the nation's economy and it is bars and restaurants dispersed across the nation in various towns and cities that play a crucial part in the construction of the nation's backbone. The nation should encourage and give incentives to potential entrepreneurs to set up their businesses in order to construct the foundations of the economy.

Broadcasting

The media is one of the most powerful forces of the economy both domestically and internationally, therefore it is essential for the nation to have a continuously growing broadcasting sector in all the different platforms, from radio to television to digital, the nation, if it wishes to establish itself as a distinct power, should invest heavily in the broadcasting sector.

Building Contractors & Construction

Building houses, commercial properties, and other types of residential properties is essential for the nation to establish higher living standards, greater investment, and greater immigration rates, which may be very important for nations with decreasing populations.

Casinos/Gambling

Some nations around the world have benefited greatly from the gambling industry and some nations have actually constructed their national economies around the industry. The nation may benefit from taking a similar stance in the gambling industry as long as the principles and religious values of the nation do not clash with the practice of gambling. If the nation wishes to control the proximities of the industry, they may opt to create Free Cities, whereby gambling in those urban areas is encouraged and concentrated, but beyond the city limits, the practice isn't encouraged publicly.

Cattle Ranching/Livestock

Counted as part of the agricultural industry, the livestock sector is a key component to grow in order to establish a strong foundation for the wider agricultural industry. Depending on the climate, topography and natural habitat of

the environment of the nation, the livestock sector could be a crucial part of the nation's overall growth.

Charity

It is the duty of the nation to encourage the establishment of solid charitable organisations which are active both domestically and internationally. The establishment of these charities generates a flow of income that goes straight to the peoples of the nation in building better lives and improving living standards for the peoples of the nation, and so, charity is an important factor of Millettocratic economic policy.

Chemical Manufacturing

Some nations in the world are under strict sanctions due to their political alliances and overall behaviour, and this the use of chemical products may not be available to them. However, if the nation does not suffer that obstacle, the chemical manufacturing industry may be the key to bolstering the nation to advanced status. The strength of institutions and ease-of-business will inevitably be tested in the establishment of this industry, but it is the growth potential of this industry that may just motivate officials and outside investors to invest in the nation's chemical manufacturing sector.

Civil Servants/Public Officials

Growing a large sector of civil servants and public officials is another way to reduce unemployment and if those workers understand the united ideology of the nation and understand their role in the betterment of the nation, they are more likely to make the correct decisions to help the nation. Establishing a strong, large, and united public officials workforce is a fundamental element to constructing solid institutions which are undoubtedly the best way to create stronger economies.

Clergy/Religious Organisations

Under Millettocratic methodology, the spiritual and religious identity of the nation is a key factor to its distinction and does surprisingly play an important role in the nation's economy, especially in the tourism industry. Making use of religious sites, world heritage sites, and propagating religious phenomena, is a good way of generating steady flows of tourism, and the religious organisations also contribute to the industries of construction, architecture, and charity.

Clothing Manufacturing/Fashion Design/Textiles

The clothing and fashion industry is one of the largest worldwide. With this ever-growing and expanding industry comes a lucrative source of economic revenue and since the fashion industry is closely linked with many others, such as broadcasting, retail, and textiles, it is an important industry to invest in. Notice that the most developed of economies all have at least one fashion brand that was created within their borders. This pattern should illuminate the nation into encouraging entrepreneurs to establish their own brands and with the mentality of “work hard enough and you will succeed”, coupled with the ease-of-business ideology, the nation could see the emergence of some large fashion brands. As well as this, the clothing manufacturing sector is a key industry to have a foothold in as it generate significant economic value, but the treatment of workers in this industry is notoriously poor, and so to keep within the standards of Millettocratic methodology, strict regulations and inspections would have to take place in order to ensure that no exploitation of workers was occurring.

Coal Mining

Coal Mining has been a staple industry for many nations throughout industrial history, however, many developed nations today do not rely on this resource due to its instability, scarcity, and its affects on the environment of nations. Coal Mining may be a good way of boost the nation’s economy in the initial sense, but in the long-term, Coal Mining definitely isn’t the future of economic growth.

Computer Software

Microsoft and Apple are two of the largest companies in the world, and it is their growth and success worldwide that has bolstered the American economy, especially in the last ten years. Therefore, it is prudent for the nation under Millettocratic methodology, to understand the importance of the ease-of-business methodology and to encourage entrepreneurs to start enterprises by creating a stable business environment for businesses to grow. If nation was able to generate some of its own computer software companies from within its borders, especially software that is as revolutionary as Apple and Microsoft’s was, then the nation will see itself as an instant global economy due to the world’s dependency on computer and mobile devices.

Crop Production & Basic Processing

As the largest subindustry within agriculture, crop production and its processing carries a fundamental role in the structuring of the agricultural sector. This

subindustry is highly encouraged to be developed and advanced as it is an industry that impacts all nations of the world, and if new and distinct processing methodologies could be developed, the nation would see a larger increase in economic revenue and overall stability in the agricultural sector.

Cruise Ship & Liner Manufacturing

With the continued growth of the tourism industry, especially the cruise tourism subindustry, the cruise ship and cruise liner manufacturing sector could be a key industry for the nation to improve its overall manufacturing prowess, and its tourism industry as a direct result. Due to the relative niche of this manufacturing sector, the nation should encourage the establishment of entrepreneurial businesses in this sector.

Customer Service Provider

Some of the most populous nations in the world have made use of their populations by partnering with companies from developed nations to establish a vast customer service provider industry. It should be a key priority for the nation to establish this industry if its rising population continues. Industries such as this improve the language skills of many of the nation's peoples, the skills of the nation's peoples, and the communication skills of the nation's peoples. This industry is one of the utmost importance, and so, should be heavily invested, and should encourage the largest companies of the world to utilise the growing population to their advantage by setting up a solid customer service industry.

Dairy Production

As an extension of the agricultural industry, the dairy production industry should be a key part of the overall agricultural industry if the climate and topography of the nation exists in accordance to the suitability of the animals producing the dairy products.

Dentistry & Orthodontics

Although the industry of dentistry is include in the healthcare services of many nations, the development of this industry is important to the construction of a national healthcare service that can provide good quality dentistry services. As well as this, orthodontics, which is usually a private industry as separate from public services, is another subsection of dentistry that is a key area to develop as a niche industry and one that is encouraged.

Doctors & Other Medical Professionals

The education system of the nation is the fundamental structure that creates a strong and ever-developing network of doctors. Establishing this strong network is a key part of creating a nation that can keep the health of its peoples in good standards and by creating this network of medical professionals, the nation can provide a universal healthcare service that can either be public, or privately managed.

Drug Manufacturing

This industry is one that should be universally encouraged as it connects to many others and is a lucrative and developed industry that can become a niche for the nation if it creates drugs that are revolutionary and can be exported to other nations. However, the industry is reliant on the education system of the nation to become developed in order to develop the education of the peoples and to encourage a portion of them to enter this industry with incentives of high paid work and job security.

Education

Under Millettocratic methodology, the commodification of education is encouraged and the entirety of the education system, or a certain percentage of the education system, is managed by The People's Constitutional Company of Jesse Millette. Under the Millettocratic methodology, education is placed at the forefront of all other industries of the nation, and is given the highest governmental expenditure, and the mentality of the peoples of the nation in all areas of society, should be the positioning of education at the centre of all society.

Electric Utilities

The establishment of this industry is a key component to the entire nation's development as the universal distribution of electricity leads to the creation of all potentialities in industries such as the internet, and the digitalisation of other industries. If the nation does not have a universal and stable supply of electricity, the nation will be fundamental hindered from development, and so, the Millettocratic methodology fully supports the development and advancement of this industry.

Electronics Manufacturing & Equipment

Some of the largest and most developed economies in the world have risen to that position on the back of the emergence of the largest electronics manufacturing and

equipment companies such as Samsung and Toshiba. This industry is, therefore, a key sector for development, however, the nation may find this industry difficult to carve out a distinction for itself as the competition is developed and is well-known to be fierce.

Entertainment Industry (Film, Music, Television, etc.)

This industry, as realised by the United States, is the most important of all industries in terms of establishing a distinction of one's nation. Using the United States as a model for this creative industry's development, the establishment of companies that are creating distinctive entertainment and productions is the best way to impress upon other nations, your nation's beliefs, ideologies, and cultures. As well as this, the entertainment industry has led to the exponential growth of the American tourism industry with examples such as Hollywood, being the prime incarnation of this idea.

Environmental Services

This is a key industry for the nation to carve out a niche for itself. For nations with environmental distinctions due to their climatology and topography, this industry should be highly encouraged to fully develop and advance as it holds great potentialities for other industries and is one that isn't that highly developed in that many nations of the world. With environmental organisations and forums growing ever-more concerned about the environment, this industry is going to continue to come into the spotlight and is thus, a key area for economic development and investment.

Farming

As one of the staple subindustries of agriculture, farming is the key component to the development of the nation's economy as long as the climate and topography are in accordance for farming development. Despite farming being viewed as a component of a less-developed nation, that very fact could lead to a niche being carved out for the nation which could export its farmed products to other nations that haven't agriculturally sound landscapes. The nation should take this opportunity if it presents itself to the nation, however, keeping in mind that no industry, under the Millettocratic methodology, should be dominant in the nation's economy so the farming sector should be fully exploited, but not the point where by it becomes more than thirty percent of the overall economy.

Financial Services

As previously mentioned, the establishment of strong financial institutions is a fundamental component of establishing and sustaining a developed economy. Financial Services is an industry that is highly encouraged to develop, but it is also filled with major potentialities for other industries and generally, the overall economic and business environment will be improved if the nation uphold a strong Financial Services sector.

Food Processing & Supermarkets

The largest company in the world by revenue is Wal-Mart, and it is not a coincidence that Wal-Mart was founded in the nation with the largest economy in the world. The food retail sector is a fundamentally important sector for development. All major economies have their own distinct food retail companies that have grown domestically and have exported their brands worldwide, thus leading to a larger economy for the host nation, therefore, this industry is highly encouraged to develop as it creates a strong domestic spending sector, and defines the nation as a hub for enterprise.

Food Products Manufacturing

If the nation prioritises farming and agriculture, the Food Products Manufacturing industry may feel like a natural succession of the farming sector. However, this industry is highly competitive, but if the nation can manage the industry strategically and carve out a niche for itself, its entire economic stability would be improved.

Forestry Products & Services

This industry may prove to be a beneficial niche industry for the nation if it can create good quality products for both domestic use in the agricultural industry and exportation to other nations. However, the key in this industry is quality and efficiency, because if the products do not differ from other available products, the nation will not see significant benefit from this industry.

Foundations, Philanthropists & Non-profits

Despite not being an industry in its nature, the establishment of philanthropical foundations and non-profits generates huge amounts of investment and donations from some of the world's wealthiest organisations and individual. Ensuring that the funds will get to where they are supposed to go, will improve the confidence of investors, and will lead to greater economic developments as long as the financial institutions of the nation stand strong against corruptions.

Funeral Services

This industry is another that could be a very lucrative and niche industry for the nation that cultivates a company that provides the highest quality of funeral services for a mass customer base. This company could then export its services to other nations that do not have developed funeral services which could lead to economic development for the nation of origin.

Garbage Collection & Waste Management

As the world continues to produce more waste and more and more countries are developing which brings more waste per individual, the waste management and garbage collection industry has exponential growth opportunities. Therefore, the nation is highly encouraged to develop and advance this industry in all ways, as being the leader in this industry will certainly lead to prosperity and develop, not for the economic landscape, but the nation's domestic living standards and environment.

Oil & Gas

This industry is widely known as the key pillar-industries of many of the world's economies and has led to major economic growth and development for many of the those nations. However, with that comes a dangerous consequence of dependency on this one subsection of the energy industry. Under the Millettocratic methodology, this type of dependency is highly encouraged to avoid, yet it is acknowledged that oil and gas are valuable for quick economic stimulus, therefore it is an industry that should be controlled in order for it not to become dominant over all others so at thirty percent of the overall economy is generated from the oil and gas at the highest possible percentage.

Gun Manufacturing

Under Millettocratic methodology, the act of war profiteering, which many of the most developed nations have contributed to and even encouraged, is condemned and completely forbidden. However, the manufacturing of arms, especially small-calibre guns, is encouraged as a niche industry for the nation if any sanctions placed upon the nation, do not clash with the development of this industry.

Healthcare Services

Under Millettocratic methodology, healthcare is half funded by government and half funded by insurances paid for by individuals, but the government does pay for the construction of hospitals, and purchases medical equipment and technologies for universal usage. Therefore, there is a huge opportunity for companies domestically, to create beneficial funds from the healthcare system, as well as establishing companies abroad to manage healthcare systems and to produce and provide healthcare products, services, and supplies. This industry is a key industry for economic growth, but its advantages do hinge on the quality and accessibility of its exported products and services.

Higher Education

With the commodification of education also comes the commodification of higher education which provides universities with greater autonomy from the governmental education system in terms of the management. Higher Education institutions are a good indicator of the nation's economic prosperity and development, and so, under Millettocratic methodology, the investment into Higher Education and the encouragement of international students to study within the nation, is a key subsection of the Education industry to develop and advance, yet under Millettocratic methodology, the overall education structure and curriculum is either wholly or partly managed by The People's Constitutional Company of Jesse Millette.

Home Builders

This industry is another key indicator of the nation's economic investments, prosperity, and development, because if houses are not being built, that highlights a potential issue in the economic environment. It is imperative that a strong network of housebuilding companies is encouraged and establish in the nation as that generates more opportunities in other areas such as external investments, tourism, and greater economic growth because of the housing market.

Hospitals & Nursing Homes

Typically, the building of hospitals and nursing homes, although funded the government, is outsourced to other companies which provides a great opportunity for companies to build their portfolios and to generate work for local labourers as the construction of such large buildings requires tradespeople from many different areas such as electricians, joiner, plumbers, etc. As well as this, the construction of private hospitals and nursing homes, is another advantageous opportunity for

construction companies therefore, it is imperative that the education system readies subsequent amounts of individuals for labour work.

Hotels & Motels

The construction and management of hotels and motels has limitless economic advantages, from creating larger construction companies which can reinvest their profits into other construction projects across the nation, to the tourism industry, which cannot function properly without high quality hotels and motels for tourists to stay in. Therefore, this subsection should be a priority to develop in order to support other closely connected and dependant industries.

Infrastructural Construction

The infrastructure of the nation acts as the backbone of the nation. If the infrastructure is weak, unstable, or in disrepair, then other industries that count of strong infrastructures, such as tourism, transportation, retail, and many others, will see reduction in revenue, thus causing major economic damages. Therefore, it is highly prudent for the nation that it invests its funds into infrastructural projects across the nation, not just in the largest cities. If the infrastructure of the nation is of sound quality, the rest of the nation's industries will thrive as a direct result.

Insurance

Due to the structure of the healthcare system under the Millettocratic methodology, there is a large opportunity for insurance companies, both locally, regionally, and nationally. There is opportunity for international expansion of domestically grown insurance companies, but the main opportunity is that of the domestic population of the nation. Due to the nature of the healthcare system, insurance companies will be positioned as some of the most powerful companies in the nation.

Logging, Timber & Paper Mills

This industry has great potential to be one with high economic advantages for the nation, yet this industry is one that must be heavily regulated in order to preserve the environment of the nation and to respect the environmental principles of the Millettocratic methodology.

Marine Transport

Marine Transport is the largest transportation industry for many economies of the world and places like Singapore, Shanghai, and Tianjin, have benefited greatly from establishing the largest ports in the world and have become some of the largest hubs as a direct result. The construction of ports in strategic locations ready for exporting and importing goods is a fundamental component to obtaining economic betterment for the nation and its peoples, and so, this form of construction and the transportation of goods by ships is highly encouraged.

Meat Processing & Products

The processing of meats is another pillar-industry to enter into, especially if the nation has a high live stocking and farming sector as the two are closely connected. The establishment of a network of meat processing plants and companies exporting meat products could see a large economic benefit for the entire nation, but notable obstacles include the odours caused by the processing, the cost of processing plants nationwide, and the competitors in the industry. However, if the nation can carve out a niche for itself in this sector, then the nation will have a strong and ever-growing sector as a key pillar of their economic growth.

Mining

Another of the pillar-industries, mining has become the second largest producer of economic growth for nations after oil and gas, and so, similarly to oil and gas, mining has the tendency to dominate national economies. Under the Millettocratic methodology, this type of economic dominance is discouraged as it only inhibits further economic growth and does not allow for the diversification of the economy, which leads to the status of being a developed economy. If the resources of the nation are suitable, and the environment will not be damaged as a result, then mining for precious metals and minerals is encouraged under the Millettocratic methodology, but control must be enforced in order to stop the mining industry from playing a dominant role in the economic landscape as diversification is the ultimate key to a developed economy.

Nutritional & Dietary Supplements

In many of the more developed nations of the world, nutrition and dietary requirements have become a key part of the food industry overall. Therefore, a key niche for the nation may lie in the manufacturing and exportation of nutritional food products and dietary supplement products to nations with higher gross domestic products than the nation of origin.

Phone Manufacturing

As distinct from electronics manufacturing, phone manufacturing is a very important industry to the largest economies in the world like China and the United States. Despite this industry being highly competitive and arguably already saturated, if a company from the nation could revolutionise the phone or another mobile device as Apple did with the iPhone, then the nation would be automatically propelled to economic prosperity.

Postal Companies

Despite postal companies not having a much of an impact on the economic environment as they once did especially as digital technologies and 3D printing advance, the postal industry is still one that needs to be given investment and could become a significant industry in its own right domestically.

Printing

The printing business has been damaged in the last few years with the industry of cloud-sharing services whereby people don't need to print documents, they can just put them on the cloud and send them to others via that digital platform. However, the emergence of 3D Printing has been said to hold revolutionary practices that will affect all industries of the economic landscape. Investing in the development, research, and applications of 3D Printing may serve as a great economic benefit later on and could propel the nation to higher economic prosperity, however, the risks are very high and this technology is still in its infancy, and so, isn't an industry, under Millettocratic methodology, to rely upon as the dependency of an economic on a current or future economic prospect isn't encouraged.

Professional Sports & Sports Arena Construction

In many of the most developed economies of the world, there is a distinct pattern of investment in professional sports, most notably football, basketball, cricket, and the olympics. Investing in professional sports and the construction of sports arenas is a lucrative business and the establishment of a national sport is extremely distinctive and allows for a nation to venture into other areas such as mass tourism like with the olympics, and the propagation of national heroes through great sportsmanship, the retail industry via sales of sportswear, food, and gym members, as well as the architectural and construction industries via the designing and construction of sports centres, stadiums, and leisure facilities. This industry may

seem one that carries no economic benefit, but once analysed, the sports industry is a key sector to invest in to lead to economic development.

Publishing

Under Millettocratic methodology, the publishing industry is championed as one of the fundamental cornerstones of culture, and economic growth within the nation. Investment in publishing is highly encouraged under Millettocratic methodology, and for the nation overall, the establishment of a distinctive national publishing persona will lead to a greater presence of the publishing industry.

Railway Construction

As closely connected to the infrastructural construction industry, railroad construction is also a fundamentality to the transportation, tourism, and construction industries, as well as the wider economic and business environments of the nation. The entire nation should have a stable and interconnected railway network in order to connect all areas of the nation which encourages greater enterprise and domestic migration.

Real Estate & The Housing Market

As previously mentioned when discussing construction, this industry is absolutely fundamental to the functioning of the overall economy and acts as a strong indicator of economic prosperity or downturn. Establishing a strong housing market in close cooperation with the household construction industry and the wider construction industry is key to creating a growing real estate industry which could attract wealthier clientele to the nation as long as the nation's security, infrastructure, and climatology suit the needs of wealthier clientele.

Retail

A fundamentality of a developed economy, retail is an industry that is built upon the backs of other industries such as farming and agriculture, construction and fashion, and food production, but it is itself a huge industry that the nation, under Millettocratic methodology, should be targeting for investment and development in order to solidify itself as a economically developed nation. With the vastness of retail being a key component of its interest in the wider economic environment, it is the single most industry that touches the lives of the peoples everyday, and so, establishing a strong retail sector is key to, not only improving the economic landscape and diversity of the nation, but also, the living standards of the peoples of the nation.

Securities & Investment

As closely linked to the banking and financial services sectors, the securities and investment industry is a key component of economic growth because of its encouragement of enterprise and exponential effects on the overall economic environment, which is why the majority of the largest and most developed economies in the world, have the largest and most diverse stock markets. With a stock market and investment funding, also comes indirect investment into the national economy due to the movement of monies within the nation. The increase of this movement fundamentally increase the economic output of the nation due to greater stability, investment, and encouragement.

Steel Production

As another pillar-industry, but with less of a tendency to dominate an economy, steel production is a key area for the nation to invest in because the demand for steel is forever increasing due to the expansion and construction cities, especially across Asia and Africa. Steel production companies should be encouraged to start in order to establish this industry and the education system should encourage the peoples to go into enterprise in order to found the companies that will fundamentally assist the economic growth of the nation.

Student Loan Companies

Due to the Millettocratic methodology's education system, student loan companies are giving more autonomy from the government and although there are government controlled and funded student loan companies, private companies are encourage to offer similar services, but are heavily regulated on the prices and services that they can offer. This relatively unique autonomy creates a new industry of educational loans which opens up a brand new way of obtaining economic revenues from the education system, whilst still holding onto the commodification and capitalisation principles of the Millettocratic education system. Despite being heavily regulated by the government or The People's Constitutional Company of Jesse Millette itself, these private student loan companies could become some of the largest in the nation, and could begin to export their offerings internationally to countries friendly towards the Millettocratic education methodology.

Telecoms Services & Equipment

Some of the wealthiest individuals and nations on the planet have gain their prosperity from the telecommunications sector, and so, the nation is highly encouraged to invest in this ever-growing and ever-changing sector which closely related to other such as entertainment, broadcasting, and retail.

Tobacco

Due to the Millettocratic principles of the methodology, the entire tobacco industry is discouraged to engage in which is reflected in the standardised taxation on tobacco products and the overall economic drain of currently existing tobacco companies which do not engage in society and do weaken the health of the people of the nation. Tobacco isn't prohibited as nothing under Millettocratic methodology can be fully prohibited, but it is discouraged and not propagated.

Tourism

The tourism industry has been mentioned more times than any other industry throughout all of these discussions, and so, it is easy to infer that the tourism industry of the nation is one of the pillar-industries that affects and generates revenue in almost all other industries of the nation. The vastness and complexity of the tourism industry does give it some obstacles to develop, but continued investment in the industry will open up a variety of other industries as a result. The tourism industry acts as the lifeblood of the nation and stands, closely beside the entertainment industry, as the industry that demonstrates the distinction of the nation and should, if successful, show the nation's culture, uniqueness, and the reasons why the nation and its people have sovereignty of their land, their history, and their culture. Tourism is highly encouraged under Millettocratic methodology and is also closely connected to the architectural, construction, infrastructural, retail, and hoteling industries.

Transportation

The industry of transportation is another industry that is absolutely fundamental to the functionality of the nation for without a strong transportation system in all forms, trade, business, and economic growth is stagnated with little chance of changing. The nation under Millettocratic methodology is obligated to the investment and development of its transportation infrastructure and system because if the transportation sector isn't stable, many other industries will fall as a direct result.

Trucking/Logistics/Haulage

Closely connected to the industry of transportation, haulage involves the transportation of goods throughout the nation and abroad, most typically by way of trucks and lorries. This, although only a subindustry, is an important area to highlight as it has major economic effects if not developed correctly. With high dependency on infrastructure, the logistics industry plays a foundational part in the distribution of goods throughout the nation as without logistics, there would be no exportations and importations for the nation. Also fundamentally reliant on fuel, the industry is also important to the automobile industry, and so, by showing these examples, it is clear that the trucking /logistics /haulage industry holds significant importance for the growth, stability, and development of the economy of the nation.

Vegetables & Fruits

As a close subindustry to the wider agriculture sector, the cultivation and selling of vegetables and fruits is a key sector to grow, for many of the same reasons why agriculture is a good area to develop as it creates a strong and stable economic base which can be built upon in other industries. Overall, if the climatology and topography of the nation is suitable, then there is no reason why this subindustry shouldn't be highly encouraged and invested in.

Zoos, Safaris & Nature Reserves

If the nation consists of significantly unique and vast nature reserves, then this subindustry of tourism should be prioritised as its own significant sector of growth. However, under Millettocratic methodology, this subindustry, especially regarding the government owned nature reserves should be regulated in order to prevent exploitation, corruption, and overall adherence to the Millettocratic values.

Sovereign Wealth Fund

Under the Millettocratic methodology, it is of the utmost importance to establish a Sovereign Wealth Fund and to put a certain percentage of the national revenue into the fund in order to preserve the security of the nation in any future emergencies. This is a technique has been utilised by many of the world's largest and most successful economies, as well as The People's Constitutional Company of Jesse Millette, therefore is an obligation of the nation under Millettocratic values and methodology, to put funds in their Sovereign Wealth Fund for the betterment, protection, and security of the peoples of the nation and the nation's economy.

Astronaut Spatial Economics Methodology

Space/Spatial Economics

the branch of knowledge concerned with the production, consumption, and transfer of wealth beyond Earth.

The Space Trade

the overarching term referring to the action of buying, selling and transporting goods and services beyond the Earth's atmosphere, especially between planets and moons.

Spatial Mining

the overarching term used to refer to the practice and industry of mining beyond Earth.

Asteroid Mining

Perhaps one of the most lucrative and commonly imagined forms of mining, Asteroid Mining involves the extraction, processing, and transportation of raw materials from asteroids and other minor planets. These minerals and volatiles could then be used as trading materials between two traders at a Trading Station, could be sent back to Earth and utilised, or could be taken to the nearest planet or civilisation, and used as rocket propellants, for construction purposes, or trading.

Depending on the type of materials mined from the asteroid, they could fetch a large profit for traders and miners who engage in the practice. Initially, after the asteroid selection has been taken, which could be a lengthy process as deciding which asteroid has significant deposits may require in-depth research, the primary obstacle to mining the asteroid would be landing your mining craft and equipment on the surface of the asteroid. This would not be an easy feat to accomplish, especially in the earliest years of the practice. Landing your craft on a moving, and relatively small surface, would certainly require advanced technologies in order to accurately and safely land your craft.

Secondly, the trader would only have a short period of time to successfully extract their targeted materials before other miners arrived and began mining too. The miner would then have to make the decision of whether to process the minerals on-site whilst still on the asteroid, or whether to process them in a more secure location aboard their vessel, or on a nearby

planet, or back on Earth, or whether to sell them as unprocessed minerals, which would greatly decrease their value and attractiveness to potential buyers.

A useful practice called Asteroid Cataloging, would be mandatory to conduct and involve the recording, on a publicly available database, the asteroid you are mining in order to keep an account of the asteroid's mining potentiality. The miner would have to provide information such as the main materials they mined from the asteroid, the rough amount of materials mined, the coordinates of the asteroids location when it was mined, but they are not required to share information about the amount of money they plan to, or actually do receive from trading the materials.

Space Manufacturing

Refers to the production of manufactured goods in an environment beyond a planetary atmosphere. Space manufacturing has four more advantages and these include:

- the unique environment can allow for industrial processes that cannot be readily reproduced on Earth.
- raw materials could be processed as a lower expense compared to the cost of lifting materials into orbit from Earth.
- hazardous processes could be performed in space with a lower risk of environmental damage.
- items too large and heavy to launch on a spacecraft could be assembled beyond Earth instead.

Space manufacturing hinges on the economical transportation of materials which directly relates to the delta-v, a change in velocity required to transport materials from the mining sites to the manufacturing/processing plants, or Trading Stations. Asteroids and minor planets and moons, have a much lower delta-v than Earth, making it easier to launch materials from their surfaces than from Earth's.

Using the spacial environment could lead to improving the manufacturing processes and techniques used to manufacture and process materials. A

microgravity environment allows the control of convection in liquids and gases, and eliminates sedimentation. Therefore, diffusion becomes the primary means of material mixing, thus allowing otherwise immiscible materials to be intermixed. This spacial environment also allows for the enhanced growth of larger, higher-quality crystals in solution.

The ultra clean vacuum of space allows for the creation of very pure materials and products with the vapour deposition to build up materials layer by layer, free from defects. The spacial environment can naturally provide extremes of heat and cold, therefore sunlight can be concentrated to melt extracted materials, and oppositely, materials kept in constant shade can be exposed to temperatures close to absolute zero and the temperature gradient can be exploited to produce strong, glassy materials.

Closely linked to the practices of the different mining forms, materials processing is a fundamental element to the success of spacial mining. If extracted materials are not properly processed, their worth decreases as their usages are limited and the buyer has to perform the processing procedure themselves. Mineral ores must be refined to extract specific metals, and volatile organic compounds need to be purified. These procedures include the transportation of the materials, the transportation time, the propulsion energy expenditure, and the extractions costs are all taken into account during the planning process, which explains why unprocessed materials are worth much less than processed materials.

Solar power provides a readily available power source for thermal processing. Even with heat alone, simple thermally-fused materials can be used for basic construction of stable structures. Bulk Soil from the Moon, asteroids, or other minor planets, has a very low water content, and when melted, forms a glassy materials which is very durable. These simple, glassy solids can be used for the construction of habitats on the lunar surface or elsewhere. The solar energy, by utilising steerable mirrors, can be concentrated in the manufacturing area.

The production of hardened steel in space will introduce some new factors. Carbon only appears in small proportions on the lunar surface and will need to be delivered from elsewhere. Waste materials carried by spacecrafts is one possible source, as are comets. The water normally used to quench

steel will also be in short supply, therefore requiring strong agitation procedures to generate a stable supply.

Casting steel can be a difficult process in microgravity, thus requiring special heating and injection processes, or spin forming. Heating can be performed by using the process of Concentrated Sunlight combined with electrical heaters. The casting process would also need to be managed to avoid the formation of voids as the steel cools and shrinks.

Metal-shaping is a technique used to change metals into their desired form. The standard methods including casting, drawing, forging, machining, rolling, and welding. Both the rolling and drawing methods require heating and subsequent cooling, which could be more easily achieved in the extremities of the spacial environment. Forging and extrusion will require Powered Presses, as gravity won't be available. Electron beam welding will perhaps been the most preferred method of Metal-shaping in space as it has been tested more frequently than other methods, and has more concrete success rates. The machining method will require specific and high-precision equipments which will need to be imported from the Earth, or from a nearby Trading Station, or civilisation.

The most useful and economically beneficial commodities of space manufacturing tend to centre around the following nine commodities:

- growth of protein crystals
- improved semiconductor wafers
- micro-encapsulation
- rock mining
- water mining
- ceramic production (used as thermal and electrical insulators)
- metals
- solar panels construction and solar energy trading
- fuel/oil/gas drilling, extraction, and refining

Trading Stations

Trading Stations are specially designed facilities found on planetary surfaces, lunar surfaces, or aboard space stations, which allow for free-trade to take place. These facilities act as a key way for traders to network with

each other, and to meet up and sell their newly acquired materials and products. Trading Stations stand as fundamental components to the advancement and growth of The Space Trade, and are most typically owned and operated directly by The People's Constitutional Company of Jesse Millette, or by one of its subsidiaries.

Lunar Mining

Similar to Asteroid Mining, Lunar Mining involves the extraction, processing, and transportation of raw materials mined from a moon's surface. Viewed as a safer alternative to that of Asteroid and Comet Mining due to easier landing processes and general mining conditions being much more hospitable, Lunar Mining is seen as a hugely profitable industry, and one that has few limitations. Due to the amount of moons in The Solar System and beyond, there are many different mining sites that would offer much higher quantities of raw materials and the transportation of these raw materials to nearby Trading Stations, either located on the moon itself, or in nearby space stations, would significantly reduce the costs when compared to the difficulties of transporting materials from Asteroid and Comet Mining.

Meteorite Mining

Distinct from other types of spacial mining, Meteorite Mining involves the locating, collecting, extraction, processing, and transportation of raw materials for trading purposes. Meteorites are objects largely made up of rocks and metals that have plummeted to the surface of either a planet or a moon with a sizeable gravitational pull.

These meteorites would have to first be located by miners on the surface, and then collected for processing and transportation. In order for the meteorite materials to be economically viable, a large amount would have to be collected together by machineries. Typically, ninety-percent of all meteorites are made up rock only, a significantly less valuable resource than the metals found in only ten-percent of meteorites.

The practice of Meteorite Mining has the potentiality of becoming a significant industry in its own right due to the lower costs and dangerous associated with it, but the relatively lower volume of valuable materials

associated with the practice may highlight a fundamental limitation to the industry.

Comet Mining

Similar to the practice of Asteroid Mining, Comet Mining involves the extraction, processing, and transportation of raw materials mined from a comet's surface. Typically Comet Mining is seen as drastically more dangerous and expensive to undertake, however, the financial benefits of this practice are considerably higher than that of other closely-related industries due to the potentially diverse range of minerals and metals found in comets that have traveled from the further reaches of The Solar System and beyond.

Planetary Mining

Planetary Mining refers to the extraction, processing, and transportation of raw materials mined from a planetary surface other than Earth. This type of Spatial Mining is made up of the conventional methods of mining as used on Earth, yet brings with it more interesting concepts such as microgravity mining, the sovereignties of mining and the jurisdiction and legality of mining on other planetary bodies.

Space Constructions

In order to establish civilisations and colonies of humanity beyond Earth, the Space Construction industry will become an instrumental component of the furtherance of humanity beyond Earth.

Therefore, understanding how best to manufacture, transport, and utilise building materials in microgravity environments, or environments even slightly different to that of Earth, is fundamental to the success and fulfilment of Spatial Construction projects.

The Space Trade

Spatial trade is a foundational industry of Space Economics and stands as the largest and most common of spacial industries. The transportation, importation, exportation, and trading of raw materials, manufactured

goods, and other products, makes The Space Trade a critical part of all Space Economics, which arguably would exist without The Space Trade.

The possibilities and potentiality of The Space Trade are absolutely endless, as humanic expansion continues, the size, vastness and subsequent complexity of The Space Trade, will only grow larger. However, with the growth of The Space Trade brings with it further complexities regarding legality, trading zones, jurisdiction, authority and rising criminalities.

To combat criminalities and unauthorised trading, a Trade Union or Trade Guild, should be established in order to uphold and enforce trading regulations, and to police any potential criminalities involving The Space Trade.

Spacecraft Manufacturing

An obvious and fundamental component of Space Economics is the utilisation of spacecraft technologies in order to travel and transport goods and materials through space and its vast distances.

Therefore, industry of Spacecraft Manufacturing is poised to become the largest of all Space Economics industries as every other industry is either directly or indirect dependent on the usage of spacecrafts, therefore propelling Spaceship Manufacturing to a powerful position with the entire economics of space.

Many decisions will have to be made about the manufacturing of spacecrafts. Initially, and perhaps most fundamentally, the location of the manufacturing will have to be decided upon. Whether the spacecrafts will be made on Earth or whether they will be manufactured in largest enough space stations, or on other stable planetary or lunar services where it would be appropriate to manufacture on a large scale.

Spacecraft Manufacturing would also bring with it further questions about environmental impacts, resources of fuel, and the sustainability of the spacecraft industry. Regarding the component of fuel, Fuelling Stations will need to be constructed across explored regions to allow Spacecrafts of all sizes to top up on their fuelling to complete their journeys. This will inevitably

leading to a lucrative Fuel Retailing industry as a direct result of the growth of the Spacecraft Manufacturing sector.

Spacial Architecture

Another industry that may not have been one's first concept of Space Economics is that of Spacial Architecture. In order for Space Economics to flourish, constructions will have to be designed and built according to this relatively unique and fundamentally abstract environment. This will host a brand new set of architects who will have to study how to design structures of all kinds, both residential and commercial, in microgravity environments, hazardous areas, and on surfaces surrounded by extremities such as coldness, heat, and other natural phenomenon not found on Earth.

Terraforming

More likely a governmental practice rather than a commercial one, Terraforming involves the artificial transformation of a planet or moon, or another celestial body that it resembles Earth, or can sustain human life without the use of spacesuits and cumbersome life support systems.

Despite the large-scale ethical and moral and environmental contentions with the concept of Terraforming, the practice may become a necessity if humans wish to sustain colonies and larger civilisations beyond Earth.

Robotics Manufacturing

The industry of Robotics Manufacturing is another industry that will inevitably become essential for humanic exploration, civilisation construction, and will also stand as a fundamental component of many other industries including mining as the prime example.

Robots can be constructed to accomplish specific tasks such as entering hazardous environments that humans simply couldn't survive in. As well as this, robots offer countless different functions within commercial and residential disciplines, therefore positioning Robotics Manufacturing as a key industry in the furtherance of humanic Space Economics and more generally, The Space Trade itself.

However, like many other of these inevitable industries, Robotics Manufacturing does come with its own unique set of contentions, most

typically in the form of the statuses of robots to humans and the fundamental rights and privileges of different type of robots. As well as this, the concept of Artificial Intelligence is most inevitably going to course further contentions at the idea of beginning a large scale industry of Robotics Manufacturing.

Solar Energy

With other energy supplies such oil and gas being costly to transport and generally more unstable and precarious, especially in the field of Space Economics, Solar Energy may be a viable alternative. Despite the obvious setbacks of the larger distance from The Sun or another star, the less energy there is, Solar Energy could be more easily stored and less costly to transport. Oppositely, with the construction of solar panels on surfaces or spacecraft closer to the sun or another star, the amount of energy produced would greatly surpass that of other resource potentialities.

Life Support Systems/Spacesuits

Another future, and potentially highly lucrative, industry is that of Life Support Systems and Spacesuits manufacturing. It is inevitable that most non-Earth environments, especially those not terraformed, are going to require the human population to wear spacesuits, or to at least have a Life Support System fitted close by at all times in order to insurance against any emergencies. This will lead to the rise of this particular industry which could then branch out into other related areas such as manufacturing specifically designed suits for certain planetary or lunar environments, or for specific jobs such as mining suits etc. As well as that, this industry could branch out future to create a whole new scientific and biological subject of Life Support Science, which would research how best to ensure the safety of human populations in certain planetary environments and when partaking in certain jobs.

Cryonics/Cryogenics

The industry of cryonics/cryogenics, although already established on Earth, will stand as a fundamental science in Space Economics and space exploration in general, especially when humans are embarking on journeys that will take years to complete. Cryonics/cryogenics will rise as a

fundamental component of human space exploration and will dominate Space Economics, especially in the regions beyond The Solar System.

This dominance will lead to a very lucrative industry for any companies that can produce and maintain cryonic/cryogenic facilities and self-administrable cryonic/cryogenic capsules. As one of the more advanced industries discussed in this methodology, cryonics/cryogenics has a long time to develop before it becomes dominant in Space Economics, yet it will also stand as humanity's key to exploring systems beyond our home system.

Space Currency

The Millé, and more colloquially referred to as The Cosmic Credit, or simply "Creds", is a standardised form of currency used beyond the Earth, developed by The People's Constitutional Company of Jesse Millette. Below is the Official Symbol of The Millé currency:



The Millé Mint is the official minter of The Millé and serves as the authority of all issues regarding The Millé. The Millé appears in three forms; The Digital Millé, The Millé Counter, and The Millé Ingot.

The currency is mainly used in the trading on planets and Trading Stations beyond Earth, but can be exchanged on Earth for national currencies. Due to the inevitable complexities of national currencies being used in space trading, The Millé is encouraged to be used in all circumstances beyond Earth, and so, stands as the official currency for the majority of Trading Stations, planets, moons, and corporations operating beyond Earth.

Spacial Nanorobotics

The practice of Nanorobotics involves the creation of machines or robots at or close to the scale of a nanometre, which could then be used for a large variety of utilisations.

Below is a list of the potential applications of nanorobotics:

- *cancer treatment* - the identification and destruction of cancer cells more accurately
- *drug delivery mechanisms* - the targeting of areas to control and prevent disease
- *medical imaging* - the creation of nanoparticles that gather in certain tissue and then scanning the body with a magnetic resonance imaging (MRI) could help highlight problems such as diabetes
- *new sensing devices* - the almost limitless customisable properties of nanorobots will allow new sensing capabilities to be unlocked which can then be integrated into already existing systems
- *information storage devices* - the potentialities of the storage capabilities of a single nanorobot are completely untold, with the current record on a single gram of DNA successfully storing 5.5 petabytes of data which translates to around 700 terabytes.
- *new energy systems* - if developed properly, nanorobotics will play an integral role in the emergence of new energy systems by making existing machineries more efficient and by developing more efficient renewable energy systems.
- *super-strong metamaterials* - nanorobots, due to their infinitely large customisability, will be a fundamentality of the creation of the strongest and lightest materials which could be used for spacial structures, spacecrafts, and specially designed for structures in hazardous environments
- *smart windows and walls* - the integration of nanorobots will lead to the development of windows and walls that can control their internal temperature, clean themselves, and display screens.
- *health sensors* - nanorobotics will play a fundamental role in the development of sensors that monitor our blood chemistry which will then notify us when there is something not right.
- *spacial-adaption* - nanorobots, when placed inside the human body, could be the main way of automatically adapting one's body to changing environments such as the differences between Earth and Mars and outer-space. The nanorobots would act as variables in the body, which would change the properties of the body in accordance to the new environment.

The CosmoNet is the communications network used during spaceflight and on planets and moons other than Earth and acts as an alternative to the Internet used on Earth.

New Era Education

When humanic society becomes a multi planetary species, it will be the utmost priority of The People's Constitutional Company of Jesse Millette to uphold and evolve the education of humanity, and thus, will usher in a New Era of Education.

This will include the digitalisation of education, the digital storage of education, the universal accessibility of education, the evolution of education to suit the fundamental differences of multi planetary existence such as cultivation technique on planets other than Earth. Other types of education will have to be implemented, such as knowledge of living on the planet or celestial body on which they were born, the learning to fly a spacecraft, and the learning of the geographical make-up of newly discovered worlds.

Astronist Free Trade Methodology

Astronist Open Trade

also known as *Astronist Free Trade*, *Trading Liberty*, or *Progressive Commerce*, the systems and theories of economic practice, and principle, based upon the ideas of Free Trade, and in alignment with Astronist economic philosophy, structures the ideas of open markets, decreased governmental intervention, and further builds upon the ideas of Free Trade from a distinctly Astronist standpoint.

Trade Accord

an official documentation stipulating the details of regulation and taxation of either a single shipment of goods, or more broadly, a whole class of goods.

Released Trade

a class, shipment, or type of traded goods whose lowered regulations and taxations have been predetermined by way of a *Trade Accord*.

Trade Exemptions

- the fast-tracking of particular traded goods due to the nature of the goods, or the status of the receiver of the goods.
- an agreement made between two trading entities, typically one of exclusivity, in which special exemptions are made for certain classes of traded goods, such as lowered regulation, higher security, or lowered taxation.

The Astronist Banking Methodology

Network Banking

the emphasis of wealth and networking during the process of banking and the bank acting as an intermediary between two business partners. This idea also carries that the bank, as an institution, should be the epicentre of business transaction, education and networking, just as much as a wealth depository. Network Banking positions the role of the bank as a intermediary in all forms and potentiality of wealth, business and monetary transaction.

Business-oriented Banking

the banking mechanism of encouraging and initiating business between individuals or companies whom are using the same bank. This emphasis on igniting business between banking clients further strengthens the connection between clients and the bank as the intermediary through which the monetary aspects of the business are handled.

Anonymous Depository

the banking mechanism of titling bank accounts principally by number rather than by name. This mechanism allows for the clientele to hold their privacy from other externalities. This aspect of withholding the name of the client from public and unauthorised employee view further solidifies the connection between the banking institution and the clientele.

Banking Neutrality

the banking mechanism of holding assets in neutral or unassociated countries. This allows for the stability of monetary transaction and management with the reduction in the risk of confiscation, loss or political unrest leading to a reduction in asset value.

Movability of Wealth

the level of accessibility, availability and ease of transfer of wealth, which constructs a stronger relationship between the client and the banking institution.

Customer-centred Banking

the establishment of a banking mechanism that places the customer / client at the centre of all banking operations and most significantly, places the needs of the customer before the needs of the bank itself.

Astronist Microfinance

the wide array of services provided by Astronist banks to individuals, entrepreneurs, and small businesses, usually consisting of small transactions and loans of monies.

Astronist Microtrading

the practice, most typically found in the developing nations of Africa and Asia, of Astronist banks stimulating small scale trading of business within and between cooperating nations, by upholding low interest rates and deregulating trading policies.

Astronist Microcredit/Microlending

the practice, especially in developing nations, of Astronist banks lending small amounts of money at low interest rates to new businesses for use of investing in the hope of stimulating commerce.

Astronist Microbanking

the wide array of services and benefits offered in developing nations, most typically used by individuals, in order to increase the usage of bank accounts in developing nations, with the main benefits being high interest rates on micro-savings, incentives to save, and the securement of funds, especially in nations susceptible to corruption and insecurity.

Astronist National Bank

the branches of banks directly managed by The Astronist Central Bank, most typically seen in developing countries, and the main proprietors of microfinance.

Constitutional Banking Methodology

The banking mechanism acts as the fundamental basis of Astronist Banking by which all banking is conducted in accordance to, The Grand Constitution of The People's Constitutional Company of Jesse Millette.

The Primary Constitutional Clauses of Astronist Banking

All institutions using the Astronist Banking methodology must employ at least one Constitutional Protectorate, who is responsible for ensuring all banking transactions are conducted in accordance to The Grand Constitution. Constitutional Protectorates are one of few individuals that have universally authorised access to the banking records and names of all clientele of the bank for the assurance of constitutional adherence.

The Grand Constitution stipulates the prohibition of clientele and banks using the Astronist Banking methodology to deal with individuals or companies involved in nefarious transactions including the following:

- taxation avoidance
- money laundering
- illegally acquired wealth
- wealth directly originating or benefited from war
- wealth directly acquired by detriment to the government or the majority of peoples of a nation
- and wealth acquired from nations that engage in continued hostility with The People's Constitutional Company of Jesse Millette

The governments of nations do not have the authority, unless proven so with evidence in Astronist Congress or with the approval of the nation in which the bank operates, to acquire the details of clientele of banks under the Astronist Banking methodology beyond the number of the account, which is the only aspect of the account open to public view.

All banks under the Astronist Banking methodology, are constitutionally obligated to conduct interest rates within the constitutional bounds, so as not to conduct in usurious activities. The maximum interest rate, under constitutional law, is 10% per year, and so, any Astronist banks utilising a higher interest rate, will be reported to, investigated, and if found guilty, will be expelled by The Astronist Central Bank, which retains all constitutional authority to conduct such an act.

Banks, under the Astronist Banking methodology, are not required to cease business with clientele from sanctioned companies or nations, unless the funds are directly attributed to war profiteering, taxation avoidance or any other nefarious means stipulated in The Grand Constitution.

There is universally no minimum requirement to hold a bank account under the Astronist Banking methodology as the promotion of banking in undeveloped nations is crucially to the development of wealth funds in those nations - to reject individuals on the basis of not having enough wealth to begin an account stagnates wealth accumulation among poorer individuals, thus leading to further trappings and increased monetary instability.

Any deceased individuals who do not have any relatives or guardians, who bank under the Astronist Banking methodology that do not have a will, do not stipulate in their will the direction in which their savings are to be used, do not have not appointed executor to their will or leave any amount of their wealth to a bank under Astronist Banking methodology, are obligated to the equal dispersion of the wealth across Astronist companies, charities, organisations or funds or any entity that is constitutionally incorporated.

All banks under the Astronist Banking methodology are constitutionally obligated to give reports to The Astronist Central Bank detailing their operational experiences by using the Astronist Banking methodology.

Under the Astronist Banking methodology, all banks participating are obligated to the transference of information when a client these one Astronist bank for another, with the clients approval only. This creates closer connections between the Astronist Banking community and constructs a sense of exclusivity between the banks, whilst still encouraging an air of competition, as it is the successive bank's objective to better utilise the client's information and needs than their predecessor.

Constitutionality

the degree to which a bank under the Astronist Banking methodology is constitutionally compliant. A bank that is highly constitutionally compliant is recognised by The People's Constitutional Company of Jesse Millette as displaying the three following qualities; good and legal banking practices, banking stability and banking efficiency. It is the responsibility of the Constitutional Protectorate to ensure the constitutionality of the banks under the Astronist Banking methodology stay as high as possible.

Municipalitim

also known as cantonism, the banking mechanism only practically and legally actionable in nations who recognise municipalities as autonomous or semi-autonomous from the federal government. This banking mechanism entails the emphasis of the banking autonomy of a municipality and stipulates that banks within the municipality are only legally obligated to act in accordance with the municipal banking laws, rather than the federal laws. Therefore, banks outside the municipal jurisdiction may be subject to additional laws that inhibit their abilities to affectively benefit their clientele.

Direct Depositary Policy

the universal policy throughout the entirety of a banking institution under the Astronist Banking methodology that allows for deposits to be directly inserted into the client's account upon deposit, and acts as a leading factor in the achievement of Complete Availability and greater consumer-friendly practices by banking institutions.

Digital Banking Assurance

the promotion and education of digital budgeting tools by banking institutions under the Astronist Banking methodology, entails the banking institution's role as the provider, educator and intermediary between a client and their money on digital platforms. Increasing the confidence of consumers in their usage of digital banking platforms will greatly improve both the efficiency and depth of knowledge that the client has of their banking activities. As well as this, educating clients for a more cohesive knowledge of digital budgeting techniques will allow them to self-manage their funds in the most beneficial ways possible with guidance and support from their banking institution. Finally, Digital Banking Assurance will provide greater opportunity for the peoples of developing nations to be introduced to the benefits of banking with more efficient, cohesive and supportive practices put in place to better customise banking to individuals and their specific needs.

Complete Accessibility

the universal banking mechanism under the Astronist Banking methodology, outlining the imperative principle that all client must have full accessibility to their funds in all places and on all platforms in the least amount of time possible. The principle of Complete Accessibility is most commonly referred to as a fluctuating status of Astronist banks, rather than an eternal quality because the nature of the banking industry does not always allow this and due to financial policies, economic events and governmental reforms, banks do take time to adjust their operations.

Complete Availability

the universal banking mechanism under the Astronist Banking methodology, outline the imperative principle that a client's funds must be available at all times, whether this be during a banking transfer, a move from one bank to other, or a banking deposit. The Complete Availability of a client's funds leads to the notion of "store not keep", a phrase coined to emphasise the idea that the implementation of the Astronist Banking methodology, results in the client being positioned as the centre-point of all action, rather than a component of the action, thus reducing the notion that banks can regulate the availability of a client's funds for non-security related reasons.

Information-sharing

the constitutional obligatory banking mechanism of two or more Astronist banks sharing client-authorized information about a client's financial records, investment records and monetary valuations. This especially occurs when a client chooses to leave one Astronist bank for another.

Monetary Advisorship

the role of an advisor within an Astronist bank responsible for advising clients on the most astute courses of financial action to take in the current economical, political and financial environments. This role tends to lean towards advising clients on how best their investments will benefit them if they choose to invest their money in Astronist organisations, constitutionally incorporated organisations or on the Education Sector Global Index, a stock market founded by The People's Constitutional Company of Jesse Millette.

Anti-manipulatory measures

the Astronist Banking mechanism stipulating the constitutional prohibition of manipulating overdraft protections and transaction orders. This most commonly includes the action of changing the order of a client's transactions in order to increase the overdraft charge. Under the Astronist Banking methodology, the transactions are processed in the order in which they received, not in the order in which increases overdraft charges in order to combat manipulatory practices conducted by other banking institutions.

Whistleblower Encouragement

the banking mechanism of Astronist Banking that encourages employees to uncover and report any and all unconstitutional practices to their superiors. This is usually a task attributed to Constitutional Protectorates and financial managers that have authorised access to clientele information.

The Differentiation of Astronist Banking

the mechanism of Astronist Banking stipulating that the function of a bank under the Astronist Banking methodology is to purely store the funds of its clientele rather than retain the funds, thus linking to the mechanisms of Complete Availability and Complete Accessibility. This differentiation in Astronist Banking changes the nature of the banking service fundamentally for under this methodology, the bank is repositioned as simply a place of wealth storage, distribution and transference under the clientele approval as opposed to the bank itself being a wealth possessor.

Banking Decentralisation

the creation and application of banking policies, interest rates etc. which vary by region, county, canton or province under a decentralisation technique, whilst still under liberal authority from The Astronist Central Bank.

The Role of The Astronist Central Bank

- holds and stores, yet does not manage, all the funds of The People's Constitutional Company of Jesse Millette and all its subsidiaries unless a subsidiary officially stipulates otherwise.
- responsible for the universal implementation and enforcement of the principles of The Grand Constitution in Astronist banks.
- to be officially recognised as an Astronist bank, a bank must register itself with The Astronist Central Bank.
- under direct control of The People's Grand Treasury Building, the building housing the monetary reserves of The People's Constitutional Company of Jesse Millette, as well as all other People's Treasury Buildings around the world.
- retains the constitutional authority to expel banks from the system that have evidently breached constitutional law.
- provides all statistical and monetary informations about The People's Constitutional Company of Jesse Millette, and has representatives in The Bureau for Expenditure Debates, The Bureau for Financial Debates, The Bureau for Taxation Debates and The Bureau for Accounting Debates within The Governing Ministry.
- under direct control of The Ministry of The Astronist Central Bank.

Astronist Banking Revenue Pillars

- Net Interest Margin
- Interchange
- Monetary Penalties (for example, late credit payments and overdraft violations)

- Storage Fees (the universal annual fee for the service of wealth storage)
- Overdraft Fee
- Uninformed Fee (a fee charged for a large purchase such as a car or the down payment of a house when the client has not informed the bank of the purchase within at least a week's notice of the purchase date)

Abolished Banking Fees Under Astronist Banking

- Monthly Maintenance Fee
- Out-of-network ATM Fee
- Inactivity Fee
- Card Replacement Fee
- Incoming Wire Transfer Fee
- Stop Payment Fee
- Foreign ATM Fee
- Over the Counter Withdrawal Fee

Acquiring Bank

a type of bank or financial institution that processes credit or debit card payments on behalf of a merchant, of which the Astronist example, is *MilletteLine*.

Asset Qualifying

the process of evaluating an asset in terms of measuring its credit risk and thus, draws a profile of the asset and rates it according to an Asset Criteria.

Asset Criteria

the set of components relating to an asset which are used to evaluate it's qualities.

Preauthorisation

the practice of verifying electronic transactions initiated with a debit or credit card by holding the balance in a lock until either the merchant clears the transactions, or the individual whom the account belongs to, authorises the transaction. This default process is most commonly triggered when the amount is considered to be significant, or is in extremely quick succession to another larger transaction.

Method of Contact

relates to the various methods of communication between an account holder and their respective banking institution, and in Astronist Banking, is split into three categories; primary, secondary, and tertiary. The Primary Method of Contact is one's fingerprint or eye-scan which are mainly used in commercial banking; The Secondary Method of Contact is a bank card along with a pin number; and The Tertiary Method of Contact is a recitation of the account number, the pin number, and the Confidante Question & Answer.

Confidante Question & Answer

the system of security used in The Tertiary Method of Contact whereby the account holder recites both the question they had previously arranged to recite in affiliation with the account in question, and the subsequent answer to that question.

Bank Codation

a code assigned by The People's Astronist Central Bank, as the supervisory body of the Astronist Banking industry, to all banks or financial institutions which used, either wholly or partially, some form of Astronist Banking practices, or are a subsidiary of The People's Astronist Central Bank. This is used to identify banks and financial institutions which are using Astronist Banking practices unauthorised, or banks that have been set up as subsidiaries of The People's Astronist Central Bank, but are actually fraudulent banks.

Banking Officer

in an Astronist bank or financial institution, the lowest rank of an individual who carries the legal capacity to agree to and sign documents on behalf of the entire bank, or financial institution, and is typically succeeded by Loan Officers, Assistant Branch Managers, Branch Managers, and the Bank Executor.

Bank Reserves

in Astronist Banking, the holdings of deposits taken by all branches and subsidiary banks and financial institutions, when metaphorically totalled and associated with the holdings of The People's Astronist Central Bank.

Account Statement

received by an account holder, a monthly summary of the transactions of an account with the option of receiving it by post, by secured email, or on the banking app.

Banking App

in Astronist Banking, the digital application and reflection of one's bank account, and displays all transactions, services, and other important informations relevant to the account holder, and is considered to be the centre of one's banking life.

Bank Statement

the mandatory monthly statements provided by each branch, subsidiary, or other financial institution of The People's Astronist Central Bank, or the specific transactions made by way of Astronist Banking practice, which are then collated and interpreted by The People's Astronist Central Bank in order to conclude the total amount of transactions made by an Astronist bank, or under Astronist banking practice in the respective month.

Agent of Bank

the various retail and postal outlets that have formally agreed to process transactions under Astronist Banking practices, and have agreed to share such transactions with The People's Astronist Central Bank.

Banking Desert

an area within a country, or an entire country, which is void of, or has inadequate Astronist Banking services, or does not have any Astronist banks or financial institution branches in a sufficient proximity.

Banking Hostile/Hostility

a country identified by its void of Astronist Banking institutions, typically by government decree.

Branch

in Astronist Banking, is a bank either directly or indirectly managed or partnered with The People's Astronist Central Bank, or is a subsidiary of The People's Astronist Central Bank, that either wholly or partially conducts Astronist Banking practices.

Commercial Bank

a type of banking and financial institution most typically used for public services such as accepting deposits, making business loans, and offering basic investments products, but less so for corporate banking, banking of significant amounts, and contract banking for large enterprises, and in an Astronist Banking context, would follow the relevant Astronist Banking practices if it is a subsidiary or partnered banking institutions of The People's Astronist Central Bank.

Concentration Risk

in Astronist Banking, the process of monitoring either a branch's or an entire bank's ratio between its accounts and their revenues, and the debtors to whom the bank as lent money, and is considered a basic and early sign of banking imbalance if either side becomes too dependent on the other.

Banking Imbalance

in Astronist Banking, the point at which a concentration ratio signals a significant imbalance between the revenue of a bank, and the amount of funds lent to debtors, and signifies a need for Debtor Recall before further imbalance takes place and any damage occurs.

Debtor Recall

in Astronist Banking, the process undertaken by a branch or The People's Astronist Central Bank as a whole, whereby debtors are informed that their interest rates will rise within a certain period due to a Banking Imbalance, if it wasn't previously contractual agreed that their interest rate couldn't change.

Core Banking

the basic banking services provided by branches that are not subsidiaries or partners of The People's Astronist Central Bank, but have formally agreed to practice isolated Astronist Banking practices for the convenience of the account holder.

Enumeration Room

also known as the count room, in Astronist Banking, the room in which large volumes of currency are counted, typically by machine, but are heavily guarded and secured, and typically only exist in Astronist National Banks or inside the headquarters of The People's Astronist Central Bank.

Deposition

in Astronist Banking, the official term given to a deposit of funds, typically one of high value or of sensitive context.

Electronic Funds Transfer (EFT)

a transfer of funds from one bank account to another, either within a single financial institution or across multiple institutions, and in an Astronist Banking context, the non-Astronist banks must inform the account holder of all the differences between their banking practices and the Astronist banking practices before the transaction is made, and vice versa.

Financial Inclusivity

in Astronist Banking, one of the central tenets holding that all branches, non-corporate subsidiaries, and partners of The People's Astronist Central Bank should strive toward offering affordable banking services to all sections of disadvantage and low-income peoples of society, especially in country where the national average income is below average, or the education on, or usage of, banking is low.

Full-reserve Banking

in some forms of Astronist Banking, the practice whereby banks are required to keep the full amount of each depositor's funds in cash for immediate withdrawal on demand, as opposed to loaning out funds.

Intrabank Network

in Astronist Banking, the issuance of ATM cards that can only be used at branches, subsidiaries, or financial institutions that are owned or partnered with The People's Astronist Central Bank.

International Bank Account Number

the internationally agreed system of identifying bank accounts by their associated account number, and of which The People's Astronist Central Bank is part of.

Investment Bank

typically a subsidiary of The People's Astronist Central Bank is authorised to conduct Astronist Banking practices in alignment with the operations of a typical investment bank, and typically hold greater autonomy than other subsidiaries of The People's Astronist Central Bank.

Non-banking Subsidiary

in Astronist Banking, the type of firms which do not offer banking services, but are subsidiaries of The People's Astronist Central Bank, and instead offer insurance and investment advisory services.

Personal Identification Number (PIN)

the unique number associated with an individual who owns account, and is thus distinct from the account number, as one account can occupy multiple PIN numbers.

Public Bank

in Astronist Bank, a bank that is under partial ownership of the government of a country and The People's Astronist Central Bank. This is true for some Astronist National Banks, or may more broadly relate to a bank under government ownership which is officially partnered with The People's Astronist Central Bank and uses Astronist Banking practices.

Remote Deposit

the process of depositing a cheque from one's home or office without the need to go to a bank's branch, and is typically done by scanning the cheque.

Account Partitioning

in Astronist Banking, the service provided of one's bank account whereby the funds can be partitioned for different purposes, such as funds for a holiday, yet still remain part of the same account.

Clearance Organisation

in Astronist Banking, organisations which manage the clearance of bank transactions or transfers, and assign sort codes for bank transference authorisation, and are wholly owned subsidiaries of The People's Astronist Central Bank.

Sort Code

a unique code used for the authorisation of banking transferences and transactions, and are supplied by Clearance Organisations of The People's Astronist Central Bank.

Stop Payment

an order by a customer, after identity authentication has taken place, whereby they refuse to pay a cheque or direct debit and the funds are returned to their account with the cheque or direct debit unpaid. This allows for the customer to retain ultimate control over their funds and is also used in the event of fraudulent activity, or in the event of a stolen cheque being deposited into the wrong account.

Unbanked

an adult that do not have their own bank account.

Inbank/Inbanking/Inbanked

in Astronist Banking, the process of switching from one sister bank to another that are both owned by the same parent bank.

Parent Bank

in Astronist Banking, The People's Astronist Central Bank when regarded as the owner of all its subsidiaries.

Sister Bank

in Astronist Banking, the subsidiaries of The People's Astronist Central Bank when in relation to one another.

Private & Corporate Banking Methodology

All Private & Corporate Banking services are wholly owned and overseen by The People's Astronist Central Bank, and are all fully incorporated into The Astronist Banking Methodology, are therefore consistent in their practice of Astronist Banking.

Foreign Currency Exchange

it is the foremost policy of all Astronist Banking institutions globally to provide for people's, the greatest possible currency exchange rates for all in the current exchange market.

Global Transaction Banking

it is the foremost policy of The People's Astronist Central Bank to provide global banking to those whom require such services, and thus, the establishment of operations in nations is the most important of all the aims of the Astronist Banking industry.

Banking Reportages, Statistics & Analysis

it is the foremost policy of The People's Astronist Central Bank to provide clear, detailed, and useful banking reports on any basis as required, and aims to provide statistics and analysis for the construction of a complete conclusion of all banking aspects associated with one's account.

Specialised Asset Finance

it is the foremost policy of all Astronist Banking institutions to provide tailored asset management and finance advisorships to manage assets in specific industry, and uses techniques that will best suit the management of assets in particular industries.

Tailored Borrowment

it is the foremost policy of all Astronist Banking institutions to tailor all lending requests to their initiator's present and future circumstances by dedicating officers that are industry-aware, and can facilitate the initiator's request in respect to the industry in which operate.

Wealth Planning & Family Governance

it is the foremost policy of all Astronist Banking institutions to ensure that all funds are positioned in their intended places, and are used for their intended reasons.

Philanthropic Services

it is the foremost policy of all Astronist Banking institutions to consist all one's philanthropic vocations with funding governance with the knowledge that all funds get to where they ought to be.

Real Estate Financing

it is the foremost policy of The People's Astronist Central Bank and wider Astronist philosophy, that development of towns and cities globally should be in constant increase, and so, with the secured and generous services of real estate financing, The People's Astronist Central Bank and all other Astronist Banking institutions, should rise to be the forefront financiers for real estate projects globally.

The Astronist Accounting Methodology

Astronist Reportages

any report officially documented and distributed by The People's Constitutional Company of Jesse Millette, especially regarding functional, financial or economic operations.

Astronist Accounting

the accounting systems specifically utilised by The People's Constitutional Company of Jesse Millette and all incorporated companies.

Dimensional Bottom Line

in accounting, the expansion of traditional financial reportages to include ecological, social, economic, political and external relations and alliances of the company and the analysis of company performance in each sector.

Recognition Accounting

the accounting practice of including revenue, expenses, assets, and liabilities into the financial statements of a company.

Accruals

revenues and expenditures are matched to one another to compare profitability.

Astronist Calendar Implementation

into the Astronist Accounting Calendar (separate from the standard governmental tax year, accounting year etc.). Refers to the implementation of the Astronist Calendar into the accounting practices, whereby the accounting practices follow the Astronist Calendar.

Prudency

the extent to which a company's accounting strategy is cautious, definitive and unassuming.

Net Realisable Value

what a product can be sold for after deducting any expenses involved in the sale. In the case of closing inventory, an adopted accounting technique is to deliberately knock down the net realisable value in order to conform to prudency. Acting modestly and not assuming the inventory is worth more will defend against disappointment and pessimism if the inventory value is valued less than expected.

Retained Profits

profits that have been retained by a company to protect themselves in the event of a financial emergency or to use to inject funding during financial difficulties, as distinct from the monetary reserves of a wealth fund.

Runtime

the period of time in which a product or service is available.

Locked Revenue

The financial policy championed by The People's Constitutional Company of Jesse Millette, referring to the obligation of all revenues generated by Millette Education Standard Holdings from semi-nationalised companies, to not be spent in other nations without authorisation from the joint government owner of the company, yet the funds are still financially reported in global revenues.

Chained Revenue

a subsidiary's revenue that is obligated to stay within that subsidiary, or at least the same industry, and is thus not authorised to be utilised by the parent company, yet the revenue does show up on the parent company's accounts.

Astronist Revenue-sharing

a category of revenue that is completely uninhibited from obligation, thus standing as the alternative to Locked Revenue and Chained Revenue.

Astronist Profit-sharing

a form of post-tax profit that is shared and donated into various Astronist charities and organisations, yet is not considered a cost to the company.

The Maximisation of Profit Reinvestment

the goal of the negotiations between a company and its investors to maximise the percentage of profit that is reinvested into the company's operations.

Four Distinct Types of Astronist Accounting

External Accounting

past oriented, highly regulated by external and semi-external entities such as The Governing Ministry, People's Committees and governments. For public information usage, therefore can be used by any external entities.

Internal Accounting

future oriented, information for those within TPCCJM, internal use only so only people within the company can freely see and utilise it, no regulation from external or semi-external entities. - however, only used within countries or industries with more significant levels of competition.

Governmental Accounting

accounts shared by TPCCJM with the external government only (not The Governing Ministry), yet the accounts can be made public, but only under the government's prerogative

Actionable Accounting

all similar features to Internal Accounting, yet is inspired by Transparentism, therefore, all its contents are available to be viewed by the people of a nation, yet aren't available for public utilisation. Typically also provides more written detail and context into the reported figures. Yet cannot always be used due to significant competitors in which case, the alternative of Internal Accounting will be utilised.

Consolidated Accounts

an accounting report combining all elements of the company's accounting details, typically for view of inventors, executives and authorised managerial personnel.

Discounting Accounts

accounts offering a more detailed insight into the company's pricing, amounting and organisation of its discounted products and services

Inventory Accounts

accounts offering a more detailed insight into the company's inventories, and is split into four sections.

Sold Inventory

inventory that has been sold before the end of its runtime.

Unsold Inventory

inventory that is hasn't been sold by the end of its runtime.

Undetermined Inventory

inventory that is not yet defined.

Scheduled Inventory

inventory that is scheduled to company into the sphere of the company at a certain time or during a specific period.

The Seven Principal Financial Statements

- Statement of Financial Position (Balance Sheet)
- Statement of Income (Profit and Loss Account)
- Statement of Cash Flows
- Statement of Funding
- Statement of Investments
- Statement of Liabilities
- Statement of Equities
- Statement of Reserves

The Six Principal Assets

- Intangible Non-current Assets (including the history of the company, past and scheduled marketing campaigns and marketing pieces, as well as past corporate and brand reputation and recognition)

- Intangible Current Assets (including a new marketing campaign or piece that is to end at a set time)
- Tangible Non-current Assets (including trade agreements and deals)
- Tangible Current Assets (including Retained Profits and monetary reserves)
- Perishable Assets (including governmental, organisational and corporate alliances and relations, as well as corporate and brand reputation and recognition)
- Imperishable Assets (including the actual corporate name and brand as distinct from its reputation and recognition)

Requirements of Astronist Reportages

- relevant
- reliable
- comparable
- understandable
- actionable
- reflective
- constitutional
- transparent

Types of Ratio Analysis

Performance Ratio

assess the relative success of the business

Pretax Profits ÷ Shareholders' Funds

Liquidity Ratio

assess the extent to which assets cover business liabilities

Current Assets ÷ Current Liabilities

Efficiency Ratio

assess the management and utilisation of assets

Revenue ÷ Non-current Assets

Investor Ratio

asses items of particular interest to investors

Year Dividend ÷ Number Of Shares In Issue

Lending Ratio

assess financial relationships

Debt ÷ Equity

Asset & Liability Classifications

Goodwill & Alliances

Current Asset

Loan

Non-Current Liability

Overdraft

Current Asset if not using; Current Liability if using.

Inventory

Current Asset

Creditors

Current Liability

Debtors

Current Asset

Prepaid Expenses

Current Asset

Accrued Expenses

Non-current Liability

Premises

Non-current Asset

Land

Non-current Asset

Cash

Current Asset

Proposed Dividend

Current Liability

Vehicles

Non-current Asset

Accounting Adjustments

Elements of the company's accounts that cause accountants to make unavoidable adjustments to the fundamentality of the accounting figures.

- Returns
- Discounts
- Delivery Charges
- Unsold Inventory
- Time of Payment Differing From Point of Sale
- Late or Non-payment

Sales returns are deducted from revenue (Returns Inward)

Purchases returns are deducted from purchases (Returns Outward)

Discounts

accounts will show full price, but the discount will be implemented into the Discounting Account

Delivery charges

accounted as part of the value of purchases

Unsold Inventory

accounted in the sections of the Inventory Account titled Unsold Inventory, and counts as a cost of sales, thus reducing profits.

Prudential Accounting Principles

- Modesty
- Caution

- Underestimation
- Preparedness
- Unassumingness

These accounting principles are purposefully constructed to defend the company's accounts against pessimism, disappointment, doubt and perceived instability.

Transition of Profitability

the concept of profits adding to the capital and assets of a company over time, especially when profits are both sustainable and have show longevity in their gradual growth.

Ways of attaining cash

- Bank loan
- Share issue
- Corporate alliance investment
- Government incentives
- Selling assets
- Individual investment
- Share selling

Opening Annual Statement

the company's statement of financial position at the beginning of an Astronist Accounting Year, so would be issued in January.

Closing Annual Statement

the company's statement of financial position at the end of an Astronist Accounting Year, so would be issued in December.

Quarterly Statement

an obligated statement on the financial position of the company issued every three months.

Monthly Statement

an obligated statement on the financial position of the company issued at the end of every month.

Operating profit

profit deduced before interest and tax.

Add Back Depreciation

the accounting practice of taking the depreciation of non-current assets to reduce the perceived income statement of the company.

The Sustainment of Cash Flow

The Sustainment of the Decrease in Inventory

a build up of stock uses cash so causes a damaging impact upon cash flow, therefore a decrease in inventory is positive as long as new stock is scheduled to be bought.

The Sustainment of the Decrease in Receivables

if customers are paying the company back quicker, that increases cash flow, therefore sustaining a decrease in receivables is positive.

The Sustainment of Payables to Suppliers

if the company is paying back its suppliers quicker, then its cash flow will reduce, therefore sustaining the company's payables to suppliers is essential to sustain a positive cash flow.

Operating Cash Flow

the amount of cash a company generates from its revenues after all costs associated with investments on capital items have been deducted. Also, it can refer to the extent to which a company can sustain its cash flow whilst in operation, usually between accounting periods.

The Sustainment of Solvency

the ability of a company to operate sustainably by being able to pay all its debts, as well as its costs. Solvency can be sustained either by demonstrating monetary reserves as a means of paying future debts and costs, or by obligating a necessary percentage of the company's gross profits to the payment of debts.

The Sustainment of Liquidity

the ability of a company to always keep a significant portion of liquid assets, in order to demonstrate its ability to pay its debts, as well as any emergencies that require quick cash injections.

Cost & Management Accounting

The Positivities of Cost & Management Accounting

- internal utilisation
- supports decision-making
- control of business activities
- more operational details

Cost Allocation

the process of identifying and aggregating costs, and assigning those cost to a specific cost object, such as a research project, a product, a customer, or a sales region or department. This process allows for the measurement and management of costs, and allows accountants to demonstrating the specific areas of a business that are costing the most.

Cost Proportion

the process of comparing two or more different cost objects, and pinpointing which is most and least cost efficient, by looking at the revenues and profits generated from each object.

General Costs

common costs that affect the operations of more than two different department, an example of which would be employee salaries.

Specified Costs

costs that can be pinpointed to a particular department, an example of which would be specific technologies or equipment used by only one department.

Cost Apportionment

the process adopted by the subsidiaries of The People's Constitutional Company of Jesse Millette, wherein the general costs of each department are shared out across all departments so as to cover all fundamental costs of running the business.

Expenditure Apportionment

the process adopted by the subsidiaries of The People's Constitutional Company of Jesse Millette, wherein the expenditures given to the subsidiary are shared out amongst the different departments relative to their proven needs.

Expenditure Appeal

the annual constitutional obligation of all departments, governmental agencies and bureaus, to make official appeals to their authoritative bodies stipulating their monetary expenditure needs which will then be reviewed and taken into account by the authorities when constructing the expenditures of each department.

Cost Efficiency

the measurement of the extent to which a cost object is generating a sustainable return.

The Diversity of Profitability

the concept that profitability is a much broader term than traditionally interpreted, such as the indirect profitabilities of marketing activities, or the intangible profitabilities of maintaining recognition and reputation. These types of profitabilities may not have direct or tangible financial impact, yet the concept stipulates that they should be recognised as indirect or intangible contributors to financial profitability.

Necessary Subsidy

the constitutionally obligated act of each department of a subsidiary giving financial aid to other departments, most commonly the marketing department, especially when the activities of the aiding department are indirectly dependent on the activities of the receiving department, most commonly the marketing department.

Necessary Bailout

the constitutional obligation of each department of the subsidy to bailout other departments within the subsidy so as to stop them from collapsing. The departments are not obligated to bailout departments from other subsidiaries.

Cost Sphere

a newfound digital method of visualising a company's costs whereby all the costs are positioned in a sphere with the core of the sphere representing the company. Different costs are then put into the sphere represented by dots or balls of light, and typically the further away from the core the dot is positioned, the less frequently or less impact it has upon the operations of the company. The size of each cost is represented by the size of the dot, for example employee salaries would be positioned very close to the core and would also be quite a large dot so as to emphasise their size, significance and frequent impact upon the operations of the company. Each dot can be connected to others by thin lines so as to demonstrate their either their dependence on one another or their direct impact upon one another. Costing dots appearing outside of the sphere demonstrate external costs or potential future costs for the company. Using a digital device, additional information can

be retrieved if the user clicks on any dot. Cost Spheres can be built inline with the accounting periods of the company, whether that be annually or quarterly, or can be more specified to a certain subsidiary or department, and ultimately serve as a newfound way of visualising and measuring the importance of individual costs.

Cost Dimension

the concept of viewing a cost in all its different dimensions, such as its contributions to operations, the various elements that make up the cost, as well as the sustainability, future forecast and the methodologies devised to make the cost as efficient as possible.

Dimensionism

the in-depth accounting mechanism of viewing different objects of a company's operations in all of their dimensions, so as to further analyse their contributions, the elements making up the cost, and the cost sustainability, and efficiency.

Sphericism

the largely digital mechanism of viewing a company's operations in the forms of spheres whereby the core of the sphere represents the company and dots surrounding the core represent different elements of the company or a particular department within the company.

Dimensionisation

the process of viewing an element of something in all of its dimensions so as to identifying and deeply analyse its nature in order to better understand, manage and forecast its activities.

Management Accounting Process

Stage One

Objective Identification

Requirements of Market Information, Competition and Financial Availability for Projects

Stage Two

Course of Action Decision

Sufficient relevant and reliable information to permit a rational choice to be made

Stage Three

Development of Actions

Forecasts and resource allocation plans

Stage Four

Control of Activities

Exertion of control to ensure plan is followed - short-term monitoring of reports

Stage Five

Assessment of Plan

Performance reports and comparisons with forecasts and plan objectives.

Stage Six

Redefinition of Objectives

Amendment of plans in accordance with budgets, other plans, constitutional obligations and operations.

Astronist Cost Accounting

The Elements of Astronist Cost Accounting

- Cost information
- Cost objects
- Establishment of Budgets
- Standard costs
- Actual costs
- Processes and activities of production
- Analysis of variance
- Profitability
- Social usage of funds
- Costing information for specific items, departments and sub-departments, projects, events etc.
- Cost Accounting Main's Objective: Keeping Operations Within Budget
- Budget Surplus and Budget Deficit Management
- Impacts of Unforeseen Events

Costing Approaches

- Absorption Costing

- Job Costing
- Product Costing
- Batch Costing

Absorption Costing

an accounting mechanism whereby indirect or intangible costs are accumulated and allocated to products/services for planning, control, management, and measurement purposes.

Costings Should Be

- understandable by all concerned
- quick to apply so information is not delayed
- fair to all parties involved
- accurately reported so as to relay true information
- both constitutional in nature and in application
- as detailed as possible so as to apply with assured accuracy
- publicly available and accessible under constitutional transparency obligation

Disadvantages of Absorption Costing

- costs may not be accurate
- allocation and apportionment of costs can be quite arbitrary
- leading to incorrect decision making
- absorption rate set in advance so may be inaccurate
- possibly lacking in sufficient details of the activity

Direct Inputs

- Materials
- Labour

Indirect Inputs

- Production Overheads
- Administrative Overheads

Expenditure Investment Methodology

Expenditure Investment

the process conducted by a department or governing agency or bureau involving the assessment, and allocation of how to most efficiently invest non-operational expenditure.

Non-operational Expenditure

expenditure that is specifically allocated for capital investment, rather than to cover operational costs of the department.

Determinations of Investment

- Amount of capital available
- Source of capital
- Longevity of the project
- Cash flow efficiency and sustainability from the project
- Scheduling and timing of the project
- Externalities
- Capital allowances and taxation
- Grants
- Residual value of the asset
- Constitutionality of the project
- Potentiality of alliance or governmental subsidy
- Potentiality of damage or clash with other operations and scheduled projects
- Sensitivity of company or subsidiary sales price, market share, operating costs, and sales volume

Current Investment Appraisal Methods

- Payback
- Accounting Rate of Return
- Net Present Value

Astronist Investment Appraisal Methodology

A five-pronged methodology of investment appraisal in which every aspect of appraisal is identified and implemented so as not to leave any gaps. The methodology fuses traditional and new techniques together and focuses more on the creation of reportages, the contextualisation and the reflection on the externalities of potential projects.

Project Outlay

refers to the initial investment costs of the project and the month in which this is paid is usually designated beside it.

Truncated Value

the value, revenues, or profits of an investment project achieved between the Project Outlay and the end of that year, in Astronist Investment Appraisal Methodology, considered Year Zero.

Interpolation

the implementation of typically indirect data that gives further contextualisation to the project in question, most commonly observed in the The Numerical-based Evaluation.

Due to the fact that every three years, The Governing Council rotates, the third year (actually the fourth operational year) is highlighted as the Review Year in which the project is most heavily analysed by the new governing administration.

The method begins by analysing the projects individually and then compares the project later in The Reportage of Findings.

Project Example

Year	Annual Cash Flow	Cumulative Cash Flow
Project Outlay	£125m (September)	-£125m
0	£20m (Truncated)	-£105m
1	£50m	-£55m
2	£60m	£5m
3	£40m	£45m
4	-£15m	£30m

Phase One - Return Efficiency

Begins by receiving initial investment cost for the project (Project Outlay) which is placed in both Annual Cash Flow column and Cumulative Cash Flow column as the Project Outlay which has no specified time period attached to it.

Then, the project hypothetically begins and by the end of Year 0, which is set in default because the project may have been started midyear or toward the end of

the year. The annual cash flow for Year 0 is the truncated amount generated by the end of the accounting year from when the project was initially invested.

The first year begins and by the end of it, the annual cash flow for the first full year is provided. The rest of the annual cash flows for each year are then forecasted with the cumulative cash flow indicating the extent to which the annual cash flow is affecting the overall cash flow of the project.

Calculating the return efficiency of the project use:

Cumulative Cash Flow of Year Before Positive CCF (-£55m) ÷ Annual Cash Flow of the Year of Positive CCF (£60m) Equals 0.92,

therefore **the payback year stands at 2.92 years**, so classed as within Year 2.

A conclusive statement should then be issued which details the opinion of the investor toward this individual project, yet keeping in mind the fact that there hasn't yet been any comparison with other projects. For the example shown, the investor or The Governing Council, would likely deem the project as a reasonable opportunity for their administration as the project begins a period declining cash flow beyond the third year. Due to the constitutional laws to which The Governing Council are bound, they are obligated to rotate administration every three years. This new outlook every three years gives the managers of project appraisal a centre point to work alongside with as they must keep in mind that a new Governing Council means a new set of direction for current projects. The fact that this project fits within the three year period and actually provides positive cumulative cash flow for Year Four, works to the project's advantage, but after the new administration in Year Three and the dwindling down of the project in Year Four, it would mostly likely be phased out as new projects emerge from the new administration.

Phase Two - Profitability Measurement

Default Depreciation - 10%

Year	Annual Cash Flow	Depreciation	Profit Flow
Project Outlay	£125m (September)		
0	£20m (Truncated)	-£12.5m (=£112.5m)	-£7.5m
1	£50m	-£11.25m (=£101.25m)	£38.75m
2	£60m	-£10.125m (=£91.125m)	£49.875m
3	£40m	-£9.112m (=£82.013m)	£30.888m
4	-£15m	-£8.201m (=£73.812m)	-£23.201m

Year	Annual Cash Flow	Depreciation	Profit Flow
Project Outlay	£125m (September)		
0	£20m (Truncated)	-£12.5m (=£112.5m)	-£7.5m
1	£50m	-£11.25m (=£101.25m)	£38.75m
2	£60m	-£10.125m (=£91.125m)	£49.875m
3	£40m	-£9.112m (=£82.013m)	£30.888m
4	-£15m	-£8.201m (=£73.812m)	-£23.201m
5	-£30m	-£7.381m (=£66.431m)	-£37.381m
6	-£40m	-£6.643m (=£59.788m)	-£46.643m

Total Depreciative Value **-£65.212m**

Phase Three - Accountable Deduction

Deduction Rate Formula: $v \div (1+r)^n$

v = valuation (Project Outlay+Depreciation+Profit Flow)

r = discount factor

n = number of years

Default Discount Factor = 10% (0.1), but if the actual discount factor is known, or a figure is proven to be more accurate, then that does supersede the Default Discount Factor, and so must then be implemented.

e.g. £125m in 2 years at 10% Discount Factor is worth $125 \div (1+0.1)^2 = £103.3m$

Depreciation Technique

With realistic depreciative measures, using the Default Discount Factor of 10% and subtracting the depreciation figure from the Depreciated Project Outlay.

Deducted Valuation

Total Deducted Valuation - $125 \div (1+0.1)^6 = £70.55m$

Truncated Deducted Valuation - $125 \div (1+0.1)^4 = £85.37m$

Annual Deducted Valuation Calculation

Year 0 Deducted Valuation (Truncated) - $105 \div (1+0.1) = \text{£}95.45\text{m}$

Year 1 Deducted Valuation - $*(105+-11.25+38.75) = 132.5 \div (1+0.1)^1 = \text{£}120.45\text{m}$

(Carried Value+Depreciation+Profit Flow)

Year 2 Deducted Valuation - $(132.5+-9+51) = 174.5 \div (1+0.1)^2 = \text{£}144.21\text{m}$

Year 3 Deducted Valuation - $(167+-8.1+31.9) = 198.3 \div (1+0.1)^3 = \text{£}148.98\text{m}$

Year 4 Deducted Valuation - $(198.3+-7.29+-22.29) = 168.72 \div (1+0.1)^4 = \text{£}115.23\text{m}$

Year 5 Deducted Valuation - $(168.72+-6.56+-36.56) = 125.6 \div (1+0.1)^5 = \text{£}77.98\text{m}$

Year 6 Deducted Valuation - $(125.6+-5.905+-45.905) = 73.79 \div (1+0.1)^6 = \text{£}41.65\text{m}$

*Annual Cash Flow valuations must **not** be added to the Deducted Valuation calculations

Valuation Rate

the difference between two Deducted Valuations calculating the rate at which the valuation is either increasing (above 1%) or decreasing (below 1%) in value. E.g. $144.21 \div 120.45 = 1.1972\%$, and $115.23 \div 148.98 = 0.7734\%$, and $41.65 \div 77.98 = 0.5341\%$

Year	Annual Cash Flow	Discount Factor(10%)	Present Value
	Project Outlay		
	£125m (September)		
0	£20m (Truncated)	1.000	£20m
1	£50m	0.909	£45.45m
2	£60m	0.826	£49.56m
3	£40m	0.751	£30.04m

Phase Four - Present Value Assessment

Beginning with a default Discount Factor of 10%, the Present Value of the Annual Cash Flow estimations is calculated in the following formula:

Annual Cash Flow \times Discount Factor = **Present Value**

Advantages of understanding Present Value:

- Takes account of time value of money
- Accounts for the whole of the project
- Produces an absolute measure rather than relative profit
- Provides a realistic account of value by factoring the devaluation of money

Phase Five - Conclusive Components

The final phase of The Astronist Investment Appraisal Methodology comprises of three chronological components: the contextualisation of the project, the numerical-based evaluation, and the reportage of findings.

The Contextualisation of the Project

A project may demonstrate financial and theoretical success, but the practicalities of the project may reveal major obstacles in its application, the chances of negative potentialities and the measurement of externalities. This sub-phase determines information not traditionally factored in other accounting and appraisal methodologies, thus showing the ability of this methodology to look beyond the financial and theoretical applications, and factoring in the practicalities of projects when appraising them.

The Environments

- Natural Environment
 - Seasonality
 - Climate
 - Climate Change Susceptibility
 - Topography
 - Distances
- Financial Environment
 - Currency Stability
 - Storage of Funds (Banks)

- Security of Funds
- Commercial Environment
 - Competition Or No Competition & The Implications
 - Ease of Exportation & Importation
 - Availability of Local Labour
- Political Environment
 - Corruption Susceptibility
 - Government Structure
 - Political Stability
 - Business Friendly Administration
 - Strength of Political Alliances
 - High Levels of Bureaucracy
 - Extent of Dependency on other Nations
- Cultural Environment
 - Religious Obstacles
 - Cultural Unfamiliarities
 - Institutional Power
- Social Environment
 - Crime Rate
 - Social Freedoms
 - Extent of Welfare (Education, Health, etc.)
- Legal Environment
 - Legal Obstacles
 - Constitutional Obstacles
 - Presence of Lawyers

The Potentialities & Externalities

- War/Invasion
- Natural Disaster
- Government Collapse
- Threat of Terrorism
- Threat of Gang Violence
- Threat of Banditry
- Currency Collapse
- Threat of National Bankruptcy
- Susceptibility to Revolution

The Numerical-based Evaluation

The second sub-phase focuses on the cumulation, organisation and evaluation of all the numerical information gathered in the previous phases of the methodology.

The following numerical informations should be of main focus:

- The Year of Investment Return (Payback Year)
- The Total Depreciative Value
- The Total Profit Flow
- The Truncated Profit Flow
- The Total Deducted Valuation
- The Truncated Deducted Valuation
- Valuation Rate
- Present Value

These numerical informations should be gathered and compared with one another to formulate a Financial Evaluation of the project demonstrating the key strengths and weaknesses of the project from a financial viewpoint which should then be used in The Reportage of Findings.

As well as this, a method of interpolation should be utilised when constructing The Numerical-based Evaluation, which involves the implementation of typically numerical values into the evaluation that are relevant to the specific project, an example of which would be the economic growth of the nation in which the project largely resides, the nominal GDP of the nation, or the GDP per capita of the nation. This numerical information isn't directly related to the project, but its presence could give a wider view of the economic and financial circumstances of the nation in question.

The Reportage of Findings

The third and final sub-phase centres around the construction of a comprehensive and detailed report which should feature financial, theoretical and practical informations regarding the project.

In order to compare the project in question with other available project opportunities, a Comparison Report will be constructed within The Reportage of Findings, detailing a direct comparison between the financial and contextual informations in order to derive clear strengths and weaknesses between the compared projects, thus leading to a decision on the most feasible project in the following categories: financial, environmental, and external.

A neutral standpoint should be taken until the end of the report, wherein a Conclusive Statement will be construction in which the appraisers are obliged to explicitly state their opinion of the feasibility and practicality of the project by incorporating financial, contextual, and theoretical informations into their statement.

The Reportage of Findings should also be tailored towards the group of individuals that are expected to read. Tailoring of reportages should be based upon the market location, the cultures of the market, the language, the colloquialisms, the terminologies, and the methodologies used in a particular region, or nation.

The Reportage of Findings will then be presented to whomever it does most concern and from this documentation, a decision will be made by the fully-informed executive and managerial personnel on which project, if any, will be granted investment from the budget expenditure.

The Astronist Management Methodology

Part-nationalised Company

a company founded by The People's Constitutional Company of Jesse Millette that has become equally or partly owned by the government of a nation.

Governmental Partnership

a company founded and owned by The People's Constitutional Company of Jesse Millette that conducts operations in official partnership with a governmental organisation, agency or state company.

Subsidised Company

a company founded and owned by The People's Constitutional Company of Jesse Millette that directly receives or benefits from the investment of a nation's government.

Exclusivity Partnership

a partnership between companies that only occurs in a certain nation or within a certain region.

Flagship Subsidiary

the largest, most publicised and most constitutionally incorporated subsidiaries.

Primary Subsidiary

large subsidiaries, significantly publicised and are incorporated, yet often do not bear the Jesse Millette brand.

Secondary Subsidiary

medium sized subsidiaries, moderately publicised and are incorporated, yet often do not bear the Jesse Millette brand.

Tertiary Subsidiary

small sized subsidiaries and not significantly publicised as well as having no connection to the Jesse Millette brand.

Acquisitions

subsidiaries that are bought by The People's Constitutional Company of Jesse Millette, thus are subsidiaries that have not been internally formed and thus, under constitutional law, cannot become incorporated companies, yet do still fall under the jurisdiction of The Governing Ministry and The Governing Council.

Investments

a company that The People's Constitutional Company of Jesse Millette has considerable investments in, yet does not wholly own its operations and nor is the company considered incorporated or unincorporated.

Nationalised

a company of internal foundation that has been later nationalised, yet the management of its operations are still under control of The People's Constitutional Company of Jesse Millette.

Semi-nationalised

a company of internal foundation that has been later been semi-nationalised, usually an equally split shareholding agreement between the government in question and The

People's Constitutional Company of Jesse Millette, yet the management of the company's operations are still under control of The People's Constitutional Company of Jesse Millette.

Propagated

a company's operations that are openly propagated by The People's Constitutional Company of Jesse Millette.

Non-propagated

a company's operations that are not openly propagated by The People's Constitutional Company of Jesse Millette.

Special Administrations

a company under special administrative management by The People's Constitutional Company of Jesse Millette, usually due to the location of the operations of the company being hostile, either politically or militarily.

Governmental Partnerships

a company formed by joined partnership between a government and The People's Constitutional Company of Jesse Millette, of which The People's Constitutional Company of Jesse Millette manages and has the potential to incorporate with the permission of the government.

Incorporated

subsidiaries that have been fully incorporated into The Grand Constitution and thus, are obligated to follow all constitutional policies and must answer to The Governing Ministry and The Governing Council as their authority.

Incorporated Merger

an incorporated subsidiary that has been merged with an external company that later becomes fully incorporated after administrative and constitutional integration.

Unincorporated

subsidiaries that have not been fully incorporated into The Grand Constitution and thus, are not obligated to follow all constitutional policies except that each subsidiary must still answer to The Governing Ministry and The Governing Council as their authority under constitutional law.

Unincorporated Merger

an unincorporated subsidiary that has been merged with an external company that stays unincorporated after administrative integration.

Holdings

a hollow collectivity company representing a number of companies, usually within the same industry or for taxation purposes.

Consortium

the overarching parent organisation of The People's Constitutional Company of Jesse Millette.

Competitive Justification

any justification made by The People's Constitutional Company of Jesse Millette to forego the strict implementation of any policy due to competitors in the business environment

The Five Year Renewal

the process carried out by The Governing Council and The Governing Ministry every five years that seeks to review all and renew the majority of agreements, deals and fundings in order to keep operations secure and efficient.

Market Value-driven

the management policy indicating the importance of business operations with the focus on prioritising the increase of market value over other aspects of the business.

Revenue-driven

the management policy indicating the importance of business operations with the focus on prioritising the increase of revenue over other aspects of the business.

Assets-driven

the management policy indicating the importance of business operations with the focus on prioritising the increase and protection of assets over other aspects of the business.

Investor Relations-driven

the management policy indicating the importance of business operations with the focus on prioritising the interests of the investors over other aspects of the business.

Corporate Relations

the management, maintenance and establishment of official relations between one company and another, usually for mutually advantage.

Impression Management

the establishment and management of the perceptions of an individual, group or mass audience towards a company's values, beliefs and operations.

Reputation Management

a management team within a company tasked with the upkeep of the company's reputation, especially when regarding the perceptions of the quality of their products or services.

Reputation Maintenance

the strategies adopted by a Reputation Management team that most swiftly and efficiently maintain the reputation of a company.

Reputation Restoration

the strategies adopted by a Reputation Management team that most swiftly and efficiently restore the reputation of a company after a damaging event or scandal.

Transparency Contract

a signed documentation outlining the extent to which a private investor or donator to an Astronist organisation wishes to reveal information, such as their identity and the amount they donated.

Company Circular

a daily report of the activities and public engagements of The People's Constitutional Company of Jesse Millette, ambassadors and executives from The People's Constitutional Company of Jesse Millette, or The Constitutional Leader.

Actual Profit

Profit generated by The People's Constitutional Company of Jesse Millette, that is inline with governmental profit sharing and taxation laws, mainly the exclusion of investorial sums as costs.

Constitutional Profit

Profit generated by The People's Constitutional Company of Jesse Millette, that is subject to constitutional law, mainly that the investorial sums are considered as costs and are not associated with the profit of the company.

Impression Management Strategies

Preparation

Evidential Positioning & Sources

Evidential Qualifications & Expertise

Honesty & Sincerity

Prioritisation of Goodwill

Adoption of Clear & Understandable Delivery Style

Assertiveness

Identification of Similarities & Familiarities With Audience

High Receiver Involvement

High Credential Endorsements

Operational & Financial Transparency

Governmental, Financial & Operational Stability

Investment in Marketing, Public Relations & Corporate Relations

Investor Relations Methodology

Dividend Percentage Payback

It is the constitutional stipulation of The People's Constitutional Company of Jesse Millette to all of its shareholders and investors of all its subsidiaries

and incorporated companies that all dividends will be paid annually according to the Astronist Calendar date of 26th Ellenine (28th April) which signifies the end of the Astronist Accounting Year and stands as the Dividend Payment Day for all shareholders and investors.

It is the constitutional stipulation of The People's Constitutional Company of Jesse Millette, under Astronist Methodology, that the percentage of the investor's stake is directly translated into the dividend bonus on top of their Initial Investment Sum.

For example, if the company made a profit of £1.5 million, and there were fifteen investors with ten investors holding 40% amongst them (4% each), and 60% was held by the other five investors (12% each), then

40% of £1.5 million equals £600,000 ($\div 10$ equals **£60,000** each)

60% of £1.5 million equals £900,000 ($\div 5$ equals **£180,000** each)

Therefore, the investors are all allocated their fair share of the total profits according to the stake that they do hold. The two figures emboldened are the dividend bonuses granted to each investor and should, when totalled, equal the total profit. In Astronist methodology, the Initial Investment Sum of the investor is counted as a cost and is thus, not associated with the Actual Profit of the company, which is conforming to the concept of Constitutional Profit.

It is of highest priority that all investors understand their importance within the company in keeping it operational, but also, they must understand and agree with the principles of The Astronist Methodology, and the ideas of Astronist Social Business and the purpose of The People's Constitutional Company of Jesse Millette, which is not a profit-centred company and despite the needs and wants of investors being heard, considered, the majority of their suggestions are undertaken, they do not form the ultimate authority within the company as The Governing Ministry, The Grand Constitution, and The Astronist Congress, are considered higher in authoritativeness.

Each investor of The People's Constitutional Company of Jesse Millette is automatically an investor of its parent company, The Astronist Consortium. The investors of The Astronist Consortium are obliged to keep in close contact with each other and are constitutionally obligated to attend two meetings per year titled The Investorial Council. The Constitutional Leader of The People's Constitutional Company of Jesse Millette is constitutionally obligated to chair every Investorial Council.

During each Investorial Council, the needs and wants of investors are taken into consideration by The Constitutional Leader, and from there, The Constitutional Leader is obligated to present these concerns to The Governing Council at their next meeting. Actions will then be taken within the boundaries of constitutional principle, in order to ensure the satisfaction of each investor. It is only The Constitutional Leader, by constitutional law, who is allowed to interact with the investors of The Astronist Consortium; no Governing Council members or any other governing official is constitutionally allowed to communicate, with the punishment of expulsion if this unconstitutional action is undertaken.

The Role of The Constitutional Leader

The Constitutional Leader is constitutionally prohibited from owning any stake in The Astronist Consortium, and so because of this, is considered a neutral party in all investorial affairs and is solely a human representative of The Grand Constitution in all affairs.

Subsidiaries & Public Companies

The People's Constitutional Company of Jesse Millette, although a private and constitutionally bound organisation itself, does control and manage many subsidiary companies and public companies which leaves confusion about the role of investors in these companies. Due to the contents of The Investorial Pledge, which is constitutionally obligated for all investors to conduct and sign in order to be officially recognised as an investor of The Astronist Consortium, each investor is bound to the entirety of The People's Constitutional Company of Jesse Millette.

This means that when an investor is investing in The Astronist Consortium, they are investing in the entirety of the company, not just one subsidiary of the company. Investors can position their funds towards certain projects

and companies, but which positioning must be granted by The Governing Council, and The Constitutional Leader as an extension in order to ensure the constitutionality of the action.

Regarding Public Companies, due to their structure, they are owned by the public and are traded on the stock markets, therefore they cannot be invested by the investors of The Astronist Consortium directly, however the investors of The Astronist Consortium can invest in any public company controlled by The People's Constitutional Company of Jesse Millette as long as they do so through the proper means of acquiring public shares and if they are an existing investor of The Astronist Consortium, they are then given recognition for that status and their investment may be taken over others, especially in a market competing for company shares.

However, indirect investment is also a practice that is constitutionally sound which involves an investor already invested in The Astronist Consortium directing their funds towards a particular company in order to assist in its management, but crucially, would not receive any monetary dividends from the indirect investment, and it would also, again, have to be passed by The Governing Council and The Constitutional Leader before being able to take place.

The Astronist Employment Methodology

Self-commercialisation

the practice of establishing oneself as a brand or persona by networking, constructing social media profiles, or carving out a distinctive way of conducting oneself, and is a technique typically used by entrepreneurs.

Self-marketing

the practice of marketing oneself as a brand or persona, especially in the form of describing oneself in an interview, or profiling oneself and one's ambitions, and strengths and weaknesses.

Self-education

the practice of teaching oneself a subject, most typically outside a formal education institution, or typically using non-traditional methods to teach oneself a subject.

Cultural Capital

the extent to which an individual possesses a diversity range of knowledge in an array of subjects, mostly typically in the subjects of literature, art, history, politics, and geography.

Social Capital

the extent to which an individual possesses a range of contacts either physically or digitally, and usually in the aid of conducting business.

Economic Capital

the extent to which an individual possesses significant monetary assets to aid in conducting business, most commonly derived from an investor as having high economic capital, but can also mean of employees of a business.

Employee Constitutional Rights

the set of rights bestowed to all employees of The People's Constitutional Company of Jesse Millette and all its incorporated companies, by The Grand Constitution.

Entrepolyee

a hybrid phrase referring to an individual whose official role within a company is that of an employee, but is simultaneously encouraged to bring a sense of entrepreneurship and innovation to their role.

Compulsory Cultural Capital Examinations

the examination undertaken by all employees of The People's Constitutional Company of Jesse Millette and all its incorporated companies, in which potential employees are tested on the diversity of their knowledge across an array of subjects.

Progressive Salary

the system of incentivising employees by continuously increasing their salary by reasonable amounts the longer they are employed, with the larger increases seen in promotions, and is a technique used by incorporated and unincorporated subsidiaries of The People's Constitutional Company of Jesse Millette.

Employment Structures

The newfound Astronist employment structures adopted by some subsidiary companies of The People's Constitutional Company of Jesse Millette.

Spiral Employment Structure

the type of employment structure taking the similar shape of a spiral galaxy whereby a new employee starting in a job of the lowest ranking, begins on the outer rim of the spiral, typically on the edge of an outstretching arm.

as the individual begins to work in the company, they gradually move round the arm and the speed at which they move reflects the impact they make upon the department in which they are working.

if the individual receives a promotion, they jump inward to the next arm of the spiral closer to the core which is representative of their boss or the leadership of the whole company.

this continues until the individual reaches the core whereby they cannot achieve a higher rank within the spiral rank, either by becoming the leader of the department or the company or serving as the deputy to the leader.

in the event of the spiral arms merging, this represents the greater hive of activity and competition as the employee reaches closer to the spiral's core.

Concentric Employment Structure

the type of employment structure taking a concentric structure wherein a new employee begins on the outermost ring of the concentric circle if they begin in a role of the lowest rank.

as the individual works in the company, they move round the outermost circle, but do not move inward, to the next ring until they receive promote, which is unlike the spiral structure, since working in this employment, there is no progression in terms of the length of time one works for the company, every progression is based on promotion.

in the concentric structure, time is also represented, with the completion of a ring, representing a year of work in the company.

however, the concentric structure is similar to the spiral structure in that the further inward the individual progresses, the greater their salary and the greater their role in the company.

the concentric structure feature a dot in the very centre of it, which represents the leading role within the department or the company, and so, there is no higher position beyond that.

Other ideas regarding employment including a Per Capita Model and Progressive Salaries.

Astronist Employees

Core Skills

Cognitive Skills

Problem Solving

Decision Making

Information Technologies

Networking Technologies

Communication Skills

Team Working

Numeracy Skills

Personal Management Skills

Learning Skills

Self Awareness

Progressive Cultural Capital

Progressive Social Capital

Interests & Hobbies

Personality & Characteristics

Imagination

Unlimited Optimism

Hope

Faith

The Astronist Governance Methodology

Decentralisation

congressional buildings within each nation to deal with domestic affairs (the grand congressional building deals with international affairs).

Constitutional Principles

The Constitutional Leader does not change unless impeached, however, on The Governing Council, they act only as a reminder of the Constitutional Principles - they have no direct authority over the other members (only by way of ensuring the constitution is not breached).

Direct Democracy

referendums are the main way that new policies, laws and cross-company decisions are made. These are conducted in Directorial Councils, Domestic and Grand Congress, Unions and national, multinational, international or omninational public votes. No vote is superior to another and it is the task of The Governing Council (who do not vote in referendums) to act impartially, constitutionally and to make decisions with the results of the referendums.

Referenda Neutrality

as detailed in the constitution, it is the universal obligation of The People's Constitutional Company of Jesse Millette to act as a completely neutral entity for the betterment of peoples in all nations. It is only a majority referendum (classed as 65% or more in Astronist Referendums) that would initiate The People's Constitutional Company of Jesse Millette to take action beyond humanitarian means within a dispute and the decision would also have to be supplied with sufficient evidence that the company's intervention would lead to the betterment of the peoples involved.

Transparency

the openness, accessibility and availability of internal and external information and documentation regarding The People's Constitutional Company of Jesse Millette and is engrained within the constitution.

Astronist Jurisprudence

The constitutionally structured legal system of The Astronist Governing Methodology, most commonly focusing on spacial law, philosophical principles and pro-education leaning policies.

Astronist Finance - Corporate Wealth Fund

Astronist Arbitration

Astronist Law & Astronist Constitutional Law

Astronist Discussion - always have at least one person present who has experienced whatever is being discussed in addition to the qualified experts present.

Astronist Corporate Jurisprudence

For The People's Constitutional Company of Jesse Millette and all its incorporated subsidiaries, The Grand Constitution has the foremost and supreme jurisdiction over all operations, and disputes, and the constitutionality of an action is judged by word of The Grand Constitution. If, however, a particular circumstance occurs wherein it is not clearly stipulated in The Grand Constitution, the foremost jurisdiction falls to the interpretation of the actions by The Constitutional Leader and The People's Astronist Congress, of which are both constitutionally bound to found their judgements from the writings of the constitution in conjunction with their own present interpretations of the action.

The Governing & Directorial Councils

The Governing Council is voted for every three years (the same person can join multiple times with a limit of three, but they must be at least a term apart)

Directorial Councils are voted for every year (the same person can join multiple times with a limit of five, but they must be at least two terms apart)

New or impactful operational policies (non-constitutional policies) within businesses and departments are decided upon by Directorial Councils and a vote within either the grand or domestic Congress is taken every time a new policy wishes to be enacted depending on whether it impacts another national or not.

Millettocracy

A system of government for either a nation, organisation or company, operating under Astronist methodology and constitutional law, comprising a newfound middle ground between traditional political opponents.

To be officially categorised as a Millettocracy, the entity needs recognition from The People's Constitutional Company of Jesse Millette and The People's Astronist Congress.

Whilst supporting the concept of government funded education system, national healthcare services, and other infrastructures, Millettocracies do tend to lean toward the idea of individuals "making their own way in the world" so unnecessary benefits are significantly reduced, which takes on entrepreneurial values.

Millettocracies offer a middle ground between elitism and mass social welfare and is often summarised as self-determined elitism.

Self-determined Elitism - the idea that an individual or a household should work their hardest with little to no direct government benefits in order to self-determine their financial prosperity rather than rely upon governmental benefits.

Millettocracies generally favour a steady flow of immigrants, yet under constitutional law, they are to be very heavily monitored and are certainly not given unnecessary benefits.

Confederationism

Also known as Astronist Confederation, a system of international governmental and societal organisation derived from wider Astronarianism, that champions, what it proclaims, as the proper implementation of the confederative governmental structure.

Separate from the traditional, or pre-Astronist version of confederation, confederationism is defined by the considered inconsistencies, and inefficiencies of the pre-Astronist confederative governmental model, known as confederalism.

Omnopolies are a unique feature of the Astronist confederative model - companies have the privilege to trade cross-confederatively without tariffs, and those which are part of the confederation have supremacy over non-confederative companies.

Primarily defining features of Astronist confederations or confederationism:

- Introduction of all value added industries for each of the members of the confederation in order for them to reduce the agricultural sector and their dependence on no value added commodities, especially for a confederation of largely undeveloped nation states; this supports a dependence for that which is known as free interconfederational trade, for the betterment of the intraconfederational state.

- Unlike in a federation, in an Astronist confederation, a member state can be part of up to three Astronist confederations at one time.
- Astronist confederations are not limited to countries/ governments in their membership requirements; instead, companies, non-governmental organisations, and institutions can join.
- The aspect of Common Action is still widely accepted in the Astronist version of confederations, as inspired by its traditional counterpart; Common Action is considered according to three major components; Common Thought, Common Value, and Common Vision, which is a prominent aspect of Astronist philosophy.
- The Astronist model of confederations gives an entirely balanced deal of power to its members and the Confederative Central Authority. Essentially, the Central Authority deals with all interconfederational issues, intraconfederational trade and economic policy, as well as cross-confederative education.
- In the Astronist model for confederations, the Central Authority does not deal with currency, immigration, foreign relations. However, the Central Authority does deal with immigration of the confederation as a whole, and it does conduct foreign relations on behalf of the confederation as a whole.
- In fact, member states are encouraged to keep their own national currencies, to conduct their own foreign relations, and to have their own national immigration policies.
- On world maps, members states are depicted as part of the confederation, rather than defined by their own national borders, or may be depicted as part of overlapping confederations (up to three for each nation state).
- All non-state members of the confederation are considered entirely equal; however, state members of the confederation are considered according to the size of their national populations; this is known as populationism in this context, as the larger the national population, the larger their influence within the confederation, however, there are policies in place to protect the smaller members.
- All members, whether states or non-states, retain their rights to secession at any time, through the retainment of the sovereignty.
- The Central Authority has no involvement in the domestic cultural affairs of the nation states, but it does retain the power to suspend members if its affairs or identity do no longer reflect that which is known as the Confederative Common; known as Common Action.
- Free trade between all members of the confederation

- No type of schengen zone area between member states.
- The economic policy of the confederation is that each country is encouraged to specialise in its best and most prominent services/goods in order to establish a state of comparative advantage between confederation members.
- A confederation is a group of different member states and other entities and is not itself a sovereign state, whereas a federation is its a sovereign state.
- Due to the principle of populationism being upheld in Astronist confederations, decision-making in the Astronist confederative model is much more efficient than its pre-Astronist counterpart.
- Law in the confederation follows the structure of three categories, similar to that of a federal system, known as Intrastate Law, State Law and Confederational Law and these are listed as follows.

State Law: Immigration law, Bankruptcy law, Taxation laws, Religious law, Criminal matters, Infrastructural affairs, Affairs of Sovereignty, Foreign relations, and Land resourcing laws (mining).

Confederational Law: Welfare, Education Law, Patent and copyright Law, Philosophic Law, Corporate law, Wills, inheritances and estates, Real estate and other property, Air travel and aerospace law, Fishing and maritime law, Interconfederational and intraconfederational trading law, and Intraconfederational civil rights.

Intrastate Law: Rent laws, Local safety, Counciloral affairs, City affairs, and Housing Law.

The Astronist Education Methodology

Educentrism

A newfound philosophy underpinning the principles of education governance, management, and the positioning of education at the centre of society.

Educationism

A branch of Educentrism, holding the belief that an emphasis on educational and scholastic features of a society should be made during the propagation of the society.

Pedagogy
Andragogy
Edification
Enlightenment

statistic collection methodologies
reportages methodologies
aggregation methodologies

Concept of leapfrogging in education

Astronist Pedagogy

Parenting Education - parents teach children

Education of Parents - teaching parents how to parent

Philosophy as a compulsory subject!

student loan companies - given more autonomy

The Governance of Education

The Management of Education

The Centralisation of Education

The Confederationisation of Education

The Commodification of Education

The Globalisation of Education

Astronist Exams/Philosophy Exams/Exadoxies - held in planetariums, and are separate from institutional/academic exams, but do still hold merit within the Astronist Education System.

Astronist Education Subjects:

Philosophy
Astronomy
Cosmology
Space Studies

Astrodynamics
Spatial History (Humanity)
Space Law
Commercial Spaceflight & Space Tourism
Earth Observation
Satellite Communication
Satellite Navigation
Space Architecture
Space Exploration & Research
Space Technology
Spatial Weather
Life Support Systems
Extravehicular Activity
Space Colonisation
Human Biology in Space
Human Psychology & Sociology in Space
Spatial Survivalism
Spatial Medicine & Nursing
Spatial Industries
Spacecraft Technology
Spatial Destination Studies
Space Launch Studies
Ground Segment Studies

One intention can be to get investment for education operations from nations with vested interest, such as Portugal in Mozambique and Angola. Former colonial powers can therefore retain their influence in larger nations - the concept of Rayonnement.

Belgium

- Democratic Republic of the Congo

France

- Mauritania, Mali, Niger, Chad, Burkina Faso, Senegal, Guinea, Ivory Coast, Benin, Central African Republic, Republic of the Congo, Gabon, and Madagascar

Germany

- Cameroon, Tanzania, Burundi, Rwanda, Namibia, and Togo.

Great Britain

- Egypt, Sudan, South Sudan, Somaliland, Uganda, Kenya, Nigeria, Ghana, Sierra Leone, Zambia, Malawi, Zimbabwe, Botswana, South Africa, Lesotho, and Swaziland

Italy

- Libya, Somalia, and Eritrea

Portugal

- The Gambia, Guinea-Bissau, Equatorial Guinea, Angola, and Mozambique.

The People's Constitutional Flagship Subsidiary of Millette Education for the Globalisation, Confederationisation & Unification of Education Systems

The Twenty Per Thousand Policy - referring to the policy striving for the goal of creating the ratio of twenty teachers for every thousand students within a nation, especially those within Astronist Confederacies.

The Ten Per Thousand Policy - referring to the policy striving for the goal of creating the ratio of ten teachers for every thousand students within a nation, especially those within Astronist Confederacies.

Primary School (Teachers per 1,000 students) statistics:

The Astronist Commercial Methodology

The People's Constitutional Flagship Subsidiary of Millette Fashions

Subsidiary Businesses

1. Branded Physical and Digital Stores
2. Prescription & Non-prescription Eyewear
3. Fragrances
4. Toiletries
5. Cosmetics
6. Affordable Footwear
7. Imagewear
8. Watches & Jewellery
9. Duty Free
10. Prom
11. Millettian Couture
12. Millettian Luxury Restaurants
13. Millettian Boutique Hotels

Branded Physical and Digital Stores

Product Lines for both men and women carried in Branded Physical Stores:

- Fragrances
- Outerwear
- Non-prescription eyewear

- Accessories
- Luggage
- Non-seasonal Clothing Collections
- Seasonal Clothing Collections
- Undergarments & Sleepwear
- Luxury Footwear

Physical Store Types

- Standard Stores
- Luxury Stores
- Flagship Stores
- Incorporated Stores
- Authorised Dealerships
- Independent Stores
- Department Stores
- Travel Stores

Standard Store - branded stores stocking products without a specific focus on luxury items, usually located in cities.

Luxury Store - branded stores stocking products with a specific focus on luxury items.

Flagship Store - largest branded stores by floorspace, usually located within the capital city.

Incorporated Store - branded stores that have been incorporated into another institution owned by The People's Constitutional Company of Jesse Millette, such as Millette Education Institutions.

Authorised Dealership - branded stores that have been franchised, and usually located in smaller towns and cities.

Independent Store - stores that carry at least one line of Jesse Millette products.

Department Store - department stores that carry at least one line of Jesse Millette products or feature pop-up stores.

Travel Store - pop-up stores featured on cruise ships or airlines that feature Jesse Millette products.

Prescription & Non-prescription Eyewear Luxottica Partnership

Our Prescription & Non-prescription Eyewear business is completely outsourced to Luxottica, the largest eyewear company in the world, with which an exclusive license

Luxottica's Vertical Integration

agreement is signed, decade, for Luxottica to globally distribute both sunglasses for the Jesse Millette brand.

Product Development
(Design & Engineering)

typically renewed every design, manufacture and prescription frames and



In accordance with the Methodology, Luxottica exclusive license agreement the licensing of Astronist brands and licensing of Astronist entities does Millette Fashions.

Manufacturing

foundations of Astronist explicitly would not, under the mentioned, have any control over characters to eyewear retailers as the not fall under the jurisdiction of Jesse



Logistic

Despite this, Luxottica is entitled to

take an advisory role, especially if



Distribution

(Wholesale & Retail E-commerce, 7,000+ Stores Globally)

they believe the operations of Jesse upon their Prescription & Non-this scenario, Luxottica would Fashions, who would then contact their concerns. If the dispute



Customers

Millette Licensing to have harmful impacts prescription Eyewear business. In communicate with Jesse Millette Jesse Millette Licensing to offer continues, it can then be taken to

The Constitutional Directorial Summit whereby all entities would therefore be under the overarching jurisdiction of The People's Astronist Congress.

The exclusive license agreement covers the brands and likenesses of all Astronist characters:

- Jesse Millette
- Oliver Mehler
- Ellena Chadwell
- Harriet Millette
- Zara Millette

The exclusive license agreement covers the following suitabilities:

- Men's
- Women's
- Children's
- Non-prescription glasses
- Prescription glasses
- Sunglasses
- Prescription glasses

Fragrances

Our Fragrances business is partly outsourced to International Flavours & Fragrances Inc. which create, manage and manufacture fragrances which our company will then distribute to our physical and digital stores, as well as wholesale partners, department stores, independent stores etc.

Other Millettian-marketing businesses will include the following: Toiletries, Cosmetics, Affordable Footwear, Imagewear, Watches & Jewellery, Duty Free, Promwear, Millettian Couture, Millettian Luxury Restaurants, and Millettian Boutique Hotels.

Design & Production

Collectivity -

Capital Collectivity - the main Production Collectivity of a nation and usually receives all information from design centres which it then passes through its collectivity.

Production Collectivity - a cluster of strategically positioned production factories, usually within lower income nations to improve employment rates.

Non-Seasonal Design Collectivity - a strategically positioned design centre, usually in a nation nearby the Production Collectivity.

Seasonal Design Collectivity - a global design centre located in London in the United Kingdom.

Transmarket Distribution - the distribution of goods from one market into another.

Seasonalism - a continuous production of products that are reviewed every three weeks and are renewed every three months

Millettian Production Collectivity of Moldova:

1. Chisinau (Capital Collectivity)
2. Balti
3. Comrat
4. Dubasari
5. Bendero
6. Tiraspol
7. Crasnoe
8. Floresti
9. Soroca
10. Edinet

Millettian Non-Seasonal Design Collectivity of Romania:

1. Iași

Millettian Seasonal Design Collectivity of the United Kingdom:

1. London

The ten Production Collectivities and the Non-Seasonal Design Collectivity serve: Moldova, Belarus, Ukraine, Norway, Iceland, Switzerland, Turkey, United Kingdom, Bosnia and Herzegovina, Serbia, Montenegro, Kosovo, Macedonia and Albania

Millettian Production Collectivity of Poland:

1. Warsaw (Capital Collectivity)
2. Szczecin
3. Pila
4. Wrocław
5. Kalisz
6. Konin
7. Malbork
8. Plock
9. Kielce
10. Radom
11. Tarnow
12. Zamosc
13. Chelm
14. Krosno
15. Lomza
16. Suwalki
17. Elk
18. Olsztyn
19. Elblag
20. Sopot

Millettian Non-Seasonal Design Collectivity of Czechia:

1. Ostrava

Millettian Seasonal Design Collectivity of the United Kingdom:

1. London

Ten of these factories serve: Germany, Finland, Sweden, Denmark, Netherlands, Belgium, Luxembourg, France, Austria, Liechtenstein, Spain, Portugal, Andorra, Monaco, Malta and Italy.

Millettian Production Collectivity of Bulgaria:

1. Sofia (Capital Collectivity)
2. Shumen
3. Dobrich

4. Ruse
5. Sliven
6. Burgas
7. Pazardzhik
8. Bansko

Millettian Non-Seasonal Design Collectivity of Turkey:

1. Istanbul

Millettian Seasonal Design Collectivity of the United Kingdom:

1. London

These eight factories serve: Bulgaria, Greece, Romania, Cyprus, Hungary, Slovakia, Croatia, Slovenia, Czechia, Lithuania, Latvia and Estonia.

Millettian Production Collectivity of Russia:

1. Karachay-Cherkessia Republic (Capital Collectivity)
2. Republic of Adygea
3. Bryansk Oblast
4. Republic of Dagestan
5. Stavropol Krai

Millettian Non-Seasonal Design Collectivity of Russia:

1. Moscow

Millettian Seasonal Design Collectivity of the United Kingdom:

1. London

These eight factories serve: Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan, Georgia, Armenia, Azerbaijan and Russia.

Millettian Production Collectivity of Jordan:

1. Amman (Capital Collectivity)
2. Al-Mafraq
3. Irbid
4. As-Salt
5. Madaba

Millettian Non-Seasonal Design Collectivity of Israel:

1. Tel Aviv-Yafo

Millettian Seasonal Design Collectivity of the United Kingdom:

1. London

These eight factories serve: Lebanon, Palestine, Israel, Iraq, Syria, Saudi Arabia, Kuwait, Iran, Qatar, Bahrain, United Arab Emirates, Yemen, Oman.

Millettian Production Collectivity of India

1. Mumbai (Capital Collectivity)
2. Delhi
3. Bengaluru
4. Hyderabad
5. Ahmedabad
6. Chennai
7. Kolkata
8. Surat
9. Pune
10. Jaipur
11. Lucknow
12. Kanpur
13. Nagpur
14. Visakhapatnam
15. Indore
16. Thane
17. Bhopal
18. Pimpri-Chinchwad
19. Patna
20. Vadodara
21. Ghaziabad
22. Ludhiana
23. Coimbatore
24. Agra
25. Madurai
26. Nashik
27. Vijayawada
28. Faridabad
29. Meerut
30. Rajkot
31. Kalyan-Dombivali
32. Vasai-Virar
33. Varanasi
34. Srinagar
35. Aurangabad
36. Dhanbad
37. Amritsar
38. Navi Mumbai
39. Allahabad
40. Ranchi
41. Howrah
42. Jabalpur
43. Gwalior
44. Jodhpur
45. Raipur
46. Kota
47. Guwahati

48. Chandigarh
49. Thiruvananthapuram
50. Solapur
51. Hubballi-Dharwad
52. Tiruchirappalli
53. Bareilly
54. Moradabad
55. Mysore
56. Tiruppur
57. Gurgaon
58. Aligarh
59. Jalandhar
60. Bhubaneswar
61. Salem
62. Mira-Bhayandar
63. Warangal
64. Guntur
65. Bhiwandi
66. Saharanpur
67. Gorakhpur
68. Bikaner
69. Amravati
70. Noida
71. Jamshedpur
72. Bhilai
73. Cuttack
74. Firozabad
75. Kochi
76. Nellore
77. Bhavnagar
78. Dehradun
79. Durgapur
80. Asansol
81. Rourkela
82. Nanded
83. Kolhapur
84. Ajmer
85. Gulbarga
86. Jamnagar
87. Ujjain
88. Loni
89. Siliguri
90. Jhansi
91. Ulhasnagar
92. Jammu
93. Sangli-Miraj & Kupwad
94. Mangalore
95. Erode
96. Belgaum
97. Ambattur
98. Tirunelveli
99. Malegaon

100. Gaya
101. Jalgaon
102. Udaipur
103. Maheshtala
104. Davanagere
105. Kozhikode
106. Akola
107. Kurnool
108. Rajpur Sonarpur
109. Rajahmundry
110. Bokaro
111. South Dumdum
112. Bellary
113. Patiala
114. Gopalpur
115. Agartala
116. Bhagalpur
117. Muzaffarnagar
118. Bhatpara
119. Panihati
120. Latur
121. Dhule
122. Tirupati
123. Rohtak
124. Korba
125. Bhilwara

These one-hundred and twenty-five factories serve: Pakistan, Afghanistan, Sri Lanka, Maldives, Nepal, Bhutan, Myanmar, Bangladesh, United States of America and all its territories, Canada, Australia, New Zealand, Papua New Guinea, Kiribati, Nauru, Vanuatu, Fiji, Palau, Solomon Islands, Marshall Islands, Tuvalu, Tonga, Samoa, French Polynesia.

Millettian Non-Seasonal Design Collectivity of India:

1. New Delhi

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

Millettian Production Collectivity of China

1. Guangzhou (Capital Collectivity)
2. Shanghai
3. Chongqing
4. Beijing
5. Hangzhou
6. Wuhan
7. Chengdu
8. Tianjin

9. Xi'an
10. Jinan
11. Shenzhen
12. Nanjing
13. Shenyang
14. Harbin
15. Shantou
16. Suzhou
17. Dongguan
18. Wenzhou
19. Qingdao
20. Quanzhou
21. Changsha
22. Foshan
23. Zhengzhou
24. Fuzhou
25. Nanchang
26. Dalian
27. Taiyuan
28. Shijiazhuang
29. Kunming
30. Wuxi
31. Xiamen
32. Changchun
33. Ningbo
34. Zibo
35. Hefei
36. Changzhou
37. Taizhou
38. Tangshan
39. Nantong
40. Nanning
41. Zhongshan
42. Guiyang
43. Ürümqi
44. Huai'an
45. Xuzhou
46. Linyi
47. Lanzhou
48. Yangzhou
49. Guizhou
50. Anshan
51. Huaibei
52. Haikou
53. Yiwu

54. Baotou
55. Liuzhou
56. Anyang
57. Hohhot
58. Jilin City
59. Putian
60. Huainan
61. Xiangtan
62. Yantai
63. Nanchong
64. Luoyang
65. Jiangmen
66. Nanyang
67. Baoding
68. Fuyang
69. Tai'an
70. Suzhou
71. Lu'an
72. Datong
73. Yancheng
74. Zhanjiang
75. Tengzhou

Millettian Non-Seasonal Design Collectivity of China

1. Hong Kong

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

These seventy-five factories serve: China, Hong Kong, Macau, Mongolia, South Korea, Japan and Taiwan.

Millettian Production Collectivity of Indonesia

1. Jakarta (Capital Collectivity)
2. Medan
3. Balikpapan
4. Samarinda
5. Pontianak
6. Banjarmasin
7. Surabaya
8. Bandung
9. Malang
10. Denpasar
11. Merauke
12. Sorong

13. Teluk Ambon
14. Manado
15. Paul
16. Makassar
17. Kendari
18. Polewali
19. Parepare
20. Manggar

Millettian Non-Seasonal Design Collectivity of

1. Kuala Lumpur

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

These factories serve: Indonesia, Philippines, Vietnam, Brunei, Malaysia, Cambodia, Laos, Thailand, Singapore, United States of America, Canada, Australia, New Zealand and Timor-Leste.

Millettian Collectivities of Africa

Millettian Production Collectivity of Liberia

1. Monrovia (Capital Collectivity)
2. Buchanan
3. Harper

These three factories serve: Sierra Leone, Côte d'Ivoire, Ghana, Togo, Benin, Burkina Faso, Guinea, Cape Verde and Guinea-Bissau.

Millettian Production Collectivity of Senegal

1. Dakar (Capital Collectivity)
2. Touba
3. St Louis
4. Ballou
5. Ziguinchor
6. Thies
7. Mbour

These seven factories serve: Egypt, Libya, Tunisia, Algeria, Morocco, Mauritania, Mali, Senegal and The Gambia

Millettian Production Collectivity of Tanzania

1. Dar es Salaam (Capital Collectivity)
2. Zanzibar Town
3. Tanga

4. Mtwara
5. Lindi
6. Mwanza
7. Kigoma
8. Mbeya
9. Songea

These nine factories serve: Tanzania, Burundi, Rwanda, Democratic Republic of the Congo, Kenya, Uganda, Ethiopia, Somalia, Djibouti, Eritrea, South Sudan, Republic of the Congo, Gabon, Equatorial Guinea, São Tomé and Príncipe.

Millettian Production Collectivity of Madagascar

1. Antananarivo (Capital Collectivity)
2. Toamasina
3. Ambanja
4. Antsiranana
5. Toliara
6. Itampolo
7. Ifaty
8. Morondava
9. Maintirano

These nine factories serve: Madagascar, Mozambique, Malawi, Zambia, Angola, Namibia, Botswana, South Africa, Swaziland, Lesotho, Seychelles, Mauritius, Comoros and Zimbabwe.

Millettian Production Collectivity of Nigeria

1. Lagos (Capital Collectivity)
2. Abuja
3. Port Harcourt
4. Onitsha
5. Calabar
6. Ibadan
7. Zaria

These seven factories serve: Nigeria, Cameroon, United States of America, Canada, United Kingdom, France and Germany.

Millettian Production Collectivity of Niger

1. Niamey (Capital Collectivity)

This factory serves: Niger, Egypt, Algeria, Morocco, Libya, Tunisia, Turkey, Greece, Spain and Italy.

Millettian Production Collectivity of Chad

1. N'Djamena (Capital Collectivity)

This factory serves: Sudan, Chad, Egypt and Central African Republic

Millettian Non-Seasonal Design Collectivity of Nigeria

1. Lagos

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

Millettian Production Collectivity of Honduras

1. Tegucigalpa (Capital Collectivity)
2. San Pedro Sula
3. La Ceiba
4. Tela
5. Juticalpa
6. Comayagua
7. Danli
8. Catacamas
9. Choluteca

Millettian Non-Seasonal Design Collectivity of Mexico

1. Mexico City

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

These nine factories serve: Mexico, Guatemala, Belize, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, United States of America and Canada.

Millettian Production Collectivity of Puerto Rico

1. San Juan
2. Bayamón
3. Humacao
4. Ponce
5. Arecibo
6. Mayagüez
7. Guayama
8. Caguas
9. Yauco

Millettian Non-Seasonal Design Collectivity of the Dominican Republic

1. Santo Domingo

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

The nine factories serve: The Bahamas, Cuba, Haiti, Dominican Republic, Jamaica, Turks and Caicos Islands, Anguilla, British Virgin Islands, Antigua and Barbuda, Montserrat, Saint Kitts and Nevis, Guadeloupe, Dominica, Martinique, Saint Barthelemy, Saint Lucia, Barbados, Saint Vincent and the Grenadines, Grenada, Trinidad and Tobago, Aruba, United States of America, Cayman Islands, Bonaire and Curaçao.

Millettian Production Collectivity of Venezuela

1. Caracas (Capital Collectivity)
2. Valencia
3. Puerto La Cruz
4. Maturin
5. Guayana City
6. Barquisimeto
7. Maracaibo
8. Merida
9. Barinas
10. Ciudad Bolívar
11. Carupano

Millettian Non-Seasonal Design Collectivity of Colombia

1. Bogotá

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

These eleven factories serve: Venezuela, Guyana, Suriname, Colombia, Ecuador, Peru, Bolivia, Paraguay, Uruguay, Argentina and Chile.

Millettian Production Collectivity of Brazil

1. São Paulo
2. Campinas
3. Curitiba
4. Goiânia
5. Salvador
6. Recife
7. Fortaleza
8. São Luís
9. Belém
10. Macapá
11. Manaus
12. Vitoria

Millettian Non-Seasonal Design Collectivity of Brazil

1. Rio de Janeiro

Millettian Seasonal Design Collectivity of the United Kingdom

1. London

These twelve factories serve: United States of America and Brazil.

Outsourcing - refers to the process of contracting out business sectors to other organisations, especially a company that has a monopoly or oligopoly of the industry.

Store Variations - the categorisation of differing Jesse Millette fashion stores, including _____.

Pricing Variations - the pricing differentiations between of Jesse Millette products depending on the nation and location in which the store is situated.

Price Fluctuation - the process of Jesse Millette products differing in price from store to store, or from week to week.

Price Mimicking - the process of the price of Jesse Millette products rising or falling in direct reaction to sales of the product.

Geographical Pricing - refers to the pricing policy of setting a product's price according to the geographical location where the product is to be sold, especially focusing the economic circumstances of the mass customer base.

External Pricing - refers to the pricing policy of setting a product's price according to external current affairs within a nation or region.

Locked Price - when the price of specially selected Jesse Millette products is mandatorily locked from Price Fluctuation and Price Mimicking.

Product Entry - referring to the period of time in which a Jesse Millette product has recently been launched, thus its price is at its highest.

Product Equidistance - referring to the period of time in which a Jesse Millette product reaches the middle of its life cycle and is at risk of Price Fluctuation and Price Mimicking.

Product Exit - referring to the period of time in which a Jesse Millette product is coming to the end of its season and so its price begins to decrease.

Premises Acquisition - referring to the management policy of encouraging businesses to purchase their shop premises rather than rent.

Complete Integration - referring to the point at which all areas of the business, both horizontally, vertically, diagonally, dimensionally, as well as backwardly and forwardly, are owned or controlled by one company.

Corporate Controllershship - the position of a company controlling every aspect of their business, yet not completely owning all aspects, especially the intermediaries or producers.

Pricing Considerations - the range of key processes that should be undertaken in order to correctly select the price of a company's products, from Organisational Orientation to Price by Quality to Price Selection, Price Policies, Price Adjustments and finally, Price Reaction.

Organisational Orientation - refers to the company's overall competitive position, product cost, degree of differentiation, company strengths and capabilities, range of products, consumer perceptions and expectations.

Price by Quality - value determination, quality as a reflection of price

Price Selection - determining demand, estimating costs, analysis of competitors, selecting final initial price

Price Policies - refers to the different pricing strategies such as Locked Price, Price Mimicking, Price Fluctuation, Geographical Pricing, External Pricing, Psychological Pricing.

Price Adjustments - refers to the different methods used to adjust the price of a product including, Trade Discount, Quantity Discount, Seasonal Discount, Cash Discount, Promotional Allowance (customer loyalty cards), Annual Volume Bonus.

Price Reaction - the management actions undertaken when the price of a product changes including Price Cuts, Price Increases etc.

Price Sensitivity Reduction - referring to the process of reducing a customer's price sensitivity to the lowest point possible by using marketing tactics such as product distinctiveness, substitute unavailability, high quality, prestige and exclusivity.

Cost-based Pricing - referring to the influence of pricing to be costings.

Competitor-based Pricing - referring to the influence of pricing to be the actions of competitors.

Market-based Pricing - referring to the influence of pricing to be the size, circumstance and potentiality of the market.

The Pricing Seesaw Theory - referring to the management theory that a business should have different products with a variety of specially defined prices in order to create an Equilibrium of Pricing.

Equilibrium of Pricing - part of The Pricing Seesaw Theory, the point at which a business secures a variety of products under a variety of prices in order to avoid pricing imbalance.

Pricing Imbalance - part of The Pricing Seesaw Theory, the point at which a business does not secure enough of a variety of products under a variety of prices and thus, either results in low prices or high prices.

Pricing Contract - refers to every element involved with the negotiation of product pricing including the following:

- Packaging Requirements
- Quality
- Terms of Payment
- Discounts
- Domestic Transportation Charges
- International Transportation Charges
- Distribution Charges
- Product Deficiency Assessments
- Trade-in Allowances
- Cost of Samples
- Delivery Details
- Development Support in Production Process
- Inspection Arrangements
- Exclusivity
- Guarantees and Warranties
- Remedies for Major or Minor Default
- Cancellation Compensation
- Future Contract Options
- Quantity
- Product Specification

The Astronist Methodology for The People's United Educational Space Exploration Confederacy

List of Astronist Starships constructed by PUESEC in close cooperation with Scipio, The Space Company:

1. The Grand Star (Grand Class & Star Class)
2. The Coronet (Capital Class)

3. The Gauntlet (Capital Class)
4. The Radiance
5. The Tristar
6. The Venator
7. The Infiltrator
8. The Starchaser
9. The Cometcatcher
10. The Freighter-class Ships (Freighter 1, Freighter 2, etc.)
11. The Explorer
12. The Consular
13. The Interceptor
14. The Crucible
15. The Regalia
16. The Acceptor
17. The Anticipator
18. The Hammerhead (Flagship Class)
19. The Arbitrator
20. The Champion
21. The Conveyor
22. The Commodore
23. The Vindicator
24. The Dauntless
25. The Valour
26. The Daybreaker
27. The Nightshroud
28. The Dawn
29. The Twilight
30. The Eclipsor
31. The Defiance
32. The Deliverance
33. The Accommodator
34. The Dominator
35. The Diligence
36. The Voyageur
37. The Inspiritor
38. The Enlightener
39. The Divinitor
40. The Divinitrix
41. The Executor
42. The Executrix
43. The Endurance
44. The Founder
45. The Frontier
46. The Fortitude
47. The Fellowship

48. The Starwind
49. The Gallantry
50. The Galactica
51. The Guardian
52. The Initiator
53. The Glorifier
54. The Hunter
55. The Intercessor
56. The Assessor
57. The Worshiper
58. The Pioneer
59. The Liberator
60. The Freedom Star
61. The Lancer
62. The Majestic
63. The Amalgamator
64. The Mercy
65. The Negotiator
66. The New Dawn
67. The Nobleman
68. The Nova
69. The Caller
70. The Outbounder
71. The Pathfinder
72. The Navigator
73. The Preceptor
74. The Perceptor
75. The Phoenix Star
76. The Prima Star
77. The Prosecutor
78. The Prosperity
79. The Quintessential
80. The Quire
81. The Quorum
82. The Quiddity
83. The Ranger
84. The Reciprocator
85. The Redeemer
86. The Creditor
87. The Reliance
88. The Resolute
89. The Solidarity
90. The Spacerunner
91. The Stardiver
92. The Starstorm

93. The Testament
94. The Centrality
95. The Chariot
96. The Righteous
97. The Tranquility
98. The Tempest
99. The Triumph
100. The Unity
101. The Valiant
102. The Vanguard
103. The Viscount
104. The Vigilance
105. The Invigilator
106. The Wonderer
107. The Xenoer
108. The Yonder
109. The Zarine
110. The Jessine
111. The Ellenine
112. The Oliverine
113. The Harrietine
114. The Zenith

The Omnipraxy

Omnipraxis – The entire definitive guide to all the devotional, philosophical, and investigational practices within The Philosophy of Astronism.

The Appendadoxy: Inaugurological Astronism

Creation of a **questionary** that addresses some of the key beliefs of Astronism in order to initiate discussion: an example, do you believe in sentient life beyond The Earth?

The First Astronist: The Foundations of Taylorianism

Taylorianism - a major branch of the Astronist philosophical tradition and a sister philosophy to Astronism that is primarily focused on developing its own interpretation of The Philosophy of Astronism by the personal beliefs, actions, and experiences of Brandon Taylorian and his family members and the events and narratives in which they are involved with during their lives.

The First Astronist - a discourse outlining the personal approach taken by Brandon Taylorian towards the beliefs and practices of Astronism/Kosma/Astronism and is the main basis for the development of Taylorianism which itself can be considered an approach to Astronism/Kosma/Astronism.

Philosophical (belief and practice) life - the part of a person's life that is representative of their ideas, beliefs, and practices, usually characteristic of individuality.

Filiative (family) life - the part of a person's life that is representative of them as part of a family unit of activities, beliefs, and practices, usually characteristic of collectivity.

Merited (material) life - the part of a person's life that is representative of their achievements and possessions that they individually own and collectively own with others (usually family or friends).

Sophic-Filiative Interactivity - the notion that a person with a family is best involving them in some sort of belief and practices (whether these be religiously, philosophically, or ideologically rooted) in order to provide structure, morality, activity, and a sense of communality to their children (usually through the institution of a church, or sopharium, or state depending on the origin of the beliefs and practices) whilst also allowing their

children to practice the openness and fullness of philosophy and the upholds the belief that these two elements of a person's beliefs and practices can coexist through the notion of copractition.

Copractition - the notion expounded by Taylorianism that Astronism can be practiced alongside one's religion through the notion of Sophic-Filiative Interactivity.

The organisation of a person's approach to Astronism in the form of a complete or partial system is characterised by an eponymous appellation such as Taylorianism.

The Notations of Brandon Taylorian

Whether you agree or not of the Principles within The Grand Centrality, it is my duty as receiver to share that which has been gifted to me.

The Grand Centrality presents not a religion, but a philosophy; a way of thinking.

It is thy faith and morality that must be used in conjunction with the words of The Grand Centrality.

Share your learnings you may wish and so share your learnings you may not wish; the choice will always be of your own; not of those around thee or those purported to be above thee.

Free, you are, to do what thy wish with the words of The Grand Centrality for to block freedom is not of my nature or the nature of the words.

To think is all I wish of thee, to think about what the words say and what they mean to thee, but not as a group or family or a people; thou as an individual; thou as a creation of the divine one.

The purpose of The Grand Centrality is to set out words which one may use as guidance; not as obligation and so mix and mesh the words into thy faith and morality and all that which you are, for The Philosophy of Astronism assists that which you already know, are and believe.

If, for one thing, you use my words, use them for the betterment of peoples, the furtherance of humanity and the progression of all.

If just one quotation thy use to motivate, inspire and bring joy to thee, then do so with pride and confidence and if thy wish, share with others thy joy, inspiration and motivation of the words then allow the others to read and choose their own path of interpretation for their own individuality insists thy must do so.

All I can ask of thee is all I can ask of myself which is to be a man of good deed and moral, have faith and hope and most of all things, imagine all there is to imagine in this universe of universes and make that which I imagine come true for the betterment of peoples.

The Statement of Amendments

The Grand Centrality of the Astronist Philosophical Tradition written by Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette, Brandon Taylorian, is hereby bound to the words in The Grand Centrality yet amendments may be made to The Grand Centrality to suit informational change, major cultural change or legal change. Specified versions of The Grand Centrality may be made in order to suit the beliefs of certain nations, peoples, religions and cultures without too losing the distinctive thoughts and ideas of The Philosophy of Astronism.

All amendments and specified versions of The Grand Centrality must be requested to and processed by The Institution of the Philosophy of Astronism during which time, the council of The Institution of the Philosophy of Astronism will discuss, process and make a final vote on whether the request in question is of suitability. Before the amendment or specified version can be officially recognised, both the current Chairman and Vice-Chairman of The People's Constitutional Company of Jesse Millette must sign their names to a form provided by The Institution of the Philosophy of Astronism.

A public announcement will then take place once the request has been officially recognised and two weeks afterwards, a day will be picked by The Institution of the Philosophy of Astronism to hold a ceremonial amendment or addition of a specified version to The Grand Centrality of the Philosophy of Astronism. The amendment will then be regarded as equal word to that of The Grand Centrality's original words and any specified versions of The Grand Centrality will be available for certain religions, cultures, peoples or nations to observe.

From the moment of the end of the ceremony, all copies of The Grand Centrality of the Philosophy of Astronism in the public domain will be replaced with an amended version and henceforth all printed and digital publications of The Grand Centrality will include the newly recognised amendment.

The Declaration of Allegiance

I, Brandon Taylorian, Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette and the sole Founder of The Philosophy of Astronism, The Institution of the Philosophy of Astronism and writer of The Grand Centrality of the Philosophy of Astronism do hereby declare The Philosophy of Astronism to have allegiance only to The People's Constitutional Company of Jesse Millette, the betterment of all peoples and the furtherance of humanity through thought, faith, morality and the unification of all peoples.

The Entwinement of Faith

Faith be not a barrier to betterment of thyself, those surrounding and the wider world beyond for faith evolves with thee it does and so too does your morality.

Entwining thy morality and faith with thought is betrayal not to neither, nor is the expansion of your knowledge a betrayal of thy teachings for the expansion of knowledge is all that progresses peoples further and it is of human nature to want to progress beyond that of those before oneself.

Use not, most of thee, the words of The Grand Centrality to be thy faith for alone without morality or faith, they mean little. Entwine the words of thought with the words of thy faith, with the words from within thyself and benefit it will greatly thy mind, thy body and thy soul for all three make that which thou art and that which thou ought to be.

Work, the words of The Grand Centrality, will with thy faith for thy faith and the words of The Grand Centrality have both the same purpose of being; to better thyself, to better those around thee and to ensure the betterment of all peoples and the furtherance of humanity.

It is thy faith holding thee, thy morality guiding thee and the words of The Grand Centrality enlightening thee that will lead thee towards the betterment, furtherance and progression of thyself, thy people and all other peoples.

The Edict of Universal Values

I, Brandon Taylorian, Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette and sole Founder of The Philosophy of Astronism, do hereby declare the Edict of Universal Values. The Grand Centrality of the Philosophy of Astronism outlines the universal values of all peoples and does too, outline the actions required to initiate furtherance, betterment and progression for all peoples in this world and the world beyond that which we currently reside. The universal values bound all humanity together for it is the value of life, faith, morality and thought that all must observe in order to create a world of harmony, progression, development and above all, freedom.

Henceforth, it is the duty of all who read the words of The Grand Centrality and The Grand Centrality of the Philosophy of Astronism itself to adhere to the universal values of all sentient beings and so all amendments of The Grand Centrality must be in accordance with the universal values of all peoples for without the universal values bounding all words of The Grand Centrality together, there would be little meaning to them. It is, too, the duty of all in authority to share equally, promote and implement the universal values of all peoples and sentient beings, and it is too a grave defiance of the divine one if the universal values of all peoples and sentient beings are violated. The Grand Centrality of the Philosophy of Astronism stands beside The People's Constitutional Company of Jesse Millette and The Institution of the Philosophy of Astronism as a key promoter and enforcer of the importance of universal values and it is henceforth the duty of The Philosophy of Astronism to serve all peoples, sentient beings and the universal values of the one of divinity.

The Note on the Encouragement of Expansion

It is the duty of all humans to work to progress thyself, those around thee and all peoples of this world and the worlds beyond in order to continuously secure the betterment and furtherance of future developments, progressions and expansions.

It is, therefore, the duty of The Grand Centrality of the Philosophy of Astronism, as the people's philosophy, to promote, share and implement the idea of expansion in all those who follow the word and wish to better themselves and work toward the betterment of all peoples.

It is the grand journey of humanity to explore the world that has not yet been explored by any before now to our knowledge and it is the grandest of all expeditions to explore the world beyond our own.

Promote the encouragement of continuous expansion without end we must for depends, it does, on the future of all peoples to remain secure, peaceful and prosperous.

Explain, you must, to those of ignorance to the importance of expansion that all will be lost if expansion isn't initiated and continued successfully and that it is the expansion of development and the expansion of all knowledge and thought that will allow furtherance and betterment and progression of all peoples to worlds beyond our own.

The Final Affirmation of Loyalty and Compliance

I, Brandon Taylorian, Founder, First Chairman and Constitutional Leader of The People's Constitutional Company of Jesse Millette, do hereby place final affirmation of loyalty and compliance with three entities; The People's Constitutional Company of Jesse Millette, all sentient beings and the one of divinity and all-knowingness. Henceforth, the The Grand Centrality serves all peoples of all nations, all worlds and all else, belongs to The Institution of the Philosophy of Astronism as guardian of the philosophical tradition presented herein and ultimately, affirms its loyalty and compliance with the words, wishes and plans of The Divine One of all-knowing, all-seeing and all-creation.